

The Living Church

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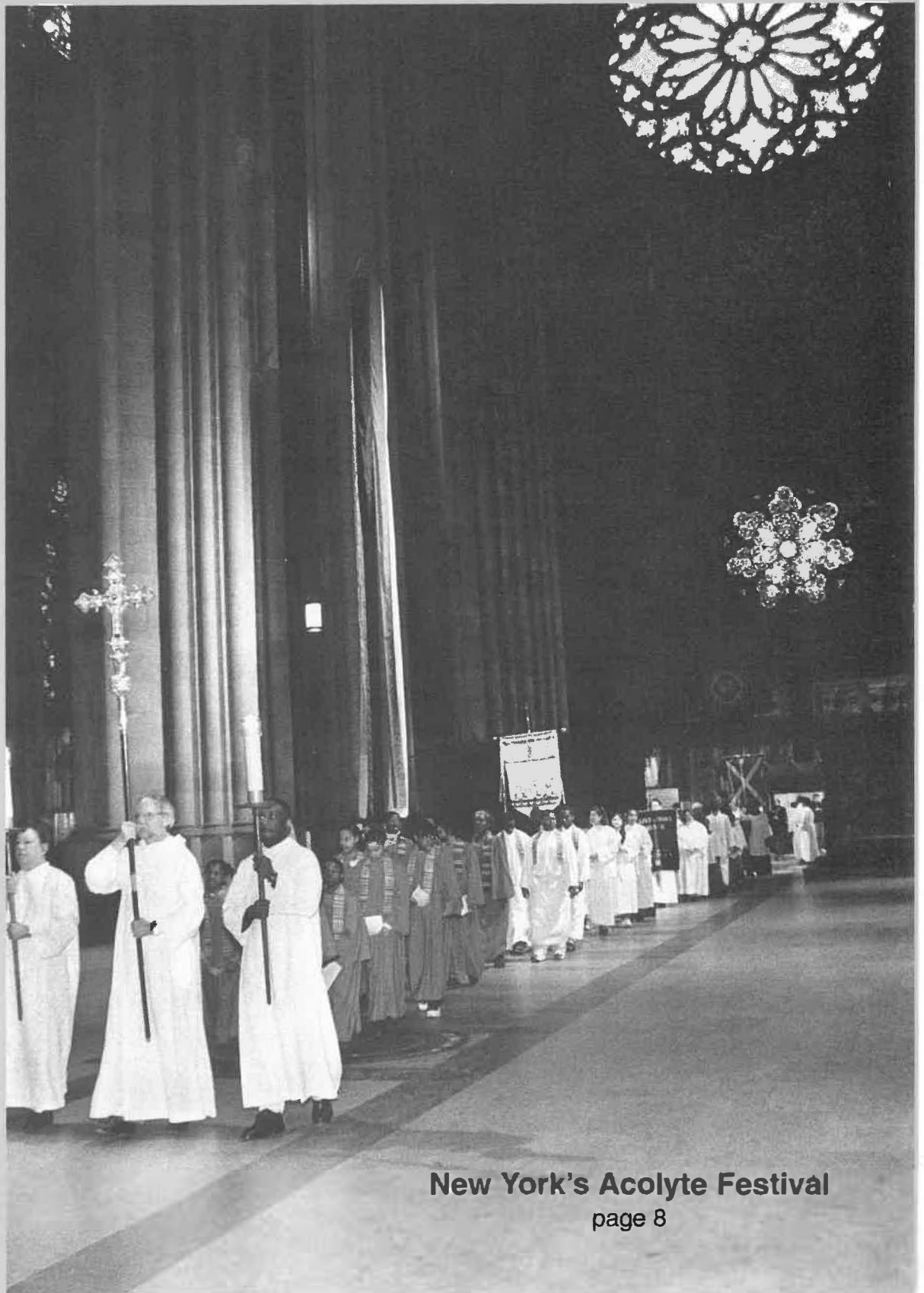
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On the cover: The junior choir from St. Mary's, Manhattanville, N.Y., follows the crucifer during the acolyte festival at the Cathedral of St. John the Divine in New York City April 19.

Susan Lerner photo

Quote of the Week

The Rt. Rev. Neff Powell, Bishop of Southwestern Virginia, on trying to get convention delegates into their meeting room: "Sometimes being a bishop is like herding cats."

In This Corner

A Simple Act of Love

The call came from his daughter, a stranger to me, saying, "My father is dying at South Shore Hospital. He's an Episcopalian and I promised my mother, before she died, that I would get an Episcopal priest for Dad when his time came."

The daughter went on to say that her father was stable now but that the doctors had suggested he would not last more than another day. I promised I would see him later that morning, but within the hour the hospital chaplain called and said, "Come now."

Frank was 86 years old, wracked with cancer and barely conscious when I arrived. A nurse and the Roman Catholic chaplain met me at the door to his room and said his daughter had taken a break from her vigil and would return soon. I took Frank's hand and announced my presence, I wasn't sure whether he knew I was there. Left alone with Frank and his roommate — perhaps just to fill the time — I picked up a clean washcloth, went to the sink, held it under the cold water, squeezed it out and returned to his bedside.

I held the cool, damp cloth to Frank's forehead and told him God loved him, was with him, and would soon welcome him into eternal life. As I spoke, tears formed in the corners of his closed eyes and rolled down his cheeks. He knew. He knew he was dying and I pray he understood when I told him of God's love — that God was with him, holding him.

A few minutes later, as I returned to the

sink to freshen the cloth, Frank's roommate stopped me short with a simple question: "Why are you doing that?" The question caused me to think deeply about a simple act — an act that had been done without thinking.

As I sat quietly next to Frank's bed, several images filled my mind. I saw my mother, so many years ago, holding that cool, damp cloth to my forehead during a scary childhood bout with fever and flu. I saw myself at her bedside as she was dying, just 10 years ago, returning that act of love. I saw Jesus, dehydrated and laboring for each breath, like Frank — dying for me and Mom and Frank, and everyone . . .

We couldn't be at the cross to hold a cool, damp cloth to his head, but he's given each of us many opportunities to do so . . . "as you did it to one of the least of these my brethren, you did it to me" (Matt. 25:40). A cool, damp cloth pressed tenderly to the head of a frightened child, orphaned in Bosnia . . . a cool, damp cloth held to the parched lips of a mother, holding her starving child . . . a cool damp cloth gently wiping the tears of hurt and disappointment from the swollen eyes of an abused spouse.

A cool, damp cloth . . . so simple, and so powerful. If we each just stopped to care enough to pick up a cool, damp cloth in Jesus' Name.

Our guest columnist is the Rev. Daniel S. Harris, rector of Holy Nativity Church, South Weymouth, Mass.

Sunday's Readings

Connected to Others

Pentecost: Acts 2:1-11 or Isa. 44:1-8; Ps. 104:25-37 or Ps. 104:25-32; 1 Cor. 12:4-13 or Acts 2:1-11; John 20:19-23 or John 14:8-17

When rain comes after a long drought, or when the sure signs of spring arrive after a long winter, the transformation of the land is dramatic. The lesson from Isaiah promises that the outpouring of the Spirit upon the descendants of Jacob will be equally dramatic. The first result is that those who receive the outpoured Spirit will know that they are the Lord's. The lessons from Acts and First Corinthians show that those who belong to the Lord, and therefore are profoundly related to one another, cross the world's normal lines of demarcation — lines of nationality, language, social status, and religious and cultural heritage.

Abundant life and belonging are not the only results of receiving the outpoured Spirit, however. The lesson from First Corinthians makes it clear that those who receive the Spirit are also given responsibility for ministry within the body of believers. The very variety of gifts shows that belonging to the Lord also means being connected in love and service to all others who are his.

Both lessons from John show that even being intimately connected to other believers is not enough, for those who receive the Spirit are also sent to those outside the body with the message of the forgiveness of sins, to do the work that Jesus did. This is abundant life indeed, for without the Spirit people across all lines of demarcation are like thirsty land, which can be brought to life only by the limitless and life-giving waters of the Holy Spirit.

A Case for Slowing Down

Many years ago I was at a clergy conference where a new Presiding Bishop made one of his first appearances. I felt that he did not know where he was or where he was going. That is not meant to be a theological comment, but an observation of total physical exhaustion.

Some time after that, I had occasion to call the P.B.'s office. I expressed my concern about an exhausted P.B. to a member of his staff. I was assured that things were now better and that he managed his time more creatively.

More recently, Bishop Browning was the speaker at a diocesan convention. I happened to be outside the building as he left. I wanted to shake his hand and tell him I liked much of what he was doing. As he saw me approaching, he raised his hand not in greeting but as a stop sign and said, "I don't have time to talk to you. I have to catch a plane."

Now we are about to elect another Presiding Bishop. Too often, much of what the upper church leadership offers is the model of "run faster, work harder." The one who has flown the most miles and given the most speeches wins, or at least is labeled as the "good minister." We are presented with a model that equates exhaustion with ministry. We may once again elect a Presiding Bishop who is just another CEO for one of the misfortune 500 companies. It is my hope that the next P.B. can offer a better model of ministry.

*(The Rev.) B. Fred Hannan
Door County Mission
Sturgeon Bay, Wis.*

Those Fundamentalists

I mostly like Kevin Martin's article, "Literally Speaking . . ." [TLC, April 27], but the opening paragraph is misleading. He writes "... strictly speaking, fundamentalism is a theological position based on assent to basic 'fundamentals' of Christian doctrine." Strictly speaking, "fundamentalism" was a phrase coined to refer to quite specific efforts by late 19th- and early 20th-century evangelicals to counter what they called modernism. It was a fierce attack on everything from liberal theology, to evolution theory, to modern biblical scholarship. In recent years it has been used as a general rallying cry for a "back to the basics" sentiment. But its roots are in a fanaticism about which we should take care.

Harold Bloom, in his book, *The American Religion*, lists five basic tenants of fundamentalism: "1. The Bible is always right; 2. Jesus resulted from a Virgin Birth; 3. His Atonement substitutes for us; 4. He rose from the dead; 5. He will come again, in a refreshment of miracles, to govern over a final dispensation of a thousand years of peace upon earth, before the final Judgment" (p. 224). The first and the last of these are the locations for fanaticism.

The fundamentalist belief that the Bible is always right is about the linked issues of literalism and inerrancy. Inerrancy makes all biblical texts literal, and makes every biblical proposition uniformly true. Fundamentalists believe that the details of Christ's second coming can be gleaned from the literal and inerrant text.

Unfortunately, there are Episcopalians who want, on one level or another, to be "fundamentalist." Some want to cut out the tongue of the Jesus Seminar folk or Bishop Spong. Some already have made a big thing of the end of this millennium. We should take care. Fundamentalists are at best irrelevant, at worst genuinely dangerous. They will be like gnats in summer, like thought police in winter.

*(The Rev.) Mark Harris
Newark, Del.*

Exciting Venture

Thank you for the article on Good Shepherd Mission in Fort Defiance, Ariz. [TLC, April 27]. The church there is struggling, but the people are rich in the Spirit and love the Lord in a way that has inspired many who have journeyed there.

There is one short-coming to the article. In it there is mention made of only one partner in the ministry that is carried on there, St. Luke's Church in Darien, Conn. There is another partner which has been working hand-in-hand with the people of Good Shepherd in Fort Defiance, St. Anne's in Sawmill and St. Mark's in Coalmine for a much longer period of time, Christ Church Cathedral, Cincinnati.

For 10 years now the people of Christ Church Cathedral have worked with their brother and sister Episcopalians, led by Bishop Steven Plummer, to further the gospel of Christ, especially among the young people on the Navajo Reservation. As a canon at the cathedral for three years,

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Letters

it was my privilege to be introduced to this exciting venture. Indeed, when I was called to Trinity Church, I was eager to introduce the people there to the beauty of the land, the warmth of the people, and the zeal for the good news that is the Diocese of Navajoland.

Our partnership with Bishop Plummer and the missions under his guidance has changed over the last three years, now being focused in the Utah region, especially at Oljeto and Bluff.

*(The Rev.) Mark Goodman
Trinity Church
Hamilton, Ohio*

Instrumental

The cover for the Spring Music Issue [TLC, April 20], a room full of different musical instruments, has most of the elements found in our church. There are brass instruments to blow our own horns, and string instruments to strum up support for our favorite causes. A few maracas are within easy reach to shake up the faithful, and other percussion instruments can do the job of drumming out dissenters.

Just for fun, let's put down our instruments of controversy, and for a few days this summer pick up the instruments of peace. May we not be like that noisy gong bereft of love, but more like those who accompanied the Ark of the Covenant, chosen and expressly named to give thanks to the Lord, with trumpet and cymbal, in sacred song.

*(The Rev.) William W. Ryan
St. Mark's Church
Venice, Fla.*

Locked Out

Russell Levenson and I were classmates at Virginia Theological Seminary. I admire him as a person and as a priest, and I respected his views then and I respect them now. But I found his essay, "Wrong Choice at Virginia Seminary" [TLC, April 13], baffling.

Virginia Theological Seminary admits homosexuals to the master of divinity program. It does now, and it has done so for a long time. VTS graduates homosexuals, knowing that they will be ordained.

The issue is not sexuality. The issue is

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Letters

not Leviticus, and its couple of verses which also permit the killing of teenagers who sass their parents. The issue is hypocrisy. "But woe to you, scribes and Pharisees, hypocrites! For you lock people out of the kingdom of heaven" (Matt. 23:13).

The original sexual conduct statement of Virginia Seminary was designed to "lock people out of the kingdom of heaven." But it wasn't designed to lock people out of the M.Div. program at VTS, particularly if they went there on the recommendation of their bishops. Therefore, VTS accepted homosexuals as tuition-paying students in a hypocritical variation of "don't ask, don't tell."

I think the VTS board and administration decided not to behave like the Pharisees whom Jesus condemned. What bothers me in the debate over the seminary's action is the seeming equating of sexual "misconduct" with sexual orientation. As with heterosexuality, the two can go together; as with heterosexuality, the two do not necessarily go together.

*(The Rev.) Norman Runnion
St. Martin's Church
Fairlee, Vt.*

Fuzzy Thinking

Surely the Rev. Donald F. Brown cannot be serious in his letter suggesting that dice be rolled in decisions to be reached by the church [TLC, April 6].

If he can prove in any possible way that God's sovereignty is expressed in exceptions to the laws of probability governing rolls of dice, tossing of coins, and the throwing of sticks on the ground, then more power to him.

But let him consider in his thinking the work in the area of probability studies by Blaise Pascal (1623-62), Thomas Bayes (1702-61), and Pafnuti Lvovitch Chebyshev (1821-94).

It is precisely such fuzzy thinking as relying on rolls of dice that can confuse almost any issue that the church, or any institution, might face.

From a theological point of view, in spite of its complication and challenge, is it not more true to the nature God gave us to use our brains in as well informed a manner as possible in coming to any decision? I think the Holy Spirit will guide discerning, human brainpower better than the rolling of dice any day.

*(The Rev.) John E. Lamb
Philadelphia, Pa.*

No Archbishop

With General Convention ahead, I notice an absence of a consideration of an archbishop for the American church. The title of Presiding Bishop means only what it says. It carries neither image nor charisma.

Although a present trend to piety favors the office, it need not be the prerequisite. An effective diocesan could have other qualities. Contrary to one school of thought, the Holy Spirit does not elect, but is only invoked to direct. The priesthood still remains the dominant calling. To say that an archbishop would be a prince of the church would be a cardinal error. But at a time when there is befuddlement and uncertainty, a stalwart figure above and beyond controversy would present an impressive voice and figure to a disjointed secular world.

*(The Rev.) John H. Evans
Portsmouth, R.I.*

A New Synod

Tom Wright [TLC, April 13] refers to the "quantum leap over the biblical fact that Jesus chose only males to be his apostles" as the basis for excluding women from the priesthood. He has convinced me. Since "Jesus chose only" Palestinian Jews to be his apostles, I now realize that we should exclude from the priesthood all who are not Palestinian Jews. I hope Mr. Wright will join me in forming the Palestinian Jewish Synod of America to accomplish the purpose of exclusion.

*(The Rev.) John Rawlinson
St. James/Santiago Church
Oakland, Calif.*

What If ...

In the letter, "In Philadelphia What If ..." written by the Rev. James M. Adams [TLC, April 13] I shout, Amen and Amen!

*Louise Davies
Apalachin, N.Y.*

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



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Executive Council Honors Bishop Browning

The ministry of the Most Rev. Edmond L. Browning was celebrated as the national Executive Council met April 25-29 in Honolulu. The meeting marked the last meeting of Bishop Browning with this council, half of whose terms expire at General Convention, and a return of the Presiding Bishop to the diocese where he was bishop before being elected primate. Bishop Browning will end his term as Presiding Bishop Dec. 31.

Council members and staff members reminisced with Bishop Browning in a celebration which included a video presentation of his life and ministry. The Rev. Brian Grieves, peace and justice officer of the national church and a priest canonically resident in Hawaii, produced the video and was responsible for the book, *No Outcasts*, which documents statements made by Bishop Browning during his 12 years as Presiding Bishop.

The council was welcomed by the Rt. Rev. Richard S.O. Chang, Bishop of Hawaii, who had been Bishop Browning's assistant when elected last year. The opening Eucharist was celebrated in a Roman Catholic church near the hotel where the meeting was held.

Bishop Browning delivered his address from the chair on the second day of the meeting, reflecting upon his years as

Bishop of Hawaii, and looking ahead to General Convention and beyond. He said of the council, "I believe we can celebrate our accomplishments and give thanks to God for the grace we have been given to move ahead, often in incredibly difficult, and even tragic, circumstances."

He called the process for the nomination and election of his successor "a healthy and creative one," and said, "It is an awesome thing to let your name go forward for this election. It is terribly important for all of us to pray for the nominees, their spouses and families, and their dioceses, and the House of Bishops as they prepare to elect."

"Regardless of the outcome of the election, the challenge of this church will be to continue to honor its diversity, to respect its unity, and to affirm its mission in the world. The issues we have faced these past 12 years will be with the church for a long time yet. Anyone who thinks that by electing some 'right' person we will move into a kind of nirvana is in for a surprise."

Bishop Browning spoke positively of the staff at the Episcopal Church Center and its administration of programs.

"It's not easy to be productive when staff is reduced by one third, when program money is slashed or reduced every



Steve Weston photo (ENS)

In Philadelphia, Bishop Browning will preside at General Convention for the last time.

year, when people question, sometimes in mean-spirited ways, the need for any program beyond the local. I have felt terrible pain at the loss of resources for mission and how that has affected the ability of the staff to meet the demands placed on them by those we serve all around the church."

The Presiding Bishop told the council that he was pleased that House of Deputies President Pamela Chinnis has offered to serve in this capacity for the next triennium. He called her "a deeply sensitive, intelligent and insightful leader of this church who has blessed me, this council and the whole church with her wisdom and love."

Mrs. Chinnis also addressed the council. Like many of the speakers during the meeting, she praised Bishop Browning.

"In these last three years particularly, I have seen Bishop Browning struggle with crisis after crisis, never losing his courage, and never failing to keep the course he had set for himself and the church," she said.

Council members also heard about various ministries in the Diocese of Hawaii and attended a luau at a local parish.

Benefits Favored for 'Domestic Partners'

A resolution to "approve and implement a policy of offering spousal benefits to domestic partners of employees" of the Episcopal Church was adopted by the national Executive Council April 29 on its final day of meeting at a Honolulu hotel. The vote was 19 to 11. The resolution also states, "such benefits to be offered on an equal basis with those granted to spouses of married employees."

"The issue is human rights, not sexuality," said Judy Conley of Iowa, chair of council's program committee, who introduced the resolution.

Some council members disagreed. Ralph Spence, Jr., of Montana, said the resolution "appears to endorse same-sex unions — and between partners living together outside of marriage."

Mr. Spence reminded council that General Convention did not accept a similar resolution in 1994.

Tim Wittlinger of Michigan said that convention was convinced it couldn't dictate such a policy to the Church Insurance Co. He moved to strike the referral to General Convention, and it passed.

"We need to understand the implications of what we do" until the church is ready to move on the matter, said the Rt. Rev. C. Christopher Epling, Bishop of Iowa. The Rev. Reynolds Cheney of West Tennessee said the resolution "could be perceived as an end run at the end of triennium."

Episcopal News Service contributed to this article.

Seabury Institute to the Southwest

Training Program Invites Parishes and Seminaries to Work Together

Two seminaries and the Diocese of Texas are joining to offer a new program in congregation growth and development. The Episcopal Seminary of the Southwest, in Austin, Texas, and Seabury-Western Theological Seminary, in Evanston, Ill., have established the Seabury Institute Southwest, to be based at St. Martin's Church in Houston.

The program for clergy and laity will begin in September, with St. Martin's and St. John the Divine Church in Houston underwriting scholarships for the program. The course will develop over a four-month period, using one Saturday a month for classes. Credit and graduate seminarian status will be granted to participants in the program.

"The Seabury Institute Southwest is a unique undertaking and a remarkable opportunity," said the Rt. Rev. Claude E. Payne, Bishop of Texas. "We anticipate parishes will send teams of clergy and lay leaders and we will support them with ongoing training through the use of trained mentors."

Seabury Institute Southwest is an out-

growth of the Seabury Institute, a ministry of the Illinois seminary which was established in 1995 under the direction of the Rev. Arlin J. Rothauge, professor of congregational studies at Seabury-Western.

"Far too often parishes and seminaries exist in isolation," said the Very Rev. Mark S. Sisk, dean and president of Seabury-Western. "The exciting promise of Seabury Institute Southwest is that it provides a clear opportunity to link the strengths of Seabury-Western with those of a strong parish and diocese and another strong seminary."

Examples of planned courses deal with the ministries of evangelism, new member ministry, pastoral care for the unchurched and new constituencies who do not find a traditional place in the growth and development of local Episcopal congregations.

"It further links seminaries and parishes and underscores our commitment to train lay people for their ministries in many ways," said the Very Rev. Durstan R. McDonald, dean of the Seminary of the Southwest.

Activists Disrupt Lambeth Event

Members of a gay and lesbian activist group disrupted a photo session at Lambeth Palace, the residence of the Archbishop of Canterbury, on April 20.

Anglican Communion News Service reported about 10 persons scaled the walls and entered the gardens while the archbishop, the Most Rev. George Carey, was escorting dozens of bishops and other church leaders from various parts of the Anglican Communion around the grounds.

The dignitaries were present for St. Augustine's Seminar, the preparatory meeting for the 1998 Lambeth Conference, and photos were being taken when the intruders arrived.

The news report said the extremists ran in front of the cameras, pushing, shouting and waving placards in front of the archbishop, and making negative comments

about Anglicans' relationship with the gay community.

Archbishop Carey asked the intruders to leave, but they persisted "for at least 10 minutes in their shouting."

"The archbishop's view is that this sort of illegal and disruptive behavior is unacceptable and does not make a significant contribution to this or any other debate," a spokesman for Lambeth Palace said.

The incident occurred on the same day that a final segment of a TV series called "Archbishop" was shown on British television. In the series, Archbishop Carey expressed the Church of England's position on sexuality and the clergy. The Most Rev. David Hope, Archbishop of York, also appeared in the series, discussing how Outrage attempted to intimidate him regarding his personal life in 1995 when he was Bishop of London.

Bishop Walker Denies Charges

The Rt. Rev. Orris G. Walker, Bishop of Long Island, said he will oppose charges brought against him by three priests in his diocese [TLC, March 30].

"I absolutely deny the charges brought against me by the Rev. William D. DuCharme, the Rev. William D. Galer, Jr., and the Rev. John P. Nyhan," Bishop Walker said. "It is my intention to oppose these charges vigorously."

The three priests and 21 members of St. George's Church, Flushing, N.Y., charged Bishop Walker with violating church canons in refusing to approve the Rev. Franco C. Kwan to serve as rector of St. George's.

Briefly

An English bishop has called for the marriage of homosexual persons to be sanctioned in the Church of England. The Rt. Rev. **John Baker**, former Bishop of Salisbury, said in a lecture, "I cannot see that married heterosexual clergy have a right to deny their homosexual brothers and sisters the potential spiritual blessing of a sexual relationship when they themselves enjoy that blessing."

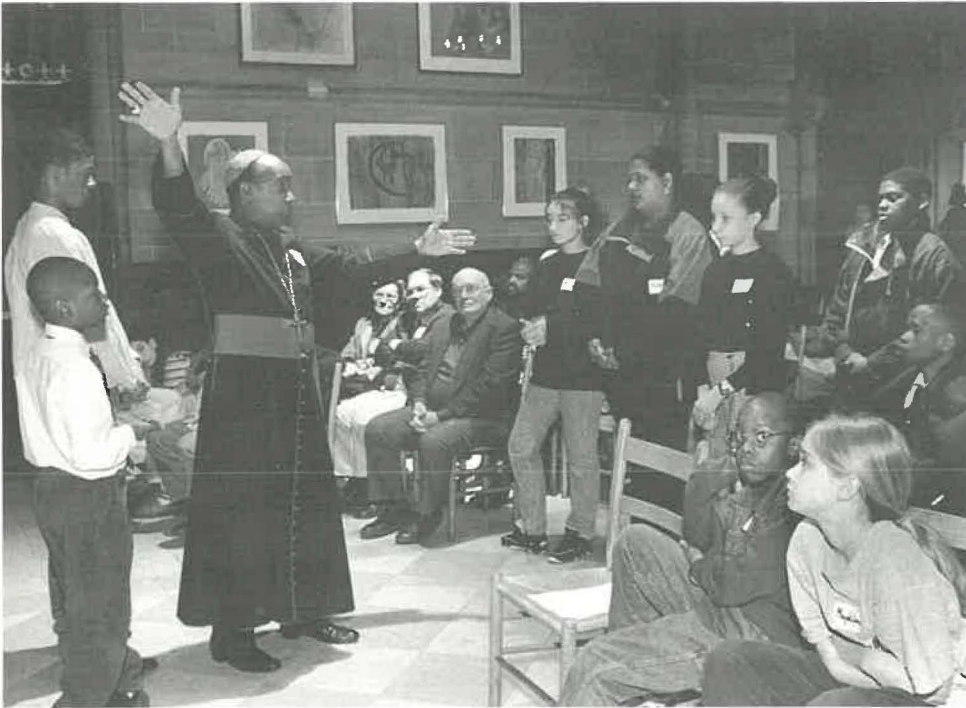
A worldwide **free province for Anglican traditionalists** has been suggested by the Rt. Rev. Edwin Barnes, Bishop of Richborough in the Church of England. Bishop Barnes, one of the church's "flying bishops," said that while he does not endorse the idea, accommodation needs to be made for conservative viewpoints.

The Rt. Rev. **Bruce Cameron**, Bishop of Aberdeen and Orkney in the Scottish Episcopal Church, plans to walk to every congregation in his diocese over the next two years. Bishop Cameron will walk from St. Andrew's Cathedral, Aberdeen, to each congregation and hopes members of those churches will join him "to emphasize the idea of pilgrimage," he said.



Acolyte Festival

The Diocese of New York's second acolyte festival drew 350 young people and adults from 30 churches to the Cathedral of St. John the Divine on April 19. More than 200 people took part in the procession, many carrying parish banners. Hour-long workshops included "Why Can't I Chew Gum?", on acolyte training, by the Rt. Rev. Don Taylor, Assistant Bishop of New York; "Why Do You Carry a Stick?", about episcopal vestments, by the Rt. Rev. Walter Dennis, Suffragan Bishop of New York; "What Is a Deacon?" by the Rev. Claire McPherson and the Rev. Hyacinth Lee, deacon, from Trinity-St. Paul's in New Rochelle; and a tour of the cathedral.



Left: Bishop Taylor explains the procession to the young people.

Right: The banner from Trinity Church, Morrisania, the Bronx, is set in place.

Bottom: Almost 200 acolytes process to the cathedral's high altar.

Susan Lerner photos



A Personal Mission

By NANCY WESTERFIELD

Because Advent is the church's holy season of preparation for momentous events, I chose the four Sundays of last Advent to prepare myself personally for concord with members of the Evangelical Lutheran Church in America (ELCA), in their church that may move closer to our own. As a person in the pew, theologically challenged but worship wise, I wanted to experience the likenesses and differences in our Sabbath.

There are two ELCA churches in my Nebraska town of 25,000, plus a campus Lutheran chapel, also ELCA. I visited the churches both on Saturday evening and for Sunday's major celebration. Motivating me was our annual diocesan council in November, when we reflected on the Concordat of Agreement with ELCA Bishop Jessen of Nebraska, our preacher and banquet guest. Motivating me, too, was a plaintive call from Montana, from a devout Lutheran Army colonel: "It's a clergy thing, isn't it? ... just sprung on the people," he said. "We had a local Episcopal priest try to help us. But if you can explain it, let me know."

No, Col. Upshaw, I cannot lay all your doubts to rest, nor mine. But I can reassure you of what you already know from your great war: I have met the enemy, and yes, they is us.

Both ELCA congregations warmly welcomed me. (It impressed them that I walked to share their table: 20 minutes to one, 35 minutes to the other, in December's 10-degree weather.) People who recognized me were curious, so I explained my mission. For many, it was remarkable news.

Not for the Rev. John Gosswein, pastor of Family of Christ Church. Subsequently, to my rector, he said, "If your people start visiting my church, I've got to take this more seriously." Because his church is small, I was more at home. My St. Luke's is huge, but Sunday's souls number 100. We have just moved our altar from the wall; his is almost in the round. There were no kneelers. The season was recognized: a large Advent wreath on a floor stand; an Advent folder for each family to

take, full of well-chosen Advent activities involving children; Pastor Gosswein himself in a plaid clerical shirt, hand-crafted by his wife, for St. Andrew's Day!

Throughout his sermon and his celebration, he was also signing for the hearing-impaired in his front row. We passed the peace most cheerfully. His intercessions included our evening prayer, "Keep watch, dear Lord, with those who work, or watch, or weep, this night ..." (After this 6 p.m. Saturday service, he told me he had found the prayer in our prayer book left at the hospital from our televised Office.) His call to open communion stirred me: "All baptized who truly believe that this is the Body and the Blood ..."

But the words of consecration went by so briefly as to seem perfunctory. Passages of responsive readings — the call to worship, the communion liturgy — sounded prosy and long-winded. The rhythms are all wrong, I thought. Episcopalians in the pew deliver nearly a choral reading: all the commas, all the caesuras, all the phrases precisely timed.

The rhythm of the church year was broken for one by the town's showcase First Lutheran. It's Fourth Advent. I've worshiped at 8 a.m. in a stripped church, heard a gravely rectorial homily on Mary's multiple names and her place in the divine plan. Now it's 11 a.m., in a church glittering with Christmas finery festooned everywhere. "It's not what Pastor wanted, when he came," confides my pew-mate. "But tradition over-ruled him." It's not Communion Sunday; that's only the first Sunday. The proper liturgical colors (blue); hundreds of people, splendid bell-choirs, all Christmas carols throughout (including "We Three Kings"). The sermon on Mary as "a poor peasant girl" in her namelessness, the emphasis on hopelessness. "What does that have to do with you and me today?" I walk home troubled. That army of God marches to a different drummer.

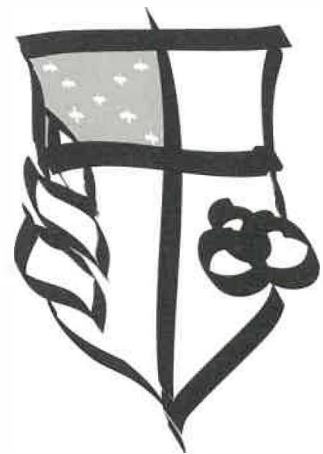
For a person in the pew, it is untroubling to consider the interchangeability of clergy. Clergy are the pawns on the chessboard, moveable, dispensable. Bishop-pieces, who move in a straight line — the historic episcopate? — are more impor-

tant. I know enough to have concerns about bishops.

It comes down again to discomfort over rites, ceremonies, cadences and rhythms. You're interrupting my Anglican rhythms again, like 1967, like 1974, like 1979. I'm pew-struck.

I will trust that familiarity breeds comfort. The people, they is us. Take off that accent speakers are placing on "dat," and move it to "concord." I can learn to praise God "in a new song."

My Orthodox friends sing lustily "Amazing Grace" at the end of their Greek-and-Arabic Divine Liturgy. Given time I too can sing how *Feste* is my God in Luther's own *burg*. □



Nancy Westerfield is a frequent contributor to TLC. She resides in Kearney, Neb.

A Nudge From the Holy Spirit

By FREDERICK FRANK JOHNSON

God decided to send his Holy Spirit again at Pentecost last year. To Naples, Fla., in a bigger way (bigger than usual). God always appears, at least a little bit, on his special day; about as much as human faith and non-belief will permit.

But it was risky. For God never forces. He won't overturn the folly of our choices for lesser things, any more than we will make our children's teeth rattle for some of the moronic choices they make — though we might like to.

Anyway, the Holy Spirit came. A little more forcefully than usual. To give people more of an up-to-date chance to know and feel his presence. Also, to silence the increasing number who keep saying he never shows up anymore, never does anything.

People noticed it was a little windier than usual. In addition, there was a strange red glow. Not quite enough to frighten people, but enough to make them notice, and finally ask each other, embarrassed, if they too saw a sort of red glow around. (One doesn't ask such questions easily.)

And then people began to speak and understand each other better. People could hardly believe the richness, the voices they heard from each other. What was going on here?

They started off to church as though they were in a kind of dream. They were all wearing red. It was Pentecost Sunday, but why were they seeing so much red?

And it was windy! Palm trees bending, even the sky was, well... "What an extended sunrise," someone said. "How unusual."

At church, everything seemed even more unusual. People were a great deal happier and in a better humor, as though they were at a party or celebration. Faces were radiant, rather than with the usual funereal look. They found themselves saying to each other,

The Rev. Frederick Frank Johnson is a retired priest who lives in Naples, Fla.

"Say, what a breeze this morning, fresh and pleasant to the point of being almost upsetting ... except it certainly feels good. I haven't felt so good, so young, so well ... so ... buoyed up, in years. I don't know what has come over me." "Yes, what a fine day."

The liturgy and singing seemed to take off. The old words were alive with new meaning. "Never thought of that before; what a new idea has just come to me," people were saying. "Why, I have said these words all my life; I never thought they might mean this."

Even the sermon was strikingly better. It wasn't the words; they were not unusual. Afterwards people couldn't recall the sermon was unique. But the preacher! Something had happened to him. He was, well ... more alive than people could ever remember.

And yes, oddly, there seemed to be wind, wind in church. From where? None of the windows or doors was open. But there it was, gently tugging at the hangings. It didn't seem to bother anyone. They all felt so good.

In addition, while the congregation was marveling at the preacher, he was also full of surprised wonder at them. He had never seen them so ... well, like this. Usually they looked so dour, so tired. But every eye was riveted on him today, and they looked so pleased and were actually smiling at what he was saying. He hoped he was not somehow saying something he was not aware of, and felt slightly ridiculous, as if he was the only one not getting the joke.

Though, of course, he said, finally smiling to himself, it didn't matter. Nothing seemed to matter today. For he had never felt better in the pulpit. He felt somehow like he had always wanted to feel while preaching, that he was only the willing instrument. God was doing the talking, and people were really listening.

By the time the service was over, the preacher had figured it all out: What was really happening? So had a lot of people in the congregation. After all, it was Pentecost.

But being typical Episcopalians and not being comfortable talking about such things, nobody said a word. □



And yes, oddly, there

seemed

The Spring Harvest

By TOM COSTA

As Easter is preceded by Lent's 40 days of penitence, so it is followed by 50 days of rejoicing. Pentecost occurs 10 days after Ascension Day, and ranks, after Easter, as the second earliest and most important festival in the church year, even out-ranking Christmas.

In early Christian times, the day was celebrated as the consummation of the paschal mystery which had begun with the crucifixion and Resurrection of Christ. No fast was allowed during this 50-day period. Prayers were said standing rather than kneeling, and the "Alleluia" was sung more frequently.

Pentecost was the Jewish Festival of Weeks (*Sabuoth*) that celebrated the end of the barley harvest. It was later called the "50th day," or Pentecost, by Greek-speaking Jews because the time between the offering of the first and last fruits of the harvest was 50 days.

The custom of presenting the first and last fruits of the harvest to the gods was an ancient one among agricultural peoples. The Hebrews may have borrowed the idea of a feast of thanksgiving at the end of the harvest of cereal grains from the Canaanites. In the Jewish reinterpretation of the Canaanite tradition, the day of Pentecost commemorated the giving of the Ten Commandments at Mount Sinai. The last fruits of the season were offered to God in the form of two loaves of bread made from the new flour.

At Passover, which was also known as the Feast of Unleavened Bread, loaves were presented without yeast; on Pentecost the use of leaven was rit-

(Continued on next page)

Tom Costa is a member of St. James' Church, South Pasadena, Calif., and belongs to the Franciscan Order of the Divine Compassion.



"Pentecost," a 20th-century work by American artist Corita Kent

RNS

o be wind,

From where?

wind in church.

The Spring Harvest

(Continued from previous page)

ually prescribed (see Leviticus 23:17).

St. Luke, writing in the Book of Acts, gives an account of the events leading up to the first Christian Pentecost (see Acts 2:1-41). Jesus is said to have ascended into heaven on the 40th day after Easter, and the Holy Spirit is said to have descended 10 days later upon the apostles, who were gathered in Jerusalem in the upper room. In the eyes of Christians, Pentecost was the day when a new people of God was formed through the outpouring of the Holy Spirit. Luke tells us that the day of Pentecost was indeed a “gathering in” of the last

Luke tells us that the day of Pentecost was indeed a ‘gathering in.’

fruits of the harvest. After the apostles had been filled with the Holy Spirit, they were empowered with the gift of tongues, so that when they spoke, every person heard the gospel preached in his or her own language. In fact, in early Christian theology, the sending of the Holy Spirit on Pentecost was considered the antithesis of the Tower of Babel in Genesis. The Tower of Babel represented a confusion of tongues and the dispersion of the people of the earth, while Pentecost brought

the gift of tongues and a regathering of all people through the power of the Spirit.

In the West, the Vigil of Pentecost soon became a second major date for baptisms. “Whitsunday” is a popular name for Pentecost in English-speaking countries. It derives from the Anglo-Saxon and literally means “White Sunday,” so called because of the white garments worn by baptismal candidates.

The Book of Common Prayer, first used on the Feast of Pentecost in 1549, is commemorated on the first available weekday. The Church of England began the first public worship in English on that date, using the newly published Book of Common Prayer. Chiefly the work of Thomas Cranmer, Archbishop of Canterbury, the book was mainly a translation of the Latin services previously in use, but simplified to make them accessible to all. Before Cranmer, the conducting of a simple daily service of worship required the priest to use perhaps half a dozen books. But after Pentecost of 1549, the new services could be conducted with only a Bible and a copy of the Book of Common Prayer.

During the Middle Ages, the Sunday after Pentecost began to be widely observed in the West as a feast to honor the Holy Trinity. The Benedictines seem to have fostered devotion to the Trinity, and from the ninth century on, abbeys and monastic altars were often dedicated to the Trinity. The feast was especially popular in medieval England, in part because of its association with St. Thomas Becket, the martyred Archbishop of Canterbury, who was consecrated bishop on that day in 1162.

Trinity Sunday is different from other feast days of the church year in that it is the celebration of a dogma rather than a specific event associated with the life of Christ. The feast was introduced to mark the conclusion of the life of Christ on earth and the descent of the Holy Spirit by a celebration that embraced God in all three Persons. The liturgy reflects the influence of Pope Leo I (440-461) who spoke of the Trinity in three Pentecost sermons, where Leo described the Spirit’s descent as the final saving event, perfecting and sealing the revelation of the Father and the Son. □



“The Pentecost,” by El Greco

RNS

Many Themes for Ordinary Sundays

By H. BOONE PORTER

In this merry month of May, the paschal season comes to an end, and Trinity Sunday inaugurates a new half year of ordinary weeks with ordinary Sundays that are designated simply by number. Let us, please, in parish bulletins and announcements, designate them by the number of their proper, not by their number after Pentecost. If someone is searching for the collect or Bible readings, it does him or her no good to say that it is the umpteenth Sunday after Pentecost. The proper number, on the other hand, permits correct identification.

This is not really a season, as are Advent or the Eastertide just completed. It is simply the series of just plain weeks after the half year of special seasons are over. In a way, it is comfortable and pleasant to get back to the routine and normal pattern of parish worship. On the other hand, preachers, teachers and choosers of hymns may clutch for special themes or points of interest.

Every Sunday has at least some points of departure in the scriptural passages. As we are reading St. Mark this year, it may be useful in the beginning of June to have a sermon or adults' class on Mark as a whole and on the distinctive virtues of this brief but very theologically motivated gospel. The introductions of several available commentaries can help in planning this. If this is done, on the Sunday chosen, we may use hymns for St. Mark's Day, as #231/232 with the stanza for Mark, and #235, or some of the several hymns celebrating scripture, as #530, 631 or 632. Alternatively, the scriptural hymns may be used on a Sunday giving an overview of Second Corinthians at this time. The collect for the saint or for Proper 28 is recommended for use at the end of the Prayers of the People on such an occasion.

The Day of Light

Meanwhile, whatever the Bible passages may be, each and every Sunday has meaning as the Lord's Day: the day of light, of the Resurrection, and of new life in the Spirit. American protestantism has so confused Sunday with the Old Testament Sabbath (Saturday) that an awareness of what Sunday means is not widespread.

As the First Day in the opening verses of our Bible, it symbolizes very poetically the beginning of creation by God the Father and suggests the many connotations of light — truth, knowl-

edge, life, beauty, order. The four gospels all speak of the Resurrection of our Lord on the First Day, and this day soon became the Christian day of assembling and worshiping in his invisible but living presence. In addition, Pentecost must have been on a Sunday (the 50th day from the First Day following the Passover, Leviticus 20:15-16). St. John's Gospel also places the gift of the Spirit to the apostles on the First Day of the Resurrection itself (St. John 20:19-23), and Christian tradition identifies the Holy Spirit with the mighty wind over the waters at the beginning of creation (Gen. 1:1-2).

From these basic credal themes the entire spectrum of Christian theology branches out. These three points are what we celebrate and spiritually enter on the Lord's day, as is indicated in the collects for the Daily Offices (BCP pp. 56, 69, 98, 123, 134 and 835) and in the proper prefaces for these ordinary Sundays (pp. 344-5 and 377-8). What are the rites of the church which primarily celebrate these three great themes? Holy baptism, of course, the pre-eminently trinitarian sacrament, and the Holy Eucharist.

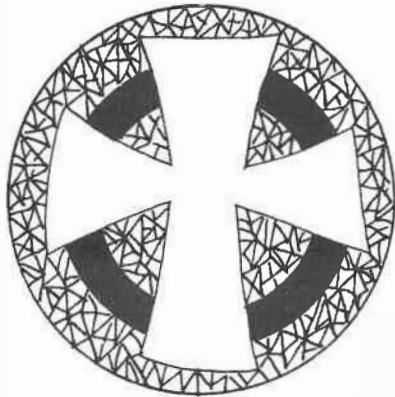
It was for the Eucharist or Lord's Supper that early Christians assembled on the Lord's day, and we still do. It is in this liturgy that our value as creatures of a loving Father is reaffirmed. Here we meet the risen Lord in the breaking of the bread. Here we gather in the power of the Holy Spirit for renewal and new life. In a special way, the Eucharist is for the Lord's day and the Lord's day for the Eucharist.

For so long our church, and other churches, treated the Lord's Supper as a commemoration primarily of Good Friday rather than of Easter. All of us need to learn to see the Eucharist as the great Sunday sacrament. We will again be guided to eucharistic preaching by the propers later this summer.

Sermons and educational hours, for children and adults, can well be devoted to the meaning of the Lord's day on Trinity Sunday, or soon after. The *Episcopal Musician's Handbook* appropriately starts off these ordinary Sundays by recommending hymns from the Sunday section of the Hymnal, #47-52, for use on many Sundays in the summer. We can all benefit from a deeper understanding and enjoyment of Sunday as a day of worship and also as a day with our family, or our friends, or in the out-of-doors created world, or with other good leisurely pursuits. □

This is not really a season, as are Advent or the Eastertide just completed.





Good Churches Are Not

By ALLAN C. PARKER

FOR AT LEAST THE LAST 20 years we have been told that the Episcopal Church is dying. For many reasons, ordination of women, the 1979 Book of Common Prayer, issues of human sexuality, to name a few, our churches are emptying. And, of course, the numbers prove it. We are a smaller church than we were in the 1950s.

We are told that we must change radically if we are to grow. Sometimes the fundamentalist mega-churches are held up as examples to us. Or, we are told, we must loosen up our liturgy: It is "too stuffy." There are some who say our music and hymns are out of date. If we do not change, we will surely die. If we do not change, we are told, someone will soon read the Burial Office over us. Not an Episcopalian, of course. There won't be any.

Since virtually every church publication I read repeated these truths, I believed them. But I had a problem. I was the rector of a downtown/inner city church that was not dying. It was filled with happy Christians. It was growing. Oh, not like the mega-churches, but growing. When I arrived it was filled with happy Christians. It was growing but was made up of many older persons with only a handful of younger persons and families. There was no Sunday school.

Slowly the parish demographics changed. We had more young marrieds and singles. We had a Sunday school. The liturgy in this congregation was and had been straight line 1979 Book of Common Prayer. We used Rite II primarily. Our hymns came from the Hymnal 1982. We had a good choir and a good organist. Our liturgy was what I described as traditional Anglican. But stuffy it was not!

Our coffee hours seem to go on endlessly. The folk so enjoyed being together they stayed on and on. My wife and I had monthly open houses at the rectory. These too were well attended. The rooms were filled with laughter and banter.

The congregation was not wracked with controversy over what Episcopal publications were calling the big issues. When nay-sayers said it

The Rev. Allan C. Parker is retired and lives in Seattle, Wash.

couldn't be done, we mounted two consecutive capital fund drives for much-needed building restoration. The drives were successful.

In our diocese, the bishop holds diocesan-wide confirmation services twice a year. I can't remember a time when the parish did not present one or more persons for confirmation.

While our growth was not spectacular but steady, it was against all I was hearing and reading. But then, I thought, I'm in an exceptional church.

Several years ago I spent part of a sabbatical in a continuing education program at Virginia Theological Seminary. After coming home, many of us exchanged parish newsletters. Those publications were filled with joyful news about joyful congregations. Could it be that there were other exceptional congregations out there in other parts of the country?

Last May I retired. My wife and I sought out a parish not far from where we live and began attending. I had known this parish a bit about 20 years ago. It had not been unlike my old parish when I began there, an aging congregation. Imagine my surprise on the first Sunday we attended. The church was full, with a good mix of young and old. There was a thriving Sunday school. The liturgy was primarily Rite II, traditional Anglican. The hymns were sung vigorously. There were smiles on the faces of the parishioners. For heaven's sake, were there two exceptional churches in one diocese?

I remember a small, out-of-the-way parish in an out-of-the-way community where I supplied one Sunday in the early fall. It was literally a standing-room-only congregation. Moreover, its members have bought property for a new church building and are well on the way to achieving that dream. The congregation, awaiting the arrival of a new half-time vicar, was happy, excited and challenged. The liturgy was Rite II, traditional Anglican, another exceptional church.

Then in the late fall my wife and I took an extended trip around the country. As always, we attended church every Sunday. And with one exception we attended a different church each Sunday. (We attended one church twice.) The churches ranged from the Atlantic to the Pacific.

These churches were urban, suburban, rural,

Sooner Would Have Been Better

The decision of the Most Rev. Edmond L. Browning, Presiding Bishop, to gather prominent persons for meetings at the Episcopal Church Center [TLC, May 11], is to be commended. After other persons expressed to him great concern for the future of the Episcopal Church, he was wise to bring two groups of leaders for discussions of the most controversial issues to come before General Convention this summer. Some of the participants reported the discussions were helpful in understanding the other side's position and in clarifying their own stance.

It's unfortunate that these meetings weren't held two years ago. That would have enabled participants to engage in further discussion and perhaps to widen the dialogue in their own dioceses. Instead, it appears as though the only persons to benefit from the meetings were those who attended. The dialogue may have been too brief and too late.

Heavy Responsibility



The proposed Concordat of Agreement between the Episcopal Church and the Evangelical Lutheran Church in America (ELCA), if it is accepted, will be the most important action of the governing bodies of the two churches when they meet in Philadelphia this summer. Indeed this decision will be one of the major ecumenical steps of the 20th century.

To the extent that the Concordat is currently known and discussed among Episcopalians, the attitude would seem to be generally favorable. It may not be perfect in every respect, but it must be accepted or rejected in whole by both churches without emendation at this point, and most Episcopalians believe that acceptance is the constructive way to go. We anticipate that this will be the decision of the Episcopal Church's General Convention July 16-25.

Will the ELCA also affirm it during its churchwide assembly in August? Its decision will be colored not only by our anticipated acceptance, but also by other decisions General Convention could make. Our convention could vote overwhelmingly for the Concordat, but then take other actions which would lead the Lutherans to reject it.

Episcopalians have repeatedly affirmed to Lutherans that bishops in the historic succession safeguard and preserve the faith and practice of the church. Lutherans are willing to be convinced, but if our bishops take some rash and imprudent step this summer, the marriage will be over and we could hardly blame the Lutherans. They may question not only what our bishops do, but also what they fail to do. Actions or publications from bishops which deny or which even merely appear to compromise accepted Christian positions, if they are not repudiated and censored by other bishops, will have a chilling effect. A small number of individuals could in fact sabotage the whole Concordat.

The General Convention has been a place of free speech, and irresponsible things have sometimes been said by bishops and deputies. Often it has not mattered because there were no discernible consequences. This summer there could be grave consequences. A heavy responsibility will rest on the presiding officers of the two houses. Members of this church must respectfully urge our bishops and deputies to exercise vigilance and caution.

The Exception

inner city. They were big churches and small churches. Without exception every church was full. Without exception every church was using Rite II. Without exception the liturgy was traditional Anglican. Without exception the churches were not stuffy.

We talked to happy Episcopalians who were excited about their parishes. Those parishes had programs of outreach and education and evangelism. They had growing youth programs and Sunday schools. My wife, wearing her Daughters of the King cross, found enthusiastic sisters in several of the congregations. Equally, the clergy were happy where they were, doing what they were doing. More exceptional churches.

On a couple of occasions, we stopped at a parish on a weekday. Not for a service, just to say hello or seek some information. Again, we found happy churches, happy parishioners, happy clergy. Were we only finding the exceptional churches?

We came home excited about the Episcopal Church, and I wanted to tell my fellow clergy about my excitement. As I chatted with my brother and sister clergy, I discovered that often they thought they were in the exceptional church. Like me, they read what was written about the church and believed it. Like me, they thought everyone else's parish must be the rule.

Normative Anglicanism

I realize all these experiences are anecdotal. But those anecdotes are about real people in real congregations. What these congregations have in common is a kind of normative Anglicanism. Their liturgy is done according to the prayer book and in decency and order. It is joyful, exciting worship.

A number of years ago, Urban Holmes, in a book on evangelism and renewal, suggested that our prayer book and liturgy, done in decency and order, without gimmicks, was the best evangelistic tool we have. Consciously or unconsciously a lot of parishes have discovered this.

I haven't mentioned preaching but I must now. The sermons we heard and are hearing are sermons grounded in the gospel using those best tools of Anglicanism, scripture, tradition and reason. Homiletic style varied from preacher to preacher, but none were stuffy. They were filled with humor. They were filled with stories. They were filled with gospel.

Something is happening in the church that is not being recognized. In our public image, it seems as if we are so caught up in issues that 50 or 100 years hence will seem insignificant that we are failing to see the gospel being proclaimed with power and joy in the lives of Christians in those congregations. What is being heard is a recapitulation of our baptismal covenant.

In the end, isn't that close to the real truth about the Episcopal Church? In those forceful words with which we reaffirm our baptismal vows is the core of our faith. It takes us beyond the transient issues of today. There is a powerful thing happening. Perhaps it is the resurrection of the church. Let us rejoice and be glad in it. □

Jerusalem: Not Just Another City

JESUS AND THE HOLY CITY
New Testament Perspectives
on Jerusalem
 By P.W.L. Walker
 Eerdmans. Pp. 370. \$25

According to the publisher, this is the first comprehensive study of New Testament teaching on Jerusalem, and its author is eminently qualified to write it. An Anglican priest, P.W.L. Walker was until recently a research fellow at Tyndale House, Cambridge. He has visited the Holy Land on numerous occasions as a lecturer and now teaches New Testament Studies at Wycliffe Hall, Oxford.

In his book, he discusses in detail the biblical significance of Jerusalem and Jesus' attitude toward the city and its temple.

He concludes: "For reasons both of its prominence within the Old Testament and of its role as the supreme focus of the events associated with the Incarnation, Jerusalem cannot be viewed simply just as another city. Christians are forever 'debtors to Zion.' For as long as history is important, Christians will be in some sense 'tied' to Jerusalem and rooted in its soil."

Walker organized his book into two sections. The first examines the "landscape of Jerusalem" as shown in Mark, Matthew, Luke-Acts, John, Paul's writings, Hebrews and Revelation. In discussing Matthew's view on Jerusalem, Walker writes: "The Jerusalem that had played a central role in the life of God's people has been left to one side because of a more permanent revelation. The 'holy city,' not least because of its unholy response to Jesus, has been eclipsed by the one whom God has vindicated."

Part 2 is a discussion of "Jesus and the Church" with particular focus on Christ's relationship with Jerusalem. To wit: "There is not only a major critique of Jerusalem within the teaching of Jesus, but also a claim that Jesus' identity can only be understood when seen in the light of Jerusalem. The location of the passion events within the city was no accident . . . Jesus had to go to Jerusalem, for this was the one place where his true identity could be revealed."

Pack this rich and readable book in

your beach bag this summer, but also bring an annotated Bible and a good pair of reading glasses for the smallish type is hard on the eyes and there are no illustrations or maps for relief.

Charles McKelvy
 Harbert, Mich.

Finding Peace

I TELL YOU A MYSTERY
Life, Death and Eternity
 By Johann Christoph Arnold
 Foreword by Madeleine L'Engle
 Plough. Pp. 153. \$12, paper

This is a simple book about death and dying in a community of deep faith. The author is senior elder of the Bruderhof, which is part of the Hutterites, an Anabaptist movement of simplicity, brotherhood and nonviolence. L'Engle comments that she wishes she had had this book when she dealt with her husband's death.

There is also an endorsement by Mumia Abu-Jamal, writing from death row. It is useful for those whose profession is to work with the dying and for those personally involved. The faith of the community is profound and authentic.

The responses to death in this book reflect a radical commitment to Christ in a community based on the Sermon on the Mount and other teachings of Jesus.

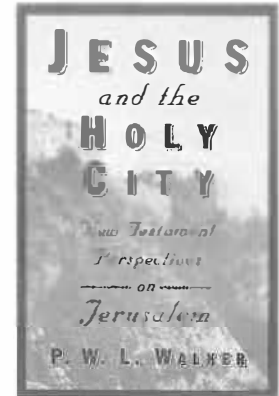
My mother once commented that those who prepared the bodies of their family members for burial are better able to deal with that death and their own. This book endorses that same sentiment. I read it to review and then again to look at my own aging. There was peace.

John I. Kilby
 Omaha, Neb.

Children's Fantasy

THE GIFTS OF THE CHRIST
CHILD AND OTHER STORIES
AND FAIRY TALES
 By George MacDonald
 Edited by Glenn Edward Sadler
 Eerdmans. Pp. 558. No price given.

These stories by the father of modern children's fantasy give vivid glimpses into British manners and morals during the last



half of the previous century. They are not — despite the title — stories for children. Indeed, they are not stories for most adult readers, accustomed today to more direct writing.

The stories are highly moralistic: In one illegitimacy "fell like a millstone" around a character. In another, a child's death reunites the family, and in another the loss of expected money reconciles the poor servant girl and her boyfriend.

One continually finds unfamiliar references, and Sadler provides no explanatory notes. For example, one character is a member of "a dissenting congregation," a reference available to those widely acquainted with church history but one which leaves most of us uninformed.

Conventional religious observance is important: Two characters have a fervent conversation about the dangers of going to hell because one breaks the fourth commandment, working on Sunday mending to keep her orphan brother from the poorhouse. Readers today would have difficulty understanding the concern the characters express.

There is wonderfully evocative description. "The Light Princess" is undoubtedly the single tale still most widely known, and upon which MacDonald's reputation depends. In it, a character is described: "The wrinkles of contempt cross the wrinkles of peevishness, and made her face as full of wrinkles as a pat of butter."

For the determined reader, who brings some background in church history and Victorian manners and morals, this is an engrossing read.

John Warren Stewig
 Glendale, Wis.

References and Anthologies

By TRAVIS DU PRIEST

SIMPSON'S CONTEMPORARY QUOTATIONS. The Most Notable Quotes Since 1950. By James B. Simpson. HarperCollins. Pp. 657. \$35.

Fourth edition of this collection of 11,000 quotations from government, the arts, business, sports, and, of course, religion. Fr. Simpson, an Episcopal priest and journalist, has a gift for finding unusual and fetching remarks. From Alistair Cooke at a Smith College commencement: "Tolerating your parents...will soon give way to the even more challenging occupation of tolerating your children." And this from Alan Bennett: "The liturgy is best treated and read as if it's someone announcing the departure of trains."

ENCYCLOPEDIA OF EARLY CHRISTIANITY. Vol. I, A - K. Second Edition. Pp. 657. **ENCYCLOPEDIA OF EARLY CHRISTIANITY. Vol. II, L - Z.** Second Edition. Pp. 658-1191. Edited by Everett Ferguson. Garland. No price given.

More than 1,200 entries written for the general reader without overly technical language on subjects pertaining to the life of Jesus and the early church through the seventh century. The write-ups cover people and places, art and liturgy, doctrines and heresies. Patristic sources are cited with each article. Some black and white illustrations, photos and maps.

PRIME-TIME RELIGION: An Encyclopedia of Religious Broadcasting. By J. Gordon Melton, Phillip Charles Lucas and Jon R. Stone. Oryx (4041 North Central at Indian School Road, Phoenix, AZ 85012). Pp. 413. \$64.95.

Pat Robertson and Bishop Fulton Sheen. They're both here, back to back in fact, in this delightful source book of radio and television religious programs and personalities. Almost 400 entries cover pioneer preachers, organizations and ministries of the air waves, including "The Episcopal Hour," "Faith That Works," and "The Lion, the Witch, and the Wardrobe."

THE ECUMENICAL MOVEMENT: An Anthology of Key Texts and Voices.

Edited by Michael Kinnamon and Brian E. Cope. Eerdmans. Pp. 548. \$30 paper.

The dean of Lexington Theological Seminary in Kentucky and a United Church of Christ minister collect 20th-century documents from the World Council of Churches and other organizations significant in the ecumenical movement. A panorama of religion in our time, including a "Letter from Taizé," "Ecumenical Affirmation of Baptism," Desmond Tutu's address in Santiago de Compostela and "Issues in Christian-Muslim Relations."

Prayer and Worship

DAILY PRAYER IN THE REFORMED TRADITION: An Initial Survey. By Diane Karay Tripp. Pp. 42. **THE RITUAL KISS IN EARLY CHRISTIAN WORSHIP.** By L. Edward Phillips. Pp. 36. Joint Liturgical Studies Nos. 35 and 36, The Alcuin Club. Grove Books (Ridley Hall Rd., Cambridge, England CB3 9HU). £3.95 each, paper.

Two pamphlets published by The Alcuin Club in England. The first looks at how reformers reviewed and changed their inherited medieval practices of prayer, surveying daily private and public prayer from the 16th through the 20th centuries. The second surveys the development of the "holy kiss" or "kiss of peace" in the first five centuries of Christian worship. Both filled with fascinating information.

WHAT ARE THE ETHICAL IMPLICATIONS OF WORSHIP? Open Questions In Worship, Vol. 6. By Steven Larson, et al. Augsburg Fortress. Pp. 36. \$5.95 paper.

How does the liturgy serve justice? How does the liturgy relate to the cosmos and care for the earth? How does the liturgy serve the life of the world? Two authors are Lutheran pastors; the third is liturgical resources editor of Augsburg Fortress Publishers. "The liturgy serves the people of God when worship leaders recognize that they are humble servants ... rather than personalities to be admired."



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(see page 18)

Benediction

Signs and Wonders

"And how is it we hear each of us in our own language?"

On a modern Day of Pentecost perhaps the United Nations would have no need for its translators.

Each delegate would hear in his own language — and understand.

The pro-abortion and pro-life advocates, the NRA and the gun-control advocates, Republicans and Democrats, conservatives and liberals on all issues

would hear and understand each other.

The horrendous blood feuds in Rwanda and Zaire, the centuries-old rifts between Arabs and Jews in the Middle East, the simmering racial and ethnic tensions in American cities,

would be soothed by true listening, hearing — understanding — each of the other.

The rushing mighty wind would sweep away contention that simply screams down disagreement, and replace it with tongues of fire of comprehension and compassion, respect,

a lessening of pride and a strengthening of admiration for others' gifts.

Only think of the "signs and wonders" that could result from such a modern-day Pentecost!

Patricia C. Nakamura



People and Places

Ordinations

Deacons

San Diego — Herbert Barker.

Priests

Ohio — A. Bradford Purdom; Elizabeth J. Sausele; (for the Diocese of Oregon) Julie Nan Harris.

West Missouri — Susan McCann; Julianne Sifers.

Deaths

The Rev. C. Murray Lancaster, retired priest of the Diocese of West Tennessee, died Jan. 25 of lung cancer in Mobile, AL. He was 67.

Fr. Lancaster was born in Forrest City, AR. He was educated at the University of Arkansas, and the School of Theology, Sewanee, TN. He was ordained deacon in 1963 and priest in 1964. Fr. Lancaster served churches in Little Rock, Batesville, and Blytheville, AR, Indianola, Vicksburg, Natchez, and Madison, MS, and Memphis, TN. He was a deputy to General Convention in 1985. He retired to Mobile in 1995. Fr. Lancaster is survived by his wife, Nancy, his son, William, and three grandchildren.

The Rev. Roberts E. Ehr Gott, retired priest of the Diocese of Northwestern Pennsylvania, died March 31 in Greenwood, IN. He was 78.

Fr. Ehr Gott was born in Chicago, IL. He was a graduate of Northwestern University and Seabury-Western Theological Seminary. He was ordained deacon and priest in 1949. Fr. Ehr Gott served parishes in the dioceses of Chicago, Indianapolis and Northwestern Pennsylvania; after retirement he assisted at St. Andrew's, Kokomo, St. Michael's, Noblesville, and Trinity, Anderson, IN. He was a sergeant in the United States Army in World War II, during which he was a POW in Stalag IVB. Medals included the Bronze Star. During the 1970s, Fr. Ehr Gott served as consulting editor and archivist for the *Saturday Evening Post*. He was chaplain at the Indiana State Reformatory. Fr. Ehr Gott is survived by his wife, Ruth, three sons, a daughter, and nine grandchildren.

The Rev. Robert Laughlin Pierson, associate priest at St. Paul's Church, Tivoli, NY, died April 13 in Florida. He was 71.

Fr. Pierson was born in Chicago, IL. He graduated from the University of Wisconsin and Nashotah House. He was ordained deacon in 1953 and priest in 1954. He served St. Paul's in the Bronx from 1954 to 1958. He was vice chairman and later executive director of Christ King Foundation from 1958 until 1965, when he became rector of St. Barnabas', Newark. Fr. Pierson is survived by a son, three daughters, and 10 grandchildren.

Next Week ...

St. Timothy's,
Danville, Calif.

Classifieds

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.

ASSESSING SKILLS AND DISCERNING CALLS. Practical, comprehensive manual and workbook for search committees and vestries engaged in the clergy search process. Voyle and Voyle Consulting. Phone/FAX (805) 647-6244.

CATECHUMENATE

MAKING DISCIPLES AND CHRISTIAN FORMATION. CHRISTIAN FORMATION: A Twentieth-Century Catechumenate by the Rev. Canon William Blewett, Ph.D., and lay canon Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, discipleship and renewal. Highly commended by bishops, priest, 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

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ORGANIZATIONS

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.

ORDER OF THE ASCENSION — a dispersed Christian community; a Benedictine rule; shared commitments to the revitalization of congregations and the struggle for justice in our society. A five-day gathering each spring in Philadelphia for spiritual retreat, mutual support and education. Open to laity and clergy. All current members have been through comprehensive training in congregational development. For more information: Lowell Grisham, 215 N. 6th St., Fort Smith, AR 72901.

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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.**

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PERIODICALS

NEW WINESKINS FOR GLOBAL MISSION. A special issue of Mission & Ministry exploring the challenge of Episcopal missions today. It includes TLC contributor Richard Kew, Tad deBordenave of Anglican Frontier Mission, Trinity's dean Peter Moore on "the death of the God beyond God," Paul Marshall of the University of Toronto on the rising persecution of Christians around the world, Whis Hays on reaching youth, and ECMC's Walter and Louise Hannum on reaching the ends of the earth. Also an extensive recommended reading list. Copies are \$4.00 each (\$20.00 for that issue and a one-year subscription, which will include issues on worship and C. S. Lewis), from: **Trinity Episcopal School for Ministry, 311 Eleventh St., Ambridge, PA 15003.**

POSITIONS OFFERED

DIRECTOR OF CHILDREN AND YOUTH MINISTRIES, All Angels' Episcopal Church, New York, New York. All Angels' Church seeks a full-time person who loves the Lord and feels called to the ministry of children, youth and their families. This person would be working with a council to implement programs that fulfill the following vision: "By God's grace through the Holy Spirit, we journey with our children in faith to know Christ, to worship Christ, to proclaim and serve Christ. Our mission is to nurture our children in faith; equip families, teachers, ministers and all who nurture our children in faith; and to provide opportunities for our children to experience the joy of the Lord in the works of the Spirit." A bachelor's degree (preferably in childhood education) and experience working with children and youth are required for this salaried position. For more information write to: **The Rev. Dr. Colin Goode, All Angels' Church, 251 W. 80th St., New York, NY 10024 or call (212) 362-9300.**

RECTOR REQUIRED BY TOWN PARISH; area 35,000. Searching for a rector to provide pastoral care, spiritual guidance, mission service weekly to town near by. St. Peter's Parish has caring lay ministers, good choir and Sunday school, active men's group, ECW. Parish seeks guidance to grow in both internal and external missions. Profile available. Full references needed. Contact: **Search Committee, St. Peter's Episcopal Church, c/o RR 2, Box 700, Drums, PA 18222.**

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ARTISTIC DIRECTOR FOR WORSHIP ARTS. Christ-centered, urban church seeks artist with strong biblically based faith in Jesus Christ as Savior and Lord and high keyboard and musical skills, gospel to classical. Send resume, references and tape to: **All Angels' Church, attn. Rector, 251 W. 80th St., New York, NY 10024. FAX (212) 362-1859; e-mail allangels@aol.com**

ORGANIST/CHOIR DIRECTOR. Salary negotiable, 40-rank Holtkamp organ. Please send resume to: **St. Paul's Episcopal Church, Music Search Committee, P.O. Box 1306, Selma, AL 36702.**

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DIRECTOR/VICAR: Emmaus House is an outreach ministry of the Diocese of Atlanta that has provided for 30+ years programs to assist the predominantly poor and black residents of the Atlanta urban community. Programs include a poverty rights office, a summer camp for neighborhood children, senior citizens' activities, prison visitation, after-school children's programs and social and political action on behalf of the poor. The Rev. Austin Ford, who founded Emmaus House, has retired and a priest is sought to serve as both director of the social programs and vicar of the related chapel (about 75 active parishioners). For details, contact: **W. M. Hames, 999 Peachtree St., NE, Suite 2300, Atlanta, GA 30309-3996. (404) 853-8080.**

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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.

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

Corpus Christi, TX

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

Dallas, TX

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

Fort Worth, TX

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

Milwaukee, WI

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

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

Paris, France

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

Encourage attendance among
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travelers to your church. Invest
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