

The Living Church

The Magazine for Episcopalians

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Quote of the Week

Stephen Hutchens, a librarian, writing in *The Evangelical Catholic* on bishops: "When you make a bishop out of someone who wants to be a bishop, and who looks and sounds like a bishop, you are usually electing a devil or an ass."

In This Corner

'Traveling' to a New Place

As more and more of my friends keep dropping off, one by one, I am more concerned with a sadness, a "crumbling," that seems to invade my very being. Yes, death is closer than I want to admit. Yes, death is my companion, and more so now that I'm over 60. Yes, death is a fact, a reality, a certainty that touches and takes each one of us away before we are packed and ready.

That's the bad news. The good news is that death is but a doorway into a better life. The letter, our spirit, survives. The envelope, our body, is no longer of use, so they bury it. We have to finish and close one chapter before we can turn the page and begin another. We have to say goodbye before we can say hello.

Dying is really "traveling" to a new place, where old friends await us. To die in this life is to be born into a new existence; one that lasts a lot longer than the one we've just passed through. "He passed on," people say, and that is exactly what we do. We pass from this life into another. We leave the human hands which have held us all these years, and find ourselves held in the hands of God who won't ever let us go.

I'm sure most of us would prefer to stay around here a while longer. We are so tied to the familiar that the thought of a trip to an unfamiliar place scares us. Despite all we say we believe, there is still a shadow of a doubt which haunts us. "I believe in Jesus and the Resurrection but . . ."

Sunday's Readings

God's Brightness Shining Through Us

Epiphany 5: Hab. 3:2-6, 17-19; Ps. 27:1-7; 1 Cor. 2:1-11; Matt. 5:13-20.

The equation of darkness with fear and anxiety and of daylight with peace and security springs from the collective experience of our forebears over the course of many millennia. Darkness is the occasion of "perils and dangers of [the] night," and the "shadow of death" is put to flight with the coming of each new morning.

God's people, from their earliest calling in the wilderness, have symbolically seen in brightness and light the presence of their Lord and Creator. By extension, they've seen darkness and night as frightening signs of the absence of God. "The Lord is my light and my salvation," writes the psalmist. "Of whom then shall I be afraid?" "His brightness [is] like the light," adds Habakkuk,

I guess what keeps me going and sane and calm and "in faith" as my friends die is that very promise of the Resurrection. God does not play tricks. Jesus was real, and alive, and dead, and alive again! Yes, life does go on, and on, and on. Eternity is a reality. God delivers! It's letting go on this end which is tough. The rest of the journey is a snap.

"Listen! I will unfold a mystery: We shall not all die, but we shall all be changed in a flash, in the twinkling of an eye, at the last trumpet call. For the trumpet will sound, and the dead will rise immortal, and we shall be changed. This perishable being must be clothed with the imperishable, and what is mortal must be clothed with immortality. And when our mortality has been clothed with immortality, then the saying of scripture will come true: 'Death is swallowed up; victory is won!' 'O Death, where is your victory? O Death, where is your sting?' The sting of death is sin, and sin gains its power from the law; but, God be praised, he gives us the victory through our Lord Jesus Christ" (1 Cor. 15: 51-57).

That's it! Paul says it all. His is the the answer to our nagging questions, our fears, our hesitancy, our concern with what will happen to us.

Our guest columnist is the Rev. Alanson B. Houghton, a retired priest who resides in Georgetown, S.C.

"rays [flash] from his hand; and there he veiled his power." In God is no darkness at all.

Jesus, in today's gospel, takes the image of light as revealing God's presence to a profound and wonderful conclusion. "You are the light of the world," he tells us, for God himself dwells in us through the Spirit when we're baptized into Christ's Name. Our mission is to allow God's own brightness to shine through us; we're to be as lamps placed high upon a stand where we give "light to all in the house."

God's indwelling brilliance in our hearts puts to flight all fear and anxiety around us, proclaiming the peace and security which God's presence brings into the world. Through this "demonstration of the spirit and of power" our lives give glory and honor to our Father in heaven.

Letters

Tension in the Church Is Beneficial

The number of letters appearing in TLC expressing deep regret about the divisions within the church remind me of the first General Convention I attended in 1976. Talk about tension and divisions!

Two major issues confronted that convention: the ordination of women to the priesthood and the major revision of the Book of Common Prayer. The Archbishop of Canterbury addressed the convention and suggested we should not be dismayed because we had tensions. He observed that a violin string that is not under tension cannot produce beautiful music. I for one am confident that we will be able to work and pray our way through our present divisions and come out a stronger church.

*Sterling Newell, Jr.
Cleveland, Ohio*

'Phony Smokescreen'

Dean William Rankin of the Episcopal Divinity School said recently of the trial of Bishop Righter, "The people prosecuting Walter Righter ought to be ashamed of themselves. Heresy implies orthodoxy, and we have no such thing in the Episcopal Church." Dean Rankin adds: "Civilized, educated, dignified people do not bash others — for any reason ... nor do they hide behind a phony smokescreen such as presumed church order or presumed correct thinking" (*The Witness*, p. 36, Dec. 1995)

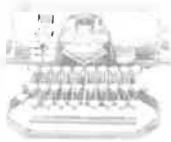
Dean Rankin is supported by the Bishop of Newark, John Spong, who wrote recently in his diocesan paper that "heresy ... means false teaching." In order to make such a claim, Bishop Spong says, one must subscribe to "... the arrogant assumption that the ultimate truth of God from which heresy deviates is both known and possessed." Such an assumption, he says, "reveals ignorance and idolatry" (*The Voice*, Diocese of Newark, p. 2, Dec. 1995)

For Bishop Spong, apparently, calling

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.



someone a heretic is arrogant and ignorant, while calling someone an idolater is perfectly justified. And as Dean Rankin would have it, virtually any belief — except the belief that Bishop Righter acted wrongly — would seem to count as acceptable in the Episcopal Church.

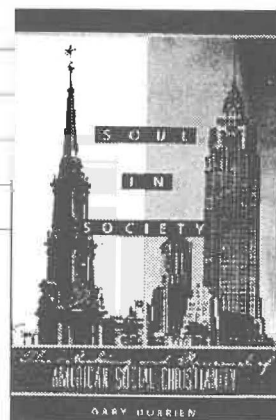
But if we don't possess sufficient knowledge of God to discern when heresy occurs, how can we identify the heresy of "idolatry"? And if "correct thinking" is "a

phony smokescreen," how are we to define what "civilized, educated and dignified" really mean? Ultimately, if there is "no such thing [as orthodoxy] in the Episcopal Church," why should anyone be "ashamed" of anything?

The presenters are, for their part, unashamed. We have made our case out in the open. We have followed the canonical procedures. We have believed that what the church has said, it has meant. We have

"Gary Dorrien brilliantly mines the renewable moral energies of the Jewish and Christian traditions. This is prophecy for our times."

— DANIEL C. MAGUIRE



Soul in Society

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GARY DORRIEN

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idealized selves—can do, and then, in all our comic frailty, do it.

— WILLIAM BIRMINGHAM,
Cross Currents

Gary Dorrien is the author of *The Neoconservative Mind* (1993) and *Reconstructing the Common Good* (1990). An Episcopal priest, he is Associate Professor of Religion and Dean of Stetson Chapel at Kalamazoo College, Michigan.

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Letters

held that not to have done something in this matter would be to acquiesce to the adoption of a new orthodoxy — one far less wise or grounded than the tradition we have been ordained to defend.

(The Rt. Rev.) James M. Stanton
Bishop of Dallas
Dallas, Texas

Numerical Recipe

The juxtaposition of "Sunday's Readings" for Christmas 1 and Fr. Semon's conclusion in his review of the book *Rediscovering the Sacred* [TLC, Dec. 31], hit me like the proverbial ton of bricks.

On page 2 ("Sunday's Readings"), we are urged to live out our baptismal promise, to be Christ's body in the world, and "to incarnate and continue the work of our Savior." As presented, this means striving for justice and peace among all people, resisting evil, and loving our neighbors as ourselves.

On page 13, it is the reviewer's hope that our Episcopal leadership will turn from "preoccupation with social concerns" to the pentecostals' apparently successful efforts to minister to "body, soul and spirit," presumably at the ultra-individual level. In other words, Fr. Semon would have us follow the numerical

recipe that seems to be working elsewhere and, as our church "continues to decline," turn to a different course.

I have two suggestions for Fr. Semon: 1. Re-evaluate your idea via scripture, reason and tradition, with the prayer of St. Chrysostom in mind. 2. If you still think the pentecostals are on to something good, don't wait for the "leadership" but do it, and let us know how you made out!

Alan O. Dann
Woodbridge, Conn.

New Ways

It seems that every time I believe I have heard it all, it comes to me that there are ways of thinking out there that I never knew to be possible. David Kalvelage's "In This Corner" collage of quotes from around the church [TLC, Dec. 31] brought that home to me.

The press is a unique resource for sharing the broad spectrum of opinion that exists within our culture. I am not fool enough to believe that all publications broadcast events in an objective/unbiased medium. It would be nice, if such were the case. It would at least allow me to form my own opinion about what is going on around me.

In 1975, when I entered seminary, I

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Editorial and Business offices: 816 E. Juneau Ave.
Mailing address: P.O. Box 92936
Milwaukee, WI 53202-0936
TELEPHONE 414-276-5420
FAX 414-276-7483
Internet: livingchrch@aol.com
Quest: livingchurch

David A. Kalvelage, editor and general manager
The Rev. Canon H. Boone Porter, senior editor
John E. Schuessler, managing editor
Patricia C. Nakamura, music editor
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Letters

subscribed to THE LIVING CHURCH. It has been a constant, weekly companion (except when the mail misses a delivery) through nearly 18 years of ordained ministry. As time has passed my position and reflective theology on issues — both ecclesial and secular — has shifted.

TLC has never ceased to inform me and challenge me with the way people are thinking around ECUSA. It occurs to me that, if you are getting jabbed by people both to the left and right of center on issues, you are doing a good job of reporting the spectrum of our common life. Persons who quit a publication simply because it doesn't fit their particular agenda consistently are probably more dysfunctional than we might be comfortable in admitting.

*(The Very Rev.) Frederick E. Mann
St. James' Cathedral
South Bend, Ind.*

More Than a Fad

After finding a wonderful Episcopal church in my hometown last year, I am quite alarmed at the uncertainty of the

church's future.

As a "cradle Baptist," I was raised to believe the Bible and not to skew the scriptures to suit my situation at any given time. I would ask, respectfully, what does Bishop Spong believe [TLC, Jan. 7]? Isn't it the fact that Christians all over the world believe in the unbelievable, the unprovable, that sets us apart from the lost world? I call this belief faith in God, his virgin-born Son, the prophets and saints and the Holy Spirit. What do Christians believe in if they don't believe the holy scriptures? Do they just follow the latest fad?

I cannot see how the Episcopal Church can compromise with such non-traditional views as held by Bishop Spong. We all need to pray "without ceasing" about this dilemma.

*Cheryl Herbold
Sarasota, Fla.*

It's Not New

The Rev. Canon Chuck Collins complains in his letter [TLC, Jan. 7] that "...in recent times the rules have been changed" and states with disapproval that

"replacing the old standards are 'experience' and 'what compassion would dictate'." He continues writing, "this is a new religion ..."

The only thing new in all this is his theology which gives priority to "rules" and "old standards" over compassion. That is novel, indeed, in the church founded by Jesus Christ, who spent most of his earthly ministry breaking rules and old standards in order to exercise his ministry of love, mercy and compassion.

*Nicholas T. Molnar
Santa Fe, N.M.*

Similar Process

Regarding the very cogent, pragmatic and insightful Viewpoint article by Canon Martin [TLC, Dec. 31], it occurs to me that he is describing a variation on the process used to elect the leader of my own church (the papal conclaves of the Holy Roman Church) which has the value of long and tried tradition as well as the guidance of the Holy Ghost.

*Anthony J. Zangara
Morristown, N.J.*

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The calm after the storm.



An Icy Reception

Bishop Dixon Makes First of Three Controversial Parish Visits in Diocese of Washington

A trinity of controversial and much-discussed visitations by a woman suffragan bishop to three traditional, long-established and solidly Anglo-Catholic parishes in the Diocese of Washington began Jan. 14 at St. Luke's Church, Bladensburg, Md. The Rt. Rev. Jane Dixon, Suffragan Bishop of Washington, visited the parish to preach and celebrate the Eucharist.

On Feb. 4, she is scheduled to visit the Church of Ascension and St. Agnes, once the pro-cathedral of the diocese, in downtown Washington, and on April 21, a visit is scheduled at St. Paul's, K Street. Underlying the stress is the fact that Ascension and St. Agnes is in the process of calling a new rector. The rector of St. Paul's, the Rev. Richard C. Martin, has announced his retirement, and will leave the parish the Sunday before Bishop Dixon's visit.

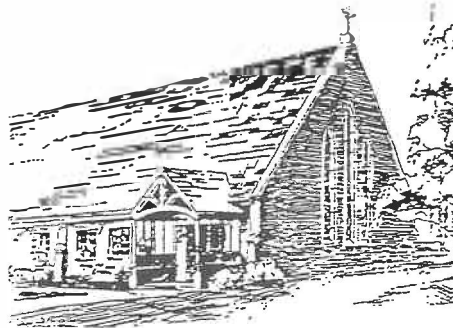
The visits to the three parishes were announced by the Rt. Rev. Ronald Haines, Bishop of Washington, in a letter dated Jan. 2. Bishop Haines said he informed the three congregations "early last summer" that Bishop Dixon would be making episcopal visits to them in 1996. "My decision was arrived at carefully, thoughtfully and to the best of my pastoral ability," he wrote.

The rector, wardens and vestry of St. Luke's, situated in a primarily blue-collar suburb of Washington, objected to a woman suffragan, even before Bishop Dixon's election in 1992. The Rev. Arthur Woolley Jr., rector, and parish leaders have remained unshaken, despite a personal visit with Bishop Haines and a series of insistent letters from him.

In a letter to Bishop Haines, wardens Patrick Delaney and Felix Ogunaba called the action of Bishop Dixon's visit "completely unnecessary and mean spirited." The letter points out that the recent "mind of the house" resolution by the House of Bishops makes mandatory the ministry of women throughout the church, which probably will be effective Jan. 1, 1998, and points out that until then the people of St. Luke's hold a recognized theological position. The wardens pointed to that date

as "an official date of execution," and asked, "Why is it so important that you pull the trigger ahead of time?"

In a letter to the standing committee, the wardens wrote, "Why can't you just let us live out our days in peace? We don't



St. Luke's, Bladensburg, Md.

intend to change anybody's mind on the issue of the ordination of women. But we do have a right to exist. We hold a legitimate theological position that is still recognized" by General Convention and other Anglican provinces.

A few days after a near-record snowstorm, Bishop Dixon went to St. Luke's for the 10 a.m. Eucharist. About 50 persons were in attendance, only six from St. Luke's. The tabernacle and candles had been removed and the organ locked.

Red-booted against snow and ice, almost engulfed by a bulky cope, Bishop Dixon came forward from a choir stall to the chancel step to call for volunteers from St. Luke's to read the Old Testament lesson, the epistle and the Prayers of the People. When no one responded, she called for one of the woman visitors and Dr. Herman Bostick, a member of the diocesan standing committee, who also assisted her at the altar. The Rev. Robert E. Hughes, a deacon of the Diocese of California who is studying at Virginia Theological Seminary, also assisted.

"The bread and wine have been brought by a member of St. Luke's," Bishop Dixon announced to prolonged applause.

There being no organist, Dr. Bostick led the singing of the opening hymn, "Brightest and Best." When it got off to a

weak start, Bishop Dixon called a halt and admitted a mistake had been made in not using the traditional tune. Bishop Dixon instructed the congregation to "join with me in saying the Gloria" and to stand for hymns.

The bishop stood at the chancel step to begin her sermon, but she was interrupted almost at once by a woman who said, "Bishop, please go to the pulpit."

Beginning again, she said that "at the age of nearly 59, I realize the world does not ask the church what we believe and is not interested in what we say." It was a departure point for a 10-minute, mostly extemporaneous homily on the day's reading from 1 Corinthians 1:9, on Paul's assurance that Christ will strengthen his people.

"Let us go from here realizing that we have been given a task to do in changing the system for those who are oppressed," she said.

During the offertory, Bishop Dixon asked for two volunteer ushers "even though we only have one offering plate." A man handed over his tweed cap and it was passed among the people. The contributions would go, she said, to the Martin Luther King Legacy Fund, "so I hope you will reach deep into your pockets," she said.

The Rite I service included the hymns "In Christ There is no East or West," "Let Us Break Bread Together" and "The Church's One Foundation."

Although St. Luke's rector and vestry had refused Bishop Dixon's invitation to meet personally with her before the service, Ascension and St. Agnes leaders were to have at least one meeting with her prior to the Feb. 4 visit.

At St. Paul's the issue has been discussed for some time and has led to division among members. In a meeting with Bishop Haines, a former warden asked the bishop what would happen if insistence on Bishop Dixon's visit destroyed ministries and the faith of parishioners. "Well," Bishop Haines is reported to have replied, "if that's what it takes, that is what it takes."

(The Rev.) James B. Simpson



E. Irving Lyons photo

The choir pews were destroyed when the ceiling of St. Philip's came down.

Ceiling Collapses in Harlem Church

St. Philip's Church, New York City, was heavily damaged Jan. 12 when the ceiling collapsed, apparently from the weight of snow on the roof.

Emily Frye, senior warden of the church, located in Harlem, told the Associated Press that the damage was discovered when sexton Bobby Brown opened the church at about 6:30 a.m.

"The choir pews are destroyed, the hymnals are ruined and pieces of the ceil-

ing are leaning against the altar," she said. "We're going to need a lot of help to dig out of this."

A spokesperson for the Diocese of New York estimated damage at more than \$1.5 million.

The Rev. Marcus Lashley, assistant at St. Philip's, which has no rector, told TLC there were no injuries, but if the collapse had occurred on a Sunday morning, it would have killed the choir "and me, too."

Pre-Trial Motions Addressed in Bishop Righter Case

Pre-trial motions in the Court for the Trial of a Bishop were addressed in a memorandum dated Jan. 10. The court, convened to deal with charges against Bishop Walter Righter, denied two motions and granted another which had been made at a pre-trial hearing in Hartford, Conn. Dec. 8 [TLC, Dec. 31].

Bishop Righter, retired Bishop of Iowa, is charged with teaching false doctrine and with breaking his ordination vows when he ordained a non-celibate homosexual to the diaconate in the Diocese of Newark in 1990.

A motion to disqualify four of the judges because some of them had "knowingly ordained a non-celibate homosexual person and because they signed A Statement of Koinonia" was disqualified by the court. A Statement of Koinonia was circulated at General Convention in 1995, and states that homosexuals should not be excluded from the ordained ministry.

"The court polled its members and each and every judge confirmed that he is, in fact, unbiased and impartial regarding the

case at hand," the memorandum stated. "All of the judges believe they have an open mind and are ready, willing and able to judge this case on its merits, in a fair and independent manner, and not on any preconceived ideas they may have about the issues involved."

Also denied was a motion to disqualify lay assessor Sally Johnson, chancellor for the Diocese of Minnesota, because she is a chancellor. Under a canon that became effective Jan. 1, chancellors may not serve as lay assessors. The court ruled the new canon should not be applied retroactively in order to disqualify Ms. Johnson.

"The court finds the intention of the canons is that once a Court for the Trial of a Bishop is constituted with qualified personnel, the Court and its personnel should remain in place throughout the pendency of the matter, even if the canonical requirements for continuing to serve the Court change," the memorandum stated.

The court also declined to allow the Rt. Rev. William Wantland, Bishop of Eau Claire, to act as counsel for the presenters

West Texas Consecrates Suffragan Bishop

More than 1,200 people crowded into the First United Methodist Church in Corpus Christi Jan. 6 for the consecration of the Rev. Robert Boyd Hibbs as Suffragan Bishop of West Texas.

The Most Rev. Edmond L. Browning, Presiding Bishop, was consecrator and was assisted by four West Texas bishops; the Rt. Rev. James Folts, diocesan; the Rt. Rev. John MacNaughton, retired diocesan; the Rt. Rev. Scott Field Bailey, retired diocesan; and the Rt. Rev. Earl McArthur, retired suffragan. Nineteen bishops participated in the laying on of hands.

Bishop McArthur was the preacher, and said "the suffragan is the very highest mark of a servant. The apostles had two requirements. That the person chosen be someone who knew Jesus, not just knew about him; and that the person be one who had been in company with Jesus day by day." Bishop McArthur said those qualities are evident in the new suffragan.

Bishop Hibbs was assistant at Church of the Good Shepherd, Corpus Christi, when he was elected. He and his wife, Nancy, have two children and four grandchildren.

Marjorie George

who are bringing charges against Bishop Righter because he is one of the presenters and a potential witness. Bishop Wantland participated in the pre-trial hearing despite objections from the defense attorneys.

A motion by the presenters which asked the court to settle the question of whether church doctrine addresses the charges against Bishop Righter was accepted by the court. According to the memorandum, "Both parties conceded that questions of doctrine are akin to questions of law in the secular courts."

When the court convenes Feb. 27 at the Cathedral of St. John in Wilmington, Del., each side will have up to three hours for its argument, based on papers submitted ahead of time. The trial is scheduled to continue through Feb. 29. If more time is needed, March 26 was set aside "and continuing until completed," the memorandum stated.

Episcopal News Service contributed to this article.

Recording Michael Ramsey's Legacy

An Interview with Owen Chadwick

While at Nashotah House in Wisconsin recently, the Rev. Owen Chadwick, sometime Regius Professor of Modern History at Cambridge University and Michael Ramsey's biographer, was interviewed by the Rev. Travis Du Priest, book editor of The Living Church, with assistance from the Rev. Charles Henery of the Nashotah House faculty. Dr. Chadwick spoke at the seminary's convocation.

TLC: Could you tell us just a bit about yourself — where you were born, where you studied, perhaps about your call to ordination in the Church of England ?

OC: My father was a lawyer in London so I was born in the outskirts of London. He had studied at Cambridge University so I went to study there, with the half-intention of becoming a lawyer. During my study, which was of Greek and Latin, I was much influenced in a Christian sense by my director of studies; and before I had finished the undergraduate years had decided that I was called to seek orders.

TLC: When did you begin to become interested in church history?

OC: Both at school and university my great love was history, especially the history of Greece and Rome and their heritage in Europe. So it was natural that when I accepted Christian faith this strong historical interest should turn to church history.

TLC: What was your first interest, that is, what particular area of church history did you first seriously research and write about?

OC: I was much interested in the Christian Roman Empire of the fourth and fifth centuries; and simultaneously in my personal life I began to understand and respect the pull of the monastic ideal. So my first researches were into the origins

of Christian monasticism, especially John Cassian and the first efforts to lay down a theory of the life of the monk and nun.

TLC: You are here at Nashotah to participate in a celebration of the legacy of Michael Ramsey. Were you a friend of his? Did you know him personally?

OC: I first knew him fairly well because in the 1940s he was a leader in the ecumenical (Faith and Order) movement; and though young, I got involved — for example, I was on the committee which helped to draft the main document for the meeting of the World Council of Churches at Evanston in 1953, and we corresponded over this. Later we became close friends.

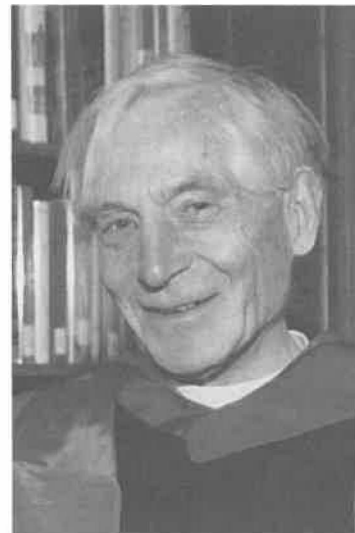
TLC: You are now a biographer of Michael Ramsey. What insights did you gain while researching and writing about his life?

OC: Of course, reading all his papers, official and unofficial, taught me a lot about contemporary church history which I did not know before. I don't know that I gained special "insights." I only know that never during my study of the archives did I find anything to lessen my respect and affection for the person.

TLC: What is the legacy, would you say, of Michael Ramsey?

OC: The sense of the prayerfulness of the church; a sense of the beauty of quiet; an affection for the ideas of Christian reunion, especially (perhaps) in relation to Roman Catholics and Methodists; for better and kinder relations between denominations; a desire that the Anglican Communion shall understand better the treasure in the worshipping tradition of the Eastern Orthodox Church.

TLC: Some readers may wonder about the "K.B.E." behind your name. Is that



The Rev. Owen Chadwick

"Knight of the British Empire"? Can you tell us a bit about this honor?

OC: The order was founded by King George V in the First World War to honor persons who had served the state well during that war; and although there is now no British Empire, the title was already in a manner historic and so has not been changed.

TLC: Readers will also be interested in your thoughts in general on the current health of the Church of England and/or of the American Episcopal Church. Do you care to comment?

OC: Both churches are bothered, first, about women priests, though I think we are (almost) through that bother; and, second, whether active homosexual persons can be ordained priest — my view is they should not be. But God is with his church and will guide both our communities toward what is right, so I see no reason to worry about "health." Both churches are full of vitality and praise. The real problem seems not really to rest in church order but in the care of young people.

TLC: Would you tell us the titles of some of your books so that interested readers can seek them out?

OC: *The Victorian Church* (SCM Press). *The Reformation* (Penguin). *The Spirit of the Oxford Movement* (Cambridge). *Newman* (Oxford). *A History of Christianity* (Weidenfeld/St. Martin's Press [illustrated]). *Hensly Benson: A Study in Church and State in England* (Canterbury Press). *The Christian Church in the Cold War* (Penguin). □

A Struggle Over World Views

By RICHARD KEW and ROGER WHITE

(Eleventh in a monthly series)

The Myopia Hunt Club is the oldest watering hole on Boston's North Shore. Walking into the clubhouse is like walking backward into a world which has long since vanished. The club received its unlikely name because all its founders suffered from acute short-sightedness!

Today's Episcopal Church endures the same affliction. Battles rage over issues which are important, but whose long-term significance is grossly exaggerated. They illustrate how focused we are on what's happening in our small church, and are incapable of recognizing similar fault lines roiling every other tradition.

We must view the entire globe, not just the U.S.A. Christians everywhere are struggling to come to terms with what is happening.

We have little chance of understanding our environment unless we grasp the magnitude of what's going on elsewhere.

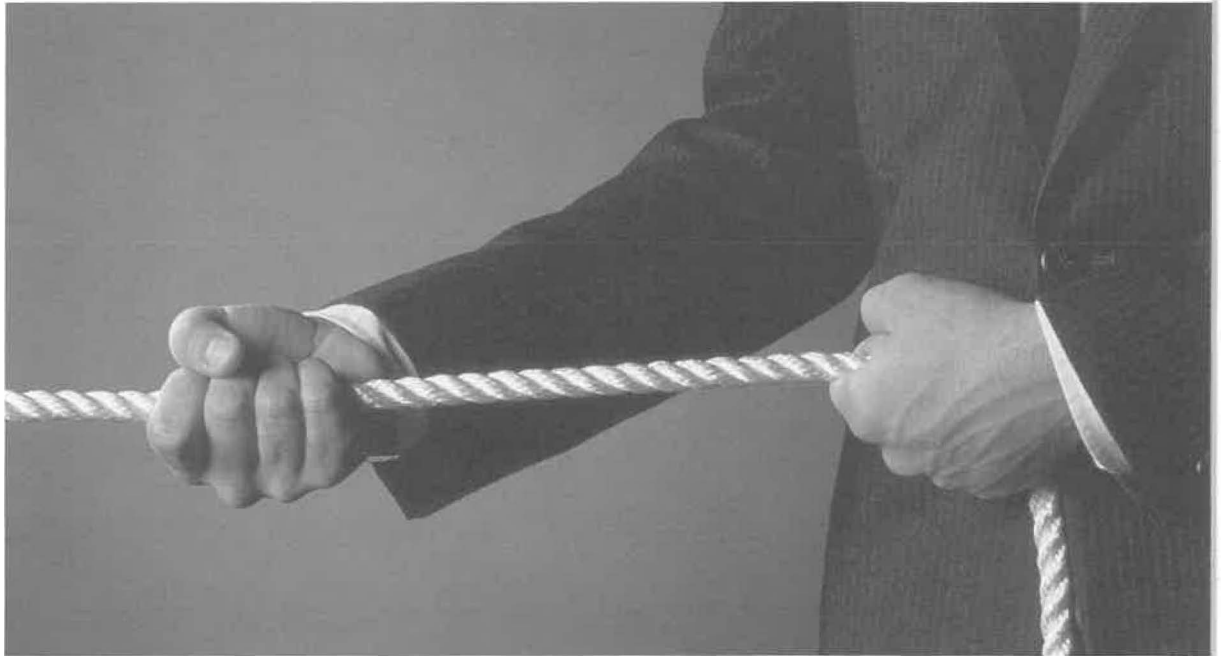
Read Tony Campolo's *Can the Mainline Denominations Make a Comeback?* — a case study of what is happening to the American Baptists. All you have to do is change the names and you find yourself looking at an identical picture.

Leaders of other churches often say to us, "All we have to do is substitute our denomination for Episcopalian and what you write is just as pertinent to us." Or look at David Wells' *No Place for Truth*, a stark analysis of the theological hollowing out of the evangelical tradition, substance

being replaced by sentimentality. There is no escape from the real problem we should be facing.

We are at the front end of a massive reworking of the world views that have pre-

seems to meet immediate needs. Alas, few of these views have staying power. Creedal faith has once more become an anchor for mainstream Christianity, primarily because it is honestly built upon



dominated since the 16th century. Patterns of thought which evolved from the Enlightenment have collapsed and new ones are sprouting like mushrooms, attempting to assert themselves. Many theologians have been so enamored by modernity that they have more or less rolled over before its steamroller effect. And yet, at the same time, we find natural theology journeying closely and comfortably with science once again!

The thought patterns shaped by the Enlightenment have given up the ghost, and rules have started to change. Modernity seems to be dying out, and we find many hitching their wagons to any suitable world view that comes along and

the foundations of scriptures and the life continuity of the church.

However, orthodox believers should not be smug. As one lot of heterodoxies shrivels, a procession of new or nearly new heresies will emerge, as likely as not from within their ranks, intent on nibbling away at the heart of the church, often with an unsuspecting "backfiring effect" which is self-defeating.

What makes this time so crucial is that none of these views vying to shape minds and win hearts is much beyond the embryo stage. For the next 20-30 years, there is likely to be an extraordinary fluidity, and with the impact on the popular

(Continued on page 12)



Improving the Search for a New Rector

By RICHARD A. BUSCH

Over the past few months, I have been hearing more and more clergy reflect that their references have played little or no part in their job search. Having submitted a resumé and pertinent information on their Church Deployment Profile, they find that their references are not being contacted. I have no hard data on this, only a growing number of reports from across the country. This includes persons involved in both parochial and episcopal searches.

Most dioceses have policies in the search process that require the checking of references. In addition, the bishop regularly has input, and with some positions a routine background check is done in regard to sexual behavior. However, there seems to be a growing trend of not contacting the people who know and/or have worked with particular candidates. I see many people in transition and am often asked to serve as a reference. I am also

discovering that I am not being called.

What are we to make of this? In spite of whatever training or coaching a search committee may receive from a consultant, I have the sense that in some instances references are considered to be so wholeheartedly biased in favor of a candidate that an inquirer cannot hope to gain a trustworthy report.

One person on a search committee used an old song lyric to describe his position: "References seem to 'Accentuate the positive, eliminate the negative, and don't mess with Mr. In-between'." Another put it this way: "Making phone calls can be so time consuming, even frustrating. Why bother? References only blow smoke at you."

A search committee does receive each candidate's computer profile, resumé, and answers to specific questions requested by the parish. This represents a good start. In checking around, I learned about another approach. Many search committee members believe they are good judges of character. One man confided, "We pretty much can tell from the candidate's written answers to our questions and from the give-and-take in our personal interviews if the person would make a good fit as our rector. Isn't that enough?"

These positions would seem to overlook the fact that the church is the body of Christ made up of many interdependent parts (read also congregations). We are members one of another and have the capacity to speak the truth in love.

References are included for a purpose. They are to provide a richer, broader picture of each candidate drawn from a variety of persons, whose reflections, comments and observations are like brush strokes that help to build a more nuanced portrait of a Christian person and leader. This information might include spiritual life and practices, an interest in sports or music, use of contemporary literature and films in preaching, struggles with appropriate self care, passion for the gospel,

concern for the victims of society, ability to handle authority and conflict, and/or the breaking of a pastoral confidence. No one word can be the determining factor, but together a realistic portrait begins to emerge.

A search committee that believes it can select a candidate primarily on the basis of interviews must necessarily be mistaken. What the members have is a sample of how someone responds in an interview. They do not know how that person might function in situations where power, conflict, financial acumen, spiritual maturity, getting along with teenagers, etc., may be issues. To gain such information, contact with others is necessary.

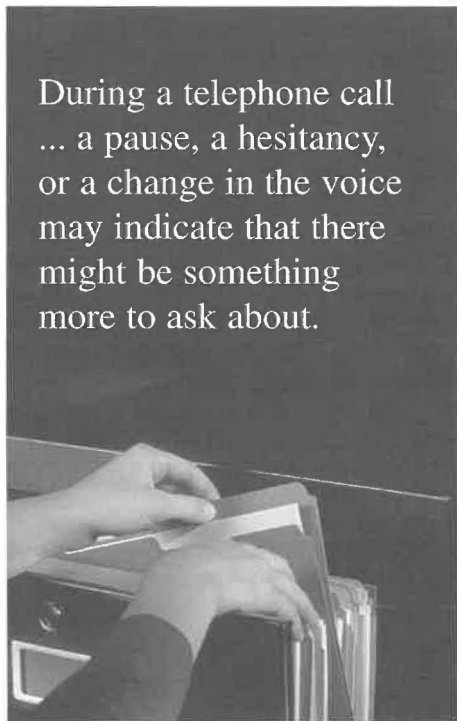
One priest had this to say: "I gave the selection of my references a lot of thought. I wanted them to reflect my 1. academic background and interests; 2. work with evangelism and church growth issues; and 3. personal life and leadership in the local church, community and diocese. This way a search team could get to know me in some detail."

It is my experience that most persons who are asked to serve as references have the capacity for candor and can weigh a candidate's strengths and weaknesses. For those search committees which might find the references somewhat limiting, it is possible to generate additional names. For example, questions such as, "Who else can tell me about that?" "Please tell me about others who worked with her on that project. How can I contact them?" serve to widen the reference pool. A colleague involved in a search process recalls being asked for a list of those persons who did not admire his work.

A telephone call can be quite revealing. During the conversation, a pause, a hesitancy, or a change in the voice may indicate that there might be something more to ask about.

A parishioner reflected: "If references

During a telephone call ... a pause, a hesitancy, or a change in the voice may indicate that there might be something more to ask about.



Editorials

Different Facets of Truth

We continue to receive many thoughtful letters complaining that this publication is too conservative or too liberal. In some cases, those who write feel so strongly that they cancel their subscriptions. Their reason usually is that they do not wish to read the point of view of persons with whom they do not agree, in letters to the editor, Viewpoint articles and editorials.

While it can be painful to read letters of admonishment that we're too conservative or too liberal, especially when they may arrive on the same day, we'd like to think it probably is a sign of the health of the magazine. THE LIVING CHURCH is not intended to be a magazine which chooses its positions according to current fashionable labels. Christian truth was not originated either by conservatives or liberals.

In the same vein, we do not seek to appeal to only one type of reader. As the only weekly magazine serving the Episcopal Church, we strive for honest, objective reporting in news articles and open discussion for the church as a whole. Persons who write articles, book reviews or letters to the editor are not selected because their views coincide with the opinions of the editor or the magazine's board of directors.

On the other hand, it is the editorial policy of THE LIVING CHURCH to uphold the Anglican understanding of catholic Christianity. This is not a matter of being conservative or liberal, but of being committed to Christian truth. Catholic Christianity does not exclude valuable elements from other traditions, but it does seek to hold different facets of truth in balance and proportion. It is our responsibility to uphold that.

Storm Brings Out the Best ...

When contacting people for the article about the snowstorm in the East [TLC, Jan. 28], we were heartened by much of what we heard. Again and again we heard stories of persons coming to the aid of others. The driver of a four-wheel-drive vehicle offered a "lift" to a pedestrian struggling against gale-force winds. Strangers appeared seemingly out of nowhere to push automobiles out of snowdrifts. Volunteers called ill or aging parishioners to make sure they were all right. While it sometimes takes a calamity before such responses are noticed, we know that in many places they take place throughout the year. For such selfless compassion to others, may God's Name be praised!

Viewpoint

Response Needed from the Presiding Bishop

By JOHN W. HOWE

The lead item in a recent column by the editor [TLC, Jan. 14] is an extremely disturbing report that is also circulating elsewhere. It is a newspaper quote which alleges that Presiding Bishop Edmond L. Browning personally "approved the ordination performed by Bishop Walter Righter which led to presentment charges against the retired Bishop of Iowa."

The allegation is both shocking and unbelievable. Bishop Browning needs to comment in these same pages and set the record straight. Allow me to recap the events that preceded the ordination in question:

- On Dec. 16, 1989, Bishop John S. Spong of Newark ordained Robert Williams, an openly non-celibate gay man to the sacred priesthood of this church (with a great deal of media fanfare surrounding the event).

- On Feb. 20, 1990, Bishop Browning responded to that ordination by issuing a statement of "disassociation" from that ordination. The Presiding Bishop's statement was exceedingly clear, and it was unanimously co-signed by his Council of Advice (the nine bishops who were the



Bishop Browning

then presidents of our nine provinces). Among the things he said were these: "We do not believe any of us is being responsible with the duties of this office and the polity of this church when one of us acts in such public disregard ...

"We reaffirm the traditional teaching of the church on marriage, marital fidelity and sexual chastity as the standard of Christian sexual morality. Candidates for ordination are expected to conform to this standard. Therefore, we believe it is not appropriate for this church to ordain a practicing homosexual, or any other per-

son who is engaged in heterosexual relations outside of marriage ...

"We decry the action by the Bishop of Newark which ... has polarized our community of faith. What is at stake is the discipline of the church in addressing actions that violate the spirit of our common life...

"As the Presiding Bishop and Council of Advice, we disassociate ourselves from the action of the Standing Committee and Bishop of Newark in carrying out this ordination. We regret the hurt and confusion caused for many members of the church by the ordination and by subsequent events. Scandal within the church, whenever and however it may occur, is a profoundly serious matter. We believe that good order is not served when bishops, dioceses, or parties act unilaterally. We believe that good order is served by adherence to the actions of General Convention."

- On Sept. 18, 1990, at its next regular meeting, the House of Bishops voted to affirm and support Bishop Browning's statement of "disassociation."

- Twelve days later, on Sept. 30, 1990,

The Rt. Rev. John W. Howe is the Bishop of Central Florida.

Bishop Walter C. Righter ordained Barry Stopfel, another openly non-celibate gay man, to the sacred order of deacons, in clear and open defiance of the consistent declarations and statements of numerous General Conventions, meetings of the House of Bishops, and this most recent statement of the Presiding Bishop, his Council of Advice, and the House of Bishops.

It is, of course, that ordination that is before the church in the presentment of charges that Bishop Righter violated the teaching of the Episcopal Church, and in the process, his own ordination vows.

Please, Bishop Browning, reassure the members of the Episcopal Church . . .

Now Bishop Righter is quoted as saying “Jack (Spong) and the Presiding Bishop agreed it was better for Jack not to ordain Barry . . . because he (Spong) was a lightning rod for controversy, and I was kind of a safe person from Iowa, and not too many people paid attention to me” (ibid.).

Surely this cannot be true! Please, Bishop Browning, reassure the members of the Episcopal Church, and indeed, the wider Christian community, that you in no way approved, condoned or sanctioned all action that you had personally decried only eight months earlier, an action that the House of Bishops had repudiated less than two weeks earlier. Please, Bishop Browning, reassure this hurting, battered church that its Presiding Bishop was not saying one thing publicly while privately he was sanctioning actions diametrically opposed to it. Please, sir, once again “disassociate” yourself from an action that — in your own words — has “polarized . . . violated . . . scandalized . . . hurt . . . and confused” the faithful.

We eagerly await the Presiding Bishop’s reply. □

Improving the Search Process

(Continued from page 10)

had been checked, our committee might have learned that Bill was responsible for the mismanagement of \$40,000 in his former parish. No one called around. No one talked about it, not even the bishop. I am wondering if we will have financial problems, too.”

A search committee member recalls: “During an interview everyone is more or less on his/her good behavior. It’s amazing what may or may not be said, never fully clarified or explored. Fred told us about having the gifts of spiritual direction we were looking for. Two weeks after he came to us we knew that this was not the case. We simply did not do our homework in this regard.”

And another: “Because Sarah was serving on the staff of a major parish, we made certain assumptions about her and her abilities. Our committee did a real disservice to her and to ourselves in not checking all that out. We are now living

with the results of that omission.”

There are, however, many churches that seek to follow the guidelines developed by their dioceses. While such behavior cannot ensure a good fit, this reflection from a search committee member is heartening:

“Looking back over my experience as chair of our committee, I can say that searching for a rector is an awesome responsibility — with long term implications. We had a diocesan consultant with us every step of the way. His guidance was invaluable. He urged us to talk to people and learn as much as we could about the various candidates — and in turn let them know us. It was hard work. It was prayerful work. Yet I would say that the Lord led us to the right person.” □

The Rev. Richard A. Busch is director of the Center for Continuing Education at Virginia Theological Seminary in Alexandria, Va.

A Struggle Over World Views

(Continued from page 9)

mind of ideas like quantum theory and spiritual hunger, people will realize life is about more than can be empirically proven. Rooted in reality and able to make sense of the disparate fragments of our time, the historic faith will be an ever more viable option for increasing numbers — if its transforming power is presented in a manner people will understand.

How the church handles itself now will profoundly impact the future. Could we so squabble among ourselves over peripherals, that we miss — or worse, ignore — the opportunities this seismic age lays before us? Is it possible that our successors in the 2020s will curse that so much time was wasted skirmishing over relative minutiae, when a far larger conflict for hearts and minds was shaping up?

We need to be giving our energies to understanding and addressing those emerging thought patterns which are going to shape minds, claim souls, and formulate the way people perceive reality for centuries to come.

We sense the Holy Spirit has something extraordinary in store, if we but seek the Spirit’s will, then apply our minds to what we have discovered. Whatever this “something new” is, it will be God-inspired, breath-taking, and based in fulfilling the mission to which we are called

to make Christ known — from our doorsteps and unto all the earth. We are being called to build a new kind of church grounded in Christ, fed by the scriptures and fine scholarship, and committed to the age-old mission which requires men and women to be formed for selfless service.

Our task is to understand all this, and see how we can seek the will of God and to give God the glory. This is not a time for paranoia or in-fighting, neither is it a time for fearfulness — although facing the unknown is bound to leave us feeling insecure and listless. We are being asked to lay the groundwork not merely for the generation following us, but also for the way the church will undertake its ministry for centuries. It is time for us to look to Abraham and Sarah — not knowing where God was leading them but having sufficient faith in God to venture forth for God and with God. □

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

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

Sermon as Celebration of Faith

THE HUM

Call and Response in African American Preaching

By *Evans E. Crawford*

Abingdon. Pp. 92. \$9.95, paper

THE PRACTICE OF PREACHING

By *Paul Scott Wilson*

Abingdon. Pp. 329. \$20.95

Crawford's brief study, with Thomas H. Troeger, investigates the deep meaning that underlies several characteristics of African American preaching. Special attention is paid to how the sermon is a corporate celebration of faith, not the work of the preacher alone. For Crawford, the sermon is not so much an example of verbal architecture as it is a musical composition. Faithful preaching releases the "Amen" present in the heart of each listener.

Paul Scott Wilson, homiletics professor at the Toronto School of Theology, has produced a textbook of exceptional value. In *The Practice of Preaching*, he thoughtfully examines four aspects of homiletical work: the oral, rhetorical, hermeneutical, and poetic. The judgment/grace pattern in scripture and sermon that Wilson emphasizes provides a remedy for the lack of focus evident in all too many sermons.

Veteran pastors would do well to use this richly detailed book as a centerpiece for their continuing education. I look forward to trying out Wilson's suggestion about how to file stories suitable for sermons. He claims that every such story will fit into one of six categories: God's judgment, the human condition, Christ's present suffering, God's forgiveness, God overturning the world and God using people.

(*The Very Rev.*) *Charles Hoffacker*
Port Huron, Mich

Few Answers

KING AMONG THE THEOLOGIANS

By *Noel Leo Erskine*

Pilgrim. Pp. 225. \$13.95, paper

The heavy-handed "guidance" of a doctoral committee is evident throughout this descriptive academic work. Separate chapters provide extended summaries of the theological perspectives of Karl Barth, Paul Tillich and James Cone, to demonstrate how the theology of Martin Luther King, Jr. related to their thinking. Sadly,

King is shortchanged in these analyses. It is a relief when, in the closing pages of the book, King is finally allowed to speak for himself with characteristic clarity and verve. At many points the reader is alerted to the author's academic judgment in identifying a particular book as "important" or with some other modifier.

The text includes an extensive bibliography and ample notes. Throughout, the reader is provided quotations of about 10 lines on nearly every page. Many of them are unnecessary and could have been summarized.

Sometimes the author seems to misstate situations He identifies reconciliation as King's key to understanding the scriptures, and liberation as Cone's key. Many pages later he demonstrates this to be a false dichotomy, saying "reconciliation includes liberation." He says King was critical of capitalism and distrustful of communism. He then cites King's opinion that under communism people lack inalienable rights and are mere cogs "in the wheel of the state." That is more than distrust.

This book provides no answers to critical questions. Erskine says King's principal formation was as a "son of the black church," and yet King was influenced by the cited white theologians. The relative degree of influence is not assessed. Another critical question is, "So what?" There is no assessment of the meaning and importance of these influences. They lead nowhere. Perhaps future writings will amplify its several pregnant elements.

(*The Rev.*) *John Rawlinson*
Oakland, Calif.

Books Received

ECOLOGY & LIBERATION. By *Leonardo Boff*. Orbis. Pp. 187. \$14.95 paper.

THE DEATH AND REBIRTH OF RELIGIOUS LIFE. By *Desmond Murphy*. E.J. Dwyer (Unit 13 Perry Park, 33 Maddox St., Alexandria, NSW, 2015, Australia). Pp. xi and 243. \$14.95 paper.

STEPPING STONES OF THE STEWARD. By *Ronald E. Vallet*. Eerdmans. Pp. 192. \$10.99 paper.

THE RECOVERY OF BLACK PRESENCE. By *Randall C. Baily* and *Jacquelyn Grant*. Abingdon. Pp. 250. \$16.95 paper.

TURN OFF THE TV AND ... By *Anne Rogovin*. Abingdon. Pp. 214. \$14.95 paper.

THE FACTS OF ACTS. By *Hazel Jaycox Brown*. Abingdon. Pp. 80. \$6.95 paper.



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People and Places

Appointments

The Rev. **Robert M. Anderson** is vicar of Holy Presence, DeLand, FL; Add: Box 740779, Orange City, FL 32774.

The Rev. **Joseph Bergin** is rector of St. Mark's, 1612 W. Genesee, Syracuse, NY 13204.

The Rev. **Alison Cook** is priest-in-charge of Our Saviour, P.O. Box 827, Lebanon Springs, NY 12125.

The Rev. **Michael Cooper** is rector of St. James', Box 95, Muncy, PA 17756.

The Rev. **Linda Ann Cornelius** is vicar of St. Michael's, 520 E. 8th, O'Fallon, IL 62269.

The Rev. **C. Carter Croft** is rector of St. Andrew's, P.O. Box 590, Breckenridge, TX 76424.

The Rev. **Desmond Goonesekera** is rector of Trinity, 2701 W. Main, Baytown, TX 77520.

The Rev. **Mary Green** is vicar of Christ Church, Box 638, Cedar Park, TX 75633.

The Rev. **Christina Cainas Harrell** is rector of All Angels', 1801 Ludlum Dr., Miami Springs, FL 33166.

The Rev. **Maeva Harris** is chaplain of St. Luke's Hospital, Galveston, TX.

The Rev. **Alvin Kimel, Jr.** is rector of Holy Communion, 218 Ashley Ave., Charleston, SC 29403.

The Rev. **Tom King** is deacon-in-charge of St. Thomas', Box 997, Rockdale, TX 76567.

The Rev. **Elizabeth Lilly** is interim rector of St. Peter's, 45 W. Winter Ave., Delaware, OH 43015.

The Rev. **Michael Robertson Lumpkin** is rector of St. Paul's, 111 Waring, Summerville, SC 29483.

The Rev. **Laurence Miller** is missionary of Wicomico County Cluster, Diocese of Easton.

The Rev. **Stephen B. Morris** is vicar of Good Shepherd, 11122 Midway Rd., Dallas, TX 75229.

The Rev. **Heber Papini** is deacon-in-charge of St. Alban's, 420 Woodward, Houston, TX 77009.

The Rev. **Brian Porter** is rector of St. Paul's, 1401 W. Park Ave., Orange, TX 77630.

The Rev. **Cecil Radcliff** is rector of Holy Trinity, Box 197, Bartow, FL 33830.

The Rev. **Shana Suarez** is rector of St. John's, 1305 Roosevelt Dr., Silsbee, TX 77656.

The Rev. **Charlotte E. Waldrop** is associate of St. Martin's-in-the-Fields, Columbia, SC; add: 3509 Lake Ave. #2245, Columbia, SC 29206.

The Rev. **Horace Ward** is rector of Holy Family, 18501 N.W. 7th Ave., Miami, FL 33169.

The Rev. **Mark Wilson** is associate of St. George's, 4715 Harding Rd., Nashville, TN 37205.

The Rev. **Andrew Wright** is assistant of St. Paul's, Box 261, Murfreesboro, TN 37130.

Ordinations

Deacons

South Carolina — Janet Roberts.
Southern Ohio — William Bales, David Brentley, Connie Jo Carroll, Thomas Ross, Brenda Taylor.

Priests

Montana — Linda Broeder, St. Paul's, P.O. Box 41, Virginia City, MT 59755.
Pennsylvania — Susan M. Richards.

South Carolina — Tripp Jeffords, Craig Smalley.

Resignations

The Rev. **Charles S. Gilman** as rector of Resurrection, Blue Springs, MO.

The Rev. **Kendall Harmon** as theologian in residence of All Saints', Pawleys Island, SC.

The Rev. **Michael McClenaghan** as rector of St. Clement's, Rancho Cordova, CA.

The Rev. **Kenneth Wissler** as rector of Our Saviour, Jenkintown, PA.

Retirements

The Rev. **Robert Fenwick** as rector of St. Paul's, Dayton, OH.

The Rev. **David Moore** as deacon of St. Edward-the-Confessor, Mount Dora, FL.

The Rev. **James Reeves** as rector of St. Andrew's, Polson, MT.

The Rev. **William Trumbore** as rector of St. Anne's, Middletown, DE.

The Rev. **Charles Wissink** as rector of St. Luke's, Bustleton, PA.

Deaths

Doris Elodie Monroe DeWolfe, wife of the Rev. Canon James P. DeWolfe, died Oct 15 at the age of 77.

Mrs. DeWolfe was born in Houston, TX, in 1918. She received her BA from the University of Houston in 1940. She was a member of the Lecture Foundation and an active parishioner of All Saints', Fort Worth, TX. Mrs. DeWolfe is survived by her husband, two daughters, a son, nine grandchildren, and two great-grandchildren.

Next week...

**Getting
Ready
for Lent**

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FOR MASTERS GOLF TOURNAMENT, April 11-14. The Bishop Gravatt Center is offering bed and breakfast. Only 33 miles by interstate. Affordable prices. (803) 648-1817.

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CONFERENCES

CELEBRATE 3000-YEAR HISTORY of Jerusalem with Bishop Walker of Long Island. 10 days only \$1,698. December 2, 1996, deluxe hotels, round trip airfare, sight-seeing, meet the Mayor of Jerusalem, walk the walls, full day conference/entertainment and more. Respond and receive gift with this ad. Special price for clergy. Call: **Everett, Journeys Unlimited** 800-486-8359.

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ORGANIZATIONS

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

ANSWER ARCHBISHOP CAREY'S CALL to the Anglican Communion to revitalize Anglican Catholicism. Join **The Catholic Fellowship of the Episcopal Church**, Conrad Noel House, 116 Lower Main St., Sunapee, NH 03782.

POSITIONS OFFERED

MUSIC DIRECTOR & ORGANIST for historic, downtown, medium-sized parish on west coast of Florida. Successful candidate will be expected to re-establish a well-rounded, multi-choir program including the best of traditional and contemporary music. Although parish presently uses a Baldwin electronic organ, it owns an 82-rank Cassavant (1912) that is stored. Current adult choir is open to growth. Carillon and 5-octave handbells round out the program possibilities. Send resume including salary requirements and availability to: **Music Committee, c/o Joan Kline**, 10297 Monarch Dr., Largo, FL 35644 by February 29, 1996.

PRIEST NEEDED IMMEDIATELY for a pretty mountain top church in Rockland County, NY. Salary is negotiable for a permanent part-time position. Please call **914-786-5489** or send resume to: **C. O. Schaper, P.O. Box 23, Tomkins Cove, NY 10986**.

THE VESTRY OF CHRIST EPISCOPAL CHURCH is seeking applications to fill position of full-time rector for the mother church of the Dakotas, established in 1861: Parish of 100+ Christians (and a couple of others) desires conservative direction from a caring priest. For further information contact: **Mr. Chris Christensen, Chairman, Search Committee, Christ Episcopal Church**, 513 Douglas Ave., Yankton, SD 57078.

CHILDREN/YOUTH MINISTRY COORDINATOR sought for congregation in scenic Coeur d'Alene, ID. Qualifications include ability to relate to youth of all ages from Pre/K through Sr. High, effective written and verbal communications skills with youths and adults. The successful applicant will hold a bachelor's degree or have job-related experience in youth ministry. A valid driver's license, ability to pass a background check and a drug screen are required. Complete job description and application materials available from: **St. Luke's Episcopal Church**, 501 Wallace Ave., Coeur d'Alene, ID 83814. Closes: February 15, 1996.

WANTED: Interim rector for one year starting April, 1996, for small English-speaking parish of the Diocese of Mexico (Iglesia Anglicana de Mexico) in world-famous art colony in San Miguel de Allende. For more information write: **David Goodloe, Aldama 1, San Miguel de Allende, 37700 GTO, Mexico**

PART-TIME (GROWING TO FULL-TIME) PRIEST for family-size parish in mid-Michigan's recreational paradise. Send resume and CDO to: **St. Mark's Episcopal Church, P.O. Box 72, Bridgeport, MI 48722**.

POSITIONS WANTED

EXCEPTIONALLY qualified/experienced, Anglican cathedral-trained organist/choirmaster seeks new resourceful position where strong academic, organ and conducting skills are essential for liturgical music of high quality. Committed choirs, large organ(s) and music friendly acoustics expected, team-ministry in/near university preferably. Reply **Box F-762***.

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

* c/o The Living Church, P.O. Box 92936, Milwaukee, WI 53202-0936

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'SAINTS GALORE' TOUR of England led by the Rev. Canon David Veal, author and historian. July 22-Aug. 13, 1996, from Dallas. Contact: **Canon Veal, P.O. Box 1067, Lubbock, TX 79408**. (806) 763-1370; FAX (806) 763-2026.

BRITISH ISLES 1996: Explorations of Celtic Spirituality. Prayer and study programs to Ireland May 20-June 3; Sept. 2-26; Wales July 1-15; Oct. 7-21. Emphasis on deepening relationship with God through lectures by outstanding scholars; visits to holy sites. **Sr. Cintra, Convent of St. Helena, 134 E. 28th St., New York, NY 10016**; Phone (212) 725-6435; FAX (212) 779-4009.

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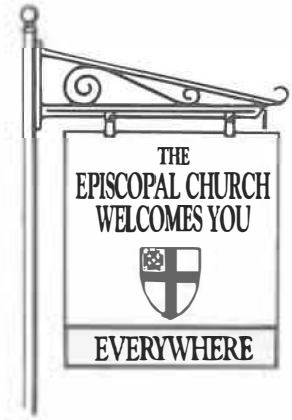
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Church Directory



Washington, DC

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

Wilmington, DE

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

Hollywood, FL

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

Key Biscayne, Miami, FL

ST. CHRISTOPHER'S BY-THE-SEA 95 Harbor Dr.
The Rev. Bob Libby, r; the Rev. Allen Downey, assoc;
Deacon Carroll Mallin
Sun 8, 10 H Eu. Wed 12 noon

Augusta, GA

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

Riverside, IL (Chicago West Suburban)

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

Indianapolis, IN

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

Boston, MA

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

Kansas City, MO

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

St. Louis, MO

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

Hackensack, NJ

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

Newark, NJ

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

New York, NY

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

EPISCOPAL CHURCH CENTER

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

ST. MARY THE VIRGIN (212) 869-5830

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

PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; MP 7:45; EP 5:15. Sat H Eu 9.

ST. PAUL'S Broadway at Fulton
Sun H Eu 8

Trinity Bookstore, 74 Trinity Pl. Open Mon-Thurs 8:30 to 6, Fri 8-3:30

Trinity Dining Room (open to the public) 74 Trinity Pl, 2nd floor, Mon-Fri 8-3:30

Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

Gettysburg, PA

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

Philadelphia, PA (Mount Airy)

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

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts. (215) 563-1876

The Rev. Canon Barry E.B. Swain, r
Sun Masses 8, 9:15 & 11 (High); Matins 7:30; Sol Ev Novena & B 4. [June through Sept: 8, 10 (Sung), Ev & Novena 5:30] Daily: Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

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, assts
Sun 8, 9 & 11. Weekdays as anno (512) 882-1735

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

Fort Worth, TX

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

Alexandria, VA

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

Milwaukee, WI

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

Paris, France

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Rosalie H. Hall, M. Div., canon missionary; the Rev. George Hobson, Ph.D., d
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu

San Miguel de Allende GTO Mexico

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

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