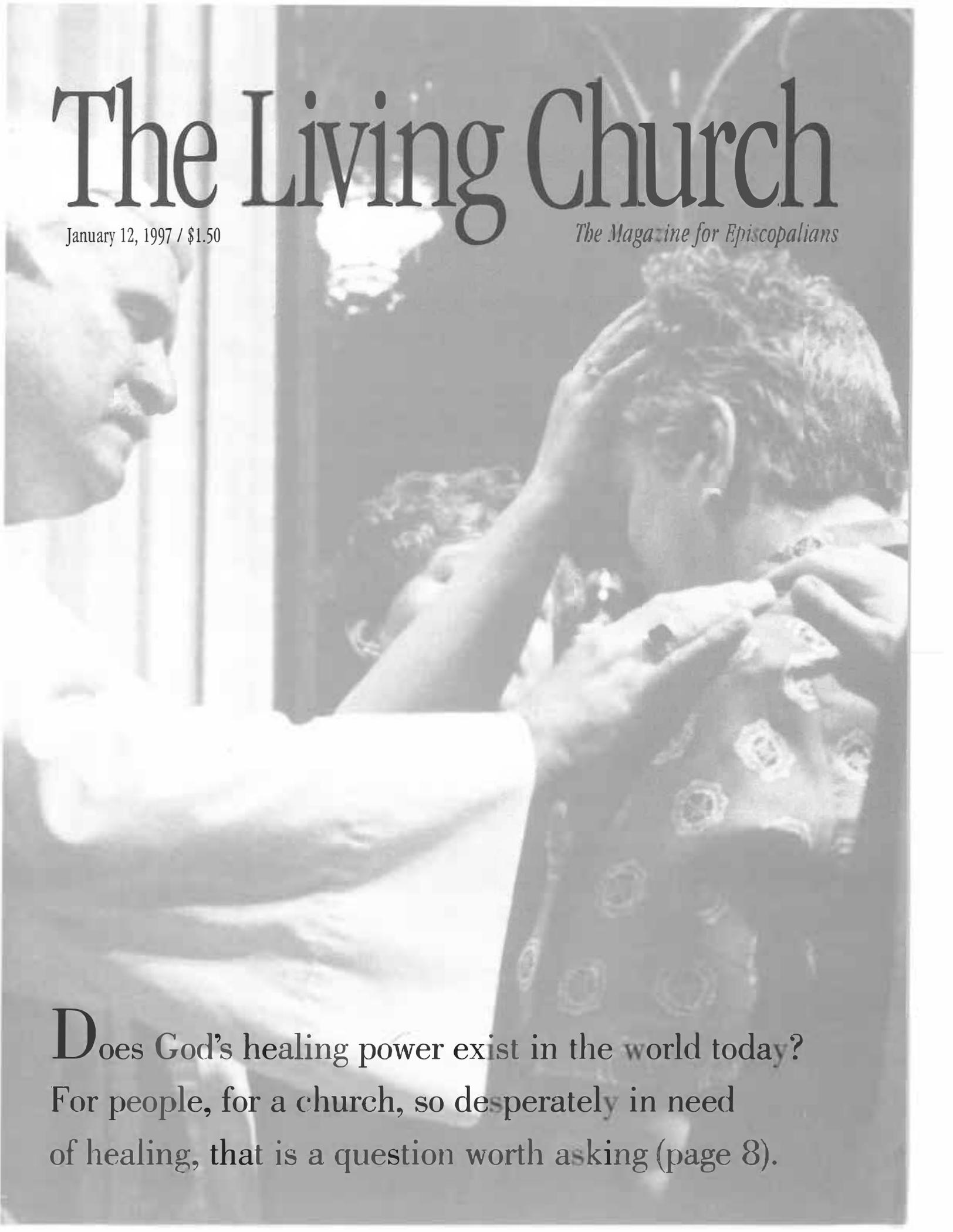


The Living Church

January 12, 1997 / \$1.50

The Magazine for Episcopalians



Does God's healing power exist in the world today? For people, for a church, so desperately in need of healing, that is a question worth asking (page 8).

Features

Healing Did Happen

A story about having the courage to pray

By James Adams

page 8

Departments

Letters:

Faithful remnant (p. 4)

News:

Bexley Hall weighs its future (p. 6)

Feasts, Fasts & Ferias:

The Holy Chrism (p. 10)

Editorials:

Baptism in common with Lutherans (p. 11)

Viewpoint:

Biblical fluency is hard to find
By Jonathan Coffey, Jr.
(p. 12)

Books:

Haunting images (p. 14)

Short and Sharp (p. 15)

People and Places (p. 18)

Quote of the Week

The Rt. Rev. Bertram Herlong, Bishop of Tennessee, on the church: "The Ten Commandments have not been repealed, the summary of the law still applies; and, despite inflation, the wages of sin are still the same."

In This Corner

Got a Hankerin' for Roast Goat?

Due to popular demand (one p.s. on a letter, a hastily scrawled post card and a "by the way" in a telephone conversation), it's time to offer this latest batch of useless facts about the Episcopal and Anglican churches:

Church of Our Merciful Saviour, Louisville, Ky., is located at the corner of 11th and Muhammad Ali streets.

There are Episcopal churches in Little Falls, N.Y., Little Falls, Minn., and Little Falls, N.J.

The Rev. George Andrews is headmaster of St. Andrew's School, Boca Raton, Fla.

St. Mark's Church, Philadelphia, had its stained glass windows restored by a grant from the Andy Warhol Foundation.

The fee for the audit of financial records at the Episcopal Church Center during 1996 was \$107,000.

There's a Trinity Church in Troy, Mont., Troy, N.Y., and Troy, Ohio.

The Rev. Wilifred Allen-Faiella, rector of Trinity, Guelph Mills, Pa., was a contestant on the TV show "Jeopardy."

One of the churches in Brooklyn is named St. Lydia's.

During its early years, the Diocese of Northern Michigan operated a railroad "chapel car" which brought Episcopal services to small towns.

A gardening group at St. Luke's Church, Montclair, N.J., is called "Lay Weeders."

There are Episcopal churches in Rocky Hill, Conn., Rocky Hill, N.J., and Rock Hill, S.C.

There were 27,631 marriages in Episco-

pal churches during 1994.

The Diocese of Gibraltar of the Church of England has three cathedrals.

The seal of the Diocese of Newark has a peacock at its center.

There's a St. Peter's, Rome, in the Episcopal Church. Rome, Ga., that is.

Members of the Church of the Advent, Stafford, Texas, have an average annual pledge of more than \$4,000.

Bishop William Frey, retired dean of Trinity Episcopal School for Ministry, once was a radio disc jockey in Houston.

More than a third of the deputies at this year's General Convention will be first timers.

Former Presiding Bishop John Hines and his late wife, Helen, were born on the same day in the same year.

St. Philip's Church, Jackson, Miss., puts on an annual goat roast.

The Church of the Province of Burundi has only four dioceses.

Albert Cook is the cook at the monastery of the Society of St. John the Evangelist, Cambridge, Mass.

The Rev. Eliezer Joaquin Risco is a priest of the Diocese of San Joaquin.

The Diocese of Hokkaido, Japan, failed to elect a bishop after 29 ballots last June.

The Rev. Augustine Joseph is rector of St. Joseph's Church, Fayetteville, N.C.

John XXIII is included in the calendars of the Anglican churches of Canada and Australia.

David Kalvelage, editor

Sunday's Readings

Baptized Into a Living Body

Epiphany 1: Isa. 42:1-9; Ps. 89:1-29 (or 89:20-29); Acts 10:34-38; Mark 1:7-11.

Jesus, the beloved with whom God is "well pleased" in his baptism, is none other than the chosen servant foretold by Isaiah "in whom (God's) soul delights." Indeed, it is this identity, affirmed by the anointing of God's Spirit, which defines the earthly ministry of Jesus and sets the stage for the whole paschal mystery.

Shown through his baptism to be the Lord's Servant, Jesus illustrates genuine justice through embodying God's mercy and love. His mighty healing acts bring vision and light to both the physically and the spiritually blind. And his free self-offering on the cross, which he points to as the completion of his baptism (Luke 12:50), brings freedom, to all who will receive it, from

imprisonment by sin and its consequences. Christ's baptism, administered through John and fulfilled in his death, makes possible his mighty Resurrection and glorious Ascension into heaven.

We who have been baptized into Christ's death are no less baptized into his life. As members of the Lord's living body in the world, our ministry is to practice the justice of mercy and not be concerned with retribution. Our task is to illuminate the spiritually blind through the constant work of evangelism, and it is to restore the inner vision and faith of those whom the church has failed. And as our own baptism one day finds completion in our physical death, the baptismal covenant entered into by God with his people brings the promise of our resurrection with the glorified Christ and our ascension into his kingdom.

Do we have the courage to be healed?

“... a process of Dialogue will give our church an opportunity to move beyond the legal process of dismantling racism to an interpersonal process of rooting racism out of our own lives and communities ..?”

*excerpt, letter to the Episcopal Church, May 1996
The Most Rev. Edmond L. Browning, Presiding Bishop and
Pamela P. Chinnis, D.D., President, House of Deputies*

National Dialogue on Anti-Racism for Martin Luther King Day 1997 and Beyond

A resource for the Dialogue produced by the Ad Hoc Committee for the Anti-Racism Dialogue may be requested from Peace and Justice Ministries, The Episcopal Church Center, 815 Second Avenue, New York, NY 10017.



Faithful Remnant

Faculty appointment in Parish Ministry: Nashotah House, a seminary of the Episcopal Church, is seeking a faculty member in the field of Parish Ministry. Applicants for the position must be priests in the Episcopal Church and have at least the M.Div. or equivalent. An earned doctorate (Ph.D. or D.Min.), while desirable, is not required. Preference will be given to applicants with at least ten years experience in parish ministry. Courses to be taught include the required course sequence in parish ministry namely congregational ministry, pastoral care, and Christian education. The new faculty member will be responsible for supervision of C.P.E. and parish and other field placements. The position begins July 1, 1997, with teaching duties beginning at the end of August. For further details, contact: **The Dean of Nashotah House, 2777 Mission Road, Nashotah, Wisconsin 53058.** The deadline for applications is 31 January 1997.

My eye was caught by Fr. Harmon's quoting the Bishop of Atlanta [TLC, Dec. 22]: "... the Episcopal Church has been more responsible than any other denomination ..." within an hour of an older priest's calling to ask if I would go with him to a diocesan event for clergy. At that event we are to learn about the Concordat, my friend's believing that this could be an historic get-together of our two "denominations."

I was baptized into the church of Jesus Christ in 1935; I have been an Episcopalian since 1949, confirmed in 1959, ordained in 1973. All this time I have understood that the Episcopal Church was — a church! A "denomination" seemed to me to be an administrative subdivision of protestantism: United Methodists, Presbyterians, United Church of Christ, *et alia*, good people all. We Episcopalians were, however, the church. Perhaps not The Church, as Rome might consider itself, but at least we were of the historic church: universal, one, holy, catholic, apostolic.

Maybe as we prepare to drop below the 2 million "membership" mark we no longer qualify as "church," but have become instead just another of the many administrative bodies within general protestantism. If so, perhaps we need to be a part of a merged denominationalism so that we may economically keep together our small, faltering body. Yet, as I read the Hebrew scriptures, the continuing story seems to be about the faithful remnant. Many fall away, but the remnant remains to take part in God's unfolding revelation. It seems to me that such a faithful remnant might best embody "the church."

(The Rev.) Andrew MacAoidh Jergens
Cincinnati, Ohio

Strange Reactions

What is it with this Episcopal Church? After the story in *Penthouse* [TLC, Nov. 17], some leaders called for an investigation, a logical move in my mind. Then Fr.

DMIN CONTINUING EDUCATION FOR CLERGY

Anglican Heritage Tour Courses
Dean Guy F. Lytle, et al
May 15-May 28
and May 28-June 10

Church Development Institute
June 15-June 27

Contact: Programs Center, School of Theology, 335 Tennessee Avenue, Sewanee, TN 37383-001
Telephone: (800) 722-1974

Summer Courses
The University of the South
June 25-July 30

Faculty:
Dr. Donald S. Armentrout
Dr. Reginald H. Fuller
Dr. Marion J. Hatchett
Dr. Robert D. Hughes

Contact: Director's Office
School of Theology
335 Tennessee Avenue
Sewanee, TN 37383-0001
Telephone: (800) 722-1974

The Living Church

An independent weekly record of the news of the church and the views of Episcopalians, since 1878

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
E-mail: 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
Julie L. Erkenwick, People and Places editor

The Rev. Travis T. Du Priest, Jr., book editor
Betty Glatzel, business manager
Barbara A. Pizzino, circulation manager
Lila J. Thurber, advertising manager

Board of Directors

The Rt. Rev. Donald Hultstrand, Bishop of Springfield (ret.), president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee (ret.), secretary; Howard M. Tischler, Grosse Pointe, Mich., treasurer; Jackson Bruce, Jr., Milwaukee; Leonard Campbell, Jr., Milwaukee; the Rev. Thomas A. Fraser, III, Riverside, Ill.; Mrs. John Hayden, La Crosse, Wis.; the Rev. Canon H. Boone Porter, Southport, Conn.; the Rev. Jeffrey Steenson, Fort Worth, Texas.

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

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

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

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

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

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

©1997 The Living Church Foundation, Inc.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

Volume 214 • Number 2

Letters

Trumbore writes, attacking those wishing investigation [TLC, Dec. 22]. Does he think any investigation should not take place when clergy are reported to have acted improperly, or does he feel nothing improper has occurred?

Then comes Fr. Cromeys who attacks THE LIVING CHURCH [TLC, Dec. 22] for reporting the news. Perhaps he believes the messenger should be shot. But even more disturbing in his letter is his question, "Who did he hurt?" How about Andries' parishioners for starters? Those who trusted in him and feel betrayed. Those who feel their church building is now desecrated. Those who cannot go to the altar without thinking about what might have happened on that holy spot.

How about the church in Long Island? Both clergy and lay persons. They have to live with the statements of less kind people, "Oh yeah, you belong to THAT church..."

Not least, what about the rest of the Episcopal Church? What about its gay members, both lay and clergy, when the question is posed, "Have you ever had sex like that?"

What about the Concordat with Lutherans? This issue weighs heavy on their minds, and some are asking whether or not they wish to associate themselves with another church that seems to have forgotten so much of its ethics.

Furthermore I find Fr. Cromeys' bringing the church down to the level of American justice appalling. We as a Christian community can certainly rise to a higher level than that.

*(The Very Rev.) Alan R. Rule
St. Mary's Church
Daytona Beach, Fla.*

Left Out

The views of Edward W. Beals [TLC, Dec. 8], concerning membership in AAM, are my views also.

Although my parish can pay only a small salary for my services, I try to approach my position with the same "professionalism" of a full-time musician in a large church. I hold two college degrees in organ performance; I consider that my performing ability exceeds that of many "professional" organists in our church; I have been a member of the two nearest AGO chapters for perhaps 30 years; I have been a parish organist for most of that time; I chaired the diocesan commission on music and liturgy for about six years, during which time I regularly

attended the annual conference of music and liturgy commission chairs.

Since the inception of AAM, I have casually suggested to four of its members that I would like to become a dues-paying member. But no invitation to join ever resulted, I suppose, because I am an amateur in a secular vocation. My contribution would be slight but my benefit great. Like Mr. Beals, I would like to support and I sense the need for an organization open to all Anglican musicians.

*Roy Carey
Carlsbad, N.M.*

Confusing

The letter, "The Issue Is Confused" [TLC, Dec. 1], creates confusion where none exists. The writer suggests that the marriage service in the 1979 Book of Common Prayer (and presumably its predecessors back to 1549) has no normative sexual practices in mind when it blesses the marriage of a man and a woman.

The facts seem to contradict this. The introduction of the service has always mentioned procreation as one of the principal purposes of marriage.

In addition, the refusal to consummate the marriage sexually has been grounds for annulment in both ecclesiastical and civil courts, hardly an attitude of indifference toward sexual practice.

It seems strange to suggest as a theological and liturgical principle that the blessing of a man and a woman in the marriage service does not include a blessing of their sexual relationship as a part of that marriage. It seems pure sophistry to suggest that they are being blessed as "human beings" and not as man and woman. The resort to such euphemisms and evasions by the writer points to a profound confusion not in the prayer book, but in the minds of those who, retroactively, seek to drain it of its plain sense in order to introduce their docetic and gnostic view of human beings and sexuality.

*(The Rev.) James C. Woods
Trinity Church
Melrose, Mass.*

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.



YouthVision

PARISH YOUTH MINISTRY:
TURNING VISIONS INTO RESULTS

Enrollment is now open for our **Youth Growth Training Program**. This is a program developed to reach young people with the love of Christ through outreach and evangelism. It focuses on the growth and development of a church's youth ministry through an effective and thorough two year training program for adult volunteers. It also offers a method for building community and developing strong teenage leaders.

For more information write or call:

YouthVision
P.O. Box 581098
Salt Lake City, UT 84158
(801) 860-7543

YOUTHVISION founded by the Rev. John Palarine & The Rev. Canon Tim Sexton



Ecumenical
Seminar at Historic
TRINITY COLLEGE,
DUBLIN

July 24 - August 3, 1997

"Communicating the Gospel
in the World Today"

Irish Interfaith Lecturers

Day Trips to

Glendalough, Powerscourt, Malahide.
Low air fares - optional tours of Ireland
Surprising low cost in a Prestigious setting!

Another Unique Program from:

INTERNATIONAL SEMINARS

900 S.E. 6TH COURT,
FT. LAUDERDALE FL 33301
PHONE 954/523-0515

Lectonary Bible Study



A Quarterly Study Booklet

For a sample, send \$6.50 to:
Paraklete Press of California
PO Box 1932
Rancho Cordova, CA 95741
or phone: (916) 852-1269

Subscribe today!
See page 18



Bexley Hall made its home in Gambier, Ohio before moving to Rochester.

Bexley Hall Weighs Its Future

Bexley Hall Theological Seminary, a part of Colgate Rochester Divinity School in Rochester, N.Y., has been told by the president of the schools, James H. Evans, that the seminary "must close, move, or reconstitute itself" by the end of this year, a faculty member said. The source said a self-study team composed of faculty, students and alumni had been meeting since February and would present its report in March 1997. The committee's recommendations will be voted upon in May.

After the initial shock, the unexpected mandate "has been a blessing," the source said. "We would never have thought about these things. It opens possibilities."

Instead of focusing on negatives, the source said, the study team "first talked about our strong points — faculty, programs," the school's multi-denominational experience. The committee has also hired process consultant Katherine Fort. "And many people have contacted us," expressing interest in the future of Bexley Hall.

"We are positive and cheerful about the future," the source said. "We can look at new models of theological education, as the Episcopal Church wants."

Bexley Hall, founded in 1824, has been affiliated with the other Rochester seminaries since 1968, when it was moved there from Gambier, Ohio.

Briefly

The Rt. Rev. **Ghais Malik**, Bishop of Egypt and North Africa, has been elected President Bishop of the Episcopal Church in Jerusalem and the Middle East. The new primate succeeds the Most Rev. Samir Kafity, who is retiring.

The former dean of Trinity Cathedral, Trenton, N.J., **J. Chester Gray**, who resigned from his ministry after he was charged with sexual harassment, has been deposed by the Rt. Rev. Joe Morris

Doss, Bishop of New Jersey. Eleven former cathedral employees filed sexual harassment suits, claiming the former dean used his position to sexually molest or harass them.

The **Diocese of Sydney**, the largest in the Anglican Church of Australia, voted against ordaining women as priests and refused to accept the new Australian prayer book when it held its diocesan synod recently.

NOEL Statement Emphasizes Family

The board of directors of the National Organization of Episcopalians for Life (NOEL) approved a new vision statement for its ministry when it met recently. The new statement added a concern for "the sacredness of the family" to its traditional concern for protecting human life "from the moment of conception to the time of natural death."

In addition to reaffirming NOEL's commitment to the right to life, which involves opposition to both abortion on demand and euthanasia, the new statement committed NOEL to serving the "family as the place ordained of [God] for the creation and nurture of human life."

The ministry will "develop and support ministries that preserve, build and redeem lives and families" as well as work "without compromise for the sanctity of human life and the sacredness of the family."

During the summer, NOEL moved its office from Fairfax, Va., to St. Stephen's Church in Sewickley, Pa. Dana Henry, the director of Angels Bridge Post-Abortion Ministry, a ministry to women who have had abortions, was appointed executive director. She is responsible for managing the organization.

At the meeting, the board elected as president the Rev. Geoffrey Chapman, the rector of St. Stephen's. He succeeded the Rev. Rebecca Spanos, a permanent deacon in the Diocese of Pittsburgh, who became vice-president in charge of NOEL's public relations ministry.

Mary Haines of Washington, D.C., remained as first vice-president, while the Rev. John Rodgers, retired dean of Trinity Episcopal School for Ministry, became vice president in charge of fund-raising. The Rev. Robert Munday, Trinity's librarian, was elected treasurer, and one of NOEL's founding members, Kathleen Sweet, was elected secretary.

"We added supporting the family to our ministry because we believe that it is God's plan for marriage and sex to be joined together in the creation of new life," said Fr. Chapman.

"Yet our culture and much of our church is confused and infected by the darkness of sensuality and self-centeredness, and families are ravaged by sexual impurity. We want, by the grace of God, to help heal these families."

Conventions

The 102nd Archbishop of Canterbury, the Rt. Rev. Robert Runcie, was guest preacher at the convention of the **Diocese of Oklahoma**, Nov. 7-9 at St. John's Church, Tulsa.



Bishop Runcie preached at two services and engaged in conversation with delegates. He emphasized the diversity of Anglicanism and said, "God hates uniformity; God loves diversity."

"The church will survive only if religion is combined with a degree of understanding," he said.

The Rt. Rev. Robert Moody, Bishop of Oklahoma, spent much of his convention address talking about the role and ministry of a diocese.

"From where I stand, the Diocese of Oklahoma is a household that is healthy and whole," he said.

Delegates acted on four resolutions, including two concerning the Diocese of West Ankole, Uganda, which were adopted.

Also adopted was a resolution that the diocese submit a resolution to General Convention requesting that the church "take appropriate actions to help prepare and endorse an accounting software package to be recommended to all parishes of the Episcopal Church."

Religious Community Formed in Honor of Jonathan Daniels

A new religious community for men and women is being formed in honor of Jonathan Daniels in his home state of New Hampshire. Brother John-Michael, the community's founder, expects to take vows of love, sacrifice and faithfulness to the Rt. Rev. Douglas Theuner, Bishop of New Hampshire, in 1997 or 1998, on Aug. 14, the feast established by General Convention, at Jonathan Daniels' home church, St. James', Keene.

Br. John-Michael said he felt partway through his novitiate with the Brotherhood of St. Gregory that the community was not quite right for him. In time, he realized he needed to initiate a new order. He said Brother James, a life-vowed member of St. Gregory's, is serving as an advisor.

The Order of Jonathan Daniels, like that of St. Gregory, will be an apostolic order, he said. Members will not live in community but will be oriented to the mission of scriptural justice. "Faithful-



Jonathan Daniels

Members will be oriented to the mission of scriptural justice.

ness, for example, will mean visible, prophetic witnessing, as Jon Daniels did in Alabama."

Jonathan Daniels was a student at Episcopal Theological School in Cambridge, Mass., when he heard Martin Luther King's appeal for help in the voting rights struggle in Alabama. In 1965, at the age of 26, he was killed in Haynesville when he pulled a 16-year-old girl out of the way of a shotgun blast.

Members of the order will wear a habit, said Br. John-Michael, as "a kind of statement, a responsibility." The white tunic and scapular and red cincture will symbolize the martyrdom of their patron; the cross will be of

brass with "an engraving of the Holy Spirit," a dove surrounded by a thin red circle.

"Why did I become an apostolic? I have to ask the Holy Spirit. We have to rely on the Holy Spirit — not on ourselves."

Turning Points in Church History Explained

Newly confirmed Episcopalians in the Diocese of Kentucky had an opportunity to learn more about their new church when they gathered for a presentation on the history of the Episcopal Church made by William Franklin, professor of church history at General Theological Seminary.

Mr. Franklin focused on three major turning points in the church's history: the Revolutionary War, the Civil War and the present.

In all times of change and crisis, he said, there is a tendency to turn in fear toward a conservative, restrictive way of life. Although it experienced that fear and a desire to look for infallible answers, the Episcopal Church came through the first two critical periods with new insights into God's design for its witness, and he believes the same is happening now.

In the first period of intense crisis, Mr. Franklin said, the Anglican Church in

America — the Church of England — found itself the church of the enemy, scorned and deserted by many of its members. He cited the Rev. William White, rector of Christ Church, Philadelphia, for 64 years, as a leader in the reordering of the Anglican Church of America as the Episcopal Church, making it a more American and comprehensive church.

Mr. Franklin also mentioned William Reed Huntington, author of the Chicago-Lambeth Quadrilateral. He said Huntington, in looking at the Civil War theologically, saw it as a cleaning of America through the destruction of slavery, thus a path to a new hope.

Listeners were challenged to look at the possibilities for a church which wants to do more than merely survive in the 21st century. Mr. Franklin said Episcopalians should be open to the kind of fundamental

revisions which White and Huntington brought to their time. If the church is to become a bulwark against the rising tide of fundamentalism, he said, it must be a leader in the movement toward a non-denominational Christianity.

Mr. Franklin also mentioned the Concordat of Agreement between the Episcopal and Evangelical Lutheran churches. He predicted the document would be adopted by both churches next summer and said both will begin to move toward a new understanding of what it means to be brothers and sisters in Christ.

Most conference participants said they found the periods of discussion following Mr. Franklin's talks helpful. Speaking with him and with the Rt. Rev. Edward Gulick, Bishop of Kentucky, helped them explore the possibilities they see in the church.

Janet Irwin



Healing Did Happen

By JAMES P. ADAMS

The Book of Acts is full of stories about St. Paul healing people in the name of Jesus. Are these Bible stories true? Does God's healing power exist in the world today? For people, for a church, so desperately in need of healing, that is a question worth asking.

Paul's ministry was born of a confrontation. On the road to Damascus, he was struck to the ground and confronted by Christ himself. After that, everything was different for Paul. No distance was too far to travel with the gospel in hand. Just as Christ had confronted him, no person, no demon, no disease could avoid being confronted by Paul.

Even in our Sunday best we turn to the church in need of healing. Maybe a family member or a friend is seriously ill. Maybe we are feeling lonely and the world is closing in. Perhaps someone we love is trying to pick up the shattered pieces of a life. Maybe it feels like our family is imploding . . . relationships are breaking apart. Does God's healing power exist in the world today?

Working as a chaplain at Georgetown University Hospital in Washington, D.C., I prided myself on being the young energetic "God guy" on the hospital's seventh floor. I was getting to try out the look and the language of priesthood and I was liking it. Patients with serious diseases asked me to pray for them and to pray over them. They were searching for the healing power of God and hoped, maybe, I held some of that power in my hands.

But I was playing it safe. When I prayed to God, I was careful not to ask for too much. I didn't want people to get their hopes up. I was afraid to pray for anything too big because I trusted God too little.

One day while I was galloping from room to room I ran into a doctor who asked me to look in on a 47-year-old patient whose name was Frances. He said her heart was very weak and deteriorating quickly, and that she probably had only a couple of weeks to live. He also said that she had AIDS and that her family had abandoned her.

Frances was sleeping when I walked in and when I walked out . . . quickly. I was scared. She had been devastated by disease, a skeleton draped with skin. Her bruised and bony arms and legs were covered with open sores. She looked as though she had been beaten and left to die alone.

James P. Adams is a candidate for holy orders from the Diocese of New Hampshire and a senior at Virginia Theological Seminary.

"Please let her know that I stopped by," I told her nurse. "I'll come back when she's awake."

I was not coming back. On my own, I could not. I abandoned her there. Her need was too great and my faith was too small. There was nothing I could do for her.

Day after day I visited all the patients on the seventh floor . . . all except Frances. Day after day the vision of her all alone wore me down. Two weeks dripped by. I was devastated by what I had left undone. I met with a priest and I confessed my sin to God. With his hands on my head, the priest prayed for me.

Frances was still holding on to life. I decided to go see her and talk with her honestly. She was sleeping when I walked in. I sat down beside her bed. This time, I stayed. After a few minutes, Frances opened her eyes. In a flash, I was confronted by Christ . . . Christ in the flesh, right before my eyes. "You are my priest," Frances said.

"I'm a chaplain," I corrected her.

"I knew my priest would come to see me," she said. "I'm so glad you came."

"Frances, I was afraid. I was afraid to come see you," I whispered. She closed her eyes.

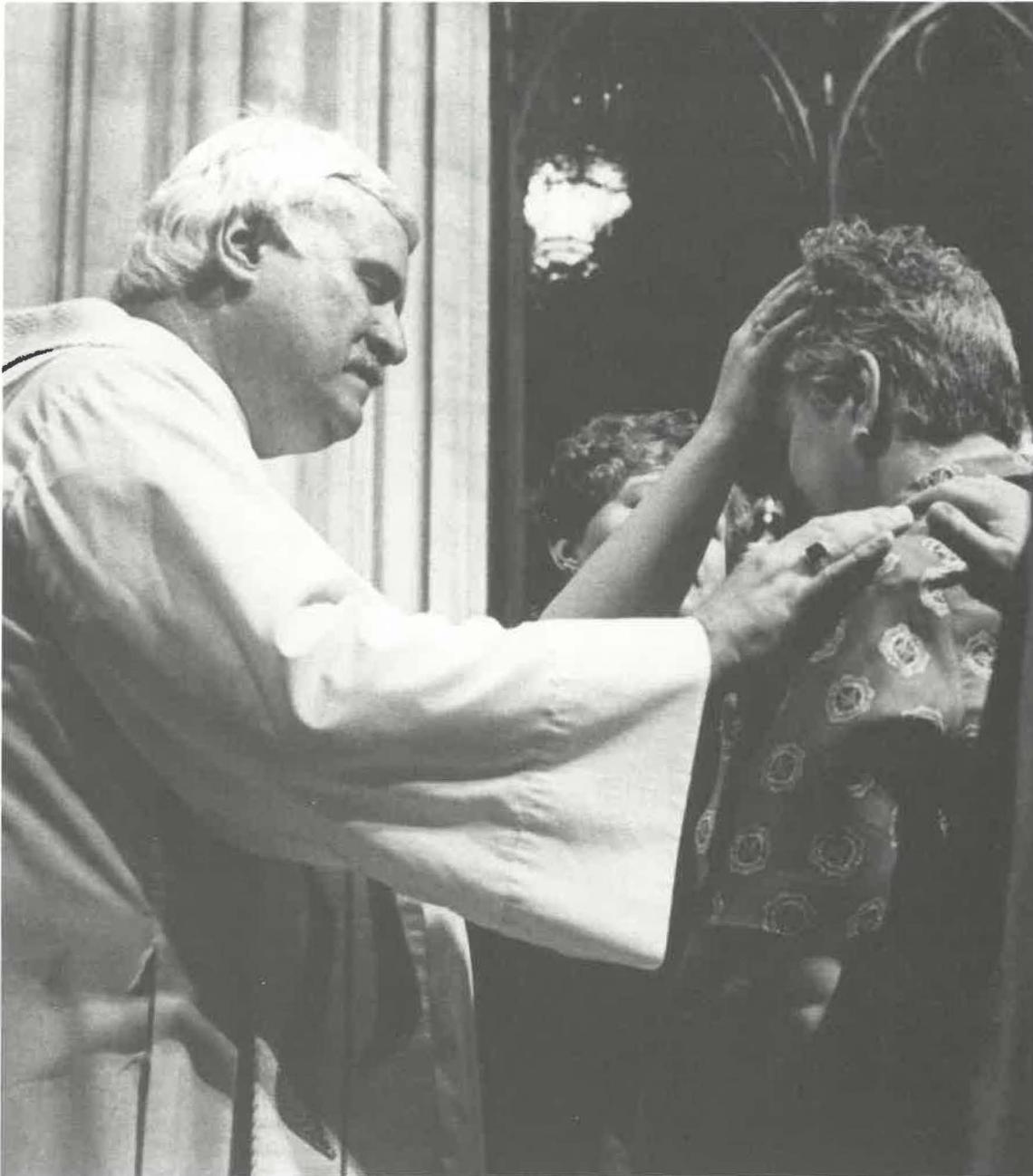
"Because I look so sick?" she asked. I nodded. "How human," she said. "How human." Sweet forgiveness. And then it was quiet for moment or an hour . . . I am not sure. And then she began to speak.

She told me about how she got sick and about her struggle to get well. She told me how her family had fallen apart. She had not seen her son, Nathan, or her daughter, Ellen, for more than a year. The doctors had told her that time was running out. In her despair she had turned to God. She thought a lot about heaven, where her body would be made well, where old wounds would heal, and broken relationships would be mended. "I'd like another chance at being a mom to my kids," she said. "Jesus is going to rescue me, make me whole again."

"Do you mean in heaven?" I asked Frances. "Do you mean that Jesus will make you well again in heaven?" I was hoping that the answer would be "yes."

"I know that he will do that," she said. "But I want to get well. I hope to live." That is when she asked the question, "Jim, will you hold my hands and pray with me that Jesus will rescue me?"

Did I believe Jesus could or would rescue her from a certain and imminent death? What did I



ENS photo

*Healing
is God's
mysterious
labor
of love.*

believe? Did it matter at that moment? Maybe not. What was God doing? That's always the question. What was God doing with Frances and with me? What is God doing with you, right now?

Healing is God's work. It is God's mysterious labor of love. Once confronted by Christ, our ministry is forever a "hands on" mission with power beyond our understanding. The Spirit moves, the sick are made well, broken relationships are renewed, awakening to God begins. Healing is God's mysterious labor of love.

And what about Frances? We spent time together, talking and praying, nearly every day for five weeks. I wish I could tell you that she was cured of disease. She was not.

But healing did happen. One day, Frances had a

family visitor. The first in a year. Without notice, her son, Nathan, came to visit and he brought his mother flowers. And there was more: On Aug. 5, 1995, against the advice of her doctor, Frances checked herself out of the hospital. Today, more than a year later, she is living, at her home in Washington. The nurse who cares for her every day is her daughter, Ellen. Healing is God's work, God's labor of love. Was there a miracle in Georgetown?

Frances' story of healing is hers to explain. For me, the answer is yes. Yes, God did extraordinary miracles through Frances. The forces that brought fear, that dampened my faith in God, were made powerless, at least for a time. I witnessed the healing power of Jesus up close. I was confronted by Christ in the flesh and I was healed. □

The Holy Chrism

As we celebrate the baptism of our Savior, we appropriately think of his spiritual anointing by the Holy Spirit. The very title Christ means in Greek the Anointed One. This has had rich meaning in Christian thought. In the Bible there are many references to the outward anointing with oil and inward anointing of the Spirit. It may confer prophecy, priesthood and kingship, as, for example, Lev. 8:12, 30; 1 Sam. 10: 1, 6; 16:13; 1 Kings 19:15-16; Isa. 61:1-6; Luke 4:17-21. Jesus the Christ is Prophet, Priest and King, and the anointing of the Holy Spirit unites Christians to him.

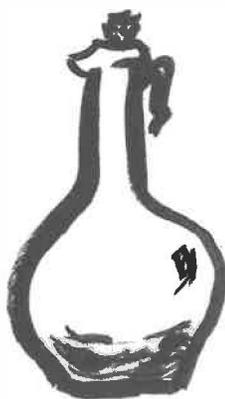
It is not surprising that since very early times Christians have added an application of oil to the application of water in holy baptism, as an outward and visible sign of the inward anointing by the Holy Spirit. Such an anointing has been used among the majority of Christians since ancient times. The oil so used is traditionally called holy chrism. It consists of olive oil to which an aromatic substance is added. From the application of chrism, baptism in England long ago came to be called christening. In the Eastern Orthodox churches the oil is called myrrh, and is made from a secret blend of costly ingredients (as is also the chrism for anointing the monarch in the English coronation ceremonies).

According to historic tradition, the holy chrism is consecrated by a bishop, as is clearly indicated in our prayer book (pp. 298, 307). In the Episcopal Church today, this may be done in two different ways. During a visit to a parish, the bishop may consecrate the chrism as provided in the prayer book. This implies consecrating an amount sufficient to last the parish until the bishop's next visit in a year or so.

A different procedure is followed in some dioceses in which the clergy assemble during Holy Week for a special service called the Chrismal Eucharist at which the clergy renew their ordination vows. On this occasion, the bishop may consecrate a substantial amount of chrism, in accord



*Half a cup of
olive oil with
the agreeable
cinnamon
aroma should
last for a year.*



with the directions in the *Book of Occasional Services*. After the service, the chrism is decanted into small bottles for the clergy to take back to their parishes. The Chrismal Eucharist is an impressive experience for those participating in it. On the other hand, if the bishop consecrates chrism, as the prayer book directs, year after year in parish after parish, the membership of the church as a whole has the opportunity to witness this consecration and to be instructed as to the meaning of this anointing. Although only a small amount is needed, it is urged that it be placed, when the bishop visits, in a suitable pitcher, large enough so that the congregation can see it.

In the Lutheran baptismal liturgy so similar to our own [p. 10], there is also provision for this anointing after baptism, but no directions are given for the preparation of the oil. Many Lutherans, we believe, will welcome having it consecrated by a bishop.

How do you mix the oil? The simplest procedure is to buy the smallest container of the best grade of olive oil at a grocery store. For the aroma, a small bottle of oil of cinnamon can be purchased from a shop specializing in baker's supplies. Half a cup of olive oil with the agreeable cinnamon aroma should be sufficient for a year's supply for a parish and two or three neighboring congregations.

Because of its consecrated character, the holy chrism should be kept in an aumbry or other safe place and treated with respect. Old chrism may be disposed of by pouring it on the ground in a clean place, or, more elegantly, by burning it in a devotional lamp in church. The use of the holy chrism enhances the baptismal liturgy, gives focus to the fact of being christened as Christians, and emphasizes our vocation as members of the Lord Jesus who is, as the beloved hymn 135 says,

*Manifest at Jordan's stream
Prophet, Priest and King supreme.*

ICU

He could not speak,
His world had closed upon its center,
as those day-blooming flowers
which fold upon themselves
when sun has set.

The chart — the only meeting
with the world outside —
said “Coma”:

that alienating word
which strangles contact
and prompts the friends
to whisper long-faced endings
with shaking heads
and pious recollections.

The tent which shelters lifing oxygen
is further bar to world of time.
No contacts made,
no presence felt.

I talked one-way in awkward courage.
And then, with ancient Christian word
of threefold blessing
I gave what God can give
to living and to dead.

In feeble, solemn motion
his hand in life-long habit
crossed his helpless body.
No other sign of life
except the timeless Sign of
Life Eternal.

There is no coma in the life of Faith.

Delos Wampler

Baptism in Common With Lutherans

As members of the Episcopal Church and the Evangelical Lutheran Church in America (ELCA) seek to become better acquainted with each other, a good place to start is holy baptism. At this time, we both celebrate our Lord's baptism in the Jordan. Most members of our churches are probably not aware that since the liturgical revisions of nearly a generation ago, both our churches share a substantially similar baptismal liturgy. It has won praise and acceptance in both churches.

Comparing the rite given in the Book of Common Prayer 1979 with that in the Lutheran Book of Worship 1978, the major difference is that in our Anglican form the three-part affirmation of the Apostles Creed and accompanying promises come before the blessing of the font, where in the Lutheran form they come afterwards. Each service has a few little points the other lacks.

The Lutheran rite is more explicit about the duties of godparents, but its vows do not speak of the moral obligations in the life of baptized people as does our Episcopal form. The Lutheran service clearly directs three applications of water, but unlike the Episcopal rite, does not suggest immersion as a possibility. Each of these similar rites enlarges our view in some respect of this most basic statement.



Electing a New Vestry

In an editorial last week, we urged our readers to take part in the annual parish meetings in their congregations, many of which will be held this month.

One of the most important parts of the annual meeting is the election of members of the vestry. In some places, it is difficult to find enough candidates to hold an election. In other places, such elections turn out to be popularity contests. And in still others, there is a tendency to elect the same persons year after year. There are parishes in which the rector campaigns vigorously behind the scenes in order to get chosen nominees elected, in order that the rector's agenda may be fulfilled. Other congregations will use variations of political correctness to achieve a “representative” body.

All of this points out the need for persons to understand the ministry of vestry members, whether they are about to elect or to serve. Because members of the vestry may be asked to make decisions affecting the future of the parish, their role should not be taken lightly. Vestry members should be persons who worship God in his church every Sunday. They should be familiar with scripture and have daily prayer as the focus of their lives. They should practice good stewardship, and have knowledge of the Episcopal Church. Vestry members should lead lives of exemplary Christian behavior. They should be committed to the well-being of the parish. The election of vestry members is of utmost importance. Let us take it seriously.

Biblical Fluency Hard to Find

"A Bible course should lead students to the biblical text, not past it."

(Martin Buber, *Scripture and Translation*)

By JONATHAN B. COFFEY, JR.

I have spent almost 20 years in ordained ministry, and, like most clergy, I have reflected from time to time on the relative distance between what I learned in seminary and what I experience in congregational ministry.

Sometimes it seemed a mighty abyss separated the reality of church budgets, personnel management and volunteer coordination from the hallowed halls of my "seminary of origin." At other times, I have felt grateful for the grounding I received in several disciplines, most especially in the capacity seminary life bestowed upon me to "think theologically." Over the years, I have taken many opportunities to fill in some of the holes in my ministerial formation, endeavoring to become better at what I still feel to be my life vocation. But all the while something has seemed to be missing.

I hear a good deal these days about the "crisis" of seminary education in the United States. Sometimes this crisis is cast in economic terms, sometimes in terms of a perceived gap between a relatively liberal and theoretical academic preparation and a relatively conservative and practical reality which is encountered in most local congregations. However presented, the difficulties which Episcopal (and most main-line) seminaries are experiencing today are real and significant. People of genuine commitment and good intent are facing these challenges in varying ways. Nevertheless, I do not think that strategies for reorganization, fund raising or running harder on the treadmill of relevancy will yield more than temporary solutions to what I see to be long-term challenges. I suggest a fundamental reorientation in the formation of persons for ordination in the Christian churches of our land.

Most churches agree that the Bible is the "divinely inspired word of God," however each church (and person) may interpret this phrase.

The Rev. Jonathan B. Coffey, Jr. is rector of the Church of St. James the Less, Scarsdale, N.Y.

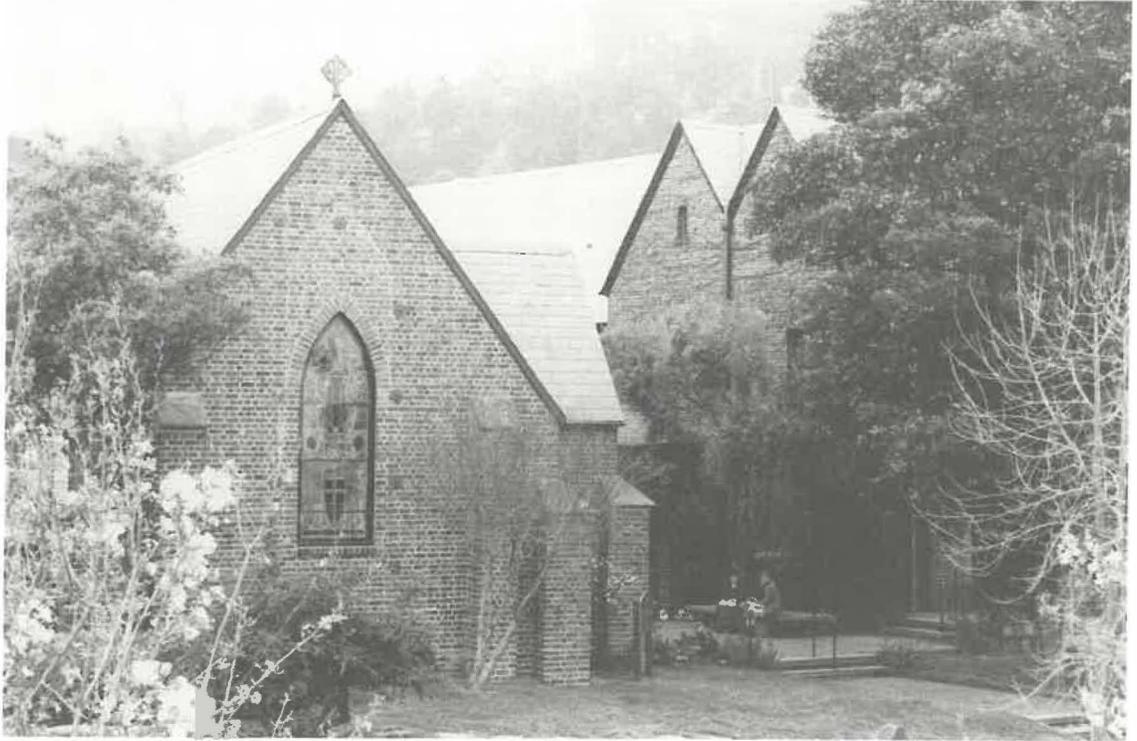
Whether Roman Catholic or protestant, Eastern Orthodox or Anglican, Christians agree that in holy scripture we encounter what the Thirty Nine Articles of the Church of England describe as, "... all things necessary for salvation." This cannot be said of any other document, institution, program or person (save Christ himself). It would appear that the Bible stands alone in its authority and importance for Christian people. Whether interpreted liberally, with all the tools of scholarly criticism, or conservatively, with an eye toward literalism, the Bible remains for all the churches a "canon" of undisputed uniqueness.

How can it be, then, that seminaries, institutions devoted to the formation of persons for the vocation of ordained ministry, prepare these persons today in a manner which rarely includes the teaching of the original biblical languages? It seems such an obvious question, one that would (and does) occur almost immediately to an "innocent bystander," but is raised infrequently in arenas of professional reflection at present. How can it be that the consecrated carriers of the religious tradition can thus be prevented from contact with the primary source of that very tradition?

When I went through seminary in the '70s, learning biblical languages had become more (or less) than elective; it had become the almost sole province of those who wished to go on for doctoral studies. I studied New Testament Greek, but never undertook Hebrew. Knowing Greek profoundly changed my experience of the Jesus of the gospels as well as the earliest theology of the church. Only now have I taken the step of studying biblical Hebrew as well. Hardly a day goes by during which I do not have recourse to the biblical languages to assist me in my ministry. From counseling with a person concerned with the Christian position on homosexual orientation, to pastoring a person in grief who is blaming God for causing (or permitting) illness and death, I find myself drawn back to the canon for insight, context and guidance.

Simply put, I suggest that immersion in the biblical languages of Hebrew and Greek is essential to the preparation of persons for ordination in traditions which claim the biblical texts as canon. I am not advocating the inoculation of exposing seminarians to enough Hebrew and Greek so that, with a wide (and expensive) array of books and resources, they may exegete a given text. Rather, I am advocating the immersion of these persons in the worlds

How can it be that seminaries today rarely include in their teaching the original biblical languages?



Church Divinity School of the Pacific photo

of biblical Hebrew and Greek, worlds that cannot be visited, much less inhabited, in any other way than through the acquisition of fluency. I am suggesting that a significant purpose of seminary education should be precisely this immersion, and that the use of time, talent and treasure in these institutions should reflect this priority.

The purpose of the pursuit of biblical fluency would be, again simply put, the bestowal of the capacity for construal, translation, interpretation and integration upon persons in ministerial formation. If we the ordained are not given access to the primary source of our tradition, we begin to live lives based on hearsay. When I put my life in the hands of a physician, I want the assurance that this person has done more than discuss health and disease. I need to know that he or she has had first-hand experience in the laboratory, on the hospital floor and “in the trenches.”

How much more with the practitioners of our faith? While Clinical Pastoral Education, liturgical, historical, ethical, theological and other disciplines of study are important (and I believe should not be jettisoned in such a proposed return to biblical fluency for the ordained), there can be no substitute for the earned capacity to revisit on a regular basis the foundational text of our religion in order that bridges may be built to

the world we now inhabit.

No one can mandate the widespread return of this earned capacity. If it is to be, then seminaries must contribute, judicatories must develop and give voice to clear expectations and the clergy in local congregations will need to give the great gift of the benefit of the doubt, because this is not how most of us were trained. But “... all things are possible with God ...”

The seminaries are in need of reform, even as are the churches. Reformation of the churches would take different forms than this, and the subject of such reform(s) would occupy far more space than this small proposal. But let it be said that reform in the seminaries is possible, and, like most reforms, it will begin best at the foundation of our faith: the text of the canon of holy scripture. If our leaders return to the headwaters of the text in the incomparable manner of immersion in the original languages, I suggest that much more in the way of reform than might be not only possible, but likely. It would not be magic, but it would be difficult indeed to stop the flow from such headwaters, forming as I believe it would, first a stream and then a river of deepened engagement that could touch many of our people as it flowed ever more powerfully toward the sea of the limitless life of God. □

Images Continue to Haunt



THE SPARROW
By Mary Doria Russell
Millard. Pp. 408. \$23

I finished this extraordinary novel at 3 a.m. By the time I'd got to the last few chapters I simply had to KNOW. The story presents a stunning take on the age-old questions of beauty and truth, good and evil, love and God. Images continue to haunt the reader long after he or she has gone on to some literary saltine crackers to clear the mental palate of this strong wine.

The author is a paleoanthropologist who writes of a Jesuit expedition to the planet Rakhat, in the system Alpha Centauri. It takes the reader a bit to get accustomed to the parallel narratives telling the story. One is in the novel's present time of 2059-2060, as the lone survivor, the linguist-priest Emilio Sandoz, is questioned by the Father General and treated for his appalling medical condition at a Naples retreat house.

The other begins in 2019 with Jimmy Quinn, who "ran the standard SETI routines, monitoring the skies for alien radio transmissions at the Arecibo Radio Telescope. Whenever the telescope wasn't being used for something serious."

At 4 a.m. on Aug. 3, 2019, Jimmy calls his dearest friends to tell them he is picking up music from 4.3 light years away. (This book keeps everyone up late!)

The two tales snowball, shocking the reader with the climax to Emilio's story, guaranteed to keep one awake even as it did Father General Vincenzo Giuliani and the others who heard him wrench the words from Fr. Sandoz.

Ms. Russell has said that when she wrote *The Sparrow*, "I ... moved from atheism to a larger agnosticism, which says that we can't know the answers to questions of faith but that the questions are worth asking, worth thinking deeply about." Readers of her book will find themselves thinking for many days and nights about the Jesuit who "fell in love with God."

Patricia Nakamura
Muskego, Wis.

Tribal Culture

THE PRACTICE OF PRESENCE
Shorter Writings of Harry Sawyerr
Edited by John Parrett
Eerdmans. Pp. 149. \$15

The Practice of Presence brings together a number of short essays written by the late, distinguished theologian from Sierra Leone. He, rightly, believed these to be his best work.

The rapid growth of independent churches which compromise the gospel to an African worldview (e.g. Jesus as archetypical "tribal chief") and which fail to deal rigorously with the uniqueness of the person and work of Jesus, makes essential this urgent call for an honest dialogue between tribal culture and "Christ culture."

Anyone working in a cross-cultural context will be gripped by Sawyerr's passion for an authentic African theology which is true to African heritage and to the gospel of Christ. His final image of a pan-African Christian tribe replacing ancient tribal rivalries speaks powerfully to our own broken "tribalism" in America. A fascinating book.

(The Ven.) Hartshorn Murphy
Los Angeles, Calif.

Respecting Differences

COMMON GROUND
A Priest and a Rabbi Read
Scripture Together
By Andrew M. Greeley
and Jacob Neusner
Pilgrim. Pp. 336. \$16.95, paper

As the subtitle suggests, this book is an extended study of scripture by two very different religious writers. It is a fine attempt at interfaith dialogue, where each man presents a chapter on a common theme.

The authors of *Common Ground* take a series of events and people in the Hebrew and Christian Bibles and discuss them from the perspective of their own tradition. They begin with a pair of chapters on how they read scripture, one as rabbi and one as priest. They then move through the long odyssey of the canon: Adam, Noah, Abraham, Jacob, Moses, the prophets, Jesus, Mary, Peter and Paul, and others. The last two chapters end with discussions about what the two traditions can learn from one another, which is a great deal.

As one might expect, it is the figures in the New Testament on whom Greeley and Neusner disagree the most, particularly

(Continued on page 16)

Scripture, Reason and Tradition

By TRAVIS DU PRIEST

GREAT MEN & WOMEN OF THE BIBLE. By Stephen Fortosis. Paulist. Pp. 157. \$11.95, paper.

Two-page thumbnail sketches of biblical greats — from Adam and Eve to Timothy. Each sketch includes a boldface paragraph excerpting the main point to be gleaned from the particular person's life story. Readers will be happy to note that God is included in the cast of characters.

VISIONS AND LONGINGS: Medieval Women Mystics. By Monica Furlong. Mowbray/Shambhala. Pp. 248. No price given.

Well-known spiritual writer and biographer of Thomas Merton and Alan Watts, Monica Furlong collects and introduces the writings of the amazing group of women mystics who flourished from the 11th through the 14th centuries — Heloise, Hildegard, Clare of Assisi, Margery Kempe and Julian of Norwich among them.

FLAME IN THE SNOW: The Life of St. Serafim of Sarov. By Julia de Beau-sobre. Templegate. Pp. 184. \$12.95 paper.

Born in 1758, Serafim was professed as a monk in 1786 and ordained priest in 1793. His eremitical life of silence prepared him to become an extraordinary spiritual director of the Russian Church, who greeted those who came to him with "My joy, Christ is risen!" The author has lived in Russia and recreates the context as well as the major narrative of Serafim's life.

TERESA OF AVILA: Ecstasy and Common Sense. By Tessa Bielecki. Shambhala. Pp. 117. \$10 paper.

The co-founder of the Spiritual Life Institute of Colorado, Nova Scotia and Ireland presents paragraphs of wisdom, thematically grouped, from the writings of Teresa of Avila, who the author says was born with "a warrior's heart locked inside a woman's body" in Spain in 1515. Teresa's reflections on hard work, bravado, mistakes, disillusionment and divine intimacy.

A RETREAT WITH FRANCIS DE SALES, JANE DE CHANTAL & AELRED OF RIEVAULX: Befriending Each Other in God. By Wendy M. Wright. St. Anthony Messenger. Pp. 106. \$7.95 paper.

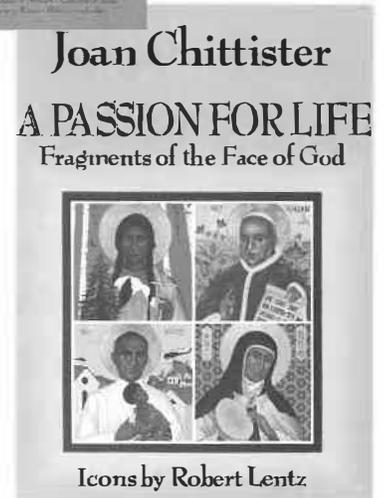
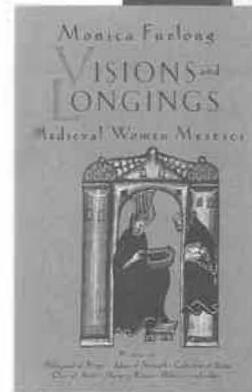
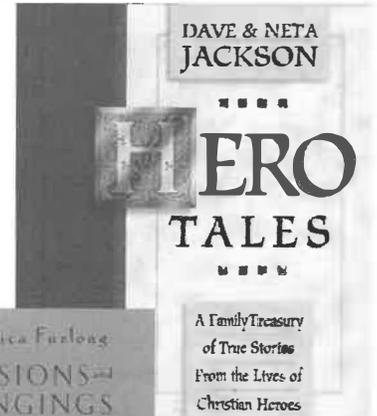
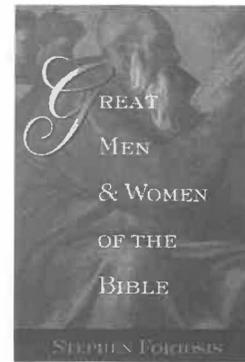
Read, pray with and learn from three venerable Christians who contemplated and practiced spiritual friendship with others and God. Well worth reflection is the thought that the discernment of true and false friendships is the same discrimination needed in nurturing and fostering a strong relationship with God.

HERO TALES: A Family Treasury of True Stories From the Lives of Christian Heroes. By Dave and Neta Jackson. Bethany House. Pp. 192. \$12.99.

Active members of the Reba Place community of Chicago, the Jacksons give us a kind of protestant book of saints, including life vignettes and discussion questions: William and Catherine Booth, founders of the Salvation Army; David Livingstone, explorer and missionary to Africa; Martin Luther; Dwight Moody; Harriet Tubman; and John Wesley to name a few.

A PASSION FOR LIFE: Fragments of the Face of God. By Joan Chittister. Icons by Robert Lentz. Orbis. Pp. 132. \$30.

Joan Chittister, director of Benetvision: A Resource Center for Contemporary Spirituality, and Robert Lentz, icon painter, introduce us to exemplary images, "people like ourselves ... who have lived well through situations ... as proof that we too ... can stretch ourselves to the limits of the best in us." The icons are beautiful, wonderfully reproduced and expansive in scope — Gandhi, Martin Luther King, Simone Weil, Francis and Clare, Dorothy Day, Thomas Merton, Joan of Arc.

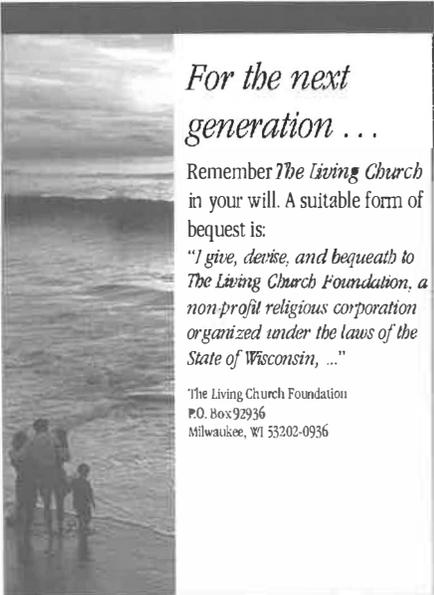


**JUNIOR POSITION IN
ANGLICAN STUDIES
YALE UNIVERSITY
DIVINITY SCHOOL**

Yale University Divinity School expects to make a junior level faculty appointment in Anglican Studies, effective July 1, 1997. Candidates must have an earned doctorate in theology and/or historical studies, substantial critical knowledge of the religious traditions rooted in the English Reformation, the ability to interpret these traditions in an ecumenical framework, and a commitment to lay and ordained ministries, with special attention to the churches of the Anglican Communion. For full consideration for this appointment, applications, including a letter of intent, a curriculum vitae, and three letters of reference should be sent no later than March 1, 1997, to

Professor Peter Hawkins, Chair
c/o Office of the Dean
Yale University Divinity School
409 Prospect Street
New Haven, CT 06511-2167.

**YALE UNIVERSITY IS AN
AFFIRMATIVE ACTION
EQUAL OPPORTUNITY
EMPLOYER**



*For the next
generation . . .*

Remember *The Living Church* in your will. A suitable form of bequest is:

"I give, devise, and bequeath to The Living Church Foundation, a non-profit religious corporation organized under the laws of the State of Wisconsin, ..."

The Living Church Foundation
P.O. Box 92936
Milwaukee, WI 53202-0936

Books

(Continued from page 14)

Jesus. But there are surprising points of similarity. For example, Greeley writes about how the Virgin Mary represents the motherly love of God. While noting the usual arguments that Roman Catholics do not worship Mary, he adds that they do worship the womanliness of God which is manifested in the Incarnation. Greeley dismisses Catholic apologists who de-emphasize the role of Mary in Catholicism and states that Catholicism would not be catholic without Mary and the life-bringing power of God which worked through her.

Neusner replies to the Catholic version of Mary, by stating that she reminds him the most of the matriarch Rachel. While he clearly disagrees with the concept of the Incarnation, he notes that Rachel also had a son offered in sacrifice. Neusner ends by noting that while he disagrees with Greeley on so many points, he adds that if Rachel can capture the ear of God, then why could not the Jewish Mary do so as well?

In these days of ideological strife, it makes the heart glad to read the accounts of people who disagree about religion but sit down and discuss their difference in a friendly and respectful manner.

(The Rev.) Gregory P. Elder
Redlands, Calif.

Remarkable Woman

SECRETS OF GOD

*Writings of Hildegard of Bingen
Translated by Sabina Flanagan
Shambhala. Pp. 182. \$14, paper*

WISE WOMEN

*Over 2000 Years of Spiritual
Writing by Women
Edited by Susan Cahill
Norton. Pp. 395. \$27.50*

Hildegard von Bingen had her first visions so early in life that she had no words to describe them. Contemporary critics, eager to explain away visions of a universe resembling female sexual organs, write sagely of migraine headaches. At age 8, Hildegard, perhaps because her visions diminished her prospects on the medieval marriage market, perhaps because her aristocratic parents recognized her keen intellect — was

apprenticed to Jutta, the monastic.

Life at the double monastery allowed Hildegard the only opportunity in her 12th-century culture to read and write and develop her genius. In any other position she would have been compromised by her sex and her role as daughter and wife.

At Jutta's death, Hildegard took over as abbess. One of her initial acts was to move her 20 nuns to a different location. The church objected. Hildegard's response was absolute paralysis: She was unable to rise from her bed and when two men sent from the pope tried to move her, they found her too heavy to budge. The pope, recognizing this divine sign, relented. Hildegard, her nuns and her dowry, stayed.

Divine manifestations of God's favor and visions are only a small part of Hildegard's legacy. She demonstrated a remarkable range: a mystic who dictated, illuminated and wrote exegesis for her visions; a poet who wrote religious lyrics; a hagiographer; a musical composer; author of scientific treatises on childbirth, birth control, healing and herb gardens; founder of hospitals; lecturer in four preaching journeys; and correspondent with kings, queens and popes.

It is not surprising that this remarkable woman should engender interest even today.

Flanagan collects and introduces a generous sampling from Hildegard's letters, *Scivias* (her visions), her scientific treatises, the *Symphonia* (her musical lyrics) and her biographical writing. In her introduction, Flanagan clearly favors Hildegard's role as prophet over that as mystic, thereby highlighting Hildegard as a product of her times and continuous with her political, religious and cultural milieu. Not surprisingly, Flanagan's collection emphasizes Hildegard's orthodoxy rather than her Sapiential leanings and her celebrations of female creation.

Susan Cahill's collection of writings by and about women's spirituality has only four pages devoted to Hildegard von Bingen and therefore cannot compete in depth or breadth with Flanagan.

What Cahill's collection accomplishes, however, is a dialogue between Hildegard and voices of diverse spiritual experiences and identities — Native American, Jewish, Islamic, Christian and "other." The writings are interesting in themselves and more so in dialogue with one another.

Pamela Smiley
Kenosha, Wis.

College Services Directory

ALABAMA

Tuskegee Univ. *Tuskegee*
ST. ANDREW'S 701 Montgomery Rd.
The Rev. Liston A. Garfield, r
Sun H Eu 11, Wed 12 noon

DELAWARE

Univ. of Delaware *Newark*
ST. THOMAS'S/EPISCOPAL CAMPUS MINISTRY
The Rev. Thomas B. Jensen, r; the Rev. Kempton D. Baldrige, assoc & univ v
Sun 8, 10:15, 5:30. Wed 12:10, 10. Fellowship Wed 9. EP daily 5:15. Christian concert series each semester

FLORIDA

Florida State Univ. *Tallahassee*
CHAPEL OF THE RESURRECTION (904) 222-4053
655 W. Jefferson
The Rev. John Beach, chap
Sun 8:30, 11; Children's Service 10; Wed 5, Thurs 12:30.
e-mail: jbeach@atlantic.ocean.fsu.edu (John Beach)

GEORGIA

Univ. of Georgia *Athens*
EPISCOPAL UNIVERSITY CENTER
The Rev. Timothy H. Graham, chap
ST. MARY'S CHAPEL 980 S. Lumpkin
H Eu Wed 5
EMMANUEL CHURCH 498 Prince Ave.
H Eu Sun 8, 9, 11:15

INDIANA

Purdue Univ. *West Lafayette*
EPISCOPAL CAMPUS MINISTRY
545 Hayes St. 47906-2947 (317) 743-1347
The Rev. Peter J. Bunder, c
e-mail: goodshep@holli.com
http://www.holli.com/~goodshep
Sun HC 8:30, 10:30, Dinner 5:30, HC 7, Thurs HC 12:10

Univ. of Notre Dame
Indiana Univ. *South Bend*
CATHEDRAL OF ST. JAMES (219) 232-4837
Downtown on NW corner of Washington & Lafayette
Sun Eu 8, 10:15, 6. H Eu Wed 9:30, Fri 12:05. Call for transport

KENTUCKY

Univ. of Kentucky *Lexington*
ST. AUGUSTINE'S/Canterbury 472 Rose St.
The Rev. Canon Christopher Platt
Sun H Eu 10:30 & 6; Wed 6

LOUISIANA

Louisiana State Univ. *Baton Rouge*
ST. ALBAN'S CHAPEL Dairymple & Highland
The Rev. Charles Wood, chap; the Rev. Rowena White, ass't
Sun 10:30, 6; Mon-Fri 11:45

MINNESOTA

Univ. of Minnesota
UNIVERSITY EPISCOPAL CENTER Minneapolis/St. Paul
317 17th Ave., SE, Minneapolis, MN 55414 (612) 331-3552
The Rev. Janet Wheelock, chap
Sun Eu 6, Wed Eu 11:45

NEBRASKA

Hastings College *Hastings*
ST. MARK'S PRO-CATHEDRAL 422 N. Burlington 462-4126
The Very Rev. John P. Bartholomew, dean; the Rev. Fr. Karl E. Marsh, ass't
Sun Eu 8, 10; Mon Eu 7; Wed Eu 10

Univ. of Nebraska *Lincoln*
ST. MARK'S ON THE CAMPUS 1309 R
The Rev. Don Hanway, v & chap
Sun Eu 8:30, 10:30, 5. Tues 12:30

NEW YORK

Univ. at Buffalo *Buffalo*
ST. ANDREW'S 3105 Main St. at Lisbon
The Rev. Peter Arvedson, Ph.D., r
Sun H Eu 8, 10. H Eu Tues 5:30. Thurs 9:30

EPISCOPAL CAMPUS MINISTRY (716) 688-4056
NORTH CAMPUS

NORTH CAROLINA

North Carolina Central Univ. *Durham*
ST. TITUS' 400 Moline St. (919) 682-5504
The Rev. Monroe Freeman, Jr., r; Dr. James Colt, lay chap
Sun Eu 8, 11. Wed 7

OHIO

Kent State Univ. *Kent*
CHRIST CHURCH 118 S. Mantua St.
The Rev. Robert T. Brooks, r 673-4604
Sun 8 & 10, 5 (Canterbury Club Eucharist). Wed H Eu 11:30

Youngstown Univ. *Youngstown*
ST. JOHN'S 323 Wick Ave., Youngstown (216) 743-3175
The Rev. William Brewster
Sun 8 & 10:30 (8 & 10 summer)

PENNSYLVANIA

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

TENNESSEE

Austin Peay State Univ. *Clarksville*
TRINITY CHURCH 317 Franklin St.
The Rev. David M. Murray (615) 645-2458
Sun Eu 7:30 & 10:30. Wed Eu 7, 6. Thurs Eu 10

TEXAS

Angelo State Univ. *San Angelo*
EMMANUEL/CANTERBURY ASS'N AT ASU (915) 653-2446
3 S. Randolph
The Rev. John Loving, r; the Rev. Michael Smith, assoc r & chap
e-mail: FrMikeS@aol.com
http://www.angelo.edu/direct/orgs.htm
Sun H Eu 8 & 10:30; Mon noon (Lunch & Fellowship). Thurs 5:30 (H Eu & Dinner) at St. Luke UMC campus

Stephen F. Austin Univ. *Nacogdoches*
CANTERBURY 1322 Raguet
The Rev. Earl Sheffield, chap
Sun Eve Meal 6. Wed H Eu 7:15

UTAH

Univ. of Utah *Salt Lake City*
EPIPHANY HOUSE 75 S. University St., 84102
The Rev. JoAnn Z. Leach, chap (801) 359-0724
Thurs Eu 5:30, MP 9 weekdays

VIRGINIA

Randolph-Macon Woman's College *Lynchburg*
ST. JOHN'S
The Rev. Frank G. Dunn, r; the Rev. Fran Stanford, ass't; the Rev. Wm. P. Parrish, p; Pattie Ames, chr form missnr
Sun H Eu 8, 10:30; MP Mon-Fri 9

Virginia Wesleyan *Norfolk*
GOOD SAMARITAN 848 Baker Rd., VA Beach (757) 497-0729
The Rev. Robert Lundquist, r
Sun H Eu 8, 10:30 e-mail: goodsam@norfolk.infi.net

College of William and Mary *Williamsburg*
EPISCOPAL/ANGLICAN/CANTERBURY ASS'N
BRUTON PARISH CHURCH
The Rev. Martin J. Bagay, chap
Sun H Eu, dinner 5:30

WASHINGTON

Univ. of Washington *Seattle*
CHRIST CHURCH—Canterbury 4548 Brooklyn Ave. NE, Seattle 98105
The Rev. Stephen Garratt, chap
Sun H Eu 8, 10, 11:30. Wed 11:30, 7. Student Fellowship Wed 7:45; Sun 6:30



The College Services Directory is published in all January and September issues of

The Living Church

To the Clergy: If your church serves in a college community, and your listing is not included, please contact the Advertising Manager for information on rates.

To Parents and Friends: The churches and chaplains listed in this directory welcome the names of students, and don't forget to write the students providing them with the names and addresses of the churches and clergy serving the area.

Refer to key on page 20

People and Places

Appointments

The Rev. **Angela F. Shepherd** is deacon-in-charge of St. Augustine's, 614 Parmalee, Youngstown, OH 44310.

The Rev. **Stuart Smith** is priest-in-charge of St. Aidan's, 13021 Main, Alden, NY 14004.

Fred R. Stanton is honorary canon of Trinity Cathedral, 464 NE 16, Miami, FL 33132.

The Rev. **Peter F. Walsh** is associate rector of St. Paul's, 2747 Fairmount Blvd., Cleveland Heights, OH 44106.

The Rev. **Judith Leigh Hester Welchel** is associate for justice and outreach of Trinity, 60 Church, Asheville, NC 28801.

The Rev. **Brian K. Wilbert** is rector of Christ Church, 156 S Main, Oberlin, OH 44074.

Changes of Address

The Rev. **David J. Carter**, 4450 Scotch Ridge Rd., Duaneburg, NY 12056.

Resignations

The Rev. **S. Elizabeth Kelly**, as rector of St. Paul's, Bellevue, OH.

The Rev. **Joseph Kerr**, as rector of Aquia Church, Stafford, VA.

The Rev. **Alice C. Linsley**, as vicar of St. Mark's, Sidney, OH.

The Rev. **Philip E. Wiehe**, as assistant to the rector of St. Paul's, Smithfield, NC.

The Rev. **Ronald Winchell**, as rector of All Saints' Sharon Chapel, Alexandria, VA.

Retirements

The Rev. **Ed Carr**, as deacon of St. Thomas the Apostle, Overland Park, KS.

The Rev. **Lawrence Ferguson**, as missionary to the Diocese of Eastern Oregon.

The Rev. **Peter B. Goodfellow**, as vicar of Epiphany, Strongsville, OH.

The Rev. **James G. Greer, Jr.**, as rector of St. John's, Cleveland, OH.

The Rev. **A. Rudolph Klaas**, as rector of St. Philip's, New Orleans, LA.

The Rev. **Carl Shannon**, as rector of St. Peter's, Brenham, TX.

The Rev. **William D. Small**, as rector of St. John's, Johnstown, NY.

The Rev. **C. Edward South**, as rector of St. Andrew's, Mentor, OH; add: 716 Stonewall Dr., Birmingham, AL 35210.

The Rev. **Parke Street**, as vicar of St. Katharine's, Martin, SD; add: 10080 County Rd. #271, Westcliffe, CO 81252.

The Rev. **John D. Strom**, as rector of St. Andrew's, Akron, OH.

The Rev. **Thomas F. Webster**, as rector of Epiphany, Euclid, OH.

The Rev. **Ronald Whitmer**, as priest-in-charge of St. Mary's, Morganza, LA.

Next week . . .

**Special issue
on the Concordat**

Sign up now or miss out!

Upcoming Issues Include:

- Profiles on candidates for Presiding Bishop
- The Concordat of Agreement
- Previews of General Convention

For a sample copy call 414-276-5420
Gift subscriptions also available

I'd like to join the other
informed readers of
The Living Church
with my own subscription.



My payment of
\$39.50 entitles me
to 52 issues.

Name _____

Address _____

City _____

State _____ Zip _____

Phone _____

Check VISA or MasterCard Bill me

Card # _____

Exp. date _____

Signature _____

Send to: P.O. Box 92936, Milwaukee, WI 53202-0936

AG87

At 60

Given the range of postures
possible under Heaven
through one lifetime

(the cresting, the headlong, the caved,
the caterwaulings, cartwheels,
OUFFS! guffaws, pleas)

why should I not be grateful
to find in my 60th year
me pressed to my knees?

Pete Green



Classifieds



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.**

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, discipleship and renewal. Highly commended by bishops, priests, seminary faculty, laity. Spanish edition available February, 1997. **Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. Christian Formation Press, 750 Knoll Rd., Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.**

COMPUTER SOFTWARE

INEXPENSIVE EPISCOPAL SOFTWARE: 79 & 28 BCP, RSV & NRSV Lectionaries, Canonical Parish Registry, BOS, LFF, Christian education, Spanish BCP & BOS, music libraries, Lectionary Index, membership & contributions, Revised Common Lectionary. For DOS, Macintosh, and Windows compatible computers. Now available on CDROM. **Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751; (970) 522-3184.**

NEEDLEWORK

BEAUTIFUL NEEDLEPOINT KITS: Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (800) 784-1958.**

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, Dept. TLC, 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, P.O. Box 646, Sunapee, NH 03782.**

ORGANS

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

PILGRIMAGE

GREAT ENGLISH PILGRIMAGE: Celebrate 1400th Anniversary of Augustine's Pilgrimage—Rome—Canterbury. Worshipful visits to holy places in and around Rome, Paris, Canterbury, London: 23 June-6 July, 1997. Leader—the Rev. Dr. Arnold Klukas **(412) 381-6020.**

POSITIONS OFFERED

ST. PETER'S EPISCOPAL CHURCH is seeking a part-time rector. We are a traditional family-size congregation located in a historic town close to a major metropolitan area. Please send resume to: **Search Committee, c/o Robert Thoms, 21101 E. 215th, Harrisonville, MO 64701.**

DIRECTOR OF MUSIC (Organist/choir director). Full-time positions with growth potential; 1,035-member church, Oregon State University town; Casavant organ, electropneumatic action, 29 stops, 39 ranks. Contact: **Episcopal Church of the Good Samaritan, 333 NW 335th St., Corvallis, OR 97330.**

RECTOR: All Saints' Parish, Memphis, TN, is a traditional, Rite I parish that believes in preaching the Gospel, and that recognizes the authority of scripture, not political correctness. All Saints' is a debt-free, medium-size church in a stable neighborhood. Our membership is of varied ages. Strong pastoral and preaching abilities have been requested by the congregation as we seek to call a priest to be our rector. Please send resume and CDO profile to: **Search Committee, All Saints' Episcopal Church, 1508 S. White Station Rd., Memphis, TN 38117.**

SMALL ENTHUSIASTIC PARISH in rural southwest Montana seeking permanent part-time priest, located in prime fishing, hunting and scenic area. Send letter and current profile to: **P.O. Box 336, Ennis, MT 59729**

YOUTH MINISTER: Clergy/layperson for comprehensive established ministry with youth in large suburban parish. Inquiries: **The Very Rev. Robert W. Bosworth, Jr., Rector, All Saints', Fort Worth. FAX (817) 731-2417.**

RECTOR: St. Bede's Episcopal Church, 1601 S. St. Francis Dr., Santa Fe, NM 87505. An inclusive parish, accepting and embracing all children of God, welcoming traditional and non-traditional households. Has an active lay ministry, extensive outreach and ecumenical programs. Forward resume and references by March 28th to: **Search Committee, Attn: Joan Gimlin and Martha Puryear, at church address above.**

ASSOCIATE RECTOR/YOUTH MINISTER. 450+ family suburban parish, committed to a dynamic junior and senior high program and outreach, is seeking a deacon or priest for full-time hands-on youth ministries. This person should be called to youth ministry and be enthusiastic and self-motivated. Resume/cover letter to: **Roger Tobin, Rector, St. Thomas Episcopal Church, 5690 SW 88th St., Coral Gables, FL 33156-2199.**

PARISH IN SCENIC NORTH CENTRAL, PA, seeks rector sensitive to tradition and geared toward growth. Active lay leadership and ministries need quarterback. **Search Committee, Christ Episcopal Church, 4th & Mulberry St., Williamsport, PA 17701.**

FOR SALE

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

TRAVEL

"IN THE FOOTSTEPS OF ST. PAUL." Journey into the past with Fr. Stanley Collins. St. Paul's Episcopal Church, Modesto, CA, June 13-20, 1997. Visit Turkey plus Greek island cruise. Phone for brochure. **(209) 522-3267 or 1-800-456-3378.**

TRAVEL

ATTENTION CLERGY: Lead your parish, friends and family on a pilgrimage to Israel, Greece, Turkey, England, Africa, etc., and travel FREE. Call or write: **Journeys Unlimited, 500 8th Ave., New York, NY 10018: (800) 486-8359 or FAX (212) 736-8959.**

CELTIC PILGRIMAGES 1997. Prayer and study programs to Ireland: July, September; to Wales: May, August. Emphasis on deepening relationships with God through lectures by outstanding scholars, visits to holy sites, worship. **Sr. Cintra, Convent St. Helena, 134 E. 28th St., New York, NY 10016. Phone (212) 725-6435; FAX (212) 779-4009.**

Classified Advertising Rates

(payment due with order)

- 43¢ per word for one insertion; 39¢ per word per insertion for 3-12 insertions; 37¢ per word per insertion for 13-25 insertions; and 35¢ per word per insertion for 26+ insertions. Minimum rate per insertion is \$4.50.
- Blind Box (keyed) advertisements, same rate as above, add three words (for box number) plus \$3.30 service charge for first insertion and \$1.65 service charge for each succeeding insertion.
- Resolutions and minutes of church organizations: 34¢ per word.
- Copy for advertisements must be received at least 26 days before publication date.

The Living Church

P.O. Box 92936

Milwaukee, WI 53202-0936

Fax: 414-276-7483

Attention, Readers

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a personal or gift subscription, please return our memorandum bill showing your name(s) and complete address(es).



Church Directory

Washington, DC

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

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

Wilmington, DE

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

Boynton Beach, FL

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

Hollywood, FL

ST. JOHN'S 1704 Buchanan St.
Sun 8 & 11 (Sung). Weekdays as anno

Augusta, GA

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

Honolulu, HI

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

Chicago, IL

ASCENSION N. LaSalle Blvd at Elm (312) 664-1271
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
The Sisters of St. Anne (312) 642-3638
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult
Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20
(Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

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 Eu 8, 9 & 11; Christian Ed 10

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.

Baton Rouge, LA

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

St. Louis, MO

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

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

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

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. William C. Parker, c; the
Rev. Allen Shin, ass't
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12,
4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15, Mon-Fri MP 7:45 H Eu 8 & 12:05, EP 5:15.
Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4
Trinity Welcome Center (in Trinity Church, Broadway at
Wall St.) Mon-Fri 10-12; 1-2:30 ex Thurs 10-12; 2-2:30.
Trinity Museum (in Trinity Church) Sun 1-3:45; Mon-Fri 9-
11:45 & 1-3:45; Sat 10-3:45.
Trinity Churchyard (north & south of Trinity Church) Sun 7-
3; Mon-Fri 7:30-4:45; Sat 7-3.
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.):
Mon-Thurs 8:30-6; Fri 8:30-5:30; call for weekend hours

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

Gettysburg, PA

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

Phoenixville, PA

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

Pittsburgh, PA

CALVARY 315 Shady Ave. (412)661-2070
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Margaret
S. Austin, the Rev. George L. Choyce
Sun H Eu 8, 10:30 (Sung), 12:15 (2S Ev 4 Oct.-May). Mon-Fri
H Eu 7, MP 8. Wed H Eu & HS 10:30

GRACE 319 W. Scamore (412) 381-6020
The Rev. A.W. Klukas, Ph.D., v;
Sun Family Eu 9; Sol Eu 10; Ev & B 5. MP Tues-Thurs 9; Said
Eu Wed 12 noon; Thurs LOH 7:30, Bible Study 8. Sol Eu HD
7:30. C by appt

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 (512) 882-1735
The Rev. Frank E. Fuller, asst
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

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

Fort Worth, TX

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

Milwaukee, WI

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

The Episcopal Churches of Europe (Anglican)

Paris

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Ros-
alie H. Hall, M.Div., canon missionary; the Rev. George H. Hob-
son, Ph.D., canon; the Rev. Mark Wood, M.Div., canon
Sun Services 9 H Eu, 10:45 Sun School, 11 H Eu

Florence

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

Frankfurt

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

Geneva

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

Munich

ASCENSION Seybothstrasse 4, 81545 Munich, Germany
Tel. 49/89 64 8185
The Rev. Canon J. Fletcher Lowe, Jr., interim r
Sun 11:45

Rome

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

Brussels / Waterloo

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

Wiesbaden

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