

The Living Church

April 23, 1995 / \$1.50

The Magazine for Episcopalians



Debating the Presentment

Two opposing viewpoints
in the case against Bishop Righter
pages 8, 9

950604 17830
F. Garner Ranney
807 Cathedral St.
Baltimore MD 21201



St. Thomas: The Faithful Skeptic

page 12

Features

**Presentment:
The Debate
Over Bishops'
Ordinations**

It's a Matter of Honesty
By **Maurice M. Benitez**



page 8

It's a Matter of Tolerance
By **John D. Lane**

page 9



**Models
for Small
Churches**

One ministry helps
train leadership
By **David Kalvelage**

page 10

**Thomas:
The Faithful
Skeptic**

By **Robert Gribbon**



page 12

Departments

Letters: A return to the true
calling of priesthood (p. 3)

News: Paul Callaway dies (p. 7)

Editorials: How Thomas' words
summarize our faith (p. 11)

People and Places (p. 13)

Books: Celtic Spirituality (p. 14)

Quote of the Week

**The Most Rev.
Edmond L. Browning,
Presiding Bishop,
on voting: "I always
vote the straight party
ticket. I vote for
Episcopalians."**

In This Corner

Bishop Shows Strength in Character

While many of us awaited word on the delicate issues being discussed at the House of Bishops' meeting at Kanuga last month [TLC, March 26], some Church of England bishops were dealing with far more sensitive issues. The most prominent was the Bishop of London, the Rt. Rev. David Hope, who called a press conference to reveal implied threats from a group known as Outrage, a gay rights group in England.

It all began last November as members of General Synod arrived for their fall meeting and found Outrage members standing on the steps of Church House in London with banners that named 10 allegedly homosexual bishops. Outrage members handed out a letter which accused the 10 of hypocrisy because some of those bishops supported the church's ban on gay and lesbian priests. Bishop Hope was not among the 10 bishops accused, but he would be confronted by Outrage soon enough.

In his press conference, Bishop Hope recalled being visited in January by Peter Tatchell, the leader of Outrage, who handed him a letter which alleges that the bishop is widely understood to be gay, that "Outrage has been passed a lot of detailed information about your personal life," and that he should "voluntarily" disclose his homosexuality.

In the meantime, the Rt. Rev. Derek Rawcliffe, retired Bishop of Glasgow and Galloway, had announced on national television that he was homosexual [TLC, April 2], and that he had been "quite unfair to those of my clergy who were gay."

Bishop Hope had a statement of his own in his press conference. "I have from the beginning chosen to lead a single, celibate life," he said. "This is a positive way for me. I am happy and content with and within myself. I enjoy the company of both men and women."

He added that "some people are quite clear that they are homosexual or that they are heterosexual; others are less sure. There is a certain ambiguity about it. I think that is where I stand. I still take the view that sexual acts are for within marriage. Outside of marriage I still feel those are not acceptable."

We probably haven't heard the last of Outrage. Mr. Tatchell told the *London Times* he was in contact with three other bishops who were under increasing pressure to come out. "Two down, three to go," he said.

The primates of the Anglican Communion, who were meeting nearby in Windsor [TLC, April 2], showed support for Bishop Hope in a letter which all signed.

"In light of news reports that have reached us, we express to you our solidarity in deploring this reprehensible intrusion into your private life," the letter said. "We assure you as a body that we stand against this kind of provocation. You have our deepest affection and prayerful support."

One has to admire Bishop Hope for his openness in dealing with a pressure group and with a private matter. His honest answers should show bishops both here and in England that they can deal with the topic in a sincere and forthright manner.

DAVID KALVELAGE, editor

Sunday's Readings

For Thomas, Hearsay Wouldn't Suffice

Easter 2: Job 42:1-6; Psalm 111; Acts 5:12a, 17-22, 25-29; Rev. 1:(1-8) 9-19; John 20:19-31.

The readings today show obvious continuity with those of last Sunday, especially at the point of understanding Easter as God's event, not ours. We die; God lives.

The One we affirm, of course, is not some kind of quasi-material Reality — one entity among many. John reports, for example, that God is not limited by physicality. He moves through closed doors. All space teems with Presence. Everything exists within the sphere of his influence. John describes the Almighty as "the Alpha and the Omega" (Rev. 1:17).

Such a concept is difficult to grasp. Some of our attempts to know God, for example, consist of using highly esoteric language and

refined forensic skills. Much too often, this strategizing is no more than sound and fury — it signifies nothing! Thomas opted for a superior kind of knowing. His response to the other disciples and their reportage was: "Unless I see in his hands the print of the nails . . . and place my hand in his side, I will not believe" (John 20:25). This probing disciple had to experience the Christ — hearsay wouldn't suffice. His knowledge had to be personal, not propositional. In the words of Job, a "seeing of the eye" was superior to a "hearing of the ear" (Job 42: 3,5).

Easter is not an event we reason into accepting, but an eruption of Presence to celebrate. Building arguments to prove Christ is alive is less the issue than getting in sync with the life he offers. "Do not be faithless, but believing" (John 20:27).

LETTERS

'Normal' Roles

I was glad to see M. Lise Hildebrandt's "We're Killing the Clergy" [TLC, March 12]. A few months ago I shocked my parishioners by announcing I would henceforth be their pastor, priest and teacher, period. I would not any longer serve as building manager, project dreamer-upper and recruiter of volunteers for everything we might describe as an urgency at some vestry planning retreat. In addition, my "normal" work week (if I ever get one) would be five days and two evenings, Sundays included, instead of the six days and three evenings I had been doing.

The results, while not complete, are encouraging. Lay persons are showing some stronger initiative in being the church, and I am able to view parishioners as human beings rather than potential units in the parish program.

The Lord spoke to me through Isaiah 58:6 at an ordination for deacons. When the reader said, "to break every yoke," that thick, wooden harness against which I had been pushing broke up and fell

away. I don't have to push anymore, I thought.

As the author points out, this return to the true calling of the priesthood is not just some management technique. In fact, it makes no sense at all if Christ is not risen. We can stake the health of our churches on the fact that we live by God's word and sacraments, not by our own ingenuity, innovation and skill. The source and center of our life together is altar and pulpit, not the rector's telephone.

(The Rev.) DOUGLAS TAYLOR-WEISS
St. Andrew's Church

Dayton, Ohio

The article, "We're Killing the Clergy," faults the clergy for trying to do it all.

How ironic that, in the article on stewardship (p.15), the author begins his nuts and bolts approach by saying "As far as I am concerned, the chief prodder has to be the rector."

With all the talent in our parishes, with all the dedicated lay people in the church today, a program that demands the rector

be the "chief prodder" is a bad program.
(The Rev.) BRUCE E. WHITEHEAD
Knoxville, Tenn.

Thank you for M. Lise Hildebrandt's article, "We're Killing the Clergy." Clergy and laity alike have over the last decades increasingly embraced a worldly business model for church management. Statistics, surveys and profiles seem to be mandatory resources for evaluating just about everything. We can't even seem to understand how to call clergy to parishes without the use of worldly instruments (often subject to considerable manipulation). The idea that God might actually be in charge of the church and capable of working through praying people seems shocking to many who make important decisions.

The Viewpoint author rightly observes that the clergy need to be rooted in God. The most precious gift priests have to offer is their own spiritual life, and to keep it healthy is their greatest responsibility.

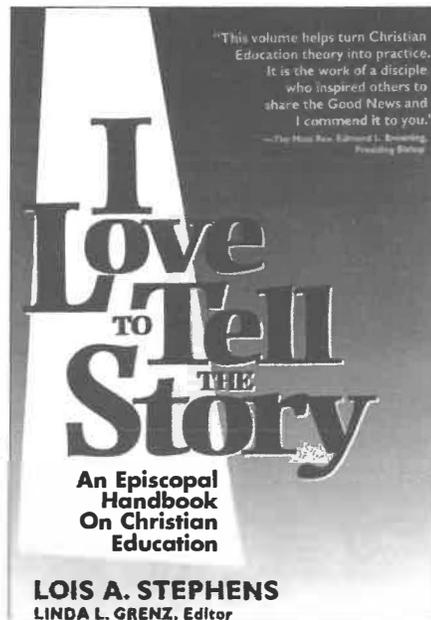
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EDITORIAL AND BUSINESS OFFICES

816 E. Juneau Ave.
Mailing address: P.O. Box 92936
Milwaukee, WI 53202-0936
TELEPHONE 414-276-5420
FAX 414-276-7483

David A. Kalvelage,
editor and general manager
The Rev. Canon H. Boone Porter,
senior editor

John E. Schuessler, managing editor
J. A. Kucharski, music editor
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LETTERS

(Continued from previous page)

bility. In the worldly, business model, however, this spiritual work looks like wasted time.

I disagree that making clergy non-stipendiary offers any solution. Clergy are employed by parishes so that they may be in the world but not of it, just like the church that employs them is supposed to be. Clergy are set apart for this reason (among others to be sure). They are to be uniquely available to God as spiritual funnels for the health of the whole community. It would be dangerous for the church to move away from this model, especially for such a worldly reason as money.

(The Rev.) DONALD L. WOODRUM
St. Luke's Church

Live Oak, Fla.

Whenever we lose our loved ones to death, tragedy ravages our very humanity, and the Rev. Mrs. Hildebrandt must have suffered that kind of loss when three dear and highly dedicated clergy persons went home to God, leaving Mrs. Hildebrandt and thousands of others in a chasm of grief too deep for this writer to comprehend.

As a person baptized and, therefore, ordained into Christ's *laos*, I refuse to accept guilt for such occurrences. It seems to me that Mrs. Hildebrandt directs us toward such assumption where the article states, "Now, parishioners . . . cut out all the garbage and get back to the things essential to our life as Christians . . ."

While refusing to take a guilt journey as a result of the deaths of three wonderful shepherds, I charge all of us: Let's all cut out the garbage. Bishops, ask yourselves if you are serious about diaconal programs and lay ministry. Pastors, do you recognize the various gifts which God has shared with the folks sitting faithfully in the pews each Sunday? Deacons, do you really try to model ministry for lay folks and do you help each parishioner to use talents in service in Christ's kingdom? Finally, I ask members of the *laos* whether they care to share ministry with other

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Writers must include their names and addresses. TLC is not able to publish all letters, nor able to acknowledge receipt.

parishioners or whether they take the attitude, "If I don't do it, it doesn't get done."

ED AMBROSE

Las Cruces, N.M.

Look to Canons

I tend to agree with Bishop Hathaway that we, as a church, do need a long-range plan [TLC, March 19] for the continued life and existence of this great and wonderful institution.

I fear, however, the use of any criteria other than what is already contained in the canons might become a "litmus test" against which candidates for the Presiding Bishop's office would ultimately be tested and/or judged. Our canons have served us well in the past, the present and will, if followed, serve us well into the future.

Personally, I would relish the day when we, the church, would welcome the Holy Spirit into our midst, and invite him to assist us in our earthly ministries, and ultimately follow his lead, wherever that would be.

Once a holy man or woman is elected to this lofty office, then would be the appropriate time to set an agenda and follow it. Let God, through the Holy Spirit, shape this person, who, prayerfully, will lead us to where God wants us to go.

(The Rev.) ROBERT J. GATES, JR.
Bartlesville, Okla.

She Had Left

I have learned from a long-time friend of Amy Clampitt that Ms. Clampitt left the Episcopal Church before her death in September, 1994. As the author of the article about her [TLC, Feb. 26], I take full responsibility for the impression she was a communicant of the Episcopal Church at the time of her death.

(The Rev.) ROBERT M. COOPER
Clearwater, Fla.

Thanks

This is to express my appreciation for the editorial [TLC, Feb. 12], and for the kind letters from readers, on my retirement, after 26 years as Washington correspondent.

DOROTHY MILLS PARKER
Washington, D.C.

Christian Soldiers

I have read "Why I May Leave the Episcopal Church" [TLC, March 5] and the responses to it [TLC, March 26] with

great sympathy. If the Lord is calling some of my fellow Anglicans to leave, I wish them godspeed. The important thing is to wait for God's call instead of following one's own desires.

Since the publication of my tract, "Why I Will Stay in the Episcopal Church" (Forward Movement, #1288), I have been encouraged by some clergy who have written me to say that they too will stay in the Episcopal Church, and that they are ignoring the confusion in the national church to get on with the job at home.

I believe those of us who stay are being formed into a Gideon's army (Judges 7:2-

22) to go against the church's problems with light and a joyful noise rather than criticism and hate. In short, we are called to stop playing church and start being Christian soldiers.

DORIS T. MYERS

Greeley, Colo.

Other Than That ...

Regarding the letter of Harriett B. Hook [TLC, March 26]: Oh, woe is me!

(The Rev.) ANN REEDER RIGGS, chaplain
St. Margaret's School
Tappahannock, Va.



Youth Ministries Network Calendar of Events

The events listed below are open to high school age young people, and are sponsored and funded in part through the Youth Ministries Office at the Episcopal Church Center, in partnership with Provincial program funds. Please write or call the contact person listed for additional information; or call the Youth Ministries Office at the Episcopal Church Center: 800/334/7626, x5217; x5196.

Province I Spring Youth Event: "The Hero Lies In You." ["We have gifts that differ according to the grace given to us." Rom. 12:6]. April 21-23, 1995. Purity Spring Resort, East Madison, NH. Cost: \$60. Contact: Rick Harris, 434 Massachusetts Ave., #204, Boston, MA 02118. 617/437-7076; FAX 617/437-6657.

Province I Social Action Project: "Soul of the City, Boston." August 20-27, 1995. Cost: TBA. Contact: Rick Harris, Camp St. Augustine, 434 Massachusetts Avenue, #204, Boston, MA 02118. 617/437-7076; FAX 617/437-6657.

Province II Spring Youth Event: "Coming of Age: An Examination of Religious and Cultural Traditions on Coming of Age." June 9-11, 1995. Camp Mariah, Fishkill, NY. Cost: \$85. Contact: Sandra Wiley, 1341 Pinson Street, Far Rockaway, NY 11691. 718/337-6884.

Province III Summer Youth Event: [Theme TBA] August 16-20, 1995. Mensch Mill Retreat Center, Mensch Mill, PA. Cost: \$120. Contact: Mary Grems, 4110 Gedney Park Dr., Blacksburg, VA 24060. 703/552-4017.

Province IV Summer Youth Event: [Theme TBA] July 26-30, 1995. Oxford College, Oxford, GA. Cost: TBA. Contact: Gary Friend, 1364 Hardee St., NE, Atlanta, GA 30307. 404/524-6680.

Province V Youth Event: "Global Community, Christians Rock the World." October 13-15, 1995. Wauwasee Conference Center, Northern Indiana. Cost: TBA. Contact: Andrea Hayden, 832 Glenwood Dyer Road, Glenwood, IL 60425; 708/757-5747.

Province VI Summer Youth Event: "Pulled Both Ways: In the World But Not of It." August 1-4, 1995. Black Hills State University, Spearfish, South Dakota. Cost: \$150. Contact: Leo Ludwick, 1115 Jefferson Ave., Bismarck, ND 58504. 701/258-0252 (W); 701/255-7439 (H).

Province VII Summer Youth Event: "Who Am I God? Where Am I Going? Show Me the Way!" July 19-23, 1995. Baker University, Baldwin, KS. Cost: \$175. Contact: Brenda Rock, 706 East 74th St., Hutchinson, KS 67205; 316/663-9086.

Province VIII Summer Youth Event: "Think, Love, Serve ... Do This in Remembrance of Me." July 25-30, 1995. Utah State University, Logan, Utah. Cost: \$230. Contact: Brian Prior, c/o The Episcopal Diocese of Spokane, 245 E. 13th Ave., Spokane, WA 99202-1114; 509/624-3191; FAX 509/747-0049.

BRIEFLY

The Bishop of New York, the Rt. Rev. Richard F. Grein, has written a letter to the 202 congregations in his diocese, stating his **opposition to capital punishment**. The letter cites the fact that new public officials and some members of the New York State Legislature are moving to reinstate capital punishment. "Morally I am opposed to the death penalty, and practically, I object to the manner in which its supporters have pledged to pass a death penalty bill without any opportunity for public hearings," Bishop Grein said in the letter.

* * *

The Bishop of Maidstone in the Church of England has proposed **lay celebration** of the Eucharist for congregations which are "severely deprived of eucharistic worship." *Church Times* reported the Rt. Rev. Gavin Reid put forward his personal view because he believes there will be a shortage of priests in the future, particularly in rural areas.

* * *

The Rev. **Arlin J. Rothauge**, national coordinator of congregational development at the Episcopal Church Center since 1980, has been named director of the Seabury Institute, a new ministry of Seabury-Western Theological Seminary (Ill.). The institute will offer local church programs, fund research and publications, and develop projects aimed at planting new churches and revitalizing existing congregations.

* * *

The Bishop of Portsmouth in the Church of England will resign his see in order to test his **vocation as a monk**. The Rt. Rev. Timothy Bavin, O.G.S., will resign Sept. 30, after his 60th birthday, to become a postulant in the Anglican Benedictine community at Alton Abbey. Bishop Bavin was Bishop of Johannesburg for 10 years before going to Portsmouth.



Archbishop Eames

Anglican bishops in **Northern Ireland** have gone to British Prime Minister John Major in an attempt to urge both sides in the struggle in Northern Ireland to trust one another. The Most Rev. Robin Eames, Archbishop of Armagh, led the delegation and said, "that trust has got to be built up not just between government and people, but between the two communities, and what we have been talking about are the details of what we believe can help build up that trust."

* * *

Three institutions in the Diocese of Washington are to receive about \$17 million from the **estates of two sisters** — Ruth Gregory Soper and Katherine Thomas. The largest, estimated to be in excess of \$10.4 million, in an unrestricted trust fund, is to benefit Washington National Cathedral. St. Alban's School is to receive about \$5.2 million and Christ Church, Rockville, Md., about \$1.3 million.

* * *

The National Council of Churches (NCC) announced it **has recovered \$5 million** of the \$8 million it lost in 1994 in an investment scheme. The Rev. Joan Brown Campbell, general secretary of the ecumenical agency, said NCC will attempt to recover the remaining \$3 million through court action.

* * *

Conservative evangelicals in the Church of England have made plans to create a **"church within a church"** if the ordination of practicing homosexuals is permitted by the church. The organization Reform, which has about 700 clergy members, believes bishops may yield to pressure from gay-rights groups. Reform would urge its member churches to withdraw from their dioceses if such ordinations are permitted.

Role of Vergers Growing in Dallas

"Just what is a verger?"

The Rt. Rev. James M. Stanton, Bishop of Dallas, said the question is asked frequently as he travels about the diocese. Bishop Stanton, who is very supportive of the lay ministry, challenges the vergers of his diocese to define their role in the life of their congregations and in the life of the diocese. "Just what is a verger? Your bishop and the people of the diocese await your answer," he said at a recent gathering of vergers.

For many Episcopalians, their only exposure to vergers has been by visiting cathedrals and parish churches in England.

The Vergers' Guild in Dallas has a membership of more than 75, making it the largest guild of vergers in the Episcopal Church. "It is a lay liturgical ministry that has caught fire in our diocese," said Don Taylor, chairman of the guild. "Every congregation has someone doing the work, but not every congregation officially recognizes this special call to lay ministry."

In the fall of 1993, there were only two vergers in the Diocese of Dallas. The guild had a membership of more than 50 at the time of its institution service in late September, 1994, and expects to reach more than 100 this year.

The role of the verger varies from congregation to congregation, both in the United States as well as within the Church of England. As accomplished in large and small congregations throughout the Diocese of Dallas, vergers function as volunteer lay liturgical assistants to the clergy.

In many small congregations served by one priest, the clergy are finding that having a verger frees more of their time to concentrate on more pastoral and sacerdotal functions. In larger congregations, vergers work together to coordinate the work of altar guilds, choirs, acolytes, lay readers and Lay Eucharistic Ministers.

The Rev. Raymond Ball, rector of All Saints', Dallas, and Vergers' Guild chaplain, cautions members not to consider themselves as "some sort of 'junior clergy.' Yours is a lay ministry," he said. "In the priesthood of all people, through baptism, the priesthood of the clergy is to Christ's church . . . the priesthood of the laity is to the world."

The Guild of Vergers in the Diocese of Dallas meets monthly for fellowship and training on various aspects of liturgy.

Paul Callaway Dead at 85

A Musician for All Seasons



Funeral rites for Paul Callaway, 85, who died March 25, were held April 1 at the Church of the Ascension and St. Agnes in Washington, D.C., where he was a communicant. The lofty Gothic church, once the pro-cathedral of the diocese, was filled to capacity in tribute to Mr. Callaway, for 38 years organist-choir-master of Washington National Cathedral and for more than 40 years conductor of the Cathedral Choral Society.

Celebrant at the Solemn Mass of Requiem was the Rt. Rev. James Montgomery, retired Bishop of Chicago. The Rev. Frederic Howard Meisel, rector emeritus of the host parish, gave the homily.

The choirs of the parish and of St. Paul's, K Street, where Mr. Callaway was music director for seven years, sang Tomas Luis de Victoria's *Missa pro Defunctis* and hymns and anthems associated with Mr. Callaway, including *An*

Hymne of Heavenly Love, which he composed.

Interment was at the cathedral, and a memorial concert will be held there at a later date, encompassing all aspects of his vast musical outreach.

A native of Illinois and an alumnus of Westminster College in Missouri, Mr. Callaway studied with Leo Sowerby and later, Marcel Dupre, and began his career at St. Thomas' Church, New York City. In 1939, he assumed the position at Washington Cathedral, and for nearly four decades maintained the highest standards of Anglican church music, from plainsong and Renaissance polyphony, Tudor motets and Anglican chant, to the glories of Purcell and Handel and on to the best of the Victorians and the moderns.

In 1941, he founded the Cathedral Choral Society. Under his leadership it became one of the nation's renowned

choral groups. In his years at the cathedral he moved from organ bench and choir stall to opera house and concert hall with equal facility; as co-founder and conductor of the Opera Society of Washington, as conductor of the Lake George (N.Y.) summer Opera Festival; and as a frequent guest conductor of the National Symphony Orchestra.

He was also founder and conductor of the Washington Chamber Chorus, gave organ recitals from coast to coast, and was organ soloist in world premieres, with the Philadelphia Orchestra and in the inaugural concert of the Kennedy Center's Filene organ. He also taught, at Peabody Institute in Baltimore, at Washington Cathedral's College of Church Musicians, in summers at the Berkshire Festival, and private pupils.

He held several honorary degrees, and in 1977 Queen Elizabeth awarded him the Order of the British Empire (O.B.E.), for "outstanding contributions to Anglo-American friendship and understanding, in the field of church music." In 1982 he was named a Washingtonian of the Year.

After his retirement from St. Paul's, illness grounded him for several years, but in 1991 he returned to the podium in the Cathedral Choral Society's 50th anniversary season, to conduct the opening number in an all-Mozart program. At Ascension and St. Agnes he directed the choir in several performances, and for the last time in Holy Week 1994, in a presentation of Stainer's *The Crucifixion*.

Mr. Callaway was truly a musician for all seasons, and all ages: organist, choir-master, recitalist, conductor, teacher ... and faithful and devoted churchman unto his life's end. He leaves no survivors, but a multitude whose lives were enriched by his genius will hold him in grateful remembrance.

DOROTHY MILLS PARKER

Anglicans Worldwide Plan a Future Course

Anglicans from all over the world went to Edinburgh, Scotland, March 20-24, to evaluate and plan the work of the world office of the Anglican Communion and to look at the program of the Anglican Consultative Council.

Participants heard reports on peace and justice, women, evangelism, refugees, youth, family and interfaith work. They also discussed plans for the Lambeth Conference of bishops, to be held in

Canterbury in 1998. The Rt. Rev. James Ottley, former Bishop of Panama, reported on his new ministry as Anglican observer at the United Nations.

Members of standing committees and staff came from Anglican provinces throughout the world, including the United States, Canada, Wales, Scotland, New Zealand, England, Jerusalem and the Middle East, Pakistan, the West Indies, Ireland, East Asia, Nigeria, and Portugal.

"This meeting enables us as a world church to look ahead to the future and evaluate plans to meet the demands of the next millennium," said the Rev. Canon John L. Peterson, secretary general of the Anglican Communion. "We are a family that is committed to praying for each other and for God's world."

The group attended the Eucharist at St. Mary's Cathedral in which the archbishops of Canada and Wales took part.

Presentment: The Debate

It's a Matter of Honesty

By MAURICE M. BENITEZ

There is at this time much criticism around the church toward the 10 of us bishops who filed a presentment against Bishop Righter [TLC, Feb. 19], including that contained in the statement by the Presiding Bishop [TLC, March 26]. I am fascinated by the fact that with so much shouting directed at the 10 bishops who have tried to call their brother to account for acting contrary to the stated doctrine and teaching of this church with regard to the ordination of non-celibate homosexual persons, no one is saying much about Bishop Righter or the several other bishops who have knowingly ordained persons who were engaged in sexual relations outside the bonds of holy matrimony. This is sometimes called "shooting the messengers."

By way of response to the criticism, I will state that neither I nor any of the other nine bishops who signed the presentment did so lightly. Only after much prayer and careful consideration did we do so, as an act of conscience on our parts. Also, we have the utmost compassion for Bishop Righter, or for anyone subjected to the canonical process of presentment. Bishop Righter is well known to us, having served with us on the floor of the House of Bishops, and with my having served with him on the Executive Council back in the 1970s. Our personal relationship with him has made this action doubly painful.

What has motivated me to sign this presentment has been that I want the Episcopal Church to act with honesty and integrity, and for us in leadership roles to stop talking out of both sides of our mouths, to stop equivocating, and to stop deceiving the faithful. We in the House of Bishops and General Convention have been affirming and reaffirming the traditional Christian standard of chastity, meaning faithfulness in marriage and abstinence from genital sexual relations outside of marriage for all persons, whether heterosexual or homosexual. We have furthermore declared it wrong to ordain persons who were engaged in sexual relations outside of marriage. We said so in 1977, in 1979, in 1991, and most recently in 1994.

However, we have also blatantly ignored it when members of the House of Bishops have flagrantly and publicly acted contrary to this teaching. We have tried to have it both ways, on one hand to avoid offending and perhaps losing many faithful priests and lay persons from membership in the Episcopal Church, those who could not accept such a radical departure from the traditional standard of sexual morality of catholic Christendom. At the same time, we have wanted to avoid offending the bishops who act contrary to this teaching, to avoid offending the homosexual community within the church, and perhaps to avoid offending heterosexual church members who choose to live together outside of marriage. What I and my nine brothers want is for the Episcopal Church to be honest, one way or the other.

If the decision is to change our teaching and open the doors to ordination for non-celibate homosexual persons, or even to declare that when heterosexual persons engage in sexual rela-

tions outside of marriage, it is not a barrier to ordination, then, God forbid, so be it. If some of our faithful clergy and lay members do not wish to be members of such a church, and thereby choose to leave, so be it, but let's be honest. Let's stop the pretense and stop deceiving people.

Requiring that all of us bishops vote one way or the other on whether a bishop should be tried for committing an offense, in clear violation of the affirmed teaching of this church, is the only way we know to get some kind of clear decision by us bishops on this matter. If fewer than 25 percent of us bishops believe a trial is warranted, which is the canonical number that must consent for there to be a trial, the Episcopal Church, through its episcopal leadership, will have spoken loudly and clearly. If a trial takes place and Bishop Righter is acquitted of the charges, then again this church will have spoken in a loud and clear voice, and our doctrinal teaching may be regarded *de facto* as having been changed.

This is not a question of bishops simply having differences in doctrinal points of view, one from another, but rather it is a question of anarchy, a question of church order, a question of the ordination vows we have all made, wherein we "solemnly engaged to conform to the doctrine, discipline and worship of the Episcopal Church."

This period of time in the history of the church has been declared by General Convention to be a time of study and dialogue on the subject of human sexuality, including the moral implications of our sexual behavior. Had Bishop Righter, and indeed the several other bishops who have knowingly ordained non-celibate homosexual persons, continued to dialogue on this subject, there would have been no presentments filed against him. However, he, as well as others, has chosen to change unilaterally the doctrine and practice of this church.

Over the years, we have tried to hold him and others accountable for their actions through making statements of affirmation, and reaffirmation, on the teachings of the church on this matter, sharply admonishing those who violate this teaching. Our statements have been answered not only by words of defiance, but by unilateral actions. Maybe, as some have suggested, there are other ways of dealing with this matter, but we do not know what they are.

The filing of this presentment has seemed to us to be the only way to hold our brother bishop accountable for his actions, and to require that we in roles of leadership in the Episcopal Church act with integrity and honesty before the rest of the church and before the world.

With utmost respect and regard for our fellow bishops, we submit that we shall continue as best we can to act prayerfully for what we believe to be the well being of this church and for our faithfulness in the sight of God. □

The Rt. Rev. Maurice M. Benitez recently retired as Bishop of Texas.

Over Bishops' Ordinations

It's a Matter of Tolerance

By JOHN D. LANE

On an evening in mid-March, I was sitting down to eat supper when the telephone rang. I was told that Bishop Walter Righter had ordained a practicing homosexual in 1990, and that I had the opportunity to help Fr. So-and-So to do something about this. Could he put me down for \$50? I told the caller that I had no problem with Bishop Righter's actions, and he thanked me for my time.

Ten bishops have accused Bishop Righter of violating his ordination vows when he, as an assistant bishop in the Diocese of Newark, ordained a practicing homosexual to the diaconate [TLC, Feb. 19]. The statute of limitations is about to run out on Bishop Righter, so the 10 other bishops have made a decision to charge him. If 25 percent of the bishops of the Episcopal Church agree, he will be brought to trial.

I am sorry to see all this unfold, for several reasons. First, I am upset that there are several quasi-Episcopal organizations whose sole purpose is to make trouble for the church. While most clergy and laity are doing what they can to carry out the mission of the church in our own small ways, Fr. So-and-So and his confreres are not celebrating the sacraments, teaching Sunday school, visiting the sick, counseling the dying, operating soup kitchens, nor providing financial support for work overseas. If Episcopalians are happy with the church, donations to organizations that work against the church go down. These organizations are financially motivated to spread unhappiness — hence my dinnertime phone call.

Second, the church has been ordaining practicing homosexuals for a very long time, perhaps 19 or 20 centuries. Unlike the ordination of women, which has only been done for a generation, the ordination of homosexuals is not new at all. My field-work supervisor was a remarkable parish priest, who taught me more about ministry than anyone else. He was also a practicing homosexual. It would have been a tremendous loss to the church if he had never been ordained. I suspect most of the bishops of the Episcopal Church have ordained practicing homosexuals — including those 10 who have brought charges against Bishop Righter.

Third, who decided that God was suddenly extremely upset over issues of sexuality? Scripture has seven references that can be construed to refer to homosexuals acts, and not one comes from the gospels. There are 22 that command us to tithe. There are more than a hundred that command us to keep the sabbath, including Exodus 31:15: "Six days shall work be done, but the seventh day is a sabbath of solemn rest, holy to the Lord; whoever does any work on the sabbath day shall be put to death." In the good old days, people didn't skip church because they had out-of-town guests! Leviticus 19 tells us we should not crossbreed cattle, rotate crops, or wear garments made of blended material. Title IV, Canon 1 of the Constitution and Canons of the Episcopal Church lists "Violation of Rubrics of the Book of Common Prayer" as cause for ecclesiastical

trial. Fortunately for those of us who sing a hymn after the blessing, I haven't seen this section of the canons invoked lately.

Fourth, I'm appalled at the lack of compassion and common decency which leads 10 bishops to attack a retired bishop in his '70s. What kind of values are they promoting? In our attempts to be righteous — something Jesus was very critical of, by the way — we don't seem to care whom we hurt. The Presiding Bishop, who is a very spiritual and compassionate person, is frequently subject to personal attack by the righteous.

Fifth, we should hear the words of Elizabeth Templeton, a Presbyterian, who told the bishops at Lambeth 1988:

"As an invited guest, I feel sad that you are under some pressure to renounce this remarkable openness of being, to tighten up the structure of dogma, ministry, pastoral ministry, for I find your costly openness a gift to the other churches and a gift to the world."

If we are to remain a catholic church, we need to be inclusive, open to all sorts and conditions. Unlike the Roman Catholics, we do not restrict priesthood to single men. We include men and women, single, married and divorced, with and without children or grandchildren. By being inclusive in ordination, we are able to reach out more effectively to every class of lay person.

Sixth, in our 2,000-year history, we have been wrong many times before. The church has been closed to Samaritans and other gentiles. We have thought slavery and segregation acceptable. We have discriminated against women, not even allowing them to serve on vestries. We have kept baptized children from communion. We have been wrong every time we have sought to exclude some class of human beings from membership and from ordination. Four out of the 10 bishops charging Bishop Righter are also opposed to the ordination of women. They want to be allowed to ordain whom they want in their dioceses, but don't think Bishop Righter should have that option.

Queen Elizabeth I knew that a rigid church would not work. The Elizabethan Settlement, perhaps the strongest element of our Anglican heritage, promoted tolerance as the way to unity. We seem to be losing this tolerance. It's a shame, because tolerance is a vital part of our identity.

I'm going to write a check for \$50, and send it to Bishop Righter. I thank my caller for reminding me. □

The Rev. John D. Lane is rector of Trinity Church, Staunton, Va., former editor of "The Professional Pages" of The Episcopalian, and a member of the national Executive Council.

Those who signed the letter of presentment are: Bishops John W. Howe, Central Florida; 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.

MODELS FOR SMALL CHURCHES

HOW ONE MINISTRY HELPS TRAIN LEADERSHIP

By DAVID KALVELAGE

The survival mentality found in many small churches can be overcome. Just ask any of the participants in Leadership Academy for New Directions (LAND), a 22-year-old ministry in the Episcopal Church which trains leaders for effective ministry in small churches and rural areas.

LAND XXV, a five-day gathering of 19 participants and eight team members, was held recently at the DeKoven Center in Racine, Wis., the second time the same persons had met together. A year ago, they were involved in a 10-day session, then returned to their homes and started working on a specific project with a mentor. The five-day meeting completed the course.

"The church needs specific training to work in small churches," said Mary Hassell, executive director of New Directions Ministries since 1989. "You are not going to get it in seminary."

One of the reasons for the specific training is purely economic. Congregations with less than 100 members usually do not have a budget large enough to support a full-time priest. Hence the development of such cooperative initiatives as team ministry or yoked congregations.

New Directions Ministries was formed in 1973 when the Joint Committee of Non-Metropolitan Areas of the Episcopal Church began LAND.

"LAND was originally for middle management folks (archdeacons, assistants to bishops, etc.)," Mrs. Hassell said. "As the church has changed, our participants have been more lay, clergy in the field and some middle management."

For the last 11 years, the academies have been held at various sites. In addition, shorter diocesan LANDS are being held.

The gatherings are limited to 20 participants and usually have teams of five to

eight persons as leaders.

"It's intended to model a small community, and to make it a small community in all senses of the word," said Mrs. Hassell, of St. Paul, Minn.

"Some participants arrive here with a combination of financial help from the diocese and their parishes," she added. "LAND can give some scholarships with help from the New Directions Associates group. Very few come here on their own."



New Directions Ministries

Participants spend their first few days learning background of LAND and in sharing. That is followed by four or five days of writing. In addition, there is daily Bible study in small groups, theological reflection and worship.

"In the first year, they design and write their own project," Mrs. Hassell said. "Hopefully, they come here with an idea of what they want to do as a project."

"In reality, people start with projects that are just too big for them," said the Rt. Rev. George Harris, retired Bishop of Alaska, who is a team member. "A mentor helps them."

"Our methodology is a synagogical kind of learning," Mrs. Hassell said. "It's everybody learning and everybody teaching."

After the initial 10-day period, participants return to their dioceses and work on their projects with the help of their mentors. When they return the following year, they share with the others what they have done with their projects.

Those projects have been wide ranging. In one, the participant put together what he called a discernment committee in his congregation in an attempt to discern the ministry of those in his church. Another involved a woman who wanted to form a cluster ministry with nearby congregations, but her bishop told her it

was not a priority. One priest put a chapel at the geographic center of the United States.

"Over the years priests have come here with strictly personal projects . . . how to divide their day so they're participating in the life of the community as well as the life of the church," Mrs. Hassell said.

The Rev. Thomas Gwinn came to the recent LAND at DeKoven with a different kind of a project. Fr. Gwinn, rector of St. Mark's Church, Malone, N.Y., is chairman of the Mission Strategy Committee of the Diocese of Albany and attended in order to "look at means for providing forms of ministry for smaller parishes of the diocese."

Albany will have a diocesan academy in April. "We're focusing it on regional ministry development," Fr. Gwinn said. "I'm here doing the ground work. The concepts of shared ministry, the ministry of the baptized — just relearning — have been helpful in setting it up."

The Rev. Jean Jersey, vicar of Christ Church, Bethel, Vt., was asked to attend by the chairman of the diocesan consultants group following discussions on regional ministry in which both were involved.

"There has to be a substantial piece of education done in parishes before a successful regional ministry can be formed," she said.

Ms. Jersey could be a walking advertisement for LAND.

"I think it's the most important piece of continuing education I've done since seminary," she said. "I've had a huge shift in my own view of regional ministry as a result."

Ministry in small congregations is "more than survival," she added. "It's an opportunity to do the ministry to which we all are called."

The Rev. Gary Lambert, vicar of two small congregations in the Diocese of Chicago, called his project "Facilitating an Atmosphere for Change," and designed it to encourage change in the members of his two churches as well as in himself. Among the results of his project was the

(Continued on next page)

Small Churches Made Stronger

On page 10, readers will find a feature article on Leadership Academy for New Directions (LAND), a program of seminars designed to train clergy and lay persons from small churches in leadership development. The seminars, offered by New Directions Ministries, Inc., are particularly noteworthy because of their emphasis on ministry in small churches.

The Episcopal Church is composed largely of congregations with fewer than 150 members. Many of these churches do not have the financial resources to afford a full-time priest, so alternative forms of ministry must be developed. LAND has been a valuable resource for such churches for more than a decade. Such topics as cluster ministry, small congregation strategy, ministry in small communities, identification of gifts and other topics pertinent to small churches are addressed by LAND. New Directions Ministries is to be commended for its vision and concern in helping small churches escape survival mentality.

.....

(Continued from previous page)

establishment of a parish worship council, experimentation by using both eucharistic rites and various eucharistic prayers, and implementation of a Bible study to begin bishop's committee meetings.

"On my original project design, I set a number of goals which were based on expectations exceeding the realm of possibility," Fr. Lambert said. "In other words, my appetite was bigger than my stomach. During my meeting with my mentor, I readjusted my study goal to be always reading and studying something. The upshot of it is that I have studied more in the past year than I have in any other year since my ordination."

At DeKoven, four workshops were offered one afternoon. In one, such practical subjects as supervisory skills, team development and dying congregations were being discussed. Participants shared characteristics of team ministries in which they were involved.

"It's important to be sensitive to others' frustrations," said the Rev. David Henderson, of Steamboat Springs, Colo., during the workshop.

In another workshop at the same time, a

group of about 10 persons talked about social issues in small congregations.

Participants have found that the principles taught by LAND are applicable to other situations besides small churches.

"The principles are there," Mrs. Hassell noted. "They can be used anywhere. The principles are applicable to any sized congregations."

Several of the graduates of the program have gone on to become bishops, taking their training to their new ministries.

"When you have a new bishop," you know you'll have a change in leadership style," Mrs. Hassell said. "They're being elected younger. Their specialized training is different. They see things differently. People are more accepting of a new approach."

Mrs. Hassell knows personally about changes in leadership. She's going to retire as executive director of LAND at the end of

1995. Her successor will find a successful process already in place.

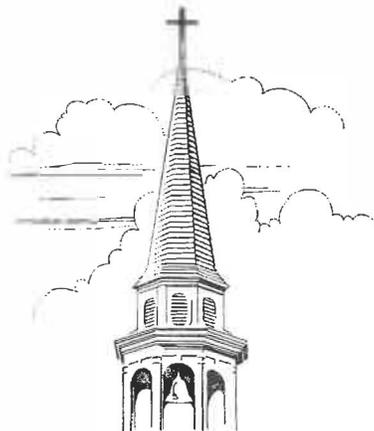
"The process works very well for me," said Ms. Jersey. "The understanding that we're all teachers and all learners has been very valuable to me. The content is remarkable." □

Summary of Our Faith

On the first Sunday after Easter, we meet Thomas in the gospel. Thomas is best known for his unbelief, his doubt, that Jesus had been raised from the dead. When the disciples told him they had seen the Lord, he replied that he needed to see Jesus' wounds and to place his hand into his side in order to believe. Once he had proof, Thomas uttered his famous exclamation: "My Lord and my God." Those words sum up everything we need to know and to believe about Jesus.

Most of us could identify with Thomas. We need proof in order to believe. We do not have the opportunity Thomas did, to place his finger in the nail marks on Jesus' body, but we do have the assurance of Jesus, who said, "Blessed are those who have not seen and yet believe" (John 20:29).

In those five words, "My Lord and my God," Thomas has given us a summary of our faith in Jesus Christ. May those words of adoration be on our lips this Easter season.



PRINCIPLES OF NEW DIRECTIONS

1. *Theological Foundation: Creation, Christ and Community.*

The church is the body of Christ. The emphasis on Christ as the head of the church, drawn from Pauline theology, provides the models for mission and ministry that are essential for the renewal and redemption of churches in small communities.

2. *Recognition of the ministry of all baptized persons.*

Holy baptism is the primary sacrament of ministry in the mission of proclamation and servanthood in the world.

3. *Each faith community is responsible for its own life, ministry and mission.*

Encouraging each congregation to continue to recognize its own potential for self-sufficiency in ministry and mission enhances the importance of connectedness in an episcopal system. It invites congregations to move from dependence to independence to inter-dependence.

Thomas:

The Faithful Skeptic

By ROBERT GRIBBON

It is a gift to me that the feast of St. Thomas, the blessed skeptic, comes right before Christmas, when the prevailing mood seems to be a willing suspension of disbelief and sentimental good feeling which desires to cover ugliness with a blanket of white snow for the holidays. I find Thomas' refusal to believe bracing. Jesus is not Frosty the Snowman.

So, too, the "Sunday of Thomas" comes right after the "happy morning" of Easter, "robed in the blooming garb of spring," when all things in our hemisphere seem to return to life. Resurrection might seem the most natural thing in the world.

When the disciples excitedly told

**Had the disciples
excluded
the doubtful
Thomas,
the faith
might not be
so firmly founded**

Thomas that "they had seen the Lord," it would have been easy for one to be swept up in the communal good feeling and the desire to believe. Wouldn't it be wonderful if Jesus really were alive? But Thomas, in his love and out of the honesty God gave him, says, "Unless I see the prints of the nails . . . I will not believe." The skepticism of Thomas leads to the encounter with the risen Lord, and the statement of personal faith, "My Lord and my God."

Despite the initial disbelief of Thomas,

The Rev. Robert Gribbon is rector of St. Paul's Church, Centreville, Md.

he did not desert the fellowship of gathering together, nor did the others say this unbeliever could not be part of the community. It must have been difficult for Thomas to be the only one not caught up in the joy of belief in the risen Lord. But Thomas is still with the company of the disciples when Jesus appears again a week later. The disbelief of Thomas may have made it difficult for both Thomas and the others, but they "preserved the fellowship in the bond of peace."

The character of Thomas is revealed in two other gospel vignettes. At the beginning of the 11th chapter of John, Jesus and his disciples have wisely withdrawn "beyond Jordan," out of range of the authority of those who seek his life. It is there they receive news of the death of Lazarus, and after three days, Jesus decides to return to Bethany in Judea, close to the powers that seek his life. After some misunderstanding and theological discussion between the disciples and Jesus, Jesus makes it clear both that Lazarus is really dead, and that he (Jesus) intends to go back to the dangerous vicinity of Jerusalem. Thomas closes the scene with the words, "Let us go also, that we may die with him."

Perhaps Thomas thought of himself as a realist. He was not "into" this talk of "waking the dead from sleep" nor did he expect the opposition of the authorities to evaporate in a cloud of wonder and good feeling. In the world's terms, Thomas



was correct. The response of the authorities to the raising of Lazarus was that "from that day forth they took council together to put him to death." Thomas, the faithful cynic, could picture the cost of discipleship, and yet was willing to follow his Lord and love.

The third episode involving Thomas (they are all in John's gospel) occurs during the long discourse at the Last Supper. It is Thomas who has the simple intellectual honesty to admit that we don't know what Jesus is talking about. I imagine all the disciples nodding sagely as Jesus talks on. Finally he says the comforting words "I go to

prepare a place for you. And whither I go ye know and the way you know." It is Thomas who speaks up: "Lord, we don't know where you are going and we don't know the way." In response Jesus says, "I am the way, the truth, and life itself."

That powerful statement, "I am the way," has become a litmus test of orthodoxy for some who insist there is only "one way." Indeed Christ is the way, but let us not forget that this truth is revealed in response to the confession, "Lord, we don't know." So also, proof of the physical resurrection is revealed in response to the persistent skepticism of Thomas, which was his gift. Had the disciples excluded the doubtful Thomas, the faith might not be so firmly founded. □

People and Places

Appointments

The Rev. **Jack Aber** is assistant of St. Paul's, 2430 K St. NW, Washington, DC 20037.

The Rev. **Steven Bonsey** is rector of St. Clement's, 1515 Wilder Ave., Honolulu, HI 96822.

The Rev. **W. Marvin Boyd** is rector of St. James', Box 3357, Lake City, FL 32056.

The Rev. Canon **Ivan Cendese** is canon to the ordinary for the Diocese of Utah, Box 3090, Salt Lake City, UT 84110.

The Rev. Canon **George Council** is rector of Holy Spirit, 400 E. Westminster Rd., Lake Forest, IL 60045.

The Rev. **William D. Dockery, Jr.** is assistant of St. Michael & All Angels, P.O. Box 12385, Dallas, TX 75225.

The Rev. **Henry Doherty** is rector of Big Bend/River Ministry; add: P.O. Box 103, Alpine, TX 79831.

The Rev. **David D. Elsensohn**, is rector of St. Peter's-by-the-Sea, P.O. Box 1130, Sitka, AK 99835.

The Rev. **James Hammond** is rector of St. Paul's, Kent, MD.

The Rev. **Francis N. Hebert** is rector of St. Peter's, 31 Throckmorton St., Freehold, NJ 07728.

The Rev. **Charles F. Keen** is interim of St. David's, 2022 Saturn Rd., Garland, TX 75041.

The Rev. **Gregory Mansfield** is co-rector of St. Andrew's, 6401 Wornall Terrace, Kansas City, MO 64113.

The Rev. **Robert G. McBride** is rector of Good Shepherd, 200 W. College, Terrell, TX 75160.

The Ven. **C. Clayton Nelson** is archdeacon of the Diocese of San Diego, 2728 Sixth Ave., San Diego, CA 92103.

The Rev. **Mike Phillips** is rector of Christ Church, 20 Carroll, Poughkeepsie, NY 12601.

The Rev. **Francis D. Raffalovich** is interim of St. Stephen's, P.O. Box 1313, Sherman, TX 75090.

The Rev. Canon **Benjamin A. Shambaugh** is rector of St. John's, P.O. Box 187, Olney, MD 20830.

The Rev. **Donna-Mae Siderius** is director of vocational ministries for the Diocese of Southern Virginia, 600 Talbot Hall Rd., Norfolk, VA 23505.

The Rev. **Mary Grace Williams** is rector of St. John's, Park Dr. & Leavitt Ave., Flossmoor, IL 60422.

Cathedral Clergy

The Rev. **John D. Cornelius**, rector of Zion Church, Hudson Falls, NY, is capitular canon of the Cathedral of All Saints, Albany, NY.

The Rev. **William D. Small**, rector of St. John's, Johnstown, NY, is honorary canon of the Cathedral of All Saints, Albany, NY.

Ordinations

Priests

Chicago—Mark Geisler.

Michigan (for the Bishop of Connecticut)—**Geoffrey Morin**, assistant of Christ Church, 89 Meadow Ln., Grosse Pointe, MI 48236.

New Hampshire—**Anne Grant Stanley**, assistant of Grace, 106 Lowell, Manchester, NH 03101.

North Carolina—**William D. Bennett, Jr.**, Christ Church, P.O. Box 264, Cordele, GA 31015; **Grayce W. O'Neill**, 422 N. Main St., Roxboro, NC 27573.

Northern Michigan—Margaret Crane.

Northwest Texas—Michael A. Smith, assistant

of Emmanuel, 3 S. Randolph, San Angelo, TX 76901.

Springfield—Mark Brown.

Western Kansas—**Ann Adams Hicks**, vicar-in-charge of St. Elizabeth's, Box 824, Russell, KS 67665.

West Tennessee—**Clarence D. Baker**, associate of St. Mary's Cathedral, 692 Poplar Ave., Memphis, TN 38105; and chaplain of Barth House.

Deacons

Eau Claire—**Alan P. Coudriet**, Nashotah House, 2777 Mission Rd., Nashotah, WI 53058; **Bartholomey G. Ryan**, add: same as above.

New Hampshire—Robert R. Morin.

Resignations

The Rev. **Frederick Barbee**, as vicar of St. Michael and St. George, Clayton, MO.

The Rev. **Jeff Powers**, as assistant of St. Timothy's, Signal Mountain, TN.

The Rev. **Joy Rogers**, as associate of St. Luke's, Evanston, IL.

Retirements

The Rev. **Jesse Bigham**, as rector of St. Christopher's, Sun City, AZ; add: 13660 N. 72nd Ln., Peoria, AZ 85381.

The Rev. **Stephen H. Knight, II**, as a priest of the Diocese of San Diego; add: 1421 Coyote Rd., Prescott, AZ 86303.



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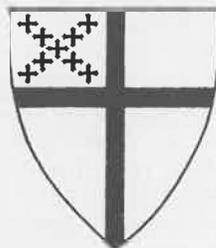


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Books

Celtic Spirituality

ISLANDS OF STORM. By **James Charles Roy.** Dufour. Pp. 320. \$14.95 paper.

"Ireland is a God-awful place, and I love it." Thus begins Roy's combination travelogue, textbook and personal essay about early Christian history and Celtic spirituality. Roughly divided into three parts, the book describes a personal visit, after herculean effort, to the historically important but high inaccessible island of Inishmurray off the northwest coast of Ireland, then to the familiar Isle of Iona, and finally to the even more remote Irish island of Inishkea North.

After capturing the numen of the places, Roy offers scholarly forays into early Christian history, describing the close ties between Ireland and the Egyptian desert, the "collision of cultures" between the Latin and the Gaelic, and stressing the great intuitive gift of the Celtic peoples to reconcile differences. Repeatedly he refers to "Celtic Christian sanctity" and sets this in sharp contrast to hedonistic life in the Roman world. (One

must remember that even Augustine, Pelagius's archantagonist, credited Pelagius — a Christian Celt — for his holiness of life.)

Interesting quotations from a variety of sources appear throughout, but the handling of citations is maddening to the serious reader. There are no superscript reference numbers, only page references in an appendix following the text. The book is printed on heavy gloss paper which carries an uncomfortable sheen, chosen, most likely, to accommodate the many black and white photographs, mostly taken by the author himself.

There is an extensive bibliography, but few are dated later than 1980. More than half are from journals and periodicals, and some of the most respected serious works in the field are conspicuously absent.

Nevertheless, the book is essentially consistent with findings of recent scholarship in this growing area. Roy's broad scope and content plus his engaging style make the book both educational and thoroughly enjoyable.

Sr. CINTRA PEMBERTON, O.S.H.
New York, N.Y.

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and Sharp**

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ONE GOD, ONE FAMILY, ONE EARTH. Responding to the Gifts of God's Creation: An Interactive Course Exploring Spiritual Dimensions of the Environmental Crisis. Project Team: Eleanor R. Hill, Alfred E. Persons, and Jean M. Goodson. Education Action Group of the Environmental Stewardship Team: Susan Fisher, Peggy O. Welch, and Carla V. Berkedal. Domestic and Foreign Missionary Society. The Episcopal Church Center (815 Second Ave., New York, NY 10017). Pp. iii and 155, Leader's Guide. Pp. iii and 107, Participant's Guide. No price given, paper, for three-ring binder. Accompanying audio cassette tape. Selections by Paul Winter Consort. Living Music (P.O. Box 72, Litchfield, CT 06759).

An environmental curriculum with the same theme/name as the 71st (1994) General Convention: One God, One Family, One Earth. Organizes our thoughts and activities around thinking globally, acting locally, and committing

ourselves individually to issues which affect our globe, "this fragile earth, our island home." Ample quotations from the Book of Common Prayer, saints and mystics, and scripture, along with bibliographies and parish and diocesan resources. And, yes — I knew someone would ask — printed on recycled paper.

DISCIPLESHIP. By **J. Heinrich Arnold.** Plough (R.D. 2, Box 446, Farmington, PA 15437). Pp. 282. No price given, paper.

Lessons on Christian discipleship, from firsthand experience of a member of the Hutterian Brethren, with a foreword by Roman Catholic theological writer Henri Nouwen. Gently unfolding prose but with challenging insights and numerous scriptural references: People gossip about each other's weaknesses in dead churches, and there is little if any church discipline and, therefore, no forgiveness.

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ASSISTANT to the rector with interest and experience in youth ministry. Rector building ministry team for St. Luke's Church, Kalamazoo, Michigan. Assistant to share in pastoral care, community building, and liturgy/preaching. Contact: **The Rev. C. Mark Rutenbar** at (616) 345-8553.

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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

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