

# The Living Church

January 5, 1997 / \$1.50

*The Magazine for Episcopalians*



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to be the church.

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***The Church Is a Family, part 1***

*page 14*

PARISH ADMINISTRATION ISSUE

January 5, 1997

Christmas 2

## Features



### Honoring the Generations

Part 1 of a series on the family

By Jim Simons

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### Real Life for the Holy Family

By Boyd Wright

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## Quote of the Week

The Rt. Rev. Joe Morris Doss, Bishop of New Jersey, on the Christian Coalition: "The Christian Coalition is so far out of line with the rest of the American Church that even evangelical groups are protesting."

## In This Corner Flowing Together

An unusual service took place in Alaska shortly before the meeting of the Archbishop of Canterbury and Pope John Paul II in Rome [TLC, Dec. 29].

At the suggestion of the Most Rev. Francis T. Hurley, Archbishop of the Roman Catholic Archdiocese of Anchorage, a service of Evening Prayer with canticles and prayers from the Book of Common Prayer and the Roman Breviary was held at Holy Family Cathedral, Anchorage, to pray for the meeting of the two primates.

The archbishop presided at the service and the Ven. Norman H.V. Elliott, archdeacon of Southcentral Alaska, was the preacher. Archbishop Hurley showed a bottle of water from the Tiber River and another containing water from the Thames River which had been given to him by Archdeacon Elliott. In 1982, in a sermon preached by the archbishop at Westminster Cathedral, London, and at a service in Rome, he said the two rivers had once flowed together and that it was his hope, as witnessed by Episcopalians and Roman Catholics worshipping at the services, that the two rivers would flow together again.

The offering from the service in Anchorage was given to Holy Spirit Church, Eagle River, Alaska, whose building had been destroyed by fire [TLC, Dec. 15].

When the Diocese of Olympia held its convention [TLC, Dec. 29], it used a new voting system called VoteScan. Ballots are

marked with a No. 2 pencil, collected, scanned and the tabulation printed. Ballots marked in ink or with some error are rejected, then given to a judge to determine whether they can be counted. The only tools needed are a laptop computer, a scanner and a copier. Most observers felt the process was an enormous success.

Parishioners at St. John's Cathedral, Denver, were surprised one Sunday before the presidential election when President Clinton joined them for the 9 a.m. Eucharist. The cathedral's newsletter, *The Open Door*, reports Mr. Clinton was given a hymnal and "sang with vigor." He shared the Peace, received the sacrament and greeted worshippers outside the cathedral following the service.

Later the president went inside for a cup of coffee and spent some time with the Rev. Canon David Morgan, who had been the celebrant at the Eucharist. Canon Sarah Butler, who preached, told the president that her family was from Vinny Ridge, Ark., and Mr. Clinton responded by telling her he had been to the little church where her aunts worship.

Note to the man in the Diocese of New York who keeps sending us letters to the editor with fictitious names: You and your fantasy friends' opinions are no longer welcome on our pages.

David Kalvelage, editor

### Sunday's Readings

## Called to Be a Family

Christmas 2: Jer. 31:7-14; Ps. 84 (or 84:1-8); Eph. 1:3-6, 15-19a; Matt. 2:13-15, 19-23 (or Luke 2:41-52, or Matt. 2:1-12).

While the prayer book stops short of assigning it the name, today is clearly our version of the Feast of the Holy Family, observed in the Roman communion last Sunday. Its theme is especially helpful in an age when the notion of "family values" has been reduced to a political slogan.

Each of the possible gospel readings presents, at some level, an idealized family characteristic. A father is passionately concerned with the safety of his spouse and baby. A mother tenderly bonds with her new-born infant. Parents are rightly concerned when they don't know where their adolescent child is. Among numerous other possibilities, these are some ideals of Christian family life.

That most of us don't live in two-parent-and-child nuclear families, however, in no way detracts from the significance of today's focus for our lives. The truth which underlies today's celebration is that the whole body of the redeemed is called to be the Holy Family in our own time, and each of us is a member of it by virtue of our baptism. We should and can be the family, foreseen by the prophet, which includes on an equal footing young and old, the strong and the weak, and diverse peoples gathered "from the farthest parts of the earth." The family to which we are called includes all the elect whom God "destined to be his children," and who by faith accept this great inheritance. We are called to become the earthly type of the kingdom toward which we make our pilgrim way, and so be models of the eternal values of love and acceptance to the fallen world around us.

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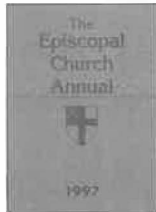
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*Letters*

**Trinitarian Faith**

The Rev. Richard Nelson's effort to offer up a plan for the use of inclusive language in an orthodox theology [TLC, Dec. 1] is brave, but I fear he cannot answer the challenges of the inclusive language partisans by simply asserting that "we must solve the dilemma over how to express our intimate relationships with "God..." It is precisely this dilemma that we cannot solve without opening to question the very guts of Trinitarian faith. But I believe there is a way through this.

Credal Trinitarian faith is not about whether or not the first person of the Trinity is male. As Fr. Nelson correctly says, "... the historical proclamation of the Trinity is a statement of being..." The Being of the first person of the Trinity is cast in the relationship of Father. There are two reasons for this. The first is the prayer we call the Lord's Prayer, in which Jesus modeled a form of prayer for his followers. From the earliest period of the church, the followers of Jesus affirmed

that he had addressed the YHWH of his religion as "Father." But the second is that he was born of a woman. He was commonsensical enough to realize that the presence of a mother had to implicate the presence of a father. Again for the early church, as suggested by the letters of Paul, by faith the followers of Jesus believed themselves to be adopted children of the same Father.

Unfortunately, the proponents of inclusive language have ignored the rich tradition of Marian devotion. It is too bad, because a proper appreciation of Mary is dignifying to women and a safeguard against unsound theology.

It is true that some are suspicious of devotion to Mary. But I think it is one of those forgotten metaphors that Fr. Nelson urges us to recover. Of course, it is necessary to shed non-scriptural doctrines, such as Mary's perpetual virginity and the Immaculate Conception. But so much remains! The drama of Mary's journey in

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Volume 214 • Number 1



## Letters

discipleship is a life's study in itself. As representative of humanity, as *Theotokos*, as disciple, as mother of the church, Mary deserves a role in any liturgy that would dare to call itself inclusive.

(The Rev.) Bonnie Shullenberger  
Ossining, N.Y.

### Just Asking

The editorial, "Challenge to Authority," [TLC, Dec. 8] states that the Diocese of Fort Worth's decision seems to be a departure from traditional Anglican polity and a withholding of its ministries from "the wider church."

Questions that come to my mind are: Isn't Anglican polity and the whole Anglican way of church life itself something that exists because there was a challenge to an authority that was believed to have departed from scripture and apostolic teaching? And isn't the ordaining of women as priests a radical departure from our Anglican heritage, not to mention a departure from the practice of the truly "wider church"? And since the Articles of Religion recognize that even general

councils "may err, and sometimes have erred," can we be so certain of the Holy Spirit's guidance of General Convention that we may not challenge its authority?

It is possible, of course, that those of us of a similar persuasion as Fort Worth will be shown by some clear indication from our Lord that we are wrong. If that happens, I trust that we will humbly and gladly affirm this new ordination practice.

At present, however, we see no such indication; and in view of the apparent unwillingness of those who are for it even to allow the possibility that they might be wrong — to the extent of trying to cleanse the church of all opposition, what is left for us in conscience to do but to take the position that Fort Worth has taken?

(The Rev.) James E. Marshall  
Holy Trinity Church  
Geneseo, Ill.

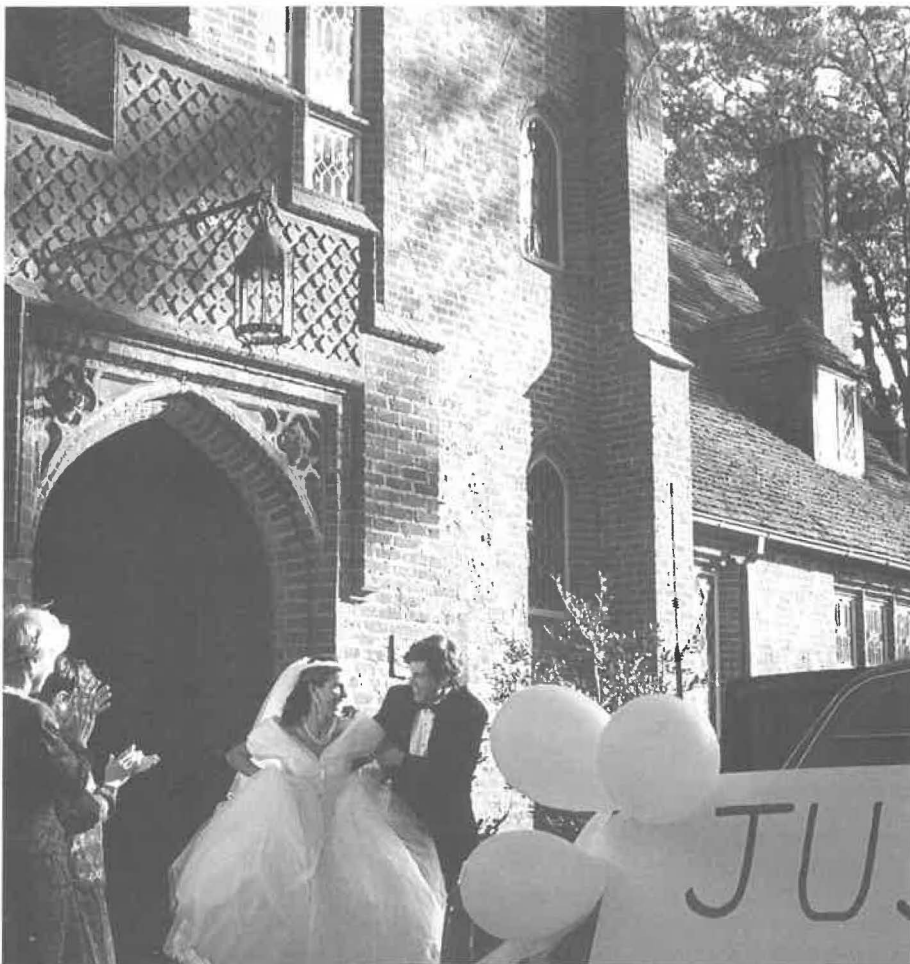
Concerning the editorial on Fort Worth, I would point out that General Convention is not infallible, and that it conceivably could adopt legislation that would be contrary to the Christian faith. See Article XXI on page 872 of the prayer book.

Diocesan legislation to reject such errors is not new, nor limited to the Diocese of Fort Worth. Almost 25 years ago, the Diocese of Oklahoma adopted similar language on a first reading. While we have not amended our constitution, the Diocese of Eau Claire has adopted a policy statement reserving the right to reject any action that would be contrary to scripture or the received teaching of the Christian faith. Many other dioceses have also taken such action.

Instead of beating up on one Anglo-Catholic diocese, an editorial might better address how we deal with a national church structure in which a treasurer can steal \$2 million, statistics can be fabricated to hide a continued loss of membership, and in which a push for the blessing of same-sex unions is being made.

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

The editorial commenting on the recent action by the Diocese of Fort Worth to clarify the limits of the authority of Gen-



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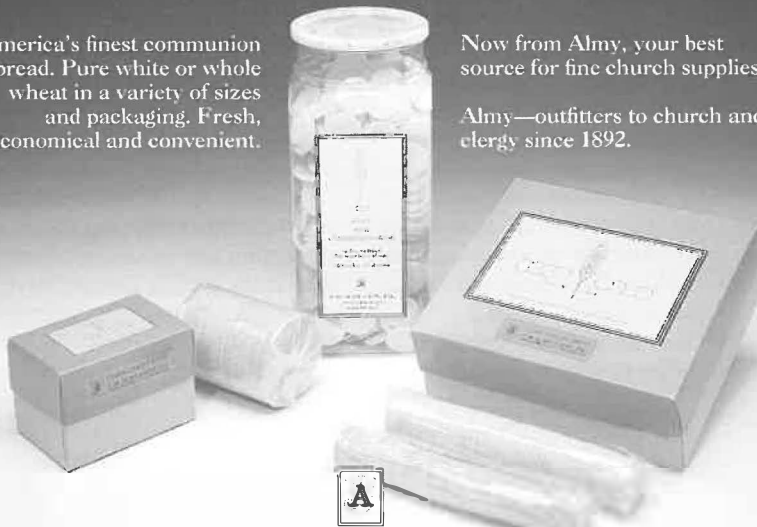
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## Letters

eral Convention contains the observation that "Fort Worth seems to be moving away from traditional Anglican polity." It is difficult to understand what the writer means by this because TLC's readers are not told what "traditional Anglican polity" is.

Surely the editorial does not have in mind the polity of the Church of England as established during the Reformation: The Episcopal Church intentionally abandoned this sort of polity when its dioceses formed the General Convention in the 1780s. If it means the polity established in America, wherein General Convention is a voluntary federation of essentially autonomous dioceses, then it would seem that Fort Worth's action is a reassertion of traditional polity rather than a departure from it. If, on the other hand, it refers to the way the system is understood and administered in the institutional Episcopal Church of today — namely, as a collection of company franchises supervised by local satraps in accordance with the policy preferences of a centralized bureaucracy — then it seems that the faster a move away from such an ecclesiastical Leviathan can be accomplished, the better.

The most disturbing thing about the claim that Fort Worth seems to be drifting away from "traditional Anglican polity" is that it implicitly sets polity over doctrine — a position typical of the bureaucratic corporatists who seem now to direct the Episcopal Church. The editorial clearly recognizes that the Fort Worth action is designed to restore the priority of doctrine over polity and of scripture over both, which is not firmly grounded in sound doctrine drawn from scripture.


The reality is that, by taking the action it has, Fort Worth is stating that the church here does not intend to move in any direction other than that indicated by the word of God. Most of the rest of the Episcopal Church, by sad contrast, seems to be headed in the other direction.

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

There are some congregations in the Diocese of Florida whose rectors and vestries choose to act quite independently of the decisions of the diocesan convention, should it please them at any given moment. This is usually focused on decisions that relate to spending money or giving money, but not exclusively so.

Why the sudden concern when a dio-

*(Continued on page 8)*

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## Letters

(Continued from page 6)

cese should want some way to assure its constituency that actions of the General Convention will be consistent with holy scripture and the Book of Common Prayer, our foundational documents? Surely such consistency is more important than money.

(The Rt. Rev.) *Stephen H. Jecko*  
Bishop of Florida  
Jacksonville, Fla.

As a clergyman who voted for the constitutional amendment in the Diocese of Fort Worth [TLC, Dec. 1], I am obviously distressed by the editorial, "Challenge to Authority."

This diocese still recognizes the authority of General Convention. We also recognize that all human authority has its bounds, a tenet dear to Anglican polity.

Considering the amazing things that we read each week in TLC's pages, it is strange to imagine that it is the Diocese of Fort Worth that is drifting untowardly. The choice between the wide gate and easy way of General Convention and

apostolic, biblical teaching was not a hard one for me to make.

(The Rev.) *William H. Risinger, Jr.*  
St. Michael's Church  
Fort Worth, Texas

### Road Map

The Viewpoint article of the Rev. Canon John A. MacDonald [TLC, Dec. 8] is one of the finest summaries of the state of the Episcopal Church I have ever read and also one of the soundest road maps out of our current morass.

If all of the Episcopal Church — not excluding the Diocese of Long Island — were heeding the suggestions Canon MacDonald offers, it might not have been necessary for the Rev. Noreen Mooney to have written the apologia on the facing page.

(The Rev.) *Robert K. Bernhard*  
Ruidoso, N.M.

### Return of Holiness

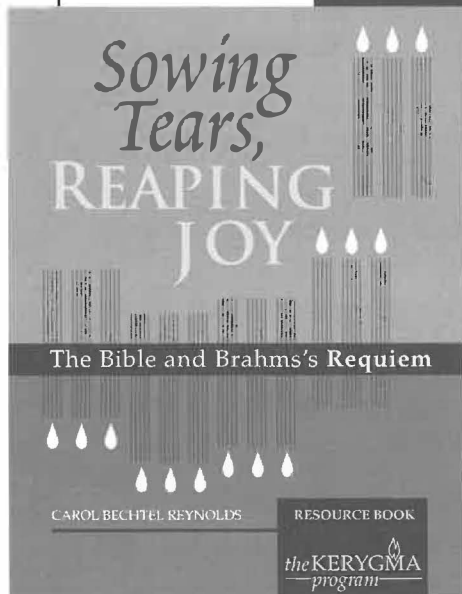
The Nov. 17 issue presents us with a quieting and thought-provoking dichotomy.

We are presented with a horrible scandal involving the Diocese of Long Island. A scandal that, as many have said, if it is even partially true, causes one to burst forth with tears of shame for the church and those faithful in it.

Contrast that article with the article on Fr. Andrew, S.D.C., co-founder of the Society of the Divine Compassion. What we see presented here is a life of holiness. It is the holiness of such a life, and others like him, that made Anglicanism so beautiful, so "spiritually uplifting" and so "holy."

If all factions in the church were less involved in navel-gazing and stone-throwing, perhaps we might beat our swords into plowshares, so that we might cultivate holiness again. Isn't that what Jesus would want? Isn't it possible that if holiness were the goal, with such examples as Fr. Andrew, sickness and evil would have less room to enter the "holy of holies." God grant that the church might pray for the day when one's holiness of life might be the important "issue" as opposed to gender. Other "issues" might equally apply. God grant that we pray for

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## Letters

such holiness to return again.

*(The Rev.) Virginia L. Bennett  
St. Andrew's Church  
Edwardsville, Ill.*

### Reduce the Rate

The current discussion of how to use the extra money that has and will be paid to the Church Pension Fund for clergy retirement seems to me to miss the point. I feel like I came to the discussion halfway through, so maybe I have missed something.

The current "tax" rate of 18 percent is much more expensive than the benefits are worth. It is my understanding that the rate got to 18 percent (of stipend, housing and utilities) because of large unfunded liabilities that historically existed in the plan, which could be met only by raising the cost for clergy actually working.

Since the Pension Fund obviously no longer has unfunded liabilities (else it could not consider liberalizing benefits), why is not first consideration given to reducing the rate parishes must pay for their clergies' pensions? We bemoan the harsh economics facing parishes in supporting full-time clergy . . . and yet all the current discussion focuses on keeping the same high rate and "improving" the benefits.

Or why, at least, do the current discussions not put forth the option of reduced cost while maintaining existing benefits as a serious alternative?

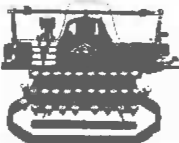
*(The Rev.) Alan R. McLean  
Trinity Church  
Pine Bluff, Ark.*

### Since When?

Barbara Lewis asks, "Since when is God's image 'truly male and female'?" [TLC, Dec. 15]. Since Gen. 1:27, although one could argue that ascribing any sexual characteristics to God (as Ms. Lewis assumes God to be a male) constitutes a heresy of sorts.

*Morgan J. Moriarty  
Evansville, Ind.*

*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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# 1996 in Review: For Better or Worse



**Photos Top:** Ellen Cooke leaving court after her sentencing for embezzlement of church funds (ENS). **Bottom:** Stonecarvers replace the cross damaged in the bomb blast at St. Paul's Cathedral in Oklahoma City.

One reader of THE LIVING CHURCH may have spoken inadvertently for a large portion of the church when she told us, "The news is getting so bad, I almost dread opening my copy of TLC each week."

News judgment is, of course, subjective, and what is bad news to some may be good news to others. Nevertheless, no matter what one's opinion might be, 1996 was a year in which the Episcopal Church was frequently in the news.

From the hearing of the Court for the Trial of a Bishop early in 1996 to the allegations of homosexual behavior and cross dressing by clergy in Brooklyn churches late in the year, there was no shortage of news to report. A former treasurer of the national church began serving a prison term for embezzlement of church funds. A bishop resigned following admission of adultery. It all took place as the church prepared for its 72nd General Convention in July in Philadelphia.

Charges against the Rt. Rev. **Walter C. Righter**, retired Bishop of Iowa, that he had taught false doctrine and violated his ordination vows, were dismissed by the eccle-

siastical court in May. The court, composed of nine bishops as judges, had held an extraordinary hearing in January at the Cathedral of St. John in Wilmington, Del. Ten bishops had brought presentment charges against Bishop Righter in 1995, claiming that his ordination of a non-celibate homosexual, the Rev. **Barry Stopfel**, to the diaconate in the Diocese of Newark in 1990 was not permitted by church doctrine.

More than three months after that hearing, on May 15, the court convened, again in Wilmington but with one less judge, because the Bishop of Los Angeles withdrew after being challenged for cause by the presenters, to announce the dismissal of charges. Judges voted 7-1 to drop charges, stating there is "no core doctrine prohibiting the ordination of a non-celibate homosexual person living in a faithful and committed sexual relationship with a person of the same sex." Bishop **Andrew Fairfield** of North Dakota was the only judge to vote against the majority opinion. The court stated its decision was limited in scope.

"We are not deciding whether



life-long, committed, same-gender relationships are or are not a wholesome example with respect to ordination vows," it said. "We are not rendering an opinion on whether a bishop and diocese should or should not ordain persons living in same-gender sexual relationships. Rather, we are deciding the narrow issue of whether or not under Title IV a bishop is restrained from ordaining persons living in committed same-gender relationships."

The bishops who charged Bishop Righter rejected the opinion and called it "deeply flawed and erroneous," but did not appeal the decision. They said they would bring to the 1997 General Convention a canon that would require all clergy to abstain from sexual relations outside holy matrimony.

Following the decision, Bishop Righter, now living in New Hampshire, said he felt like a "guinea pig," and that the presentment process "certainly invaded my life and the life of my wife and kids."

Positive and negative reactions poured forth from all parts of the church for the next month, but most persons agreed that many of the issues raised in the presentment would be dealt with at another time, probably at the next General Convention.

Former national church treasurer **Ellen F. Cooke** entered a federal penitentiary in West Virginia in August to begin a five-year sentence for embezzling more than \$2 million in church funds and for evading federal income tax on more than \$310,000 she stole in 1993. The sentence was appealed by **Plato Cacheris**, Mrs. Cooke's attorney, and that appeal has not been acted upon.

On Jan. 24, Mrs. Cooke appeared in U.S. District Court in Newark, N.J. and admitted she was guilty on both counts. She waived her right to indictment by grand jury, and said, "I accept responsibility for what I have done."

Two months later, Presiding Bishop **Edmond L. Browning** announced an agreement to settle

the church's civil suits against Mrs. Cooke and her husband, Nicholas. The agreement included transfer by the Cookes of substantially all of their liquid assets, valued at about \$100,000, and delivery to the church of tangible personal property of the church of which Mrs. Cooke had been in possession.

The national Executive Council was told in November by treasurer **Stephen Duggan** that the church had recovered all but about \$100,000 from the embezzlement.

Members of the Diocese of Maine were stunned to learn in April that their bishop, the Rt. Rev. **Edward Chalfant**, had disclosed he was involved in an extramarital affair. "I

have made grievous errors in judgment and behavior," Bishop Chalfant said in a statement. Following the disclosure, it was announced the bishop would take a voluntary one-year leave of absence, but a month later, he announced his resignation.



The aftermath of an article in *Penthouse* magazine continues to shake the **Diocese of Long Island**. As of mid-December, an independent investigation was being conducted under the leadership of the Rt. Rev. **O'Kelley Whitaker**, retired Bishop of Central New York.

The Bishop of Long Island, the Rt. Rev. **Orris Walker**, spoke of the investigation at Long Island's convention in November, and admitted he had been fighting a problem of alcohol abuse. The bishop said he would take a sabbatical leave following the consecration of the suf-

fragan bishop-elect, the Rev. **Rodney Michel**.

Another suffragan bishop, the Rt. Rev. **Jane Dixon** of Washington, made news with visits to three congregations which had asked her not to appear. The Rt. Rev. **Ronald Haines**, Bishop of Washington, decided to send Bishop Dixon to the three congregations despite their objections of not being able to accept the ministry of women ordained as priests and bishops. When Bishop Dixon went to St. Luke's Church, Bladensburg, Md., and Ascension and St. Agnes, Washington, she found only a handful of parishioners at each church. A visit to St. Paul's, K Street, Washington, brought out a much larger congregation.

Like the rest of society, lawsuits seemed to be more common in the



church. Among those in 1996, the **Diocese of Hawaii** was sued for more than \$1 million by a family of investors in the failed Episcopal Homes of Hawaii project; the bishops and standing committee in the Diocese of Massachusetts were sued by the Rev. **Jerome Hiles**, a priest who had been accused of sexual misconduct; 10 current and former employees of Trinity Cathedral, Trenton, N.J., sued the former dean, the Rev. **J. Chester Grey**, charging him with sexual harassment; and a countersuit was filed by the Diocese of New Jersey, Trinity Cathedral and three other persons against **David Evans**, one of the men who had charged the former dean.

Gradually, the **Concordat of Agreement**, which would establish

*Photos Left: National Council of Churches established a fund to help rebuild the Southern churches destroyed by arson (ENS). Right: Archbishop Carey in Chicago during his U.S. visit (James Rosenthal). Center: Bishop Righter following a service before the hearing on church doctrine (ENS).*

full communion between the Episcopal Church and the Evangelical Lutheran Church in America, was being introduced around the church. A major push for it occurred at the House of Bishops' meeting in October, which was held in Pennsylvania in conjunction with a meeting of ELCA bishops. Many of the participants of both churches returned home and spread the word about the document, which will go before the national legislative bodies of both churches next summer in Philadelphia.

In the spring meeting of the House of Bishops, the concordat was a principal topic of discussion, with ELCA professor **Walter Bouman** making a major presentation.

Many Lutheran bishops were speakers at diocesan conventions in the fall, and clergy conferences, parish forums and other settings featured presentations about the concordat.

**Weather** caused problems for a considerable number of congregations in the East. In January, a snowstorm dumped two to three feet of snow from Virginia to New England, forcing cancellation of Sunday services in many communities. In the spring, floods caused widespread damage, particularly in Pennsylvania and West Virginia, and many congregations were involved either in relief efforts in their local towns or in repairing their own buildings.

Two dioceses concerned about such issues as ordination of non-celibate homosexuals and blessing of same-sex relationships took matters into their own hands. **Central Florida** redirected about \$100,000 of its \$164,000 national church apportionment following the decision of the Court for the Trial of a Bishop. Earlier, Central Florida's convention had voted to attach a "letter of conscience" to its pledge to the national church if it should "abandon its own teaching." At its convention, the **Diocese of Fort Worth** approved an amendment to its constitution declaring it can no longer unconditionally accept the authority of General Convention.



In other news events of 1996:

- The Rev. **Michael Schnatterly**, rector of Emmanuel Church, Opelika, Ala., was injured when a package bomb left on the trunk of his car exploded.

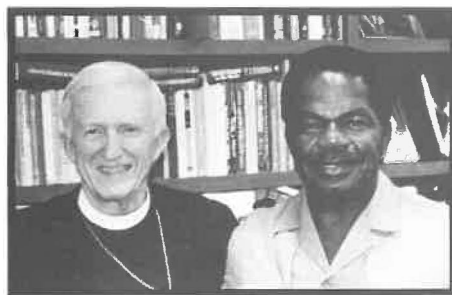
- The Archbishop of Canterbury, the Most Rev. **George Carey**, visited the dioceses of Chicago and Los Angeles, and during the summer he returned to the U.S. to teach a course at Notre Dame University. In December, he formally met with Pope John Paul II in Rome.

- The Rt. Rev. **Geralyn Wolf**, Bishop of Rhode Island, underwent surgery for breast cancer in June. She told her diocesan convention in



November she had recently experienced her first day free of chemotherapy.

- The **Commission on the Structure of the Church** issued a report in which it recommended the discontinuance of several national church committees and the revision of others.



- The Rt. Rev. **Bob Jones**, Bishop of Wyoming, left his diocese to become dean of St. George's College in Jerusalem in September.

- The national Executive Council, meeting in Charleston, W.Va., learned that the office of **planned giving** would be reopened at the Episcopal Church Center in New York City.

- At its fall meeting in Toronto, Executive Council recommended **Denver, Colo.**, as the site for the General Convention of 2000.

- An investigation was being held into the embezzlement of about \$480,000 in funds at the **Chapel of the Cross, Chapel Hill, N.C.**

- While some congregations left the Episcopal Church for the Charismatic Episcopal Church, a Korean Presbyterian Church in **Hinesville, Ga.**, moved to the Episcopal Church.

- The **Episcopal Women's Caucus** celebrated its 25th anniversary at the site of its founding, Virginia Theological Seminary.

- The **Ekklesia Society**, a ministry to encourage pursuit of the Great Commission along with other Anglicans, was formed in Dallas.

- The **American Anglican Council**, conceived as a gathering place for "biblically orthodox Episcopalians," was organized in Chicago.

The following bishops were consecrated during 1996:

**Robert Hibbs**, West Texas suffragan; **Catherine Roskam**, New York suffragan; **Geralyn Wolf**, Rhode Island; **John Lipscomb**, Southwest Florida coadjutor; **William Skilton**, South Carolina suffragan; **Edwin Leidel, Jr.**, Eastern Michigan; **J. Gary Gloster**, North Carolina suffragan; **Clifton Daniel, III**, East Carolina coadjutor; **Robert Duncan**, Pittsburgh coadjutor; **Andrew D. Smith**, Connecticut suffragan; **Carolyn Tanner Irish**, Utah; **Henry Nutt Parsley, Jr.**, Alabama coadjutor; **Neff Powell**, Southwestern Virginia; **Paul Marshall**, Bethlehem; **Gordon Scruton**, Western Massachusetts.

The Rev. **Richard S.O. Chang** was elected Bishop of Hawaii and the Rev. **Charles Bennison** was elected Bishop Coadjutor of Pennsylvania, but neither has yet been consecrated. □

*Photos Top: Courtroom artist's depiction of the Court for the Trial of a Bishop (ENS). Center: Bishop Jane Dixon (Bob Kinney). Bottom: The Presiding Bishop with Bishop Edward Neufville of Liberia who was forced to remain in the U.S. after new outbreaks of fighting in Liberia (ENS).*



# Urban Missionaries Proposed in Southern Ohio

The Rt. Rev. Herbert Thompson, Bishop of Southern Ohio, spoke of the plight of inner-city congregations during his address to the convention to his diocese which met Nov. 8-9 in Sharonville.



Delegates to the convention of the Diocese of Western North Carolina launched Transformation 2000, a year-long process of examining the needs and programs of the diocese, when it met Nov. 14-16 at Kanuga Conference Center near Hendersonville.



Transformation 2000 will involve focus-group discussions, surveys of each member in every parish in the diocese, and interviews with clergy and lay leaders.

"This kind of assessment could provide solid direction for ministry development," said the Rt. Rev. Robert H. Johnson, Bishop of Western North Carolina.

"It's an opportunity for us to look at ourselves as a diocese and ask the question, 'What is God calling us to do?'" Bishop Johnson said in his convention address.

Among resolutions adopted were those which encourage each parish to give at least 10 percent of its net disposable income in support of diocesan ministries, and another which asks congregations to study "A Children's Charter."

The Rt. Rev. Jane H. Dixon, Suffragan Bishop of Washington, was guest chaplain.

St. Thomas' Church, Burnsville, was accepted as a parish. A 1997 budget of \$1.19 million was adopted.

"That they all may be one" was the theme of the convention of the Diocese of Rochester, Nov. 8-9 in Rochester, N.Y.



Following the convention Eucharist, delegates were divided into small groups where they were asked to react to a series of questions based on the baptismal covenant. The responses will be discussed when the Bishop of Rochester, the Rt. Rev. William Burrill, visits congregations.

Four resolutions came before convention and all were adopted. One commends to General Convention hospice "as a preferable alternative to physician-assisted suicide for terminally ill persons undergoing grievous suffering."

Another resolution requests General Convention direct the Standing Liturgical Commission to develop rites for the bless-

ing of same-sex relationships. The resolution noted that Rochester has provided a liturgical form for such affirmations for more than 15 years.

In his address to convention, Bishop Burrill spoke of the need to forge Christian unity.

"How can people believe that we Christians have the answer when we can't even get along with one another?" he asked.

A budget of \$1.46 million was adopted.

A lengthy debate on a resolution concerning the blessing of same-sex couples took place at



the convention of the Diocese of Pennsylvania Nov. 8-9 at the Cathedral of the Saviour in Philadelphia.

The resolution requests the 72nd General Convention to direct the Standing Liturgical Commission to develop and propose to the General Convention of 2000 a liturgy for the blessing of committed relationships between persons of the same sex for inclusion in *the Book of Occasional Services*.

The outcome was decided in a vote by orders, with clergy favoring the resolution, 101 to 43 with three abstentions, and lay persons in favor, 75 to 53 with five abstentions.

Among other resolutions adopted were those which oppose the death penalty, support the Concordat of Agreement and change various diocesan canons.

The Rev. Charles E. Bennison, Jr., bishop coadjutor-elect [TLC, Nov. 10], addressed convention and thanked delegates for their confidence in him.

The Rt. Rev. Armando Guerra, Bishop of Guatemala, Pennsylvania's companion diocese, preached at the Eucharist.

Bishop Allen Bartlett, the diocesan, spoke of the General Convention, to be held in Philadelphia, as "an extraordinary opportunity. It is the great Episcopal family reunion."

Suffragan Bishop Franklin Turner spoke of "the good work of several diocesan programs and ministries."

Another speaker was Bishop Roy Almquist of the Evangelical Lutheran Church in America, who urged delegates to support the Concordat of Agreement.

A 1997 budget of \$3.38 million was adopted.

'We must do more and must admit to the lack of initiatives in the cities — our urban centers.'

Bishop Thompson

some of the suburban and rural areas of Southern Ohio, we must do more and must admit to the lack of initiatives in the cities — our urban centers."

Bishop Thompson said he envisions "a Canterbury Corps, domestic missionaries for Christ who will go and serve for a time in the churches in our urban centers, large and small." He said such a corps would come from every congregation in the diocese, "commissioned from their parish and sent . . . on assignment for six months or a year to an urban (or rural) church.

"The urban missionary would evangelize, share the good news of Christ, and work to replace himself/herself with another follower of Jesus before returning home."

Four resolutions came before convention. Two on proposed changes to national canons on clergy misconduct were referred to committees for further study, one establishing a three-way companion relationship with the Diocese of the Windward Islands and the Maori Bishopric of Aotearoa in New Zealand was adopted, and another on welfare reform was adopted.

The Rt. Rev. Peter Beckwith, Bishop of Springfield, was chaplain to convention.

A budget of \$2.2 million was adopted.



## **The Church Is a Family**

**January:  
The Foundation**

February:  
The Wisdom of Age

March:  
Single Parents

April:  
Special Children

May:  
Interfaith Couples

June:  
From Foreign Lands

July:  
'Adopted' by the Church

August:  
Being Single

September:  
Teens and the Church

October:  
Profile of a Family

November:  
Church as a Family

December:  
Growing Families

# Honoring the Generations

*(First of a monthly series)*

By JIM SIMONS

When I was first considering the call to my present parish, I was intrigued by the emphasis given to the annual church fair, described in the parish profile as the "apex of activity throughout the year." It was, upon arrival, my first experience with the parish. That first weekend, the field adjacent to the church was transformed into a small city of tents, which for several hours sold rummage, books and food, provided games for children and entertainment for all, and raised significant funds for charity. It was an impressive event.

However, all was not well. This vital ministry had been established 30 years before by the Episcopal Church Women, and as the church had dwindled in size, the number of women to organize it had decreased. As the church began to grow, the women who joined were often employed or had other commitments which made doing the fair as a women's ministry increasingly difficult. Three years ago, with no "chairman" volunteering to head the fair, it looked like we would have to discontinue the event.

Then three couples stepped forward at the last minute and volunteered. The fair was held and was successful. The next year we adopted a plan whereby one couple chaired the event and another couple co-chaired in order to assume the responsibilities the year after. Suddenly the fair blossomed again. I believe this was because it became, again, a family affair.

The Friday before the fair, members of the parish set up and have a picnic together. When I think of the parish family, this is one of the images I have in mind. Here's Bob showing up with the horse and carriage, kids clamoring to get a ride. Jack is cooking hamburgers while Sally organizes children to set the serving table. Ned has loaned us a truck from his business and provided a driver so that picnic tables can be moved, and the men are putting their backs into it. Sherri is organizing books while long-time members are helping the younger members get the specifics of the layout right. Alice, a widowed grandmother, is holding someone's child in her lap while the parents are busy setting up games. We are truly a parish family.

Cyprian, the third-century Bishop of Carthage, once wrote, "You cannot have God as your father unless you have the church

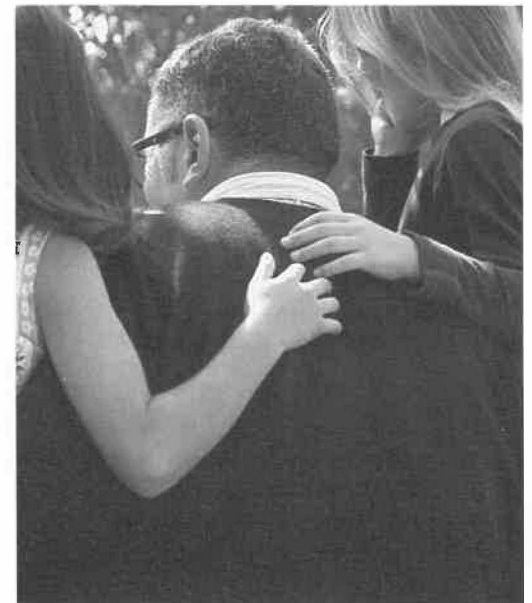
as your mother," and so very early in the life of the church there was an understanding that we were in some sense a family.

Family means something different for each of us but implies a number of universal constants.

First, a family is intergenerational. When we go to a family reunion, we have the experience of encountering people who are at different stages of life: grandparents, parents, children, aunts and uncles, cousins and the like are all at different places and we benefit from it. We hear the stories of our common life and are enriched by the experience of those who have preceded us.

Several years ago, we began a small-group program. There was some energy to make these groups homogenous; that is, one group should be young parents and another older retirees, while a third might be those who were going through divorce and another comprised of single parents. I discouraged this, much to chagrin of some of the participants. I did this because I wanted us to be family. What surprised many was how well diversity worked. Parents who were struggling with issues around children were counseled by those whose children were grown. Those who were struggling with the loss of a spouse were ministered to by the group. Those who were experiencing the joy of baptism were exposed to the wisdom of those older in the faith. These people are not united by common problems or life situations but by their faith. They pray together and explore God's word together; the generations are honored and we have grown spiritually as family.

Second, families provide support. We rely on our families to be honest with us and to help us through moments of our lives when situations



*The Rev. Jim Simons is rector of St. Michael's Church, Ligonier, Pa.*

seem to be desperate. We call our sister and tell our story so we can be supported. We call our father and ask for his wisdom.

"Muriel" sits in my study and describes her troubled marriage. My job is to provide spiritual support. She has a psychological counselor and a lawyer, and as she considers divorce I help her to discern what God is saying to her. But I know how lonely and isolating such a situation can be and encourage her to talk with one of several women in the parish who have been where she now is — not as psychologist, or lawyer, or spiritual advisor, but as a sister in the Lord. Muriel rallies her courage and opens herself to one of these people and a relationship of mutual support and prayer develops which will help sustain her through this difficult period of her life. We are being a family.

Finally, family is related by blood. There is a popular notion floating around the church that all people are children of God. It is an unbiblical idea which has its roots in the enlightenment doctrines of the 18th century. Scripture teaches something quite different: "But to all who received him, who believed in his name, he gave power to become children of God" (John 1:12). Hence, being a child of God is not a matter of birth but of rebirth. And being re-born is a matter of receiving and believing in Jesus.

I have long been in the practice of using each person's name when administering the bread at communion. It is a helpful exercise for me to be mindful of who is present and receiving the sacrament. The design of our sanctuary is such that sometimes traffic flow for communion is not smooth, creating the strange phenomena of people being "out of order" at the rail. Here is a couple in their 80s both widowed and recently remarried but between them at the rail is a teenager from the family in the next pew. A family with five children now has six and two aren't theirs but the one of theirs who is missing is with a single woman from the parish. I used to be concerned by this breaking up of family units until I realized that it didn't seem to bother anybody else and that it was actually a powerful image of God's family.

We are united by blood, by the blood of Christ. When we come to the altar to receive the sacrament, we are in a tangible way declaring that unity as a family — a family that honors our earthly ties to each other but also declares a transcendent reality: that we are, by virtue of reception and belief, children of God, members of his family.

God calls us to be family, to be the church. We celebrate and grow when we honor the generations and when we make commitments to support one another in our common lives. We are able to do this because we are united by the blood of Christ. The blood which makes us children of God. □

*Next month: The wisdom of age*

The Holy Family,  
by Luca Signorelli (1450-1523)



## Real Life of the Holy Family

By BOYD WRIGHT

Jesus, Mary and Joseph. Proud parents with babe in arms. A trio of holy perfection. An idyllic family group that has inspired the finest art of the ages and nourishes us today as the embodiment of love, togetherness and peace.

A real picture of a family blessedly free from strife and stress? Well, not exactly.

The story behind the picture is one that could happen right now next door. A pregnant teenager is married in haste to a man who knows he is not the father. The birth takes place on the road in dire poverty, followed by escape to a foreign land to evade the law. Then a pause for years of the drudgery of hard-scrabble child rearing. Finally, the young man grows up to rebel against the powers that be and the mother is forced to witness his execution.

It's the kind of human-interest tragedy that might make us shudder for a moment on the TV news. So how come we don't think of the Holy Family with pity and sorrow? The answer, of course, is that we know the end of the story. We have read our gospels and we know the triumph of the cross, the glory of the Resurrection. We know those halos above the heads of the Holy Family are real.

But if we want to apply the events of that far-away time to our lives today, we have to pin down the realities. We have to realize that life really was desperate for the most holy family that ever lived.

Mary really had to make an enormous leap in faith to believe

*Boyd Wright is a frequent contributor to TLC who resides in Mendham, N.J.*



We can only serve  
the wider world if  
we first serve the  
dear ones entrusted  
to our special care.

## Real Life of the Holy Family

the awesome message of the angel Gabriel. Joseph really had to trust God — and Mary — against all logic to give that family a human father. Both parents really had to put up with a child so dauntingly precocious that when lost at age 12 he demanded, “How is it that you sought me?” (Luke 2:49). Mary really had to endure her son’s abrupt dismissal when she tried to visit him. “Who is my mother?” (Matt. 12:48). Jesus, enduring torture on the cross, really had to summon the selflessness to worry about his mother and entrust her to the care of his beloved disciple, John. “Behold your mother!” (John 19:27).

The real story sends real messages: love, trust, faith. It’s easy to feel the oft-depicted love of mother and Christ child. It’s harder to imagine Joseph’s instant, unquestioning, self-denying trust and faith when God called him to obey. It’s harder still to understand the tough love Jesus showed when he had to turn away family members who tried to visit him. He knew he could not love his earthly loved ones well if he did not love his heavenly Father more. And, at the last, at the cross, Jesus’ heart-wrenching reaching out to his mother overwhelms us as the epitome of filial love.

We today are not tormented by any of these problems. But we are called to a myriad of tasks as varied as the human condition itself. To follow Jesus by loving God and loving our neighbor embraces a universe of efforts from the cloister to the streets, from the solitude of contemplative prayer to the struggle to confront the next concrete evil right here.

Every age convinces itself that it has burdens never faced by another, but in our time family life is indeed suffering. Just in the last three decades the number of single-parent families has exploded. More and more wives are forced to work to make ends meet. Other mothers cope with the agonizing choice of staying home as a good mommy or fulfilling themselves with a career. In the world’s richest democracy, senior government officials have to choose between serving their country and sending their children to college.

Decisions involving family engulf us. Where does duty lie? Provide more for aged parents or secure the children’s future? Spend evenings with the kids or take a second job?

We Christians have a splendid resource to help with such dilemmas — the church. Pastoral counseling is available. With oth-

ers we can share and compare, and we find we are not alone. Discussion and Bible-study groups sharpen our best tool of all, prayer. And with prayer, if we look back far enough and hard enough, right back to the never-ending solace and love of that Holy Family, we might glimpse some answers to our problems.

Perhaps we can see that God has given us a light to steer by. He seems to be showing us through Jesus that, throughout all our lives, the family is and will remain the most intimate, the most integral and the most sacred unit of humanity. Why can we think so?

God, in his infinite wisdom, could have made Jesus an orphan. He could have sent Christ to us as a foundling. He could have created his Son full-formed, lying like Adam in a primeval garden. He could have brought Jesus to us as a babe floating like Moses in the bulrushes.

But God did none of these things. Instead, lovingly, carefully, specifically, he placed Jesus first in a human womb and then into a human family. From this we can discern two directions for our lives today.

First, no matter how grace-filled we make our own private devotions, our own life of prayer, it counts for nothing unless we think first of the needs of our family: spouse, children, parents. We will never serve our souls unless we serve our families first.

Second, no matter how much we seek to aid the needy, no matter even that we try to shape great events and better the whole world, this too will count as nothing unless we first make our own loved ones well and happy. We must learn to walk before we can run. We can only serve the wider world if we first serve the dear ones entrusted to our special care.

In a family, as in all things, Jesus is our best guide. If we try truly to live as he lived, we can be sure we are doing God’s will. We will fall short of the mark, but if we pick ourselves up and try again, he will be there. If we pray to him, he will show us the way.

God saw to it that Jesus lived a childhood so filled with love that he grew to love all men and women everywhere. Then God sent Jesus, his Son, to the cross to die for us, and Jesus, the fully human man, ended his life thinking at the last of his mother.

Jesus told us, “I am the Resurrection and the life” (John 11:25). And he showed us that life is forever blessed by the family. □

Above: The Return to Nazareth, from a 12th-century stained glass window in Chartres Cathedral, France

# Our Legal Tradition Needs Revival

By FRANCIS HELMINSKI

In Heaven," wrote Yale law professor Grant Gilmore, "there will be no law, and the lion will lie down with the lamb." But in "Hell there will be nothing but law, and due process will be meticulously observed." Is this the regrettable attitude of many Episcopalians toward law in our church?

Law cannot, and should not, define the Episcopal Church. Yet neither is it an embarrassment to be shunned, forgotten or ignored. We, as thoughtful adults and faithful Christians, should recognize ecclesiastical law's contribution to the life of the church.

The Episcopal Church is heir to two remarkable traditions in its law as in its liturgy: the pre-Reformation Roman, and the post-Reformation English. No other American church can make such a claim for its canonical framework. While our legal structure is not so detailed as Rome's, nor complex as Canterbury's, it carries behind it generations of sophisticated and scholarly thought dating back to the Nicene canons, and progressing through Gratian, Hooker, and a crowd of forgotten ecclesiastical lawyers.

Today, while canons are still amended, and chancellors still diligently advise their dioceses, our legal tradition is enervated and needs revival. For example, many chancellors are familiar with the old "White and Dykman" volumes, discussing not only canonical amendments at the General Conventions but secular cases affecting the church. That same "White" — the Rev. Edwin Augustine White — was an attorney-priest 100 years ago, and authored a magnificent treatise on church law. There were once other scholars of that type. But in our own century there has been little scholarship about church law. A wonderful exception is Prof. Daniel B. Stevick's *Canon Law, A Handbook*, published in 1965, but in recent decades it essentially stands alone.

Why should our Anglican legal tradition be revived? It should be revived if we want an updated, useful, flexible set of laws available as a tool to work out questions open to legal resolution. The side of our polity derived from England — both church and state — often lends itself (some would say too frequently lends itself) to analysis of difficulties through legal reasoning, hearing and adjudication. On the other hand, the Roman side of our tradition embraces an ancient canonical heritage full of pragmatic, principled ways of solving problems which arise in the life of the church. These two threads of legal thought are combined in the Episcopal Church's structure. Their living interchange ought to be encouraged, not left weak and moribund.

How can our Anglican legal tradition be revived? Here are 10 suggestions for a start:

**1. Cultivate a "juristic" and not a "legalistic" attitude within the church.** No one wants the church to entertain affection for legal trivia. Such an attitude is captured by the pejorative term "legalistic." In contrast, a "juristic" attitude encourages due

attention to rights, obligations and fairness among Christ's body of believers.

**2. Ensure that all seminaries offer adequate education in church law.**

Seminary education in law varies with the institution, but a suggested curriculum and reading list could profitably be developed so that candidates approach ordination with a uniform appreciation for the subject. Formal education for non-seminarians also is needed. Perhaps one or two seminaries could look to the two-year program recently established at the University of Wales in Cardiff. Designed for working clergy and lawyers, it alternates between periods of home study and four weekends each year in residence at the university. Students earn either a diploma or a master's degree with an emphasis in Anglican Ecclesiastical Law. Why not a similar program for working clergy and lawyers in the Episcopal Church?

**3. Make national and diocesan canons more available.**

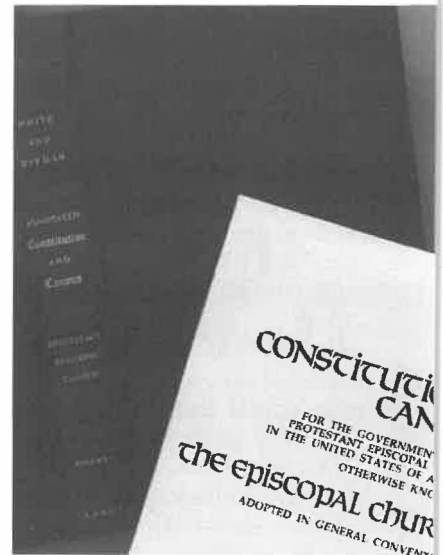
The canons are too often considered cabalistic documents far beyond the understanding of non-lawyers. True, canons are written for legal purposes, but (for the most part) are not beyond the comprehension of educated persons willing to read them. The World Wide Web provides an opportunity to publish current, complete versions of the national and diocesan constitutions and canons. Such a site ought to be developed and carefully maintained.

**4. Educate parish leaders, clergy and vestry in church law.**

Everyone in responsible positions in the church needs to be acquainted with the basics of ecclesiastical law. Bishops, priests, deacons, wardens, vestry members and diocesan officials all would benefit from fundamental and ongoing church law instruction. Many dioceses can arrange this, through their chancellors and network of volunteer attorneys.

**5. Keep White & Dykman updated and accessible.** These classic volumes, now two generations old and hard to find, embody an annotated record of the church's legislation from the first General Convention up to the 1950s. They should not be filed away as legal relics — an ecclesiastical counterpart to *Blackstone's Commentaries* — but rather revived and updated after each General Convention and printed in paperback form as are the convention journals. At least, supplements should be made available each triennium. How else can the church track the development of its jurisprudence?

**6. Seek out and encourage attorney-members of the church to volunteer their legal skills on a pro-bono basis for the myriad of mundane legal matters that dioceses and parishes face.** Many lawyers do not volunteer their time for the church



*Francis Helminski practices law in Rochester, Minn., and has represented Episcopal churches in his diocese.*

(Continued on page 20)

# Editorials

## Look What's Coming in 1997

We are pleased to share some good news with our readers. Effective immediately, THE LIVING CHURCH will be a larger magazine. By larger, we mean number of pages. In the past, this magazine has been 16 pages with the exception of a few special issues each year such as this Parish Administration Issue. In 1997, our minimum will be 20 pages.

The magazine is becoming larger simply because we have more to share with our readers. An increase in advertising during the past two years meant less space for the features TLC readers were accustomed to seeing. Therefore, we have increased our size in order to have enough room to present a more complete magazine.

This is a good time for TLC to grow in size. Because this is a General Convention year, there will be plenty of issues to be discussed on our pages. And we expect to have more news, more People and Places, more reviews of books and music, and, in general, more articles of interest to members of the Episcopal Church. Perhaps the best news is that our subscription price remains the same — \$39.50 for one year, the same as it's been since 1991.

## Understanding the Family

This issue contains the first article of a monthly series on family [p. 14] and an accompanying article. Why a series on family? Families are in the news these days. We hear plenty about family values, the breakup of families, new family structures. This series, written by 12 different authors, emphasizes

how families are nourished by and minister within the church, which itself is properly understood as a family. One part of the series looks at the wisdom of age. Another examines why teenagers stop going to church. Several articles examine how families cope with problems.

Our intent is not to promote a particular family as an ideal, but to examine how families, or individual members of them, seek and serve Christ. Their stories are worth sharing. We also hope that through this series readers will gain a deeper appreciation of the church as a family, as described, for instance, in today's Sunday's Readings column: "... the whole body of the redeemed is called to be the Holy Family in our own time, and each of us is a member of it by virtue of our baptism."

## Attend Your Parish Meeting

At this time of year, most of us are invited, urged, even begged, to attend the annual parish meeting in our congregations. Unfortunately, in most churches, the annual parish meeting is not well attended. Many people feel out of touch with the business affairs of the congregation, or they simply aren't interested in a myriad of reports and elections.

We beg to differ. The annual meeting is one of the most important events in the life of a congregation. It is a time in which decisions are made which will affect the parish for the following year, and potentially for generations. The election of members of the vestry, adoption of the budget and other matters will help determine the mission and ministry of your congregation for the next year. Be sure to take part.

Father Young blanched. Adele Winesap was heading straight for him, mistletoe clutched firmly in her hand.



Deborah Yetter



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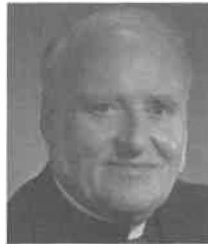
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# 10 Ways to Revive the Church's Legal System

(Continued from page 17)

because they have not been asked. I doubt there is an under-worked chancellor in the Episcopal Church. All could probably use some help in the more routine legal items that arise in their dioceses.

**7. Establish a mechanism for serious study of the law of the Episcopal Church,** and for communication among chancellors and other interested persons. The Roman Catholic Church has the Canon Law Society of America, with annual meetings, continuing scholarship, and a journal called *The Jurist* for papers in canon law. The Church of England sponsors the Ecclesiastical Law Society with similar functions. Surely this church can support at least an informal group with occasional meetings and professional communication among members.

**8. Publish scholarship in our church law.** Law, like any other discipline, needs published research and thought to

develop. Otherwise, it will stagnate. Persons interested and skilled in church law ought to take time to study, ponder and write serious works. Episcopal Church law also deserves more extended treatment — contemporary treatises, handbooks or guides.

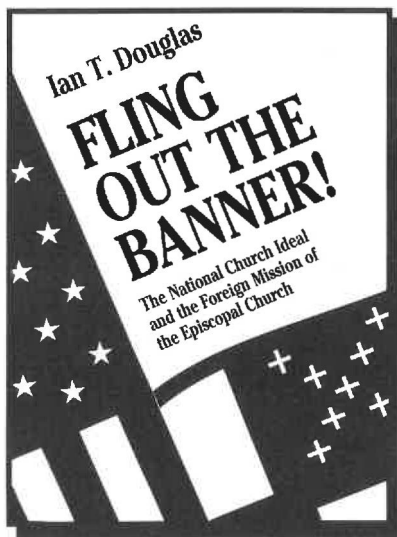
**9. Make use of diocesan courts for more than disciplinary trials.** Let's design a way to employ such wisdom for mediation, arbitration, or a fair judicial hearing of other church disputes, such as those between rectors and vestries or dioceses and parishes. It is not outlandish to suggest that standing diocesan courts could be used in some of the same ways as consistory courts are employed in England. The common law judicial model is no more an evil (if necessary) concept than is the parliamentary model of the General Convention. Courts, even if sometimes abused, are a positive social engine and can fill that role in the church as they do in secular society.

**10. Ask state legislatures to update or repeal obsolete statutes** governing Episcopal parish procedure and corporate structures. Church law is not just the law of the church, but comprehends secular law applied to the church. If those laws are confused or archaic, then even the smoothest of internal systems will stumble over obstacles from outside legislative schemes.

I hardly suggest that its distinguished lineage makes church law sacrosanct. Reform the church's law when necessary. Criticize it if deserved. Monitor it for fairness. But do not encourage hostility or indifference to our canonical system, for that system reflects a legal heritage which has long been a bright star in the Anglican constellation. □



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Ian T. Douglas

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# Burnout Is Self-Induced

By DAVID C. BANE, JR.

A friend recently sent me a September 1996 article from the *Wall Street Journal* which I think speaks to all of us in the church. It is by an Episcopal priest, who writes about problems in mainline churches.

"Seminary enrollments are down, below replacement level at normal retirement rates, at least partly because the word is out: parish ministry is inordinately stressful," the article stated. "The average stay of a protestant pastor is said to be around three years. Clergy are showing a high rate of burnout, stress-related illnesses and behaviors, and failed marriages. One regional church body stopped offering a support group for clergy spouses because their pain was so overwhelming.

"The effect on congregations is equally devastating. Conflicts drain energy, drive lay leaders to the sidelines, hurt fund raising and impede the congregation's ability to do the necessary work of evaluating the present and preparing for the future.

"Many congregations — my guess is more than half — are in a bleak survival mode. At best, leaders are tentative; at worst, they are actively antagonistic because parishioners are divided against each other. Potential new members sense tension the minute they cross the threshold, and they flee.

"Is it really that bad? No, it's probably worse. For we don't have any way of measuring the slow loss of spiritual vitality that happens when the energies of the faithful and their pastors are diverted by waging wars, healing the wounds of past wars, or avoiding warfare. It's like the couple who have had too many fights. They don't laugh or play, make good decisions, engage in selfless behavior, or even enjoy the evening meal when their main intent is to avoid another spat."

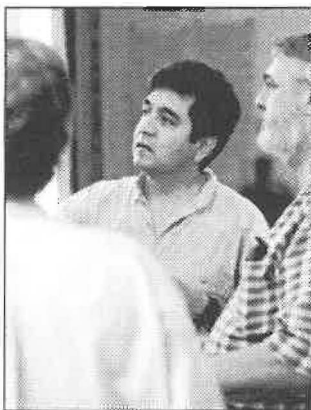
If this is true, it tells me that we clergy do not have any idea what we are doing. Not a clue! If this is true, it tells me that we are lost and wandering in the desert and we have taken our people with us. But unlike Moses, we don't have any idea where we are going or whose voice to listen to for direction. Not only is all of this unnecessary, but it flies in the face of

*The Rev. David C. Bane, Jr. is rector of Christ Church, Dayton, Ohio.*

everything Jesus Christ represents. How in the world did we get ourselves in this fix? And make no mistake about it, we have done this to ourselves and there is no one else to blame. Until we face that fundamental truth, there is no health in us, and we will not be agents of reconciliation and healing to our congregations.

I don't know about other clergy, but I

am getting tired of this focus on ourselves. Clergy burnout. Clerical depression. Ecclesiastical sexual acting out. Broken relationships and ruined marriages among the ordained. One of the hot topics these days is that of clergy wellness with large sums of money dedicated to helping us stay well. I think it is possible that at least some of the clergy who burn out were



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the kingdom.

never on fire in the first place. They used themselves as fuel instead of relying on the fire of the Holy Spirit. All too often laity and clergy alike see ministry as something the clergy do while everyone else watches and pays the bills.

Clergy burnout is due to one simple reason, and that is a mistaken understanding of who we are, what our responsibilities are, and how much influence we have. Who do we think we are? What gets us thinking that we can force, manipulate, or even inspire other people to do what they do not want to do? We behave as if we were the ones with the responsibility and the power to usher in the kingdom, but, as talented and faithful and trained as we are, I don't think we can pull it off. We usually start out with the best of intentions, but when we have taken enough courses in group process, management, and conflict resolution, we step out in front and say, "Thanks for your help, Lord, but I'll take it from here."

One of the first things we clergy talk about at various gatherings is how difficult our jobs are. We are notorious for complaining about how many hours we work and about the calls in the middle of the night and the heavy emotional toll and so forth. Why have we not taken a day off? Who has ordered us to put in extra hours on a regular basis? Where in our letters of agreement does it say that we are to work ourselves to death? When has a bishop, priest or deacon ever said, "I'm tired and I think I will take Wednesday off," and been told, "Oh no, you can't do that because everything will fall apart if you aren't here"? That certainly does get said, but it is us saying it to ourselves. The gospels are clear that Jesus took time off to step aside in order to remain connected with his Father, but I guess we are just too busy for that.

Have you ever noticed what Paul says about our ministry? He writes, "Therefore, since it is by God's mercy that we are engaged in this ministry, we do not lose heart" (2 Cor. 4:1). But we do lose heart. When we lose heart it is a certain

step on the road to self-initiated burnout because it is the result of our feeling like failures. The parish membership is down. Pledges have not kept up with inflation. People are taking advantage of us and they are expecting too much. We spent hours preparing for a class and two people showed up. We told them how important Lent was and nobody came to our special service. We compare this year's parochial report with last year's and either we proudly pat ourselves on the back or we lose heart.

If we were production superintendents or sales managers, this might have some relevance for us, but we are disciples of Jesus Christ. What do any of these measurements have to do with God's call to us? The truth is that we can't fail if we do what we are called to do. It is impossible for us to fail. All we have to do is to show up and let the gospel shine through our sinful selves the best we can. That's it!

In the previous chapter of this letter, Paul wrote, "Not that we are competent of ourselves to claim anything as coming from us; our competence is from God, who has made us competent to be ministers of a new covenant, not of letter but of spirit; for the letter kills, but the Spirit gives life"(2 Cor. 3:5-6).

The letter is what seduces us into believing that the more hours we work, the more useful we are to God. The Spirit calls us to lives of joy and peace in believing through the power of the Holy Spirit. The letter tempts us to think we are more important than others, that if we aren't there everything will fall apart, ministry won't happen, and that our advice and ideas are necessary for God's kingdom to come. The Spirit blows refreshingly on us and calls us to trust in God's power, not our own. The letter entices us with visions of greatness and success through developing programs and projects which are acclaimed throughout the city. The Spirit whispers for us to be quiet and listen for God.

We have been blessed with the single task of telling hungry people where to find the Bread of Life, of telling others what Jesus Christ has done in our lives, and of assuring others of God's overwhelming love for them. Does that sound draining to you? No, because it is life-giving. At the end of the day, the question is not, "How many appointments did I have today?" or, "how many meetings did I attend today?" or, "How many items on my to-do list did I check off today?" The only question for us is, "Did I point anyone toward the truth of Jesus Christ today?" □

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# The Mentored Life

By RUSSELL J. LEVENSON, JR.

Almost 10 years ago, I received a telephone call from a new priest in the Episcopal Church. He had just begun his ministry as rector, he knew I was interested in entering the ordained ministry, and suggested that serving for a few years under him as a lay assistant and youth minister might give me some insight into what the vocation of the priesthood held for a young man. What I did not know in beginning this work was that I was soon to be blessed with one of the most profound relationships in all of my life — the gift of a mentor.

Why live the mentored life? I have had many mentors in my life — my parents, my wife, various priests and friends, but few of these relationships have been more

*The Rev. Russell J. Levenson, Jr. is associate rector of St. Luke's Church, Birmingham, Ala.*

significant than this one. Having reached a decade in this relationship, it gave me a chance to pause and ask, "Why has this relationship been so important in my life?" The answer is not altogether complex. Throughout the scriptures, models of the mentored life are given: Moses and Joshua, Naomi and Ruth, Eli and Samuel, Elijah and Elisha, Jesus and the Twelve and Paul and Timothy.

When Jesus issued his call to "... follow me ..." (John 1:43), his followers would have understood Christ to be bidding them to a life of rabbinical discipleship. In such a life, disciples did not learn to be "Christ-like" in classroom setting, but by actually sharing life together — meals, travel, fears, joys, worship, prayer, study, tears and laughter. It was through this kind of intimate, daily contact that the apostles grew to be the very pillars of the early church.

In the years I served as lay assistant, the rector and I met often several times a

As my rector, he never lorded his power over me.

week. Rarely did we discuss "the business" of the church; that was reserved for staff meetings. Instead, I was invited to share how all aspects of my life were going — spiritual, as well as emotional, mental and physical. Eventually, this led to a pattern of meals together, prayer together and even trips together.

From the beginning of our relationship, John modeled unconditional acceptance and love. As my rector, he never lorded his power over me. As my boss, he never micro-managed. As my friend, he allowed for my failures, but courageously gave me guidance and direction for future endeavors. As my brother in Christ, he always cared for and loved me.

This care and love continued throughout my seminary years and into my first position. John made certain to remember my family and me through phone calls, letters and on holidays. He was always willing to talk when there had been a rough week, or when I faced a personal dilemma, or when I was trying to discern my first call. This close relationship continued such that when an opening occurred on his staff again, he called me to be his associate, where I have now been serving for more than three years.

What makes John a good mentor is his incredible humbleness and deep desire to be an instrument of God's love. A few years ago, our parish had just finished a \$7 million renovation of our facility. Only months after the completion, a pipe burst, flooding the building overnight, leaving more than \$700,000 worth of damage. By mid-day the water-logged building was filled with disheartened staff and church members, trying to mop up an unmopable mess. I will never forget how John reacted.

After surveying the damage and making certain the immediate needs were being attended to, he went to a restaurant, purchased pounds of food, carried it back to the church and began personally serving lunch to everyone who had volunteered to work. In a matter of hours, we were all laughing and seeing clearly that relationship meant more than bricks and mortar.

In order to fully experience and appreciate the mentored life, one must be willing to receive it. This is not easy in a culture that pays homage to "self-made" men and women almost as much as

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pagans worshiped Baal in ancient times. I was often baffled by seminarians who so eagerly wished to be rectors as soon as their collars were put in place.

There is a wealth of knowledge and experience in those who have gone before us, and if we are willing, we will learn and grow by sitting quietly at the feet of others as so many did at the feet of our Lord.

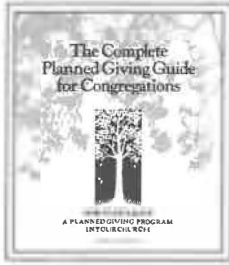
Servanthood is the key to being a mentor. How many of us really see our priests as servants? How many priests see themselves as servants? To many, the modern priest seems to be more heralded if he or she is a leader, a visionary, a dynamic preacher and teacher and a whiz at putting together programming. But true priests will see their first role as servant, as encouraging the best in others, caring for them as a shepherd cares for sheep.

A leading author on leadership, Klaus Bockmuehl, writes in his book, *Living by the Gospel*, "Shepherding people means to help them grow; it demands thoughtfulness about 'how to make the other one great' and it implies nothing less than the act of true friendship for others." Ultimately, selfless friendship is what the mentored life is all about.

I felt the need to write about the relationship with my mentor, in part, because at the milestone of a decade together, it gave me a chance to reflect on what a gift his friendship has been. But more important, it is a story to share because we rarely seem to hear or read of mutual relationships any more. We seem to laud and magnify the individual who succeeds, rather than the relationships that undergird those successes. It is crucial in our self-centered world to lift up the call to humbly share our lives with others, and be willing to receive the lives shared.

The picture Paul paints of the church in 1 Corinthians 12 is a portrait of a body with many mutually dependent parts. Entering the mentored life is a willingness to clothe oneself with humility, (cf. 1 Peter 5:5) so that mutual dependence provides a foundation for survival when life presents us with the reality of joy and pain, challenge and reward.

I know that someday John and I will not work together on a day-to-day basis. I dread when that day comes, but I know too, that his care for me and mine for him will continue no matter where our Lord leads us. I pray I am a better Christian and priest for the gift of mentoring which has been offered me over the years, and I can only hope I can do the same for others as my ministry unfolds. In many ways, I can honestly say there would be no "me," if it were not for my mentor. □



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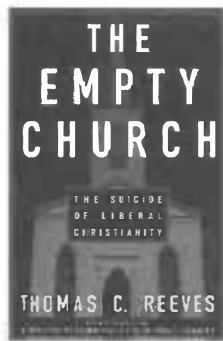


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# Taking the Enlightenment to Task

**THE EMPTY CHURCH**  
*The Suicide of Liberal Christianity.*  
By Thomas C. Reeves.  
The Free Press.  
Pp. 276. \$25.

Thomas C. Reeves has joined the current intellectual assault on the Enlightenment, a movement which basically owed its origins to Christian humanism. Intellectual, political and religious pressures caused humanism to veer in the direction of secularism, if not open paganism, thus the Enlightenment became the victim of its success.

The author's strictures on the Enlightenment overlook a primary cause of its rise. Europe had experienced more than a hundred years of religious wars, fought in France, Catholics vs. Huguenots, and far worse in Germany. After the Thirty Years War much of that country was in ruins. By 1648 many thinking people concluded that if this is what revealed religion makes Christians do to one another, let us have no more of it. Small wonder then that the Enlightenment took root both in Germany and France.

The author states that "...Reinhold Niebuhr called himself a Christian Marxist..." yet in that theologian's *The Nature and Destiny of Man* (not cited by the author) Marxism is trenchantly criticized, as is the Enlightenment.

I wish that critics of secularism would stop employing the word "liberal," which has practically lost all value except as a term of abuse.

After these criticisms, I find myself in almost complete agreement with the author in his assault on the secularism which is rampant in the mainline churches. Discord, anger and defections have resulted. But a look at history reveals that almost as soon as it was no longer dangerous to be a Christian, the church became the happy playground for the scoundrels and the silly, seeking the easy life. Read what St. Jerome wrote about them.

Unfortunately, in reading this volume I never once gained the impression that God might be "subject" as well as "object." He can take care of himself and the church is the body of Christ. The gates of hell will not prevail.

(The Rev.) Julien Gunn  
Birmingham, Ala.

## Contemporary Life

**SLOUCHING TOWARDS GOMORRAH**  
*Modern Liberalism and American Decline.*  
By Robert H. Bork.  
Harper Collins. Pp. 382. \$25.

This is a brilliantly reasoned and impressively researched interpretation of modern American culture by a distinguished conservative. Robert Bork, a legal scholar now with the American Enterprise Institute, argues that modern

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liberalism — to be distinguished from its classical and New Deal predecessors — is at the root of the sharp decline over the past 30 years in the nation's moral, political, artistic and intellectual standards.

Modern liberalism, Bork contends, came out of the '60s and virtually conquered the cultural elites that dominate universities, churches, the mass media, foundation staffs, "public interest" organizations, and professional organizations. Liberal ideology, he argues, stresses radical egalitarianism (equality of outcome rather than opportunity) and radical individualism (personal gratification), a combination that is proving deadly.

Bork's America is increasingly lawless, morally bankrupt, seriously divided, hedonistic, insensitive, irreligious, anti-intellectual and spoiled. Chapters on intellectuals, the Supreme Court, crime, popular culture, and radical feminism (which Bork especially abhors) contain fact-filled and depressing indictments of contemporary life.

Readers of this magazine will no doubt be attracted to the author's commentary on the mainline churches. "A nation's moral life is, of course, the foundation of its culture," Bork writes, and the liberal denominations, in his judgment, have done their best to alter and eliminate beliefs and rules of conduct that have preserved Western civilization for centuries. Moreover, in the course of surrendering to trendy liberal dogmas, these churches have been committing suicide. "The obtrusive fact is that the churches that make the highest demands on their members, that focus on salvation, community, and morality, that stand against the direction of the secular culture, are the churches that have gained in membership."

*Thomas C. Reeves  
Franksville, Wis.*

## Preaching and Practice

*THE RELIGION OF JESUS THE JEW*

*By Geza Vermes*

*Fortress. Pp. 244. No price given, paper*

The first four chapters show, in interesting summary form, that the preaching of Jesus of Nazareth followed traditional Judaic teaching. The framework of this teaching — with examples — is then developed, its charismatic nature and authority being touched upon. A detailed outline of the form and style, i.e.,



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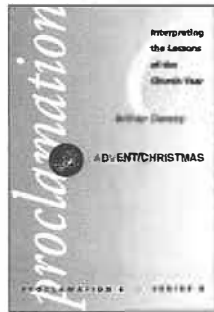
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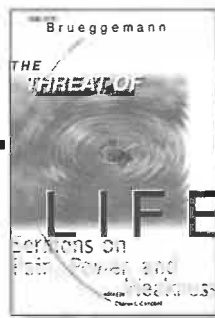
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proverbs and parables, with a very useful synoptic gospel distribution of the parables, forms chapter 4.

Chapter 5 includes a discussion of the "kingdom of God" as viewed in post-Davidic Judaism, the intertestamental period and, as used in the parables, proclamations, sayings and commands of Jesus. Chapter 6 describes the characteristics of "the heavenly Father" in Jesus' teachings, the use of "Abba/Our Father" in the prayers of Jesus. The Father-Son teaching of the gospel is examined.

With some success, a synthesis of the religion preached by Jesus with that practiced by Jesus is attempted. A short discussion of the Christianity that developed from Jesus' teaching ends this informative and interesting book.

(The Rev.) Robert H. Dinegar  
Los Alamos, N.M.

cal tool of economists.

Throughout his work, Stark refuses to examine Christianity in reductionist terms. Christian teaching was popular, he stresses, because it taught that "a merciful God requires humans to be merciful" and that "because God loves humanity, Christians may not please God unless they love one another." Though Stark assumes the Pauline authorship of Ephesians and 1 Timothy, matters still debated, he has done his homework well.

Justus D. Doenecke  
Sarasota, Fla.

## Interconnectedness

**GOD AND THE BIG BANG**  
*Discovering Harmony Between Science and Spirituality.*

By Daniel C. Matt

*Jewish Lights*. Pp. 216. \$21.95

**CRISIS AND THE RENEWAL  
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*Church and World in the Age of Ecology*  
Edited by Jeffrey Gollither and William Bryant Logan

*Continuum*. Pp. 144. \$19.95

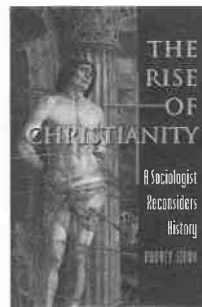
## Intriguing View

**THE RISE OF CHRISTIANITY**  
*A Sociologist Reconsiders History*

By Rodney Stark

*Princeton*. Pp. 246. \$24.95

Among the sociologists of American religion, the name of Rodney Stark has long been pre-eminent. Professor at the University of Washington, Stark turns his talents from contemporary phenomena to a field far different, the development of early Christianity.



He hypothesizes that many Christians of the first centuries came from irreligious backgrounds but already had personal ties to the church community. He sees Christianity appealing disproportionately to the middle and upper classes. And he suspects a surprising number of Jewish converts as late as the fourth century. Christians gained members as their care for the infirm and diseased contrasted sharply with the conduct of pagans. Also helpful was their granting a much more exalted status to women.

Stark's treatment of urban life in Antioch reveals the cultural chaos found in most ancient cities. One of the most intriguing chapters deals with the phenomenon of martyrdom in the context of rational choice theory, a favorite analyti-

*God and the Big Bang*, a splendid introduction to Jewish mysticism, is less successful as an attempt to discover harmony between science and spirituality. Matt's premise, which he sets forth far more subtly than it can be summarized here, is that when we discover the unity of ourselves and the universe we discover God. Surely that is one way we do encounter God. If that unity is God and if science uncovers interconnectedness in nature, then, as Matt suggests, there is harmony between science and spirituality.

What Matt does not come adequately to grips with is that an awareness of deep unity is only one of the ways humans experience God. It would be incorrect even to say Jewish mystics agree this is all there is to God, and history is full of encounters suggesting otherwise. Matt preserves his harmony by trivializing "traditional" religion and dismissing entirely the possibility of a God deeply involved with us but whose reality is also separate from ourselves, our universe, and our science — and not so easily reconcilable with science.

The interconnectedness of creation is also a recurring theme in *Crisis and the Renewal of Creation*, a collection of ser-



## Books

mons preached in the Cathedral of St. John the Divine concerning the role of church and individual Christian in the struggle for environmental responsibility. In one, Robert Kinloch Massie, Jr. describes the long tradition in which "God has called the imperfect, the uncertain, and the unworthy at inappropriate times to do the impossible." Carla Berkedal speaks of everyday experience being "God interrupted" and of washing oil-soaked birds being, for her, a "wake-up call." This little book is a wake-up call.

Kitty Ferguson  
Chester, N.J.

## Concentric Circles

*THREE REALMS OF ETHICS*  
*Individual, Institutional, Community*  
By John W. Glasser  
Sheed and Ward. Pp. 147. \$17.95

Western ethics, for the past 200 years, have been dominated by a utilitarian philosophy that has focused attention on increasingly individualistic concerns. John Glasser calls us back to an approach that considers the values of institutions and communities.

In *Three Realms of Ethics*, Glasser points to a critical and often overlooked piece in ethical systems, including those of the New Testament. It is a constant of ethics that values will be in conflict. Glasser suggests a conflict model which treats the individual, the institution and the community as concentric circles. Treating each circle as a distinct but related phenomenon, the further distinction is made between the concepts of benevolence (caring) and beneficence (acting for the good of others). At each level there is a relationship to the next higher level which recognizes that there are tradeoffs for the greater good. He proposes the use of ethics committees to sort out these relationships.

He presents his thesis in a remarkably succinct 40 pages. The balance of the book provides 51 cases which he has gleaned from current news items, mainly from healthcare.

This book could be useful in helping groups unfamiliar with a disciplined approach to ethical concerns to become more aware of how Glasser's conflict reality approach can turn our conflicting values into assets rather than liabilities.

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Copies of the Diocesan Profile will be available after January 15, 1997 from the Nominating Committee Office. To request a copy, call, write or fax the office. Requests made prior to January 15, 1997 will be filled as soon as the Profile is published.

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Michael Rodgers and Marcus Losack  
The Columba Press (55A Spruce Ave.,  
Stillorglin Industrial Park, Blackrock,  
County Dublin, Ireland)

Pp. 136. \$8.95 (approximately)

Two priests, one Roman Catholic and one Anglican, have joined together to produce this gem of a book, another welcome addition to the growing library for Celtic spirituality. Focused on the ancient Christian site of Glendalough, about 35 miles south of Dublin, it is a guidebook to the various sites there, but more than that, it is a guidebook for any "armchair pilgrim" interested in Celtic Christianity. Esther deWaal observes in her foreword that "a holy place carries power" and that "the outward journey is also a journey inwards." Readers can readily experience the power and holiness of a place like Glendalough.

Kevin was an Irish saint of the sixth century who founded Glendalough, and in the saint's lifetime his foundation grew into a huge world famous (at that time) Celtic monastery which did not gradually fade into relative oblivion until the late Middle Ages. Remains from all periods of the site's history are abundant, including a medieval gateway, a round tower, a number of oratory and church ruins, several Celtic crosses, a cemetery and a pilgrims' road — plus sites specifically associated with St. Kevin. All of these are covered in the book, with a brief archaeological and architectural description followed by some spiritual insights to be drawn from the sites and suggestions for their application to individual lives.

If there is a weakness in the book, it lies in a somewhat disjointed style. Sometimes the reader moves, even within a single paragraph, from archaeology to history to architecture to spirituality and back to archaeology. Disconcerting as this may be, it does not diminish the overall pleasure in this delightful and interesting collection of essays.

*Sr. Cintra Pemberton, O.S.H.*  
New York, N.Y.

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# *Primer on Liturgy and the Nuances of Worship*

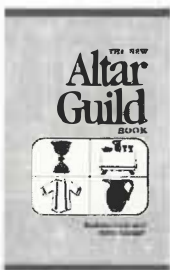
By TRAVIS DU PRIEST

**WHAT IS LITURGY?** By **Corinne Ware**. Forward Movement. Pp. 32. \$1.95 paper.

A well-written primer on the liturgy, its broad meaning and its finer points as well. The pattern of the liturgy brings "us to a place where we can hear God in the depths of our being." She is especially sensitive to the role of posture and its nuances in worship.

**THE STORY OF THE CHURCH: Peak Moments from Pentecost to the Year 2000.** By **Alfred McBride**. St. Anthony Messenger. Pp. 196. \$12.95, paper.

Catholic scholars have long acknowledged the positive role of Martin Luther and other reformers, but to have a popular Roman Catholic history do so is quite encouraging, especially one with an Imprimatur. This imaginative book, revised and expanded, presents key church events in fictional form such as interviews and conversations. My one regret? So little on Anglicanism.



**THE NEW ALTAR GUILD BOOK.** By **Barbara Gent** and **Betty Sturges**. Morehouse. Pp. 118. \$8.95, paper.

A coif? A Canterbury cap? A shovel hat? The answer to these and many more practical questions are found in this handy, illustrated *New Altar Guild Book* from Morehouse. The work room, hangings, candles, vessels, linens, vestments, even a section on special occasions. You name it, it's here.

**THOMAS MERTON: Basic Principles of Monastic Spirituality.** With photographs and drawings by the author. Templegate. Pp.124. \$10.95, paper.

Stunning black and white photographs and simple drawings by Thomas Merton expand the written words of the great 20th-century monk on themes of incarnation, resurrection and monasticism.

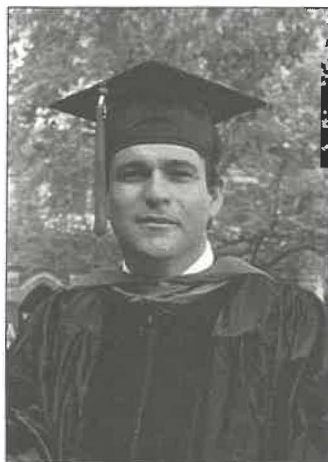
**A PLEA FOR PURITY: Sex, Marriage, and God.** By **J. Christoph Arnold**. Plough. Pp. 160. \$13, paper.

The premise of this book is simple and

clear: Marriage is sacred. Yet "the institution of marriage is teetering on the brink of disaster." Explores all aspects of purity in developing a lasting, loving relationship. Arnold is a pastor and marriage counselor and editor of *The Plough*, a publication of the Bruderhof Community.

**HOLY BAPTISM: A Guide for Parents and Godparents.** By John H. Westerhoff. St. Luke's Pastoral Institute (435 Peachtree St., NE, Atlanta, GA 30365). Pp. 40. \$3.50 plus postage and handling, paper.

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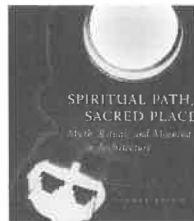
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**SPIRITUAL PATH, SACRED PLACE: Myth, Ritual and Meaning in Architecture.** By **Thomas Barrie**. Shambhala. Pp. 284. \$30, paper.



Architect and professor Thomas Barrie shows how buildings — their inner space and outer surroundings — express some of humanity's deepest longings. This richly illustrated text takes us through such eclectic sacred spaces as Unity Temple in Oak Park, Ill., the Great Mosque of Cordoba, Zen-influenced gardens and pathways in the Orient; and the magnificent Cathedral of Sainte Madeleine, Vezelay, France.

### Five for Study

**A STUDY GUIDE TO MARK'S GOSPEL.** By **Scott Sinclair**. Bibal (P.O. Box 821653, N. Richland Hills, TX 76182). Pp. 121. No price given, paper.

The primary focus here is discovering what Mark was saying to the church of his time through his retelling of the story of Jesus. Writer and teacher Scott Sinclair takes us through the gospel section by section, allowing us to react and respond to major points in something of the same way Mark's audience would have. Interesting five-page outline of the gospel in an appendix.

**OLD TESTAMENT SURVEY: The Message, Form, and Background.** By **William Sanford Lasor**, et al. Eerdmans. Pp. 860. \$40.

A second edition of a 1982 O.T. survey, revised and updated with current scholarship, and which relates the scripture to evangelical confessions of the Reformation.

**THE BIBLE COMES ALIVE: New Approaches for Bible Study Groups.** By **Hans Ruedi-Weber**. Judson. Pp. 67. \$10, paper.

The former director of biblical studies for the World Council of Churches uses his background as a missionary to bring alive the Bible for study groups. He covers the Bible as oral tradition, literary document, drama and visible word. Thankfully, he adds a fifth chapter on meditating on the Bible and includes a section on using art and visuals as well. Some of the best suggestions I've seen.

**RECENT REFERENCE BOOKS IN RELIGION: A Guide for Students, Scholars, Researchers, Buyers & Readers.** By **William M. Johnston**. InterVarsity. Pp. 318. No price given.

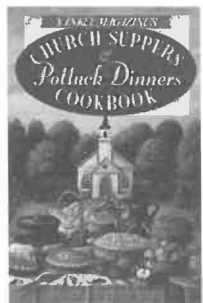
A guidebook which summarizes and evaluates recent reference sources in religious studies including world religions, Christianity, theology, spirituality, liturgy, church history, women and religion, mythology and social studies. A good glossary of terms and appendices of favorite reference books and reference books that cry to be written.

**JOURNEYS INTO MATTHEW: 18 Lessons of Exploration and Discovery.** By **Raymond Apicella**. St. Anthony Messenger. Pp. 72. \$7.95, paper.

Looking at images of God, Jesus' ministry, the Sermon on the Mount, discipleship, parables, the passion, death and Resurrection of Christ, this workbook lays out guidelines and lesson plans for reading and discussing the Gospel of Matthew. Well planned and organized for adult study groups.

**Yankee Magazine's CHURCH SUPPERS & POTLUCK DINNERS COOKBOOK.** Edited by **Andrea Chesman** and the editors of *Yankee Magazine*. Villard. Pp. 306. \$25.

Need to make coleslaw or pancakes or meatloaf for 65? This book includes almost 300 recipes gleaned largely from hometown churches throughout New England, arranged under the traditional cookbook headings but with extras such as Vegetarian, Main Dishes and Recipes to Feed a Crowd.



# Sharps, Flats & Naturals

## Adventy and Lenty

By PATRICIA NAKAMURA

### LIMERICKS FOR ORGANISTS

By Douglas Johnson

Illustrations by R.E. Schwartz

MorningStar Music. Pp. 23. \$4, paper.

This book contains limericks plenty:  
Musicians may find heaven-senty  
Lines about Purcell  
And fugal reversal  
And preludes Adventy and Lenty.

Clarke, Mozart, and Bach  
Messiaen, Neswick, Lock-  
lair, and Ben Britten  
have all of us smitten

To rush up to our organ lofts and prac-  
tice furiously and take out our frustrations  
writing contagious five-liners *ad hoc*.

### SPIRITUAL LIVES

#### OF THE GREAT COMPOSERS

By Patrick Kavanaugh

Zondervan. Pp. 248.

No price given, paper

Well-documented short musical and  
spiritual biographies of 20 composers  
from Bach (1685-1750) through Messiaen  
(1908-1992), including Wagner, Franck  
and Ives. This new edition contains an  
introduction by classical guitarist Christo-  
pher Parkening and listening suggestions  
for each composer. Conductor Patrick  
Kavanaugh directs a Christian performing  
arts fellowship.

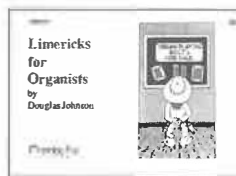
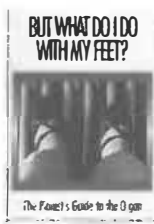
### BUT WHAT DO I DO WITH MY FEET?

*The Pianist's Guide to the Organ*

By Janette Fishell

Abingdon. Pp. 96 paper, spiral bound.  
\$12.95.

Despite the catchy title and clever  
cover illustration, this little book has a  
plethora of good, useful tips for those  
pianists needing or wanting to move up  
(my bias is showing) to the organ. From  
bench position, pedal basics and registra-  
tion to repertoire suggestions and tips on  
free accompaniments, most are apt direc-  
tions for the novice and reinforcement to  
the experienced organist. Although some  
of the manual exercises with the various  
rests inserted to illustrate clarity seem  
tricky to read, they are good examples for



teaching the player to listen for the sound  
of the articulation desired.

From the book's title one would think it  
deals only with pedal technique; however,  
it is quite comprehensive and gives a good  
thumbnail sketch of the total instrument.  
While this book will help the pianist  
thrust suddenly onto the organ bench,  
anyone seriously planning to master the  
organ would be well advised to study with  
a good teacher.

Roberta Monson  
Decatur, Ill.

### A STAR IN THE EAST

*Medieval Hungarian Christmas Music*

By Anonymous 4 (Susan Hellauer, with  
Ruth Cunningham, Marsha Genensky,  
and Johanna Maria Rose)  
Harmonia Mundi. CD

This remarkable American ensemble  
has released a 1996 Christmas treasure.  
Listeners already familiar with the group

will rejoice in this important  
addition to recorded music from  
the 12th through the 16th cen-  
turies, mostly settings of Latin  
propers from Hungarian Christ-  
mas liturgies.

A few are unison plainchant; most are  
two-part olyphonic chants deriving from  
traditions of organum. Particularly  
notable is the inclusion of what would  
normally be solo intonations: a lesson  
from Isaiah 9, an extra-biblical lesson,  
and a gospel from Matthew 1, all sung  
polyphonically, at times in more than two  
parts. (Curiously, the corporate responses  
preceding and following the gospel are in  
unison.)

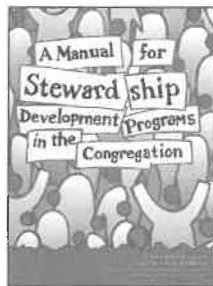
This CD certainly sustains the deserved  
reputation Anonymous 4 has for assidu-  
ous scholarship, near-perfect unison  
blend, sensitively shaped lines and  
(though the Latin is continental, e.g., hard  
"g" and "ts" for "c") complete clarity in  
diction.

Thus a welcome expansion of repertory  
for Anonymous 4 and one that invites new  
reflection on ancient Christmas texts and  
renewed appreciation of how richly varied  
medieval church music could be.

R. Alan Kimbrough  
Dayton, Ohio

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 The Rt. Rev. Alexander D. Stewart,  
 Longmeadow, Mass.  
 Howard M. Tischler, Grosse Pointe, Mich.  
 The Rt. Rev. William C. Wantland,  
 Eau Claire, Wis.  
 The Rev. Herbert A. Ward, Jr.,  
 Boulder City, Nev.

*People and Places*

**Appointments**

- The Rev. Bob Brown is executive assistant to the Bishop of Oregon.  
 The Rev. John C. Combs is rector of Grace, 151 E Carl Sandburg Dr., Galesburg, IL 61401.  
 The Rev. Hayden Crawford is rector of St. Augustine's, Box 12229, St. Petersburg, FL 33733.  
 The Rev. Mike Davis is rector of St. John's, 1676 S Belcher Rd., Clearwater, FL 34624.  
 The Rev. Carl P. Daw, Jr. is executive director of the Hymn Society in the United States and Canada, c/o Boston University School of Theology, 745 Commonwealth Ave., Boston, MA 02215.  
 The Rev. Canon Ronald Fox is rector of St. Bernard de Clairvaux, 16711 W Dixie Hwy., North Miami Beach, FL 33160.  
 The Rev. Vickie L. Houk is rector of Christ Church, 144 N Washington Ave., Pulaski, VA 24301.  
 The Rev. Robert F. Madden is rector of St. Matthew's, 1515 Mifflin Ave., Ashland, OH 44805.  
 The Rev. Carol Mallin is deacon of Venerable Bede Church, 1150 Stanford Dr., Coral Gables, FL 33146.  
 The Very Rev. Lyle Martin is rector of Christ Church, Sidney, NE; add: 943 Maple, Sidney NE 69162.  
 The Rev. Frances H. McNutt is rector of St. Andrew's, 2171 E 49th, Cleveland, OH 44103.  
 The Rev. Melana Nelson-Amaker is vicar of Trinity, 1042 Preston Ave., Charlottesville VA 22903.  
 The Rev. B.E. Palmer is associate rector of Grace Church, 115 Kingsley Ave., Orange Park, FL 32073.  
 The Rev. John Price is chaplain of St. Luke's Episcopal Hospital, Houston, TX.

**Ordinations**

*Deacons*

- Louisiana — John Donald Campbell.  
 El Camino Real — Maly Adams; Susan Allen; Rachel Bennett.  
 Central Pennsylvania — Dianne Andrews; David Harper; William Walker.  
 Kansas — Jane Ware.  
 Pennsylvania — Cicily Anne Murray, St. Matthew's, Box 3062, Maple Glen, PA 19002; Robert J. Ritchie.  
 South Dakota — Judy Flagstad.  
 Virginia — (for the Diocese of Northern California) William Burk, assistant to the rector of Grace Church, Box 1059, Kilmarnock, VA 22482.

*Priests*

- El Camino Real — Anne Ryder.  
 Kansas — Frank Holtz.  
 South Dakota — Tony Buquor.

**Resignations**

- The Rev. Glenn H. Gould, as rector of St. Mark's, Huntersville, NC.  
 The Rev. John C. Holliger, as rector of St. James', Wooster, OH.  
 The Rev. Robert Keith, as rector of St. John's, New Braunfels, TX.



## People and Places

### Deaths

The Rt. Rev. **Archie H. Crowley**, retired Suffragan Bishop of Michigan, died Sept. 30, at the age of 89.

Bishop Crowley was born in Lynn, MA. He was a graduate of Dartmouth and Episcopal Theological School, and was ordained priest in 1935. Bishop Crowley served churches in Massachusetts, and was elected Suffragan Bishop of Michigan in 1954. He retired in 1972. In the Diocese of Michigan he was president of the Michigan Council of Churches, and president of the Metropolitan Detroit Council of Churches. After retirement, he lived in Massachusetts. Bishop Crowley was pre-deceased by his wife, Jean, and is survived by two sons and their families: the Rev. Daniel Crowley of Fairfield, CT, and Lawrence Crowley of Danvers, MA.

The Rev. Canon **James G. Parker**, rector emeritus of St. Paul's Church, Kankakee, IL, died Sept. 15 of heart failure at a Kankakee hospital. He was 88 years old.

Fr. Parker was born in Staffordshire, England. He was a graduate of Northwestern University in 1936, and received the M.Div. from Seabury-Western Theological Seminary in 1939. He was ordained to the priesthood in 1939. Fr. Parker served churches in Illinois and in 1944 became rector of St. Paul's Church, Kankakee. He retired in 1972. He was an honorary canon of St. James' Cathedral, Chicago. Fr. Parker is survived by his children, and other relatives.

The Rev. **Robert Parker Royall**, priest of the Diocese of California, died on Oct. 10 from complications following brain tumor surgery. He was 61.

Fr. Royall was born in Goldsboro, NC, in 1935. He received the M.Div. from the University of the South in 1968, and was ordained to the priesthood in 1969. He served churches in North Carolina until 1975 when he became rector of St. Martin's Church, Dale City, CA. For 10 years he was a volunteer on the clergy staff of Trinity Church, San Francisco.

The Rev. **Hugh Walker**, priest of the Diocese of West Virginia, was killed Nov. 28 while trying to assist a motorist whose car slid off an icy road near Washington, PA. He was killed instantly when another car slid on the ice and hit him. He was 50 years old.

Fr. Walker was born in Kansas City, MO, in 1946. He was received from the Roman Catholic Church and ordained priest in 1988. He was vicar of Christ Church, Williamstown, and priest-in-charge of St. Paul's Church, Sistersville, WV, since 1988. He is survived by his wife Marilyn, and three children, Sarah, Michael and Brennan.

**John W. Reinhardt**, noted layman of the Diocese of Pennsylvania, died November 30, in an Abington, PA, hospital. He was 78.

*Next week...*

Looking at Baptism

Mr. Reinhardt was born in Philadelphia. He was director of the department of promotion of the Executive Council from 1954 to 1965, and served as a consultant to other branches of the Anglican Communion. He assisted the church in Australia in developing promotion and public relations and a stewardship program, and also was responsible for American news coverage during the 1958 Lambeth Conference. In 1965 Mr. Reinhardt established the John W. Reinhardt

Associates in Philadelphia as a specialized communication service for non-profit institutions and much of his work continued to be church related. He was vice president of the board of *The Episcopalian* and a member of the Advisory Committee of the Episcopal Conference of the Deaf. He was a member of St. John's Church, Huntingdon Valley. In 1994, he was recognized for his long and faithful service to the Diocese of Pennsylvania. His wife, Catharine Reinhardt, survives.

## THE EPISCOPAL EVANGELISM FOUNDATION, INC. ANNOUNCES ITS SEVENTH ANNUAL

# BEST SERMON COMPETITION

The competition is open to all clergy of the Episcopal Church in the United States. Sermons may be submitted by the Wardens and Vestry of a parish or by the parish clergy themselves. (One sermon per entrant. Typed manuscripts only please!) Entries in

the Competition must be submitted to the Foundation's Office by March 1, 1997 with a covering letter containing pertinent information on the intent, occasion and context for the sermon.

The "Best Sermon Competition" represents an effort by The Episcopal Evangelism Foundation to discover, reward, and disseminate good preaching in the Episcopal Church. Ten winners are selected. The first five preachers receive cash gifts of \$500 and a matching cash gift is awarded to the parishes where these sermons were preached. Each year the winning sermons from the competition are published. Sermons from the 1997 Competition will be published next fall by Morehouse Publishing Co.

The Episcopal Evangelism Foundation exists to promote and support the mission of evangelism through the Episcopal Church, and excellence in preaching is its major emphasis. In addition to the Best Sermon Competition, the Foundation sponsors the Preaching Excellence Program, a week long conference held each June for fifty five seminarians nominated by the deans of all eleven of the Church's seminaries.

### THE WINNERS OF THE SIXTH ANNUAL COMPETITION WERE:

The Rev. Jonathan Currier, St. Christopher's Church, New Carrollton, Maryland  
The Rev. Dayle Casey, Chapel of our Savior, Colorado Springs, Colorado  
The Rev. James Law, All Souls' Episcopal Church, Oklahoma City, Oklahoma  
The Rev. James Adams, Episcopal High School, Alexandria, Virginia  
The Rev. Rick Oberheide, McChord AFB Chapel, McChord AFB, Washington  
The Rev. William J. Eakins, Trinity Episcopal Church, Hartford, Connecticut  
The Rev. Beth Wickenberg Ely, All Saints Episcopal Church, Charlotte, N. Carolina  
The Rev. Margaret Schwarzer, Trinity Church, Princeton, New Jersey  
The Rev. Meredith Woods Potter, One in Christ Episcopal Church, Park Ridge, Ill  
The Rev. Nathaniel Pierce, Christ Episcopal Church, Cambridge, Maryland

For more information about

### THE EPISCOPAL EVANGELISM FOUNDATION

or the Competition, please contact:

The Rev. Roger Alling, President

9601 Castle Point Drive, Unit 825

Sarasota, FL 34238

Phone (941)-966-1080, Fax (941)-966-9146

# 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  
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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 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

Refer to key on page 39

## NEBRASKA

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

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

## NEW YORK

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

EPISCOPAL CAMPUS MINISTRY (716) 688-4056  
NORTH CAMPUS

## NORTH CAROLINA

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

## OHIO

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

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

## 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*  
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**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/ANGELICAN/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.



## Benediction

# Syrian Orthodox Smoke

At St. Luke's, Kearney, Neb., the next Sunday would be the transferred Feast of All Saints, a grand occasion celebrated with incense heading the procession.

As master of ceremonies, on Saturday I checked supplies in the sacristy. Only a spoonful of incense in the pot? Two empty incense boxes? A telephone call was reassuring. "Oh, it's got to be down there somewhere. They ordered incense in May." More futile searching. A second call to an altar guild member confirmed a problem. "Why, you never told us to order it! Isn't there enough to get by?" No. There wasn't.

With 24 hours' grace, I thought feverishly. The religious supplies house in our town had never heard of liturgical incense. Our sister Romans, St. James' Church, long ago emptied out the incense and threw away the pots. But not, I thought, St. George's Syrian Orthodox Church across town. Every Sunday, they raise a holy smoke.

A third telephone call, an anxious one, to Fr. John Essa. His English is thick; my Arabic thin. But my message got through: Could we borrow a cup of incense, please?

Most agreeable, Fr. John had plenty to spare: "Send someone at 9 Sunday morning, and I'll find you a thurible."

The someone sent was chosen carefully: a senior acolyte, vested, a young man of 16. The gender was all-important. Once we had borrowed all of St. George's three-chained thuribles, all jingling with bells. But no female fingers were to touch it. It came delivered into the hands of the rector himself, taken away again on Monday from his hands.

Fr. John was generous; our pot was overflowing. We wafted the sanctuary blue with Syrian Orthodox smoke. The intolerant choir found the atmosphere more pleasant than our usual brand of air pollution. When we ordered incense — in plenty of time for Christmas — we ordered the recipe that reverences icons and the pantokrator across town at the Divine Liturgy of St. John Chrysostom.

Nancy G. Westerfield  
Kearney, Neb.



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

## Washington, DC

**CHRIST CHURCH, Georgetown**  
Corner of 31st & O Sts., NW (202) 333-6677  
The Rev. Stuart A. Kenworthy, r; the Rev. 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  
Twinamiani  
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

## 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  
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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

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Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En  
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**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**  
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**TRINITY** Broadway at Wall  
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Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4  
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Wall St.)** Mon-Fri 10-12; 1-2:30 ex Thurs 10-12; 2-2:30.  
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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

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Sun Mass 9:30. Weekdays as anno

## Whitehall, PA (North of Allentown)

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

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Sun 8, 9 & 11. Weekdays as anno

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6:45, EP 5 (214) 521-5101

## Fort Worth, TX

**ST. ANDREW'S** 10th and Lamar Sts. (Downtown)  
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1S). 1928 BCP Daily as anno (817) 332-3191

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