

# The Living Church

January 19, 1997 / \$1.50

*The Magazine for Episcopalians*

Moving Toward  
Full Communion



## Features

### Moving Toward Full Communion

Examining  
the Concordat  
of Agreement

By Patricia Nakamura

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**On the cover:** Martin Luther and King Henry VIII of England symbolically represent the churches which their teachings or political power influenced, the Lutheran and the Anglican/Episcopal.

Cover design by  
Julie L. Erkenswick.

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## Quote of the Week

The Rt. Rev. Paul Marshall, Bishop of Bethlehem, on evangelism:  
"The Episcopal Church in general has pretended that when Jesus said, 'Go into all the world and make disciples of all nations,' he mumbled, 'except the Episcopalians don't have to do this'."

## In This Corner Misplaced Madonna

From the *New York Times*' "Manhattan Diary," written by Margaret Patterson:

"As part of my holiday routine, I was at the post office to buy stamps. When my turn came, I was greeted by a young postal worker.

"How can I help you?" she asked. I said I would like to buy some stamps and when I inquired about the choices available, she cheerily said, 'Santa Claus, Hanukkah and Mother and Child.'

"I'll take 120 of the Madonna and Child stamp,' I said.

"The pleasant postal worker immediately became irritable and abrupt.

"That is not *Madonna* with her child,' she said. 'That is the Blessed Virgin Mary'."

Strangest sight on Christmas Day: Watching the telecast of the Eucharist from Washington National Cathedral and seeing the thurifer doing 360s during the gospel procession.

Spotted in a religious services ad in the *Milwaukee Journal Sentinel*: "11 a.m., Service of Lessons and Cards."

The Rev. Albert L. Clark, rector of St. Andrew's Church, Baltimore, sent along a clipping from the *Orlando Sentinel* on a healing mission at All Saints', Winter Park. A news item mentioned the event, time and places, and added "call for prices." Fr. Clark called, but got no answer.

"Do you suppose healing is directly pro-

### Sunday's Readings

## God Initiates, We Follow

*Epiphany 2: 1 Sam. 3:1-10 (11-20); Ps. 63:1-8; 1 Cor. 11b-20; John 1:43-51.*

The discernment of vocation to offices in the church is far more problematic than we generally assume, for there's some uncertainty in our part of Christ's body over who takes the initiative in "calling." And that results from an even greater lack of clarity among us about the nature of Christian authority.

Those skilled in management have periodically suggested that we in the church should actively recruit those who lead us. And more than occasionally self-promotion is a factor in securing elective church positions on both parish and diocesan levels. Such recruitment and campaigning should serve us well, and they probably would — if what we were about was raising up leaders and if we ourselves did the choosing.

portionate to the prices?" he mused.

The Rev. David Chalk, rector of Good Shepherd, Lyndhurst, Ohio, wrote to tell of his interest in personalized license plates and recalled his days in the Diocese of Nevada when the late Rt. Rev. Wesley Frensdorff was the bishop. "Both the Frensdorff cars had personalized plates," Fr. Chalk noted. "One said SHALOM and the other said AMEN."

As a tribute to Bishop Frensdorff, Fr. Chalk tried to get the SHALOM plate in Ohio and found it already taken. "Having had more than a passing interest in Hebrew while in seminary," he asked for the transliterated form MOLAHS, because, he pointed out, Hebrew is read from right to left. That plate was available and now is displayed.

"I happen to be the pastor of a parish across the street from a suburb with a very high population of Jewish people," he wrote. "The friendly beeps and waves are nice to see."

The eyesight may be fading fast, but I spotted IMSAVD, FR J B, RO14 13, and DIED4U. Patricia Nakamura of our staff saw BYGRACE and Mary Carter Stone of Danville, Va., reports GOD4 ME2.

Note to correspondents in Rochester, Minn., New Haven, Conn., and Davenport, Iowa: The investigation in Long Island is being handled by a Manhattan law firm.

David Kalvelage, editor

Today's readings, however, remind us that neither in fact is the case.

As the story of Samuel makes clear, it is God, and not us, who chooses agents to carry out the divine will. Those agents, moreover, are sometimes unlikely even to be noticed by nominating committees, let alone by corporate headhunters. And the gospel plainly illustrates that God doesn't so much raise up leaders for his people as he calls forth followers — faithful to our Lord Jesus Christ. The likes of Andrew and Philip and Peter, after all, are hardly the stuff of which successful campaigns are made. Their qualification is an affirmative answer to the Lord's command, "Follow me."

It is God who calls forth faithful followers of his Son to become the servants of all. The church, through the guidance of the Spirit, is charged with recognizing and affirming the Lord's choices.

# Overflowing Multiples

Canon Martin has written an article which deals with what should be the main topic of discussion for all of us who have an interest in the institutional church [TLC, Dec. 29]. I would like to add two additional thoughts.

If we focus on, and minister properly to, the mainstream members in our Episcopal congregations, they will take care of the marginalized members of our society, and do so in overflowing multiples of what ordained and lay leaders could ever hope to do directly. In answering the question "do numbers matter?" I've always imagined that Jesus is a lot happier looking at a world containing hundreds of millions of Christians, rather than just a handful of followers in Palestine similar in number to the group he was able to assemble during his own lifetime on earth.

*Bev Tucker  
Glendale, Ohio*

## Affirmation Needed

I agree with John W. Wesley's observation [TLC, Dec. 22] that most Episcopalians today share our culture's easy-going universalism: "If there is a loving God, we're all headed for a good place." We shouldn't give up the traditional concern about the life hereafter in our evangelism, however. We need to affirm that the offer of salvation is universal. Jesus' parable of the wedding banquet says this very powerfully. The universalists are half-right: Even Hitler is invited to the banquet table. However, not everyone is prepared to accept the gift. Chances are that this man whose life so oozed with hatred said, "No way!" to the offer of refreshment at a table where he would for eternity be surrounded by Jews, homosexuals and fundamentalist Christians, among others whom he might have abhorred. It is important to invite others into discipleship with Christ here and now, so they and we might find the transition to life in the kingdom bearable and possible.

The author is absolutely right that it is Jesus' atoning life and death that holds out to us the possibility of "a growing personal relationship with God that bears fruit ... here and now." I am not convinced, though, that we need to wait for



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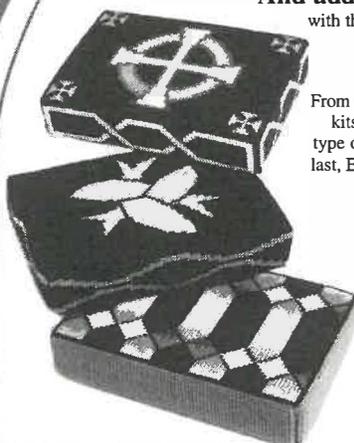


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## Letters

others to question us about the source of the fruit they may see. We may not live long enough! Friends may be repelled if we try to tell them what to do, but most will give an open ear to my honest reflections on my own actions.

As for the possibility that talking about even one's own religious life might be in "bad taste," we will just have to risk this. Start a Christian men's group, women's group, or prayer group. Give people the experience of some friendships in which spiritual matters have a place and they will want their growing faith to be part of every significant relationship.

How each of us is best able to share the faith is partly a function of temperament. There really are folks who can comfortably and effectively knock on doors to give their witness. It is a great source of encouragement to me that Episcopalians are working on evangelism, whatever their personal style.

*(The Rev.) Andrew MacBeth  
Eastern Shore Chapel  
Virginia Beach, Va.*

John Wesley's Viewpoint article on evangelism is where I am, and very well

articulated. I look forward to other responses. It is also a great challenge to us to evangelize by living a life that has been touched by God.

*(The Rev.) Richard Guy Belliss  
Santa Clarita, Calif.*

### A Great Soul

Members of St. Luke's Church, Hot Springs, Va., read with interest the Rev. George Wickersham's letter [TLC, Oct. 6]. They read with great sadness replies published in later issues.

The Rev. George Wickersham, rector of St. Luke's some 10 years, is now rector emeritus. He is deeply loved and respected by both the congregation and the community.

The vestry and congregation completely reject the attacks on our former rector. We know of no one more committed to what our Lord taught, or who followed that teaching more closely in both his personal life and his ministry. He preached and knew the gospels as well as any priest we know. Far from being a poor soul, he is a great true Christian soul. Far from resigning his priesthood, we only

## 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: **livngchrch@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

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

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.

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

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

**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.

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

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Volume 214 • Number 3

## Letters

wish his health would permit a longer, more active exercise of it.

As TLC has pointed out many times, such mean, unfounded personal attacks do great damage to the church. Regretfully, such attacks hurt those making them far more than any effect they may have on the recipient. St. Luke's cannot let such attacks go unchallenged.

*(The Rev.) Claud W. McCauley  
Arthur B. Davies III  
St. Luke's Church  
Hot Springs, Va.*

### Confused Thinking

The reports of Bishop Orris Walker's initial reaction to the alleged sex scandals in his diocese [TLC, Nov. 17] are truly mind-boggling. Are we to believe that Bishop Walker doesn't care about the sexual behavior of his clergy, as long as they do whatever they do with "consenting adults"?

Deplorable as such an attitude is, it is not far removed from that of the Presiding Bishop, who was quoted at a March 1995 primates' meeting as referring to "the holiness of that lifestyle" (*Episcopal Life*, April 1995, page 4).

It strikes me as blasphemous to ascribe "holiness" to a lifestyle characterized by sexual acts which are unequivocally condemned in holy scripture.

In the words of two of the Thirty-Nine Articles, I invite Bishops Walker and Browning, in a future issue of TLC, to point out precisely where it "may be proved by most certain warrants of holy scripture" that a same-sex genital relationship is a "state of life allowed in the scriptures."

*(The Rev.) Lowell J. Satre, Jr.  
St. Paul, Minn.*

### Communal Guilt

Concerning the letter that stated "Episcopalians must bow their heads in shame" [TLC, Dec. 15], each of us is indeed responsible (for allowing a number of aberrations to exist in our midst). Why communal guilt?

The people, clergy and laity alike, who have committed these acts to which the writer alludes are responsible for their conduct and not anyone else.

Enough about communal guilt. If the writer feels such guilt, that's an individual decision, not communal.

*Frederick T. Woelke  
Tucson, Ariz.*

### Forbidden

I must admit that I found the Rev. Robert Cromey's letter [TLC, Dec. 22] regarding the recent incidents in Long Island to be quite amusing. He is, of course, correct in stating that if Mr. Andries participated in sexual ceremonies in his church, that the actions were "not illegal or even uncanonical."

I would like to make a rather bold statement in response to Fr. Cromey's assertion: Priests should not be using the sanctuaries of their churches to have sex or to hold sexual ceremonies, even if it is not explicitly forbidden by law or canon.

*(The Rev.) David Keill  
St. George's Church  
Pennsville, N.J.*

### Not Possible

Bishop Iker called the Diocese of Fort Worth to "celebrate the reign of Christ and not let itself be sidetracked from carrying out the great commission" [TLC, Dec. 22]. This is the bishop and diocese that do not recognize the validity of holy orders for women.

I want to suggest that the reign of Christ cannot be celebrated, nor the great commission carried out, in that diocese or any other, as long as its women cannot fully celebrate the reign of Christ, or fully carry out the great commission, as its men are allowed to do.

One must assume that they know and use the Lord's Prayer in Fort Worth. If that is so, and they say, "Thy kingdom come . . . on earth as it is in heaven . . .", do they understand that patriarchy does not pertain in heaven, and therefore should not pertain on earth? Or do they, perhaps, expect to find men still in charge there?

The Lord's Prayer, as taught to the Apostles, and prayed daily by us, may be the strongest possible petition to God for equality of the sexes, and for the ordination of women.

And if we talk about sexuality, we are not sidetracked!

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

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



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## Another Church Burns in Alaska

The rectory of a small historic church in Eagle, Alaska, was destroyed by fire Dec. 23. St. Paul's Church itself was spared as firefighters were able to prevent the fire from spreading down the attached passageway. As with an earlier fire in Eagle River, Alaska [TLC, Dec. 15], the rectory fire was declared accidental, starting in a ceiling near the chimney of a wood stove.

The Ven. Norman Elliot, Archdeacon of Southcentral Alaska, said services had begun in Eagle "in the early days of the gold rush," and both St. Paul's and St. John's in Eagle had been "very active" in the 1950s, when he was a resident in the rectory. The Rev. Scott Fisher, Fairbanks, said the town had resident clergy until the 1970s.

The church and the rectory were presently used by the Eagle Bible Chapel and the Eagle Roman Catholic parish. Episcopal services are held now, Archdeacon Elliot said, "whenever someone happens to get there." The town is accessible via highway in summer but only by plane in winter. Fr. Fisher said, "Eagle is the first town this side of the Canadian border if you're coming down the Yukon."

Steve Nelson is a member of the Roman Catholic parish. He had lighted the stove to warm the building for the Christmas service to be conducted that evening by the traveling Filipino priest serving the area. "I was just thinking about those old 'safeties' (pipes from the stove leading through the roof) and how we needed to update them," he said. He noticed smoke and grabbed a fire extinguisher, then ran across the street for the fire chief.

"We couldn't get the water to the fire. The log structure was two stories, and sawdust had been used for insulation. It just smoldered in there; it would burst out from time to time. When we saw we couldn't save the residence, we decided to cut away the breezeway to save the church. We must have had 50 people there, with the volunteer fire department and the community. People were able to take vestments, books, the piano out of the church — that's how slow it was.

"It was a real miracle that we saved the church."

## Bishop Brady Dies

### Was Bishop of Fond du Lac for 24 Years

The Rt. Rev. William Hampton Brady, 84, fifth Bishop of Fond du Lac, died Dec. 23 at his home in Fond du Lac, Wis., following a long illness.

He was born in Aquasco, Md., in 1912. He graduated from the University of Maryland in 1935 and General Theological Seminary in 1938.

He was ordained to the diaconate and priesthood in 1938, and began his ordained ministry that year as assistant at the Church of the Resurrection, New York City, remaining there for two years.

In 1940, he became rector of St. Paul's, Savannah, Ga., and continued there until

1948, when he was called to St. Paul's, Alton, Ill. He was consecrated Bishop Coadjutor of Fond du Lac in 1953 and became diocesan bishop in 1956. He served in that ministry until his retirement in 1980.

Among his church affiliations were executive council and standing committee in the Diocese of Georgia and standing committee in Springfield. He was a General Convention deputy from both dioceses.

Bishop Brady was preceded in death by his wife, Margaret, and is survived by four children.



ENS photo by Hugh McCullum/WCC

The bloody uprising in 1994 in Rwanda devastated families and filled hospitals with children.

## Ongoing Support for Rwandans

The Presiding Bishop's Fund for World Relief is working with other relief agencies to address the latest concerns of Rwandan refugees.

The recent uprising of rebels in Zaire led hundreds of thousands of refugees to attempt to return to their homes in Rwanda, many of which were found to be occupied or destroyed.

Before Thanksgiving, the Presiding

Bishop's Fund joined with Church World Service, Lutheran World Relief, United Methodist Committee on Relief and Presbyterian Disaster Assistance to seek further assistance for the refugees through a newspaper ad appeal for \$7.9 million in emergency funds.

Since 1994, the P.B.'s fund has raised nearly \$1 million for dispersed Rwandans and those who have tried to return home.

## Conventions

Lively discussion with Lutheran leaders on the proposed Concordat of Agreement between the Episcopal Church and the Evangelical Lutheran



Church in America (ELCA), and equally lively musical and other associations with visitors from the new companion Diocese of Puerto Rico highlighted the convention of the **Diocese of Missouri** Nov. 21-23.

The convention began with a Festival Eucharist and a reception. The Rev. Charles Maahs, Bishop of the Central States Synod of the ELCA, was the preacher and concelebrated with the Rt. Rev. Hays Rockwell, Bishop of Missouri.

In his convention address, Bishop Rockwell reviewed progress on the mission goals adopted three years ago. He noted a focus on urban youth at risk, with development of programs that can be replicated in other areas.

Demographic information on which to base mission strategy is being gathered. Urban and rural Mutual Ministry undertakings, based on "the great and ancient truth that the primary credential for ministry is baptism, and not ordination," involve five churches each. Hopes for the future include a full-time campus ministry and capital improvements to the cathedral

and diocesan headquarters.

A workshop session on the Concordat was led by Bishop Maahs and his ecumenical officer, the Rev. Sam Roth, along with Bishop Rockwell and the Rev. Warren Crews, ecumenical officer for the Diocese of Missouri.

Two resolutions for submission to the General Convention in Philadelphia were adopted. One concerned an amendment to the national canons providing that salary and other benefits be continued for clergy under temporary inhibition when charges of misconduct have been brought, until wrong is either confessed or pronounced.

The other, concerning rites for blessing committed relationships of same-sex couples, was amended to delete reference to publication in *The Book of Occasional Services* and *Supplemental Liturgical Texts*. Inclusion in either of these less-used but officially authorized books would have automatically made such services sanctioned for use in the church. The resolution as amended instructs Missouri's deputies to General Convention to introduce a resolution calling for the publication of a proposed service for further discussion but not for authorized use. The amended resolution also called for the diocese to commit itself to participate in that discussion in its congregations during the next triennium.

Members of the delegation from the Diocese of Puerto Rico led workshops on the new companion relationship and how it can benefit both dioceses.

Virginia Benson

The Rt. Rev. John C. Buchanan, Bishop of **West Missouri**, called for the election of a bishop coadjutor during his address to the convention of the diocese Nov. 14 at St. Agnes' Roman Catholic Cathedral in Springfield, Mo.



Bishop Buchanan called for the establishment of a transition committee to search for a bishop coadjutor, who will be elected at a special convention Sept. 13.

"The time is right for us to begin the process of transition from my episcopate to the next," said Bishop Buchanan, who did not announce a date for his retirement.

In business sessions, the convention dealt with 11 resolutions. Among those adopted were resolutions which continue the companion relationship with the Diocese of Venezuela, and will establish a stewardship commission to examine the theology and guidelines for parish giving to the diocese and national church.

A budget of \$1.6 million was adopted.

## Briefly

The Rt. Rev. **David Gitari**, Archbishop of the Church of the Province of Kenya, told the government of his country that churches will have nothing to do with proposed legislation which would require religious organizations to register and to be regulated. "We will revolt," said Archbishop Gitari. "We will rise up in arms against this attempt to muzzle the churches in Kenya." He said the legislation "would place restrictions on the Christian ministry."

A woman who pleaded guilty to **embezzling more than \$1 million** from the Roman Catholic Diocese of Brooklyn will not have to serve prison time. Bishop Thomas V. Daily of Brooklyn asked the district attorney not to ask for a prison sentence, so Vincenza Bologna, 54, an employee of the diocese for 32 years, will

perform 1,000 hours of community service and will repay the diocese \$200 a month for five years and return property she bought with stolen funds.

The Rev. Godfrey Wallace, a priest in the Church of England who retired recently, will be known as Georgina Everingham after a **sex-change operation**, *Church Times* reported. The Rt. Rev. Michael Scott-Joynt, Bishop of Winchester, said, according to the newspaper, he sees "no cause for shame in Georgina's actions."

**Episcopal Migration Ministries** has been named the top resettlement agency in the United States by the federal Bureau of Refugees, Migration and Population. The Episcopal ministry, headed by Richard Parkins, is one of 10 agencies

which have agreements with the bureau to resettle refugees.

A senior Vatican theologian, the Rev. Rino Fisichella, declared that a woman who was ordained priest in an Episcopal Church in Rome is an **"apostate"** and not a priest. The Rev. Ruth Cecilia Monge Teran de Erazo was ordained in November in St. Paul's-Within-the-Walls Church.

An Anglican priest in Brazil, the Rev. **Robinson Cavalcanti**, suggested protestantism should free itself from its "ascetic and repressive" Anglo-Saxon origins which clashed with Brazilian culture "in the areas of play and eroticism" when he addressed a World Council of Churches gathering in Brazil on Christian mission and evangelism.



The Concordat of  
Agreement

**For the  
time has  
come for  
judgment  
to begin  
with the  
household  
of God.**

1 Peter 4:17

# Full Communion

## Not a New Church

By PATRICIA NAKAMURA

**I**n summer of 1997, the legislative bodies of both the Episcopal Church and the Evangelical Lutheran Church in America (ELCA) will vote aye or nay on the Concordat of Agreement. Much has been written and said, debated and philosophized, on this proposal, mainly by theologians. It seems, however, that much of the laity, "the people in the pews," have heard little about it, at least on a practical level.

What will it signify to the parishioner if this agreement is ratified? Will our services look different, sound different? Will we become a different church, some sort of Anglo-Lutheran — or, as Minnesota wags have it, LutEpisc? Will either of us lose our unique identity? Why is such a step necessary, or desirable?

First, the Concordat is not a merger. The two churches will continue to be separate, unique in character and practice as they are now. However, because they will be in full communion with each other, members of each may receive Holy Communion at the other's altars, from the other's clergy, as freely as at their own — but will not be required to do so. The document itself, along with supporting and explanatory statements, stresses that invitation will always be necessary, as in common politeness, before a priest or pastor takes another's altar or pulpit. Visiting clergy are always subject to the regulations and traditions of the home church. The Forward Movement pamphlet "About the Concordat" explains,

"both of our churches already live with internal diversity, and full communion will not mean elimination of all differences."

The clergy of the two churches, however, will be considered to be part of one ordained ministry. They will jointly participate in ordinations and consecrations. Seminarians in each church will study the doctrines and documents of the other. But the services in each church will look and sound as they do now, unless the participants choose to vary them. Perhaps the primary visible difference will be having Lutheran bishops co-consecrating Episcopal bishops, and vice versa. "It is understood that we cannot substitute the ordained ministry of either church for that of the other; rather they will evolve into something which in the end is recognizably common" ("About the Concordat").

Benefits are potentially many. Clergy will be able to serve each other's churches, helping to alleviate a growing clerical shortage. Congregations may choose to join together not only in worship but in outreach to communities and assistance to their own members, perhaps deepening worship and broadening resources.

The Study Resources from the Ecumenical and Interfaith Relations office details areas of "cooperation in mission": maintaining chaplaincies in, for example, hospitals and prisons; identifying and acting together upon local issues of human need and social justice; cooperating in establishing new parishes; shar-

ing facilities where both churches cannot maintain separate buildings. Examples of "sharing leadership" are joint meetings of various committees and commissions, or inviting representatives from the other church to be part of such bodies; sharing diocesan and synod staff; arranging exchanges of seminary students and faculty.

Historically, neither church saw itself as new, as breaking away from the Roman Catholic Church. Martin Luther wanted to lead the existing church back to its biblical roots and away from the excesses of the time. The English church wanted to be independent of papal domination.

Neither church has denied the authenticity of the other's doctrines. Differences lie more in areas of emphasis. The ELCA styles itself a confessional

church; its primary statement of faith, the Augsburg Confession, was written in 1530 at the request of Emperor Charles V.

Editor and translator Theodore G. Tappert wrote in his introduction to the 1959 edition, "He desired a united front in his military operations against the Turks, and this seemed to demand that an end be made of the religious disunity which had been introduced at home as a result of the Reformation." Groups of theologians prepared documents, consulting Martin Luther by correspondence; in a familiar-sounding process, these documents were revised and amended "until the very eve of the formal presentation to the Emperor" at Augsburg on June 25.

The first section of the Confession sets forth the essentials of Faith and Doctrine: God, the Church, the Sacraments, and a

**'We give  
thanks to God  
for having  
brought us  
to this moment  
of *kairos* in the  
continuing  
journey of our  
two churches.'**

- Richard L. Jeske and Edward W. Jones, co-chairs of the Lutheran-Episcopal Coordinating Committee.

## What is a Lutheran?

Martin Luther's insistence upon "the priesthood of all believers" appears at the center of any response to the question, "What is a Lutheran?" The Rev. Carell Foss, lead pastor of the tri-county ministry team in Cooperstown, N.D., added, "One who believes the Bible is the inspired word of God, [proclaims] that Jesus is Lord, and subscribes to the Book of Concord," the compilation of the three creeds — Apostles', Nicene and Athanasian — and other confessional documents written in the 1500s.

Historically, a Lutheran is a Christian of Northern and Central European origin whose central beliefs might be summed up as "The priesthood of all believers" and "We are saved by grace through faith." A Lutheran is "a baptized child of God who knows it," is very conscious of this and is therefore, in the words of Prof. Deane Lagerquist of St. Olaf College (Minn.), "forgiven and fearless." A Lutheran is aware of the "creative tension" of the word "service," taking it to mean both worship and good works which flow from grace rather than contribute to it.

Lutheran churches are more "congregationally oriented," said the Rev. James McClurg, a pastor and counselor. "They call their own pastors," sometimes bypassing the bishop's office.

On a lighter note, Prof. Lagerquist said a Lutheran is one who likes to argue about the confessions, those basic documents such as the Augsburg Confession and the Small Catechism. Roger Kahle, managing editor of *The Lutheran*, said, "A Lutheran is an Anglican who grew up in Germany." The Rev. Daniel Martensen, associate director of the Department of Ecumenical Affairs at ELCA headquarters in Chicago, spoke more



seriously of a "church of immigrants" from northern and central Europe, "now Eastern Europe, too." Political sentiments tend to be rather "upper Midwest." Even now, he said, only 10 percent are non-Caucasian.

Each spoke of adherence to the Augsburg Confession. Dr. Martensen stressed the church's membership in the Lutheran World Federation of 122 bodies around the world, somewhat analogous to the Anglican Consultative Council.

Pastor McClurg mentioned his church's ongoing discussions with other bodies — Presbyterian, Orthodox, United Church of Christ and Roman Catholic. In this "post-Christian era," he said, "we all have to band together to face the world."

## The Porvoo Agreement

European Anglican and Lutheran churches are ahead of their American counterparts in full communion and clergy interchangeability. On Sept. 1, 1996, the Lutheran churches of Finland, Estonia, Iceland, Sweden and Norway signed the Porvoo Agreement with the Church of England, the Scottish Episcopal Church, and the churches of Ireland and Wales, at Nidaros Cathedral, Trondheim, Norway.

Bishops from the Porvoo Lutheran churches will attend the Lambeth Conference in 1998 along with Anglican bishops. The Most Rev. George Carey, Archbishop of Canterbury, said he hoped the consequences of the agreement would be studied at that gathering. It was at the Porvoo signing ceremony that the Primus of the Scottish Episcopal Church, Bishop Richard Holloway, recommended that the Lambeth bishops throw their mitres into the Thames, and suggested "maybe the bishops of the Nordic and Baltic Churches would like to join us in ... drowning ... those symbols of prelatical pomposity."





# Concordat Timeline

1909

The Lambeth Conference begins official dialogue with the Church of Sweden

1935

First official conversation between Lutherans and Episcopalians

1969-1972

Lutheran-Episcopal Dialogue (LED) I: Summaries of consensus on scripture, worship, baptism, apolicity.

1976-1980

LED II: Interim sharing of the Eucharist, with full communion identified as the goal.

1983-88

LED III: Published three texts on "theological convergence and practical processes" 1988, *Implications of the Gospel*. 1991, *Toward Full Communion and Concordat of Agreement*.

1996

Nordic and Baltic Lutheran Churches and the British and Irish Anglican Churches publish the *Porvoo Common Statement*.

1997

General Convention, July  
Churchwide Assembly, August

## Probable future steps

1997

Creation of the national "Joint ecumenical/doctrinal/liturgical commission" to oversee all practical processes toward full communion.

1998

Joint ordination of Lutheran and Episcopal bishops begins.

2000

Second General Convention vote on adoption of the Concordat (a constitutional technicality)

2001

ELCA and Episcopal Church clergy may be invited to preside at each other's Eucharists.

2010

Announcement of "the completion of the process by which [the Episcopal Church and the Evangelical Lutheran Church in America] enjoy full communion with each other."

final paragraph on The Cult of Saints. This section concludes: "This is just about a summary of the doctrines that are preached and taught in our churches for proper Christian instruction, the consolation of consciences, and the amendment of believers ... this teaching is grounded clearly on the Holy Scriptures ..."

The second division presents "Articles about Matters in Dispute ...," dealing more with practice, such as marriage of priests, methods of confession, specific foods, monastic vows. Some of this reads a bit archaic; yet Article XXVIII on The Power of Bishops goes a ways toward explaining why Lutherans may be a bit chary on the subject.

An Anglican/Episcopal statement on the specifics of clergy orders and apostolic succession is harder to find. The Preface to the Ordination Rites (BCP, p. 510) states: "since the time of the New Testament, three distinct orders of ordained ministers have been characteristic of Christ's holy catholic Church. ... bishops ... presbyters, or ordained elders, in subsequent times known as priests ... Thirdly, there are deacons ... The persons who are chosen and recognized ... are admitted to these sacred orders by solemn prayers and the laying on of episcopal hands ... No persons are allowed to exercise the offices ... unless they ... have already received such ordination with the laying on of hands by bishops who are themselves duly qualified to confer Holy Orders."

Apostolic succession is referred to almost as a given, a commonly perceived principle.

Bishop William Wantland of Eau Claire, in his book *Foundations of the Faith*, cites "the first official statement of the Church of England ... on the Ministry: the *Preface to the Ordinal* of 1550 [which] stated clearly the belief of the Church in the Catholic threefold ministry, the intention of continuing that ministry, and the belief in Episcopal Succession as the only means of continuity allowed: '... no man shall be accounted or taken to be a lawful Bishop, Priest, or Dea-

con ... except he hath had Episcopal consecration or Ordination.'"

Perhaps the clearest evocation occurs in the prayer at the laying on of hands in the 1662 Prayer Book: "Receive the holy Ghost, for the Office and Work of a Bishop in the church of God, now committed unto thee by the Imposition of our hands ... And remember that thou stir up the grace of God which is given thee by this Imposition of our hands ..."

Richard Hooker, the great Anglican theologian whose feast we celebrate Nov. 3, was ordained in 1581. His massive work, *Of the Laws of Ecclesiastical Polity*, describes the office of bishop as essential to the continuation of the church, chiefly in the power of ordination: "... there are but two main things observed in every Ecclesiastical function, Power to exercise the duty itself, and some charge of people whereon to exercise the same ... Such were the Apostles, such was Timothy, such was Titus, such are Bishops ... hereupon some do infer, that no Ordination can stand, but onely such as is made by Bishops, which have had their Ordinations likewise by other Bishops before them, till we come to the very Apostles of Christ themselves."

Slightly later in Chapter 14 of the Seventh Book, Hooker seems almost to possess foreknowledge of the compromise reached by the Concordat committee, by which the requirement of episcopal ordination is temporarily set aside: "Where the Church must needs have some ordained, and neither hath nor can have possibly a Bishop to ordain; in case of such necessity, the ordinary Institution of God hath given oftentimes, and may give place." But he strongly reiterates the standard: "These cases of inevitable necessity excepted, none may ordain but onely Bishops: By the Imposition of their hands it is, that the Church giveth power of Order, both unto Presbyters and Deacons."

Each church will be asked to bend a bit in order to achieve full communion. The Episcopal Church, as noted, temporarily

and “in this case only” suspends the requirement of ordination by apostolic succession. Lutheran clergy will be accepted “without any further ordination or re-ordination or supplemental ordination whatsoever.” The church agrees to establish a mechanism for “periodic review of its episcopal ministry, either by itself or jointly” with the ELCA, to further its endorsement of the prime Lutheran doctrine that the episcopate “under the Word of God must always serve the gospel.”

The Lutheran Church accepts Episcopal clergy “without any supplemental vow or declaration.” This requires “a dispensation ... from its ordination requirement of acceptance of the unaltered Augsburg Confession” and other confessional writings. More visibly, the church will “revise its rite for the Installation of a Bishop to incorporate the participation of Lutheran and Episcopal bishops in prayer and the laying-on-of-hands.” In the

future, only bishops will ordain “pastors/priests,” and ELCA bishops, like their Episcopal colleagues, will be consecrated for life.

The role and status of deacons in the two churches is a matter to be worked out. “Both churches acknowledge that the diaconate, including its place within the threefold ministerial office and its relationship with other ministries, is in need of continued study and reform, which they pledge themselves to undertake in consultation with one another.” The diaconal movement has a complicated history in both churches. Episcopal deacons, male and female, are ordained as the third clergy order. ELCA deacons and deaconesses were considered “consecrated” into “the ministry of mercy,” and traditionally have worked in hospitals and similar institutions. At present, according to a Lutheran who is both deacon and “pastor/priest,” to use the terminology of the latest

official text, the diaconal motherhouses may train and consecrate new deaconesses, but no new deacons. Those previously ordained are “grandfathered in.”

R. William Franklin, in an address printed in the July 1996 issue of *The Anglican*, refers to a discussion of the meaning of apostolic succession by the Orthodox Metropolitan of Pergamon, John Zizioulas, who “has isolated two ways in which apostolic continuity has been understood in the past.” The first is the linear, historic description usually referred to. It is the second which seems to resonate in the present context. Mr. Franklin says Metropolitan Zizioulas envisions a model in which “the Holy Spirit ‘convokes’ the apostolic church around the eucharistic table ... He wishes the church of the future to create a synthesis of succession of bishops and a succession of eucharistic communities — which is precisely what the Concordat proposes to do.” □



## The Other Lutherans

The Third Edition of the Encyclopedia of American Religions lists 21 Lutheran bodies, including two using the name “Evangelical Lutheran Church in America.” The ELCA involved in the Concordat is the largest Lutheran group with more than 5 million members. The other ELCA, headquartered in Jackson, Minn., is probably the smallest, reporting in 1985, 50 members.

The Lutheran Church - Missouri Synod is the second largest, with 2.6 million members listed in 1994, and “by far the most conservative” of the larger Lutheran bodies (by contrast, the ELCA is designated “most liberal”). Its primary tenets were defined in the 1840s by Carl Walther: “The Lutheran Church was the church, without which there was no salvation; the ministry was a mediator between God and man; hence, ministers were entitled to obedience in all things.” Congregations are autonomous. The liberal faction of the Missouri Synod broke away and joined the ELCA when that combined body was formed in 1988.

The Wisconsin Evangelical Lutheran Synod arose in response to the pastoral needs of German settlers in Wisconsin in the 1840s. Described as very conservative, the group is “opposed to merger without doctrinal unity on all points.” In 1994, membership was 420,000 in the United States.

Although most Lutheran groups are based in the Midwest, the Lutheran Church of Latvia in Exile is headquartered in Germany. Its members fled Latvia during the post-World War II Communist era. In 1985, the Latvian Lutheran Church in America numbered 13,576 members.



### Further Reading

#### ABOUT THE CONCORDAT

*20 questions about the agreement between the Episcopal Church and the Evangelical Lutheran Church in America*  
Ecumenical Relations Office  
of the Episcopal Church  
Forward Movement

#### FOUNDATIONS OF THE FAITH

By the Rt. Rev. William C. Wantland  
Morehouse-Barlow

#### THE AUGSBURG CONFESSION

*A Confession of Faith Presented in Augsburg by certain Princes and Cities to His Imperial Majesty Charles V in the Year 1530*  
(Translated from the German text)  
Fortress Press

#### OF THE LAWS OF ECCLESIASTICAL

*POLITIE, the Seventh Book*  
By Richard Hooker  
Folger Library Edition

#### CONCORDAT OF AGREEMENT BETWEEN

*THE EPISCOPAL CHURCH AND THE EVANGELICAL LUTHERAN CHURCH IN AMERICA, Official Text*  
Ecumenical Office  
Episcopal Church Center

#### CONCORDAT OF AGREEMENT

*Supporting Essays*  
Edited by Daniel F. Martensen  
Augsburg/Forward Movement

# A Common Mission

**The work of the Lutheran-Episcopal dialogues and the preparation of the Concordat of Agreement, which would achieve full communion between the Episcopal Church and the Evangelical Lutheran Church in America (ELCA), was essentially completed before I began to serve as the ecumenical officer on the Presiding Bishop's staff. I welcome it.**

Since January 1995, I have been involved with the Joint Coordinating Committee on the Concordat as it "fine tuned" and clarified the several issues and concerns that have been raised by both Episcopalians and Lutherans. I have come to understand in the deepest way that the mission and ministry in Jesus Christ lie at the heart of this search for unity.

As I have traveled throughout our church, again and again the central theme of joint mission is spoken. For the sake of the proclamation of the gospel and for the witness of Christ's people to this broken world, the Concordat's vision of unity is understood to be founded and framed in common mission. That message was expressed clearly by the gathering of bishops of both churches last October [TLC, Oct. 27]. One of the major speakers at that event, Archbishop George Carey, spoke directly the message that "unity and mission belong at the heart of the church's vocation ..."

That message has echoed in diocesan and parish meetings throughout the Episcopal and Lutheran churches as we prepare to make the decision on our relationship this summer in Philadelphia. A fundamental task for the "people in the pew" as we prepare for that decision is to ask "What difference will the Concordat of Agreement make for our mission and ministry in the service of Jesus Christ?"

Here are questions that might form a discussion list for Episcopal congregations to consider in the months before General Convention in July:

*The Rev. Canon David W. Perry is the ecumenical officer of the Episcopal Church.*

By  
DAVID  
W.  
PERRY

**1.** *How will the new relationship established by the Concordat help us to live out our baptismal vows more fully?* What are the ways the new relationship will help us in "continuing the Apostles' teachings ... in resisting evil, in proclaiming by word and example the good news ... in seeking and serving Christ in all persons ... in striving for justice and peace"? These central questions form the heart of the commission we receive in baptism.

**2.** *How will our capacity for ministry be further empowered because of the traditions and histories that each church brings to the Concordat?* Will the sharing of that rich experience help us to understand better the gospel and to be more faithful in its pursuit ... by sharing without merging? Will this relationship enhance my being a faithful Episcopalian? What Lutheran traditions and histories will touch us?

**3.** *What will it mean for us that we can fully participate with one another in the Eucharist and in the worship life of our churches?* What will it mean for us to share fully in the sacred meal, finding Christ at the center of the feast? In what new ways will full communion allow for a deeper participation in the Eucharist? As we draw closer to Christ, do we in fact draw closer to one another?

**4.** *And what about potluck suppers together?* What do Lutherans eat when they gather for "fellowship"? What songs do they sing? What cultures and ethnic gifts do they celebrate? What will being together mean for our acquiring taste for new foods, new languages and new stories? Will our social activities be changed by this new relationship? How well do I know my sisters and brothers in the Lutheran congregations that may be found in my local community? What do I know of their life of witness and service in Christ? How can I know them better?

**5.** *Are we willing to imagine the possibility that our two churches will live together in common mission and ministry?* Are we willing to discern the mission in our community, in the world, together with Lutherans? Are we willing to discern a common mission? For that matter, are we willing to discern and act together with other Christians?

**6.** *Can we find in a shared ordained and lay leadership the mutually recognized and used gifts and talents which God gives us — by birth, by baptism, by ordination?* What will it mean for the leadership of our two churches to share fully in the historic episcopate? How will our congregations be enriched by that new reality? What will sharing that leadership in joint mission look like in our small communities, in our rural areas, in our cities, on the campus? Can we together prepare our ordained and lay leadership for those roles, in our seminaries and in our local communities? What would it be like to share diocesan and national staff people and resources to help us in our ministry locally and globally?

**7.** *How will the Concordat enable us to address the issues of injustice, racism, sexism and all the division and separations in our lives?* How will it strengthen our common mission in the eradication of those signs of our brokenness and disunity? How will the Concordat help us to respect the dignity of every human being?

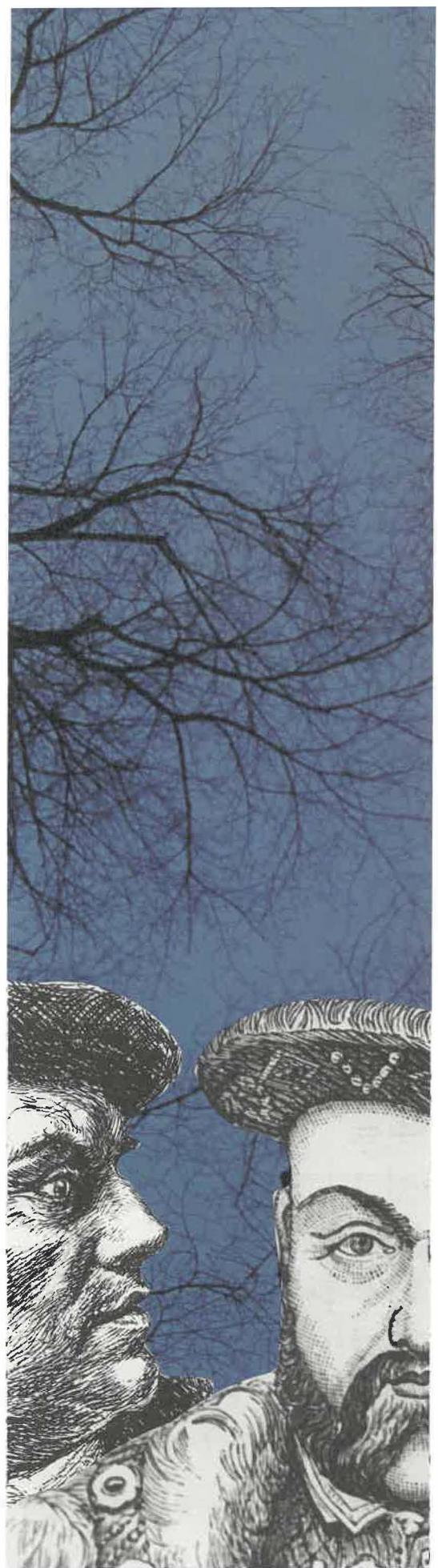
**8.** *What will this new relationship do to our budgets and stewardship concerns?* What will it cost us to be related in this new way? What is the cost measured in terms of dollars, human energy and prayer?

**9.** *What messages will our children and youth receive from the promises and hopes of the Concordat relationship?* What can they understand from its intent and what of their present realities and their future hopes can they see in it?

**10.** *What does it look like to be a sign of hope, a fruit of ecumenical seeking?* How will this action witness to the wider Christian community? How will the Concordat affect our relationships with other churches and with persons of other faiths?

**T**hese are questions that can be discussed now in our local congregations. They can be engaged, best of all, with our Lutheran sisters and brothers. It is essential that the possibilities and the promises and hopes of the Concordat be incarnated in those places. The Concordat is a technical document, as is the decision to be taken by our churches. Yet its context is all-embracing. Most important, it is a call to a new way of being in Christ. It calls us to realize our prayer for unity, to live out our baptismal promises. It is a call of Christ to accept the gift of unity which Christ gives. The Concordat of Agreement is a step on the way to that unity for all God's people, for which Christ prayed.

May our prayer and work during this Week of Prayer for Christian Unity ask many questions and seek the guidance of the Holy Spirit. Our deputies for General Convention must be prepared. And more, each Episcopalian and each Lutheran must seek to know God's will for us in God's mission for us in this Concordat proposal. Through study, through conversation, through prayer, we are asking questions and seeking answers and in so doing we will be drawn closer to Christ and we will be drawn closer to one another. □





## Editorials

### Move Cautiously on Concordat

More than a few Episcopalians in positions of leadership are referring to the Concordat of Agreement as the most important issue to come before the Episcopal Church in this century. The Concordat, which would establish full communion between this church and the Evangelical Lutheran Church in America (ELCA), is presented in some depth in this issue.

The Concordat of Agreement will go before General Convention in July when it meets in Philadelphia. The following month, ELCA's legislative body, the Churchwide Assembly, gathers in the same city to vote on the document. If it is adopted, it will allow interchangeability of clergy and mutual recognition of holy orders, but the two churches will remain self-governing and autonomous.

We believe the Episcopal Church should move cautiously and carefully toward acceptance of the Concordat. The two churches have so much in common that time should be spent trying to work out whatever obstacles might remain.

The major difficulties are the same ones which surfaced in 1991 when the Concordat was presented. For Episcopalians, that involves the historic episcopate, one of the four characteristics of the undivided church mentioned in the Chicago-Lambeth Quadrilateral, the document which guides the Episcopal Church in its ecumenical endeavors. The other elements are holy scriptures, the Apostles' and Nicene creeds, and the sacraments of baptism and Eucharist.

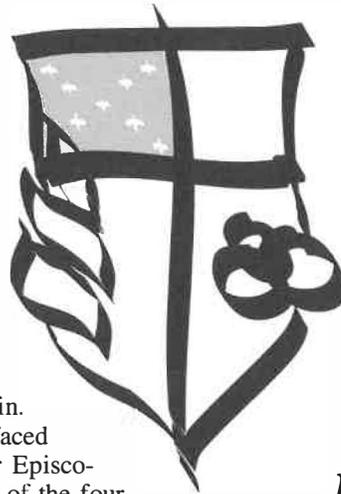
Those who argue against the Concordat claim the Episcopal Church will not be faithful to its own principles if it overlooks the Quadrilateral and accepts Lutheran ministers who were not ordained through the historic episcopate. Lutherans also have difficulties with the historic episcopate. While the ELCA has bishops, its bishops do not function sacerdotally, or sacramentally, but rather in more of an administrative role. Ultimately, this will be resolved, as all new clergy will be ordained by bishops who have been ordained jointly by bishops from both churches.

The Concordat has been revised following input from theologians of both churches, and the current version of it will be the one presented to both legislative bodies. There will be no chance for further revision at that stage. Each church will be asked to accept or reject the document. It would appear that there will be widespread acceptance by Episcopalians, but it is not a foregone conclusion that the ELCA will vote "yes." Many Lutherans are concerned about division within the Episcopal Church as well as their own, and many will wait to see how General Convention handles the sexuality issues before making a decision.

During this Week of Prayer for Christian Unity (Jan. 18-25), we should pray for God's guidance upon those who will be voting on the Concordat. The document is a compromise of sorts, but that which each church gives up is slight when compared with our Lord's prayer that we all may be one.

### Promising Meeting With the Pope

The recent meeting of the Archbishop of Canterbury and Pope John Paul II [TLC, Dec. 29] is reason for optimism during this Week of Prayer for Christian Unity. The cordiality expressed by the pope and his apparent sincerity to move toward church unity are encouraging signs. Both primates were candid about obstacles to unity when they delivered homilies, the pope expressing concern about the ordination of women, and the archbishop pointing out Anglicans' reservations about the primacy of the Bishop of Rome. The common declaration issued by the two leaders, which points out the need for further dialogue, commitment and prayer by members of both churches, may be the most promising sign of all.



### House of Prayer

Built not with brick  
Or wood or stone  
Or the sweat of the laborer  
But lovingly constructed  
With the coming of open hearts  
Unfolded like roses  
In heaven sending prayer.

The foundation laid carefully  
With praises and petitions.  
The walls word by word  
Raised towards the promise.  
And the golden roof above  
Is made of the many answers.

*K.S. Hardy*

## *Insights Into the Gospels*

By TRAVIS DU PRIEST

**THE LOGIA OF YESHUA: The Sayings of Jesus.** Translated by **Guy Davenport** and **Benjamin Urrutia**. Counterpoint. Pp. 67. \$14.

This handsome little book offers fresh translations of the sayings of Jesus that most scholars consider authentic. Guy Davenport has translated numerous works of classical Greek, and Benjamin Urrutia, a linguist, has several articles on biblical topics. The sayings are presented apart from any context, more like koans or wisdom puzzles.

**PARABLES OF THE GOOD SHEPHERD: A Compilation of Parables Spoken By Jesus.** King James Version. Compiled by **Harlan Dean Moore, Jr.** Journey. Pp. 120. \$8.95 paper.

Presents the KJV of the parables of Matthew, Mark, Luke and John. Includes an introduction to the nature of a parable (and parabola) and a glossary of obscure words.

**THE SECRET GOSPELS: A Harmony of Apocryphal Jesus Traditions.** Edited and translated by **R. Joseph Hoffmann**. Prometheus. Pp. 245. \$32.95.

The senior lecturer of Westminster College, Oxford (England) pulls together in narrative form the primary apocryphal sources on Jesus, written between the second and seventh centuries: "The Midwife's Account of the Nativity," "Jesus Saves a Woodsman" and "The Children in the Oven." Fascinating early-church glimpses into the miracle-working childhood of Jesus outside the canonical tradition.

**READING THE GOSPELS WITH THE CHURCH: From Christmas Through Easter.** By **Raymond E. Brown**. St. Anthony Messenger. Pp. 96. \$7.95 paper.

Acknowledged by many as the leading Roman Catholic scholar of the Bible, Raymond E. Brown telescopes much of his learning for this effective book on the Christmas through Easter gospel readings. Excellent introductory material on

what a gospel is, a subject Fr. Brown recommends for a homily each year when the church begins a new cycle of readings.

### *Theology 101*

**HOW TO THINK THEOLOGICALLY.** By **Howard W. Stone** and **James O. Duke**. Fortress. Pp. 128. No price given, paper.

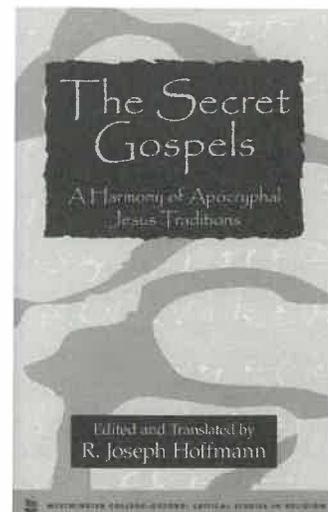
Two professors from Brite Divinity School of Texas Christian University suggest that theology is a practical skill to be developed by everyone. Chapters on Faith and Reflection, Theological Method and Vocation, plus a glossary, assist Christians in actively performing their theology.

**WHY BELIEVE? Reason and Mystery as Pointers to God.** By **C. Stephen Evans**. Eerdmans. Pp. 154. \$13 paper.

This revised version of a 1986 book, *The Quest for Faith*, covers such ubiquitous questions as "Why would a good God allow...?" and "Was Jesus really God?" and such issues as "God and Santa Claus" and "Miracles and the Bible."

**DICTIONARY OF FEMINIST THEOLOGIES.** Edited by **Letty M. Russell** and **J. Shannon Clarkson**. Westminster John Knox. Pp. 351. \$39.

Author of numerous books on feminism and the Bible, Prof. Letty Russell of Yale Divinity School joins Prof. Shannon Clarkson of Quinnipiac College in editing this dictionary which seeks to keep readers and theologians abreast of the developments in feminist studies and religion, especially over the last 30 to 40 years. Sadly, "Religious Life" mentions only Roman Catholics.



## When the Pastor Is Hurting

**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.

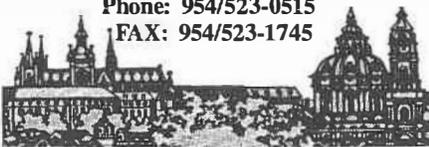


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Several years ago I attended a diocesan convention during which a senior priest of the diocese requested to speak. He was retiring after 27 years in a parish considered to be one of the strongest in the diocese. His parting speech was a complete shock to me! This priest's farewell was full of bitterness and resentment. Apparently he had bottled this all up for years. Suffice it to say he died less than a year into retirement.

What causes a situation where a pastor can appear outwardly well and be inwardly sick? It is easy to point the finger of blame: the bishop; the diocese; family troubles; the parish he or she serves. Actually the real culprit may be the pastor him or herself. We put our pants and skirts on like everyone else does. Some of us think we have to be super-pastor, not subject to the weaknesses of lesser people, able to withstand "the slings and arrows of outrageous fortune" as Hamlet put it. In short, we bottle up much of our pain, forgetting the adhesive which binds any community together: Trust in one another.

Having endured my own lack of trust, I know whereof I speak. I was a pastor in a very fine parish for nearly 20 years. When I arrived there I was 35. At 55 I was still trying to do all I did at 35. I ended up exhausted. Some of my parishioners saw this but I was too proud to admit it. I left the parish with many issues unresolved. Luckily my wife and family and a close clerical friend helped me through this period. Eventually the bishop steered me to the doctor who could help me best. I am convinced, however, had I been more open with my parish, they would have been there for me, too.

Clergy wellness means we have to be above board about our spiritual, mental and physical condition. God gave us each particular gifts and talents. The pastor does not have to know and do everything. He or she needs a sabbatical from time to time to be renewed. He or she needs com-

panions in the clergy who give sage advice and a sympathetic ear. Too many clergy compete with one another rather than supporting each other. Parishes today are like three-ring circuses: the charismatics in one ring, the traditionalists in another, the liberals in a third. One cannot be all things to all people all the time!

Most of all we need to lift the veil of secrecy which sometimes covers our lives; to be above-board with our parishioners; to trust them to be there for us when we're not at our best. Hopefully the trend will be away from "father (mother) knows best" and more toward a mutual ministry where we support one another. When the pastor hurts, he or she needs to share this in whatever way possible. By sharing burdens we will not become too overloaded with our own to minister effectively. Martin Smith writes in *A Season for the Spirit*, "The secret of being a burden bearer in Christ must lie in the word 'exchange'. We must bear one another's burdens and we will not be able to do that if we hang on to our own. Those who make their own the cares and sorrows of others must continually hand over their own burdens so that the heart is light enough for a share of our neighbor's and the world's load. Unless we ourselves hand over to Christ through prayer our own guilt and preoccupations, unless we confide in our sisters and brothers and accept help as fellow members of his body, our hearts will become congested. This is the sharp significance of the words of Christ worn thin in Anglican worship: 'Come unto me, all ye that travail and are heavy laden, and I will refresh you.'"

In these days of turmoil and testing in the church, Smith's words ring true. When a pastor hurts, there is help sometimes in the seemingly unlikeliest of places, among our friends and parishioners, when we enable them to minister to us.

*(The Rev.) Curtis S. Denney  
Ogdensburg, N.Y.*

# 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** (317) 743-1347  
 545 Hayes St. 47906-2947  
 The Rev. Peter J. Bunder, c  
 e-mail: goodshp@holli.com  
<http://www.holli.com/~goodshp>  
 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**  
**NORTH CAMPUS** (716) 688-4056

## 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  
 The Rev. William Brewster (216) 743-3175  
 Sun 8 & 10:30 (8 & 10 summer)

## PENNSYLVANIA

**Susquehanna Univ.** *Selinsgrove*  
**ALL SAINTS** (717) 374-8289  
 129 N. Market  
 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 missn  
 Sun H Eu 8, 10:30; MP Mon-Fri 9

**Virginia Wesleyan** *Norfolk*  
**GOOD SAMARITAN** 848 Baker Rd., VA Beach  
 The Rev. Robert Lundquist, r (757) 497-0729  
 Sun 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

### Deaths

The Rev. **Boyce McLean Bennett, Jr.**, professor emeritus of Old Testament at General Theological Seminary, died Nov. 17 of cancer. He was 68.

Fr. Bennett was born in Brownwood, TX. He graduated from Texas A & M, General Theological Seminary and Nashotah House. He was a fellow of the American School of Oriental Research in Israel. He was ordained priest in 1953. Fr. Bennett served St. Augustine's, Dallas, TX; Advocate, Philadelphia, PA; and Grace, Menomonie, WI; before he began teaching at GTS in 1963. He rose to sub-dean of academic affairs in 1984 and was named professor emeritus in 1994. Fr. Bennett also wrote several books and articles on the Old Testament. He retired in 1994. Fr. Bennett is survived by his daughter, Rebecca.

The Rev. **Peter Westlake Booke**, chaplain of the Majorie P. Lee Home in Cincinnati, OH, died of complications following surgery on Sept. 25. He was 61.

Fr. Booke was born in Brooklyn, NY. He was educated at Ursinus College and Andover Newton Theological Seminary. He was an associate of the Order of the Holy Cross and a member of the Military Chaplains' Association. Fr. Booke served in the United Church of Christ before being ordained priest in 1966. He served parishes in Woodbridge, VA, and Marlborough, MA. He was a chaplain in the USAF and rose to Lieutenant Colonel. He won the Bronze Star for service in Vietnam, the USAF Commendation Medal and Meritorious Service Medal. Fr. Booke is survived by his wife, Laura, and three children.

The Rev. **Charles Howard Dunlap Brown**, retired priest of the Diocese of New Jersey, died Sept. 28 from prostate cancer. He was 66.

Fr. Brown was born in Wewoka, OK. He attended Southeastern State University for his undergraduate degree, attended Vanderbilt in 1954 and received the M.A. degree from Peabody Teachers College in 1954. He received a doctorate from Oklahoma University. His theological education was completed at General Theological Seminary and he was ordained priest in 1957. He was a member of the Anglican Society and an associate of the Society of St. John the Evangelist. Fr. Brown was a chaplain in the U.S. Air Force and Army Reserves. He served parishes in Tulsa, Cushing, Lawton, and Langston, OK, and Mendham and Elizabeth, NJ. He was a member of the liturgical commission of the Diocese of New Jersey and was founder and director of cancer support groups in Oklahoma City. Fr. Brown is survived by three children.

The Rev. **E. Guthrie Brown**, retired priest of the Diocese of Virginia, died Oct. 12 at the age of 81.

Fr. Brown was born in Loretto, VA. He attended the University of Richmond and Virginia Theological Seminary. He was ordained priest in 1943. He served parishes in West Point, Aylett, King & Queen County, Manassas,

Staunton, and Millwood, VA, and Morehead City, NC. He was a chaplain in the U.S. Naval Reserve. He retired in 1985. Fr. Brown is survived by his wife, Mary, two daughters and two grandchildren.

**Brother Leo**, Society of St. Francis, died Nov. 1 at the age of 84. It was his 63rd year of religious profession.

The Rev. **T. E. Lindemann**, retired priest of the Diocese of Kansas, died in Parsons, KS, Sept. 24 after a long period of failing health. He was 75.

Fr. Lindemann was born in Joliet, IL. He graduated from the University of Chicago and Seabury-Western Theological Seminary. He was a member of the Confraternity of the Blessed Sacrament. He was ordained priest in 1960 and served parishes in Baxter Springs, Galena, Columbus and Parsons, KS. He retired in 1983. Fr. Lindemann is survived by his wife, Gertrude, and three children.

The Rev. **T. Norman Mason**, retired priest of the Diocese of Pennsylvania, died Dec. 7 at a Plattsburgh, NY, hospital. He was 84.

Fr. Mason was born in Boston, MA. He graduated from Boston College and Virginia Theological Seminary. He was ordained priest in 1938. His ministry included serving parishes in Upper Darby, Paoli, Springfield and Oxford, PA. He retired in 1972.

**Marguerite Carver Crow**, board member of the Oklahoma Church Women and former chairwoman of the Church Periodical Club, died Nov. 6, at the age of 77.

Mrs. Crow was a delegate to the national women's Triennial in 1979 and the Province 7 Synod in 1981. She also was a charter participant in the Oklahoma Cursillo movement. Mrs. Crow is survived by her husband, the Rev. Philip S. Crow, rector emeritus of St. Christopher's Church, Midwest City, OK, three sons, four grandchildren, a sister and a brother.

**Correction:** The Rev. Ann H. Franklin is rector of Good Shepherd, Watertown, MA, and not Watertown, NY, as previously reported.



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## A Living Church

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## 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.**

## CHURCH FURNISHINGS

**TRADITIONAL GOTHIC** chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers, Sewanee, TN 37575. (800) 662-4466 or (615) 598-0208.**

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## MONASTIC LIFE

**A BENEDICTINE EXPERIENCE,** New Harmony, Indiana, May 5-11, with Fr. Basil Pennington and Fr. Benedict Reid. Dr. Rembert Herbert music director. To cultivate and nourish the monastic dimension within. **Canterbury Cathedral Trust in America, 2300 Cathedral Ave., NW, Washington, DC 20008. (800) 932-2282.**

## NEEDLEWORK

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## ORGANIZATIONS

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## ORGANIZATIONS

**THE ORDER OF THE HOLY CROSS,** an Anglican congregation for men, invites you to explore a monastic vocation in the Benedictine tradition. We live in community in the U.S., Canada and Ghana serving God, the church and the world. Contact: **Vocations Director, Holy Cross Monastery, West Park, NY 12493-0099.**

**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.**

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## 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). Half-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.**

**RECTOR, Christ Church, New Haven.** Anglo-Catholic parish in urban/Yale University setting. Emphasis on liturgy, tradition, spirituality, music. Multiple programs. Diverse socio-economic and in sexual orientation. Affirms ordination of women and social ministry. Commuter and local members. Endowment. Historic building. Desires growth. Prefer 5 years experience as rector. Resumes to: **Dr. Nancy Horn, 84 Broadway, New Haven, CT 06511.**

**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.**

**RECTOR** for central California parish in growing metropolitan area of 390,000; Founded in 1879, St. Paul's, Bakersfield, was rebuilt in 1953 and is blessed with a \$24-million facility, a new pipe organ, and almost 400 communicants. Profound opportunities for spiritual/numerical growth are available to the quality of leadership we seek. Fax resume to **(805) 861-6016** before February 15.

## POSITIONS OFFERED

**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.**

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**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.**

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

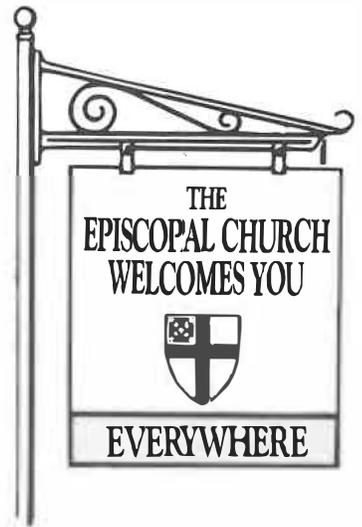
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# Church Directory



## Phoenix, AZ

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. Harle; Rabbi  
Plotkin; Fr. Secker; T. Davidson, dcn; S. Youngs, Organist;  
J. Sprague, Yth; K. Johnstone, v.  
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues,  
Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

## Washington, DC

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

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

## Wilmington, DE

CATHEDRAL CHURCH OF ST. JOHN  
10 Concord Ave., 19802 (302) 654-6279  
The Very Rev. Peggy Patterson, dean; the Rev. Benjamin  
Twinaamaani  
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) 732-3066  
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

## Baton Rouge, LA

ST. JAMES 208 N. 4th St.  
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev.  
Bob Burton, assocs; 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

## 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 7-3:45; Sat 7-3.  
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.):  
Mon-Thurs 8:30-6; Fri 8:30-5:30; call for weekend hours

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

## Gettysburg, PA

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

## Pittsburgh, PA

CALVARY 315 Shady Ave. (412) 661-0120  
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, Mon-Fri H Eu 7, MP 8. Wed  
H Eu & HS 10:30

## Philadelphia, PA

ST. MARK'S 1625 Locust St. (215) 735-1416  
Within walking distance of '97 convention center  
Sun Eu 8:30, Sol Eu 11. Wkdy: Mon, Thurs, Fri 12:10; Tues  
5:30; Wed 12:10 Eu LOH; Sat 10

## Whitehall, PA (North of Allentown)

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

## Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway  
The Rev. Ned F. Bowersox, r  
The Rev. Frank E. Fuller, asst (512) 882-1735  
Sun 8, 9 & 11. Weekdays as anno

## Dallas, TX

INCARNATION 3966 McKinney Ave.  
The Rev. Frederick C. Philputt; 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.

## St. Croix, Virgin Islands

ST. JOHN'S 27 King St., Christiansted  
(809) 778-8221  
Fr. Keithly R.S. Warner, S.S.C., r  
Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

## Paris, France

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

**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.