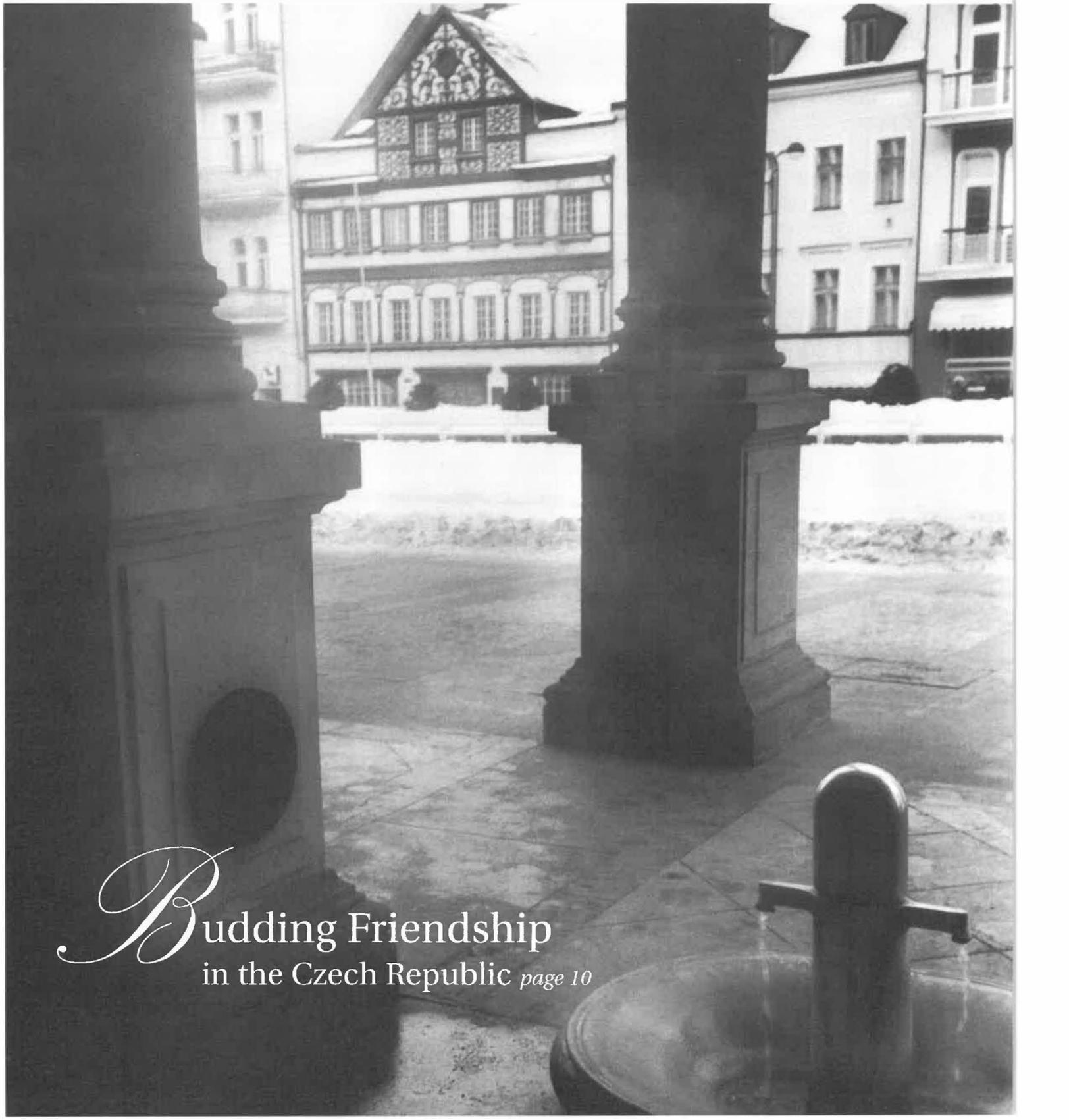


The Living Church

April 13, 1997 / \$1.50

The Magazine for Episcopalians



*B*udding Friendship
in the Czech Republic *page 10*

April 13, 1997

Easter 2

Features

Budding Friendship in the Czech Republic

By Anne Rowthorn *page 10*

On the cover: In the Czech Republic, one of Karlovy Vary's 12 springs.

Anne Rowthorn photo

We Thank You!

1996 Contributors to
The Living Church Fund *page 18*

Departments

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Many choices for all of the
Great 50 Days
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Wrong choice at Virginia
Seminary
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Editorials:

Too little power? (p. 17)

People and Places (p. 22)

Quote of the Week

Alan Blanchard,
president of the Church
Pension Fund, on con-
frontation in the church:
"Didn't the Civil War teach
us anything?"

In This Corner

Tribute to a 'Martha'

The Western Province of the Community of St. Mary is unusual among religious communities. Rather than a cloistered existence, its members live in various locations in the Milwaukee area, some in a retirement home and others at a retreat center. Sisters from this province do not wear habits and have only a small pin, unrecognizable to most, which would identify them as nuns.

From this community came a person who made a profound effect on my life. Sr. Mary Stephen, C.S.M., died suddenly last month, perhaps a victim of her principal fault — overwork. She was found dead in her house, the apparent victim of a heart attack at age 65 [TLC, March 30]. I thought long and hard before deciding I have never encountered anyone in the church who accomplished as much as she did.

Bishop Roger White of Milwaukee called Sr. Mary Stephen "a Martha," a true servant of Jesus. Much of her servant ministry took place at All Saints' Cathedral, in the complex where this magazine leases space. She polished, vacuumed, cooked, drove members to and from church services or a doctor's office or the airport, assisted various committees, sang in the choir, shoveled snow, and, in short, did whatever needed to be done, usually without complaining. She was a driving force in the relocation of refugees into the Diocese of Milwaukee.

Sr. Mary Stephen was one of my prayer companions, a faithful reader of the Daily Offices. She took a regular turn as officiant and seemed to appear almost magically if I

felt discouraged reading the office alone.

Those of us who saw her regularly were not surprised by the news of her death. Somehow we realized that her workaholic lifestyle eventually would lead to her demise. One snowy weekday I looked out my office window and saw Sister shoveling snow, perhaps three or four inches worth of heavy, wet snow, the kind which often increases the number of obituaries in newspapers. I decided to go outside and ask her if she needed help. Sister responded that she was almost finished and seemed grateful to have a few moments' break. She wasn't wearing gloves, which enabled me to see that both her hands had been worn bloody by her chore. I'll never forget her response: "I want to make sure people can get to the noon Mass," she said, resuming her shoveling as she finished the statement.

My favorite Sr. Mary Stephen story probably can't be substantiated. It seems that she was working outdoors near the spot where a young man was doing some repairs underneath his Volkswagen Beetle. The story goes that the jack slipped, pinning the young man underneath the vehicle, but not injuring him. After inquiring of his well being, Sister is said to have walked to the rear of the car and lifted it by its bumper, enabling the young man to slide out safely. It's the stuff of which legends are made.

I miss my friend, but I take great comfort knowing she's at rest. If anyone ever earned it, Sr. Mary Stephen did.

David Kavelage, editor

Sunday's Readings

Faith Overcomes Fear

*Easter 3: Acts 4:5-12 (or Mic. 4:1-5);
Ps. 98 (or 98:1-5); 1 John 1:1-2:2 (or Acts
4:5-12); Luke 24:36b-48*

The idea that faith means unquestioning acceptance of "right" beliefs and doctrines is a serious misunderstanding of biblical truth. The scriptural witness makes it clear that the opposite of faith isn't uncertainty or doubt. Faith's opposite is fear, just as light is the opposite of darkness.

Today's gospel marvelously illustrates this point, even as it reminds us of the only source and focus of true faith. The disciples are startled and frightened by what they perceive as an image of death, just as we are afraid when faced with our own mortality. Yet no amount of dogmatic affirmation has the power to hold that fear in check — in

them or in us today. Faith comes to the disciples as they personally encounter the risen Savior in the context of proclamation and a shared meal. And so it is that our fear of death departs when we meet the risen Lord in word and sacrament.

The parallel hardly stops here. As faith inspired by meeting the risen Savior compelled the earliest Christians to share what they had seen and heard, so we who meet him in the Eucharist are called to proclaim his victory over death to the frightened world around us. We do that, of course, when we share the good news with others. We also do it "if we walk in the light, as he is in the light." To the extent that our words and actions embody the Lord whom we've met, his presence within us can replace fear with faith as we encounter other people.

In Philadelphia, What if...

What would happen if, at General Convention in Philadelphia, all of our bishops and all of our other clergy and lay deputies got together for a week of prayer? I am not talking about daily Holy Eucharist, daily Morning and Evening Prayer, or noonday prayers, although all these would be a vital part of the prayerful community of Christ gathered. What if we had all of these plus Bible study, preaching, times of meditation and faith sharing, hymn sings, music concerts and presentations; and teachings about how to do all of the above? And what if we then listened? What if we then corporately listened to God? No other agendas, no committees on issues, no resolutions, no amendments and no minutes. What if our House of Bishops sat, prayed and spent the whole of the time with the rest of our church?

What if we, as a church, did nothing that the secular news wanted to print? I can envision it now. "Episcopal Church Gathers From All Over The Country To Pray." Would it make the *New York Times*? Probably not front-page material.

But would God be praised? I know God would. Would God speak to his church? I know God would. Would the church listen? At least it would have a good chance to hear. But sadly, many people, even in the church, would think it was a waste of time and money. But what if? We all might be wonderfully surprised.

(The Rev.) James M. Adams, Jr.
Trinity Church
El Dorado, Kan.

Support Needed

The article on parish nursing by Patricia Nakamura [TLC, March 16] was encouraging. We are not compartmentalized (body, mind, spirit) beings and need the support and care of those who can serve in these areas with skill or be in close contact with others who can see and meet these concerns.

My late husband, Fr. John Raciappa, became acutely aware of the needs of the sick and the dying partly because of his duties as chaplain in two diocesan nursing homes. And, in 1971, he entered the R.N. program at Polk Community College in Winter Haven, Fla. His article, "A Total Ministry," was published in the *American Journal of Nursing* in April of 1973.

He was licensed as an R.N. in 1972 and

worked for the next five years as a registered nurse while serving a nearby Episcopal church as assistant priest. His primary responsibility there was a hospital/nursing home/shut in ministry where his dual priest/R.N. vocation was used and enhanced, both at that time and throughout the remainder of his ministry. He did not remain active as an R.N., as this was not his primary calling. When his life on this earth was claimed by cancer last August, we were blessed to have, during those final days, the assistance of a compassionate and capable young hospice R.N. who was an active Episcopalian and gave excellent care.

Yes, let us blend our concerns and talents and strive for a "total ministry" for the total person.

Laurette Raciappa
Winter Haven, Fla.

There Were More

While TLC accurately quotes my article in the *Church of England Newspaper* regarding potential nominees for Presiding Bishop [TLC, March 23], the newspaper inadvertently left out Arizona and Northwestern Pennsylvania.

I also should add that my bishop, the Rt. Rev. Calvin O. Schofield, co-chair of the search committee, had nothing to do with my list of "frequently mentioned" names. I can personally attest that he was and is a brick wall as far as information is concerned.

(The Rev.) Bob Libby
Key Biscayne, Fla.

Revealing Words

The words of Bishop Bennison [TLC, March 23] were very discouraging. The fact that homosexuality is a non-issue in his perspective says much about the direction in which the Episcopal Church is headed.

It is equally alarming that, according to another article in the same issue, the sermon of the Archbishop of Canterbury, delivered at Virginia Theological Seminary, in which the archbishop denounces same-sex relationships and calls for the church to resist any diminishing of the fundamental sacrament of marriage, was "embargoed by the seminary for publication in its journal of May or June."

I fear the forthcoming General Conven-

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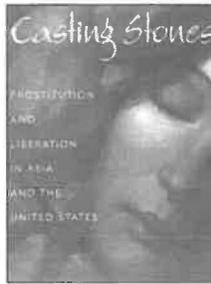
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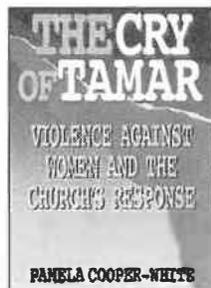
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Letters

tion could be *Gottgedämmerung* of the Episcopal Church. This is particularly true, when there are so many Christian churches which disavow and condemn the very practices which the Episcopal Church seems to be at the forefront in condoning and/or encouraging.

Laurence H. Armour, Jr.
Pierce, Texas

the AGO, etc., are always an alternative.

AAM would profit greatly from people such as Ms. Monson, who are actively seeking to improve their musical ministry, and I invite anyone interested, or anyone who has experienced a similar "snub" to contact me personally.

Thom Robertson, President
Association of Anglican Musicians
St. Paul, Minn.

Old Habits

I regret that the problem Roberta Monson relates [TLC, March 16] still exists. I can assure your readers that the Association of Anglican Musicians does not intend to be perceived as exclusive or elitist. Yet old habits die hard, and there are still those who would wish that the AAM of 30 years ago (when it was the American Cathedral Organists Association) continue. However, within the past year, the membership application (and process) has been revised and made more "user friendly"; also, we make provision for people seeking membership who don't happen to be able to find AAM members to provide the letters of recommendation. Letters from clergy and colleagues from

A Treasure

I couldn't agree more with Ms. Reginier-Yvarra in her recent letter [TLC, March 23]. She and I have never met as far as I know, but I was astonished at how accurately she quoted the very words that I too have often spoken to "cradle Episcopalians"... "you don't seem to realize the treasure you have."

I suppose converts to anything have a tendency to be more zealous, and those born into a tradition learn to take things for granted; perhaps this is just human nature. It may be a worthwhile experiment for some lifelong Episcopalians to try an expedition into another tradition. After all, we sometimes don't realize how good

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Editorial and Business offices: 816 E. Juneau Ave.
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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 15

Letters

something is until we don't have it anymore. As for me, I am very blessed I was not born into the Episcopal Church. I was given the gift of being able to choose it.

*H. Daniel Stafford
Augusta, Ga.*

The Author

E. Frank Henriques wrote, in his article, "All Life Is to Be Revered" [TLC, March 9], that he wished he knew who contributed the line, "This fragile earth, our island home," to the Book of Common Prayer. Please let him know that the present custodian of the Book of Common Prayer, the Rev. Charles Mortimer Gilbert, is the author of that phrase. Formerly dean of the cathedral (at what is now St. Stephen's Episcopal Parish), he is a member of our congregation. He told me, in a discussion about Eucharistic Prayer C, that he was — and is — the author. It came out of the context of a statement made by John Glenn as he circled earth for the first time.

*(The Rev.) Constance A. Hammond
St. Stephen's Church
Portland, Ore.*

More Exciting

The editorial on authority [TLC, March 2] touched again on what seems to be the basic disagreement in so many of our debates: the source or sources of authority. It correctly notes that some have added a fourth leg, experience, to the three-legged stool of scripture, reason and tradition on which we have depended since Hooker. It seems to me that some of our distress is occasioned by those who would reduce the device to but one leg, experience. No longer a stool but a pogo stick, this version is much more exciting than the previous but much less reliable.

*(The Rev.) Robert Crafts
Indio, Calif.*

Quantum Leap

The letter from the Rev. Robert Hewitt [TLC, Jan. 9] makes a quantum leap over the biblical fact that Jesus chose only males to be his Apostles. Fr. Hewitt skips that and uses his narrow and personal interpretation of a portion of our Lord's Prayer, as he justifies ordination of women.

It is important that he and others who follow the "Church of 815 2nd Ave." know that it is not only persons in the Diocese of Fort Worth who cannot accept

women priests. In the Diocese of Eau Claire and other places, this is, I believe, the dominant view.

In a church torn by movements to (among other things) bless homosexual "unions," ordain non-celibate homosexuals, and trash our Trinitarian faith with inclusive language, it seems that persons like Fr. Hewitt ought to have more serious things to worry about.

Need one wonder why the Orthodox churches and the Roman Catholic Church look better to many of us each day?

*Tom Wright
Sparta, Wis.*

Let Us Reason

For someone who doesn't allow dissenting correspondence in his diocesan publication, necessitating an alternative newsletter, it is sad to see how Bishop Kelshaw peppers THE LIVING CHURCH with attacks on the Presiding Bishop and others with whom he disagrees [TLC, March 16]. Please, Bishop, many in your diocese would echo Isaiah: "Come now, and let us reason together . . ." (Isa. 1:18).

*(The Rev.) Henry L. Bird
Cundys Harbor, Maine*

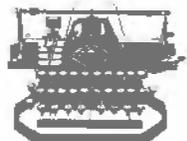
An Irony

I've been watching the letters to the editor to see if anyone noted the irony of Luther and Henry VIII on the cover [TLC, Jan. 19]. Since no one else seemed to notice, I thought I would mention it.

I feel they are the perfect symbol of the Concordat of Agreement between the ELCA Lutherans and the Episcopal Church — Henry resolutely staring straight ahead and Luther looking at him as if to say, "OK Henry, when are you going to apologize?" After all, it was in 1521 that Henry VIII published the book *Assertio Septem Sacramentorum*, in which he denounced what he called the "heresies of Luther." It was dedicated to Pope Leo X and earned for its author and his successors the title Defender of the Faith.

*(The Rev.) Eric D. Fenton
Dayton, Ohio*

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.



Here are some of the voices heard on the MARS HILL Tapes

- Barry Sanders**, on culture without books, and the deeper dynamics of literacy
Charles Sykes, on why schools have abandoned the life of the mind
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Short and Sharp

Lessons in Discernment

By TRAVIS DU PRIEST

NIGHT WRESTLING: Struggling for Answers and Finding God. By Leslie Williams. Word. Pp. 195. \$15.95.

Literature professor Leslie Williams focuses on "living through" rather than "answering" many of life's difficult questions and challenges. Her images of the darkness and Jacob's wrestling with God thread her observations on love, forgiveness, death, gratitude. I was especially pleased to see a section on the necessity of solitude and the balance of community and loneliness.

NIGHT WRESTLING

Struggling for
Answers and
Finding God



LESLIE WILLIAMS

face the question, "What are we supposed to do?" Indeed.

A GUIDE TO SPIRITUAL DISCERNMENT. Compiled by Rubeen Job. Upper Room. Pp. 96. \$8.95, paper.

Retired Methodist bishop and director of Pathways Center for Christian Spirituality in Nashville, Rubeen Job lays out a six-week guide for daily prayer organized around the themes of discernment, a broken world and broken body, God made visible, hope and companionship. Scriptural passages are followed by poems, prayers or brief thoughts by various writers.

WELCOME HOME: Scripture, Prayers, and Blessings for the Household. Year of Mark. Augsburg. Pp.165. No price given, paper.



Not a manual for a house blessing as the title might lead some to believe, but rather a collection of readings and prayers for daily and seasonal use. Lovely occasional blessings: for example, the blessing of gifts before opening, for Mother's Day, for pets. Well written and nicely printed.

GOD IS CLOSE TO THE BROKEN-HEARTED: Good News for Those Who Are Depressed. By Rachel Callahan and Rea McDonnell. St. Anthony Messenger. Pp.182. \$10.95, paper.

Written by a clinical psychologist and a spiritual director, this book takes its lead from Psalm 34: "Those who are crushed in spirit, God saves." A particularly strong point is the section on concepts and images of God. The authors wisely point out that for the depressed person there is no "adventure" in the dark night or desert experience. Suggested prayers, psalm reflections and guided-imagery meditations.

THE SPIRIT OF CARDINAL BERNARDIN: A Commemorative Edition.

THE SONG OF THE SEED: A Monastic Way of Tending the Soul. By Macrina Wiederkehr. HarperSanFrancisco. Pp. 192. \$12, paper.

The SONG of the SEED

A Monastic Way of Tending the Soul



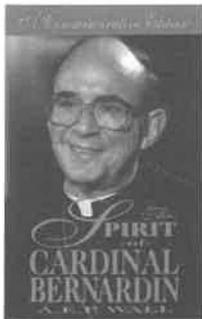
MACRINA
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First paperback edition of the 1995 book by a sister of St. Scholastica Monastery in Arizona. Gives instructions on forming a retreat group, group prayer and contemplative sittings. Each day's schedule is outlined with a seed metaphor: fallow-ness, sowing, resting in the soil, reaping, gleanings. Could help a small group which has never been on retreat before.

THE SPRINGS OF CONTEMPLATION: A Retreat at the Abbey of Gethsemani. By Thomas Merton. Foreword by Kathleen Norris. Ave Maria. Pp. 207. \$9.95, paper.

It's somehow endlessly wonderful to be engaged by Thomas Merton's probing spirit. The first question from the section titled "Presence, Silence, Communication" sets the stage for this welcomed reprint: "In the contemplative life we all

Short and Sharp

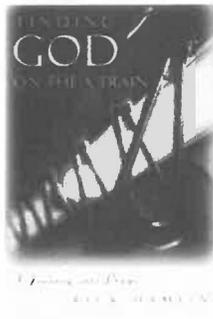


By **A.E.P. Wall**.
Thomas More. Pp. 256. No price given, paper.

An updated, commemorative edition of an earlier (1983) book on the late, much-beloved Roman Catholic Cardinal of Chicago. Includes testimonials by such public figures as President Bill Clinton, Andrew Greeley, Martin Marty and Ann Landers, whose column, "A Man of Faith Known Simply as Joe," is among the most touching.

FINDING GOD ON THE A TRAIN: A Journey Into Prayer. By **Rich Hamlin**. HarperSanFrancisco. Pp. 152. \$17.

The senior editor of *Guideposts* and a choir member of St. Michael's, New York City, answers a nagging question from a friend: "Tell me why you think prayer is important." In self-revealing and lively prose, he tells of his own life experiences and of God's hound-of-heaven pursuit. On his college days, he comments, "I figured my Christianity was excess baggage — like my California flip-flops and hang-ten T-shirts. It could go ... It was God's little joke, no doubt."



THE ALTERNATIVE WEDDING BOOK. Northstone (Kelowna, British Columbia, Canada V1Y 9G8). Pp. 124. \$9.95, paper.

If you're a clergy person who is tired of couples being sold a bill of goods by commercial wedding planners, you'll appreciate this one. The focus here is on ceremonies that properly reflect the couples' values and do not cost the earth. Some suggestions here are unnecessary in our church with the prayer book; however, much information guides a couple toward achieving proper perspective. To get out the message of choosing an officiant first rather than after all other arrangements have been made is worth the price of the book!



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- ITALY** - Care for the Soul (Sched. for Autumn '98)
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- ISRAEL** - THE HOLY LAND (I. 30 Nov - 9 Dec / II. 9 Dec - 18 Dec)
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Jerusalem Viewed as a 'Microcosm'

Primates End Weeklong Meeting in Middle East by Asking Anglicans to Pray for Peace

Primates of the Anglican Communion issued two statements and traveled to Gaza during their biannual meeting, in Jerusalem March 11-17. The primates called for "peace, justice and equality for all people" in one of their statements. The other concerned the killing of Israeli children at the Jordan border.

"We call upon Anglicans throughout the world to work and pray for peace to take deep root in this troubled land," the larger, more general statement said.

"We are one with the people of Israel in their search for a lasting peace in the Middle East. The Jewish peoples have suffered enough in their long and terrible journey. We are one with the Palestinian people, also a proud and ancient people, whose journey, too, has been one of suffering. There can be no justice for one part of the human family without justice for another."

In the statement on the killing of the Israeli children, the primates said they "were shocked and horrified by the news that reached them."

The primates traveled to Gaza by bus, and entered Palestine by foot as they changed to United Nations buses at the Erez checkpoint, where they handed over passports to be collected on the way back to Israel. They also visited a hospital which is a ministry of the Diocese of

Jerusalem, attended a lunch given by President and Mrs. Yasser Arafat, and participated in the Eucharist at St. Philip's Church. They visited a refugee camp and a Benedictine Roman Catholic monastery.

At an opening service of Evensong in St. George's Cathedral, the Most Rev. George Carey, Archbishop of Canterbury, welcomed church leaders and other dignitaries.

"As we gather in Jerusalem from many different parts of the world, we do not come with ready-made answers," he said in his sermon. "Jerusalem is a microcosm of issues and challenges that the Anglican Communion has to wrestle with," in places like Northern Ireland, Rwanda, the Sudan and elsewhere. "Wherever in our world there is conflict, wherever cultures and creeds clash, Christians clash. Christians should be there at the heart of reconciliation."

The archbishop deplored "extremist groups who murder innocent people and justify it in the name of religion. There can be no peace anywhere if violence is used to threaten and browbeat others.



Doug Buerlein photo

Archbishop Carey

Jews and Palestinians, with the support of the world community, must defeat those minority groups on both sides for whom peace is only acceptable if their cause is victorious.

"We, primates of the Anglican Communion, come to this place where dreams collide to be renewed and reinvigorated for our task. We shall be reminded by our preparations leading up to Easter that dreams and longings can be dashed and disappointed."

The Rt. Rev. Samir Kafity, Bishop of Jerusalem, greeted each of the Anglican primates individually during that service and introduced Archbishop Carey to the congregation. He called Jerusalem "the mother city of the Christian faith," and said the presence of the primates symbolized their solidarity with the Palestinian church.

The Most Rev. Edmond L. Browning, Presiding Bishop, preached at the Sunday Eucharist. "The most important thing that we can give those committed to our care is the example of Christian courage that we set for them," he said. "Let them see Jesus: Let them see leaders who value our faith so highly that we are glad to sacrifice for it ..."

Episcopal News Service and Anglican Communion News Service contributed to this article.

Conventions

The Diocese of Western Louisiana held its convention in Lafayette, Feb. 21-22, with the convention Eucharist at Church of the Ascension. The Rt.



Rev. Zebedee Masereka, Bishop of South Ruwenzori, Uganda, was the preacher at that service.

The Rt. Rev. Robert J. Hargrove, Jr., Bishop of Western Louisiana, spoke of Bishop Masereka's sermon in his convention address.

"His world, his church, his vision, his faithfulness, can only inspire us to overcome the dissensions and frustrations that concern us," Bishop Hargrove said. "We with all our sisters and brothers across the Anglican Communion have been called to do the most important work in the world, if we will resolve to do it."

He called 1997 "a watershed year" for the Episcopal Church, and told delegates that "several critical matters ... will impact your life and mine as Episcopalians."

Among resolutions addressed was one which affirmed holy scripture as "central

to our faith." After considerable debate, the resolution was tabled. During debate, Bishop Masereka asked to address convention and said, "In my country, we don't have to debate whether scripture is the word of God."

A motion to uphold the teaching of the prayer book as accurately reflecting the teaching of scripture concerning marriage was adopted. Another which called for clergy to abstain from sexual relations outside of holy matrimony failed by four votes.

A budget of slightly more than \$1 million was adopted.

Wyoming Chooses 5 Nominees

A slate of five candidates has been prepared by a committee for the election of a bishop in the Diocese of Wyoming. The election will be held during a special convention June 6-7 at St. Matthew's Cathedral, Laramie.

The candidates are: The Rev. Royce W. Brown, rector of St. Mark's Church, Casper; the Rev. Jeffrey L. Bullock, rector of Christ Church, Lake Oswego, Ore.; the Rev. Bruce Caldwell, rector of St. George's, Bismarck, N.D.; the Rev. Canon Charles B. Collins, rector of St. Mark's-on-the-Mesa, Albuquerque, N.M.; and the Rev. Canon Gray Temple, Jr., rector of St. Patrick's, Atlanta, Ga.

Wyoming has been without a bishop since the Rt. Rev. Bob Jones resigned in 1996 to become dean of St. George's College, Jerusalem.

Briefly

The Most Rev. **George Carey**, Archbishop of Canterbury, told the interviewer of a British television documentary he wants to retire early. Archbishop Carey said he gets "very tired" and that he finds his ministry "very wearing." He said he intends to retire when he is 65, five years earlier than the standard age for retirement in the Church of England. He is 61.

Bishops of the Church of the Province of Southern Africa issued a **public apology to homosexual persons** who have been hurt by the "unacceptable prejudice" against gays and lesbians, Ecumenical News International reported. "As a church we have been responsible over the centuries for rejecting many people because of their sexual orientation," the bishops said in their statement.

An amendment that would, in effect, prevent the ordination of gays and lesbians in the **Presbyterian Church U.S.A.** appears to have received the necessary votes of approval from the church's regional governing bodies. The so-called "fidelity and chastity" amendment requires ministers, deacons and elders to be faithful in marriage or sexually chaste. The amendment will take effect when the official tally is presented to the church's general assembly this summer.

New Group Supports Retired Clergy and Their Spouses

In 1994, the Rev. Richard Swartout, then rector of All Hallows' Church, Snow Hill, Md., mused about his future plans, in anticipation of retirement at the end of the year. While attending a pre-retirement conference at the College of Preachers, he began to wonder what groups in the church existed specifically for retired clergy, but thought of none. So he resolved to take up his wife's suggestion to form an association, already having done so for all clergy in the Diocese of Easton. A year ago in March, the Silver Eagles Episcopal Clergy Association was incorporated to serve retired clergy and their spouses.

An affiliate of the National Network of Episcopal Clergy Associations, the new group's goals are threefold, Fr. Swartout said: to provide support and fellowship to retired clergy and/or their spouses, to assess the needs and concerns of this population in the church, and to provide "a voice in various forums of the church regarding the issues affecting us."

The Church Pension Fund assisted the new group in August 1995 by mailing a brochure about Silver Eagles to 7,000 retired clergy and surviving spouses of clergy. Fr. Swartout said he was on vacation when the brochure went out; two weeks later he returned home to find 127 responses in his mail. As of mid-March, the new group had 429 members (125 are surviving spouses) from 49 states and six countries.

The letters Fr. Swartout has received from those joining the group (fees are \$15 for clergy, \$10 for surviving spouses) have shown that many of these retirees are looking for a place within the church.

Among expressions of appreciation for the new group, "a surviving spouse said she felt like she was being admitted to The Citadel," Fr. Swartout said.

Another person wanted to join the group only if part of its mission was advocacy. While not the primary purpose, Fr. Swartout noted the group has the potential to be a united voice for concerns specific to retirees, such as improving the church's benefits policy,

especially for surviving spouses.

Members seem to be taking pride in being part of the group, Fr. Swartout said. He explained that each person receives a Silver Eagle lapel pin and one person sent an extra \$5 when

Retirees seem to be looking for a place in the church.

renewing membership recently, as payment for another pin. "They're obviously wearing them," he said.

The group publishes a quarterly newsletter. Members recently completed a survey which showed that the majority of retired clergy consider their quality of life to be good, Fr. Swartout said, but "underneath there is real anguish about being a fifth wheel."

Despite being retired, these clergy want it known that they "still have some value," Fr. Swartout said. He remains active in the Diocese of Easton as a supply priest at St. Peter's, Salisbury, Md., while residing in Laurel, Del.

One of the issues addressed in the newsletter is the need for retired clergy to have pastoral support, Fr. Swartout said. "Some bishops, in fact a growing number of them," he said, "are appointing retired clerics or lay persons as chaplains to retired clergy and widows."

Members of the organization's board of directors reside in Maryland, Delaware and Washington, D.C. They hope to become a board that represents the church nationally, Fr. Swartout said.

As for the association's name — the "Bald Eagles" has since been suggested — Fr. Swartout said his wife doesn't like to admit it, but the inspiration was an episode of the soap opera "General Hospital" in which three gray-haired doctors appeared in a scene and were dubbed "the Silver Eagles."





Budding Friendship

with the Hussite Church in the Czech Republic

By ANNE ROWTHORN

It is said that “necessity is the mother of invention.” My husband and I found this to be true in the Czech Republic where he was on an official visit to the Czechoslovak Hussite Church.

The Czechoslovak Church is a reformed catholic church which came into being after a group of reformist Roman Catholic clergy removed the rood screens separating the clergy from the laity and celebrated the Christmas Eve Eucharist in 1919 in the Czech language. The church was formally established in January of the following year. This dramatic act was the first step in the building of a new church which in many ways is similar to the Episcopal Church. It embodies both catholic and protestant characteristics. Like the Episcopal Church, it has seven sacraments and women priests.

In fact, this year commemorates the 50th anniversary of the ordination of the first woman. Now about 40 percent of the clergy are women, many of them serving large congregations in important areas of the country. There are quite a few clergy couples, often with each priest serving two to three congregations. This is a church which respects freedom of conscience and a diversity of opinions and viewpoints.

The church takes its name from the Czech national hero and martyr Jan Hus, who was put to death in 1415 for his radical sermons criticizing the social conditions in Prague and for preaching, not in Latin, but in the Czech language. It is a church that has grown up entirely in the oppressive years of domination, first by the Germans and then by the Russians. The Czechs enjoyed only three years of liberty after the end of World War II and the expulsion of the Germans before the Russian coup in 1948 and the subsequent closing of access to the West. Despite these hard times the church has grown into an entity of 322 congregations in five

dioceses with about 185,000 members.

Presiding Bishop Josef Spâk, whose title is Patriarch, serves as a parish priest in Prague in addition to overseeing the church as a whole. Recently Patriarch Spâk was asked how he got along with the Roman Catholic Cardinal of Prague, and his answer was surprising: “We get on excellently. During the Communist years, when we both had our licenses to practice as priests revoked by the regime, we sang together in the same choir in Ceske Budejovice. For his work he was given a job washing windows. I worked in a steel refinery.”

The church, like the country, is short on resources, but not on creativity. In Plzen, formerly called Pilsen, the largest Bohemian city after Prague (home of the original “Pils” beer), the church was having financial difficulties. The congregation acquired loans to buy and restore an old commercial building. It decided to enter the commercial market because business tenants can be charged higher rents than are permitted for residential occupants. Monthly payments now service the loans and contribute to the operating expenses of the new church, an attractive modern construction on the building’s first floor.

In another instance, the rectory beside the church in the historic spa town of Karlovy Vary — better known by its former German name, Karlsbad — was falling apart and the church had no money to restore it. The pastor, the Rev. Michael Moc, who had studied design, applied for grants from the Ministry of Culture to restore the building, which he converted into a charming pension (bed and breakfast), called Villa Basileia.

The reason Pastor Moc was able to obtain state grants is that the villa is considered historically significant. It was the gift of a German countess. Furthermore, it is situated on the banks of the beautiful Teplá River in the community which is considered the undisputed king of Bohemian spa towns. It is full of hand-

Opposite left:
The Czechoslovak
Hussite church in
Karlovy Vary.

Opposite right:
Pension Villa
Basileia on the River
Teplá.

Opposite bottom:
The Rev. Michael
Moc, in front of the
pension.

Anne Rowthorn photos

Anne Rowthorn is a journalist based in Paris.



Above:

Karlovy Vary

along the River

Teplá.

Anne Rowthorn photo

some, turreted, baroque houses built by German and Russian aristocratic families who came to sip the healthy water of Karlovy Vary's 12 springs and take long strolls through its wooded hills. Goethe and Schiller also came, along with Anton Dvorak. In fact "The New World Symphony" had its European premiere performance in Karlovy Vary.

Villa Basileia took a year and a half to renovate. It maintains the character of a gracious historic home but it has been fully modernized. The house holds 14 people and Pastor Moc says nine out of 10 guests are foreigners, believers and non-believers alike. He feels it important that they know the pension is a church venture and thus they are charged only moderate prices. They are always welcome to come to church on Sunday morning, but he does not make his guests feel that is expected. However, many do attend.

Every morning except Sunday Pastor Moc serves his guests a delicious breakfast before he begins his parish duties or departs for Plzen, where he works three days a week as the bishop's assistant. Of all the varied activities of his ministry, running the pension gives Pastor Moc the most satisfaction. "The work of Villa Basileia is practical liturgy," he said. "For me it's a form of Christian service, not off to the side, but right under the roof."

The church next door is his next project. Pastor Moc has already repainted the frescos, but there is still lots to do. He is hoping that money from the pension eventually will allow the church to be completely renovated.

The Czechoslovak Hussite Church is seeking closer ties with the Episcopal Church in the United States. With the collapse of Communism in 1989, this young national church is now able to explore a partnership which most Czech church leaders had only dreamed of as a remote possibility. Recently they invited the Bishop of the Convocation of American Churches, the Rt. Rev. Jeffery Rowthorn, to visit the church and discuss the possibility of closer links between the two churches. He had conversations with the Patriarch and with the dean of the Hussite Theological Faculty in Prague, Dr. Zdenek Kucera. He spent a day and a half in Karlovy Vary with Bishop Milan Semlisky, who had previously visited him in Paris. He met clergy and visited several of their churches.

Next steps are now being considered, and who knows what will be the result? For now, all concerned agree that a warm friendship has begun. And any Episcopalians who visit the Czech Republic can be certain of a generous welcome at Villa Basileia in Karlovy Vary. □

Many Choices for All of the Great 50 Days

By H. BOONE PORTER



The Great 50 Days from Easter through Pentecost should be a high point in the church year. To sustain its spirit for more than a month and a half, however, requires thought and planning. Our great resources for the season are, of course, *The Hymnal 1982* and *Lift Every Voice and Sing II*. For helpful guidance in using them we have *The Episcopal Musician's Handbook*, published each year by The Living Church Foundation. Also recommended is *A Liturgical Index to the Hymnal 1982* by Marion J. Hatchett, *Hymnal Studies Five*, published by the Church Hymnal Corporation.

With Easter Day and the two following Sundays easily taken care of, we then come to the middle of the season. This is still Easter and we want hymns which say so, although the kind of hymn which speaks of Jesus "today" is no longer appropriate.

The fourth Sunday, Good Shepherd Sunday, has a message that strongly appeals, even though few of us raise sheep. (The same message, be it mentioned, appealed to dwellers in ancient Roman cities although they did not raise sheep either.) Hymns simply addressing Christ as Shepherd should not crowd out everything else. The mystery of this theme is that our Shepherd is also himself the Lamb. This is beautifully expressed in #307, "Lord enthroned in heavenly splendor," and #495, "Hail thou once despised Jesus" — two outstanding hymns.

For the fifth Sunday of the season,

the theme of love is prominent, and most parishes will wish to sing #657, "Love divine all loves excelling."

Acts speaks to us of baptism, and the short hymn #298, "All who believe and are baptized," fits in well. Philip the Evangelist is a good sermon topic. His name is strangely absent from our calendar, but we can think of him on this day. *LEVAS II* offers #50, "The Angel said to Philip." The victories of the saints are part of the Easter message. The gospel speaks of the "other Counselor," reminding us that the gift of the Holy Spirit as well as the Resurrection of Jesus is celebrated in this entire paschal season. We should have a hymn or two about the Holy Spirit today because we can't sing them all on Pentecost itself.

The sixth Sunday introduces Rogationtide. This mini-season within the 50 Days almost did not make it into the 1979 prayer book. Meanwhile, however, growing Christian concern for the environment, agricultural methods, world hunger, conservation of endangered species, and similar matters cause this little portion of the church year to zoom into importance. The three traditional Rogation Days are the Monday, Tuesday and Wednesday before the Feast of the Ascension. The Standing Liturgical Commission was not willing to label them in the Daily Office Lectionary as Rogation Days, but fortunately some good angel intervened and the passages appointed do reflect the traditional themes of these days and the importance of prayer asking for our daily

Rogationtide can be enlivened by simply giving each child a plant in a little flower pot.



bread. (Rogation is Latin for asking.)

Although Rogationtide was traditionally a weekday observance, today it is mostly observed on Sunday. We have plenty of good hymns about creation. It is urged that we also sing or say Canticle 1 or 12, the *Benedicite omnia opera*, a precious Anglican heritage. Similarly there is the Great Litany or at least Prayers of the People Form V, with the Rogationtide inserts provided in the *Book of Occasional Services*, p. 103.

There are many possible projects or activities for enlivening this Sunday — giving each child a plant in a little flower pot, planting a bush or tree in the church yard, chartering a bus for a trip to a farm after church . . . Canadian Bishop Allan Read, the beloved spokesman for our rural churches, has been known to melt the hearts of worshippers on this occasion by appearing with a baby lamb in his arms.

Ascension Day is not observed as well as it should be, but an evening service followed by a supper can get a good response. For many people the seventh Sunday of the Easter season will be their exposure to the Ascension. The rationale of this Sunday is rather subtle. It is surely supposed to celebrate the ascended Lord as our great High Priest and Intercessor. Hence the gospel from the so-called high-priestly prayer in St. John. The Old Testament lesson, if used, presents Aaron as a prototype of Christ. The passage from Acts hardly satisfies. Some parishes will simply choose the Ascension story instead. It is regrettable that we do not have

Hebrews 7:21-28 on this occasion.

Great hymns save the day: #214, "Hail the day that sees him rise," #215, "See the Conqueror mounts in triumph," and #307 and #495 mentioned earlier. At many times of the year we love to sing #460, "Alleluia, sing to Jesus," but it is most specifically an Ascension hymn and is best understood at this time. The same may be said for #484/5, "Praise the Lord through every nation," with its great "Sleepers wake" tune. This hymn deserves wider use in the Episcopal Church.

Pentecost, or Whitsunday, is the last great day of the paschal season, the last when the paschal candle is burning and when the Alleluias accompany the dismissal. If there are baptisms, they greatly add to the occasion. The reading from Acts may then be extended (which is always allowed, BCP, p. 888) by adding verses 38-42 of Acts 2 — obviously the reference to baptism enhances the liturgy if this sacrament is administered and these verses may be seen to suggest the baptism of children.

The custom of having the gospel read in additional languages also makes the day vivid. Virtually any congregation can find persons to read at least two or three versions besides English. A newcomer in your community from a foreign country might be invited to your church specifically for this.

On Monday, alas, the Great 50 Days are over. At Morning Prayer we will use the readings for Monday of the week of Proper 2. □

WRONG CHOICE AT VIRGINIA SEMINARY

By RUSSELL J. LEVENSON, JR.

Like many alumni, I was saddened to receive the word that historic Virginia Theological Seminary was dropping its longstanding policy entitled "Norms of Sexual Behavior," and putting in its place what was deemed by its authors as "A Call to a Holy Life."

Only a few years ago, many members of the VTS faculty published "A Whole-some Example," which was heralded by the wider Anglican Communion as one of the most pervasive arguments for maintaining the biblical and traditional standard of the church for sexual morality. Now, only a few years later, the board, despite strong opposition by many faculty members and alumni, has published a statement whereby (in the words of the dean of the seminary and the chair of the board) "Issues of sexuality need not automatically bar one from admission" [TLC, Feb. 16].

The decision, much like the one made by General Seminary a few years ago to allow for those who are sexually active outside the bonds of holy matrimony to live in campus housing, is confusing, premature and disturbing.

The new policy is confusing because of its many inconsistencies. On one hand, the new policy requires "sexual discipline and responsibility," but on the other, a candidate for admission will not "automatically" be barred from admission on issues of sexuality alone. Is this not an empty box into which anything can be placed? Can a candidate whose life is free from any other lack of virtue be admitted to the seminary if he or she is living in a "committed partnership" which is heterosexual, bisexual or homosexual in orienta-

tion as long as it is a "disciplined and responsible" life? Allowing for such stands in contradiction to our 2,000-year Christian history, our traditional faith, and the holy scriptures, which for so many years has been the bedrock of community life at VTS.

The statement released with the policy noted that the former policy "led to an excessive emphasis on matters of sexuality ..." and yet the seminary has maintained a clear and descriptive "Policy on Sexual Misconduct," which describes no less than 15 specific acts which were deemed "inappropriate in the context of this community" (for instance "persistent, unwanted sexual attention," "physical contact of a sexual nature between adults in unequal power relationships," and "inappropriate touching, embraces ..." etc.).

If the seminary can create such a comprehensive and fully appropriate policy on matters of sexual misconduct, why can it not do the same for issues of sexual orientation? When violence is present in our schools, we propose zero tolerance for knives or guns. When drug abuse is widespread, we propose zero tolerance for the presence of drugs in our schools. When there is widespread abuse of God's gift of sexuality to humans, the church and its leaders need to have the bold courage to offer clear guidelines. When norms of sexual behavior are not clearly defined, the path is paved for moral pandemonium as we have witnessed in our national church in the past year. The inconsistency is astounding, and in reality, the new policy has opened a can of worms which may never be closed.

The decision to change the policy is also premature. Despite the Righter decision and the consistent ordination of those who have chosen to be sexually active outside the bonds of holy matrimony, the



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

There is no question that pressure has been put on VTS to be more inclusive in its policy on sexual behavior.

church is still not of one mind on this issue. Recent surveys have shown that most Episcopalians do not support the ordination of non-celibate homosexuals. Furthermore, at the last General Convention, the number of bishops who affirmed the traditional biblical stance on matters of human sexuality far outweighed, by nearly a 2-1 margin, the number of bishops who signed the Koinonia Statement.

Some will argue that renegade ordinations, much like the ordination of women in the 1970s, are required if the church is to make any headway in broadening its sexual mores. But the issues surrounding sexual orientation are not merely issues of moral piety. The issues have far more to do with biblical authority, respect for our tradition, and unity in the church.

The dean and the chair of the board noted that the decision to change the policy "... does not mean the Seminary's Board and Faculty are of one mind in the debate on the appropriate norms for sexual behavior among Christian people." Will they ignore the prophetic words of our Lord, "Every kingdom divided against itself will be ruined, and every city or household divided against itself will not stand ..." (Matt. 12:25)? The decision to change its policy on the norms of sexual behavior presupposes the church and the scriptures are in error in their instruction and that the church eventually will come around on this issue. To stand against the wisdom of the ages is grossly premature, especially in a time of confusion and moral chaos in the church.

The decision is disturbing because one of the most important and cherished institutions of learning within our arm of the greater body of Christ has in some sense submitted to the wave of relevance which is moving through much of our secular and religious culture. There is no question that pressure has been put on VTS to be more inclusive in its policy on sexual behavior. No one can argue with "A Call to Holy Life," unless that call is founded not upon the holy scriptures, but the current mood of the day. Yes, the new policy calls for "fidelity in ... commitments," but commitment to what? What if a young

man enters his first year at the seminary "committed" to one partner, and then chooses to be "committed" to another for his second year and a third for his senior year?

Relevance will not win the world for Christ. Noted Episcopal theologian and professor Owen Thomas has written, "If the church tries too hard to make its message relevant, it may lose its message altogether and simply become a sanctification of the culture about it." There is a desperate need for the church to present itself as an alternative to the world in which we have been charged to be "in" but not "of," (cf. John 17:16; 18:36).

I have great respect for many members of its administration and faculty of VTS. The education I received has been important in living out my priestly ministry. But throughout my years there (1989-1992) the bar of expectation for discipline of mind, heart and body was never lowered. Yes, virtually every member of the community tripped on the bar from time to time (myself included). But that bar was not moved, and stood as a cornerstone from which one could learn, confess, repent and begin again.

It was Helmut Thielicke who wrote "Anybody who enters into fellowship with Jesus must undergo a transvaluation of values." Only a few years ago at VTS, it was far more important to be committed to the value of the scriptures than to the values of the surrounding culture.

In defense of VTS, the board was somewhat forced into reconsidering its policy by those who continue to turn their back on the teaching of holy scripture and the tradition of the church. The lack of leadership from our national church on these issues has been deplorable. But when one's back is to the wall, it is not necessarily appropriate to compromise. In making this decision, the board of VTS has taken one giant step forward in abdicating its role as an institution of moral formation for the future leaders of the church and it has taken a giant step backward by acquiescing to the greater culture. Both steps now put VTS at the great risk of a sad shift to relevance. □

Editorials

Too Little Power for Parishes?

The disposition of the case involving Christ Church, Danville, Va. [TLC, April 6], may raise more questions than it answers. That congregation attempted to call the Rev. Peter Toon as its rector, only to be blocked by the Rt. Rev. Frank H. Vest, Jr., Bishop of Southern Virginia, who refused to accept letters dimissory for the rector-elect. The parish turned to the Presiding Bishop, who appointed a panel of five bishops to examine the case. Their finding was that Bishop Vest did not violate a canon when he refused to approve the call on grounds that the rector-elect did not undergo physical and psychiatric examination as required by canon, and that he would not reveal details of the termination of his previous employment. Bishop Vest said he didn't feel Fr. Toon was "duly qualified" to be rector.

A similar case is unresolved. That involves the Diocese of Long Island, where Bishop Orris G. Walker is trying to prevent the rector-elect of St. George's, Flushing, from taking office. And in the Diocese of Washington, the Church of the Ascension and St. Agnes, finally got approval for its rector-elect after Bishop Ronald Haines initially refused to accept letters dimissory.

While the three cases cited involve different circumstances, a common thread is the role of the bishop when a parish issues a call. If a parish calls a priest from another diocese, the bishop of the diocese to which transfer is proposed has three months to accept letters dimissory. Such letters certify that a priest is in

good standing, and not involved in "error in religion" or "viciousness of life," for the last three years.

It is not our intention to comment on whether these rector-elect are duly qualified. Rather, in view of the decision by the review panel of bishops, we are concerned about whether parishes can call the rector of their choice. Does the Southern Virginia ruling mean that bishops have more power than the canons would seem to indicate? Does it indicate that only bishops can determine whether a priest is "duly qualified?" Is the status of every rector in Southern Virginia, and perhaps the rest of the church, in jeopardy? Ecclesiastical procedures and courts of law are not the best way of settling disputes like these. A serious attempt at reconciliation and compromise by both sides would be better for all concerned.

Thank You for Your Gifts

We are pleased to recognize in this issue the Living Church Associates, those persons who gave at least \$100 to the Living Church Fund during 1996. Especially gratifying was the fact that the list increased substantially from the previous year, and that many persons participated for the first time. We are thankful for the generosity of our Associates, and we hope many of our readers who have not done so in the past will be moved to join them during 1997.

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The Rt. Rev. Alexander D. Stewart
The Rev. Keithly Warner's 25th ordination
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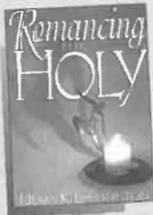


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Ordinations

Priests

Lexington — Ronald French, Judith S. Greene.

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Religious

The Rev. Carl Bradshaw Winter was granted release from his membership in the Society of St. John the Evangelist.

Retirements

The Rev. John Parker Coleman, as assistant rector of St. Luke's, Washington, DC.

The Rev. Gregory D.M. Maletta, as minister of pastoral care of All Saints', Chevy Chase, MD.

Deaths

The Rev. Canon Peter Boes, retired priest of the Diocese of Arizona, died Jan. 5 in Globe, AZ, at the age of 81.

Canon Boes was born in Constantinople, Turkey. He was educated at the University of California, Church Divinity School of the Pacific and Arizona State University. He was ordained priest in 1944. Canon Boes served parishes in Vacaville, Oakland, and Redwood City, CA; and Phoenix and Globe, AZ. He was a deputy to General Convention in 1946. Canon Boes was named honorary canon of the Diocese of Arizona in 1981 and retired in 1985.

The Rev. Horace Walton Fairbrother, retired priest of the Diocese of Maryland, died of a stroke on Dec. 6 in Liberty, TX. He was 82.

Fr. Fairbrother was born in Beaumont, TX. He was educated at Rice Institute, Massachusetts Institute of Technology and the University of the South. He was ordained priest in 1950. Fr. Fairbrother served parishes in Hearn, TX, and Baltimore, MD. In the Diocese of Maryland he served on the committee on canons and diocesan council. He retired in 1978. Fr. Fairbrother is survived by his wife, Helen, four children, eight grandchildren and one great-grandchild.

Next Week ...

Spring
Music Issue

Classifieds

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PROGRAM-SIZE CHURCH in the Sandhills of NC seeks energetic Christ-centered and scripturally grounded person with a demonstrated ability to inspire, teach and lead young people in their relationship with Jesus Christ. Applicant should be self-motivated, enthusiastic leader with good administrative and communication skills. Musical talent preferred! Contact: **Emmanuel Episcopal Church Youth & Children's Search Committee, P.O. Box 2319, Southern Pines, NC 28388 or FAX (910) 693-3735 no later than April 30, 1997.**

POSITIONS OFFERED

DIRECTOR OF CHRISTIAN EDUCATION. St. George's Church, Nashville, is seeking a full-time Director of Christian Education to provide oversight and support for the parish's total educational ministry. This large multi-staff suburban parish provides a wide range of activities for children, youth and adults with an average Sunday morning Church school attendance for all ages of almost 500. The paid staff includes a Director of Youth Ministries, Child Care Coordinator and several clergy involved in teaching and leading various groups within the parish. Applicants should have formal training in Christian education and experience in organizing and coordinating educational ministries. The position involves recruitment, training and supervision of volunteers, and administrative leadership and support for church school, related activities and special events. Compensation package is competitive and includes pension (after one year) and health and disability insurance. Send resume to: **The Rev. Mark Wilson, St. George's Episcopal Church, 4715 Harding Rd., Nashville, TN 37205 or call (615) 385-2150.**

DIOCESAN YOUTH COORDINATOR/CAMP PROGRAM DIRECTOR for a well-established diocesan youth program and summer camp. Immediate opening for experienced Youth/Camp Program person. Relational ministry skills a must along with team leadership administration and computer knowledge. Contact: **The Episcopal Diocese of Spokane, 245 E. 13th Ave., Spokane, WA 99202.**

YOUTH MINISTER: St. Stephen's Episcopal Church, Billings, MT, is seeking a full-time lay youth minister for grades 6-12, and local college ministry. The position will commence late summer. Call **(406) 259-5017** for information.

DIRECTOR OF CHILDREN'S & FAMILY MINISTRIES: St. Michael & All Angels Church. Dynamic, large parish in Dallas, TX, seeks full-time Director of Children's and Family Ministries to oversee Sunday school, Bible school, catechesis of the Good Shepherd program and other enrichment activities for children ages 2-1/2 through 5th grade. She/he will assist with liturgies involving children and families and work to strengthen family programming. We seek someone who can motivate volunteers spiritually and support them in various ministries. Ideal candidates possess strong and lively personal faith and broad knowledge of the Bible. Excellent interpersonal skills and a high energy level are a must! If you share our passion about bringing the good news of Jesus Christ to young Christians and their families, send your resume to: **Dee Ann Anigian, St. Michael & All Angels, 8011 Douglas at Colgate, Dallas, TX 75225. (214) 363-5471 ext 357. FAX (214) 363-4388.**

DIRECTOR OF CHILDREN'S MINISTRIES: St. Columba's Church, Washington, DC, seeks a full-time professional to oversee the spiritual nurture of children from birth through grade six in this large multi-staff environment. Competitive salary and benefits. Deadline May 1. Contact: **The Rev. Scott Slater at (202) 363-4119. Ext. 227.**

DIRECTOR OF MUSIC MINISTRIES, full-time. A large and growing liturgical church in the northeast suburbs of Houston is seeking a director of music—professionally trained and experienced organist/choirmaster—to be responsible for conducting five choirs (one adult, two children's choirs, one youth and one adult handbell choirs, and an instrumental ensemble). Will work directly with the rector in developing and expanding an excellent music program which incorporates both traditional and contemporary (renewal) repertoire. Would play for Sunday morning family service, Sunday evening service, and several chapel services for parish day school (pre-school and kindergarten) per week. Salary and benefits dependent on qualifications and experience. Send resumes to: **Music Search Committee, The Church of the Good Shepherd, 2929 Woodland Hills Dr., Kingwood, TX 77339.**

POSITIONS OFFERED

SMALL, ACTIVE PARISH in rolling hills of southeast Kansas has immediate opening for full-time priest. Church located in town of 1,300. Three-bedroom rectory, utilities and car mileage furnished. Cohesive parish of 90 communicants. Half young families with children; half middle aged with a few elderly. Numerous sports and recreational activities in area. Contact: **June Mendenhall, P.O. Box 100, Sedan, KS 67361. (316) 725-3537.**

PROGRAMS

THE ART OF SAVORING—A Benedictine Experience, May 11-25, 1997, at In the Oaks Episcopal Center. Leaders: The Rev. Clark Trafton, D.D., and the Rev. Elizabeth Canham, D.Min. Write or call: **P.O. Box 1117, Black Mountain, NC 28711. (704) 669-2117.**

FOR SALE

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.**

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

TRAVEL

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 Lindsfame, extra days to explore in Iona, Glendalough and Lindsfame! 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**

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.**

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

WANTED

HOSPITAL CHAPLAINCY needs *pyx(s)* and *ring oil stocks*. For tax deduction or to sell: **Bishop Anderson Institute, 1743 W. Harrison St., Chicago, IL 60612. (312) 243-9115.**

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

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



Church Directory

Phoenix, AZ

ALL SAINTS' CHURCH & SCHOOL 6300 N. Central Ave.
602-279-5539 Fax: 602-279-1429 Zip Code: 85012
Canon Carlozzi, r; Canon Long; Fr. Lierle; Bp. Harte; Rabbi
Plotkin; Fr. Secker; T. Davidson, dcn; S. Youngs, Organist;
J. Sprague, Yth; K. Johnstone, v.
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues,
Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

Carlsbad, CA

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

Washington, DC

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

ST. PAUL'S, K Street
2430 K St. NW — Foggy Bottom Metro
The Rt. Rev. Barry Valentine, Bishop in Residence
Sun 7:30, 7:45, 9, 11:15 (High Mass) & 6. Daily: 6:45, 7 & 6.
Prayer Book HDs: 6:45, 7, 12 noon, 6 & 6:15.
Parish founded AD 1866

Wilmington, DE

CATHEDRAL CHURCH OF ST. JOHN
10 Concord Ave., 19802 (302) 654-6279
The Very Rev. Peggy Patterson, dean; the Rev. Benjamin
Twinamaani
Sun H Eu 7:30 & 10:30, Tues & Thurs 12:10, Sung Compline
Wed 9:10

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

Augusta, GA

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

Honolulu, HI

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

Chicago, IL

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

KEY - Light face type denotes AM, bold
face PM; add, address; anno, announced; A-C,
Ante-Communion; appt., appointment; B, Bene-
diction; 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 Ser-
vice; HU, Holy Unction; Instr, Instructions; Int,
Intercessions; LOH, Laying On of Hands; Lit,
Liturgy; Mat, Matins; MP, Morning Prayer; P,
Penance; r, rector; r-em, rector emeritus; Ser,
Sermon; Sol, Solemn; Sta, Stations; V, Ves-
pers; v, vicar; YPF, Young People's Fellowship.
A/C, air-conditioned; H/A, handicapped accessi-
ble.

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

Kansas City, MO

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

Newark, NJ

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

New York, NY

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

ST. BARTHOLOMEW'S

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

EPISCOPAL CHURCH CENTER

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

ST. MARY THE VIRGIN

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

PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

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

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

Gettysburg, PA

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

Philadelphia, PA

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

Philadelphia, PA(Cont'd)

ST. MARK'S 1625 Locust St. (215) 735-1416
Within walking distance of '97 convention center
Sun Eu 8:30, Sol Eu 11. Wkdays: Mon, Thurs, Fri 12:10; Tues
5:30; Wed 12:10 Eu LOH; Sat 10

Pittsburgh, PA

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

Selinsgrove, PA

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

Whitehall, PA (North of Allentown)

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

Corpus Christi, TX

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

Dallas, TX

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

Fort Worth, TX

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

Milwaukee, WI

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

The Episcopal Churches of Europe (Anglican)

Paris

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

Florence

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

Frankfurt

CHURCH OF CHRIST THE KING
Sebastian 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