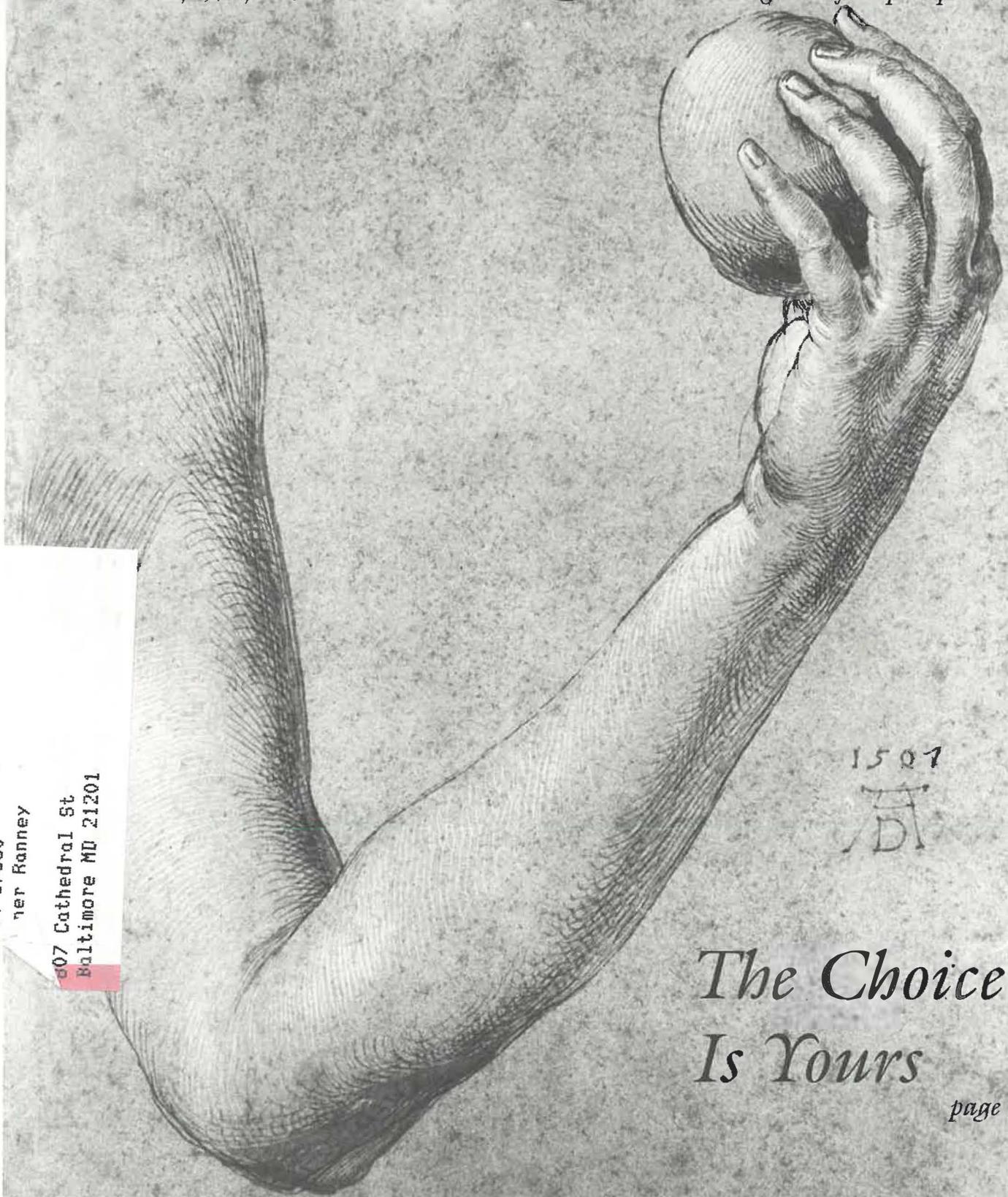


The Living Church

December 17, 1995 / \$1.50

The Magazine for Episcopalians



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Features

The Choice Is Yours

Taking responsibility for our actions, instead of blaming others

By Jeffrey A. Batkin

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People and Places (p. 14)

On the cover: *The Arm of Eve*
by Albrecht Dürer. RNS photo

Quote of the Week

The Rev. Wendie Jekabsons, Episcopal chaplain at East Tennessee State University, describing her ministry to the *East Tennessee Episcopalian*: "I'm the Maytag repairman for Episcopal students. In times of crisis... students call."

In This Corner

Reunion of Fellow Travelers

On the first day of October, I found myself looking out from our hosts' wide cedar porch. Beyond the sloping front yard, as far as I could see, were trees of spectacular autumn color. To my left, occasional houses dotted the landscape and to my right, fields of prairie grass and wild flowers, butterflies and grasshoppers, and more trees — evergreens mixed with the others.

On the porch with me were my companions for the day, engaged in simultaneous conversations, in groups of twos and threes.

We'd just shared a sumptuous smorgasbord of church pot-luck fare: ham, summer squash casserole, marinated bean salad, taco salad, ambrosia salad, two pasta salads, creamed corn, dressing, deviled eggs, cherry-walnut bread and rye bread, lemon meringue pie, pineapple upside down cake, and chocolate chip cookies. The scene played out, in my mind, like the last supper in *Babette's Feast* — each bite tastier than the first, thanks to the love that seasoned every dish. I ate with an appetite for the companionship of these good people I'd missed so much.

We'd gathered as the worshipping family of St. Paul's, Overland, Mo., a church which closed last spring, to bless Dale and Lian's new home. A caravan of cars drove from Wentzville and Overland and St. Louis to reunite our group. Sharing the day with us, too, was a new friend from Dale and Lian's new parish home — All Saints' of Farmington. (She described herself as one of the first "strangers" they'd opened their

doors to.) Their spacious home was filled with sunlight and we soon claimed the space as holy. Sharing our prayers and the Eucharist, we became, again, St. Paul's: peaceful, prayerful, powerful St. Paul's.

After so many years together, it was easy to fall into step, again: missing the ones not present; raising eyebrows in tacit acknowledgement of former issues revisited; laughing openly at shared memories. We walked through the fields, threw rocks into the pond, and gazed at the blue sky, marveling at the day we'd been give for our time. Strengthen us to give and to find new life in our new church homes, we prayed.

The cheeks of those I kissed good-bye that afternoon were soft and the arms that hugged me were warm. For a moment, I felt certain that God had given me a foretaste of heaven. Seated on the wide front porch of Dale and Lian's new home, listening to the sweet voices around me, I felt a peace that I had not known for a very long time. I looked across to the hills and knew, in part, from whence my strength came. For years, these good people had nourished and strengthened me in ways they would never know. Now, for this brief moment, I felt, with confidence, that I knew where I was going, and why. And, I knew who was going with me on the way.

Our guest columnist is Sue Jackson, former senior warden of St. Paul's Church, Overland, Mo., which closed last spring. She resides in St. Louis.

Sunday's Readings

The Presence of God Is Plain to See

Advent 3: *Isa. 35:1-10; Ps. 146:4-9; James 5:7-10; Matt. 11:2-11.*

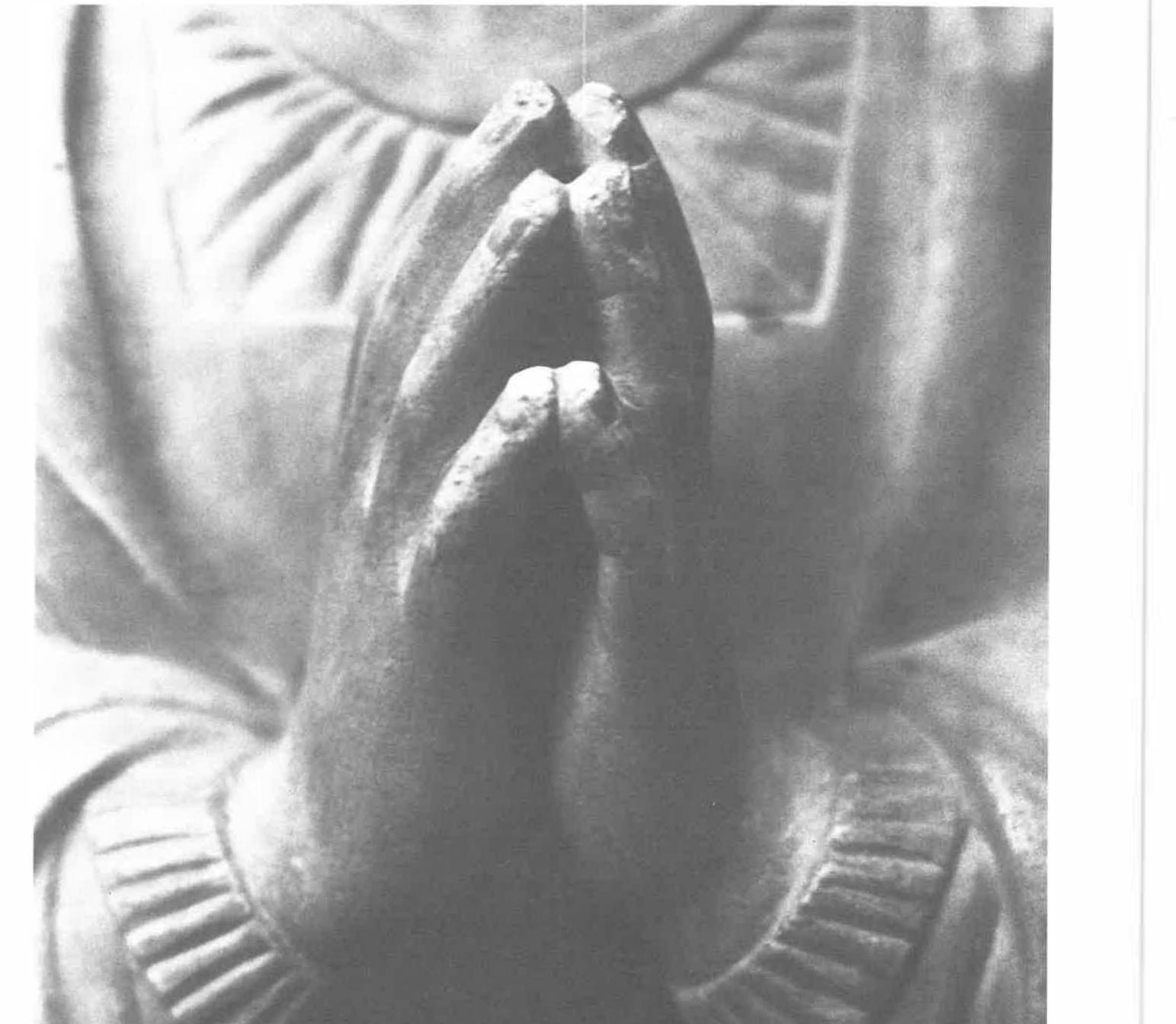
Isaiah looks forward to a time when God will be present among his people. And for him, there can be no mistaking that time when it comes. The blind shall receive sight, the deaf shall hear, and the lame shall leap for joy. God's imminence will be made obvious through signs and wonders.

As heirs of this faith tradition, the first followers of Jesus recognized their Lord as Emmanuel ("God with us") on the basis of the mighty works which he performed. Through the ministry of Jesus the blind did see, lepers were cleansed, and the ears of the deaf were unstopped. There was simply no mistaking that God was present with them.

We who follow in the footsteps of those blessed first witnesses make the extravagant

claim that we corporately comprise the Lord's body. We profess, that is, that God is present in the world through the church just as surely as he was in the earthly Jesus. On what do we base that claim? What evidence do we have to support it?

Part of the evidence lies in the marvelous healing miracles that can and do happen in our midst. But in addition to physical cures, there are the "greater works than these" to which Christ alludes in John's gospel (14:12). When the church is a vehicle for the healing of social injustice, the presence of God is plain for all to see. When we allow ourselves to be conduits for eradicating the cancer of prejudice, God's imminence among us is obvious. There's simply no mistaking that God is present to the world in the church. Our God is known through signs and wonders.



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Letters

Helpful and Caring

I want to say a good word about the Church Pension Fund and its president, Alan Blanchard. All we seem to hear are complaints.

My pension payments are good, and they always arrive on time. We all get an extra check at Christmas. We also have been getting an increase in our pensions each year. Our supplemental medical insurance is generous, and if there is ever a problem I have found the members of the staff at the Church Pension Fund to be helpful and caring. All retired clergy were given a \$25,000 life insurance policy free of charge. Our pensions are secure because the investment of the funds has been handled wisely and effectively.

It would seem to me that the last thing we would want to do is change any of this. I certainly do not want to reduce Mr. Blanchard's salary when he is doing so well for us, nor do I want to replace him with someone who costs less but might be less capable. I have checked the facts and I have found that Alan Blanchard receives compensation in the middle range of what his peers with equal responsibility are receiving.

I suggest that we members of the

church get off the man's back and instead thank him and the Church Pension Fund for the splendid ministry they do for us.

(The Rt. Rev.) Alex D. Dickson
Bishop of West Tennessee, retired
Memphis, Tenn.

I join my voice to those who are appalled at the high salaries of the president and other senior managers of the Church Pension Group.

I remember that a few years ago the Church Pension Fund was wondering how to redistribute its "surplus" funds, and I had ideas then for good uses of such funds.

Even more now, I believe the fund should set up new pension plans, or extend existing ones, for the following categories of people: 1. clergy who served in low-paying positions and who have inadequate retirement funds; 2. retired lay professional church workers who had no pension plans; 3. former members of religious communities who left them in middle age or later and have ended up in poverty, having given away all their assets during their profession.

Barbara Bishop
Montross, Va.

The Living Church

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Volume 211 • Number 25

Letters

Courageous Witness

Regarding the "Statement made by certain bishops in the face of the impending trial of Bishop Righter" [TLC, Oct. 22]:

In a church whose leaders increasingly would rather be popular than prophetic, thank God for these princes and princesses of the church who are willing to put their careers on the line in order to respond to a higher calling.

In a church whose leaders increasingly dodge responsibility for their actions, claiming that they were under stress, that the pressures of the job got to them, or that they simply had no real choices, thank God for these princes and princesses of the church who accept — even embrace — responsibility for their position so publicly, so forthrightly, and in such an upfront manner.

As I have watched and experienced the church falling into the very Pharisaism that Jesus came into the world to do away with, I have wondered in recent years whether the Episcopal Church is going to survive and whether it should survive. But these princes and princesses of the church remind me, by their courageous witness, that the prophetic spirit of Christ yet lives in this church. It gives me — and should give us all — renewed hope.

Wouldn't it be refreshing if those bishops who filed, and those who supported, the presentment against Bishop Righter would state — in an equally upfront manner — what their prophetic witness will be, should Bishop Righter be acquitted?

*(The Rev.) John T. Arms, IV
Naples, Fla.*

Enhanced Value

The often-expressed concern about the appropriateness of retired bishops voting for the presentment against Bishop Walter Righter raises a larger question: the whole issue of whether the church should give up the experience and wisdom of its leaders who have lived long and prayerfully.

Only an industrial society reflecting the 19th century solutions of Bismarck for the German civil service will arbitrarily throw away its human resource treasures because of the occurrence of a 65th birthday. The dispassionate objectivity and equanimity which come with age and retirement actually enhance the value of the counsel of the elders.

We are often reminded that "those who forget the lessons of history are fated to

relive them" — an aphorism which has much to say about the loss of institutional memory so tragically occurring in a historical society (and church) which inordinately reverences youth and rejects the wisdom of the true presbyters (elders).

*(The Rev.) Carey C. Womble
St. Michael and All Angels' Church
Tucson, Ariz.*

Some of your correspondents have rightly expressed concern over the large number of retired bishops who signed the presentment against Bishop Righter.

When I became a member of the House of Bishops, I voted against permitting retired bishops to vote, believing that decision making belongs to those who are responsible for carrying out the church's policies in their dioceses. I also believed, and still do, that even the presence and voice of retired bishops in the house tends to confuse issues in a body that has become unwieldy because of numbers. We are still bishops, yes, and may have

some wisdom gained from experience, and we are generally willing to share our opinions. But while we may miss seeing old friends, we need not clutter up the place and further reduce the precious supply of fresh air.

On a related matter, I would also concur with the editor's comments [TLC, Oct. 22] about the gross expense of the bishops' recent meeting in Portland. Many voices have been raised through the years about the amounts of money that are spent at these and similar church gatherings.

Back in the '70s, a few of us protested the cost of meetings of the house in what were seen as luxurious settings, and we persuaded the planning committee to hold the next meeting at Estes Park in Colorado, the beautiful, spacious, and inexpensive facility run by the YMCA. A few months before the meeting we received a letter from the P.B. saying that because some of the older bishops feared the altitude might affect their health, and

(Continued on page 11)

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'It's Not a Homosexual Issue'

A former parishioner of a congregation in the Diocese of Newark has pleaded innocent to charges of harassing a lesbian priest.

Mary Cornes, formerly a member of St. Gregory's Church, Parsippany, N.J., but now a resident of Plano, Texas, entered a plea of innocent in the superior court in Morristown, N.J.

Mrs. Cornes was charged in an indictment under New Jersey's sexual bias harassment code. She is charged with making harassing telephone calls, verbal attacks and slanderous allegations against the Rev. Karen C. Murphey, rector of St. Gregory's, described by the *Newark Star-Ledger* as an "openly lesbian priest."

The newspaper reported that the Morris County prosecutor's office contends there was an incident of assault which took place "between Sept. 1 and Oct. 31, 1994."

"It was never a homosexual issue. It was about how things were being done at the church," Sherry Beckwith, a former

vestry member of St. Gregory's, told the Newark paper. "It never should have gotten to this point. Mary shouldn't be getting fingerprinted right now for speaking her mind.

"Ms. Murphey has made it a homosexual issue, but it is not about that. It is about a church and a problem with behavior."

Ms. Beckwith and others contend more than 40 persons have left the 120-member church since Ms. Murphey became rector in 1994.

Mrs. Cornes reportedly initiated and signed a petition against the rector, asking the vestry to review Ms. Murphey's status as rector. That document was signed by 34 persons and accused the rector of declaring from the pulpit that she is a lesbian, using foul language and usurping the authority of vestry members.

Ms. Murphey was called to St. Gregory's as rector in September 1994. The *Star-Ledger* reported she had told St. Gregory's vestry of her sexual orientation before being called.

Conventions

After several years of tumultuous controversies, this year's convention of the **Diocese of Fort Worth** was noteworthy for its irenic spirit.

"The main thing is to keep the main thing the main thing," the Rt. Rev. Jack Iker, presiding over his second convention, told the delegates who met on the campus of All Saints' School in Fort Worth Nov. 3-4. The main thing, Bishop Iker said, was for the diocese to renew its commitment to mission and evangelism. This theme was echoed in an address given by the banquet speaker, the Rt. Rev. Edward Salmon, Bishop of South Carolina.

The convention responded by affirming the church-planting work of the diocesan missionary, the Rev. Robert Stull, and by entering into a companion relationship with the Diocese of Northern Malawi in East Africa.

By a strong majority, the delegates refused to approve a resolution calling for the resignation of the Presiding Bishop. While strong feelings were expressed about the Presiding Bishop's leadership, there was a consensus that such a no-confidence vote would be ineffective and inappropriate.

The diocesan constitution was amended to exclude deacons from voting with priests at convention. This decision was made in advance of an anticipated large class of vocational deacons who would be serving in the diocese.

A budget of \$1.1 million was approved. The diocese will continue to voluntary fund the national church budget, and each parish must vote on whether a portion of its assessment should be forwarded to the Episcopal Church Center.

Bishop Iker announced an out-of-court settlement which allows the Episcopal congregation of the Church of the Holy Apostles, Fort Worth, to move back into the church building lost when a majority of the original congregation voted to join the Antiochian Orthodox Church in October, 1992.

The Rt. Rev. Edward Jones, Bishop of **Indianapolis**, asked for the election of a bishop coadjutor when he addressed his diocesan convention Oct. 20 at an Indianapolis hotel.

"The request is made not because I feel
(Continued on page 10)

Retired Newark Bishop Rath Dies

The Rt. Rev. George Edward Rath, seventh Bishop of Newark, died Nov. 18 in Massachusetts following a long illness. He was 82.

Bishop Rath had lived in East Orleans, Mass., following his retirement as Bishop of Newark. He had assisted bishops of Massachusetts from 1982 until 1994.

"He was a gentle man, a loving man and a kind man and a deeply committed Christian," said the Rt. Rev. John S. Spong, who succeeded Bishop Rath as Bishop of Newark. "He was also heroic, giving great support to the civil rights movement, the anti-Vietnam movement, the cause of the ordination of women in the church, prayer book reform and many other causes and issues of his era."

Bishop Rath was born in 1913 in Buffalo, N.Y. He received his undergraduate degree from Harvard University in 1933, and a master of divinity degree from Union Theological Seminary in 1936. He was ordained deacon in 1938 and priest in

1939 in the Diocese of New York. He served as a college chaplain at Columbia and New York universities until 1941, when he became vicar of All Saints' Church, Millington, N.J. In 1949, he brought that congregation to parish status and became its rector, serving until 1964, when he was elected Suffragan Bishop of Newark. He was elected bishop coadjutor in 1970, and became diocesan bishop in 1974, serving until 1978.

He is survived by his wife, Margaret, and two daughters.

At Bishop Rath's request, there was no burial service. The Diocese of Newark will hold a service of thanksgiving for Bishop Rath's life and ministry Dec. 31 at All Saints', Millington.



Bishop Rath in 1974



St. Andrew's Church in Southampton, N.Y., recently was moved further back from the water. The building in southern Long Island, built in 1851, was purchased by the church in 1879 from the federal government, which used it as a life saving station. New pilings were sunk 20 feet further inland to provide greater protection from the sea and encroaching dune, which was threatening to spill through the Tiffany windows at the rear of the church.

Finding Funds for the Church and Using Them Wisely

Parish stewardship, capital campaigns, annual funds and planned giving were topics of discussion at a symposium at Kanuga Conference Center near Hendersonville, N.C., in mid-November. About 140 members of the Episcopal Church and the Anglican Church of Canada took part in the event.

The response prompted sponsors to make the symposium an annual event, scheduled for Nov. 16-19 in 1996. Participants were from four Canadian provinces, 27 U.S. states and the Dominican Republic. Sponsors included the

Anglican Church of Canada's Office of Financial Development and the Episcopal Church's Office of Stewardship.

Besides workshops and seminars which addressed the practical aspects of finding funds for ministry, the purpose of the symposium was to recognize and encourage persons who are doing their job well and enable them to work more effectively.

The Rt. Rev. Charlie McNutt, chief operating officer of the Episcopal Church, explained corrective steps taken in the church's financial management and called on participants "to help carry the message

that these things are being taken care of" and that "we need to get on with the gospel message of the church.

"This meeting was an example of how people are getting on with communicating with each other, sharing expertise and enthusiasm for developing the resources needed to do the gospel mission," Bishop McNutt said following the symposium.

"I returned to Canada greatly encouraged and excited about what I learned at the symposium," said the Ven. John Robertson, gift planning and financial development consultant of the Anglican Church of Canada, who was chaplain and presenter. He said he found other Canadians returned home "with glowing reports."

Among other principal speakers were: Nancy Marvel, representing the Presiding Bishop's Fund for World Relief; William G. Andersen, Jr., and Frederick Osborne III, of the Episcopal Church Foundation; Ann Gordon, National Association of Episcopal Schools; the Rev. Hugh Magers, representing the national church's office of stewardship, and the Rt. Rev. Furman C. Stough, developer of the "Alabama Plan."

Briefly

The Rt. Rev. John Thornton, Bishop of Idaho since 1990, announced recently he plans to retire in 1998. Bishop Thornton, 63, asked the diocesan convention in Idaho Falls to elect a bishop coadjutor before that time.

The teaching of the Roman Catholic Church that **women cannot be priests** was emphasized recently by the Vatican Congregation for the Doctrine of the Faith. A document released said that

teaching belongs "to the deposit of the faith" and has been taught "infallibly" by Pope John Paul II.

An education center will be constructed within the precincts of **Canterbury Cathedral**, it was announced by the dean and chapter of the English cathedral. The project, to begin in 1996, will include an auditorium, audio-visual studios, exhibition areas and teaching spaces for groups and the general public.

The Choice Is Yours

*Taking responsibility
for our actions,
instead of blaming
others*



By JEFFREY A. BATKIN

What goes around, comes around again. So it seems. The other day I was studying, again, the story in Genesis of original sin:

But the Lord God called to the man, and said to him, "Where are you?"

He said, "I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself."

He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?"

The man said, "The woman whom you gave to be with me, she gave me the fruit from the tree, and I ate."

Then the Lord God said to the woman, "What is this that you have done?" The woman said, "The serpent tricked me, and I ate."

The fullness of original sin includes the decision to eat the fruit, the choice to disobey God and the decision to go ahead and blame someone else for the predicament

in which Adam and Eve found themselves. No one likes being caught with a hand in the cookie jar, and how easy it is to try placing responsibility elsewhere.

How often throughout the scriptures does this take place. There is Exodus 32, where Aaron, who succumbs to the people's need for an idol, does the deed for them, blames the people and takes no responsibility. There are Joseph's brothers, who feel jealousy toward their brother, and leave him for dead. How about the pharisees who want to accuse Jesus for healing on the sabbath rather than risk getting involved or searching

their own souls?

As a people, as a Christian community, as a nation, all our problems do not reside within the leadership alone. In the Episcopal Church, it is not uncommon for a congregation to dismiss its priest when things don't seem to be going "well." The vacancy consultant may look at where the parish has been, do some healing, and get the parish ready to unite behind a new leader. This person may be the opposite of the one who just left. Or the interim priest comes in to straighten things out. But almost invariably the focus is on where do we go from here, and who will help us out of our turmoil?

We also have this "blame" problem as a nation. Since Watergate, we have slipped into a mentality of distrusting our leadership. We don't have a crisis in leadership, except that we expect too much of those we put in charge. We do have a crisis of faith in ourselves, expecting to have it all for free.

Paul's words may call us back to reality: "Do not be deceived; God is not mocked, for you reap whatever you sow. If you sow to your own flesh, you will reap corruption from the flesh; but if you

sow to the Spirit, you will reap eternal life from the Spirit" (Gal. 6:7-8).

Certainly some leaders are corrupt. Expect of those we have called to be faithful, but not perfect. Expect of them their best efforts, but not that they can be miracle workers. The work is too complex for anyone to manage it all, making all happy. Judge by the overall fruits of their labors, and not just on your own specific issue(s).

And ask of yourself, what is it I am doing

that supports and upholds my leaders? Am I upholding them in prayer? Am I one of those who is tearing down the work they are trying to do, by thought, word or deed, or by what I have left undone? We are all in this together. No one person or group of people can be our scapegoat for the ills of our church or our government or any other organizations or institutions in which we live. □

The Rev. Jeffrey A. Batkin is rector of Grace Church, Anderson, S.C.



RNS photo

***How easy it is to try placing
the responsibility elsewhere.***

The Mission Field Is Closer Than You May Think

By GARY G. NICOLASI

When I was a divinity student in Toronto, I sometimes worshiped at a church which had about 100 people in attendance for the principal Sunday service. Back in the 1920s, when Toronto was only one-tenth the size it is today, the average Sunday attendance was about 1,000.

What happened? In simple terms, it hadn't changed with the times. Canada had changed; Toronto had changed; people had changed; but the church's approach to ministry had remained the same. It was still following a Victorian model of ministry in a high touch, high tech world — with disastrous results.

This summer I was in Quebec City. On first appearance, Quebec seems like a highly religious city. Magnificent Roman Catholic churches dominate the landscape. However, I couldn't help but notice how many of these churches were for sale or rent. Some already had been turned into museums or art galleries. Others now housed social and cultural agencies.

The Province of Quebec, which once boasted the highest church attendance in North America, now has one of the lowest. Quebecers now look to nationalism and the new age for meaning in life.

Could things get like that in the United States? We are already witnessing the marginalization of Christianity within our

ranks. Even civil religion is being squeezed out of the mainstream. Yale Professor Stephen Carter is right; we live essentially in a "culture of disbelief."

In his provocative book, *Dancing With Dinosaurs*, William Easum suggests some of the assumptions we need to make as Christians if we are to minister effectively in the 21st century:

1. North America is the new mission field.
2. Society will become increasingly hostile to Christianity.
3. The distinction between clergy and laity will disappear.
4. If churches only improve what they are doing, they will die.
5. The best way to fail today is to improve yesterday's successes.
6. Bureaucracies and traditional practices are the major cause of decline in most denominations in North America.
7. Traditional churches that thrive in the 21st century will initiate radical changes before the year 2001.

Easum exhorts us to distinguish between essential beliefs that need to be maintained and non-essential practices that need to be shed. I would like to take this insight one step further and suggest that we need to change our model of ministry from a primarily pastoral model which places emphasis on nurturing members to a missionary model which places emphasis on reaching and discipling the unchurched.

Theologian Lesslie Newbigin has

pointed out that missionaries going overseas examine the assumptions and presuppositions of a foreign culture before they begin to share the gospel with its people. If a culture is not "gospel friendly," if its presuppositions and assumptions are contrary to the basic attitudes and assumptions of the gospel, the Christian faith can make headway with only a few individuals, and not with people as a whole, because it cannot gain a hearing. The people are conditioned against it. Therefore, effective evangelization implies a mission to culture as much as a mission to individuals.

Four ecclesiological principles follow from Bishop Newbigin's thesis:

- A missionary church knows how to engage the culture in which it lives. It has the character trait of adaptability. It recognizes that to be separated from the culture around it is to cease to be effective as an agent of God's mission in the world. Yet, equally the church has a distinctive message. It is called to address the idols and false values in the surrounding culture. Engaging culture involves learning what to affirm and encourage, and what to challenge and seek to change.

- A missionary church lives its message. The church shares in the work of Christ as it lives by a different set of values. It is a church which, while fully engaged with the local community, is able to live by the values of the gospel. Such a church will ask the questions, "What are the values of the culture in which we live?, and what is distinctive about the values by which this congregation is called to live?"

- A missionary church has an accessible spirituality. Christian faith is about our encounter with God and how that shapes and integrates the whole of our living. It is this encounter with God in Christ by the Holy Spirit that constitutes the Christian message. A missionary church will find ways to make Christian faith and life

(Continued on next page)



North America is the new mission field.

(Continued from previous page)

accessible to people who come searching for an encounter with the Holy. For this to happen, people must begin to see in the church a way of life both natural to their culture, yet attractively distinct from it.

● A missionary church has a multiform rather than a monolithic evangelism strategy, reaching different audiences, employing different methods, yet with the same gospel being presented. It is precisely here that the wide diversity and

radical inclusiveness of the Episcopal Church may actually be an asset in connecting with a highly diverse, somewhat fragmented, multicultural society.

I do not want to minimize the present debates about sex, money and adherence to canon law taking place in the Episcopal Church. These matters are important. And yet, while we endlessly debate the same in-house matters, the chasm between Christianity and culture continues to widen. Haven't we witnessed enough church buildings turned into furniture stores, antique shops and restaurants? Do

we need further evidence to sound the alarm? For God's sake, let us not get caught in the false debate between church growth and being faithful. The truth is we are doing neither today.

If I read my Bible correctly, the church is called to be the salt of the earth, the mustard seed that grows, the yeast that multiplies, and the light that illuminates the darkness. This is our mission pure and simple. □

The Rev. Gary G. Nicolosi is rector of St. Thomas' Church, Lancaster, Pa.

Conventions

(Continued from page 6)

old and tired and burned out," Bishop Jones said. "It is time. In my heart I know this to be so."

"We — not just bishops, but all of us — are called to guard the unity of the church among ourselves," Bishop Jones said in his address. "Called to guard the unity of the church at a time when, even within the Episcopal Church, there is undeniably more than one mind on how the church should and must be faithful to the gospel."

Bishop Ralph Kempinski of the Indiana Kentucky Synod of the Evangelical Lutheran Church in America delivered the homily at the convention Eucharist, which was held at the Church of the Nativity. He spoke of the process leading to the Concordat of Agreement between the Episcopal Church and the ELCA which will come before both churches' legislative bodies in 1997.

The convention also approved a new formula for determining assessment, established a council within each deanery, and adopted a budget of \$2.16 million.

Bishop-elect Geralyn Wolf presided at the Eucharist which began **Rhode Island's** 205th annual convention at Providence, Nov. 5. At a solemn Evensong with reception the evening before, the dean of Christ Church Cathedral, Louisville, asked to be addressed as "Gerry," and in her homily Saturday morning, she urged the diocese to "keep God's vision for the church" in their sight.

"Don't look down," she said, citing key admonitions from childhood. "When you

look down, you'll spill whatever you're carrying. Keep your eyes on God's vision ahead."

Convention business was conducted by the Rev. Gary Lemery, president of the standing committee. He guided adoption of a controversial budget of \$2.67 million and consideration of four resolutions, two of which related to the budget. One congratulated retiring U.S. Sen. Claiborne Pell on his years of service. Sen. Pell is a member of Trinity Church, Newport.

The fourth resolution called for the restriction of the pulpit to "preaching the gospel of Jesus Christ only, and not for the furthering of anyone's political goals or ideas." Submitted by David Mullen of St. Mark's Church, River-

side, the measure was meant to relieve pressure for pulpit endorsement on issues and candidates for public office. The measure was defeated strongly on voice vote.

Budget discussion centered on a finance committee proposal to cut support of the joint college chaplaincy of Brown University and Rhode Island School of Design by 21 percent or \$9,060 of the total requested. Debate lasted one hour but motions to restore the money to the budget were defeated.

Diocesan apportionment was set at 17.5 percent (after deductions) for parishes which return their audit on time, the same as prior years. Parishes late with their audit will pay an apportionment of 20 percent.

(The Rev.) Peter Michaelson



Dean Wolf

The synod of the **Diocese of Quincy** was held Oct. 13-14 in Macomb, Ill., at St. George's Church and on the campus of Spoon River College. Celebrating the 160th year of the Episcopal Church's presence in Illinois, the Rt. Rev. Keith Ackerman, Bishop of Quincy, recalled the work of Philander Chase, first Bishop of Illinois, and quoted from the first diocesan address of Alexander Burgess, first Bishop of Quincy: "We are a small diocese. This is incentive to large labor."

In his synod address, Bishop Ackerman challenged members of the diocese to large labor. He set five goals for each congregation: 1. Each congregation should take seriously God's call to good stewardship and actively increase the percentage of persons who pledge; 2. A 5 percent growth beyond transfers, including at least one "Guest Sunday"; 3. At least one Bible study per week; 4. At least one person to be confirmed or received at the bishop's visitation; 5. Mission, vision and evangelism goals to be established and working by Jan. 1.

The Rev. Richard Kew, director of the Russian Ministry Network, spoke at the synod banquet and stressed faithfulness to the core of the gospel message. He urged participants to see the diocese as a new mission field.

Delegates heard good news about a resolution of the legal conflict at St. John's, Quincy. It was reported the matter would be settled out of court and the church building will revert to St. John's congregation on Jan. 1.

A budget of \$428,427 was adopted for 1996, a 5 percent increase over 1995.

(The Rev.) John Throop

Editorials

Flaunting Authority

In a recent letter to rectors, vicars and other clergy in charge of congregations, the Rt. Rev. Allen L. Bartlett, Jr., Bishop of Pennsylvania, announced his intention to ordain a practicing homosexual to the priesthood. This seems like strange behavior for a bishop who already is facing presentment charges for ordaining the same person to the diaconate.

The Rev. David Morris, a deacon, was to be ordained to the priesthood Dec. 2 at the Church of St. Andrew-in-the-Fields, Somerton, where he serves as an assistant. Bishop Bartlett told the clergy Deacon Morris had been approved by a psychologist, psychiatrist, seminary, clinical pastoral education supervisor, commission on ministry and standing committee prior to his ordination as a deacon. The bishop said he had consulted with all the bishops of Province 3, in accordance with an agreement made by the House of Bishops last March, and that only two of the bishops objected.

Regardless of how one feels about the ordination of practicing homosexual persons, this flagrant breakdown of authority should be a concern to all who care about the polity of this church. Because the ordination of non-celibate homosexuals has not been approved by the church, Bishop Bartlett defied the doctrine and discipline of the church. Bishops who do whatever they please without regard for church order flaunt the

“*koinonia*” they claim is so important and make a mockery of their ordination vow to “guard the faith, unity and discipline” of the church. The selfishness of Bishop Bartlett’s “in-your-face” decision, especially while his presentment is pending, is only the latest example of a broken fellowship.

Tax-Deductible Gifts

At this time of year, the annual campaign of the Living Church Fund is nearing its conclusion. This fund consists of voluntary contributions from subscribers and other readers and friends, and supplements the operating budget of THE LIVING CHURCH because income from advertising and subscriptions is not enough to meet the rising costs of paper, production and postage.

If you have not had an opportunity to participate in the annual campaign, we hope you will consider it. The Living Church Fund has a goal of \$110,000 for 1995, and there is a considerable amount yet to be realized. Because this magazine is published by an independent, non-profit foundation, gifts to the Living Church Fund are tax-deductible. Gifts of all sizes are sincerely appreciated. We hope our readers, especially those who do not subscribe, will want to participate in this campaign.

Letters

(Continued from page 5)

because others objected to the fact that we might have to share the facility with other groups, the arrangements were canceled. We would meet instead in a metropolitan (and pricey) hotel. When will we ever learn?

(The Rt. Rev.) David R. Cochran
Bishop of Alaska, retired
Tacoma, Wash.

School-Yard Bullies

“They’re narrow-minded, mean-spirited people who are like bullies on the school-yard.” Bishop Righter’s words [TLC, Oct. 29] sound more to this layman like a description of himself and others who flaunt the church’s tradition and make a mockery of our precious catholic heritage in order to advance, by force, their cause regardless of what the canons say.

It’s not really all that surprising though. As an educator with 30 years experience, I observed many school-yard bullies. One thing is certain: They don’t play by the rules. When called to account for their actions, they always find a way to shift the

blame on others, especially those who seek to restore order.

John L. Erickson
Staten Island, N.Y.

Joining Ranks

At the Executive Council meeting in Birmingham, Bishop Browning is reported to have said, “I’m worried about our government. To have a lonely, frightened child is no way to balance a budget.”

Given the intensity of the flow of deliberately misleading scare propaganda from the White House aimed at preventing the reduction of wasteful government spending, it is inevitable that large numbers of economically less astute voters have begun to fall for it. It’s a tragedy, however, that our Presiding Bishop, a highly educated and intelligent person, has not only joined their ranks but is functioning as a component of the propaganda apparatus as well.

Ivan C. Smith
Lancaster, Ohio

It Fits

I am responding to Newton V. Blakeslee’s letter regarding the adverbial use of the word “godly” in the first prayer for

mission on page 57 of the prayer book.

In the 1928 and earlier prayer books, this prayer was one of the three collects for Good Friday. Its substance and much of its language, including the word “godly,” is unchanged from the first prayer book of 1549.

The *Oxford English Dictionary* lists “godly” as an adverb, following its listing as an adjective, noting that its use as such is now rare, and giving its definition as “in a godly fashion.”

Its use in the traditional language version of this prayer in the 1979 prayer book is neither grammatically nor typographically erroneous.

(The Rev.) Hoyt Winslett, Jr.
Tuscaloosa, Ala.

(Editor’s note: We found various dictionaries treat “godly” inconsistently.)

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Typed submissions with double spacing are more likely to be published. Letters should be signed and include a mailing address. Letters sent through the Internet must include phone numbers.





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Only 8 days 'til
Christmas! Are you
ready? See page 14.

Short and Sharp

By TRAVIS DU PRIEST

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STORIES THAT JESUS TOLD: The Parables Retold for Children. By Patricia St. John. Illustrated by Tony Morris. Pp. 56. \$16.95.

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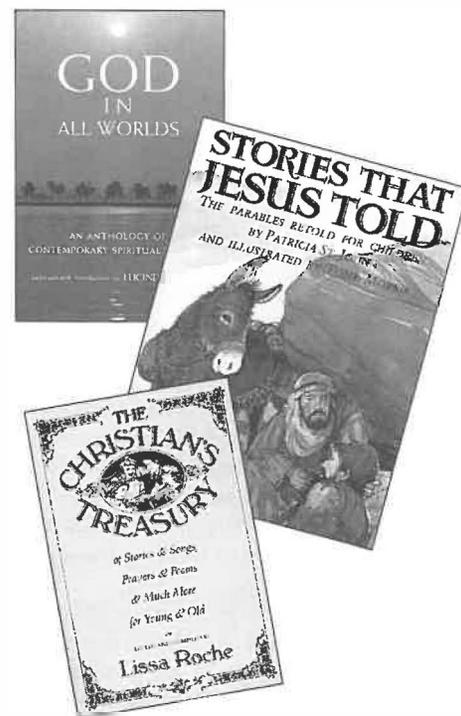
I really like this book. Where else on facing pages could you find prayers and meditations by Mother Teresa, Abraham Lincoln, Robert E. Lee, William Cowper and Queen Elizabeth I? This big book is just what it claims to be — a treasury of quotes, poems and songs under headings such as Thankfulness, Virtue, Truth, Freedom, Overcoming Adversity.

PSALMS OF LAMENT. By Ann Weems. Foreword by Walter Brueggemann. Westminster John Knox. Pp.104. No price given.

Two years ago I had the pleasure of hearing Ann Weems lead an Advent retreat. The depth of her spirituality, her rich language, and her melodious voice combined into the deepest of experiences. This current collection of psalm-like poems, all on grief and lamentation, brings forth new talents and touches our innermost feelings: "O God, find me! I am lost in the valley of grief and I cannot see my way out."

HISTORIC EPISCOPAL CHURCH ENGAGEMENT CALENDAR (1996). Episcopal Parish Services (P.O. Box 269, William Penn Annex, Philadelphia, PA 19105). Unpaginated. \$12.

A yearly treat of color, history and architecture. The 1996 calendar includes lovely photographs, some in color, some black and white, of historic Episcopal churches from Hawaii to Rhode Island. The cover is the charming log church, Ascension, Esterbrook, Wyo.



GOD IN ALL WORLDS: An Anthology of Contemporary Spiritual Writing. Edited by Lucinda Vardy. Pantheon. Pp. 875. \$35.

Spiritual writers, novelists, poets and activists from the past 50 years, from all traditions — Christian, Jewish, Buddhist, Hindu, New Age and agnostic. Under headings like the Quest, Finding the Soul, Myth and Ritual, one finds an amazing array of writers: Edith Sitwell, Vaclav Havel, Krishnamurti, C.S. Lewis, Thomas Merton, Abraham Heschel and Marge Piercy. It's stimulating to read what diverse thinkers and spiritual seekers say on similar topics.

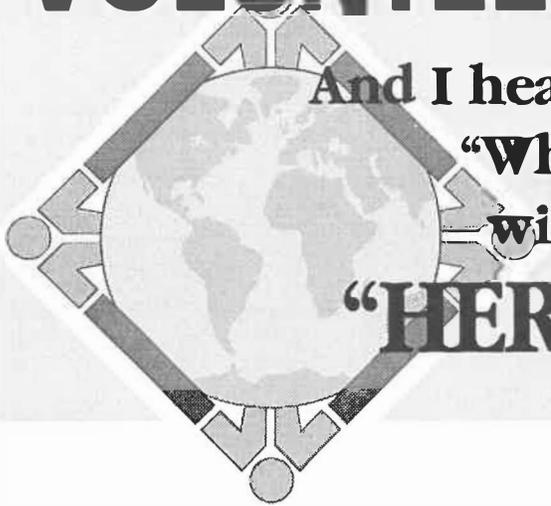
You missed the ending

Because of a mechanical error, a single line was dropped in each of two articles that appeared in the Dec. 3 issue.

1. The final line in the Viewpoint article, "Sexual Abuse: Beyond Simple Addiction," should have read as follows: The clergy abuser must surrender his ministry to save his soul.

2. The italic note at the end of the feature article by Richard Kew and Roger White should have appeared as follows: *The authors are writing a book concerning the topics presented in this series. Ideas and comments may be sent to them at 2015, P.O. Box 92936, Milwaukee, WI 53202.*

APPOINTED MISSIONARIES VOLUNTEERS FOR MISSION



And I heard the voice of the Lord saying,
**“Whom shall I send, and who
 will go for us?”** Then I said,
“HERE I AM! SEND ME.”

— Isaiah 6:8

The people shown here have responded to the word of the Lord and have been appointed by the Domestic and Foreign Missionary Society (Episcopal Church Center) to share their gifts with our brothers and sisters in the worldwide ministry of the Church.



The Rev. Nicholas T. Porter
 Diocese of Connecticut
 Dorothy Porter, wife
 Transferred to Appointed Missionary, Chaplain to Bishop Kafity
 Diocese of Jerusalem



Ramsey Hoke
 Diocese of North Carolina
 Youth Worker
 Diocese of Costa Rica



William Kessler
 Diocese of Maine
 Teacher, El Buen Pastor School
 Diocese of Honduras



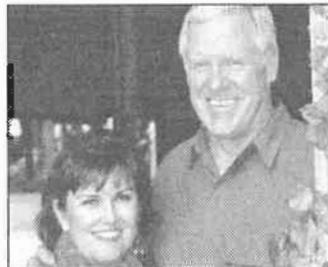
Melissa Wilcox
 Diocese of Connecticut
 Program Coordinator
 Diocese of Kagera, Tanzania



Kristin Pettine
 Church of Christ the King,
 Silver Spring, Maryland
 Math/Kindergarten Teacher,
 El Buen Pastor School
 Diocese of Honduras



Carleen Stoskopf
 Diocese of Upper South Carolina
 Daughter, Marissa Venn
 Health Administrator
 Diocese of Mombasa, Kenya



Cheryl and Peter Kyle
 Diocese of Connecticut
 Co-Executive Directors, El Hogar Projects
 Diocese of Honduras

Mary Ann Ryman
 Diocese of Los Angeles
 Reappointed, Teacher,
 Canon Andrea Mwaka Primary School
 Diocese of Central Tanganyika, Tanzania

Marlayna Gossman
 Diocese of Virginia
 Teacher, El Buen Pastor School
 Diocese of Honduras

The Rev. Santiago Garcia
 Diocese of Guatemala
 Caroline Garcia and children: Maite and Janer
 Transferred from the Diocese of El Salvador
 to become Missionary by Special Appointment,
 Dean of Theological Studies,
 The Diocese of the Dominican Republic

The Episcopal Church continues to seek missionaries and volunteers to serve with sisters and brothers in the Anglican Communion and the larger Church of Christ.

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People and Places

The Ven. **Charles Rehkopf**, retired priest of the Diocese of Missouri and longtime correspondent for TLC, died Sept. 30 of cancer at his home in Webster Groves, MO. He was 86.

Fr. Rehkopf was born in Topeka, KS. He attended Washburn University and Episcopal Theological School. He was ordained in 1936. He



was a board member of the Historical Society of the Episcopal Church. Fr. Rehkopf served parishes in Kansas and Missouri, and was on the board of examining chaplains. He was dean of the SW Convocation, a member of executive council, and archdeacon of Missouri. Fr. Rehkopf was editor of *The Historiographical Newsletter*, author of a book on the history of the Diocese of Missouri and a member of the Society of American Archivists. He retired in 1976. Fr. Rehkopf is survived by his wife, Dorothy, two daughters, a son, four grandchildren, and two great-grandchildren.

The Rev. **Donald Baldwin**, priest of the Diocese of Newark, died Nov. 8 of a fatal heart attack which resulted in a car crash. He was 65.

Fr. Baldwin was born in Philadelphia, PA. He attended Hobart College, Philadelphia Divinity School and Temple University. He was ordained priest in 1955. He served parishes in Philadelphia, Wilkes-Barre, and Emporium, PA; and Orange, NJ. Fr. Baldwin was a member of the diocesan executive council. He also authored *The Socratic Dane* and *A Comparison of Socrates & Kierkegaard*. Fr. Baldwin was preceded in death by his first wife, Barbara. He is survived by his wife, Grace, and three children.

The Rev. **Sydney Hugh Brice Croft**, retired priest of the Diocese of Olympia, died Oct. 26, in Riverside, CA, from lung cancer. He was 85.

Fr. Croft was born in Rahway, NJ. He attended St. John's Seminary and Nashotah House. He was ordained priest in 1938. Fr. Croft was an army chaplain in the South Pacific during WWII, and established several missions throughout the Hawaiian Islands. He served parishes in Wisconsin, Indiana, Hawaii, and California, before moving to All Saints', Seattle, WA. He retired in 1973. Fr. Croft was also an author of several books. Fr. Croft was preceded in death by his wife, Margaret. He is survived by a son, a daughter, three granddaughters, three great-grandchildren, and two sisters.

The Rev. **Robert Dentan**, retired priest of the Diocese of Connecticut, died Nov. 5 at his home in Buffalo, NY. He was 87.

Fr. Dentan was born in Rossville, IN. He was educated at Colorado College, Berkeley Divinity School, ASOR-Jerusalem, and Yale. He was ordained in 1934. He served parishes in Pennsylvania and Connecticut. Fr. Dentan was a professor of Hebrew and Old Testament at

Berkeley Divinity School and General Theological Seminary and was on the committee of the New Revised Standard Version of the Bible. He was the author of *Preface to Old Testament Theology*; *A First Reader in Biblical Theology*; and *The Knowledge of God in Ancient Israel*. He retired in 1973. Fr. Dentan was preceded in death by his wife, Dealome. He is survived by a son and three grandchildren.

The Rev. **Peter W. Hill**, retired priest of the Diocese of Albany, died Oct. 7 at the age of 88.

Fr. Hill was born in Cornwall, England. He served the Anglican Church of Canada from 1930-47. He was received in 1947. He served parishes in Saugerties, Saranac Lake, Vermontville, and Paul Smiths, NY. Fr. Hill retired in 1974. He was preceded in death by his wife Mary. He is survived by one child.

The Rev. **Peter Stretch**, retired priest of the Diocese of Spokane, died Oct. 25 of a heart attack. He was 61.

Fr. Stretch was born in Brooklyn, NY, and was the son of the Ven. Harry and Muriel Stretch. He graduated from Trinity College in 1955 and General Theological Seminary in 1959. He was ordained priest in 1958. Fr. Stretch served parishes in the dioceses of Idaho, Quincy and Spokane. He was a deputy to General Convention. He retired in 1995. Fr. Stretch is survived by his wife, Beverly, three children and one brother.

Charnelle Perkins Dickson, wife of the Rt. Rev. Alex D. Dickson, retired Bishop of West Tennessee, died Oct. 16 of cancer at her home in Memphis, TN. She was 65.

Mrs. Dickson was born in Glen Allan, MS. She was educated at All Saints' Episcopal School in Vicksburg, MS, and Stephens College, Columbia, MO. Mrs. Dickson was preceded in death by her son, Alex Dickson, Jr., and is survived by her husband, two sons and six grandchildren.

Next Week . . .

Memories of my grandmothers at Christmas

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ORGANIZATIONS

JOIN IN THE CONTINUING liberation of Anglicanism and a revolutionary Catholic Revival. Join **The Catholic Fellowship of the Episcopal Church, Conrad Noel House, 116 Lower Main St., Sunapee, NH 03782.**

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DIRECTOR OF DEVELOPMENT: The Diocese of Florida is seeking a director of development with a proven record of achievement in fund-raising management to establish and implement a full-time office of development. Reporting to the bishop, the development director's responsibilities include directing the Episcopal Foundation of the Diocese of Florida, planning and implementation of a comprehensive development program to include building up the foundation's assets, annual campaigns, capital campaigns, grant writing, major and planned gifts, special events, donor research and cultivation and records management. The director will also be a resource for stewardship training and consultation to parishes and schools of the diocese. Requisites: Minimum 3 years experience in development with proven success in major gift campaign fund-raising. Must have strong communication and interpersonal skills and enjoy community involvement. Letter of application with resume, salary history and three professional references should be sent by January 15, 1996 to: **Director of Development Search Committee, Diocese of Florida, 325 Market St., Jacksonville, FL 32202.**

RESIDENT ASSISTANTS for HOSANNA House to serve as live-in caregivers for physically challenged young adults in new ecumenical ministry using L'Arche model in Chattanooga, TN. Training provided. Information and resumes to: **The Rev. David Crippen, HOSANNA, P.O. Box 11483, Chattanooga, TN 37415. Phone/FAX (706) 398-2848.**

DIRECTOR OF YOUTH MINISTRY: Full-time position in a large Episcopal parish. This talented individual will develop and implement programs for 6th through 12th grade children. Interested candidates should contact: **The Rev. Mary Caucutt** for a detailed job description. **The Church of St. Michael and St. George, 6345 Wydown, St. Louis, MO (314) 721-1502.**

RECTOR: (Anglican Church of Canada, Diocese of Quebec): Three-point parish comprising the congregations of St. Barnabas, North Hatley; St. John's, Waterville; and Christ's Church, Eustis, in the eastern townships of the Province of Quebec, seeks applications for the position of full-time rector. A comfortable rectory with an office and suitable accommodation for a family is available. Applicants must be ordained priests and should have a post graduate degree in divinity. Several years experience in positions of parish leadership are important. A knowledge of French will be an asset. Copies of "Parish Profile" and "Leadership Requirements" available on request. Interested applicants should forward a C.V. to: **W. Bradley Mitchell, 11 University Rd., North Hatley QC J0B 2C0; telephone (819) 842-2358; FAX (819) 842-4203.** The committee expects to make its recommendations to the vestries early in 1996. All written applications will be acknowledged.

MUSIC DIRECTOR & ORGANIST for historic, downtown, medium-sized parish on west coast of Florida. Successful candidate will be expected to re-establish a well-rounded, multi-choir program including the best of traditional and contemporary music. Although parish presently uses a Baldwin electronic organ, it owns an 82-rank Cassavant (1912) that is stored. Current adult choir is open to growth. Carillon and 5-octave handbells round out the program possibilities. Send resume including salary requirements and availability to: **Music Committee, c/o Joan Kline, 10297 Monarch Dr., Largo, FL 35644** by February 29, 1996.

POSITIONS OFFERED

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Church Directory

Washington, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. Thomazine Shanahan, the Rev. Lupton P. Abshire
Sun Eu 8, 9, 11 (1S, 3S & 5S); MP 11 (2S & 4S); Cho Ev 5 (1S Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10). Noonday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

Wilmington, DE

CATHEDRAL CHURCH OF ST. JOHN
10 Concord Ave. (302) 654-6279
The Very Rev. Peggy Patterson, dean; the Rev. Dr. M. Antoinette Schlesler, ass't
Sun H Eu 7:30 & 10:30, Tues & Thurs 12:10. Compline (Sung) 9 Thurs

Hollywood, FL

ST. JOHN'S 1704 Buchanan St.
The Rev. Hobart Jude Gary, interim r
Sun 8 & 11 (Sung). Weekdays as anno

Augusta, GA

CHRIST CHURCH, Eve & Green Sts.
The Rev. Theodore O. Atwood, Jr.
Sun Masses 8 & 10 (Sung). Wed 6:30

Riverside, IL (Chicago West Suburban)

ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

Indianapolis, IN

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 9 Sung Eu, 10 Christian Ed, 11 Cho Eu

Boston, MA

ALL SAINTS 209 Ashmont St., Dorchester
At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9

Kansas City, MO

OLD ST. MARY'S 1307 Holmes
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975
Masses: Sun 8 Low; 10 Solemn; Daily, noon

St. Louis, MO

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown Blvd., at Ellenwood
The Rev. Kenneth J.G. Semon, r; the Rev. Mary A. Caucutt, the Rev. Steven W. Lawler, the Rev. William M. North, Jr., the Rev. James D'Wolf
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S) followed by HC 12:15; Ev 5 (1S Oct.-May) Sun Sch 9:15, Daily 7:30 & 5:30 ex Sat 8:30 & 4:30

KEY

— Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

Newark, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. J. Carr Holland, III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

Long Beach, L.I., NY

ST. JAMES OF JERUSALEM BY THE SEA
W. Penn & Magnolia Founded 1880
The Rev. Marlin Leonard Bowman, r; the Very Rev. Lloyd A. Lewis, Jr., hon. r
Sat 5 EP & Eu. Sun 8 MP & Eu, 10 High Mass

New York, NY

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830

145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

TRINITY Broadway at Wall

Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; MP 7:45; FP 5:15. Sat H Eu 9.

ST. PAUL'S Broadway at Fulton

Sun H Eu 8

Trinity Bookstore, 74 Trinity Pl. Open Mon-Thurs 8:30 to 6, Fri 8-3:30

Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8-3:30

Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

Gettysburg, PA

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by app

Philadelphia, PA (Mount Airy)

ANNUNCIATION OF B.V.M. Carpenter Ln. & Lincoln Dr.
The Rev. David L. Hopkins, r 215-844-3059
Sun Masses 8 & 11 (Sung). Wed 10

Phoenixville, PA

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

Pittsburgh, PA

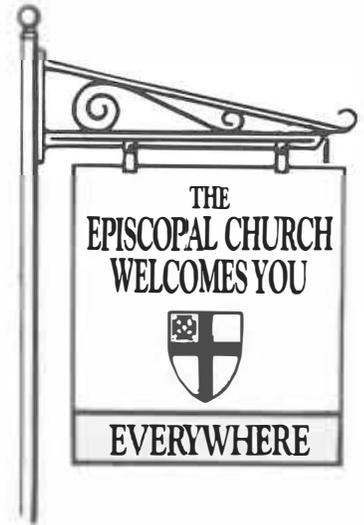
GRACE 319 W. Sycamore (412) 381-6020
The Rev. A.W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d
Sun Family Eu 9; Sol Eu 10; Ev & B 5. MP Mon-Fri 9:30; Said Eu Wed 12 noon; Thurs LOH 7:30, Bible Study 8. Sol Eu HD 7:30. C by appt

Selinsgrove, PA

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 9:30. Weekdays as anno

Whitehall, PA (North of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs & Fri 7 HC. Bible & prayer groups. 1928 BCP



Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r; the Rev. Robert B. Hibbs, the Rev. C. Bruce Wilson, assts (512) 882-1735
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206-7719 (214) 823-8134
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon Juan Jimenez; Canon Trudie Smither; the Rev. Benjamin Twinamaani; the Rev. Tom Cantrell; the Rev. Phyllis Doty; the Rev. Canon Roma A. King, Jr.
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 & 6:30 Sung Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frederick C. Philputt, v; the Rev. George R. Collina; the Rev. Thomas G. Keithly; the Rev. Michael S. Mills
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP 5 (214) 521-5101

Fort Worth, TX

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S) 12:15 HC (ex 1S). 1928 BCP daily as anno (817) 332-3191

Pharr, TX

TRINITY 210 W. Caffery / at Bluebonnet
The Rev. Robert Francis DeWolfe, r (210) 787-1243
Sun 8 H Eu, 10:30 H Eu (2S & 4S MP & HC). Sunday School 9:15 (all ages—nursery 9-12)

Alexandria, VA

CHRIST CHURCH 118 N. Washington St.
The Rev. Pierce W. Klemmt, r; the Rev. Pamela L. Foster, the Rev. Beverly K. Weatherly, the Rev. Steve C. Wilson, the Rev. Dorcas Ndoro, John Lewis, seminarian
Sun H Eu 8 & 9, MP (1S H Eu) 11:15, 5 H Eu (HS 2S & 4S after 5 service). Wed H Eu 7:15 & 12:05

Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean (414) 271-7719
Sun Masses 8, 10 (Sung). Daily as posted

St. Croix, Virgin Islands

ST. JOHN'S 27 King St., Christiansted
(809) 778-8221
Fr. Keithly R.S. Warner, S.S.C., r
Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

Paris, France

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 331 47 20 19 92
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Benjamin A. Shambaugh, M.Div; the Rev. Rosalie H. Hall, M. Div., assoc
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu