

The Living Church

September 24, 1995 / \$1.50

The Magazine for Episcopalians



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Quote of the Week

Terry Schlossberg, member of the Ecumenical Coalition on Women and Society, on the U.N. Conference for Women in Beijing: "It looked like a Woodstock for the world's women."

In This Corner

Last Time, the Issue Was Communism

From all indications, the episcopate of Bishop William Montgomery Brown was not controversial. Like Bishop Walter Righter some 65 years later, trouble began during his retirement years. Until recently, Bishop Brown seemed to most Episcopalians no more than the answer to a trivia question: Name the last bishop to go through an ecclesiastical trial. Bishop Brown, sometime Bishop of Arkansas, was tried and convicted for holding and teaching doctrine contrary to that of the church and was deposed in 1925.

The presentment proceedings against Bishop Righter [TLC, Sept. 10] also are based on holding and teaching doctrine contrary to that held by this church, but the circumstances are different. Charges against Bishop Righter resulted from his ordination of a non-celibate homosexual in 1990. The trial of Bishop Brown concerned his espousal of communism.

Bishop Brown, the fifth Bishop of Arkansas, served as diocesan from 1899 to 1912. Sometime after he retired, he wrote a book, *Communism and Christianity*, which was circulated between 1920 and 1924 and was published in six foreign languages. The bishops who brought the presentment against Bishop Brown in 1924 claimed the book contained 23 statements in opposition to the teachings of the Book of Common Prayer and the creeds. Bishop Brown, of course, said none of the statements was in opposition to those documents.

The Court for the Trial of a Bishop met in Trinity Cathedral, Cleveland, Ohio (ironically, the site of Bishop Brown's consecra-

tion), May 27-31, 1924, and rendered a unanimous judgment that the defendant was guilty as charged in the presentment. Bishop Brown appealed to the episcopal Court of Review, which met in October, 1924. The Review Court affirmed the judgment of the Trial Court and imposed a sentence of deposition.

When General Convention met in New Orleans in 1925, the House of Bishops went into executive session on Oct. 8 to deal with the matter. The Bishop of Tennessee presented a resolution approving the findings of the Trial Court, which had been approved by the Court of Review. Following a time of prayer, the house voted 95-11 to affirm the decisions of the courts. Four days later, Presiding Bishop Ethelbert Talbot deposed Bishop Brown.

The defendant wasn't finished. He appealed to the House of Bishops three times (in 1925, 1931 and 1934) for the creation of a Court of Appeal to which he could plead his case. His petition was rejected on each occasion. Bishop Brown died in 1937 at the age of 82.

Could it happen again? Could Bishop Righter be deposed? Not likely. It seems safe to say that considering the membership of the Trial Court, there's no way Bishop Righter could be convicted. If by chance the bishops who function as judges of that court decide to convict him, Bishop Righter could appeal, and the concurrence of two-thirds of the members of the House of Bishops would be needed for conviction. That won't happen.

David Kalvelage, editor

Sunday's Readings

Mercy: The Reward for Living Honestly

Pentecost 16: Amos 8:4-12; Ps. 138; 1 Tim. 2:1-8; Luke 16:1-13.

The temptation to be dishonest is almost irresistible. It has become so commonplace that a little of it seems natural. We seem no longer to live by generally accepted standards of behavior. We are bent upon the assertion of self at all costs. Guilt and shame seem no longer to attach themselves to breaking these common values and standards. They now attach themselves to getting caught. It's time to say, "Enough is enough." It's time to draw a line for ourselves and to live within it. It's time to demand that others do so as well.

The message of the prophet is clear. As a consequence of our common dishonesty we

will experience the absence of God acutely. Many of us already may be in this state. Maybe the famine spoken of by Amos is upon us.

Repentance and a return to the Lord are our only real hope. Jesus suggests this in today's gospel. The steward is commended for his shrewdness. He uses the ways of the world to secure for himself a life he can live. His shrewdness emerges out of his honest recognition of who he is, his strengths and his weaknesses.

The steward concludes that he cannot serve two masters. His kindness will bring a return. His greed has proven disastrous. In seeking mercy from his friends, he is touched by the mercy of God. His need to be dishonest is ended.

Letters

Bouncing the Reality Check

I believe that in publishing the article, "Grace and Forgiveness" [TLC, Aug. 20], your reality check has just bounced. The author fails to understand that the term "sexual misconduct" covers a multitude of sins and disorders. The words are applied as a euphemistic cover-up which is invoked whenever there are instances of sexual abuse, sexual assault, child molestation, sexual deviance, or consensual sex between two adults outside the pastoral relationship.

The author fails to grasp the abuse of power and role inherent in sex between priest and parishioner. He does not specify what that "something happened that I have regretted every day" refers to. Under the rubric "sexual misconduct," it could refer to any of the above categories.

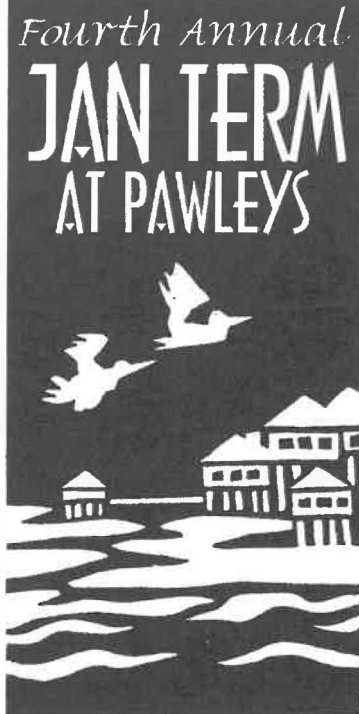
The author's sympathies are with himself as near victim of some sort of hierarchical, church abuse, save for a supportive bishop who mixed up the pastoral and episcopal role in hearing his confession. He clearly takes sides with the perpetrators, and omits the toll paid by victims of clergy sexual abuse.

As the former director of the St. Barnabas Center, I have worked with hundreds of clergy sexual abusers and found some remarkable traits among them. First, they are ignorant of the power inherent in the priestly role. They feel that they are more powerless than powerful and point to low salaries, waning moral influence, and a marginal role in society.

Second, they mistakenly grasp Christ's priesthood as their private possession, not as Christ's gift to the church. I have heard hundreds of such priests exclaim after their sexual abuse was exposed — "How dare they try to take away my priesthood, my ministry!" This is poor theology, great narcissism.

Clergy who sexually abuse others in their care are committing a grave sin and a grave crime. I have met only one or two priests whose sexual abuse was apparently limited to one victim or one instance. These men were disciplined, did

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Letters

well in treatment and were eventually restored after a one- or two-year suspension and investigation. Where a pattern of abuse emerged, there was pathology or personality disorder. These men were forgiven and appropriately dismissed from the priesthood. Forgiveness and deposition are not mutually exclusive.

(The Rev.) Donald R. Hands
Waukesha, Wis.

Full Responsibility

I can sympathize with our Presiding Bishop in his claim of personal betrayal by someone in whom he had placed so much trust. I have had the unfortunate experience of being betrayed by people I trusted, both on the job and in the church.

However, the fact of betrayal by a close friend does not relieve Bishop Browning of full responsibility for the actions of Ellen Cooke, since her actions took place "on his watch." This is made worse if, as Dale Coleman's article [TLC, July 30] states, Bishop Browning was warned on more than one occasion both of Ellen Cooke's (alleged) "imperious and bullying style of treating other staff workers," and of "financial irregularities."

This incident has caused many, includ-

ing myself, great pain and embarrassment. Some of my co-workers who know of my affiliation with the Episcopal Church, having read newspaper articles about the scandal, have made me and the church the butt of jokes. Other lay people have questioned openly about their giving to the national church. The actions to date of our church and of Bishop Browning have not seemed to have adequately addressed these points.

Andrew Oravetz
Manassas, Va.

I am not an accountant and my only accounting experience is through observation. When I entered the work force for a major corporation in 1953, I learned that no one could approve his or her own expenditures no matter how small. Each expenditure had to be certified as correct by the person responsible for the expenditure and then approved by another individual, generally the supervisor.

Another lesson early in my career was that the accounting and treasury departments and functions were completely separate and no one person could make entries or changes to both sets of records.

As I became active in parish work, I was disturbed that one or both of these

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principles are generally ignored, and that it would be relatively easy for an individual to misuse church funds. When I have raised a question I have often been given the response that our members are honest and would not steal from the church. This is usually true but not always.

It is naive to believe that an auditor will detect every error or case of misuse. Auditors perform a useful function by sampling the records of an organization for accuracy and validity. They do not review every entry.

Most lay leaders are very capable, but are not trained accountants and have limited time (and interest) in maintaining financial records. Simple procedures need to be developed and put in place in each parish, diocese and at the national level which will divide our financial functions so that no one is led into temptation.

*Robert J. Armstrong
Ashland, Va.*

At one church I served, there was evidence of embezzlement. At first it only seemed as if things weren't quite right. None of us, furthermore, wanted to believe that the church's money might have been taken by someone we loved and trusted. Finally we faced the truth, confronted the perpetrator and then immediately helped that person get the necessary help.

Having undergone treatment and having received help, that person restored to the church the money which had been taken — a rather considerable amount, given the times and circumstance, I might add. Soon after, the person who had done wrong was back in church standing at the table with the rest of us needing God's love.

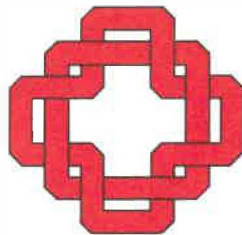
No one asked the rector to resign. (That was I.) Only a brief thought was given to criminal prosecution and no one was offended when we decided to forego the legal system. No one ever used the name of the person who had done wrong as some kind of metaphor standing for all the wrongs in the church.

In light of all the anger and despair regarding the embezzlement of Ellen Cooke, I share this in hopes that our larger church might take note. In the spirit of Jesus, let us have compassion for one another, even for those who do the church wrong.

*(The Rev.) George H. Martin
Sts. Martha & Mary Church
Eagan, Minn.*

(Continued on next page)

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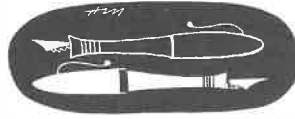
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Letters



(Continued from previous page)

Call Them 'Parson'

The writer from San Diego quoted in "In This Corner" [TLC, July 30] who admonished TLC, "Either stop referring to male priests as 'Father' or start calling female priests 'Mother'" is one more in a long series of comments on the topic of what title to use for clergy. If I may suggest one term from our Anglican lexicon to meet this need, I submit "Parson."

The Oxford English Dictionary shows an extended entry for this word, to which the reader is referred. The legal authority Blackstone (1765) is relevant: "A parson is one that hath full possession of all the rights of a parochial church. He is sometimes called the rector of the church; but the appellation of parson (however it may be depreciated by familiar, clownish, and indiscriminate use) is the most loyal, most beneficial, and most honourable title that a parish priest can enjoy." The term parson was extended in common usage to clerics other than rectors, and to non-Anglican clerics. Writer George Eliot in *Adam Bede* (1859) used "parson" in reference to a woman cleric.

Whether "parson" were followed by one's Christian name, nickname, or surname would be according to the preference of the person addressed, of course.

I am not seeking to be quaint, nor to minimize the concern of the San Diego correspondent and others writing about this issue. I look forward to other TLC readers' response to my suggestion. Titles matter much to some, not at all to others, perhaps. The British and West Indian members of the small expatriate congregation of which I was vicar in Guayaquil, Ecuador, called me "Mister Dunlap." I knew in doing so they were according me great respect. Parishioners at St. Paul's Cathedral, Fond du Lac, Wis., called me "Father Dunlap" or "Father Joe." So do my present parishioners. The only time I can recall a title of address causing me concern was when the Very Rev. John E. Gulick, late dean of Fond du Lac, called me "Doctor Dunlap." Then I knew I was in trouble.

(The Rev.) Dennis Joe Dunlap
St. John the Evangelist Church
Wisconsin Rapids, Wis.

Full of Joy

We were pleased to see the article [TLC, Aug. 13] about our journey from the Episcopal Church into Orthodoxy

However, we need to clarify two points.

The "more than 100 members of Holy Trinity Church who left" actually is 240 persons (including children) who have been chrismated in the Orthodox Church. Also we did not "walk out of Holy Trinity" — we were evicted by order of the court on behalf of the Episcopal Diocese of Spokane.

We have chosen not to pursue any legal action to regain the property and assets, but rather to get on with our life and mission in the Orthodox Church. Our congregation is full of joy and enthusiasm and has no desire to "look back." We have a real sense that we left everything to gain all. We pray for our sisters and brothers in the Episcopal Church and long for that day when all Christians truly may be one in Christ's Holy Catholic and Apostolic Church.

(The Rev. Fr.) Anthony Creech
Spokane Orthodox Mission
Spokane, Wash.

I am one of the editors of *One Church*, the official publication of the Patriarchate of Moscow in the United States. In a forthcoming article, I take note of the situation in Spokane regarding Holy Trinity Church. As I wrote it some time ago, I had no definitive indication of the outcome. However, I conjectured that: "... notwithstanding its hierarchal (sic.) structure, the Episcopal Church functions as though it were congregational. Likely, the Superior Court in Spokane will decide what courts usually decide: To side with the hierarchy."

I was correct. That is, however, not always the case. Nevertheless, a number of Orthodox jurisdictions have entered "Friends of Court" briefs, to side with the Episcopal Church in such matters. It is ironic that Metropolitan Philip of the Antiochian Archdiocese should find himself on the other side in the matter of Holy Trinity, Spokane, as over against the rector and the vast majority of the people.

Though the Diocese of Spokane "never lost the beat," as Bishop Terry said, alas, it did lose something infinitely more precious: All those people who couldn't stand what the Episcopal Church has become.

(The Rev. Fr.) Andrew L. J. James
Grand Rapids, Mich.

Celebration of Life

On Aug. 10, in the Roman Catholic Cathedral of St. James, Seattle, occurred an amazing celebration of life, the funeral of Cal Anderson, the only openly gay member of the Washington legislature, who had died the week before of AIDS at the age of 47.

What was remarkable was that the cathedral was jam-packed (it seats approximately 1,000) with standing room only and people pouring into the street outside. Despite the fact Cal had no formal religious affiliation, the Very Rev. William G. Ryan offered the cathedral for the funeral.

I could not help but think of the situation in our own St. Mark's Cathedral, a few blocks away, where the bishop refused to allow two devout members of the congregation in a life-long committed relationship to have their relationship blessed at the cathedral altar.

Which of these two men, the Roman Catholic priest or the Episcopal bishop, truly reflected Christ's command of love and compassion?

(The Rev.) Wendell B. Tamburro
Springfield, Ore.

Not So Easy

Thanks for Helen Hobbs' review of *Light in the Shadowlands: Protecting the Real C.S. Lewis* [TLC, July 30] and Travis Du Priest's advice on that page about how one can ordinarily obtain the books that are reviewed. Unfortunately, obtaining this one can be anything but ordinary.

1. Because this book was inadvertently omitted from the last published edition of *Books in Print*, some bookstores mistakenly inform customers that it doesn't exist.

2. Multnomah Press ceased to exist three years ago, and now the name Multnomah is only an imprint of Questar. But because of the way both names are featured in this book, reviewers tend to identify the publisher as Multnomah.

3. Questar never sells directly to book buyers, only to bookstores.

4. At least one bookstore manager (I fear there are more) took his copies of *Light in the Shadowlands* off the shelf because he was temporarily persuaded by an active opponent that it is illegal.

For further questions, contact me at 1344 E. Mayfair Ave., Orange, CA 92667.

Kathryn Lindskoog
Orange, Calif.

Archbishop Carey Stresses 'Visionary Leadership'

He Calls This Critical for Church Growth, in Address to Evangelism Conference at Kanuga

The Archbishop of Canterbury, the Most Rev. George Carey, discussed three elements of evangelism when he addressed the G-Code Evangelism Conference Sept. 4 at Kanuga Conference Center in Hendersonville, N.C. The archbishop suggested evangelism contains three parts: *martyria*, *diakonia* and *koinonia* — witness, service and fellowship.

"Never has there been a greater need or a greater thirst for a courageous and faithful telling of the gospel," Archbishop Carey said. "We must have confidence in God that he will use our witness to make himself more known."

The archbishop said in order to be a witnessing church, the church also must be believing.

"The Anglican faith has sometimes been unkindly caricatured as 'It doesn't matter what you believe as long as you don't hold it up too strongly,'" he said. "Well, perhaps we have often been less than explicit in proclaiming what we believe in. Yet, such a caricature is nonsense, because we do have a clear body of doctrine earthed in the faith of the Bible and the creeds and the traditions of the universal church. We have always tried to steer a middle course between fundamentalism and extreme liberalism. However, one of the results of seeking such a path is that the average Anglican is on the whole unsure of his faith and unable to articulate it."

Archbishop Carey spent considerable time talking about the importance of service.

"We are called to service not as a way of coercing people to follow Christ, but because the gospel demands our uncondi-

tional self giving, as Christ offered himself for us. We seek to live out in our lives the reconciliation we proclaim — reconciliation with God the creator and sustainer of all, and reconciliation with our neighbor."

He stressed the need for Anglicans to move from a "maintenance mode" to one of mission, and emphasized the importance of vision, particularly for bishops.

"They should be freed from less important functions of church government to be vision bearers," he said. "They need time and space to think and read and to be among the people, for their vision bearing involves both the guardianship of faith as well as the task of building up the church."

The archbishop told of his own commitment to teaching missions since he became a bishop. He said he has tried to go to parish churches or deaneries with lay persons three or four times a year to conduct teaching missions to promote the Christian faith. He said the results of the missions are usually beneficial.

"Where there is visionary leadership, new Christians are made and churches grow," he said. "Where there is weak, ineffective ministry, congregations dwindle. It is time we gave serious attention to this and devoted more time to encouraging clergy in their task of building up congregations and working with lay leaders in effective collaboration."



RNS
Archbishop Carey

In an earlier address, the Rev. Canon John L. Peterson, secretary general of the Anglican Communion, spoke on a variety of topics.

"I believe that Anglicanism can successfully challenge the growing and horrific fundamentalism that is permeating both the Christian faith and other religions," he said. "Anglicanism is a viable alternative to fundamentalism. We have a message to proclaim. We must not be shy and timid about the fact that these vociferous people make claims that they will win in the end."

Canon Peterson also told of his travels within the Anglican Communion and stressed the need for the church to be inclusive.

"Might we be a church where people know that they are loved, no matter what their status in life, no matter what their gender, no matter what their race or color, no matter what their sexual orientation, no matter what their tribe, no matter what — those artificial means by which we try to divide and separate people. A church that is not inclusive is not a church of Jesus Christ."

The conference, which included presentations by Anglicans from many provinces, continued through Sept. 8.

Briefly

The Diocese of California is the recipient of a **\$1 million bequest** to be used as an endowment for outreach ministries. Margaret Wosser, 79, who died May 22, a businesswoman who was baptized and confirmed in the Episcopal Church but did not belong to a parish, left the endowment.

A coalition of priests and lay persons placed a **half-page advertisement** in *The Washington Times* calling for the resignation of the Presiding Bishop. The group, calling itself Concerned Clergy and Laity of the Episcopal Church, claims in an ad Sept. 8 that Presiding Bishop Edmond L. Browning "has promoted a revisionist theology which is dividing the church," and calls for Episcopalians not to support the national church with their donations.

Five Nominees in South Carolina

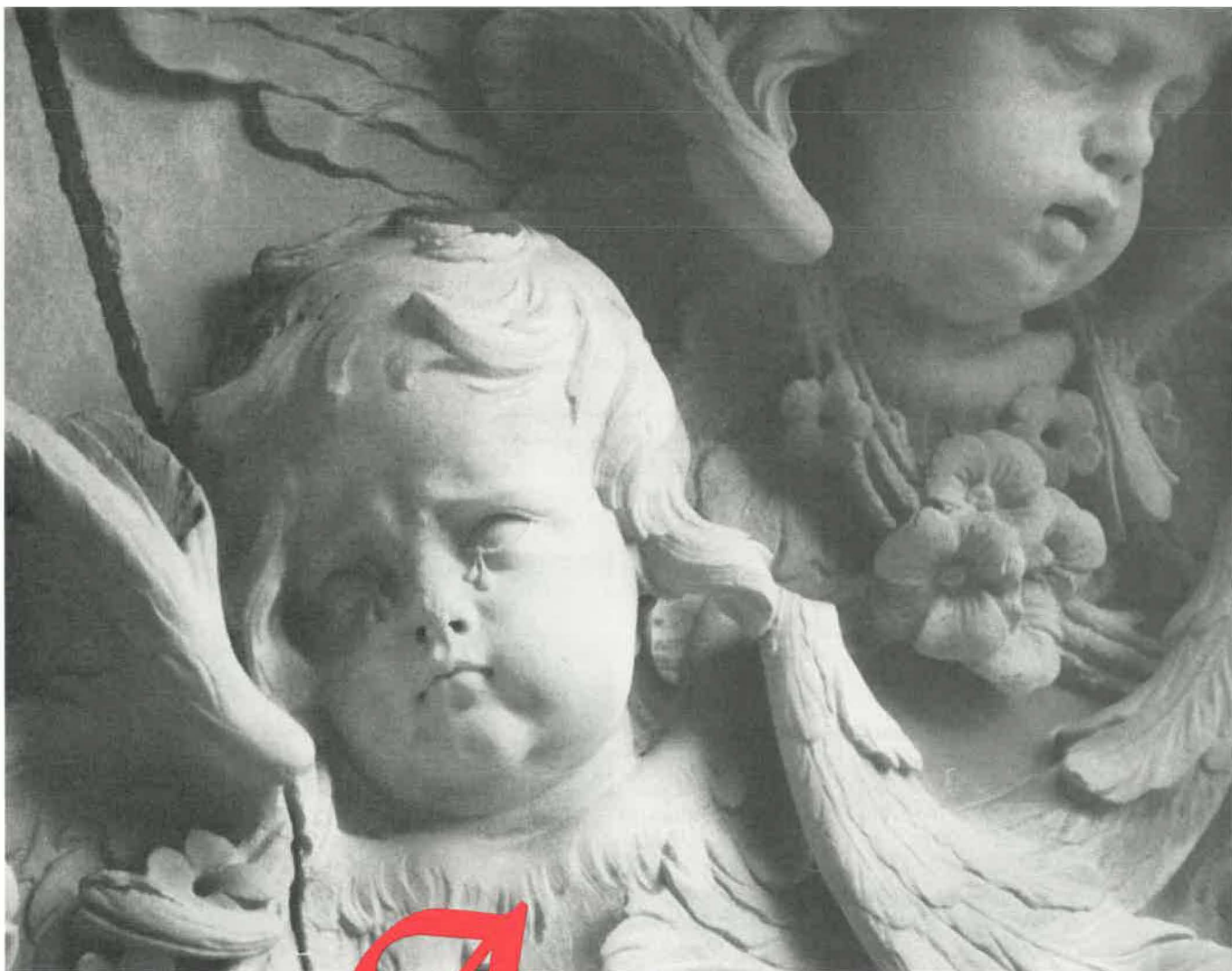
When the Diocese of South Carolina holds a special convention Oct. 7 to elect a suffragan bishop, delegates will choose from among a slate of five nominees announced by the standing committee.

The candidates: The Rev. Henry N. Parsley, rector of Christ Church, Charlotte, N.C.; the Rev. William Shand, rector of St. Francis', Potomac, Md.; the Rev. Richard Belser, rector of St. Michael's, Charleston, S.C.; the Rev. William Skilton, rector of St. Thomas',

North Charleston, S.C.; and the Rev. Edward Little, rector of All Saints' Church, Bakersfield, Calif.

The election will be held at the Cathedral of St. Luke and St. Paul in Charleston, and nominations may be made from the floor providing they meet the requirements set by the diocesan convention last February.

The bishop-elect will serve with the diocesan bishop, the Rt. Rev. Edward Salmon.



Angels

Bridging the Gap Between God and Man

By BOYD WRIGHT

When my wife last went on a retreat, she brought me a little ceramic angel which hangs from a lamp above my desk. He isn't playing a harp; he's playing a cello. I've been looking up at him to help prepare for the Feast of St. Michael and All Angels on Sept. 29.

My Cello Angel has been smiling back as if to say he doesn't have much in common with the mighty St. Michael (Hebrew for "who is like God"), patron archangel of Israel and warrior-in-chief of the army of the Lord that put down the Great Rebellion and threw Satan out of heaven. The books of Daniel, Jude and Revelation proclaim Michael's conquests over dragons and devils. Artists portray him with

spear or sword. Dante and Milton have ennobled him in verse.

"Angel" comes from both Hebrew and Greek for "messenger." Most of the angels we remember on St. Michael's day are far from warlike. For a definition, Anglicans need only look to Richard Hooker, the 16th-century divine: "Angels are spirits immaterial and intellectual, the glorious inhabitants of those sacred places where there is nothing but light and immortality."

In scripture and in tradition, angels are beings that travel between heaven and earth, lower than God, higher than we humans. God sends them, borne aloft on those swift wings, to save us from harm, to comfort us, or to bring us extraordinary tidings. Often they radiate light. Some people tell of seeing them; others only

hear them or feel their presence.

Winged messengers have figured in religions from the ancient Persians and Egyptians to American Indians to modern Buddhism and Hinduism. The Koran invokes angels frequently; the Bible mentions them some 300 times.

In the Old Testament, angels not only brought messages to Abraham, Moses and others, but showed such vigor that one wrestled Jacob all night while another singlehandedly slew 185,000 Assyrians. In the New Testament, angels are gentler. Gabriel prepared Mary for glory; heralds sang for joy at Bethlehem; angels fortified Jesus in the wilderness; one comforted him at Gethsemane, and another rolled the stone from the tomb.

Early Christians never doubted the reality of angels. Everybody was thought to possess his or her own guardian angel. Then the picture grew darker. If you had a good angel, why not an evil one, too? You could have a good and a bad one perched on each shoulder. This heaped fuel on the debates over temptation, sin and salvation that ultimately had to be thrashed out at the great creedal councils.

In the sixth century, a scholarly mystic whose real name we don't know but who wrote as Dionysius the Areopagite, scoured scripture and the Fathers to array all angels neatly into three categories or "choirs," each with three subdivisions. The highest, seraphim, cherubim and thrones, were celestial courtiers who gathered around God in heaven and were so holy a mortal would die if he ever glimpsed one. Next came the dominions, powers and authorities, whose might spread to the physical universe. Last came the beings sent to earth, the principalities, archangels and angels.

In the 13th century, Thomas Aquinas made such an exhaustive study of angels that we know him as the Angelic Doctor. He surveyed the great chain of being that stretches from the inanimate up to the divine, then concluded that without angels as a link, "the universe would be incomplete." Other scholastic thinkers contested his findings, provoking such put-down

arguments as how many angels can stand on the head of a pin. Simpler folk ignored the learned bickering; they took scripture literally. Moreover, if you had seen an angel, and many insisted they had, you believed.

Angels flourished in the imagination, most of all in art. Wings grew bigger, halos brighter. The very word "angel" seemed to trip from the tongues of poets. Shakespeare had Horatio bid Hamlet, "Good night, sweet prince, and flights of angels sing thee to thy rest." Keats spoke of "an angel's tear that falls through the clear ether silently." Lincoln besought North and South to unite through "the better angels of our nature."

Meanwhile, angels began to be seen not only as God's messengers, but as spirits dwelling within us. By the Age of Enlightenment they had shifted from religious and awesome to secular and sentimental.

But the spiritual need for angels never died. Our own era is seeing an angelic explosion. Encounters with angels fill periodicals and air waves. Script writers rely on them for plots. We hear of angel power and we can study angelology.

Is it a fad, part of the modern fascination with the occult? Is it wish projection, a yearning for a bit of heaven here on earth? Or will it prove to be a meaningful, even a lasting, development in our search to understand God?

There is reason for hope. Ever since we humans have looked humbly up to the unbearably bright glory of God, we have found the need for an intermediary. Angels have helped us bridge the gap.

God is so far beyond our imagination that we need ways to dramatize him, make him personal, create images. Angels channel our thoughts and guide us to God. They help us pray. "With Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name." Angels fasten our souls to God.

Perhaps the German Dominican Johannes Eckhart, back in the 14th century, came as close to the truth as anybody. If we seek God, he said, we must look into our souls, and there a "spark" will ignite. This could be the work of an angel because, explained Meister Eckhart, "That's all an angel is, an idea of God."

My Cello Angel above my desk helps me. I look up to him and see his smile, and somehow I am drawn beyond. I feel God cannot be far away. But that's foolish. My Angel is only a little chunk of ceramic. Isn't he?

Boyd Wright is a frequent contributor to TLC who resides in Mendham, N.J.

*"Angels can fly
because they take
themselves lightly."*

G. K. Chesterton

*"The Lord Jesus is
revealed from heaven
with his mighty
angels in flaming
fire."*

2 Thessalonians 1:7

*"Every visible thing
in this world is put
in charge of an
angel."*

St. Augustine



Opposite page: Cherubs in St. Paul's Cathedral, London. **Above:** The Archangel Michael (Spanish, Unknown, Metropolitan Museum of Art)

Readings About Angels

Mortimer Adler, *The Angels and Us* (Macmillan, 1982)

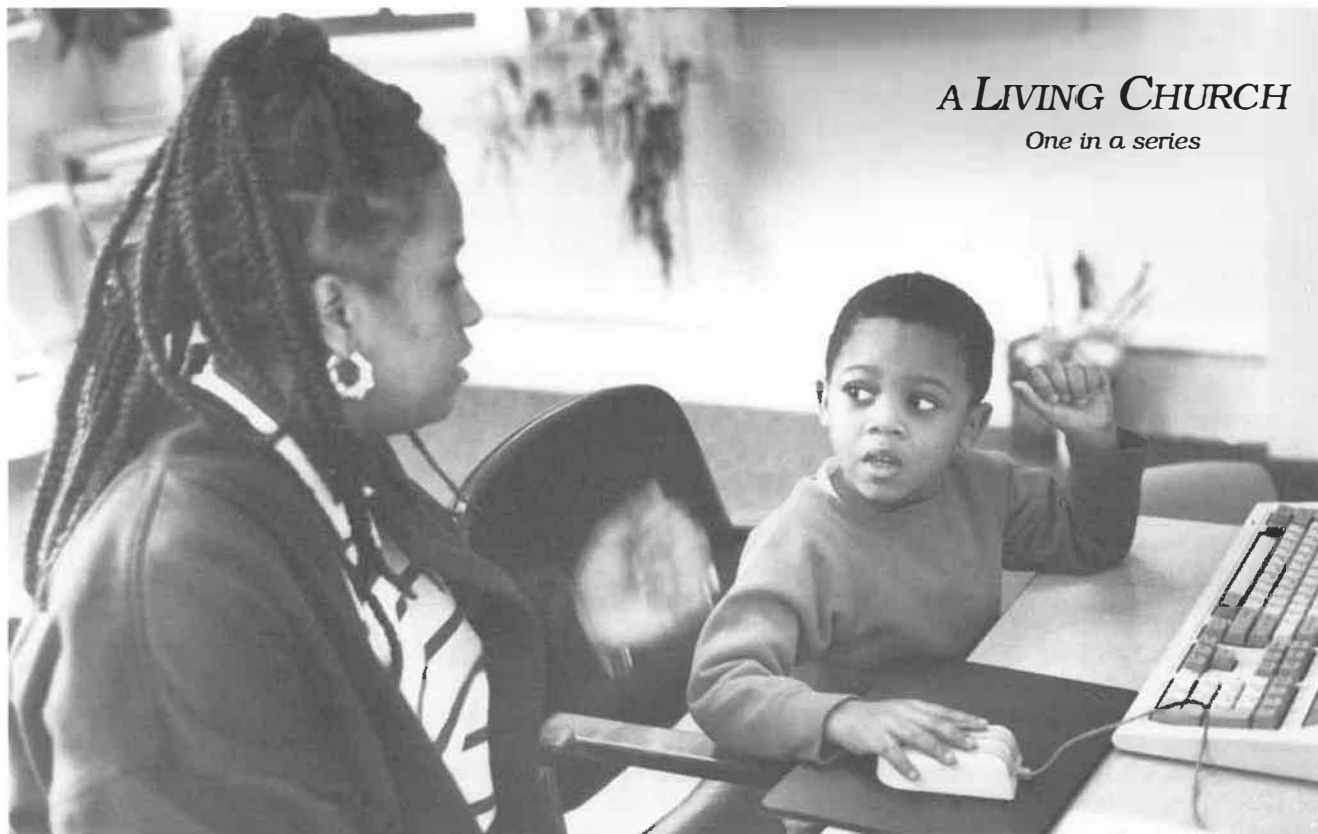
Janice T. Connell, *Angel Power* (Ballantine, 1995)

David Connolly, *In Search of Angels* (Perigee, 1993)

Theodora Ward, *Men and Angels* (Viking, 1969)

SOCIAL ACTION, EVANGELISM

Blending interests at St. Peter's, Peekskill, N.Y.



A LIVING CHURCH

One in a series

Tutoring a child at the daycare center and serving tea in an older person's home (top) are everyday ministries of St. Peter's.

By PATRICIA NAKAMURA

Connie Barham, 85, has been a member of St. Peter's Church, Peekskill, N.Y., for 85 years. For that matter, she's been the church treasurer "for about a hundred years!" Of course, the church has changed a bit over her years, and its years. "We were always a catholic parish," she said, "but not always high church. Then we became extremely high, and opposed to women priests, that sort of thing. Now we have a liberal rector, and a woman curate. A lot depends on the rector."

When the present rector, the Rev. Robert Taylor, came to St. Peter's in 1988, a once-thriving congregation had dwindled to 50 or 60 people. The historic church had two goals for its future, he said: "They wanted to survive. And they wanted to respond to urban issues."

The parish is richly diverse, racially,

economically, generationally, serving an inner-city community as well as affluent Westchester County. "One thing [everyone] loves about St. Peter's," said Ms. Barham, "is the feeling of family." This blend, Fr. Taylor said, "is the gift of urban churches, to the world and to the larger church." This family feeling prompted the church to respond to the ancient question of Cain to God with a joyful and determined, "Yes! We *are* our brothers' keepers!"

Rather than viewing traditional evangelism and social action as separate, competing missions, St. Peter's sees them as two facets of faith. Fr. Taylor has written and spoken of "a Spirit-driven, active gospel message of words and actions."

The initial purpose of St. Peter's Community Outreach Center (SPCOC), at its founding in 1989, was to provide quality daycare for those "whose need fell between those ... living at poverty level

and those who could afford private daycare ... the 'working poor'." The Day Care Center, now one of five outreach programs, currently cares for 47 children from 18 months to 5 years old. Tuition is on a pay-what's-possible scale, with some students on full scholarship; costs are supplemented by grants, private donations and government funding.

As the center celebrates its fifth anniversary, director Caryl Fullwood is working to increase its capacity to 63 children, and to begin an after-school program for 6- to 12-year-olds, with learning center activities, quiet areas for homework and relaxation, and an outdoor space for play.

At the other end of life's span, elderly people, too, fall into the cracks of "not sick enough and not poor enough," said Larissa Vassari, program director of Regard, part of St. Peter's outreach which offers at-home support services for

seniors from its offices at Barham House, an apartment building for older people. "Maybe they can't drive anymore," or negotiate stairs, see well enough to cook or deal with the mail. "It's solitary confinement!, and their only crime is a long life."

Regard staff and volunteers provide housekeeping and meal preparation services, help with shopping and errands, escort to medical and social service appointments. Escort — companionship — may be as crucial as transportation; it helps alleviate anxiety. "We sit with the person before and after a doctor's appointment," Ms. Vassari said. "The person may fear bad news," especially that it may be time to make the move into a nursing home.

Ms. Vassari tries to prevent isolation and depression by getting older people involved in projects like grandparenting programs, tutoring and other volunteer operations. In a cross-generational endeavor with high school and college interns, Regard is creating a book titled *Barham House Perspectives of the Twentieth Century*. The students conduct interviews and discussions, the elders reminisce.

Cross-generational and health care experiences are some of the motives behind an internship program called We Can, which began in 1992, in the aftermath of the Rodney King verdict in Los Angeles. Keith McKenna, St. Peter's grants administrator, wrote, "[After the verdict], when there was an intensified focus on the causes of discontent among young people of color, workers in SPCOC were alerted to a group of young people ... boys and girls no community could afford to lose. They were doing well in school, had legitimate plans for college, were behaving well, and had a full compliment of friends. Still, there was something in each life that stood in the way, something sufficiently daunting that bright hopes might be dashed."

We Can offers opportunities to work in the Day Care or Regard programs. "It encourages students to explore human services and to stay in school," Ms. Fullwood said, and it attempts to provide a small stipend.

About three years ago, St. Peter's began to see "an intense need for a response" to the rising number of people in Westchester County who were affected by AIDS. Social worker Marian Reyes was drawn into HIV/AIDS intervention almost accidentally. She was working at a hospital when the first AIDS patient was admitted. No one wanted to go into that room, she said. "I thought, 'How would I

feel if no one came?' I went in and started to chat. A relationship developed, and other staff began to use me as a tool to communicate with him. I was scared, too," she said. "I prayed." She became known in the hospital as "the AIDS worker."

Project Hope offers support groups, crisis intervention, meals, referrals and

'We've gone overboard with the religion of individualism.'

Fr. Taylor



counseling, recreation, and a place for those affected by AIDS to come and be accepted, sit and talk, or just "hang out."

The newest facet of the Outreach Center is St. Peter's Community Children's Choir. Under the direction of Gregg Redner, the choir's aim is to provide "an attractive alternative to street life in the city" for children in grades 3 to 8. Mr. Redner, a Juilliard School of Music doctoral candidate and concert organist, uses the English choir school system for "the development of vocal techniques, rhythmic training, sightsinging and music theory. Such training results in the life-long love of music."

The chorus has about 15 singers, who "show great dedication and enthusiasm as they work together to become a great choir." They sang at St. Peter's last December as part of the World AIDS Day observance, where they "presented a musical setting of a poem by ... a 12-year-old who died of AIDS."

"These programs are growing hugely, because of increased need," Ms. Fullwood said. "We're acting out Jesus' teachings to help the sick, the oppressed, children, elderly. The need is sometimes beyond one congregation. It is still a ministry."

The Rev. Dan Ade recently became chaplain to the Outreach Center to show "the physical presence of the church," Fr. Taylor said. His message as president of SPCOC emphasizes "Pastoral care will ... be offered to those who seek it. Delivery of services will never be linked to accepting our religious motivation for offering these programs."

Fr. Taylor's arrival in this country from South Africa was dramatic. As a white South African, he said "I awakened to the realities through the church, and through

friendships with black South Africans." He became active in the anti-apartheid movement, and soon found "I was not welcome in my old circles." After participating in a student march to the Cape Town cathedral following the murder of Stephen Biko, he faced mandatory military service, or jail. Archbishop Desmond Tutu would not see a young life wasted.

The New York Times recounted the story: Archbishop Tutu called a friend in New York and said, "We have this young man who needs to get out of South Africa quick. What can you do?"

"Put him on a plane and we'll meet him at the airport," the American priest replied. Fr. Taylor was "whisked out of the country a few steps ahead of the police."

"I feel like a missionary here," he said. "We've gone overboard with the religion of individualism. What about us? — the parish, the diocese, Anglicans, Christians?" He said his experiences had developed a sense of interconnection between Christian faith and social action.

The congregation of St. Peter's is both an active part of, and separate from, St. Peter's Community Outreach. Joyce Dearman, a seven-year member, talked about the church's strong involvement in Genesis projects, environmental concerns like recycling and Sunday school gardens. Each month, she said, there is a youth service in which young people are lay readers, acolytes, choir singers, sometimes even preachers. The Women's Guild is very active "after hundreds of years."

The Rev. Anne Kitch, St. Peter's deacon who will be ordained priest in December, used the word "vibrant" of St. Peter's. "It's an exciting parish," she said. "There's a huge range of people, and you can see the centrality of church and worship in their lives."

In addition to her work with the Sunday school and youth groups, she is ecumenical chaplain to a nursing home. Lay volunteers from St. Peter's have formed a prayer group at the facility, leading residents in intercessions for people in the outside community. "The volunteers get them to talk about God in their lives. They get to know each other's families, and to see the church as the body of Christ bigger than where they are."

Marian Reyes of Project Hope said, "We are St. Peter's Church."

And the Rev. Mother Mary Jean of the Community of St. Mary, neighbors in Peekskill, said, "That church is not one so taken up with outreach they forget to say their prayers." □

Letting Go of Earthly Things

By KENNETH J.G. SEMON

I have always been moved by the collect for this Sunday: "Grant us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are passing away, to hold fast to those that shall endure."

It is my nature to hold fast to things passing away. I don't like change; change is a grim reminder of what is passing away. I grasp for what is in the present; everything in the present is familiar and fairly comfortable.

I have known people for whom the present is not at all acceptable but who are still afraid to let go of their situation, whether it is a terrible job, an abusive relationship or an alcohol addiction. They are afraid, immobilized to let go and to move forward.

Think of what it must be for Peter and Andrew when Jesus comes to them and says, "Follow me," or for James and John, and yet they lay down their nets, leave what they understand to be their vocation, their families, all that is familiar (but passing away, since all that is familiar is passing away) to follow Jesus.

"Abide in me," Jesus says, "and I shall abide in you." Then comes the response, "But Jesus, I don't know what it looks like to abide in you. I know what it is to abide with what I have, but I don't know what it feels like to abide with you. I only know what life is like at the moment and I don't want to let go of the present."

What is it that you are cleaving to? That is a difficult question to ponder, but a necessary one. Likely it is among those things that are passing away. Some prized material possession? Some illicit relationship? An abusive relationship? Some illusion about who you are? A low opinion of yourself or an elevated one? Some grudge against a neighbor, a friend, a child or parent?

What among the things that are passing away are you clinging to that keeps you from fully embracing that which is eternal? When we drove our youngest child to college and then left for home without her, it was a poignant moment. And yet, a week later, when we spoke on the telephone, she sounded 10 years older and wiser, in part because God gave my wife and me the grace to let her go.

I could cleave to our children; they grow up so quickly. Or I could cleave to some illusion of greatness. I once dreamt of being a great poet. That dream died easily and with only a little pain. Then I dreamt of being a great scholar; that died a little more painfully. Then I dreamt of being a holy person, in touch with God. That dream is still there for me. While I betray it more often than I wish to, I hold on to it each day in the time I take for prayer.

When I arrived in the parish I presently serve, a wonderful gentleman came into my office. He wanted to meet "the new rector" because we would not have the luxury of coming to know one another over the years. He wanted me to know him quickly and soon because his doctor had just told him that his cancer was inoperable.

I was able to visit with him several times in the next few months.

I shall never forget our last visit. He was in his bed, no longer able to walk more than a few steps. He told me of how he was letting go of things and of what that was like. He told me he had given up any ideas about ever seeing his family room again — the room where he loved to sit beside the fireplace and look out the window to the forest behind the house and where we had

sat and talked when I visited. He knew that all things must pass; he knew in his heart the truth of the collect and he was learning to accept the pain of that truth.

I know God filled the emptiness of his heart each time he let go of another thing. Last of all, my friend let go of life in this



world and God filled him with life eternal, the life he had been filling him with from the beginning.

The stuff and people of this world will fade. To paraphrase Prospero in *The Tempest*: Like a play when it is over and the set is hauled away, the stuff of this world will fade and we, the actors, will depart. Why is it so hard for us to see that so much of what we value in life, so much of what we devote our time and money to, does not last?

God has filled us with the eternal. He has chosen us to dwell in him. He seeks us like a shepherd seeks a lost sheep; he seeks us with the passion, devotion, and love of a child who searches the neighborhood for a lost pet. He has hung signs on the telephone poles in our neighborhoods.

Though I have always been in "Rite I parishes" I have loved the absolution in Rite II: "May God keep you in eternal life." It doesn't say "bring you to eternal life" but keep you in it. The good news is that we are already in eternal life. We don't have to earn it, we don't have to search for it; we need only begin living the truth of it. We need only to let go of what we are holding on to and grasp that which is eternal.

The Lord has his hand out, reaching to us. Take his hand, cleave to it, and he will lead you beside still waters. He will guide you to a place of ineffable peace and acceptance. Do not be anxious about earthly things. Do not trouble yourself with them; rather, love things heavenly so that while we are placed among things that are passing away — pleasant things for sure, lovely things I am certain, but things that are passing away — we may learn to hold fast to things that will endure.

The Rev. Kenneth J.G. Semon is rector of the Church of St. Michael and St. George, St. Louis, Mo.

Searching for Trouble

When 'background checks' become invasions of privacy

By E.S.S. SUNDERLAND

A routine part of clergy placement for many years, "background checks" are becoming more controversial. They raise a number of serious canonical and theological questions. In response to lawsuits against dioceses, bishops have been persuaded to set up a scheme to obtain personal information about the clergy in order to reduce the risk of dioceses being found liable.

Testimonials with reference to character have always been part of the procedure leading to ordination. But it has always been assumed that a repentant sinner would be eligible. A convicted murderer has been ordained in the Episcopal Church. (It is worthwhile reflecting that St. Paul participated in the murder of St. Stephen.) So have a large number of recovering alcoholics, most of whom have used their experience to reach out pastorally to others. Respectability has never been a prerequisite to discipleship or ministry, lay or clerical.

Last December, I received a notice from the Diocese of Maine requiring me to attend two workshops on forms of sexual abuse. It stated that if I did not attend, my authority to officiate would be taken away. Of course, this was not true. The only way my authority to officiate in my diocese can be removed is by conviction of an ecclesiastical offense by an ecclesiastical court.

In the Diocese of Massachusetts, canonically resident clergy were given the impression that they were officiating under a license which could be withdrawn

The Rev. E.S.S. Sunderland is a retired priest of the Diocese of Maine who lives in Charlottesville, Va.

if they did not cooperate. This was a misrepresentation unworthy of the bishops who permitted it. Instead of being treated as brothers and sisters in Christ, the lesser clergy are now regarded by their bishops as liabilities.

In May, I received a questionnaire from Oxford Document Management Co., Inc., with a covering letter from my bishop. My response read as follows:

"I am returning to you the form for the clergy questionnaire sent to me by the Diocese of Maine. Although I retired four years ago and am not now seeking active employment in the ordained ministry, I respectfully decline to furnish you with any information. Nor will I sign any authorization/release which could deprive me of a right to sue for invasion of privacy if such occurs in the course of your proposed investigations.

"The basis of my refusal is the privilege against self-incrimination stated in Title

IV, Canon 14, sec. 9 (b) and the presumption of innocence in Sec. 12 of that canon of the Episcopal Church adopted in General Convention 1994. As a church historian who has taught canon law in two seminaries of the Episcopal Church, I am aware of the danger of the introduction of inquisitorial procedures, and for that reason prize the common law tradition which heretofore has been respected in the Episcopal Church and other churches of the Anglican Communion."

There is nothing to prevent a diocese from using information gathered in a "background check" in a subsequent presentment. The contract between Oxford Management and the diocese allows Oxford Management to furnish material to others if instructed to do so by a diocese.

The covering letter from the Bishop of Maine states: "All information will be entirely confidential, and, for the most
(Continued on next page)



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Observing Christianity in Ireland

The two recent liturgical conferences in Dublin [TLC, Sept. 17] gave some American Episcopalians a unique opportunity for views of current Christianity in Ireland. The conferences offered the chance to worship in Dublin's two historic Anglican cathedrals which have existed (originally in competition) since medieval times. Christ Church today is the cathedral of the Diocese of Dublin and the seat of the archbishop of the Southern Province of the Church of Ireland. St. Patrick's Cathedral is now a special institution serving the entire Irish church, much as Westminster Abbey serves the entire Church of England.

These and a number of other historic churches are beautifully maintained and apparently much respected, and visitors are cordially welcomed. Many Irish who should know their history better regard the Church of Ireland ("the Protestant Church") as an English intrusion, but the fact that a Roman Catholic preacher could be invited to occupy the pulpit at Christ Church (as happened during the Congress of *Societas Liturgicas*), and that many Roman Catholics receive Holy Communion there, reflects newer ecumenical feeling.

The peace talks in Northern Ireland, like those in the Holy Land, continue to meet obstacles, and the newspapers regularly carry calls for the cessation of violence from the Anglican primate, Dr. Eames (bishops in the British Isles are regularly designated "Dr.").

The Roman Catholic Irish Church has been in a stir this summer. A younger, energetic, and respected bishop, Dr. Brendan

Comiskey of Ferne, has called, in defiance of his superiors, for an open discussion of the abandonment of required celibacy for priests, and an English bishop promptly backed him up. Meanwhile, on the streets of Dublin, people can be seen carrying placards calling for the ordination of women. Times are certainly changing in this bastion of Roman Catholic conservatism.

Exemplary Churches

With this issue, we mark the two-year milestone of the series of articles called "Living Churches." This monthly series has profiled congregations of all sizes in 24 dioceses, from large parishes with more than 3,000 members, to small missions without full-time clergy. This series probably could go on indefinitely, for we know there are "Living Churches" throughout the Episcopal Church in which the gospel is not only proclaimed faithfully, it is lived seriously.

"Living Churches" are congregations which have shown growth or offer significant ministries worth sharing with the wider church. Our first profile, St. Martin of Tours, Fresno, Calif., ministers to and with Hmong and other Asians. The most recent, St. Peter's, Peekskill, N.Y. [p. 10], has developed a parish-based foundation which oversees a network of notable outreach ministries.

We congratulate these "Living Churches" and look forward to sharing more of them with our readers. May they be examples of the good news of Jesus Christ to all.

Compliance With a 'Background Check' Is Hardly a Voluntary Act

(Continued from previous page)

part, will be seen only by me." Who else will see this "entirely" confidential material? Will the clergy person see it? When? How soon? What we have here is something resembling an FBI "raw file" which contains all information supplied, whether true or false.

The question has been raised whether a bishop can direct a member of the clergy to answer a "background check" questionnaire. The answer is found in the canon dealing with a "pastoral direction," in earlier days known as a "godly admonition." Title IV, Canon 1, Sec.1 (h) (2) (p. 135 Constitution and Canons, 1994) sets out the circumstances justifying refusal to obey a pastoral direction from a bishop:

"In order for the disregard or disobedience of a pastoral direction to constitute a violation of ordination vows the pastoral direction ... must have been neither capricious nor arbitrary in nature nor in any way contrary to the Constitution and Canons of the Church, both national and diocesan."

Consequently, a pastoral direction

ordering a member of the clergy to answer these questions would be invalid as contrary to the national canons establishing a privilege against self-incrimination, and the presumption of innocence.

Compliance with a "background check" is hardly a voluntary act. Most clergy, in their fear or ignorance, already have both answered the questions and signed the waiver. They should now inform Oxford Management that they are revoking such waivers on the ground that they were obtained under duress.

There are two questionnaires. One is sent to the clergy (the Clergy Questionnaire) and one is sent to former employers and educational institutions attended by the person being investigated (the Reference Questionnaire). Although many of the questions are the same, the Reference Questionnaire contains an additional question, No. 17, which reads: "Is there any other information that you think the bishop should know?" This is a real fishing expedition. Few of the clergy of the dioceses of Province 1 were furnished copies of the Reference Questionnaire.

With very few exceptions, common law

excludes hearsay evidence. The Reference Questionnaire encourages hearsay. Sixteen of the 17 questions are introduced with the phrase "To the best of your knowledge." The questionnaire collects unproven allegations. Questions 10 and 11 ask: "Has this person ever been charged or had reason to be charged with sexual misconduct or sexual harassment?"

The Reference Questionnaire also condones and encourages violations of the ninth commandment. False witness is not limited to making a statement about another person which one knows not to be true. It also includes irresponsible accusations, the truth of which is not a matter of certainty. To what extent is the mandate of the Church Insurance Company sufficient justification for this course of Episcopal conduct?

The important theological question is this: Do we really believe we should risk losing our worldly life, such as the assets of the Church Pension Fund, or should we attempt to save it by denying the effectiveness of the cross to accomplish the forgiveness of all sins, known and unknown? □

Books

Yearning for a Simpler Time in the Church

AT HOME IN MITFORD

By Jan Karon.

Lion. \$11.95.

At Home in Mitford is a novel of an Episcopal priest and the people of his quaint parish, Lord's Chapel in Mitford, a small Southern town, not unlike an English village. The kind of parish life described is the old, familiar pattern of one priest, one parish. Reading this story makes me yearn for the simplicity of such an arrangement.

Yet change comes to Mitford, too. The congregation shows signs of decline: shrinking resources, fewer people at worship, fewer children, more gray heads, people abandoning the "sinking ship" for the more prosperous churches. Even Fr. Timothy undergoes a change.

By story's end, the reader has an accurate picture of a dying congregation. Fortunately, as with the butterfly slipping from the sticky cocoon, the people of Lord's Chapel adjust to new ways of being the church and begin a new life.

For many of us, reading the book is like looking into a mirror.

(The Rev.) Alice C. Linsley
St. Paris, Ohio

Varied Expressions

PRODUCING THE SACRED

An Essay on Public Religion.

By Robert Wuthnow.

Univ. of Illinois. Pp. 181. \$12.95 paper.

PUBLIC RELIGIONS

IN THE MODERN WORLD

By Jose Casanova.

Univ. of Chicago. Pp. 320. \$17.95 paper.

Public religion is the outward and visible sign of the inward and spiritual. Even more, it refers to the public as distinguished from private expressions of religion. It includes such activities as evangelism, outreach and advocacy for peace and justice. The phrase, like "making Eucharist," is not one that is likely to be used by the average parishioner.

Robert Wuthnow has become a prolific writer on the subject of the varied expressions religion is taking in our society. His recent studies on small groups have become an important resource for Christian leaders.

Producing the Sacred looks at various

kinds of organizations which shape religious expression. The "congregations, hierarchies, special interests, academies and public rituals" which hallow our space and time by their activities draw on immense resources. Wuthnow is concerned to make us more aware of how public religion is produced so that, among other things, we make more appropriate use of available resources.

Public Religions in the Modern World traces the specialization which has placed religion and government, for example, in separate areas of our lives. Jose Casanova, a sociologist, traces the trend of secularization and contends that this process has not destroyed religion. Rather, traditional religion has been challenged to look at its organizational and conceptual structures to find more effective ways of proclaiming its message.

Wuthnow is more for the non-academic reader and makes practical applications of Casanova's more precise arguments. Wuthnow points out that congregations are places where people can be different from the rest of the culture: "In an otherwise secular society the church must in fact be different . . . Clergy do well when they make outrageous statements about love and forgiveness, and congregations do well when they make the even more outrageous attempt to put these statements into practice."

(The Rev.) Charles V. Day
Hellertown, Pa.

Language in Worship

THE SCHOOL OF THE CHURCH
Worship and Christian Formation.

By Philip H. Pfatteicher.

Trinity. Pp. 149. No price given, paper.

Pfatteicher reports that this discussion of language in worship might have been a section of his *Commentary on the Lutheran Book of Worship: Lutheran Liturgy in Its Ecumenical Context*. We are well served by its separate publication. Over the years, this reviewer has received much help on this question from Stella Brooks and Daniel Stevick, as well as Gail Ramshaw.

The book is not about Christian education, rather it examines the way language functions in worship. Contemporary American culture has largely forgotten

this, and assumes that only surface meanings are of concern or effect.

Moreover, it is helpful for Episcopalians to read a Lutheran on these subjects. Language, as heightened by music and poetry, deepens our sense of who we are created to be and of the love God has showered on all of creation. Worship in all its richness shapes us into such a life.

(The Rev.) Ronald H. Miller
Baltimore, Md.

Incisive Thoughts

TWO WAYS OF PRAYING

By Paul F. Bradshaw.

Abingdon. Pp. 140. \$12.95 paper.

Provocative and stimulating, this survey of the roots of corporate prayer in Christian worship is the sort of book I wish I'd had in seminary, and am glad to have now. Prof. Bradshaw demonstrates an easy command of the ancient writers on liturgics. He possesses an appealing capacity for incisive thinking about liturgy, ancient and modern.

Above all, Bradshaw wants us to be people who pray. He ends by offering rites for daily prayer taken from *The United Methodist Hymnal*. He chose these because of the limited use of scripture and other materials. In his view, requiring worshipers to use most or all of the psalms and the rest of the Bible, as in the Roman and Anglican offices, gives people "spiritual indigestion." All of us who share Bradshaw's concern to enable prayer should press this book on friends, lay and ordained, and discuss it chapter by chapter, whether we put our own Daily Office books away or not.

(The Rev.) Thomas C.H. Scott
Evanston, Ill.



People and Places

Appointments

The Rev. **James E. Furman** is pastor of St. Nicholas', 17114 Ventura Blvd., Encino, CA 91316.

The Rev. **David Howard** is vicar of Trinity, Lake & Center, Lawrenceburg, IN 47025.

The Rev. **Jeanne Wise Kirby** is rector of St. Luke's, 202 North St., Seaford, DE 19973.

The Rev. **John A. Longo** is rector of St. Mary's, 2062 S. King St., Honolulu, HI 96826.

The Rev. **Harold V. Smith** is vicar of St. Peter's, 950 E. Washington, Lebanon, IN 46052.

Cathedral Clergy

The Very Rev. **Allen Farabee** is dean of St. Paul's Cathedral, 128 Pearl, Buffalo, NY 14202.

Ordinations

Deacons

Indianapolis — (for the Diocese of West Virginia) **Krista Cameron**, assistant, St. John's, 3000 Washington Blvd., Huntington, WV 25705; **Susan McBeath**, assistant, St. Christopher's, 1440 W. Main, Carmel, IN 46032; **Donna Olsen**, assistant, St. Timothy's, 2601 E. Thompson Rd., Indianapolis, IN 46227; **Judith Roberts**, assistant, St. Paul's, 2651 California, Columbus, IN 47201; (for the Diocese of Nebraska) **Michelle Roos**, deacon, St. Thomas', 1602 Harlan, Falls City, NE 68355.

Montana — **Julie Clark**, St. Luke's, 119 N. 33rd, Billings, MT 59101.

Northwestern Pennsylvania — **Julie F. Nelson**, vicar, Holy Cross, 51 W. Main St., North East, PA 16428.

Receptions

The Rev. **John W. Sosnowski**, as a priest from

the Roman Catholic Church, by the Diocese of Connecticut.

Resignations

The Rev. **Robert K. Stull, Jr.**, as rector, St. Christopher's, Tampa, FL.

Retirements

The Very Rev. **Thomas Chesterman**, as rector, Cathedral of St. Michael and All Angels, Cuernavaca, Mexico; add: P.O. Box, Truckee, CA 96160.

The Rev. **C. Murray Lancaster**, as assistant, Holy Communion, Memphis, TN; add: 2933 Quail Creek Run, Mobile, AL 36695.

The Rev. **Ralph E. Merrill**, as rector, St. James', New London, CT.

The Rev. **William N. Persing**, as rector of St. Peter's, Hebron, CT.

The Rev. **Chauncey L. Shaw, III**, a non-parochial priest; add: 1825 Johnson St. #206, Hollywood, FL 33020.

The Rev. **Charles R. Threewit**, as vicar, Christ Church, Newcastle, and as vicar, Good Shepherd, Sundance, WY; add: 3809 Cocina Ln., Palmdale, CA 93551.

Changes of Address

The Rev. **John S. Sivley**, 2022 Acorn Dr., Lebanon, PA 17042.

Deaths

The Rev. **S. Esten Collins, Jr.**, interim dean of the Diocese of Olympia School of Theology, and interim priest of St. John the Baptist, Seattle, WA, died of brain cancer on June 30. He was 47.

Fr. Collins was born in Frankfurt, KY. He was educated at Iowa State University and Episcopal Divinity School. Fr. Collins was a veteran of the Vietnam War. He was ordained priest in 1986 and went on to serve the parishes of St. Margaret's, Seattle, and St. George's, Maple Valley, WA. Fr. Collins is survived by his parents, three sisters and two brothers.

The Rev. **Alexander B. Hanson**, retired priest of the Diocese of North Carolina, died July 22 at the age of 95.

Fr. Hanson was born in Birmingham, AL. He graduated from the University of the South in 1927 and was ordained priest in 1928. He served parishes throughout Texas, Kansas, Georgia, Tennessee, and North Carolina. He was a member of executive council in 1960 and author of many articles in *Crossroads*. He retired in 1969. Fr. Hanson was preceded in death by his wife and is survived by a daughter and a son.

The Rev. Canon **Marilyn Jeanne Sproat**, canon pastor emeritus of the Cathedral Church of St. Paul, Boston, MA, died of cancer June 26 at her home in Arlington, MA. She was 61.

Canon Sproat was born in Springfield, MA. She earned her bachelor's and master's degrees from Boston University and a master of divinity degree from Episcopal Theological School. She became the first woman priest ordained in the Diocese of Massachusetts in 1977. She served Epiphany, Winchester, MA, and in many hospital chaplaincy programs. She was a member of the Board of Examining Chaplains, the Commission on Women and Ministry, the Pastoral Outreach Commission and the Association of Clinical Pastoral Educators. She was also elected as a deputy to General Convention in 1988, '91 and '94. Canon Sproat served the Cathedral Church of St. Paul, Boston, MA, for 14 years before taking leave of her responsibilities in 1994.

The Rev. Canon **Charles Howard Osborn**, priest of the Diocese of the West (Anglican Church in America), died July 5. He was 73. Canon Osborn was rector of St. Mark's, Portland, OR, (Episcopal) from 1963-1974. He was formerly executive director of the American Church Union.

Correction

The **Cathedral Church of the Advent's** address was reported incorrectly; the correct address is 2017 N. 6th Ave., Birmingham, AL 35203.

Why haven't we heard from you?

Please send any changes in your position to:
People and Places Editor
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Tuskegee Univ. *Tuskegee*
ST. ANDREW'S 701 Montgomery Rd.
The Rev. Liston A. Garfield, r
Sun 11. Wed 12:05

CALIFORNIA

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

COLORADO

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 Thorsen, peer counseling; Dr. David Vickers, music ministry
Sun H Eu 8, 10:30 & 5. Dinner/Discussion 6; Wklys 7 MP, 5:30 EP

DELAWARE

University of Delaware *Newark*
ST. THOMAS'S CHURCH
The Rev. Thomas B. Jensen, r; the Rev. Kempton D. Baldrige, 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. Wklys 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*
ST. ANSELM'S CHAPEL—EPISCOPAL UNIV. CENTER
12850 N. 50th St. (813) 988-6928
The Rev. G. Robert Cain, chap, the Rev. Mark Bowen, d
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

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 Miller, 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

INDIANA

Purdue Univ. *West Lafayette*
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 & Fri 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

KANSAS

Univ. of Kansas *Lawrence*
CANTERBURY HOUSE/ST. ANSELM'S CHAPEL
1116 Louisiana (913) 843-8202
The Rev. Joe Alford, chap
Sun H Eu 5; Tues H Eu 12 noon, Danforth Chapel, KU

KENTUCKY

Univ. of Kentucky *Lexington*
ST. AUGUSTINE'S/Canterbury 472 Rose St.
The Rev. Canon Christopher Platt
Sun H Eu 10:30 & 6; Wed 6

LOUISIANA

Louisiana State Univ. *Baton Rouge*
ST. ALBAN'S CHAPEL Dairymple & Highland
The Rev. Charles A. Wood, chap
Sun 10:30, 6; Mon-Fri 11:45

MARYLAND

Johns Hopkins Univ. *Baltimore*
CATHEDRAL CHURCH OF THE INCARNATION
4 E. University Parkway, Baltimore, MD 21218
The Very Rev. Van H. Gardner, Dean (410) 467-3750
Sun: 8 H Eu; 9:15 Adult Ed; 10:30 H Eu, Sun School (Nursery-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 wklys

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
317 17th Ave., S.E., Minneapolis 55414 (612) 331-3552
The Rev. David Selzer, chap FAX (612) 627-9450
Sun Eu 6, Night Prayer Tues 9

MISSOURI

UMC, Stephens College, *Columbia*
Columbia College
CALVARY 123 S. 9th St. (314) 449-3194
The Rev. James P. Fallis, r; the Rev. Rocky Rachal, chap
Sun H Eu 8, 9, 11:15, 5:30 (students). Wed 5:30

NEBRASKA

Hastings College *Hastings*
ST. MARK'S PRO-CATHEDRAL 5th & Burlington 462-4126
The Very Rev. John P. Bartholomew, Dean; the Rev. Fr. Karl E. Marsh, ass't
Sun Eu 8, 10; Mon Eu 7; Wed Eu 10

University of Nebraska *Lincoln*
ST. MARK'S ON THE CAMPUS 1309 R
The Rev. Don Hanway, v & chap
Sun Eu 8:30, 10:30, 5. Tues 12:30

NEW JERSEY

Drew University *Madison*
GRACE CHURCH 4 Madison Ave. 377-0106
The Rev. Wesley Wubbenhorst
Sun H Eu 7:30, 9 & 11:15. Wed H Eu 9:30, Thurs H Eu 7 & breakfast

Rider University *Lawrenceville*
ST. LUKE'S 1628 Prospect St., Ewing
The Rev. Dr. Virginia M. Sheay, r & chap
Sun HC 8:30, 10:30, Wed HC 9 882-7614

NEW MEXICO

Univ. of New Mexico *Albuquerque*
ST. THOMAS OF CANTERBURY/Canterbury Campus
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

(Continued on next page)

Refer to key
on page 20

College Services Directory

(Continued from previous page)

NEW YORK

Univ. of Buffalo Buffalo
ST. ANDREW'S 3105 Main St. at Lisbon
The Rev. Peter Arvedson, Ph.D., r
Sun: H Eu 8, 10, H Eu Tues 5:30, Thurs 9:30

Skidmore College Saratoga Springs
BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke
Sun H Eu 8 & 10. Wed 12:10

NORTH CAROLINA

East Carolina Univ. Greenville
ST. PAUL'S 401 E. 4th St., Greenville
The Rev. Thomas Cure, chap
Sun 7:30, 9, 11 HC. Wed 5:30 Episcopal Student Fellowship
HC/supper

North Carolina Central Univ. Durham
ST. TITUS' 400 Moline St.
The Rev. Monroe Freeman, Jr., r; Dr. James Colt, lay chap
Sun Eu 8, 11. Wed 7 (919) 682-5504

OHIO

Miami University Oxford
HOLY TRINITY 25 E. Walnut St.
Sun 8 & 10 (8 & 9:30 summer). Wed 12:10 in the chapel

Youngstown Univ. Youngstown
ST. JOHN'S 323 Wick Ave., Youngstown
The Rev. William Brewster (216) 743-3175
Sun 8 & 10:30 (8 & 10 summer)

OREGON

Oregon State Univ. Corvallis
ST. ANSELM OF CANTERBURY 2715 NW Arnold
The Rev. Joe Goman, v
Sun 9:30, 6

GOOD SAMARITAN 333 NW 35th
The Rev. William McCarthy, r
Sun 8, 10:30, 6

PENNSYLVANIA

Penn State Univ. University Park
ST. FRANCIS CONGREGATION AT EISENHOWER CHAPEL
University Park, PA 16802 (814) 865-3762
The Rev. Canon M. Edward Messersmith
Sun Eu 6:15 followed by dinner
Tues and Thurs Eu 7:15
Wed Eu at 6:15 followed by Bible Study

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

Univ. of Pittsburgh
Carnegie Mellon Univ.
Chatham College Pittsburgh
CALVARY 215 Shady Ave. 15206
The Rev. Pamela Foster
Sun 8, 10:30, 12:15; Wed 7, 10:30

RHODE ISLAND

Univ. of Rhode Island Kingston
ST. AUGUSTINE'S Lower College Rd.
The Rev. Norman MacLeod, v & chap
Sun 8 & 10; Tues 7:30 Mass for Peace followed by potluck
breakfast

SOUTH CAROLINA

College of Charleston,
Medical Univ. of So. Carolina,
The Citadel
GRACE CHURCH 98 Wentworth, Charleston
The Rev. Donald S. McPhall, r; the Rev. Daniel J. Messier,
ass't; the Rev. Thomas W. Johnston, ass't
Sun 8, 9, 11. Wed 5:30

Univ. of South Carolina Columbia
EPISCOPAL CAMPUS MINISTRY O/FAX: (803) 799-5059
1702 Greene St. 29201
USC POB 80014, 29225
The Rev. Rich Biega, chap
Daily Noon Prayer; Student Fellowship Tues-Thurs 6; Wed wor-
ship 6, H Eu Sun 6. Other programs as anno

TEXAS

Rice University Houston
TEXAS MEDICAL CENTER 6265 S. Main
AUTRY HOUSE—Collegiate Chapel of St. Bede
Sun Eu 5 p.m.

Sam Houston St. Univ. Huntsville
EPISCOPAL STUDENT CENTER 1614 University Ave.
Fr. Jim Sproat, chap (409) 295-3988
Sun 6 Mass & Meal. Wed 6 Compline & Bible Study

Southern Methodist Univ. Dallas
ST. ALBAN'S COLLEGIATE CHAPEL
The Rev. Joseph K. Acton, chap
3308 Daniel, Dallas, TX 75205. Ph. (214) 363-2911
Sun H Eu 5 (followed by dinner) Wed H Eu 12:15 (followed by
lunch)

VERMONT

Univ. of Vermont Burlington
CATHEDRAL CHURCH OF ST. PAUL
2 Cherry St. (802) 864-0471
The Very Rev. Daniel J. Riggall, Dean; the Rev. Peter F.
Grandell, ass't
Sun H Eu 8, 10:30, 5:30

VIRGINIA

College of William and Mary
BRUTON PARISH CHURCH Williamsburg
The Rev. Martin J. Bagay, chap 229-2891
Sun 5:30 H Eu/dinner. Wren Chapel 5:30 Thurs H Eu/dinner

Univ. of Virginia Charlottesville
ST. PAUL'S MEMORIAL CHURCH 1700 University Blvd.
The Rev. David Poist, r & chap; the Rev. Paula Kettlewell,
assoc & chap; the Rev. Wayne Ray, assoc & chap; the Rev.
Thomas Milam, p
Sun 8, 10 & 5:30. Student Fellowship Wed 5

VIRGINIA

Virginia Wesleyan Norfolk
GOOD SAMARITAN 848 Baker Rd., VA Beach
The Rev. Robert Lundquist, v (804) 497-0729
Sun Eu 8, 10:30 & 7:30

Virginia Tech Blacksburg
CHRIST CHURCH 120 Church St. 552-2411
The Rev. Clare Fischer-Davies, r; the Rev. Rod Sinclair, chap
Sun 7:45, 9, 11:15. Wed 5:30 Student Fellowship

Washington & Lee
Virginia Military Inst. Lexington
R.E. LEE MEMORIAL CHURCH
The Rev. David Cox, r; the Rev. Dr. Sandra Levy, ass't
Sun Eu 8:30, 10:30, 5. Wed 12:15

WASHINGTON

Univ. of Washington Seattle
CHRIST CHURCH—Canterbury (206) 633-1611
1305 NE 47th St.
The Rev. Stephen Garratt, r/chap
Sun H Eu 8, 10, 11:30. Wed 11:30, 7. Student Fellowship Wed
7:45

The College Directory page is published in all January and September issues of **The Living Church**

To the Clergy: If your church serves in a college community, and your listing is not included, please contact the Advertising Manager for information on rates.

To Parents and Friends: The churches and chaplains listed in this directory welcome the names of students, and don't forget to write the students providing them with the names and addresses of the churches and clergy serving the area.



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WANTED: Organist for St. James' Episcopal Church, Mt. Vernon, VA. One Sunday service, work with choir director and adult choir of 15. Wicks six-pipe organ (1991). Send resume to: **St. James', P.O. Box 109, Mt. Vernon, VA 22121-0109 or call (703) 780-3081.**

YOUTH MINISTRY OPENINGS! The Episcopal Diocese of South Carolina has nine openings for full-time, lay, youth ministers. We have a large youth ministry network in place, a huge calendar of Christ-centered youth events, competitive salary packages, and the beach. If you feel that you are called to such a ministry and are qualified, please call **David Dubay (Coordinator for Youth Ministries): (803) 469-6884.** E-Mail address: **DavidD8522@aol.com** or write to: **The Department of Youth Ministries, 555 Wise Dr., Sumter, SC 29150.**

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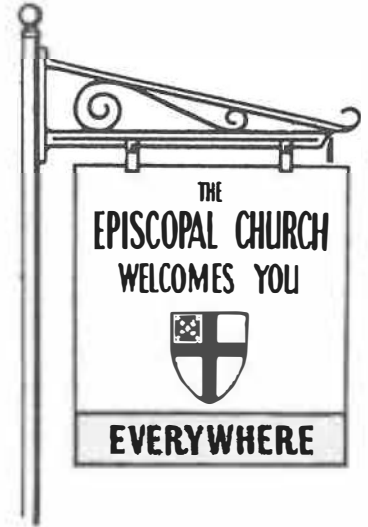
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The Living Church
P.O. Box 92936,
Milwaukee, WI 53202



Church Directory



Washington, DC

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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

Riverside, IL (Chicago West Suburban)

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

Indianapolis, IN

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

Boston, MA

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

Kansas City, MO

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

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

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

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, 10 MP (HC 1S), 11:15 HC (ex 1S). 1928 BCP
Daily as anno (817) 332-319

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

KEY

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