

The Living Church

February 18, 1996 / \$1.50 Lent Book Issue

The Magazine for Episcopalians

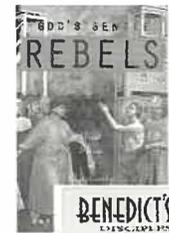


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L'Engle**

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Ash Wednesday in Grozny

February 18, 1996

Last Epiphany

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Quote of the Week

The Rt. Rev. Jerry Winterrowd, Bishop of Colorado, answering in an ordination sermon a question as to why take a good lay person and ordain her?: "Holy orders are a practical necessity, a way to get the job done, nothing more."

In This Corner

Alienation: a Baby Boomer's View

The Episcopal Church should go forward to the past to capture the baby boomers.

It is true that my generation — the baby boomers — is more likely to be touched by pop psychology than by fire-and-brimstone tracts. But pop psychology is just the outer garment of our real needs.

Take sin. If you look at my generation, from Woodstock to Wall Street, we don't seem to feel guilt, even when we should feel guilt. What we have, in the place of guilt, is "alienation," a feeling that life is pointless and devoid of meaning.

I suggest that "sin" and "alienation" are different words used to describe the same thing: being cut off from God. "Sin" focuses on how we are cut off from God's righteousness. "Alienation" focuses on how we are cut off from God's creativity. That is, the universe has meaning because God created it for specific reasons, just as a sentence has meaning because someone wrote it for a specific message.

I think such changes of terms do no harm to the gospel. I understand that the word used in the Bible for "sin" was originally an archery term, which meant "missing the mark." To say that our flaws and crimes mean that we are "off target" is actually truer to the original, and is more easily understood in our era.

This applies in general to the Christian

religion. We Christians have always been eager to translate the Bible into hundreds of languages wherever missionaries go. There is no reason why we should avoid translating it into Boomer.

But why should boomers care? Can't they make do with a copy of *The Road Less Traveled*, or some such psychological tract? No! Pop psychology doesn't work. Only a biblical Christianity can really satisfy our needs. Pop psychology is of little help when a boomer loses his or her job, or gets divorced, or has a serious disease.

It will be even less help as boomers age and face the final reality. Dressing for success, being your own best friend and programming your mind won't help much when they lower our coffins and start shoveling dirt. Only biblical Christianity can provide boomers, and anyone else, with a solid basis for meaning and joy in life.

We boomers rejected polyester and wore cotton. We rejected preservatives and ate natural foods. We will, ultimately, reject synthetic religions as well. It can only be hoped that the Christian churches will be able to offer a 100 percent genuine Christianity, with no additives or preservatives.

Our guest columnist is Jim Tynen, a member of St. Stephen's Church, Wilkensburg, Pa.

Sunday's Readings

Made Righteous Through the New Covenant

Last Epiphany: Ex. 24:12, 15-18; Ps. 99; Phil. 3:7-14; Matt. 17:1-9

Today's readings focus our attention on the New Covenant, which is sealed in Christ's blood. In so doing, they set the stage for the great baptismal themes which characterize Lent in Year A.

That in Christ, God makes a New Covenant with his people, there can be no doubt. As Moses ascended Mount Sinai to meet God, so Jesus goes up to "a high mountain apart." As the Lord's glory appeared to Moses like a devouring fire, the same glory is known as the Savior's face shines forth brightly "like the sun." And as God spoke to Moses from the midst of a cloud, so the same Lord addresses the companions of Jesus with "a voice from the cloud." It is according to this clear pattern that divine covenants begin.

Neither can there be any doubt that the

New Covenant ushered in by Jesus is inseparably bound up with baptism. God's words from the cloud on the mount of Transfiguration are the same he spoke at his Son's baptism. The 40-day stay of Moses on Mount Sinai is paralleled by Jesus's 40-day retreat in the wilderness, immediately following his baptism. And the 40-day Lenten journey which the church begins later this week culminates with the Passion of the Savior, into whose death we who follow have been baptized.

The New Covenant which we enter through baptism frees us, in the words of Paul, from needing "a righteousness of our own, based on law." Rather, our baptismal sharing in Christ's death enables us to "know him and the power of his resurrection." It is for this reason that we, with the psalmist, can "proclaim the greatness of the Lord and worship him upon his holy hill" this day.

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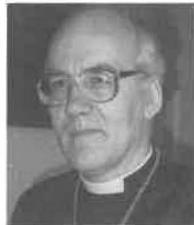
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Letters

Fond Memories of Bishops

Recent issues have brought news of the deaths of Bishop George Masuda, retired of North Dakota [TLC, Jan. 21], and Bishop Stanley Atkins, retired of Eau Claire [TLC, Jan. 28]. While a staff member of the Episcopal Church Center, I had the privilege of working with each of them, so I am one of the many who are grateful for the contributions to the mission and ministry of the church each of them made.

Bishop Masuda and I became acquainted in the early 1970s, when a malfunctioning airplane stranded us in Phoenix for an entire day. We spent the day walking the streets of that city, engaging in conversation about things important to both of us. We later agreed that that day had been a wonderful gift from the Lord to each of us.

I first heard from Bishop Atkins when he wrote to say I had misquoted him in a news story. The letter, however, was much more helpful than chiding. In later years, he and I served on a pastoral ministry committee organized by Presiding Bishop John Allin, and I was a guest several times in his diocese and in his home. He had the wonderful capacity to understand those

with whom he disagreed, to be tolerant while at the same time standing firm in his own convictions, and many of us will always remember him as loving people so easily because he loved God so much.

Thank you, Lord, for letting their lives touch my life.

(The Rev.) Richard J. Anderson
Albuquerque, N.M.

Thank you for the editorial on Stanley Atkins. As long as the church produces bishops of his caliber, we have nothing to fear! He was a tower of integrity and warm heartedness. We were from opposite poles of the church, but his affections transcended all differences.

A mighty oak has fallen. We shall not see the likes of him again for a long time.

Walker Taylor
Wilmington, N.C.

Not So Expensive

I am mystified by the repeated assertions that the trial of Bishop Righter will cost the national church between \$500,000 and \$1 million.

The national church does not pay legal fees for the trial. The church is responsi-

The Living Church

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NEWS: THE LIVING CHURCH's chief sources of news are correspondents, news releases from church agencies, and syndicated news services. TLC cooperates with Episcopal News Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Second-class postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.00 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 92936, Milwaukee, WI 53202-0936.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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Letters

ble only for the expenses (i.e. travel, room and board along with some mailing expenses) of the nine judges of the court, the church advocate, a clerk, one court reporter and two lay assessors.

The Episcopal Church estimates that the cost of bringing people together for national meetings, such as standing commissions of General Convention (referred to as "interim bodies" which meet several times between General Conventions) to be about \$1,000 per person for air fare, hotel bills and meals. Therefore, the cost of the pretrial meeting in December should have been about \$15,000. The trial in February, held in the cathedral in Wilmington, to avoid rental charges, should run another \$15,000 to \$20,000, totaling at most \$35,000. Even if there should be an appeal following the trial, the total cost to the national church should not run much more than \$50,000.

Bishop Righter's cost of participating will presumably be covered by the Righter Defense Fund, which is currently conducting a national fund raising effort. His "dream team" of five diocesan chancellors, we understand, is representing him *pro bono*.

Even if their personal contributions of time are considered, if it amounts to 200 hours of their billable time, at \$200 per hour, it would amount to another \$40,000 that they are donating, (or perhaps they will be reimbursed by the Righter Defense Fund). The presenters, you may be assured, are responsible for our expenses of attending the trial, and we are responsible for any compensation the presenters' attorney receives.

To blame the 10 presenters for the cost of the trial and for seeking to hold Bishop Righter accountable for violating the historic teaching and practice of the Episcopal Church, as well as the traditional doctrine of the One, Holy, Catholic and Apostolic Church on human sexuality, is like blaming the highway patrolman for apprehending us when we drive down the highway exceeding the speed limit.

(The Rt. Rev.) *Maurice M. Benitez*
Bishop of Texas, retired
Austin, Texas

Who Pays?

Concerning David E. Crean's letter [TLC, Jan. 21] why in the world should "the bishops who brought the presentments" do anything "concrete to offset" costs of a trial against a bishop who has gone against the canon law? If the

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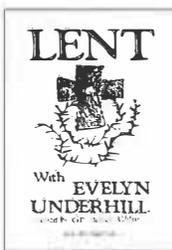
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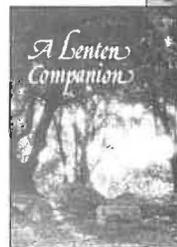


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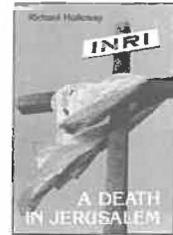


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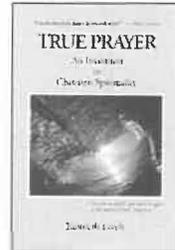


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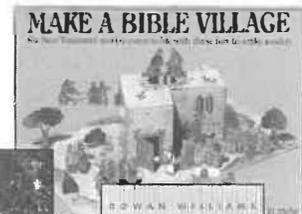


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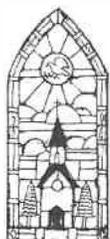
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Look to the
Classifieds
see page 15



Letters

national church is going to permit some of its bishops to pull the stunts that Bishop Righter and other bishops have, then they should be the ones to bear the expense. The national church made the decision to do nothing at the time so let it pay for the defense of that decision!

Bob Beadel
Brownwood, Texas

Same Concerns

Did I question the discreet celebration of commitment to a life together between two young men at Trinity Cathedral [TLC, Jan. 28]? Of course not. I do not question the pastoral instincts of my clergy, especially one of such pastoral wisdom as my dean; nor could I bar the way of two human beings with the same spiritual concerns and needs as the rest of us. I do regret that it came out sounding like they used a form attributed to the Standing Liturgical Commission, which it wasn't, because there is no such thing.

If, indeed, the long tradition of the church still applies, priests are ordained to bless — and bless they do: everything from oblations to ships, hounds to troops, rings to little children and, of course, adult people. If left to me, some things, like ships and hounds, wouldn't be blessed (I neither sail nor hunt) but I honor the intention of those who so bless and, the intention being godly, God will honor the intention no doubt, and I pray that the two young men will be so blessed by God.

I stand here, and I pray that my heterosexual brothers and sisters will further understand that cities like San Jose are places homosexual Christians come to from places where their spiritual and pastoral needs are not honored, often where they are treated with contempt. As an urban bishop, I must deal with life as God presents it, and I have learned what enormous gifts and integrity homosexual Christians bring to the work of the kingdom.

(The Rt. Rev.) Richard L. Shimpfsky
Bishop of El Camino Real
Monterey, Calif.

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.

As the convener of the consultation which first met in July, 1993, and subsequently drafted the document referred to [TLC, Jan. 28], I write to underscore the separate, independent and unofficial nature of the 24 of us — bishops, seminary faculty, parish priests, laity — which initiated the study which eventuated in the document, and, in light of the fact that we will meet again in July, to explain the scope and purpose of our work.

The first consultation was held in 1993. We were not of one mind when we came together, and, though much clearer about the issues, we were not of one mind when we parted. But we did write what eventually at the General Convention in Indianapolis became Resolution C-028 (defeated), calling on the Standing Liturgical Commission to present to the next General Convention proposed supplemental liturgical rites for such celebrations. Over the course of the next year, working in four subcommittees (on theological, pastoral/canonical, ethical and liturgical concerns), we produced a document, every word of which would probably not win the endorsement of any of us, but which most of us feel is a useful springboard for discussion.

Hopefully, this process has been helpful to the church. People are of very different points of view on the issues addressed, which means we need to do our theological work, not just in the Theology Committee of the House of Bishops or in the SLC, but at the grassroots, where people can candidly and compassionately explore and reflect with one another their thoughts and feelings.

We have proceeded in our work with the understanding that the intent of General Convention Resolution C-042s was not to limit people at the grassroots from writing theology, but to establish a prohibition to which, to the benefit of the whole church at this time, the SLC has adhered assiduously.

(The Rev.) Charles E. Bennison, Jr.
Episcopal Divinity School
Cambridge, Mass.

Part of the System

I was heartened to read Patrick Gahan's Viewpoint article [TLC, Jan. 21]. Being a recent seminary graduate and a "baby priest," I remember distinctly the comments he offers with regard to the "seminary passage."

To blame seminaries, and perform their faculties, staffs and boards of trustees, for

Letters

the current malaise among the ordained is to indict ourselves in the process. Like it or not, we are the system, and any lack of passion and desire for the grace of God in us will be reflected in the lives and ministries of our parish families.

Looking back on the past seven years, I find myself giving thanks, even for the worst of the arguments and struggles I went through in order to graduate and become a priest. It was a painful and challenging process, as any true period of growth must be. Every hoop my Board of Examining Chaplains raised for me, every time I doubted myself and my vocation, there were in my seminary men and women of faith who supported me and guided me in prayer and conversation. From janitor to dean, classmate to bishop, the formation process held me close. Truly, for all of its faults, seminary taught me to pray as who I am, not as what anyone else would want me to be.

*(The Rev.) Marshall Keith Shelly
Trinity Church
Newport, R.I.*

Lives Touched

Thank you for the article about the work and witness of a chaplain at Washington Cathedral [TLC, Jan. 21]. However, that "Dean Nathan D. Baxter is deeply concerned about the cathedral's future direction" is disturbing. If the life of the cathedral continues as it is today, there is nothing to be disturbed about.

Many years ago I was a guide in the cathedral and was deeply aware of the effect that the building itself and its worship had on countless people of all or no beliefs who visited it. The cathedral itself is an effective missionary for the Lord!

*(The Rev. Canon) Robert S.S. Whitman
Lenox, Mass.*

Direct Support

Where is this Domestic and Foreign Missionary Society Bishop Shimpfky is so anxious that we all support [TLC, Jan. 7]? At the last General Convention, the national church was trying to eliminate all foreign missionaries. If we are really interested in spreading the gospel, it would seem to be better stewardship to support the North American Missionary Society (NAMS) or the South American Missionary Society (SAMS) directly. Blind trust in "815" has proved misplaced too many times.

*Marion Midgley
Euless, Texas*

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New Group Aims to Rally Conservatives

A new association of conservative Episcopalians, attempting to be somewhat of an umbrella organization over existing groups, is being formed by a small group of persons determined to remain within the Episcopal Church. The American Anglican Congress (AAC) is being formed to link organizations with similar views and goals.

Roger Boltz, associate director of Episcopalians United, is chairman of the steering committee of AAC, which emerged from a meeting in Briarwood, Texas, in December.

"We want to create a community that is not built around an issue," Mr. Boltz said in a telephone interview with TLC. He said a group of 20 persons, including bishops, priests and lay persons, took part in the initial meeting. He added the organization was looking for persons who: 1. are committed to remaining within the

Episcopal Church; 2. possess some understanding of Anglican tradition; 3. are prayerful and 4. compatible.

He said AAC hoped to attract members of Episcopalians United, Episcopal Synod of America and the Prayer Book Society, along with persons from the organizations which belong to PEWSACTION.

"We're talking about building relationships and commitment to each other among all of these organizations," he said. "We want to build a community of faith."

Mr. Boltz said AAC's original group agreed to meet again, probably in June, with "triple the number next time." He added that founders felt the organization should hold conventions, issue position statements and support legislation at General Convention.

He cited the defensive positions taken by existing organizations, and felt a more positive approach should be made. The

issue of "two churches" as presented by Bishop John MacNaughton in TLC last year is the basic difference in the churches, Mr. Boltz said. "When we're arguing about issues, we become defensive," he said. "A feeling of betrayal is what makes these such emotional issues for us. We become defensive because we haven't defined what is being challenged."

Other members of AAC's steering committee are Bishop Alden Hathaway of Pittsburgh, the Rev. John Rodgers, former dean of Trinity Episcopal School for Ministry, and the Rev. Jim Simons, a General Convention deputy from the Diocese of Pittsburgh.

Mr. Boltz said such topics as alternative episcopal oversight and redirection of funds would be discussed at the June meeting, and that there are already plans for a convention in 1998 to be called Anglican Congress I.

Episcopal-Lutheran Unity at the Grassroots

When their national conventions meet in 1997, Episcopalians and members of the Evangelical Lutheran Church in America (ELCA) will be asked to decide whether to approve the Concordat of Agreement, a document which would bring the two churches to full communion.

worship and discussion in an attempt to understand the historical and theological differences which separate the two churches.

Asked what they hoped would come out of the conference, Episcopal Bishops Ted Gulick of Kentucky, Don Wimberly of Lexington and Ted Jones of Indianapolis agreed with ELCA Bishop Ralph Kempksi that the purpose of the conference and of the entire move toward mutual recognition is to better organize the two churches for carrying out mission.

The need for such reorganization was emphasized in rural areas, as in much of Kentucky and Indiana, where cooperative and collaborative work by Lutherans and Episcopalians could mean the difference between continuing or removing a sacramental presence in a community. In many cases, small congregations which might help one another are made rivals by efforts to defend or develop denominational turf.

Among the discussions were differences between the two churches, particularly over the question of apostolic succession and the "objective reality" of the transformation of bread and wine in

the Eucharist.

Walter Bouman, a Lutheran scholar, traced the development of the church's organization, pointing out that far from being something put in place by Jesus, hierarchical structure evolved for centuries before assuming the form we know today.

The Rev. Reginald Fuller of Virginia Theological Seminary, a participant in Lutheran-Episcopal discussions from the beginning, said apostolic succession during the first four centuries of the church's life was not a "pipeline" leading from Christ to the latest bishop.

Dr. Fuller said Anglicans should no longer look to the past to determine "the way things ought to be," but rather look to the future to try to determine how to go forward. "What matters," he said, "is the work of God. Secondary things can become idolatry."

Bishop Jones was the preacher at the Eucharist which closed the conference. He challenged participants to move into full communion for the sake of the world.

"The world needs a sign of reconciliation," he said. "We must overcome contentious tribalism and do the small things which we can do, leaving the rest to God in faithfulness to the gospel."

Janet Irwin



Bishops Gulick (left) and Wimberly (right) with Lutheran Bishop Kempksi.

While theologians and members of the hierarchy of both churches have been discussing possibilities for a closer relationship for many years, a wide spectrum of clergy and laity usually hasn't had an opportunity to discuss the issues.

In a bold step forward, the Diocese of Kentucky offered such an opportunity Jan. 17-18 at St. Francis in the Fields Church, Louisville. More than 100 clergy and lay participants, representing Episcopalians and Lutherans from Rhode Island to Texas and Georgia to Indiana, joined in



Jeffrey G. Smith photo

Minnesota Episcopalians and Roman Catholic celebrate the Week of Prayer for Christian Unity at St. John's Abbey (story below).

Floods Nearly Destroy Pennsylvania Church *Quiet Prayer for Unity*

St. Peter's Church, in Tunkhannock, Pa., founded in 1872, is all but surrounded by Tunchannock Creek, which normally flows gently beyond the dike that rings the grounds except for a driveway opening. Recently, because of a freak snowstorm followed by heavy rain, the scene was less idyllic.

The Monday after "the flood of 1996," the Rev. Raymond Howe, rector of St. Peter's, a congregation in the Diocese of Bethlehem, wrote from his office "with gratitude to God and this community":

"Friday night St. Peter's Episcopal Church was almost devastated by 10 feet of flood waters. The worship area on the second floor would almost certainly have been flooded, with incredible structural damage to the foundation of the church. Thanks to the commissioners and Geary Enterprises, two huge loads of sand appeared almost miraculously when it seemed impossible to attain."

Fr. Howe said a small group led by Jody Post, senior warden of St. Peter's, worked from about 6 p.m. into the morning. He said power lines were down, bridges washed out, and ice was on the roads, preventing others from getting to the church.

"The raging waters of the Tunkhannock

Creek reached and soaked the last and highest sandbag," he said.

At about 2 a.m., when another person was checking another section of the dike, he noticed it was rumbling and shaking. "The first sandbag borrowed from the church entrance sank 16 inches into the ground," Fr. Howe said. "If repairs had not been completed within about 10 minutes, the church would very likely have been destroyed . . ."

In a telephone interview, Fr. Howe said that section of the dike would not have held another five minutes. No one could come in to relieve those who had spent hours filling and piling sandbags, including Fr. Howe. "My car was towed from the middle of an icy hill at 2:30 in the morning."

While the church was "OK, the community is not OK," Fr. Howe said. "At least 40 houses have been condemned, and another 40 damaged, by water, ice — great chunks of ice! — and fire."

In the week following the floods, Katerina Whitley of the Presiding Bishop's Fund for World Relief announced that emergency grants of \$25,000 each had been sent to the dioceses of West Virginia, Central Pennsylvania and Bethlehem.

Episcopalians and Roman Catholics in Minnesota observed the Week of Prayer for Christian Unity Jan. 21 at St. John's Benedictine Abbey, Collegeville. The choir of St. Mark's Cathedral, Minneapolis, sang Choral Evensong that night, using Anglican chant and anthems in place of the monastic evening office.

The ecumenical event was sponsored by the Episcopal House of Prayer at Collegeville and St. John's Abbey. More than 200 monks, choir members and guests participated. Earlier in the day, the Rev. David Keller, director of the House of Prayer, preached at the community Mass in the Abbey Church. It was believed to be the first time a non-Roman Catholic has preached at Sunday Mass in the abbey church.

"Many of us had attended the consecration service for Bishop (James) Jelinek here in the abbey church," said Jane Eschweiler, a member of St. Mark's choir. "Tonight we found a space of overwhelming silence, as contrasted with the chattering excitement of the full congregation at the consecration."

"It was wonderful to experience the primary function of this church as a place of quiet worship for the monastic community," said Susan Barksdale, another member of the choir.

Newark Approves Suicide in Some Cases

Committing suicide or helping someone else commit suicide may be morally acceptable for Christians under some circumstances, the **Diocese of Newark** stated in a resolution approved at its convention Jan. 26-27.

The resolution, the result of a year-long study by a diocesan task force, calls suicide by a terminally ill patient acceptable when "pain is persistent and/or progressive; when all other reasonable means of amelioration of pain and suffering have been exhausted; and when the decision to hasten death is a truly informed and voluntary choice free from external coercion."

In another convention development, Bishop John S. Spong announced that he intends to retire following the election of a successor. "It is now my responsibility to begin to plan for a smooth transition into the third millennium for the life of this diocese," he said.

The final wording of the resolution on suicide was hammered out during a lengthy debate and approved by an estimated two-thirds of the 600 delegates.

"Assisted suicide is going on all the time," Bishop Spong said. "What we are doing is bringing the issue out in the open for discussion in the context of our faith tradition."

Opposition to the resolution came primarily from those who argued that the issue needed further study. Other resolutions approved by the convention call for a year of continued education in all congregations of the diocese, with a report prepared for next year's convention.

The convention's action puts the diocese at odds with the position taken to date by the national church. A resolution adopted by General Convention in 1991 states that "it is morally wrong and unacceptable to take a human life in order to relieve the suffering caused by incurable illness." The same resolution continues, "there is no moral obligation to prolong the act of dying by extraordinary means and at all costs if such dying person is ill and has no reasonable expectation of recovery."



Bishop Spong

Associated Press reported that Bishop Spong said, in a news conference following convention, that the resolution adopted in Newark would be brought to General Convention in 1997.

In making the announcement of his retirement, Bishop Spong, 64, vowed to stay in office until he is 72 if he feels called to continue to defend the church against those he called "heresy hunters." He warned bishops who have brought presentment charges against Newark's former assistant bishop, the Rt. Rev. Walter C. Righter, that should they "continue to harass me or this diocese as they now do Bishop Righter . . . I will renounce these transition plans."

*Dale Gruner and
Episcopal News Service*

New York's Region 2 Suffragan Ordained

The Rev. Catherine Scimeca Roskam, elected Suffragan Bishop for the Diocese of New York's Region 2 (northern suburbs of Manhattan) was consecrated Jan. 27 in the Cathedral of St. John the Divine. The new bishop is the first suffragan ordained for a specific region of the diocese.

The three-hour service, attended by more than 5,000 persons who filled the cavernous cathedral, was punctuated by humor as well as solemnities. When Presiding Bishop Edmond L. Browning was in the midst of the collect which asks that we may see things "cast down being raised up," heavy photographic equipment crashed noisily to the floor. That caused a chuckle throughout the congregation, in which the bishops joined.

The sermon was a fast-moving and arresting dialogue by the Rev. Ann Holmes Redding, professor of New Testament at the Inter-Denominational Center in Atlanta, and the Rev. David Norgard, rector of St. John the Evangelist Church, San Francisco. After discussing with each other in the pulpit the historic responsibilities of bishops as leaders, unifiers, missionaries and martyrs, they turned to the bishop-elect and charged her to be bold in her duties. The preachers asked the bishop's husband, Philip, and daughter, Gemma, to stand and charged them to keep their home "a model" for all Christians.

Then all bishops were asked to stand ("This is the moment of my life" quipped Fr. Norgard from the pulpit as the bishops stood before him). They were bidden to be examples of excellence to their new sister in the House of Bishops. Priests, then deacons, and then members of parish organizations were told to stand and receive their charge. By this time, perhaps half the throng in the cathedral was standing. The preachers concluded their task by asking every other believer in Christ to stand and be charged to be faithful and loyal.

Bishop Browning was the chief consecrator, joined by the Rt. Rev. Richard Grein, Bishop of New York; the Rt. Rev. William Swing, Bishop of California; the Rt. Rev. Barbara Harris, Suffragan Bishop of Massachusetts; and the Rt. Rev. Leopoldo Alard, Suffragan Bishop of Texas.

Bishop Roskam, 52, is a native of Hempstead, Long Island. She was ordained in the Diocese of New York and has been diocesan missionary in the Diocese of California since 1991.

(The Rev.) James Elliott Lindsley

Retired West Texas Suffragan Bishop Dies

The Rt. Rev. Earl Dicus, retired Suffragan Bishop of West Texas, died Jan. 12 in Green Valley, Ariz. He was 85.

A native of Jerome, Ariz., Bishop Dicus was a graduate of the University of the South. He was ordained deacon and priest in 1938. The ordination to priesthood was conducted in Spanish at Good Samaritan Mission in Phoenix, where he served as vicar from 1938 to 1941.

He expanded Hispanic ministry at St.



Bishop Dicus (1970)

Andrew's, Tucson, as priest-in-charge, 1941-42, then became rector of St. Paul's, Batesville, Ark., where he served from 1942 to 1946. He was vicar of Trinity, Searcy, Ark., 1944-46, then moved to the Diocese of West Texas, where he was priest-in-charge of Holy Trinity, Carrizo Springs, 1946-53, and rector of Redeemer, Eagle Pass, Texas, from 1946 to 1955, when he was elected to the episcopate.

Bishop Dicus served as suffragan bishop until 1976, when he retired and moved to Green Valley. He served as an assistant bishop in Arizona for many years.

Surviving are two sons, Michael, of Miami, Fla., and Lawrence, of Maryville, Tenn. His wife, Mildred, died in 1986.

Ash Wednesday in Grozny

By FREDERICK QUINN

The ransomed of the Lord shall return, and sorrow and sighing shall flee away.

The Russian military helicopter throbbed like an ancient washing machine. It flew at treetop level toward Grozny, meaning “ugly place” in Russian. Three escort ships hovered over us; the ground was seared by tank tracks; a giant had sunk claws deep into the black spring earth, it seemed, then pulled angrily as far as its power would allow. These were the days just before spring, Ash Wednesday, 1995, in the Northern Caucasian capital of the Chechen Republic.

The wilderness and the dry land shall rejoice, the desert shall blossom and burst into song.

Outside the airport, broken halves of Aeroflot planes and helicopters were dumped at weird angles, abandoned as if by an angry child who tired of them, then snapped them in two and threw them off the runway. Fires charred the airport tower and it was pocked with machine gun and artillery fire. Six Russian armored personnel carriers sped us into town. On top of them were armed young men, underworld giants from a Wagner opera, in flak jackets, helmets and camouflage cover, carrying Kalashnikov assault rifles or grenade launchers.

They shall see the glory of the Lord, the majesty of our God.

The APC’s oblong tinted rifle scopes provided our only view of the town, until a few weeks ago the scene of fierce fighting reported on newscasts worldwide. The convex lens distorted the view, as did the lens’ coloring. As in a surrealist film, we saw rows of abandoned pathetic Russian apartment buildings, many with broken windows and smoke debris around windows and doors; a scrawny mongrel lapping up ditch water; a light gray baby carriage filled with wrapped packages abandoned on a sidewalk; an elderly man limping briskly down a mud road perpendicular to ours.

Strengthen the weary hands, and make firm the feeble knees.

We were taken to a Russian command post, responsible for restoring order in a section of town whose 12,000 inhabitants were reduced to 6,000 persons. The colonel told us snipers had shot one of his best soldiers the previous night. Two small generators were needed to restore

(Continued on page 24)



That night, the eve of Ash Wednesday, we met with many refugees who had fled Grozny. Their faces were stoic, proud and deeply lined, as strong and traced with sorrow as the land. (Fr. Quinn is pictured at left in bottom photo)



Frederick Quinn photos

Meet

Madeline L'Engle



James Phillips photo

The discipline
of writing
is like the
discipline
of prayer:
Writing is
listening.

By Travis Du Priest

Author of fantasy, poetry, prayers and scriptural meditations, cathedral librarian, onetime actress, teacher, and storekeeper, Madeleine L'Engle has been a writer since she was a schoolgirl in New York City and the French Alps, where her family moved in search of pure healing air for her father's mustard-gas-scared lungs.

While living in Greenwich Village, she met and married actor Hugh Franklin; they had three children while running a small dairy farm in Connecticut, reviving an old general store, and performing dramatic readings of her books while traveling for the U.S. Information Service. Hugh Franklin died in 1986, after 40 years of marriage.

She has continued to write, travel, lecture, conduct workshops and retreats. In addition to these, she is presently librarian of the Cathedral of St. John the Divine, New York City.

Her young adult and fantasy books have won numerous awards. A Wrinkle in Time, perhaps her most familiar title, won the John Newberry Medal, the Sequoyah Award, and the Lewis Carroll Shelf. In 1986, the National Council of Teachers of English presented her with the ALAN Award for Outstanding Contribution to Adolescent Literature.

During a recent writing workshop at the DeKoven Center in Racine, Wis., book editor Travis Du Priest and author Madeleine L'Engle talked about writing and the Episcopal Church.

TD: *Could you tell us a bit about where you live and where you go to church?*

ML: I live in New York City. I go to the cathedral during the week and All Angels' parish church, where I am on the vestry, on Sunday. There we have a varied congregation, including lots of street people, a strong prayer ministry, and a fine priest.

TD: *Tell us about your life as a writer.*

First of all, how do you like to write? Do you write with pen, computer? Where do you write? Any special place?

ML: I've made the transition from pencil to pen to manual typewriter to electric to computer. They're all tools. I'll use any tool that's handy. Basically, I write with my hands. And I write any time, any place when I get a piece of time. I was recently stranded in a plane on a runway for five hours. I had a 400-page manuscript with me: I used the time to finish going over the manuscript.

TD: *In the program brochure, the caption for your workshop quotes you: "When you write, don't think, write!" Could you say a little more about that?*

ML: When you write, you basically listen to a story. You don't dominate or control it. You get out of the way. Writing is listening. The discipline of writing is like the discipline of prayer. When you pray, you don't think, you pray. When you write, you don't think, you write.

TD: *Have you any observations about this particular group of writers in the workshop?*

ML: They are a good group; they've combined well as a group. I've asked them to write on characters from the Bible, and they have each written two stories, and they have each — every single one of them — read at least one of their stories aloud to the group. They were willing to be vulnerable and trusting.

TD: *In one of my personal favorites of yours, Walking on Water, you say something like a book doesn't have to be overtly religious to be spiritual.*

ML: In fact, it should not be overtly religious. If you want that kind of writing, write a sermon. If you want to preach, then preach! Only a George Herbert could get by with doing both simultaneously.

TD: *Some of our readers will have read the new book about you called Suncatcher [see p. 18]. It's not exactly a biography, is it? What would you call it?*

ML: It's an analysis of my thinking through my work. I know the author, and I know she would try to present me as I am and not as she wished I was.

TD: *In Suncatcher, I read that you still belong to the Congregational church you*

and your husband once attended years ago in Connecticut. Share with us your thoughts on churches and denominations.

ML: I'm a cradle Episcopalian. When our kids were little, we lived in a small village and the Congregational church was the only church. I taught Sunday school and directed the choir and I discovered why I am an Episcopalian. As a story teller, I need symbol and sacrament. However, in that Congregational church, I found true Christian community. My husband Hugh and I had a wonderful support group there, even after many years of living away from that church and village. I see no reason why a person can't belong to two or more churches at the same time. I don't think Jesus had denominations in mind.

TD: *You are following your writing workshop with a retreat. What's going to be the theme of your retreat?*

ML: Mercy. My general theme for the year is "Mortal Meanness and Divine Plentitude." There's a lot of meanness in the Episcopal Church right now and little sense that we are all sinners — forgiven and redeemed sinners, of course!

TD: *The Episcopal Church has its share of controversies at this particular time. What's your perspective?*

ML: Don't we need more mercy and less judgmentalism? To quote one of the characters in my forthcoming novel, "Mercy and permissiveness are not the same thing." Unfortunately, we tend to confuse them.

TD: *Any parting comments for our readers who are also writers?*

ML: If you want to be a writer, you must write every day. Write in a journal. Write something. Write anything. You can't wait until you feel like it. It's the same as praying. You can't pray only if you feel like praying. You need to do it every day.

TD: *Thanks for your thoughts and comments.*

ML: Oh yes, let me say one last thing: One of the greatest successes of the Devil is to convince people that unless stories are factual they can't be true. Jesus used stories to make his point. Read stories. Write stories. Stories are vehicles for truth. □

Editorials

Preparing for a Meaningful Lent

Lent seems to have come upon us particularly quickly this year. Weather problems in some parts of the country, major news developments here, abroad and in the church, and various distractions may have turned our attention away from making preparations for Lent. During the few remaining days before Ash Wednesday, we still have an opportunity to spend some meaningful time meditating on how we will observe Lent. Preparing a rule of life for this penitential season can be beneficial in following the discipline needed to observe the 40 days.

While advice from a rector or spiritual director is most helpful, we can ask ourselves some important questions before embarking on a Lenten journey. For example, What sort of reading would be beneficial for my spiritual health? How might I respond more effectively to hearing the word of God? Is this a good time to join a Bible study? Where is my time, talent and treasure most needed in my parish? Should I consider a sacramental confession during this season? What act of self-denial is needed in my life?

We invite our readers to engage in self-examination and meditation now in order that we may observe a holy Lent.

Much Reading to Choose

We sometimes ask each other, "What 10 books would you want with you if you were stranded on an island?" It's a fun game and makes for lively discussion among friends, but it's also soul-searching in its own way. Most people respond immediately that the Bible would be at the top of the list, and many Episcopalians probably would add the Book of Common Prayer. Some might add one or two other favorite devotional books — perhaps the St. Augustine Prayer Book or Thomas Kempis' *The Imitation of Christ*. Many might add Anglican writers such as John Donne, George Herbert, T.S. Eliot, C.S. Lewis or Madeline L'Engle. Episcopalians could fill our list with many wonderful Episcopal writers alone. That, of course, is what makes the question so interesting — we have to choose.

One of the reasons we devote an issue of the magazine each Lent to books is to help you select, from among the many books published, several for your Lenten study, reflection and inspiration. And our features also remind us of those authors to whom we wish to return or read for the first time. And perhaps one thing this issue will do is make us thankful that, for the time being, we don't have to pare our list down to only 10 books.

Viewpoint

A Different Kind of Church Growth

By JAY E. MARTIN

Those with care of the souls at this stage of development in our beleaguered church are more and more often given to understand that physical growth — "outreach," as "churchmanese" has it — is our desperate need. But we are ordered to this task in secular and corporate, not mystical, terms. In that we're short of cash everywhere, rectors and vicars are advised to "grow or begone."

We are told, "No longer can one be a mere 'maintenance priest' . . . The day of the 100-person church is over," it is unquestioningly affirmed, as if such a congregation were a quaint relic of some appreciated but best forgotten past.

Governed more by polls than theology, it is demanded that our priests become "entrepreneurs." In a financially faltering church, we are told to provide as many services for as many people as possible; the more "need-specific," the more "visitor-friendly," the more "entrepreneurial" the better. A rock band, a gaggle of kazoos — whatever is available! Meetings of

teenaged unmarried mothers, tap-dance lessons, gatherings of parolees. In sum, meetings for the whole alphabetical soup of acronymic social-need groups. New meaning is given to "going out onto the highways and byways."

Suddenly, a key question arises: Are we ignoring another kind of growth, a growth which ought to be undertaken concomitant with, even prior to, "outreach"? An internal growth, a growth in the Spirit, in theological profundity, in the contemplation of, in the adoration, of God?

For the moment, ask what if a congregation dared to reach, not "out," but within, into the Spirit of God? What if it did not quail at remaining for the present "fewer than a hundred people" and devoted itself assiduously to prayer; for its diocese, for newly arriving immigrants, for problem-plagued neighboring urban parishes, for the exploding clergy, the imploding teenagers, for small children left alone, addicts, the dying — a whole litany of daily prayers?

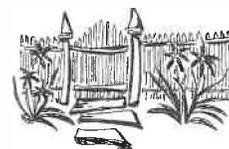
What if each day the priest in this still small church arose to say Morning Prayer and the Eucharist? Effectively then and there the whole church, the Christ in his body mystical, would be at prayer in union with the Holy Spirit, raising to our

hallowed "Abba" in heaven adoration and petition, reparation and thanksgiving. According to the doctrine of the Communion of Saints, all members of the church throughout the world and in the world to come would benefit at once and infinitely from that altar of sacrifice — though there be at first but a single parishioner joining with that priest!

If again at midday, in that same undersized but infinitely productive church, its members gathered for Noonday Prayer, and again in the late afternoon for Evensong, and if, as a part of their evening class or meeting Compline were recited, would not the members of such a parish be in fact the mystical body of Christ officially at prayer in the traditional Anglican manner?

What would be a more appropriate work and what more could that congregation do? Though such a church remain "unimportant" on the graphs and polls of the corporate world called "dioceses," it would in time confound the strong by wielding a power of which the world knows nothing — the power which we as a church are not sufficiently wielding at this crucial time in history.

Power in the small church is found in
(Continued on page 26)



The Rev. Jay Martin is a priest of the Diocese of San Joaquin who resides in Merced, Calif.

Spiritual Readings for Lent

DOOR THROUGH DARKNESS

John of the Cross and Mysticism in Everyday Life

By Sister Eileen Lyddon

New City. Pp. 173. No price given, paper

ON LOVING GOD

BY BERNARD OF CLAIRVAUX

An Analytical Commentary

By Emero Stiegman.

Cistercian. Pp. 219. No price given, paper

MEISTER ECKHART

AND THE BEGUINE MYSTICS

Edited by Bernard McGinn

Continuum. Pp. 164. \$19.95

These three books share the same virtue of leading the reader back to the work of the medieval writers discussed. They do so in notably different ways.

Sister Eileen Lyddon's *Door Through Darkness* is an inviting discussion of the works of St. John of the Cross (1542-91). Written "for beginners who want to read the words of John of the Cross himself rather than the accounts of others," Sister Eileen's book works best as a companion to John's writings which, unfortunately, are not in many lay libraries. But this book can be enjoyed on its own grounds; it is informative and insightful, and she often lightens the austerity of some of John's assertions.

On Loving God includes the short treatise of that title by Bernard of Clairvaux (1090-1153). Stiegman's commentary provides the bulk of the volume. For some inexplicable reason, quotes from Bernard are all in small capitals, as though he were thundering from some miniature Mt. Sinai. And Stiegman's emotionless academic writing occasionally brings the reader to a full stop. What Stiegman tells the reader throughout the book is often meaningful, but so coldly rendered as almost to obscure the value of his comments.

Meister Eckhart (c. 1260-1327) has always been one of my favorite theologians, and I opened *Meister Eckhart and the Beguine Mystics* with great eagerness. Unfortunately, the book is the outcome of an academic meeting. It contains the papers offered at that meeting. And as is often the case with such sessions, the participants seem more interested in speaking to one another (and occasionally outdoing each other in jargon) than to the lay reader.

The intent of the volume seems to be to compare not what Eckhart and the Beguine (women) mystics wrote, but how they expressed themselves, and to locate textual similarities. There is more than a slight note of p.c. feminism throughout the volume. This is legitimate, because, in the medieval period, for women to be theologians was thought to be oxymoronic, if not downright blasphemous.

Semantics, not theology or mysticism, dominates this book, which sent me running back to Eckhart, like a parched traveler in a desert gasping toward an oasis of living water.

THE LOVING SEARCH FOR GOD

By William A.

Meninger

Continuum. Pp. 134.

\$10.95, paper

Would that this little book had been in my library 30 years ago, as I struggled to appreciate that 14th-century anonymous masterpiece, *The Cloud of Unknowing*.

Now that I have Fr. Meninger's warm and winning guide, I can reread *The Cloud* with appreciation instead of resistance.

Fr. Meninger, a Trappist monk, often gives retreats (on which this book is based) that one of his friends calls "Contemplative Prayer for Busy People." People in the late '90s tend to be more busy than contemplative, and suspicious of, or strangers to, contemplation, especially of a spiritual variety.

Fr. Meninger offers a clear, convincing and inviting discussion of contemplative

prayer. Like health experts who suggest a half hour of exercise daily, he offers a daily 20 minutes of "practicing the presence of God" as the start of contemplative prayer.

The key is what he calls a "prayer word," the only word one uses (unspoken) in that 20 minutes.

Fr. Meninger's discussion of Psalm 22 is alone worth the price of the book. He invites us to awaken to the healing fact that the loving search is, first of all, God's search for us. Just read it, and you'll feel the power of love stealing over you.

ART, CREATIVITY, AND THE SACRED

An Anthology in Religion and Art

Edited by Diane Apostolos-Cappadona

Continuum. Pp. 336. \$19.95, paper

This is a revised edition of a volume of essays which, in the decade since its original publication, has become a classic in its field. Part 1 deals with "artists' reflections on the spiritual possibility of their artwork"; part 2 contains "essays by art historians who have considered the artistic impulse in the artistic process"; part 3 is concerned with the art of the world's various religious traditions; part 4 with philosophical and theological reflections on art; and part 5 the interdisciplinary vision of art and religion.

Insights pop up every now and then which make one see art in a new light. Through art, religion is seen as less formalized and distant, and this book presents an excellent awareness to add to one's roster of valuable thoughts.

(The Rev.) William K. Hubbell

Lexington, Ky.

The Poetic Imagination

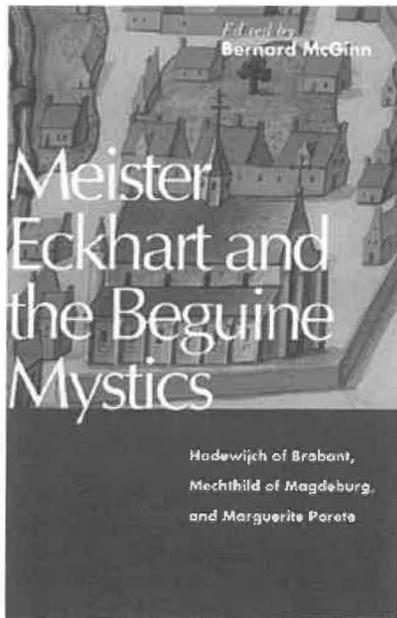
RELIGION AS POETRY

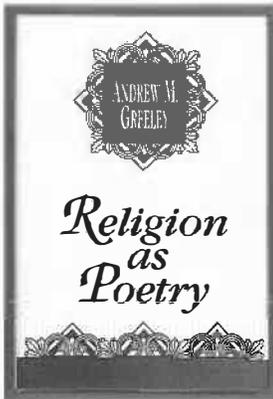
By Andrew M. Greeley

Transaction. Pp 281. \$32.95

What would you like to know about religion (particularly the Christian religion)? Is it withering away? Andrew Greeley, a Roman Catholic priest who is also a practicing sociologist as well as novelist and author of books of popular theology, wants to offer his answers.

The data from many surveys in North America and Europe show that religion is not withering away: statistics taken over time show very little change, the only





anomalies being a very high participation in the United States and Ireland and a very low level of religious participation in The Netherlands.

Greeley's interest is in religion more primordial and more funda-

mental than institutions and dogma — religion as poetry. This religion begins in experiences that renew hope, is encoded in the preconscious poetic dimension, in symbols, shared with others in stories, which are told to and constitute a storytelling community which enacts the stories in community rituals. The poetic imagination! Religion as poetry!

What is an Episcopalian to make of Greeley's principle of religion as poetry? We can gladly say that it is congruent with

much of our current understanding — we are a church that lives by its stories; we worship in powerful symbolic words and actions.

This is not an easy book to read, but for those who enjoy wrestling with the way a believing sociologist delves into culture, it could be worth the effort.

(The Rev. Canon) William Logan
Detroit, Mich.

History of Jews in Spain

THE END OF DAYS

A Story of Tolerance, Tyranny, and the Expulsion of the Jews from Spain

By Erna Paris

Prometheus. Pp. 327. \$28.95

This is a book for all persuasions, whether Christian, Jewish, Muslim or doggedly secularist. The author, a Canadian journalist with a special interest in the troubled history of the Jews (including three previous titles on the subject), clearly identifies her argument: "That Spain was, for centuries, the most tolerant nation in Europe, and subsequently became the most zealously intolerant." She makes her case, then brings her story to bear on its social implications for today: a cautionary tale about how peoples of various traditions can peaceably co-exist, and about the disorders bound to erupt if they don't.

Set in Spain, and covering a span of 700 years, the story begins with the three-century reign of the Moors (A.D. 710-976) who, in multicultural tandem with Christians and Jews, devised a political structure which, with its social and religious tolerance, intellectual vigor and cultural refinement elsewhere then unknown to Europe, appears to have been close to utopian.

Having traced a trail of anarchy and bloody persecution along the way, the saga winds down with the expulsion of the Jews from Spain (in the very year that Columbus sailed the ocean blue), soon to be followed by that of the Moors themselves, leaving a racially cleansed but politically stifled nation under the thumb of Columbus' patrons, Ferdinand II (whom Machiavelli evidently looked to as his model for "The Prince") and his queen Isabella, with the Holy Office, or Inquisition, of the Roman Catholic Church keeping the populace duly cowed.

Here is a book which this reader would have likely passed over had he not been

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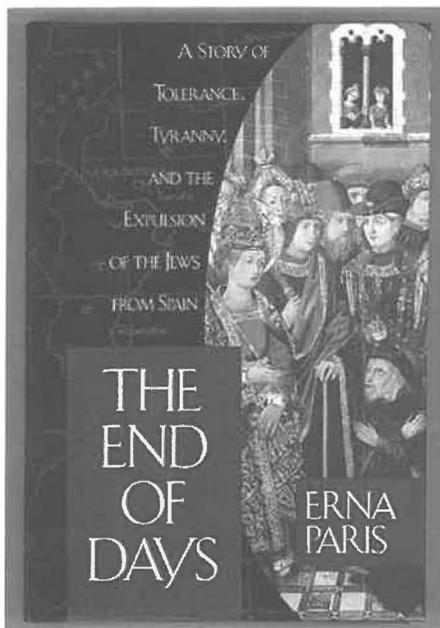
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invited to review it. But anyone with an interest in the contorted history of the church, not to say that of the European Jew, would do well to take it up without any such extraneous inducement.

*(The Rev.) Harold Brumbaum
Nicasio, Calif.*

Spiritual Direction

A LIFE GIVING WAY

*A Commentary on the Rule
of St. Benedict*

By Esther de Waal

Liturgical. Pp. 208. \$14.95 paper

Anyone who has participated in the "Benedictine Experience" will attest to the truths of the Rule of Benedict and Ms. de Waal's expression of it. In her own words and very subtly from her own experience the value of the rule is made abundantly clear to those seeking balance and order in the lives.

This book remains faithful to the Rule of Benedict. The value of discipline tempered with gentleness, and order with balance, is made clear with the chapters of the rule and the corresponding chapters in the text.

This book is a must for those who know of the spiritual life but have the continual struggle of living it out in prayer and action. A taste of its value is contained in the note leading to the text: "The church too was being torn apart by internal disputes ... In such a climate ... it becomes attractive to be inwardly looking, to cling to certainty, to establish barriers. But Benedict refused to do this. He remained a man whose mind was open."

I cannot think of anything better than the Rule of St. Benedict to use in this



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time, and for those without a spiritual director it would be difficult to find a guide as helpful as this book.

(The Rev.) James Kaestner
Racine, Wis.

Role-Model for Seekers

**MADELEINE L'ENGLE,
SUNCATCHER**

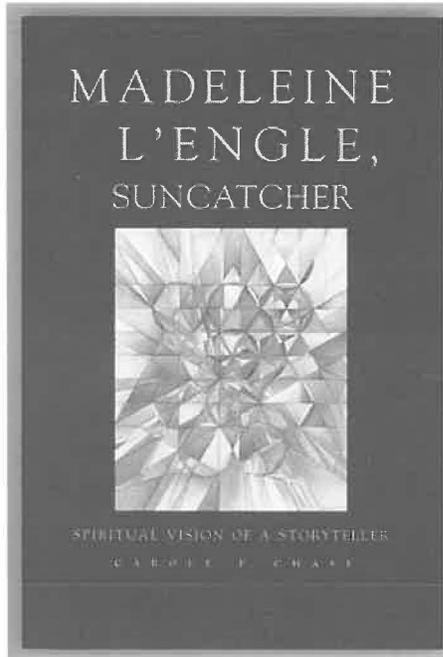
Spiritual Vision of a Storyteller
By Carole F. Chase

LuraMedia. Pp. 173. \$15.95, paper

This first biography of Madeleine L'Engle, writer, retreat leader and Christian spokeswoman extraordinaire, was written by Carole F. Chase, a Presbyterian minister, poet and professor, who not only knows L'Engle and her work but teaches them.

The book's main focus is on "Madeleine, the Mystic," whom Chase describes as one who not only encounters God directly but also has a disciplined devotional life and "out-of-time" experiences. Chase discusses L'Engle's work in the light of this definition, seeking its themes and patterns in both her life and writing. By doing so, although she mentions the autobiographical elements in L'Engle's writing, Chase assumes a kind of timelessness to her career, consigning her actual life's chronology to an appendix.

While portraying L'Engle as a role



model for spiritual seekers, Chase fails to discuss the fact that L'Engle has been a trail blazer for women in the Episcopal Church during a tumultuous period in its history, doing things long considered only "menswork," like preaching and leading retreats.

Chase's account is too static and, surprisingly, too ecumenical, to describe the real, marvelously tart, strong-minded and humorous L'Engle, who is also a child of the great Anglican Compromise and, like

many of us, still cherishes the English of the Reformation.

Alzina Stone Dale
Chicago, Ill.

Detailed Interviews

WOMEN SPEAK

Of God, Congregations and Change
By Joanna Bowen Gillespie

Trinity. Pp. 243. \$16.95, paper

Where are women amid the many changes the church has experienced in the last half-century? Joanna Gillespie doesn't claim to present all of the answers to that complex question, but does provide a fascinating collection of women's voices in four different Episcopal congregations around the United States.

"Grace Church New England," "Redeemer Plains," "Nativity Northwest" and "Church of the Advent South" provide the settings for the research that undergirds this work. Members of the four parishes, whose real identities and home cities are kept confidential, completed questionnaires and furnished detailed interviews.

The interviews with women in three age groups probed the women's memories and awareness of God, their symbolic universe or "holy ground," their experience in the congregation and the most important dimension of their religious life so far. A reader could get bogged down in some of the interview material, but most of the information is skillfully woven together to describe life in each of the parishes, the religious experience of many women and some conclusions about how women view their lives in the church.

Those conclusions well may be affirming for women who long to share their religious experience, and enlightening for men who wish to understand women's reality and what is important to them about church.

(The Rev.) Kristi Philip
Spokane, Wash.

Fascinating Story

**CHRISTIANITY AND CLASSICAL
CULTURE**

By Jaroslav Pelikan
Yale. Pp. 368. \$40

Before we look at the text, we take a careful look at the context. Hellenism or classical culture of the fourth century is not "old Greek culture," but might be called its mime. Christianity, in this book,

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is not what we see today, but what it was in the fourth century. These two movements engaged in friendship, then in serious courtship. Some scholars say they were married.

Actually, the encounter became a collision and a revolution. The Christian church was changed radically and Hellenism became an echo out of the past. Neither Christianity nor Hellenism has ever regained its earlier mode or mood.

We might be indifferent toward Hellenism, but Christians need to know what happened to the church by that fourth-century explosion. Something more than formularies came out of that century, but not many people know about it.

The whole of the fourth century is a fascinating story. The early church had suffered greatly, and it was gradually shedding its pristine simplicity and donning a rigid frame and mood. By the fourth century, it was a visible unit, powerful and attractive. Hellenism and the church courted each other and were held together by a common goal, wholeness of life.

The tangled web gets sorted out, string by knotted string, by Prof. Pelikan. The big war is traced skirmish by small skirmish. His thoroughness is obvious; completeness is approached; intricacies reign. But thanks to him, the professional classicists can relax for another generation. Now we need a "first reader" for the rest of us.

*(The Rev.) Paul Z. Hoornstra
Savannah, Ga.*

educational institutions which have been dilatory or irrelevant in their responses to the uncertainties presented by pluralistic, yet autonomistic societies.

Here is declaration of the appropriateness of Christian social address for those who are preparing for ecclesiastical leadership roles into the 21st century. Addressed in this compilation are issues such as individualistic society, public

morality, racial perspectives, the place of the Bible in social discourse, and the global picture, among others. It is a strong, yet manageable, volume, made all the stronger by the diverse perspectives of the individual writers: those from secular colleges and universities to professors from main-line to evangelical seminaries.

*(The Rev.) Jeffrey A. Mackey
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Social Address

CHRISTIANITY & CIVIL SOCIETY

Edited by Rodney L. Peterson.

Orbis. Pp. 166. \$16.95 paper.

There has been a renewed interest, of late, in the place of the scriptures, Christianity, and faith in the civil societies of the so-called post-Christian West. It is becoming somewhat fashionable to address these situations and circumstances, and much of what is being presented in written form is nothing more than a rehashing of previously used and abused fundamentalism or classical liberalism. It is refreshing, therefore, when one can find pertinent, thoughtful, pro-active commentary on religion and society.

The contributors, all presenters at the 25th anniversary of the Boston Theological Institute, creatively and often passionately address the church and its

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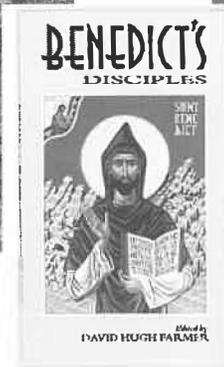
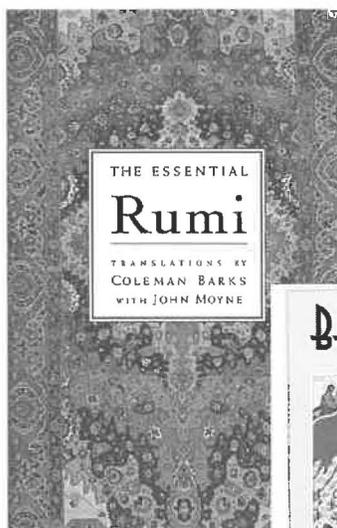
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Short and Sharp

Many Religions

By TRAVIS DU PRIEST



A number of these new books combine insights from other religious traditions with Christianity, while others are strictly Christian.

PRAYERS FOR ALL PEOPLE. Chosen by **Mary Ford-Grabowsky.** Doubleday. Pp. 328. \$20.

Prayers for illness, marriage, coming of age and various commitments from different world religions, including Christian, Celtic and Native American. Beautifully bound with a striking dust jacket.

THE WAY OF ABHYASA: Meditation in Practice. THE GOOD YOU DO RETURNS: A Book of Wisdom Stories. By **J.P. Vaswani.** Triumph. Pp. 112 each. \$9.95 each.

Two small books by prolific writer and speaker before the United Nations and the British House of Commons. Vaswani is an Indian student and follower of the teachings the Bhagavad Gita and Jesus, especially his teachings in the Sermon on the Mount. Meditation instruction which is decidedly spiritual. "Help me, O helper of the helpless ones!"

THE ESSENTIAL RUMI. Translations by **Coleman Barks** with **John Moyne.** HarperSanFrancisco. Pp. 302. \$18.

Jelaluddin Rumi (b. 1207) is the great medieval poet of the crossroads, as he was born in the Persian empire and was influenced by his mystic father, by the teachings of Islam and Christianity. Coleman Barks, who teaches at the University of Georgia, is his chief translator. From "Recognizing Elegance": "When a man

makes up a story for his child, he becomes a father and a child together, listening."

DESCENT INTO LIGHT: A Mystical Journey. By **Dorothy Fielding.** Templegate. Pp. 128. \$10.95, paper.

"Life on earth is a journey into the unknown," says this author who offers Christian illuminations or reflections on the tunnel of inner light as she recounts her mystical experiences or "prayer pictures."

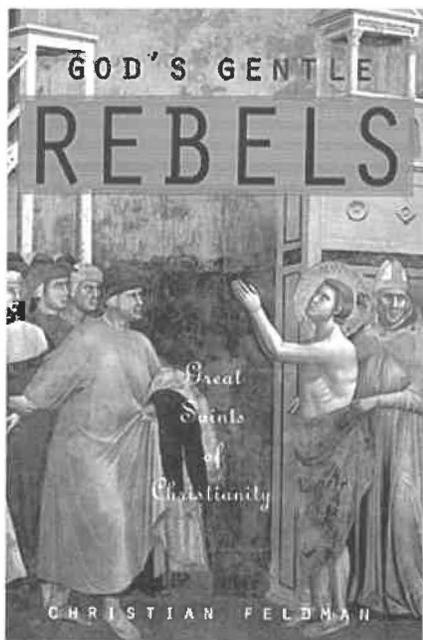
THE ZEN TEACHINGS OF JESUS. By **Kenneth S. Leong.** Crossroad. Pp. 204. \$14.95, paper.

From years of Zen practice and dialogue with Christians, Kenneth Leong gives us Zen-style readings of the gospels. Many of his remarks are quite helpful, such as the observation that attention really is the natural result of respect. His notes comprise a good bibliography on Zen reading.

ZEN SPIRIT, CHRISTIAN SPIRIT: The Place of Zen in Christian Life. By **Robert E. Kennedy.** Continuum. Pp. 144. \$15.95.

A Jesuit with doctorates in theology and psychology, Fr. Kennedy has practiced Zen in both America and Japan and now teaches Zen (sensei). Why?, he asks himself. "It's a mystery of elective affinity." I'm not exactly sure what he means,

Short and Sharp



but I can't wait to use the same response! His insights open up both scripture and the world of prayer — for those who have ears to hear.

GOD'S GENTLE REBELS: Great Saints of Christianity. By **Christian Feldman**. Crossroad. Pp. 216. \$14.95, paper.

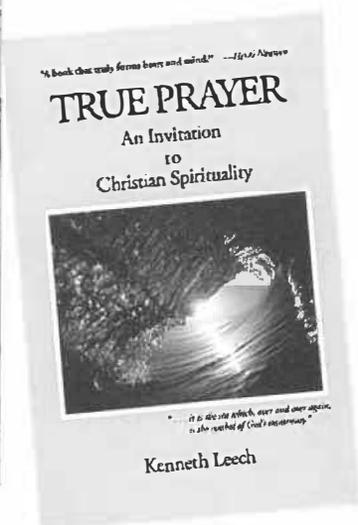
Biographical-spiritual essays of seven "greats" of Christianity — Francis of Assisi, Catherine of Siena, Augustine, Elizabeth of Hungary, Jean Vianney, Teresa of Avila and Thomas More. The author's contention is that these seven are "gentle rebels" because they "turned the world upside down quite simply by living differently."

BENEDICT'S DISCIPLES. Edited by **David Hugh Farmer**. Gracewing (Distributed by Morehouse). Pp. 393. \$14.94, paper.

A second edition of scholarly essays on noteworthy followers of St. Benedict throughout the 14 centuries of his influence, including St. Cuthbert, St. Hilda, Aelred of Rievaulx, St. Godric of Finchale, down to Benedictine monasticism of the 20th century. Each entry includes a short bibliography.

SAINT BENEDICT'S PRAYER BOOK FOR BEGINNERS. Ampleforth (Distributed by Morehouse). Pp. 189. \$12.95.

A small black prayer book with ribbon for marking pages. It includes excellent



instruction on prayer which the authors define as the beginning of finding our way to love beyond imagining. Notes on praying the scriptures and the Eucharist, along with daily morning and evening prayers, and other occasions.

THE CROWN AND THE FIRE: Meditations on the Cross and the Life of the Spirit. By **N.T. Wright**. Eerdmans. Pp. 127. \$10, paper.

The canon theologian of Coventry Cathedral in England shares meditations on the crown of thorns and the fire of love. He provides an excellent discussion of the real presence in the Eucharist in chapter 11, one which should be required reading of all Episcopalians.

TRUE PRAYER: An Invitation to Christian Spirituality. By **Kenneth Leech**. Morehouse. Pp. 208. \$12.95, paper.

A new Morehouse release of a 1980 book by well-known English priest, spiritual director and writer Kenneth Leech.

THE ENGLISH PRAYERS OF SIR THOMAS MORE: Written while he was a prisoner in the Tower of London in 1534. Templegate. Pp. 96. \$9.95, paper.

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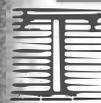


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People and Places

Appointments

The Rev. **Roberto Arciniega** is vicar of Holy Cross, P.O. Box 669, Boring, OR 97009, and priest in charge of San Pablo, Hillsboro, OR.

The Rev. **Kathleen D. Awbrey** is interim rector of Grace Church, 419 S. Main St., Lexington, NC 27292.

The Rev. **Mary Schrom Breese** is vicar of St. Luke's, Box 551, Excelsior Springs, MO 64024.

The Rev. **Peter F. Casparian** is rector of St. James, Florence, Italy.

The Rev. **Kevin Coffey** is interim rector of Ascension, Munich, Germany.

The Rev. **John Fritschner** is rector of Holy Trinity, 100 Church Dr., Auburn, AL 36830.

The Rev. **Gregory Griffith** is chaplain of Hoosac School, Hoosick, NY 12089.

The Rev. **Karen E. J. Henry** is rector of St. Luke's, P.O. Box 1475, Smethport, PA 16749.

The Rev. **Gary L. Herb** is rector of St. Clement's-by-the-Sea, 202 Avenida Aragon, San Clemente, CA 92672.

The Rev. **Donald Hill** is director of pastoral care of Episcopal Church Home & Affiliates, in Diocese of Western New York.

The Very Rev. **Keith Marsh** is dean of Christ Church Cathedral, 421 S. 2nd St., Louisville, KY 40202.

The Rev. **Ellis O. Mayfield, Jr.** is chaplain of St. Andrew's-Sewanee School, 290 Quintard Rd., St. Andrews, TN 37372.

The Ven. **William Morgan** is archdeacon of

Southern Archdeaconry for the Diocese of West Virginia.

The Ven. **David Nard** is archdeacon of the Diocese of Western North Carolina, P.O. Box 369, Black Mountain, NC 28711.

The Rev. **Susan North** is deacon of St. Luke's, 670 Weeden, Pawtucket, RI 02860.

The Rev. **Richard Ossing** is interim rector of St. Michael's, 220 44th, Cedar Rapids, IA 52402.

The Rev. **Warren Pittman** is rector of All Saints', Greensboro, NC; add: 4221 Wayne Rd., Greensboro, NC 27407.

The Rev. **David Selzer** is rector of Good Shepherd, 96 Jewett Pkwy., Buffalo, NY 14214.

The Rev. **Stephen Smith** is rector of Christ Church, 21 Aurora, Hudson, OH 44236.

Ordinations

Deacons

Alabama — **David Burton Hodges, Susan Pullen Sloan, John Wells Warren.**

North Carolina — **Nancy Titus, St. Paul's, 2nd & Church, Smithfield, NC 27577.**

Northwestern Pennsylvania — **Edward Baggett**, chaplain of Westmoreland Regional Hospital, Greensburg, PA; **David Edward Fulford**, St. Augustine of Canterbury, 206 Darrow Rd., Edinboro, PA 16412; **Neil Edward Johnson**, St. Agnes', 209 N. St. Marys St., St. Marys, PA 15857; **Thomas F. Sramek, Jr.**, assistant of Holy Trinity, 212 S. High, West Chester, PA 19380.

Oregon — **Carol Jordan Howser**, Trinity, 44 N. Second St., Ashland, OR 97520; **Lilly L. Bruno Smith**, Good Samaritan, 333 NW 35th St., Corvallis, OR 97333.

Western North Carolina — **Margaret Buchanan; James D. McElrath, Sally Poteat.**

Priests

Kansas (for the Diocese of Alaska) — **William Fulton**, rector of Trinity, Arkansas City, and Grace, 715 Millington, Winfield, KS 67156.

Minnesota (for the Diocese of Oregon) — **Margaret Lucie Thomas**, assistant of St. Paul's, 1710 E. Superior, Duluth, MN 55812

North Carolina — **Fiona Bergstrom**, 8508 Harkers Ct., Raleigh, NC 27615; **James B. Craven, III**, 1015 Watts St., Durham, NC 27701.

Ohio — **Robert Brooks, Gregory Jacobs.**

Pennsylvania — **David Morris; Julie F. Nelson**, Holy Cross, 51 W. Main St., North East, PA 16428.

Virginia — **Nancy Cox**, assistant of St. Paul's, 228 S. Pitt St., Alexandria, VA 22314; **Henry Elek**, assistant of St. Paul's, 228 S. Pitt St., Alexandria, VA 22314; **Robert C. Hooper, III, (for the Diocese of Connecticut)**, assistant of St. Francis', 9220 Georgetown Pike, Great Falls, VA 22066; **Paul N. Walker**, assistant of Christ Church, 103 W. Jefferson St., Charlottesville, VA 22902; **Martha Nell Macgill**, assistant of St. Stephen's, P.O. Box 8500, Richmond, VA 23226; **Pamela Lamb Rannenburg**, assistant of St. John's, P.O. Box 246, Centerville, VA 22020.

Corrections

The Rev. **Robert Williams** was ordained priest in the Diocese of Olympia.

The Rev. **Kendall Harmon** was incorrectly listed as having resigned as theologian in residence of All Saints', Pawley's Island, SC, a position which he never accepted. He continues his position as associate of St. Paul's, Summerville, SC.

Deaths

The Rev. **Clifford H. Goold**, retired priest of the Diocese of Oregon, died Dec. 15, in Portland, at the age of 84.

Fr. Goold was born in Canon City, CO. He was ordained priest in 1969. He served St. Paul's, All Saints', and Sts. Peter & Paul, Portland, St. Luke's, Gresham, and Transfiguration, Wemme, OR. He retired in 1982. Fr. Goold is survived by his wife, Luella, and three children.

The Rev. **Michael Kundrat**, retired priest of the Diocese of Albany, died Jan. 1 in Salem, NY.

Fr. Kundrat was born in Clifton, NJ. He graduated from Rutgers University and Seabury-Western Theological Seminary. He was ordained priest in 1945. He served parishes in Muskegon, Traverse City, Elk Rapids, and Cadillac, MI, and Buffalo, Glens Falls, and Tupper Lake, NY. Fr. Kundrat retired in 1986.

The Rev. **Lawrence Larson**, priest of the Diocese of New York, died Dec. 22 in

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Louisville, KY, of heart failure. He was 60.

Fr. Larson was born in Chicago, IL. He was educated at Indiana University, Drew University, and Boston University. He was a member of the Anglican Society and the Guild of St. Raphael. He was ordained priest in 1968. Fr. Larson served parishes in Barrington, MA, and Ansonia, CT. He was a lecturer in film history and aesthetics at Assumption College and Clark University. He was also director of the Crisis Research Psychiatric Center and a psychiatrist at Harlem Valley Psychiatric Center. Fr. Larson is survived by his wife, Mary, two daughters and one son.

The Rev. Gordon DuWayne Luhman, deacon of the Diocese of Eau Claire, died Dec. 11 in La Crosse, WI. He was 55.

Deacon Luhman was born in La Crosse, WI. He was a member of the Society of Mary and the Congregation of Companions of the Holy Saviour. He was ordained deacon in 1993. He served Christ Church, La Crosse. Deacon Luhman was preceded in death by his mother and a brother. He is survived by his father and four brothers.

The Rev. Dillard Robinson, III, retired priest of the Diocese of Newark, died Jan. 16 in Houston, TX, at age 61.

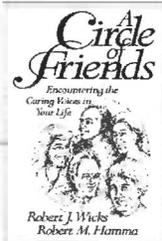
Fr. Robinson was born in San Antonio, TX. He was educated at Drew University and Berkeley Divinity School. He was ordained priest in 1959. Fr. Robinson served St. Philip's, San Antonio, and was the first African American to serve as dean of an Episcopal cathedral, where he served Trinity Cathedral, Newark, NJ, for more than 20 years. He was a deputy to General Convention from 1969 to 1988. Fr. Robinson retired in 1989.

The Rev. Arlene Stewart, deacon of the Diocese of West Missouri, died Nov. 27 at her home in Overland Park, KS. She was 76.

Deacon Stewart was born in Detroit, MI. She was educated at Syracuse University, Blair Business College, Park College, and Rockhurst College. She was a lay sister with the Worker Sisters of the Holy Spirit. She was ordained deacon in 1990. She served as chaplain of Swope Ridge Geriatric Center and was named deacon emeritus of All Saints', Kansas City, MO. Deacon Stewart was preceded in death by her husband, Charles. She is survived by three children and seven grandchildren.

The Rev. Robert Lester Michael, priest-in-charge of Good Shepherd, Wichita, KS, died Jan. 13 of a heart attack at his home in Wichita. He was 51.

Fr. Michael was born in Perry, IA. He was educated at William Penn College and Berkeley Divinity School. He was ordained priest in 1971. He served parishes in Iowa Falls, Webster City, Ottumwa, and Fairfield, IA. He was a member of the diocesan council and the evangelism commission for the Diocese of Western Kansas and was secretary for Cursillo. He was an Eagle Scout and continued an active involvement with the scouts throughout his adulthood. Fr. Michael is survived by his wife, Karen, two sons, a daughter, his parents and a brother.

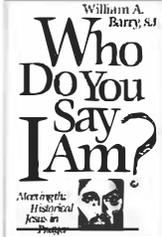


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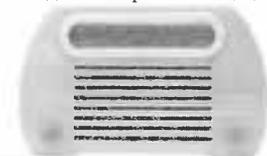
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Ash Wednesday in Grozny

(Continued from page 11)

electricity to the hospital. Cemeteries were rigged with bombs, so it was not easy to bury the dead. Although water was available, many sources were poisoned by decaying corpses. The coming of spring brought fear of epidemics.

Say to the anxious, 'Be strong, fear not, your God is coming with judgment, coming with judgment to save you.'

That night, the eve of Ash Wednesday, we met with many refugees who had fled Grozny. "Put his name in your report," a refugee woman said of Fr. Ivan Makarenko, an Orthodox priest who housed seven refugees in his simple dwelling.

Our four-person mission was in Chechnya and Moscow for nine days surveying blockages in the flow of humanitarian aid, human rights abuses, and prospects for the establishment of government under Rule of Law once the civil war ends. Our sponsors were the Organization on Security and Cooperation in Europe, a 53-nation regional international organization based in Vienna, Austria.

Then shall the eyes of the blind be opened, and the ears of the deaf unstopped;

"You said you can't provide us with any direct help," the bearded young priest said in a clear voice. "Please influence our government in any way. Jesus was sold for 30 silver coins; how can anybody buy anything for 20,500 roubles?" (He was referring to the Russian Federation's one-time grant to each refugee of the equivalent of \$5, plus a 20-kilo food package.)

"Do not speak only of the material losses in this war, but the moral losses. Many of these people are old and sick. Before they can even receive medical services they must go through a chain of offices. Why can't the Migration Service help them directly?" There followed a lively dispute between refugees and the Migration Service office's local director. Refugees wanted to return home; the Migration Service offered to evacuate them indefinitely to camps in northern or central Russia.

Then shall the lame leap like a hart, and the tongue of the dumb sing for joy.

We were shown a string of dull green railway cars on an abandoned siding near Mozdok, a provincial capital distant from the conflict. It was a Ministry of Interior



mobile interrogation center. Each cell had wooden bunks for six to eight detainees. Many were kept for indefinite periods. Some prisoners showed visible signs of beatings; one was heavily bandaged and lay immobile on his bunk. There was no light, heat or ventilation in cars where prisoners were kept. This was one of a reported nine "filtration centers" where persons without proper papers were detained. Special Ministry of Interior troops were on the lookout for present or former members or sympathizers of the rebel army of Dzhokar Dudayev, the breakaway republic's leader.

For waters shall break forth in the wilderness, and streams in the desert;

There were reports if a detainee had calluses on his trigger finger and a shoulder bruised from a rifle's kickback impact, he would be taken out back and shot. When I asked a Russian general if this was true, he said: "One day I came home from rifle practice. My wife saw my shoulder and asked where had I been that night." Another officer said: "This camp is run by the Ministry of Interior, not the Army." A week later I read comments by one of President Yeltsin's representatives who visited the camp with us. He said there was no evidence of brutality or misconduct by the 25-person Ministry of Interior detachment.

The ransomed of the Lord shall return with singing, with everlasting joy upon their heads.

In Vladikavkaz, capital of the neighboring republic of North Ossetia, our time in the war-torn region came to an end. We sat down on a sanitarium bench with some refugees. Their faces were stoic, proud and deeply lined, as strong and traced with sorrow as the land. Some broke into gentle sobbing as they began to talk. An 80-year-old woman said: "I thought I would have a peaceful old age. This is the fourth time I have been forced from my home; in 1925, although I was a party member; in 1944, we were herded to Kazakhstan; in 1992, I was exiled from North Ossetia in that war; in 1994, from my home in Grozny."

Another said: "We are not blaming the young soldiers. They are like a herd of lambs sent to be slaughtered."

Joy and gladness shall be theirs, and sorrow and sighing shall flee away.

I sat on the ground with a group of children. They were hesitant to talk about the war; I was bone-weary by then. I told them stories about my dog. "Is he bold?" they asked, "Does he make jokes?" I told them of Tigger's unsuccessful chasing after a sassing crow that hopped just ahead of him. We laughed. A handler who had been tape recording some of our conversations hurried to join us, puzzled.



The ransomed of the Lord shall return, and sorrowing and sighing shall flee away. □

(From Isaiah 35)

The Rev. Frederick Quinn was chaplain to the Anglican congregation in Warsaw in 1995, and head of Rule of Law programs for the Organization for Security and Cooperation in Europe's Office for Democratic Institutions and Human Rights. He lives in Chevy Chase, Md.

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Benediction

A Risky Step Into Life

"Don't be afraid."

"Choose life."

"I came that you might have life and have it more abundantly."

In these words we hear God challenge us to live . . . really live! It is as if God throws down the gauntlet and challenges us to cross the line into a wider life. Very often we take up the challenge. People have a taste for adventure, and there is no greater adventure than the life which becomes ours when we are baptized into the risen Christ.

Adventures have a way of changing people. Charles Simeon challenged a young Henry Martyn to become a missionary, and though Martyn died young, he died a changed man. The quiet and scholarly Martyn broke ground for subsequent Anglican missionary work in India and Iran.

From our perspective, living is risky business, and the risk to God is that we might refuse or ignore the challenge to live. God draws the line and says, in essence, "I dare you to step over." That step is risky because it takes us closer to God. That single step is transforming. Some have called the decision conversion. Jesus probably would have called it being born from above.

"Don't be afraid."

"Choose life."

"I have come that you might have life and have it more abundantly."

God's confidence in us is such that he dares us to step over the line. It seems a small step in comparison to the one he took in the Incarnation, but for us, that one risky step means life.

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

Viewpoint: Strength of a Small Church

(Continued from page 14)

its quietude, strength in its serenity. The kind of intimacy which was known in tiny, out-of-the-way Nazareth is the intimacy one can find in the small parish. Just as there was in the early years of our Lord's life a need for the gentleness of a small village, so nowadays there might well be set aside a similar place for people to be with their Lord in prayer. Not in the bustle of the city, nor in the mad fury of urban streets, but in the gentleness of a small church.

Some churches, by the accident of their geographic location, have to accept the challenge of giantism. Blessed are the congregations which have so far been spared that fate. They are not unlike the home of Martha and Mary in the gospel, not unlike the monastics and eremites who have long served the church so well. Such small communities have been through the centuries vigilant altars of prayer supplying the underpinning for their brothers and sisters throughout the maelstrom of history, the foundation which is sanctifying grace mightily shared.

This suggestion is, of course, "impractical," unless we truly believe that God alone gives all increase. There is much more about church growth to be learned from contemplatives than from the

activists in the church-growth industry, as assuredly there is far more to be learned on this subject from the study of the communion of saints than from "mega-church" seminars.

Too often, confusing polls and business practices for theology, we hear as current wisdom: "Build it and they will come." Satisfy popular demands and they will pour numbers into your pews, funds into your coffers — guaranteed!

At what point shall we cease merely entertaining, currying people's favor, gathering great crowds of handouts of parapsychological pablum? When will we give them the stuff of mature Christian life? Or is the question rather, Do we ourselves know what the stuff of mature Christian life is?

"Martha, Martha," chided the Lord, as if to tell her to consider the truer picture there at Bethany, where the arrival of many guests threw her into panic and she lost sight of the meaning of the arrival of Jesus at her house. "Mary has chosen the better part," our Lord said, pointing out the more important meaning in his visit.

Mary is also correct in what she is doing, he tells Martha, so her role shall not be taken from her. Can these words apply to the small church in today's world? If fact, could they not make "all the difference"? □

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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

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. C. Bruce Wilson, the Rev. Frank E. Fuller, 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 Twinamaani; the Rev. Tom Cantrell; the Rev. Phyllis Doty; the Rev. Canon Roma A. King, Jr.
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 & 6:30 Sung Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frederick C. Philputt, v; the Rev. George R. Collina; the Rev. Thomas G. Keithly; the Rev. Michael S. Miils
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

Alexandria, VA

CHRIST CHURCH 118 N. Washington St.
The Rev. Pierce W. Klemm, 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

The Episcopal Churches of Europe (Anglican)

Paris

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 33/1 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Rosalie H. Hall, M.Div., assoc
Sun Services 9 H Eu, 10 Sun School, 11 H Eu

Florence

ST. JAMES Via Bernardo Rucellai 9 50123 Florence, Italy.
Tel. 39/55/29 44 17
The Rev. Peter F. Casparian, r
Sun 9 Rite I, 11 Rite II

Frankfurt

CHURCH OF CHRIST THE KING
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3
Miquel-Allee. Tel. 49/64 55 01 84
The Rev. David W. Radcliff, r
Sun HC 9 & 11. Sunday school & nursery 10:45

Geneva

EMMANUEL 3 rue de Monthoux, 1201 Geneva, Switzerland
Tel. 41/22 732 80 78
The Rev. Gerard S. Moser, r
Sun HC 9; HC 10 (1S & 3S) MP (2S, 4S, 5S)

Munich

ASCENSION Seybothstrasse 4, 81545 Munich, Germany
Tel. 49/89 64 8185
The Rev. Kevin Coffey, interim r
Sun 11:45

Rome

ST. PAUL'S WITHIN THE WALL
Via Napoli 58, 00184 Rome, Italy
The Rev. Michael Vono, r Tel. 39/6 474 35 69
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

Brussels / Waterloo

ALL SAINTS' 563 Chaussee de Louvain, Ohain, Belgium
The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556
Sun 11:15 ex 1S 9 & 11:15

Wiesbaden

ST. AUGUSTINE OF CANTERBURY
Frankfurter Strasse 3, Wiesbaden, Germany
The Rev. Karl Bell, r Tel. 49/61 22 76 916
Sun 10 Family Eu

Encourage attendance among your parishioners and those traveling. Invest in a Church Directory listing.