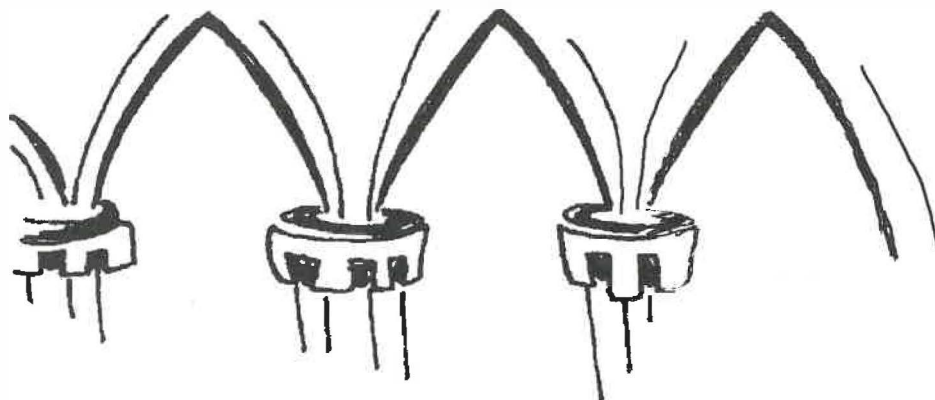


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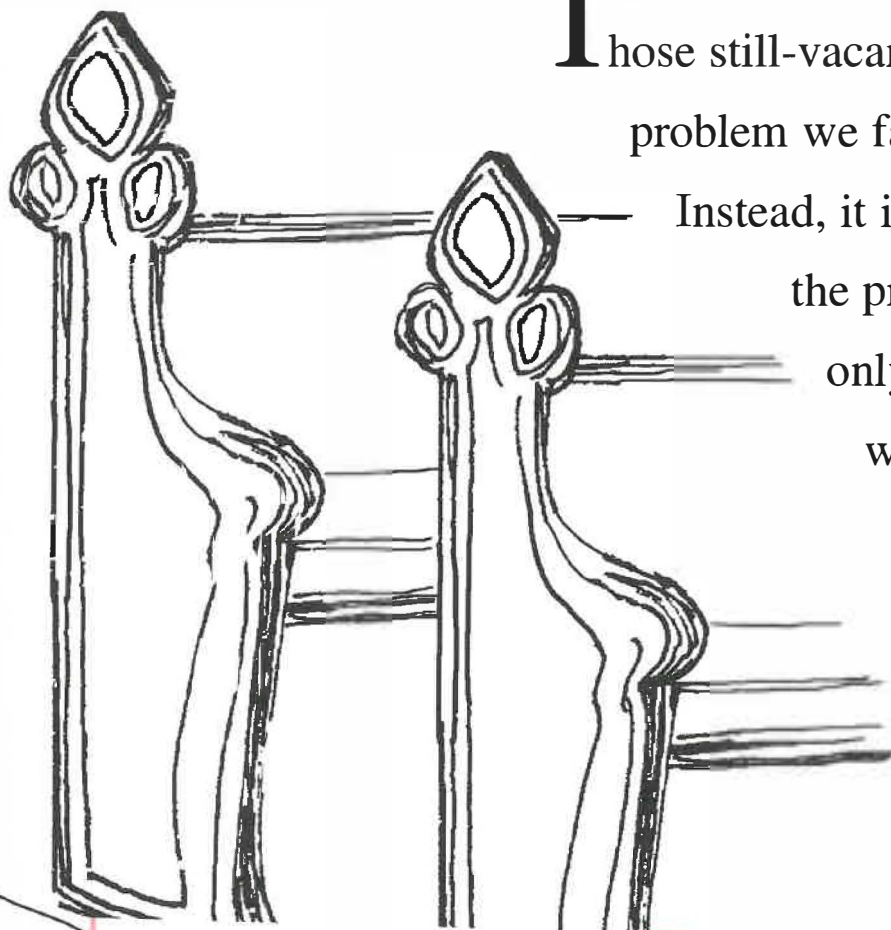
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The Magazine for Episcopalians



Those still-vacant pews suggest that the problem we face is far from a linguistic one. Instead, it is a population problem, and the primary challenge remains: not only to keep the church in the world, but to get the world back in church . . .

See Viewpoint, page 18



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Year In
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When the 'Radio' Failed

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10th of the series

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Quote of the Week

Jim Powell, of Park City, Utah, in a letter to the editor published by *Episcopal Life*: "What in God's world has heresy got to do with today's church?"

Ads Are Drawing New People to Church

While it may appear to many that little is being accomplished in the Decade of Evangelism, the ministry of the Episcopal Radio-TV Foundation would suggest otherwise. You may have encountered one of the television spots by the 50-year-old Atlanta-based foundation. One has a scenic shot of stunning mountains and valleys, with a voice-over that goes something like this: "If God can create these peaks and valleys, imagine what God can do with yours." It is, of course, followed by a mention of the Episcopal Church.

That brief message is one of four 30-second spots produced by the foundation which are being shown in several markets as part of a six-week campaign. When I spoke to the Rev. Canon Louis C. (Skip) Schueddig, president and executive director of the foundation, he had just returned from helping to coordinate a joint advertising campaign for the dioceses of Rochester and Western New York.

"What we have is a concrete gift to the church in the Decade of Evangelism," Canon Schueddig said in a telephone interview.

Since 1992, the foundation has, or is, conducting advertising campaigns in the dioceses of Alabama, Atlanta, West Tennessee, Southern Virginia, North Carolina, Lexington, Missouri and San Diego.

"West Tennessee is one of our best successes," Canon Schueddig said. "They have had two campaigns and measured them twice. They now have a \$30,000 line item in their budget for advertising."

By measuring, Canon Schueddig refers to about 400 random telephone calls made

before and after a month of spots appearing on TV. In the Memphis area, before the ads appeared, 7 percent of those called said there was a likelihood they would visit an Episcopal Church. After the ads had appeared, about 27 percent said they might visit an Episcopal Church.

The usual campaign in a diocese works like this: The four 30-second spots are shown for a six-week period. They appear 20 times a week, at various times during the day and prime time, on the major network stations and seven cable networks. "We support that with a minimum of one newspaper ad per week, usually on Friday in the lifestyle or feature pages," Canon Schueddig said. "That enables us to use more detail than we have in the spots.

"Our original national ad program has been expanded and changed a bit," he said. "Now we offer local dioceses a chance to change and implement the spots. That fits their own financial parameters and comfort zones a bit."

Is it working? Ask the rector of St. Paul's Church, Newnan, Ga. "He came up to me and said they got six new families because of these ads," Canon Schueddig said. "Most of them have stayed and become active."

What began in 1945 as an attempt to get a radio broadcast for the Bishop of Atlanta is showing growth. There are now Spanish-language spots on TV and others for radio.

"We're mandated to speak to the world," Canon Schueddig understated. He and the foundation are trying to do just that. While it may not be "must-see TV," the series of spots is making an impact.

David Kalvelage, editor

Sunday's Readings

The True Identity of Jesus Revealed

Epiphany 1: Isa. 42:1-9; Ps. 89:20-29; Acts 10:34-38; Matt. 3:13-17

The baptism of Jesus clearly manifests his identity as God's Holy One foretold by Isaiah. As such, its celebration in the church is inseparably tied to that of the Epiphany.

Jesus, the Anointed One, has been called by God in righteousness, for a clear effect of his baptism is "to fulfill all righteousness." He is shown to be the promised Servant in whom the divine Soul delights. In his baptism he is seen to be God's Son, in whom the Father is "well pleased."

No less manifestations of the true identity

of Jesus are the mighty works of the kingdom which follow his baptism. God's promised Servant strives for justice, heals the sick and frees the captive. Jesus is clearly manifested as the Christ both in his baptism and in the ministry which follows.

Our own baptism into Christ's Name manifests our true identity as adopted children of God and therefore sisters and brothers of our Savior. Through it, moreover, we ourselves are empowered by the Spirit to share in Christ's ministry of redemption. And to the extent to which we faithfully live out our baptismal promises, God is clearly "well pleased" with us.

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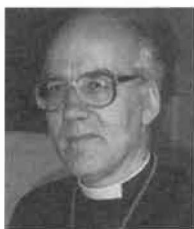
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see page 34

Letters

The Rules Have Changed

The question that confronts the Episcopal Church is whether or not there is a possible meeting place between the two churches within our one church, between traditionalists and progressives. Daniel Muth, in his Viewpoint article [TLC, Dec. 10], says "no" and I agree.

When two people sit down to play a game of chess, they can do so because, before doing battle, they both agree upon a set of rules. There isn't even this basic agreement in the church today. Until recent times, theologians and others who wrestle with big questions at least agreed on the ground rules. Before, there was almost universal agreement about the authority of scripture, the Articles of Religion, and the creeds.

But in recent times, the rules have been changed, seemingly made up as we go along. Replacing the old standards are "experience" and "what compassion would dictate." This is a new religion, drifted far away from the historic Anglican/Episcopal moorings.

Unless we agree on the rules, there can be no hope of finding a meeting place with the issues. We are playing two different games and talking about how nice it

would be if the other would play by our rules.

*(The Rev. Canon) Chuck Collins
St. Mark's-on-the-Mesa Church
Albuquerque, N.M.*

Daniel Muth deserves praise for his Viewpoint article in which he suggests it is now "appropriate to discuss the possibility of dividing the Episcopal Church into two separate churches." His analysis is remarkable and refreshing for its impartiality, and his suggestion should be taken with utmost seriousness by all parties to the present struggle over the mission and identity of the Episcopal Church.

I am particularly impressed by the fact that Mr. Muth's vision rests on a clear concept of the difference between baptismal membership in the body of Christ (which makes us Christians) and membership in an ecclesiastical institution (which makes us Episcopalians, Lutherans, Presbyterians, or whatever). There is in this a call to a genuinely liberal largeness of heart without sacrifice of principle, which is in the best classical Anglican tradition.

Mr. Muth has drawn out with great

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Letters

cogency the implications of the phenomenon of "two churches in one church" that more and more Episcopalians have noted during the last few years. His suggested solution to our impasse has far more to commend it than any current or conceivable attempt by either side to bludgeon the other into either submitting to its own agenda and footing the bill or leaving the house naked and penniless.

It is doubtful that Mr. Muth's suggestion will receive the serious consideration that it deserves on either side of our doctrinal divide, but one can hope and pray that it will.

*(The Rev.) Samuel L. Edwards
Executive Director
Episcopal Synod of America
Fort Worth, Texas*

Concerning "A Split Does Not Have to be Rancorous," it seems that the differences within the "mainstream" protestant churches are greater than the differences between them. The main points of difference center on sex and gender issues, and how those impact on authority issues.

In such circumstances, rather than each church possibly splitting further into smaller churches, it may make more sense to reconfigure a number of the mainstream protestant churches so that, for instance, the conservatives from each church join together in one church, and the same for the liberals. The Christian church has a mission to evangelize the world and to reach out to those in need, and doctrinal agreement is a prerequisite to that; internal dissension defeats those purposes. If we cannot contain the internal debate within reasonable bounds, and especially if we cannot agree over certain types of behavior, then a separation is the most sensible thing to do.

*Paul Lincolnhol
Tallahassee, Fla.*

The article on a non-rancorous split was provocative, but it raises many questions. While both traditionalists and progressives would be relieved to be free to act according to their consciences without judgment from the other side, what about the following issues:

Would Canterbury let both church A and church B stay in the Anglican Communion? Which side would get to call itself the Episcopal Church? or would each side have to choose a new title (or symbol) to distinguish which camp a given church belongs to?

Bishops would have to choose sides, and then rectors and churches would



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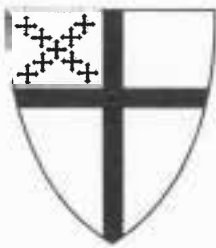
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Letters

choose sides, and ways would have to be found to allow shifting of allegiances to new dioceses. Maybe renting is the answer! Church A congregations within a church B diocese wouldn't have to move out, but could pay a monthly rent to the church B diocese while being under the jurisdiction of a church A bishop.

And what about the building at "815"? Would it go to the side which has the most dioceses? Would it be sold and the profits divided so each camp could set up its own headquarters? Would it be possible to find anyone neutral enough to be Presiding Bishop?, or would two absolutely separate organizations finally emerge each with its own P.B. and its own convention?

Finally, can all this be done without rancor?

Mike Davis
Sanford, Fla.

Alterations

Re. Samuel Todd's Viewpoint article [TLC, Nov. 19] in which he questions the faithfulness of the new Oxford Bible, comparing it with Jefferson's version of the New Testament, I would point out that the English translations of the scriptures, from the King James Version on, have themselves been noticeably biased by the notions of the translators in their day.

For example, in the KJV we find certain words italicized which, when compared with the Greek text, are emendations added by the translators which reflect the theological bias of their day. Look at Romans 1:1, 4 and 7. Here the words "to be," italicized in the KJV, are not of the Greek. To grasp the original meaning, delete these italicized words that reflect the spin of the translators and discover critically different and definitive statements. At least the KJV translators were honest enough to alert the reader with italics, in contrast to subsequent versions which uncritically sustain the same bias without italics.

We currently tailor scripture to our liking in the lectionary which, like Jefferson, intentionally culls portions of scripture that may be "offensive" to contemporary readers, such as Ps. 137:7-9 and 1 Cor. 11:2-16.

Then there are the biases inherent in the original texts that came from the worldview and needs of the early church in their day, such as masculine dominance and political correctness, e.g. casting the blame for the crucifixion on the Jews

(Continued on page 8)

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(Continued from page 6)

rather than the Romans. If we require a faithful translation of the word of God, as suggested by Samuel Todd, we may have a long wait.

(The Rev.) Wade A. Renn
Grace Church
Nutley, N.J.

Bad Comparisons

I found the editorial "Disregard Canons for Ministry" [TLC, Nov. 26] interesting but a basket of apples, oranges and bananas.

The church has so thoroughly "received" the practice of ordaining women that what began as a permissive practice is increasingly becoming normative.

The ordination of vocational deacons has been a great blessing in some dioceses, a source of confusion and difficulty in some others, and is still in the process of finding its niche in others. While I am a strong advocate for this ministry, I could hardly say that it has been so thoroughly "received" by the church, even in this country, that it is a normative practice.

With regard to "local priests and deacons," it was never proposed that such ministry would be normative. It is designed for very limited and specific situations [cf Title III, Canon 9.1(a)]. Many in the church still consider the usefulness of the canon very limited. Highly effective in some situations, it has been the source of serious problems in others.

To compare these three was misleading. If you want to find examples of other canons that the church disregards, however, there is plenty of material with which to work.

(The Rt. Rev.) David Reed
Bishop of Kentucky, retired
Louisville, Ky.

Common Ground

Recent letters to the editor contained a plea for "common ground" as the Episcopal Church struggles with a variety of divisive issues. While reading these comments, it dawned upon me that "common ground" once defined "catholic" belief. "Universally held truth" proves very common and unique.

The next flash of "light" came with the awareness that divisiveness comes in insisting upon something which is not "catholic" but is "sectarian." The problem grows rapidly as persons insist that their sect defines catholic, in the face of per-

**Now I lay me down to sleep,
I pray the Lord my soul to keep.
And if I die before I wake...
(Creditors, lawyers and the state will take.)**

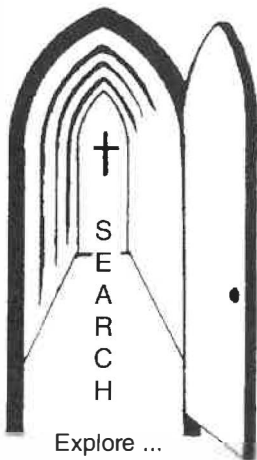
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Letters

sons who no longer hold some things as universal.

Sex, race, liturgy and the like have long been topics about which we have developed sects. Frequently, people could stretch themselves beyond their personal convictions to honor some overall restriction as to essential requirements. Those self-imposed restrictions for the common good may be lacking among our most strident proponents of many issues.

Further complications arise as ancient dogma no longer fits currently held truth. Insisting on things that no longer make sense to people invites people to agree or get out. Instead, I maintain we need to return to what people do agree upon (i.e. catholic) and denounce calls for requiring belief in things less than catholic (i.e. sectarian).

I suggest the first steps in this reform must take place in that group sworn, individually and collectively in our polity, to define and maintain that which is catholic. Catholic faith can give realistic structure to the amorphous search for *koinonia* among persons of diffuse senses of essential faith—i.e. the House of Bishops.

Lacking that definition and their insistence that only they can address matters of doctrine (not so stated in our constitution and canons) the church will sail on with some invisible rudder and individuals will fight for the tiller.

(The Rev.) Bruce Green
Grace Church
Carthage, Mo.

Also Illustrated

I am writing with a minor correction to the book review *The Holy Bible: With Illustrations from the Vatican Library* [TLC, Nov. 19]. As far as I know, the Bible reviewed is not, as mentioned, the "...first illustrated NRSV ever published."

In my library I have a copy of the NRSV illustrated by Barry Moser, published in 1990 by Oxford University Press. Admittedly, it is a "personal" Bible, not a "family" Bible, but it is illustrated by one of the outstanding artists of our time — and at a fraction of the price.

(The Rev.) Arthur David Neri
Yakima, Wash.

More Than Deacons

It is evident that the government can no longer provide the social welfare services this nation has become accustomed to giving. And while many politicians and government bureaucrats fight desperately to maintain "the system," Americans are quickly coming to recognize that the social welfare system as we know it must be dismantled and reorganized.

Yet, the needy are not going to disappear just because national, state and local governments can no longer provide. It is time that we, as Christians, begin to fill the void that will be left when these programs cease.

Suppose the church were able to redirect efforts to "do" lay ministry to where each lay minister averages one hour per week of outreach ministry. Would Christ be served with several million hours per week of outreach ministry? Yes, to many that sounds naive and farfetched. But just how big is our God?

Traditionally the church has used ordained diaconal ministers to meet the

(Continued on page 17)

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News

1995 in Review

'It Has Not Been Our Finest Year'

Perhaps Pamela Chinnis summed it up best. "Since the first of January, it's really been a very traumatic time for the Episcopal Church," the House of Deputies president told the Associated Press.

Bishop C. Christopher Epting of Iowa tried an understatement. "It has not been our finest year," he said.

For most Episcopalians, 1995 was a year they'd like to forget. Such stories as the embezzlement of \$2.2 million by former national church treasurer Ellen Cooke, the suicide of the Rt. Rev. David Johnson, Bishop of Massachusetts, and the presentment against Bishop Walter Righter were addressed by the national secular media, often in less-than-complimentary articles.

The Ellen Cooke scandal became known in February in Providence, R.I., when Presiding Bishop Edmond L. Browning announced, first to the Executive Council, then to members of the media, that he had received evidence to "indicate misuse of church funds" by the former treasurer.

Mrs. Cooke, who had been treasurer for nine years, resigned Jan. 6, apparently to move to Virginia with her husband, the Rev. Nicholas Cooke, who had been named rector of St. John's Church, McLean. Later it was learned Bishop Browning had asked her to resign in December 1994, because "her working style did not well serve our common mission." She remained at the Episcopal Church Center for a time as a consultant, but left later in January.

Six weeks later, Bishop Browning announced that the amount of church funds diverted was about \$2.2 million. Mrs. Cooke and her husband used a portion of that for the purchase and improvement of real estate in New Jersey and Virginia. Charges on a corporate credit card by Mrs. Cooke indicated such items as non-business travel, meals, hotels and entertainment, jewelry, clothing, gifts and

limousine service.

An auditing firm found Mrs. Cooke had moved about \$1.5 million that was to have been deposited in church accounts at a bank and brokerage house to personal accounts she maintained at the same institutions. It was learned she wrote checks from a church account for nonchurch purposes, and spent more than \$300,000 on corporate credit cards.

In a letter addressed to Executive Council members, Mrs. Cooke said she experienced "a breakdown precipitated by many factors external to me and to the workplace" and that she underwent a series of extensive psychiatric exams. She also wrote of "the pain, abuse and powerlessness I have felt during the years I worked as a lay woman" at church headquarters.

As of mid-December, the matter was still not settled. Bishop Browning said he expects a criminal indictment or a plea bargain to take place. He also said the church's bonding company agreed "in principle" to pay the church the full amount of the fidelity bond, \$1 million.

While the investigation centered on Mrs. Cooke, Bishop Browning has been under fire as well. "I must bear responsibility for what has happened," he said in May. "The buck stops with me."

The standing committee of the Diocese of South Carolina produced a list of concerns, but did not call for the Presiding Bishop's resignation. Later, the conservative organization Episcopalians United did ask Bishop Browning to resign. In a public response, Bishop Browning refused.

Soon after the disclosure of the embezzlement, assistant treasurer Donald Burchell of Alexandria, Va., was named to succeed Mrs. Cooke. He remained in office until June, when he resigned, citing a desire to return to Virginia. Stephen Duggan, a New Jersey certified public accountant with 33 years experience, was named treasurer on Oct. 31.

Another new face at the Episcopal Church Center was the Rt. Rev. Charlie McNutt, who recently retired as Bishop of Central Pennsylvania. Bishop McNutt was named chief operating officer, a new position.

The scandal in the treasurer's office

also brought down Mrs. Cooke's husband, Nicholas. Less than six months after being called as rector of St. John's, McLean, he resigned in May, and later resigned from the priesthood.

The suicide of Bishop Johnson was equally shocking. The 61-year-old bishop was found dead Jan. 15 in his apartment of a self-inflicted gunshot wound. Bishop Johnson and his wife, Jodie, had purchased a retirement house in Kansas, and they were only months away from moving there.

Following the bishop's death, several women said they had been in extra-marital relationships with him at different times throughout his years of ministry as both priest and bishop. Officials of the Diocese of Massachusetts later said Bishop Johnson "had struggled with depression over the years and made at least one previous attempt at taking his own life."

Another major story without a conclusion is the presentment against Bishop Righter. In January, 10 diocesan bishops

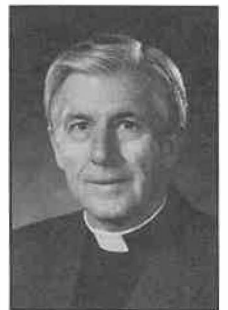
filed a presentment charge against the retired Bishop of Iowa, claiming he had violated his ordination vows and had taught false doctrine when he ordained a practicing homosexual to the diaconate in 1990. At the time, Bishop Righter was

assisting with episcopal ministry in the Diocese of Newark.

In order for a presentment to advance to a trial, consent of one fourth of the House of Bishops is needed. Before bishops were asked whether they would consent, Bishop Browning told the House of Bishops that the presentment "was not the way to go," and said he would not consent to the trial. In September, Bishop Browning announced the consents had



Mrs. Cooke and Bishop Browning



Bishop Johnson



Bishop Righter

been obtained and that the matter would go to trial. It was scheduled for Jan. 3-5, 1996, in Chicago, but was then rescheduled for Feb. 27-29 in Hartford, Conn., and later moved to Wilmington, Del. The case will be heard by an ecclesiastical court of nine judges, who are bishops from each of the nine provinces of the church.

While several bishops have ordained non-celibate homosexuals in recent years, Bishop Righter's ordination of the Rev. Barry Stopfel was chosen as the "test case" because the five-year statute of limitation of such charges was about to expire. The presenting bishops have said if Bishop Righter is convicted, they will bring similar charges against others who have ordained active homosexuals.

In a separate case, presentment charges were filed against the Rt. Rev. Allen Bartlett, Bishop of Pennsylvania, for ordaining a non-celibate homosexual. That case will not be addressed until the presentment against Bishop Righter has been decided.

Bishop Righter has maintained his innocence, and has been strengthened by the support of many active and retired bishops, and affirmed by resolutions in the dioceses of Newark and Iowa.

"There isn't anything in the church's canons or traditions that says you can't ordain gay people," he said.

"I believe this is not just a question about human sexuality, but is really about authority and doctrine and how they are defined and function in the Episcopal Church," said the Rt. Rev. Bertram Herlong, Bishop of Tennessee, in an interview with the *Nashville Banner*.

One of the major stories of 1995 had nothing to do with scandal. It was the adoption of a "mind of the house" resolution by the House of Bishops at its meeting in September which will go before General Convention in 1997. If adopted then, the resolution will make mandatory the ministry of female priests in every diocese. At present there are four diocesan bishops who have said they will not ordain women.

The resolution adopted by the bishops came from a committee appointed following the 1994 General Convention which called for dialogue on how women could exercise a priestly ministry in every diocese. The committee, which became known as the Committee on Canon

III.8.1, met twice, then presented a resolution to the bishops at their meeting in Portland, Ore. Following a long debate, the bishops voted 122 in favor, 17 against and 18 abstentions to adopt the committee's report as a "mind of the house" resolution. The resolution also was discussed and affirmed by Executive Council at its November meeting in Birmingham, Ala.



Bishop Wantland

Bishop William Wantland of Eau Claire, one of the four bishops who do not ordain women because of theological objections, said he would resign if General Convention adopts the resolution. "This will force priests, deacons and lay persons out of the church," he said.

"We can respect one another in our theological differences," noted Bishop Frank Allan of Atlanta, "but the notion of conscience has all too often been used to circumvent what we believe."

At the same meeting of the House of Bishops, the issue of mean spiritedness in the church was addressed by Bishop Browning and others.

"We have to name that there is a mean spirit abroad in the church," Bishop Browning said. "I believe this spirit is intolerable." Bishops

discussed the problem in small groups and many shared the concern "back home" in their dioceses.

The Rt. Rev. Clarence C. Pope, retired Bishop of Fort Worth, returned to the Episcopal Church less than a year after he left it to become a Roman Catholic.

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

In September, the Most Rev. George Carey, Archbishop of Canterbury, was one of an impressive list of speakers at the G-Code Evangelism Conference at Kanuga Conference Center in North Carolina. More than 400 persons participated in the event which marked the halfway point of the Decade of Evangelism.

"Never has there been a greater need or a greater thirst for a courageous and faithful telling of the gospel," the archbishop said.

Many of the church's leaders gathered



BNS photo by James Solheim

At the G-Code Evangelism Conference, Bishop Samir Kafity of Jerusalem (left) embraces Bishop Norman Kayumba of Rwanda after his account of genocide in his country.

in Minneapolis in October as most of the interim bodies of General Convention met there. Plenary sessions also were held, and committees and commissions had opportunities to share their work.

In another large conference, 11 dioceses organized the Global Episcopal Mission Network (GEM) at a meeting in April in Cincinnati.

Natural disasters were felt in several dioceses during 1995, with Hurricane Marilyn causing the most damage as it roared across the Virgin Islands in October. All Saints' Cathedral, Charlotte Amalie, St. Thomas, sustained heavy damage when its roof caved in. Hurricane Opal did some structural damage to some churches in the Diocese of the Central Gulf Coast, and floods were a problem for many in the dioceses of Virginia and Southwestern Virginia.

A disaster of a different kind hit Oklahoma City April 19 when a bomb destroyed the federal building there. St. Paul's Cathedral, a few blocks away, sustained structural damage, and its church is still unusable.

The Appalachian People's Service Organization, composed of 15 dioceses, became Episcopal Appalachian Ministries and continues to serve persons in the Appalachian region.

Another change occurred at Seabury-Western Theological Seminary. The Evanston, Ill., school announced it was switching its focus to emphasize evangelism, leadership and congregational development.

In other seminary news, two theological schools appointed new deans. Donn Morgan, a lay person who has been dean of academic affairs, was named dean of Church Divinity School of the Pacific, and the Rev. Peter Moore, rector of Little

(Continued on next page)

1995 in Review

(Continued from previous page)

Trinity Church, Toronto, Ontario, Canada, became dean of Trinity Episcopal School for Ministry.

A new music program designed for small congregations was unveiled at the Leadership Program for Musicians Serving Small Congregations, at Virginia Theological Seminary. The ongoing program will work through representatives in the dioceses.

The church's newest diocese, Eastern Michigan, held its first convention and heard of progress toward the election of its first bishop.

The departure of congregations from the Episcopal Church seemed smaller than in recent years. The rector and most of the members of St. Thomas' Church, a 900-member parish in Long Island, left for the Charismatic Episcopal Church, and the rector and a majority of members of Holy Trinity, Spokane, were chrismated into the Antiochian Orthodox Church.

The Rt. Rev. Arthur Williams, Suffragan Bishop of Ohio, was elected vice president of the House of Bishops.

Other bishops made news by being elected: David C. Jones, Virginia, suffragan; Leo Alard, Texas, suffragan; Robert Ihloff, Maryland; Michael Creighton, Central Pennsylvania; Catherine Roskam, New York, suffragan; William Skilton, South Carolina, suffragan; GERALYN Wolf, Rhode Island; Robert Hibbs, West Texas, suffragan; Andrew D. Smith, Connecticut, suffragan; John B. Lipscomb, Southwest Florida, coadjutor; Carolyn Tanner Irish, Utah; Paul Marshall, Bethlehem; and Robert Duncan, Pittsburgh, coadjutor.

Several dioceses mourned the deaths of bishops: Robert Denig, Western Massachusetts; Christoph Keller, Arkansas, retired; David Thornberry, Wyoming, retired; John Krumm, Southern Ohio, retired; and George Rath, Newark, retired.

David Kalvelage



Above: Fresh Ministries of Orlando Fla. sent four overseas containers of relief supplies to the West Indies following the late summer hurricanes. **Below:** Volunteers in St. Paul's Cathedral, Oklahoma City, that was damaged by the bombing of the city's federal building.



ENS photo

Bishop Spong Casts Doubt on O.T. Prophecy

The Rt. Rev. John S. Spong, Bishop of Newark, said "every image of God is mythological," when he appeared at a day-long celebration at Foundry United Methodist Church in Washington, D.C., Nov. 9. Bishop Spong was the keynote speaker at the event, called "Sharing Our Rainbow of Light," organized by Parents, Families and Friends of Lesbians and Gays (PFLAG).

"If a star led the Wise Men to the baby Jesus, then why couldn't King Herod find him?" Bishop Spong asked his audience, seated in the historic sanctuary where presidents from Lincoln to Clinton have worshipped.

"I don't think Isaiah, Jeremiah or the psalmist anticipated the life of Jesus of Nazareth," Bishop Spong said. "People can't predict future events. It's a magical view of the Bible."

The bishop was challenged by a member of the audience: "I am a gay, Jewish Christian, convicted by the biblical prophecies and in my heart. Don't the Hebrew scriptures point in the direction of Jesus?"

"Jews might be safer if we took evangelical Christianity away," Bishop Spong replied. "Converting Jews to Christianity is not on the radar screen."

Bishop Spong said the Resurrection and the Virgin Birth of Jesus did not literally happen, but were interpreted that way, and that Judas and Joseph, the earthly father of Jesus, were fictional characters created by the early church.

He called the Ten Commandments "immoral" because they "define women as property."

The controversial bishop criticized Pope John Paul II for refusing to ordain women to the priesthood, and said "Jesus

never appointed any Polish males either."

In repeating the suggestion he made in one of his books, Bishop Spong said St. Paul was homosexual. "Our primary understanding of God's grace came from a self-hating gay man," he said.

Bishop Spong said he has 15 "out-of-the-closet" priests in the Diocese of Newark. He noted that the first woman he ordained, in 1977, later declared she was a lesbian. "I have given my all to this life-and-death struggle within the Episcopal Church," he said. "I will sacrifice my career if I must." The bishop said legitimizing homosexuality within the church is "a total justice issue exactly like the civil rights movement."

The symposium was concluded with an ecumenical worship service involving many clergy, including a Roman Catholic priest who said he had "come out publicly."

Agreeing on the Need for Transformation

The **Diocese of El Camino Real** struggled to shape a vision for its future as clergy and laity met Nov. 10-11 in San Luis Obispo, Calif., for the diocesan convention.

In his address, Bishop Richard L. Shimpfky acknowledged the difficulty faced by the strategic planning committee in steering the diocese into the 21st century. He pointed out that dramatic changes in the world have made it imperative for Christians to reconsider how to convey the gospel message.

Bishop Shimpfky said American Christianity must transform itself to meet the demands of people who are hungry for real community and of a younger generation "looking for a beefy church that is challenging and committed to good works.

"My friends, it's a new world out there, and it isn't Kansas, Toto," he continued, to applause from delegates and clergy, many of whom later agreed that the church is due for an overhaul.

Nonetheless, while agreeing on the need for transformation in the church, many voters expressed disappointment in the plan developed by the committee after it deliberated for more than a year.

Voters set aside a resolution requesting support of the committee's shared value and mission statements, and a list of strategic objectives, complaining that they lacked vision.

"I would like to see some gospel values included here," said the Rev. Margaret Irwin of All Saints' Church, Palo Alto. "This is something that I might expect to see from IBM."

The shared value statement reads: "The people of El Camino Real value commitment, diversity, excellence, mutual respect and openness, which result from our recognition of Christ in each other."

The Rev. Kevin Phillips, a committee member from St. Timothy's, Mountain View, emphasized that the documents presented at the convention were the beginning of an "ongoing process" and not the final product. He encouraged participants to offer suggestions for creating a corporate vision.

Notable among the resolutions addressed was an affirmation of Bishop John Spong's Koinonia Statement. Clergy and lay representatives voted to support "full and equal participation in the life of the church by gay and lesbian people,"

acknowledging Bishop Spong's argument that "homosexuality and heterosexuality are morally neutral," and that both can be "lived out with beauty, honor, and holiness" in the Episcopal Church.

A resolution presented by the Rev. Canon W. Ward McCabe asked the diocese to recognize "that our church and much of Christendom is in crisis" and to commit to healing "the church and culture of our times."

The resolution, approved unanimously, was followed by a list of "high priorities" that echoed Bishop Shimpfky's concern for a renewed vision of the church's mission and a recommitment to the gospel of Christ. A 1996 budget of \$1.04 million was adopted.

Stacey Warde

Confrontation and reconciliation were part of the convention of the **Diocese of New Jersey**, which met Nov. 10-11 at a hotel in New Brunswick.

The Rt. Rev. Joe Morris Doss, Bishop of New Jersey, who was presiding over convention for the first time, announced plans to call a convocation on racism May 4. The Rev. Terrence W. Rosheuvel, rector of St. Thomas' Church, Red Bank, said he and a group of black delegates had not been told about the plans and that making such arrangements without consulting them was "part of a continuing pattern of ignoring and excluding us."

A short time later, the convention was recessed to enable delegates to discuss what they heard. When the session was reconvened, Bishop Doss asked black leaders to join him on the platform for an effort at personal reconciliation. He said he would work with black clergy and lay leaders, and the encounter ended with prayer.

In other business, the convention changed its method of diocesan giving. Mandatory fair share giving was rejected in favor of contributions being made on the basis of a "voluntary pledge" from vestries.

"If it works, I'll be glad," Bishop Doss told *Via Media*, New Jersey's diocesan newspaper, but said, "I've seen too many other dioceses where the giving went to pot."

Convention also adopted a resolution to permit lay deputies to vote as individuals rather than by congregations when votes by orders are called for, and approved

Bishop Jones of West Texas Dies at Age 93

The Rt. Rev. Everett Holland Jones, 93, fourth Bishop of West Texas, died Nov. 18 in San Antonio following a long illness.

Bishop Jones was a native of San Antonio. He attended the city's public schools and went on to the University of Texas, where he graduated in 1922. He spent a year teaching at Texas Military Institute before doing graduate studies at Columbia University. He went on to Virginia Theological Seminary, graduating in 1927. He was ordained deacon in 1926 and priest a year later. He married Helen Miller Cameron in 1940.

In his early years of ordained ministry, Bishop Jones served congregations in Cuero and Waco, Texas, and later became canon chancellor at Washington National Cathedral. He was called to St. Mark's Church, San Antonio, as rector in 1938 and remained there until 1943, when he was elected and consecrated bishop.

"The influence of Bishop Jones upon this diocese, St. Mark's and the city of San Antonio is enormous," said the Rev. Michael Chalk, rector of St. Mark's.

While at St. Mark's, Bishop Jones established what was to become Good Samaritan Center, an institution of the diocese which has touched thousands through social services.

His work among the Hispanic population of the diocese resulted in the formation of new churches in San Antonio and Brownsville. While he was bishop, Cathedral House, now the Bishop Jones Center, became diocesan headquarters.

Bishop Jones was a writer, contributing a column titled "A Bishop Looks at Life" to more than 25 newspapers in Texas and Florida. Two books containing his columns have been published.

three convention votes to members of the diocesan youth commission. It was also decided to move the convention date to March.

Former Gov. Thomas H. Kean, president of Drew University, was master of ceremonies for the convention banquet. The Rt. Rev. Frederick W. Putnam, retired Bishop of Navajoland, was the banquet speaker.

When the 'Radio' Failed

In a fiction article titled "Murder in the Vestry" [TLC, April 2], the Rev. Frederick Quinn described the death of a worthy project to buy a fine organ for a parish. This narrative suggests that not all such proposals need end in the same way.

By ROY H. CAREY, JR.

It was early autumn in 1973. What we used to call "Trinity" season was nearing an end. So also was the "shabby equipment," a phrase that aptly described our electronic organ. Even when new, it was at best a poor imitation of what a wor-

Worse, the old church organ now produced pops and snaps, hisses and static, and, with increasing frequency, periods of near silence...

thy church instrument should sound like. Worse, it now produced pops and snaps, hisses and static, and, with increasing frequency, periods of near silence that could intimidate even the most vigorous and hearty congregational singing. When this sort of sonic abdication finally happened in the middle of a service, clearly an immediate remedy was needed.

The organist had discovered that a firm blow at a particular location on the console could jolt the "radio" (as we now called it) back into operation. This sudden and surprising action in the middle of the divine liturgy captured the attention of the congregation. Even though no one in the parish used a TV or a stereo as old as this, none of us realized, until this fateful ser-

Roy H. Carey, Jr., is a resident of Carlsbad, N.M.

vice in 1973, that although our "radio" was only 20 years old in human terms, its "technological" age was more like 100 years.

So we form a committee to consider replacing this ancient repository of vacuum tubes with a new instrument. One member, Eulalia P., once the church organist herself during the harmonium dispensation, chides the organist.

"If we buy a new organ, just who will play it if you are not here?"

"Well, if I'm not here, and you don't get a new organ, who will play this thing? Don't you have a better chance of recruiting a good organist with a good organ?"

The organist wants a pipe organ. Furthermore, he has some clear ideas on how it should be designed and what it will cost. The committee is appalled. Its members imagine an instrument too big to look at and too loud to listen to. How ludicrous to expect a congregation of 150 or 200 to raise \$20,000 or \$25,000 for such a purpose! This is the value of the homes of most of our parishioners.

"Why will it cost so much?," asks Francis F., a very practical woman.

"Because it will be designed especially for Grace Church, handmade of fine woods and metals, and its sound will be as beautiful as any ever to be heard in Grace Church. And instruments of this quality can last perhaps centuries, a lot longer than this 'radio,' and so in the long run it will be much less expensive than an imitation."

"But where could we put such an organ?" Bert W. asks. "I don't think we have enough room." Bert is a retired schoolteacher and this organ problem is beginning to whet his interest.

"There are at least two or three possibilities. But first we choose a builder. Then let him help us find the best location."

But Peg M. solves everyone's problem. "Oh, let's just buy another electronic. They're better now than they were when we got this one, and they're a lot cheaper than a pipe organ. Besides that, we won't have to deal with problems like where to put it. And we won't have to wait while it's being built. And we'll know what it will sound like."

The organist quickly points out that the church is debt free; that the cost of the remodel job 20 years earlier when the "radio" was installed had been quickly

amortized; that the church contains many lovely and valuable items such as fine stained glass windows, a reredos and, above the altar, a beautiful teak Christus Rex from the Black Forest. So the church really needs an organ appropriate to these surroundings. But he concedes, "An imitation organ would cost less. And we could save a little money each week if we replace the sanctuary light and the beeswax candles on the altar with small electric lights. And you can buy silk flowers that no one from the nave will know are fake. Think of it! We could make a one-time investment in a couple dozen artificial bouquets and never have to spend another penny on fresh flowers." Then, *sotto voce*, "maybe even a library of recordings of good choirs? ... and good organs?"

"How much," he asks, "would each of you be willing to pledge to a starter fund to buy a real, air-breathing organ for our church?"

Each of us writes an anonymous amount on a slip of paper. Quickly the results are tallied. The committee itself, except for Peg, pledges almost half the required money, and the heavy hitters are still in the dugout!

Thus encouraged, the committee meets with the vestry to push the project forward.

And so, a "venture ... a new beginning."

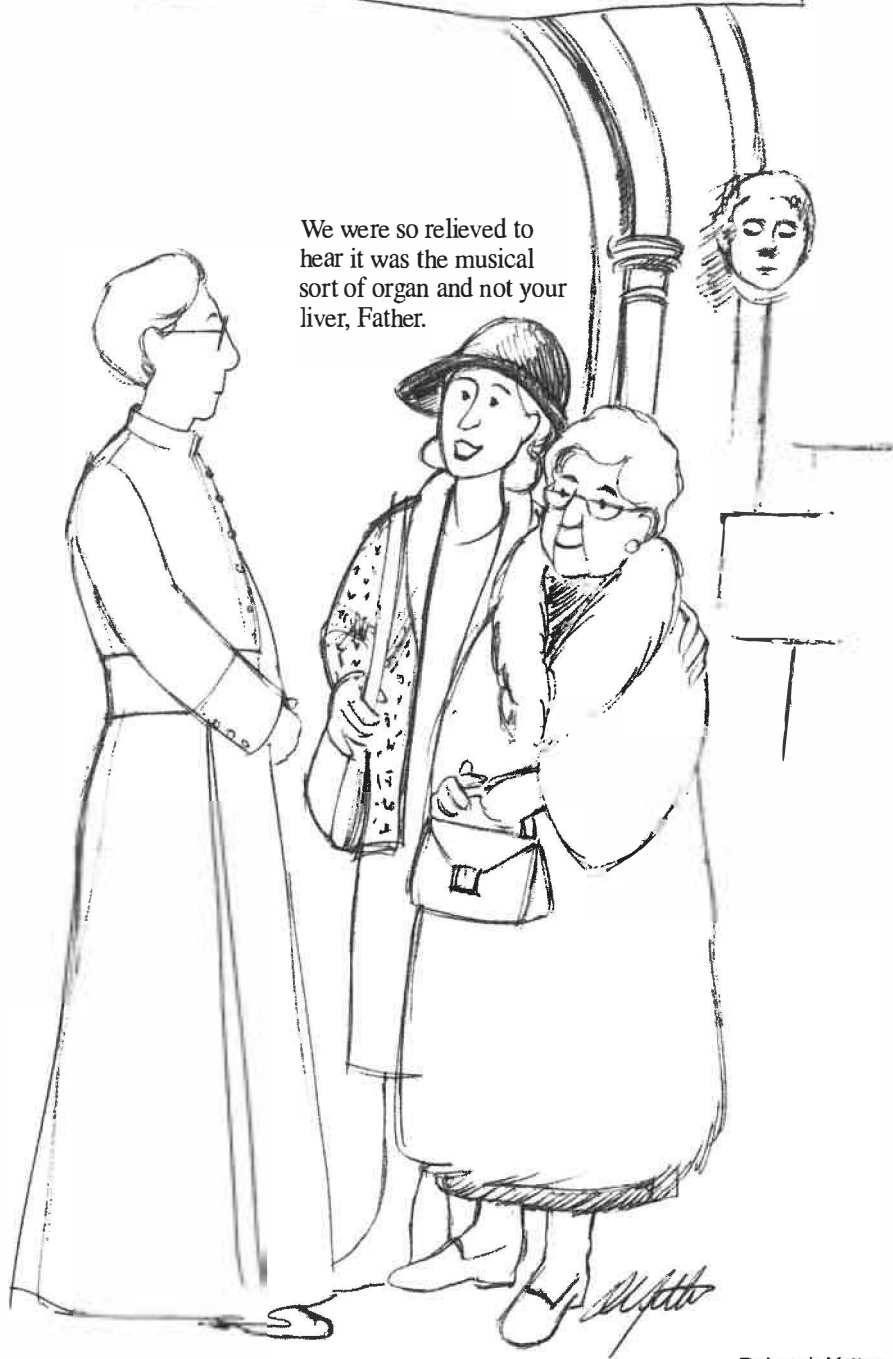
Forthwith, we determine a specification for the organ. We select a builder who produces a color rendering of the proposed organ as it will appear in the sanctuary of our little stone English country-style church. In a short time, we obtain enough pledges to meet about 90 percent of the projected cost. More important, a member of the committee announces that she will loan to the parish the balance needed to buy the organ.

Now it's time to take the issue to the full congregation. We distribute a detailed report describing organs in general; why pipe organs are preferred; what this particular one will look like; where it will be placed; how many pipes, ranks, stops, keys and keyboards it will have; why its mechanical key action is superior; how the oak case will be finished with burnt umber in the same dark oak as the pews and church woodwork; how its sound will be that of a happy, intimate chamber instrument and not that of a great cathe-

Be an Organ Donor

ST. MICHAEL'S PARISH APPEAL

We were so relieved to hear it was the musical sort of organ and not your liver, Father.



Deborah Yetter

dral organ; and finally, of course, its cost. What is not in the report is the amount pledged! After all, pledges are still coming in even as the decisive meeting is about to begin.

After opening prayers, the rector and the organist lead a discussion of the project. The congregation appears uncon-

vinced. There are no questions, no interest, no enthusiasm. When we reveal that we have already raised \$12,000, that another \$9-10,000 is pledged, and that any additional amount needed can be financed by our patron-saint-donor, an audible gasp and a moment of stunned silence resound.

We vote: Shall the church buy this organ? The result: One "no." Everyone else experiences a miracle! The "undisciplined squads of emotion" flee.

Result: (coda?) We let a contract with the provision that the organ be installed and playing for the diocesan convention, which our parish was to host in April, about seven months away. The builder told us that his shop was empty and that this would be possible if he could begin work immediately. The organ was completed a month early and was used for Easter services.

In the past 22 years, this organ has needed no maintenance or repair and only one superficial cleaning. And, before its builder chose to replicate its design widely across the country, many noted organists came to perform for us, attracted by an instrument of unusual quality, sensitively adapted to a small church, with resources enabling performance of a substantial portion of organ literature.

Blessings indeed! The "radio" failed at a time when the congregation could be convinced to replace it with a truly great instrument. We found a builder, unknown to anyone in the parish, who could build an organ on a schedule which other builders found impossible. This builder, who was challenged by the problems of a small organ in an acoustically hostile environment, felt able to approach and solve them with creativity and imagination.

Each Sunday the two remaining members of that organ committee are in their pews. Their courage and vision have meant much to our small congregation. Their own blessings are twofold. For almost a generation every Sunday they not only hear this organ and rejoice, but they enjoy the gratitude of an appreciative people who listen to its music, sing as it leads the hymns, and experience a beauty by which God can warm their hearts and feed their souls. □

Music editor's note: The American Guild of Organists offers printed material helpful to parishes thinking about taking such a leap of faith. Two are especially written for organ committees:

Buying an Organ, by John Ogasapian and Carlton T. Russell \$3.00.

Church Organs: A Guide to Selection and Purchase, by John Ogasapian \$6.95

Two free pamphlets are **Guide to Pipe Organ Planning and Fund Raising**, and **Planning Space for Pipe Organs**. All are available from AGO National Headquarters, 475 Riverside Dr., Suite 1260, New York, N.Y. 10115.

It Is Time to Think New Thoughts

By RICHARD KEW and ROGER WHITE

(Tenth of a monthly series)

When this seismic age is over, few of the structures with which we entered it are likely to still be in existence. Crossing the unprecedented hinge of history will have shaken most of them to pieces.

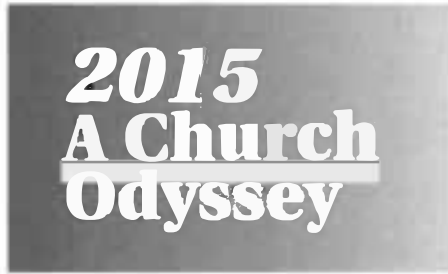
As we prepare for this future, an unabashed commitment to mission must be our fundamental organizing principle, and we should be prepared to make effective use of the tools of the information society to fulfill our task. The church, which has allowed itself to get mired in the now inappropriate organizational patterns of a bygone era, ought to be able to respond enthusiastically to altering patterns.

Information converts organizational models, transforming hierarchical pyramids into networks and webs. They become more biological or organic — a body functioning rather than a chain of command. This is surely more compatible with the Pauline doctrine of the church as the body of Christ. It challenges our present structural foundations, calling us to re-evaluate the capacity of these structures to enable the *Missio Dei*.

Mission begins with prayer and an understanding of the biblical mandates. It is here that we listen to God's call and discover how to respond to it. If our ultimate goal is to bring in the reign of God in all the earth, then it is imperative that Christians comprehend the nature of their task, be formed for it, and enabled to use their God-given talents. Equipped to serve, the people of God will move out into the world in bold proclamation, prophetic ministry and humble service.

Tomorrow's structures will have to be more flexible and more adaptable if they are to deliver mission effectively. Our eyes need to be focused on the future so we can handle such change, but meanwhile we cannot afford to lose our rootedness in the past. The end product will be a very different-looking body. As we have said previously, if we do not plan and prepare for radical change, it will be forced upon us in the most painful manner. This is the time for an old church to begin thinking some new thoughts.

At every level of the church's life, if we are to make the best use of these structural changes, we need distinctively different



kinds of leadership. The predominant leadership style at the moment is managerial — that of organizers whose skills are most effective in more stable times. In a chaotic era like this one, Linda Grenz points out that lay and ordained leaders are needed who can see beyond the horizon, communicate their vision with passion, and develop new, transforming ways of doing things. While more prosaic styles are an essential ingredient, there is an acute shortage of those able to envision and pioneer change. It is vital we identify and call forth those whom God has gifted as transformers — and that we set them free to get on with the job.

Until now, our organizational mode has for the most part been oriented toward maintaining the status quo, but the system's malaise can be seen in the increasing volumes of energy being expended with decreasing results. This is a recipe for individual and institutional burnout. When complex machineries for management are created, we tend to lose sight of our primary mission. Illustrative of our present stagnation is the propensity of the church, nationally and locally, to major in our minors rather than making the proclamation of Christ by word and deed the heart and the energizer of our ministries.

The 21st-century church's goal should be to form impassioned, empowered followers of Christ. Such Christians will be part of vibrant, growing parish communities, transformed by God, and able to bring about transformation in God's name. The structural implications of this are nothing short of revolutionary. Not only will parishes look different, but the baptized will be deployed in mission rather than being passive observers, mere Sunday consumers of an arcane religious

product. The organizing principle of such congregations will be proclamation (evangelism), lifelong formation for discipleship, and the renewing of the world into which they go out in selfless service.

If the parish is even to begin to be all these things, then the diocesan and national structures will need to focus all their energy and resources on the mission of the local congregation, enthusiastically encouraging and supporting it. Within such supportive networks, parishes will be encouraged to experiment, sometimes being alarmingly unconventional, so that lives and communities may be shaped into the image of Christ.

Our present structures were designed for yesterday. If we are to be effective tomorrow, we must be prepared to organize ourselves and do things differently. All that we do and are must be measured against the fundamental principles of mission we have outlined. No program or ministry at any level of the church's life should be exempt from constant scrutiny.

If little is being gained from time, treasure and talent being invested, then wisdom dictates that resources be deployed in more fruitful ways.

We are on the threshold of a new apostolic age.

Extraordinary opportunities lie before us. In the coming years, the churches that acquire a new set of skills will take advantage of these opportunities and surge ahead. The rising generation of leaders will need a high vision, a clear and well-articulated purpose and mission, and a commitment to developing, equipping and transforming people. As we are open to these opportunities, new alliances will form, and exciting partnerships and networks will emerge. As the Chinese put it, we live in interesting times. □

The Rt. Rev. Roger J. White is the Bishop of Milwaukee. The Rev. Richard Kew is coordinator of the Russian Ministry Network.

The authors are writing a book concerning the topics presented in this series. Ideas and comments may be sent to them at 2015, P.O. Box 92936, Milwaukee, WI 53202.

Editorials

Benefits for a Lifetime

When we consider the baptism of our Lord this Sunday, and, in this Year A, next week as well, we should ask what our baptism means for us, as his followers, and for our children. Various doctrines of baptism have been formulated by theologians and may be helpful. Yet the meaning of baptism is not a doctrine about it. The meaning of it is the whole Christian message.

God created all things: In baptism we recognize this accepting God as our Father and acknowledge all other human beings as our brothers and sisters. (Most of them don't know it yet, but we do!)

The Son of God came among us, born of the Holy Spirit and the Virgin Mary. In baptism we are incorporated into his family and made beneficiaries of all that he taught and did, including his death, Resurrection and Ascension.

The Holy Spirit links us to Christ and one another, making all these things possible in the fellowship of the church, now and hereafter.

Thus baptism is not a sacrament just for some people, or for individuals with some special need or problem. It is a sacrament for all of us, with all our needs and problems. Like the Eucharist, it is a sacrament of the whole gospel. We receive it



once, but enjoy its benefits for a lifetime.

Baptism merits a priority place in the preaching and teaching of the church. Its performance should be celebrated as a conspicuous, important and happy event, whether it be children or adults who are baptized. It is precisely as baptized people that we carry out our various callings. It is for this reason that, when we assemble as Christians on the Lord's Day, we usually begin by saluting God in whose name we are baptized: Father, Son and Holy Spirit. We then salute his kingdom, in which we as baptized people are citizens.

Part of a Family

We extend a cordial welcome to all who are not regular readers of this magazine. This is one of our special Parish Administration issues which are sent to non-subscribing clergy of the Episcopal Church in hopes they will find it interesting and informative enough that they will want to join the growing Living Church family.

This magazine has long been committed to emphasizing parish life. Most Episcopalians, despite our attempts to make known the diocese, the national church and the Anglican Communion, consider "the church" as that community with which they gather on Sundays. It is there where their faith is formed, there where the sacraments are administered, there where they engage in fellowship with other Christians.

We hope those persons involved in parish administration, chiefly members of the clergy, will find articles and advertisements of interest in this special issue.

Letters

(Continued from page 9)

needs of the hungry, the thirsty, the sick, the lonely and the prisoner. Perhaps the time has come to re-examine this office and its function.

The number of deacons is in the thousands. The number of lay ministers is in the millions. Does it make sense that deacons should function as equippers, encouragers and facilitators of lay outreach ministry?

I encourage the House of Bishops, presbyters, deacons, and all of my brothers and sisters who by their baptism and confirmation are called to outreach ministry to begin dialogue on how we can effectively use the power of the Holy Spirit to meet the needs of our nation and the world.

(The Rev.) Raymond Frazier, deacon
St. Christopher's Church
Tampa, Fla.

There Are More

The editorial about provinces [TLC, Dec. 10] said that Province 9 "includes

the dioceses of Central America." This is only partially true since it also includes Ecuador and Colombia, which are in South America and the Dominican Republic which is in the Caribbean.

As a former executive secretary of Province 9, I can say that we dealt with many common problems, but that we needed to belong to the other provinces for the sake of our partnership in the gospel of Christ.

(The Rt. Rev.) Onell A. Soto
Assistant Bishop of Atlanta
Atlanta, Ga.

Divine Right?

It appears that the Presiding Bishop is pursuing a petulant course in regard to the Ellen Cooke scandal. On the one hand he acknowledges his responsibility and admits he should have acted sooner and listened to the criticisms and complaints, yet in the next breath he whines about being "victimized" and refuses to do the honorable thing and step down.

Charity, compassion and forgiveness are not incompatible with requests for resignation. Pope Celestine V was a holy man who was canonized a saint, but he

was thoroughly unfit to lead the church, and in 1294 he resigned. But the Presiding Bishop claims God has called him to lead the Episcopal Church. Perhaps he has forgotten that rule by divine right ended in the 17th and 18th centuries.

Bruce P. Flood, Jr.
Whitewater, Wis.

Everyone Loses

I grieve for the Episcopal Church. Polarization on so many issues continues to increase with student voices on all sides.

The turmoil that presently exists no longer makes even a win-lose answer possible. Whatever side "wins," it's really a lose-lose situation. How can all this be turned around so that a win-win conclusion can be reached?

Shirley Fowler
Readfield, Maine

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



What the Church Was, Is and Co

By HAROLD R. BRUMBAUM

You don't have to be old as the hills to recall the time when the Episcopal Church bore an inverse likeness to the one we're familiar with today — the time, for instance, when people stayed on their knees until the candles were snuffed out. The males of the line had their appointed places: clergy, lay readers, acolytes (altar boys), vestries, ushers (boutonniere), convention delegates, and (men-and-boys) choirs.

The females, duly hatted and, often, gloved, had theirs: altar guilds (with junior versions), rummage sales, Ladies' Auxiliaries, the Girls' Friendly, the Daughters of the King. And the sexes co-

mingled mainly at the coffee hour and communion rail. Parish priests were icons of propriety, and bishops — who somehow attained that office without appearing to run for it — came three feet wide and eight feet tall.

Ours was the Church of the Presidents, the Republican Party at Prayer. The church of the gentry — the one you joined if you wanted to get somewhere socially — and amply proud of it. And because ours was also largely a nation at prayer, and one, moreover, in which women were presumed content to occupy the distaff role, we got away with it.

But then, to the dismay of the revelers, the party ended, and — except for a few steadfast enclaves here and there which still adhere to those folkways — that church has gone the way of ladies' hats. Enticed away by subversive cultural forces, the market it had so graciously served began to dissolve.

Like many another social institution, organized religion began to fall victim to the do-it-yourself craze, which encouraged people to take personal charge of

everything from their bathroom drains to their souls' health and salvation. If young people caught that bug, we would try the folk Mass and encounter group to lure them back. And if, forsaking those comfortable pews, their former occupants now seemed to prefer taking in the great outdoors, we would try to recoup the loss by casting our liturgy in a more congenial tongue, one as familiar to those who fetched for a living as to those who ordered them to do so. But although that overhaul was ostensibly undertaken in order to make our church more open, inclusive — in both senses of the term, more "popular" — those still-vacant pews suggest that the problem we faced was far from a linguistic one. Instead, it was a population problem, and the primary challenge remained: not only to keep the church in the world, but to get the world back in church. And whether in terms of revamping our ethics, theology or worship, we would try to recapture our share of the market by becoming what the world might view as more "relevant."

But if you open your windows downwind from a herd of cows, your house will soon smell like a barn. And the fact is, that thanks to attempts of that sort to be timely, our church has come so close to replicating the culture it is called (lest one forget) to save, that its identity has been largely engulfed by that very culture instead. And with that identity, it has also lost its distinctive voice. So tentative, so garbled have its pronouncements become, that those to whom they are addressed commonly tune them out, as if the Wizard of Oz were suddenly to show himself for the bumbler that he was. And if a lot of its members, under the sway of the secular, relativistic mindset of the times, have come to accept only those of its precepts with which they happen to agree, that is a posture which has been further encouraged by its agnostic stance on many pressing issues, suggesting that since the church doesn't have the answers it's up to them to formulate their own.

Not that we lack good company in this plight, but look at the Church of Rome, where in its increasing state of disarray many of its "faithful," once the models of ecclesial obedience, and who once giped at us Episcopalians for being "Catholics without a pope," have become so free-wheeling that in matters of morals they



*The church as it
once was has
gone the way of
ladies' hats.*

Byrd Eastham

'd Become

are making do without one, too.

By way of contrast, to learn from some of our more prosperous neighbors: In the same climate, the in-this-world-but-not-of-it fundamentalist churches and sects (which preach hard-line morality loud and clear) and the zaniest of out-of-this-world cults (which tend to pay morality but little heed if any at all) are alike flourishing, perhaps because both, in their wildly different ways, offer a means of escape from a cultural atmosphere which many people find too rank or too stifling to imbibe. All of which suggests that a church which simply echoes the moral confusion of the society around it is felt to be redundant, is dismissed as such, and to gain a hearing must decide to stand for something else, like a higher ethic which can command attention and respect: something on the order of what Moses came down with from Sinai.

That difficulty has been intensified for us by yet another cultural disorder: the me-first syndrome which places personal well being ahead of the common good. Politically speaking, on paper if not in practice, ours is a hierarchical structure: parishioners, parishes and missions, dioceses, provinces, and the national church comprising its working parts. But it is not presently clear, or agreed, which of those components is meant to oblige the rest, and if reciprocity is not evident at every turn, the system can stall.

If, for example, parishioners feel themselves to be neglected, exploited, or otherwise abused by that structure, they may balk. If they disapprove of their priest, they can complain, or institute financial sanctions of the sort that the United Nations currently exerts against Iraq, transfer to another congregation, or simply, as frequently happens, pick up their marbles and go home. If they harbor grievances against their bishop, changing dioceses may not be quite so convenient — though, of course, they might come to settle for another in one of the dissident Anglican bodies closer at hand. And if they are irked at their church at large, well, there are a whole lot of other ones out there to choose from where they can get irked all over again.

But what those malcontents can probably not do is to change the system to their liking. For if our church is a body politic,

and one roughly patterned on the federal model, it is far less susceptible to the will of its constituents than the latter is. Once elected, its rectors and bishops are not subject to term limits as, increasingly, politicians are. Nor can the rank-and-file take to the polls for recall elections or — as in the Republican sweep of last fall — to turn incumbents out. In the case of rectors, this sort of purge can be accomplished only by “higher” authority, or, in that of bishops, by means of impeachment and trial by their peers.

Barring the most arrant misconduct or outlandish theological tomfoolery, nothing can dislodge them from their posts save decrepitude, death or age. And again, as if the Senate had it in its grant to name the occupant of the White House, our Presiding Bishops are designated, not by popular vote, but by the House of Bishops, whose choice the House of Deputies can but confirm or (what has yet to happen) decline to, by way of a plebiscite.

That phrase “once elected,” however, needs to be savored, for it may hold the key to what our church could come to look like if we choose. Such elections are like weddings: Once you say to your prospective spouse, “I do,” and once you say to a candidate for church office, “You’ll do,” you had better brace yourself to live with that commitment, because, short of some calamity, you will be compelled to.

So it makes good sense to heft such weighty decisions carefully beforehand. And that is where local congregations, should they care to flex it, have the muscle; that is where, instead of gurgling down, the power bubbles up. Of candidates for their vestries, who in turn will hire their clergy and determine where the money goes; of would-be delegates to diocesan conventions, who will in turn elect the deputies to General Convention and, sooner or later, their next bishop as well: Of them all, one ought to inquire what they stand for.

If it is true that those we elect should be free to “vote their own consciences,” still, before casting our ballots we have every right — more, obligation — to ascertain where, on matters of moment, those consciences happen to lie. Will they faithfully represent us in what we stand for? And will they do so with gusto? — because those conventions, where our church’s agendas, both diocesan and national, are

set and its top management put in place, are not, as a rule, havens for the faint of heart, but arenas in which, among the more temperate, zealots of all stripes can be found having at it — if ever-so tactfully — in an intramural jihad.

In a setting like that, our next Presiding Bishop is to be named in about two more years, and thanks to that election will become, by two definitions of the term, a bellwether: aptly enough, in our case, one who tries to lead an unruly throng; and one who, like an augury, bespeaks the direction of a trend. That election, then, will constitute both a weather vane, telling us which way the wind is currently blowing, and a barometer, suggesting what sort of weather to expect up ahead. And since that choice could in part be determined by the bishops — and, conceivably, by the deputations — we elect in the meantime, a lot could hinge on the way we manage those ballots when the opportunity to cast them comes

That phrase ‘once elected,’ may hold the key to what our church could come to look like if we choose.

along. For they could provide us with a chance, not merely to talk about the weather, but to do something about it. It comes down to the sort of grassroots clout which made such a force of a Ross Perot a few years ago, produced that Republican sweep more recently still, and which could yet dispel the state of gridlock which of late has kept this church of ours from moving in any direction at all.

To be sure, our church may be so bogged down in mire of its own making that no such mandate, emanating from whatever quarter, would be strong enough to budge it off dead center. In that case, an enticing solution presents itself which also would put to rest the question of how long our General Conventions should run: Namely, to emulate the practice of those ancient ecumenical councils which, recognizing that a body at odds with itself cannot act coherently, stayed in session until consensus was achieved — to expedite which happy end (as at Nicaea), dissenters were summarily ejected and deposed.

And if that is too much to hope for, we may well have cause to welcome the present standoff after all, if only because, like a strait-jacket on the deranged, it will keep us from doing much harm until we finally come to our senses. □

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

A Higher Spiritual Standard for Leaders

*TRANSFORMING CHURCH BOARDS
Into Communities of Spiritual Leaders*
By Charles M. Olsen
Alban Institute
Pp. 189. No price given, paper

Dr. Olsen maintains that vestry meetings hold possibilities that go beyond the usual litany of reports and decisions, upheld by “bookend prayers.” I’ve come to accept the premise, like the author, that the congregation’s level of spirituality will not rise above the vestry’s. The vestry sets the spiritual standard and raising that standard ought to be a primary focus. This book can help.

He explains that the table around which the vestry meets is just as sacred as the altar. The action is the same. We offer our dreams, our hopes, and our lives to God and he takes them, transforms them, and gives them back, empowering us to change our environments. Too often, however, this does not happen and meetings are life-draining rather than life-giving.

Dr. Olsen proposes enhancing meetings with 1. history giving and story telling, 2. biblical-theological reflection, 3. prayerful discernment, and 4. futuristic visioning. Furthermore, using the expression “Worshipful Work,” he shows that the ele-

ments of liturgy — prayer, hymns, scripture, offering, commitment and blessing — can be incorporated into the agenda. These are means by which the action of God can be seen and celebrated. They are ways by which people can be engaged in life-giving activity.

As someone who has been proclaiming the spiritual leadership of the vestry, I am anxious to put his insights into practice. If the book whets your appetite, as it has mine, Dr. Olsen offers regular seminars on the model.

(The Rev.) John E. Ambelang
Racine, Wis.

Valuable Resource

*CULTS IN OUR MIDST
The Hidden Menace
in Our Everyday Lives*
By Margaret Thaler Singer
Jossey-Bass. Pp. 381. \$25

Margaret Thaler Singer is a clinical psychologist of wide experience with current and former members of cults. Her well-documented book, written with the help of Janja Lalich, is a valuable resource for church leaders, both lay and ordained.

Ms. Singer studies secular as well as religious cults. Both use “organized psy-

chological and social persuasion processes designed to produce attitudinal changes” (p. 4) in their members’ lives. While many groups use such processes, Ms. Singer defines the cults as those using “mind-manipulating techniques and deceptions” (p. 98). Her breadth runs from Jim Jones to commercial forms used by business and industry.

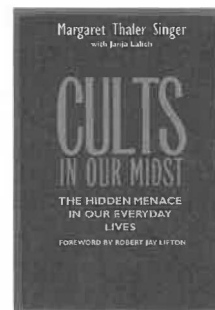
Two facts reported by Singer make this book very important. Over the past two decades, as many as 20 million people have belonged to one of the 5,000 cults in the United States alone. Who is susceptible? “Any person who is in a vulnerable state, seeking companionship and a sense of meaning or in a period of transition or time of loss, is a good prospect for cult recruitment” (p. 90).

She details love-bombing and other methods used in recruiting. The physiological and psychological persuasion techniques used to achieve “thought-reform” or attitudinal change are fully described as well.

Ms. Singer’s antidote to cults is accurate information leading to “informed consent.” When one leaves a cult, “exit counseling” is recommended over therapy and “exit counselors” are more helpful than clergy. Singer lists these and other resources available for cult members, their families and friends.

One would have liked to have seen more work on the theological aspects of what she calls “philosophical and attitudinal issues” (p. 395-7). That is work for the likes of us, but her book is a ready reference for working with cults.

(The Rev.) A. Wayne Schwab
Essex, N.Y.



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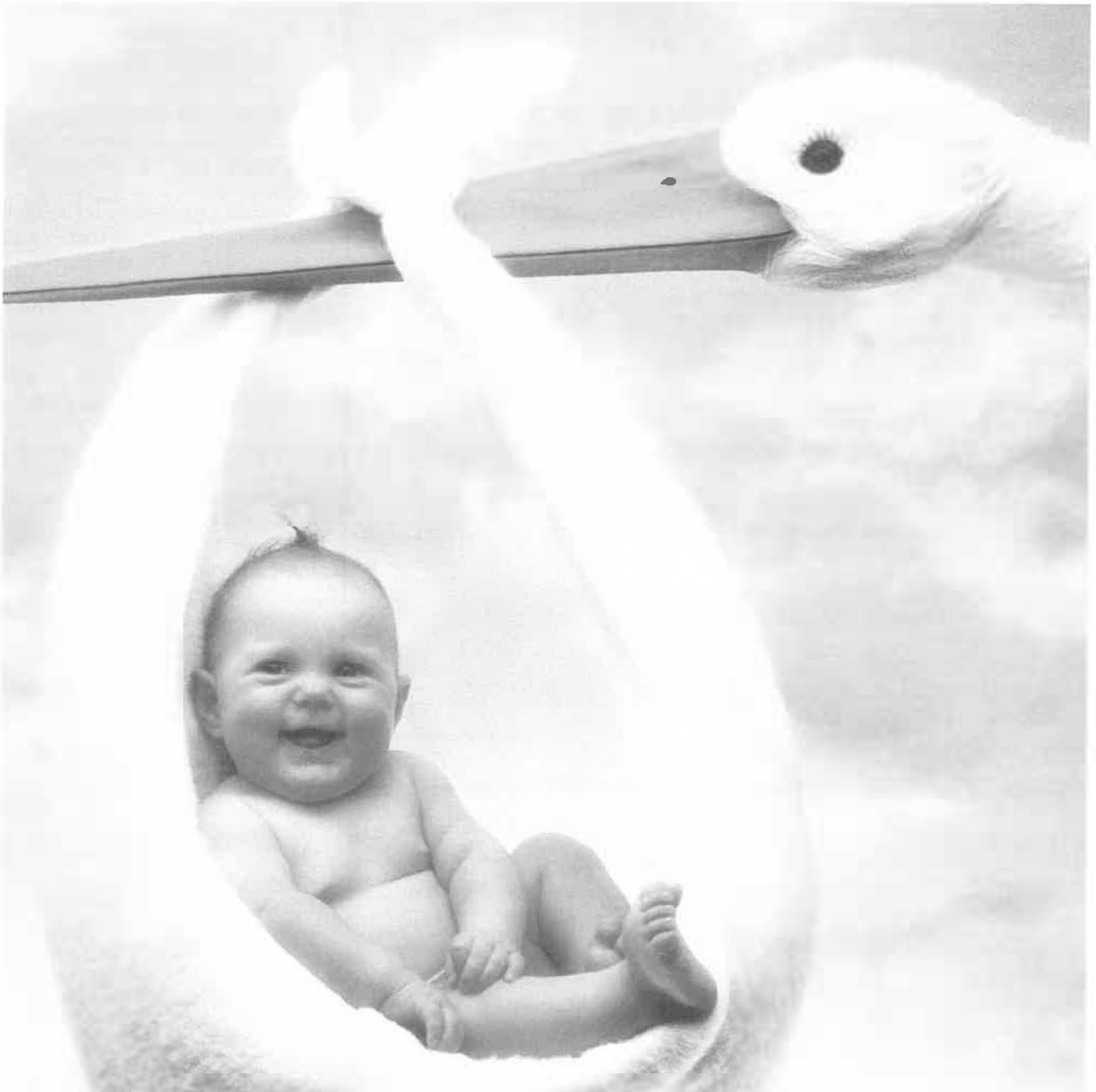
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Earthy Novel

BURY THE BISHOP
By Kate Gallison
Dell. Pp. 295. \$4.99, paper

If you enjoy mysteries, you will certainly enjoy this one. *Bury the Bishop* is a can't-put-it-down-page-turner for Episcopalians with a sense of humor. Kate

(Continued on page 22)



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Books

(Continued from page 20)

Garrison, herself an Episcopalian, pokes fun at the piety and pettiness of our life and strife, and yet clearly loves the church.

There is a good reminder in this earthy novel that not all God's friends are in the church. Some live in junked cars, get beat up by their live-ins, and lust for toes. Clearly, this book is not for those whose eyebrows soar upwards at slight provocation.

The story begins with a murdered bishop whose body Mother Lavinia Grey stumbles over during a convention potty break. Circumstances point the police to "Mother Vinnie" and her dubious delegation, and they all come under suspicion.

Mother Vinnie is priest to St. Bede's, a parish so beyond resuscitation, that she must scrape the barrel to find convention delegates. Her desperation to prevent the closing of St. Bede's by the Department of Missions and a neighboring priest who covets St. Bede's windows, draws her into risky extremes which prove redemptive all around.

Bury the Bishop is an entertaining and thoughtful piece, but lest we imagine that the life of Episcopalians has stature in mainstream fiction, we should be reminded of the *New York Times* review of the book which describes it as "excitement of an offbeat variety." Clearly the reviewer didn't know what to make of this playful religious author, but be watching! Even now Kate Garrison is hard at work on a third Mother Lavinia Grey mystery.

(The Rev.) Alice C. Linsley
Sidney, Ohio

Heart of American Life

RELIGION AND AMERICAN
EDUCATION

Rethinking a National Dilemma

By Warren A. Nord

University of North Carolina

Pp. 481. \$19.95, paper

The title is misleading. Warren Nord does not address just the interaction of religion and American education; he delves into the very heart of American life. To be sure, this work offers an exhaustive treatment of the role of religion within the educational system, examining the key constitutional debates in this area and suggesting avenues in which religion can be meaningfully — and legally — integrated into the American



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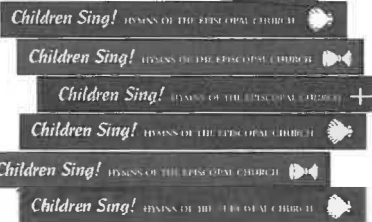
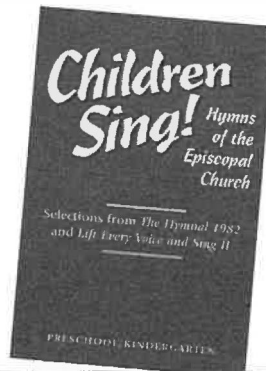
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Anyone who wants to expand their knowledge of church music will find these tapes a valuable resource and a delightful addition to their music collection.

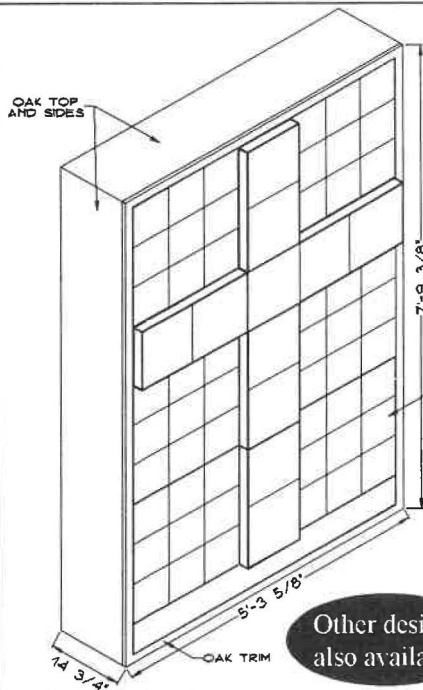
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—Psalm 98, 4
(King James Version)



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Books

classroom. He scans the educational landscape, both historically and topically, providing a perspective for understanding how we came to be where we are today in the religion-education area. In terms of scholarship, Nord's book excels as a tool for studying this subject. The real treat, however, is the insight he provides in showing the interrelatedness of religion and American life as that relationship is reflected in the educational system.

Nord begins with the premise that because "[t]here is no such thing as uninterpreted experience," we all have a "worldview" through which we attempt to give meaning to our existence. In a multicultural society, there is an inherent tension created by the coexistence of so many competing worldviews. This interplay of values is then magnified when it is injected into the school setting. The problem thus arises in determining what brands of "truth," if any, should be marketed in the classroom. As Nord correctly observes, ignoring religion as a dynamic force within American life is not intellectually honest nor is it sound educational doctrine. The task of addressing this

dilemma, then, is not elective; it is mandatory. Recognition of religious differences is essential to a healthy society.

If we are to be true to the best of the teaching process, we are compelled to provide an educational marketplace that allows for an openness to both secular and religious ways of "making sense of the world." Nord's wisdom is manifest in his conclusion that only when we ensure a forum for "taking each other seriously" can we hope to deal effectively with our cultural differences.

*Nicholas B. Phillips
Iuka, Miss.*

Trenchant Criticisms

*WHERE TWO OR THREE
ARE GATHERED*

*Liturgy and the Moral Life
By Harmon L. Smith
Pilgrim. Pp. 265. \$14.95*

Harmon Smith, an Episcopal priest and professor at the divinity and medical schools at Duke, maintains that the liturgy should shape our ethics and moral choices

as Christians. *Where Two or Three Are Gathered* is a stunning work on pastoral theological writers and numerous ethicists in order to reflect on what kind of people Christians are called by God to be.

Smith has particularly trenchant criticisms of what has been happening to the liturgy of late, with its reduction either to (in Richard Sennett's phrase) "the ideology of intimacy," in which personality is all that matters, or to political ends. In this latter case, Smith warns:

"As for the church's life, 'politicization' means converting the church into an instrument for a political agenda ... When this happens, issues of biblical righteousness and social justice issues get collapsed into narrow political schemes in which the stress is on public-policy initiatives, reorganization of systems, revolution, and social reform. In the bargain, liturgy is inevitably manipulated to ideological ends."

I found much in this work provocative and stimulating, including his views on what kind of behavior Christians in the liturgical and corporate life of the church have in response to war and capital pun-

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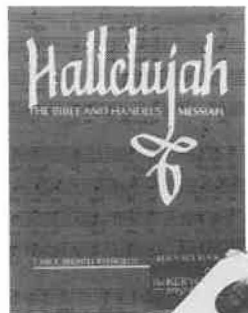
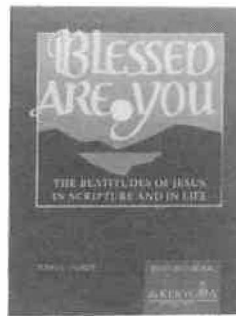
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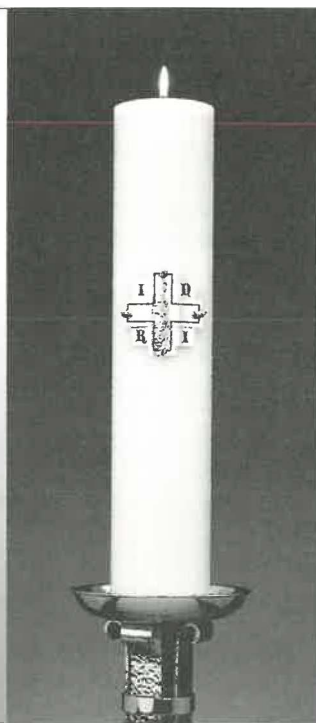
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ishment, indeed violence of all kinds. His thoughts about current medical ethical questions, such as euthanasia and surrogacy, are helpful. The chapter on confession is much needed in today's church because it reminds us that we do not understand sin until we take our Christian faith seriously.

Finally, the last chapter, entitled "Sending Forth," is worth the price of the book alone. In a dialogue with George Lindbeck and two of Smith's colleagues at Duke, Stanley Hauerwas and William Willimon, they discuss what kind of church best carries out Christ's mission in this emerging post-Christian culture and should it be accommodationist or separatist? The richness of this discussion should not be missed. I strongly recommend this book to clergy and seminary faculty. If you read one book this year, read Smith!

*(The Rev.) Dale Coleman
Shreveport, La.*

Restoring the Message

THE CHILD'S SONG
The Religious Abuse of Children
By Donald Capps
Westminster/John Knox
Pp. 188. No price given, paper

WHEN GOD BECOMES A DRUG
*Breaking the Chains of Religious
Addiction and Abuse*
By Leo Booth
Jeremy P. Tarcher, Inc.
Pp. 175. \$18.95

Both of these books discuss the abuse of people by the misuse of religion. Donald Capps looks at specific doctrines which he believes have distorted the message of God's love. Leo Booth aims to help people break away from unhealthy uses of religion.

Capps is professor of pastoral theology at Princeton University and a prolific writer. In discussing Ecclesiastes, St. Augustine, Adam and Eve, the story of Abraham's willingness to sacrifice Isaac, the birth of Jesus, and Paul's letter to the Hebrews, the author makes the point that biblical texts and religious doctrines have been used to support the shaming of children in the name of discipline.

The Child's Song tries to present the child's point of view when confronted with an adult who is persuaded that he or she is acting in the name of God and in the

(Continued on page 26)

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(Continued from page 24)

child's best interest. The sense of shame and fear from such experiences can be overwhelming for the child.

Dr. Capps' approach to healing and reconciliation is to reimagine the original situations and even the biblical stories to reach a new understanding of our relationship to God and to authority figures.

In *When God Becomes a Drug*, Fr. Booth uses a medical model of disease to demonstrate the problems of obsessive-compulsive behavior in the use of religion. He uses the concepts of twelve-step and other addiction treatment programs to offer practical ways of resolving addiction to religious practices.

Dr. Capps' work will be useful to professionals in Christian education who are designing curricula. Fr. Booth's work will be useful to professionals working with addictive behaviors.

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

Scripture in Context

THE NEW TESTAMENT AS CANON

An Introduction

By Brevard S. Childs

Trinity. Pp. 572. \$25

It is a decade since this book's first appearance — a tumultuous decade in biblical studies. Sociological, feminist, and a wide variety of literary-critical approaches now occupy the stage in an uneasy alliance with traditional historical criticism. Yet what all these methods share, claims Brevard Childs in the new preface, is "their inability to

comprehend that there remain countless people who read the New Testament in order to receive theological guidance, spiritual nurture, and religious hope." He writes to demonstrate that "a truly robust confessional option remains open," that is, a Christian reading of the Bible which takes seriously both the fruits of academic

Childs writes to demonstrate that 'a truly robust confessional option remains open.'

research and the church's historic trust in the canon of scripture as the word of God.

So how is this rapprochement to be achieved? For the author, there are essentially two steps: The judicious review of the critical issues identified by ancient and modern exegesis, and the attempt to detect "canonical" meaning — what scripture means in the context of the Bible as a whole. He pursues this agenda in a book-by-book discussion of all 27 New Testament writings, the whole framed by essays on the role of the canon and of hermeneutics.

As an introduction to the New Testament, this volume has much to recommend it. Childs has presented a vast amount of information in a form accessible to any pastor or educated layperson, and the bibliographies (through 1984) offer plenty of suggestions for further reading.

By Childs' own admission, response to the original 1984 publication was "disappointing" — it appeared that "the New Testament guild closed ranks against the book." Since then, three "generations" of seminary students have had to work out their biblical theology in a clamor of competing methodological voices. In this new context, Childs' introduction deserves a fresh hearing.

(The Rev.) Julian V. Hills
Milwaukee, Wis.

Public and Private

FORTRESS INTRODUCTION

TO AMERICAN JUDAISM

What the Books Say, What the People Do

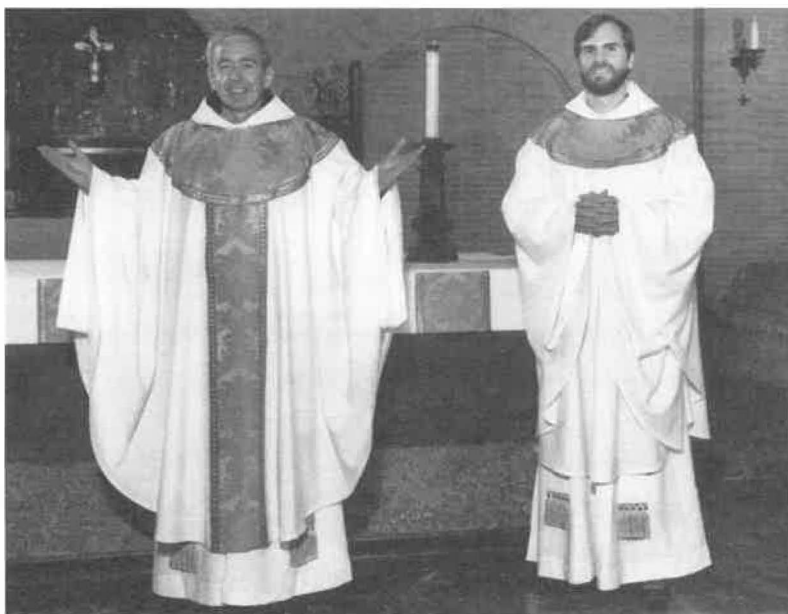
By Jacob Neusner

Fortress. Pp. 179. No price given, paper

This is not, as one might reasonably suppose, a popular introduction to the beliefs and practices of our Jewish neighbors, intended primarily for non-Jewish inquirers. It is, instead, a sociological study of the impact of the American way of life on the view that American Jews take of their own social and theological heritage. Primary readership will be Jewish, although others will find much of interest about the inner life and parallels of a small but important group of Americans.

Neusner says there are nearly as many Judaism's as there are Jews, depending on what Jews choose to observe and what they do not. But in general, American Jews exhibit two patterns, one private, the other public. Most Jews observe the rites

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of personal self-definition, such as circumcision and Bar Mitzvah; they also keep the family festivals, such as Passover.

On the community side, however, they widely neglect synagogue attendance and the traditional emphasis on Exodus and Exile. This emphasis has been replaced largely by observances commemorating the Holocaust and the Redemption (i.e. the establishment of the State of Israel). These two latter concerns dominate American Judaism in its public phase.

The analysis is probably overly simplified; the presentation is somewhat repetitious, but the thesis is certainly worth considering.

*(The Rev.) Robert C. Dentan
Buffalo, N.Y.*

New Testament Writers

NOT ASHAMED OF THE GOSPEL

By Morna D. Hooker

Eerdmans

Pp. 141. \$10.99, paper

Morna D. Hooker, Lady Margaret Professor of Divinity at Cambridge, presents a series of reflections on ways the New Testament writers describe the theological significance of Christ's death. She offers chapters on Paul, Matthew, Mark, Luke, John and Hebrews, with a final chapter addressing the perspectives of 1 Peter, 1 John and Revelation.

Her accounts avoid the extremes of academic speculation; though nothing is indisputable in the academic world, she hews close to consensus on most issues.

Hooker stresses the individuality of the New Testament writings, though not in a way as to set the texts over against one another. An epilogue brings the various theological perspectives into harmony.

This book is not long, nor overly technical. At the same time, Hooker's prose style is somewhat monotonous. A parish Bible study might profit from this survey if participants have the diligence to read through the book, but many such groups will not have the patience to tackle this text.

*A. K. M. Adam
Princeton, N.J.*

Scripture and Church

UNLEASHING THE SCRIPTURE

By Stanley Hauerwas.

Abingdon. Pp. 159. \$12.95 paper.

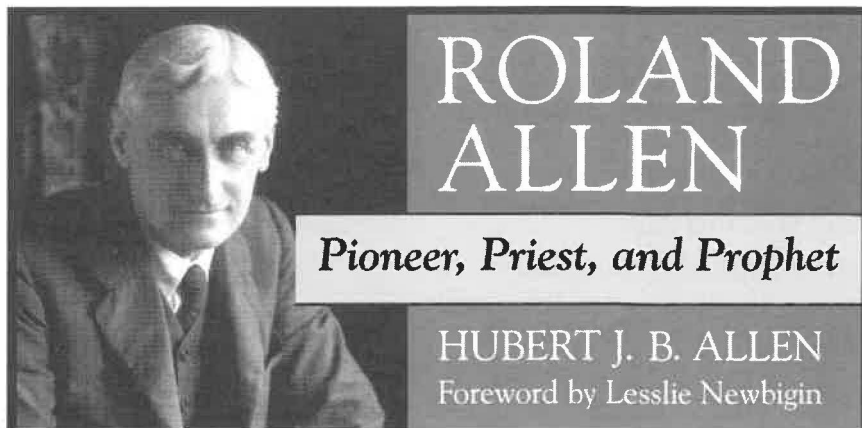
This book concerns interpretation of the Bible. The author rejects approaches

that involve historical research and the like and instead insists scripture can be understood only in the context of the church as a disciplined nonviolent community, and that involves taking the church seriously as the bearer of the word.

"In short," he writes, "if we are to understand scripture, it is necessary that

we place ourselves under authority, a placement that at least begins by our willingness to accept the discipline of the church's preachings" (p. 38).

The Sermon on the Mount is interpreted as an example. It "does not generate an ethic of nonviolence, but rather a community of nonviolence is necessary if



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the sermon is to be read rightly," the author writes (p. 72).

The author is professor of theological ethics at the Divinity School of Duke University.

He rejects the idea that each believer should be able to understand the meaning of scripture. He notes that the Roman Catholic and Orthodox traditions uphold official interpretations, but he does not venture to endorse their teachings. The book should afford the basis for new insights as well as heated discussions. It is well annotated but lacks an index.

*William L. Day
Springfield, Ill.*

One Size Fits All

THE SPLENDOR OF ACCURACY

*Edited by Joseph A. Selling and Jan Jans
Eerdmans. Pp. 182. \$12.99 paper*

The six scholars who contribute to this lively examination of Pope John Paul II's

recent encyclical *Veritas Splendor* splendidly recall the tensions released by Vatican Council II, exacerbated by Paul VI's *Humanae Vitae* and tapped tightly down whenever possible by today's reigning pontiff.

Jan Jans of Tilburg, the Netherlands, observes that John Paul II in 1988 supported a position that *Humanae Vitae's* teaching was not invented but was "inscribed by God's creative hand into the nature of the human person and confirmed in Revelation." Anybody who disagrees with the norm, therefore, defies Divine Wisdom, which establishes a measurable pre-determined conscience; one size fits all.

Gareth Moore of Oxford comments: "Pope John Paul has performed an important service in stressing again that scripture is the fundamental source of Christian morality; but the particular way in which he has used that source is imperfect. It is at best a partial view of the

moral teaching of scripture, and the pope's specific concerns — the inadequacies of certain modern moral theories — are not reflected in scripture."

This reviewer was not the only journalist at the election of John Paul II who wrote that the Roman pendulum would swing no further to the left. The pope's tilt on moral theology, economics, human sexuality and women's roles is consistent with his conviction that Christ is King and that his vicar, author of best-selling books and encyclicals, has not merely the latest word but the last word.

*A.E.P. Wall
Orlando, Fla.*

For Episcopalians as Well

ANGLICAN ESSENTIALS

*Reclaiming Faith Within
the Anglican Church of Canada*

*Edited by George Egerton
Anglican Book Centre (600 Jarvis St.,
Toronto, Ontario M4Y 2J6). Pp. 320
\$14.95 paper*

This collection of papers, most of which were presented at a national Anglican conference — Essentials '94 — in Montreal in June of 1994, is not for Canadians only: Episcopalians in the U.S. should consider the points being made with equal concern.

Twenty-eight authors, writing from an orthodox-scriptural-Anglican tradition, tackle such pressing issues as biblical authority, human sexuality, singleness and marriage, and mission and evangelization.

The sponsoring bodies of Essentials 94 were: Anglican Renewal Ministries of Canada, Barnabas Anglican Ministries, and the Prayer Book Society of Canada. This listing will alert the reader that one will find a conservative and traditionalist stance in each of the essays. Do not, however, be put off by this. The points made should be carefully pondered and weighed, even if one is from a more liberal and less traditional viewpoint.

Edith Humphrey's paper — "Who was Jesus? Re-envisioning the Historical Jesus and the Vision of God's People" — is excellent. Elaine Pountney's chapter, "Christian Sexuality and Sexual Ethics in a Permissive Society," should be "read, marked, learned and inwardly digested" by all who are confused or uncertain about the debate that has swirled around discussions of human sexuality during the past 20 years.

*(The Rt. Rev.) William G. Weinbauer
Asheville, N.C.*



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A Musical History

By PATRICIA NAKAMURA

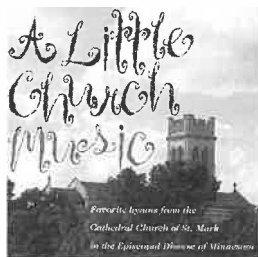
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submitted to the Foundation's Office by March 1, 1996 with a covering letter containing pertinent information on the intent, occasion and context for the sermon.

The "Best Sermon Competition" represents an effort by the **Episcopal Evangelism Foundation** to discover, reward, and disseminate good preaching in the Episcopal Church. Ten winners are selected. The first five preachers receive cash gifts of \$500 and a matching cash gift is awarded to the parishes where these sermons were preached. Each year the winning sermons from the competition are published. Sermons from the 1996 Competition will appear under the title **SERMONS THAT WORK VI**.

The **Episcopal Evangelism Foundation** exists to promote and support the mission of evangelism through the Episcopal Church, and excellence in preaching is its major emphasis. In addition to the Best Sermon Competition, the Foundation sponsors the **Preaching Excellence Program**, a week long conference held each June for forty-five seminarians nominated by the deans of all eleven of the Church's seminaries.

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- **The Rev. Edward Garrigan** of Saint Paul's Church, Doylestown, Pennsylvania.
- **The Rev. Karen Siegfried** of Saint Luke's Church, Los Gatos, California.
- **The Rev. Glenn E. Busch** of Saint Mary's Church, High Point, North Carolina
- **The Rev. Bruce Shortell** of the Cathedral of Saint Philip, Atlanta Georgia.
- **The Rev. Robert Hirschfeld** of Saint Mark's Episcopal Chapel, Storrs, Connecticut.
- **The Rev. James G. Bradley** of Saint John's Church, Waterbury, Connecticut.
- **The Rev. Jennifer Phillips** of Trinity Parish, Saint Louis, Missouri.

For more information about THE EPISCOPAL EVANGELISM FOUNDATION

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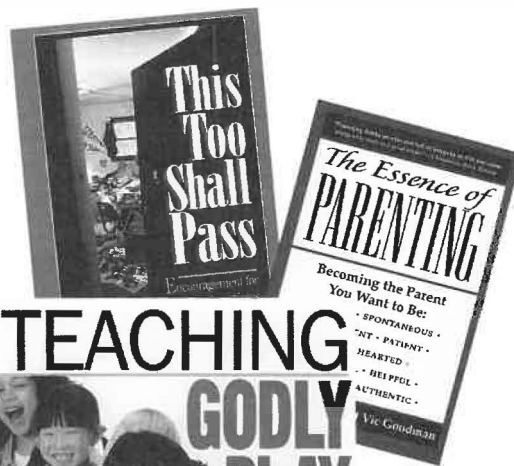
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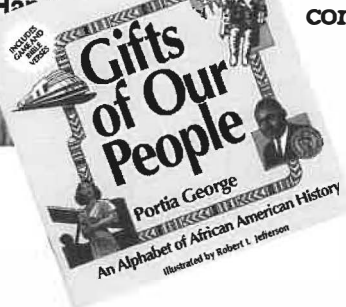
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**The Sunday
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**GIFTS OF OUR
PEOPLE: An Alphabet of
African American History.** By Portia
George. Judson. Pp. 70. \$7, paper.

A is for astronaut (Guion S. Bluford, Jr., first African American astronaut); J is for judge (Thurgood Marshall); N is for news reporter (Ed Bradley); W is for writer (Maya Angelou). A very clever African American primer, with illustrations.

THIS TOO SHALL PASS. By Kel
Groseclose. Dimensions for Living. Pp. 124. No price given, paper.

Father of six children and author of *Why Did God Make Bugs?* offers help on parenting teens. The rather long subtitle on the cover sums up the import of the book: *Encouragement for Parents Who Sometimes Doubt Their Teenagers Were Created in the Image of God.* "Learn to make as well as give allowances," "Get upset for the right reasons."

**THE ESSENCE OF PARENTING:
Becoming the Parent You Want to Be.**
By Anne Johnson and Vic Goodman.
Crossroad. Pp. 178. \$14.95 paper.

Co-authors of a national correspondence course by the same title draw from their own experience as parents and counselors to create what they specifically say is not a "how-to" book. Their focus is on who we are as parents not on what we do,

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and they encourage inner contentment and happiness in becoming loving and spontaneous and fun parents.

**TEACHING GODLY PLAY: The
Sunday Morning Handbook.** By
Jerome W. Berryman. Abingdon. Pp. 119. \$14.95 paper.

The most powerful teaching is showing: This is the undergirding thesis of this well-written book by Episcopal priest Jerome Berryman of Houston, Texas. He gives us a church school handbook for creating a Montessori-like environment, with appropriate furnishings well cared for. Helpful advice such as dealing with disruptions when children are in a circle.

**THAT ALL MAY WORSHIP: An
Interfaith Welcome to People with
Disabilities.** National Organization on
Disability (910 16th St., NW, Suite 600,
Washington, DC 20006). Pp 52. \$10, single copy (price lower in bulk), paper.

Guidelines and personal reminders from all age groups with disabilities for people who teach — welcoming ideas, care for caregivers, architectural design. These from a child: "Don't worry about me. I'm a lot tougher than you think," and one easy to forget: "Give me opportunities to help others."

CELEBRATE THE GOOD NEWS: Children's Chapel for the Episcopal Church. Winter 1995-96. Year A. Living the Good News (600 Grant St., Suite 400, Denver, CO 80203). Pp. 70, No price given, paper.

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ADVENTURES WITH THE BIBLE: A Sourcebook for Teachers of Children. By **Dorothy Jean Furnish.** Abingdon. Pp.76. No price given, paper.

A former instructor in Christian education provides ways of opening up the Bible to, with, and for children. Mini-lectures, group work, and Bible experiences for experiential learning. Simple illustrations, grids and questions to use. A helpful resource.

Bibles, References & Handbooks

HOLY BIBLE: Contemporary English Version. American Bible Society. Pp. 1547. No price given.

The "Welcome" to this version of the Bible emphasizes its consideration of the hearer, as well as the reader, especially the hearer who may not be familiar with the biblical text. It is, then, in the words of the introductory note, "mission-driven." Let's sample a couple of passages: From Psalm 23: "I may walk through valleys as dark as death, but I won't be afraid. You are with me, and your shepherd's rod makes me feel safe." John 1:8: "John wasn't that light. He came only to tell about the light."

THE NEW INTERPRETER'S BIBLE. Vol. III. New Testament Articles. Matthew and Mark. Abingdon. Pp. 744. \$55.00, paper.

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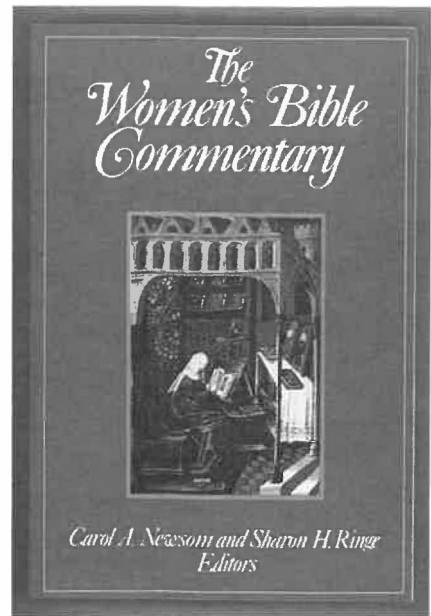
mammoth undertaking which will benefit all serious readers of holy scripture.

THE WOMEN'S BIBLE COMMENTARY. Edited by **Carol A. Newsom** and **Sharon H. Ringe.** Westminster/John Knox. Pp. 396. No price given, paper.

An amazing compilation of commentaries by women on each book of the Bible and essays by Deidre Good on the early extracanonical writings, by Eileen Schuller on the Apocrypha, and by Carol Meyers on everyday life of women in the period of the Hebrew Bible. The opening essay, "When Women Interpret the Bible," reviews theories of reading and looks at the particular hostile turf on which women have sometimes found themselves.

BIBLICAL TRUTH AND TODAY'S WORLD. By **Bruce D. Rahtjen.** Trefoil (3412 Coleman Rd., Kansas City, MO 64111). Pp. 121. No price given, paper.

Archaeologist and Episcopal priest, Fr. Rahtjen, rector of St. Mary's, Kansas City, gives us an introduction to the origins and texts of the Bible. He also tackles such



nettlesome issues as miracles, facts, fictions, versions and re-versions. This little book is written as though the author were speaking and teaching directly to the listener; it is clear and undergirded with sensible scholarship. I am using it at a church Bible-study group.

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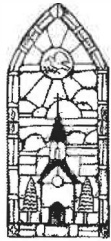
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People and Places

Appointments

The Rev. **Joseph Acton** is rector of Holy Cross, 322 S. Church St., Paris, TX 75460.

The Rev. **Mary Allen** is vicar of Grace, 1072 E. 900th S., St. George, UT 84770.

The Rev. **Douglas Bendall** is vicar of St. Andrew's, 933 S. 17, Newark, NJ 07108.

The Rev. **Nancy Bloomer** is rector of St. Paul's, Woods Rd., Tivoli, NY 12583.

The Rev. **Chris Brdlik** is rector of Calvary, 31 Woodland Ave., Summit, NJ 07901.

The Rev. **Donna Brown** is assistant of St. Luke's, 247 W. Lovell, Kalamazoo, MI 49007.

The Rev. **Julie Calhoun-Bryant** is rector of St. Luke's, 5402 W. Genesee, Camillus, NY 13031.

The Rev. **Gale Cooper** is associate of St. John's, 1623 Carmel Rd., Charlotte, NC 28226.

The Rev. **Peter D'Angio** is vicar of Christ Church, 100 Frank E. Rodgers Blvd., Harrison, NJ 07029.

The Rev. **Richard R. Daly** is rector of St. Stephen's, P.O. Box 1313, Sherman, TX 75090.

The Rev. **Susan N. Eaves** is associate of St. James', 1205 W. Franklin, Richmond, VA 23220.

The Rev. **Marianne Ell** is rector of St. Peter's, Williston, and St. Michael and All Angels, Cartwright, ND 58838.

The Rev. **William Graham** is rector of Old St. Paul's, Kent, MD; add: 7579 Sandy Bottom Rd., Chestertown, MD 21620.

The Rev. **Ladd Harris** is rector of St. Mark's, 134 N. Division Ave., Grand Rapids, MI 49503.

The Rev. **Rose Hassan** is vicar of Trinity, 575 Kearny Ave., Kearny, NJ 07032.

The Rev. **Jodene Hawkins** is rector of St. Peter's, 1610 S. King, Seattle, WA 98144.

The Rev. **Connor Haynes** is rector of St. Mary's, 45 Broad St., Burlington, NJ 08016.

The Rev. **George Heller** is vicar of St. Philip's, 3850 S.E. California, Topeka, KS 66609.

The Rev. **Harvey Henderson** is vicar of Trinity, 1603 N. 4th, Wahpeton, ND 58075.

The Rev. **Lynn Honeycutt** is assistant of All Saints', 209 S. Iowa Ave., Lakeland, FL 33801.

The Rev. **David L. Hopkins** is rector of Annunciation, Lincoln Dr. & Carpenter Ln., Philadelphia, PA 19122.

The Rev. **Christopher Laing** is rector of Holy Apostles', 2200 E. Minnehaha Ave., St. Paul, MN 55119.

The Rev. **Richard Lawler** is rector of St. Mary of the Hills, Box 14, Blowing Rock, NC 28605.

The Rev. **Arthur LeTourneau** is assistant of St. James', P.O. Box 1125, Texarkana, TX 75504.

The Rev. **Barbara Lewis** is assistant of St. Mary's, Box 235, Sparta, NJ 07871.

The Rev. **George O. Master, II**, is priest-in-

charge of St. Martin's, 700 Meetinghouse Rd., Boothwyn, PA 19061.

The Rev. **Harker McHugh** is missionary of The Oasis, Newark, NJ.

The Rev. **Beverly Messenger-Harris** is vicar of Gethsemane, Park St., Sherrill, NY 13461.

The Rev. **Scott Miller** is priest-in-charge of St. Stephen's, 4805 N.E. 45, Seattle, WA 98105.

The Rev. **Elsa Hale Mintz** is rector of St. Andrew's, 7 St. Andrew's Ln., Glenmoore, PA 19343.

The Rev. **John Myers** is rector of Emmanuel, 1020 E. Mitchell, Petoskey, MI 49770.

The Rev. **Ronald Nevin** is priest-in-charge of St. Edmund's, 327 W. Hickory, Arcadia, FL 33821.

The Rev. **Ingram C. Parmley** is rector of St. James', 806 College Ave., Lenoir, NC 28645.

The Rev. **John Poole** is deacon of St. Richard's, 5151 Lake Howell Rd., Winter Park, FL 32792.

The Rev. **Raymond Potter** is rector of St. Dunstan's, 5635 E. 71, Tulsa, OK 74136.

The Rev. **William Potter** is rector of St. Luke's, Box 292, Hope, NJ 07844.

The Rev. **James Reamy** is rector of Grace, 503 S.E. Broadway, Ocala, FL 34471.

The Rev. **Margaret Reinfeld** is vicar of Incarnation, 253 Marshall Hill Rd., West Milford, NJ 07480.

The Rev. **Wayne Riley** is rector of St. James', 214 Washington, Hackettstown, NJ 07840.

The Rev. **Benjamin Shambaugh** is rector of St. John's, 3427 Olney-Laytonsville Rd., Olney, MD 20830.

The Rev. **Russell E. Sherman** is rector of St. John's, 5625 W. 30, Speedway, IN 46224.

The Rev. **Diane Souder** is vicar of St. Luke's at the Mountain, Box 8667, Phoenix, AZ 85066.

The Rev. **Michael Sowan** is rector of St. Sacrament, Bolton Landing, NY 12814.

The Rev. **N. DeLiza Spangler** is rector of St. Paul's, 914 Lane Dr., St. Joseph, MI 49085.

The Rev. **Alan Sutherland** is rector of Emmanuel, 2410 W. Lexington Ave., Winchester, KY 40391.

The Rev. **James Tendick** is vicar of St. Francis', 250 Cane Creek Blvd., Moab, UT 84532.

The Rev. **Ronald Thomas** is associate of St. Paul's, 261 S. 9th E., Salt Lake City, UT 84102.

The Rev. **Philippa Turner** is associate for Christian education of Heavenly Rest, 2 E. 90, New York, NY 10128.

The Rev. **Patrick J. Ward** is vicar of St. Stephen's, 4615 S. 3200 W., West Valley City, UT 84119.

The Rev. **Beverly K. Weatherly** is associ-

(Continued on page 34)

College Services Directory

ALABAMA

Tuskegee Univ. *Tuskegee*
ST. ANDREW'S 201 Montgomery Rd.
The Rev. Liston A. Garfield, r
Sun 11. Wed 12:05

CALIFORNIA

Occidental College *Los Angeles*
ST. BARNABAS' 2109 Chickasaw Ave.
The Rev. Alan Scarfe, r 254-7569
Sun 10. Services signed ASL

San Francisco State Univ.
ST. FRANCIS 399 San Fernando Way San Francisco
The Rev. Charles Ramsden, r; the Rev. Michael Wyatt, chap
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CHAPEL OF THE RESURRECTION (904) 222-4053
655 W. Jefferson
The Rev. John Beach, chap
Sun H Eu 8:30, 11; Wed 5:30

Jacksonville Univ. *Jacksonville*
ST. LUKE'S 2961 University Blvd., N.
The Rev. Kenneth M. Roach, r
Sun Eu 10. Wkdays as anno

Univ. of South Florida *Tampa*
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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
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ILLINOIS

Southern Illinois Univ. *Carbondale*
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INDIANA

Univ. of Evansville *Evansville*
Univ. of Southern Indiana
ST. PAUL'S 301 SE First St.
The Rev. James B. Hempstead, r
Sun H Eu 8 & 10. Wed H Eu noon

Univ. of Notre Dame *South Bend*
Indiana Univ. (219) 232-4837
CATHEDRAL CHURCH OF ST. JAMES
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The Very Rev. Frederick E. Mann, Dean; the Rev. Joseph P. Illes, d
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The Rev. Charles A. Wood, chap
Sun 10:30, 6; Mon-Fri 11:45

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The Rev. James G. Munroe, r
Sun HC 8 & 10. Student Fellowship—Tues noon (HC & Lunch)

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Jenny Gale Tsering, chap
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The Rev. Thomas Cure, chap
Sun 7:30, 9, 11:15 HC. Wed 5:30 Episcopal Student Fellowship HC/supper

OHIO

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CHRIST CHURCH 118 S. Mantua St. 673-4604
The Rev. Robert T. Brooks, r
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TEXAS

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Sun H Eu 8, 10:30; MP Mon-Fri 9; EP third Sun 4; Bible Study Tues 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, assoc
Sun Eu 8:30, 10:30, 5. Wed 12:15

WASHINGTON

Univ. of Washington *Seattle*
CHRIST CHURCH—Canterbury
1305 NE 47th St. (206) 633-1611
The Rev. Stephen Garratt, chap
Sun H Eu 8, 10, 11:30. Wed 11:30, 7. Student Fellowship Wed 7:45; Student-led liturgy and dinner Sun 6:30

Refer to key on page 36

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People and Places

(Continued from previous page)

ate for pastoral care of Christ Church, 118 N. Washington, Alexandria, VA 22314.

The Rev. **John Weatherly** is priest-in-charge of St. Barnabas', Oxon Hill, MD; add: 2507 Londonderry Rd., Alexandria, VA 22308.

The Rev. **Roger Wharton** is coordinator of Wilderness Manna, an environmental ministry, of St. Philip's, San Jose, CA; add: 1404 Arnold Ave., San Jose, CA 95110.

The Rev. **Robin Whitlock** is chaplain and executive director of the Episcopal Ministry to Medical Education, New Orleans, LA.

The Rev. **Richard Winters** is rector of St. John's, 509 Hancock St., Saginaw, MI 48602.

The Rev. **William Wood** is rector of St. John's, Box 884, Wichita, KS 67201.

Changes of Address

The Rev. **Eugene Montague**, 111 Pickwyck Dr., Mooresville, NC 28115.

The Rev. **Virginia Peacock**, Froneys Rd., Little Lake, MI 49833.

The Rev. **Stephen Powers**, 99 Brattle St., Cambridge, MA 02138.

Corrections

The Rev. **Frank McRight, Jr.**, is curate of St. Thomas', 12200 Bailey Cove Rd., Huntsville, AL 35803.

Depositions

Albany — **David Lee Manning**, in accordance with the provisions of Title IV, Canon 8, Section 1 of the Constitution and Canons of the Episcopal Church.

Ordinations

Deacons

Central Florida — **Janet Galbreath, Richard Labud, Philip Rothenburger.**

El Camino Real — **Nancy Partanen.**

Iowa — **John Harper.**

Montana — **Mary Stone Rowe.**

North Dakota — **Doyle Burkhardt.**

Priests

Central Florida — **Robert Moss, II**, assistant of All Saints', 209 S. Iowa Ave., Lakeland, FL 33801.

Dallas — **Susan Dowler Bear**, curate of All Saints', Jackson, MS; add: 6106 Pear Orchard Rd., Jackson, MS 39211.

Delaware — **Norma Davis.**

Nevada — **Mary Bredlau.**

Newark — **Jane Tomaine**, priest-in-charge of St. Peter's, 94 E. Mt. Pleasant Ave., Livingston, NJ 07039.

Northern Indiana — **Linda Hughes.**

Resignations

The Rev. **George Packard** as canon to the ordinary of the Diocese of New York.

The Rev. **Drew Wales** as rector of St. Mark's, Cocoa, FL.

The Rev. **J. Michael Woods** as rector of St. William Laud, Pittsburg, TX.

Retirements

The Rev. **James Harper** as rector of St. Mary's, Bonita Springs, FL.

The Rev. **Fred Himmerich** as rector of St. Paul's, Watertown, WI.

The Rev. **Paul Johansen** as rector of St. Stephen's, New Port Richey, FL.

The Rev. **Kingsley Smith** as rector of Trinity, Towson, MD.

The Rev. **Roy Turley** as rector of Trinity and St. Paul's, Jeffers, MT.

The Rev. **Raymond Zips** as rector of St. John's, Westland, MI.

Deaths

The Rev. **Charles E. Bollinger**, retired priest of the Diocese of Central New York, died Dec. 3. He was 67.

Fr. Bollinger was born in Cleveland, OH. He attended Case Western Reserve University and Bexley Hall. He was ordained in 1955. He served parishes in Rochester, Henrietta and Seneca Falls, NY. Fr. Bollinger was a member of the diocesan council and standing committee for the Diocese of Central New York. He retired in 1990. Fr. Bollinger is survived by his wife, Nancy, eight sons, one daughter, seven grandchildren, and one sister.

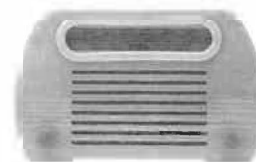
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Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues, Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

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

Hollywood, FL

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

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

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.

St. Louis, MO

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

Hackensack, NJ

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Brian Laffler, SSC
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

Newark, NJ

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

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

Gettysburg, PA

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

Philadelphia, PA (Mount Airy)

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

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts. (215) 563-1876
The Rev. Canon Barry E.B. Swain, r
Sun Masses 8, 9:15 & 11 (High); Matins 7:30; Sol Ev Novena & B 4. [June through Sept: 8, 10 (Sung), Ev & Novena 5:30] Daily: Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

Whitehall, PA (North of Allentown)

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

Corpus Christi, TX

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

Dallas, TX

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

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

Fort Worth, TX

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S) 12:15 HC (ex 1S). 1928 BCP daily as anno (617) 332-3191

Pharr, TX

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

Alexandria, VA

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

Milwaukee, WI

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

St. Croix, Virgin Islands

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

Paris, France

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 331 47 20 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

San Miguel de Allende GTO Mexico

ST. PAUL'S Calzada del Cordo
Near the Instituto Allende
Mailing address APDO 268
Telephones: office (415) 20387; rectory (415) 20328
Rector, vacant; The Rev. Sibylle van Dijk, d ass't; Canon Richard C. Nevius, ret. r; the Rev. Dean Underwood, r em
Sun: HC 9, Cho H Eu with sermon 10:30. Wkdays as anno, Spanish service Sat 6