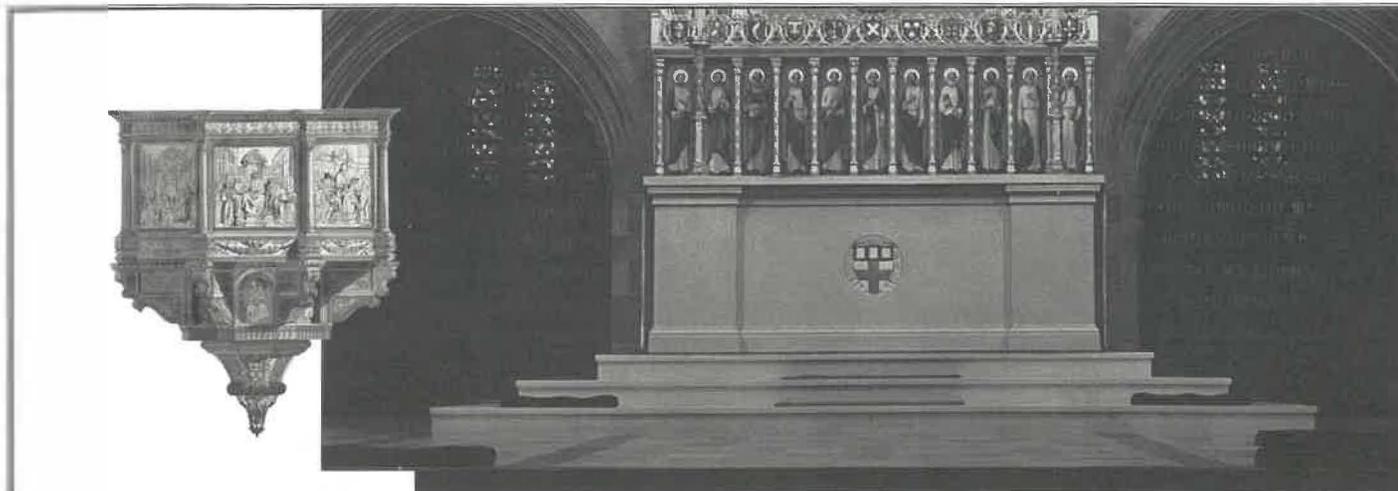


The Living Church

February 19, 1995 / \$1.50

The Magazine for Episcopalians



God's Furniture

Is there space within 'steepled'
buildings that has a heightened
sense of Presence?

page 10

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Features



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in Ann Arbor**

A Jewish-Episcopal partnership
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the Spirit of God reside
By **Julian Cave** (p. 10)

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Quote of the Week

The Rev. Kempton D. Baldrige, associate at St. Thomas' Church, Newark, Del., quoted by the *Wilmington News Journal*: "I understand what turns off people ... the rote expression, the rigidity, the droning sermons. I use that to inform my ministry."

In This Corner

'I Think We Need to Lighten Up'

The Rev. David P. Jones is mindful that God has a sense of humor. In fact, he stresses it so much that he mentions it in a preface to a small book he wrote entitled "In the Lion's Den," a sampling of prayers and reflections he offered before the New Hampshire Senate during its 1993-94 session. Fr. Jones is the chaplain to the state senate in addition to his ministry as rector of St. Paul's Church, Concord.

It is a short hop from his church across the street to the state capitol, where he remembers that God indeed does have a sense of humor.

"Great God of laughter, leadership, hilarity and holiness," he began on Jan. 7, 1993, "bless this day these good women and men and endow them with the imprint of your character."

On Feb. 4, 1993, he addressed some anatomical features of the politicians: "Gracious, patient and generous God, may the ears of each senator here function today twice as well as their mouths; may their hearts be as tender as their convictions are firm; and may you become for them the only editor whose word is final."

No subject seems out of bounds for the chaplain: From July 1, 1993, "O God, we ask you today for two miracles. Help this senate to finish this session's work and help the Red Sox, in any way you can."

Limericks and other poems, meditations and observations are part of Fr. Jones' offerings. Even litanies. From March 11, 1993: "From any economic summit that would be

less creative dialogue and more political mud wrestling, good Lord deliver them."

"Some of these prayers offended some of those people," Fr. Jones said in a telephone interview. "But none of them had the courage to tell me about it." But for the most part, reaction has been positive.

"I thought it was important to have a consistent relationship with [senators]," he said. "It's more than a window dressing."

"It's like working with a vestry," he continued. "There are only 24 of them. They do all the things a vestry does. And like a vestry, some of the things they do are good and some are dysfunctional."

The chaplain has taken the same approach in his parish. From his arrival in 1991 he has blended humor and theology.

"If we take ourselves too seriously, we can lose perspective," he said. "I think we need to lighten up, in the church and in society."

How's this for lightening up? From Feb. 8, 1994: "O Lord, you are rarely popular but you are always successful. In the work they do as members of this body, make these good people more and more like you."

The title of Fr. Jones' booklet, "In the Lion's Den," is personal. "There were some days when I felt I was in an antagonistic group of people," he said. "Not toward me, but toward each other. I have never felt animosity directed toward me."

Hey, whoever is in charge of choosing a chaplain for the next General Convention, have I got a candidate for you ...

DAVID KALVELAGE, editor

Sunday's Readings

Forgiving Those Who Treat Us Cruelly

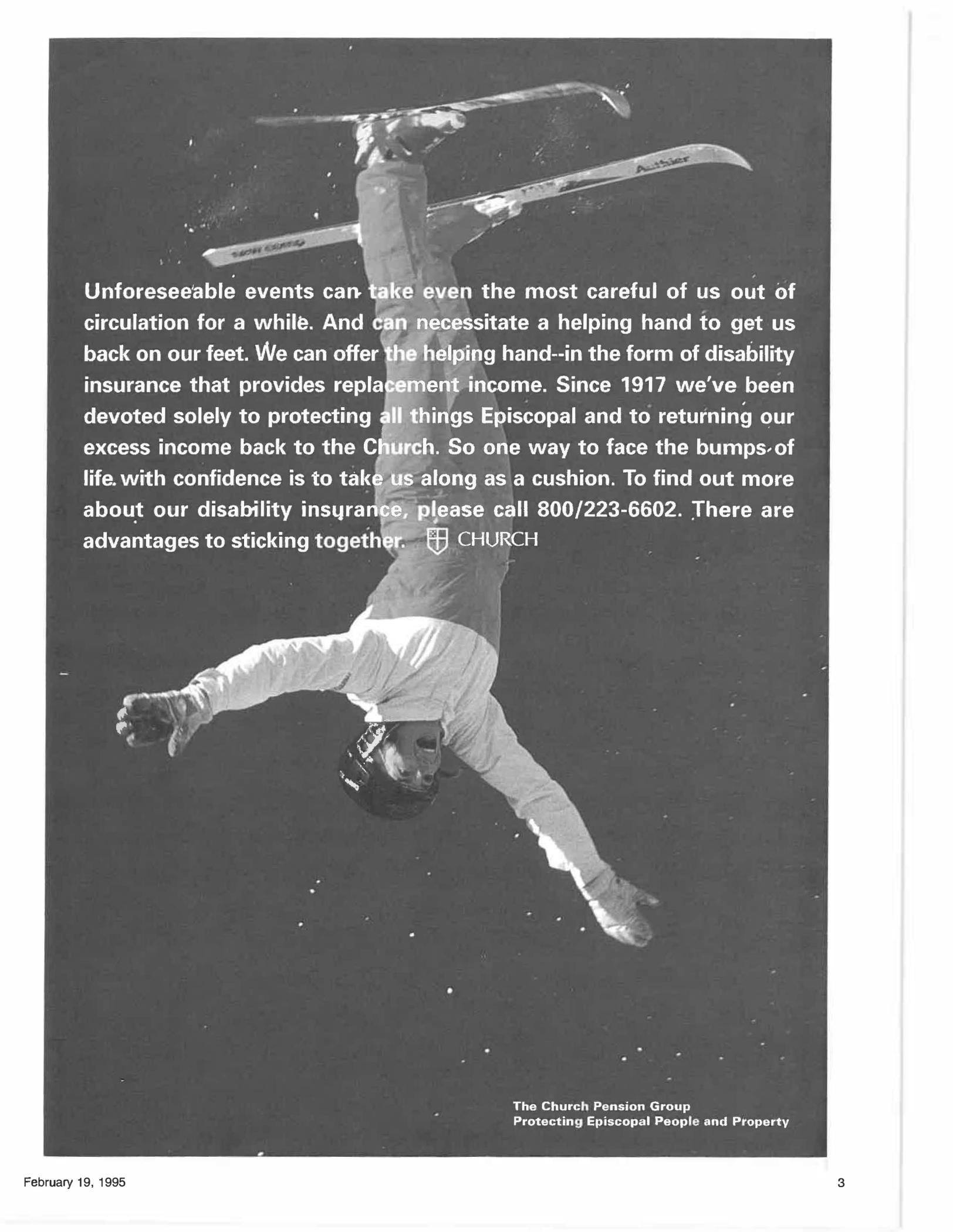
Epiphany 7: Genesis 45:3-11, 21-28, Psalm 37:1-18 (or vv. 3-10), 1 Corinthians 15:35-38, 42-50, Luke 6:27-38

The very nature of God and his ways with us cause us both joy and discomfort. Who can hear Jesus telling us to love our enemies, be generous with the ungrateful, and kind to those who hurt us without wincing at the memory of our resentment and even retaliation? There is inevitable suffering in the lives of the meek and humble.

The figure of Joseph and his life of rejection, enslavement, false accusation, and unjust punishment anticipates the experience of Jesus himself. It is only from the perspective of God's eternal purpose that we can see and accept even the worst things that happen to us. It is only from the gift of grace and rev-

elation of God's redeeming love that we can understand and share in the love both Joseph and Jesus gave to those who persecuted them. Jesus forgave those who crucified him, and Joseph forgave his brothers who treated him so cruelly. As the brothers of Joseph were frightened and confused by Joseph's identity and love, so we are likely to be stressed and uneasy when faced with the example and challenge of Jesus.

Joseph's warning rings true for us, "Don't quarrel on the way." How often is it true for us that we do quarrel on the way through our lives in our relationships with other people? Let us rush to claim the promise of God as illuminated by St. Paul: just as we have been marked by that which is in rebellion against God, so God's gift is for us to receive that which is of the kingdom of love.



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The Living Church

Volume 210 Established 1878 Number 8

*An independent weekly record
of the news of the Church
and the views of Episcopalians*

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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NEWS: Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Episcopal News Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Second-class postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage \$15.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 92936, Milwaukee, WI 53202-0936.

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LETTERS

No Bounds

Thank you, Winnie Crapson, for raising the question of collective guilt in the article congratulating the Church Insurance Co. for insisting that the church acknowledge the existence of sexual harassment among its members [TLC, Jan. 8].

I cannot say whether the insurance company or the activists in the Midwest are to be congratulated but this I do know: There is a collective guilt because those who could have put a stop to sexual harassment and misconduct were themselves involved, and this church has failed to do anything with bishops whose sexual misconduct was well known. Indeed, they are guilty of cover-up in cases involving bishops. In some of these cases, the very same bishops who were in the forefront of supporting women and their ministry were the ones who most abused our sisters in Christ.

Since this church has long disregarded discipline and order and, indeed, has consistently acted through its bishops in opposition to the scriptures and to resolutions of its General Convention in matters of sexual behavior, we need not be surprised that this behavior knows no bounds.

(The Rt. Rev.) **TERENCE KELSHAW**
Bishop of the Rio Grande
Albuquerque, N.M.

All Creatures

The letter of James Bailey Parker [TLC, Jan. 1] prompts me to respond, should there be someone unable to see through his sarcasm and hostility.

I am a communicant of the Congregation of St. Saviour at the Cathedral of St. John the Divine and have been a subscriber of TLC for many years. Over these years I have read many letters, similar in tone, in which Mr. Parker criticizes our cathedral, the dean and our bishops.

Each year, for more than 10, we have a wonderful eucharistic celebration on the Feast of St. Francis. The cathedral is filled with a congregation of more than 5,000, probably the largest congregation in the world that Sunday gathered for Anglican worship. We do indeed have an elephant or two, along with countless other creatures. In a space as vast as St. John's, an elephant does not seem any more out of place than a dog or cat would in a smaller church. Since the Eucharist is celebrated daily and numerous times on Sunday, there are probably 400 or more Masses throughout the year. St. Francis Day is the

only one to which elephants are specifically invited, although I am certain that we would not turn one away at some other time. Our children have learned that Noah gathered all of God's creatures onto the Ark, elephants included.

I did not notice that any of the recent elephants were "tired, old or wrinkled" but we will not discriminate based on these characteristics. The purported "mooning" of Bishop Grein is also puzzling. First, I was not aware that our dean has such amazing powers of influence over the bodily actions of elephants. Second, the celebrant at the most recent feast of St. Francis was the Rt. Rev. Craig Anderson and not Bishop Grein. If our dean did in fact arrange such a thing, Mr. Parker is either reporting on events of years past or has the wrong bishop.

I do confess that prior to returning to New York about five years ago, we did live in San Francisco for a while. I am sure this will explain a lot to Mr. Parker, perhaps even inspire him to give us a new letter about Bishop Pike.

FRED H. MILLER

Dobbs Ferry, N.Y.

Pursue Worship

I found the letter from James Bailey Parker [TLC, Jan. 1] extremely distasteful, dripping with bitter and poisonous sarcasm. If the writer has a criticism of services at Grace Cathedral and St. John the Divine, let him say so in a straightforward manner. Then he can pursue worship any way he pleases and let the West and East Coast cathedral folks be "fools for Christ" in whatever way pleases them.

PAT LOGAN

Tyler, Texas

Negative Opinions

A copy of David Kalvelage's column which included opinions of several readers [TLC, Jan. 15] arrived at the Wellspring Convent during a meeting there of our diocesan council and standing committee, and we allowed the content to intrude briefly on the mission planning in which we were engaged.

The diocesan leadership present asked me to share "our sadness that a publication which purports to serve the Episcopal Church seems more content to print the

negative and near-libelous opinions of a sick soul rather than to search out the truth of where honest people are doing Christian ministry. You seem more inclined to tear down than to build up."

This is the second time the editor has used his column to denigrate the work of the church in this diocese, perhaps more out of ignorance than malice. To remedy that, we invite him to visit us and to see what gifted persons are doing as church to proclaim and live the good news of God in Christ.

(The Rt. Rev.) STEWART C. ZABRISKIE
Las Vegas, Nev.

Regarding David Kalvelage's damned-if-I-do-damned-if-I-don't column, he shouldn't feel like the Lone Ranger! I'm an organist. Some years ago I played for a [Lutheran] service, and afterwards was pounced upon by a woman waiting in the wings for me: "You play much too loud! We can hardly hear ourselves think!" I thanked her and went downstairs to coffee hour. A woman came up to me and said,

(Continued on page 12)

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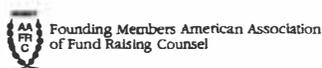
Steven Charleston

*"...a great
success..."*

I am writing to express the appreciation of our diocese for the outstanding support we received from Ward, Dreshman, and Reinhardt in our recent campaign. It was a great success thanks not only to the many volunteers who came forward to make it so, but also to the expert planning and guidance of your firm.

This was the third time that Alaska Episcopalians have worked with you; you can be sure that we will call on you again.

Steven Charleston
Bishop of Alaska



Diocese of Virginia Elects Another Suffragan Bishop

The Rev. David Colin Jones, rector of the Church of the Good Shepherd, Burke, Va., was elected the second Suffragan Bishop of Virginia when the diocese held its 200th annual council Jan. 28. The election completes the "college of bishops" for which the Rt. Rev. Peter J. Lee asked council three years ago. Fr. Jones will serve with Bishop Lee and with the Rt. Rev. F. Clayton Matthews, suffragan elected in 1993.

The bishop-elect has been rector in Burke, a suburb of Washington, D.C., since 1978. He was elected on the third ballot from among eight nominees, and led in both orders on all three ballots. A nominating committee had presented six names to the diocese in November, and two were nominated by petition, including Fr. Jones. He had declined to be nominated by the committee last year, because his daughter was seriously ill, but he told the council in January that his daughter's health had improved and he felt able to enter the process.

In January 1992, Bishop Lee called for the election of two suffragan bishops. In February 1993, a nominating committee presented a slate of seven, including Fr. Jones, to stand for two elections on the same day. Three months later, the diocese elected Bishop Matthews and the Rev. Canon Antoine L. Campbell.

Weeks later, allegations of misconduct against Fr. Campbell put the consent process for his consecration on hold. Although he was never convicted of any of the charges, he resigned his election in November 1993.

Fr. Jones is a native of Youngstown, Ohio. He is a graduate of West Virginia University and Virginia Theological Seminary. Following his ordination in 1968, he served as vicar of St. James, Lewisburg, W. Va., from 1968 to 1972, and as rector of St. Stephen's, Berkeley Springs, W. Va., 1972-78.



Fr. Jones

He moved to Virginia in 1978. In Virginia, he has been a member of standing committee and the executive board and a deputy to

General Convention. He and his wife, Kay, are the parents of two grown children.

His consecration is scheduled for June 24 at Washington National Cathedral pending consents of standing committees and bishops.

Others nominated were: the Rev. William Brake, rector of Pohick Church, Lorton, Va.; the Rev. John Chane, rector of St. Mark's, Southborough, Mass.; the Rev. Mary Hays, associate professor of pastoral theology at Trinity Episcopal School for Ministry; the Rev. Lucinda Laird, rector of St. Mark's, Teaneck, N.J.; the Rev. Edward Little, rector of All Saints', Bakersfield, Calif.; the Rev. Fleming Rutledge, senior associate at Grace Church, New York City; and the Rev. Patrick Augustine, associate rector of Holy Comforter, Vienna, Va.

Bishop Violated Ordination Vows, His Colleagues Say

Ten bishops have brought presentment charges against the Rt. Rev. Walter C. Righter, retired Bishop of Iowa, claiming he violated his ordination vows when he ordained to the diaconate a practicing homosexual, and that in doing so he held and taught doctrine contrary to that of the Episcopal Church.

At issue is an ordination which took place in 1990, when Bishop Righter was assistant bishop in the Diocese of Newark. In September of that year, the House of Bishops "disassociated" itself from the ordination of a practicing homosexual by the Rt. Rev. John S. Spong, Bishop of Newark. Twelve days later, Bishop Righter ordained the Rev. Barry Stopfel, who was known to be living in a homosexual relationship.

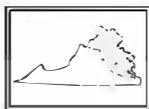
"There is a five-year 'statute of limitations' for charges like these, and our feeling was that we needed to act with regard to Bishop Righter's culpability before the time ran out," said the Rt. Rev. John W. Howe, Bishop of Central Florida, one of the signers of the letter of presentment.

"I don't think there is anyone who really wants a trial," Bishop Howe added, "but every time one of these ordinations takes place, a few hundred more of the faithful leave the Episcopal Church, withhold their money, or retreat into *de facto* congregationalism."

The presentment charge is the second brought against an Episcopal bishop in recent months. The Rt. Rev. R. Stewart Wood, Bishop of Michigan, was charged last August by a group from his own diocese after he ordained a woman who was living in a lesbian relationship, but a committee of five bishops decided church canons had not been violated.

The latest letter of presentment was sent to the Presiding Bishop, the Most Rev. Edmond L. Browning, Jan. 27. In order for a trial to be held, one-fourth of the members of the House of Bishops must consent in writing.

Others who signed the letter of presentment are: Bishops William C. Wantland, Eau Claire; James M. Stanton, Dallas; Stephen H. Jecko, Florida; John-David Schofield, San Joaquin; Terence Kelshaw, Rio Grande; James M. Coleman, West Tennessee; Jack L. Iker, Fort Worth; Maurice M. Benitez, Texas; and Keith Ackerman, Quincy.



DIocese of Virginia Votes

Ballot #	1		2		3	
	L	C	L	C	L	C
AUGUSTINE	13	14	3	5	1	2
BRAKE	21	16	14	6	3	3
CHANE	19	8	7	3	3	2
HAYS	22	29	5	9	3	0
JONES	73	63	115	98	146	131
LAIRD	44	59	63	78	80	82
LITTLE	30	15	14	6	withdrew	
RUTLEDGE	35	29	40	28	25	14

Needed to Elect : Laity 131, Clergy 118

Many Concerns of Evangelism

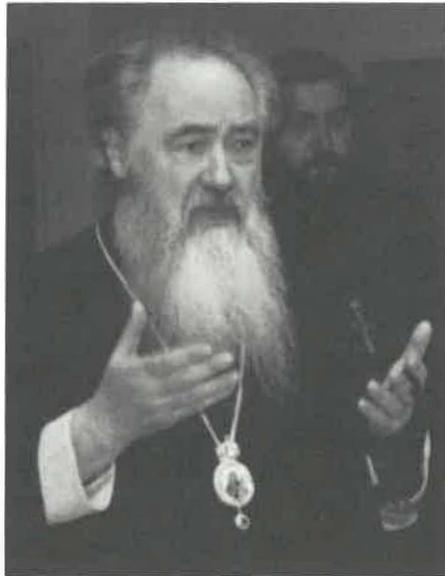
"Evangelism and Christian Formation" was the subject of the Second Bilateral Theological Conversation between the Episcopal Church and the Russian Orthodox Church Jan. 22-25 in Delray Beach, Fla.

Nine papers were delivered by participants, including five by Episcopalians. The Rev. J. Robert Wright, professor of church history at General Theological Seminary, spoke on "The Implications of Ecclesiology for Evangelism and Proselytism."

"The Episcopal Church, and other Anglican churches generally, are already known widely for their reluctance to proselytize and for their restriction of evangelism only to persons who are members of no other Christian church," Fr. Wright said.

"With respect to the Russian Orthodox Church, this is even our official stated policy, for three reasons: Because our ecclesiology does not compel us to convert members of other churches, because the Episcopal Church finds its greatest doctrinal compatibility in the churches of the Orthodox tradition, and because we believe the Russian Orthodox is the church equipped to minister to the Russian people."

The Rt. Rev. Roger J. White, Bishop of Milwaukee, presented "A Catechumenal Formation Process." He said, "New approaches to help form members of the church, and to re-form nominal members of the church, are much needed. This catechumenal process, based on an early church model, takes God's action among God's people as recorded in scripture and



ENS photo by James Solheim

Metropolitan Yuvenaly of Krutitsy and Kolomna, head of the Russian delegation and co-chair of the meeting in Florida.

our own personal experience of God in our lives in order to bring those involved in this process to encounter God, to be brought to a new commitment, to find an understanding in the world."

Liturgy and evangelism were also given attention. "The relationship between liturgy and evangelism should be considered within the relationship God has with the world," said the Rev. Ralph N. McMichael, Jr., instructor of liturgics at Nashotah House, in his paper, "Liturgy as Good News."

"Evangelism and liturgy are dimensions of God's trinitarian relationship; they are for the same purpose, the trinitar-

ian transformation of the world."

The Rev. Canon Louis (Skip) Schueddig, president and director of the Episcopal Radio-TV Foundation, presented "Specific Uses of Media for Evangelism." "The church must learn from the secular media, using their tools and approaches to achieve Christian goals," he said. "We as Christians must reach out to the media and be in dialogue with leadership."

"Evangelistic Preaching Among the Baptized," was the subject of the presentation of the Rt. Rev. John W. Howe, Bishop of Central Florida. He said too much preaching time in Episcopal churches is addressed to social or political issues.

"I am not suggesting there is no place for this in our preaching," he said, "but I am suggesting that if this is all our preaching contains, the members of our congregations will never come to a saving faith in Jesus Christ, they will never be truly converted. They will never truly enter into their baptismal vows."

Presentations by Russian participants included "Proselytism as a Corruption of the Missionary Work," by Elena Speranskaya, research assistant of the Department for External Church Relations, and "Preaching of Holy Scripture as the Basis of Missionary Work," by Archimandrite Iannuary, assistant professor at St. Petersburg Theological Seminary.

Other participants in the Episcopal delegation were the Rev. David Perry, ecumenical officer at the Episcopal Church Center, and Suzanne Massie, fellow of the Harvard Russian Research Center.

Bishop Powell of Oklahoma Dies at Age 83

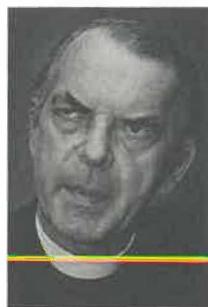
The Rt. Rev. W.R. Chilton Powell, second Bishop of Oklahoma, died Dec. 31 in an Oklahoma City hospital. He was 83.

Bishop Powell was elected Bishop Coadjutor of Oklahoma in 1951 and became diocesan 15 months later. He served until his retirement in 1977.

While diocesan bishop he was active in the life of the national church, serving as chairman of the Standing Liturgical Commission for 13 years, and he was a major figure in the 1979 revision of the Book of Common Prayer. He also served on the Program and Budget Committee.

He was born March 11, 1912 in Devil's Lake, N.D. He earned a B.A. degree at Carleton College (Minn.) in 1934, and, in 1938, an S.T.M. from Seabury-Western

Theological Seminary. He was ordained deacon and priest in the Diocese of North Dakota in 1938, and served four mission congrega-



Bishop Powell

tions there for three years. He became curate at Gethsemane Church, Minneapolis, in 1941, and was dean of Trinity Cathedral, Omaha, Neb., from 1943 to 1951.

Bishop Powell is survived by his wife, Elizabeth, a son, John, of New Bedford, Mass., and a daughter, Sarah Newcomb, of Oklahoma City.

The funeral liturgy for Bishop Powell was celebrated Jan. 5 at St. Paul's Cathedral, Oklahoma City, the Rt. Rev. Robert Moody, Bishop of Oklahoma, officiating.

The Triune God: A Model for Human Relations

Trinity Institute Focuses on Biblical Language

Trinity Institute began its second quarter century with the topic "The Biblical Language for Relationships." The conference, held each year at Trinity Church in New York City, in its 26th year was broadcast over the Episcopal Cathedral Teleconferencing Network (ECTN) and downlinked to 115 sites throughout the United States and Canada.

The conference, Jan. 23-25, began with the opening Eucharist, with the Rt. Rev. Richard Grein, Bishop of New York, as celebrant and Renita Weems, professor of Old Testament at Vanderbilt University Divinity School, as the preacher.

The Rev. Frederic Burnham, director of Trinity Institute, introduced the topic by stating that science has broken up our essence as human beings into smaller and smaller particles. He said a new concept of being which is emerging is a relational one, but individualism is so deeply embedded in our language that we need to discover and recover the biblical language of relationships.

Parker Palmer, lecturer and author, outlined the history of knowing and illustrated how the objectivist theory of learning has been the dominant way of knowing in the West for centuries.

"Objectivists make objects out of everything, including human beings and creation," Mr. Palmer said. "Objectivist theory is detachment from things."

Subjectivity is perceived as the enemy of learning, he added, but knowing is relational. To know is to be in relation to. Truth does not come from the top down, but from among, as truth is interactive and communal.

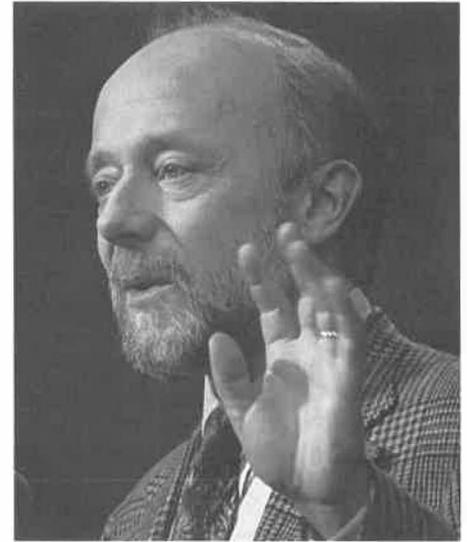
"In academia we claim that we pursue truth, but the biblical story is that truth pursues us," he said.

'To Be With ...'

In his address, "What are people for?", Douglas John Hall, professor of Christian theology at McGill University, Montreal, Canada, answered his own question by saying, "The centrality of being is to be



Ms. Johnson commented on how the Trinity became disconnected from human expression and Mr. Borg spoke of being transformed through a relationship with God.



with. To be in relationship to God, to other human beings and to the rest of creation.

"We are created for relatedness," he said. "God is constantly turning toward creation. In the Incarnation and the cross, God makes it clear that God will not be God alone, but is with us till the end."

John Updike, American writer and Episcopalian, provided a change of pace by telling two of his stories, "Dentistry and Doubt" and "Short Easter," that humorously explored the imperfect relationships of post-Christian man facing the world.

Elizabeth Johnson, professor of theology at Fordham University, received a standing ovation for her address, "Trinitarian Relations: A Model For Human Community." Ms. Johnson outlined the history of trinitarian theology by pointing out that the idea of one God separated from the triune God occurred in medieval theology. She said the Trinity got lost because it became disconnected from faith and human expression, and today it is only present in the liturgy. Barth and Rahner have tried to reconnect the triune God to praxis, but with limited success.

"Father, Son and Holy Spirit implies a hierarchy," she noted, "but the Trinity is not patriarchal or hierarchial. The great theologians of the church never attempted to define three persons. Anselm referred to the Trinity as 'three I don't know what,' and Hildegard used a trinitarian metaphor

of fire, heat and light.

"This inexpressible reality of the Trinity has created unfortunate misconceptions about God," Ms. Johnson said. "There is no division of labor in the Trinity. Rather, God is in radical equality to himself, and this relational character is the model for human relationships and the whole created order."

'Compassionate' Father

Marcus Borg, professor of religion and culture at Oregon State University, began his address, "Jesus and Relationships," with a familiar biblical quote of Luke 6:36, but an unfamiliar translation, replacing merciful with compassionate: "Be compassionate as your father is compassionate."

Mr. Borg chose compassionate over merciful because he said mercy has a human face but compassion has a human heart; mercy is standing over, compassion is standing with. He discussed the purity systems in the New Testament which were not about holiness but were political. He said Jesus' attacks on the purity laws were not attacks on righteousness but on exclusivity, and resulted in radical egalitarianism. "The Christian life is not about belief or being good," Mr. Borg concluded, "rather it is about a relationship with God that involves us in a journey of transformation."

(The Rev.) DAVID JAMES

Common Ground in Ann Arbor

By PATRICIA WAINWRIGHT

Twenty-one years ago, a unique entity took shape in Ann Arbor, Mich. That it grows and thrives today is a witness to the "good will and good faith" of the people of Temple Beth Emeth and St. Clare's Episcopal Church, where the Old and New Testaments find common ground as perhaps nowhere else in the world. Together the temple and the church form the Genesis Corporation, which recently dedicated a new \$3 million facility, including a modern sanctuary, classrooms and administrative space — and a kitchen.

The Rev. Douglas Evett became rector of St. Clare's in 1972. The Reform temple had been "temporarily" renting space at the church Friday evenings and was considering building on its own when Fr. Evett posed the possibility of a permanent partnership. "We were all young," Fr. Evett said; "children of the '60s. There wasn't a tie in evidence."

Rita Tikofsky was one of the founding members of the temple. "In the '60s, Ann Arbor was a very small town," she said. "We didn't have many wealthy people; we couldn't afford to build. Both groups were very amenable to working things out."

Linda Vanek, a longtime member of the temple, said, "It takes special groups of people ... two groups who know who they are" to make such a relationship work. Each congregation had questions about devoting the money to the new building.

Judy Avery, in many ways Ms. Vanek's opposite number in the church, said, "It took a long time to get the new building. Some people from both asked, 'Shouldn't we break up now?'"

"When tensions came, we had the structure in place," Fr. Evett said. He cited

Patricia Wainwright is an editorial assistant of THE LIVING CHURCH.



Temple Beth Emeth and St. Clare's Church have shared space since the early '70s.

A Jewish temple and an Episcopal church find ways to work together

the maxim, "When the building is 85 percent full on Sunday mornings, the church stops growing." The synagogue had less need for space for regular Sabbath services, but was crowded on high holy days and special ceremonies such as bar and bat mitzvahs. And, as Fr. Evett said, "Churches outgrow sanctuaries, synagogues outgrow schools."

In order to form the corporation, Rabbi Robert Levy said, "The bishop had to sell the church to the church so they could sell us half." Genesis Corporation owns and manages the building and bills each congregation for its upkeep.

The building itself, inside and out, has little permanent religious identity. A simple cross and a simple Star of David,

together with the names of the two congregations, adorn a plain brick and clear glass wall. In the sanctuary is a raised platform with an altar and a lectern; behind this a wall, by "sleight of hand," displays either a cross or the doors hous-

ing the Ark of the Covenant. The sanctuary, in the round, "is planned for three different sizes," Ms. Avery said. "There are chairs in the middle, then rows of pews, then two 'overflow' or 'cry rooms'."

One reason the partnership works, said Ronald Tikofsky, the temple's first president, is that "Neither group is very

into edifice-building, showing off as respect for God. [It's] a simple house of worship, and a simple way of accommodation, not complex."

"Planning the sanctuary was not difficult," Ms. Avery said. "But the kitchen! St. Clare's has no ECW. But the temple has a very strong Sisterhood, and cooking and serving food is very important." Ms. Vanek agreed: "The temple people needed a big space

to share celebrations." Ms. Avery added, "St. Clare's money went into the organ."

Scheduling of services is generally uncomplicated: The Jews use the space Friday evenings and Saturday mornings,

(Continued on page 14)



Inside and out, the new building has little permanent religious identity.

Where Does the Spirit of God Reside?

By JULIAN CAVE, JR.

God's house — that's common parlance for a church edifice, isn't it? Such an appellation forces us to give careful thought to dress and conduct in and near places of worship. Some groups are terribly pernickety about behavior in these areas.

I encountered this mindset several years ago while strolling through a cathedral in Munich, Germany. It came as a startling rebuke: "Please respect the church," a woman snapped. "Take your hands out of your pockets!"

Church is God's house. Maybe this descriptive lends itself to deeper probing. Specifically, "is there space within 'steepled' buildings that has a heightened sense of Presence? Are there particular accoutrements God has a special fondness for?"

My religious heritage suggested God is biased toward pulpits. Sermons are centerpieces. Other parts of the liturgy are secondary. On Sundays, our family did not go to worship, we attended preaching. Similarly my seminary pastorate in rural Kentucky was a place where most male attendees remained outside the building, swapping yarns, until time for the message. Music, prayers, scripture lessons and other parts of the "order of service" simply conditioned people, mostly women and children, for hearing the preacher.

Measure of Success

In my early training, I was told ministers spent considerable time in Bible study and prayer during the week so they could divide "rightly" the "word of truth" on Sunday (2 Tim. 2:15). To a great extent, I was led to believe a pastor's success was measured by the number of people who "came forward" in response to the sermon. Some preachers who were desperate for visible signs —

The Rev. Julian Cave, Jr. is a non-parochial priest of the Diocese of Washington. He resides in Washington, D.C.



God's Furniture

and vocational security, I might add — kept their congregations singing "Just as I Am" until someone answered the call. A lack of "movement" indicated the preaching, thus the preacher, was flawed.

Clergy serving these pulpit-oriented churches were disinclined to use lectionaries. "How can one determine a year in advance what God intends to be said on a given Sunday?" they reasoned. The preacher is to stay open for God's latest message — the nearer to 11 o'clock on Sunday he (always, he) settled on a text the better. Believe it or not, printing sermon topics in bulletins was anathema. How could anything mimeographed on Thursday be fresh on Sunday? Common wisdom had it that the best way to guarantee a message's being "straight from God" was for the preacher to enter the pulpit without a clue as to what he would say!

Congregants with this viewpoint were frustrated when preaching occurred in other than pulpit space — specially designed furniture gave greater authority to the event. Yes, God is linked to pulpits, preferably those carved in marble and which elevated the cleric six feet above contradiction!

In recent years, however, I have had some misgivings about God's supposed intrigue with sacred desks. I've heard numerous sermons that seemed devoid of verticality. My own preaching, at times, has been plagued with doubts and fears. Many a Sunday, I've felt absolutely earthbound. Jarring questions refuse to go away: "Has pulpit space been inundated by babblers with no divine linkage? Is the God identified with sermonizing a peripatetic Reality, that is, has a *modus operandi* that's in and out / off and on?"

In part, these cogitations about pulpit

activity, mine and others, informed my decision to embrace a tradition that approaches worship somewhat differently. Now, I am an Episcopalian. Within our tradition, liturgy revolves around the altar, not the pulpit. The Eucharist is center. Our reading of sacraments is dissimilar to the Romans (where bread and wine become the actual body and blood of Christ), yet we claim God is uniquely present in the breaking of bread and the drinking of wine. That's where God is!

I prefer this style of worship. At the altar my heart is "strangely warmed" (Wesley) both as celebrant and communicant. The critical issue, I believe, isn't whether the altar is "free standing" or "against the wall," but is it primary within the faith community? That's the place where the bells ring, incense smolders and clergy don their finest garb!

Of course, I'm not denigrating pulpit work — it's a heavy — but I've discovered the altar teems with more promise. Its message conveys grace that's often lacking in pulpit rhetoric. At the altar, the accents are on who I am rather than what I can do, what God has done instead of what I am to achieve. Such disclosures make my spirit soar.

At the Altar Rail

At worship the other Sunday, however, I began to wonder whether God had a new location within church space. The thought was prompted by a simple incident, one that few worshipers observed. Being a guest preacher for a parish in South Carolina, I sat near the communion rail when the priest administered the sacrament. There was great chemistry between him and those who knelt at the altar. I loved his style.

In due course, the priest, paten in hand, came to a young boy who, after receiving the host looked up and exclaimed with obvious glee: "You got a haircut last week, didn't you?" The sensitive priest nodded, flashed an embarrassed smile and moved on.

For some reason, that remark cap-

(Continued on next page)

Greater Scrutiny Needed

Recent reports reflect the church's varied responses to sexual misconduct among clergy. On one hand, there is the sad news of a widely liked and respected priest being convicted in a church court of committing acts that were unethical and immoral, among other charges, and receiving a suspension from the priesthood. On the other hand, we learn of bishops ordaining persons who, on the face of it, may appear to be likely to engage in unacceptable actions. Yet the bishops escape any canonical rebuke. Then we learn of bishops themselves engaged in immoral actions, again without rebuke.

The clergy have voluntarily taken the further and difficult step of being examples to others.

It has long been evident that bishops are treated differently from other people in the church. They should be. But differently in what way? All Episcopal clergy, when ordained as deacons and as priests, vow to endeavor to pattern their lives according to the teachings of Christ, and to be wholesome examples to others [BCP, pp. 532, 544]. All church members, by their baptismal vows, are committed to trying to adhere to Christian conduct. The clergy have voluntarily taken the further and difficult step of being examples to others. In view of the many honors and privileges (not to mention salaries) granted to them, we expect our bishops to be pre-eminent in fulfilling these and other vows — as we are sure most of them sincerely endeavor to do. Human life being as it is, we know some will fail in their commitments. What is grieving to others in the church is that bishops seem subject to so little accountability and that they consistently and effectively protect each other.

It is sometimes said that people should not have to account for what goes on behind closed doors; it is only a scandal if publicized. This may have a measure of truth, but the church is concerned with sin as well as scandal. Adultery, incest and embezzlement, to name a few examples, are sinful even in the strictest secrecy. In any case, secrecy is no answer. Someone always knows. Hence there is always the likelihood of future disclosure and/or blackmail, all tragically disruptive to families and to churches.

It is evident that in the future Episcopalians must expect

deeper inquiries into the private lives of candidates for the episcopate, or for offices of General Convention or other important positions. Taking a person's word for it is not sufficient for a clean bill of health. Nominating committees should see to it that such inquiries are satisfactorily completed before a slate of nominees is announced. In the long run, this will protect individuals from being thrust into intolerable positions and protect innocent spouses and families from future heart-breaking disgrace. Those who do not wish to be so investigated should withdraw their names without prejudice. Some excellent people have perfectly good reasons for wishing some important aspect of their lives to be private. For instance, those who have engaged in certain kinds of confidential international work for the government. Such individuals, however, should not be bishops, whose lives should be open books "to be known and read by all" (2 Cor. 3:2).

Critical Decision

The process for selecting the next Presiding Bishop has begun. The Joint Nominating Committee for the Election of the Presiding Bishop met last month for the first time since its members were elected at General Convention. The 29-member committee is made up of one bishop, one other ordained person and one lay person from each of the church's nine provinces, and two youth members. The committee is to nominate candidates for Presiding Bishop prior to the next General Convention, in 1997 in Philadelphia. The House of Bishops will elect the next Presiding Bishop at that convention.

The next Presiding Bishop will serve a shorter term than the current primate, the Most Rev. Edmond L. Browning. Bishop Browning will complete a 12-year term at the end of 1997; the next Presiding Bishop will be elected for nine years, and must be of an age to finish the term before reaching 70 years of age.

It would be an understatement to say the church needs a strong leader as its 25th Presiding Bishop. As the church moves into the next century, it will continue to face issues which may determine its very existence. It will need a leader with vision to meet such challenges. Leadership is a gift from God through the Holy Spirit. It is a gift bestowed upon many in this church. Hopefully, the new committee will recognize this gift in potential nominees, and it will discern those capable of leading the church into the next century. The joint nominating committee has an immense task. May it have the grace to accomplish it.

Linking God to Church Space Has Limited Value

(Continued from previous page)

tured me. It reeked with spontaneity and humor. The kid was utterly oblivious to the people around him. My mind began to chum: "Does the pew exude greater presence than either pulpit or altar? Maybe this lad was bringing more to the altar than he was taking away. Has the nave replaced the sanctuary as the God zone?"

This incident prompts me to suggest that our proclivity to link God with church space and/or furnishings — pulpit, altar,

pew — has limited value.

To be sure, these can be high intensity areas, but one cannot presume God to be an automatic find anywhere, church inclusive. Isn't this the intent of John's warning that we dare not "fix" God at either this or that place? "God is a Spirit," he writes, "and we worship in spirit and truth" (John 4:24).

So, as worship is Spirit interfacing with spirit, we are to give attention to our becoming generous and kind, sensitive

and caring, honest and true, empathetic and gracious. These traits are present where spirits meet! Then too, such a rendezvous can happen anywhere, anytime — either inside or outside a house where God is thought to reside.

As far as I am concerned, on that Sunday morning in South Carolina, a youngster's comment at the rail spoke profoundly of where God is and how engagement occurs. Yes, of such (children) is the kingdom . . .

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LETTERS

(Continued from page 5)

"You know, you are a very fine organist, but it would sure help our singing if you could play a little louder."

You can please all the people... , etc., etc.

MARILYN STULKEN

Racine, Wis.

Rabble Rouser

The column by the Rev. Christopher Webber [TLC, Jan. 8] reminded me of a similar problem I once had with a computer's spell check program. I worked in the office of the secretary of the House of Bishops during the New Orleans General Convention in 1982. That was the first time word processing was used to produce the minutes of the convention. My job was to enter the minutes each day, to print them for approval the next day, and to save them so they could be used later to produce the Journal of General Convention.

One of the first items of business in the House of Bishops is to determine if a quorum exists so business can proceed. After entering this into the minutes, I used the spell check to make sure everything was correct. Evidently the spell check program in this computer was not too sophisticated, since it did not have the word "quorum" in its vocabulary. Instead, it would have had the minutes say that it took 71 bishops to constitute a "rabble."

Since then, I have wondered if this really was a mistake, or was it an editorial comment on the younger house?

FRANCES L. GUNDRUM

Sioux Falls, S.D.

Three Cheers!

Seldom does an opportunity arise in which one can say "Three Cheers" for a single issue, but it is one not to be missed for the issue of Jan. 15.

It is an excellent issue, starting with the editorials on Cana, and upon "Wording"; I hope the Liturgical Commission can take both to heart. "Life-saving" by Chaplain Hubbard, "The Church's One Foundation" by Bishop Shipps and the Viewpoint on privatized religion by commentator and observer Leonard Freeman complete a thoughtful, forward-looking, energizing edition.

(The Rev.) JOHN M. SCOTT
Philadelphia, Pa.

• • •
Canon Freeman's "Viewpoint" article touched all the bases in explaining how privatized religion is the most critical of

three factors in excluding religion from public discussion today. Yet never has strong religious input been more needed if we are ever to see ethics and morality rebased on religious faith: the basic guide and sustainer of doing what's right.

In exhorting us "to help reintroduce the religious component into the public arena," however, Canon Freeman dismisses a key factor: "Fear we will somehow re-establish a state church by talking religious language. Those days are long gone." No, they're not, so far as our courts are concerned, in consistently misinterpreting the First Amendment to mean a "wall" must be kept between state and church. This is now understood as a wall between the public domain and all religion. This stymies our rejoining of faith and ethics on legal grounds.

More than an amendment to allow prayer in public schools, we need one to clarify the First Amendment to enable the state and organized religion to be partners (separate but equal) in finding solutions to our rampant immorality. But without getting our own Episcopal act together, who will listen to us about religiously based morality?

(The Rev.) FRED P. DAVIS
Rancho Mirage, Calif.

The Real Tragedy

Maren Evans' letter to the editor [TLC, Jan. 1] spoke of the "tragic" situation of the Rt. Rev Otis Charles. The openness of Bishop Charles was bemoaned and condemned.

The writer's attitude, it seems to me, is the tragedy. Certainly there is pain involved in the situation of Bishop Charles' acknowledging his homosexuality in our society. And what of his pain, for years, in hiding it? As followers of Christ, can we not accept the diversity of each other? We are all beloved children of God. We strive to emulate Christ each day. Let us love our neighbor as ourselves and get on with our work!

BARBARA YOUNG
Pocatello, Idaho

To Our Readers: We welcome your letters to the editor. Each is subject to editing and should be kept as brief as possible. Those typed and double spaced are more likely to be published. Writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

People and Places

Appointments

The Rev. **Wayne Carlson** is rector of Holy Family, Sauk Trail & Orchard Dr., Park Forest, IL 60466.

The Rev. **Roy** and the Rev. **Christine Cole** are co-rectors of St. George's, Box 22, Perryman, MD 21130.

The Rev. **Daniel Crawford** is rector of St. Andrew's, 300 Whedbee, Fort Collins, CO 80524.

The Rev. **Matthew Dutton-Gillett** is rector of St. Peter's, 206 Somonauk, Sycamore, IL 60178.

The Rev. **Drury** and the Rev. **Linda Green** are co-rectors of Calvary, 222 S. Batavia Ave., Batavia, IL 60510.

The Rev. **James Hammond** is rector of St. Paul's, 7579 Sandy Bottom Rd., Chestertown, MD 21620.

The Rev. **Ernest Harrelson** is rector of Trinity, 416 N. Sibley, Box 540, Litchfield, MN 55355.

The Rev. **James Barney Hawkins, IV**, is rector of Redeemer, 5603 N. Charles, Baltimore, MD 21210.

The Rev. **Shawn Hill** is rector of St. Andrew the Fisherman, Box 175, Mayo, MD 21106.

The Rev. **Joel Huffstetler** is assistant of St. Paul's, 305 W. 7th, Chattanooga, TN 37402.

The Rev. **Dennis Maynard** is associate of St. Martin's, Houston, TX; add: 717 Sage Rd., Houston, TX 77056.

The Rev. **Alan McLean** is rector of Trinity, 703 3rd Ave., Box 8069, Pine Bluff, AR 71611.

The Rev. **Joan Phelps** is rector of St. Barnabas' and All Saints', 41 Oakland, Springfield, MA 01108.

The Rev. **Larry Provenzano** is rector of St. Andrew's, 335 Longmeadow, Longmeadow, MA 01106.

The Rev. **John Richardson** is assistant of St. Mark's, 4th & Franklin, Box 126, Geneva, IL 60134.

The Rev. **Anthony Seel, Jr.**, is rector of St. James', 4515 Delray, Roanoke, VA 24012.

The Rev. **David Sellery** is assistant of St. Thomas', 1 W. 53, New York, NY 10019.

The Rev. **Kenneth M. Tucker** is vicar of Trinity, Abbeville, SC; add: P.O. Box 911, Abbeville, SC 29620.

The Rev. **Victor von Schlegell** is rector of St. John's, 3857 N. Koster Ave., Chicago, IL 60641.

The Rev. Canon **Vicki S. Wesen** is canon for congregational support, Diocese of North Carolina, Raleigh, NC; add: 1605 Pineview Dr., Raleigh, NC 27606.

Ordinations Priests

Alabama—**Brad Page**, curate of Christ Church, 605 25th Ave., Tuscaloosa, AL 35401; **Virginia Monroe**, assistant of Nativity, 208 S.E. Eustis Ave., Huntsville, AL 35801; **Margaret Shepard**, rector of St. Andrew's, Oak & Plowman, Montevallo, AL 35115.

Central Gulf Coast—**Thomas Keith Talbert**.
Chicago—**Elizabeth Anderson**, **Stephen Martz**, **Heather McCain**, **Jane Schaefer**, **Dolores Wiens**.

East Tennessee—**Leslie Dale Gabriel Martin**, assistant of All Saints', 601 W. Main, Morristown, TN 37814.

Easton—**Gary Hawkins**.

Minnesota—**Wanda Copeland**, **Peter D'Angio**, vicar of Christ Church, 100 Frank E. Rodgers Blvd., Harrison, NJ 07029; **Kathleen Galvin-Foote**, **Penny Pfab**, **Charles Sharrow**.

Retirements

The Rev. **Carlton Cunningham** as rector of St. James', Knoxville, TN.

The Rev. **William Green** as rector of St. James', Marshall, MN.

The Rev. **Harrington M. Gordon, Jr.**, as rector of Trinity, Cranston, RI; add: 108 Columbia Ave., Warwick, RI 02888.

The Rev. **Richard Smith** as priest-in-charge of Redeemer, Cannon Falls, MN.

Changes of Address

The Rev. **Ralph Locke**, 11 Orange St., Marcellus, NY 13108.

Deaths

The Rev. **Hugh L.S. Thompson**, retired priest, died October 11 at his home in New Brunswick, Canada. He was 81.

Fr. Thompson was born in New York City in 1912. He was ordained priest in 1948 by Bishop Kennedy of Hawaii. He served as a missionary in Hawaii from 1948-56. In 1956, Fr. Thompson returned to the mainland to serve parishes in Massachusetts, Florida, Connecticut and transferred to the Canadian church in 1973. He retired in 1975. Fr. Thompson was preceded in death by his wife, Alicia, and is survived by three daughters, a sister, and many grandchildren and great-grandchildren.

Correction

Because of a typing error, the zip code for St. Peter's Church, Ellicott City, MD, appeared incorrectly [TLC, Dec. 25]. The correct zip code is 21043.

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A Jewish-Episcopal Partnership

(Continued from page 9)

the Christians Sunday mornings. Rabbi Levy said the Jewish high holy days, Rosh Hashanah and Yom Kippur, never fall on a Sunday. Others might, just as Christmas sometimes occurs on a Friday or a Saturday. These occurrences are worked out. Twice yearly the congregations celebrate together, on *erev* Thanksgiving — Thanksgiving Eve — and for a Passover Seder.

And once a year the priest and the rabbi exchange pulpits. "The rabbi comes and preaches on a text," Ms. Avery said. "Once it was the Transfiguration. He explained that lots of important rabbis have had conversations with Elijah and Moses. Another time it was the Prodigal Son." Rabbi Levy is known as a lover of stories, and an excellent story-teller himself.

Besides the economic advantages of sharing expenses, the partnership, said Fr. Evett, "enhances the common life. We want to be the best Episcopal church, the best Christian church, we can be. The synagogue wants to be the best synagogue it can be." Ms. Avery saw the union as "maybe easier than with another Christian church. To [the temple], we are the way Christians do things. To us, they're the way Jews do things. We're each the only Christian or Jewish congregation we know."

"People of good will and good faith can use closeness to build a strong community," Mr. Tikofsky said. "And the kids have greater understanding and respect for each other. They learn how to work things out."

Though the two youth groups usually have separate activities, they went together to see the film *Schindler's List*. Ms. Avery said, "The St. Clare's kids were just knocked over by it. The temple kids knew about the history."

Other incidents emphasize the different backgrounds of Jews and Christians. Ms. Vanek mentioned the question of locks and keys on the new building. The church people, she said, were a bit more casual about handing out keys or leaving doors open. Greater access was important, even though thefts had occurred over the years. But, she said, "Doug [Evett] understood that Jews had lived lives of persecution,

and needed caution," the security of locks.

Ms. Avery spoke of a joint service held on the second night of the Persian Gulf War of 1990. "The Torah was moved for safe-keeping," she said. "There is a history of temples being burned down, whereas churches were thought of as safe places."



St. Clare's now is "twice the size."

Fr. Evett, the "child of the '60s" who just became a grandfather, recalled that at the beginning of the partnership, St. Clare's lost six families for various reasons.

"Some felt it was all right for someone else to worship [in the building] as long as we possessed it,"

he said. St. Clare's now is "twice the size." Neither congregation proselytizes. "We live carefully, and go about our own business," he said.

"We are all created by the same God," Mr. Tikofsky said. "We approach [religion] like the blind men approached the elephant" — each learning a part of the whole, and allowing St. Clare's and Temple Beth Emeth to coexist "in harmony and consonance."



By "sleight of hand," the wall behind the altar and lectern displays either a cross or the doors housing the Ark of the Covenant.

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BEAUTIFUL NEEDLEPOINT KITS: Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (317) 783-1958.

ORGANIZATIONS

BEING AN ANGLO-CATHOLIC means more than supporting the ordination of women and the new Prayer Book. The Catholic Fellowship of the Episcopal Church. Secretary, St. James' Church, 222 8th St., NE Washington, DC 20002.

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.

POSITIONS OFFERED

RECTOR/PASTOR for Pro-Cathedral Santo Domingo, Dominican Republic. Iglesia de la Epifania/Union Church seeks bilingual ecumenically oriented rector/pastor for unique challenging ministry. Send resume to: Barbara Gomez, TED-005143, 6912 NW 72nd Ave., Miami, FL 33166.

ASSISTING PRIEST NEEDED for mid-sized urban parish with longtime Catholic tradition. Strictly Missal/BCP 1928 usage; traditional piety, ceremonial and discipline. Self contained apartment in Clergy House. stipend depends on experience. Approx. 250 on rolls, three masses Sundays and Solemn Evensong & Benediction; two masses daily & Evensong. Hospital ministry included. Inquiries to: The Rev. Canon Barry Swain, S. Clement's Church, 2013 Appletree St., Philadelphia, PA 19103.

POSITIONS OFFERED

ASSISTANT 1,000+ active parish seeks to expand its ministry team with a third priest. would be active in full range of ministry, with special assignments in Christian education, youth and pastoral calling. The parish identifies itself as a "teaching parish" and would take special interest in career development. **ORGANIST-MUSIC DIRECTOR** (see above) long standing commitment to musical excellence in support of liturgical worship. Part-time. Will assist in relocation. For either position contact: **The Rev. Michael Tan Creti, All Saints, Omaha, NE 68134.**

TRINITY CHURCH, NEWPORT, RI, is searching for a curate to join rector and staff in ministry, having primary responsibility for discipleship of children and youth and serving as chaplain for singles ministry. Resumes and references to: **The Rector, Trinity Church, Queen Anne Square, Newport, RI, 02840-6855.**

PARISH RECTOR WANTED; Florence, Italy. American Episcopal Church seeks parish rector. Unique ministry to small core congregation. Eucharistically centered. 80 communicants. Expanding ministries for students and Italians. Special music programs. Large rectory in church park. We seek experienced and faithful rector with good business sense and language skills who can preach, inspire and administer a growing parish. If interested please send: resume, CDO profile (if available), and letter describing your interest. Your reply will remain confidential. To be considered it should be sent by telefax no later than March 15, 1995 to: **Search Committee, St. James American Episcopal Church, via Bernardo Ruccellai, 9, Florence, Italy 50123. Tel & FAX: 011-39-55-29.44.17. Vespy** hopes to call a new rector by June, 1995.

GOOD SHEPHERD, Asheboro, NC, is looking for a full-time Director of Christian Education. Inquiries (910) 625-5234. Resumes to: **DCE Search, Good Shepherd, 505 Mountain Rd., Asheboro, NC 27203.**

PROFESSIONAL YOUTH MINISTERS: Contact: **Betsy Paulson, Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801. Phone: (407) 423-3567**

FOR RENT

MOUNTAIN COTTAGE NEAR KANUGA. Three bedroom, three bath mountain cottage on six acres wooded land with creek adjacent to Kanuga Conference Center, Hendersonville, NC. Fireplace, porches, waterfall and pine paneling make great atmosphere for vacation, swimming, hiking, golfing nearby. Thirty minutes from Pisgah National Forest. Accommodates 6-8 people. Season rates (May through October): \$500 per week, \$1,700 per month. Off season rates (November through April) \$300 per week, \$1,000 per month, \$850 per month for six months lease. Call **Bob Haden** at (704) 333-6058 or write at: **The Haden Institute, 1819 Lyndhurst Ave., Charlotte, NC 28203-5103.**

COOL CASHIERS, NC, 3500 altitude, 3 bedrooms, 2.5 baths, sleeps 6-8. **The Rev. C. Alex Barron, Jr. (803) 626-6565.**

RETREAT

R.A.C.A. RETREAT for those ordained and religious in recovery from chemical abuse. March 16 and 17, 1995, beautiful Niagara Falls, NY. Contact: **Jim M., 100 Genesee St., Lockport, NY 14094. (716) 433-2878.**

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.**

TRAINING PROGRAMS

INSTITUTE FOR CHRISTIAN RENEWAL'S third annual Advanced Training Course in Parish-based Healing Ministry taught by Canon Mark Pearson and Dr. Mary Pearson will be held in New Hampshire July 14-19. For brochure/apoplication, write **148 Plaistow, NH 03865** or call **(603) 382-0273.**

TRAVEL

CATHEDRAL TOURS of England and Wales. Call **Anglican Tours** for 1995 brochure. **(800) 438-2403.**

ISRAEL, Holyland Pilgrimage, meals and lectures daily, Jerusalem, Bethlehem, Nazareth, St. George and more, February 8 for only \$1,498. Also Greece, Turkey, England, **CLERGY HONORARIUMS. Journeys Unlimited, 150 W. 28th St., New York, NY 10001 or 800-486-8359.**

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TOUR ENGLISH CATHEDRALS AND CASTLES with **Peter Kirby** or choose your own theme. Our chauffeur driven tours cost from \$630 excluding air fare. **9 Abbots Green, Croydon, England, CR0 5BL.**

WANTED

CLERGY for short/long term assignments in Newfoundland. Also, vestments, clergy cloaks, etc. Contact: **St. Paul's, 390 Main, North Andover, MA 01845.**

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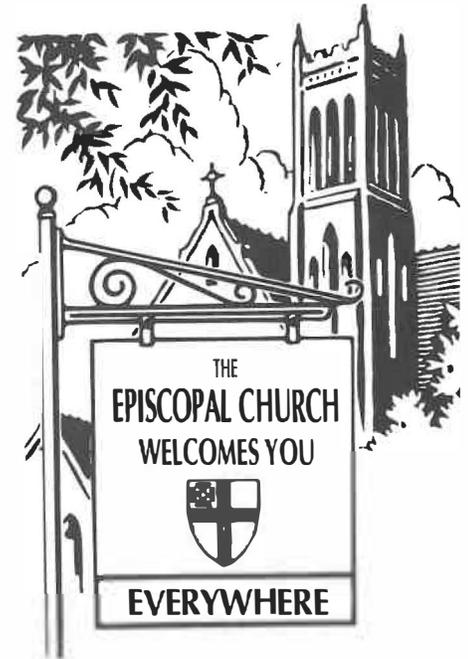
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CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in **The Living Church**.



PHOENIX, ARIZ.

ALL SAINTS' CHURCH & SCHOOL 6300 N. Central Ave.
602-279-5539 Fax: 602-279-1429 Zip Code: 85012
Canon Carozzi, r; Fr. Fraatz; Bp. Harte; Rabbi Plotkin;
Canon Long; Canon McClain; Fr. Secker; T. Davidson, dcn;
S. Youngs, Organist; J. Sprague, Yth; K. Johnstone, v.
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues,
Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

WASHINGTON, D.C.

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol
Ev & B 6. Masses daily 7, Tues & Sat 9:30, Wed 6:15, Thurs 12
noon HS, HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

RIVERSIDE, ILL. (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, IND.

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, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lilas, ass't
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon &
Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-Fri
5:30

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. C. Frederick
Barbee, v; 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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed & Thurs 9;
Fri 9. C Sat 4

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 reli-
gious 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, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

NEW YORK, N.Y.

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; EP
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

STONY BROOK, N.Y.

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun Eu 9. HD as anno. Christian Ed for Children & Adults Sun
10. All Souls' Mill Pond Preschool Daycare information call
(516) 689-7825

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 appt

SELINGSGROVE, 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

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206-7798
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon
Peggy Patterson; Canon Juan Jimenez; the Rev. Trudie
Smither; the Rev. Wm. D. Dockery; the Rev. Tom Cantrell,
the Rev. Benjamin Twinamaani, the Rev. Canon Roma A.
King, Jr.
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung
Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

DALLAS, TEXAS (Cont'd.)

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frederick C. Philpott; the
Rev. George R. Collina
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, TEXAS

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

PHARR, TEXAS

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)

MILWAUKEE, WIS.

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

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
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 17 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
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