

The Living Church

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The Magazine for Episcopalians

**All Life
Is to Be
Revered**

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Quote of the Week

The Rt. Rev. William E. Swing, Bishop of California, on the Episcopal Church: "Since we don't give birth to enough babies to sustain our church from within, it is a marvel that we exist."

In This Corner Nuptial No-No

One of the more bizarre weddings in the Church of England took place recently when a couple repeated vows in front of a teenage server. According to *Church Times*, when the officiant was late for the ceremony, Stephen Grant, 18, began the service.

"We decided that I could begin the service — expecting him to turn up at any minute," Mr. Grant told the newspaper. "We decided that if it did go all the way, we'd stop at the register because . . . I knew I couldn't sign the register."

The scheduled officiant, the Rev. Robin Townsend, was a substitute because the vicar of the parish, St. John the Evangelist, Golcar, in the Diocese of Wakefield, was on vacation.

Church Times reported that the couple said they were informed they were not really married, that the scheduled officiant was "shocked and horrified" that the wedding had taken place in his absence, and that the Bishop of Wakefield, the Rt. Rev. Nigel McCulloch, was "distressed for all concerned."

The Rev. Peter M. Larsen, rector of St. John's Church, Southampton, N.Y., was honored recently for his work following the crash of TWA flight 800 off the shore of Long Island. Fr. Larsen, a Coast Guard chaplain, received the Coast Guard Commendation Medal Jan. 13. He was the first chaplain on the scene following the crash,

Sunday's Readings

Hunger and Want Properly Addressed

Lent 4: 2 Chron. 36:14-23; Ps. 122, Eph. 2:4-10; John 6:4-15.

It's natural for people who are sensitive to the social problems of their time to nourish a lively hope for better days. The children of Israel, bound by oppression in exile, dreamed of the restoration of their nation. And we ourselves, many of whom live with abundance, see hunger and want and long for the time when they're overcome.

How can a social order be redeemed? Some people assume that solutions to social evils can come only with divine intervention, while others act as though human effort alone can save us from such problems. The Pauline tradition makes it clear, however, that neither view is sufficient or complete in itself. The promise of salvation comes only through the free gift of God, while the inevitable evidence of its faithful

and for the next 12 days he ministered to persons at the crash site. His citation said he "ably coordinated the efforts of this chaplain corps . . ."

In his diocesan convention address, Bishop Edward Lee of Western Michigan recounted his teaching day at the diocesan junior and senior high camp. "I focused my teaching day on the issue of violence as it was experienced in the life of our young people," he said. "I was not ready for the results." Bishop Lee asked the young people if they knew anyone in their age group who had been a victim of battering or sexual abuse.

Eighty-five percent of the junior high group and 95 percent of the senior high students said they did. He got similar results when he asked the young persons whether they knew anyone in their age group who had committed suicide or attempted suicide. The answers were 70 percent and 90 percent. And when Bishop Lee inquired whether his listeners knew anyone in their age group who owned a gun or other legal weapon, the responses were 90 and 98 percent affirmative.

Note to Lee T., somewhere in the Diocese of North Carolina: After the Title III.8.1 resolution is adopted by General Convention, it will go into effect Jan. 1, 1998.

David Kalvelage, editor

acceptance is "good works, which God prepared beforehand to be our way of life."

The acts of kindness and compassion which constitute our response to God's grace don't have to be earth-shaking in scope to have genuine effect. In today's gospel, an anonymous boy who encounters Jesus responds to God's gift through the simple act of sharing his lunch. And through that act not only is the hunger of a multitude satisfied, but there is more than enough for everyone. Merely sharing with one another as a response to God's gift of himself goes far indeed in bringing the kingdom near.

How is the fallenness of hunger and want properly addressed? If each of us, as our acceptance of God's gift of salvation, would freely share what we have with those in need, then "the people (who) saw the sign . . . (would begin) to say, 'This is indeed the prophet who is to come into the world.'"

A Prudent Decision

As a Philadelphian with more than a passing knowledge of Bishop William White, I must take exception to R. William Franklin's Viewpoint article [TLC, Feb. 2].

Bishop White's 1782 conception of church structure reflects the attributes of the Articles of Confederation rather than the final U.S. Constitution of 1787. We in the Episcopal Church have no Supreme Court to guarantee judicial review of the excesses of an unrestrained legislative body (the General Convention), nor is there any protection for minority rights in such a system.

More importantly, the Episcopal Church, being structurally a confederation, rightly has no supremacy clause and therefore the Diocese of Fort Worth is merely exercising the inherent rights of any member of a confederation by the assertion of its powers of nullification.

Given the agenda in Philadelphia to ignore and replace God's revelation through holy scripture by the promulgation and enforcement of man's experience through his vehicle of the General Convention and his canons, it is clear that Fort Worth's precaution to defend the faith is a prudent one indeed, and entirely within the spirit of Bishop White's conception.

David W. Rawson
Berwyn, Pa.

R. William Franklin displays a misunderstanding of the role of General Convention as Bishop White understood it.

White and his contemporaries embraced a mature, humble, and reserved estimation of the power of General Convention (as an objective, bias-free study of church history reveals). His desire was for the newest part of Anglican Christianity in a very young country to be faithful to the received and established doctrines of Mother Church. His agenda was certainly not to "bring the elected representatives of the body of Christ into a graced conversation where the future parameters of the Christian life are determined for Anglicans of the United States." His agenda was to be responsive to the future parameters of America with what the rich life of Anglican faith and practice could offer for its stability and spiritual health.

Prof. Franklin presents us with an erro-



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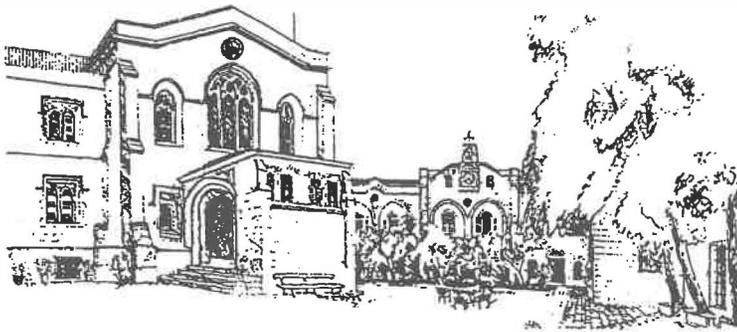
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Letters

neous ecclesiology attributed to Bishop White that has General Convention acting like an ecumenical council. That was not Bishop White's thinking, and might cause him to roll in his Philadelphia grave.

Fort Worth is to be commended and imitated in its stewardship of the gift of Anglicanism for America, and for its reasoned determinism to protect our heritage from the arrogant spirit of our age that might well incarnate itself in Philadelphia in July, and thus dishonor William White.

*(The Rev.) David L. Moyer
Church of the Good Shepherd
Rosemont, Pa.*

A Higher Calling

While I have high regard for the obvious good intentions of the column offered by the Rev. Curtis S. Denney regarding hurting priests [TLC, Jan. 19], I fear his comments may actually lead to more of that which he hopes to prevent. As he encourages us to share our pain with our congregations, not keeping our struggles

from them, it seems he omits a most important element of healing.

Certainly we are not to be cold and removed from the people entrusted to our care, but all too often priests have as their only means of support their own parishioners. Not only does this lead to an unbalanced life for the priest, but, whenever a priest/parish relationship is defined as a parish taking care of a priest, boundaries have been violated and the potential for a healthy relationship made impossible. Priests have a higher calling.

Might I urge my fellow priests to a more traditional practice of maintaining a spiritual discipline, having, at its core, daily time for prayer and a regular time of spiritual direction? It is my prayer life as a priest which will give depth to all my various duties. And it is only in regular spiritual direction that I am able properly to nurture such a prayer life and face my issues.

While I need safe and appropriate places to bleed, when I do such bleeding on the people to whom I am supposed to offer spiritual food, I have violated the

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Editorial and Business offices: **816 E. Juneau Ave.**
Mailing address: **P.O. Box 92936**
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Telephone: **414-276-5420** Fax: **414-276-7483**
E-mail: **livngchrch@aol.com** Quest: **livingchurch**

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Volume 214 • Number 10

Letters

sacred trust given to me. As we take good stock of our various needs, we are to find places where those needs are met most fully. I suggest that a spiritual director is a much better person for that than one of my parishioners.

(The Rev.) Robert C. Wisniewski, Jr.
St. John's Church
Montgomery, Ala.

don't preach to our folks about Jesus, we might as well be Unitarians, which I suspect many nominal Christians are. If our members came to know Jesus as Savior, they will become servants, and we needn't worry about mission or our size.

Craig C. Sweeney
Topeka, Kan.

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



Helpful Advice

It was most informative for me to compare the Viewpoint article, "How About a Little Respect?" with the letter to the editor, "Unwarranted Hysteria" [TLC, Jan. 26]. In the latter, I note the following terminology: "threatened the integrity of . . .," "unwarranted hysteria," "homophobic Episcopalians," "outlandish suggestion," "un-Christian, unloving and pharisaically mistaken" — all of which are used to describe an editorial [TLC, Dec. 29] which proposes that the decision of the Hawaii circuit court regarding same-sex marriages denigrates or otherwise makes a mockery of the notion of Christian marriage.

"Something [truly is] terribly wrong in the way we deal with each other," and the "Unwarranted Hysteria" letter is a good example. Following the proposed "Rules of Engagement" in the "Respect" article, I plan to focus on the fifth suggestion: "Commit yourself to pray for your opponents." I've been doing just that for some time now and it does help, especially as we prepare for General Convention in Philadelphia.

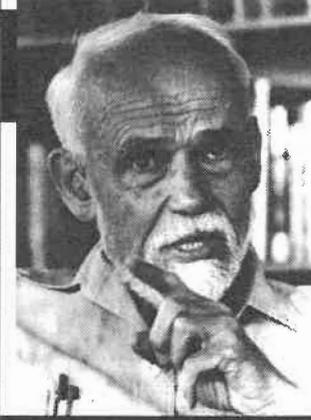
(The Rev.) Deuel C. Smith, Jr.
River Falls, Wis.

There's Hope

As an aspirant to the priesthood, I've been reading TLC for more than a year. I must say, if anything has given me second thoughts (and of course lots of things have!), it is so many of the letters I read there, especially from the clergy. We need to debate issues, but it is disheartening to see so much divisive self-righteousness within our clergy. Surely our Lord shakes his head in dismay.

However, the Dec. 29 issue gave me hope! I was impressed with Canon Martin's offering on "market share." Though I'm a cradle Episcopalian, I've only recently become a Christian. Perhaps this is a clue to the decline of our church: If we

Where is the knowledge that is lost in information? Where is the wisdom that is lost in knowledge? - T S Eliot



What Does It Mean? What Does It Matter?

Forgotten Truths and Elusive Wisdom
In the Postmodern World ...

SPECIAL
Huston Smith
Phil Cousineau
EVENT



Kanuga - Hendersonville, NC

April 14-18, 1997

In an increasingly complex world, knowing the difference between knowledge, information, and wisdom is of premium importance. How can we learn the difference and be better prepared both as individuals and as cultures to enter into the new millennium? As this millennium closes, religious historian and philosopher Dr. Huston Smith and author/filmmaker Phil Cousineau will scan the horizon for signs of changes in both science and religion that signal the dawning of a new and more constructive relationship between the two, one that could turn into a working partnership. Through lecture, conversation, film clips and their own slides they will pursue the legacy of the world's wisdom traditions as well as the findings in the "new physics." Their themes will include *The Art of Pilgrimage: Sacred Roads to Forgotten Truths*; *The Spiritual Universe: from the Hindus and Heraclitus to the Tao of Physics*; *Synchronicity and the Sly Winks of Fate and Destiny*; *The Riddle of Meaning*; *The Challenge of Compassion*; *The Soul of Faith*; *The Future Partnership: Healing the Ancient Rift between Science and Religion*.

Other Spring & Summer Events

Mar 13-16 - *St. Anne's Conference* - St. Anne's Episcopal Church, Tifton, GA
Robert Johnson, Robert Moore, Paula Reeves

Spring Conference - May 11-16 - *Celebrating 20 years!*
Spirituality, Jung's Psychology & Our Stories
St. Simon's Island, GA

Brewster Beach, Jean & Wallace Clift, Jan C. Collins
Robert Johnson, Gertrud Nelson, Paula Reeves,
John A. Sanford, Murray Stein, Barry Williams
Perl Aston performing in *Quest*

June 19-22 - *Journey in Little Rock, AR* - Second Presbyterian Church
Jean Clift, Robert Johnson, Robert Moore

Aug 27-
Sept 4 - *Vision Quest* - Temagami, Ontario - with Robert Johnson,
David Knudsen, Louise Mahdi, Barry Williams

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Province 4 Bishops Address Seminary Training at Meeting

Bishops of Province 4 gathered at the University of the South in Sewanee, Tenn., Jan. 21-23 and participated in an interchange with faculty and staff about seminary education and the needs of the Episcopal Church.

"We cannot expect a seminary to do it all," said the Rt. Rev. Henry N. Parsley, Bishop Coadjutor of Alabama. "We need a new kind of partnership between dioceses and seminaries to put together, in a unified way, the practical, spiritual and theological."

"You are legitimately raising questions, and we're happy to talk about them," said the Very Rev. Guy Fitch Lytle, dean of the School of Theology of the university. "Seminaries are here to serve the church ... and Sewanee is going to be here for awhile."

Bishops asked how commissions on ministry function when talking with candidates seeking ordination. They discussed teaching methods, spiritual direction, new models to deliver theological education to meet the needs of today's students and congregations, alternative theological training, deployment, authority issues and the value and timing of General Ordination Examinations.

Dean Lytle said pre-seminary preparation is critical. He said dioceses should work with candidates on academic, psychological and financial issues before sending them to seminary.

"You must look at those three human things that really prepare you for seminary education," he said.

The bishops said dioceses need clergy who are evangelists and missionaries, not those who merely maintain a congregation. They said they want people grounded in spiritual formation, biblical and theological knowledge, who can articulate a vision to a congregation which can transform a community.

"The seminary could do more about church growth and evangelism," said the Rev. William Hethcock, professor of homiletics at Sewanee. "I think the models of parishes from which students come are maintenance models and they have in mind replicating that." Models should be spelled out before seminary, he said.



Charley Watkins photo

Province 4 bishops participate in the opening of the Easter semester at the University of the South. The bishops also held discussions with students and faculty [see story at left].

Mrs. Cooke's Appeal Delayed

An appeal on the sentencing of former national church treasurer Ellen F. Cooke remains pending following a hearing by a U.S. Court of Appeals in Philadelphia Feb. 13. At the end of the hearing, the court reserved, or delayed, its decision.

Lawyers for Mrs. Cooke claimed that the five-year prison sentence she was given for embezzlement of church funds should be revoked, and that a new judge should resentence her according to federal guidelines. The defense noted that the five-year sentence given to Mrs. Cooke by Judge Maryanne Trump Barry on July 10 exceeded federal sentencing guidelines.

Two lawyers represented Mrs. Cooke at the hearing. Plato Cacheris, of Washing-

ton, D.C., who represented her at the sentencing, told the panel of three judges that Judge Barry had been swayed by a letter to the court from seven Episcopal Church leaders. The letter, which contended the national church lost income and trust because of Mrs. Cooke's actions, was signed by Presiding Bishop Edmond L. Browning among others.

A second lawyer, Diane Weeks of Hackensack, N.J., told the court Mrs. Cooke owes \$600,000 in tax liabilities, and because of dwindling financial resources, there is little chance she could pay the \$75,000 in restitution Judge Barry imposed. She asked the court to overturn the restitution order.

Briefly

The **Anglican Church of Canada** reported that each of its 30 dioceses either met or exceeded the amounts they agreed to pay in 1996 to help finance ministry and mission at the national level. Seven dioceses paid more than their apportionment for 1996.

The Church of England bishop who was told he could not preach at a parish in Scotland [TLC, Feb. 16] was **able to preach after all**. Bishop Edwin Barnes of Richborough, one of England's "flying bishops," preached at a Candlemas cele-

bration at St. Salvador's Church, Dundee, after receiving permission from the Primus of the Scottish Episcopal Church, the Most Rev. Richard Holloway.

The Most Rev. **Edmond L. Browning**, Presiding Bishop, was among a group of religious leaders who signed a letter to members of Congress calling for campaign finance reform. The religious leaders wrote, "Justice cannot be achieved unless the rules governing a democratic process are just and fair to all."

Berkeley's Dean Plans to Serve One More Year

The Very Rev. Philip Turner, dean of Berkeley Divinity School at Yale, has announced his intention to resign in June of 1998.

In his letter of resignation, Dean Turner said he has "felt a stronger and stronger desire to spend more time in research and writing."

Dean Turner, 61, has been at Berkeley for more than five years. "I have had an



Dean Turner

active career as a missionary, a teacher and a dean," he noted, "and the demands of those various jobs have left little time for the writing and research to which I feel called."

The dean is a graduate of Washington and Lee University and Virginia Theological Seminary, and was a missionary in Uganda for 10 years. He also was a member of seminary faculties in Uganda, at Episcopal Seminary of the Southwest, and, from 1980 to 1991, at General Theological Seminary.

"I was convinced when I became dean that Berkeley is an enormous treasure

which the Episcopal Church needs for its health and future strength," he said.

He said the school in New Haven, Conn. "provides a place where lay and clerical leadership can receive a theological education that cannot be equaled — one that immerses students in the life of a great university, exposes them to a rich variety of Christian traditions, and forms them in the basic Christian practices of prayer and worship."

His resignation followed that of the Rt. Rev. Craig B. Anderson as dean of General Seminary [TLC, March 2] by one week.

Conventions

A trilogy of resurrection stories received a standing ovation at the annual council of the **Diocese of Texas**, Feb. 6-8.

The stories were presented by lay vicars of the three congregations. After dwindling to five members, St. John's Church, Tyler, celebrated 10 baptisms and 10 confirmations in the last year. St. Matthew's, Beaumont, has become involved in its neighborhood, making outreach to the elderly and the prisons a priority while building membership from the faculty, staff and students of nearby Lamar University. At Trinity, Jacksonville, the lawn furniture has been removed from the nursery, the dust has been cleared away and two inquirer classes are currently being held.



Delegates rose to applaud the innovative steps being taken to affect growth in every part of the 49,000-square mile diocese. "Our resources for mission are exactly the same size as our Lord God," said Nan Nelson, a nurse who is lay vicar of St. Matthew's, "absolutely without limit," adding, "We began visiting the prisons, the widows, healing the sick, feeding the hungry children who drop in on their way to and from school. Bishop, we just didn't know NOT to!"

In his council address, the Rt. Rev. Claude Payne, Bishop of Texas, said \$1.625 million is currently being spent on outreach by the diocese's 155 congregations in addition to their current support of the diocesan missionary budget of more than \$2.5 million.

A vast, long-range program for the diocesan camp and conference center,

Camp Allen, was unveiled, and a partnership between Episcopal Theological Seminary of the Southwest, Seabury-Western Theological Seminary in Evanston, Ill., and St. Martin's, Houston, was announced. The partnership will offer seminary-based courses in congregational development, Christian education and youth work.

Bishop Payne called 1996 another "monumental and foundational year" as the diocese moves more fully into its common vision of "A Community of Miraculous Expectation."

The sermon was delivered by Bishop James E. Folts, of the Diocese of West Texas. He admonished the 1,200 present to become a true missionary people with the willingness and courage to lean into change "if you have any hope of accomplishing miraculous expectations.

"Real missionaries are people who yearn for the peace of God," he said, adding that the unchurched will never know the peace of God unless those in this diocese "go out and tell them of Christ, who is the source of peace."

A resolution urging deputies to General Convention to support resolutions which uphold traditional Christian teaching on human sexuality was tabled. Another resolution denouncing "assisted suicide" — after discussion and amendments to more clearly define "assisted suicide" as opposed to "not prolonging life" — was adopted in amended form.

The Rt. Rev. Sergio Carranza, Bishop of Mexico, represented Texas' companion diocese. He addressed council, saying the Diocese of Mexico's immediate task is to grow. "We want the same commitment and zeal that you have," he told the assembled delegates. "Evangelism is not

another program; it is the reason for the church," he said.

A diocesan budget of nearly \$3.24 million was adopted.

Carol E. Barnwell

The Diocese of North Carolina, at

its annual convention Feb. 6-8 in Charlotte, ratified a major restructuring of the diocese.



The 500 delegates rejected a resolution calling on the diocese to reduce its giving to the national church, instead continuing the diocese's tradition of strong support for the wider church by approving a 1997 contribution of \$712,000, an increase of 4.43 percent over the 1996 asking of \$681,789.

A resolution opposing the practice of "partial-birth" abortion received substantial support but eventually was tabled.

The Rt. Rev. Cornelius Wilson, Bishop of Costa Rica, North Carolina's companion diocese, was a guest at convention. He was celebrant at the convention Eucharist and later addressed delegates.

The convention enacted a new diocesan canon creating an official youth presence at convention, with representation based on convocational elections. The nine young persons will have seat and voice but no vote.

Diocesan Bishop Robert C. Johnson, Jr. and Suffragan Bishop J. Gary Gloster both called for unity, personal faith and cooperation in the diocese as it attempts to make the best use of its resources, to care for its existing congregations, and to plant new churches.

(The Rev. Canon) E.T. Malone, Jr.

The Calling of St. Patrick



CHRISTIANITY blended
with the Celtic way of
life to become a unique
branch of the church.

By BARBARAJEAN PACKER

Next week we will celebrate St. Patrick's Day, a day for wearing green and being Irish. Most of us enjoy the shamrocks and leprechauns, but few of us know much about the man at the center of it all. Although his story has come down to us in the form of legends, there are some common threads and two ancient documents which enable us to look more deeply into the spirituality and the work of Patrick of Ireland.

We learn about Patrick's early years and call to ministry from his *Confession*, believed by many to have been written at the end of his life:

"I, Patrick, a sinner ... had for my father Calpornius, a deacon, a son of Potitus a presbyter, who dwelt in the village of Bannavem Taberniae, for he had a farm hard by the place where I was taken captive. I was nearly sixteen years of age ...

"But after I had come to Ireland I daily used to feed cattle, and I prayed frequently during the day ... because the spirit was then fervent within me."

It is generally believed that Patrick was born into a Christian family which lived somewhere on the west coast of Britain, around the year 390. He was captured by slave traders as a teenager and taken to Ireland, where he kept cattle for his owner. For the first time, Patrick began to appreciate his religious heritage, and drew upon it for strength as he coped with living in a country whose language and beliefs were different from his own. Prayer became for him a necessity, empowering him for what lay ahead. When he saw the opportunity, he

Sr. Barbara Jean Packer is assistant superior of the Community of St. John Baptist, and priest associate at St. John's Church, Elizabeth, N.J.

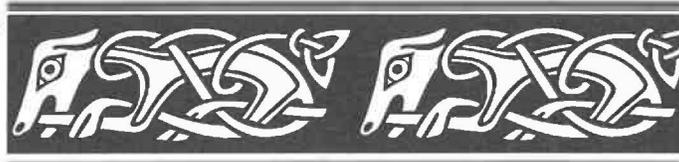
escaped and traveled by foot to the coast, where he boarded a ship, working in return for his passage.

After many adventures, which may have included time at a monastery in France, he returned home with the intention of remaining. However, the experience in Ireland remained deeply embedded in his consciousness. It had been there that his faith had been kindled, and he felt a call to return. The call came in the form of a dream:

"And then I saw, indeed, in the bosom of the night, a man coming as it were from Ireland, Victoricus by name, with innumerable letters, and he gave one of them to me. And I read the beginning of the letter, containing 'The Voice of the Irish' ... And they cried out thus as with one voice, 'We entreat thee, holy youth, that thou come, and henceforth walk among us.' And I was deeply moved in heart and could read no further; and so I awoke."

It is unclear whether Patrick had actually been ordained a bishop when he received this visionary dream, but it led him to ask to be sent as a missionary to Ireland. Tradition holds that he and several companions landed near what is now known as Downpatrick around 432, and on a hilltop lit the paschal fire on the eve of Easter. This led to a confrontation with the local druids, one of whom prophesied, "If that fire is not put out tonight, it will never be put out!" Patrick prevailed, and won permission from the king to preach and build a church. In this way, Christianity spread gradually throughout Ireland. Monasteries, Christian communities and churches sprang into being, blending with the Celtic way of life to become a unique branch of the church.

Patrick was sustained throughout his



Mid-March

Two saints whose lives we commemorate
In the middle of March:
St. Patrick and St. Joseph.

St. Patrick, on the seventeenth,
Means parades and shamrocks,
“Wearing o’ the green”
In memory of the dynamic young man
Who stood so tall in Irish history:
A slave turned missionary.
His faith (more so than his staff)
Drove out the snakes of despair
And pagan deities.
The Emerald Isle turned into the green
Of the Trinity as faith grew into
Commitment and new vocations.

St. Joseph, on the nineteenth,
Sometimes seems a shadowy image,
An older man standing off to the side.
Yet his quiet strength supported
Mary, his espoused, even with child,
And cared for a son, surely not his.
Patron of workers, the sturdy carpenter,
Role model for step-parents,
Great patron saint of the catholic church.

Patrick is the saint for brave young souls
Finding new worlds to conquer or convert,
Forgetting dangers and facing death
Zealously.
Joseph is the saint for older folk
Who find this world to be quite enough,
Facing the mundane dangers of daily life
Patiently.

Dixie Anne Mosier-Greene

ministry by the conviction that God had called him and would surround him with grace. In his *Confession*, he told of his early spiritual experiences in a series of dreams. These powerful revelations gave him confidence to follow his call, despite a deep sense of unworthiness. In one, he perceived Christ as light, freeing him from the weight of evil:

“(Satan) fell upon me like a huge rock, and I had no power in my limbs ... And while I was crying out ‘hellas’ with all my might, behold the splendor of that sun fell upon me, and at once removed the weight from me. And I believe I was aided by Christ my Lord, and his spirit was crying out for me.”

In another, he felt one praying within him, “praying mightily with groanings ... But at the end of the prayer he spoke as if He were the Spirit.”

Patrick’s understanding of God was profoundly Trinitarian. He depended on the power and protection of the Trinity as he faced opposition, not only from the druids, but also from his fellow clergy in Britain. Although the hymn “St. Patrick’s Breastplate” probably dates from a later period, it reflects the spirituality which sustained him in the many confrontations which arose in his ministry. At the end of his life he wrote, “If I have achieved or shown any small success according to God’s pleasure, you are to think ... that it was the gift of God.”

The challenges that confront us today are not unlike those of St. Patrick and the fifth-century church, as we encounter new understandings of God in a culturally diverse society. At times of conflict and tension, let us not forget our oneness in Christ, who speaks “in the mouth of friend and stranger.” □





'I Thirst'

By ANN ROSE

Isn't it interesting that John, who is sometimes thought to have omitted certain of the very human events in Jesus' life, is the one gospel writer to record the most human, bodily words that Jesus spoke from the cross: "I thirst" (John 19:28)?

John deliberately included those words of bodily humanity. Lest we feel so overwhelmed by the thoughts of Jesus' flesh being torn and pierced by whips, thorns and nails that our minds become numb to his pain and then begin to assume that Jesus was also numb to the pain and somehow above it all, we are reminded by John that every aspect of the pain that Friday was felt in its full, agonizing intensity: "I thirst." Dehydration is another added pain — a pain the body feels. The humanity of Jesus is once again captured and affirmed in those words.

Actually, in human experience, dehydration in itself produces close to unbearable pain. Ten years ago, I sat next to my 15-year-old daughter during a Good Friday vigil in our Episcopal church. A juvenile diabetic, she was going through the early teens on about as rocky a blood-sugar road as one could travel and still survive.

As we sat in our pew and one of the priests began talking about the medical realities of dehydration and what was happening to Jesus on the cross when he

said, "I thirst," my daughter almost could not listen. Perhaps along with the discomfort of hearing the priest's description, she got a sense of Jesus' solidarity with her pain.

At the same time that it seems particularly interesting that it is in John's gospel that we find the words of human thirst, it is also true that in John's record, the physical details included are always those that have spiritual and mystical significance as well. How appropriate and understandable it is that John, who alone recorded Jesus' turning water into wine at the wedding of Cana in order to provide the wedding feast drink (John 2); John, who alone recorded the conversation with the woman at the well in which Jesus promised to provide "living water" (John 4); and John, who alone incorporated the eucharistic teaching into the feeding of the 5,000 story, so that Jesus' words about drinking his blood are heard as part of that event (John 6) — this same John who had picked up on the powerful images of thirst, water, living water, wine and blood, that Jesus wove through his ministry and

teaching, is now at the foot of the cross probably once more hearing with his physical and his spiritual ear, both a physical and spiritual message: "I thirst."

Let's add one more image to the list of images in

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He who gave living water was now desperately in need of water: "I thirst."

John that have to do with the drinking of water, wine and the blood of Jesus. At the Last Supper in John's gospel, Jesus gave several lengthy teachings, including the teaching of "I am the vine. You are the branches" (John 15). In the plant image, what is it that the roots seek out and then provide for the stalk so that through the stalk the branches can get the nutrients they need to stay alive? Water. In the case of the biblical vine, what is the fruit of the vine that can thus be produced? Grapes — which become wine when crushed. And what does wine become in the mystery of the Eucharist? The blood of Jesus. The full cycle of water to wine to blood is in the "I am the vine" teaching.

The early Christians understood that teaching. In early Christian mosaics, frescoes and icons, the vine was a symbol of the Eucharist because grapes become wine, and wine becomes blood, just as the jugs of wine at Cana were a symbol of the Eucharist, along with the more obvious picture of the Last Supper.

And so the day after Jesus taught that he was the vine that nourished the branches so that grapes and wine were possible, he so totally depleted himself, he so completely poured himself out on the cross, that he who gave living water, he who made wine from water, he who gave his blood to drink, was now desperately in need of water: "I thirst." Those words capture the mystery of the Incarnation in the middle of the mystery of redemption. In full humanity, Jesus was thirsty — because as the Son of God, he was voluntarily depleted in order to accomplish the salvation of the world.

Could it be that some of these things were on Jesus' mind when he said, "I thirst," or is it romanticizing that adds other levels of meaning to a simple physical statement? After the deaths of two close friends last year, I am more convinced than ever that if a person's life has meaning that is focused on certain concrete things, and if the person has sufficient time as death approaches, to contemplate his or her life, then at the very end those themes of one's life may well become more intensely clear rather than dimmed to obscurity.

My friend who struggled through seven years of cancer, fighting for every moment that she could build memories for her young children, said to me the day before she lost consciousness, "Don't let my children forget me." The theme of her life for seven years was the final clarity of her last days — not a bit of that light had dimmed.

My other friend, who was as spiritually in tune as anyone I have ever known, really seemed to be one of those people who had one foot on earth and one already in heaven. The day before he was taken to the critical care unit, where he would die, he said to me,

"When I get to heaven, I'm going to spend a good bit of time before the throne in intercessory prayer for your girls [both of them have juvenile diabetes] because I know what it is now to live with a serious illness."

We don't know how long Jesus had been thinking about his approaching death, but we do know that since Peter's confession at Caesarea Philippi, he had been telling his disciples that this was coming. On the Mount of Transfiguration, according to Luke, his coming suffering in Jerusalem was the subject of the conversation between Jesus and Moses and Elijah. All this time, he was continuing south, with "his face set toward Jerusalem." Like a person with a terminal illness, who is reminded every morning when he gets up that the road still leads in that direction, Jesus had time to reflect in great depth, day after day, on his approaching death.

And so we come to the end of Jesus' life, a life filled with action, teaching and thinking about what one thirsts for, and about how he would provide for those thirsty needs. At the final meal he would share with his friends, he knew they would drink the traditional Passover cup together, and at some point he knew he would introduce a new cup, the cup that was his blood. Jesus' words in Luke's version of the Last Supper show two things about the emotion he felt about all of this:

1. They show how passionately Jesus wanted to eat and drink the Passover supper with his friends while still in this life: "With fervent desire I have desired to eat this Passover with you before I suffer" (22:15);

2. They show how he already was looking forward to moving beyond the agony and into the eternal fellowship of the kingdom, where again he would drink the cup with his friends: "... for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes" (22:18).

Perhaps that second statement sheds some light on what was on his mind, in addition to the horrible physical dehydration, when he said, "I thirst." He had said only the night before, that he would not drink the cup again until he drank at the feast in the kingdom of God — the feast where the banquet table goes on infinitely but where everyone present is in close communion with everyone else, the feast where the Host is Love himself. Perhaps Jesus was feeling that as his body desperately thirsted for water, his soul desperately thirsted to be already in the kingdom. And for love of us, he endured both of those thirsts — remaining physically parched until he died later that day, and remaining spiritually thirsty until Easter morning. □

Ann Rose is a professor of English at Miami-Dade Community College and a member of St. Thomas' Church, Miami, Fla.

All Life Is to Be Revered

By E. FRANK HENRIQUES

This fragile earth, our island home . . . I wish I knew who contributed this unforgettable line to our 1979 Book of Common Prayer. I would bake him/her a cake or at least send an e-mail. Is it not the most felicitous cluster of words in the entire book? How about a monument in Washington National Cathedral or St. Swithin's in the Swamp?

That anonymous churchperson was the first Episcopalian with the audacity, the effrontery, to put those two words, "fragile" and "earth" together. But then again, ours is the first age that has rendered our world fragile. Up to this point, for lack of numbers if for no other reason, human beings had not been assaulting and despoiling the earth with such reckless abandon. Now we are. From the first tick of time, each generation has fought nature. Now, in the life span of a single generation, we must turn around 180 degrees and become the protector of nature.

I have five children — you count 'em, I'm too tired — and their mother was a born environmentalist — before the word was invented. And the kids knew it. They didn't litter, lest they die! If we picnicked in a public place — and we often did — we left the place cleaner than we found it. The kids used to say, "My mother, the garbage collector."

Somebody once said it is easier to organize a conference on protecting the environment than it is to bend over and pick up a gum wrapper.

I grew up with these words from Genesis, ringing in my ears: "God blessed them [Adam and Eve] and said to them, 'Be fruitful and increase in number; fill the earth and subdue it'." These words were certainly valid and helpful when they were written, 3,500 years ago, in an entirely different world, in an environment as different from ours, late 20th-century America, as ours is from the age of the mastadons.

Today those words of Genesis are not only irrelevant — I suggest that they are quasi-sacrilegious. It is no longer our duty



RNS photo

Celebrate the Small Church

We are nearly a fourth of the way through the Year of the Small Church, but there are few signs that this designation is something worth observing. With more than half of our congregations reporting an average Sunday attendance of less than 150 persons, small churches are indeed worth celebrating.

As longtime readers know, this magazine has long recognized the local congregation as the most vital unit of the church. It is here where the sacraments are administered most effectively, and where a wide variety of ministries seem to be most successful. Some of the church's most creative ministries take place in small churches. It is in these congregations where lay persons often are most involved, where fellowship exists most strongly, where ecumenical activities are often far ahead of the rest of the church. By using retired clergy, team ministries, clusters, lay administrators and locally trained priests, many small congregations are at the forefront of ministry development.

During this Year of the Small Church, we offer best wishes to those involved in ministry in smaller congregations. Many of them have much to teach the rest of the church.

Questions for Mid-Lent

We have reached the mid-point of Lent. For some persons, the time may have flown past. People who have focused on a Lenten rule and have stuck to it may be wondering where the time has gone. For others, Lent may be dragging along ponderously, a season which seems as though it may never end.

How is your Lenten observance going? Perhaps a self-examination, so important to this holy season, is in order. Have we been able to follow the rule of life we set for ourselves? Have we been faithful in our patterns of worship and prayer? Have we given up something which may distract us from our journey toward God? Have we added something to our spiritual lives, perhaps some meaningful reading? Have the themes of repentance and reconciliation been foremost in our minds?

It is not too late for us to observe a meaningful Lent. Many of our congregations present opportunities for Bible study, midweek services, Lenten programs and outreach ministries. There may be a prayer group or opportunities for service. Let us make the most of what remains of Lent. Let us renew ourselves in preparation for the most joyous of feasts.

We must turn around and become the protector of nature

to be fruitful. Indeed, today in certain circumstances, it could be downright sinful! Today it is not our job to fill the earth and subdue it. Our God-given task today is to cherish and love the earth, and to preserve it.

Theologians today refer to that old command, "Fill the earth and subdue it," as the old cosmology, and to today's new insights as the new cosmology.

Thomas Berry, a Roman Catholic priest, is aptly dubbed the "Father of Creation Theology." He's been immersed in the stuff for more than 60 years. He refers to himself, not as a theologian (although he is a very good one), but as a "cosmologist" — or something like that. He says simply and straightforwardly that our primary sacred scripture, the first place we meet the divine, is the natural world itself.

With our emphasis in Western theology on the uniqueness of man, on his salvation and redemption, we have often neglected man's bestiality — sorry, but "animality" just won't hack it! I mean the fact that we human beings are part of the natural creation. We are not apart from it, nor are we above it. We are not the masters of creation. There is a continuum between man and the lower forms of life. That's what Darwin was saying, and we threw him out of court.

Samuel Taylor Coleridge, at the end of his rollicking, swashbuckling master-

piece, "The Rime of the Ancient Mariner," accepts the sacredness of all of creation — not the sacredness of mankind alone:

*He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.*

Notice: "All things both great and small," not simply, "All humans both great and small."

Albert Schweitzer, a modern-day Christian hero if there ever was one — how is it that he is not even considered (as far as I know) for inclusion among our lesser saint-lettes? — I say, that Schweitzer was a "creation theologian" before the breed existed. What else was his godly "reverence for life" but an insight into the sacredness, the holiness of all living creation? (Human beings are sometimes the ugliest part of that continuum of life!) Schweitzer, with inexorable logic (I guess!) even included ants. (I advance daily in sanctity, but I confess I have trouble accepting the ants — I still squish 'em!)

And lest we forget, there was Francis of Assisi almost 800 years ago, proclaiming the continuity of all living things, from big bad wolves to a live bambino in the first Christmas creche.

Ernest Renan said Francis' work, "Canticle of Brother Sun," was the greatest religious poem since the Psalms. It is the swan song of the dying Troubadour of nature and nature's God. There is no mention here of Jesus Christ, his gospel or his Passion, those important driving forces of the saint's life. The poem is the result of Francis having lived and suffered with Jesus Christ for 20 years. Now, having run the good race, Francis knows that everything is in order, and all created things, "All creatures of our God and King," give glory to God.

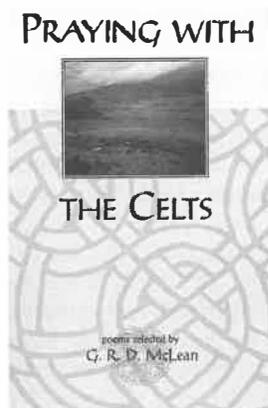
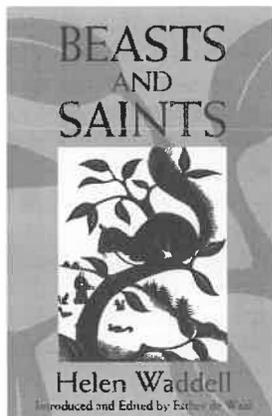
One of our own best-loved hymns (No. 405) is simply an echo and a sprightlier version of Francis' "Canticle":

*All things bright and beautiful,
all creatures great and small,
All things wise and wonderful,
the Lord God made them all.*

The late Jacques Cousteau wrote the perfect prayer for our fragile earth: "This is our hope: that the children born today may still have, 20 years hence, a bit of green grass under their bare feet, a breath of clean air to breathe, a patch of blue water to sail upon, and a whale on the horizon to set them dreaming." □

The Rev. E. Frank Henriques is a retired priest who resides in Grass Valley, Calif.

Celts and Crocodiles



By TRAVIS DU PRIEST

BEASTS AND SAINTS. Translated by **Helen Waddell**. Edited by **Esther de Waal**. Eerdmans. Pp. 132. \$14, paper.

Wonderful and wondrous tales of wild animals and saints of the desert and the Celtic tradition: St. Benno and the Frog, the Unsociable Lion, St. Godric and the Hare, St. Pachome and the Crocodiles — all fetching in their charm and affection.

PRAYING WITH THE CELTS: Poems Selected by **G. R. D. McLean**. Pp. 133. \$10. **PRAYING WITH ST. FRANCIS.** Translated by **Regis J. Armstrong and Ignatius C. Brady**. Pp. 88. Eerdmans. \$8 each, paper.

Two more “praying withs.” The Celtic poem “The Soul Petition” begins, “O Jesu, this nightfall, Who dost fold-herd the poor” and ends “O endow me with might, Virtue-Herdsmen of light . . .” The Francis book starts out with a brief life and includes the canticle of the sun and other prayers and Psalm paraphrases from Francis’ letters and Rule of the Friars Minor.

UNDER THE STARRY NIGHT: A Wayfarer’s Guide Through an Uncertain World. By **Dennis Billy**. Ave Maria. Pp. 160. \$8.95, paper.

The author wants to rekindle that sense of awe we all have felt looking up at the stars in the evening skies. He finds a soul-mate in Vincent Van Gogh, whose painting, “The Starry Night” is reproduced on the cover. This spiritual journey leads us through the dark side of hope, the desert and echoes of faith to friendship, community, and finally “traveler’s rest.”

MATTHEW PASSION: A Lenten Journey to the Cross and Resurrection. By **John Fenton**. Augsburg. Pp. 158. \$12.99, paper.

Years ago at the University of Durham I had the pleasure of studying with Canon Fenton, the well-known Matthew scholar. He writes with the same wit and clarity with which he lectured, preached and led discussions. Listen to this disarming introduction: “The principal aim of this book is to provide the reader with some-

thing to think about every day from Ash Wednesday to Easter.” And he does so, turning up new insights from Matthew’s gospel on almost every page.

PRAYING THE HOURS. Forward Movement. Pp. 4. \$0.50, paper.

Brief prayers from the Book of Common Prayer to be recited throughout the day, from Lauds to Compline and Matins. Presented on folded cardstock which will easily fit into a purse or pocket. What a lovely idea!

PSALMS FOR THE JOURNEY: The Lord’s Song in Ordinary Time. By **Larry R. Kalajainen**. Upper Room. Pp. 128. \$9.95 paper.

A day-by-day, six-week study-journey through the Psalms which are presented in groupings of praise, absence, struggle, waiting, deliverance and confidence. The author, the pastor of the interdenominational American Church in Paris, gives directions for both personal edification and group discussion. An 8½ x 11 workbook format allows room for notes and reflections.

FRIENDS IN DEED: Stories About Acts of Kindness. By Editors of Guideposts. Dimensions for Living. Pp. 189. \$10, paper.

Friends come in many shapes and sizes, as these heart-warming vignettes of animals, children, flowers, neighbors, hobbies, money and music attest. When Marian in “Every Child Deserves a Cake” is asked when she’ll stop baking, she says, “Not until my hand shakes and I can’t draw a straight line anymore.”

THE USEFUL SINNER. By **J. David Hawkins**. Forward Movement. Pp. 112. \$6.95, paper.

Written for persons “in pain and trouble of their own making,” by one who has been there personally and who hopes that others can learn how to understand and deal with their misconduct. “The completion of faith is a lifetime process and we should not be discouraged at inevitable weak points.”

Celtic Fashion Trends

CELTIC WOMEN

Women in Celtic Society and Literature

By Peter Berresford Ellis

Eerdmans. Pp. 288. \$25

Don't mistake this book as one of folklore or fanciful tales of the queens of Eire. In fact, it should bear a warning: Die-hard Celtic history fanatics only.

I will admit I was awed by the author's obvious command of Irish history, but even with an in-depth knowledge of Celtic characters and Irish pronunciations, it took the determination of St. Brigid just to make it through the first chapter.

After being annoyed and eventually overwhelmed, I skipped to one of the last chapters, on Adornment in Early Society. Herein I found hope for this book, for the specific topic focused the author's writing into something understandable.

You'll learn of, for example, the near-fetish over one's hair. The ability to braid or plait hair was important for men and women alike. One who wanted to be a warrior "should be able to run through a wood without letting the braids of his hair be caught on the branches." A fashion trend for women included dividing the hair into four sections, braiding three around the head and letting the fourth fall down to her ankles.

My advice: Skip the intro and chapters 1 and 2 and work your way backward. If you can hang in there through the initial obscure references, there's plenty of interesting information on all aspects of a Celtic woman's life.

Julie L. Erkenswick
Milwaukee, Wis.

Shaping Images

*A FEMINIST COMPANION
TO EXODUS TO DEUTERONOMY*

Edited by Athalya Brenner

Sheffield. Pp. 269. No price given

Athalya Brenner is senior lecturer at the Technion, Haifa, Israel, and professor of feminism and Christianity at Catholic University of Nijmegen, The Netherlands. She is the editor of the series *A Feminist*

Companion to the Bible, which now includes Genesis, Ruth and Song of Songs.

Exodus to Deuteronomy has 17 articles by 14 authors, including two men. Three major subjects are discussed, titled Daughters, Social Status and Female Sexuality, and Miriam: On Being a Sister. Within these categories are concerns about abuse, incest, widowhood, the purity codes and the role of women in Hebrew society.

The article by Alice Bach, "With a Song in Her Heart: Listening to Scholars Listening for Miriam," provides a critique of five other articles in this volume and feminist biblical criticism in general. She provides her own version of midrashic storytelling by "imaginatively re-engaging with our sacred texts."

This revisioning of biblical narrative from a woman's perspective opens ancient texts to fresh insights. Bach reminds us that as the women followed the men on their risky faith ventures these same women were shaping images and passing them on to children. The children, bathed in sacred desert springs and nurtured by women's stories, became the leaders of succeeding generations.

The hearts and minds of prophets and martyrs have been shaped by contact with women well in advance of entering the world of men who were themselves shaped by women both as children and as adults. The choices men have made in the course of history cannot be understood apart from their relationship to women.

(The Rev.) Charles V. Day
Center Valley, Pa.

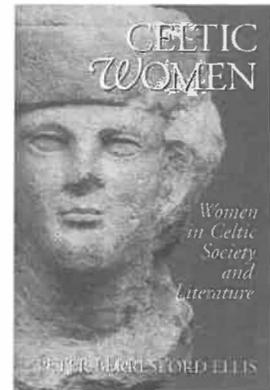
On the Move

*FOLLOW YOUR DREAM,
BUT WATCH YOUR BACK*

By Ian Mitchell

Omega. Pp. 212. \$14.95

The late Ian Mitchell's marvelous memoir of his roller coaster life gives others following at the heels of the war generation a wonderful window from which to watch our own worlds as they slipped



by. Our bathos is recalled from the title on. There his mentor lards on the balm that *The Sound of Music's* mother superior's ego syntonic counsel gave to her own novice and it ends sadder but wiser with that "certain paranoia" romantics all earn.

Like Mitchell, "We thought we could ... We thought we could." Scheduled between never loosing, depressive defeating, war winners and their offspring who boomed along in/at? our wake, we quietly run on ... and on ... and on, assuming that no effort was too great to reach the peak at the end of the line. The voraciousness of those behind corresponded to the tenaciousness of those before.

His memorable *American Folksong Mass* seemed to be the church's signal that "the times they were a'changin'" remains serviceable.

Mitchell reflects about being on the move, from the west side of Chicago to a mission with the Navajo, to accompanying Steve McQueen on the Tonight Show, to 60s political action with the stars of the peace movement, to national church recognition, to prison ministry, to going "on the road," and finally settling at St. Francis and St. Athanasius' in Los Angeles before a turbulent dissolution experience.

Many an old dog has been well trained with tidbits from his master's table, but some like Mitchell never get used to a conventional leash on their collar. His generation's quiet coping that "kept on keeping on," may finally prove to be an appropriate response. The Lord himself was victorious though appearing to fail; still wins and ultimately will be successful!

Ralph H. Shuffler
San Antonio, Texas

People and Places

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The Rev. **Ted Koelln** is vicar of St. Luke the Evangelist, Box 303, Mulberry, FL 33860.

The Rev. **Jesse London** is vicar of St. Gabriel's, 5235 Moncrief Rd., Jacksonville, FL 32209.

The Rev. **John McCard** is assistant rector of St. Mark's, 315 E Pecan, San Antonio, TX 78205.

The Rev. **Michael Messina** is rector of St. Patrick's, 3803 NE 7, Ocala, FL 34470.

The Rev. **Ralston Nembhard** is rector of St. John the Baptist, 1000 Bethune, Orlando, FL 32805.

The Rev. **Thomas A. Neyland** is interim pastor of Our Saviour, PO Box 1247, North Platte, NE 69103.

The Rev. **Timothy Patterson** is rector of Holy Trinity, Greensboro, NC; add: Box 14827, Greensboro, NC 27604.

The Rev. **Robert Alan Schiesler** is rector of St. Luke's, 73 S Fullerton Ave., Montclair, NJ 07042.

The Rev. **Lee Shaw** is associate priest of St. James', 7486 S Union Park Ave., Salt Lake City, UT 84047.

The Rev. **Isabel Steilberg** is rector of St. Paul's, 221 34th, Newport News, VA 23607.

The Rev. **Robert Steilberg** is associate rector of St. Paul's, 221 34th, Newport News, VA 23607.

Sarah Tippit is editor of the *Central Florida Episcopalian*.

The Rev. **Megan Traquair** is rector of Gethsemane, 111 E 9, Marion, IN 46953.

The Rev. Canon **David Hugh Upton** is *locum tenens* of St. Andrew's, 400 Pendleton St., Greenville, SC 29601, and senior chaplain of Christ Church School, Greenville, SC.

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Deacons

Alaska — **Barbara Price**.

Central Florida — **Greer Kroening McBryde**; **Patricia Ann Loveridge Nahikian**.

East Tennessee — **Susanna Metz**.

Idaho — **Linda Logan**.

Kansas — **Barbara Jean Barber**; **Janet Chubb**, St. John's, PO Box 753, Parsons, KS 67357; **Susan Rollins Drury**; **Betty Marie Glover**.

Los Angeles — **Br. Francis Andrew**; **Ellen Murasaki-Wekall**.

Louisiana — **James Campbell**.

North Carolina — **T.J. Bland**, St. Andrew's, Greensboro, NC; add: 2105 W Market St., Greensboro, NC 27403; **Martha Hart**, Chapel of the Cross, Chapel Hill, NC; add: 304 E Franklin St., Chapel Hill, NC 27514.

Northern Indiana — **Brian Grantz**.

Southern Ohio — **Arthur Allen Good**.

Western Michigan — **Kimberly A. Hoop**.

Priests

Central Florida — **Edward Weiss**.

Easton — **Jerome H. Colegrove**, rector of St.

Mark's, Box 337, Perryville, MD 21903.

Georgia — **Elvin David Basinger, Jr.**; **Michael Brent Norris**.

Los Angeles — **Larry Brown**; **John Conrad**; **Margaret Cunningham**; **Steve Dean**; **Carlos Garcia**; **Faye Hogan**; **Andrea Maier**; **Marilyn Mason**; **Frank Munoz**; **Christopher Rankin-Williams**; **Susan Russell**.

Northwestern Pennsylvania — **Janice E. Duncan**, assistant to the rector, Trinity, 212 N Mill St., New Castle, PA 16101.

Oklahoma — **Mary Lu Barris**.

Pennsylvania — **Thomas Sramek, Jr.**

Pittsburgh — **David Brannen**; **Jeffrey Fouts**; **Paul Fuener**; **Gary Dean Miller**; **David Wilson**.

Southeast Florida — **Wendy Billingslea**.

Southwest Florida — **Candis Burgess**; **John Porter**; **Stephen Smellie**.

Springfield — **Richard Swan**.

Resignations

The Rev. **David Brower**, as rector of Grace, Southgate, MI; add: 106 E Park Dr., Greenville, OH 45331.

The Rev. **John Fredenburgh**, as rector of Christ Church, Adrian, MI; add: PO Box 491, Purchase, NY 10577.

Retirements

The Rev. **Duane Alvord**, as rector of St. John's, Norwood, Washington, DC.

The Rev. **Robert W. Golledge**, as vicar of Old North Church, Boston, MA.

The Rev. **Gary Gooch**, as pastor of All Saints' Nova Cluster, southeast convocation of the Diocese of Kansas.

The Rev. Canon **Blount Grant**, as canon residentiary of Trinity Cathedral, Miami, FL.

The Rev. **Richard Straughn**, as vicar of St. Chad's, Tampa, FL.

The Rev. **Kenneth M. Tucker**, as vicar of Trinity, Abbeville, SC; add: Route 4, Box 227J, Murphy, NC 28906.

The Very Rev. **Cornelius Allan Zabriskie**, as dean of the Cathedral of All Souls, Asheville, NC.

Corrections

The Rev. **Frances H. McNutt** is rector of St. Andrew's, 300 Third St., Elyria, OH 44035.

The Rev. **Richard H. Norman, Jr.**, 10 The Woodlands, Southgate, London N14 5RN, England.

Next Week ...

Parish nursing



Discovering Our Brokenness

This Lenten season of fasting, of prayer, of introspection and self-examination is a time of looking into the face of Jesus, and following in his footsteps. He has gone into the wilderness of our loneliness, and bids us follow. He wrestles with our temptations. He battles our demons, and, ultimately, he dies our death.

He was despised and rejected by men; a man of sorrows, and acquainted with grief. He was wounded for our transgressions, he was bruised for our iniquities...

How can we see this outpouring of love and not be moved? How can we witness his sacrificial death and not amend our sinful lives? How can our souls be touched by his nail-scarred hands, and not be fashioned into his likeness?

O Wounded Hands of Jesus, build in us thy New Creation!

How indeed. For we know that our greatest temptation is apathy. Why is it that on Good Friday our congregations are often one third the size of those on Easter Day? Perhaps it is in not seeing the connection between sacrifice and holiness. "Spare us, please, the gory details. Deliver us from all unpleasantness!"

To be quite frank, there is something pathologically unwell in such avoidance of pain. We prefer Easter lilies to a crown of thorns because we don't want to get too close to the wounds of Christ. They remind us of our own brokenness.

But Lent is about discovering our brokenness. It is only when we remember that we are dust that we can find our true identity in Christ. It is only when we take the shattered remains of our worldly pride and ambition and lay them at the feet of Jesus that we begin to understand the power of being wounded healers. Again, the truth is plain: Unless we have received "Good Friday" in our hearts, we have no Easter, we have no Good Friday to fear.

*O Love that triumphs over loss,
We bring our hearts before the Cross,
To finish thy Salvation.*

*(The Very Rev.) M. Dow Sanderson
Orangeburg, S.C.*

BOOKS

ANGLICAN THEOLOGICAL BOOKS—scholarly, out-of-print—bought and sold. Send \$1 for catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.**

CANDY

EASTER: Remember an angel you love with the best Coconut Macadamia Toffee you've ever tasted or your money back. A great gift anytime, beautifully packaged in an angel-winged gift box. "Angel Food" made in St. Michael and All Angels' own candy kitchen by parishioner/candy maker Howard Morrow of Morrow Nut House fame. \$14.25 per 1 lb. box shipped. Order blanks: **St. Michael's, 602 N. Wilmont Rd., Tucson, AZ 85711. FASTER service (502) 886-7292.**

CATECHUMENATE

CHRISTIAN FORMATION: A Twentieth-Century Catechumenate by the Rev. William Blewett, Ph.D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, discipleship and renewal. Highly commended by bishops, priests, seminary faculty, laity. Spanish edition available February, 1997. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. **Christian Formation Press, 750 Knoll Rd., Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.**

COMPUTER SOFTWARE

INEXPENSIVE EPISCOPAL SOFTWARE: 79 & 28 BCP, RSV & NRSV Lectionaries, Canonical Parish Registry, BOS, LFF, Christian education, Spanish BCP & BOS, music libraries, Lectionary Index, membership & contributions, Revised Common Lectionary. For DOS, Macintosh, and Windows compatible computers. Now available on CDROM. **Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751; (970) 522-3184.**

NEEDLEWORK

BEAUTIFUL NEEDLEPOINT KITS: Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (800) 784-1958.**

ORGANIZATIONS

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

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Dept. TLC, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

ANSWER ARCHBISHOP CAREY'S CALL to the Anglican Communion to revitalize Anglican Catholicism. Join **The Catholic Fellowship of the Episcopal Church, Conrad Noel House, P.O. Box 646, Sunapee, NH 03782.**

ORGANS

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

POSITIONS OFFERED

COORDINATOR OF CHILDREN'S MINISTRIES: St. Thomas' Church, Whitemarsh, located on 43-acre suburban Philadelphia campus, seeks a full-time coordinator of children's ministries to oversee a dynamic and comprehensive education program for nursery to 6th grade. He/she will work with the Sunday program, assist in creating liturgies involving children and families, and strengthen family programming. He/she will be responsible for recruiting and training volunteers and acquiring appropriate teaching materials. We are seeking someone who possesses a deep love for children, a strong spiritual life, a high energy level and excellent interpersonal skills. A degree in Christian education and 3-5 years experience preferred. Send resume to: **Lyn Simensen, St. Thomas' Church, Whitemarsh, P.O. Box 247, Ft. Washington, PA 19034.**

SMALL ENTHUSIASTIC PARISH in rural southwest Montana seeking permanent part-time priest, located in prime fishing, hunting and scenic area. Send letter and current profile to: **P.O. Box 336, Ennis, MT 59729.**

CHURCH MUSICIAN: Large diverse Florida parish seeks church musician with versatile skills in traditional and renewal music, choral conducting and worship design. Salary negotiable, faith commitment is not. Send materials to: **Musician Search Committee, St. Andrew's Church, 210 S. Indian River Dr., Fort Pierce, FL 34950.**

ASSISTANT TO THE RECTOR for missions and evangelism. Large parish committed to outreach and inclusivity is seeking a priest to work collegially on multi-priest staff with primary responsibility for outreach ministries, connecting spirituality and mission and newcomer incorporation. Minorities encouraged to apply. send resume to: **The Rev. Stacy F. Sauls, Rector, St. Bartholomew's Episcopal Church, 1790 LaVista Rd., NE, Atlanta, GA 30329.**

A HEART FOR YOUTH! St. Alban's Episcopal Church, in beautiful Edmonds, WA, is seeking a full-time youth minister for grades 6 through 12. The position will commence in late spring or early summer. Interested parties please call **(206) 778-0371** or **FAX (206) 778-1583** for an information packet.

DIRECTOR OF MUSIC, part-time: St. Mark's Episcopal Church, Mt. Kisco, NY, seeks a director of music—professionally trained and experienced organist/choirmaster—to be responsible for adult choir, girls' choir (including RSCM training), and children's choir. Have excellent skills for 3 manual, historic Aeolian-Skinner organ, signed by G. Donald Harrison, double swell, original instrument with added trumpet en chamade. Monies have been allocated for full restoration of the organ in 1997. Traditional Anglican service and Family Eucharist service each Sunday and 3 weekly choir rehearsals. Work directly with the rector in establishing a ministry of music to serve the liturgical and spiritual needs of the parish, administer music budget and assist in involving parishioners in music as an integral part of the worship of the church, maintaining the tradition of an excellent music program. Must be able to work well with people of all ages in a diverse and growing parish setting. Some medical and pension benefits included. Salary dependent on qualifications. Please send resume to: **St. Mark's Church, 85 E. Main St., Mt. Kisco, NY 10549.**

(Continued on next page)



Classifieds



POSITIONS OFFERED

DUBOSE CONFERENCE CENTER, Monteagle, Tennessee, seeks executive director for conference center. Located on Monteagle Mountain, DuBose is a year-round, not-for-profit camp and conference center operated by the three Episcopal dioceses of Tennessee. Duties include operation of the center, development of marketing strategies, maintenance and improvement of facilities. Please fax or mail resumes to: **David Ramsey, DuBose Search Committee, P.O. Box 48, Chattanooga, TN 37401; FAX (423) 756-6501.**

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.**

INTERIM RECTOR: Grace Episcopal Church of Long Island, New York, seeks a trained interim rector to guide the parish through its search for a permanent rector. Grace Episcopal is a program church with a pre-K through 8th grade day school, located in the Nassau County suburb of Massapequa, 35 miles from NYC. Church staff consists of 3 clergy and head of school. Send resume, cover letter and CDO profile by April 30 to: **Interim Rector Search Committee, Grace Episcopal Church, 23 Cedar Shore Dr., Massapequa, NY 11758.**

DIRECTOR OF YOUTH/CHILDREN'S MINISTRIES for Christ-centered Episcopal parish of 200 families in suburban Philadelphia. We believe in the authority of Holy Scripture and in seeing our children grow into disciples of Jesus Christ. Previous experience in development of programs and training of adult volunteers is preferred. We are looking for a dynamic, self-motivated leader who can build solid faith relationships in the children and parents. Contact: **All Saints' Church Youth/Children's Search Committee, Montgomery Ave. & Gypsy Lane, Wynnewood, PA 19096. FAX (610) 642-4523.**

ASSISTANT TO THE RECTOR of a vital, growing 350-member Anglo-Catholic parish. Fully-shared ministry with the rector. Applicants should have strong preaching/teaching skills, be energized by the whole gamut of parish ministry, and skilled/willing to be trained in discipling the faithful to do the work of evangelism. Good beginning financial package. Contact: **Fr. Dwight Duncan, St. Matthias' Church, 3460 Forest Lane, Dallas, TX 75234. Phone (214) 358-2585; FAX (214) 352-8457.**

ST. CLEMENT'S EPISCOPAL CHURCH in Berkeley, Calif., seeks a rector who has a strong spiritual commitment, will maintain the traditions of St. Clement's and help us grow, flourish, and exert a positive influence in today's world. Send inquiries to: **Search Committee, St. Clement's Episcopal Church, 2837 Claremont Blvd., Berkeley, CA 94705.**

CATHEDRAL CANON to oversee existing youth and education programs, further develop small group ministries, work with young families and develop a "seeker" Eucharist, and general liturgical and pastoral duties. Send resume to: **The Dean, St. Paul's Cathedral, 3601 N. North St., Peoria, IL 61604.**

YOUTH MINISTER: Clergy or lay to develop junior high, senior high and recreational programs at an established 400+ family parish. Resume and cover letter to: **W. Seldon Murray, St. John's Episcopal Church, 322 S. Greer St., Memphis, TN 38111-3398.**

POSITIONS OFFERED

CHRIST CHURCH, RALEIGH, NC, is seeking a full-time Director of Children's Ministry to oversee the ministry and programs for children from birth to 5th grade. We expect this person to be an advocate for children in the life and worship of our parish. The salary and benefits package is very competitive. For details contact: **Cathy Bouggy, Christ Episcopal Church, 120 E. Edenton St., Raleigh, NC 27601.**

EXCITING OPPORTUNITY IN YOUTH MINISTRY. Christ Episcopal Church is a large, growing, evangelical church in Dallas suburbs. We are looking for a strong, energetic, experienced youth minister to lead a 150 strong and growing youth ministry. Candidate needs to be a team player able to disciple both youth and adult leaders in ministry. For more info contact: **The Rev. Clay Lein, 4550 Legacy Dr., Plano, TX 75024. (972) 618-0222; e-mail address: claylein@aol.com**

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.**

BILINGUAL (Spanish) layman seeking full-time ministerial position in NYC area. Three years as director of religious education in mid-Manhattan church/school. Seven years as youth minister at inner-city parish. Five years as a substance abuse counselor. M.A. in Theology (Social Analysis). B.A. in sociology. Available to begin August or September 1997—earlier negotiable. Excellent professional and character references. **Fernando Arzola, Jr., 239 E. 21st St., New York, NY 10010. Day # (212) 475-1966.**

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.**

OAK PEWS for sale. 9'3" long x 3'2" high. Call **(516) 354-2316.**

EPISCOPAL CHURCH TIES superbly woven in England. Shield in full color on navy or burgundy. Quantity order discount. To order specify color and send \$24.95 to: **Church Ties, 310 N. Campbell Rd., Landrum, NC 29356. Phone (864) 895-4968.**

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.**

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.**

TRAVEL

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 Lindsfarne, extra days to explore in Iona, Glendalough and Lindsfarne! 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: marya@infowest.com**

SPACE STILL AVAILABLE: CELEBRATE the 1600th anniversary of St. Ninian's arrival at Whithorn, the 1400th anniversary of St. Columba's death at Iona and the 1400th anniversary of St. Augustine's arrival at Canterbury on a pilgrimage to Iona, Whithorn, Durham, Whitby, York, Ely, Walsingham, Norwich, St. Alban's, Canterbury and other historic sites of British Christianity conducted by the Rev. Christopher L. Webber and Margaret Webber, May 15-27, 1997. For information call **(860) 364-1139** or write **P.O. Box 1724, Sharon, CT 06069.**

CELTIC ENRICHMENT IN WALES, June 16-26 and August 11-21. Stay in a village in Southern Snodonia in parishioners homes. Led by a Welsh priest, author, raconteur and musician, the tour includes visits to important sites from St. David's to Anglesey. Priced from \$1,299.00 without air. Call **Anglican Tours (800) 438-2403** for detailed brochure.

WANTED

WE ARE BUILDING an addition and need a bell for the future bell tower. Contact: **Fr. James Zotalis, St. James Episcopal Church, Fergus Falls, MN 56537. (218) 736-6736.**

FOR ANGLICAN CHURCHES AND CLINICS in the Diocese of Northern Mexico: Medical and dental equipment and supplies, school supplies, altar linens and vestments, clothes, pews, school desks. Contact: **Good Shepherd Episcopal Church, San Angelo, Texas. (915) 949-6260. FAX (915) 944-0001.**

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Lent Church Directory

Fairfield, AL

CHRIST CHURCH (205) 787-2053
4912 Lloyd Nolan Parkway
Sun Services: 10 H Eu

Phenix City, AL

ST. STEPHEN'S US 280 at Lee Rd. 567
The Rev. William P. McLemore, r (334) 291-0750
Sun 9, 10:30 H Eu, 7 Ev & H Eu

Buena Park, CA

ST. JOSEPH'S 8300 Valley View
Near Knott's Berry Farm and Disneyland
Sun H Eu 8 & 10. Wed 10 & 7, Fri 7

Carlsbad, CA

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

San Diego, CA

GOOD SAMARITAN 4321 Eastgate Mall, 92121
The Rev. Wayne F. Sanders, r; the Rev. Caroline S. Diamond, assoc (619) 458-1501
Sun H Eu 8 & 10. Tues 7-9 Bible Study

Yucaipa, CA

ST. ALBAN'S 12692 Fifth St.
The Rev. Bruce Duncan, v (909) 797-3266
Sun Services: 8 H Eu, 10 Sunday School & H Eu

Boulder, CO

ST. AMBROSE 7520 S. Boulder Rd.
The Rev. John Elledge, r (303) 499-3041
Sun H Eu 8, & 10:30. Healing Eu Tues 12:15

Cortez, CO

ST. BARNABAS OF THE VALLEY 110 W. North St.
The Rev. Dennis Garrou
Sun H Eu 8 & 10:15. Wed H Eu 6:30

Branford, CT

TRINITY-ON-THE-GREEN 1109 Main St. (203) 488-2681
The Rev. Richardson A. Libby, r; the Rev. Cynthia C. Knapp, ass't; the Rev. Archibald Hanna, d; Ronald Baldwin, music dir.
Sun H Eu 8, Cho Eu 10. Healing Eu Wed 12:10

Washington, DC

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

ST. PAUL'S, K Street
2430 K St. NW — Foggy Bottom Metro
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

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.

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 Cassel
Sun Eu 8 & 10; Sat 5; Mon, Thurs, Fri 8:30; Wed 8:05, Tues
Mass & Healing 10

Hollywood, FL

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

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

Sarasota, FL

CHURCH OF THE REDEEMER 222 S. Palm Ave.
The Rev. Frederick A. Robinson, r; the Rev. Richard C. Marsden, the Rev. John A. Porter, the Rev. Ferdinand Saunders, the Rev. Jack D. Bowling
Sun Masses: 7:30, 9 & 11. Daily: Mon-Sat 8:30 MP, 10 H Eu; Mon-Sun 5:15 EP. H Eu 7:30 Wed; 5:30 Thurs; H Eu & Healing
Fri 10

Stuart, FL

ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. Ken Herzog, c; the Rev. Beverly Ramsey, Youth & Christian Ed; the Rev. Jonathan Coffey & the Rev. Canon Richard Hardman, assisting; Allen Rosenberg, Music Dir
Sun Eu 7:30, 9, 11. Tues H Eu/Healing 12:10. Thurs H Eu 10.
MP 8:30 daily

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

Savannah, GA

CHURCH OF ST. PAUL THE APOSTLE 34th & Abercorn
The Very Rev. William Willoughby III (912) 232-0274
Sun Masses 8 & 10:30; Mon 12:15; Tues 6; Wed 7; Thurs 10; Fri 7

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

Limestone Township, IL (Peoria)

CHRIST CHURCH Christ Church Rd.
The Rev. John R. Throop, D.Min., v (309) 673-0895
Sun H Eu 9:30. Peoria's historic church built by Bishop Philander Chase

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

ST. LUKE'S 8833 Goodwood Blvd.
The Rev. Charles E. Jenkins, D.D., r; the Rev. Patrick L. Smith, the Rev. Carl T. Cannon, the Rev. Frederick D. Devall IV, the Rev. Wm. Donald George, the Rev. Donald L. Pulliam, ass'ts; the Rt. Rev. C. C. Pope, Bishop-in-Residence; Ruby B. Dart, DMA, FAGO, Org/Music Dir; D. Michael Williams, B.M., M.M., Ass't Org & Choirmaster
Sun Eu 8, 9, 11 (Sol), 5:30; Sat Vigil Mass 5:30. Wkdy MP 8:30, EP 5:15. Daily Eu as scheduled. C Sat 9:30

West Monroe, LA

ST. PATRICK'S 1712 Wellerman
The Rev. Ray Waldon, r (318) 396-1341
Sun 8:15 Low; 10:15 Choral. Wed 6 Low

Baltimore, MD

ST. TIMOTHY'S (Catonsville) 200 Ingleside Ave.
The Rev. Sudduth Rae Cummings, r (410) 747-6690
Sun HC 7:30 & 10:15. Wed HC 10

Cockeysville, MD

SHERWOOD CHURCH 5 Sherwood Rd.
The Rev. Stephen H. Paul, r
Sun H Eu II 8 & 10:15, Christian Ed 9:15. Daily MP

Boston, MA

ADVENT 30 Brimmer St.
The Rev. Dr. Richard Cornish Martin, p-i-c
Sun Masses: 8, 9 (Sung), 11 (Sol). Daily: MP 7, Mass 7:30, EP 5:30 (ex Sat MP 8:30, Mass 9)

Newtonville, MA

ST. JOHN'S 297 Lowell Ave.
The Rev. Robert G. Windsor, r; the Rev. John H. Thomas, priest assoc
Sun 8 & 10 H Eu. Wed 10 H Eu; Sat 9 Bible Study

Quincy, MA

ST. CHRYSOSTOM'S (Wollaston) Hancock & Linden Sts.
The Rev. Richard W. Murphy, r (617) 472-0737
H Eu Sat 6. Sun 8 & 10

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

Brandon, MS

ST. PETER'S-BY-THE-LAKE (Reservoir Area)
1954 Spillway Rd. (601) 992-2691
Sun 8:15, 10:30. MP Mon, Wed, Fri 7, w/H Eu Wed

Asheville, NC

TRINITY CHURCH (downtown) 60 Church St.
The Rev. Canon Michael Owens, r (704) 253-9361
Sun H Eu 8 & 10:30. Daily MP 9. H Eu 12 Noon

(Continued on next page)

Lent Church Directory

Goldsboro, NC

ST. STEPHEN'S 200 James St.
The Rev. William S. Brettmann
Sun H Eu 8 & 11, Christian Ed 10

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

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

Minden, NV

COVENTRY CROSS 1631 Esmeralda 295 Esmeralda
Serving Minden-Gardnerville (702) 782-4161
Sun H Eu 10

Albany, NY

THE CATHEDRAL OF ALL SAINTS 62 S. Swan St.
The Very Rev. J. Edward Putnam, D.Min., Dean
Sun: 7:15 MP, 7:30 H Eu, 9 H Eu, 11:15 H Eu, 5:15 EP. Mon-Fri
8:45 MP, 12:05 H Eu, 5:15 EP. Sat 9 H Eu

Lake Ronkonkoma, NY

ST. MARY'S 315 Lake Shore Rd.
The Rev. Dr. Roger W. Raskopf, interim (516) 588-1888
Sun Masses 8, 9 & 10:30. Wed in Lent: 9, 7:30, HD as anno

New York, NY

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

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

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

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

RESURRECTION 119 E. 74th St.
(Between Park & Lexington Aves.) (212) 879-4320
The Rev. Allen B. Warren III
Sun Masses 8:30 & 11 (High & Ser), MP 8; Tues 6:15 with Healing.
Wed 8; Thurs in Lent 6:15 Sta & B

New York, NY (Cont'd)

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

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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

Niagara Falls, NY

ST. PETER'S 140 Rainbow Blvd.
The Very Rev. Guy R. Peek, r, Dean of Niagara
Sun H Eu 8 & 10:30. Wed H Eu 12:10, St. Francis Chapel

Drexel Hill, PA

HOLY COMFORTER 1000 Burmont Rd.
The Rev. Christopher C. Moore, r (610) 789-6754
Sun Services 8 & 10. Wed 10 HC (Healing)

Gettysburg, PA

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

Phoenixville, PA

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

Pittsburgh, PA

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

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.

CHURCH OF THE NATIVITY 33 Alice St.
The Rev. Scott T. Quinn, r (412) 921-4103
The Rev. Dr. Rodney A. Whitacre, ass't
Sun Services 8 & 10

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, ass't (512) 882-1735
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

GOOD SAMARITAN 1522 Highland Rd. (214) 328-3883
Sun Mass 10:15; Christian Ed 9 & 10:15

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

Fort Worth, TX

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

Llano, TX

GRACE 1200 Oatman St.
The Rev. Mifflin H. Dove, Jr., v (915) 247-5276
Sun Eu 8:30, 10:30 (3S 8:30 only). Thurs Eu 7

Milwaukee, WI

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

St. Croix, Virgin Islands

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

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H. Hall, M.Div., canon missionary; the Rev. George H. Hobson,
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 Ring 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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