

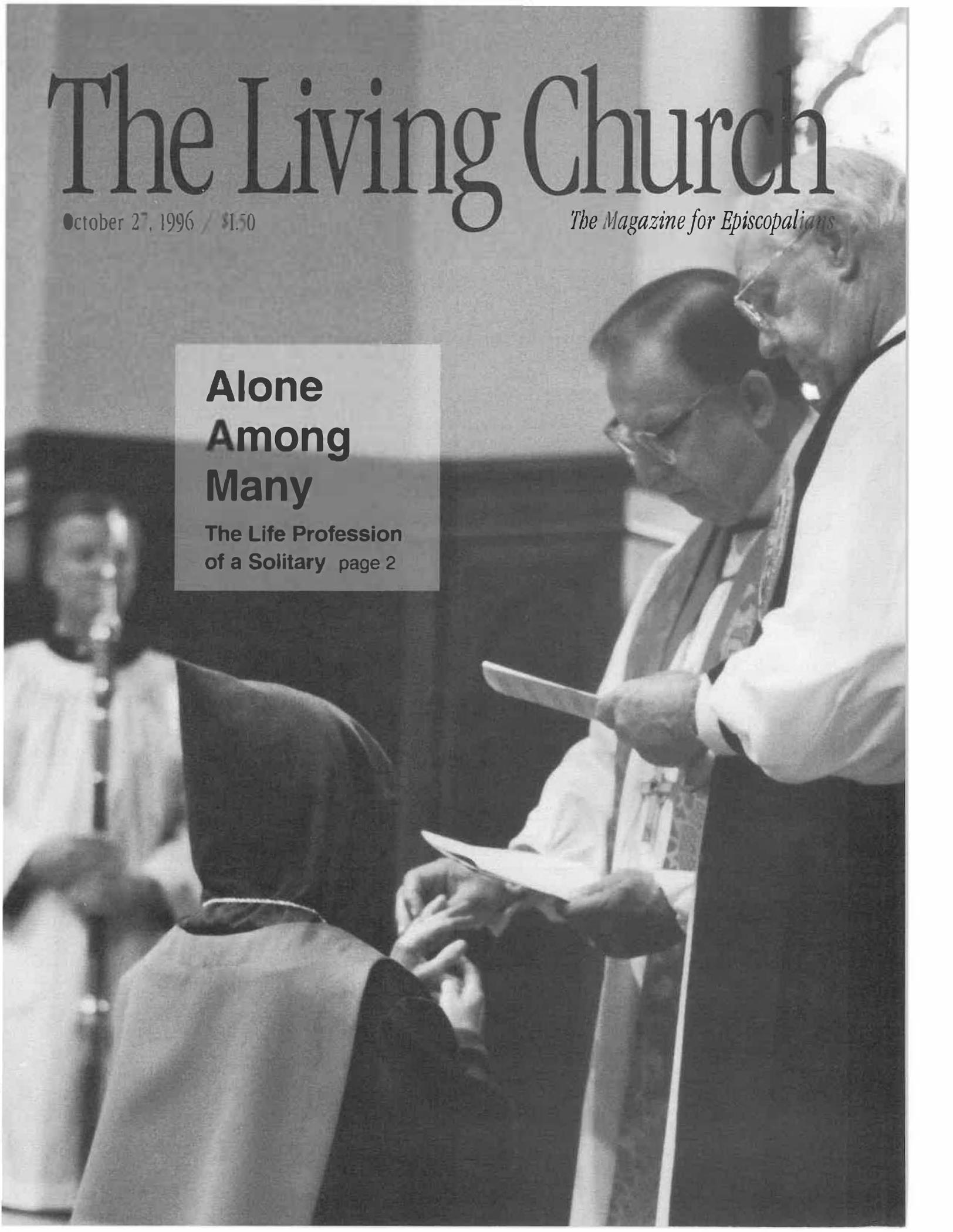
The Living Church

October 27, 1996 / \$1.50

The Magazine for Episcopalians

Alone Among Many

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of a Solitary page 2**



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Quote of the Week

The Rev. John Polkinghorne, president of Queens' College, Cambridge, on the possibility of life on Mars: "The theological question is that if Christ died for humankind, what about the little green men?"

In This Corner

Alone Among Many

Solitude. Who hasn't experienced it? Or at least thought about it?

Yet not until I was asked by Sister Brigit Carol, S.D., to preach at her life profession as a solitary religious did I begin to face the paradoxes of the solitary life.

"One is the loneliest number," says the pop-song lyric of a few years ago, yet what I had seen and been a small part of with Sister Brigit's formation was just the opposite: anything but lonely. In fact, a community of sorts kept widening as her profession took shape and as formation guides, spiritual directors and episcopal oversight came into alignment through the three years of annual vows and religious formation.

An amazing number of people from Sister's diocese, the church at large, indeed, the Anglican Communion, were being linked up, through prayer, spiritual guidance, letter writing and the like. A wonderful sister from England who has lived the solitary life for 30 years of her 60 years as a religious agreed to write weekly, even sharing insights from her own spiritual director.

I was a bit startled at first when I learned that the service was not to be a small, private affair but rather a diocesan-wide event, to be held at the mother church of the Diocese of West Texas, St. Mark's, San Antonio. Yet when many of her supporters and friends, priests and bishops, gathered on Sept. 14, the Exaltation of the Holy Cross, to witness her life vows of poverty, chastity, obedience and solitude to Bishop James Folts, all seemed "meet and right."

Sunday's Readings

A Matter of the Heart

Pentecost 22: Exod. 22:21-27, Ps. 1,
1 Thess. 2:1-8, Matt. 22:34-36

By the time Jesus began his public ministry the Jewish legal corpus had grown from 10 commandments to 632 laws, volumes of interpretation called the Talmud, and oral tradition. This was a terrible burden for the average citizen of Jerusalem. Keeping the law had become the nearly exclusive province of groups like the Pharisees and the Sadducees, who had the time and money to spend in the study and maintenance of the law. The common man went to a scribe if he had the wherewithal, or risked his life in his own interpretation.

Lest we think this situation was unique among the Jews, we need only look carefully at our own situation. Lawyers abound



Bishops Folts (center) and MacNaughton with Sr. Brigit as she makes her life profession.

Doug Earle photo

The one among many. After all, her vows were being taken to her diocesan bishop, not in the more usual context of a religious community, for which a bishop serves as visitor. She was being set apart for a life of prayer, especially for the bishops of the church, and solitude — in, for and by her diocese. Her religious community, as it were, is the diocese and her smaller "family" at St. Luke's, Cypress Mill, Texas, the lovely rural church just three miles from her hermitage.

Linked to the communion of saints through her patronage of Blessed James DeKoven, the American embodiment of the Oxford Movement whose feast day is March 22 on the Episcopal calendar, Sister's post nominals are "S.D." that is, Solitary of DeKoven.

As director of the DeKoven Center in Racine, Wis., the retreat center that continues the 144-year heritage of education and spiritual reflection promoted by Fr. DeKoven, I was asked to preach at the beautiful and solemn liturgy of profession, a liturgy in which four bishops participated.

There we all were — companions who live a modified rule of life in our own lives, laity and clergy from all over Texas, and the invisible company of saints and angels, called together in community around one taking vows of solitude.

Religious solitude has little to do with loneliness, and ironically much to do with community. Just as our Lord, solitary on the cross, draws all humanity to himself.

(The Rev.) Travis Du Priest, book editor

in our society. The law has become immensely difficult to understand and interpret after we leave the area of speed limits and rules for parking our car.

Finally, the law generally establishes only minimum standards of behavior. The growth in the number and complexity of laws seems to be inherent in the system itself. As with all rules, human experience and action comes in infinite variety, not easily codified or fit into a legal system.

Jesus took moral development to a new level. He raised it to the level of moral principle, leaving the application of principle to the individual believer. Moral behavior now becomes a matter of the heart and not simply rule or law. Responsibility for behavior now rests internally with each of us, rather than externally with a body of law or rule.

Marrying the Church to Secular Society

The report of the Presiding Bishop's dismissal of the charges against Bishop Allen Bartlett [TLC, Sept. 29] was startling. Isn't the P.B. obligated to proceed with an inquiry or else be guilty of breaking a canon himself? According to Title IV Canon 1(e), a committee of bishops must be assigned to deal with this matter and not, I assume, be superseded by a unilateral decision of the Presiding Bishop to dismiss the matter.

The Presiding Bishop's refusal to convene a panel of bishops to investigate Bishop Bartlett's actions will send a message to all bishops that they can, without penalty, freely ordain practicing homosexuals until our next convention, when and if we clarify our canons on Christian sexual behavior.

If the P.B. does his duty by convening a panel, it will send the opposite message, and the canon will roll out to protect the legal right of due process for those who charge Bishop Bartlett with action far more serious than a mere "disagreement."

This panel would not be a waste of time, nor was the Righter court, which produced two revelations for the lay priesthood to contemplate:

1. How embarrassingly far church leaders will go to rationalize the marriage of our church with secular society.

2. That on the isolated plains of North Dakota there stands tall a remarkably clear-headed bishop, Andrew Fairfield, the only dissenter on the Righter court, calling us back to the faith with strong, prophetic words of clarity.

Margaret A. Heidengren
Berwyn, Pa.

Deeper Concerns

Thanks for publishing the "Viewpoint" of James P. Haney [TLC, Oct. 6]. His article points out a whole other layer of the painful reality we as a church are facing, a reality brought to light by the issues of ordination of practicing homosexuals and blessing of same-sex marriages.

It seems that the main conversation of the church is focused on surface issues, but his insightful article points us to some deeper concerns which are foundational for our life together.

Another core issue that I continue to struggle with around these questions focuses on scripture's place in the ordering of our life.

My fear is that the strident positions that get expressed on both sides is where we as a church live, and that we would rather not toil in a deep work for integrity, when it comes to understanding how these

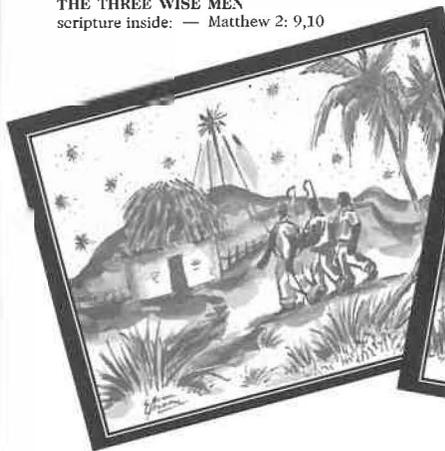
issues impact upon the core of our faith and life together. I think the loudest among us want to view the world and church as black and white, right and wrong, saved or not, but fortunately life

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Letters

and faith are not so simple or color blind (except perhaps for dogs).

(The Rev.) John S. Smylie
Trinity Church
Hamburg, Pa.

upon Paul's emphasis on his own humanity and fallibility, re-read the gospels, take a deep breath, pray a lot, and meditate upon the mote in their own eye.

Rita Regnier-Yvarra
Santa Maria, Calif.

The Final Authority?

The Rev. G.W. Wickersham II may find homosexuality an improper topic for discussion [TLC, Oct. 6] — I find it disturbing that so many people consistently and exclusively refer only to St. Paul (and often to epistles of rather dubious authorship) as though Paul were the final word on Christianity and all moral matters.

Christians facing difficult questions should first of all look to what our Lord said and did, pray a lot, and reflect on their own behavior. To the best of our knowledge, Jesus was silent on homosexuality, but not silent regarding lack of loving behavior toward those who are outcast. My reading of the gospels tells me our Lord became most angry about rigidity, lack of love, and self-righteousness.

I recommend that those who see Paul (whom I believe would definitely not appreciate being quoted out of context when convenient) as our final authority, re-evaluate their commitment to what our Lord taught by word and deed, reflect

I find the Rev. George Wickersham's letter to be "unnatural, highly dangerous, and, most of all, disgusting." Empirical reasoning and initial scientific studies show his premises to be downright absurd. Where will he and his ilk be when science does prove homosexuality to be a matter of genes?

This poor soul obviously needs to study his Bible in the matter of judgment. More to the point, he should immediately resign the priesthood or be removed by his bishop. If the bishop is unwilling to act, perhaps we really do need a trial.

Rob Newcomer
Decatur, Ga.

What It Means

May I second, with some additions, the thought expressed in the letter of Philip J. Majkrzak [TLC, Sept. 29]?

When the church was tarrying at the Lord's command after his Ascension and before the gift of the Holy Spirit on Pentecost, St. Peter instructed it to pick "one

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Volume 213 • Number 17

Letters

of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us" (Acts 1:21-22). The word he used for "men" is the plural of a Greek word meaning a male human being, not the general word for a human being.

When St. Paul was writing to Timothy with instructions for the pastoral work of the church under his jurisdiction, he gave direction that a bishop "must be above reproach, the husband of one wife" (1 Tim. 3:2). That last expression might literally be translated "a one-woman man," and uses the same word St. Peter had used, meaning a male human being.

When St. Paul wrote to Titus, he gave the same direction for an elder or priest. The phrase in Titus 1:5 might accurately be translated, "If anyone is blameless, a one-woman man." Again, it is the same word.

I may speculate as to why God has required that his priests be male human beings; but I am not speculating when I read in scripture that he does require this; nor am I speculating when I read Anglican formularies. When the argument is made (as it was made when the canon allowing female ordination to the episcopate and presbyterate was adopted) that it is permissive only, not mandatory, one can argue that such ordination is just barely within what our formularies allow. Can that still be said if recognition of female ordination is made mandatory?

(The Rev.) Raymond L. Holly
Herrin, Ill.

On Target

Thanks for printing the Quote of the Week by Dianne Knippers of the Institute on Religion and Democracy [TLC, Sept. 29]. As usual, Ms. Knippers is correct. One could add that certain denominational leaders (ours included), not to mention some liberal politicians, have also distorted the deplorable matter of church burning.

Jan S. Monnigh
Locust Grove, Ga.

He Said More

I welcome TLC's interest in the Washington Episcopal Clergy Association's September meeting, at which Bishop Ronald Haines was the principal speaker [TLC, Oct. 6]. Certainly the work of clergy associations in the church, now spanning more than 25 years, and the par-

ticular contributions of the Washington Association to that effort, are worthy of the magazine's interest and coverage.

Had I known that Fr. Simpson was covering the September meeting for TLC, I would have made sure he was seated closer to the rostrum, so he could have heard Bishop Haines' remarks in their entirety. It appears from his article that Fr. Simpson missed most of what the bishop had to say, and regrettably, so have your readers, given that he reported only a few disparate fragments of the bishop's complete presentation. I would have expected TLC to offer a more comprehensive report of the bishop's remarks.

(The Rev.) John F. Koepke, III
Church of Our Saviour
Silver Spring, Md.

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



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Bishops Hope for 'Perfect' Partnership With ELCA

Presiding Bishop Edmond L. Browning called the proposed Concordat of Agreement "one of the most exciting things I have experienced during my 11 years as Presiding Bishop," when he addressed a joint session of the House of Bishops and the Conference of Bishops of the Evangelical Lutheran Church of America (ELCA).

Meeting at the Mountain Laurel Lodge near White Haven, Pa., Oct. 3-8, the 150 Episcopal bishops and 67 ELCA bishops heard Bishop Browning say he hoped the Episcopal Church could be "a perfect partner" for the ELCA, "free of difficulties."

The Concordat of Agreement, to be

acted on by the legislative bodies of both churches next summer, would establish full communion between the two.

The Rt. Rev. Edward W. Jones, Bishop of Indianapolis and a leader in discussions with Lutherans, delivered an address on the opening night of the meeting.

"Just our being together should get major headlines in a world that so desperately needs reconciliation," he said.

Bishops met in small groups, with five Episcopalians and two Lutherans at each table.

On the second day, the Eucharist was celebrated according to the Lutheran Book of Worship. ELCA Presiding Bishop George Anderson was the cele-

brant and Bishop Browning was the preacher.

"Our historic movement toward one another is an opportunity to strengthen the body of Christ," Bishop Browning said, "but it is unrealistic to think it won't be noted."

Eric Gritsch, professor of church history emeritus at Gettysburg Seminary, spoke of the Augsburg Confession, the American Lutheran experience and the ELCA's self-understanding of the church in apostolic succession.

The Rev. Martin Marty, Lutheran church historian and professor at the University of Chicago, noted there appear to

(Continued on page 13)

Law Would Tax Colorado Church Properties

Colorado Episcopalians will face \$1.5 million in annual taxes on building and land valued at more than \$51 million if a bill targeting non-profit organizations passes Nov. 5.

"Colorado is probably the first of many states that will have to face up to this issue," said the Rt. Rev. William J. Winterrowd, Bishop of Colorado, in an interview on National Public Radio (NPR) Oct. 1. "We used to think the church had a secure place in the culture, but now we talk about the post-modern era where that certainly is not true."

According to a poll taken by a Denver newspaper, *The Rocky Mountain News*, 39 percent of the voters favor the bill, 49 percent oppose it, and 12 percent are undecided.

"A large part of the American culture is unchurched, and a substantial portion of that culture have a very negative attitude about the church," Bishop Winterrowd said a few days before the reading of a pastoral letter in 111 churches of the Diocese of Colorado Oct. 6 and 13. He has joined a coalition of leaders of churches and other tax-exempt groups fighting the measure. It includes countless groups rang-

ing from soup kitchens to art museums.

The proposal is already being called "Murphy's Law," stemming from its originator, John Patrick Michael Murphy, a Colorado Springs lawyer who says that at the age of 7 he was abused by a Roman Catholic priest. Dressed as a cowboy with thick silver mustache, Mr. Murphy has been campaigning on weekends throughout the state under the slogan "God isn't broke."

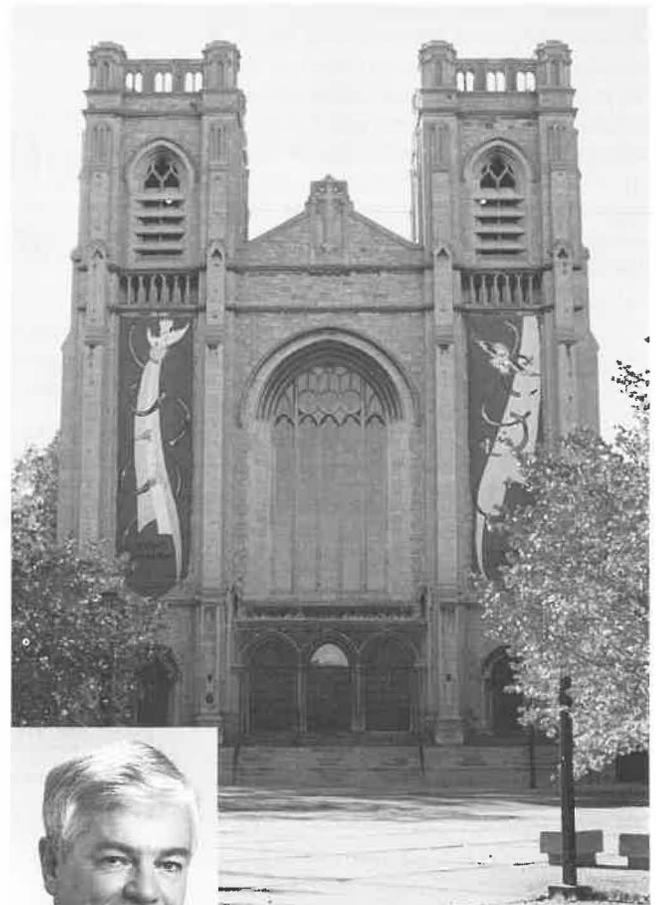
Mr. Murphy contends that his actions are not an attempt to settle an old score, but are directed at well-funded conservative Christian organizations clustered in the Colorado Springs area.

Bishop Winterrowd's pastoral letter is the third he has written since becoming bishop in 1991.

"I call upon you to join me in keeping this misguided attempt from becoming law by learning more about it from the leadership of your church," the letter states. "Once you've learned more about it, spread the word ..."

The pastoral letter said the Diocese of Colorado has contributed \$10,000 toward the campaign to defeat the proposal.

(The Rev.) James B. Simpson



Bishop Winterrowd (left): "We used to think the church had a secure place in the culture." St. John's Cathedral, Denver (above), is one property that could be taxed in Colorado.

Alabama Church Switches to CEC

An Alabama rector and most of his parishioners have become the latest congregation to leave the Episcopal Church for the Charismatic Episcopal Church (CEC).

The Rev. Jim Pinto, rector of Christ Church, Fairfield, Ala., since 1984, was accepted as a priest in the CEC Oct. 4 and held his first CEC service the following Sunday in a Baptist church.

"The essentials of the Episcopal Church have veered so far from biblical authority," Fr. Pinto said in a telephone interview with TLC. "I am concerned about the abandonment of the authority of scripture."

According to Alabama's 1995 convention journal, Christ Church has 398 baptized members and 212 communicants.

A meeting of parishioners with the Rt. Rev. Robert Miller, Bishop of Alabama, and the Rt. Rev. Furman Stough, Assistant Bishop of Alabama, on Aug. 28 may have given a clue as to how much support Fr. Pinto had. About 120 persons attended that meeting, and, according to the *Birmingham News*, four persons stood up and said they would not leave the Episcopal Church. Bishop Stough said the diocese should keep the church facilities it holds in trust for Christ Church for the sake of those persons who remain.

"They feel very strongly about retaining that property," he told the *News*. "I don't think there are very many of them."

Fr. Pinto said he has been speaking to "a large number of priests and bishops throughout the Episcopal Church" for the past seven months about the possibility of leaving. He said the decision of the Court for the Trial of a Bishop that the Episcopal Church did not have doctrine concerning the ordination of non-celibate homosexuals was a factor in his decision.

Of the CEC, Fr. Pinto told the newspaper, "They are open to the gifts of the Spirit, very clear on marriage and family. At a time when the social fabric is unraveling, we need to be clear on the gospels' teaching about marriage and family. They don't stumble around."

Fr. Pinto said Christ Church has been designated a Jubilee Center of the Episcopal Church and that it provides meals for about 30,000 persons a year. He described Fairfield, near Birmingham, as a changing community which has gone from "90 percent black to 70 percent white." He said his congregation was about 25 percent black, as are about 50 percent of the more than 100 children.



On a chilly, breezy Oct. 6, the Sunday nearest the Feast of St. Francis, St. Barnabas Church, Greensboro, N.C., "welcomed our animals to take part" in the service. Cats and dogs, with their families, received a special blessing from the vicar, the Rev. James Prevatt, Jr.

Briefly

The Rev. Anthony Miller, of Hampden, Conn., became the second man **acquitted of charges** of sexually assaulting a teenage boy at Nashotah House seminary during the 1980s when a circuit court jury in Waukesha, Wis., found him not guilty on three counts. Three others are serving prison terms on similar charges.

The Rt. Rev. **Cabell Tennis** has informed members of his diocese that he intends to retire as Bishop of Delaware at the end of 1997. Bishop Tennis was consecrated in 1986.

Bob Dent, 66, a former Church of England missionary who converted to Buddhism after he was diagnosed with cancer, became Australia's first legal death by **voluntary euthanasia** after pressing a key on a computer that administered a lethal dose of drugs. Anglican Archbishop Harry Goodhew of Sydney said of the death: "Doctors are no longer those who save lives. Under Northern Territory law they are also those who kill."

The standing committee of the Church of Ireland issued a statement **condemning "all acts of violence and intimidation and especially those of recent months in Northern Ireland."** The committee also commended "all those clergy and lay, who in these most difficult times continue to work courageously for healing and reconciliation."

The new chairman of the General Assembly Council of the **Presbyterian Church (U.S.A.)** has proposed major changes. Youngil Cho, of Raleigh, N.C. proposed radical restructuring of the church's mission enterprise, reduction of the national staff by two-thirds, elimination of synods and the transfer of most council functions to the presbyteries.

Anglicans are a declining proportion of the **population of Australia**, according to a report published by that nation's Bureau of Immigration, Multiculture and Population. The report also showed that those who attend Anglican churches tend to be business and professional persons rather than a generality of the population.

Long Island Election Set

A special diocesan convention will be held Nov. 2 to elect a suffragan bishop in the Diocese of Long Island.

Five candidates, all from Long Island, have been selected by a committee to be presented to the convention. They are: The Rev. Canon Anthony Cayless, canon pastor of the Cathedral of the Incarnation, Garden City; the Ven. John Greco, Archdeacon of Long Island; the Rev. David Bryan Hoopes, O.H.C., rector of St. Thomas' Church, Farmingdale; the Rev. Fred Howard, chaplain of Episcopal Health Services; and the Rev. Rodney Michel, rector of St. Peter's, Bay Shore.

Grace on the Move

A LIVING CHURCH

One in a series



It's no wonder the rector's dog can't find his yard. The rectory at Grace Church, once located beside the church, was literally picked up and moved to create room for the new parish center.

By PATRICIA NAKAMURA

On moving day for the Rev. Andrew Sloane, the rector didn't move. The rectory did. The large, barn-house next door to Grace Church, Sheboygan, Wis., stood on the only spot usable for a badly needed new parish hall. So the house was dug out, jacked up, and rolled some 60 feet closer to Lake Michigan, then settled down gently while its new basement was built beneath it. Fr. Sloane's view changed only slightly, but "my dog still can't figure out where his yard went," he said.

The gaping hole in the earth was quickly filled with a carefully-thought-out addition to the parish complex. The east outside wall of the church became an inside wall of the large sacristy and offices. A windowed corridor looks into the airy, inviting St. Nicholas Hall, replacing the former room ("It's like a dungeon," Fr. Sloane said) under the church. New building and old enclose a courtyard garden-to-be.

A visitor has been reminded that the parish house portion is so new. It blends into the older building, taking the rich colors of the stained-glass windows, somewhat subdued, for its walls and floors, and continuing the exterior Cream City brick (now difficult to find, it was "carefully scavenged by local brickyards"). The entire complex has been made accessible, with ramps, elevators and an assistive-hearing system.

The new classrooms, offices, library and nursery are rarely empty. The 150-year-old parish, with a long tradition of Anglo-Catholic worship, is a busy place. Morning and Evening Prayer are read and the Eucharist celebrated every day.

The annual October pilgrimage to the proto shrine of Our Lady of Walsingham at Grace, with outdoor procession, drew even more visitors than usual this year to hear the Rev. Martin Warner, administrator of the Walsingham shrine in England. Organist/choirmaster Dr. George Damp, of Lawrence University, Appleton, augmented his usually small choir to perform Ralph Vaughan Williams' "Five Mystical Songs." He makes the 140-mile commute weekly because, he said, "I care about serving the liturgy, and [Grace Church's] wonderfully sincere and rich Anglo-Catholic tradition is important to me." On St. Nicholas Day the parish will begin its sesquicentennial celebration with a Haydn mass.

Christian formation — "That implies making disciples," said Fr. Sloane, the English-born rector, "'Christian education' is just information" — for adults and children is a large part of the yearly "programme." Small groups for adults meet Sundays at 9 a.m. between the two Eucharists. This fall's offerings include "Friends: . . . a six-week long class . . . focusing on Jesus and what we know about his friendships from Gospel stories;" the miracles of Jesus, and 12 characters from the Old Testament.

The catechumenate meets for two hours Wednesday evenings for nine months, and is more than its name implies. Parish catechist Mary Coleman describes it as "the heart of renewal, in church facts and faith." While the class is preparation for confirmation or reception, "two-thirds of the group are long-time church people. It has grown every year. [Class members] come to love and minister to each other. The Lord seems to meet every one."

The secret, she says, is not course materials or teachers but prayer and sacrifice — by others in the congregation for the catechumens. "They are not aware of it."



St. Nicholas' Day celebration. Grace Church has a large Hmong membership and "the children especially were mainstreamed into Sunday school," Deacon Michael Burg said.

The Thursday morning study group "In Good Company" will follow the coffee and kringle with discussions of the writings of Charles Williams, Dorothy Sayers and Evelyn Underhill. Last year participants read Archbishop Michael Ramsey and C.S. Lewis. Formation for Ministry groups meet weekly and include a healing team and an evangelism team. Group leaders themselves meet on Tuesday evenings, to support each other.

"These sessions end with 15 minutes before the Blessed Sacrament exposed," Fr. Sloane said. "Leaders need to be fed, too."

Grace Church has a large Hmong membership, its elders having been part of the horrendous trips from Laos in the 1980s. The Rev. Michael Burg, a deacon, said, "We were outgoing and we found them. The first thing was hats, coats, mittens. We helped them learn about heating systems. We had cooking and sewing classes. We developed a Hmong-English catechism," and portions of the liturgy were translated. Now, he said, most of that is no longer needed. "Over 15 years, they have been 100 percent integrated. We made a conscious effort at the beginning not to separate people. The children especially were mainstreamed in Sunday school."

The youth group, says the Rev. Stuart Smith, Grace's curate, has as its primary objective "deepened prayer, rather than a business agenda." Each Sunday meeting begins with a simple meal "as a family in a family." On Youth Sunday, the young people witness to the congregation that "teenagers actually have a prayer life."

Children meet in a worship center to hear the stories of the liturgical year and work with them in Montessori-based activities that may be writing in a private journal, using art materials or quiet time "to respond — to talk to God in his or her own way."

Children and young people have always been important at Grace. John Kalk, a member for all his 78 and one-half years, was part of Boy Scout Troop #1, the first in Wisconsin. He tells wonderful stories of minstrel shows and "Broadway reviews" staged in the 1920s by the boys and the Rev. A. Parker Curtiss ("He didn't like his first name — Alonzo") and his assistant priest William Elwell, "a local boy" and a great jazz musician. "I learned to do the Virginia Reel in high heels. In 1936, LIFE magazine came and reviewed our show! Scouts from the other troops wanted to come and join Troop 1." Some of those men are still members of the church, he said. And Troop 1 is enjoying a revival.

Grace Church Sheboygan, Wis.

Diocese:
Fond du Lac

Communicants: 600

Staff: Clergy 3, Lay 7



A new program is the Summer School of Spirituality, led by the Rev. Mother Maria, S.H.N., of Fond du Lac, Wis., in August. She presented different methods of prayer such as the Franciscan and the Benedictine, and then asked participants to try each for 15 minutes before reuniting to discuss the brief experience. About 30 people took part, she said. "They shared quite deeply."

The parish and the convent of the Holy Nativity enjoy a

'the greatest parish in America'

close association; retreats are made there, and Mother Maria provides spiritual direction three times yearly at the church. "I have no formal training in spiritual direction," she said. "I walk with people on their path. I listen to the person and to God at the same time."

Spiritual direction is an important part of the community rule of life Fr. Sloane has proposed to the parish. This keystone in the deepening and developing life of "a happy and blessed parish community" includes corporate worship, personal prayer, ministry and stewardship. The coming year, he said, the "contents and nature of the rule ... will be discussed at every opportunity," and will provide a "clear focus ... in this 150th anniversary year when distractions ... can be so prevalent."

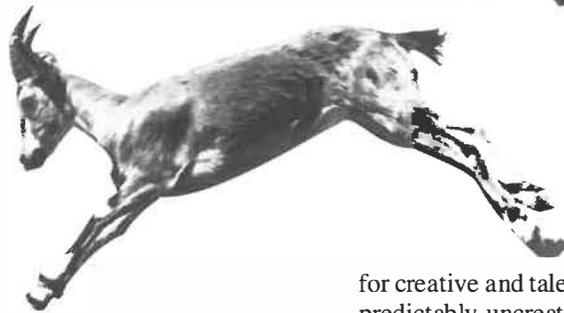
Despite celebratory distractions over the years, the strong Anglo-Catholic tradition continues as the identity of Grace Church. John Kalk, whose grandparents married there in 1885, calls it "the greatest parish in America. We've always had very high liturgy, high churchmanship. We're determined not to lose that."

Relative newcomer Bryon Zimmerman, from an Evangelical Free background, was baptized and confirmed in 1992. He is on the vestry and served as thurifer for the Walsingham procession. "I used to visit at noon during Lent," he said. "It was kind of by chance," since his office was close by. "This has all the things I was missing — ritual, sacraments. I'd been missing those things in my life." □

We So Rarely Think for Ourselves



Is anxiety making us
a jumpy herd?



By PATRICK BARKER

The Episcopal Church is frequently advertised as a thinking person's church. Surely we have all seen the tracts and the clever posters that market us that way. We like to contrast ourselves favorably to those fundamentalistic churches in which independent thought is discouraged for the sake of group identity and policy. "The Lord don't cut off your head when he saves you" is a saying to which many in the Episcopal Church could subscribe (once they had corrected the grammar, of course). I wonder, though, how truly our image of ourselves matches our reality.

The description of ourselves as a thinking person's church is an exaggeration. From the bishop in his or her chair to the lay person in the pew, we are hesitant to think for ourselves. We value conformity over personal conviction. For example, if one wanted to create a process designed to produce "group think," one could not do

The Rev. Patrick Barker is a priest of the Diocese of Arkansas residing in the Diocese of Los Angeles.

better than the typical ordination process in the typical Episcopal diocese. It seems diabolically designed to snuff out any capacity for independent thinking possessed by the entering aspirant. By the time the aspirant comes out the other end, he will probably not know what he actually thinks but rest assured he will be certain of what he is supposed to think.

Someone who had the power to recommend me for a job asked me recently what I thought of the diocese in which I was seeking employment. I lied by saying that it had a lot of talented and sophisticated people in it. That was a lie of omission, not commission. What I omitted (for obvious reasons) was that it was also the most systemically dysfunctional place I had ever visited!

This seemingly odd pairing of talent and dysfunction is not so odd when seen from a systems perspective. It is common

for creative and talented people to become predictably uncreative when caught up in systemic dynamics that enforce conformity (and they all, by definition, do). Systems have rules that make them the systems they are, and we all find it easier, more natural, to conform to these rules than to think beyond them and, perhaps, transform them.

Further, it occurred to me that the dynamic of this particular diocesan system that linked talent and dysfunction was that of politics (so what's new?). By politics I mean actions and/or words that are intended to appeal to the perceived preferences of the majority. So defined, politics is a negative dynamic wherever taking a personal stand, regardless of the preferences of the majority, is considered to be a virtue.

In order to take such a stand, one must either think for oneself or simply choose (for various psychosocial reasons) that which everyone else doesn't, and because they don't. My concern here is not with those who choose the latter, although they can be irritating, but with the independent thinkers, for there are frighteningly few in the church today. I am distressed that



church members rarely take such non-political stands, and that we so rarely think for ourselves.

The diocese to which I have referred reflects the national culture, and I can imagine someone from there protesting that we are drowning in individualism, and

that the problem is precisely the reverse of that which I have described: There are too many people thinking for themselves and taking personal stands. Our grounding in community has been washed away in the tide of rampant individualism.

While there is obvious point to this protest, paradoxically, the individualism that is being protested is not that of a distinct individual self, but that of the crowd, an individualism that is consistent with Soren Kierkegaard's category of the aesthetic. Within an aesthetic lifestyle, as Kierkegaard envisioned it, one is free from the ethical commitments that would inhibit one from doing as the impulse of the moment dictates. One simply follows the interests of the moment, no matter how fringe they may be. While such a lifestyle certainly gives the impression of individuals doing as they please, Kierkegaard would argue that beneath the superficial seeming, there is no individual there at all; a distinct self has not yet emerged to direct the flux of passions that is the person.

Such apparent individualism is simply conformity to a culture that prizes aesthetic "freedom," a freedom that is nothing more than a reflection of the values and thought patterns of the crowd. Within this crowd there may be many characters, but no individuals of character and so no independent thought and no authentic personal stands.

In a manner reminiscent of Kierkegaard, Murray Bowen, the brilliant and enigmatic family systems theorist, would perhaps argue that our problem is that church members today are not very differentiated. That is, we have difficulty being a self within a social system. Instead, we tend to fuse with the group and lose, or never realize, a distinct identity. The reason, he might propose, for this fusion is that we allow the anxiety of the moment to overwhelm us, and we react from our emotional system, rather than from our intellectual system. The emotional system houses our instinctive reactivity to the emotional flow of our social group.

Imagine the way that anxiety flows through a herd of antelope when a lion is nearby and you get a good picture of how the emotional system works. The intellectual system, on the other hand, directs the uniquely human (or so we assume) capacity for independent and rational thought. It enables us to decide rather than simply react. Because of it, we have the possibility of saying, "I think, I believe," etc. One can only guess at the reasons for the anxiety that is flowing through the church at this moment, but it is overwhelming us, leading us to bypass our intellectual system, and making us a jumpy, and not very thoughtful, herd.

Finally, while Jesus does call us into community, he also, and first, calls us as individuals, to be individuals. He calls us by name. The requirement of his call is the grace of it: to become a self, an individual, and a thinking one at that. Indeed, "the Lord don't cut off your head when he saves you." On the contrary, he gives you permission and power to use it, perhaps for the first time.

I am concerned that in the politically charged atmosphere of today's church, our anxiety is preventing us from hearing and obeying this call. In spite of our marketing slogans (aimed at the crowd, of course), we are becoming a reactive church rather than a thinking one. □

Editorials

Good Proposals on Discipline

When the Standing Commission on Constitution and Canons meets next month, it will spend much of its time working on a proposed revision of Title IV dealing with the discipline of bishops. The proposed revision already has created some controversy while it has been circulated around the church for the past three months. The topic was discussed by the House of Bishops at its meeting this month [p. 6] and is probably headed for General Convention next year in Philadelphia. A major revision of Title IV was adopted at the 1994 General Convention in Indianapolis, concerning discipline of priests and deacons.

Among the changes proposed by the commission are: Establishing a provision giving the Presiding Bishop authority to inhibit temporarily bishops accused of wrongdoing; setting stricter requirements for bishops who attempt to bring presentment charges against another bishop; changing the requirements for filing complaints against bishops; including lay persons and priests to serve with bishops on non-doctrinal trial courts; creating separate trial and non-trial courts for bishops accused of doctrinal and non-doctrinal offenses; and establishing a permanent Review Committee, including priests and lay persons, to investigate charges.

The proposed revision includes much worth commending. The very fact that the Title IV provisions covering discipline of bishops would be brought in line with changes already approved for other clergy is positive. The creation of a new Review Committee, adding lay persons and priests, would abolish the present Board of Inquiry and should establish a much more open process. This change, and the addition of lay persons and priests to a non-doctrinal court, also should increase the likelihood of more objectivity.

The proposals for changing requirements for bishops who bring presentment charges on teaching false doctrine may be difficult to support. Under the present canon, at least 25 percent of the House of Bishops must approve in order to proceed. The commission's proposed change calls for presenter bishops to obtain a Statement of Disassociation from the House of Bishops and would make two-thirds approval necessary, although since publication of the proposed revisions, one-third consent has been discussed. Both the disassociation and a two-thirds vote would be nearly impossible to achieve.

Another concern is the proposed change involving requirements to file complaints against bishops. The present canon calls for at least three bishops or 10 adult communicants, two of whom must be priests, in order to file a complaint. The commission's proposal reduces the requirement to one bishop and three adult communicants, including one priest. The proposed change has the potential to bring forth an increased and perhaps unnecessary volume of complaints.

The Standing Commission on Constitution and Canons has done good work in its latest proposed revisions of Title IV. Hopefully, further refinements will produce a version acceptable to General Convention.

All of Us Are Called to Be Saints

By GEORGE W. WICKERSHAM, II

There are those of conservative connections who believe Halloween is an invention of the devil. They claim it inevitably leads to devil worship. Fortunately there are those who feel such an attitude only reveals how lacking in humor some people are.

Whatever its origins, and they may well have been pagan, Halloween has become a delightful fall festival. Kids love to be scared, and many adults are amused by the annual parade of Halloween horrors: witches, spiders, skeletons and misshapen faces in nightmarish visions.

It is of some interest that the church in its early days put its special day to commemorate the faithful departed at the same time as some heathen observance of the return of the dead. At any rate, the Christian festival of All Saints was undoubtedly designed to replace that primitive (and seriously fearsome) festival. It has succeeded. The primitive festival has become a source of laughter and fun.

Another day has been observed by some churches, although neither Rome nor Canterbury has ever given it official status. That day is known as All Souls' Day. It is sneaked into the service schedules of various congregations of both churches. It is supposed to come the day after All Saints' Day, and it has its point. We cannot imagine attaching the word "saint" to Uncle So-and-So or Cousin Whatsername. They were aggressively irreligious, drank heavily and were scornful of the faithful. Still, if anyone needs prayer, it is Uncle So-and-So and Cousin Whatsername. So we get All Souls' Day.

The trouble with this is that after you commemorate the saints, you commemorate the souls, thereby giving the distinct impression that heaven is populated by a first team and also by a second team.

Scripture, however, makes it abundantly clear that there is no second team. Jesus spoke of the "narrow gate" (Matt. 7:13); Paul writes of the "unspiritual man" as opposed to the "spiritual" (1 Cor. 2:14-15); the Epistle to the Hebrews is tough on backsliders (Heb.10:26). So the church has never been too encouraging to those who think that maybe there is a back door.

On the other hand, this is not to say that it is possible that one of the chores of heaven, if we can call it a chore, is to deal with these people; that is, if they want to be dealt with. The Master was never against a second chance. Both Peter and Paul declare that the Lord descended into hell "and preached to the spirits in prison, who formerly did not obey ..." (1 Pet. 3:19-20). After all, Jesus did say that we must forgive, not seven times, but 70 times seven. Perhaps eternity is just long enough

to save Uncle So-and-So and Cousin Whatsername. The point being that we pray for them, yes; we celebrate them, no. So there's no All Souls' Day on the calendar.

St. Paul used to refer to the members of some of the churches as "saints": "... all the saints in Christ Jesus who are at Phillippi ..." (Phil. 1:1). "To the saints and faithful brethren in Christ at Colossae" (Col. 1:2). Nevertheless, note that when he was displeased with his addressees, he did not use that expression. The most he would say, as he did to the Romans, "To all God's beloved in Rome, who are called to be saints ..." (Rom. 1:7). The Galatians didn't even get that: "To the churches of Galatia" (Gal. 1:2). The tough text makes it rather plain why!

Those were very different times — times when it cost something to be a Christian. The risks were obvious. Today most congregations are made up of people who are risking nothing, and who are in a congregation for very different reasons. But they are still "called to be saints." The objectives have not changed.

Alas, there are those in today's church who would like to change those objectives. The restrictions on sex bother them acutely. The insistence that one live by faith disturbs their desire for financial wealth. In fact, the matter of fiscal honesty is very apt to be overlooked entirely. And there are various other strange attitudes. I had one parishioner, now deceased, who embraced the church because he felt that it was the strongest deterrent to Communism. Sort that one out for motives!

A certain ruler of a synagogue asked Jesus what he must do to inherit eternal life. This very rich man, in a poor, downtrodden society, wanted to have it all. It was not as if Jesus could not see into the hearts of men. "One thing you still lack," he replied. "Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow me." But when he heard this he became very sad, for he was very rich (Luke 18:18-23).

Is simply following Christ enough for us? Obviously, we are not all called to sell all we have; otherwise, we would all be poor. But if what we have is more important than following Christ, then we had better re-examine our priorities. One must recall Paul's words, "called to be saints," because anything less is unworthy. It has to be one thing or the other. □

The Rev. George Wickersham, II, is a retired priest of the Diocese of Southwestern Virginia who is a frequent contributor to TLC. He resides in Rockbridge Baths, Va.



"Sell all that you have and come follow me."

(Christ and the Rich Young Man. By Heinrich Hoffmann)

Bishops Meet With Lutherans

(Continued from page 6)

be regional differences in eagerness to embrace full communion, and challenged both churches to move beyond "issues that to many church members will seem to show preoccupation with professional, hierarchical, clerical issues that do not make much difference in their lives."

The bishops also heard the Rev. John Booty, professor emeritus at the School of Theology of the University of the South, who reflected on the Book of Common Prayer. It provides Episcopalians, he said, with a "rhythm of praise and penitence, praise and penitence, praise and penitence, the heartbeat of the Christian life."

On Sunday, the Most Rev. George Carey, Archbishop of Canterbury, celebrated the Eucharist according to the U.S. Book of Common Prayer, and Dr. Marty was the preacher.

Later that day, Archbishop Carey addressed the gathering and spoke of the signing of the Porvoo Agreement among 11 Anglican and Lutheran churches in

northern Europe [TLC, Sept. 29].

"The agreement that we have achieved in Porvoo proceeds from the premise that the will to go on in the ecumenical movement with many partners and many activities, however fragile, is a sign to Christians themselves and to the world that we do actually believe that there is a better and more reconciled way given by God in Christ."

The following day, Bishop Anderson spoke of the Concordat of Agreement.

"At the heart of things, there is an inner logic, a basic rightness to this step," he said. "Although there will be a cost, we have discovered here it will be worth the effort."

Bishop Browning spoke highly of his ELCA counterpart.

"If I didn't have a bad back, I would have knelt before him for absolution and his blessing," he said.

In addition to the plenary sessions with the ELCA bishops, the Episcopalians did some business in separate gatherings. Bishops discussed the Standing Commission on Constitution and Canons' proposed revisions of Title IV, concerning discipline of bishops. They also heard Archbishop Carey share his vision for the Lambeth Conference of 1998, and his thoughts on mission and ecumenism.

"It was one of the more positive meetings of the House of Bishops I've attended," said the Rt. Rev. John H. Smith, Bishop of West Virginia. "There was an excellent spirit, and an opportunity to explore with some frankness various aspects of the Concordat.

"The exciting thing for me was that the discussions of the Concordat centered on mission. It was great to have the House of Bishops talking about mission."

The Rt. Rev. Stephen Jecko, Bishop of Florida, enjoyed the dialogue with Lutheran bishops, especially that which took place at table discussions.

"It was a pleasure to talk about something other than sex," he quipped. Bishop Jecko also felt positive about Archbishop Carey's address.

"He gave a very passionate address, probably the most passionate of the whole event."

The House of Bishops will meet again in mid-March.

ELCA's communications office contributed to this report.

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Howard M. Tischler, Grosse Pointe, Mich.

The Rt. Rev. William C. Wantland,

Eau Claire, Wis.

The Rev. Herbert A. Ward, Jr.,

Boulder City, Nev.

As they approached the altar, Fr. Hapless made a mental note to talk to the ceremoniarus about his liturgical ministries schedule.



Deborah Yetter

People and Places

Appointments

The Rev. **Joan Anthony** is priest-in-charge of St. Benedict's, P.O. Box 3811, Lacey, WA 98503.

The Rev. **Kenneth Beason** is pastoral associate of the Cathedral of St. John the Evangelist, 127 E. 12th Ave., Spokane, WA 99202.

The Rev. **David A. Boyd** is rector of St. Michael's, 2025 Bellefonte Dr., Lexington, KY 40503.

The Rev. **Christine Carlin** is rector of Grace Church, 76 Eldredge, Newton, MA 02158.

The Rev. **Christopher Chase** is assistant of St. Anne's-in-the-Fields, P.O. Box 6, Lincoln, MA 01773.

The Rev. **Kendrick H. Child** is priest-in-charge of St. Augustine's, 297 S. Union, Lawrence, MA 01843.

The Rev. **Jennifer L. Clarke-Sommers** is assistant of St. John's, P.O. Box 5610, Beverly Farms, MA 01915.

The Rev. **Sarah Conner** is deacon of All Saints', 1773 Beacon, Brookline, MA 02146.

The Rev. **Scott L. Denman** is rector of St. John's, 1707 Gouldin Rd., Oakland, CA 94611.

The Rev. **Michael H. Dugan** is rector of Trinity, 120 N. Main, Randolph, MA 02368.

The Rev. **Barbara Ann Edgar** is assistant of Holy Spirit, 204 Monument Rd., Orleans, MA 02653.

The Rev. **Jennifer Beal Gamarra** is assistant of St. Stephen's, 16 Highland Ave., Cohasset, MA 02025.

The Rev. **Samson Gitau** is assistant of St. James', 1991 Massachusetts Ave., Cambridge, MA 02140.

The Rev. **Sarah K. Hague** is assistant of Grace Church, 133 School, New Bedford, MA 02740.

The Rev. **Edward M. Head, Jr.** is rector of Redeemer, P.O. Box 251, Ruston, LA 71270.

The Rev. **Don Henderson** is rector of St. Aidan's, 2425 Colorado Ave., Boulder, CO 80302.

The Rev. **Terry L. Henry** is director of the rural and migrant ministries program in Pleasant Valley, NY.

The Rev. **William B. Heuss** is rector of St. David's, 205 Old Main, Yarmouth, MA 02664.

The Rev. **Maureen D. Kemeza** is rector of St. Paul's, 1135 Walnut, Newton, MA 02161.

The Rev. **John Lambert** is priest-in-charge of St. James', 24447 94th Ave., Kent, WA 98031.

The Rev. **Rob Lord** is rector of St. Michael and All Angels', 6630 Nall Ave., Mission, KS 66202.

The Rev. **Carol Ludden** is priest-in-charge of St. Francis', 13716 Bothell-Everett Hwy., Mill Creek, WA 98012.

Ordinations

Deacons

Mississippi — Carol Anthony; Bill Carlin; Marian Dulaney; Janet Ott; Kyle Seage.

Colorado — Sarah Crandell.

Resignations

The Rev. **Patricia Bennett**, as rector of St. Barnabas', Box 93096, Pasadena, CA 91109.

The Rev. **Thomas B. Carter**, as assistant rector of Ascension, Hickory, NC.

The Rev. **Hayden G. Crawford**, as rector of St. Augustine and St. Martin, Roxbury, MA.

The Rev. **Samuel W. Morrison**, as rector of St. Aidan's, Michigan Center, MI; add: 4242 Zygumt Dr., Jackson, MI 49201.

The Very Rev. **Daniel Riggall**, as dean of St. Paul's Cathedral, Burlington, VT.

The Rev. **Richard E. Shinn**, as priest-in-charge of Christ the King, Taylor, MI; add: 1709 Camelot, Trenton, MI 48183.

The Rev. **Barbara Wilson**, as rector of St. Augustine's, Benton Harbor, and Church of the Mediator, Harbert, MI.

The Rev. **Donald R. Wilson**, as rector of St. Paul's, Peabody, MA.

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ORGANIZATIONS

ANSWER ARCHBISHOP CAREY'S CALL to the Anglican Communion to revitalize Anglican Catholicism. Join **The Catholic Fellowship of the Episcopal Church, Conrad Noel House, P.O. Box 646, Sunapee, NH 03782.**

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

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REED ORGANS for church, chapel, home. Beautiful, reliable. All sizes: 1-manual, 2MP, 3MP. Delivery everywhere. Since 1970. Specs: \$1.00 and SASE. **PHOENIX Reed Organ Resurrection, HC 33-28, Townshend, VT 05353. (802) 365-7011.**

PILGRIMAGE

ENGLAND: SAINTS & SINGERS from Canterbury's 1400th Anniversary Celebration to Salisbury's Southern Cathedrals Festival. July 8-21, 1997 with the Rev. Nancy and Mr. Robert Roth blending spiritual and cultural enrichment. **The Teleios Foundation 1-800-835-3467.**

POSITIONS OFFERED

POSITION IN PASTORAL THEOLOGY. The School of Theology of the University of the South, Sewanee, Tennessee, invites applications for a full-time position in Pastoral Theology to begin Aug. 15, 1997. Teaching responsibilities have involved all areas of pastoral theology (including theory and practice of ministry, theology and spirituality of ordained ministry, congregational studies, pastoral counseling, parish administration and canon law). The candidate need not claim expertise in all of these specialties, since the School of Theology has other faculty resources in some of these areas. The following qualifications will be highly regarded: a Ph.D., Th.D., D.Min. or equivalent in pastoral theology or a related discipline; ordination in the Episcopal Church, with parish experience, and a commitment to teaching at the M.Div. level. Rank and salary are open. We particularly seek experienced parish priests with the ability to teach in this field. Send letter and application, complete dossier and three letters of recommendation by Dec. 15 to: **Donald S. Armentrout, Search Chair, School of Theology, University of the South, 335 Tennessee Ave., Sewanee, TN 37383-0001. The University of the South is an Equal Opportunity Employer.** Women and minority candidates are encouraged to apply.

MINISTER OF MUSIC, halftime, for evangelical, charismatic Episcopal church, 45 minutes west of New York City in Wayne, NJ. Contact: **The Rev. John Donnelly. FAX (201) 872-4757.**

ASSOCIATE RECTOR/DIRECTOR of children's and family life ministries. Innovative, rapidly growing and mission oriented suburban parish seeks a catalytic team leader to promote the Christian development of children and families, and to shepherd a dynamic new Sunday evening service. Our new associate rector will be a strong motivational leader who can communicate a deep biblical, creedal Christian faith, and is passionately committed to seeing children grow up as fully developed followers of Jesus Christ. More than 200 children are served each Sunday through the ministries of 80+ adult teachers and team members. Our creative, collegial staff of 12, and all programs and ministries are organized as small groups adapted from Metachurch models, utilizing individuals' gifts, passions and abilities. Contact: **Christ Episcopal Church Search Committee, 5500 W. 91st St., Overland Park, KS 66207. (913) 648-2271 or FAX (913) 648-0854.**

PRIEST-IN-CHARGE of Haitian congregation in Connecticut (near N.Y.C.). Currently 3/4 time. Fluency in English and French essential and knowledge of Creole helpful. Contact: **The Rev. Nancy Charles, c/o the Diocese of Connecticut, 1335 Asylum Ave., Hartford, CT 06105.**

GROWING mainstream Episcopal parish committed to strong lay ministry and leadership seeks new rector to provide servant leadership into the next century. For more information, contact: **Tom Bozeman, 412 S. Willson, Bozeman, MT 59715.**

POSITIONS OFFERED

PROGRAM-SIZED PARISH seeks music director, 1/6 time, organist 1/4 time. Resume to: **The Rev. Carolyn L. Davis, 11202 W. Jewell Ave., Lakewood, CO 80232. (303) 985-7170.**

ASSISTANT TO THE RECTOR. Priest, with responsibilities for youth ministry and Christian education, involvement in full ministries of the parish including diversified outreach ministries (Jubilee Ministry). Stipend \$22,000-\$24,000. Send CDO/resume to: **The Rev. James J. Cardone, Jr., Grace Church, 6 Elizabeth St., Utica, NY 13501.**

FOR SALE

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

TRAVEL

CELTIC PILGRIMAGE to Ireland June 15-29, 1997, centered to Glendalough, Aran Islands and Killarney. Write or call for brochure. **Stillpoint Ministries, Inc., 51 Laurel Lane, Black Mountain, NC 28711 (704) 669-0606.**

CELEBRATE the 1600th anniversary of St. Ninian's arrival at Whithorn, the 1400th anniversary of St. Columba's death at Iona, and the 1400th anniversary of St. Augustine's arrival at Canterbury, on a pilgrimage to Iona, Whithorn, Durham, Whitby, York, Ely, Walsingham, St. Albans, Canterbury and other historic sites of British Christianity conducted by **the Rev. Christopher L. Webber and Margaret Webber, May 15-27, 1997.** For information call **(860) 364-1139** or write **P.O. Box 1724, Sharon, CT 06069.**

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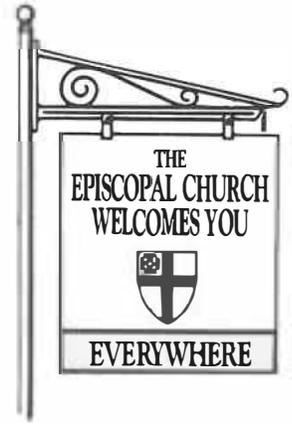
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Church Directory



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

Washington, DC

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

ST. PAUL'S, K Street
2430 K St. NW — Foggy Bottom Metro
Sun 7:30, 7:45, 9, 11:15 (High Mass) & 6. Daily: 6:45, 7 & 6.
Prayer Book HDs: 6:45, 7, 12 noon, 6 & 6:15.
Parish founded AD 1866

Wilmington, DE

CATHEDRAL CHURCH OF ST. JOHN
10 Concord Ave., 19802 (302) 654-6279
The Very Rev. Peggy Patterson, dean
Sun H Eu 7:30 & 10:30, Tues & Thurs 12:10, Sung Compline Wed 9:10

Boynton Beach, FL

ST. JOSEPH'S S. Seacrest Blvd. (561) 732-3060
The Very Rev. W. Michael Cassell
Sun Eu 8 & 10; Sat 5; Mon, Thurs, Fri 8:30; Tues HU & Eu 10; Wed 8:05

Hollywood, FL

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

Augusta, GA

CHRIST CHURCH Eve & Greene Sts.
The Rev. Theodore O. Atwood, Jr., r
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

Honolulu, HI

ST. ANDREW'S CATHEDRAL Beretania & Queen Emma
Sun: 7 Eu, 8 Hawaiian Mass, 10 Cho Eu. Mon-Fri Eu 7. Wed Eu HS 12 noon. Ev (Last Sun) 5:30 (808) 524-2822

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

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.

Indianapolis, IN

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

Baton Rouge, LA

ST. JAMES 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev. Bob Burton, assoc; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Dr. David Culbert, organist-choirmaster; Lou Taylor, Director of Christian Ed
Sun 7:30, 9, 11, 4:30 H Eu

Brookline, MA

ALL SAINTS 1773 Beacon St.
The Rev. Dr. David A. Killian, r, the Rev. Lyle G. Hall
Sun H Eu 8 & 10:30

Kansas City, MO

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

St. Louis, MO

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown Blvd., at Ellenwood
The Rev. Kenneth J.G. Semon, r, the Rev. James D'Wolf, the Rev. Michael D. Kinman, the Rev. Steven W. Lawler, the Rev. William M. North, Jr.
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

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
(212) 378-0200
Sun Eu 8, 9 Cho Eu 11, EP 5 (Ev 1S). Mon-Fri MP 8, Eu 12:05 ("Sun on Thurs." Cho Eu 12:05), EP 5:30. Sat MP & Eu 10. Church open 365 days 8-6. For tours call 378-0252. Café St. Bart's: good food and hospitality 7 days a week.

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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. William C. Parker, c; the Rev. Allen Shin, ass't
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, Mon-Fri MP 7:45 H Eu 8 & 12:05, EP 5:15. Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4
Trinity Welcome Center (in Trinity Church, Broadway at Wall St.) Mon-Fri 10-12; 1-2:30 ex Thurs 10-12; 2-2:30.
Trinity Museum (in Trinity Church) Sun 1-3:45; Mon-Fri 9-11:45 & 1-3:45; Sat 10-3:45.
Trinity Churchyard (north & south of Trinity Church) Sun 7-3; Mon-Fri 7-3:45; Sat 7-3.
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.) Mon-Thurs 8:30-6; Fri 8:30-5:30; call for weekend hours

ST. PAUL'S Broadway at Fulton
Sun H Eu 8 (212) 602-0800
St. Paul's Churchyard: Open Sun 7 to 3; Mon-Fri 9 to 3

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

Selinsgrove, PA

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

Whitehall, PA (North of Allentown)

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

Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r
The Rev. Frank E. Fuller, ass't (512) 882-1735
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

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

Fort Worth, TX

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

Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean (414) 271-7719
Sun Masses 8, 10 (Sung). Sat Celebration Eu 5. Daily as posted.

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. Rosalie H. Hall, M. Div., canon missioner; the Rev. George Hobson, Ph.D., canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu

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