

# The Living Church

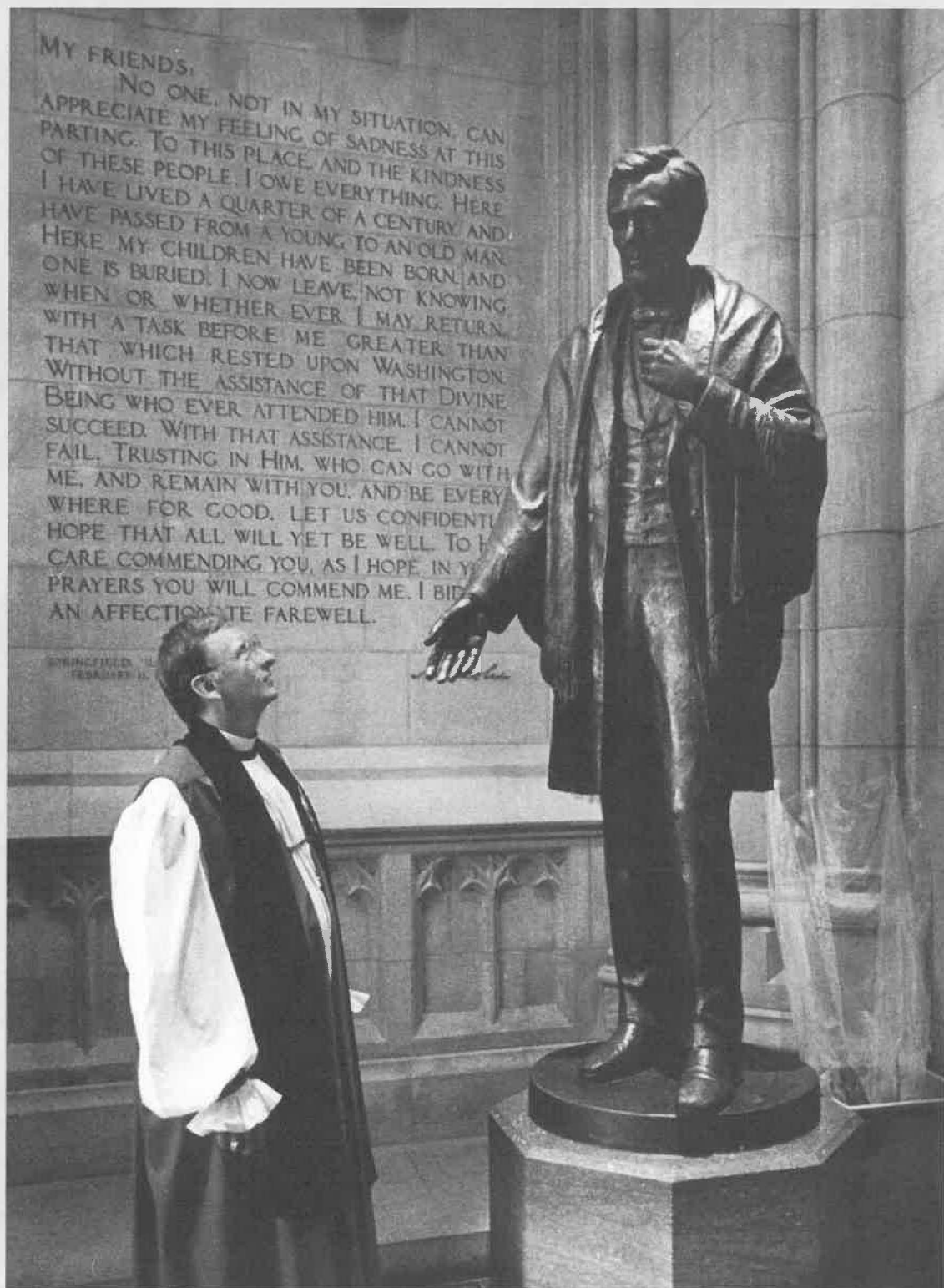
February 9, 1997 / \$1.50

*The Magazine for Episcopalians*

This week:

*Lent  
Book  
Issue*

including  
two articles  
on writing  
and spiritual  
growth



Morton Broffman photo

The Rt. Rev. Ronald Haines, Bishop of Washington, admires a statue of Abraham Lincoln sculpted by Walker Hancock and given by Lincoln's great-granddaughter and great-grandson to Washington National Cathedral. Lincoln's birthday is Feb. 12, which coincides with Ash Wednesday this year.

Features

Disowned Biography

Humphrey Carpenter's book on Robert Runcie

By Lynn Hay



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Writing Is a Gateway

We write in order to think By Travis Du Priest

page 13



Journal Writing

For spiritual growth, alone and with others By Aileen Pallister Walther

page 14

Departments

Letters: God's children (p. 3)

Books: In Jesus' path (p. 6)

News: No longer a hero (p. 10)

Editorials: Repentance (p. 16)

Viewpoint:

An irresponsible statement By Maurice Benitez (p. 16)

Short and Sharp (p. 18)

People and Places (p. 21)

Quote of the Week

Prince Charles, quoted in Church Times on Anglican Church reform: "The church I love has been swept away by pathetically politically correct 'progressives'."

In This Corner

'We Can't Just Lie Down'

The next time you're concerned about a problem at your parish, think of the people at All Saints' Cathedral, Charlotte Amalie, St. Thomas, in the U.S. Virgin Islands. The cathedral has had no roof and no floor since Hurricane Marilyn roared across the island more than 16 months ago. If that's not enough, All Saints' has no dean, and the Virgin Islands is without a diocesan bishop.

During a recent vacation, I had a chance to see the historic building, located a few blocks from Main Street, where thousands of cruise ship passengers search for bargains seven days a week. It was a sickening sight to look through a window, straight up toward blue sky and a brilliant sun. The walls remain but the floor is gone, with pieces of the foundation protruding from the hole in the ground.

"We are working feverishly to reconstruct the building as closely as we can," said Lisle Evelyn, All Saints' senior warden. A restoration committee is in place, a fund-raising committee is being formed, and structural engineers are making recommendations. "We're not sure the walls can take a roof on them."

All Saints' was built in the 1820s and has withstood many hurricanes, including Hugo, which devastated much of the island in 1988. But when Marilyn's fury came ashore, the old building was unable to resist. The roof was torn loose and collapsed onto and through the floor.

"I thought this was the end of us," Mr. Evelyn recalled. "I was trying to take care of my home at the time. I lost my roof, too." The parish lost its organ, prayer books, Bibles, vestments and most of its appointments. Unfortunately, after moving services to its parish hall next door, it's also lost some of its members.

"Some parishioners have left," Mr. Evelyn said. "They said it didn't seem like a church anymore. We have tried to tell them a building is not a church."

Despite the defections, the mood seems positive. The 1,100-member congregation is anxious to get started on rebuilding, but leaders figure they'll need about \$2 million to carry out their plan.

There has been little help from other churches in the diocese. "Most of the churches have problems themselves," Mr. Evelyn said. He added that the fund-raising committee will seek financial help from mainland churches, particularly other cathedrals.

Clergy help is on the way. After the dean retired, another former dean served as interim. Now he has retired. A full-time interim will arrive this month. And next month the Diocese of the Virgin Islands will try again to elect a bishop after the last two elections were unsuccessful.

"From the beginning we've said we can't just lie down," Mr. Evelyn said. "We're not giving up."

David Kalvelage, editor

Sunday's Readings

Setting the Stage for Lent

Last Epiphany: 1 Kings 19:9-18; Ps. 27 (or 27:5-11); 2 Pet. 1:16-19 (20-21); Mark 9:2-9.

The assignment of Mark's account of the Transfiguration to this Last Sunday after the Epiphany marvelously and rather ingeniously brings the season full circle to its conclusion. It also sets the stage for Lent and its culmination in Christ's Passion and Resurrection.

As the Sunday cycle of Epiphany readings began with God's expressing approval of the start of Jesus' public ministry, the same divine approval is repeated today as Jesus prepares for his journey to Jerusalem. And at least by implication, the intervening events of the Lord's ministry, from his calling of the first disciples to his preaching of the imminence of the kingdom, are shown

to meet with God's favor.

Lest anyone erroneously conclude, however, that Jesus is merely a human being whose actions have elicited God's pleasure, today's gospel (and therefore the whole Epiphany season) ends with the Lord's charge to his followers "to tell no one about what they had seen, until after the Son of Man had risen from the dead." Clearly it is the paschal mystery which both defines who Jesus is and provides the context for his words and his actions.

At both the start and the end of the Epiphany season, it is the crucified and resurrected Christ in whom the Father delights. It is Christ's self-offering for sin and his subsequent victory over death which alone provide the framework within which his teachings and mighty works have their meaning.

## Every Person Is God's Child

In his article "Honoring the Generations," the first in the series called "The Church Is a Family" [TLC, Jan. 5], Fr. Simons writes, "There is a popular notion floating around the church that all people are children of God. It is an unbiblical idea which has its roots in the Enlightenment doctrines of the 18th century. Scripture teaches something quite different: 'But to all who receive him, who believe in his name, he gave power to become children of God' (John 1:12). Hence, being a child of God is not a matter of birth but of rebirth. And being re-born is a matter of receiving and believing in Jesus."

The logical progression of thought that only Christians are God's children is that God loves Christians more than people who are not Christians. I believe this to be an error.

I do not mean to belittle belief in Christ but it seems to me that that belief is our response to God's love for all humanity. The belief that all people are God's children has older roots than the Enlightenment. Psalm 103:13 reads, "As a father pities his children, so the Lord pities those who fear him."

*(The Rev.) Andrew H. Zeman  
Onancock, Va.*

The notion that the church is a family is an appealing one. Too bad that nowhere in the New Testament do we read an assertion that this is a fact. To say that the church is intergenerational, supportive and blood-related (by Christ's blood) suggests a similar claim that the United States could make. The nation is intergenerational, supportive, and blood related by the bleeding of its heroes. But a family?

Church spokesmen these days seem to abhor institutions and find it difficult to acknowledge that the church is one. But we were instituted, not bred. We were established by Christ by grace on the rock of faith as an organization, a corporation if you will, to worship God and promote his kingship. The central act of the institution is the Eucharist, validated by the words of institution.

To call the church a family is to debase it by conforming it to our needy and sinful domestic world. Our families need a suprafamilial body instituted by Christ,

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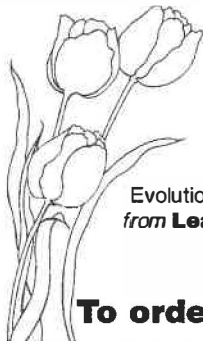
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## Letters

not bred by the will of flesh and man. They need a community where Christ reigns and ministers to family needs and sins.

Two things the church does not need: 1. to join the world, and 2. to join the family. The church of Christ transcends the world for the sake of all its families and nations. For this salvific truth every Christian family member should praise God whose children Christians are not by breeding, but by faith.

*(The Rev. Canon) John R. Whitney  
Wellsboro Pa.*

### Ordination Not Needed

In his response to Bishop Jack Iker's recent address to the Fort Worth diocesan conventions, the Rev. Robert Hewitt [TLC, Jan. 19] suggests that "the reign of Christ cannot be celebrated, nor the great commission carried out, in that diocese or any other, as long as women cannot fully celebrate the reign of Christ, or fully carry out the great commission, as its men are allowed to do."

Perhaps my Bible, in spite of having all

its pages, is in some way deficient. I can find nothing in it that remotely suggests that the absence of ordination impairs any Christian's ability either to rejoice in the lordship of Christ or fully to carry out his command to go forth into all the world to teach its peoples obedience to his commandments and to baptize them into his fellowship.

Fr. Hewitt's suggestion clearly implies that ordination is a *sine qua non* both for full celebration of the Lord's sovereignty and full implementation of the great commission. The inevitable corollary to this idea is that lay people cannot fully participate in the mission of the church — a notion that is clearly contrary both to scripture and to the teaching of the prayer book.

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

### 'A Lot of Praying'

I very much appreciated James Adams' "Healing Did Happen" [TLC, Jan. 12]. As I enter our local hospital, I'm always

## The Living Church

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Volume 214 • Number 6



## Letters

aware of the presence of God.

Once I went into the room of a parish member who for several weeks had been in a coma. A woman in white stood by his bed, an equipment cart at her side. Thinking she was a nurse, I waited at the back of the room for her to finish her work. Minutes went by during which she did nothing but gaze at the patient. It gave me time to see that her cart held not medical supplies but soaps and cleansers, and that she was a member of the housekeeping staff.

When she turned, I said, "You were praying, weren't you?"

Her reply was, "A lot of praying goes on around here."

*Terry Lorbiecki  
Menomonee Falls, Wis.*

It was my good fortune to read James P. Adams' article. I am always interested in the background of the authors and noticed that Mr. Adams is a candidate for holy orders in the Diocese of New Hampshire. His article touched me very much. All too often the articles we read about our church these days are filled with contro-

versy or bad news. It was uplifting to read an article wherein the author, soon to be one of our priests, expresses how the Holy Spirit worked through someone else (Frances) in him. Truly Mr. Adams found Jesus Christ alive and well and working in this world of ours.

I will pray for Mr. Adams that when he is ordained this same sense of the Holy Spirit working through him will continue. Wherever he ends up, he surely will be welcome and successful in glorifying God through our Lord Jesus Christ.

*Robert F. Davis  
Streamwood, Ill.*

### Required Courses

As a recent graduate of an Episcopal seminary, I read Jonathan Coffey's Viewpoint article [TLC, Jan. 12] with more than passing interest.

Although he may be sadly accurate in his assessment of the current state of biblical language studies at seminaries in general, Trinity Episcopal School for Ministry's requirements seem to buck the trend. All students enrolled in the M.Div.

program are required to complete two semesters of *koine* Greek or pass a Greek proficiency exam and also complete a half semester of biblical Hebrew. In addition, at least 50 percent of a required New Testament exegesis course is conducted solely in Greek. Advanced Greek and Hebrew reading are offered as electives.

As I see it, the recovery of biblical preaching within the Episcopal Church can take place only if our seminaries insist that students are well versed in the biblical languages. Otherwise we will continue to be fed the drivel and fluff which is heard from our pulpits far too often.

*(The Rev.) David D. Wilson  
Ambridge, Pa.*

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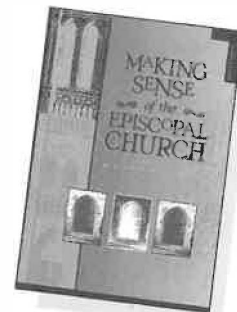
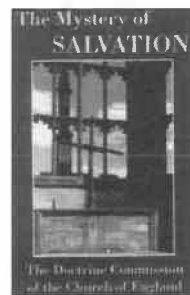
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# Walk the Path Jesus Walked

SETTING THE GOSPEL FREE

By Brian C. Taylor

Continuum. Pp. 156. \$17.95

Brian Taylor sets forth many of the teachings of Jesus, one of which is that the kingdom of God is near, in and among us. Most important, God is here now. It is necessary for us to be fully aware of this, to see and hear and feel the love, beauty and glory of God all about us, in all creation and in each of us.

It is easier to give glory to the cross of Jesus than it is to pick up the cross and follow him. We must not only learn, remember and believe what Jesus has taught, but we must also feel the sacredness of all creation.

Brian Taylor states very firmly that we must walk the path that Jesus walked. To walk this path, our ego must die. This surrender to God is where the grace of God begins.

In the appendix the author includes instructions for practicing one type of contemplative prayer. His instructions are clear and concise, easy to follow, and well worth trying.

Alice Lowry  
Racine, Wis.

## Pastor's Voice

OUTRAGE AND HOPE

A Bishop's Reflections in Times  
of Change and Challenge

By Frederick Houk Borsch  
Trinity. Pp. 280. \$15, paper

At first sight, this collection seems primarily a set of liberal responses to the difficulties and problems of our times. A prophetic outrage addresses issues of racism, AIDS, the environment, poverty and hopelessness, health care, abortion, euthanasia, feminism, inclusive language and war. A deeper reading, however, justifies the title of the book, because the outrage primarily expresses itself as hope and as a persuasive and pastoral message to Christians of all persuasions.

The message addresses not only the larger social issues we face but also smaller and more personal ones. How do we react to plane crashes, earthquakes and

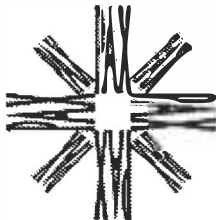


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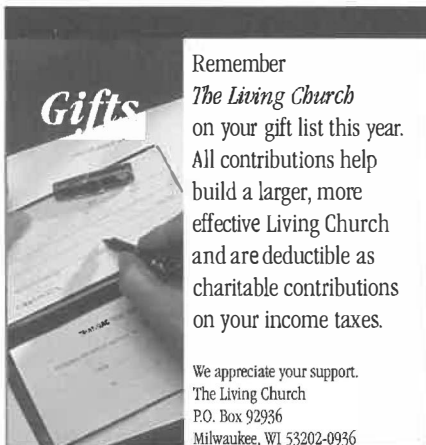
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### OUTRAGE AND HOPE

A Bishop's Reflections  
in Times of  
Change and Challenge

Frederick Houk Borsch

snow storms, to gossip and disagreement?

Bishop Borsch is really a pastor more than a prophet, and we can thank him for that. What lies behind his stance is a deep conviction that the love of God includes all of us, celebrates our

diversity, and teaches us to see our challenges as opportunities.

The ministry of the church and of Christians is one that looks forward. But it is one rooted in an "ultimate trust in the God of the Resurrection" (p. 212). Moreover, for Bishop Borsch it is rooted in the Anglicanism of figures like George Herbert and Richard Hooker, who underline for us the primacy of God's love in Christ and of a comprehensive understanding of the church as Christ's body.

Los Angeles is not far from South Africa or El Salvador. Hope, then, is universal not because our efforts can make it so, but because God works through our poor efforts to transform outrage into hope.

(The Rev.) Rowan A. Greer  
New Haven, Conn.

### A Different View

#### POSSESSED BY GOD

A New Testament Theology  
of Sanctification and Holiness

By David Peterson

Eerdmans. Pp. 191. \$18, paper

Sanctification is often seen as a process of moral renewal and change, a view that can easily become a moralistic program with little room for the mercy and grace of God. Australian New Testament scholar David Peterson advocates a different view. He sees sanctification as "primarily another way of describing what it means to be converted and brought to Christ and kept in that relationship." On this basis, "renewal and change flow from the regeneration and sanctification that God has already accomplished in our lives."

After briefly addressing the holiness of God and of God's people as presented in the Old Testament, the author devotes most of his book to how sanctification is treated in several New Testament letters. Unfortunately he does not explain the context of

any of the letters, and so the presentation often comes across as abstract. Yet in considering the texts, he makes a strong case for how he views sanctification. His discussion of Romans expresses movingly the drama of that epistle.

Peterson says very little about the sacramentalism of the New Testament. Relating this sacramentalism to his understanding of sanctification would yield important results.

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

### Woman for All Seasons

MARY THROUGH THE CENTURIES

Her Place in the History of Culture

By Jaroslav Pelikan.

Yale. Pp. 265. \$25

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## Books

Her name is sparingly mentioned in the New Testament. "It could all be printed out in a few pages." Yet her prayer ranks second only to the Lord's Prayer, and the story of her life has been written thousands of times.

Pelikan shows the development of Mary's fame as the mother of Jesus through the eyes of artists and writers throughout the centuries. Eastern Christianity called Mary *Theotokos*, which means more than the mother of God, "but who was the true one who gave birth to the one who is God."

According to Pelikan, the adoration of icons in Western Christianity developed largely through the efforts of devotion to Mary. And even though her own appearance was said to be very simple, culturally her garments were venerated by kings and queens so much that their style was consistently copied for Byzantine royalty.

Each chapter of the book is devoted to Mary's influence in art/religion. One of particular interest investigates "visions of Mary." Thousands of visions marked her the "woman clothed with the sun." Three, accepted finally by the church, exemplify the light created around the figure standing out from darkness, used again and again in paintings of her. They are the Mexico visions, and those from Fatima and Lourdes. It's amazing to conjecture what influence Mary did have in our culture, an influence Pelikan says has no apparent ending. As he writes, "Mary was a woman for all seasons and reasons."

Susan E. Barrett  
Pauma Valley, Calif.

## Ongoing Debate

*STRAIGHT AND NARROW*

*Compassion and Clarity  
in the Homosexuality Debate*

By Thomas E. Schmidt

*InterVarsity. Pp. 236. \$13.99, paper*

Nearly a quarter of the pages in this book are devoted to reference notes concerning the extensive studies and statistics used to substantiate Thomas Schmidt's findings. It may well be the most thoroughly researched and up-to-date book yet published on this highly charged and emotional ongoing debate. The book covers almost, if not every, conceivable aspect of homosexuality and the reactions to it. For example, Schmidt's extensive exegesis of pertinent Bible passages brings out what the Bible actually says



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## Books

and means about homosexuality.

He also covers the health problems associated with homosexuality, the various claims made with regard to orientation and many other pertinent areas of concern. All in all, it is probably the most pastorally sensitive Christian book available on this controversial subject.

Schmidt cites several adverse propositions pertaining to homosexual practice: The possibility of change and the option of celibacy. He holds that "Scripture must be the primary and final authority for sexual morality." A statement in the last chapter of his book says:

"We must express our disapproval of homosexual practice in the context of our own sexual fallenness. Unless we acknowledge that we are all in need of God's grace and healing in our sexuality, we will continue to prevent homosexuals and others from listening to us, because they will hear only our fear and revulsion, not our love and similar need."

Schmidt's book may put to rest much of the misguided and emotional controversy surrounding the issue of human sexuality. It may help the church to get on with its prophetic role in a world of uncertain morals and ethics.

(The Rev.) Clyde S. Angel  
Colonial Beach, Va.

### Leading by Example

#### VISION BEARERS

*Dynamic Evangelism in the 21st Century*  
By Richard Kew and Cyril Okorocho  
Morehouse. Pp. 137. \$11.95, paper.

This is a book of great hope and quiet judgment. The hope is found in those brave and mostly third-world Christians joyfully sharing Jesus' love. The judgment is for those Christians showing no interest in sharing their faith.

In 1995, the G-CODE 2000 conference gathering Anglican evangelists worldwide was held to reflect on the Decade of Evangelism. Out of that reflection came this book.

How long has it been since you have heard your bishop claim to be the chief evangelist of the diocese? This book reminds us of that responsibility.

Great efforts are being made and gratifying results coming forth in parts of our communion. This book tells of some and spurs us to greater faithfulness.

(The Rev.) John Ambelang  
Racine, Wis.

### Phenomenal Undertaking

#### WORSHIP AND THEOLOGY IN ENGLAND

Volumes 1 and 2. Pp. 1,074

Volumes 3 and 4. Pp. 745

Volumes 5 and 6. Pp. 780

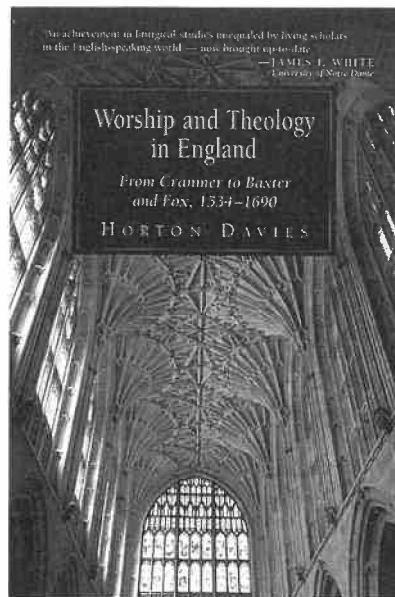
By Horton Davies

Eerdmans. \$50 each

On occasion, a book or series of books appears on the scene which successfully bridges the gap between academia and the parish ministry. When such appearances occur, one is struck with the necessity of owning such a prize. Horton Davies' trilogy, *Worship and Theology in England*, has built such a bridge, and as such, must be found in the library of anyone who is serious about the developments and definitions of these subjects as they relate to England.

Not tied to Anglicanism alone, but including the broadest reaches of the Christian faith, Davies covers events, persons, movements, academia, missions,

(Continued on page 20)



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## Restructure Plan Refined

The Standing Commission on the Structure of the Church continued to refine its report on the restructure of the church when it met Jan. 6-8 at the Duncan Conference Center in Delray Beach, Fla.

In its final meeting of the triennium, the commission worked on its Blue Book report to General Convention, which includes the restructuring proposals announced last summer.

"The commission members present unanimously approved the report, which

we believe will provide the basis for a positive and coherent debate at the General Convention as the church restructures itself to enter the next century," said Betty Gilmore of Northwest Texas, the commission's chair.



Mrs. Gilmore

"The general principles that guided the commission are consistently applied throughout the report. It hangs together. We believe that we have faithfully responded to both Resolution A38a (from the 1994 General convention) and the charge to the Structure Commission by the Presiding Bishop and the president of the House of Deputies.

The commission included in its report recommendations concerning the continuing work on the autonomy of certain dioceses of Province 9 (Central America) and the possible effects on the remaining dioceses in that province.

"It is important that the entire autonomy issue be carefully and thoughtfully considered," said the Rev. Canon John Kitagawa of Maryland. "The commission approves the proposed autonomy plan in principle and has called for the existing working covenant committee to be expanded during the next three years to bring together all the necessary resources of the church to implement the autonomy concept."

The structure commission's report will be posted on the Internet and ECUNET for those who wish to read it soon. Commission members will attend pre-convention meetings of several provinces to make presentations on the report.

## No Longer a Hero

### Long Island Rector Charged With Drug Possession

Less than three weeks after being lauded as a hero, the Rev. Canon Chester LaRue, rector of St. John's Church, Bay Ridge, Brooklyn, was arrested at his rectory Jan. 17 and charged with felony drug possession.

In December, Fr. LaRue had been praised for routing two would-be burglars [TLC, Jan. 26] from his rectory. Ironically, his notifying the police of that incident led to his own arrest. One of the suspects was quoted in the *New York Post* as saying the "priest was just trying to protect his stash."

In a telephone interview at that time, Fr. LaRue had expressed chagrin at continuing burglary attempts — two break-ins in the last year and a half — and insisted "there is really nothing here to steal."

Acting on the suspect's information, the police began observing activities at the 140-year-old church, particularly frequent comings and goings of what turned out to be drug runners. Undercover officers reportedly bought drugs from Ruben Serrano, who also lived at the rectory.

According to three New York papers, Mr. Serrano, and his teen-aged girlfriend, were engaged in cooking and selling cocaine from the rectory, in what police described as a "fairly large-scale" operation. As Fr. LaRue

worked on a sermon, police entered and found him and church custodian Thomas Miller smoking crack cocaine, while Mr. Serrano's pager was relaying customers' calls.

Fr. LaRue was quoted as saying he began to use cocaine a year ago to demonstrate to an addicted friend that breaking the habit was easy. He said that at first he used the drug once or twice a month. "To my surprise, I liked it," he said in a confession. But he lost control over the substance.

On Sunday morning, St. John's parishioners were asked by the Rev. Brian Hatt to pray for Fr. LaRue. According to one report, Fr. LaRue "has been temporarily stripped of his pastoral privileges."

Lt. Kevin Barry, commander of the 68th Precinct detective squad, said he felt a bit uncomfortable arresting a priest known for taking in former convicts. "He's like a Fr. Flanagan who went wrong," Lt. Barry said.

Diocesan spokesperson Melissa Krantz said the Diocese of Long Island was "cooperating with the district attorney's investigation."

A secretary at St. John's parish, reached by phone, said firmly, "We are going on as before. We have our Masses" conducted by an assistant priest.

## Human Affairs Commission Targets Outreach

The Standing Commission on Human Affairs worked on eight resolutions to send to General Convention when it met Jan. 8-10 in New Orleans.

Among the resolutions, one directs the Executive Council and the Episcopal Church Center staff "to develop a network of, and maintain an inventory of, outreach ministries in the church." Another resolution directs the same bodies "to develop and implement a comprehensive educational program on planned giving."

The commission also will propose that the evangelism office at the church center

"create and implement a domestic missionary strategy to each out and embrace God's miraculous creation of peoples diverse in ethnicity, economic circumstances, and gender who have hitherto been marginalized in our society and not included in the Episcopal Church." The resolution identifies Asian-Americans, Native Americans, African Americans, Latino-Americans and "other ethnic minorities."

Other resolutions are concerned with the Church Pension Fund and Christian education.



## Conventions

The church needs to be inclusive of those people who are not from a liturgical background, said the



Rt. Rev. John Allin, Presiding Bishop from 1974 to 1985, in a sermon at Christ Church Cathedral, Lexington, Ky. The Eucharist was part of the **Diocese of Lexington's** convention Jan. 17-18.

As an example, Bishop Allin said those who were reared as Baptists seem to warm to Morning Prayer because it is more familiar than Holy Eucharist. He emphasized meeting people where they are.

Terry Mattingly, a syndicated columnist and professor of religion at Milligan College, delivered a keynote address concerning the church and culture today. Workshops were conducted on welcoming newcomers, music and small groups, growth in small congregations, and prayer.

Church of the Apostles, Lexington, was

accepted as a new mission. And Resurrection Church, Jessamine County, which was formed as a mission seven years ago after two former congregations closed, was admitted to parish status.

A 1997 budget of \$946,820 was approved.

**The Diocese of Bethlehem** met for its 125th convention Dec. 6-7 in Wilkes-Barre,



Pa. It marked the first convention for the Rt. Rev. Paul V. Marshall, who was elected Bishop of Bethlehem one year earlier.

In his convention address, Bishop Marshall said the transition from Yale Divinity School to Bethlehem "brought some things into very sharp focus for me," and said they provide context for his actions and positions.

"I have come to realize that there is no single issue in discussion among us that is

more important than our being the body of Christ in the world," he said. "What we are as a community and how we relate to and serve each other and the world is to be the physical continuation of the earthly ministry of Jesus, and nothing has priority over that."

He also spoke of the importance of the diocese as the basic unit of the Episcopal Church, and said he had found the church in Bethlehem to be "community based and not issue driven."

In business sessions, the convention adopted six resolutions. It adopted a resolution to implement A Children's Charter for the Church, a statement of a new vision for children's ministries developed by 12 dioceses.

Convention also reaffirmed positions adopted by General Convention that define Christian marriage as "a physical, spiritual and mystical lifelong union of a man and a woman in a holy estate instituted by God."

A budget of \$1.2 million was adopted.

## Briefly

The Most Rev. **Desmond Tutu**, Archbishop Emeritus of Capetown, has been diagnosed with prostate cancer, it was announced by the Anglican Communion Office. The archbishop retired in 1996 as primate of the Church of the Province of Southern Africa.

The Most Rev. **David Gitari** was enthroned as Primate of the Anglican Church in Kenya and Bishop of Nairobi Jan. 12 in All Saints' Cathedral, Nairobi. Archbishop Gitari delivered his charge to the Church in Kenya, using the theme "troubled but not destroyed."

The Rt. Rev. **Charles L. Longest**, Suffragan Bishop of Maryland since 1989, announced plans to retire. Bishop Longest, 63, will begin a two-month sabbatical leave Sept. 30, and will retire Nov. 30.

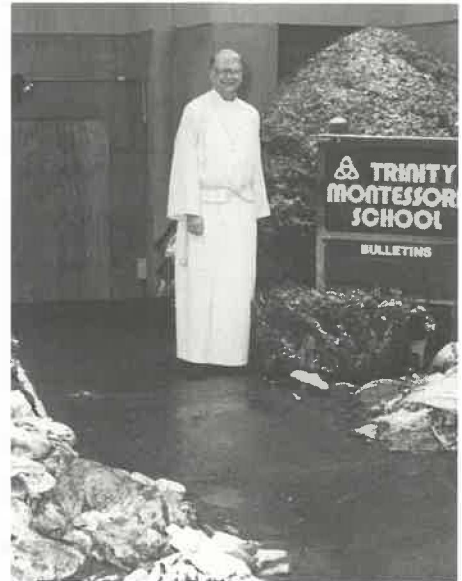
**Steven J. Smith** has been named executive vice president and general manager of the Church Insurance Co. and executive vice president of the Church Pension

Group, it was announced by Alan F. Blanchard, president of the Church Pension Group. Mr. Smith is a member of Emmanuel Church, Chestertown, Md.

More than **70 women** were ordained to the priesthood in six cathedrals of the Church in Wales Jan. 11-12. These were the first ordinations of women since the church's governing body approved the action in 1996.

The Rev. Canon **Samuel Van Culin**, an American priest who is the former secretary general of the Anglican Communion, has been appointed an honorary Officer of the Most Excellent Order of the British Empire (OBE) by Queen Elizabeth II.

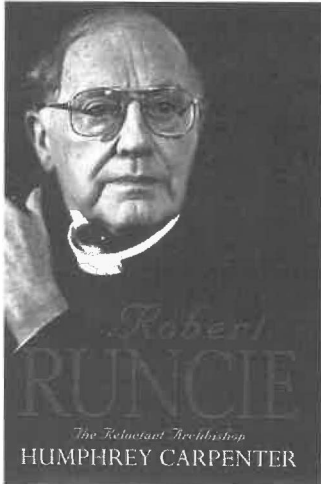
The Rt. Rev. **Samuel Elenwo**, Bishop of Niger Delta North, Nigeria, was wounded in December by a gunman during an attempted burglary at the bishop's residence in Port Harcourt. He was reported to be in good condition.



Dick Snyder photo

Surrounded by sandbags, the Rev. V. James Jeffery, rector of Trinity Church, Reno, Nev., stands near a door that was destroyed by flooding of the Truckee River Jan. 2. There was no structural damage to the church building, but the crypt, which housed a Montessori school, was under nine feet of water and school supplies, choir robes and music were lost.

# Disowned Biography



**ROBERT RUNCIE**  
*The Reluctant Archbishop*  
By Humphrey Carpenter  
Hodder & Stoughton  
Pp. 401. £20

*The archbishop's words  
at a glance, page 17*

When Humphrey Carpenter's authorized biography of Robert Runcie, Archbishop of Canterbury from 1980 to 1991, was published last September in England, it produced a firestorm. Outraged cries of betrayal were aimed at both author and subject, and Lord Runcie was called everything from "blabbermouth" to "worthy successor to Judas Iscariot." Runcie himself disowned the biography, adding in a postscript: "I have done my best to die before this book is published."

The controversy stems from both the book's unconventional style and the author's unrestrained use of confidences. In the last days of his primacy Archbishop Runcie invited Carpenter — an established biographer and son of his good friend the Bishop of Oxford — to write an official life, citing Owen Chadwick's biography of Michael Ramsey as an example of a style he admired. But Carpenter had his own ideas, and armed with his tape recorder he spent five years recording conversations with Runcie, his wife Lindy, family members, friends and professional colleagues.

The result is a non-linear progression through Runcie's life and career based almost wholly on taped material gathered by the author. This material is quoted verbatim, often in a kind of Q & A format, then stitched together with commentary by the author. The end product is chatty, indiscreet, and highly readable, but not, I think, either kind or fair to Robert Runcie. His horror when he read the manuscript for the first time can be imagined; he had no idea that his remarks on subjects floated before him by Carpenter — the royal family, homosexuality in theological colleges and among clergy, internal divisions in the established church, Mrs. Thatcher's government — would turn up word for word in print. The reason for Runcie's failure to ask for veto power over the final manuscript remains a mystery. The consequences will haunt him for the remainder of his life.

The picture of Robert Runcie which emerges from these pages is that of a lively individual who is fascinated by people and is a keen observer of human

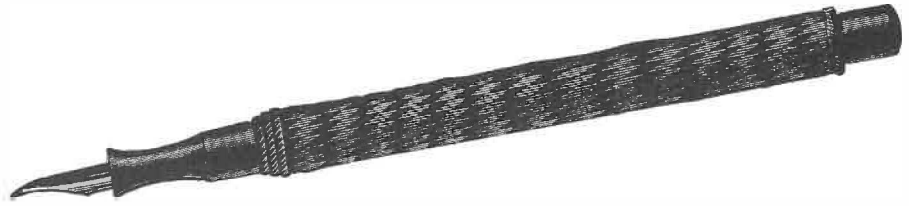
behavior. His was an extroverted nature in a world where introversion and interiority were the norm. Doubts about his spirituality — difficulty in the practice of disciplined prayer together with a certain lack of interest in religion and theology — contributed to a lifelong sense of insecurity. When offered Canterbury, he took six weeks to make up his mind, giving as one of the main reasons for his reluctance: "I didn't think I was good enough for it. I wasn't spiritual enough."

Robert Runcie became Archbishop of Canterbury shortly after Margaret Thatcher took office as prime minister, and notable events of the decade in which he presided over the Anglican Communion included the marriage of Charles and Diana, the Falklands War, the movement for the ordination of women, and the Terry Waite saga. Each is examined in some detail, and I found it all fascinating reading — especially the tidbits of insider gossip — as I spent much time in England during the 1980s and followed the fortunes of the Church of England with considerable interest.

Carpenter's search for Lord Runcie's "feet of clay" turns up but two lesser failings: his "indecisiveness" and his use of "ghostwriters" for his speeches. Accusations of weakness and indecisiveness swirled around Runcie from the time he took up residence in Lambeth Palace. Yet many in the church eloquently refute the claim. It seems to hinge largely on which camp one is in. Voices highly critical of the archbishop have come from the conservative, traditionalist wings of the church and also from a government headed by a strong-minded prime minister. Liberals and moderates of the church mostly take a different view, and thoughtful leaders like John Habgood, former Archbishop of York, saw Runcie's hesitancy in making major decisions as a "measure of his sense of responsibility for the church as a whole, and his desire genuinely to represent its breadth." The task that fell to Runcie was to hold in balance the tension of opposites within this vast troubled edifice, and my impression after reading the book is that

*(Continued on page 17)*

# Writing Is a Gateway



By TRAVIS DU PRIEST

**R**emember outlines? They were the bane of my existence through most of high school and college.

I don't write outlines anymore. Or, if I do, they are the simplest list of words and phrases. But I bet some of you do, still write outlines, that is.

Because we differ. In temperments. In dispositions. In personalities. And in life stories, not to mention in the telling of our stories.

One of the greatest "discoveries" in the field of writing or composition, as it is more often called nowadays, is that we think by writing. We don't — most of us at least — think out every detail of what we want to write and then sit down and write it neatly from our heads. Rather, we sit down, take pen or pencil in hand, or rest fingers on the keyboard of our computer, and freely compose. And, lo and behold, thoughts come — from nowhere as it were. Thoughts we have never had before, or thoughts we didn't know were in our minds at that moment.

Writing is a gateway: into our memories, our momentary observations, our feelings past and present. Once this gateway is open, ideas and emotions are likely to surface with rapidity, unless we are severely blocked. And even when we are "blocked," one remedy is to write and keep on writing, even if we are only repeating what we've already written.

There is a mystical link between thinking and writing. We don't think in order to write, we write in order to think. I recall even as I write the title of a recent Madeleine L'Engle retreat: "Don't think, Write!" (She gives the same advice about prayer: "Don't think, Pray!")

Because writing opens the floodgates of our hearts and minds and nudges our imaginations, it is an especially helpful tool in our spiritual storehouse. Not only



for those who publish their ideas in articles and books, but perhaps even more particularly for those who write to themselves in journals; or in my case in a "commonplace book" which is my version of a journal including personal jottings as well as overheard remarks and quotations from other writers.

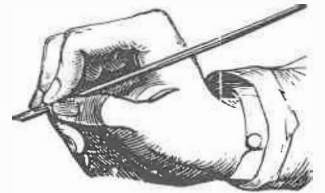
What we remember is to a large degree who we are: who we were at one time in the past, but also who we are becoming at this very moment. Of course our memories are selective, but that very selectivity itself focuses our relationships — our relationships within, among our many selves; our relationships with others; and our relationship with God. Writing even further focuses these relationships.

We humans benefit in one way or another from writing. Even those of us

who claim not to write or not to be very good at writing. When we sit privately and write as thoughts flow, we are perhaps more open, more available than at other busier times. Open to the movements of our own minds, our own hearts — to the ebb and flow of the Spirit's prayer in the very air around us.

Writing, in its quietude, its intensity, its pointedness, is indeed a sacred event. The act of writing creates a spiritual pasture for safe grazing. Because what we do capture on paper as the hundreds of thoughts and feelings fly through our minds in any given moment is often directive, sometimes disturbing, but always potentially healing and restorative, providing at once a record of who we are, and a roadmap of who we are becoming. □

# Journal Writing



A way  
to spiritual  
growth  
both alone  
and with others

By  
Aileen  
Pallister  
Walther

We had left Orlando and were traveling to St. Margaret's Church in Inverness for a journal writing workshop. As members of Holy Family Church's writing group, our goal was to share some of the benefits we had discovered in the spiritual exercise of journal writing.

At St. Margaret's, Kathy Pennybacher, the woman who invited us, welcomed us in the parish hall. We had many books to display along with a banner proclaiming our book, *Journal Writing, a Spiritual Discipline*.

Then the time came to talk of journal writing. Why do we get together to share some of what we write instead of keeping our writing private as most people do? The three of us have many reasons, as do all who gather at Holy Family (we have representatives from three Episcopal churches). Most would agree that the practice opens doors to the Lord for us.

Each of us longs to express who the Lord is and to tell how he is working in our lives. For each person who writes, there are countless opportunities for reflection through scripture, the events of daily life, people we know, and ideas that draw our attention.

In the group at St. Margaret's, we read from our own most recent writing on the Magnificat, one of the more difficult assignments we have tried. Dee Yurdock read what she wrote as she turned the Magnificat into "Magnificat," a cat who was well-known at a church in the Orlando area Dee visited.

Then Dana Bradford, who was expecting the birth of her child in a few months, spoke of Mary as mother of our Lord, and what it might have been like for her to be in the position of bearing this most precious baby.

For myself, I wrote of how Mary trembled before the Lord at the gift of his sal-



Members of the Holy Family writing group: Beth Bellner, Afey Hughes, Dana Bradford, the Rev. Aileen Walther, Olga Baker and Berjice Dockery.



vation and marveled at the grace the Lord gave to her through Jesus, her little boy and God's. I spoke, too, of the confidence Mary had in God and in how he was turning the world upside down and people inside out as if these events had already occurred.

As I think of Mary, I think of how she discovered God more fully as she prepared to bear the Christ Child within her and raise him to be a man. I think some of that process of discovering God happens for us as we write in our journals and come together for what I consider a most effective form of group spiritual direction.

We decide ahead of time what the theme for our session will be, with the hope that group members will pray and think about that theme as they prepare what they will write. Some of the subjects we have written about are parables, guardian angels, Epiphany, being yourself, unanswered prayer, the genuine Christian, dreams, feeling the power of God's Spirit, and being open to the Spirit of God.

As starting points for writing, we have used a passage of scripture, an event in our daily lives, a newspaper or magazine article, guided meditations, and letters of the alphabet.

I usually lead us in prayer and pass out selected scriptures to get our thinking and praying going on the selected theme on which we will write. We discuss the scriptures and what is going on inside of us that morning. Sometimes we use what other

published writers have said on our topic. For example, a particularly effective session on children and childhood began with the reading of passages from Robert Coles' *The Spiritual Life of Children*. When our reading and discussion is complete, I ask who would like to read what they have written. Most people wish to offer their writing for the benefit of the group, and the result usually is new discernment for ourselves. Of course, what is read is kept within the group, unless we choose to show individual writings to a larger audience. As our group has developed, the writing and sharing have deepened and we have grown individually and corporately.

It is interesting how often what we need to hear and to work through spiritually happens at a journal writing session. The Lord sends the people he wants there, he enables the creativity he has already established within them to flourish, and allows each person to travel more deeply into the places where he is leading them.

It is my opinion that spiritual growth cannot happen in a vacuum, that we need others to prod us, support us, and draw us into new places of growth. Those who have gone into the wilderness as hermits, such as our Lord Jesus, did so after significant spiritual maturity was achieved, and this frequently took place within a faith community. The advantage of journal writing as a spiritual discipline is that we can return to what we have written and discover where we have been, what progress we have made, and where we

still need to go. Doing so in a group enables us to be honest with ourselves and is a vehicle God can use to challenge and comfort us, whatever we happen to need at a given moment.

I find a particularly potent model for journal writing in the psalms. I read of one who searches for the meaning of God, one who cries out in anguish, one who wrestles with God, one who rejoices in the blessings of God, and one who always recognizes that faith is a community event — that there is a connection between "we" and "I." It is a "both/and," not an "either/or."

I write in my journal because God draws me into that solitary exercise. I gather with a journal writing group because God draws me to the others who are there, just as he draws me into the church. I cannot minister in his name without being formed first by him within his church and held accountable by his people. It is a way of group spiritual direction that we hope St. Margaret's and other churches will explore for their benefit and the work of God in the larger church. □

*The Rev. Aileen Pallister Walther is deacon at Holy Family Church, Orlando, Fla.*

## Further reading

By TRAVIS DU PRIEST

**REMEMBERING YOUR STORY: A Guide to Spiritual Autobiography.** By Richard L. Morgan. Upper Room. Pp. 159. \$10.95 paper.

Workshop and retreat leader Richard Morgan emphasizes the technique of a "life review" and suggests practical ways to learn what life has meant for you thus far and ways to connect with other life stories and with the timelessness of God in all people. He rightly urges specific details — what smells and sounds do you associate with that place you remember? Particularly good on what psychologist Carl Jung calls the mid-life "ambush." Other sections on childhood stories, family relationships, healing of memories, and the ongoingness of life.

**MY STORY: The Parson Remembers.** By William Gerow Christian. Edited by Elizabeth Becker. The Virginia Publishing Group. Pp. 299. No price given, paper.

Autobiographical memory writing at its best. Fr. Christian traces his "roots," education and career at such places as Incarnation, Dallas, the University of Virginia, and historic Manakin Church outside Richmond, Va. He gives testimony to the benefits of keeping a diary by drawing from it later on in life. This is one of those rare cases when the author should review his own book, for surely the writing of it bestowed numerous benefits besides giving pleasure to others. In his own words, "It is an attempt to tell about the people who gave me life and love."

**JOURNAL WRITING: A Spiritual Discipline.** By Aileen Pallister Walther, et al. Holy Family Church (1010 N. Hiawassee Rd., Orlando, FL 32818). Pp. 30. No price given, spiral bound notebook.

Thirteen writers from Holy Family Journal Writing Group allow us to sample, over their shoulders as it were, snippets from their personal journals. The writing is fresh and lively in tone and provides excellent examples for those who have thought about keeping a journal or participating in a journal writing group. From "A Green Guardian Angel" by Dee Yurdock: "Remember, every time you hear a bell ring, an angel earns his wings in heaven. Mine had on Air Force wings."





## Turning Toward God

During the liturgy for Ash Wednesday, we are invited, “in the name of the Church,” to the observance of a holy Lent, by self-examination and repentance . . .” Lent is one of the few times Episcopalians hear much about repentance. We hear the call to repent more often from evangelical churches than our own.

God allows us to change our lives. Through repentance and forgiveness, we are able to turn to God and pursue his will for our lives rather than our own.

Repentance begins to take place when we recognize, through self-examination, that we have turned away from God and have acted contrary to his teaching. Such acts are sinful and destructive. Repentance is a new beginning. It means turning toward God rather than away from him. We begin to change our minds and hearts and regret these acts. We are sorry for our sins and

ask for God’s forgiveness. When we are repentant, we are drawn closer to God, reunited with him through the grace of the Holy Spirit.

We wish to our readers a holy Lent, one in which repentance is at the center of our lives.

## Many Thanks

We wish to thank all those persons who made contributions to the annual campaign of the Living Church Fund during 1996. Because of the generosity of so many readers, the fund was able to surpass its goal of \$110,000, totaling more than \$112,000. Particularly heartening was the participation of many persons who had not given in prior years. Please know we are most grateful.

## Viewpoint

# An Irresponsible Statement

By MAURICE M. BENITEZ

This is an attempt to respond to Presiding Bishop Edmond Browning’s widely publicized statement regarding the tragic *Penthouse* scandal [TLC, Dec. 1]. I frankly take offense at the insinuation in the statement that it is those who hold to the historic biblical standard — that sexual relations outside of marriage are wrong in the sight of God — are the ones who are, to quote the Presiding Bishop’s statement, “inflaming and polarizing the ongoing already difficult discussion within our church about the responsible, proper, and holy expression of sexuality.”

Furthermore, I must take issue with his words that “our church is conducting these debates in ways that help us discern God’s will.”

What Bishop Browning describes as the discussion in the church about “responsible, proper, and holy sexual expression,” and the debate that is “helping us to discern God’s will,” does not take into account that in the past several years, the ordination of non-celibate homosexual persons has become widespread throughout the church, as has the blessing of same-sex unions. The truth of the matter, which the Presiding Bishop has never acknowledged, at least publicly, is that while one side has been debating, the other side has been ordaining and blessing, with never one word of objection from him.

It is those who have ordained non-celibate homosexual persons, or who have blessed, or authorized the blessing of, “same-sex unions” who have “inflamed and polarized” this church of ours.

It has been said before, and I say it again: A church that

speaks with an uncertain sound regarding the morals of sexual behavior, a church that no longer upholds the historic biblical teaching that sexual relations outside of marriage are wrong in the sight of God, will see an increase in promiscuous sexual behavior among its members, whether heterosexual or homosexual. Furthermore, had the incidents as described in the *Penthouse* article been among heterosexuals, they would have been equally outrageous and wrong in the sight of God, and the call for a thorough and independent investigation, with full disclosure, would have been equally warranted as in this case.

When a bishop of this church says publicly that to teach people that sex outside of marriage is wrong “will not fly” in his diocese; when a male priest marries a young “boy from Brazil” in a ceremony performed by another priest in his diocese, with other priests of the diocese in attendance; and when the leadership of the Episcopal Church cannot make up its mind as to whether sex outside of marriage is right or wrong, we can hardly be surprised when all sorts of aberrant behavior is the result.

With the utmost sadness, I will declare that it is Bishop Browning, along with others, who are largely responsible for the present inflamed and polarized atmosphere, by leading this church toward the acceptance of homosexual behavior as an “alternative Christian lifestyle,” and in the abandonment of the historic biblical standard that sexual relations are intended by God for marriage. □

**While one  
side has been  
debating,  
the other side  
has been  
ordaining  
and  
blessing.**

*The Rt. Rev. Maurice M. Benitez is the retired Bishop of Texas.*



# Disowned Biography

(Continued from page 12)



he has done very well.

Carpenter makes much — too much — of the archbishop's use of drafts written by others, then reworked by him, for his speeches. His colleagues considered it reasonable given enormous demands on his time, but Carpenter deems it a "cop-out." Tellingly, the index, under "Runcie," has many more listings on this topic than on any other, and I suspect that this is a case of Jungian shadow projection, for what is Carpenter's own book if not the words of others used verbatim?

This is not the "solemn, weighty official biography" that Lord Runcie had hoped for. That will come later, and certainly Carpenter's book will be an important source for any future biographer. In the meantime this volume will serve as an entertaining, idiosyncratic introduction to the life and times of Robert Runcie, 102nd Archbishop of Canterbury.

Lynn Hay  
Champaign, Ill.

## In His Own Words . . .

*Candid comments by Robert Runcie*

**On Margaret Thatcher:** "... like sitting next to electricity."

**On Terry Waite:** "Waite was initially a good friend and a good companion, and we worked well together. But he always enjoyed centre stage; he was what Oliver North once called 'a grandstander' — but forgivably so."

**On Prince Charles:** "... it would quite help if he loved the Church of England a bit more."

**On the marriage of the Prince and Princess of Wales:** "We thought it was an arranged marriage, but my own view was, 'They're a nice couple and she'll grow into it.'"

**On the ordination of women:** "I've never doubted what my feelings were: That it's possible to ordain women, but not worth it if it means destroying the Church of England."

**On homosexual clergy:** "I've enjoyed their friendship, but I've always been conscious that they might stab me in the back because I wasn't one of them."

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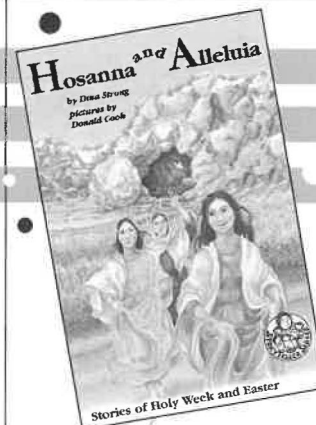
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## Short and Sharp

# Spiritual Guides and Resources

By TRAVIS DU PRIEST

**LENT: The Sunday Readings.** Pp. 216.  
**LENT: The Daily Readings.** Pp. 182. By **Megan McKenna**. Orbis. No prices given, paper in slipcase.

Reflections and stories based on the Lenten readings from the Roman Catholic lectionary by Megan McKenna, who holds a doctorate from the Graduate Theological Union of Berkeley, Calif. I very much like her thoughts on Holy Thursday, which she calls the "feast of friends" and in which she emphasizes rituals of hospitality.

**BREAD FOR THE JOURNEY: A Daybook of Wisdom and Faith.** By **Henri J. M. Nouwen**. HarperSanFrancisco. Unpaginated. \$20.

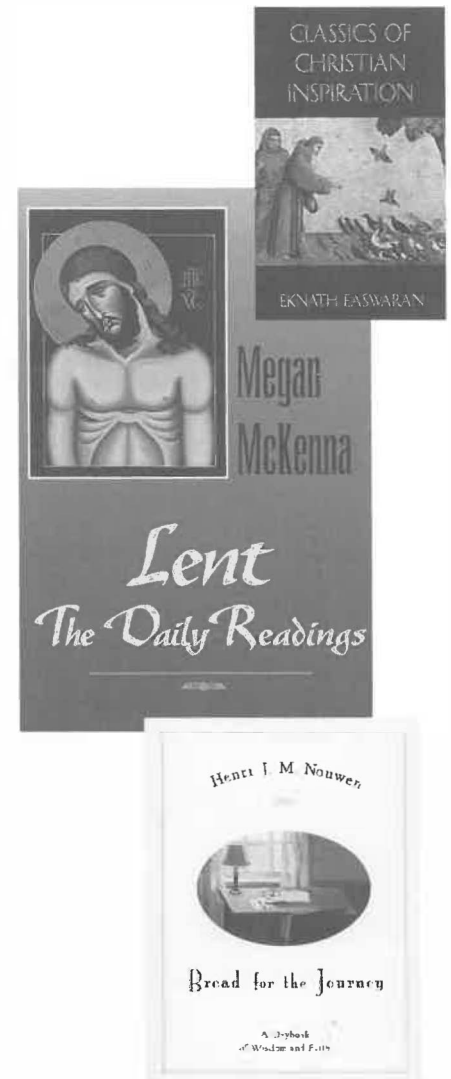
Short, interwoven daily entries which became for the late Fr. Nouwen "a map of faith" as he recorded them. Not surprisingly, these spiritual morsels are quite fulfilling, especially his unusual insights on the virtue of shyness, the art of receiving and the nature of spiritual questions.

**CLASSICS OF CHRISTIAN INSPIRATION.** 3 Vols. By **Eknath Easwaran**. Nilgiri (P.O. Box 256, Tomales, CA 94971). Pp. 288 each. \$35, the set; \$12.95 separately. Paper in slipcase.

Founder of Blue Mountain Center for Meditation in Berkeley, Calif. and author of more than 20 books, Eknath Easwaran is an authority on mysticism. These three books focus on Christian mystical writings: *Original Goodness — On the Beatitudes*; *Love Never Fails — On St. Francis, St. Paul, St. Augustine, & Mother Teresa*; and *Seeing With The Eyes Of Love — On the Imitation of Christ*. Fresh insights for Westerners to see Christian thinkers through the eyes of someone from India.

**THE MYSTERY OF LOVE: Saints in Art Through the Centuries.** By **Wendy Beckett**. HarperSanFrancisco. Pp. 84. \$17.

Some readers may know Sister Wendy — born in South Africa, educated at Oxford, now living in a hermitage in Norfolk, England — from one of her BBC specials on public television. Here she identifies and discusses various saints in art: Giotto's St. Francis, Raphael's St. George, Veronese's St. Nicholas, El



Greco's St. Bernardine, to name a few. The second section of the book, called "Images of Love," includes 20th-century works such as Finn's "Flying Crucifix" and Franklin's "Winged Earth." Perceptive.

**FINDING JOY: A Practical Spiritual Guide To Happiness.** By **Dannel I. Schwartz** with **Mark Hass**. Jewish Lights. Pp. 192. \$19.95.

In the "motivational" genre by Jewish spiritual leader and writer Dannel Schwartz along with *Detroit News* staff writer Mark Hass, this one urges us to look at the bold possibilities of life rather than the spots that mar us.

## Short and Sharp

### A Plethora of Psalters

**PSALMS FOR PRAYING: An Invitation to Wholeness.** By Nan C. Merrill. Continuum. Pp. 311. \$24.95.

The editor of *Friends of Silence*, to which half of this book's profits will be donated, offers us her own renderings of the psalms. Not as a replacement of the Hebrew scriptures but "as a companion, a dialogue ... of one age speaking with a later age." Psalm 100 opens, "Sing a joyful noise to the Beloved ... Serve Love with a glad heart!" Zesty and imaginative.

**SIXTY-ONE PSALMS OF DAVID.** Selected and translated by David R. Slavitt. Oxford. Pp. 120. \$18.95.

One of the recommenders on the dust jacket, the fine poet Kelly Cherry, calls these translations "Mozartian" in their musicality. Mr. Slavitt is himself a poet, having taught at Princeton and the University of Pennsylvania, and musical language and effects are noteworthy. His version of Psalm 100 opens, "Let every nation chorale to the Lord/a Dio, con brio." Psalm 97 is particularly strong: "The Lord in heaven reigns ... let great waves pound the beaches in celebration."

**THE PSALTER OF JOHN.** By John Etheridge. Templegate. Pp. 128. \$12.95 paper.

Growing out of a retreat during which participants were encouraged to write their own psalms, this psalter is, unlike the two above, a personal set of poems, not translations or "companions," yet they comprise a strongly voiced psalter of image and emotion. From Psalm 3: "I was awake before you created this day ... In the east there appeared a fine line of gray ... the source of light appeared."

### Spiritual Languages

**SPIRITUAL LITERACY: Reading the Sacred in Everyday Life.** By Frederic and Mary Ann Brussat. Foreword by Thomas Moore. Scribner. Pp. 608. \$27.50.

The voices of Frederick Buechner, Maya Angelou, Denise Levertov, Henri Nouwen, and some 600 others are excerpted here in this collection of stories and sayings grouped in such categories as things, places, leisure, creativity, relationships and community. The basics of spiritual literacy are given in a "Spiritual Alphabet": A for Attention, B for Beauty, C for Compassion and so forth.



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(Continued from page 9)

etc., with such readable style and depth of research, that the reader remains captivated throughout this work.

Portions of the trilogy were published in 1965 and through subsequent years, but Eerdmans has done the classroom and the parish a great good in compiling these into three volumes and by including the current year's work of Davies. The scope is nothing if it is not broad, and the detail is riveting. Davies' style makes reading easy, and one cannot turn many pages without learning something new. Covering denominationalism, theology, liturgical movements and sacraments, liturgy, architecture and art, and hymnody and church music, the comprehensiveness of Davies' undertaking is phenomenal. And the exhaustive index is most helpful.

I cannot recommend Davies' volumes too heartily. Lay readers, clergy and professorial types will want to have this for interesting reading, theological insight, historical instruction, research material, and content for teaching. Despite the cost, purchase the set, delight in the set, and return to it time and time again

(The Rev.) Jeffrey Allen Mackey  
DeRidder, La.

problem. Similarly, Meadow assumes that one would have a blind spot by having certainty of eternal salvation by the merits of our Savior Jesus Christ. Since this literary work informs about comparative religion, secular periodicals might render *Through a Glass Darkly* as outstanding. This reviewer, for his purposes, would not spend \$15 for the purchase of this psychology presented by Mary Jo Meadow.

Ed Ambrose  
Las Cruces, N.M.

## Difficult, but First-Rate

### THE CHURCH OF THE ANCIENT COUNCILS

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The councils of Nicaea, Constantinople, Ephesus and Chalcedon not only defined trinitarian and christological dogma in terms which ever since have been regarded as normative by the major Christian confessions of East and West, they also laid down canons and disciplinary decrees which constitute a milestone in the history of church order. What was the intention of the authors, the fathers of these councils? Archbishop Peter L'Huillier has given the English-speaking world an authoritative answer.

Father John Meyendorff (who died in 1992), former dean of St. Vladimir's Seminary, has gathered in his book studies on various historical and theological issues which have arisen between East and West over the centuries. These essays discuss different aspects of the estrangement between the two halves of the Christian world and present an evaluation of several attempts at healing the schism.

Both books are first-rate analyses of efforts to bridge the gap between East and West. They are not easy reading. We urge serious study of these documents so that healing can take place.

(The Rev.) Enrico S. Molnar, O.A.R.  
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## Problem of Assumptions

### THROUGH A GLASS DARKLY

*A Spiritual Psychology of Faith*

By Mary Jo Meadow

Crossroad. Pp. 155. \$14.95, paper.

Because THE LIVING CHURCH sent me *Through a Glass Darkly: A Spiritual Psychology of Faith* by Mary Jo Meadow, my expectation arose that this book would reflect *via media* theological psychology. However, Meadow's presentation does not offer hope through gospel to persons struggling with faith.

Nevertheless, Meadow achieves her purpose set forth in the preface. She fulfills promises to discuss Theravada Buddhism, ashtanga yoga, Vedanta and other spirituality systems in addition to those taught within Christianity. Prof. Meadow tells us that she uses these sources "to eliminate Christian blind spots and problematic stances."

This critique involves assumptions, and most of us have experienced making erroneous conclusions from assumptive thinking. This reviewer made an assumption that *Through a Glass Darkly* would present a Christian solution to a Christian

## People and Places

### Appointments

The Rev. **Sarah Buxton-Smith** is interim pastor of Christ Church, 84 Broadway, New Haven, CT 06511.

The Rev. **Julie C. Clarkson** is assistant to the rector of St. Peter's, Charlotte, NC; add: 115 W. 7th St., Charlotte, NC 28202.

The Rev. **Mark S. Delcuze** is senior associate of Eastern Shore Chapel, 2020 Laskin Rd., Virginia Beach, VA 23454.

The Rev. **Peter J. DeVeau** is rector of St. John the Baptist, 4210 SW Hanford, Seattle, WA 98116.

The Rev. **Joan Butler Ford** is director of telecommunications of the Anglican Communion Office, 157 Waterloo Rd., London, SE1 8UT, UK.

The Rev. **William O. Gregg** is rector of St. James', 76 Federal St., New London, CT 06320.

The Rev. **Barbara C. Johnson** is rector of St. Peter's, 632 Buffalo St., Sheboygan Falls, WI 53085.

The Rev. **William H. Joyner, Jr.** is deacon of St. Anne's, Bronx, and St. Mark's, 85 E Main, Mount Kisco, NY 10549.

The Rev. **Mary Kortz** is assistant of Trinity, 129 Church St., New Haven, CT 06510.

The Rev. **Robert C. Lamborn** is rector of St. John's, 212 S Green St., Crawfordsville, IN 47933.

The Rev. **Wilberforce Mundia** is priest-in-charge of Epiphany, Rocky Mount, NC; add: PO Box 1471, Rocky Mount, NC 27802.

The Rev. **Richard H. Norman, Jr.** is assistant of St. Andrew's Parish, Southgate, London, England; add: The Woodlands, Southgate, London N14, England.

The Rev. **William T. Pickering** is rector of St. Mark's, 111 Oenoke Ridge, New Canaan, CT 06840.

The Rev. **John E. Shields** is assistant of St. Paul's, Winston-Salem, NC; add: 3175 Turkey Hill Rd., Winston-Salem, NC 27106.

The Rev. **Richard J. Simeone** is rector of St. John's, Gloucester, MA; add: 18 Gloucester Ave., Gloucester, MA 01930.

### Change of Address

The Rev. **R. Stephen Powers**, Office of the Chaplain, 3d AA BN, 1st MARDIV, Box 555574, Camp Pendleton, CA 92055.

### Ordinations

#### Deacons

**Western North Carolina** — **Grady Patterson Cheshire**, All Saints', 1201 New Hope Rd., Gastonia, NC 28054; **Judith Poteet Cole**, St. Peter-by-the-Lake, 8433 Fairfield Rd., Denver, NC 28037; **Catherine Elise Fouts**, Holy Cross, 316 Melrose Ave., Tryon, NC 28782; **Dolores Anita Zeese**, Holy Cross, 316 Melrose Ave., Tryon, NC 28782.

**Iowa** — **Sara Rockwell**.

#### Priests

**Albany** — **Julia Henry McPartlin**, interim priest of St. James', 172 Ottawa St., Lake George, NY 12309.

**Arizona** — **Daniel Holt Schoonmaker** (for the Diocese of Washington), curate of St. Anthony-on-the Desert, 12990 E Shea Blvd., Scottsdale, AZ 85259.

**Iowa** — **Karen Wacom**.

**Northwestern Pennsylvania** — **Norman G. Field**, vicar of St. Peter's, 120 E Third St., Waterford, PA 16441; **David E. Fulford**, vicar of St. Augustine of Canterbury, 206 Darrow Rd., Edinboro, PA 16412; **Neil E. Johnson**, add: 606 Park Ln., Lewiston, NY 14092.

**Southern Ohio** — **Melanie Repko Barbarito** (for the Diocese of Rochester), curate of Redeemer, 2944 Erie Ave., Cincinnati, OH 45208; **Angela Shepherd**, vicar of St. Augustine's, 614 Parmalee Ave., Youngstown, OH 44310.

**Olympia** — **Ed Brown**; **Joseph Griesedieck**.

**Virginia** — **Bruce S. Bevans**; **Kenneth E. Bordner**; assistant of St. Anne's, 1700 Wainwright Dr., Reston, VA 22090; **Henry H. Edens**, assistant of St. Paul's, 605 Reynolds St., Augusta, GA 30901; **Margaret A. Faeth**; **Douglas A. Gray**, assistant of St. Andrew's, 440 Whilden St., Mt. Pleasant, SC 29464; **Jennifer C. Pridmore**, assistant of Holy Comforter, 543 Beulah Rd., NE, Vienna, VA 22180; **R. Leigh Spruill**, assistant of St. James', 1205 W Franklin St., Richmond, VA 23220; **Kathleen Sturges**, assistant of Our Saviour, 1165 E Rio Ln., Charlottesville, VA 22901; **David B. Wolf**.

### Retirements

The Rev. **John R. Neilson**, as rector of All Saints', Scotch Plains, NJ; add: 104 Coriell Ave., Fanwood, NJ 07023.

The Rev. **Charles Summers**, as interim rector of Trinity, Waterloo, IA; add: 67 Canterbury Rd., Springfield, MA 01118.

### Deaths

**Sr. Catherine Josephine Remley**, OSH, died Dec. 14 in Vails Gate, NY.

Sr. Catherine was born in 1910 in Hickman, KY. She was a graduate of the University of South Carolina and received a masters degree from Union Theological Seminary. Sr. Catherine professed her life vow in 1940. She served as Sister Superior at Margaret Hall School in Versailles, KY, and the Convent of St. Helena in Augusta, GA, as well as at Vails Gate. Sr. Catherine was the last of the nine founding sisters of the Order of St. Helena.

Next Week ...

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

## POSITIONS OFFERED

**RECTOR:** St. John's Episcopal Church, Wytheville, VA. Congregation of approximately 300 with an annual budget of \$120K (no debt) is seeking pastor to lead us through a transition from a pastoral to a program parish. Skills in pastoral care and young adult ministry would be especially welcomed. Staff includes secretary, organist and youth/education coordinator (all part-time). St. John's is located in a beautiful section of the Blue Ridge Mountains. Profile is available. Apply before March 15. **St. John's Church, 275 E. Main St., Wytheville, VA 24382, Att: Search Committee.**

**DIRECTOR OF COMMUNICATIONS** for the Diocese of Olympia (Seattle). Responsible for communications and marketing strategy, writing for and editing the diocesan newspaper, media relations (including press and website), coordinating and supporting volunteers, serving on Bishop's Leadership Team. Salary: DOE, exc. benefits. For complete job description call **(206) 325-4200.** Submit resume and samples of previous work and communications plans by 2/10/97 to: **Communications Director Position, Diocese of Olympia, P.O. Box 12126, Seattle, WA 98102.**

**EPISCOPAL DIVINITY SCHOOL:** Ass't./Assoc. Professor of Pastoral Theology and Director of Congregational Studies. Tenure-track faculty position (to begin fall 1997) in educational administration and teaching. Prefer ordained candidates with earned doctorate, competence in teaching, research and writing, and significant parish experience. Send application materials to: **Dr. Fredrica Harris Thompsett, Academic Dean, 99 Brattle St., Cambridge, MA 02138.**

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

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

## POSITIONS WANTED

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

## FOR 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

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

## TRAVEL

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

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

**A CELEBRATION OF ST. AUGUSTINE, June 23-July 4, 1997.** Join fellow Episcopalians for the 1400th anniversary of St. Augustine's arrival in England. Visit magnificent cathedrals and abbeys, Glastonbury, Holy Island and much, much more! Led by the Rev. Robert Winter. Get to know our English saints on this delightful tour! **British & European Tours. Toll free: (800) 548-5339, FAX (412) 650-8972**

**THE CELTIC PILGRIM—From Island to Island: A pilgrimage to Celtic Sites, May 26-June 10, 1997.** Travel to Iona, Whithorn, Clonmacnoise, Glendalough, Wales and Lindsifame, extra days to explore in Iona, Glendalough and Lindsifame! Contact: **The Rev. Mary L. Allen, 984 W. Bloomington Dr., S., St. George, UT 84790. Phone (801) 652-3009 (H); (801) 628-1181 (O); e-mail: mlall19@ted.net**

## WANTED

**KNEELERS/HASSOCKS** sought, church in Alabama. Contact: **Mary Gerhardt, St. James' Episcopal Church, 860 N. Section St., Fairhope, AL 36532. (334) 928-2912.**

### Attention, Readers

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





# Church Directory

## Washington, DC

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

**ST. PAUL'S**, K Street  
2430 K St. NW — Foggy Bottom Metro  
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 & Thurs 12:10, Sung Compline  
Wed 9:10

## Boynton Beach, FL

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

## Hollywood, FL

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

## Augusta, GA

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

## Honolulu, HI

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

## Chicago, IL

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

## Riverside, IL (Chicago West Suburban)

**ST. PAUL'S PARISH** 60 Akenside Rd.  
The Rev. **Thomas A. Fraser**, r  
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament  
of Reconciliation 1st Sat 4-4:30 & by appt

## Indianapolis, IN

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. **Robert Giannini**, dean  
Sun Eu 8, 9 & 11; Christian Ed 10

## Baton Rouge, LA

**ST. JAMES** (Founded 1844) 208 N. 4th St.  
The Rev. **Fred Fenton**, r; the Rev. **George Kontos**, the Rev.  
**Bob Burton**, assoc; 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  
Sun H Eu 7:30, 9, 11, 4:30

**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.

## Kansas City, MO

**OLD ST. MARY'S** 1307 Holmes  
The Very Rev. **Bruce D. Rahtjen**, Ph.D., r (816) 842-0975  
Masses: Sun 8 Low; 10 Solemn; Daily, noon

## St. Louis, MO

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

## Hackensack, NJ

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. **Brian Laffler**, SSC  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

## Newark, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. **J. Carr Holland, III**, r  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## New York, NY

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En  
Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-  
Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

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

## EPISCOPAL CHURCH CENTER

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

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
The Rev. **Edgar F. Wells**, r; the Rev. **William C. Parker**, c; the  
Rev. **Allen Shin**, asst  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:  
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex  
Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12,  
4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

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

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

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

## Gettysburg, PA

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

## Phoenixville, PA

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

## Pittsburgh, PA

**CALVARY** 315 Shady Ave. (412) 661-0120  
The Rev. **Canon Harold T. Lewis**, Ph.D., r; the Rev. **Margaret**  
**S. Austin**, the Rev. **George L. Choyce**  
Sun H Eu 8, 10:30 (Sung), 12:15 (2S Ev 4 Oct.-May). Mon-Fri  
H Eu 7, MP 8. Wed H Eu & HS 10:30

## Pittsburgh, PA

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

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

## Fort Worth, TX

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

## Milwaukee, WI

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

## The Episcopal Churches of Europe (Anglican)

### Paris

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

### Florence

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

### Frankfurt

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

### Geneva

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

### Munich

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

### Rome

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

### Brussels / Waterloo

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

### Wiesbaden

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



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