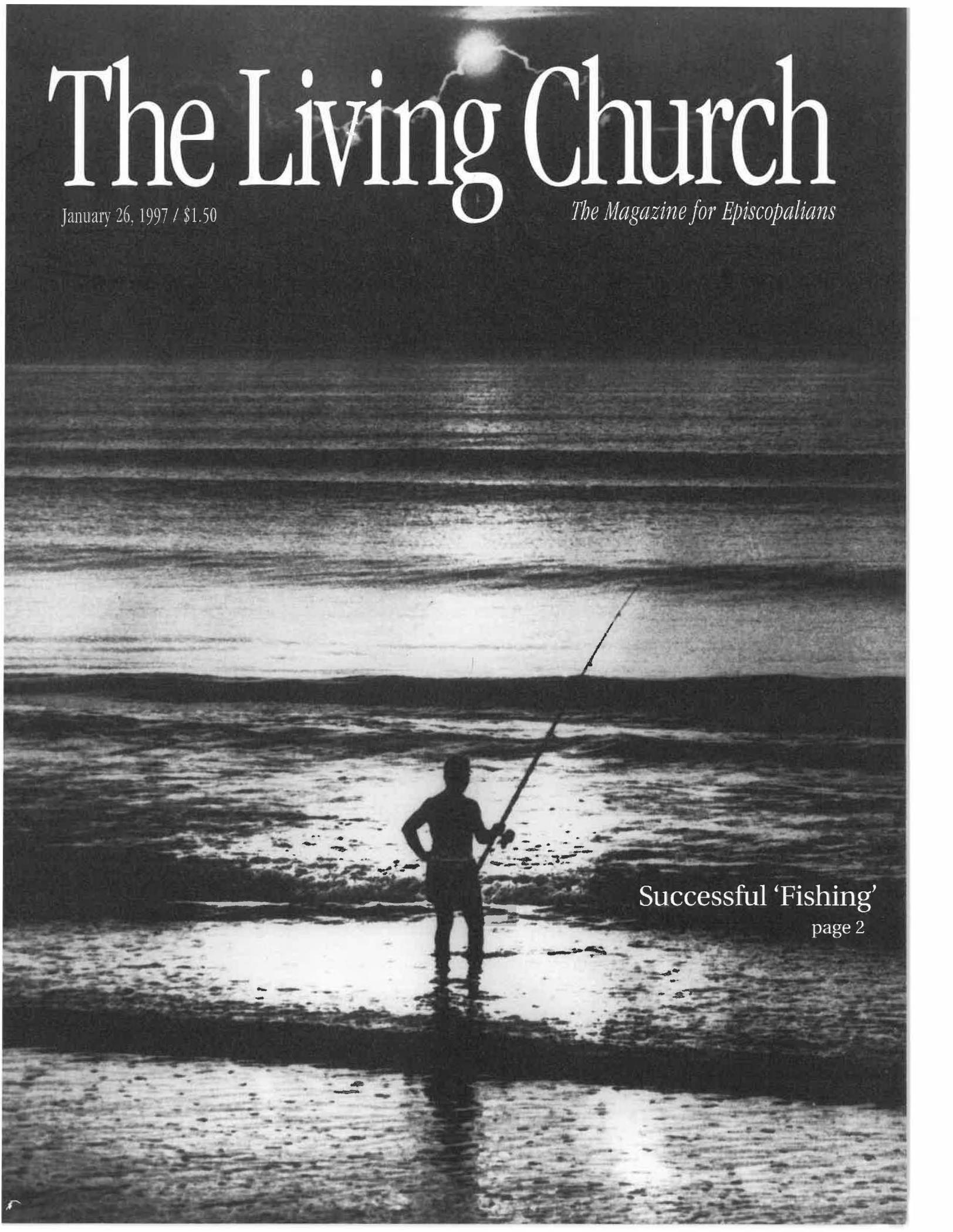


The Living Church



January 26, 1997 / \$1.50

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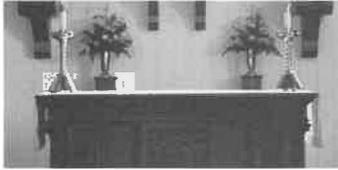
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Quote of the Week

The Rev. George Regas, retired rector of All Saints' Church, Pasadena, Calif., on stewardship campaigns:
"You can never, never, never have great success without personal calls in the home or office and sharing one's story."

In This Corner

For the Solitary, 'Prayer Is Action'

Many readers were perhaps as moved as I was to read Travis Du Priest's witness of the life profession of a solitary [TLC, Oct. 27]. This very old vocation in the church has interested me over the years and, as it is a growing phenomenon today, particularly among women, I thought some further enlightenment on the subject might be of interest.

The Book of Occasional Services contains a rite (p. 228) entitled "Setting Apart for a Special Vocation." One of the rubrics states: "Individual Christians, in response to God's call, may wish to commit themselves to the religious life under vows made directly to the bishop of the diocese."

It is pursuant to this rite, which is based in canon, that in the last few years at least four other women in the Episcopal Church have made such vows and have been dedicated to the solitary life — two as anchoresses, one as a hermitess and one as a solitary without further definition. Each has a unique rule worked out in consultation with her bishop, spiritual director and, where the solitary ministry is tied to a church, its rector.

One rector, whose church in consultation with its bishop entered into such a relationship with one of its parishioners, in announcing to his parish this very old, but now very new vocation of anchoress, said, "For most of us, the term is new and the vocation alien. We are conditioned to invest our time and energy in 'doing' things, as if a person's life can be summed up in what

he/she accomplishes or has accomplished. The anchoress witnesses to a countercultural view — that life is measured not by doing but by being; that the 'work' of prayer demands a discipline comparable to any other 'work'; that this 'work' of prayer is not one of life's extracurricular activities, done in spare time, but the very foundation of any other work the Christian may undertake; that prayer is action."

Martin Thornton, writing in his *English Spirituality*, finds the first "glorious flowering" of English spirituality arising out of the solitary life and spiritual direction in the 14th century. He went on to ask whether there is the possibility of some modern adaptation of this vocation.

Evelyn Underhill, in her classic, *Mysticism*, tells us that, primarily through this solitary life, mystical activity rose "to its highest point in the 14th century."

Perhaps Martin Thornton's vision of a new phase in English spirituality is coming into fruition in the wane of the 20th century through the same source that gave the impetus in the 14th century, the individual solitary and his or her spiritual guide, working it out together under the guidance of the Holy Spirit. Who knows? — out of this may even come, in Evelyn Underhill's words, a new "wave of mystical activity" in the 21st century.

Our guest columnist is the Rev. Milo Coerper, a non-parochial priest who resides in Chevy Chase, Md.

Sunday's Readings

Successful 'Fishing'

Epiphany 3: Jer. 3:21-4:2; Ps. 130; 1 Cor. 7:17-23; Mark 1:14-20.

A consequence of our living in a religiously pluralistic society is the widespread conviction among us that faith is an individual affair. And there's certainly a sense in which that view is entirely justified. Conflicting belief systems exist side by side in all our communities and neighborhoods, and the practical alternative to mutual tolerance is probably something quite frightening. On a purely personal level, many of us who have been victims of proselytizing by others develop the sensitivity and grace not to inflict that on anyone else.

Yet while it's certainly right that we respect the beliefs and values of others, it's also true that we simply can't be Christians

without sharing our faith. As the Lord's call to Simon and Andrew required that they "fish for people," so our own vocation demands that we lead others to the saving knowledge of Christ. And herein lies a dilemma for many in the church.

This dilemma is easily resolved, however, for there's really no trick at all to our being evangelists who respect the dignity and sensitivities of those around us. Successful fishing for people seldom entails our hooking them unawares and reeling them in by brute strength. It's accomplished more often by sharing Christ-like words of compassion and acceptance with those who are wounded and lost. We effectively fulfill our inescapable vocation as evangelists as we "proclaim by word and example the Good News of God in Christ."

What Does This Say About the Church's Future?

I recently attended the wedding of a young man, the son of some very dear friends and longtime Episcopalians. Also in attendance was one of the groom's friends and now second-year medical school classmate. Both these young men were born and raised in the Episcopal Church. They had been acolytes together for many years. I was struck at the wedding by the thought that these two bright, engaging and seriously devout young men, may well represent the future of the Episcopal Church.

When they went off to college after high school, they found the Episcopal Church on their respective campuses represented by the "church of 815 2nd Ave." — i.e. they both encountered women priests as campus chaplains who promoted a radical liberal social agenda; gay and lesbian rights as an acceptable Christian lifestyle, same-sex marriages as valid expressions of holy matrimony, pressure to conform to "political correctness," inclusive language liturgies, etc.

The wedding ceremony was in a Roman Catholic church presided over by a Roman Catholic priest, the groom having converted as an undergraduate. His friend, former fellow acolyte, and fellow medical school classmate, was chrismated into the Orthodox Church two years ago. At the Eucharist, of the three of us who had so joyously served together at God's altar so many times, only the groom could receive the blessed sacrament.

*(The Rev. Canon) James R. Cox
Salina, Kan.*

No Doctrine?

Any who doubt the moral and doctrinal decay in the Episcopal Church should look at the letter [TLC, Dec. 22] by the Rev. Robert Cromey defending the Long Island priest's actions as reported in *Penthouse*: "Even if he has behaved in the way reported, he has done nothing illegal except for using recreational drugs. If it is true he arranged to have young men come to Brooklyn from Brazil for sexual fun and games, he broke no laws in doing so ... Priests of the Episcopal Church are not required to be celibate, so he practiced no hypocrisy."

Bishop Sandy Hampton writes [TLC, Dec. 29] that he was "saddened" by what he had read but "equally saddened" that 34 bishops had asked for a thorough

investigation. For this concern for the doctrine and discipline of the church, he calls these bishops "sharks circling, and at the first indication of blood ... they struck," which he calls "one of the most graceless and disrespectful acts I have seen in the Episcopal Church."

The most generous interpretation of such charges against his colleagues is that

Bishop Hampton has erroneously inferred from the Righter trial that there is now no doctrine or discipline in the Episcopal Church in such matters as the allegations in Long Island. Fortunately, the Diocese of Long Island itself has taken serious steps to do exactly what these bishops asked be done.

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Letters

cipline and unity is fast becoming a mockery by such knee bowing to the zeitgeist as the above letters indicate.

*(The Rt. Rev.) C. FitzSimons Allison
Bishop of South Carolina, retired
Georgetown, S.C.*

I am appalled at the Rev. Robert Cromey's letter. He writes, "Even if [the priest involved] has behaved in the way reported, he has done nothing illegal except for using drugs." And he asks, "Whom did he hurt?"

Those priests hurt all of us. Christians are supposed to resist carnality and hate promiscuity and lasciviousness. We are to view our bodies as temples of God's Spirit, so drug abuse is not an option for us, whether the law forbids it or not. We are to be people who embrace purity of thought and action, who diligently try to eschew all forms of immoral activity. And our priest-leaders should be more committed to moral and sexual purity than anyone else.

It is not a matter of legalistically measuring what rules were broken, whether or not there are canons that forbid sexual

orgies in churches, or whether the priests involved were otherwise fine men, active in housing the homeless and managing their churches well. The point at issue is their appalling behavior in a holy place where God is honored and worshiped.

*Michael Davis
Sanford, Fla.*

So Fr. Cromey thinks what a priest "does in the privacy of his own home is none of our business." Excuse me? Has it ceased to be true that as Christians we are all members of one another? Eucharistic Prayer D says Jesus died and rose for us and sent the Holy Spirit "that we might live no longer for ourselves."

If, as some clergy are teaching, homosexual unions are just as sacramental — as "blessable" — as heterosexual ones, then surely the biblical teachings about self-giving, self-sacrifice, and possessing one's partner in holiness and honor must apply. Jesus didn't writhe on the cross in agony so that any of us can simply live as we please. We are bought with a price.

*Doris T. Myers
Greeley, Colo.*

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Volume 214 • Number 4

Letters

Code of Silence

Bishop Sandy Hampton's call for the code of silence around the possible mis-functioning or malfunctioning of a fellow bishop [TLC, Dec. 29] as alleged in the "Boys from Brazil" article is perhaps why many bishops in the Episcopal Church are fast becoming an expensive persisting anachronism.

*(The Rev.) H.C. Fait
Sandstone, Minn.*

Updates

In response to the otherwise excellent article by Francis Helminski [TLC, Jan. 5], I am constrained to comment on a couple of details. First, Mr. Helminski asks for an update of White and Dykman, referring to the two-volume set published in the 1950s. The work was updated and approved by the 1982 General Convention, and was published after that convention, and the Church Hymnal Corporation has published updated pocket parts after each General Convention since then.

Second, Daniel Stevick's work is excellent, as published in 1965, but since then I wrote a work entitled *Canon Law in the Episcopal Church* which has gone through three printings (the last in 1996), and which has been used as a text in at least two seminaries.

*(The Rt. Rev.) William Wantland
Bishop of Eau Claire
Eau Claire, Wis.*

Consider This

The *Catholicos* (Patriarch) of the Armenian Orthodox Church was quoted in the *Washington Post* as saying that his church concentrated on essentials and avoided dogmatic pronouncements on such things as abortion and homosexuality. In its teaching office the church shapes individual consciences in Christian principles and allows each person liberty to apply them to the varying circumstances of his or her life.

If the 1997 General Convention fails to reach a common mind in such matters, we might be well advised to consider the Armenian model as a means of reconciling adversaries and discontinuing the baleful cacophony of extremists on both sides now harshly unchurching those who differ with them.

Permanently necessary assertions about the faith (dogma) are more important, though fewer in number, than lesser teachings that have been disputed by

church leaders since Peter and Paul. Dogma is essential and endures from age to age. Doctrines on the other hand have frequently been modified, dropped and revived.

When honest differences of opinion in matters non-essential, by turning our attention on ourselves, begin to distract the church from its God-given imperative to proclaim the gospel, we should concentrate on the essentials. Let our dictum be: "In all things essential, unity; in all things non-essential, liberty; in all things, charity." Then let us get on with the more urgent agenda of the drama of human redemption in which we are called to be participants and set aside controversial non-essentials until in the fulness of time the Holy Spirit guides us, as our Lord promised he would, into all truth (John 16:13).

*(The Rev. Canon) A. Pierce Middleton
Annapolis, Md.*

Unwarranted Hysteria

The decision by a Hawaii circuit court to legalize same-sex marriages, an editorial alleges, dealt marriage "a crushing blow" [TLC, Dec. 29]. The same-sex marriage of two of our closest friends and fellow Episcopalians never to the best of my wife's knowledge or mine has threatened the integrity of our heterosexual marriage.

Aside from the unwarranted hysteria over same-sex unions the editorial reiterates on behalf of homophobic Episcopalians is the outlandish suggestion that the statutes of the State of Hawaii should conform to the doctrines of the Episcopal Church.

I agree with the editorial that for catholic Christians marriage is a sacrament. To presume, however, to deny sacramental value to a faithful and fulfilling relationship because it is homosexual and not heterosexual is un-Christian, unloving and pharisaically mistaken. The editorial reminds us that four General Conventions have affirmed "the traditional teaching of the church on marriage..." How many General Conventions by action or inaction held ordination to be an exclusively male privilege? And how right were any of them?

*(The Rev.) Harry T. Cook II
St. Andrew's Church
Clawson, Mich.*

To Our Readers: We welcome your letters to the editor: Each letter is subject to editing and should be kept as brief as possible.

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Conventions

Presiding Bishop Edmond L. Browning addressed the convention of the **Diocese of East Tennessee** when delegates convened in Knoxville, Dec. 12-14. Bishop Browning preached at the opening service at Church of the Ascension, addressing the convention theme, "The Church in the World, Living in Community." He stressed the importance of community, saying people are not meant to be alone. Bishop Browning carried on the theme of community the next day when he addressed convention delegates.

"Life in community is always something that is moving out," he said. "It is not something that is held as some precious thing within itself, but for the world in which we live."

On Saturday morning, the Presiding Bishop led more than 130 young persons and 40 youth advisors onto the convention floor, drawing a standing ovation from delegates. The young persons were participants in a two-day diocesan youth event in conjunction with the convention. Bishop Browning preached at that event and engaged in information dialogue with participants for two hours, fielding questions ranging from his hobbies to his — and the church's — feelings on homosexuality.

Delegates adopted a new process for determining the diocesan budget that is based not on line items but upon what areas of diocesan mission should be given priority. The priorities and their assigned percentage of the total budget were: support for congregations, 44 percent; support for clergy, 14 percent; support for diocesan operations, 25 percent; outside the diocese, 15.6 percent, and contingencies, 1.4 percent. The only line item figures shown on the proposed 1997 budget were salaries for mission clergy and diocesan staff. Not only does the new budget process determine mission priorities but it also gives the responsibility of fund allocation to the people doing the work.

"When the final budget income figure is in, the program areas and the missions will be told how much money they have," said Jim Shearhouse, chair of the finance and budget committee. "It will be up to the people involved to decide how the money will be divided up instead of having Bishop and Council dictate it to them."

Alice Clayton

'Ka wehe 'ana I ke ala'

Canon Chang Becomes Bishop of Hawaii

Nearly 1,000 people filled St. Andrew's Cathedral, Honolulu, for the consecration of the Rev. Canon Richard Sui On Chang as Bishop of Hawaii Jan. 4. The overflow congregation from the cathedral watched the service on closed-circuit television in an adjacent building.

The Presiding Bishop, the Most Rev. Edmond L. Browning, was the chief consecrator with the Rt. Rev. George Hunt, retired Bishop of Rhode Island, the Rt. Rev. Harold Hopkins, executive director of the Office of Pastoral Development, and the Rt. Rev. Rustin Kimsey, Bishop of Eastern Oregon, as co-consecrators. Twenty-seven bishops from around the world, including Taiwan and Okinawa, participated.

The Rev. Canon Charles Cesaretti, vicar of Trinity Cathedral, Trenton, N.J., was the preacher.

The service opened with the sounding of a conch shell and the native Hawaiian chant, *Ka wehe 'ana I ke ala* (opening the way), followed by the procession of nearly 100 clergy while the choir sang

C.H.H. Pary's anthem, "I was glad."

Bishop Chang's mother, Mrs. Flora Chang, presented him with the episcopal ring, and his pectoral cross was given to him by clergy of the diocese.

Rain had been falling heavily earlier in the day, but the sun appeared at the end of the two-hour service, just in time for a Chinese lion dance for good luck to be performed in front of the new bishop on the steps of the cathedral.

Bishop Chang was elected fourth Bishop of Hawaii last June at a special convention following the resignation of the Rt. Rev. Donald P. Hart.

Bishop Chang had been rector of All Saints' Church, Kapaa, Kauai, and became executive officer of the diocese when Bishop Browning was elected Bishop of Hawaii.

Following the election of Bishop Browning as Presiding Bishop, Bishop Chang joined him at the Episcopal Church Center in New York City as his executive assistant.

(The Rev.) Donor Macneice

Bishop Terry Faces Heart Transplant

The Rt. Rev. Frank Jeffrey Terry, Bishop of Spokane, is a candidate for a heart transplant.

Bishop Terry, 57, had a pacemaker implanted in 1992 in order to regulate "my low and uneven heartbeat." Additional heart difficulties have followed during the past two years. Bishop Terry told members of his diocese in a letter that he has been added to a list of persons in a national transplant waiting pool as a candidate for a heart transplant through a Spokane medical center.

"Unlike hearts with blocked arteries which require bypass surgery, my arteries are in good shape," he said in the letter. "In my case the heart muscle itself is deteriorating, resulting in sluggish and inad-

quate circulation." He added that doctors reported none of his other organs has been permanently damaged.

Bishop Terry said the waiting period for a transplant can vary from a few weeks to more than a year.

"During the waiting period, I will be in contact with the transplant team by beeper, and limits for my travel are set by the surgeons as I need to be able to respond rapidly when a suitable organ donor is available."

The bishop said he is able to travel anywhere in the diocese, but that eventually limits may be set. "I will limit my travels also because they are increasingly stressful," he said.

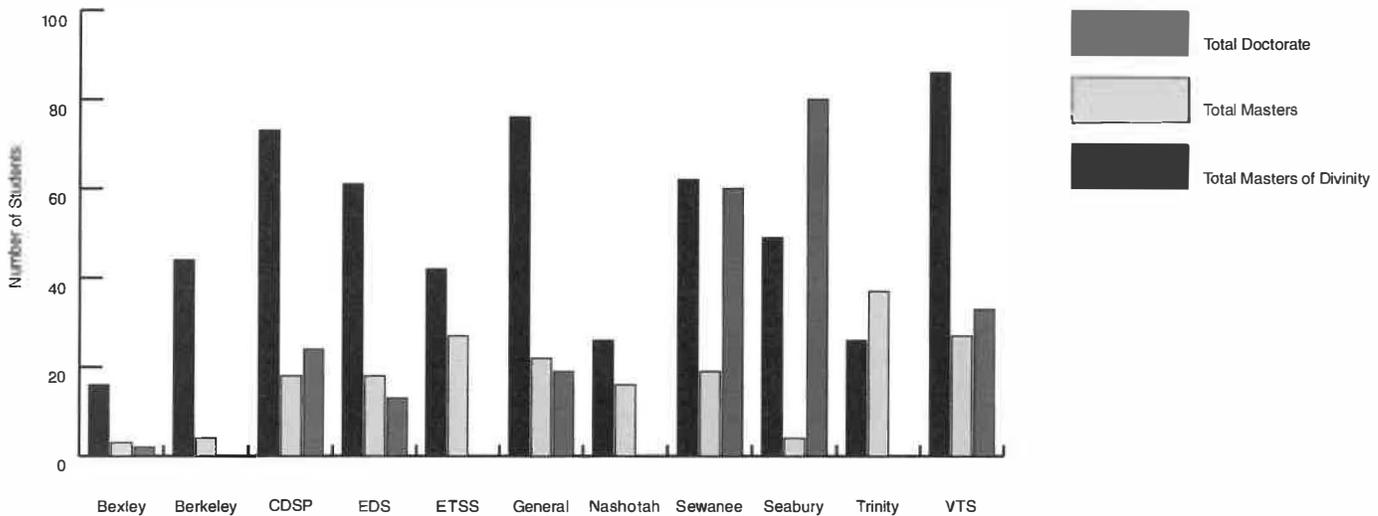
Spokane has regional confirmation services during the Easter season. If Bishop Terry is unable to preside at those services, arrangements have been made for other bishops to function.

Bishop Terry has been Bishop of Spokane since 1991. He was consecrated bishop coadjutor in 1990.



Bishop Terry

Seminary Enrollment for 1996-1997 Academic Year



Source: Board for Theological Education

Their Plans Foiled, Robbers Flee Rectory

St. John's Church, Brooklyn, N.Y., has suffered more than its share of break-ins, burglaries and attempted robberies. The attempt at 4 a.m. Dec. 30 gave the two "probably young" potential thieves more than they expected, even though they left without loot.

When Tom Miller, a handyman and sometime guest of the rector, the Rev. Canon Chester LaRue, heard the rectory bell ring, he expected it to be a friend who was coming by after work to help him with a plumbing problem. The voice through the intercom was unclear but affirmative; he opened the door. Two men in ski masks pushed their way in and attempted to duct-tape Mr. Miller to a chair. The ruckus alerted the rector on the second floor, who ran downstairs and screamed, "What's going on? It's 4 o'clock in the morning!"

One of the burglars grabbed him by

the T-shirt "with the Holy Family on the back!" and yelled an unprintable threat at him. Fr. LaRue said, "In my arrogant Anglican style, I screamed, 'Who do you think you're talking to?' and kneed him in the groin."

The action bought sufficient time for Fr. LaRue to call for help, and Mr. Miller to run to a neighbor's house. The crooks fled before the police arrived but left behind a large box obviously intended for booty and, a few blocks away, their ski masks and other items.

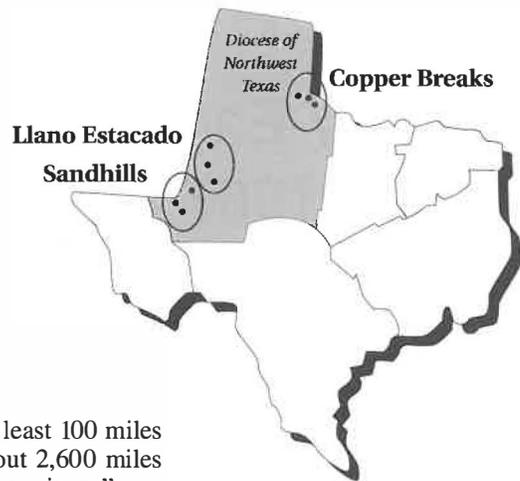
In a telephone interview with TLC, Fr. LaRue joked about it, saying it was a bit of a "Sylvester Stallone movie," glad the burglars were not armed and no one was injured. But he is upset about the effect of such crimes upon the neighborhood and the historic church, which numbered Robert E. Lee and Stonewall Jackson among its members.

"Every time we are more unsettled," he said. "What do we do, wall the place up?" He added, "there's really nothing to steal" in the church compound; notwithstanding, there have been two break-ins in the last year and a half. But more, he said, "We are very involved in the neighborhood. We have a nutrition program, mainly for seniors, some of whom are homebound so we deliver meals. It's so frustrating." Lots of crime, he said, seems to be committed by "local kids with too much time on their hands, and too much privilege."

But, he said, the foiled attempt will give the would-be-thieves a bad reputation with "the Union of Anonymous Crooks." And the church had celebrated a Mass in honor of its patron, St. John the Divine, that morning. "So we gave him an opportunity to intervene. And he did."

In the Diocese of Northwest Texas

Cluster Ministries Keep Clergy on the Go



Priests serving cluster ministries face a variety of challenges. The distinctive environment of the Diocese of Northwest Texas, with its vast open spaces and abundance of small towns, was a natural setting for this innovative chain of ministries. The clusters allow for effective sharing of fellowship and ministry.

Within the diocese, three cluster ministries exist. The Sandhills Episcopal Ministry includes Andrews, Kermit and Monahans; the Llano Estacado cluster encompasses Brownfield, Lamesa and Levelland; and the Copper Breaks Mission covers Childress, Vernon and Quanah.

Traveling between towns within each mission proves to be no small chore. The Rev. Ted W. Harris, vicar for the Sandhills ministry, reflected recently on the rigors of the road.

"The driving can sometimes be tire-

some," he said. "I travel at least 100 miles every day. That equals about 2,600 miles a month. It comes with the territory."

The Sandhills ministry is located on the sparsely populated western edge of the Permian Basin. It was established in June 1995.

Distance is just one of the issues which Fr. Harris contends with in his quest to support the needs of Episcopalians in the Sandhills.

"Christian education is a problem, simply because we don't have the people," he said. "We live in the midst of a Baptist culture. It is the predominant culture here. We have to work to acknowledge our Anglican ways while existing in this culture."

Other cluster missions pose their own unique challenges. The Rev. James Haney V, vicar for the Copper Breaks Mission, commented on a recent experience.

"The other day, I was stopped by a herd of wild pigs," he said. "They were slowly crossing the road."

Fr. Haney, a recent graduate of Seabury-Western Theological Seminary, finds the change of scenery refreshing. "The grandeur of this part of Northwest Texas is really wonderful," he said. "The rolling hills are beautiful."

Moving among towns allows Fr. Haney time to commune while he commutes.

"I have lots of time for prayer and reflection," he said.

According to Fr. Haney, the foremost issue in the success of the Copper Breaks Mission is achieving self-sufficiency. The mission depends a good deal on lay ministry, which is considered a radical change for the church.

Another important development toward self-sufficiency is the ordination of Canon 9 priests, who are ordained with the intention of serving their local communities. Candidates are trained at St. Christopher's Church, Lubbock. Mary Dean Whitfield, a parishioner of Trinity Church, Quanah, is currently training for consideration of Canon 9 priesthood.

"I'd like to see more Canon 9 priests here," Fr. Haney said. "If there were a few more, I might not be needed here."

The challenge of cluster ministries creates rich rewards for those involved.

"I really like this part of Texas," Fr. Harris said. "I like working with people and I enjoy teaching and the services."

The Rt. Rev. Sam Hulsey, Bishop of Northwest Texas, is pleased with the success of the program and the effort put forth by the clergy involved.

"This program is new and different," Bishop Hulsey said. "We need to be open to healthy change. It is the best way to manage the mission of the church."

Toby A. Rider

International Network for Women Discussed

Women representing 14 Anglican provinces met recently in London to examine the role of women in the life, witness, work and worship of the Anglican Communion. Representatives also discussed whether a women's network could be formed for the global church.

The meeting was called by the Rev. Canon John L. Peterson, secretary general of the Anglican Communion, at the request of the Standing Committee of Primates and the vote of the Anglican Consultative Council. It was held at the headquarters of the Mothers' Union.

American women were among the participants, including Gini Peterson, president of the Episcopal Church Women. Mrs. Peterson was a member of the planning committee for the meeting along with Diane Maybee of Canada and Christine Eames of Ireland, worldwide president of the Mothers' Union.

Participants pledged to work as an inclusive church focused on the gospel

imperatives of unity, peace, justice, faith, hope, love and mutual respect of each other and creation.

Among areas of concern identified at the meeting were issues of violence, health, poverty, human rights and the environment.

Those in attendance decided to move toward formation of an official network. The Anglican Consultative Council recently formed new guidelines for recognized networks in order that proper accountability and adequate support would be assured. Participants will seek support and input from provinces not represented at the London meeting.

"In a world striving for peace and stability, I believe that we have indeed taken a giant step forward," Mrs. Peterson said. "Establishing intentional communication and sharing of resources with our sisters throughout the Anglican Communion should foster a fresh spirit of hope and grace."

A LIVING CHURCH

One in a series



St. Katharine's in Martin, S.D.

Blended Customs

By PATRICIA NAKAMURA

The Rev. Parke Street retired Dec. 31 as rector of St. Katharine's Church in Martin, S.D. There are six or seven other openings in the diocese, and St. Katharine's, as a mission, is not high on the list.

The congregation, while sorry to see its rector leave, is not deterred. It has faced this situation before, "about every five years," said lifelong member Doris Hicks, and its members are ready to cope. "We have real good lay readers, Sunday school teachers, hospital and nursing home ministers," Ms. Hicks said. "Everybody knows what to do and just goes ahead and does it."

Shirley Big Eagle moved back to Martin after being away for 30 years and earning two master's degrees. "I'm grievful at his leaving," she said. "He rekindled the

fire in me." She is a member both of St. Katharine's and of the Bad Wounds preaching station, which now holds its once-monthly Sunday evening Eucharist in the church.

"Fr. Street met with members and wanted to know more about Indian ways," she said. The result was more blending of Indian music and language into the 9:00 "white" service, as well as the Bad Wounds service. "My daughter is an acolyte at the Sunday morning service, so I go to both." She has become a member of the vestry.

The senior warden is "retiring" this month, too. Delbert Rolfe, who also left Martin and returned a few years ago, hopes that, in addition to the lay readers' work, supply priests will also be available. "I hope Mother Linda Kramer will



The Doxology is sung in Lakota at St. Katharine's.

come once or twice a month for communion. She lives in Hill City, about 200 miles away." He is concerned that "if Episcopalians can't have their communion, they start drifting away. Fr. Street had built up a good congregation, and the Bad Wounds felt comfortable with their service."

Part Indian and part Scotch/Irish, Mr. Rolfe said the congregation is "about 50/50 white and Indian." He admired Fr. Street's attempts to learn the language and incorporate Indian elements into the services. He describes himself as Indian — "Sioux," he says, the older name used by the older people, while the "young ones brought in 'Lakota'." He knows just a few words of the language, he said. "My parents used to speak Sioux when they didn't want us kids to understand." Now the Doxology is sung in Lakota every Sunday morning.

Fr. Street said he enjoyed his five years in Martin. "I came out one summer and

liked it," he said. "The church started in the area in 1913. President Grant assigned denominations to various reservations to avoid conflict. The Episcopal Church is sort of the 'state religion'."

Tornado of 1939

The mission began as All Saints' Church. The October, 1996, issue of "St. Katharine's Key," the newsletter published by a volunteer staff, describes an event which occurred on July 18, 1939: "The Rev. Vine Deloria was assigned to All Saints' in October, 1932 ... [He] had scheduled a choir practice for 6 p.m., but was busy with a serious discussion" so he postponed practice 'til the next evening. "At about 6:15 ... a tornado struck Martin ... All Saints' Church rose up in the air about seven feet and landed mostly in the street to the south, impairing the organ, ceiling lamps, and some of the pews. There was hardly a window left intact." Pictures in the "Key" show the little church sitting on its roof in the street.

With much help from the Diocese of Ohio and St. John's Cathedral, Denver, about \$20,000 was raised. "This was enough to complete the new building. On October 13, 1940, St. Katharine's was dedicated, and named in memory of Katharine Mather, a long-time president of the ECW in Ohio."

Baptisms, weddings and especially funerals are life events marked with ritual and food. "The rituals around death are a big part of Lakota culture," Fr. Street said. "When someone dies there are two days and nights of wakes. People gather from the community for the wake service, communion and burial.

"Each little church has a cemetery. The family digs the grave, usually by hand, and fills in the grave. Elders speak about the person; a drum group or an Indian singer may participate. Traditions and relations are very important."

"At an Indian funeral, the mourning family feeds everyone," Shirley Big Eagle said. "At a white funeral, everyone pitches in and brings food. At a baptism, also, Indians honor [those who attend] by feeding them. After the Bad Wound services we have a little meal, soup and fry bread."

Fr. Street said that "small churches tend to be family type — an extended family — not social action like urban churches," but St. Katharine's provides office space to the local domestic violence group, to Alcoholics Anonymous meetings, and the Head Start program which works with children in their homes, with parents and "grandparents, who are strong figures."

Doris Hicks said, "We have a youth group of 12 or more that helps with community things, has dances with other churches" — there are nine in the town of about 13,000 — and a Sunday school of six to 15 children. There is no choir because the church has "no musician who'll play publicly," Fr. Street said, "but we have Synthia, a computerized keyboard, with a card of Episcopal hymns. It can be operated by remote control. The congregation sings well." Indeed, part of the job description for new lay readers includes "choosing hymns, programming and operating Synthia."

Ms. Hicks said the congregation of St. Katharine's is "a mixed population, all ages." Fr. Street added, "The first missionaries tried to separate Christian and Indian customs. The older people tend to keep them separate, while the younger ones, who moved away, need to be reminded, and use more Indian rituals ... many in St. Katharine's are mixed but live by white ways. But cultural values are different; for example, [the Lakota] value not holding onto money. If you have it, you give it. The recovery of traditional spirituality is also recovery of pride in identity.

"We all believe in the same God." □



St. Katharine's, Martin, S.D.

Diocese:
South Dakota
Communicants:
176
Staff:
Lay volunteers

Altars and Holy Tables

By EMMET GRIBBIN

In 1549, the Archbishop of Canterbury, Thomas Cranmer, produced the first prayer book in English. He also published *Reasons Why the Lord's Board Should be Rather after the Form of a Table Than of an Altar*. Four centuries later, a book titled *The Architectural Setting of Anglican Worship* by Addleshaw and Etchells surveyed the many table-altar decisions and the various locations in church buildings where the Lord's board has been and might be located.

Three-quarters of a century after Cranmer, Archbishop Laud preferred the table-altar be located against the "east" wall of the chancel. In 1643, however, when Cromwell was in power, the House of Commons passed an ordinance abolishing all altars at the east end. Laud was imprisoned, and two years later beheaded. Some altars were moved back against the wall after the Restoration in the 1660s.

In many churches in England and in the American Colonies for the next two centuries, the so-called "altar" was in fact a table with legs, and looked like a large table. In time, "altar" generally came to mean a structure with a solid front resembling a large box or a tomb. In America, during the colonial years and until the last part of the 19th century, most parish churches had holy tables, which were located at various places in the buildings.

The Oxford Movement in England also spread to America. It sought to revive some medieval perspectives and Gothic styles, and one of them was to have a solid altar against the east wall of the chancel. For evangelicals in the Episcopal Church, this location and design for the Lord's board epitomized their concern that the Oxford Movement was introducing Roman Catholic doctrine and liturgical practices, both in the Church of England and the Episcopal Church in this country. In 1846, the Bishop of Ohio, Charles McIlvaine, a leading evangelical, refused to consecrate the newly built St. Paul's Church in Columbus because it had a solid-front altar rather than a holy table.

As the 19th century progressed, however, the majority of Episcopal churches adopted the Oxford Movement's perspectives and installed solid-front altars against the east walls. Consequently, by



Once again the
altars were moved
forward and made
free standing.

Above: The altar at Gethsemane
Cathedral, Fargo, N.D.

1946, 100 years after Bishop McIlvaine refused to consecrate a church with an altar, an Episcopal church with a free-standing holy table was quite rare. The celebrants stood with their backs to the congregation at the solid altars. Even so, the rubrics in the 1928 Book of Common Prayer refer to the holy table or communion table, and very rarely and in seldom-noticed rubrics use the word "altar."

In the 1960s and '70s, however, once again the altars, especially in Episcopal and Roman Catholic church buildings, were moved forward away from the wall

and made free standing. Often the altars were not changed to tables, but simply moved so the celebrants could stand behind them and face the congregation. The majority of new churches have free-standing holy tables, though some of these have fabric frontals which hang to the floor so the tables look like solid altars.

Another liturgical emphasis in recent decades has been that altars or holy tables should be close to the people. Church buildings with deep chancels such as Washington National Cathedral, All Saints' Chapel in Sewanee, Tenn., and the chapel at the Kanuga Conference Center in North Carolina, have left the altar at or near the east wall, but have added another on the floor of the nave just in front of the steps into the chancel. These nave altars or holy tables are used for most of the celebrations of the Eucharist.

The locations of the altars or tables in the 90 parish churches in the Diocese of Alabama are probably representative of the way they are in other dioceses. In 29 churches built in recent years, the holy tables are free standing. In 36 churches where the altars were originally against the east wall, they have been moved forward and are now free standing. In 25 chancels the altars have not been moved and are still against the wall. Three of these churches, however, have free-standing tables in their side chapels.

Some altars are nearly impossible to move. The massive altar in St. Michael and All Angels' Church in Anniston, Ala., is 12 feet in width, made of solid marble, weighs six tons, and is built into the marble reredos. A holy table for the celebrant has been placed in the chancel between the choir pews, but communicants kneel at the altar rail and ablutions are performed at the altar.

In one parish in Alabama, ever since 1935 the altar has been free standing with the celebrant behind it and facing the people. The congregation needs to see, not hear, the celebrant, as the parish is St. John's for the Deaf, and the services are conducted in sign language. □

The Rev. Emmet Gribbin is a retired priest of the Diocese of Alabama who resides in Northport, Ala.

Editorials

Place for Many Opinions

In many issues of this magazine, readers will find some of the news and opinions coming from groups and organizations whose positions may differ from those of the dominant national leadership of the church. We believe it is especially important for an independent journal such as this to give exposure to convictions and outlooks which may not receive official support, but which reflect the beliefs of substantial numbers of members of this church.

With a General Convention approaching, we think it is especially important and helpful to the church to have different views expressed. Deputies and bishops should be made aware of the variety of views which exist. With little opportunity at convention to debate issues, now is a good time for various opinions to be aired.

Respecting Confidentiality

It has been refreshing to note the lack of rumors circulating about the church concerning the election of the next Presiding Bishop. Members of the Joint Nominating Committee for the Election of the Presiding Bishop have stressed the importance of confidentiality and seem to have been successful in abiding by that — no small task for a committee of 29 members.

Trying to guess who may be the next Presiding Bishop can be a lively topic of discussion, especially at meetings of clergy, but as long as the nominating committee maintains confidentiality, it is nothing more than speculation. The committee is charged with presenting names of at least three nominees, and it has said it will do so by mid-April. Then the House of Bishops will vote July 21 during the 72nd General Convention in Philadelphia. Convention's other legislative body, the House of Deputies, must confirm the bishops' choice.

The importance of prayer in the election process cannot be overemphasized. The Anglican Fellowship of Prayer and others have organized prayer vigils for General Convention in every diocese, and the prayers on page 818 of the Book of Common Prayer are suitable for individuals. Members of the nominating committee should be in our prayers now.



Deborah Yetter

How About a Little Respect?

BY EDWARD S. LITTLE II

I had just posted a note on a Quest meeting. (For the uninitiated, Quest is an online service sponsored by the Episcopal Church; a “meeting” is a cyberspace bulletin board where people share ideas, concerns, questions.) My post was tame enough, or so I thought. The meeting had been discussing sexuality: no surprise, that.

I said — by way of entering the discussion — that the scriptures seem plain enough to me. Lifelong, monogamous, heterosexual union is the Christian standard, one which finds expression in the Old Testament (Gen. 2:24; Mal. 2:13-14) and in the New (Mark 10:7-9; Eph. 5:31). While I was well aware that my post would be controversial, I didn’t think it especially startling. After all, I had articulated nothing more than the catholic consensus of the Christian church.

And so I was unprepared for the fury of response. It’s people like you, one cybercorrespondent said, who are responsible for the suicide of gay teenagers. Another told me that I am arrogant, self-righteous, judgmental. A third remarked that my theology is deficient, un-Anglican; I’m a fundamentalist, a literalist, incapable of discerning the nuances of the scriptures. Cyberspace sizzled with condemnation. In my naivete I had posted an idea and unleashed a firestorm.

I share this incident not to elicit pity (I have very thick skin) but to raise a question: How do we talk to each other? Protagonists on both sides of the sexuality chasm can tell horror stories. A discussion of issues quickly degenerates into personal abuse. Political attack ads have nothing on the Episcopal Church! We question the motives, ethics and intelligence of our opponents. We call one another names, peer into our brothers’

and sisters’ hearts and pronounce them hardened, and even claim insight into the spiritual life of persons who are strangers to us. Something is terribly wrong in the way we deal with each other.

The stakes are high: The world is watching. “As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me . . . may they become completely one, so that the world may know that you have sent me” (John 17:21,23). Jesus is telling us that his own credibility depends upon how we deal with each other. “Completely one” does not, I assume, refer to complete agreement on “issues” — the New Testament is rife with controversy, after all — but to the quality of our relationships. People will make their decision about Jesus Christ on the basis of what they see in our interactions. Terrifying, isn’t it? Our relationships have eternal implications. The burden that our Lord places upon us as we disagree profoundly with one another is to find our way to mutual love. Is such a thing even possible?

Rules of Engagement

I propose five “rules of engagement.” The military term — referring to criteria for the use of force — is at once jarring and apt. We do not like to think that we are at war with each other, that America’s culture wars have so invaded the church that we are in fact combatants. But we are. Whether our church represents two religions (as Bishop MacNaughton asserted on these pages in 1995) or rival epistemologies (as I argued in 1996 [TLC, April 7]); whether we are threatened with outright schism or an uneasy, suspicious truce — a church held together, as more than one wag has noted, by a common commitment to the Church Pension Fund — something is desperately wrong. Given that reality, can we agree on how we talk to one another, if not on the outcome of our dis-

(Continued on page 16)

*Something
is terribly
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in the way
we deal with
each other.*

The Very Rev. Edward S. Little II is the rector of All Saints’ Church, Bakersfield, Calif.

Erudite Reading of Ancient Sources

REMEMBERING THE CHRISTIAN PAST
By Robert L. Wilken
Eerdmans. Pp. 180. \$17, paper

CHURCH HISTORY
An Introduction to Research, Reference Works, and Methods
By James E. Bradley and Richard A. Muller
Eerdmans. Pp. 236. \$19, paper.

If the 1990s is an extremely exciting time for church historians, it is people like our authors who make it so. Robert Wilken of the University of Virginia has contributed a most stimulating book on the early church, exhibiting the type of thought that should make patristics not a drudge but a delight. In this series of essays and papers, Wilken wears his learning lightly. The result: brilliant application of ancient sources to illuminate our contemporary situation.

Wilken's essay, "Who Will Speak for the Religious Traditions?" attacks the notion that "faith designates a private world of feelings and emotions impenetrable to the outsider." Originally his presidential address to the American Academy of Religion, the essay calls for an intellectual climate that sees no hiatus between

solid scholarship and membership in a religious community.

James Bradley of Fuller Theological Seminary and Richard Muller of Calvin Theological Seminary have produced an excellent guide to writing church history. Be the topic great historians of the past or sophisticated use of computer technology, the treatment is as fascinating as it is erudite. Particularly strong are chapters dealing with the craft of writing and lecturing, as they contain suggestions that would improve the teaching and scholarship of many professors who have long served in the classroom.

Justus D. Doenecke
Sarasota, Fla.

Woundedness and Grace

STRONG IN THE BROKEN PLACES
A Theological Reverie on the Ministry of George Everett Ross
By Leonard Sweet
Univ. of Akron. Pp. 270. \$14.95, paper

George Everett Ross served as rector of St. Paul's, Akron, the largest Episcopal parish in Ohio, from 1973 until shortly before his death in 1991. He was an effec-

tive pastor and a brilliant preacher. He was also a man who knew great pain in his own life as he struggled with divorce, alcoholism, AIDS, and other soul-searing problems. Leonard Sweet has performed an important service in publishing 22 of Ross's sermons.

These powerful sermons read well. Ross unlocks the significance of scripture, puts to good use a rich variety of other materials, and demonstrates an uncanny knack for addressing concerns found inside every human heart. But Sweet does more than assemble the best sermons of George Ross. He engages in extended reflection on this one man's life and ministry, and does this in a way that presents the universal human condition as illuminated by the gospel of grace.

Sweet offers up meditations on woundedness: the wounds that in different ways are those of Jesus, George Ross, and every one of us. Like Ross, he uses a wide range of sources to weave a message that addresses us in a personal and powerful way.

This book is spiritual reading. Sweet is to be commended for his reverie on Ross's ministry, and for giving it so apt a title. For what made George Ross a strong

Short and Sharp

Bibles and Interpretations

By TRAVIS DU PRIEST

NEW LIVING TRANSLATION. Holy Bible. Tyndale. Pp. 1,289. No price given.

A "thought-for-thought" translation of the Bible which seeks to represent the intended meaning "even more accurately than a word-for-word translation" reads the introduction to this Tyndale edition, with colored maps and diagrams, completed by 90 Bible scholars.

THE NEW INTERPRETER'S BIBLE. Volume IV: 1 & 2 Maccabees. Introduction to Hebrew Poetry. Job. Psalms. By Robert Doran, et al. Abingdon. Pp. 1,287. \$65.

To enhance scholarship, preaching and study, the New Interpreter's Bible from

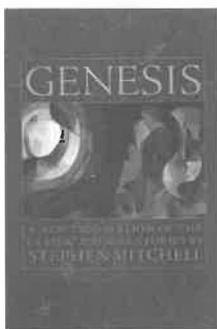
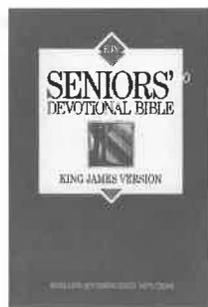
Abingdon includes general articles on the texts mentioned in the head, as well as verse-by-verse commentary and devotional reflections prepared by Bible scholars from seminaries and colleges from around the world.

SENIORS' DEVOTIONAL BIBLE. King James Version. Zondervan. Pp. 1,634. \$24.99 paper.

Devotional meditations for each day of the week are included within the King James text of this particular Bible. A nice idea, but the type size and the thin paper which allows the print from the overleaf to come through are disappointing elements for the reader.

GENESIS: A New Translation of the Classic Biblical Stories. By Stephen Mitchell. HarperCollins. Pp. 161. \$20.

Came about as a result of a Bill Moyers' PBS series and seeks to evoke the tone of the original Genesis stories as well as the precise meaning of the text. Stephen Mitchell has previously trans-



Books

messenger of the gospel was precisely his woundedness, the many places where he was broken and where grace alone could heal.

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

For Study and Action

CHRIST THE RECONCILER

A Theology for Opposites, Differences, and Enemies

By Peter Schmiechen.

Eerdmans. Pp. 179. \$16, paper.

The author's point in the first part of this essay is not remarkable. We are divided as a people and a church. There is no place of unity, and divisions are hard and irreconcilable. It is difficult to find anything in the "problem" section of this essay which the reader does not know already.

The answer to the "problem" section occupies the second part of this book. The author argues for a return to a theology of the atonement. He uses an exegesis of 1 Corinthians 1-2 to show that no human perspective or position has great value in the light of God's uniting liturgy in the cross of Jesus. In Christ we are made a new people, reconciled and reconciling. The author concludes the essay with directions a church might take if it redis-

covers its atonement theology. Such a theological revival would reform its structure and mission.

The second part of this essay is a broad outline for study and action. Its theology is not new, but the application of that theology is engaging and attractive. Chapters 4 and 5 deserve greater elaboration by the author and critical reflection by those who care about the church's mission in a broken world.

(*The Rev.*) John Martinier
Wilmington, Del.

Spiritual Travelogue

IN SEARCH OF STONES

A Pilgrimage of Faith, Reason and Discovery

By M. Scott Peck.

Hyperion. Pp. 420. \$22.95.

Scott Peck's *In Search of Stones* is actually two books in one: a travelogue and a spiritual autobiography. On the one hand it is a handbook for someone who wishes to look for megaliths in the British Isles. On the other, it is a rambling self-examination by the author of the monumental *The Road Less Traveled*.

The book is loosely framed around a trip Dr. Peck and his wife, Lily, made to the British Isles in 1992 "in search of stones." A self-proclaimed lover of mega-

liths, Peck sought out the ancient stone sites in the out-of-the-way places. His reports on the locations of some of the sites could serve as a travel guide for anyone wishing to retrace the Pecks' wanderings. Not only does he provide specifics as to the locations of the various points of interest, he also gives a history of the ancient people who were likely builders of the stone groupings.

Intertwined throughout this tale of stones is a tale of Peck himself. Not only does he share a good bit of his own story, he also offers his comments on a number of topics, ranging from "reason" to "holiness" to "adventure" to "despair." These subjects actually provide the titles for the chapters and give a loose structure to his travel narratives.

He writes frankly of the relationships within his family and is very candid about his own strengths and weaknesses. Indeed, Dr. Peck's candor extends to a confession of marital infidelity at one time, of his having used marijuana over an extended period, and of an addiction to alcohol and tobacco. These admissions are clearly not offered for shock value or titillation. They surface out of an obvious struggle by Dr. Peck to understand himself and to share those insights with the reader.

Nicholas B. Phillips
Iuka, Miss.

lated selections of Rainer Rilke and the Book of Job. Copious notes.

IN THE BEGINNING: A New Interpretation of Genesis. By Karen Armstrong. Knopf. Pp. 195. \$20.

The author of *A History of God* presents story-by-story commentaries on sections of Genesis. Scripture quotations are from the New Revised Standard Version of the Bible. The book ends with the text of Genesis. This book grew out of the Bill Moyers' series, "Genesis: A Living Conversation," and makes a nice companion to the book reviewed above.

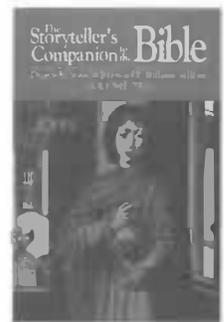
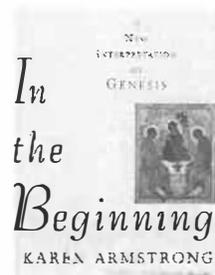
HARD SAYINGS OF THE OLD TESTAMENT. By Walter C. Kaiser, Jr. Pp. 254. **MORE HARD SAYINGS OF THE OLD TESTAMENT.** By Walter C. Kaiser, Jr. Pp. 272. **HARD SAYINGS OF JESUS.** By F.F. Bruce. Pp. 265. **MORE HARD SAYINGS OF THE NEW TESTAMENT.** By Peter H. Davids. Pp. 311. **HARD SAYINGS OF PAUL.** By Manfred T. Brauch. Pp. 278.

InterVarsity. \$12.99 each, paper.

Such passages as "I bring prosperity and I create disaster" (Is. 45:7); "Whoever divorces his wife and marries another, commits adultery" (Mark 10:11); "All Israel will be saved" (Rom. 11:26); and "I do not permit a woman to teach" (1 Tim. 2:12) receive attention from evangelical Bible scholars in this reprinted series originally published in the late '80s and early '90s.

THE STORYTELLER'S COMPANION TO THE BIBLE. Volume 10. John. Edited by Dennis E. Smith and Michael E. Williams. Abingdon. Pp. 202. \$16.95.

This first volume of the New Testament series makes use of contemporary narrative theory in approaching the text of John's gospel. The format is to present the story, follow with comments, then to provide a model retelling. A short selected bibliography, index of readings from *The Revised Common Lectionary* and an index of parallel stories.





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(See back cover)

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Whatever your
need, you'll
find it in the
Classifieds
(see page 19)

Five Ways to Promote Respect

cussions? Here are my five proposals:

1. Avoid pejorative labels for one's opponents. Robert E. Lee refused to call Yankees "the enemy." He referred to them as "those people." But what about us? Combatants on my side of the spectrum often call the other side "revisionists," "heretics," or even "apostates"; folks on the other side dismiss their opponents as "homophobes" or "fundamentalists." Let's drop these labels. Even St. Paul, in hot anger as he wrote his epistle to the Galatians, can address his erring friends as "brothers and sisters" (Gal. 1:11).

2. Assume that your opponents want the best for the church. This is very hard. Conspiracy theories are fun. It's comforting to imagine one's opponents gathered in secret conclave to plot the destruction of the church. But what if people on the other side actually believe that they're right? Please understand that I'm not advocating a wishy-washy it-doesn't-matter-what-you-believe-as-long-as-you're-sincere. There is such a thing as right and wrong, truth and falsehood. I believe deeply that the catholic consensus regarding human sexuality, 2,000 years of consistent teaching, is not only true, it is God's perfect will for every human being. But I must allow others the dignity of their convictions — and allow the Lord (rather than me) to deal with their motives.

3. Do not analyze the psychological or spiritual state of your opponents. It's not edifying or helpful for someone to tell me that I oppose the blessing of same-sex unions because I'm out of touch with (or denying) my own sexuality. Nor is it edifying or helpful if I dismiss proponents of these blessings as people unsure of themselves and seeking to justify their behavior. Jesus' command that we not judge (Matt. 7:1), so often misapplied, fits appropriately here: We must set aside the temptation to look into someone else's heart, as though we have the insight of the Lord himself.

4. In debate, keep to the issues. I realize that I'm writing out of the left side of my brain! But it is important as we engage one another — be it in cyber-

space, at General Convention, or in the pages of THE LIVING CHURCH — to retain a sense of discipline and focus. If you're talking about the Bible and the relevance, say, of Rom. 1:26-27 to the issue, stick with it. As rigorously as you can, deal with questions of exegesis and hermeneutics. Don't suddenly unleash a flood of contemporary sociological data to muddy the waters. Save that data for the next stage of the discussion.

5. Commit yourself to pray for your opponents. We do not like to think that Matt. 5:44 applies here. People with whom I disagree profoundly are not enemies, are they? No. But feelings run so deep, and the intellectual and spiritual divide yawns so wide, that we need to acknowledge our alienation above all in prayer. When someone's views particularly appall you, pray for him or her: not for that person's conversion (intercession can quickly descend into a list of grievances); but rather, lift that person into the presence of Jesus who loves you both.

I am an unashamed and active protagonist in the discussion. As a matter of Christian conscience and intellectual conviction, I will do everything in my power to stop the Episcopal Church from turning in a direction which, I believe, would be theological and pastoral disaster.

But I also recognize that I am committed to complementary absolutes: to the truth and to unity. Is it possible to be faithful to both?

Last spring, after the Righter court had rendered its decision, a reporter for our local newspaper, the *Bakersfield Californian*, called me for a reaction. (My reaction was predictable.) As the conversation drew to an end and we moved from interview to chit-chat, he asked: "What do you think is going to happen at General Convention?" "You know," I said, forgetting for a moment that I was talking to a reporter, "they call it the City of Brotherly Love. But Philadelphia may be the site of a bloodbath for Episcopalians." I was horrified to see myself quoted with distressing accuracy in the following Saturday's *Californian*. Must it be so? I pledge myself to live by these rules of engagement. Will you join me? □

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: 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 Dalrymple & 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. 673-4604
The Rev. Robert T. Brooks, r
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 (717) 374-8289
129 N. Market
Sun Mass 9:30. Weekdays as anno

TENNESSEE

Austin Peay State Univ. *Clarksville*
TRINITY CHURCH 317 Franklin St. (615) 645-2458
The Rev. David M. Murray
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 (801) 359-0724
The Rev. JoAnn Z. Leach, chap
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 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



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AG087

Appointments

The Rev. **Kent Branstetter** is rector of St. Edward's, 737 Moon Rd., Lawrenceville, GA 30245.

The Rev. **David Cobb** is rector of St. Paul's, 309 Cathedral Ave., Baltimore, MD 21201.

The Rev. **Paul Dicks** is rector of St. Paul's, Carlinville, and vicar of St. Peter's, Box 106, Chesterfield, IL 62630.

The Rev. **Jeffrey Fouts** is deacon of Holy Trinity, 1412 W. Illinois, Midland, TX 79701.

The Rev. **Paul Gennett** is rector of St. Mark's, 335 Locust, Johnstown, PA 15905.

The Rev. **John Githiga** is vicar of St. George's, 2516 4th Ave., Canyon, TX 79015.

The Rev. **Harold Haines** is rector of St. Clement's, 15245 S Loomis, Harvey, IL 60426.

The Rev. **David Kidd** is vicar of St. James', Box 85, Cedartown, GA 30125.

The Rev. **Don Kroger** is rector of St. John's, 434 N Iowa, Fallbrook, CA 92028.

The Rev. **Michele Matott** is rector of St. Thomas', Box 55, Greenville, RI 02828.

The Rev. **Mark Randall Melton** is missionary for mission and program for the Diocese of Dallas.

The Rev. **R. Cope Mitchell** is rector of Grace, 13 Court, Cortland, NY 13045.

The Rev. **Benjamin Nelson, Jr.** is rector of St. John's, 2500 N 10th, McAllen, TX 78501.

The Rev. **Mollie Pollitt** is vicar of St. James', Box 69, Clayton, GA 30525.

The Rev. **James C. Rhodenhiser** is rector of Good Shepherd, 301 Coral de Tierra, Salinas, CA 93908.

The Rev. **James B. Robertson** is deacon of Gloria Dei, 916 S Swanson, Philadelphia, PA 19147.

The Rev. **Shelby Scott** is vicar of St. Patrick's, 500 N 9th, Broken Arrow, OK 74012.

The Rev. **Taylor M. Smith** is assistant for ministry with children and youth of Trinity, 60 Church, Asheville, NC 28801.

The Rev. **Roz Thomas** is associate rector of Heavenly Rest, 602 Meander, Abilene, TX 79602.

The Rev. **Richard Wagner** is rector of All Saints', 651 Eucalyptus Ave., Vista, CA 92084.

The Rev. **Jack Wilcox** is assistant of Christ Church, Box 164, Blacksburg, VA 24063.

The Rev. **Tracy H. Wilder III** is rector of St. Matthew's, 408 Main, Horseheads, NY 14845.

The Rev. **James E. Wynn** is vicar of St. George, St. Barnabas, 520 S 61st, Philadelphia, PA 19143.

Ordinations

Deacons

Northern Michigan — **Paul Cutler, Tom Luckey.**

Pennsylvania — **Robert Mellon, Cicely Anne Murray, Pamela Nesbit.**

South Carolina — **Allen Hughes, Neil Alan Willard, Paul Winton.**

Priests

Northern California — **Nordon Winger.**

Retirements

The Rev. **John Bell**, as rector of St. John's, Snohomish, WA.

The Rev. **Geoffrey Ethelson**, as rector of Grace, Duvall, WA.

The Rev. **Austin Ford**, as director of Emmaus House, Atlanta, GA.

The Rev. **Dick Gillett**, as vicar of Immanuel, El Monte, CA.

The Rev. **Carole Herzog**, as rector of St. Stephen's, Whittier, CA.

Deaths

The Rev. **Joseph H. Fasel**, retired priest of the Diocese of West Texas, died Oct. 21 in San Antonio. He was 75.

Fr. Fasel was born in San Antonio, TX. He graduated from the University of Texas and the Episcopal Theological Seminary of the Southwest. He was ordained priest in 1958. Fr. Fasel began his ministry at Trinity, Junction, TX, and continued by serving the parishes of St. Paul's on the Plains, Lubbock, TX, St. James', Clovis, NM, and St. Andrew's, Port Isabel, TX. He retired in 1993. Fr. Fasel is survived by his wife, Lois, and three children.

The Rev. **John E. Mason, Sr.**, retired priest of the Diocese of Missouri, died Oct. 17 after a long illness. He was 81.

Fr. Mason was born in Portsmouth, VA. He was educated at St. Paul's College, Virginia State College and Bexley Hall. Fr. Mason was ordained priest in 1967. He served parishes in Cincinnati, OH, and St. Louis, MO. His ministry also included being a pastoral care consultant for chemical dependency. He retired in 1993. Fr. Mason is survived by his wife, Anna, and son, John E. Mason, Jr.

The Rev. **George Edgar Sage**, retired priest of the Diocese of Minnesota, died Jan. 4 in Saginaw, MI. He was 95.

Fr. Sage was born in Brantford, Ontario, Canada. He was educated at the University of Toronto and Wycliffe College. He was ordained priest in 1933 in the Anglican Church of Canada before being received into the Episcopal Church in 1948. Fr. Sage served parishes throughout Minnesota including St. Andrew's, Cloquet, Christ Church, Proctor, St. Andrew's, Moose Lake, Trinity, Park Rapids, and St. Helen's, Wadena. He retired in 1973. Fr. Sage is survived by his wife, Natalie, and two children.

Next Week ...

The Wisdom
of Age



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.

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

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.

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.

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

SHORT-TERM INTERIM for parish in Western Newfoundland beginning soon. Contact: **St. Paul's**, 390 Main St., North Andover, MA 01845. (508) 686-6858.

RECTOR: St. Luke's Episcopal Church, East Hampton, Long Island, NY. Active parish in center of town's Historic District. Stable membership committed to parish and community outreach and children's education. Proven years of experience necessary. Forward curriculum vitae with references to: **Fr. Samuel Edelman**, 18 James Lane, East Hampton, NY 11937.

ASSISTANT POSITIONS: Two full-time clergy positions will open this summer at Grace Church in New York, a historic 350-member parish in downtown Manhattan. Applicants should be evangelical with strong preaching/teaching skills and committed to urban ministry. Resumes by March 5 to: **The Rev. Sam Abbott**, 802 Broadway, New York, NY 10003.

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 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 \$2+ 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.

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.

POSITIONS WANTED

EXPERIENCED SEXTON from busy urban parish seeking full-time position. I am also a qualified church-bell-hanger. All opportunities considered. Superior references. **L. C. Woodford**, c/o Dickerson, 3 Audubon Rd., Lexington, MA 02173.

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.

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.

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



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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.
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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, asst
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

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. Sycamore (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
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. 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.

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.
Rosalee 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