

The Living Church

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The Magazine for Episcopalians



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Quote of the Week

The Rt. Rev. Douglas
Theuner, Bishop of New
Hampshire, on members
of the Episcopal Church
acting on their own:
"Our church is filled with
lone rangers."

In This Corner

It Was Nice to Have Been Asked

In his column in the *East Tennessee Episcopalian*, Bishop Robert Tharp tells of a visit he made to one of the mission congregations in his diocese. "How are things going?" he asked the priest-in-charge.

"No bishop has ever asked me that before," said the priest, who has been ordained for more than 30 years.

In a tribute to soon-to-retire Bishop A. Heath Light, the *Southwestern Virginia Episcopalian* published four pages of names of persons whom he confirmed, received, re-affirmed or baptized during the 17 years of his episcopate.

The Rev. Joe T. Porter, rector of St. Mary's Church, Dyersburg, Tenn., was chosen to participate in the Olympic torch relay. An avid runner for about 20 years, he was nominated by the United Way of West Tennessee to be among the persons who will carry the Olympic torch for one kilometer on its way from Los Angeles to Atlanta.

Also selected was Darcy McNabb, a member of Grace-St. Luke's Church, Memphis, Tenn., who has been a runner for 17 years and qualified for this year's Boston Marathon.

One of the fire fighters battling the blaze that hit St. Andrew's Church, Amarillo, Texas [TLC, March 10] found a \$10 bill in a

window well. He handed it to junior warden J.H. Smith and said it was the first contribution to the reconstruction fund.

According to *Nashotah News*, an unusual exchange of clergy recently took place in the Diocese of Central Florida. The Rev. Robert M. Anderson was called to be vicar of the Church of the Holy Presence in DeLand. The former vicar of that church, the Rev. Cecil D. Radcliff, was called to Holy Trinity, Bartow, where Fr. Anderson had been rector.

Among recent license-plate spottings: Mrs. Alexander Grice of Norfolk, Va., reports LAUDATE is "spotted all over the Diocese of Southern Virginia." The Rev. Robert J. Crafts of Indio, Calif., writes that his daughter saw IOAL2GD and GD4GIVS in Virginia.

As if my unhealthy and dangerous fixation on license plates isn't enough, there's now a meeting on Ecunet called GR8 PL&S, concerning "clever license plates you've seen or owned."

Note to Kay in the Diocese of Western Massachusetts: Anglican churches beside the Episcopal Church which have bishops who are women are the Church in the Province of New Zealand and the Anglican Church of Canada.

David Kalvelage, editor

Sunday's Readings

Guiding the Flock to Green Pastures

Easter 4: Acts 6:1-9; 7:2a, 51-60 (or Neh. 9:6-15); Ps. 23; 1 Peter 2:19-25; John 10:1-10

The Lord's likening of his own exercise of authority to that of a shepherd leading sheep is clearly a model for the leadership style of those who hold power in the church. The trouble is, image can be easily misunderstood by leaders at every level of the church's structure.

At one extreme, the idea of Jesus as shepherd can be informed by paintings and stained glass renditions of a meek Savior being "climbed all over" by his charges. Leadership modeled on the resulting paradigm is indecisive, uninspiring and ineffective. At the other extreme, the shepherd can be interpreted as one who "fleeces" the sheep. And power wielded after this model is nothing more than manipulation and exploitation.

The fact is, however, that shepherding as the leadership style enjoined by the Lord on the church has nothing to do with either "wimpiness" or calculated coercion. The good shepherd to which Jesus likens himself firmly yet sensitively guides the flock toward the clear goal of "green pastures" in the kingdom. He knows and respects his followers as the unique individuals they are, and cares as much for those outside the mainstream as he does for the loyal majority. And when push comes to shove and some of the flock are threatened, the good shepherd aligns himself with them and is the first to endure persecution.

Every Christian is called to exercise leadership at some time and at some level in the church. The model which the Lord gives to all of us for carrying out this vital ministry is vision-led decisiveness with a compassionate, self-sacrificing face.

House of Bishops a Suffering Arm of the Body

The bishops in their collegiality represent our unity as Episcopalians and our participation in the body of Christ, the company of all faithful people. When there is disunity among our bishops in matters of discipline, this arm of the body of Christ suffers.

In the present situation, we find our bishops at odds with one another over matters of discipline. On the one side, we have bishops demanding trial to impose sanctions on a fellow bishop who violated agreements reached in collegiality about ordaining non-celibate gay persons. Many of those demanding sanctions are the same bishops who refuse to acknowledge the church's stance on the ordination of women.

On the other side, bishops who endorse the ordination of, and have themselves ordained, such non-celibate persons, wring their hands that any bishop should be called to account for violating agreements reached in collegiality. At the same time, many of these bishops call for sanctions against bishops unwilling to accept the ordination of women.

Such hypocrisy on both sides makes the body of Christ bleed at its heart. Which bishop dares cast the first stone?

*(The Rev. Canon) G.W. Cummings
Alhambra, Calif.*

More Needed

The article on Promise Keepers [TLC, March 24] makes me uneasy as to what direction the Episcopal Church may be taking in regard to the shared responsibilities of men and women. Billed as the Promise Keepers Clergy Conference for Men, and attracting 50,000 to the Georgia Dome in Atlanta, Feb. 13-15, including 100 Episcopal clergy, I must assume none of our women clergy were invited, or able to get in had they wanted to.

Our experience in Colorado with Bill McCartney, Promise Keepers' founder, was that he was a great football coach but a poor husband and father. To his credit, he publicly acknowledged this failing in himself when he resigned from his athletic position at the University of Colorado to act as continuing spiritual leader of this growing organization for men only. Mr. McCartney is a sincere and devout evangelical Christian whose vision is to recall male American Christians to leadership in their homes and churches. So far, so good!

My problem with Promise Keepers has to do with its neglect of a parallel ministry to and for women. The organization seems to assume that the problems of the church, and of America for that matter, will be solved if men will "exercise spiritual leadership and responsibility in their relationships with their wives and children." Although the 1996 focus has now included reconciliation of different races, it does not yet intentionally include the reconciliation of the sexes.

Promise Keepers takes the old patriarchal stance that males are ultimately

responsible for leadership in society, whether in the home, church, business or government. Women, it seems to assume, are intended by God to be ever faithful adjuncts to men, and, that being the case, no reconciliation between men and women is necessary if women will just accept men's "God-given" leadership. What Promise Keepers promises is a better world, with men in control of it. Love, kindness, and subordination are silently promised to women.

Promise Keepers is a bandwagon to male dominance that Episcopalians

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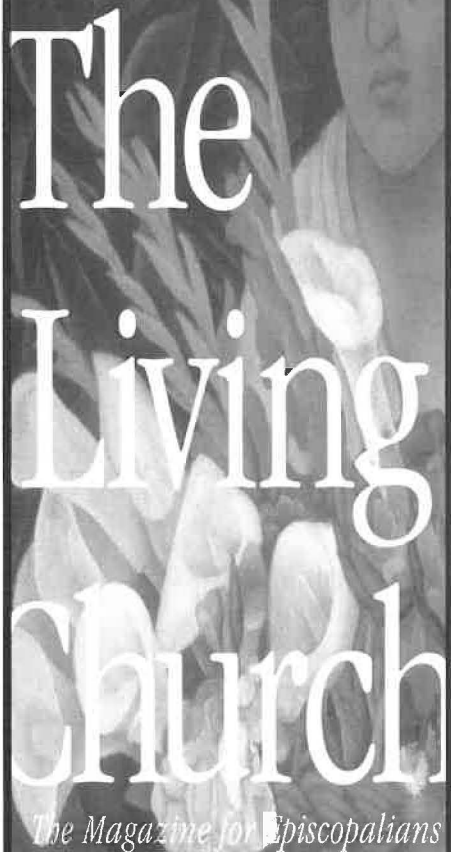
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Letters

should not get on, unless Promise Keepers radically changes its gospel to promote equal and shared leadership of men and women at home and in society.

*(The Rev.) Robert G. Hewitt
 Colorado Springs, Colo.*

Small Response

My wife and I have supported and subscribed to TLC for many years. During recent years of increased turmoil we think the magazine has done a commendable job of striving for balance and fairness in its letters, editorials and selected articles. One need only examine the eight letters of the Jan. 21 issue to see evidence of a conscious nod to both sides.

Judging from the letters section, we have also noticed a pattern of increasing dissatisfaction among readers with their church's handling of questions of waning orthodoxy. After 40 years of membership in ECUSA, we gave up last fall and submitted our resignation by sending a copy to the Presiding Bishop and all 100 dioceses in the United States. We were not seeking personal deference, but hoping for national, hierarchical attention to the points we raised.

Five bishops answered. Neither our present nor our former diocesan was

among them. The letters were long and pastoral in tone, and I reciprocated by replying at length. Grateful as we were to have heard from anybody, it was disappointing to see first-hand how unwilling most bishops are to recognize the church's faults and to act inclusively.

It was not easy to give up our church in the evening of life. Perhaps we took our beliefs too seriously, but I find that even now, not far from age 70, I still have a conscience.

*D.D. Hook
 Milton, Del.*

Enlightening

In their article, "From the Parish Upward" [TLC, March 3], Roger White and Richard Kew declare with some sense of approval and as fact the "rejection of Enlightenment understandings of the faith." An enlightenment understanding of the faith proposes that the biblical description of creation can somehow be reconciled with the scientific explorations of origins. Such understandings encourage research into the depths of space and the makeup of the human body, even if this reassigns the meaning of the word heaven or makes the ritually unclean clean. Why would we reject an enlighten-

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Letters

ment that brought the stars into view and made the body better understood?

Their "rejection" motif seems to have as its basis the changes in paradigm as we move into the post-modern period, in which the basic split between subjective and objective knowledge is no longer assumed. To reject something of the paradigms of modernity may be quite in order, but that does not mean a return to an earlier pre-Enlightenment attitude. It is not something to necessarily celebrate. There can be no returning to a "Creedal Orthodoxy" (as they suggest in *New Millennium, New Church*) if the creeds return heaven to a position in the skies or give biblical purity laws the force of civil law.

Enlightenment thinking does not necessarily assume the primacy of reason, but it does assume the validity of reasoning about everything. I believe faith is large enough to cover that possibility. In much of what we do, Enlightenment thinking will continue to stand us in good stead. The rights of free thought are well worth continuing, subjective though they are, and in spite of objective coercion. Enlightenment thinking has brought us the idea that freedom of speech is a worthwhile social norm, in all sorts of areas, including thinking about faith. Do these writers want to suggest a shutdown of freedom of speech? Are we really back at the beginning, wondering if Galileo ought to be tried? Of course not. One hopes White and Kew are wrong about the rejection of Enlightenment understandings of faith as something just that simply stated. It is not that simple. If they are right, then heresy trials are only beginning.

*(The Rev.) Mark Harris
Newark, Del.*

Withheld Giving

Bishop Shimpfky's bewailing of stewardship decline [TLC, Jan. 14] certainly resonates in the Diocese of Michigan, whose recently concluded annual convention bravely choked down a budget that faces a \$427,000 shortfall in 1996.

The reality, of course, is that "full asking," by the national church or by a diocese, no longer warrants a lock-step, no-questions-asked response, without some assurance that gifts will be wisely spent for the legitimate programs and ministries of the church.

Isn't it odd, how bishops can claim the right of "local option" and persist in conduct driven by fallible conscience, yet still

be dismayed when parishes exercise their own local option and choose to re-direct their treasure toward ministries and programs not obscured by our bureaucratic layering. "Withheld giving" is not the operative term; "re-directed" is, and might in the best sense involve specific direction from the Holy Spirit.

Our wake-up call is loud and clear. If we are to function effectively once more as the corporate household of our Lord, a thorough housecleaning is in order and overdue. At stake, of course, is our ability — and credibility — to go forth and make disciples in this late stage of the Decade of Evangelism. Who will want to give ear to our witness, or enter our household, if all they feel is revulsion at our chaotic state of disarray?

*Reid Ferrall
Detroit, Mich.*

Based on Scripture

An apparent failure to appreciate a critical distinction between the House of Bishops' vote to mandate ordination of women and the action of the 10 bishops in presenting Bishop Righter for trial mars Nathaniel Pierce's otherwise commendable article, "This Is Dialogue?" [TLC, March 17]. The House of Bishops' action violates comprehensiveness by requiring the implementation of a policy which has no clear scriptural mandate. By contrast, the presenters' action is in response to the violation, by Bishop Righter and a number of other bishops, of a standard which is solidly and clearly based on scripture.

The presenters' action is actually being taken in the interest of true comprehensiveness. This idea of comprehensiveness necessarily carries with it the implication that there are boundaries within which some things can be comprehended and others cannot. Contrary to the piffling psychobabble which tries to pass itself off as serious theological discourse, "Anglican comprehensiveness" does not now mean, nor has it ever meant, "anything goes so long as nobody gets hurt" declaimed with a stained-glass voice in an Oxbridge accent. To think so is a serious and destructive error.

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

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Archbishop Carey: Easter Is God's Statement That He Makes Things New

The Most Rev. George Carey, Archbishop of Canterbury, spoke of reasons to believe in the Resurrection of Jesus in his Easter Day sermon at Canterbury Cathedral. Archbishop Carey spoke of surprises he found while studying the Resurrection stories.

"First, it was totally unexpected," he said. "No one expected the Resurrection. Indeed, Jesus himself was elusive on the subject. He gave a few hints here and there, but they were not taken up by his followers. His cry from the cross, 'My God, my God, why have you forsaken me?' does not suggest he knew in any detail what was going to happen to him three days later."



RNS
Archbishop Carey

The archbishop said, "the story of the Resurrection shows the male disciples in a poor light. It is clear that they had not expected the crucifixion, let alone the Resurrection. Their hopes were dashed. Instead of following an exciting young leader into a glorious future, they felt all was over.

"But the embarrassing fact is that the men ran away," he said, and added, "the women have too high a profile in a story in which men are supposed to have the central place."

Another surprise, he said, was that "these dejected and humiliated disciples are suddenly transformed. Within a few days they are reborn as men of faith, hope and outstanding courage. They are willing to bear witness, even to go to their deaths for the faith."

The archbishop concluded by calling Easter "God's statement that he makes things new. In the church he is fashioning for himself a resurrection people, a people who are not afraid of crucifixions because they believe in a God who raises the dead, a people who have the courage to carry the Easter message of life and love to the wider world."

Bishop Haines Defends His Actions

"We were pretending we didn't know and when you start keeping those kinds of secrets, that's not good for anyone's soul or for the organization," declared the Rt. Rev. Ronald Haines, Bishop of Washington, when asked about his ordinations of non-celibate homosexual clergy, in a Palm Sunday interview published in *The Washington Post*.

Recalling the Jan. 26 convention of the Diocese of Washington [TLC, March 10], the *Post* set the tone for the interview by saying that for Episcopalians, ordination of non-celibate homosexuals and women "takes on ... a vocabulary of equivocal phrases and caveats adopted in a futile attempt not to offend anyone, an awesome capacity for hair-splitting, and a certain lost-empire ruefulness."

The newspaper went on to say that "beneath the language of 'Christian sharing' is a seemingly bottomless pit of raw emotions, and Ron Haines ... is the lightning rod for much of it."

On the two controversial subjects, as well as visits to Anglo-Catholic parishes by the Rt. Rev. Jane Dixon, Washington's suffragan bishop [TLC, Feb. 4, 25, March 31], Bishop Haines declared that "I am in this for the long haul."

Only on same-sex marriage did he retain a conservative view, adding that he looks "to the gay community to do a lot of the theological reflection on what a union means."

Bishop Haines said he is "sometimes accused of being passionless," but he said that a person in the middle of emotional conflict "is better served by perseverance than by passion."

Post reporter Megan Rosenfeld wrote of Bishop Haines as "a tall, 61-year-old

grandfather who for six years has guided the prominent and contentious flock."

Bishop Haines, she wrote, "is an unlikely target for such emotions. He has an air of austerity tempered with a faint sweetness. He is dry. Careful. Some would say obstinate. He is a man who wishes everyone would get along, but if they won't he's not going to back off. And faded as it may be on the American landscape, the Episcopal Church is still an important moral standard-bearer."

On the positions of the church at large, the *Post* said "the answer is about as clear as a glass of communion wine."

On the insistence that Anglo-Catholic parishes accept visitations by a woman suffragan, the *Post* article said Bishop Dixon "may have exacerbated the problem."

The newspaper returned to homosexuality as a subject that is "even more explosive."

The rector of St. George's Church, Glenn Dale, Md., the Rev. Michael Hopkins, said in the interview that Bishop Haines "put himself and his episcopate on the line" in declaring that calling a priest should not be based on sexual orientation.

On a Sunday morning visitation a few weeks ago to St. David's, an affluent, mainly white parish in northwest Washington, Bishop Haines recalled his boyhood on the Delaware River. "You got home by following the running lights on the shore," he said. "To see one light is no help at all. They are always in pairs, one on shore and one further up. Two lights set a course and Christian life is like that. Rarely do we see the whole course before us."

(The Rev.) James B. Simpson

Briefly

The Rt. Rev. **William C. Frey**, dean of Trinity Episcopal School for Ministry, will retire May 3, the seminary announced. Bishop Frey, formerly Bishop of Guatemala and Bishop of Colorado, became dean in 1990. A scholarship fund at the school has been established in his honor.

Scott E. Evenbeck of Indianapolis was elected president of the **Consortium of Endowed Parishes** at its annual conference in Cleveland. Mr. Evenbeck, a mem-

ber of St. Paul's Church, Indianapolis, has been a member of the consortium's board of directors since 1992.

The Rt. Rev. Telesforo A. Isaac, former Bishop of the Dominican Republic, has been named **Interim Bishop of the Virgin Islands** by Presiding Bishop Edmond L. Browning. Bishop Isaac has been Assistant Bishop of Southwest Florida since 1991. He will provide episcopal ministry while the diocese begins a new process to elect a bishop.

A History of Resilience

Word about St. Anthony's, once a predominantly Italian parish, has spread quickly through the Hispanic community in Hackensack, N.J.

By SCOTT P. ALBERGATE

In the darkness of the small brick Church of St. Anthony of Padua, a priest kindles flint and charcoal into the new fire of Easter. The flame grows to illuminate the worshipers, people with names like Argenio, Mejia, Scalato and Morris, about 100 in all, gathered in vigil "on this most holy night." They're the new face of this culturally diverse and growing parish in Hackensack, N.J., united in rich traditions and catholic vision.

St. Anthony's started 80 years ago as the church of the Italian colony in the northern New Jersey city. Though most parishioners descend from the Italian founders, membership has doubled in the past four years through the church's ministry to Hispanic Americans. Today one-third of St. Anthony's 450 members are natives of countries such as Ecuador, Colombia, Mexico and the Dominican Republic. St. Anthony's claims the largest Hispanic ministry in the Diocese of Newark.

It's an improbable success story that began with the outbreak of a war and the opening of a flower shop. In 1990, parishioner Maria Quintero decided to spend her retirement years as a florist. A Cuban native, she was the first Hispanic to join St. Anthony's. Soon after opening for business next to the parish rectory, Ms. Quintero's store became a gathering place for neighborhood Hispanics.

Customers often complained to her that no area church offered services in Spanish. When the Persian Gulf War started, several women pleaded for her help in finding a church to hold a Spanish

Mass for their children serving in the military. Ms. Quintero told them that she knew a "padre."

"It was as if God led them right to our doorstep," recalls the Rev. Brian Laffler, St. Anthony's rector, who is fluent in both Spanish and Italian. "Without a second thought I told Maria that we would have a Mass in Spanish to honor and pray for their children."

Thirty people attended the first Spanish language service in January 1991. Word about St. Anthony's spread quickly through the Hispanic community. Soon the parish started a week-day evening Mass in Spanish. "I told everyone who attended to bring a friend next week so that we could have a Sunday Mass," Ms. Quintero said. Five months later, the vestry changed the Sunday 8 a.m. service to the *Misa En Español* to accommodate the burgeoning congregation. Today the parish offers Spanish Masses twice weekly and every feast day.

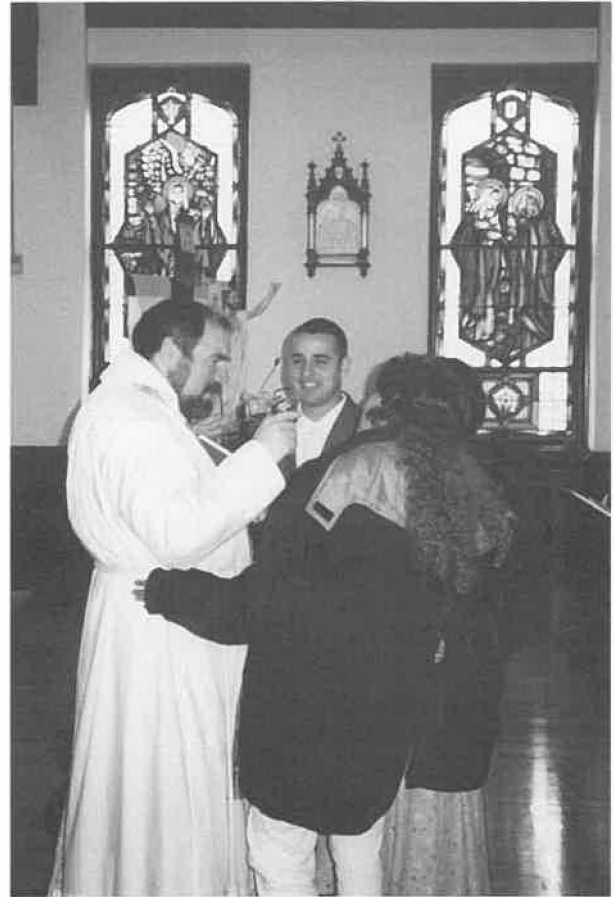
Some express surprise that Hispanic ministry flourishes in a parish strongly rooted in the Anglo-Catholic tradition which is also a charter member of the Episcopal Synod of America. But to parish seminarian Burton Shadow, it's no mystery at all. "Hispanics appreciate and understand the importance of ritual and symbolism in worship," he said. Mr. Burton assists Fr. Laffler with the *Misa en Español* and the Spanish Bible study that meets with 30 eager students every Sunday morning.

The Hispanics blend well with this con-

gregation that the Rt. Rev. John Spong, Bishop of Newark, describes as "some of the most loving people I know." Attendance at annual events like the Mardi Gras pasta supper and the Hispanic dinner cut across ethnic lines and reflect the broad mix of parishioners. Hispanics are leaders in many parish organizations, including the vestry.

"Our Hispanic people want to be part of our entire parish life," says choir member Linda Garafalo. "Together we've worked through language and cultural barriers."

Parishioners of Italian descent probably see something of themselves in these newcomers to America. Their ancestors founded St. Anthony's in response to anti-Italian prejudice in turn-of-the-century Hackensack. Italian immigrants reared in Roman Catholicism settled into the present parish environs in the late 1800s. Going to church meant walking a mile and a half from their homes — and into



Scott Albergate photo

Fr. Laffler greets worshipers Easter morning.

Scott Albergate is a lawyer and writer who resides in Hackensack, N.J.

hostile territory. St. Mary's Church had a largely Irish congregation with little tolerance for the Italians' spiritual needs. The Italians longed for a neighborhood church, staffed by a priest who spoke Italian and understood their traditions. The Roman Catholic bishop rebuffed their petitions for a mission church because St. Mary's was "good enough for them."

Undeterred, the Italians, in 1915, bought some land and founded the Independent National Catholic Church of St. Anthony of Padua under the protection of the Old Roman Catholic Church. A sympathetic Italian priest from the local Roman diocese took it upon himself to lead the new congregation. The Italians' bold moves caught the Roman bishop's attention. He immediately suspended St. Anthony's pastor and sent an Italian priest to start a Roman Catholic parish down the block. For the next decade, the Roman parish waged a holy war to draw St. Anthony's parishioners back to the "true church." The bitter rivalry divided families and drained resources, forcing the original St. Anthony's to close in 1924.

But the 30 remaining parishioners resolved to start anew. In 1925, they appealed to the Episcopal Diocese of Newark to provide them with Holy Week services. The diocese — then a leader in ministry to Italians — readily agreed. For the next few months, the diocese provided worship, financial assistance and much-needed friendship in the person of the Rev. Joseph Anastasi, an Episcopal priest born in Italy.

A bond was forged. The Diocese of Newark received St. Anthony's into the Episcopal Church in August 1925. Under Fr. Anastasi's leadership, the fledgling mission grew to more than 500 baptized members in the next 10 years.

"St. Anthony's always had to struggle," recalled vestry member Sal Garafalo, who grew up during St. Anthony's formative years. Still fresh in Mr. Garafalo's memory are the taunts from local Roman Catholics and Anglicans prompted by the oxymoron "Italian Episcopalians." That didn't stop St. Anthony's. "We just kept to our traditions and spiritual life," he said. "We were determined to survive." That



The altar at St. Anthony's adorned for Easter.

Scott Albergate photo

St. Anthony's Italian religious heritage animates parish life today.

determination brought St. Anthony's to full parish status in 1978.

St. Anthony's Italian religious heritage animates parish life today. The church captivates a visitor with its wood-carved high altar, reaching upward to the inviting arms of a statue of the Sacred Heart of Jesus. Lifelike statues of the Blessed Mother and St. Anthony of Padua gaze compassionately from side altars. Hanging proudly in the sanctuary is the banner of St. Anthony, patron and protector. Venerable Italian customs enliven feast days. On St. Anthony's Day, the congregation carries his banner and statue in a procession through the neighborhood streets. St. Joseph's Day in March features a feast for the eyes. On display in the great hall is the traditional "St. Joseph's Table" of Italian breads and pastries, surrounded by fresh-cut flowers.

St. Anthony's traditions clearly inform the parish, but they don't confine it. That, Fr. Laffler says, reflects the parishioners' dedication to living out the vision statement they wrote for themselves: "To live authentic Christian lives, to reach people for Christ, and to disciple the young people and children of our parish and community." As proof, Fr. Laffler points to the 25 to 30 people the church annually pre-

sents for confirmation and reception.

Bishop Spong credits Fr. Laffler for St. Anthony's growth. "Brian is a deeply caring man," the bishop said. "He really lives into the role of father in the community." Fr. Laffler's compassion is evident in his pastoring of the church's Christian Youth Fellowship. He devotes Saturday nights to meetings with this group of 25 teenagers for Bible study, frank discussions about contemporary issues, and just plain fun. The gatherings conclude with a songfest led by the guitar-play-

ing, 37-year-old rector. Each summer Fr. Laffler takes the fellowship on mission trips to places in New York and New England where the teens help repair homes for the poor and elderly. The fellowship also runs a vacation Bible school for Hackensack youth. Plans for this summer's mission trip include helping with Hispanic ministry at an Episcopal parish in Atlantic City.

The success of the Hispanic and youth ministries has galvanized the parish to focus on evangelism projects. As vestry member Michael Kelley says, "It begins at the altar, but we must go out from there." St. Anthony's recently took on the challenge of ministering to adult men. The parish has started a chapter of Promise Keepers, the popular ministry dedicated to helping men become Christian leaders in their families and communities. Future plans include forming an ecumenically based divorce recovery group.

Like the rest of the Episcopal Church, the future is very much on the minds of St. Anthony's people. They seem at peace, though, standing firm in the faith that's carried them through years of struggle just to be. Sal Garafalo hopes the parish will remain an example in the turmoil of these times: "St. Anthony's story shows that we can get along together in our church." □

St. Anthony of Padua, Hackensack, N.J.

Diocese:	Newark
Baptized:	450
Staff:	Lay 2 (part time) Clergy 1

In Nourishing Pastures

By FLETCHER COLLINS, JR.

Biblical sheep are eminent in the biography of Christ. In the psalms and gospels, where most biblical sheep live, they are the first to hear of the birth of Christ, and the next-to-last subjects of Christ's earthly words.

Unlike the authorities of king and father, questioned in our time, the role of shepherd is not threatened. Modern people, being urban, are aware of living sheep or shepherd only as encountered in the Bible or when, by hearsay or passing glance, the sheep — if not the shepherd — are stereotyped as stupid. Oddly, in this respect or disrespect, when "We are the sheep of his pasture" is said or sung, there is failure to identify with the stupid.

During the millennium before Christ, the Hebrew economy was based on shepherding. The psalms are loaded with images; a quick count yields eight: 23, 44, 65, 78, 80, 95, 100, 119. The best known of these and all psalms is the 23rd: "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters . . ."

To the Hebrew shepherd, green was not merely a pretty color, a primitive pacifier. The word in this context also means "full of grass," "lush." A green pasture is full of nourishment to the sheep, as contrasted with a pasture that is thin, rocky, parched. Two essentials are grass (hay) and water. Thus Psalm 23 follows the green pastures with "still waters." To assume that the import of "still" is merely peaceful, like the green-ness of grass, is to miss the specific, shepherdly connotation. Sheep are snub-nosed and, unlike dogs and cats, do not lap but sip. They cannot drink from choppy water, and like best a still pond.

Christ did not have to be a full-time shepherd to know the business. Jewish farmers, Christ's family among them, would have raised sheep for their own use. He identifies himself, as the psalmist of the 23rd had identified God, as "the good shepherd, and know my sheep, and am known of mine" (John 10:14). Earlier in the same parable, Christ describes the daily routine of the shepherd. "He that entereth in by the door (of the enclosed sheepfold, where the sheep are often

A shepherd knows his sheep by name so he can take care of them.



penned at night and in bad weather) is the shepherd of the sheep . . . and the sheep hear his voice; and he calleth his own sheep by name . . . And a stranger they will not follow, but will flee from him; for they know not the voice of strangers."

A shepherd's exegesis of this homely account, when I talk with a fellow shepherd, is something like the following: The good shepherd really does know his sheep as individuals, even when he has a hundred of them. No two sheep are the same: Some are kindly, some ornery; some lamb hidden away on a cold, rocky hillside, others find shelter in the fold and bellow for the shepherd to bring water; some are good mothers, others disown their lambs and won't let them suck. A shepherd knows them by name so he can take care of them. People are never numbers to Jesus; he knows us by name, too. And it's true that sheep do recognize the voice of their shepherd, and answer him when he speaks to them. But they run from a strange voice.

There is a discrepancy between the bucolic landscape of the annunciated shepherds — "abiding in the field, keeping watch over their flock by night" — and that of the Good Shepherd working in a sheepfold and adjoining pasture. The Nativity-eve shepherds look like early nomadic Hebrews, the equivalent of Western cowboys, at work a millennium before Christ's birth, while the sheepfold manager is plainly Christ's contemporary.

The nomadic herding system required several (traditionally three) shepherds to guide and guard a flock; with fold and fenced pasture only one was needed.

The annunciation to the shepherds is miraculous and therefore potentially legendary, while the Good Shepherd's sheepfold and what goes on in it are everyday stuff, then and now. Jesus could not have told of his birth as a parable, meaning a homely situation exposing a divine truth. Luke, on the other hand, was dealing with what had already become a legend, and was not required to have first-hand knowledge of shepherding.

Christ the Shepherd's relation to his sheep climaxes in his next-to-last words after the Resurrection, when he appears to the disciples at the Sea of Tiberias (John 21:15-17). He checks out Peter, "Lovest thou me?" "Yea, Lord, thou knowest that I love thee." And Christ charges him, "Feed my lambs," then twice repeats, "Feed my sheep," with gains in focus and force. The shepherd is leaving for a while, and underlines the charge to those remaining, "Feed my sheep." He would not, I think, say, "Please be nice to my dear little sheep, and pat them on the head for me." No, terse and straight out, "Feed my sheep." That's the way he feels about "the sheep of his hand." □

Fletcher Collins, Jr., is a retired professor at Mary Baldwin College and a member of Trinity Church, Staunton, Va.

Serious Issues Remain Unanswered

By SHERRILL SCALES, JR.

Unintentionally, in the article about the Executive Council meeting [TLC, March 3], the statement of council member Tim Wittlinger, a member of the "dialogue" committee of council members concerning the Church Pension Fund (CPF), may have been taken out of context.

The following is quoted from the final excellent report of the committee as presented to the council to place in the proper context Mr. Wittlinger's remark, "we found nothing wrong."

The committee's work was divided into two phases. Phase I dealt with so-called "management issues" and culminated in the Oct. 24, 1995, meeting with CPF management. The bottom line of that meeting, and the emphasis in the preliminary report, was that the committee "found nothing wrong."

However, that bottom line statement is quite misleading:

First, it implies that the task of the committee was to make "findings." That is not the task of the committee, but rather the committee was charged with "dialogue" with the CPF. It was not the task of the committee to make any findings concerning management practices of the CPF.

Second, the statement implies that the Executive Council has authority to search for "wrongs" in CPF management. Again, the committee questioned whether the Executive Council had such authority, and certainly it was not the intention of the committee to look for either "rights" or "wrongs" at the CPF.

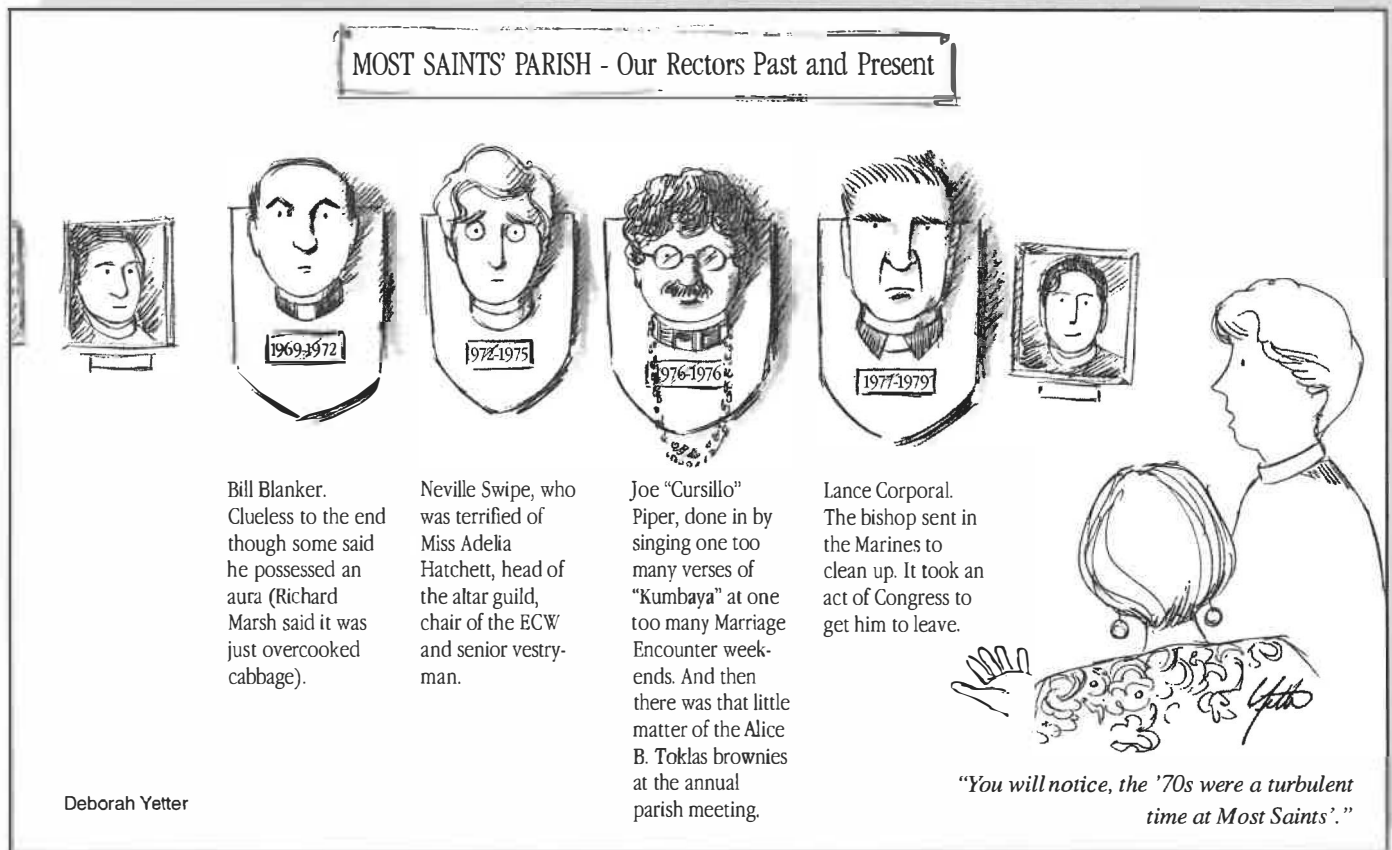
A better way of summarizing the results of Phase I of the committee's work is to say that the committee, in connection with its dialogue with the CPF, was convinced that the trustees and management of the CPF were faithfully performing their duty. That is not to say that if members of the committee individually were members of the CPF that they would do things in the same way, but the summary is designed to emphasize to the Executive Council that management is faithfully, intentionally, and concertedly carrying out its duties. Many of those duties involve matters of judgment, and, of course,

Certainly the management of the Church Pension Fund appears to be exercising sound judgment.

everyone may have a different judgment as to how to proceed in any given instance, but certainly the management of the CPF appears to be exercising sound judgment.

Phase II of the committee's work dealt with CPF board and process issues. In that regard, the committee met with members of the board in small-group sessions. Three issues need to be emphasized:

1. The committee identified an issue of communication. It is clear that the wider church wishes more information concern-



ing the operations of the CPF. We believe the CPF now realizes this and consequently, as a partial response to this issue, the CPF has prepared a comprehensive report, "The Stewardship of the Church Pension Group, A Report to the Church" [TLC, April 21], which is being circulated to all clergy in the church. Hopefully, CPF will continue with similar reports in the future.

The CPF board recognizes that communication is often much more than providing information. It is ministry which addresses the anxiety and suspicion within the church, it involves building trust, and it involves more personal dialogue between the CPF and the wider church. The CPF board will continue communication with these thoughts in mind.

2. Concerning board process, the board recognizes that all members must be involved in the CPF decisions, and be "in the loop." Some board members still feel there is an "inner circle" and an "outer circle," and that if the so-called outer circle gets deeply involved with the CPF process, it is done so with a cost and a price to the board member involved. This has been identified as an issue and will hopefully be addressed in the future.

3. The board is aware of a boundary issue. This can best be expressed by asking the question as to what the boundary is between the trustee of a pension fund and an insurance company on the one hand, and the leader of an institution whose motto is "in the service of the Episcopal Church" on the other hand. Are the CPF and the Church Insurance Company primarily a pension fund and an insurance company, or are they agencies of the Episcopal Church? That boundary is quite fuzzy. Nowhere is that boundary more fuzzy than in the areas of clergy wellness and clergy sexual misconduct.

A number of CPF board members indicated they would like to continue dialogue with the Executive Council and senior staff at the Episcopal Church Center over some of the above issues. There was no clarity as to the format of that continued dialogue. That certainly is an issue that should be followed.

There is no doubt that dialogue should continue as stated by the committee to answer, within the structure of the church, the serious issues that remain unanswered related to the Church Pension Group.

The Rev. Canon Sherrill Scales, Jr. is a former vice president of the Church Insurance Co. He resides in Southington, Conn.

Catherine of Siena

By BARBARA JEAN PACKER

In Siena, Italy, there still stands today a shrine commemorating a woman whose moral authority and influence have extended far beyond the limits of her 14th-century world. She is known as Catherine of Siena, whose feast day the church observes April 29.

Caterina Benincasa was born on March 25, 1347. As a small child, she began to experience God's presence in the form of visions, and when she was 12 years old she informed her parents that she desired to remain single and devote her life to God. At 18, she joined a Dominican order for women called the Mantellate.

The next three years were a time of prayer and study, as Catherine looked deeply into herself to learn what God would have her to do. She learned to read at this time, largely through her own efforts, and attended the Eucharist daily. She tells of many mystical encounters with Christ and the saints, which filled her with ever greater love for God. This led her, in later years, to devote her energies to healing the hurts of the church and the world. She learned early the principle that self-knowledge is essential to true spirituality. "Never leave the knowledge of yourself," she quoted God as telling her. "Then . . . you will know me in yourself, and from this knowledge you will draw all that you need."

On Shrove Tuesday in 1366, Catherine felt Christ's presence as never before, and from that time on she believed that her soul had been joined to him as in a marriage vow. This marked the end of her seclusion.

Catherine began to join other Mantellate on their missions of mercy to the poor, the sick, and the prisoners of Siena. The Black Death came to their city in 1374, and she did not tire in her efforts to tend the suffering. Gradually, through her outreach to those in need, Catherine began to develop a following of persons who came to her for spiritual direction. These included learned clergy as well as townsfolk of Siena. Some of these persons served in later years as secretaries, recording her numerous letters and the *Dialogue*, a summary of her teachings.



In 1372, at the age of 25, she began her career of letter writing to the rich and powerful. She had already earned the respect of the local population for her ministry and spiritual gifts. Now, undaunted by her lack of education, she addressed herself to papal authorities about corruption among the bishops and cardinals.

She wrote thousands of letters to many others calling for peace, harmony and justice. Her concerns ranged from the great houses of Europe to the younger members of her family. During this time, she gave spiritual counsel to many, and dictated the *Dialogue*. She ate and slept little, spending all her energies on meditation, spiritual guidance and outreach. Finally, in 1380, her body began to weaken. By her 33rd birthday, she could not rise from her bed, and she died, surrounded by friends and family, on April 29.

Catherine of Siena was a mystic activist. Her prayer could not be separated from her involvement with issues of her day. She took risks in confronting the political powers of Italy. Others had done so and died. The concept of truth dominated her life, and she often described God as the First Truth. Her word was generally respected, even by two popes, and her influence contributed to the restoration of the papacy to Rome.

In her role as a prophetic voice, Catherine is an example for many today who struggle with the need to address issues of conscience in the church and the world.

Sr. Barbara Jean Packer, CSJB, is a member of the Community of St. John Baptist, Mendham, N.J.

Editorials

Greater Than Our Doubt

It is interesting to note that during Holy Week the three prominent American news weekly magazines, *Time*, *Newsweek* and *U.S. News and World Report*, all featured cover articles on Jesus. While the three took different approaches, there were strong similarities. Two of the publications referred their readers to the "search for Jesus." The other was titled "Rethinking the Resurrection: a New Debate About the Risen Christ."

The three articles, published at a time when more than a billion Christians were preparing to celebrate the Resurrection of Jesus, were essentially the same, and not a new debate at all. They included much of the doubt and the questions which have been raised during the past decade, particularly by the Jesus Seminar. Was Jesus raised from the dead? Was he crucified? Are the gospels accurate accounts of the life of Jesus?

It is natural for Christians to have questions about the Resurrection of Jesus. The empty tomb, the nature of Jesus' body following the Resurrection, the mysteriousness of his appearances to his disciples all raise perplexing questions, even

doubt. As one of the articles cited, "if Christ has not been raised, then our preaching is in vain and your faith is in vain" (1 Cor. 15:14). Our faith is centered upon the Resurrection of Jesus, the church's message of good news. It is a faith that doubt cannot destroy.

Knowing the Shepherd's Voice

Although it's not stated on the church's calendar, the fourth Sunday of Easter has come to be known as Good Shepherd Sunday. In all three years of the Sunday lectionary, we meet Jesus as the Good Shepherd, focusing our attention on the personal aspect of the Resurrection. Jesus did not die and rise again simply to establish a principle, prove a point or demonstrate a theological doctrine. He came to save the souls of needy sinners.

In this year's gospel reading for Easter 4, John 10:1-10, Jesus speaks of sheep following their shepherd because they know his voice. This Shepherd is the Lamb who has passed through death and the grave to win for his people everlasting life.

Books

Splendid Introduction to Archbishop Ramsey

MICHAEL RAMSEY
AS THEOLOGIAN

Edited by Robin Gill
and Lorna Kendall

Cowley. Pp. 199. \$12.95, paper

A Russian Orthodox guest visiting New York recently was present at our parish Eucharist (we used Eucharistic Prayer D with a commemoration of saints at the end). Our guest asked me later, with some surprise, if we had saints in the Episcopal Church. Puzzled, I asked him what he meant, and he told me that he had been taught that since the Reformation, we had recognized no saints. A review of our calendar soon corrected this misapprehension. But his question was a lively one.

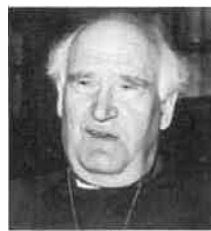
It seems that in England, there is no such doubt. Word has come that there is now a new church dedicated to Archbishop Michael Ramsey, and some say that there is to be a date in April for his commemoration in their calendar. For those of us who knew him and worked with him, this is good news. In the early '70s, I was his "Apokrisiaros" or representative to the Ecumenical Patriarch, Demetrios, in Istanbul, and we met several times during that period and later on ecumenical matters.

This splendid book is an excellent introduction to the great archbishop and to his thought. Ten authors have contributed

thoughtful essays on a wide range of his thinking, from "The Orthodox Tradition" to "Michael Ramsey's Response to *Honest to God*," the latter written by the present Archbishop of Canterbury.

The essays are uniformly informative and shed light on many of the important topics of our times. Some may come as a surprise to readers, as for example "The Social Theology of Michael Ramsey," but a welcome surprise indeed. They can be read as a single volume, or more slowly with time for reflection on each essay. Either way, this is a book that will be useful for many Anglicans to own and to read again from time to time.

(The Rev. Canon) J.H. Backus
New York, N.Y.



Archbishop Ramsey

Journey or Arrival

THE ROAD TO CANTERBURY

A Modern Pilgrimage

By Shirley du Boulay.

Morehouse. Pp. 245. \$14.95, paper.

Shirley du Boulay has written an intensely personal account of her pilgrim-

age from Winchester to Canterbury ... a journey attempted, in part, "to learn more about the universal pilgrimage, the journey we all make from birth to death." She asks: "Which is more important, the journey or the arrival?"

Determined to "walk every step of the Pilgrim's Way," she meticulously plans a 12-day schedule, 13 miles per day, that will allow "diversions for lunches and for visiting sites just off the route." Each night's lodgings will be arranged in advance. Happily, her enthusiasm is so contagious that two friends wish to join her in pilgrimage, and a third will place their luggage in her car, and drive on ahead, "painting and drawing along the route" until it is time to meet the pilgrims at day's end.

We are impressed by Ms. Boulay's knowledge of medieval places and pilgrimages, and the skill with which she describes the passing scene: villages, landscapes, a flock of Soay sheep ("the most primitive and rugged of all surviving sheep"), the ancient churches, the modern roads, her fascination with mazes, her chapter on Thomas a Becket, her impressions of Canterbury Cathedral; and we learn her answer to the question, "Which is more important, the journey or the arrival?"

Charlotte Boulton
Racine, Wis.

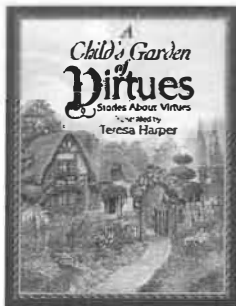
Short and Sharp

By TRAVIS DU PRIEST

A GARDEN OF VIRTUES: A Bouquet of Stories About Timeless Virtues. Dimensions for Living. Pp. 272. No price given.

A CHILD'S GARDEN OF VIRTUES: Stories About Virtues. Compiled by Peg Augustine. Illustrated by Teresa Harper. Dimensions for Living. Pp. 95. No price given.

Prose and verse on the virtues of faith, hope, love, loyalty, courage, prudence, humility, temperance, trustworthiness and responsibility, in these two collections. In the case of the children's book, delicately illustrated with colorful flowers and animals.



MEISTER ECKHART, FROM WHOM GOD HID NOTHING. Sermons, Writings & Sayings. Edited by David O'Neal. Shambhala. Pp. 128. \$11 paper.

A German Dominican priest (1260-1327), eventually excommunicated, Meister Eckhart continues to play a major role in the lives of many Christians. These excerpts introduce his writings to those who may not know him, "the spiritual being of Europe at its highest tension," according to one scholar.

PLAIN PREACHING: Sermons and Other Writings for Everyone. By John D. Lane. Trinity Church (P.O. Box 208, Staunton, VA 24402). Pp 109. \$10, paper.

Homespun wisdom from the rector of Trinity, Staunton, Va., celebrating its 250th anniversary this year. Fr. Lane has traveled widely and weaves his many experiences into readable contemporary parables. Good advice against trivializing and turning against fellow human beings.

FOR THE LOVE OF ROBERT ... A Mother's Struggle With the Illusion of Separation. By Harriet T. Hill. Marblehead (2408 Ridge Rd., Raleigh, NC 27612). Pp. 113. \$12.

A mother recounts her personal pilgrimage through grief, which resulted from the accident leading to her 15-year-old son's death. The specific details such as wanting to set the table for five and answering "four" for the first time to the

question, "How many?" at a restaurant, make for poignant, healing writing.

YOU CAN BE EMOTIONALLY FREE. By Rita Bennett. Baker (P.O. Box 6287, Grand Rapids, MI 49516). Pp. 254. No price given, paper.

Rita Bennett co-taught and wrote with her late husband, an Episcopal priest. Here she shares practical thoughts on soul healing, creative prayer, relationships, the healing power of the eucharistic sacrament, and the liberation that comes through forgiveness.

THE MUSTARD SEED BOOK: Growing Faith in Your Own Backyard. By Mike Flynn. Chosen. Pp 240. \$10.99 paper.

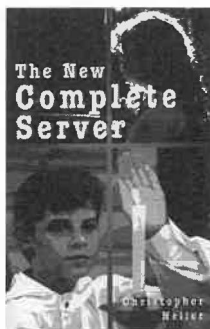
The rector of St. Jude's, Burbank, Calif., explores the mustard seed of faith through scripture, obedience and imagination. One of his best sections offers solid thoughts on "doubt is not a feeling."

TEN STRATEGIES FOR PREACHING IN A MULTI MEDIA CULTURE. By Thomas H. Troeger. Abingdon. Pp. 125. \$12.95 paper.

The professor of preaching at Iliff School of Theology in Colorado lays out 10 methods for creating and delivering sermons, such as assuming there is more to the story, creating a parable, using a flashback, playing a game, and comparing translations. Concludes with an illustrative sermon.

THE NEW COMPLETE SERVER. By Christopher Heller. Morehouse. Pp. 57. \$4.50 paper.

A revised version of a workbook and guide to serving at Mass, with updated suggestions and illustrations and emphases on female servers. Even though Roman Catholic, it is easily adaptable for Episcopalians.



WHY GOD WHY? Sermons on the Problem of Pain. By Justin W. Tull. Abingdon. Pp. 104. \$8.95 paper.

A United Methodist minister presents 13 sermons on different expressions and experiences of pain, hanging on, overcoming evil, enduring the thorns of life — and of God's compassion and willingness to suffer with us.

Benediction

Dear Melissa,

This is the most wonderful time of the year! Because we celebrate the fact that Jesus died for us, and then he rose from the dead! He came back to life, and he promises us that if we love him and trust him, we will also live forever with him in heaven.

Some day all of us will die, but Christians know that when they die it is really just their bodies that die, and the people who live inside those bodies go right on living. It will be a little like pulling off your dirty clothes when Mommie wants to give you a bath. You can look at those clothes lying in a heap on the bathroom floor, and you can remember being in them a few minutes ago. You could even straighten them out, and they would look a little bit like you! But you know you are not in those clothes any more. You are in the tub, getting all cleaned up.

It is like that when Christian people die. They come out of their bodies, and go to be with Jesus. You can look at the bodies, and they still look like the people who used to live in them. But those people aren't there any more. In fact, we have to bury the bodies in the ground - which is always a kind of sad time.

But you know what? One day Jesus will come back! And anyone who has died and gone to live with him will come back, too. Jesus will make those old bodies all fresh and new again, and the people will put them back on! Just like your Mom will usually wash the old clothes after she puts you to bed, and you can put them on again!

So that's a little bit about Easter. Christmas is a wonderful, exciting time, especially because we all get presents. But the real reason we celebrate Christmas is because Jesus was born. But even more important than Jesus being born is the fact that he died for you and me, and then he rose again!

So I think Easter is even better than Christmas. What do you think?

Your loving Grandfather

(By the Rt. Rev. John Howe, Bishop of Central Florida)

People and Places

Appointments

The Rt. Rev. **Steven Charleston** is chaplain of Trinity College, Hartford, CT 06106.

The Rev. Canon **Ben Matlock** is business manager of the Episcopal Divinity School, Cambridge, MA.

The Rev. **Michael Shrubsole** is priest-in-charge of Holy Cross, 365 N. Main, Wilkes-Barre, PA 18705.

The Rev. **Steve Wood** is associate of St. Luke's, 3636 Yellow Creek Rd., Akron, OH 44333.

Retirements

The Rev. **Allan Baldwin**, as vicar of St. Luke's, Springfield, MA.

The Rev. Canon **William Rauscher**, as rector of Christ Church, Woodbury, NJ.

The Rev. **W. Jackson Wilson**, as vicar of St. Paul's, Payson, AZ.

Deaths

The Rev. **James B. Bell, Jr.**, priest of the Diocese of Western Louisiana, died Feb. 10. He was 67.

Fr. Bell was born in Birmingham, AL. He was educated at the University of the South and Church Divinity School of the Pacific. He was ordained priest in 1959. Fr. Bell served parishes in Espanola and Taos, NM; Troy, AL; San Lorenzo, CA; Gulfport, MS; Shreveport, LA; and Bossier City, LA. Fr. Bell is survived by his wife, Jane, and three children.

The Rev. **Henry Breul**, retired priest of the Diocese of Washington, died Feb. 24 in Chestertown, MD. He was 71.

Fr. Breul was born in Bridgeport, CT. He was educated at Harvard, University of Illinois and General Theological Seminary. He was a member of the Anglican Society and was co-chair of the Liturgy and Music Commission of the Diocese of Easton. He was ordained priest in 1952. He served St. Andrew's, Devon, CT; St. David's, Topeka, KS, and St. Thomas', Washington, DC. He was a deputy to General Convention, associate editor of *Issues*, editor of *Open*, and a member of the advisory committee on civil rights for the District of Columbia. Fr. Breul was preceded in death by his first wife, Grace. He is survived by his second wife, Sally, and two children.

The Rev. **Edwin Ballenger Clippard**, retired priest of the Diocese of Upper South Carolina, died March 10 at the age of 84.

Fr. Clippard was born in Edgefield, SC. He graduated from the Citadel, the University of South Carolina Law School, and Virginia Theological Seminary. He was ordained priest in 1951. Fr. Clippard served parishes in Newberry, Clinton, Laurens, Charleston, Anderson, and Abbeville, SC. He was chairman of Christian education, deputy to General Convention, and member of the standing committee of the Diocese of Upper South Carolina. He retired in 1979. Fr. Clippard was preceded in death by his wife, Sophie.

The Rev. **John Crum, Jr.**, retired priest

of the Diocese of Albany, died Feb. 23 in Wamerville, NY. He was 69.

Fr. Crum was born in York, PA. He graduated from Westminster Choir College and Philadelphia Divinity School. He was an associate of the Order of the Holy Cross and the St. Clare Fellowship of Prayer. Fr. Crum was ordained priest in 1957. He served at Grace Church, Merchantville, St. Mark's, Keansburg, and St. Clement's, Bedford, NJ; St. Paul's, West Middleburgh, and St. Christopher's, Cobleskill, NY. Fr. Crum is survived by his wife, Ernestine, and two children.

The Rev. **James H. Waring**, rector of St. John's, Midland, MI, died Feb. 17 after suffering a cerebral hemorrhage. He was 64.

Fr. Waring was born in Hackensack, NJ. He was educated at Rutgers University, General Theological Seminary, and the University of the South. He was ordained priest in 1957. He was a lieutenant in the United States Air Force. He served parishes in Newark, South Orange, and East Orange, NJ; Sioux Falls, SD; and Midland, MI. He was also president of the Midland Rotary, dean of the Eastern Deanery and a member of the commission on marriage and family. Fr. Waring is survived by his wife Virginia, and three children.



Fr. Waring



Sr. Mary Alice

Sister **Mary Alice**, a member of the Society of St. Margaret, died Jan. 18 at the age of 87.

Sr. Mary Alice celebrated her 50th anniversary of life profession in the community in 1992. She served in the mission houses in New York, New Jersey, Haiti and

Montreal. She also served at Grace Church and the church school in Utica, NY, 1948-64.

Robert Ervin Faulkenberry, member of the Church Army, died Nov. 24 of a massive heart attack. He was 64.

Mr. Faulkenberry was brought up in the Episcopal Church Home, York, SC. He was educated at Clemson University and was commissioned Church Army Captain in 1966. He is survived by his wife, Emily, a daughter, two sons, and two grandchildren.

Next Week ...

Why I Oppose the
Koinonia Statement



ACCOMMODATIONS

GOING TO THE OLYMPICS? Stop over at St. Mary's Episcopal Center, Sewanee, TN, seven miles from I-24, 165 miles from Atlanta, 85 miles from Oconee. Telephone (800) 728-1659 for rates and reservations.

BOOKS

ANGLICAN THEOLOGICAL BOOKS—scholarly, out-of-print — bought and sold. Send \$1 for catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.**

A CLASSIC COOKBOOK—*Pass the Plate*—from historic Christ Church in New Bern, NC. A member of the *Southern Living's* Community Cookbook Hall of Fame. 900+ recipes—516 pages. Beautiful pen/ink sketches. Send check for \$21.95 to **Pass the Plate, P.O. Box 836, Dept. LC, New Bern, NC 28563** (includes shipping and handling).

CATECHUMENATE

CHRISTIAN FORMATION: A Twentieth-Century Catechumenate by the Rev. William Blewett, Ph.D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. **Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. Christian Formation Press, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.**

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CONFERENCES

JOHN HENRY NEWMAN CONFERENCE with Ian Ker, Ph.D. of Oxford University, England. June 24-28 in NJ-NY area. Golf/tennis/sightseeing available. Write: **The Rev. William L. Winston, 91 Maple Ave., Morristown, NJ 07960.**

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Classifieds



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ORGANIZATIONS

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

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

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DIRECTOR OF YOUTH MINISTRIES. St. George's Parish, the largest parish in the Diocese of Tennessee, is seeking a dynamic and energetic individual to pioneer the development of an active youth ministry program and Christian education program for youth ages 12 to 18. This will be a full-time lay position which will have the full support of the clergy and a strong core of lay volunteers. St. George's has 3,000 members and a budget of \$1.5 million. Previous experience and training preferred. Contact: **Dyer Rodes, Search Committee Chair, 424 Royal Oaks Dr., Nashville, TN 37205.** FAX (615) 292-5833.

HISTORIC PARISH in beautiful southeast Alaskan island community seeks part-time priest. For information contact: **St. Philip's Search Committee, P.O. Box 409, Wrangell, Alaska 99929.** FAX (907) 874-2014.

DIRECTOR OF CHRISTIAN EDUCATION & CHILDREN'S MINISTRIES. Full-time position. Large parish seeks individual committed to working with children and adults. Degree in CE/equivalent and liturgical background. Salary low \$20's. Resumes to: **The Rector, St. John's Episcopal Church, 2827 Wheat St., Columbia, SC 29205.**

RESIDENT ASSISTANT for HOSANNA House to serve as one of three live-in caregivers for seven mentally alert, physically challenged young adults. New ecumenical ministry in Chattanooga, TN, following L'Arche family model. Training provided. Call or write: **The Rev. David Crippen, P. O. Box 11483, Chattanooga, TN 37401.** Phone (706) 398-2848.

POSITIONS OFFERED

CHAPLAIN: Westminster Canterbury, a continuing care retirement community, seeks a part-time chaplain to work with assisted living and nursing care residents. Send resume to: **P. Tulane Patterson, 501 V.E.S. Road, Lynchburg, VA 24503.**

LOOKING FOR A CHALLENGE? Husband and wife team, with a vocation to serve God, to share the ministry of hospitality as cook/housekeeper and maintenance/groundskeeper at 20-bed diocesan retreat house. Lakeside setting in the Adirondack Mountains. Long hours—lots of rewards. Please send letter of interest and a brief biographical sketch to: **Search Committee, Barry House, P.O. Box 119, Brant Lake, NY 12815-0119.**

DIOCESE OF NAMIBIA, Province of Southern Africa (Anglican). The Rt. Rev. James Kauluma, Bishop, is accepting applications for the position of personal private secretary to the bishop. Applications are also being accepted for receptionist for the diocesan office. Ideally, the two functions would be filled by a husband and wife team. The post of secretary is open to male or female candidates. The diocesan office is located in the capital city of Windhoek, a cosmopolitan city with a pronounced European ambience and international flavor. English is the daily language of the office and the official language of the nation. While a nominal stipend would be paid based on the local economy, realistically the candidate(s) would need to be financially self-sustaining or with a solid and reliable mission support base. The diocese is Anglo-Catholic in its worship and evangelical in its faith. Further detailed information may be obtained by contacting **Don or Diane Brown, P.O. Box 81746, Bakersfield, CA 93380** or telephone after April 1, 1996. (805) 589-2492; FAX (805) 588-9351. Send detailed resume and a brief statement of your Christian faith affirmation to: **The Rt. Rev. James Kauluma, P.O. Box 57, Windhoek, Republic of Namibia.**

YOUTH MINISTER — as assistant to the rector of St. Bartholomew's Episcopal Church in Nashville, TN. Beginning late spring or early summer to work with junior and senior high school youth. Areas of responsibility are youth groups, discipleship groups, teaching, worship and mission involvement. A strong call to youth ministry is expected. Training and qualification in youth and education ministries desired. St. Bartholomew's Church is strongly evangelical and charismatic in a liturgical tradition. Contact: **Fr. Ian Montgomery, St. Bartholomew's Church, 4800 Belmont Park Terrace, Nashville, TN 37215** enclosing resume and references.

FOR RENT

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WANTED

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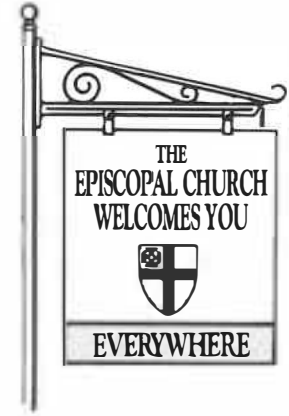
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Church Directory



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

Washington, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. 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., 19802 (302) 654-6279
The Very Rev. Peggy Patterson, dean; the Rev. Dr. M. Antoinette Schlesler, ass't
Sun H Eu 7:30 & 10:30, Tues 12:10, Thurs 7:15, Sung Compline Wed 9:10

Hollywood, FL

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

Augusta, GA

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

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 app

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

Kansas City, MO

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

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

St. Louis, MO

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

Hackensack, NJ

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

Newark, NJ

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

New York, NY

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

EPISCOPAL CHURCH CENTER

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

ST. MARY THE VIRGIN (212) 869-5830

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

PARISH OF TRINITY CHURCH

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

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

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Sun H Eu 8
Trinity Bookstore, 74 Trinity Pl. Open Mon-Thurs 8:30 to 6, Fri 8-3:30
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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 9 & 11 (Sung). Thurs 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

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

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
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