

The Living Church

September 10, 1995 Parish Administration Issue

The Magazine for Episcopalians

How Do You Pray?

*The daily walk in prayer
of Episcopalians*

page 20



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Features

How Do You Pray?

Episcopalians talk about how they converse with God



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'ER' Needs Pastoral Care

A commentary in support of hospital chaplaincies



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Over the Edge?

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Cover photo by Rick Wood

Quote of the Week

The Rev. Mary Grace Williams, rector of St. John's, Flossmoor, Ill, asked by a *Chicago Tribune* reporter why she chose to become a priest: "I look stunning in black."

Sending a Dollar in Support of Unity

The idea is so simple that it's a wonder nobody else thought of it. Basically, it works like this: There are about 2.5 million Episcopalians. There was an embezzlement of some \$2.2 million in the treasurer's office of the national church. If every Episcopalian sent \$1 to the national church, the loss could be recovered and then some.

The idea is the brainchild of Nan Ross, director of communications for the Diocese of Arizona

"On the infamous day in May when the Presiding Bishop revealed the details of the extent of the loss, I was sitting in the chapel of the church center with the staff," Ms. Ross recalled the other day in a telephone interview. She was in New York to attend a meeting of the governing board for *Episcopal Life*, the national church newspaper. As she listened to the details, her mind wandered to the column her bishop, the Rt. Rev. Robert Shahan, had written for the diocesan newspaper she edits.

"He was writing about the Oklahoma City tragedy, and how God redeems it all," she recalled. "This idea just popped into my head."

She thought of the numbers 2.5 million and \$2.2 million and realized there could be a surplus.

"The dollar is a symbol that says, 'I'm not

going to let Ellen Cooke define how I feel about the Episcopal Church,'" she said. "The dollar is a response."

In her column in the May issue of *The Arizona Episcopalian*, Ms. Ross wrote that she sent \$3 to the Presiding Bishop, \$1 for herself and \$2 for her two daughters. The column was picked up by several diocesan newspapers.

Since then, the idea has caught on. Sort of. Money was collected at coffee hours around the diocese. A Hopi Native American sent \$20. "I was surprised when the P.B. brought up my name in his teleconference," Ms. Ross said. She only received two negative responses, one from the Diocese of Hawaii, which has had financial problems of its own.

At last report, more than \$1,700 has been sent to the church center. That's not going to go very far in recovering the loss. Nan Ross doesn't seem discouraged that the total isn't larger. Her message to the rest of the church is, simply, "We are one." That's enough justification to send \$1 to the church center. She's right. I'm going to send \$1 to the church center as soon as I finish this column. Despite our brokenness, our dysfunction, our sinfulness, we are one.

David Kalvelage, editor



Sunday's Readings

Our Work and Interests Are Gifts from God

Pentecost 14: Deut. 30:15-20; Ps. 1; Philemon 1-20; Luke 14:25-33

People work enormous numbers of hours to provide a standard of living which they believe they need to provide care and education for their children, and for an adequate retirement for themselves.


Musicians, dancers and athletes spend enormous time perfecting their skills for competition and wealth. Scientists spend lifetimes totally absorbed in their research to the exclusion of almost everything else.


There is no question that we are capable of committing great resources of time and energy to goals and projects we think of as central to our lives.

Along comes Jesus who teaches that there

is no more important goal or project than our relationship to him. A literal reading seems to suggest that nothing, no work, no relationship, is more important than this. How are we to reconcile his words and our lives?

We can understand all our relationships as triangular: I and the other and God. We can understand all of our work and interests as gifts from God and give thanks for them. We can recognize that any success or achievement we gain from our efforts as a consequence of his presence in our midst. We can see our lives as a journey or pilgrimage into fuller union with God, our experience as learning to recognize and depend on him more and more. Then Jesus' words are not difficult to hear and implement. They are gospel, good news, for us.

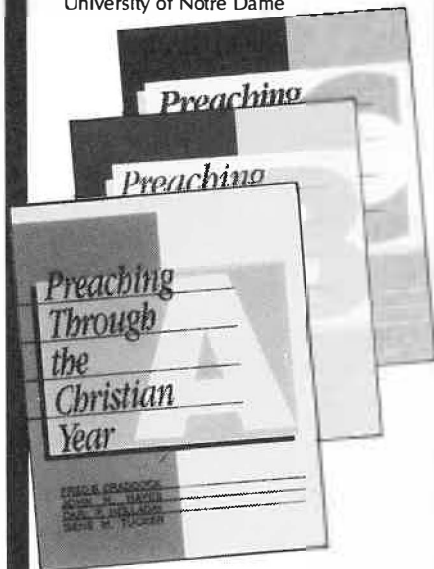
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Letters

What We Need Is Common Ground

Bully for Nan Peete [TLC, Aug. 6]! She has reminded us as Episcopalians of the systemic sin of racial prejudice that still sickens our communion. I applaud her clear and powerful witness.

However, we are not "two churches." We are dozens of churches, and you can choose from many dividing lines: high church and low, liberal and conservative, pro-homosexual and anti-homosexual, Native American and Anglo, rich and poor, etc. The reality is, we are fractured and unraveling, in need of a common ground of discourse for us to address with charity the various complexities facing us.

I have a similar hope that this church is indeed becoming one, not two (or three, or four). But Bishop MacNaughton's comments [TLC, May 7, 14] are to the point on this matter: If we cannot agree to a common authority by which we carry out our conversation, than our dialogue is unintelligible, and our inclusiveness an illusion.

(The Rev.) Marcus B. Robertson
Christ Church
Savannah, Ga.

In her article, "Not One Church," Nan Peete seems to imply that General Theological Seminary had some kind of quota system regarding the entrance of African-Americans.

I graduated from GTS in 1938 and there were three African-Americans in our class: The Logan brothers, Thomas and John, and Edward Harrison. I recall that there was one African-American in the class ahead of ours, also. These three men were all ordained and served in their respective dioceses for many years, Logans in Pennsylvania and Harrison in New York.

(The Rev.) James A. Rockwell
Rochester, N.Y.

In comparing Nan Peete's article about previous divisions within the Episcopal Church with Bishop MacNaughton's piece, it seems to me that the distinction lies in which differences affect how we lead a common denominational life, and which differences do (or should) not. Racism and racial divisions in the church

(Continued on page 6)

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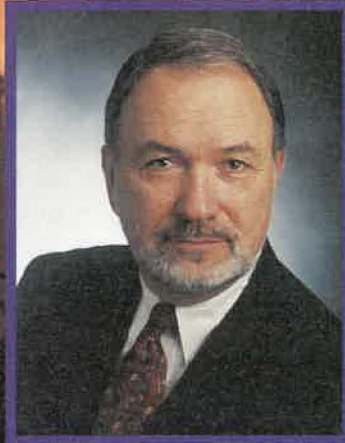
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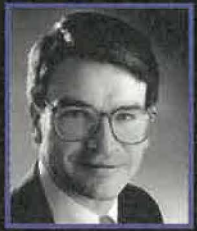
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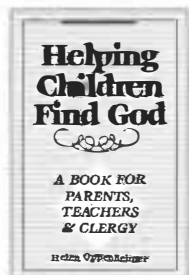


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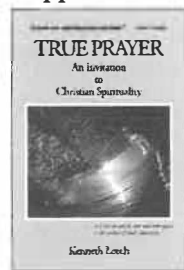


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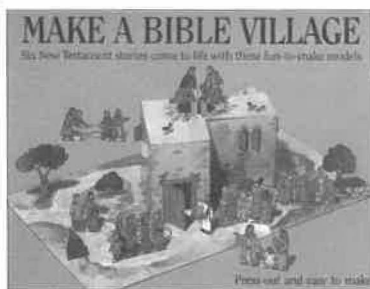
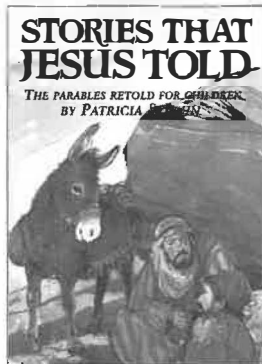
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Letters

(Continued from page 4)

as described by Ms. Peete reflect an accommodation to a thoroughly secular error that could be easily countered by appeal to the plain sense of holy scripture. The divide described by Bishop MacNaughton is, from the standpoint of our unity as a single denomination, of far greater reach and significance.

That ours is an "either/or" situation is clearly shown by the vehemence on both sides. Liberals are just as ungenerously and unlovingly convinced that conservatives are pharisees as conservatives are convinced that liberals are heretics. The differences between the two groups are sufficiently basic, well thought out, and deeply held, that the internecine warfare — and the attendant damage to our witness and ministry — will continue so long as we have a single denominational institution to fight over.

What's so terrible about splitting into two churches, anyway? A split does not have to be rancorous. It does not have to be the casting out of undesirables or the preservation of the true church against the depredations of a false one. We don't have to hate each other to leave each other institutionally. Why, then, is the possibility of a split so threatening? As we're separated from Rome, we're already schismatics. Why can't we acknowledge our differences and go our own ways in peace? Somebody tell me.

Daniel W. Muth
Prince Frederick, Md.

Time to Reflect

I was not heartened by the report that the Presiding Bishop "pledged to spend his remaining two years as Presiding Bishop working even harder to make the church 'more inclusive and more compassionate'" [TLC, Aug. 6]. While I applaud his consistency of vision, one would hope he might reflect on the fruit of his efforts to date. Has the gospel of "inclusiveness" produced unity or division? Health or disease?

My sense is that by making "inclusiveness" his primary goal, Bishop Browning has unintentionally disabled himself to handle the difficult issues raised by his vision. When inclusiveness becomes primary, then accountability for behavior, which is a necessary part of love and truth, must become a secondary consideration.

I think it would be most helpful if the Presiding Bishop would come clean on

Letters

just what behavior he is willing and unwilling to tolerate in his inclusive church. For example, is he only in favor of life-long monogamous sexual expression, or does he think we need to allow for experimentation between consenting adults?

A meaningful discipleship requires accountability for one's behavior. For without accountability, forgiveness becomes a meaningless abstraction and pastoral care becomes a chronic niceness that doesn't have the guts to offer one's flock the denial of the self as the way of the cross and of life.

*(The Rev.) William J. Bradbury
St. Peter's Church
Washington, N.C.*

Speaking to staff forums at the Episcopal Church Center, Presiding Bishop Edmond Browning said "... I saw everyone coming against me. I felt terribly abandoned. You begin to look at all the slings and arrows pointed toward you and your paranoia rises to its highest height" (sic). "You begin to question your

own worth and purpose."

I looked up paranoia: "A mental disorder characterized by systematized delusions, as of grandeur, or, especially, persecution" (*Webster's New World Dictionary*). Because the bishop speaks possessively of "his" paranoia, one infers it has been there a while.

Starting with what we thought was one church when Edmond Browning became Presiding Bishop, we now have two, according to Bishop John MacNaughton [TLC, May 7], and yet a third, as eloquently stated by the Rev. Nan A. Peete [TLC, Aug. 6]. I believe a majority of Episcopalians do favor one church, but the present leadership will never get us there.

*William R. Rockwood
San Antonio, Texas*

Merely a Prelude

Who could be surprised that any committee appointed by Bishop Edmond Browning and Mrs. Pamela Chinnis would be stacked in such a way that there

could be any doubt about the outcome?

By appointing more feminists than conservatives to the committee on resolution C004sa [TLC, July 30], they guaranteed that all subsequent proposals would be in lock step with the radical feminist agenda. Greater definition has been given to the word "hypocrisy."

Two observations seem to follow: 1. The sole test of orthodoxy in ECUSA after January 1998 will not be whether one calls Jesus Christ Savior and Lord, but whether one accepts women priests and bishops; 2. Those who presently see themselves as "moderates" will then become the targets once we conservatives are tried, convicted and deposed. This present action is merely a prelude to the adoption of canons mandating the acceptance of practicing homosexuals as clergy and new liturgies which will call for the blessing of same-sex "unions." My only question is, will it require more than one additional General Convention to remove the present "moderates"?

Finally, it will be interesting to see how many grass-roots members remain. I pre-

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(Continued from previous page)

dict a real exodus from the Pharoahic
 leadership now consolidating power in the
 Episcopal Church. May God have mercy
 on those who try to stick it out as we have
 been called to do!

(The Ven.) Donald A. Seeks
Fresno, Calif.

I have just completed a brochure for St.
 Michael's to distribute during the Old
 Fashioned Days held in Newberg, Ore. A
 phrase from the Scriptographic booklet,
 "About Being an Episcopalian," seemed
 appropriate for use in the brochure. It
 said, "The Episcopal Church is a church
 with few 'musts' pointing out, not dictat-
 ing, the response to God."

Then I read the article "Canon Would
 Require All Dioceses to Ordain Women to
 the Priesthood."

This seems to give the lie to the Scrip-
 tographic quote, placing the Episcopal
 Church as rigid and unbending as the
 Orthodox, only at the other end of the
 scale.

(The Rev.) William J. Cary
St. Michael's Church
Newberg, Ore.

Regarding the proposed canon on ordi-
 nation, I am between a rock and a hard
 place. I firmly believe that the witness of
 scripture supports the inclusion of women
 in priestly orders. I am just as convinced
 that the life and health of the church
 depends on her members placing them-
 selves without prejudice under the author-
 ity of scripture, rather than sitting in
 judgment on the word of God. Because I
 believe these things, I welcome strongly
 supportive statements from the church
 regarding women in holy orders.

But in the larger church, the way I
 interpret scripture remains a minority
 position. Roman Catholics and Orthodox
 see things in a dramatically different light.
 Many thousands in our own church agree
 with them. I cannot muster the personal
 arrogance to deny that they hold a recog-
 nizable and defensible theological posi-
 tion. It takes the Episcopal Women's
 Caucus and three of our most outspokenly
 uncharitable bishops to declare that there
 is no longer room at the table for those
 who do not go along with them. It takes an
 easily intimidated church to lend authority
 to their voices.

(The Rev.) James Wilson
St. Stephen's Church
Gilroy, Calif.

Letters

Victim Status

I am moved to write by the article entitled "A Stubborn Presiding Bishop" [TLC, July 30]. Fr. Coleman has done a better job of summing up the case against the Presiding Bishop than anyone else to date.

The facts relating to the Ellen Cooke matter are pretty well accepted by everyone. I have heard no claim that the theft did not occur, or that either the amount of money involved or the method was not as has been reported. The Presiding Bishop's handling of their affair has, on the one hand, been forthright, in that he has not attempted to conceal the crime and has even gone so far as to acknowledge responsibility for what occurred "on my watch." However, having acknowledged that the theft was accomplished right under his nose by his trusted, hand-picked treasurer, he negates his manly acceptance of responsibility by trying to claim victim status. I was the victim of a "personal betrayal," he laments, and expects all who should feel betrayed by his incompetence

to adopt an attitude of sympathy.

It won't work. In the long run, that is. For the time being he will be able to avoid the call to account by making pious statements about forgiveness and healing. He knows that the people of the Episcopal Church are not inclined to be vindictive. Recent history indicates that the docile, dwindling flock the P.B. claims to lead will accept virtually any outrage with a minimum of fuss. This will probably enable him to fend off demands for his resignation and allow him to remain in office to further his agenda.

As Fr. Coleman has so perceptively pointed out, the P.B. has confused morality with some notion of "justice." It is hard to determine if this is deliberate or simply a matter of genuine confusion. In any case, it is this confusion which drives his agenda.

His concern for justice has been narrowly focused on the area of sexuality, specifically the effort to gain acceptance of homosexuality as normal or simply another "lifestyle choice." This effort debases the church's traditional teaching,

not only with regard to sexual behavior, but also with regard to the unique relationship between a man and a woman, which we recognize in Christian marriage.

No one wants to see the P.B. humiliated or the church involved in an ugly internal struggle. This is not the work that the Lord calls us to do. At the same time, the outrages committed by our nominal leaders cannot be borne much longer. If the P.B. truly wishes to serve the church, he would do so most effectively by stepping aside.

Morley Scott Stevenson
Detroit, Mich.

Congratulations on the fine piece by Dale Coleman! It is a pleasure to read writing that espouses truths that witness our Lord. May Christians ever modify Christ's teachings to accommodate current standards of "political correctness"? The article speaks loud and clear in responding with a resonating no.

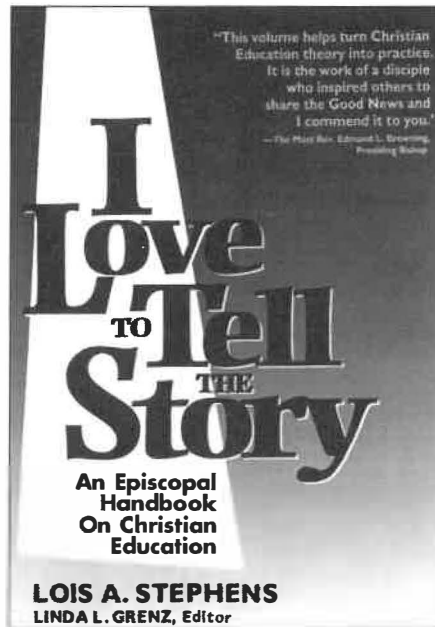
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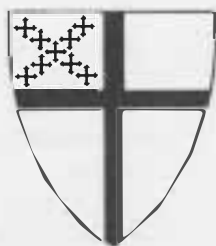


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Letters

churches undergoing similar strife. The post-modern party in ECUSA has not fooled Fr. Coleman, and it has not fooled our God.

*Kenneth E. North
Virginia Beach, Va.*

'Dully' Prepared

The letter from the Rev. Spaulding Howe [TLC, July 30] sent me running for my many books of Common Prayer. My Oxford, all-in-one edition does, indeed, state I may be "dully" prepared. However, an earlier edition of the BCP states that I may be duly prepared — or should be.

When I was ordained a deacon 11 years ago I was given a boxed set of the Daily Office. Much to my surprise I found it full of errors. I wrote to the Church Hymnal Corporation with my list of mistakes and eventually got a reply that my list would be taken into consideration when the next editions were printed.

Typographical errors add interest to reading the Daily Office, and, if I didn't know better, I would think I had done the typing myself, for it resembles my style.

*(The Rev.) Ann R. Parsons, deacon
Juneau, Alaska*

Remarkable Ministry

The sad news of the death of Bishop David Thornberry [TLC, Aug. 6] brings back happy memories.

His long service in the House of Deputies was a model of conduct for generations. His modesty in the House of Bishops should shine as a beacon in that unhappy assembly today. His missionary zeal inspired many to follow in his footsteps. His enthusiasm for spreading the gospel has few equals in this century.

Bishop Thornberry never took himself too seriously. He often signed his letters "Cowboy Joe." His good humor was unfailing, as was his devotion to those in his charge. He was truly a layman's bishop, having that unique quality of gathering the laity to serve with him.

Long may his memory last.

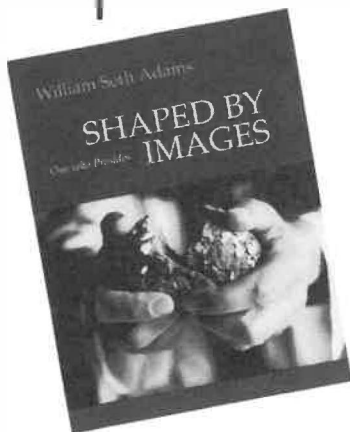
*Walker Taylor
Wilmington, N.C.*

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. Letters should be signed and include a mailing address.

Very New and Very Noteworthy

Shaped by Images

William Seth Adams

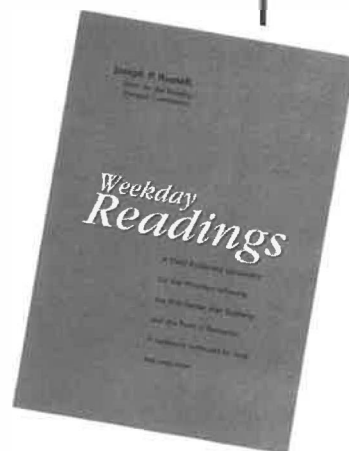


Professor Adams' boldly original work on liturgy is a good read for all who understand the very centrality of worship in the Christian experience, and a must read for those who have not yet reached that awareness. In the words of The Rev. Dr. Clayton L. Morris, Liturgical Officer of the National Church, "This book will be of enormous value for those who preside, for those who participate in the planning of liturgy, but no less for anyone eager to imagine the role of the presider in a renewed liturgical expression of a baptizing/baptismal vision of life in Christian community."
247-4 (Cloth, 6 x 8½, 120 pp)...\$18.95

Weekday Readings

Joseph P. Russell, ed.

This "Eucharistic Lectionary for the Weekdays Following Epiphany and Pentecost" authorized for study and evaluation during this triennium offers thirty-six sets of daily readings. These readings can be used in sequence or simply as a corpus of texts and themes available in whatever order the celebrant and worshipping community wishes to use them. Each proper includes two brief lessons and a psalm reflecting the theme of the two texts. The brevity of the lections invites a brief reflective homily, silence, or the reading of non-biblical meditative texts.
249-0 (Paper, 7 x 10, 54 pp)...\$10.95



Children at the Table

Ruth Meyers, ed.

This superb collection of writings from throughout the Anglican Communion focuses on the critical inter-relationship of children to Baptism, Confirmation and Holy Communion. Edited by Dr. Ruth Meyers, the volume contains essays by Colin Buchanan, David HOLETON, Kenneth Stevenson, Leonel Mitchell, Louis Weil, Robert Brooks, Brian Davis, Terry Brown, Donald Gray, Ronald Dowling, Eugene Brand, and Ruth Meyers.
199-0 (Paper, 6 x 8, 210 pp)...\$11.95



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Books

Helpful Teaching on Sin for Parish Clergy

DISORDERED LOVES

Healing the Seven Deadly Sins.

By William S. Stafford.

Cowley. Pp. 141. \$10.95 paper.

Here is a book to help parish clergy, teachers, and serious disciples in general. Stafford, an Episcopal priest and professor of church history at Virginia Theological Seminary, began this book in the form of Lenten lectures he gave at several churches. Those parishes were blessed by substantial, and what must have been arresting, addresses.

Thoroughly grounded in classical Christian orthodoxy (East and West, protestant and Catholic), using many clear contemporary examples, *Disordered Loves* takes the reader on a descending tour of human sinfulness. We begin with the more fleshly disorders of gluttony, lust and avarice; we rise (or fall) to anger and envy; we conclude with accidie (Stafford

prefers this classical term to sloth) and pride. A finishing touch is added with a chapter on repentance.

The chapters on the more spiritual sins — from anger onward through pride — are particularly fine. The author has a convincing way of including clergy in his examples of various sins.

The teaching is altogether orthodox and biblical in its content, drawing heavily on catholic insights from all ages, including present-day experience. The author's own humanity and honesty come through clearly.

Two criticisms: First, there is a puzzling omission of homosexuality from the discussion of lust. Second, Stafford's inclusive language, which is on the whole unobtrusive and helpful, sometimes made this lover of traditional English grammar flinch; i.e., "No one can make up their sin to God, or balance the books by piling up good behavior" (p. 139).

This is a good book which should inspire more people to invite Fr. Stafford to speak in their parishes, or to produce a good Lenten program of their own.

(The Rev.) Andrew C. Mead
Boston, Mass.

STEPHEN S. SMALLEY THUNDER AND LOVE



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More Thunder Than Love

THUNDER AND LOVE

John's Revelation and John's Community.

By Stephen S. Smalley.

Word. Pp. 223. \$7.99.

This is a scholar's work, intricate in detail, intensively researched. Dr. Smalley, who is dean of Chester Cathedral, is the author of other Johannine studies. In this one, he holds that Revelation, the fourth gospel and the three epistles were all written by the "Beloved Disciple" or a disciple of his. He also argues that Revelation was written approximately 10 years before the gospel. The obvious disparity in the use of Greek he attributes to John's improvement in that language between the two writings. He dates Revelation to the persecutions of Nero (c. 70 A.D.), rather than those of Domitian (c. 90 A.D.), by which Revelation is usually dated.

Having read with interest Dean Smalley's book, I turned back to Revelation itself and read it in one sitting. I must admit to having seen very little connection between the two works. Scholars sometimes get so close to the trees that they fail to see the woods. The

explicitly forgiving love which characterizes all four gospels, not to mention John's three epistles, is notably missing in Revelation. There is far more thunder than love. The martyrs' cry, "...how long before thou wilt judge and avenge our blood on those who dwell on earth?" (Rev. 6:10) is in direct conflict with, "...not that we loved God but that he loved us ..." (1 John 4:10).

The book is valuable to any student of Revelation, but to this reviewer it raises more questions than it answers.

(The Rev.) George W. Wickersham, II
Charlottesville, Va.

Sin's True Nature

NOT THE WAY IT'S SUPPOSED TO BE
A Breviary of Sin.

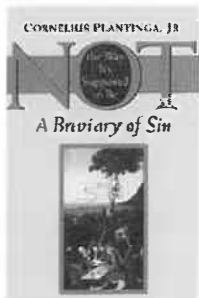
By Cornelius Plantinga, Jr.
Eerdmans. Pp. 202. No price given.

In his preface, the author, who is professor of systematic theology at Calvin Theological Seminary and associate minister of Woodlawn Christian Reformed Church in Grand Rapids, Mich., gives the rationale for his book: Why restate the Christian doctrine of sin? The reason is that although traditional Christianity is true, its truth saws against the grain of much in contemporary culture and therefore needs constant sharpening. Christianity's major doctrines need regular

restatement so people may believe them, or believe them anew. Its classic awarenesses need to be evoked so people may have them, or have them again. Recalling and confessing our sin is like taking out the garbage: Once is not enough.

This book challenges the reader to delve into the true nature of sin which Plantinga states is the "vandalism of Shalom." He defines Shalom well, but in a nutshell states that Shalom is "the way things ought to be." With that as a starting point, he defines sin as "any thought, desire, emotion, word, or deed — or its particular absence, that displeases God and deserves blame ...", and "is a culpable and personal affront to God."

I was impressed with the author's clarity of thought and creative use of lan-



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Books

guage to express just what sin entails. In a way, he provides the reader with statements that have a C.S. Lewis quality of hitting the nail on the head. One reads a statement and thinks, "that's so true and put in a way I had never heard before."

His chapters on "The Progress of Corruption" and "The Tragedy of Addiction" are seminal in systematic theology. One needs to read them over and over to gain the true import of what is necessary for our liberation in Christ.

*(The Rev.) David L. Moyer
Rosemont, Pa.*

Mirthful Qualities

THE FAITH OF A PHYSICIST
Reflections of a Bottom-up Thinker.
By John Polkinghorne.
Princeton. Pp. 211. No price given.

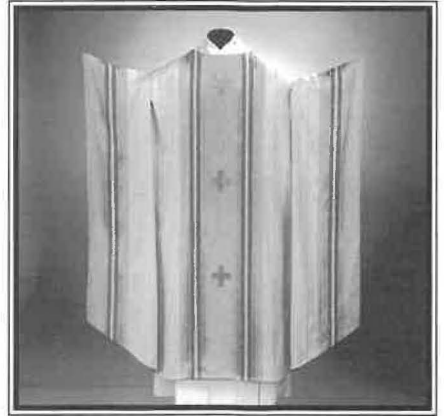
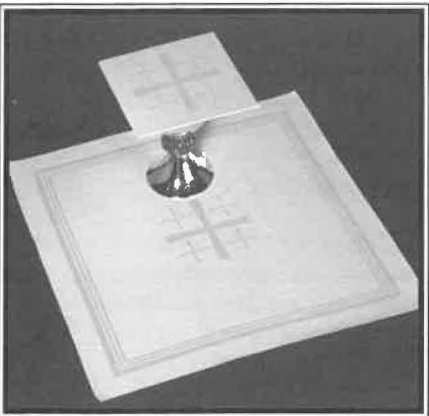
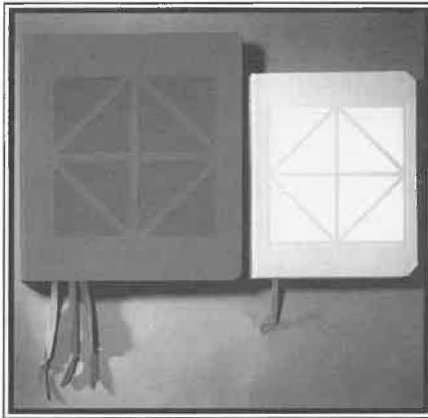
DISPATCHES FROM THE FRONT
*Theological Engagements
with the Secular.*
By Stanley Hauerwas.
Duke. Pp. 235. No price given.

Polkinghorne successfully seeks to present the faith of the traditional creeds in modern terms. He integrates modern physics, philosophy, theology, and scriptural studies. Without any loss of academic integrity, or the seriousness of purpose, there is also a somewhat mirthful quality which makes this book a delight to read.

Hauerwas yearns to be taken seriously, so he orients the reader to his "position." His students "do not have minds worth making up until I have trained them" (p. 13). Later he opines that "teaching students to 'make up their own minds' is a form of indoctrination" (p. 13). With that as a part of his questionable "positioning," Hauerwas proceeds to mix up an eclectic batch of times of spotty quality without common factors other than that he produced them. One hopes for stories of his own "engagements with the secular." However, there are none. Rather he takes the aloof position of the professor who wants to condemn the actions of others, urge different behavior, and escape the responsibility for specificity. I take his threat to student integrity seriously. This book gives me no basis for taking him seriously. Sadly, a noted professor seems to have become a caricature.

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Books

Polkinghorne traces the intellectual terrain relative to the creedal phrase at hand, with occasional clear statements of personal judgment and faith. He treats his audience as intellectually capable. The result is to provide the reader with aspects fruitful for personal examination and thought. At various points, Polkinghorne identifies his own relative levels of expertise. Nonetheless, at all points he is knowledgeable.

While creedal in orientation and organization, Polkinghorne has not presented a catechism. Nothing is intended for memorization and teaching. Rather, he is treating us to carefully prepared personal reflections and interpretations, which might be used for reference. It is the evidence of a theological mind at work. He is not doctrinaire.

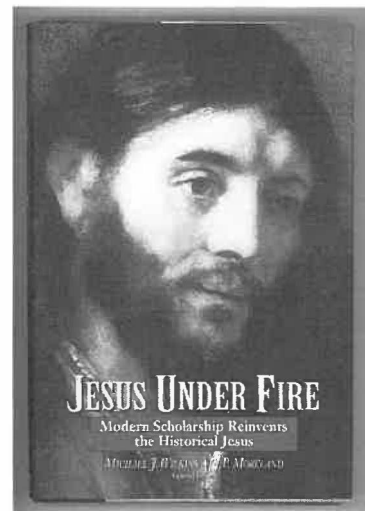
Polkinghorne is pleasant to read, and worth buying and keeping.

(The Rev.) John Rawlinson
Oakland, Calif.

sense in skipping exercises which delve too deeply.

Anyone who counsels or directs others will find a wealth of helpful suggestions.

Helen D. Hobbs
Salem, Ind.



Help for Writers

WRITING YOUR WAY TO WHOLENESS
Creative Exercises for Personal Growth.

By Terre Ouwehand.

Resource. Pp. 230. \$17.95 paper.

In her introduction, the author writes, "This book can be used for personal growth or to develop oneself as a creative writer in the conventional sense." Her first three sections are "Uncovery," "Discovery," and "Recovery." She concludes with guidance for "Reading toward Wholeness" — a comprehensive, ambitious program.

Ingenious exercises in "Discovery" follow presentation of techniques of free writing, listing, clustering, and stream-writing in "Uncovery." The first exercise, finding your Inner Critic, will undoubtedly free most would-be writers to overcome initial qualms about self-expression. The author insists that writing should be fun, encouraging her readers.

Her methods grew from her own experiences with psychotherapy, and she believes direction of a trained counselor should accompany any use of the book "for delving into deep and serious psychological wounds."

With that warning, the book can be useful for anyone engaged in creative writing, and is relatively safe for one seeking wholeness. Whether or not a troubled person could safely use her methods to know himself/herself would depend on common

Timely Critique

JESUS UNDER FIRE

Edited by Michael Wilkins
and J. P. Moreland.

Zondervan. Pp. 243. \$16.99.

This collection of essays presents a thorough-going rebuttal of the assumptions and conclusions of the ballyhooed Jesus Seminar. The seminar conducts careful panel discussions of each saying and deed associated with Jesus, then votes on whether Jesus actually said or did what the designated text alleges. The conclusions are overwhelmingly negative. Members of the seminar suppose that Jesus was very different from what the gospels (and the church) teach. The seminar disseminates its claims as the consensus of contemporary critical scholarship.

Moreland and Wilkins enlist conservative evangelical scholars to demonstrate the historical veracity of the gospel portrait of Jesus. At many points, they expose genuine shortcomings of the Jesus Seminar. Its assumptions are overly skeptical about gospel veracity, overly generous about the earliness and historical credibility of non-canonical traditions about Jesus; it is guilty of circular reasoning at various points, and deceptively self-congratulatory about representing mainstream scholarship. These essays make it clear that there are good reasons to trust the canonical Jesus tradition. Unfortunately, the essays succumb to

Books

some overstatement in the opposite direction, to the effect that absolute reliance on the gospels is the only intellectually reasonable option. Episcopalians should appreciate this book's timely critique of the Jesus Seminar, but should likewise exercise caution about embracing a rigidly conservative counter-reaction.

Andrew K. M. Adam
Princeton, N.J.

Better Communication

THE LOST ART OF LISTENING

By Michael P. Nichols.

Guilford. Pp. 251. \$19.95.

There are few things more frustrating than the sense that you aren't being heard by a significant person in your life. It is easy to chalk that up to "s/he isn't listening (or never listens) to me." We all know conversation is a two-way operation, but it can be easily forgotten that listening itself often works the same way. Based on his 20 years as a psychoanalyst and family therapist, Michael Nichols of the College of William and Mary has drawn a number of insightful observations and helpful conclusions about the art of listening.

The title implies something descriptive and, perhaps, ruminative, but this is a "how to" book in the best sense of the genre. It is full of principles, suggestions, and examples, and the examples are never arcane, but common to the experience of most people. While a subject as amorphous as listening

might seem difficult to organize into a book, this one is well organized, well edited (a rarity nowadays), and extremely well laid-out, so that the format underlies and highlights the content. The heart of the book is the observation that good listening is often silent, but never passive. There are chapters on letting go of your own (the listener's) needs, on communication between intimate partners, within family structures, and on dealing with work colleagues. Neither preachy nor vague, *The Lost Art of Listening* is persuasive, helpful and encouraging.

Robert F. Allen
Richmond, Va.

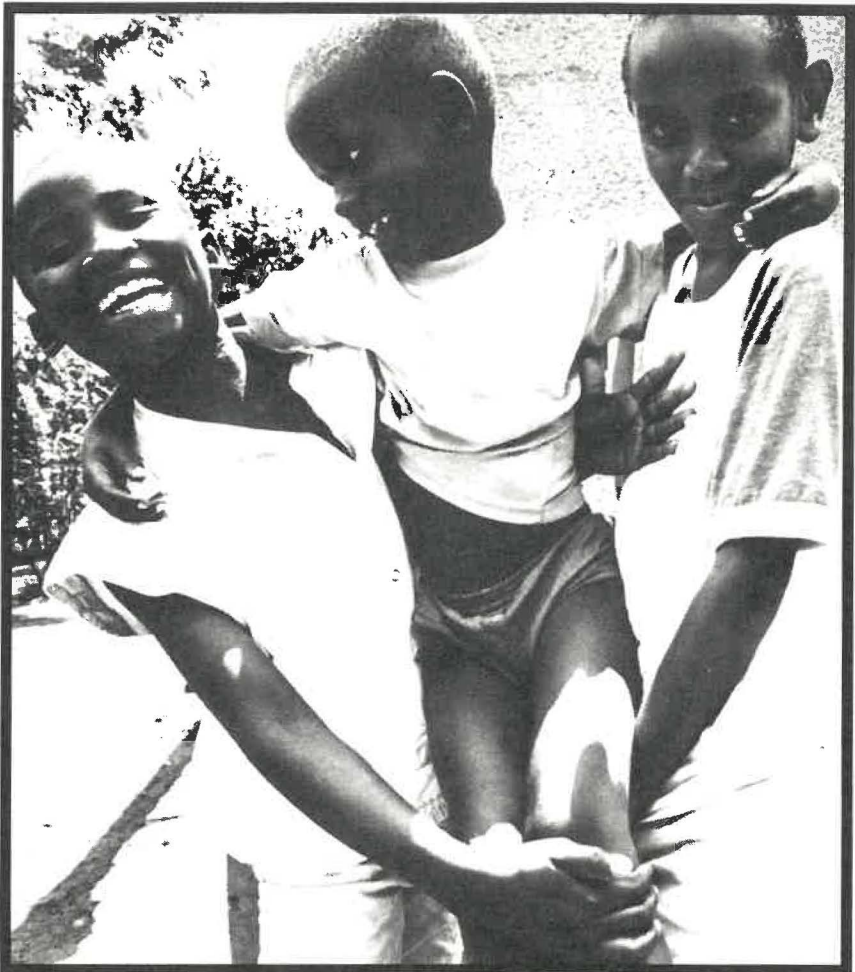


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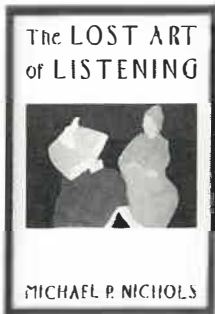
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The Living Church

see back cover

Trial Against Bishop Righter Will Proceed

The presentment against the Rt. Rev. Walter Righter, retired Bishop of Iowa, is proceeding toward a Court for the Trial of a Bishop. Presiding Bishop Edmond L. Browning announced Aug. 18 that a sufficient number of consents (76) had been received from members of the House of Bishops to proceed.

Ten diocesan bishops brought the presentment against Bishop Righter in January, claiming that he violated his ordination vows when he ordained a non-celibate homosexual, the Rev. Barry L. Stopfel, to the diaconate in 1990. At the time, Bishop Righter was Assistant Bishop of Newark. The presenting bishops also contend Bishop Righter is guilty of teaching doctrine contrary to that of the church.

In order for the matter to proceed to a trial, a minimum of one-fourth of the 297 members of the House of Bishops needed to consent. Bishops received copies of the presentment charges and a copy of a brief filed in response by Bishop Righter May 8.

The Rt. Rev. James Coleman, Bishop of West Tennessee and one of the 10 who filed the presentment, said he "always thought there would be the necessary number. We need to settle this matter [whether or not] we're going to change the church's teaching."

In a letter to the clergy of his diocese, Bishop Coleman said, "This presentment is not about homosexuality. The presentment is about Episcopal anarchy. Those bishops who act unilaterally ... are break-



The first observance of Jonathan Daniels in the church calendar was celebrated Aug. 12-13. **See story, page 34**

Steps of a Presentment Trial of a Bishop

1. Presentment filed by at least 10 bishops.
2. Accused responds to charges.
3. Papers of presentment and response sent to members of the House of Bishops.
4. At least 25 percent of the House of Bishops consents to trial.
5. Presiding Bishop notifies judges of the Court for the trial of a Bishop.
6. Legal advisors appointed to assist the court.
7. Trial takes place.

ing a trust and violating the promises made at their ordinations."

"It's a tremendous mistake to take this into the legal realm," said the Rt. Rev. B. Sidney Sanders, Bishop of East Carolina. "We seem to be on a collision course. It's regrettable."

Bishop Sanders also pointed out that "ordinations are not done in a vacuum. Bishops, vestries, standing committees" must agree to an ordination. The ordaining bishop is "not acting in isolation."

The Court for the Trial of a Bishop is composed of nine bishops: Fred Borsch, Los Angeles; Donis Patterson, Dallas, retired; Cabell Tennis, Delaware; Arthur Walmsley, Connecticut, retired; Roger White, Milwaukee; Edward Jones, Indianapolis; Robert C. Johnson, North Carolina; Andrew Fairfield, North Dakota; and Douglas Theuner, New Hampshire.

In a letter sent to members of the House of Bishops, Bishop Browning said the court will "appoint one or more legal advisors to assist it, meet with the parties, and set a schedule for the hearing of evidence and reception of briefs and arguments. After trial, a decision would be rendered by majority vote, and a sentence of admonition, suspension, or deposition would be set if the decision were in favor of the presenters."

The date or site of the trial were not announced as of Aug. 24.

"I am surprised and disappointed that enough signatures were acquired," said the Rt. Rev. Mary Adelia McLeod, Bishop of Vermont. "I think the General

Convention was fairly clear. The General Convention asked that we, as a church, examine all issues surrounding human sexuality in an open and forthright manner. For me, presentments and possible counter-presentments from any quarter do not conform to the spirit and intent of General Convention."

"I'm grateful that enough signed," said Bishop Robert Moody of Oklahoma. [We are] a house adrift over the question. This may be one way to resolve it."

"It grieves me," said the Rt. Rev. Alfred Marble, Bishop of Mississippi. "I don't believe this is the way to deal with the issue. This — adversarial, litigation — is not the way to deal with questions of faith and morals. I hate to use this method."

Those who brought the presentment against Bishop Righter are: Bishops Keith Ackerman, Quincy; Maurice M. Benitez, Texas (now retired, but diocesan bishop when the presentment was filed); Coleman; John Howe, Central Florida; Jack Iker, Fort Worth; Stephen Jecko, Florida; Terence Kelshaw, Rio Grande; John-David Schofield, San Joaquin; James Stanton, Dallas; and William Wantland, Eau Claire.

If the presentment goes to trial, it is believed to be the first since 1924, when the Rt. Rev. William Montgomery Brown, retired of Arkansas, was convicted of holding and teaching doctrine contrary to that held by the church. Two other bishops went to trial during the 1800s.

For a complete listing of those bishops whose signed the consent, see page 36.

Bishop Pope Returns to Episcopal Church

Decision to Become a Roman Catholic Gave Him a Sense of Regret for What He Left Behind

Less than a year after he left the Episcopal Church for the Roman Catholic Church, the Rt. Rev. Clarence C. Pope has returned to full membership in the Episcopal Church.

The retired Bishop of Fort Worth said there were two reasons for his change of heart.

"After the rescript came back from Rome, calling for absolute rather than conditional ordination, I began to rethink what I was about to do," he said. "The reality of ordination seemed to imply a denial of my Anglican vocation and ministry. My sense of vocation as a bishop had re-emerged in such a way that I knew I needed to exercise it again.

"Also, I experienced a growing sense that I had abandoned a large section of traditional Episcopalians and felt very guilty for doing so."

Bishop Pope's successor as Bishop of Fort Worth, the Rt. Rev. Jack Iker, said, "We rejoice in this decision, and we welcome home Bishop Pope and Martha with open arms and much love."

The Popes had been received into membership in the Roman Catholic Church by Cardinal Bernard Law of Boston in February at a ceremony at St. Mary's Roman Catholic Church, Arlington, Texas, which formerly had been an Episcopal congregation.

Details of the Popes' return to the Episcopal Church were worked out in consultation with Presiding Bishop Edmond L. Browning. Bishop Pope with-



Bishop Pope: "My action should in no way be interpreted as a theological criticism of the Roman Catholic Church."

draw his letter of resignation from the House of Bishops, which was to have acted upon it at that body's meeting in

Portland, Ore., Sept. 22-28. "This church is his home, his family, and with joy we welcome him home," Bishop Browning said in a letter to bishops.

"My action should in no way be interpreted as a theological criticism of the Roman Catholic Church or those former Anglicans now living in peace in that communion," Bishop Pope said. "The problem is not the Catholic Church, but is me."

Bishop Pope said he first moved toward the Roman Catholic Church based on the hope of the Anglican-Roman Catholic International Commission (ARCIC). He said he hopes the ARCIC dialogues proceed to full intercommunion between the two churches.

"I'm afraid, however, that I tended to idealize the Roman Catholic Church based on my reading of the Vatican II documents," he said. "The reality is much different.

"This experience has reinforced my earlier understanding of Anglicanism, that there is a catholicity and legitimacy to it in spite of all that has happened to it."

The *Fort Worth Star-Telegram* reported the Popes "officially returned to the Episcopal Church recently when they took communion at St. Luke's Church in Baton Rouge," where Bishop Pope was rector for 22 years.

Bishop Charleston Resigns in Alaska

He Says Needs of Family and Diocese in Conflict

After serving nearly five years as Bishop of Alaska, the Rt. Rev. Steven Charleston has written to the diocesan standing committee tendering his resignation effective at year's end.

In a telephone interview, Bishop Charleston said the decision to "step down from my lifelong work was incredibly painful," and was reached after "I spent the summer struggling with this."

Bishop Charleston said he finds himself in the position of single parent of a 16-year-old son. "I need to provide full-time support for my family during a time of

great need," he said, but as Bishop of Alaska he was "on the road 70 percent of the time.

"I love Alaska," he said. "It isn't right to have a bishop with a broken wing. The diocese is strong and healthy."

Bishop Charleston said he announced his intention with sufficient time before the diocesan convention in November and the end of the year. "People in Alaska were not surprised," he said, adding that he had been open about problems with the people of the diocese.

"I'm very close to [my son] Nick," he

said, "and I'm a good parent.

"Families must be the priority. If we try to live out the gospel, we keep the Lord's command to love in front of us."

Bishop Charleston said he did not know what he would do next, and had no plans.

"I have talent, energy, vision, hope — I think I'm a pretty good teacher — I hope someone in the church has need of me.

"This is stepping off into a void holding the hand of someone you love."



Bishop Charleston

How Do You Pray?

Episcopalians talk about how they converse with God

By PATRICIA NAKAMURA

Prayer is as individual as a thumbprint, as private as a heartbeat. One rarely thinks about how one prays, and the question, when asked recently, took many people by surprise.

"I've never thought about it," said a retired priest with some incredulity.

Several respondents initially said they doubted they could verbalize such a covert process, but found that once they began to speak about prayer, their words flowed.

Lay persons and clergy, across the country from Florida to Alaska, were asked without preamble, "How do you pray?" Some answers were very brief; others became exploratory monologues. No one dismissed the question.

Many persons described

their prayers as conversations with God.

Mary Hilton of Orlando, Fla., executive secretary of the Anglican Fellowship of Prayer, said, "I just talk to the Lord."

Bruce Garner of Atlanta, past president of Integrity, described it a bit less formally. "When it's just me and God — rather than during corporate prayer in church — it's like a conversation. We chat back and forth."

Sr. Philippa of the Sisters of Charity in Nevada said, "I pray . . . I praise, I talk to God — sometimes I tell him he's dumb, or he's crazy!"

The Rev. Robert Stub, a retired priest of the Diocese of Fond du Lac, said, "We call him, like I call you on the telephone; sort of 'Hi, God, here I am.' It involves 'presence' on both sides — our awareness of being in his presence."

"God already knows what I'm trying to express," said Barbara Braver, communications officer for the Presiding Bishop. "I pray without ceasing, wordlessly — words are really for me, to help me get in touch with my deepest joys and pains."

"I'm speaking directly to my Father in heaven. I just put it in his hands," said Beulah Turgeon, of Mission, S.D.

"I just pour out my feelings," said the Rev. Douglas Puckett, rector of St. Paul's Church in Graniteville, S. C. "I've learned the hard way [that] God is my therapist." Fr. Puckett also prays the Thousandfold Prayer: "Lord, make me a thousandfold more useful to thee."

Time and Place

Others spoke of a particular time or place as being more conducive to prayer.

Winona Hawley, a preschool teacher in Alaska, said, "I go to my room whenever I need to pray. I lock myself in and kneel down." Then she continued, "[Other] times I just look up at the sky — I'm thankful for the air we breathe, the wind, the clouds, the earth we walk on!"

Irene Gonzalez, of Madison, Wis., Christian formation coordinator for the Diocese of Milwaukee, said she sometimes takes "a 10-second look outside the window — a moment of gratitude and appreciation for joy, for epiphany!" In fact, Ms. Gonzalez chuckled a bit and countered, "How do you pray?" with "Let me count the ways." More seriously, she said, "There are different ways for different reasons: quiet, contemplative, with little real thought or word; direct, beseeching; or times of praise, simply moments of encounter."

Cynthia Schwab, a member of St.



DCD Marketing photo

'I pray when I run. I sort things out with prayer.'

Philip's Church in Joplin, Mo., has "three passions — God, classical music, and ice hockey!" She described the time "between wake up and get up" as a time when "people float into my mind, and I pray for them."

Deacon Kerry Kirking in Spokane, Wash., responded to the question with "Daily, evening and morning. I try to focus my day early on, and sum it up at the end."

"It's better early in the morning, about 6 o'clock. No phones, no radio," said the Rev. Jerome Burns, rector of Holy Cross Church in Pittsburgh, Pa.

Scott Evans, a North Carolina lay woman, recalled a particularly striking experience: "I was at the coast, in an isolated area, early one morning. Creation was waking and I was aware of the presence, overwhelmed by the goodness and the glory of God."

A respondent who wished to remain anonymous described feeling an intense and eternal stillness while visiting Mt. Rainier in Washington state.

Without an Agenda

"I need lots of silence," said the Rev. Gwendolyn-Jane Romeril, of Easton, Pa. "I get up early, and take time without an agenda. I need to build in time away, to experience quiet — schedule it, like a

rhythm." Ms. Romeril drew on the Quaker influence of "just being with God and each other. We need to listen, learn what to let go of."

Many persons spoke of the importance of listening.

Brenda Rock of Lyons, Kan., Province 7 youth coordinator, said, "I speak to God as if he were right here present with me. I ask him questions . . . sometimes I get answers, sometimes to questions I didn't know I had. I have to try to keep open to his will, not interject my will."

The Rev. Milo Coerper of Chevy Chase, Md., priest, lawyer, and member of the Evelyn Underhill Society, said, "Prayer is intentional and attentional. We need to sit erect, be present to God, sense the love of God."

"Some people are afraid of silence, aloneness, of hearing God," Ms. Romeril said. "We are so busy running away from ourselves that we're not centered. We need to listen first, experience the presence."

Physical movement can be a catalyst for prayer.

John Cannon, chancellor of the Diocese of Michigan, said, "I'm a runner; I run every morning. I pray when I run. I sort things out with prayer."

Mary Lee Simpson, communications officer of the Diocese of Southwestern Virginia, swims laps. "I pray the

Helping Children to Want to Pray

Praying with my 4-year-old daughter has grown increasingly important to her and to me. This has been especially true since the birth of her brother four months ago. We look forward to the time together.

A friend and Sunday school director tells me it's important for children to have positive experiences in prayer. I'm happy to know our daughter enjoys prayer, but I also know we have much to learn. Having asked other parents about teaching children to pray, I've collected some ideas:

- **Model a life of prayer.** As in so many things, children learn from watching their parents pray, whether the parents are aware of it or not. A young mother told me about her father's habit of praying in a cedar closet in her home. As a little girl, she always knew her dad had been praying when he would smell like the cedar closet.

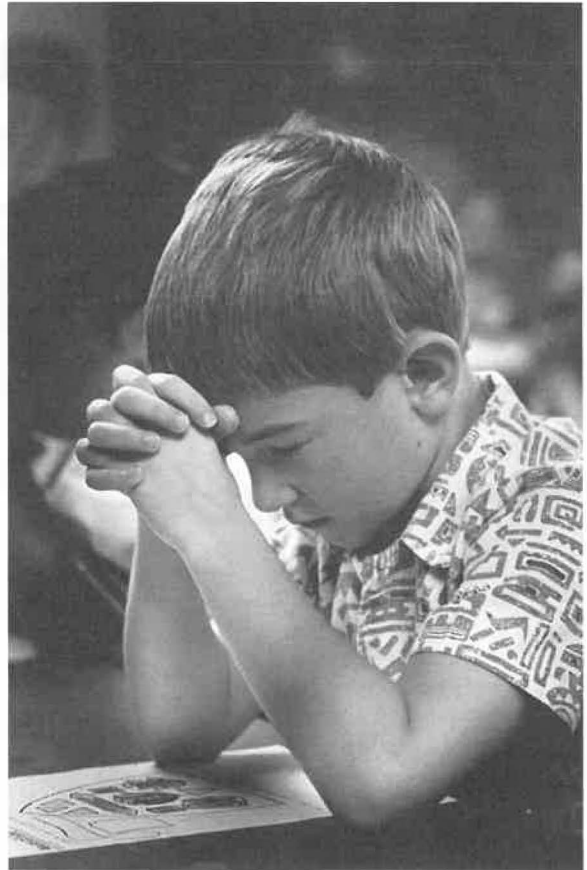
- **Pray one on one.** A child may open up more when alone with a parent. Especially gratifying in these times is to hear a child pray for someone without being prompted to do so.

- **Pray in larger groups.** A meal prayer is a non-threatening way through which a child can become comfortable with his or her voice. There is nothing wrong with, "Thank you, Lord, for this day and for the food," as one child prays regularly.

In longer times of prayer together, give a child a specific responsibility. For example, have a child pray regularly for a missionary family you may know.

- **Be creative.** A family in the Midwest was concerned about friends in Virginia Beach who were waiting for Hurricane Felix to pass. With it being a stormy night at their home, the Midwest family decided they would pray for their friends in Virginia every time they heard thunder.

By praying, our daughter overcame her fear in hear-



Rick Wood photo

ing the police cars, ambulances and fire trucks that frequently travel down our street. She now is encouraged to use the sirens as reminders to pray for anyone who may be in trouble.

Other suggestions: Use a globe to pray for different places in the world; have a bulletin board under the bed with pictures of people to pray for.

- **Allow time for confession.** Giving children the opportunity to tell God what they've done wrong provides them with the cleansing experience that comes with God's forgiveness.

John Schuessler

How Do You Pray?

Jesus Prayer for family and friends, [with the] rhythm of breathing and kicking," she said. Several said they found themselves praying while walking.

For the Rt. Rev. Franklin Turner, Suffragan Bishop of Pennsylvania, for Sr. Philippa, and for George McGonigle, of Austin, Texas, a lay consultant in leadership and development, the monastic idea "To work is to pray" is vital.

Sr. Philippa mentioned the Celtic

prayer, "I'm worshipping you in work, reading, the countryside." Bishop Turner said, "To render service to others — giving food, clothing. I seldom think of prayer as doing; it's being — carrying on my ministry."

Work and Prayer

Church musicians especially seemed to find work and prayer merged.

Ruby Dart, organist-choirmaster at St. Luke's, Baton Rouge, La., said, "I pray constantly: on my knees, in the kitchen,

in rehearsal. When you sing a prayer, as St. Augustine said, you pray twice. And playing the organ is offering the music to God."

Robert Triplett, music director at Trinity Church, Iowa City, said he prays "through my music — not in words. The wordless music of the organ is a transcendent language that enhances words!"

The written word is useful to many in prayer. Several people mentioned the Daily Offices, especially Morning Prayer, as a way to focus prayer.

The Rev. Canon Carol Crumley, canon

educator at Washington National Cathedral, spoke of Morning Prayer as “a way into [the] silence” of contemplative prayer, “beyond words, into thoughts and images.”

Frederica Thompsett, academic dean of Episcopal Divinity School, practices “10 minutes of silence, then Morning Prayer alone, followed by the corporate office.”

Patricia Brown, of Delmar, N.Y., saves time for reading of the lectionary and other religious books and for writing herself, in her journal.

Used as a Guide

Forward Day by Day is used by many as a guide, but Sr. Lois Robinson of the Church Army had a list of reading material that also included *Guideposts*, *Through the Year with Michael Ramsey*, the Anglican Cycle of Prayer, and the daily psalms and lessons.

Sr. Lois, a member of Holy Trinity, San Diego, Calif., who served in the Navy, as a nurse in Alaska, and with the Creek Indians in Alabama before joining the Church Army in 1967, said, “I say grace before meals — sometimes after meals if I forget. I put thoughts and prayers into everyday life.”

Rita Bennett, of St. Alban’s, Edmonds, Wash., who conducts seminars on prayer and inner healing, said, “We take the person back in time to the wounded spot and experience Jesus’ love to take away the lie that’s been accepted.” The results are immediate, she said, because the person is open to “letting God fill in the gaps” in his or her life. “Living is prayer for the Christian,” she said.

Prayer is as individual as thumb prints.

John Coppage, administrator of the new Diocese of Eastern Michigan, sometimes prays “arrow prayers, from my heart, as difficult issues arise.”

Fr. William, O.S.B., a monk of St. Gregory’s Abbey, Three Rivers, Mich., said, “With words, it’s with the psalms. Without words, it’s wanting, praising God.”

Roger Boltz, assistant executive director of Episcopalians United, said, as “a card-carrying charismatic, I sometimes find myself praying in tongues. I begin to say syllables; they sort of bubble up. It’s not in your mind; you don’t hear it ’til you say it.”

“I pray in gratitude for little things — a parking space, birds, planting in my garden,” said Ms. Simpson. Ms. Hilton said, “I pray . . . almost before I open my eyes, ‘Lord be with me’ .”

Prayer is as private as heart beats. □

A Firm Foundation

Prayer that makes for strong congregations

Good buildings need solid foundations. So do Christians. Most agree that their lives and work must be undergirded by solid foundations of prayer. But what do these look like? And how are they constructed?

Imagine a church building. The portion above ground represents the good works which we want to produce, as stated in Matt. 5:16: “Let your light so shine before men, that they may see your good works and give glory to your Father, who is in heaven.”

The portion below ground represents a four-tier foundation:

Tier 1, the lowest, basic and most important layer, is the private, personal prayer of individual Christians. Without this layer, the foundation is certain to crumble. Ideally, this consists of daily prayer.

Tier 2 consists of a host of partnerships in one-to-one prayer. In a home it is husband and wife, or parent and child. Elsewhere it is two people together praying for their local church, two citizens praying for their city, etc. A good prayer foundation contains countless prayer partnerships. Ideally, partners meet on a regular basis, at least weekly or perhaps monthly.

Tier 3 consists of numerous small-group prayer meetings of three or more people (up to a dozen) assembled to pray. Fortunate are local churches with such weekly meetings; fortunate are cities undergirded by such prayer groups.

Tier 4 represents prayer meetings of large groups.

Ultimately, God is the one who builds. “Unless the Lord construct the foundation, they who build it labor in vain” (Ps. 127:1). The Holy Spirit works through committed followers to construct the foundation.

In a local parish, the key person is the rector. Let the rector focus on the first three tiers. Where rectors have healthy personal prayer lives, have prayer partnerships and are involved in small groups, their parishes will develop good prayer foundations. When rectors are not focused on these three, the works of that church will rest on an inadequate foundation.

Rectors in parishes without strong foundations can implement this strategy:

1. Practice prayer disciplines in their private lives, find at least one prayer partner and start a small group prayer meeting. In other words, lead by doing.

2. Preach on the importance of prayer, the various kinds of prayer, the various groups for prayer.

3. See that parishioners are trained in the what, why, when, where and how of prayer.

If the time comes when things are not going well in a parish, the first question to ask may be this: “How strong is the prayer foundation undergirding this parish?”

John W. Alexander
Madison, Wis.



September 3, 1945

“Today we
opened our doors to the
children of God.”



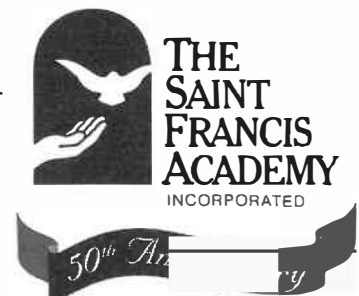
*The Rev. Canon Phillip J. Rapp,
President, The Saint Francis Academy, Inc.*

“Thus, our founder Father Robert Mize began the Saint Francis Home for Boys fifty years ago. He had 22 young charges—runaways, delinquents, abandoned, lost and hurting souls. For them, he created a home based on Christian values, an environment of love, forgiveness, and understanding.

“We call those healing, nurturing values ‘Therapy in Christ’. Over the past half century, Therapy in Christ has been our guiding principle in working to help over 14,000 boys and girls and their families.

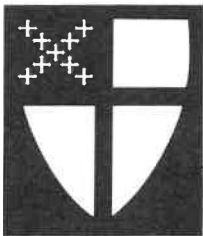
“Today, as we celebrate five decades of service to the children of God, our doors are open to troubled youngsters all over the nation. We are grateful to you for your prayers and support. Your generosity helps us to change young lives, now and into the future.”

For more information about The Saint Francis Academy and how you can participate with your parish in our mission, call 1-800-423-1342.



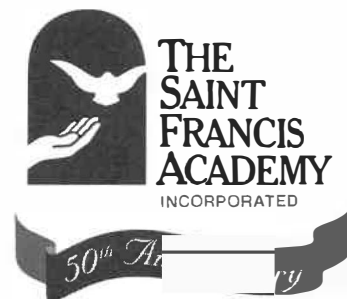
October 4, 1995

Today will be
commemorated as **The Saint
Francis Academy Day.**



The General Convention of The Episcopal Church adopted this resolution to inform all people of The Saint Francis Academy mission and to invite the celebration of The Saint Francis Academy's 50th Anniversary.

“Resolved, that Saint Francis of Assisi Day, Wednesday, October 4, 1995 and Sunday, October 8, 1995 in its octave, be commemorated as The Saint Francis Academy Day, during which the history of the Academy shall be described and its ministry commended in all the various dioceses of this Church; and be it further resolved that the dioceses, the Executive Council, the clergy and members of this Church remember the work for needs of troubled children and families in the months and years ahead, especially working to see that provision for troubled youth is adequately provided in the various programs of health care reform under consideration by the Congress and Federal Administration; and be it further resolved that this Church commit itself, through its own ministry, to the needs of troubled youth and families, especially those who suffer from poor health, poverty, abuse and neglect.”



The Missing Role in 'ER'

A commentary in support of hospital chaplaincies

By BONNIE SHULLENBERGER

My husband, my son, and I have been doing something we have not done for years: We have been watching a television program somewhat regularly. I think the last time we watched television with anything like regularity was in the early years of the *Cosby* show; most everything else by then seemed inane or inept. Earlier this year, though, my husband learned that a featured actress in one of the "hottest" shows on television "ER," was his former advisee at the college where he teaches. Out of curiosity, we turned it on one night. It was during the period when my husband's student's character, named Carol, was hoping to adopt a child with AIDS, and she was refused, ultimately, because of a previous suicide attempt. It was very poignant, yet I kept asking myself, "What's wrong with this picture?"

Finally I figured it out. This was a hospital that had no chaplain. In the few episodes I have watched — my husband has seen a couple more than I have — there has been no evidence of anybody — lay, religious, ordained — undertaking pastoral care in this place. And that was why it looks to me like the hospital from hell.

My hospital experience is as follows: three babies born, one year as a part-time chaplain in New York City, a year and a half volunteering in a hospital chaplaincy in Africa, two hospitalizations this year for a minor problem. Not as if I'd been a nurse for 25 years. I believe, however, that my chaplaincy year in New York was exercised in a hospital rather like the one in "ER," and that is why I see there what happens when a hospital has no obvious pastoral presence, and thus, no cue to talk about God in the middle of suffering.

In one episode, a woman had to be told that her child had died. She arrived in the Emergency Room some time after her child had been admitted following an automobile accident, and the first doctor she ran into told her, in a crowded waiting

The Rev. Bonnie Shullenberger is a deacon who is a frequent contributor to TLC. She resides in Ossining, N.Y.



NBC photo by Chris Haston

Scenes like this one are familiar on "ER," but those involving pastoral care are absent.

room, that her son was dead. Someone took her to look at the body, and then she was left to herself. Later on, she wandered out, crying but bravely assuring everyone she'd be all right. Move on to the next plot. This is a soap opera, after all.

What really might have happened cannot be condensed into two three-minute segments. My closest friend on the chaplaincy staff experienced such a situation. Not just the mother, but the whole family showed up demanding to know how the child was. My colleague was already present. He'd been called down because a

child had been hit by a drunk driver and wasn't expected to survive. The Emergency Room staff knew there were going to be questions that doctors don't know how to answer, like, Why did God let my baby die? Of course, seminarians don't know how to answer these questions either, but in our plain black shirts and plastic collars we at least announced the fact that the question is valid. My friend stayed with those people for a long time. Afterwards he didn't remember what he'd

(Continued on page 32)

Prayer Book Revision Again?

By WADE A. RENN

The decision of the 1994 General Convention directing the Standing Liturgical Commission to prepare a rationale and plan for the next revision of the Book of Common Prayer has encouraged the Diocese of Newark to participate actively in the process.

By resolution of our diocesan convention in January, Bishop John Spong appointed a task force "to study the theological issues that should be considered in the next revision of the prayer book, to report in two years to our diocesan convention, and ultimately to communicate the results of its work to the SLC before the next General Convention."

The intent of this grassroots task force of laity and clergy is for us to be included in the revision process and the attending debate. It is our hope that other dioceses will do likewise.

The Episcopal Women's Caucus has led the way in pressing for inclusive language in our church's liturgies. This is the major need which our task force recognizes for prayer book revision but with an expanded scope: We believe our worship should be intentionally inclusive both of the worshipers and of the God in whom we believe. Inclusive language for the first issue concerns principally the nouns and pronouns we use in liturgy to refer to the worshipers and to the God we worship. The second involves the verbs that are used, particularly their moods and tenses.

The exigencies of 16th-century England that initially prompted the 1549 BCP were largely political correctness and inclusive language (English in place of Latin). The language usage deemed inclusive then, and which is largely used in our prayer books since, was determined by the predisposition of the common world view of that era — male-oriented, Anglo-Saxon, politically autocratic, and clergy controlled — which is or ought to be no longer the case today.

For our prayer book to be common to people as we enter the 21st century, the nouns and pronouns, titles and terms used should be inclusive of gender, of people of color (cf. the association of darkness with evil), of sexual orientation and of scientific and political realities. Because of the timing of the revision process that produced the 1979 BCP, these issues were largely unaddressed as they were arising coincidentally.

The second and long overdue need for revision is for the

The Rev. Wade A. Renn is rector of Grace Church, Nutley, N.J., and is co-chair of the Diocese of Newark Task Force for Prayer Book Revision.

language of our worship to be inclusive of the God to Whom we are called to witness both in our corporate worship and personal life. This is a call for the revision of the verbs used in the prayer book relative to the God revealed in Jesus.

With the predominant use of the subjunctive and imperative moods of the verbs in our current prayers and salutations (inherited from preReformation theology), are we not perceived as wishing for or asking for what we believe our

God has already done, is doing, or has willed to be done? To what god are we actually bearing witness with such language? Might we not be perceived to be like the 450 hapless prophets of Baal who besought their god vainly on Mount Carmel to hear them, all the while rejecting the God of Elijah whom they beheld to have acted quite indicatively?

At worst, the verb forms, both in mood and tense, of our present usage deny and exclude the God of grace revealed in Jesus Christ. What bears true and awesome witness to our God and the good news? Is it our familiar subjunctive well-wishing as commonly perceived in "The Lord be with you" and imperative pleading as in "Lord, have mercy" and "Lord, hear our prayer"? Or would an

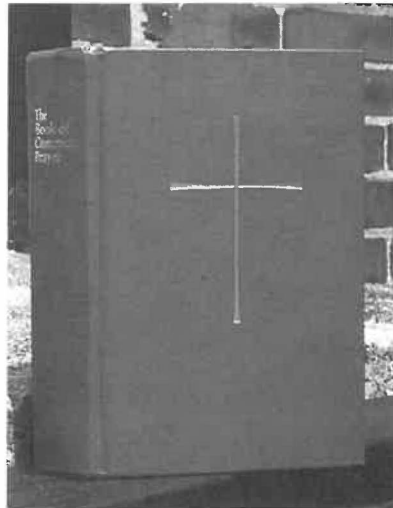
indicative proclamation such as "The Lord is with you!" and affirmative thanksgiving such as "We thank you Lord" bear more faithful testimony to Christ?

Inconsistent and Contradictory

The difference is between popular "Hallmark card theology" (e.g. "May God's peace be with you...") which, though well-meaning, does not send "the very best" message about God and the gospel of God's grace that was claimed unequivocally and proclaimed boldly and indicatively by the early church as exemplified in the Easter epistle, Colossians 3:1-4.

At best, the verbs regarding God's work of redemption are patently inconsistent and contradictory. One poignant illustration is in our public testimony to the Resurrection. At the Easter Vigil we thankfully attest that in baptism we are buried with Christ in his death, by it we share in his Resurrection, through it we are reborn by the Holy Spirit. And again we declare that God has bestowed on the baptized the forgiveness of sin and has raised us to the new life of grace. Then on Easter Day, with the collect we implore God to grant that we may be raised from the death of sin. This is followed directly by the Easter epistle that states, "If then you have been raised with Christ..." Again on Easter

(Continued on next page)



Where Basic Ministry Takes Place

Parish churches are the very lifeblood of the Episcopal Church, or any other church for that matter. When clergy and lay persons gather on Sunday mornings in our parish churches, our individual and collective lives are brought together and offered at the altar to God, to be redeemed by Christ, in the power of the Holy Spirit. Through our prayers, hymns and actions, our liturgy expresses the relation between our Lord and the gathered community, and the relation between him and each of us.

The center of the church's life is that place where the faithful gather week by week to offer the eucharistic sacrifice. That center is not focused in individual devotion, nor at the diocesan office nor at the national church office. It is, rather, at the local level. Whatever is decided at General Conventions and diocesan conventions, it is implemented in the parish. The church's most basic ministries, proclamation of the gospel, Christian education, outreach to the community, stewardship, and caring for one another are most effective in our parishes. In order to see the Episcopal Church at its best, one need look no farther than the parish, for that is where the church's life is actually lived.

An Extra Special Issue

We welcome persons who may not be familiar with TLC to this special issue. It is being sent to clergy of the Episcopal Church who are not among our subscribers, and to more than 25,000 lay persons in all parts of the church.

We call this issue "special" principally for two reasons. First, it is one of the four Parish Administration Issues we produce each year. These issues contain articles and advertisements which are particularly appropriate to those involved in the administration of a church. The Parish Administration Issues are published in January, March, June and September. In addition, this issue is much larger than normal. In fact, it is more than twice the size of our normal weekly issues. The size was increased because of the encouraging response of advertisers who are anxious to reach a larger-than-usual audience, and because we felt we had some quality articles worth sharing with a larger readership.

In addition, this issue contains more color than usual, both in our advertisements and in photographs accompanying articles. It is our hope that as we continue to take advantage of techno-

Prayer Book Revision Would Address Many Contradictions

(Continued from previous page)

Tuesday the collect indicatively avers that we have been raised with Christ.

This is but one of many of the theological contradictions both within the prayer book itself and between the prayer book and scripture. It points to the need to examine carefully the verbs we use and reform them to be inclusive of the God who has indicatively redeemed us and to be intentional in our testimony to God as eucharistic people, the body of Christ, whose awe-filled hearts have great cause to be lifted up with thanksgiving. The New Zealand BCP and portions of the baptismal liturgy in the

Drawn to Him

On that Day on the Cross,
When time-past was retrieved
and when time-future rushed in,
When south moved north
to cross where west met with east,
Where mankind may converge and spread,
like light through a prism,
Changing a glaring light
into a rainbow of sparkling colors.
Great sinless times can be gained
within the Prism of Life
Centered in His radiance
by the way of the Roman tree.
O Timeless Presence how truly wed
with earth-time forever.

Wayne S. Griffin

Holy Cross Day is Sept. 14



logical advancements, we will be able to make more frequent use of color in future issues.

For those who are not TLC subscribers, we hope you will find this sample copy to be of interest and that you'll be moved to join other Episcopalians who are receiving news of the church and a wide variety of opinions each week.

Welcome to the Students

This issue includes the fall listings of classified advertisements for church services near colleges. As readers will notice, the Episcopal Church has an active presence on many college campuses. Whether chaplains and other clergy bring the Christian community to the campus, or whether parish priests involve students and faculty members in local parishes, there is plenty of opportunity for ministry with students.

Some students will be away from home, and from their parish church, for the first time, and may be glad to make new acquaintances. Others might appreciate a home-cooked meal now and then. Still others might welcome an opportunity to engage in a discussion group with their peers.

We wish college students well in their fall terms, and hope they'll take advantage of the ministries available to them.

1979 BCP express this and provide encouraging examples for the continued revision of our prayer book.

Does then our prayer book need to be revised? And what about the hymnal? That depends for whom our books for worship are to be common and to what god or God we believe we are called to worship and to bear witness. These are basic issues that profoundly affect our church's primary mission in the decades to come and have moved the Diocese of Newark to be engaged actively in raising them up in the revision process. We look forward to other dioceses participating in this work in furthering our church's intentional proclamation of the good news revealed in Jesus Christ to all people. □

Over the Edge?

By HAROLD BRUMBAUM

In a church as unsettled as ours, a fair number of clergy are finding it hard to keep their bearings, sometimes to the point of self-destructive behavior, vocational misgivings, or a stifling sense of malaise. Because of this, many a diocese has set up a clergy "wellness" program, which, if not always able to rescue those who have already gone over the edge, aspires to keep the rest from following them. And here, to contribute to that cause, is a handful of tips which, over 40 years' ministry, have helped one priest retain such measure of well-being (not to say sanity) as he may have still have. Most of those lessons he had to learn the hard way, because, if memory serves, in briefing ordinands his bishop contented himself with discouraging the habit of chewing gum.

1. Take yourself with a grain of salt. However lofty your perch, account yourself no better than a toenail on the body of Christ. If that ignoble bit of anatomy is often dismissed as atavistic and useless (as, in secular circles, the clergy sometimes are), better that, after all, than being a bunion. To judge from what Jesus taught his disciples, the noblest of roles is the most selfless one, that of a servant or deacon — from whose ranks, still green to your calling, you were probably once eager to graduate. And whatever the weight of your office, regard yourself lightly. You are a deacon, a bishop, or priest: Duly honor that mantle. But also stand amazed, and bemused, that you, a mere biped, have been called to such an exalted place in God's plan for redeeming the cosmos.

2. Don't let Big Brother get you down. While the church wrestles over such matters as organizational style (decentralizing is in; downsizing has already been accomplished), keep those tussles in proper perspective. Remember that the church primarily lives where the clergy abide with their people in the presence of their Lord. In this respect, the fortunes of its higher echelons — the diocese, the national church — are of secondary consequence: The primary value of a dairy farm, after all, lies



The Rev. Harold R. Brumbaum is a retired priest who is a frequent contributor to TLC. He resides in Nicasio, Calif.

in its herd, on which all else, from milking machine to management, depends.

3. Don't be a slave to conventions. In a church whose leaders have been known to hold (as Humpty-Dumpty once did about words) that the rules of the game mean "whatever they choose them to mean, neither more nor less,"

don't feel obliged to adhere to them either. If, for example, bishops elect to ignore their church's injunction against ordaining overtly noncelibate homosexuals, maintaining that it is right, in their case, to do so, local clergy need not fault themselves for neglecting to honor this pronouncement or that in turn, declining to deliver pastoral letters, for instance, when they consider them not worth the postage. Don't push this practice too far, however, or you could end up in another line of work.

4. Whistle while you work. If saints are made by the grace of God, martyrs are produced by human hands — but don't let those hands be your own. Too often the clergy's lives are marred by self-reproach over things left undone. Rather than go to bed flailing yourself, beg God's pardon, then rest easy and consign those loose ends to Morpheus. For even God "rested on the seventh day for all the work which he had done" — though that work seems to be far from perfected still — and you should be content to accomplish somewhat less. So give yourself a break (in both senses) and look to your Lord, whose practice it was, in the days of his flesh, to withdraw from the fray to catch his breath between ordeals. But of course if you find yourself sitting around with nothing much to do, watch out lest the old wheeze be laid at your door that, turning God's work-ethic upside-down, the clergy earn their keep only one day a week.



5. Tote that barge; don't lift that bale. Don't overmanage your enterprise. Unless, like Cerberus, you have been blessed with several heads, you are likely called on to wear more hats than you can accommodate. So pass some of them around. There are proba-



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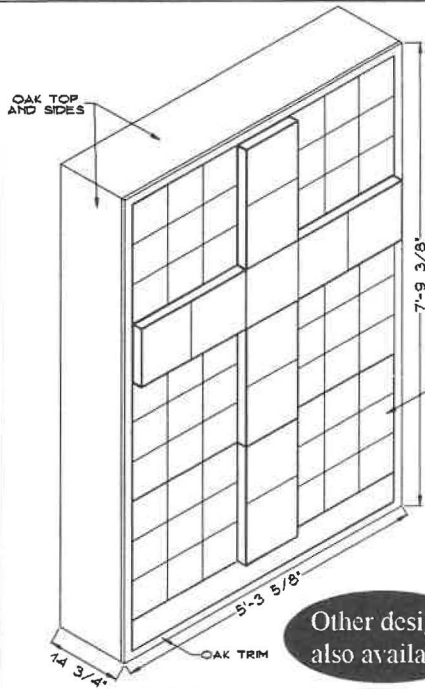
bly people at hand who will be glad to put them on. And when you farm the jobs out, convey an ample amount of authority with them, because the more able those people are, the less they will welcome a leash. But don't undermanage either, leaving the workforce bereft of your interest and support. Don't, that is, unless you want the operation to become a shambles the likes of which haven't often been seen since the Marx Brothers stopped making movies. Instead, take after the conductor who makes music by means of a silent baton, seeing to it that the orchestra plays according to plan — then saluting it for its labors.

6. Mind your manners. When it comes to physical interactions, be circumspect. We Episcopalians, never widely known in the past for effusive behavior, have been granted a chance to live it up in the form of exchanging the Peace, which can on occasion become quite, well, huggy — a far cry indeed from the high school dance of time past where the chaperones warned couples not to let their torsos touch. But such displays of warm regard can be misconstrued by the recipients sometimes — or by the people they happen to be married to — and, one thing leading to another as it usually does, can give rise to anything but a peaceable situation. And since charges of exploitation and harassment are rampant nowadays, to the point that one can hesitate to greet a stranger, some of that oldtime Episcopalian reticence might still serve you well. (Note to the bird-brained: At the first flicker of an illicit flame, veer off. Better a moment of rupture than a lifetime of regret.)

7. Keep the home fires burning. If some things going on in the church at large (or not going on there) are troublesome to you, persevere in spite of them, because it is the same church wherein you can keep on meeting your Maker, feeding your soul with nourishing fare, and touching base with the communion of saints, some of whom you may hold immensely dear — all the components, in short, of a spiritual home. If it should come to pass, however, that your airways become so clogged with institutional debris that such good things cease to occur, then yes, in good conscience seek them out elsewhere as you will, and godspeed. But remember that apart from the body a toenail is next to nothing at all.

8. To thine own self be true. Be in

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earnest about your calling, but not too solemn — like those who conduct every service as if it were a funeral; nor too frivolous either — like those who do funerals as if they were trifling events. Don't fall into the trap of role play at all, since dissimulation can in time deface and even dismantle the person God chose to create. It can also be harmful to your health, for you will know yourself to be an imposter. Like it or not, as an ordained person you are an icon, so the question forever confronts you: What sort of god will your demeanor convey today? Simply try to be faithful to your better self, then — an approach to deportment which can be demanding enough, but which entails less work than play-acting does, in any case.

9. Sit loose in the saddle. Don't take pride of ownership in the part of the church in your keeping, since, like a spouse, it is "yours" only so long as you cohabit. Keep in mind that you are merely an itinerant passing through: You brought nothing but yourself to your cure, and, parting from it as you finally must, you can take nothing but yourself, well stocked with memories, away. Though some of its members will depart before you do, moving away, disaffected, claimed by death, your time too will come, and finally the congregation alone survives. Like a loss in the family, your departure, when it occurs, may occasion here grief, there relief. But once gone, stay gone, even if it means relinquishing some part of your identity. Don't be a ghost from the past whose wont it is to stalk the place. Your successor will have ghosts enough to lay to rest before becoming one in turn.

10. Settle for less. We end the list, as Moses did, with "You shall not covet" on its face, a modest admonition, but in fact a

potent one. The clergy have ample occasion to succumb to that disorder, if only because their parishioners often have more money than they do and, accordingly, more toys to play with. Or, just as in Moses' time, they may take a fancy to their neighbor's spouse. But the problem can exist among colleagues, too, as when assistants thirst after the rector's job. This is bad news for everyone, since covetousness, which is born of dissatisfaction with one's own lot, simply enhances that problem in that it can lead to resentment of others for their good luck and to self-disdain for one's lack of it. The remedy? Perhaps to contemplate the parable of the Rich Fool.

On these commandments hang, if not the law and the prophets, some field-tested keys to vocational good health — a list which clergy are invited to revise or improve upon to their taste. But this writer does know whereof he speaks, because, truth to tell, every one of the preceding paragraphs constitutes a little confession or memoir of what befell him across the years. □



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pardon, then
rest easy ...**

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'ER' Is in Need of Pastoral Care

(Continued from page 26)

said to them. His only hope was to remind them that God matters about things that matter. Like suffering. Like death.

The staff on "ER," like far too many medical professionals, functions in an almost industrial mode — entubate patient A, sew up patient B, pump the stomach of patient C. In the 1950s, Marshall McLuhan produced a volume of commentary on advertising photography called *The Mechanical Bride*, which argued that technology was revisioning human beings to a collection of parts. Not a human being created in the image of God, but a great pair of legs. In the television "ER," human beings are similarly disconnected symptoms and problems which the technician/doctor treats as

something like a carburetor to fix. When I was admitted to the hospital last November, I was "the abdominal pain in bed C." Again, when people are no longer honored as beings made in the image of God, when they are instead problems or symptoms, then the doctor and the patient are no longer companions on the journey to God. The doctor has power, the patient does not, and they each view the other as just that — as "other."

That alienation, which might be justified in the name of "objective" science, does not resolve itself when the television doctors are off duty. When the camera cuts to backstage, as it were, it's clear that these technicians can't fix their own lives either, and that the people they are supposed to be nearest to are as "other" to them as the street kid with gunshot



NBC photo by Chris Haston

On "ER," human beings are symptoms and problems which the technician/doctor treats as something like a carburetor to fix.

wounds. Of course it is the premise of soap opera that publicly successful and attractive people are completely ruined in their "private lives," and that premise is intended to make those of us who are 46, unemployed, and dumpy feel good about ourselves.

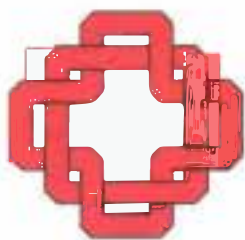
Nevertheless, the doctors in "ER" are so shallow and spiritually null that one fears the thought that someone like one of them might someday be in control of one's life. Yes, they get weepy when someone nice dies, and they get angry when a friend betrays them, and they fall in love, or out of love, all the standard stuff.

But Carol is going to marry a doctor on the staff whom everyone in the audience knows is a nerd, and whom we suspect she knows is a nerd. The outrageously handsome black doctor is always working extra to try to fix somebody or other, even though he knows he's going to hurt or disappoint someone in his family. There's no pastoral care for the doctors, either, as they race down the road to self-destruct. That happens when someone makes his job his god.

I am not saying, God forbid, that a chaplain ought to appear as a member of the "caring professions." Nor should the chaplain show up in the guise of "medical ethicist," conveniently present to give the medical priesthood casuistical rationales for doing what they were going to do anyway.

The chaplain ought to appear, I would say, as what is called in one Buddhist tradition as a *purvapakshin*, a ritual debating partner, a person who raises for you questions that force you to examine your beliefs. In this kind of friendly argument, both parties are deepened in their understanding. The *purvapakshin*-chaplain would ask questions like "Tell me about your understanding of what is happening for you now. What is the tradition of your

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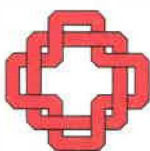
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religion, family, profession in this? Where is God in this?"

The *purvapakshin*-chaplain would take the responsibility of reminding doctors that they are part of a community of healers that extends through time and to whom every doctor today is obligated; the *purvapakshin*-chaplain might want to point out to both doctors and patients that among those healers was a marginal Jew from a hillside village called Nazareth. This imaginary chaplain is there to do little more than remind people who are suffering and those who treat them that their lives and their work have meaning beyond ending or enduring the abdominal pain in bed C.

Several years ago in England, I met a man who had a remarkable job. He was the chaplain to the independent television station in Nottingham. He spent about 15 hours a week in the offices of the station. He did a lot of pastoral care over the usual issues — job stress, marital trouble, spiritual emptiness. He also had another call, as priest-in-charge of one of the poorest and most broken-down parishes in urban England. He told me about an event in his parish: On Good Friday he had carried a six-foot wooden cross on his back throughout the neighborhood. He left the church with a dozen faithful parishioners. He arrived back at the church an hour later with 75 people in train, most of whom entered the church for the service that followed. "Here," he said, referring to the television station, "I have to carry the cross invisibly, but it's a much heavier one, because most of the people here don't see their own terrible poverty." Surely one vocation of the chaplain is to carry the cross into the most relentlessly secular and spiritually impoverished places on earth, and display its liberating power to people who might never have known it otherwise. This is not a task for the faint-hearted.

The pathos of a drama like "ER" is its assumption that redemption can be brought into suffering and death without the need for God. As television is the chief instructional medium for Americans, the place where we learn how the world works and our role in all of that, it seems that people who have the gift of theological reflection would be invited to join the conversation. After all, most Americans claim to believe in God. But the hospital in "ER" displays the stark reality of what we have become: The hospital has a chapel, but there is no one there, it is empty — empty of God, empty of Christ, empty of their human representatives on earth. □

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Jonathan Daniels' Feast Day Celebrated in Birmingham

The 30th anniversary of the death of Jonathan Daniels, the seminarian who was murdered in Alabama, and the first official year of his commemoration in the church calendar, were observed Aug. 12-13, at St. Andrew's Church in Birmingham.

Ruby Sales, who was shielded by Mr. Daniels from an assassin's bullet in Hayneville, Ala., was preacher at the solemn Eucharist and took part in a panel discussion on the significance of Mr. Daniels' witness.

In March, 1965, Mr. Daniels, then a student at Episcopal Theological School, Cambridge, Mass., went to Selma, Ala., in response to a televised appeal by the Rev. Martin Luther King, Jr., for persons to help citizens obtain the right to vote. On Aug. 14, Mr. Daniels was arrested with several other persons while they were picketing stores in Fort Deposit in Lowndes County. They were taken to Hayneville, the county seat, where they were held for six days. On Aug. 20, they were unexpectedly released.

Mr. Daniels and three other persons walked to a store for a cold drink. At the

entrance to that store, a deputy sheriff pointed his gun at Ruby Sales, 16, of Tuskegee. Mr. Daniels pulled her to one side to shield her, and as a result, he was hit by a blast from a 12-gauge shotgun.

At the last General Convention, Aug. 14 was appointed as the feast of Jonathan Daniels.

The Rev. Francis X. Walter, rector of St. Andrew's, was also active in the civil rights movement. He visited Mr. Daniels in jail, and expected to take over his work when the seminarian returned to Cambridge. Fr. Walter was one of the leaders in the campaign to have Mr. Daniels recognized in the church calendar.

In her sermon, Ms. Sales took as her text the Magnificat, stressing the verse, "He hath put down the mighty from their seat and hath exalted the humble and meek." Mr. Daniels recorded that it was during the singing of the Magnificat that he knew he was called to go to Alabama. Ms. Sales also recalled Samuel Young, who was killed in Tuskegee. She reminded listeners that we all need a living faith and must, like Mary, pray for mercy and grace to work for justice and a better

life for all God's people. She closed with a call for all to fight injustice and prejudice following the example of these modern martyrs.

The prayers of the people at that service were composed by Fr. Walter, using Mr. Daniels' writings and words about him by others.

Ms. Sales, now a student at Episcopal Divinity School, was joined in the panel discussion by Richard Morrisoe of Chicago, who was wounded in the same confrontation in Hayneville, Charles W. Eagles, professor of history at the University of Mississippi and the author of *Outside Agitator: Jon Daniels and the Civil Rights Movement in Alabama*, Austin Fitts of Selma, who was a graduate student at Harvard with Mr. Daniels, and Alice West, a longtime activist with whose family Mr. Daniels lived in Selma.

On the evening preceding the celebration, a panel discussion examining Mr. Daniels' witness and the progress that has been made in Lowndes and Dallas counties in the 30 years following was held at the Birmingham Civil Rights Institute.

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6LC2

ELCA Chooses Presiding Bishop

Briefly

The Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) elected a new presiding bishop and suspended efforts to develop a social statement on sexuality during its meeting in Minneapolis in mid-August.

The Rev. H. George Anderson, 63, president of Luther College in Decorah, Iowa, was elected presiding bishop of the eight-year-old church, succeeding the retiring Bishop Herbert Chilstrom.

Mr. Anderson will preside over a church with 5.2 million members which was formed in 1988 by a merger of the Lutheran Church in America, the American Lutheran Church and the Association of Evangelical Lutheran Churches.

He said he is undecided about gay ordination and same-sex marriages, but believes the church should continue to debate such issues.

"We still have some really foundational discussion to do as a church on the authority of scripture as it relates to homosexuality," he said. "For Lutherans, it always gets down to how does the word of God relate to this issue."

The assembly delegates indefinitely

suspended efforts to develop a social statement that sets out church policy on homosexuality, masturbation, marriage and divorce, teen sexual activity and other issues because of a lack of consensus on those issues.

Delegates were told that while the Church Council found "broad areas of clarity and agreement within the church" on many issues addressed by the proposed statement, "substantial differences on biblical and theological issues" remained that made it impossible to draft a document that would win approval in the church.

"The consensus is widespread that there is bewilderment in the church" on these issues, Bishop Steven Ullestad of Waverly, Iowa, told Religion News Service.

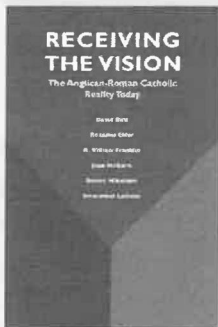
The assembly also voted that the church mark the Sunday nearest St. Luke's Day (Oct. 18) as a "churchwide day of healing" and that materials be provided to help congregations raise the awareness of the AIDS epidemic.

Through the proposed Concordat of Agreement, the ELCA and the Episcopal Church are discussing full communion.

The House of Bishops of the Church of England has affirmed that gay persons who are committed Christians and take their responsibilities seriously **may be godparents**. The decision was announced following the refusal by clergy in a parish of the Diocese of Guildford to accept a baby's gay uncle as a godfather.

A survey of 7,000 persons in six countries has revealed that the Olympic rings, McDonald's golden arches and Shell Oil's logo are **better known symbols** than the Christian cross, according to Ecumenical News International. The Rt. Rev. Christopher Mayfield, Anglican Bishop of Manchester, England, said that, like the first three groups, "Christianity also has a worldwide vision, but we have not been so successful in communicating the faith. We have to do better."

The Rt. Rev. George Njuguna, Bishop of **Mount Kenya South** in the Church of the Province of Kenya, has retired before a church tribunal began to hear evidence of 17 charges against him, including adultery, embezzlement of church funds.



RECEIVING THE VISION

The Anglican-Roman Catholic Reality Today
David Bird; E. Rozanne Elder; R. William Franklin; Joan McGuire, O.P.; Dennis Mikulanic; and Emmanuel Sullivan, S.A.

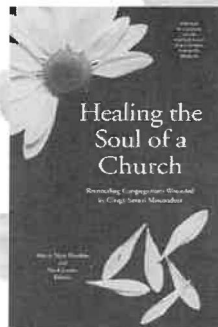
After four hundred years of often acrimonious separation, Anglicans and Roman Catholics have slowly been rediscovering one another over the course of the past hundred years. This study highlights areas in

which the two Churches interact and, sometimes, with the best of intentions, misunderstand one another. By balancing specific case studies with theological reflection this study encourages these Christians to deepen their relationship, not by covering over very real problems but by setting them in context.

This book represents a new and much needed genre of ecumenical literature. Its case studies provide an overview of the interrelations in the United States of two Christian communions that is both comprehensive and concrete and combines theological responsibility and popular accessibility. The case studies span the gamut from mixed marriages and local covenants to problems of dissent, heresy, episcopal authority, and women's ordination. They will open the eyes of neophytes and instruct the well-informed. Not only Anglicans and Roman Catholics but other denominations will learn much about how to look at their own ecumenical situations.

This study was prepared by the Third Standing Committee of the Episcopal Diocesan Ecumenical Officers, National Association of Diocesan Ecumenical Officers.

2173-2 Paper, 184 pp., 6 x 9, \$14.95



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Mark Laasar and Nancy Hopkins, Editors
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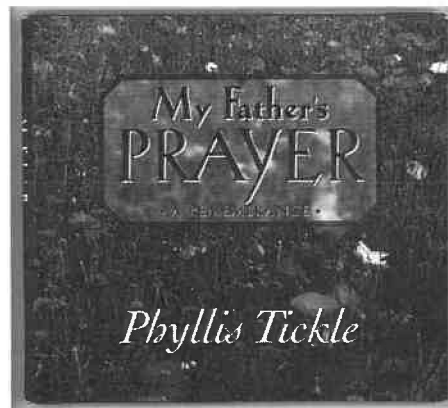
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By TRAVIS DU PRIEST



MY FATHER'S PRAYER. By Phyllis Tickle. Upper Room. Pp. 76. \$12.95.

The religious book editor of *Publishers' Weekly* magazine pays a tribute to her father by sharing a story of his crocheting a rosette coverlet in response to World War II. Records touching moments of war and love and prayer.

DANTE'S INFERNO: The Indiana Critical Edition. Translated and edited by Mark Musa. Indiana. Pp. 432. \$12.95 paper.

An absolute must for the Dante lover. A new verse translation with 10 accompanying essays of varying interpretations of the *Inferno*.

BLESSINGS FOR GOD'S PEOPLE: A Book of Blessings for All Occasions. By Thomas G. Simons. Ave Maria. Pp. 127. \$8.95 paper.

An expanded edition of a popular book of prayers for such occasions as visiting a grave, leaving for travel, a new school year, the beginning of a pregnancy, along with the seasons of the church year and saints' days.

FROM MANY, ONE. By Edward Francis Gabriele. Ave Maria. Pp. 180. \$9.95 paper.

This collection of prayers celebrating different voices — Asian, African, Hispanic, Jewish and Islamic American — is for personal devotion or group usage at morning and evening prayers.

BUSY LIFE, PEACEFUL CENTER: A Book of Meditating. By Padraic O'Hare. Thomas More. Pp. 175. No price given, paper.

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norm. Includes a number of exercises for the beginner.

THE PAST SPEAKS TO THE FUTURE: 50 Years of the Protestant Hour.

Abingdon. Pp. 190. \$9.95 paper.
Selected sermons from the well-known radio program, "The Protestant Hour," which began broadcasts in 1945. Includes such preachers as John Claypool, Episcopal priest, and John Vannorsdall, former chaplain at Yale University. Wonderful to be reminded in Fr. Bailey's sermon of Flannery O'Connor's quote "You shall know the truth . . . and the truth will make you odd."

CHRISTIANITY: The Basics.

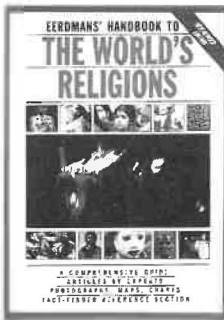
By Peter Pawlowsky. Trinity. Pp. 103. \$10 paper.
A primer with time line and basic principles, but sadly no index. The author's treatment of Anglicans is quite good, noting accurately our origins and stating correctly our balance between being reformed and unreformed. I was impressed with the care Mr. Pawlowsky, head of the Religious Department of Austrian Television, took to explain that Anglicans in the 16th century were under protest from both protestants and Roman Catholics.

TERESA OF AVILA: Her Story.

By Shirley du Boulay. Servant. Pp. 258. No price given, paper.
First American edition of a 1991 book on the life of this well-known Spanish saint, by the biographer who also has written on Archbishop Desmond Tutu.

EERDMANS' HANDBOOK TO THE WORLD'S RELIGIONS.

Eerdmans. Pp. 464. \$21.99 paper.
A new edition of an Eerdmans' standby. Contains essays, dates, key figures, and stunning color photographs of the great living religions of the world, including sections on the development of religions.



AGING WITHOUT APOLOGY: Living the Senior Years with Integrity and Faith.

By Robert E. Seymour. Judson. Pp. 144. \$11 paper.
Award-winning writer Robert Seymour encourages continued spiritual growth

into later years, as well as a positive self-image and the integration of past and present. He examines the scriptural text dealing with Simeon. I am pleased that he focuses on St. Francis' prayer, "Lord, make me an instrument..." which means so much to my 83-year-old uncle and countless other Christians, old and young.

ANCHORED WITHIN THE VAIL: A Pictorial History of the Seamen's Church Institute.

By Leah Robinson Rousmaniere. Seamen's Church Institute

(241 Water St., New York, NY 10038). Pp. 135. \$18, plus shipping and handling, paper.

A comprehensive history in narrative and photographs of the largest seafarers' agency in North America, operating in the world's most active ports. Takes a close look at the Rev. Smythe Pyne, the first president, and the beginnings of the institute in the 1830s and 1840s, through to the "Titanic" memorial on Fulton and Water Streets (New York City) and other exhibitions and activities today.

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The Rev. **C. Frederick Barbee**, editor of *The Anglican Digest*, is executive director of the Anglican Institute, based at Grace Church & St. Stephen's, 631 N. Tejon, Colorado Springs, CO 80902.

The Rev. **Scott A. Benhase** is rector of St. Philip's, Durham, NC; add: P.O. Box 218, Durham, NC 27702.

The Rev. **Cynthia O. Baskin** is associate of Redeemer, 4000 Stigall Dr., Midlothian, VA 23112.

The Rev. **John Paul Board, III**, is assistant of Christ Church, 2627 Atlantic NE, Warren, OH 44483.

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

The Rev. **Robert Brooks** is deacon-in-charge of Christ Church, Box 157, Kent, OH 44240.

The Rev. **Erv Brown** is rector of Christ Church, Box S, St. Michaels, MD 21663.

The Rev. **David R. Bugler** is priest-in-charge of St. Christopher's, P.O. Box 386, Cobleskill, NY 12043.

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The Rev. **Carolyn J.H. Campbell** is rector of Our Saviour, 1215 West Ct., Pasco, WA 99301.

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The Rev. **Matthew R. Lincoln** is assistant of St. Christopher's, P.O. Box 711, Chatham, MA 02633.

The Rev. **W. Carter Lofton, Sr.**, is deacon of Holy Comforter, Charlotte, NC; add: 17701 Snug Harbor Rd., Charlotte, NC 28278.

The Rev. **Alan D. Macnab** is director of Beaver Cross Camp and Conference Center of the Diocese of Albany.

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The Rev. **Harriette Sturges** is deacon of St. Andrew's, Durham, NC; add: 406 Spring St., Louisburg, NC 27549.

The Rev. **Peter E. Van Horne** is vicar of Emmanuel, 780 Keolu Dr., Kailua, HI 96734.

The Rev. **J. Donald Waring** is rector of St. Thomas', 100 Miami, P.O. Box 9, Terrace Park, OH 45174.

The Rev. **Robert L. Wichael** is rector of Good Shepherd, 8021 W. 21st N, Wichita, KS 67205.

The Rev. **Mark Wright** is rector of St. David's, 905 E. McMurray Rd., Peters Township, PA 15367.

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The Rev. Canon **Stephen M. Bolle** is canon of Christ Church Cathedral, 318 E. Fourth St.,

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Cincinnati, OH 45202.

The Rev. **Marjorie A. Gerbract** is deacon assistant of Christ Church Cathedral, 318 E. Fourth St., Cincinnati, OH 45202.

Ordinations Priests

North Carolina — **Marvin Aycock**, assistant, St. Andrew's, Charlotte, NC; add: 29018 Nelson Mountain Rd., Albemarle, NC 28001.

Deacons

Missouri — **William M. North, Jr.**, assistant, St. Michael and St. George, P.O. Box 11887, Clayton, MO 63105.

Religious Orders

The Annual Convocation of the Brotherhood and the Companion Sisterhood of St. Gregory was held July 24-30. Br. **Damian-Curtis Kellum** made his life profession of vows; **Patrick C. Thompson** was clothed as a novice; seven men were admitted to the Brotherhood's postulancy: **Manuel Andrade**, **Michael I. Bushnell**, **William David Everett**, **Thomas J. Liotta**, **James J. Mahoney**, **Alec D.J. McLure**, and **J. Stephen Moss**; Sr. **Lillian-Marie DiMicco** made her first profession of vows; and **Susan L. Caroselli** was received into the novitiate.

Sister Brigit Carol, S.D. (Solitary of DeKoven) is now at her new hermitage in the Diocese of West Texas and may be addressed at HCO 2, Box 51-L, Cypress Mill, TX 78654.

Retirements

The Rev. **Harvey H. Guthrie**, as rector, St. Andrew's, Ann Arbor, MI; add: 1486 Old Telegraph Rd., Fillmore, CA 93015.

The Rev. **Bradford B. Locke**, as rector, Christ Church, Guilford, CT; add: 75 Stepstone Hill Rd., Guilford, CT 06437.

Changes of Address

The Rev. **Lawrence C. Butler**, 5001 Clinton Rd., Apt 4-D, Whitesboro, NY 13492.

The Rev. **Harry G. Campbell, Jr.**, 6122 Hearstone Ct., Columbus, GA 31909.

The Rev. **Charles A. Carter, III**, 8018 Navajo St., Philadelphia, PA 19118.

The Rev. **William A. Hio**, 34 Cypress Dr., Scotia, NY 12302.

The Rev. **Clement Hulick**, 1708 Helderberg Tr., Berne, NY 12023.

The Rev. **David P. Jenkins**, St. George's Anglican Church, P.O. Box 101, Grenada, West Indies.

The Rev. **Guy E. Kagey**, RR#3, Box 181, Lost Lake Rd., Arlington, VT 05250.

The Rev. **Wendy Taylor Manley**, 1418 Spencer Ave., Santa Rosa, CA 95404.

The Rev. **James McLaren**, 15 E. Kirby #1204, Detroit, MI 48202.

The Rev. **J. Raymond McWilliam**, Nelson House #130, 5 Samaritan Rd., Albany, NY 12208.

The Rev. **Gary Joseph Parker**, US Naval

Support Activity, PSC 810, Box 14, FPO AE 09619-1014, Naples, Italy.

The Rev. **Paul E. Parker**, RR#1, Box 623, EastDorset, VT 05243.

The Rev. **David W. Plumer**, P.O. Box 506, Hartland, New Brunswick, Canada, E0J 1N0.

The Rev. **William Sayers**, 3396 Breckland, Ann Arbor, MI 48103.

Deaths

The Rev. **Henry Causey Barton, Jr.**, retired priest of the Diocese of Upper South Carolina, died July 4 at his home in Columbia, SC. He was 68.

Fr. Barton was born in Suffolk, VA. He graduated from Washington and Lee University in 1950 and from Virginia Theological Seminary in 1953. He served at Eastern Shore Chapel, Virginia Beach, VA; All Saints', Birmingham, AL; St. Martin in the Fields, Columbia, SC; and Advent, Spartanburg, SC. He was a deputy to General Convention and a member of several diocesan committees including the board of examining chaplains. Fr. Barton was also chairman and board member of Heathwood Hall Episcopal School, Columbia, SC. He is survived by his wife Leighton, two daughters, one son, and four grandchildren.

The Rev. **Henry H. Choquette**, retired priest of the Diocese of Western Michigan, died June 16 at his home in Muskegon, MI. He was 81.

Fr. Choquette was born in Newcastle, WY. He was educated at Beloit College and Seabury-Western Theological Seminary. He was ordained priest in 1949. He served parishes in Kansas, Minnesota, Indiana, Massachusetts, and Michigan. He was a member of executive council and the music commission. He retired in 1978. Fr. Choquette is survived by his wife, Martha, two daughters and two grandchildren.

Mrs. Suzanne Winger Gusweller, wife of the Rev. James A. Gusweller, director of the Episcopal Mission Society of the Diocese of New York, 1973-88, died July 25 in Little Egg Harbor, N.J. She was 68. She is survived by her husband, two sons, and five grandchildren.

The Rev. Canon **Lyman E. Howard**, retired priest of the Diocese of Western Michigan, died July 8 in Sturgis, MI, following a long illness. He was 68.

Canon Howard was born in Brooklyn, NY. He graduated from Albion College and Yale University Divinity School. He served on the executive council, was vice-president of the cathedral corporation, and was a trustee and vice-president of the cathedral chapter. He served as chairman of the diocesan Commission on Alcohol and Addictions and was director emeritus of the National Episcopal Coalition on Alcohol and Drugs. He was also vice-president of the Recovered Alcoholic Clergy Association and served on the bishop's cabinet and the department of education. Canon Howard is survived by his wife, Edna, three children, and six grandchildren.

The Rev. Canon **Wendell Phillips**, retired

People and Places

priest of the Diocese of New York, died July 7 in Clinton, NY, at the age of 89.

Canon Phillips was born in Reading, PA. He was educated at Wesleyan University and Union Theological Seminary. He was ordained priest in 1932. He was a teacher at American University in Cairo, Egypt. Canon Phillips was rector of Trinity, New Rochelle, NY, from 1934-39, and rector of Christ Church, Rye, NY, from 1939-77. He retired in 1977 and was named honorary canon of the Cathedral of St. John the Divine, New York City. Canon Phillips was preceded in death by his wife, Marguerite. He is survived by three children.

The Rev. **Gene Alfred Rose**, retired priest of the Diocese of Rhode Island, died June 19, in Westerly, RI. He was 70.

Fr. Rose was born in Stonington, CT. He was educated at the University of Rhode Island and Berkeley Divinity School. He was ordained priest in 1954. Fr. Rose served parishes in Providence, RI; Winthrop, MA; and Newport, RI. He was a member of executive council and chaplain of the Providence Police Dept. and a member of the executive commission on family services. He retired in 1987. Fr. Rose was preceded in death by his wife and is survived by a daughter.

The Rev. **Joseph Tatnall**, rector of St. Peter's, Smyrna, DE, died June 23 at the age of 76.

Fr. Tatnall was born in Woodlynn, NJ. He graduated from the University of Delaware and Philadelphia Divinity School. He was ordained priest in 1944. He served parishes in Delaware, Pennsylvania, Washington, DC, Maryland and Virginia. Fr. Tatnall was preceded in death by his first wife, Helen. He is survived by his second wife, Louisa, and two children.

Mrs. **Patricia Blanchard**, wife of the Rt. Rev. Roger Blanchard, retired Bishop of Southern Ohio, died July 9 at Cove's Edge Nursing Home in Damariscotta, ME.

Mrs. **Ruth Graham Hallock**, wife of the Rt. Rev. Donald H.V. Hallock, retired Bishop of Milwaukee, died Aug. 10 in Lakewood, CO. She was 86.

Mrs. Hallock was born in Battle Creek, NE. She was educated at the University of Wyoming. She married Bishop Hallock in 1930. She was active in community service including FISH, Red Cross Visitors Program and Meals on Wheels and was a member of All Saints', Denver, CO. Mrs. Hallock is survived by her husband, three sons, one daughter, 12 grandchildren and 11 great-grandchildren. She was preceded in death by a fourth son.

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 Sun 11. Wed 12:05

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San Francisco State Univ.
ST. FRANCIS 399 San Fernando Way San Francisco
 The Rev. Charles Ramsden, r; the Rev. Michael Wyatt, chap
 H Eu: Sun 8, 10; Thurs 9:15 (415) 334-1590

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Univ. of Colorado *Boulder*
ST. AIDAN'S 2425 Colorado Ave. (303) 443-2503
 The Rev. Ronald L. Albert, r; the Rev. Don K. Henderson,
 chap; the Rev. Dr. Marilyn Thorssen, peer counseling; Dr.
 David Vickers, music ministry
 Sun H Eu 8, 10:30 & 5. Dinner/Discussion 6; Wkdys 7 MP, 5:30
 EP

DELAWARE

University of Delaware *Newark*
ST. THOMAS'S CHURCH
 The Rev. Thomas B. Jensen, r; the Rev. Kempton D.
 Baldridge, assoc & univ. v
 Sun 8, 10:15, 5:30. Wed 12:10, 10. Univ. Fellowship Wed 9. EP
 daily 5:15

FLORIDA

Florida State Univ. *Tallahassee*
CHAPEL OF THE RESURRECTION (904) 222-4053
 655 W. Jefferson
 The Rev. John Beach, chap
 Sun H Eu 8:30, 10; Wed 5:30

Jacksonville Univ. *Jacksonville*
ST. LUKE'S 2961 University Blvd., N.
 The Rev. Kenneth M. Roach, r
 Sun Eu 9. Wkdys as anno

University of Miami *Coral Gables*
CHAPEL OF THE VENERABLE BEDE 1150 Stanford Dr.
 (on campus) Coral Gables, FL 33146
 The Rev. Frank J. Corbishley, chap
 Sun Eu 8, 10; Dinner & Eu 6

Univ. of South Florida *Tampa*
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 12850 N. 50th St. (813) 988-6928
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 Sun H Eu 6; Wed EP 7

GEORGIA

Georgia Inst. of Tech. *Atlanta*
ALL SAINTS' (404) 881-0835
 The Rev. Harry Pritchett, r; the Rev. Martha Sterne, ass't r;
 Benno Pattison, chap; the Rev. Jim Pritchett, ass't; the Rev.
 George Alexander, ass't
 Sun: 8, 9, 11:15, 6. Wed 12:05

Refer to key
 on page 47

ILLINOIS

Northern Illinois Univ. *DeKalb*
ST. PAUL'S 900 Normal Rd.
 The Rev. James M. Jensen, r (815) 756-4888
 Sun H Eu 7:30 & 10:30. Weekdays as anno
CANTERBURY CENTER 401 Normal Rd.
 Tama Mliier, Peer Minister (815) 758-0572
 Wed worship, fellowship & supper 5:30

Southern Illinois Univ. *Carbondale*
ST. ANDREW'S 402 W. Mill
 The Rev. Lewis A. Payne and Peer Ministers
 Sun: 8, 10. Tues 10

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EPISCOPAL CAMPUS MINISTRY
 435 W. State St. 47906-3540 (317) 743-1347
 The Rev. Peter J. Bunder, c
 e-mail: esa@expert.cc.purdue.edu
 Sun HC 8:30, 10:30. Lutheran/Anglican Dinner 5:30

Univ. of Notre Dame
Indiana Univ. *South Bend*
CATHEDRAL CHURCH OF ST. JAMES
 117 N. Lafayette Blvd.
 The Very Rev. Frederick E. Mann, Dean, the Rev. Joseph P.
 Illes, d
 Sun H Eu 8, 10:15; SS 9; Adult Ed 9:15; Tues H Eu 7; Wed &
 Fr H Eu 12:05

IOWA

Iowa State Univ. *Ames*
ST. JOHN'S BY THE CAMPUS 2338 Lincoln Way
 Episcopal Church & Student Center
 Sun 8 & 10. Wed 12:05

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 The Rev. Canon Christopher Platt
 Sun H Eu 10:30 & 6; Wed 6

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Louisiana State Univ. *Baton Rouge*
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 The Rev. Charles A. Wood, chap
 Sun 10:30, 6; Mon-Fri 11:45

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 12). Mon-Fri MP 9, Tues H Eu noon; Wed H Eu 7; Thurs 6 Taizé

MASSACHUSETTS

Smith College *Northampton*
ST. JOHN'S 48 Elm St.
 The Rev. James G. Munroe, r; the Rev. Patricia M. Collier, c
 Sun HC 8 & 10. Student Fellowship—Tues noon (HC & Lunch)

Williams College *Williamstown*
ST. JOHN'S 35 Park St.
 The Rev. Peter T. Elvin, r (413) 458-8144
 Sun H Eu 8, 10, Wed 7:15. HD 12:15, MP 8:50 wkdys

MICHIGAN

Wayne State Univ. *Detroit*
 Jenny Gale Tsering, chap
 687 Student Center Bldg., Detroit, MI 48202

MINNESOTA

Univ. of Minnesota
 University Episcopal Center Minneapolis/St. Paul
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 The Rev. David Selzer, chap FAX (612) 627-9450
 Sun Eu 6, Night Prayer Tues 9

MISSOURI

UMC, Stephens College,
Columbia College *Columbia*
CALVARY 123 S. 9th St. (314) 449-3194
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 Sun H Eu 8, 9, 11:15, 5:30 (students). Wed 5:30

NEBRASKA

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 Sun Eu 8:30, 10:30, 5. Tues 12:30

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NEW MEXICO

Univ. of New Mexico *Albuquerque*
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 Ministry 425 University, NE 87106
 The Rev. Carole McGowan (505) 247-2515
 H Eu Sun 8, 10, 5. Wed 12:05. Student dinner Sun 6

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Sun: H Eu 8, 10, H Eu Tues 5:30, Thurs 9:30

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NORTH CAROLINA

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Sun 7:30, 9, 11 HC. Wed 5:30 Episcopal Student Fellowship
HC/supper

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Sun 9:30, 6

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Univ. of Pittsburgh
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Chatham College Pittsburgh
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Sun 8, 10:30, 12:15; Wed 7, 10:30

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3308 Daniel, Dallas, TX 75205. Ph. (214) 363-2911
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Univ. of Washington Seattle
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1305 NE 47th St. (206) 633-1611
The Rev. Stephen Garratt, r/chap
Sun H Eu 8, 10, 11:30. Wed 11:30, 7. Student Fellowship Wed
7:45

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Washington, DC

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

Augusta, GA

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

Savannah, GA

CATHEDRAL OF ST. PAUL THE APOSTLE 34th & Abercorn
The Very Rev. William Willoughby, III, Dean
Sun Masses 8, 10:30 (Sung). Daily as posted

Riverside, IL (Chicago West Suburban)

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

Indianapolis, IN

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

Boston, MA

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

Kansas City, MO

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

Newark, NJ

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

Long Beach, L.I., NY

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

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; Inst, 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.

New York, NY

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

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

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; MP 7:45; 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, NY

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

Williston Park, L.I., NY

ST. ANDREW'S 147 Campbell Ave.
The Rev. Berry Parsons, r (516) 746-5527
Sun Mass 9; Thurs Mass & HS 10; HD as anno

Gettysburg, PA

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

Phoenixville, PA

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

Pittsburgh, PA

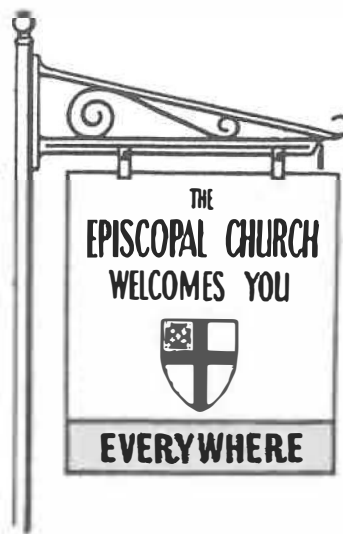
GRACE 319 W. Sycamore (412) 381-6020
The Rev. A.W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d
Sun Family Eu 9; Sol Eu 10; Ev & B 5. MP Mon-Fri 9:30; Said Eu Wed 12 noon; Thurs LOH 7:30, Bible Study 8. Sol Eu HD 7:30. C by appt

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

Arlington, TX

St. Mark's 2024 S. Collins (Between I-30 & I-20)
Fr. Timothy P. Perkins, r, Fr. Alan McGlauchlin, SSC, c; Fr. Thomas Kim, Korean v
Sun Masses 8, 9, 11, 6. Daily Masses as anno (817) 277-6871; Metro 265-2537



Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r; the Rev. Robert B. Hibbs, the Rev. C. Bruce Wilson, assts (512) 882-1735
Sun 8 & 10. Weekdays as anno

Dallas, TX

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

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

Fort Worth, TX

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

Pharr, TX

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

Milwaukee, WI

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
(809) 778-8221
Fr. Keithly R.S. Warner, S.S.C., r
Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

Paris, France

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 331 47 20 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
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu

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