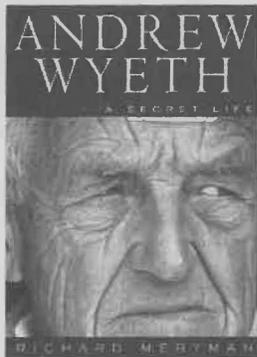


# The Living Church

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The Magazine for Episcopalians

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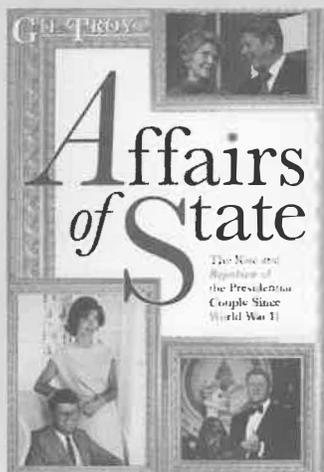
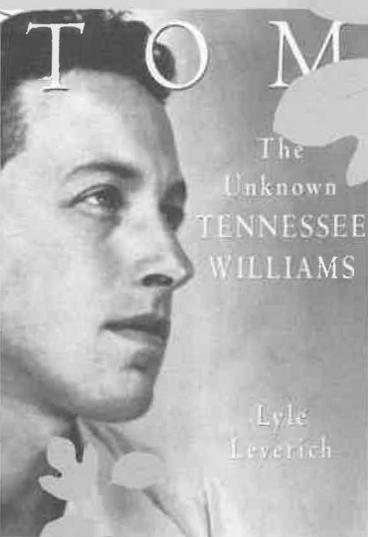
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WINNER OF THE WHITBREAD PRIZE FOR BIOGRAPHY



*Episcopal Episodes*

page 12



October 12, 1997  
Pentecost 21, Proper 23

## Features

### Episcopal Episodes

The Church in Recent Books

By James Simpson

page 12

### Feminist Responses to the Image of God

By Bonnie

Shullenberger

page 18

## Departments

### Letters:

Too busy, of course (p. 4)

**News:** Virginia bishops speak out for Concordat (p. 10)

### Viewpoint:

The gospel according to Elton John  
By Fleming Rutledge  
(p. 15)



### Editorials:

Episcopal character (p. 16)

**Books** (p. 20)

**People and Places** (p. 25)

## Quote of the Week

The Very Rev. Edward J. Holt, General Convention deputy from the Diocese of Springfield, on shortening the time of convention: "We spend too much time circumcising mosquitoes and let the elephants run amok."

## In This Corner

# What I Read This Summer

What did I read this summer? First off, lots of magazine articles. Back issues stacked up at home, new arrivals at the office. Those glossy numbers picked up for the plane or train ride.

I always feel "up-to-date" or "in-the-know" when I polish off a handful of magazines: And like many of you, I'm about as up-to-date as I can be, thanks to *Time*, *Newsweek*, *U.S. News & World Report* and *People*, on the Roman Catholic debate over the role of the Virgin Mary, or on what colleges and universities we all wish we could send or could have sent our children to.

At the end of the previous summer when I made a similar confession, I catalogued some of the magazines I had read at the cottage while visiting in my native state of Virginia: *Colonial Homes*, *Gourmet*, *Southern Living*, *Civilization*.

The stock at the cottage was down this past August, so after a couple of *Southern Accents* and *Smithsonians*, I hit back issues of *Reader's Digest*. Read a fascinating article by a man who had gone to 50 different dentists and — you guessed it — had received 50 different responses and 50 different projected costs for the work he "needed," ranging from about \$800 to \$30,000. And another one on the quality of education in America — a topic I might add that I encountered in every magazine and in the five different newspapers I perused over the summer. Everybody writing seems to have an opinion on how to improve America's education. Almost nobody seems to know how to get anything done.

I also worked some novels in this sum-

mer. The first was the masterful (and on my "books I must read list," long overdue) *Palace Walk* by the Nobel Prize winning Egyptian writer Naguib Mahfouz. What a compellingly told and elegantly written story of an upper middle class Muslim family in World War II Cairo.

I've never been a mystery fan. But thanks to a co-worker, I read *The Famous DAR Murder Mystery* by Graham Landrum; and, boy, was I hooked. I admit to being fascinated because the story is set in Bordersville (actually Bristol, Va.) on the Tennessee-Virginia line, but the real appeal, as in so many books, was the fetching personalities of the characters, especially that of Harriet Bushrow, the 88-year-old detective.

I'm reminded of the comment made once by the bishop who ordained me: Read, read, read. I don't care so much what you read as much as I care that you read. And I think too of the wise person who advised those of us bold enough to stand in front of others and preach: Sermons are informed by the whole of your reading, not simply by commentaries the night before.

I have the fall and winter for "serious" reading. In the summer I like to read what falls in my lap rather than charting a course.

But the backdrop of whatever serious reading I do now is the pleasant memory of sitting on a porch in a rocking chair, listening to the waves ripple onto the beach, enjoying the company of the 88-year-old Presbyterian detective Harriet Bushrow. And trying not to think of that poor man who went to 50 dentists.

(The Rev.) Travis Du Priest, book editor

## Sunday's Readings

# Riches and Eternal Life

Pentecost 21, Proper 23: Amos 5:6-7, 10-15; Ps. 90 or 90: 1-8, 12; Heb. 3:1-6; Mark 10:17-27 (28-31)

At this time of year, many congregations are beginning to become involved in their stewardship campaigns. The gospel appointed for this Sunday provides sound, but difficult, teaching on giving. A man kneels before Jesus and asks what he must do to inherit eternal life. Our Lord's reply, that the man should sell what he owns and give the money to the poor, stuns the man,

who goes away grieving. Then Jesus tells the disciples how difficult it is for someone who is rich to enter the kingdom. The disciples seem astounded by his reply, and ask who can be saved. A better question might be, through whom are we saved? In order to know the riches of a relationship to God through Jesus, we must not allow anything to get in the way. Personal wealth can be a stumbling block to a personal relationship with Jesus. In order to gain admittance to the kingdom of God, we need to free ourselves of material riches that may stand in the way.

# GOSPEL OPPORTUNITY

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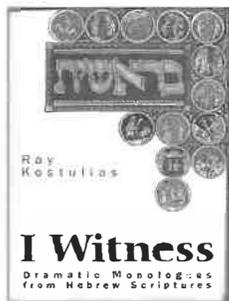
**The Virginia Diocesan  
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December 8-9, 1997**

The 72nd General Convention confirmed that the Church's debate over issues related to human sexuality will continue to resist our attempts to bring about resolution. What is at stake?

As our church struggles with whether gay and lesbian persons should be ordained—or whether they may have their commitments blessed by the church—are we simply ignoring Scripture's condemnation of homosexuality? Are we abandoning the faith once delivered to the saints to conform to cultural change? Or is this an opportunity for us to plumb the depths of the Gospel with fresh eyes? Jesus associated with those who were shunned by the religious establishment: what would he say about gay and lesbian persons and their place in the church?

This "Burning Issues" conference, the third in an occasional series presented by the Virginia Diocesan Center, does not promise answers. But with four of the most articulate and forceful voices in the Episcopal Church, it's bound to offer provocative questions and deep insight in a constructive, non-legislative setting. Join us for this crucial conversation.

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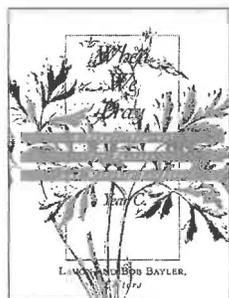
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# Too Busy, of Course

After reading the editorial veneration of Princess Diana [TLC, Sept. 21], I came up with an idea that I am sure you would be eager to support.

Why don't we put together a proposal to add her to Lesser Feasts and Fasts and memorialize her "shining example of one who lives the gospel" each year? Even though she was "not active in the life of the Church of England," she could still serve as a sterling example. We could easily gloss over her lack of relationship with the church by stressing the fact that she was so busy hopping into her Jaguar to commute from Kensington Palace and her visitations to the poor that she simply would not have had time to get up on Sunday mornings to say her prayers.

It is true that church attendance might decline somewhat, but that would be somewhat irrelevant when one would consider the great press we would get from the national media and the positive image we would gain in the secular world.

We could then begin a process of getting rid of some of those messy saints like the Martyrs of Uganda or Perpetua and her companions who took their faith so seriously that they would die for it. Diana is a much more comfortable example of how we ought to live our lives of faith.

Is this a great time to be a Christian or what?

*(The Rev.) Robert M. Lindberg  
Christ Church  
Warren, Ohio*

Little has been said or written about the prayer that the Most Rev. George Carey, Archbishop of Canterbury, offered at the funeral of Diana, Princess of Wales. Perhaps his delivery was too beautiful. Perhaps his eloquence overshadowed the order and sense that he brought to this senseless tragedy.

But his evocative words suggested to me that Diana may have been our Helen, our face destined to launch tens of millions

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Volume 215 • Number 15

## Letters

of us out of complacency, out of lethargy, out of passive acceptance of suffering and evil and violence. Unlike the Trojans, we certainly were not called to fight for the return of our beautiful woman. Yet, there is no denying that we did hear and did heed a very real call. Tens of millions of us were moved as one to join together in paying homage, in extending our sympathy and professing our respect.

The media endlessly explored the mystique, the mysterious connection that we, strangers to Diana, felt. Tireless, and often tiresome, commentators posited that we thought Diana was a saint, that we sympathized with the mistreatment she sometimes suffered, that we found solace in her human failings, that we identified with her triumphs over personal demons and repugnant foes alike. And, indeed, slim glimmers of truth did occasionally emerge from these debates.

Archbishop Carey's prayer opened our eyes to a much larger vision, however. His prayer claimed for all of us the essence of our own goodness and beauty, an essence that Diana so radiantly embodied and so

generously reflected back to us. His prayer cast light on the mystery of the bond we felt with her, made us see that the thread of goodness we so admired in Diana also runs strong and true through each of us, and connects us one to another as well.

*Eve Brouwer-Cronk  
Itasca, Ill.*

### Different Games

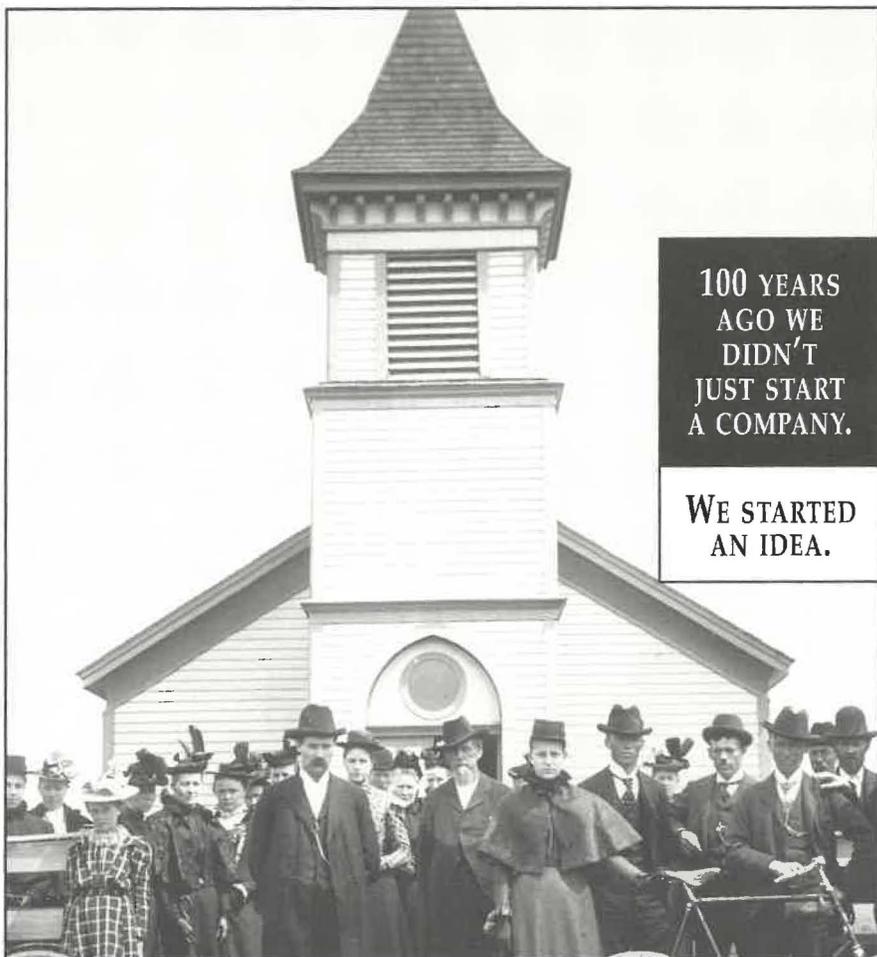
Virginia Myers makes it sound so simple and easy to solve the problems of our church by dividing into two bodies [TLC, Sept. 21]. But I am sure there are many like me who would say, "Where do I belong?" I find myself in the camp of the conservatives on many issues. But I also find myself in the camp of the liberals on many others. Where does a separation leave me? In a divorce, can the children choose between their parents?

There is a joke about the difference between Lutherans and Episcopalians: Lutherans will tolerate any amount of schism to avoid heresy. Episcopalians will

tolerate any amount of heresy to avoid schism. And there is truth in it. Look at what was once THE Lutheran Church. There are so many branches and offshoots that no one can keep track of them. And a look at their history will show that the "heresies" which divided them originally have, in many instances, lost their importance.

In all human endeavor — in customs, mores, politics — new ideas (heresies) come and go. They are tested over time and those with real merit or truth become canon. The rest fade away. So with church divisions — high-church, low-church, Oxford Movement, charismatic movement, the position of minorities (ethnic, racial, gender) — all have had their day. But they have been winnowed by time and the chaff has blown away, leaving the best to strengthen the church and help it to become ever more the universal church.

Those characterized as "conservative" always hold the line, turning back the "heresies" of the "liberals." And most of the heresies disappear. Those that have real merit and truth, however, remain and



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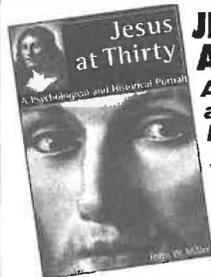
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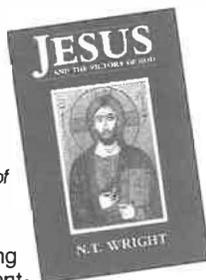
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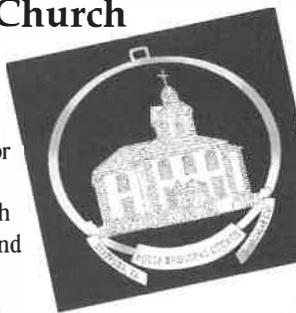
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## Letters

grow stronger and take ascendancy. Then come the cries of "Do it my way or I'll take my ball and go home." The Lutherans now play a lot of different games with a lot of different balls. The Episcopal Church has managed, for the most part, to keep the Great Game going by modifying the rules a little to fit changing conditions and newly recognized truths.

Perhaps Ms. Myers is trying to play Solomon, saying "Chop the baby in two!" Remember that it was the real mother who would not allow it. And Solomon, in his wisdom, gave the child to her.

(The Rev.) John M. Robson  
Lincoln, Neb.

## Two Religions

Thank you for publishing the letter by the Rev. James A. Newman [TLC, Sept. 7]. It was a wonderful reminder of the two religions in the Episcopal Church. One believes that God loves us so much that we can trust his revelation that sexual relations are best reserved for marriage to avoid the spread of disease, unsupported pregnancy, broken hearts and souls, and abusive relationships that lingered long because of sexual entanglement. The other religion would try to call evil good, and encourage these problems through permissive sexual relations and distortions thereof.

The only "sex-positive" approach is through his plan for our sexuality: between one man and woman in marriage. Anything else falls short of the glory he intends for us. Nothing is one's "own business." What part of our life can we withhold from God?

(The Rev.) Steven J. Kelly, SSC  
St. Mary's Church  
Charleroi, Pa.

## Flawed Document

Thank you, Lutheran friends, for rejecting a flawed and ridiculous Concordat of Agreement [TLC, Sept. 7]. The Catholics in the Episcopal Church owe you a great debt of gratitude. You have saved us, once again, from making a big mistake.

(The Rev.) George Porthan  
Soudan, Minn.

As the dust settles from General Convention and the groom/bride, whichever we are, has crept away from the altar of ecumenism to wipe egg from our collective face, and the embarrassment, such as it is, has begun to fade; allow this retired

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## Letters

ecumenical officer (Diocese of Southeast Florida) to voice the unpardonable. I, for one, am not displeased that the Lutherans turned us down. They have actually done us a favor. Their enthusiastic endorsement of "full communion" with three Reformed churches brought them dangerously close to entering into what might be construed as a bigamous relationship with the Episcopal Church.

When I learned of the ELCA's intent to enter into a relationship with several Reformed churches, I began to question how that could be. Simple logic tells us, denials withstanding, that if  $a=b$ , and  $b=c$ , then  $a$  must equal  $c$ . If the Episcopal Church's holy orders ( $a$ ) equal the Lutherans' ( $b$ ), given the Episcopalian propensity for accommodation, it stands to reason that in a very short time someone would insist that there is no real difference between our orders and those of the Reformed churches with whom the Lutherans are in "full communion." Witness our shift in confirmation vs. reception policies. After all, Anglicans have entered into arrangements with non-epis-

copal churches, i.e., the Church of South India.

Our efforts to sweeten the pot by making the preface to the ordinal "optional" didn't fool anybody. When are Episcopalians going to understand that we function canonically and rubrically under the influence of the English common law? We understand canons to be the expression of precedent as opposed to Rome's approach, which views canons as statutes to be interpreted and scrutinized for exceptions, a la the civil law. To suspend the preface of the ordinal was to establish a dangerous precedent that surely would have led those who find other parts of the prayer book to be stumbling blocks in the way of whatever their desire, to suspend those parts as well.

The Lutherans said no, and I say thank you. They have told us they cannot be two things at once. Mesmerized as we are by that mythical Mason-Dixon Line we call the *Via Media*, we think others can stand with one foot on catholic and the other on protestant soil and enjoy the tension. With Luther, the Lutherans opted to stand

"here" (protestant), and could do no other. We straddle the line and do just about any thing we please.

(The Rev. Canon) Henry N.F. Minich  
Earlsville, Va.

### The Source

A colleague of mine returned from General Convention with a shopping bag full of handouts to be shared here in our diocese. Included in it was an unattributed paper on ADA (Americans With Disabilities Act) and moral theology. I am the author of that paper, self-identified in it then as an Episcopal laywoman seeking holy orders, now a priest. It was published under the title "ADA and the Religious Community: The Moral Case" in the *Journal of Religion in Disability and Rehabilitation*, vol. 2 no. 4, 1996, Binghamton, NY, the Haworth Pastoral Press, and in Robert C. Anderson, ed., *A Look Back: The Birth of the Americans With Disabilities Act*, same press, 1996. I would appreciate it if you would let people know the source of that paper, which I

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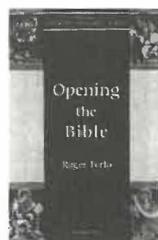
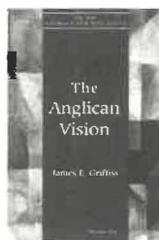
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## Letters

understand is the only one in any faith community which deals with these issues.

(The Rev.) Helen R. Betenbaugh  
Plano, Texas

### Still Appropriate

My great, great uncle, Cyrus J. Kephart, was a bishop of the United Brethren Church; and even though I did not know him, I can agree with some of his beliefs and reflections. I thought you might be interested in his comments from his book, *What Is a Christian?*, published in 1910.

"There is certainly no other call to the church today so loud as to call every individual man and woman that professes the name of Jesus Christ to give him in truth and in every fact, his rightful place in their lives as Lord, giving, reigning, administering the kingdom, and thus acknowledging as living and executing his sovereign authority, and his saving power, today and every day.

"The weakness of the church has come from her failure to recognize the Lordship of Jesus Christ. Not too high have we exalted his position as Redeemer; it cannot be exalted too high. Not too high have we exalted the fact of his divinity; it cannot be exalted too high. Not too high have we exalted his position as teacher; it cannot be exalted too high. But we have failed to give him our belief and in our lives the position that is his as Lord."

These are words which, to me, seem worth contemplating during this time of continued unrest within the Episcopal Church.

(The Rev.) Roy F. Kephart  
Oviedo, Fla.

### The Lord's Business

I take issue with Fr. Cromey's letter concerning singles' ministry [TLC Sept. 7] in which he states that, "People's sex lives are their own business." Of course, Christians are admonished not to be self-righteous busy bodies. However, people's sex lives are the Lord's business.

The gift of sexuality is a powerful, holy one from God. As with all other aspects of our humanity, we are called to offer our sexuality to the Lord to bless, redeem and transform it. Scripture is clear that the Lord accomplishes this not through a *laissez-faire*, "do-your-own-thing" ethic, but through the high call to sexual responsibility, within marriage and without. And

## Where is the Gospel story in your story?

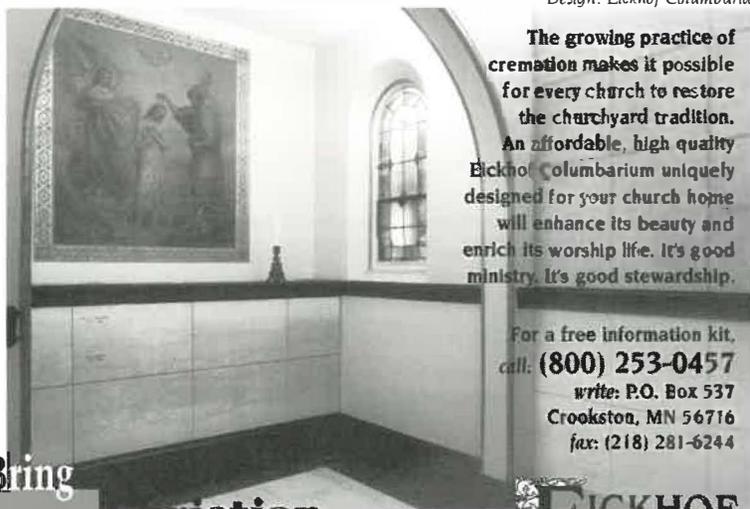
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See page 24

## Letters

because of our organic unity as the body of Christ and of our solidarity with human beings everywhere, our private sexual actions really do, in fact, have an impact on other individuals, most notably on children, on our communities and on our society as a whole.

To be truly "sex-positive," as Fr. Cromey writes, then the church needs to be about the business of affirming not only the beauty and purpose of marital sex, but also the dignity and potential of celibate singlehood.

*Helen J. Boyer  
Hanford, Calif.*

### The Wrong Clue

"Philip and Buffy's Wedding" [TLC, June 1 ] and the resulting correspondence recall to mind the funeral of my husband, a Mexican Roman Catholic who was not attending church when we met, began attending again for a while, then lapsed again. Our daughter was raised an Episcopalian and married into a Baptist family.

When my husband died, I contacted the Roman Catholic church as the appropriate place for his funeral. The assistant priest (also from Mexico) who was assigned to it was relatively new in town and did not know my husband, but spotted a clue that he thought would enable him to say something suitable. The clue was a little cushion inscribed "*Numero Uno Papa*" made by our daughter some years earlier, that her mother-in-law thought would be appropriate to put in the casket.

Taking this as his point of departure, the priest expounded on how this man was a good father who raised his family in the church. I thought to myself, "Oh-oh, he doesn't know this front row is full of Episcopalians and Baptists. Just wait until communion time, when only one of us [my husband's daughter from a previous marriage] goes up to receive!" (When in Rome, I respect Roman discipline.)

I don't know whether the priest was shocked or scandalized by our non-communicant status. To me, the important thing was at my husband's funeral all of us — Roman Catholic, Episcopal, and Baptist — were there together to support each other and to say goodbye to him.

*Laura Rico  
Los Banos, Calif.*

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

# EXPERIENCE

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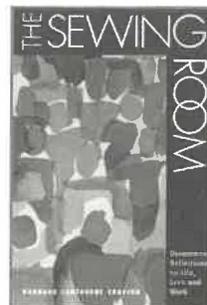
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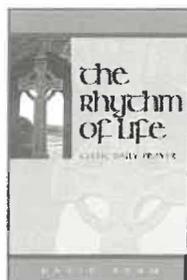
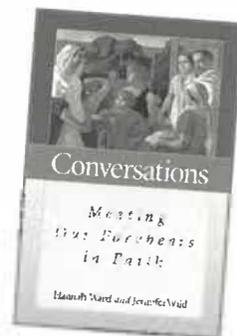


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*by Hannah Ward and Jennifer Wild*

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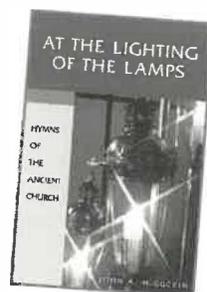
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## Full Communion With Lutherans

# Virginia Bishops Keep Fires Burning

Six Episcopal bishops in Virginia and two bishops of the Evangelical Lutheran Church in America (ELCA) have issued a joint pastoral letter to their clergy and congregations, expressing their disappointment over the defeat of the Episcopal-Lutheran Concordat [TLC, Sept. 7], and pledging to continue to seek closer relationships between their two churches.

The letter, issued Sept. 23, also calls upon the national leadership of both churches "to persevere in the search for 'full communion' by moving quickly to undertake the necessary steps to further this urgent conversation."

The letter was signed by Bishop Richard F. Bansmer of the Virginia Synod and Bishop Theodore F. Schneider of the Washington Synod of the ELCA, and the following Episcopalians: Bishops Peter J. Lee, F. Clayton Matthews and David C. Jones, Diocese of Virginia; Frank H. Vest, Jr., and David C. Bane, Jr., Southern Virginia, and F. Neff Powell, Southwestern Virginia.

In July, deputies and bishops attending General Convention in Philadelphia adopted the Concordat of Agreement, which would establish full communion between the churches [TLC, Aug. 3]. A month later, the ELCA's Churchwide Assembly failed by six votes to adopt the Concordat, but pledged to try again at their Churchwide Assembly in 1999.

The failure of the Concordat to be approved by ELCA delegates "has caused us great sadness and concern," the pastoral letter states. "While we are disappointed at this delay in our journey together, our commitment is clear. We are determined to strengthen our joint witness and live more deeply our unity in Christ."

In explaining the reason for the letter, Bishop Lee said, "In Virginia, our two churches have a long history of very close association, and we wanted to make sure people knew that, and that our commitment is to continue to work toward full communion."

"The spirit wants the church to provide a united witness to the world," Bishop Schneider said. "This letter is a way of calling our people together, with a sense of urgency, toward this goal."

*Sarah Bartenstein*



Tony Tyce photo. Copyright, Pittsburgh Post-Gazette, all rights reserved. Used by permission.

After his investiture in Pittsburgh, Bishop Duncan led a march of approximately 100 people across the Monongahela River. Near him are Jude Blank (foreground) and Katie Tickner (left) of Ascension, Oakland. Mark Steffey of St. Stephen's, Sewickley, is behind the bishop.

## Diocese of Pittsburgh

# Bishop Duncan Takes Charge

A day of worship, fellowship and celebration marked the recognition and investiture of the Rt. Rev. Robert W. Duncan as Bishop of Pittsburgh Sept. 13. Bishop Duncan, coadjutor for the past 18 months, succeeds the Rt. Rev. Alden Hathaway, who has retired.

A service was held that morning at Trinity Cathedral, followed by a picnic lunch, a march for youth to Mt. Washington, and a Pittsburgh Pirates' game. The Rt. Rev. Herbert Thompson, Bishop of Southern Ohio, celebrated the Eucharist and preached the sermon.

A picnic on the cathedral grounds

followed, then Bishop Duncan led the young persons on a march from the cathedral through the city and across the Monongahela River to the overlook atop Mt. Washington.

Bishop Duncan recalled for the teenagers the Rev. Sam Shoemaker, sometime rector of Calvary Church, Pittsburgh, who brought young leaders to the spot and shared his vision for making Pittsburgh "as famous for God as it was for steel."

In the evening, more than 1,000 Episcopalians attended the Pittsburgh Pirates' baseball game at Three Rivers Stadium.

## Briefly

Churches which belong to the World Council of Churches have been urged "to continue and intensify their efforts to encourage and support the **unified peace initiatives**" in Sudan which are seeking to bring peace to the African nation. It is estimated that more than 3 million people have been killed since 1983 in that country's civil war.

Employees at the national headquarters of the **Anglican Church of Canada** rejected by a 2-1 margin the opportunity to join a union. A total of 88 employees below supervisory rank at the Toronto headquarters voted on whether to join the Service Employees International Union, which has 1.2 million members in the U.S. and Canada.

# Evangelism in the Spotlight

## Alec McCowen Brings Gospel of Mark to Life Through Dramatic Presentation

By RETTA BLANEY

To be present for Alec McCowen's one-man performance of St. Mark's Gospel is to understand the importance of the voice. With little else, the 72-year-old British actor tells Jesus' story in such a way that one hears it as if for the first time. Standing before an audience wearing a white shirt, dark pants and a lapel mike, with only two straight wooden chairs, a table, a pitcher of water and a glass for accompaniment, he portrays all the astonishment, anger, humor and glory that no large cast or special effects could capture better. Hand and facial gestures help him make points, but it is his voice, rising and falling with the wonder of the story he is sharing, that holds one captive.

Mr. McCowen has played this role many times in the last two decades. He stepped back into it in September, appearing at nine Episcopal churches in New York and Connecticut to raise money for the Oratory of the Little Way, a healing ministry run by his nephew, Episcopal lay minister Nigel Mumford, in Gaylordsville, Conn. [TLC, April 27].

He loves sharing St. Mark's Gospel with an audience. "I learn from it about the vulnerability of Jesus," Mr. McCowen said during a telephone interview from his hotel in midtown Manhattan. "He's much more of a human being than in the other gospels."

He can relate to Jesus falling asleep on a ship with his head on a pillow, or becoming angry with the scribes and Pharisees and even the apostles. "I find the man, and I find that more inspiring," he said.

St. Mark wasn't originally in Mr. McCowen's head when he was casting about for a one-man show in 1976. He was inspired more by Jack Benny, one of his childhood idols. Mr. McCowen always wanted to be an entertainer more than an actor because he likes the thrill of being alone on stage, responsible for holding the audience's attention. But since he can't sing or dance, he turned to the one-man show for similar effects. He spent a great deal of time thinking about what material he could portray and finally thought of the Bible, which except for Old Testament portrayals by actor Charles Laughton, had been largely ignored.

He chose the King James Version because it was translated at the time



Susan Lerner photo

**Mr. McCowen says the gospel writer Mark "certainly gets on with the story."**

Shakespeare wrote his last great plays. He found the language of the King James to have "a personality and magic completely its own." All he had to decide was what to choose.

The Old Testament has great stories, he said, but the New Testament tops them all. It contains the greatest story ever told, and thus he began reading the gospels from start to finish, something he had never done before. In St. Mark he found not only the humanity of Jesus, but a writer who "certainly gets on with the story," moving "with a wonderful speed from event to event."

Asked now why the show has been so successful for so many years, earning him one of his three Tony nominations, he says it is the novelty of hearing the whole story. "I think many people use this opportunity to come hear the greatest story ever told from start to finish," he says. "There's seldom that continuity."

In telling this story, Mr. McCowen brings out something rarely associated with it — humor. In voice and gesture he portrays Jesus's exasperation with the disciples who again and again fail to get the message. The audience of nearly 400 gathered at the Church of the Incarnation in midtown Manhattan during his recent tour roared with laughter.

Mr. McCowen keeps a small paperback copy of the gospel on the table during his

performance. While he has yet to turn to it, he did have one serious memory lapse in Dallas a number of years ago. A well-meaning taxi driver bringing him in from the airport pointed out a spot along the route and said: "That's where he was shot." That evening it went through Mr. McCowen's mind that President Kennedy had been shot in the skull and that connected to the word Golgotha, the place of a skull. He was so rattled he left out the Last Supper, an error he didn't realize until the show was over. "I was so alarmed and distracted," he said, adding that he now refuses to see anyone for at least a half hour before the show so he won't hear anything to push the words from his head.

Mr. Mumford is lucky that "Unc," as he calls him, just happens to be a famous actor, one familiar to American audiences for roles in *Equus*, *The Misanthrope*, *Hadrian the Seventh* and *After the Rain*. His films include *Cry Freedom*, *Travels With My Aunt* and *The Age of Innocence*. This Christmas he will play, appropriately enough, the storyteller in a production of *Peter Pan* in London.

Unc's recent tour raised close to \$36,000 for the Oratory of the Little Way, which his nephew describes as a ministry "based on the quiet foundation of the love and compassion of Jesus Christ, who not only healed people but instructed his disciples to heal in his name." Mr. Mumford says Mr. McCowen's St. Mark's Gospel is an appropriate fundraiser for the oratory because much of it deals with Jesus as healer.

His final gesture sums it all up. Coming back for his curtain call, he holds the paperback copy of the gospel high, standing silent, honoring the text his voice has just spent two hours bringing to life. And in the days that follow, one continues to feel the power of his performance. It is a warm feeling, that of being loved, and one realizes in a new way the power of the Incarnation, "the revelation of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). One knows that God is with us and that, indeed, is good news.

No wonder St. Mark keeps returning to Alec McCowen. He couldn't have a better spokesman.

*Retta Blaney is a journalism professor at Brooklyn College and a freelance writer in the areas of the arts and religion.*

# Episcopal Episodes

## *The Church in Recent Books*

Excerpts compiled by JAMES B. SIMPSON

The Episcopal Church and farther reaches of the Anglican Communion keep turning up in a cascade of new books about childhood, school days, weddings, requiems, travels, politics, even recollections of vestry membership.

Once again we are reminded that the church touches many lives on occasions great and small — often profoundly and quite memorably. Varied uses of the prayer book and its hallowed cadences show repeatedly its intrinsic value many times in many places.

As for these current books, the turn of a page may even bring you face to face with events that correspond to your own life.

### GLADSTONE

ROY JENKINS



*GLADSTONE*  
*A Biography*  
By Roy Jenkins  
Random House

At Christ Church, Oxford (in the 1830s), the cathedral services were conducted almost as perfunctorily as those in the chapel at Eton School. The future Prime Minister William Gladstone, at the end of his first term, wrote: "Sacrament: as cold and unprepared as usual." He attended frequently but he got more spiritual sustenance from St. Mary's, the University church . . . of which John Henry Newman had become vicar, from a variety of Oxford shrines . . . and even from the extra-mural activities of the Rev. Henry Bulteel, a curate . . . (who) soon got himself expelled . . . by preaching in Dissenting chapels (that is, outside the communion of the Church of England) or in the open air—it is not clear which was the worse.



*TOM:*  
*The Unknown Tennessee Williams*  
By Lyle Leverich  
Crown

[In Tom's grandfather,] the Rev. Walter Dakin, his congregations found a . . . sense of the high drama of the Episcopal Mass, an attraction that he imparted to his daughter and grandson who would eventually devote his life to the theater . . . When his grandfather took him by the hand to visit the homes of church members the boy saw firsthand the impact on grief-stricken families who had lost sons in [World War I] . . . Years later, Tom claimed that he witnessed not only the sick but the dead . . . The effect was traumatic and made death a lasting obsession. It was always to the warmth and security of his grandparents' home that he would return and this was the boy's fortress, his one great defense.

MY AMERICAN JOURNEY  
By General Colin L. Powell  
Random House



One summer the vestrymen [of St. Margaret's Church, Woodbridge, Va.] decided to go on a retreat . . . I enjoyed it, and so did the others, until, more quickly than expected, we were soul-searched out. On the second night one of the brethren said, "Anybody got a deck of cards?" Thus was born the St. Margaret's poker club, a biweekly game . . . [but it] made the rector uncomfortable and sparked a theological debate. Was card-playing a proper pursuit for vestrymen? More important should we cut the pot with the church? In the end, we decided to respect the separation of church and state. There was no split.

(At Fort Collins, Colorado) the priest turned out to be Colin P. Kelly III, son of the first American pilot killed in World War II. "Why do we hold our service in a Catholic Chaplain's office?" I asked. There were too few Episcopalians, he said. I suggested that if the setting were more appealing, we might attract more. I knew many of the old barracks complexes contained wooden chapels. "Please find us one of those, Father," I said. I also asked him to consider replacing the folksy "Songs of Living Waters" hymnal with something containing the old hymns like "A Mighty Fortress Is Our God." He eventually found us a chapel and the service took on a more traditional flavor.

*NOEL COWARD*  
*A Biography*  
By Philip Hoare  
Simon & Schuster

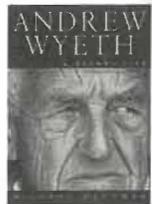


The official commemoration of Coward's life (in the form of a plaque) was in the Actors' Church, Covent Garden, in London. Westminster Abbey refused to allow a memorial service on the grounds that "he wasn't a church-goer"; however, on March 28, 1984, the Abbey invited the Queen Mother to unveil a memorial stone to Coward in Poets' Corner, inscribed with his name and dates and the words, 'A Talent to Amuse.'

*A GOOD LIFE*  
*Newspapering and Other Adventures*  
By Ben Bradlee  
Simon & Schuster

St. Mark's School, in Southboro, Mass

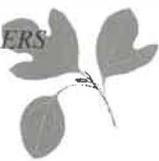
... one of a dozen citadels of WASP culture that dotted the New England countryside ... specialized in fitting round pegs into round holes ... [and] square pegs were known as the "Dry-Hair-in-Chapel" crowd. Since they avoided sports at all costs, they didn't have to take showers after exercising in the afternoon, and so they showed up for the mandatory evening chapel services—one lesson, two prayers, one hymn—with hair uncombed and dry as a bone ... my first lesson in the whole complicated matter of insiders versus outsiders.



**ANDREW WYETH**  
*A Secret Life*  
By Richard Meryman  
HarperCollins

On the death of the artist's sister: On the grass was a card table ... [and] beside the table stood a retired Episcopal clergyman, George Peabody, a stole around his neck. He read a short service from the Book of Common Prayer, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to [sic] us." Next a man in a leisure suit, the opposite extreme of the Reverend Peabody ... announced that he was following an ancient Chinese ritual ... One by one the mourners ... spooned a bit of Carolyn's ashes into a plastic sphere ... and together pressed a button on the card table ... The sphere rocketed out of the muzzle of a pipe into the sky ... [and] in a burst of blue and white stars, the pale haze of Carolyn's remains sifted down onto the field.

**WHITTAKER CHAMBERS**  
*A Biography*  
By Sam Tanenhaus  
Random House



Chambers found common religious ground with Henry R. Luce [his employer and founder of Time Inc.] for Chambers had rediscovered Christianity. In September 1940 he was baptized an Episcopalian at St. John the Divine, the immense cathedral whose dome towered, appropriately, over Morningside Heights, where 20 years before Chambers had undergone the "intellectual pulverization" that had pitched him, so he now believed, into the hell of Communism ... [but] in late 1941, increasingly uncomfortable as an Episcopalian, Chambers discovered a faith closer to his

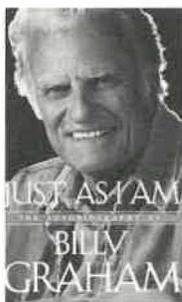
spiritual needs when he read the journal of George Fox, the 17th century founder of Quakerism ... In 1942, Chambers asked for an assistant, Calvin Fixx ... who had flirted with radicalism in the 1930s without ever abandoning his devout Episcopalianism. Taciturn but enormously sympathetic, Fixx was known as "the chaplain of Time Inc."

**RAGE FOR FAME**  
*The Ascent of Clare Boothe Luce*  
By Sylvia Jukes Morris  
Random House



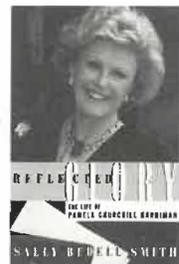
In the fall of 1911, Clare's brother, David, entered Racine College, Wisconsin, an Episcopal school with a strong emphasis on military training ... [In] 1915, she started as a boarding pupil at the Cathedral School of St. Mary, 22 miles from Manhattan in Garden City, Long Island ... Her mother had lied to get Clare accepted by this Episcopal bastion, claiming that her daughter was the grandchild of a bishop ... A bedroom window looked toward the Cathedral of the Incarnation, where Clare was obliged to worship twice every Sunday, and where she would be confirmed at the end of her first year ... In 1923 her brother escorted her to [her wedding in] Christ Church in Greenwich, Conn. Its precinct was loud with chimes and organ music ... [but] Clare's chief memory of the ensuing ceremony was the smell of alcohol on the groom's breath ... On Oct 3, 1932, Clare went to St. Thomas' Church on Fifth Avenue and wept over [her lover] Donald Freeman's coffin.

**JUST AS I AM**  
*The Autobiography of Billy Graham*  
HarperCollins



[In London in 1960] the Archbishop of Canterbury, Geoffrey Fisher, invited us to tea at Lambeth Palace. I accepted, of course, but was very nervous about it. "Honey," my wife reassured one, "any man who has six sons must be quite ordinary." How right she was. Dr. Fisher was a charming and delightful man, wholly without pretense. He became a great friend, although not all of the Anglican clergy approved of our method of evangelism. By meeting with us he was giving tacit approval to our work.

**REFLECTED GLORY**  
*The Life of Pamela Churchill Harriman*  
By Sally Bedell Smith  
Simon & Schuster



[Pamela's marriage to Randolph Churchill] took place under cloudy skies a month after the outbreak of World War II. The setting was several blocks from Parliament, at St. John's in Smith Square, a flamboyant structure of four ornate towers, oversize columns and pediments more in the spirit of Rome than London ... Each guest carried a gas mask in a canvas case. A number of the women used them as handbags, and Canon F. R. Barry, the rector, kept his in a special scarlet pouch ... A year later, St. John's, Smith Square, was a ruin of barbed wire and boarded windows, bombed by the Germans in the Battle of Britain. "It was a marriage done in a fortnight," said Randolph's friend Alastair Forbes. "And God struck down on the church after they were married."

**THE LIFE OF NELSON ROCKEFELLER**  
By Cary Reich  
Doubleday



A few minutes after 4 o'clock in the afternoon on Monday, June 23, 1930, a limousine pulled up to the parish house of St. Asaph's Episcopal Church in Bala-Cynwyd, on the Philadelphia Mainline, and a young man in morning coat and striped gray trousers leapt out of the car. Bounding up the steps, he flipped his top hat into the waiting hands of the aged sexton and slapped the old man on the shoulder. "The best o' luck, sir," the sexton called out. "Oh, thank you," Nelson Rockefeller replied ... Outside the gray stone Gothic church more than a thousand spectators jostled for position as Mary Todhunter Clark took her father's arm to enter St. Asaph's ... [and then] The voice of the Reverend Benjamin Bird rang from the altar as he led the couple through their vows.

**WRITING HOME**  
By Alan Bennett  
Random House

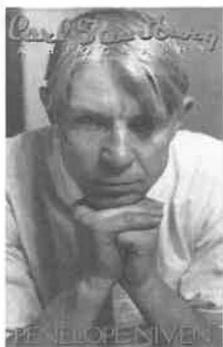
I wasn't intending to go to the service for drama critic Kenneth Tynan but his wife's secretary phoned, ostensibly to inquire if I knew the time had changed ... so I put on my grey suit, get on my

bike, and go down to St. Paul's, Covent Garden, in London. Hoping I'm not early, I find the church packed [and] spotting a seat in the back row I slip in . . . and just before we kick off a little figure in black is escorted down the far aisle—Princess Margaret. The priest is young and on the plump side . . . He apologizes, as parsons tend to do these days, that we are in a church at all and says that though there will have to be a prayer at the end of the proceedings, it will not so much be a prayer as “an opportunity for our private commemorations.” The actor Albert Finney reads a preface in his rich voice and others also speak . . . Then out into the rain, with a vast crush in the doorway.

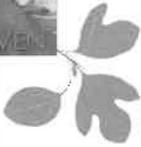
**SPLIT IMAGE:**  
*The Life of Anthony Perkins*  
By Charles Winecoff  
Dutton



A cousin recalls that his mother “was very upset that Tony had looked into becoming Catholic. He was searching, and then decided that maybe he'd become Episcopalian. He took instruction from some Episcopalian minister, and his mother said he'd told her that in the final analysis the guy had disillusioned him. She was angry that this man had left Tony with nothing. She couldn't believe how some people can be given positions of authority in religion, and then diminish all hope for others. She was just thunderstruck. Then she was always trying to get Tony into metaphysics.”



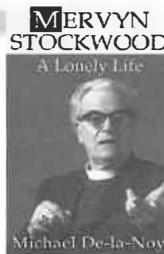
**CARL SANDBURG**  
*A Biography*  
By Penelope Niven  
Scribner



Near Flat Rock, N.C., the Sandburgs found . . . pathways cut from Rock Hill to the nearby Episcopal Church of St. John in the Wilderness . . . There family and friends gathered for a simple cere-

mony July 24, 1967. Esther Wachs, Sandburg's last surviving sister, came from California, frail and beautiful. Edward Stiechen, his brother-in-law, tore a bough from a Connemara pine tree and placed it on Sandburg's coffin . . . Sandburg himself had outlined a funeral in 1920 in his poem “Finish” and the service followed that design. “Death comes once, let it be easy,” he had written. “Ring one bell for me once, let it go at that./ Or ring no bell at all, better yet./ Sing one song if I die./ Sing *John Brown's Body* or *Shout All Over God's Heaven*./ Death comes once, let it be easy.”

**MERVYN STOCKWOOD**  
*A Lonely Life*  
By Michael De-la-Noy  
Mowbray



In Moscow [while Bishop of Southwark] he was on a parliamentary visit, in the company of six members of the House of Commons and one other from the House of Lords. His electric razor proved useless, and decked out in purple cassock, his episcopal ring prominent as ever...he appeared in a barber's shop to be shaved — by an enormous and ebullient woman. The room was full of Muscovites being shaved too. His visit to the barber's shop coincided with the Orthodox Easter, and the woman shaving him, spotting the ring and the purple, asked if he was an Anglican bishop. On being assured that he was, with one hand she raised Mervyn's right arm, and flourishing her razor in the other proclaimed, “Christ is risen!” To which her fellow Communists responded, to a man, “He is risen indeed!”

**WALTER CRONKITE**  
*A Reporter's Life*  
Knopf



It was a big wedding at Grace and Holy Trinity Episcopal Cathedral in Kansas City on March 20, 1940 . . . but the bride had not arrived. The organist . . . kept punching away at *I Love You Truly*. The wait lasted 45 minutes, or approximately 21 renderings of *I Love You Truly*. It turned out that Betsy's brother had burned up her new lingerie along with the gift wrappings, and she would not hear of any substitute. Her brother had to go downtown and fetch the exact replacements.



**AFFAIRS OF STATE**  
By Gil Troy  
Free Press

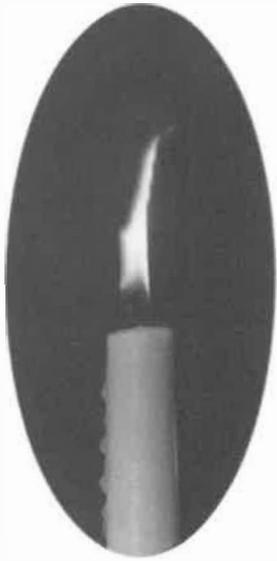
Lyndon Johnson returned to Washington and began a long-distance campaign to woo Lady Bird. She read the Episcopal marriage service, contemplating the meaning of the lifelong contract . . . On Saturday morning, Nov. 17, 1934, Lyndon called his friend, Dan Quill, to arrange a wedding in San Antonio that night . . . Quill ran across the street and brought a dozen rings from Sears and Roebuck. Lady Bird settled on a \$2.50 special. After the standard Episcopal ceremony, the good Reverend mumbled, “I hope this marriage lasts.” Johnson never reimbursed Quill.

**JOHN STEINBECK**  
*A Biography*  
By Jay Parini  
Holt



According to the novelist's wishes (and in spite of his atheism), his funeral was performed according to the rites of the Church of England. “I just don't want a bunch of people getting together to tell yarns about me,” he had said to his wife. The service, attended by several hundred people, was held at St. James Church on Madison Avenue [in New York]. Henry Fonda, a friend since the filming of *The Grapes of Wrath*, flew in from Hollywood to read aloud from Petrarch's *Sonnets to Laura*, Tennyson's *Ulysses*, and some lines from a poem by Robert Louis Stevenson that had been one of Steinbeck's favorite passages from English poetry. The Order of the Burial of the Dead was read from the Book of Common Prayer by the rector, as were Psalms 46 and 121 . . . In California, on the day after Christmas, a special memorial service just for the family was held at Point Lobos on a cliff overlooking the sea. A young, long-haired priest in a white alb read from the Bible; he picked up a handful of dirt and threw it toward the sea, crying, “Dust to dust, ashes to ashes,” as seagulls squawked overhead and the surf crashed on the rocks below.

*The Rev. James B. Simpson is editor of Simpson's Contemporary Quotations and Washington correspondent for TLC.*



## The Gospel According to Elton John

By FLEMING RUTLEDGE

The funeral service for Diana, Princess of Wales [TLC, Sept. 21], has given Episcopalians much to think about. Being keenly interested in the public reaction to the service, I listened for many days to the TV coverage and read as many newspapers as possible. Without exception, the commentators and interviewees, whether old or young, establishment or working-class, said the two emotional high points of the service were “Candle in the Wind” sung by Elton John and the address by Earl Spencer. Many people said they had not wept until Elton John began singing.

Two and a half billion people watched this service. What proclamation of the nature and purposes of God did they hear? What did they learn of the Resurrection of our Lord? The drunk driver and the paparazzi were not the only sinners in this sad story: What message of Christ’s death to save sinners was conveyed? Only one scripture lesson was read, and since 1 Corinthians 13 has become a sentimental favorite of many people, its Christological foundation has been obscured. There were no psalms. The powerful words of the ancient Burial Office, sung by the entering choir, were incomprehensible to most, since — unfortunately — music, even that of the great Henry Purcell, tends to take precedence over text in most people’s minds.

The Archbishop of Canterbury and the dean of Westminster were not commanding personalities; they seemed almost like irrelevant walk-ons. The archbishop’s prayers were not without warmth, but they were very much oriented toward the concerns of the moment, with little explicit biblical reference to the promises of God. The Commendation should be one of the emotional high points of a funeral, but the Commendation of Diana’s body passed almost unnoticed. There were no clergy gathered around the coffin, nor did the dean move down toward it. It seemed that the famously approachable princess was once again left alone — there in the aisle — as words were read from on high at a distance. “Into thy hands, O merciful Saviour, we commend our sister departed . . .” has a resonance that was altogether missing from the bland new version read by the dean.

The pulpit from which the everlasting gospel of redemption and reconciliation is supposed to be preached was used as a platform from which the princess’ brother launched an attack, not only on the media, representatives of whom were present,

but also on the royal family in their own church in front of billions of people. David Starkey of *The Times* of London wrote that it was an act of “calculated vengeance” which made the young princes “victims of a public tug of war.” Caryn James wrote in *The New York Times* that “it was as if another momentary media star had been born in the calm of the Abbey.” Is this what funerals are designed to accomplish? How can the message that our Lord has broken down the dividing wall of hostility (Eph. 2:14) be heard when those who speak are simply “venting,” however artfully? How are we to know that Jesus has created in himself one new man in place of the two, so making peace, reconciling us both to God in one body through the cross (2:15-16) if we turn over the pulpit to people who have no commitment to proclaiming the gospel?

I do not want to be misunderstood here. In a setting where churchgoers are thoroughly steeped in the Bible and the Christian tradition, there might be room for various contributions from other sources. But the opposite was the case at the abbey. Only a tiny minority of those present — let alone the billions around the globe — would have ever heard the gospel of Christ presented in any sort of meaningful way. The unique opportunity was lost forever. Those who watched the service on television have come away with the idea that Diana is in heaven because Elton John wrote a song saying so.

In my 22 years of preparing and conducting funerals, I have struggled to teach that the purpose of the service is not “the celebration of a life,” though that is the popular idea today. Sometimes when a person dies — as in the case of some alcoholics, suicides, mentally ill people — there has not been much life to celebrate. The purpose of the burial office is the proclamation of the good news of the death and Resurrection of Jesus Christ our Lord, his unconditional love for sinful humankind, and his promise to redeem the world from its wraths and sorrows. Many bereaved families resist this idea until they see for themselves how a funeral can be conducted according to the prayer book rites without any loss of warmth and personal involvement. I have received many notes of appreciation from families who originally fought against the use of the traditional liturgy but eventually came to understand and appreciate it. The priest must work very hard to prepare sermons which evoke the living person and at the same time bear witness to the Resurrection, but it can be done. The Rt. Rev. Frank Allan, Bishop of

## Viewpoint

Atlanta, did this beautifully for Diana at a special service I saw on cable TV from St. Martin's-in-the-Fields in Atlanta.

It is important for all of us to acknowledge how complete the breakdown in the Christian consensus in America has become. It has been replaced, not so much by secularity as by generic religiosity. This is the real threat to the mainstream churches in our time. If we do not resist this trend, we will have nothing to say. The religious message in America is no longer Jesus Christ crucified, risen, and coming again; it is "Touched by an Angel"! The Princess of Wales really did bring angelic comfort and joy to many, but the wonder is that God granted her the gifts to do this even though she was a sinful creature, like all the rest of us. In the midst of all the candles, flowers, notes, incense and shrines, widely noted to be more like those in

**A funeral ought to be a means of bringing the gospel to those who have never heard it, and a ringing declaration of the name of Christ our Lord.**

catholic countries than in protestant England, there is everything to be gained by a renewal of the insights of the Reformation. Salvation is not through intercession of saints, invocation of spirits, ministry of angels, reverence for nature, or even exercise of what is imprecisely called "spirituality." Salvation is not gained through a whipping up of our religious sensibilities. Rather, "The word is near you, on your lips and in your heart (that is, the word of faith which we preach); because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved" (Rom. 10:8-9).

"But how are people to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher?" (Rom. 10:14-15). If we continue to turn our pulpits over to people, however well-spoken and well-intentioned, who have no training in communicating the Christian gospel, then it is no wonder we find no followers for Christ.

When the famous journalist Murray Kempton died recently in New York City, his service at St. Ignatius' Church was straight out of the 1552 (!) prayer book. Those who attended were simply bowled over. For weeks after, article after article in various papers and magazines referred to the great impact of the service on those who were there. Particularly noticeable were the many favorable references to the fact that no one rose

to speak of the deceased. Many commented that remarks made at funerals and memorial services, however well meant, were invariably self-serving. I was reminded of an article I read a few years ago by Wilfrid Sheed in which he said he had attended a memorial service in which, as usual, the speakers were supposed to be talking about the deceased but were really talking about themselves. It is the unique task of the Christian preacher to raise the sights of the congregation beyond the person who has died, beyond the mourners, certainly beyond the person of the preacher, to the throne of grace.

It is my hope that these words might be of some encourage-

ment to those who have been feeling that they can no longer hold back the tide. It will be much more difficult than ever, now, to steer our

people away from popular songs, well-meaning eulogies, and "inspirational" readings back to scripture, the prayer book rites, the Eucharist, and the great music of the church. The only way this can be done is by the tenderest pastoral care for the members of our congregations at every moment of their lives so they will trust us to lead them into a better way of planning funerals — a way that has for many centuries been an inestimable comfort to hundreds of thousands of Christians, a means of bringing the gospel to those who have never heard it, and a ringing declaration of the name of Christ our Lord.

We are having a crisis of confidence in our church. The only antidote is a mighty dose of faith like the faith of Abraham, who believed in "the God who raises the dead and calls into existence the things that do not exist" (Rom. 4:17). Do we not want to bring this message to all the people who never set foot in a church except to go to funerals? We do not proclaim a vaguely divine figure who is for sale in soft focus in greeting-card stores. This is the God who has unconditionally and definitively intervened upon the human scene by entering it himself. While we were still helpless, Christ died for the ungodly (Rom. 5:6). □

*The Rev. Fleming Rutledge is a priest of the Diocese of New York. She resides in Rye Brook, N.Y.*

## Editorials

### Episcopal Character

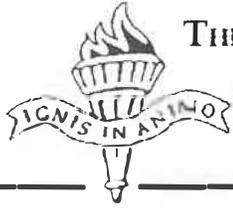
We like to have a broad base of interests covered when selecting books to be reviewed in THE LIVING CHURCH. This includes books about subjects that may not directly concern the Episcopal Church, but which we trust are still of interest to our readers. However, in this Fall Book Issue, we are pleased to present excerpts of recently published books that draw specific attention to the life of Episcopalians.

In the feature beginning on page 12, readers will be introduced to the St. Margaret's poker club (Gen. Colin Powell's *My American Journey*), Nelson Rockefeller entering a Philadelphia church for his wedding in 1930, and Carl Sandburg's funeral in

North Carolina at the Church of St. John in the Wilderness. We hope the "episodes" presented here will be an incentive for further reading.

We also include a composite review of five books offering feminist perspectives on God's image [p. 18], in addition to reviews of a number of other recent books.





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# Feminist Responses to the Image of God

By BONNIE SHULLENBERGER

*A composite review*

**TRANSFORMING GRACE**  
*Christian Tradition and Women's Experience*  
 By Anne E. Carr  
 Continuum. Pp. 272. \$19.95 paper

**SHE CAN READ**  
*Feminist Reading Strategies for Biblical Narrative*  
 By Emily Cheney  
 Trinity. Pp. 192. \$18 paper

**'YOU HAVE STEPT OUT OF YOUR PLACE'**  
*A History of Women and Religion in America*  
 By Susan Hill Lindley  
 Westminster John Knox. Pp. 500. \$35

**HANDMAIDS OF THE LORD**  
*Holy Women in Late Antiquity and the Early Middle Ages*  
 By Joan M. Petersen, ed.  
 Cistercian. Pp. 441. \$49.95

**OUTRAGEOUS WOMEN, OUTRAGEOUS GOD**  
*Women in the First Two Generations of Christianity.*  
 By Ross Saunders  
 E. J. Dwyer (distributed by Morehouse)  
 Pp. 182. \$12.95 paper

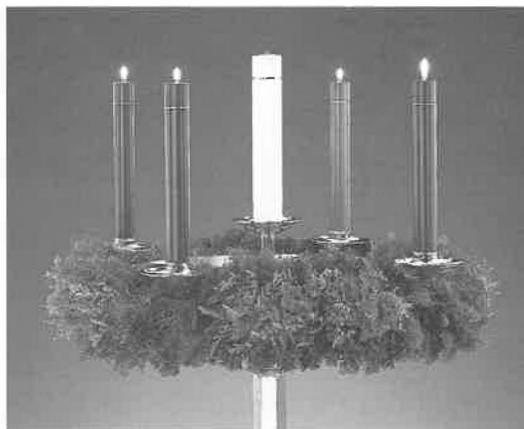
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Feminist studies are hot items in the publishing marketplace, and these five books under consideration represent a good overview of the sort of literature one is likely to find in the section of your local bookstore headed, "Women's Studies — Religion," if you're so blessed to have such a bookstore. All of them have some merits: I am thinking in terms of usefulness to the local pastor or interested lay person, who would like to gain some insight into the various feminist responses to Christianity.

You will not find Phoebe Palmer nor Frances Willard in your edition of the Oxford Dictionary of the Christian Church, but you will find them in Susan Hill Lindley's highly readable *You Have Stept Out of Your Place*. Palmer was a leader in the holiness movement and Willard was a major force in the temperance and suffrage movements, and both of them supported the right of women to teach doctrine and to preach. Willard herself was a powerful preacher.

From Anne Hutchinson to the most recent feminist proponents of witchcraft, Lindley covers women's involvement in religion in America, and she does so with an open mind and a sense of historical context. She does not neglect Native American, African American and Eastern religions. Lindley's book is very engaging.

Joan M. Petersen's *Handmaids of the Lord* is a series of historical documents (with introductions) pertaining to female monasticism in the first six Christian centuries. These are all hagiographical texts and all but one are written by males, and

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 (see page 26)

## The relationship between women and Christianity has been complex from the beginning . . .

all but one translated by Petersen. The narrative of Macrina, written by her brother, Gregory of Nyssa, the letters of Jerome to ascetic women in the Roman Empire, and the life of Saint Radegunde, written by the nun Baudonivia, describe the lives of women dedicated to the Lord in the early years of the church. All of these women were given to much study and prayer, and if Jerome's exhortations to virginity sound extreme to our modern ears, it should be remembered that similar exhortations were made to male monastics, and were eventually enforced for the clergy. Petersen's book is a fascinating look at the roots of female monasticism.

Ross Saunders' *Outrageous Women, Outrageous God* is a simple but instructive book. Saunders seeks to remind us that the gospels did not occur in the context of EuroAmerican bourgeois society, but in a pre-Enlightenment Mediterranean culture. We all assume we know that, but do we know what it means in terms of gospel narratives?

Saunders describes the codes of honor and order that prevailed in Jesus' time, and then proceeds to analyze gospel stories in terms of how the behavior of the various participants would have attended to or broken with those social codes. It would never have occurred to me that Jesus' treatment at the home of Simon the Pharisee (Luke 7:36-50) constituted a deep insult to Jesus. The sinful woman who came in and washed Jesus' feet with her tears and anointed him was taking on what should have been the duty of his host. We have often heard of Jesus' extraordinary freedom with women; Saunders shows us women's extraordinary freedom with Jesus.

A very different approach to gospel narrative appears in Emily Cheney's *She Can Read*. Using feminist literary theory as her starting point, Cheney examines four passages from the Gospel of Matthew which do not include female characters to see if there is any way to rescue them for women. Her grounds for this are ideological. Feminist literary theory assumes that women identify with women characters in the narratives they read; this may or may not be so. But for Cheney, it is wrong for women to identify with male characters in a narrative, so women's responses to stories like that of the Last Supper must necessarily be negative. "When female readers identify with the male disciples, they have also agreed to deny their female identities," Cheney writes. She suggests that readers re-imag-

ine the scene as a group of female disciples gathered around a female Messiah.

This leads Cheney to some extraordinary conclusions. She first questions whether women ought to accept Jesus' command to live a life of sacrificial love. Since women have been conditioned to place the needs of others ahead of their own, acceptance of this saying leads to the continued subordination of women to men. That the original command was made to men seems to escape Cheney's notice. Cheney then questions the saying that following Jesus may lead to suffering and death. She says this "promotes a devaluation of the human body." So much for 2,000 years of martyrs.

In order to make sense of Cheney's book, which is not without some useful insights, one might wish to read Anne E. Carr's excellent *Transforming Grace*. Carr has written that unusual thing, an academic book which can be read by the general public. A Catholic religious and a university professor, Carr wants to meld Christian tradition and feminist theory. In general, I think she succeeds in showing how this can be done, though at the

expense of exchanging a few traditional doctrines, like the Atonement, for modern liberationist doctrines. As a Catholic, she is deeply concerned with the ordination of women. She also has a moving and provocative chapter on Mary's role in salvation.

Her weakness, like Cheney's, like Lindley's, is to ask whether Jesus Christ, a male in his human form, can be a savior for women. This is to take the Incarnation and the cross very lightly indeed. The whole point of the Incarnation is that God assumed human form. Humans were created male and female, in the likeness and image of God. Our Savior was born male, it is true. But his mother was female, and so was the person who first witnessed his Resurrection. The relationship between women and Christianity has been complex from the beginning, but that is no reason to discard the truth of the unique salvation brought about by the death and resurrection of Jesus Christ. □

*The Rev. Bonnie Shullenberger resides in Ossining, N.Y., and is a frequent contributor to TLC.*

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**Warm Honesty**

*SKEPTIC IN THE HOUSE OF GOD*

By James L. Kelley

Rutgers. Pp. 169. No price given

This book is baffling but interesting. The author seems insistent that his experience is singular and too little aware that in most parishes many parishioners are "on journey" with about 1/3 firm believers, 1/3 working industriously toward belief, and a third agnostic or indifferent. His approach leaves him rather patronizing toward most parishes other than his own. The diversity of his fellow parishioners seems quite familiar for these times.

What is strikingly different, however, is his willingness to seek and accept confirmation without having come to any particular belief other than a general good will toward the commendable goals of his church community, together with the willingness of the parish to give high approval to this approach. Why does he so fear a faith commitment? He does not describe this as a continuing journey but as a con-

viction that he need go no further.

Nevertheless, the book is written with a warm honesty and introspection, and is a sufficiently familiar reflection for the culture in which we live to be worthy of careful study. It would be too easy to just express a mild form of shock toward his position when in fact he shares some valuable sense of his pilgrimage. I do wish he knew there are far more churches "open" to candid inquirers than he thinks.

(The Rev.) Ward McCabe  
San Jose, Calif.

**Urgent Concern**

*MARRIAGE SAVERS*

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and Family Stay Married*

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Michael McManus is a columnist with a mission. He sees marriages failing at a record rate and believes the churches can act to reverse the trend. In a few Mid-

western cities, he has prevailed on clergy to work together to establish community policies which have, in fact, made a difference. This box of material (six videos, two books, and a leader's guide/workbook) is a resource kit for others who share his concern.

There is much to commend this product. Certainly his concern is justified and many of the programs he recommends, ranging from well-known programs like Pre-Cana Conferences, Marriage Encounter, and pre-marital inventories to less-well-known programs like Step-family Support, Marriage Ministries (in an Episcopal Church in Florida), Retrouvaille (a Roman Catholic program for troubled marriages), have excellent track records. His stress on mentoring is welcome and his development of community marriage policy has enormous potential.

The larger book, "Marriage Savers," is easy reading (though badly edited), the smaller book, "Insuring Marriage," provides a good summary of his principles and recommendations, and the videos are well-made and generally convincing.

On the other hand, it is never clear whether this package is meant to be a program itself or a recommendation of other programs. The tape on mentoring, for example, shows people being trained as mentors and couples being mentored, and offers endorsements from a variety of individuals, while the accompanying Leader's Guide offers a "lesson plan." But the suggested audiences are "Pastors and lay church leaders ... Leaders of Sunday School and Adult Education ... Mentor Couples ... Engaged Couples" and none of these groups would find the material focused on their particular needs. The "Lesson Plans," consist primarily of summaries of the videos and specific questions of fact; there are no suggestions made for structuring a class and few real questions for discussion.

There are, in addition, too many points at which a significant part of the intended



A Crossroad Selection

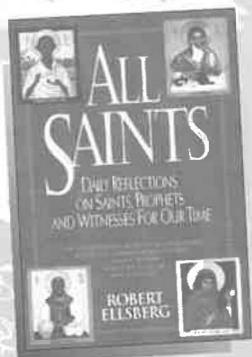
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## Books

audience will walk out. The authorities quoted are overwhelmingly conservative; one passage in the book tells of a program "derided by liberals" which was adopted "when Republicans seized control of the U.S. Senate for the first time in a generation and Ronald Reagan recaptured the White House" — as if that were a great moment in American history. Some, at least, will not think so.

Having lived in Japan, I was also surprised to find McManus telling us that the low divorce rate in Japan is because "the Japanese work harder" at their marriages. Not true; the divorce rate is kept low by the survival of cultural patterns that give women far fewer opportunities and allow men easy alternatives to divorce, such as a mistress.

But McManus is right: We have a problem and ought to be concerned. Local clergy groups might well spend some time watching these videos, testing some of the resources recommended, and developing their own community policies.

(The Rev.) Christopher L. Webber  
Sharon, Conn.

## Outside the Ivory Tower

*HARVARD DIARY II*

By Robert Coles

Crossroad. Pp. 228. \$19.95

Education and knowledge often alienate their possessors from the common folk. Not so with Pulitzer Prize writer Robert Coles, who shows not only intellectual sensitivity, but also empathic social concern in *Harvard Diary II*, a collection of 56 essays.

Well-read and keenly observant of the signs of the times, Coles — also an accomplished Harvard professor — writes about myriad subjects. Topics range from his relationship with neo-existentialist novelist Walker Percy to his disdain for celluloid trash: the bane of American culture. Other essays cover poverty, the seven deadly sins, televangelism, and teaching fourth grade. Pick a subject, any subject. Most likely Coles has written about it.

Coles has not cloistered himself in the ivory tower of academia, and he writes with admiration about others who live out their ideas and philosophies. For instance, he says the following of author and philosopher Simone Weil, who died at the ripe age of 34: "How many others in any

of the world's various intelligentsia have done as she did — sweated out assembly line work in order to learn from such a life, in order to test ideas and theories with concrete, everyday laboring experience?"

*Harvard Diary II* reads almost like a devotional; each chapter contains enough wisdom to ponder for the day, and a strong faith emerges from the pages of this book. Coles writes: "I believe that we do not 'own' our lives; that life is given to us, by nature and God, both."

Coles is vulnerable enough to share his thoughts as well as his life with others,

thoroughly engaging his readers. He is not one to accept life as it is. Rather, he must consume it, digest it, contemplate it and give back to it.

C. Brian Smith  
Summerland, Calif.

## Originality in Thought

*AN AMERICAN APOSTLE*

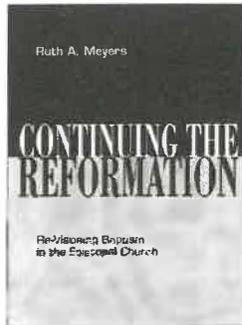
*The Life of Stephen Fielding Bayne, Jr.*

By John Booty

Trinity. Pp. 256. \$20

John Booty has supplied a book which

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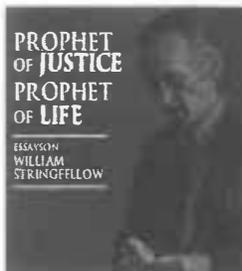
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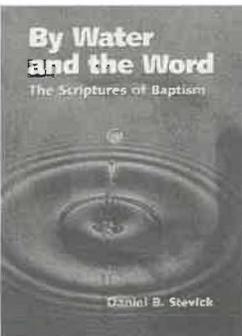
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## Books

for many of us will begin to meet the need for convenient access to the life and words of Stephen Fielding Bayne.

In his ministries as parish priest, navy chaplain, Bishop of Olympia, Anglican Executive Officer, director of the Overseas Department of the national church and dean of General Seminary, Bayne reached countless individuals and helped to mold church policies of permanent import. Those who knew him valued him for many things not least of all his originality of thought, his outspokenness and his quick humor.

Booty says in his preface that he has had to limit himself in the scope of this work, and has chosen to concentrate on Bayne the public figure and on his intellectual and spiritual life. These facets of the bishop's life are somewhat diminished out of the context of the personal side of the man. The book's great strength is that Booty lets Bayne speak for himself in the many and diverse quotes. These are by far the most valuable parts in this account of one of the 20th century's most important Anglican Church leaders.

(The Rev.) Donald Maddux  
Shelton, Wash.

### The Intellect

#### *SPIRITUAL THEOLOGY*

*The Theology of Yesterday  
for Spiritual Help Today*

By Diogenes Allen

Cowley. Pp. 169. \$11.95 paper

I find Diogenes Allen's work to be exceptional. I particularly enjoy *Traces of God in a Frequently Hostile World*. His most recent book, *Spiritual Theology*, though a much different kind of study, is also excellent. Prof. Allen's special contribution in this book is to present a compelling argument for pursuing the spiritual life from an intellectual point of view. In part, the book is the story of his "conversion" from intellectual commitment to seeking ways of becoming obedient to God's call. This is not the usual seminary professor's publication!

In *Spiritual Theology*, Prof. Allen has digested an enormous amount of material that includes works by Gregory of Nyssa, Evagrius of Pontus, John Cassian, Francis de Sales, Hugh of Victor, Maximus the Confessor, Thomas a Kempis, Julian of Norwich, John of the Cross, Simone Weil,

T.S. Eliot, John Calvin, Francis Bacon and many others.

His point is one that each of those "spiritual" writers has made in their own way: The goal of theology is to know God through practice rather than through studying doctrine. He quotes Anselm: "I do not seek to understand so that I may believe, but I believe so that I may understand; and what is more, I believe that unless I do believe I shall not understand" (p.155). Prof. Allen provides an excellent, personal, articulate approach to those who seek to know God, to love God, and to serve God. This book is ideal for a parish study group.

(The Rev.) Kenneth J.G. Semon  
Vail, Colo.

### Balanced View

#### *THE PRIESTLY OFFICE*

*A Theological Reflection.*

By Avery Dulles S.J.

Paulist. Pp. 81. \$ 7.95 paper

Avery Dulles believes that the shortage of priests is mainly due to widespread confusion and uncertainty about the role and identity of priests. Since Vatican II prominent theologians have emphasized one or another of the traditional priestly roles: proclaimer of the word, leader in worship and pastor. Dulles seeks to bring clarity and coherence to the issue by an examination of the writings of these theologians as well as the teachings of Vatican II and John Paul II. Dulles seeks a balanced view in which discipleship integrates the three roles and thus provides the key to recovering the uniqueness of the vocation of priest.

(The Very Rev.) P. Linwood Urban  
Swarthmore, Pa.

### Excellent Introduction

#### *HOW TO READ THE PROPHETS*

By Jean-Pierre Prévost

Continuum. Pp. 140. \$19.95 paper

The book's introduction considers the definition of prophecy and the use of the prophetic writings in the New Testament. The rest of the book deals with the 8th-6th century prophets, in each case setting the historical context, considering three key passages and outlining the particular theological emphases found in each book.

The exception to this pattern is the treatment of Jonah. Recent scholarship has given up on providing an accurate date for this work and even its genre is debated. Prévost seems to plumb for the



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## Books

"satirical parable" view; the book asserts its theological message by posing a series of absurd situations.

The post-exilic prophets are dealt with in one short chapter, and, sadly, the famous Micah 6:8 does not suffice to get the book considered.

A helpful feature is a series of "boxes" containing a short excursus on topics relevant to the period such as Hosea's personal history, or Jeremiah's Letter, but the somber illustrations by Doré and Malo seem somewhat anachronistic.

The author is aware of recent work on the prophets but does not belabor scholarly points.

This excellent introduction to the 12 prophets would be useful for a teenage or adult study group; it is up to date, clearly written and well organized.

(*The Rev.*) Simon Mein  
Middletown, Del.

## Counter Weight

**THE COMPLETE  
DEAD SEA SCROLLS IN ENGLISH**  
By Geza Vermes  
Penguin. Pp. 648. \$39.95

This is the fifth in a series of expanding collections of the DSS in English issued by Vermes, professor emeritus at Oxford. The label "complete" is a result of the 1991 release of all photographs and a computer-assisted "pirate" edition of the editorial team's reconstructions. There are several translations on the market. Vermes' is probably the most useful, for it is moderate in viewpoint and includes a valuable general introduction together with helpful brief prefaces to the varied texts.

Until the discovery of these scrolls at Qumran, nearly every extant Israelite writing produced between 300 B.C. and 200 A.D. had been preserved by Christians, who were, of course, guided by their own interests. The DSS are the sectarian and other remains of a Jewish group identified by most as the Essenes. Adherents of this sect viewed themselves as representatives of a renewed covenant and the Jerusalem establishment as illegitimate. Although they shed valuable light on the milieu of nascent Christianity these texts are Jewish, not Christian. Jesus was not adherent of a group that regarded the Pharisees as hopelessly lax.

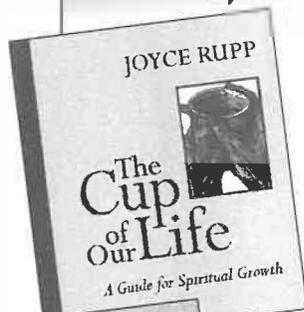
The DSS have inspired numerous theories, many of them eccentric and a few of the conspiracy type. The latter benefited

from the lamentable lag in full publication. This delay, which received a great deal of media attention, was the result of many factors, including the tangled politics of the Middle East, inadequate scholarly planning and protocol, and the fragmentary nature of much material. Rapid publication of the first scrolls to be acquired, all in excellent condition and essentially complete, led to the expecta-

tion that the balance could be quickly edited by a select small team, but most of the later finds consisted of scraps that had fallen into random heaps.

The plan failed, but even Vermes, long excluded from the inside group, admires what these scholars accomplished. Grateful as he is for access to the full library, the author does not believe that the new texts have altered the mainstream view of

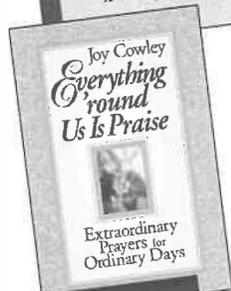
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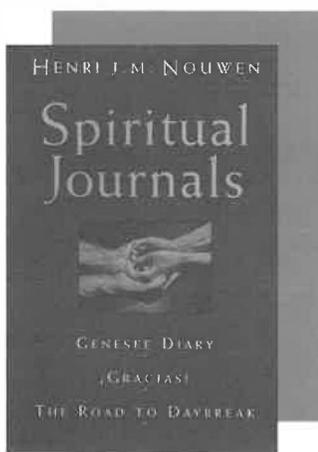
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this sect. His judgment is an important counter weight to sensational claims about messianism and the like. This translation of community rules, liturgical, exegetical, wisdom, apocalyptic, and "para-biblical" writings belongs in parish libraries and on the bookshelves of all who are interested in an authoritative popular edition of and perspective upon these famous archaeological discoveries.

*(The Rev.) Richard I. Pervo  
Evanston, Ill.*



**Compelling Stories**

*SPIRITUAL JOURNALS  
Genesee Diary, Gracias,  
The Road to Daybreak  
By Henri J.M. Nouwen  
Continuum. Pp. 448. \$29*

These journals take much beloved spiritual writer Henri Nouwen through a unique record of his own growth and formation. They are the story of a lifetime's search for God pursued with an honesty and integrity that awes the reader and makes personal accountability at once inescapable and longed for. These journals are also the story of a lifetime's search for vocation. Nouwen's single and enduring desire was to surrender himself fully to Jesus, not only in prayer but in the very flesh of those for whom the Lord died and lives.

Nouwen kept these journals during three important stages in this long discernment: from his seven months stay at the monastery at Genesee, through his six months venture into the poverty and grief and joy that is Latin America, and into the year that marks his final homecoming into L'Arch Community in Canada, clearly for this pilgrim a journey's end that was true beginning. Henri Nouwen died in 1996.

Each journal tells its own compelling story. Read in sequence, they are a witness so powerful the reader is often shaken with longing and with a sudden and unfamiliar compassion for the compassion of Christ, who suffers in us until the end of time.

As the pages turn and Nouwen's urgency mounts, this deeply personal revelation becomes universal. We see our insecurities, our failures to accept the love God wills for us; we see our longing for prayer and solitude unmasked by the commitments we make that block what we want most. We face the guilt of wealth that cuts us off from the common lot; we yearn for and draw back from the self-emptying Nouwen seeks as true poverty.

Most of all, these journals are the record of Nouwen's life in God, of his struggles with prayer and his deepening knowledge in the Spirit. For this reason, they become an archetype for our lives as well. These journals are a gift of grace, another light on the glass through which

**Quotations from Henri  
Nouwen's Journals:**

"We are called to a radical break away from ourselves and to a total surrender to God."

"In the many little things of everyday life we can recognize the battle. It can be as small as a desire for a letter or a craving for a glass of milk."

"I learned afresh that friendship requires a constant willingness to forgive each other for not being Christ and a willingness to ask Christ to be the true center."

"Why do I pray? Because there is an inner must, an inner urge, or inner call that answers all those questions that are beyond explanation."

## People and Places

### Appointments

The Rev. **Norman MacLeod** is rector of Christ Church, Box 574, Guilford, CT 06437.

The Rev. **Charles McClean** is assistant at Advent, 30 Brimmer St., Boston, MA 02108.

The Rev. **Lionel McGehee** is assistant at St. Michael's, 225 W 99th St., New York, NY 10025.

The Rev. **Cheryl V. Minor** and the Rev. **Paul L. Minor** are co-rectors of All Saints', 17 Clark St., Belmont, MA 02178.

The Rev. **Helen Moore** is rector of St. Hubert's, 8870 Baldwin Rd., Kirtland Hills, OH 44040.

The Rev. **Errol Montgomery** is rector of St. Stephen's, 651 Broadway, Gilroy, CA 95020.

The Rev. **Janne Osborne** is assistant at St. David's, Box 315, Austin, TX 78767.

The Rev. **David Pace** is rector of St. Peter's, 1317 Queen Emma, Honolulu, HI 96813.

The Rev. **Berry Parsons** is priest-in-charge of St. Francis of Assisi, Levittown, and St. Andrew's, Williston Park, NY.

The Rev. **Reginald A. Payne** is assistant at St. Paul's, Rock Creek Rd., Washington, DC 20007.

The Rev. **Caroline Pyle** is priest-in-charge of Grace Church, The Plains, VA 20198.

The Rev. **James L. Ragsdale** is interim rector of St. Patrick's, P.O. Box 1642, Pagosa Springs, CO 81147.

The Rev. **Rich Ressler** is rector of Christ Church, Box 775, Austin, MN 55912.

The Rev. **Christine Ritter** is assistant at St. Peter's, Box 334, Paoli, PA 19301.

The Rev. **Martha Rogers** is assistant at Calvary Cathedral, 500 S Main St., Sioux Falls, SD 57102.

The Rev. **Margaret Schwarzer** is Episcopal chaplain at Boston University.

The Rev. **John Shepard** is assistant to the Bishop of South Dakota, remaining as rector of Trinity, Pierre, SD.

The Rev. **Russell Sherman** is assistant rector of Christ Church, 510 Belknap, San Antonio, TX 78212.

The Rev. **Richard Simpson** is rector of St. David's, 200 Mewshanticut Valley Pkwy., Cranston, RI 02920.

The Rev. **John Sosnowski** is rector of St. Mary's, Stone Harbor, NJ.

The Very Rev. **John P. Streit** is dean of the Cathedral Church of St. Paul, 138 Tremont St., Boston, MA 02111.

The Rev. **Guy Usher** is vicar of St. Francis', Chillicothe, IL, and youth director for the Diocese of Quincy.

The Rev. **Chuck Weiss** is assistant at Christ Church, Box 3510, Wilmington, DE 19807.

The Rev. **Max Wolf** is assistant at St. Paul's, Wickford, 55 Main St., North Kingstown, RI 02852.

### Ordinations

#### Deacons

**Pennsylvania** — **James Bruce Geary**, assistant, Trinity, 214 W Beverly St., Staunton, VA 24401; **Marlene Haines**, director, St. Luke's Hospitality Center at St. Luke and Epiphany, Philadelphia; **Lulu Grace Morris-Smart**, assistant, St. Thomas', 6361 Lancaster St., Philadel-

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## People and Places

phia, PA 19139; **Michael Moyer**, assistant, All Saints', 5001 Crestline Rd., Fort Worth, TX 76107; **Richard Smiraglia**, assistant, Trinity Memorial, 2212 Spruce St., Philadelphia, PA 19103; **Paula Lawrence Wehmiller**, assistant to the Bishop Coadjutor of Pennsylvania.

**Southwest Florida** — **Gary E. Cartwright**, assistant, Holy Innocents, Box 249, Valrico, FL 33594; **Phillip A. Davis**, assistant, Manasota Mission, Bradenton, FL; **Sandra Moyle**, assistant, St. John's, 906 Orleans Ave., Tampa, FL 33606; **Denise C. Vaughn**, assistant, St. Nathaniel's, Box 7127, North Port, FL 34287.

**West Texas** — **Luchy Littlejohn**, deacon-in-charge of Santa Fe, San Antonio, TX; **Kelly Schneider**, assistant, Heavenly Rest, 602 Meander St., Abilene, TX 79602.

### Deaths

The Rev. **Max T. Tracy**, 67, who served for more than 40 years in the Diocese of Kansas, died Aug. 21 at Kishwaukee Community Hospital in DeKalb, IL, of a heart attack.

Fr. Tracy grew up in Kansas and graduated from Washburn University. In 1955, he graduated from Seabury-Western Theological Seminary, was ordained to the diaconate and to the priesthood in the Diocese of Kansas. He was rector of Epiphany, Sedan, and vicar of St. Matthew's, Cedar Vale, KS, from 1955 to 1969. He was rec-

tor of Trinity, Atchison, KS, from 1969 until his retirement in 1995. He moved to DeKalb in his retirement and did supply ministry for churches in the Diocese of Chicago. He was chair of the commission on ministry for 11 years and was a diocesan trustee for nine years. He is survived by his wife, Judith, two daughters, Mary Tracy Slusser, Elmwood Park, IL, and Ellen, DeKalb, and a brother.

**Katharine Kittle Kennedy**, widow of Hawaii's sixth bishop, the Rt. Rev. Harry S. Kennedy, died Sept. 3 in Honolulu. She was 93.

Mrs. Kennedy was born in Greeley, Colo., and was graduated from Colorado State Teachers College there. She taught school before her marriage in 1929, and assisted in her husband's ministries in Kansas, Colorado and Hawaii. In Hawaii, she was involved in ministry to clergy wives. She is survived by five sons: Bruce, San Francisco, Joel, the Rev. Paul, the Rev. David and Mark, all of Honolulu, 11 grandchildren and 10 great-grandchildren.

The Rev. **Max L. Kors**, who served as rector of four churches in the Diocese of Nebraska, died June 2 at his home in Beatrice, NE. He was 77.

Fr. Kors spent his entire ministry in Nebraska. He attended Nebraska Wesleyan University, served in the Army during World War II, and

graduated from the University of Nebraska and Seabury-Western Theological Seminary. He was ordained deacon and priest in 1951 and went on to be rector of St. Luke's, Plattsmouth, 1951-58; St. Mark's, Omaha, 1958-60; Christ Church, Sidney, 61-78; and St. Thomas', Falls City, 1976-84. He retired in 1985. He is survived by a sister.

The Rev. **Harold Dick**, a deacon of the Diocese of Kansas, died Sept. 3 in Wichita, Kan. He was 90.

Deacon Dick, who was ordained at 79, was born and raised in Lawrence, MA. He graduated from Massachusetts Institute of Technology. He lived in Wichita for more than 50 years and was a participant in a number of civic activities. He was involved in the founding of St. Stephen's Church, where he served as a deacon. He is survived by a son, Hal, Hutchinson, Kan., a daughter, Lucy Harper, Denver, a sister and four grandchildren.

Next Week ...

The Month of Souls

# Classifieds

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# Classifieds

## POSITIONS OFFERED

**DIRECTOR OF MUSIC MINISTRIES**, full-time. Large historic downtown church, currently undergoing major building expansion, seeks experienced choirmaster/organist with dynamic personality and the ability to develop the musical gifts of a diverse congregation. Musical focus is traditional Anglican, complemented by contemporary repertoire. Candidate must be a motivational leader with pastoral orientation and strong interpersonal skills, who is able to work collegially with staff of three full-time clergy, director of Christian education, coordinator of youth ministries and parish administrator. Candidate will play for two Sunday services, and direct two adult choirs, two handbell choirs and children's choirs. Youth choir and instrumental ensemble developing. Extensive choral library; four-manual, 72 rank, Aeolian-Skinner organ, rebuilt 1992; four-octave, Schulmerich handbells. Send letter of interest, resume and references to: **Music Search Advisory Committee, St. John's Episcopal Church, P.O. Box 257, Roanoke, VA 24002.**

**CATHEDRAL DEAN**: Historic cathedral with Anglo-Catholic liturgical tradition located in cosmopolitan urban neighborhood. Diverse congregation hopes to make more of an impact in its neighborhood. Leaders trying to increase involvement of members, especially in outreach ministries. Send CDO profile, resume to: **Search Committee, All Saints' Cathedral, 818 E. Juneau Ave., Milwaukee, WI 53202.**

**VICAR** sought for eucharistically-centered congregation located in Virginia's Blue Grass Valley, a friendly rural setting. Good Shepherd, the only Episcopal church in Highland County, is four years old. Modest stipend and housing allowance. Ideal position for retired priest, military chaplain or city priest wanting slower lifestyle in the mountains. Send resume to: **Betty Mitchell, Sr. Warden, P.O. Box 7, Blue Grass, VA 24413.**

**PARISH SEEKING FULL-TIME MUSIC DIRECTOR**. Training and experience are preferred. Send resume and sample tape to: **Calvary Episcopal Church, 111 3rd Ave., SW, Rochester, MN 55902.**

**ASSISTANT RECTOR**, Grace Church, Anderson, SC. Program size parish in need of priest with gifts in Christian education, youth work and evangelism. Shared ministry, moderate churchmanship. Send resume and CDO profile to: **The Rev. Dr. Jeffrey A. Batkin, Grace Episcopal Church, Box 4042, Anderson, SC 29622. (864) 225-8011.**

**EPISCOPAL DIVINITY SCHOOL**: Two tenure-track faculty positions to begin autumn 1998. Assistant Professor of Early Christian History and Assistant/Associate Professor of Pastoral Theology. Prefer candidates with advanced academic credentials and ministry experience, as well as multicultural perspectives. Racial and other minority candidates are encouraged to apply. For further information regarding position descriptions, contact: **Dr. Fredrica Harris Thompsett, Academic Dean, 99 Brattle St., Cambridge, MA 02138.** Initial application deadline is October 15, 1997.

**ASSOCIATE RECTOR**: The Episcopal Church of the Ascension of Lafayette, LA, is seeking an energetic priest who will participate in the liturgies of the church, preach, oversee Christian education, pastoral care and Canterbury Club for nearby USL. The 150-year-old parish is 1,100 members strong with a thriving day school (400 plus students and faculty). Our theology is orthodox/evangelical and our community is hospitable and tolerant. To apply, send resumes to: **The Rev. Dr. Russell Levenson, Jr., Rector, Episcopal Church of the Ascension, 1030 Johnston St., Lafayette, LA 70501.**

## POSITIONS OFFERED

**MINISTER TO YOUTH**: The Episcopal Church of the Ascension of Lafayette, LA, is seeking a full-time minister to youth to initiate and oversee a comprehensive ministry to Jr. & Sr. High students. Including EYC, missions and outreach, Bible study, prayer groups, Happening and youth confirmation process. Must have self-starter capabilities, a love for youth and a rich, personal spiritual life. To apply send resumes to: **The Rev. Dr. Russell Levenson, Jr., Rector, Episcopal Church of the Ascension, 1030 Johnston St., Lafayette, LA 70501.**

**ST. MARK'S, MEDFORD, OR**, has an opening for a part-time associate rector. We seek a priest with gifts in preaching and liturgics, Christian education (children and youth emphasis), congregational development, church growth, and pastoral care. Spanish-speaking is desirable. Salary range \$16,000 to \$20,000 with full medical benefits. Please send resume to: **Search Committee, c/o Dr. Christian Mathisen, P.O. Box 566, Medford, OR 97501-0038.**

**DIRECTOR OF CHRISTIAN EDUCATION NEEDED**—St. Matthew's Episcopal Church, Darlington, SC. Full-time needed for all ages above 5 years. Call for job description any additional information at (803) 665-0411. Ask for Stewart, or call our church office at (803) 393-4112 and ask for Fr. Gough.

**YOUTH MINISTER**—St. Stephen's Episcopal Church, Billings, MT, is seeking a full-time lay youth minister for grades 6-12, and local college ministry. Call 406-259-5017 for more information.

## POSITIONS WANTED

**FACILITIES MANAGER/VERGER**. Extensive building operations and supervisory experience. Cathedral and parish experience as liturgist and acolyte master. Reply Box S-769\*.

## PROGRAMS

**CHRISTIAN PROGRAM** partner sought for church-owned 120-bed residential camp in Southern New Hampshire. Established in 1920. 1-1/2 hours northwest Boston. 105 wooded acres, 700-acre lake. (508) 342-0007.

## REED ORGANS

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

## FOR RENT

**DISNEY WORLD VACATION VILLA**—sleeps 6. Deluxe 2 bedroom/2 bath, full kitchen, w/d, pool, private telephone, tennis. 10% discount to clergy. \$85/night; \$550/week. 1-800-684-6492 (2713).

## FOR SALE

**SKINNER 6 RANK PIPE ORGAN** boxed with attractive casing. Too small for new church. For sale \$20,000. Great for private home or small church. Contact: **St. Jude's, P.O. Box 307, Valparaiso, FL 32580 or (850) 678-7013.**

\*c/o The Living Church,, P.O. Box 92936,  
Milwaukee, WI 53202-0936

## FOR SALE

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

## TRAINING ACADEMY

**LEADERSHIP ACADEMY FOR NEW DIRECTIONS** (LAND) announces a 10-day academy January 12-22, 1998, at Robert, LA, near New Orleans. Training provided for leaders in small church ministries, clergy and laity. Emphasis on regional and cluster concepts of ministry development. Write: **Registrar, P.O. Box 484, Chillicothe, MO 64601. E-mail: ben\_helmer@ecunet.org**

## TRAVEL

**ATTENTION CLERGY**: Lead your parish, friends and family on a pilgrimage to ISRAEL and extend to Greece, Turkey, England, Africa, etc., and travel FREE. Call or write: **Journeys Unlimited, 500 8th Ave., New York, NY 10018: (800) 486-8359 or FAX (212) 736-8959. E-mail: holytours@worldnet.att.net Web site: http://www.cwd.com/Journeys**

**ST. GEORGE'S COLLEGE, JERUSALEM**, is offering an additional Palestine of Jesus course beginning Jan. 17 and ending Jan. 26, 1998. The cost is \$1,325. Applications and brochures may be obtained from: **The Rev. Mason Wilson, 105 Stuyvesant Rd., Asheville, NC 28803.**

**1998 RUSSIAN PILGRIMAGES**: Christmas (Jan. 2-10), Easter (April 15-24), Icons & Their Origins (Aug. 17-31); plus Normandy and England: Saints and Singers w/The Rev. Nancy and Mr. Robert Roth, July 7-20. **The Teleios Foundation 1-800-835-3467.**

**HOLY LAND & PETRA**, January 12-21, 1998. Travel cooler, cheaper and less crowded than summer. Information and brochure. Phone: **The Rev. Colville Smythe (626) 791-3111.**

## VOLUNTEERS NEEDED

**L'ARCHE Mobile** needs live-in assistants to mentally handicapped adults. We seek to create communities of peace where adults who are mentally handicapped and those who help them live, work and share their lives together. L'ARCHE is an International Federation of Christian Communities founded by Jean Vanier. Contact: **Martin E. O'Malley, 151 S. Ann St., Mobile, AL 36604.**

## Attention, Subscribers

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

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

# Church Directory

## Phoenix, AZ

**ALL SAINTS' CHURCH & SCHOOL** 6300 N. Central Ave.  
602-279-5539 Fax: 602-279-1429 Zip Code: 85012  
Canon Carlozzi, r; Canon Long; Fr. Lierle; Bp. 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

## Carlsbad, CA

**ST. MICHAEL'S-BY-THE-SEA** 2775 Carlsbad Blvd.  
The Rev. W. Neal Moquin, SSC r  
The Rev. W.C. Giles, c  
H Eu Sat 5:30, Sun 8, 9, 10 (Sung)

## 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,  
the Rev. Marguerite A. Henninger  
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 4  
(1S & 3S, 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  
The Rt. Rev. Barry Valentine, Bishop in Residence  
Sun 7:30, 7:45, 9, 11:15 (High Mass) & 6. Daily: 6:45, 7 & 6.  
Prayer Book HDs: 6:45, 7, 12 noon, 6 & 6:15.  
Parish founded AD 1866

## Wilmington, DE

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

## Pompano Beach, FL

**ST. MARTIN-IN-THE-FIELDS**  
Atlantic Blvd. and the Intracoastal Waterway  
The Rev. Hobart Jude Gary, Interim-r  
Sun 8 and 10:30

## 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

## 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

## Baton Rouge, LA

**ST. JAMES (Founded 1844)** 208 N. 4th St.  
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev.  
Bob Burton, assocs; the Rev. Andy Andrews, Dir of Youth  
Min.; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Lou  
Taylor, Dir of Christian Ed.; Dr. David Culbert, organist-choir-  
master, Mike Glisson, Headmaster, St. James Sch; Maureen  
Burns, Pres., St. James Place retirement community  
Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

## 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

## 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

## Santa Fe, NM

**HOLY FAITH** (505) 982-4447 311 E. Palace  
The Rev. Dale Coleman, r; the Rev. Robert Dinegar, Ph.D., assoc  
Sun H Eu 8; 9:30 Ch S; 10:30 Sung H Eu. Tues H Eu 10. Thurs  
H Eu 12:10. MP or EP daily

## New York, NY

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: 8 MP & H Eu; 9 H Eu & Homily; 9:30 La Santa Misa En  
Español; 11 H Eu & Sermon; 7 Cho V & Organ Meditation. Mon-  
Sat: 7:15 MP & H Eu; 12:15 H Eu; 5:30 EP

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

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

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
The Rev. Canon Edgar F. Wells, r; the Rev. William C. Parker,  
c; the Rev. Allen Shin, ass't  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:  
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex  
Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12,  
4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

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

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

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

## Poughkeepsie, NY

**ST PAUL'S**  
161 Mansion St. (914) 452-8440  
Sun Masses: 8 & 10, Sunday School 9:45

## Gettysburg, PA

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

## Philadelphia, PA

**ANNUNCIATION OF THE B.V.M.** Carpenter & Lincoln Dr.  
The Rev. David L. Hopkins, r  
Sun Masses 9 (Low), 11 (High). Thurs 10

## Pittsburgh, PA

**CALVARY** 315 Shady Ave. (412) 661-0120  
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Margaret  
S. Austin  
Sun H Eu 8, 10:30 (Sung), 12:15. Mon-Fri H Eu 7, MP 9. Wed  
H Eu & HS 10:30

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

## Selinsgrove, PA

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

## Whitehall, PA (North of Allentown)

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

## Corpus Christi, TX

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

## Dallas, TX

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

## Fort Worth, TX

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

## Milwaukee, WI

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

## Paris, France

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

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

Encourage attendance among your parishioners and those traveling.  
Invest in a Church Directory listing.