

The Living Church

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The Magazine for Episcopalians



At the groundbreaking for Grace House in Danville, Calif.

Shared Leadership

at St. Timothy's, Danville, Calif. (p. 8)

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Quote of the Week

The Rev. Juan Oliver, canon missionary of the Diocese of New Jersey, on the proposed rite of blessing same-sex couples: "When you perform the rite, it deconstructs heterosexual marriage."

In This Corner

Distressed Anglicans

Apparently the newest province in the Anglican Communion, the Province of South East Asia, means business. Its standing committee, meeting in February, took the bold step of deciding that it would not be in communion with other Anglican provinces which do not accept and endorse a "Statement on Human Sexuality" adopted by a somewhat mysterious body known as the Anglican Encounter in the South.

It all sounds a bit strange to Episcopalians, especially those who rely on General Convention to make decisions. There is this new province, composed of only four dioceses, deciding Anglicans with whom it will, and will not, be in communion.

Back to the Anglican Encounter in the South. It's an organization of Anglicans of non-Western industrialized nations. This would eliminate the U.S., Canada, Britain, Australia and New Zealand. It also met in February, attracting some 80 bishops, to discuss what the church in the 21st century might look like, emphasizing what the role of scripture might be.

Member churches seemed distressed over what they perceive as a departure from the historic faith by some Anglicans. The Encounter came up with a 12-point statement on human sexuality (one wonders what other kinds of sexuality might concern the church). Points 5 and 6 are the heart of the document:

5. The scripture bears witness to God's will regarding human sexuality which is to be expressed only within the life long union

of a man and a woman in (holy) matrimony.

6. The holy scriptures are clear in teaching that all sexual promiscuity is sin. We are convinced that this includes homosexual practices between men or women, as well as heterosexual relationships outside marriage.

Nothing unusual there. Many Episcopalians would not agree with those points, and they may not be politically correct, but they're thoroughly Anglican.

Point No. 10 reveals why this document came to be: "We are deeply concerned that the setting aside of biblical teaching in such actions as the ordination of practicing homosexuals and the blessing of same-sex unions calls into question the authority of the holy scriptures. This is totally unacceptable to us."

Now, let's see if I've got this right. If the Episcopal Church, or any other Anglican church, for that matter, decides to approve the ordination of non-celibate homosexual persons or the blessing of same-sex relationships, then Anglicans in South East Asia, and any other Anglican province which subscribes to this statement, will be out of communion with the Episcopal Church. On May 1, six bishops affiliated with the Episcopal Synod of America affirmed the statement on sexuality.

My guess is that a sizable portion of the Episcopal Church will care not a bit whether some other Anglican province declares itself out of communion with the American church.

David Kalvelage

Sunday's Readings

To Be Drawn to Jesus

Trinity Sunday: Exodus 3:1-6; Ps. 96 or Canticle 2 or 13; Rom. 8:12-17; John 3:1-16

In both the Old Testament lesson and the gospel we see people who are drawn to God. Moses is made curious by the bush which burns but is not consumed. Nicodemus comes to Jesus under the cover of night, expressing the conviction that Jesus is a teacher come from God. Both men are godly, yet neither is in full relationship with him.

They are drawn by their desire to know and serve God, and are brought closer to him by the words they hear. Moses is told that, having been drawn to a certain point, he can come no farther. His arriving at holy ground means he must remove his shoes —

that is, he must be in personal touch with the ground on which he walks. Jesus tells Nicodemus that he must be born again (or born anew) if he is to enter the kingdom of God. As Moses removed his shoes, so Nicodemus must remove his "earthly understanding" of heavenly things if he is to come into personal contact with the real "holy ground."

What may seem to be an inexplicable riddle, as it was for Nicodemus, is given clarity in the lesson from Romans. To be drawn to Jesus is to be led by the Spirit; those who are led by the Spirit become the children of God; it is the children of God who are the heirs of the kingdom. The Father leads us to himself by the Spirit through the Son. Eternal life for the believer is the result.

Consistent Ordination Policy

The article regarding the ordination of the Rev. Albert Scariato [TLC, May 4] was a combination of fact, fiction and supposition. It cited the *Washington Times* as a source even though it published a front-page story without contacting the ordained, the sponsoring rector, or me to ascertain the facts.

Fr. Scariato was baptized at St. John's, Georgetown, in 1989. He has had the strong support of the people and vestry of that congregation throughout a lengthy discernment process spanning the tenure of three rectors and culminating in his call to return there as a deacon and now, assistant rector.

I received no complaints during the entire time until two weeks before the ordination, when I received a petition signed by fewer than 15 congregants. The allegation that four conservative congregations protested is erroneous. On the day before the ordination, one individual called to say he wished to make a protest on behalf of a non-parochial group. At the proper time in the liturgy, the concerns of the protester were heard before members of the standing committee, commission on ministry and me. One of the charges was that the ordained was a practicing homosexual. When I asked the protester how he knew, the reply was, "Because you [Bishop Haines] told _____." One, that is hearsay. Two, there was no such conversation.

My policy is to be consistent with all who are seeking ordination whether male or female, married, single, gay or straight. I am consistent in expectations; namely all who are ordained are called to be wholesome examples. If there is the gift of celibacy, they abide by it. If not, the expectation is exclusive, life-long monogamy.

*(The Rt. Rev.) Ronald H. Haines
Bishop of Washington
Washington, D.C.*

Questions

Certain questions come to mind before July in Philadelphia: Is the Episcopal Church feeling uneasy in balancing freedom and order?

Are we pierced on the horns of a dilemma — possibly, a showdown between culture and scripture, between relevance and revelation?

Is there a creative tension: individual-

ism versus accountability?

Has the crossroads of Anglicanism become a crisis of authority?

Can the authority of the church be any greater than the authority of Jesus Christ?

Can common prayer, study groups and pension plans somehow move our leaders to have a spiritual awakening and to carry this message to people in their congregations at home?

Will the church focus again on the mind of Christ, or further ambiguity on current agenda — money, structure, priorities, sexuality — while struggling souls work out their salvation with fear and trembling?

Is Anglican unity-in-diversity actually able to generate some answers to the above questions?

*J. Edward Baker
Springfield, Ohio*

An Illegal Act

Discussion regarding the Episcopal-Lutheran Concordat has so far carefully avoided one very clear difficulty. The General Convention has no authority whatsoever to "suspend" any part of the Book of Common Prayer. The prayer book is incorporated into the constitution of the church by Article X, and there is no provision in that constitution for the suspension of its provisions.

Amendment of the prayer book, as with any part of the constitution, takes action by two successive meetings of the General Convention. What is being proposed is not "trial use," as we have had with proposed liturgical revisions, but a wholesale suspension of one of the foundational elements of Anglican ordained ministry which in the Preface to the Ordinal has heretofore been protected as part of the church's constitution.

Whatever view one might have regarding the desirability of the Concordat, it would be an illegal act to pass it in the way that it is being proposed. As an experienced chancellor and seminary instructor in canon law, I submit that to acquiesce in an act by the General Convention "suspending" the constitution, regardless of the issue, would set a dangerous precedent. If one provision can be suspended, then so for any provision. That is exactly what a written constitution is supposed to guard against.

Perhaps the very fact that this is being

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AGCB7

Letters

proposed with literally no concern expressed for the basic constitutional issue should revive consideration of establishing a National Court of Review. As with our civil government after which our basic polity is patterned, such a court could provide a dispassionate review of legislative and executive actions. The General Convention is not a body of unlimited powers, but at the moment we have no real independent and co-equal judicial body to compel it to obey the constitution of the church.

*(The Rev.) Stephen N. Brannon
Trinity Church
Sonoma, Calif.*

It's Illogical

It appears that the letter by John W. Streeter [TLC, April 20] clearly demonstrates that his assertion of "faulty pleadings" referencing the opinion of the Episcopal Synod of America on the ordination of women results from his own faulty logic of placing the deliberations of the governing bodies of two of the autonomous churches within the Anglican Communion on a par with the great coun-

cils of the undivided church.

His reference to one of the seven undisputed ecumenical councils of the church is noble. He goes on to declare "the religious competence of women is confirmed beyond denial"! However, to equate the deliberations of the General Convention and the General Synod of the Church of England with the first Council of Nicaea is illogical. Unless he also claims that Anglicans alone are the entire Catholic and Apostolic Church.

*Curtis H. Chase
North Easton, Mass.*

John W. Streeter's letter reveals a rather inflated view of the authority and the prestige of General Convention. He seems to think of the convention as a kind of Anglican Magisterium whose doctrinal decisions are binding on all the faithful. Is he ready to go the next step and claim infallibility? Was convention infallible when it rejected ordination of women, or when it accepted it?

It is simply unrealistic to expect any doctrinal innovation to win universal acceptance in a mere 20 years. The Coun-

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Letters

cil of Nicea, unlike General Convention, was an ecumenical council whose position was endorsed by the pope as well as by the Eastern patriarchs. Nevertheless it was centuries before the Athanasian position was universally accepted — and that position dealt with “core doctrine.”

*(The Rev.) Warren E. Shaw
St. Paul's Church
Chester, Pa.*

Mr. Streeter commends TLC for giving space to minority views, and then complains about the content of those minority views. He writes that “The Arian partisans were equally miffed when clobbered by the politically astute Athanasius back in 325 A.D.” as though the decision of the Council of Nicaea settled the matter. Reading the history of that period shows that was far from the case: Arianism continued depriving the orthodox followers of Athanasius, jailing them, exiling them, and otherwise not accepting the decision of the council.

Mr. Streeter notes that “bishops in council and in convention have promulgated doctrine for believers. The bishops have either found the root of doctrine in scripture, or, after sober deliberation, they invented it.” That is just the problem objected to by members of ESA and others — the invention of doctrines. Having this invention followed by the Church of England does not make it any more right.

*Dorothy Spaulding
McLean, Va.*

Books Compared

In regard to the committee affirming the bishop's rejection of the Rev. Peter Toon's ministry [TLC, April 13], Peter Toon's great sin is that he is an Episcopalian. Horror of horrors! How dare there be an Episcopalian in the Episcopal Church?

I did not realize the depth of the theological differences between our traditional Book of Common Prayer and the 1979 prayer book until I was in the newsroom of the 1994 General Convention in Indianapolis. The Bishop of New York was obviously caught off guard by the many questions concerning the Affirmation Statement. He emoted several times, “Our baptismal covenant, our baptismal covenant!” as if it were some New Age mantra.

Two years later, I attended a baptismal ceremony at a 1928 prayer book church. It was the first time I had participated in the

service in almost 20 years. The book was banned in our diocese by edict of the bishop. I don't know whether this great purge resulted in the books being burned or merely sent to the city dump. We certainly did not have a book sale.

In the 1928 prayer book, one is baptized into the Christian community of believers (living and dead). In the 1979 prayer book, baptism has evolved into a hammer to beat one over the head to promote a political agenda. How sad.

*Dana Herbert
Nashville, Tenn.*

Continuing Education

Concerning Neal O. Michell's article, “What Seminary Didn't Teach Me” [TLC April 27], if all the graduates of all of our seminaries made such a list, the world itself could not contain the books that would be written.

It has always been my impression that our theological seminaries were doing a good job when they prepared men and women to enter into ordained ministry. Education for ministry continues in at least two important ways after seminary. There is what we learn by doing, which means we have a lot to learn from the laity who share their gifts of ministry with us. Then there is continuing education. Blessed are they who put together a sound continuing education program based on what they need in order to fulfill their ministry. Most of us approach continuing education with a “that sounds interesting” response.

Our seminaries would, I believe, be the first to admit that no seminary can totally prepare one for anything and everything that is going to arise in a professional career. Seminary education lays the foundation, but this foundation must be built upon through reflection on the experience of ministry and a desire to fill in the gaps by giving substantial time to post-seminary education.

*(The Rev.) Lewis W. Towler
St. Paul's Church
Wickford, R.I.*

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(see page 18)

Bishop Browning Hospitalized With Pneumonia

Charges Dismissed

Charges that Presiding Bishop Edmond L. Browning failed "to perform his canonical duty" have been dismissed by the vice president of the House of Bishops, the Rt. Rev. Arthur B. Williams, Jr.

Bishop Browning had been charged by a group in the Diocese of Pennsylvania after the Presiding Bishop did not summon a board of inquiry to investigate charges against the Bishop of Pennsylvania [TLC, May 11]. The group, identifying itself as Concerned Episcopalians, felt Bishop Browning violated church constitution and canons when he did not summon a board of inquiry following ordinations of two non-celibate homosexual persons by the Rt. Rev. Allen Bartlett.

Bishop Williams, Suffragan Bishop of Ohio, cited Canon IV.3.24(a) in a letter to Hartley S. Connett, one of those who brought charges against the Presiding Bishop. Bishop Williams pointed out that the canon specifies that if "charges" are to be brought against a bishop "by 10 or more adult confirmed communicants," under all circumstances, "one priest and not less than six lay persons shall be of the diocese of which the respondent is canonically resident."

Bishop Browning is canonically resident in the Diocese of Hawaii, and none of the more than 100 complainants is from Hawaii, "and thus have no standing to bring charges against Bishop Browning," the letter said.

Bishop Williams said he was taking no further action concerning the papers filed April 10 by the Pennsylvania group, and that he considered the matter closed.

The Most Rev. Edmond L. Browning, Presiding Bishop, was hospitalized in Japan with pneumonia May 4. Bishop Browning was on a visit to the Anglican Church in Japan when he became ill in Tokyo.

The Presiding Bishop was taken to St. Luke's International Hospital, where doctors said weakness caused by the pneumonia had brought on a low blood sugar reaction.

Bishop Browning's illness caused him to miss a trip to Okinawa, where he spent many years of ministry and served as bishop from 1968 to 1971. The Rt. Rev. Paul S. Nakamura, Bishop of Okinawa, flew to Tokyo to visit Bishop Browning in the hospital. "Since he couldn't come to Okinawa, Okinawa came to him," Bishop Nakamura said.

"His plan to return to Okinawa was not just a sentimental journey," Bishop Nakamura added. "He wanted to come to be in solidarity with the churches and to support the Okinawan people in their appeal to get the military bases out of Okinawa. When the Okinawan people are ignored, Bishop Browning listens to us."

The Presiding Bishop was told he could return to New York when he is free from

the pneumonia. He was expected to be discharged after a few days.

Bishop Browning flew to Japan from Hawaii, where he had presided at the meeting of the national Executive Council [TLC, May 18]. Following their arrival in Tokyo, Bishop and Mrs. Browning were welcomed by church leaders at a reception held in their honor. Bishop Browning paid tribute to the Most Rev. James Yashiro, primate of the Japanese church, who died recently [TLC, April 6], and presented a check to establish a challenge fund in honor of the Yashiro family. The gift is intended for mission in Asia outside Japan.

"I came here to honor this remarkable family and to say how much I loved James," Bishop Browning said.

Episcopal News Service contributed to this article.



Bishop Browning

Bishop Elected in Alaska

The Rev. Mark MacDonald, vicar of two small congregations in the Diocese of Minnesota, was elected seventh Bishop of Alaska May 3 during diocesan convention in Fairbanks. Fr. MacDonald, 43, was elected on the second ballot.

Following the voting, Fr. MacDonald was contacted by telephone, and he accepted the election. "My prayers are with all of you," he said. "Please continue to pray for me."

The Rt. Rev. Donald P. Hart, former Bishop of Hawaii, and the Rev. J. Michael Garrison, a regional vicar in the Diocese of Nevada, were the other nominees.

The bishop-elect is a native of Duluth, Minn. Following education in Canada, he

was ordained to the diaconate and the priesthood in 1979 in Minnesota, and became chaplain at St. Luke's Hospital, Duluth, as well as assistant at St. Paul's Church, Duluth. In 1981, he became vicar of St. Mary's, Tomah, and St. John's, Mauston, Wis., remaining until 1984. He was rector of St. Stephen's, Portland, Ore., 1984-89, regional vicar and vicar of Good Shepherd, Fort Defiance, Ariz., 1989-93, and became vicar of St. Antipas, Redby, and St. John-in-the-Wilderness, Red Lake, Minn., in 1993. In Minnesota, he is also coordinator of the committee on Indian work.

He and his wife, Virginia, are the parents of two children.

Conventions

Delegates to the spring convention of the **Diocese of Milwaukee** heard two keynote addresses, and participated in the Eucharist celebrated in Grace Church, Madison. The one-day convention was held May 3.

The morning speaker was the national

church's new stewardship officer, Teresa Parsons, the first lay person and the first woman in the position. She opened by giving out the 800 telephone number of the Episcopal Church Center "because you pay for it." A Kentuckian and a "recovering Southern Baptist," she

acknowledged that two of the elements of stewardship, time and talent, "are easy for Episcopalians to talk about," while the third, treasure, is not. She spoke of the "incredible wealth" of the United States, "far beyond survival needs. But did you know," she said, "the Episcopal Church supports one medical missionary? ONE. I'm appalled." And quoting Andrew Carnegie's line about Christianity being the way we invest "our leftover money" she insisted that Christians must give out of our substance. "Honor your money, your substance. You can do incredible things when you decide to do that.



"We need a serious come-to-Jesus meeting with our wallets!"

The afternoon speaker was the Rev. Donald Armentrout, Lutheran pastor and professor of theology at the University of the South, Sewanee, Tenn. He discussed the proposed Concordat of Agreement between the Lutheran and Episcopal churches which will be voted upon at both the Churchwide Assembly and the General Convention this summer. He stressed that the agreement was not a merger of the two churches. He detailed the discussions leading up to the final document and, holding a copy of the third published progress report, he lamented that the Concordat was printed in the back of a book most people would never see.

"The Concordat should have been mailed to every person in the church," he said. "But we didn't. That's stupid. So 90 percent of you have never seen it. That's leadership! You should have been talking about it since January 6, 1991."

During the Eucharist, the Rt. Rev. Roger White, Bishop of Milwaukee, stated that he had learned that Haiti had been without rain for four months and the spring harvest would be lost. The price of rice had skyrocketed and church schools there would be unable to feed the children. The convention offering, he said, would be designated for that diocese. Later it was announced that enough had been given "to feed 500 children daily for one month."

Patricia Nakamura

Correction: Because of an editor's error, Bishop Frank Vest of Southern Virginia was misquoted in an editorial [TLC, April 13]. Bishop Vest did not say he didn't feel Fr. (Peter) Toon was "duly qualified" to be rector.

'No Loss of Life, Thank God'

The telephone, the Internet, and the bishop's airplane, a 1964 single engine Mooney Model 20, have kept the Diocese of North Dakota and the rest of the world in touch. And the phone especially has helped the Rev. Laddie Tlucek track down his scattered congregation.

Fr. Tlucek is rector of St. Paul's Church, in an area close to flooded-out downtown Grand Forks.

"We've located about 25 percent of the congregation. They've scattered, to families, cabins. We put out the word through the news media. The cathedral has let me use an office."

"They are all over the Midwest," said the Rt. Rev. Andrew Fairfield, Bishop of North Dakota. "But we've had no loss of life, thank God."

In an area where the highest elevation is 54 feet, winter snows add to the problem of swollen rivers. "We are in a pre-glacial lake bed," Bishop Fairfield explained. "It's flat for 30 or 40 miles." Snowmelt causes overland water, running to the center, into the rivers. "We had snow melt on either side, then an inch of rain on April 5 and a blizzard on April 6. The standing water froze." As the bishop and the priest flew over the area, "it looked like Alaska — miles of ice." Fr. Tlucek said, "We name the blizzards here. We survived Hannah, then the flood."

When the water receded and he was at last able to get to the church, Fr. Tlucek found 10 feet of brackish sewer water in the lower level. It filled the Sunday school, the choir room, and the parlor, where "the furniture was floating," he said. "The sanctuary and offices are up three steps from ground level. Water was up the first step."

He said there was no one else around. "It was eerie. The whole town was evacuated. It was like another world."

He is not sure what will happen to the church building. "The plumber

plugged the drains, but the force of the water must have blown them out," he said. It may be weeks before the building can be entered, and the unpleasant smell and risk of disease from the sewers, and concerns about structural damage, will prevent its use. In any case, he said, "people's homes come first."

But "St. Paul's continued to worship unbroken at Grand Forks Air Force Base," Fr. Tlucek said, "and this will continue." The two base chapels are tightly scheduled, housing many different churches in 90-minute slots.

Bishop Fairfield relays information to the church at large via the diocese's Quest meeting site, Dakota Connection. Offers of help are many. "The diocesan flood relief fund gave \$10,000 to the Red Cross and the Salvation Army: They're the pros," Bishop Fairfield said. "And we've been urged not to spend all the money immediately, but hold some for later needs." The Presiding Bishop's Fund for World Relief has sent \$25,000. Clean-up teams are planning to arrive. Doctors are setting up satellite clinics on the edge of town, and giving tetanus shots. All the care and concern are greatly appreciated.

"This is a good place to live," Fr. Tlucek said. Surely an anonymous woman in California agrees: She is giving \$2,000 to every head of household in Grand Forks, and in East Grand Forks, Minn.

Bishop Fairfield drove the 80 miles to the service at the Air Force base last week. "They are Christians," he said. "They're not denying their loss, but they are pointing to hope, in the Holy Spirit."

Bishop Fairfield later reported that the diocese had received more than \$47,000 from church donors. "This will enable us to reach out into the community, not just the Episcopal churches. We are deeply grateful."

Shared Leadership

St. Timothy's, Danville, Calif., grows with its community

Jesus said "I am the vine and you are the branches" (John 15.5).

By NIGEL RENTON

It is an enchanted spot, any casual visitor would say. It's a holy place, the active parishioner will tell you. It is St. Timothy's Church, Danville, in the San Ramon Valley of Contra Costa County, in the Diocese of California.

Perhaps the first thing one notices on arrival at St. Timothy's is the charm of its setting. Sheltered among the low East Bay Hills, in the shadow of Mt. Diablo, four buildings stand surrounding an outdoor altar made of concrete, the stand for the paschal candle, and a large wooden cross behind the altar.

What has been happening there, so that in the space of a scant quarter-century a struggling mission has been transformed into one of the largest suburban parishes in a dynamic diocese? True, Danville is no longer the sleepy little country town it used to be. A freeway bisects the city; a rapid transit line is just a few miles away; new subdivisions continue to be built; prosperous businesses there have left the crowded cities closer to San Francisco Bay. There are more folk within "easy driving distance" than ever before, including many young middle-class families eager to find room for spiritual experience in their busy lives.

Yet one should not attribute the exponential growth of the parish primarily to the increased population of the valley. Talking to numerous lay people before and after the 9 a.m. Sunday service, the word most frequently heard was "family." Indeed, the evidence that this is a parish which brings individual families into the larger church family is readily apparent. The rector, the Rev. Steven R. Strane, prefers to use the word "community," and that term certainly fits in with the great

Nigel Renton is a resident of Berkeley, Calif.



The Rev. Elizabeth Bloch and the Rev. Steven Strane at the Grace House groundbreaking.

variety of programs offered, most notably the availability of no less than 20 programs for youth and young adults.

Ministry to youth and young adults developed when the parish made the commitment to hire Lisa Kimball, who later became the diocesan coordinator for youth ministry. Soon after her departure, leadership was transferred to the Rev. Mark A. Spaulding, an energetic and enthusiastic priest. In a recent sermon, Fr. Spaulding told of the day he was dressing soberly for a pre-ordination appearance before the standing committee, and on the spur of the moment decided he should wear something more cheerful. To the consternation of some committee members, and the amusement of others, he walked into the meeting room wearing a bright red sweater featuring the grinning face of Mickey Mouse. The senior priest who took the strongest exception to this lack of respect has since then renounced his orders, while Fr. Spaulding has put his youthful exuberance into attracting young people to Christ.

The Rev. Elizabeth A. Bloch is the associate for lay ministries and pastoral care. A trained musician, in an earlier career she was founder-director of the San Francisco Girls Chorus, building up a successful program to the point where she was supervising nine full-time and 27 part-time employees. In describing her call to ordained ministry, she stresses that she is not a musician who sought ordination, but someone who finally "surrendered" to her vocation. She is happy in her work, and the migraines that had haunted her since childhood disappeared when she made that surrender.

These three priests, fairly close in age but quite disparate in personality, make a remarkably collegial team. Behind the

rector's welcoming smile is a deeply spiritual, thoughtful nature, a quiet leadership style nurtured at Virginia Theological Seminary, and an abiding interest in evangelization. Both his associates are natural extroverts, yet this team has built up a form of collaborative leadership that is demonstrably effective. The rector did not insist that both his associates attend all three Sunday morning services with him: This has occurred through a mutual process. The three priests share an orthodox theology: The 9 a.m. Family Service has user-friendly liturgical aids (a Rite II service printed on card stock is in the pews, and an attractive service leaflet with words and music for the day is handed out by the ushers). But it is not a "Rite III" experimental liturgy.

After six intensive hours on Sunday morning, you might think that the clergy would go to their respective homes to rest. Instead, the families, including Susan Spaulding and their two young children, gather at "Camp Ackerman," as the Stranes' home is known (it's on Ackerman Drive), and wind down together. Fr. Spaulding leaves at about 6:30 to prepare for "Sunday Nite Live" back at Grace House, while the others enjoy a light meal and fellowship together before going home.

The preaching rota is another example of egalitarian shared leadership. It could be an assistant's first Sunday in the parish, and by chance it's Palm Sunday or Pentecost, but the new assistant will not be "bumped" to a less significant day.

The parish is blessed in its non-stipendiary clergy. The Rev. Carl B. Gracely had a successful career as a business executive before his ordination to the priesthood in 1971 at the age of 62. A particular interest is in pastoral care at nearby John Muir

Hospital. He has twice served as an associate at St. Timothy's. In 1982, he and his wife decided to move to Cape Cod, but after a few years of active second retirement, he hankered to return to California. Knowing of his strong love for the diocese and particularly of Grace Cathedral, his wife surprised him one day with two documents — deeds to two spaces in the cathedral's columbarium. Soon they were back, and in 1989 Fr. Gracely was named honorary canon of the cathedral. In 1994, he was honored at St. Timothy's with the title of associate emeritus.

The Rev. Derek Jones, a deacon, came to California from England by way of Minneapolis, where he was an owner of a successful business, as well as serving as an assistant at St. David's, Minnetonka, for more than a dozen years. Selling his business interests a few years ago, he continues his volunteer ministry pastorally and liturgically in the diaconate.

A few years ago, the parish was ready for a capital campaign, and there was considerable discussion. Should the church itself be enlarged? The building does not readily lend itself to enlargement, although undoubtedly talented architects could have been found who would have tackled the project. The 10 a.m. service was already "standing room only," and becoming more crowded every year. When the decision was made to divide the 10 a.m. service into a 9 a.m. and an 11 a.m., the parish faced another challenge familiar to churches with more than one Sunday congregation: how to retain a sense of unity within the congregation. At

least one event every quarter is designed for the entire church family. It might be a summer picnic, a hoedown in the fall, a dinner gathering, or a concert, featuring the parish's own youth rock group, "Aslan."

In the center of the small campus of some three acres is the outdoor worship space mentioned above. At Pentecost and on "Welcome Home Sunday" in September, awnings are erected to protect the congregation from the heat of the day, and all three Sunday congregations are invited to attend at 10 a.m.

At 9 a.m. the family choir alternates with a rock group. On Wednesdays, there's a 10:30 a.m. Eucharist which is largely a different congregation, both retirees and much younger people. There's also a Wednesday evening service which is attended primarily by those who have been to church on Sunday.

When the decision was made to split the Sunday morning services, the capital campaign focused instead on building Grace House. This large and attractive building, completed in 1996 at a cost of \$2.1 million, contains a youth center of 3,300 square feet, with excellent recreational facilities. Also in Grace House are offices, choir vesting room, a library, and a nicely furnished room for small meetings. A sunken columbarium area and garden, unobtrusive from above, but giving a peaceful sense of being in the center of a holy place, is situated in front of Grace House. Clergy and administrative offices were moved into the new building, freeing

up space in the education building for use by the Sunday school and by "Noah's Ark," a pre-kindergarten school.

For many years, a successful parent-run pre-school had been in place, making good use of the classrooms primarily designed for the Sunday school. Yet something was missing: a connection with the parish. Over the years, negotiations took place between the parish and its tenant, but the parents would not budge. They liked their school the way it was, and would not permit any "denominational" or even Christian emphasis in the school's operation.

With ample warning, the parish decided not to renew the school's lease, but to start its own pre-school from scratch.

The youth ministry is known as "Tree of Life," because the 20 distinct programs represent the life-giving ministry of Jesus Christ. "Sunday Nite Live" is the program for junior and senior high youth, normally meeting in two concurrent but separate programs.

"Social Action Lock-in" is a 30-hour retreat designed to bring an awareness of the world. Besides having fun, this program teaches about "some of the people who hurt in this big world of ours." Modeled after the movie "Dead Poets' Society" is St. Timothy's "Dead Theologians' Society," a program for grades 9-12, held during the Sunday morning Good News Hour.

There is a group of lay callers and greeters, who take evangelism seriously. They meet monthly with parish leaders, and make personal calls on visitors to the church. If it is apparent that the newcomers would be comfortable with one or more particular interest groups, they are put in touch with the leadership. There is one firm rule: New members are not referred to the stewardship team until a later stage, usually after they have become integrated into the life of the parish.

What is next for St. Timothy's? There are dreams and visions already surfacing. With room for one more significant structure on the site, perhaps it will be a parish day school, some suggest. What is abundantly clear is that St. Timothy's continues to grow in numbers and strength, and there is a quiet confidence there that the Holy Spirit will continue to show the people the way ahead. □



Clergy walk the boundaries to hallow the new building site.

Celebrating New Life at *Santo Niño*

By SCOTT ROBINSON

"It happened a few years ago in the summer," began the Rev. William Teska, recalling the origins of the *Mision el Santo Niño Jesus*, a Latino congregation in Minnesota's Twin Cities. The story began with his colleague, the Rev. Vincent Schwahn, vicar of *Santo Niño*.

"At that time Fr. Vincent was the priest down at Prairie Island, on the reservation. A little girl died of a congenital condition, and the family had Hispanic as well as traditional Indian roots. They wanted to have a funeral that included a pipe-bearer, or traditional shaman, as well as a priest, and they couldn't find a Roman Catholic parish that would do it. But our retired Canon Dick Smith said, 'Well, I can think of a place that would do it.' He called up Vincent and basically offered the use of the church."

That church was the Episcopal Church of St. Paul on the Hill, in St. Paul, Minn., of which Fr. Teska is the rector.

This parish has shared its facilities with the *Santo Niño* congregation ever since.

The family felt so welcomed, continued Fr. Teska, "that after it was all over, they said to Vincent, 'Well why couldn't we do this all the time? Why couldn't we start a church?'"

Which is what they did. And like the kingdom of heaven in the parable of the mustard seed, it has grown from a small beginning — a planting in the ground — into a rapidly-growing tree.

"They could not find other churches to receive them," Fr. Schwahn explained, "and we opened our doors to them, and we had over 300 people in the church that day . . . And I figured, if we can in one day fill the church, then we should be able to have some kind of vital Hispanic ministry."

Hispanic ministry is nothing new to Fr. Schwahn. "I've been interested in Hispanic ministry since the first time I visited Latin America in 1978," he said. "I went to Guatemala to visit a [Roman Catholic]

Scott Robinson is a freelance writer who lives in St. Paul, Minn.



Children at *Santo Niño* pick up candy from the Epiphany piñata.

mission. It was a life-changing experience for me. I had grown up in the Midwest, and I didn't know that was literally another world beyond our borders."

Fr. Schwahn began studying Spanish, eventually leaving the Roman Catholic St. Paul Seminary in 1984 to concentrate on language training while sorting out personal questions about his vocation. He started working with Hispanic congregations, leading to three summers of migrant work with a Mexican priest in North Dakota's Red River Valley, and a stint with the Catholic Worker organization in East Los Angeles.

Feeling sheltered after his return to Minnesota, he moved to Mexico for three years, where he had the opportunity to apply his seven years of theological training to filling a need for an instructor in an Episcopal seminary. He was received into the Anglican Church of Mexico and finally ordained a priest.

The people of *El Santo Niño*, who come from predominantly Roman Catholic backgrounds, have had little trouble with Episcopal acculturation. "The liturgy to begin with is very similar anyway," Fr. Teska explained. "We use the Book of

Common Prayer translated into Spanish, and we attempt to draw the worshipers more and more into the liturgy as participants. But church is church; it looks the same, it smells the same, and most of the people are quite happy with being Anglicans."

Another custom associated as strongly with the Anglo-Catholic tradition as the "bells and smells" of the worship service is a vigorous program of social service, which harks back to the working-class roots of the high church movement.

"The social mission of St. Paul's, as with any parish, is evolving," said Fr. Teska. "We are an urban parish, and the demographic landscape of the city is changing. The identity of this parish in the future, I believe, is to be welcoming to a more diverse congregation, to reflect more the population of the city. The social mythology of the Episcopal Church as being the church of the upper class is not really true any more, and thank God for that."

The *Santo Niño* congregation is an "exploratory member" of the St. Paul Ecumenical Alliance of Congregations, or SPEAC, of which St. Paul's is a charter

member. SPEAC is a consortium devoted to “congregationally based organizing,” which Fr. Teska defines as “organizing at the grassroots to gain political power sufficient to effect changes in the interest of the people.” The alliance operates out of a consensus of values pertaining to city life, with respect to such issues as racism and economic and social justice.

“One of SPEAC’s first projects,” Fr. Teska said, “was to get about \$30 million worth of commitment from banks for loan money for certain neighborhoods in St. Paul.” He said another issue was when a large grocery store moved to the neighborhood. “We felt that they hadn’t been living up to their commitments in terms of hiring locally,” he said, “so we organized about that. And the organizing is often uncomfortable to some because the more powerful it is, the more it appears to be demanding. And, of course, people who have the power and want to do it their way regard this as a kind of impertinence, but that’s politics. When poor and powerless people behave in ways that actually draw attention, and successfully, to what they want to accomplish, people are surprised — this isn’t the way the game is supposed to be played. ‘You’re supposed to come to us and ask us nicely.’ And we do that. But you can ask nicely all you like, and unless you have power behind it, all you’re going to achieve is what’s in the interest of the people who are handing down the favors.”

Santo Niño’s social outreach extends to the Latino community at large, irrespective of membership in the congregation itself. “We are seen by many as a parish that is here to serve the needs of the Latino community in general,” Fr. Schwahn said.

“I work very strongly with most social service agencies that work with Hispanics, so I frequently get phone calls from social workers, psychologists, doctors, medical technicians, who have some kind of need . . . that they identify as spiritual, and ask for my assistance.” These needs include emergency counseling, working with families dealing with HIV/AIDS, and other kinds of social service both within and without the mission itself.

Another important aspect of *Santo Niño’s* social mission is its social life. “A Hispanic parish is a very social parish,” Fr. Schwahn said, “and part of the Latino culture is the celebrating of life activities, be it sacramental events in one’s life, or



***Santo Niño* has a strong family support program.**

religious events during the year. The whole idea of fiesta and celebrating life’s activities with a party is really an essential part of Latin culture.” These celebrations include religious observances like the *Día de los Muertos*, or “Day of the Dead” — known as “All Souls’ Day” in English — and cultural celebrations like a *Cinco de Mayo* dance.



Offerings for the *Día de los Muertos* celebration.

Though the congregation is of predominantly Mexican origin, it includes worshipers from all over Latin America. The two congregations, although they co-exist with the relative autonomy of roommates, make a point of worshipping together. “All of the major religious celebrations are celebrated as one community, which I think is really important,” Fr. Schwahn said.

Fr. Teska is also enthusiastic about the vitality of the mission within his parish building. “It seemed to all of us,” he recalled, “that when the opportunity arose to incubate a Spanish-speaking Episcopal church, that this was really a call from God.” Working together, the two congregations strive to build the society envisioned in the Collect for Social Justice:

Almighty God, who created us in your own image, give us grace fearlessly to contend against evil, and to make no peace with oppression; and that we might reverently use our freedom help us to employ it in the maintenance of justice in our communities and among the nations. □



Mision el Santo Niño Jesus

Diocese: Minnesota

Adoring the

By JOHN E. CREAN, JR.

The optional feast of Corpus Christi or the Body of Christ is celebrated this year on Thursday, May 29.



"o salutams hostia"

**SAVING
Victim,
OPENING WIDE
THE GATE OF HEAVEN
TO MAN BELOW,
OUR FOES PRESS ON FROM EVERY SIDE,
THINE AID SUPPLY, THY STRENGTH
BESTOW ++
ALL PRAISE & THANKS TO THEE ASCEND
FOR EVERMORE, BLEST ONE IN THREE;
O GRANT US LIFE THAT SHALL NOT END,
IN OUR TRUE NATIVE LAND WITH THEE.
+ AMEN +**

Post-Communion hymn no. 310, 311. Words by St. Thomas Aquinas.
Written for Lauds on the Feast of Corpus Christi.

Enrico Molnar art

As a young boy, I was quite fond of Benediction. The service was held frequently: after the 11 a.m. Sunday Mass, on First Fridays at prep school, during novenas and parish missions. I remember one pastor who became irate when parishioners would get up to leave Mass after the final blessing, to cut out the door to avoid Benediction. One Sunday he yelled, "Ushers: Stop those people, lock the doors; you people are insulting the Body of Christ!" A rather curious assessment of parishioners who had just fully discharged their holy day of obligation by assisting at Mass, witnessing an elevation of the host, and having remained their canonical minimum time, i.e. from removal of the chalice veil through the last gospel.

"Insulting the Body of Christ" rang harsh in my 14-year-old ears. What did he mean? What would such an indictment mean today, to "insult the Body of Christ"?

I began prep school at 13 and graduated at 17. Much of my school teen years were spent contemplating mysteries of theology, so well taught by my Jesuit mentors. I still claim that I learned far more, especially about religion, during my prep years than all of college or graduate school combined. I was impressionable all right, and my impressions were generally happy ones, as I loved to learn more and more about God and church.

One of my most lasting impressions was and still is the real presence. What a fascinatingly sublime and wonderful mystery! Jesus really there, really here, in mere bread and wine. I can never remember doubting this reality. I could get lost for hours in chapel just sitting there in eucharistic daydreams.

My favorite time was when the Blessed Sacrament would be "exposed" on the altar in the monstrance, its sunburst rays drawing me in to the small circle of the host, the rays drawing the host back out-

The Rev. John E. Crean, Jr., is rector of St. Paul's Church, Grand Rapids, Mich.

Body of Christ

wards, as if to touch me and the whole world! I loved to meditate on God's sublime presence, loved to genuflect, no "knee-jerk" reaction, but in real assent to real presence. Jesus was here: in his body and blood, soul and divinity, as we were taught.

I am thankful for this early discipline, this indoctrination about our belief in the unquestionably real presence of Jesus Christ under the consecrated "species" of bread and wine. What a wonderful gift from the Last Supper table to ours!

But as I reflect on Benediction in my mid 50s, I am led to consider yet another dimension of how we are to adore the Body of Christ in his eucharistic presence, a dimension I wholly neglected heretofore, and yet one which I believe is crucial.

Any restored usage of the rite of Benediction must not be allowed to become but a *deja vu* of people leaving early, of people wondering why they should come for Benediction at all, after already having had communion. An image of a yawning, clock-watching flock ready to bolt for the nearest exit.

I see a new reason for modern attention and devotion to a service of Benediction. I see an almost essential reason to attend, to pause and to contemplate. But contemplate what? Have we not already contemplated Christ elevated rather recently at Mass? "Yes, but ..."

My new insight is this: As we gaze on Jesus, the host, he who draws himself out into the world and us back into himself, I begin to think of his Incarnation in a fresh way.

As a teenager, I know I never really understood "Incarnation" as other than another fancy theological term, other perhaps than in a rather basic, Christmassy way. Sure, I had heard the beautiful offertory prayer "*Deus, qui humanae*" countless times, as the wine is poured into the chalice, then the few droplets of water, but what that action implies had never really hit me. But it does now, as I look upon the Blessed Sacrament exposed before us, and begin to think about who Jesus Christ came to be, as a divine Word intersected with a very human Jesus:

O God, thou hast wondrously established human nature, and even more wondrously hast renewed it. Grant that by the

mingling of this water and wine, we may become partakers of His divinity, who has become partaker of our humanity in Jesus Christ your Son our Lord.

Incarnation means that once and for all time, Jesus, in his perfect divinity, fully threw in his lot with our imperfect humanity, to become the God-Man. He got himself fully mixed up with our frailty, much like wonderful, rich, sweet wine absorbs and blends with ordinary tap water. The wine is no longer pure wine, any more than Jesus himself remains a pure and exclusive God.

So whom do we behold in that monstrance? Whom do we contemplate in that tabernacle? Who is "the Body of Christ" we receive at every Mass? Is it exclusively "the Bread of Heaven"? Here, my new insight. Here, finally, my hopefully mature understanding of how people who would prefer to skip Benediction might truly be "insulting the Body of Christ."

Up there in that beautiful, bejeweled monstrance exposed for our viewing and wonderment is lodged not only a perfectly rounded, gleaming white host projecting an exclusively divine Jesus. If incarnation has meaning, such a concept is absurd! No, up there rests our incarnate Lord. And that therefore includes you and me, too, and every street person, every other sinner and saint sits up there too, in that little glass container with Jesus.

He's gotten himself inextricably mixed up with us, by design. He prefers it that way. Eucharistic presence likewise denotes incarnational presence. Jesus in the most blessed sacrament of the altar isn't lily white and perfectly symmetrical, as medieval church art might have us believe.

Yes, the hosts are white and round and must be apparently perfect or discarded unused. Beneath that host, within it, around it, in its resubstantiated mystery, lies the Jesus who chose to mingle amidst our sinful humanity, our human frailty,

our creatureliness . . . His handiwork. He made us. He knows you. He loves me, "just as I am."

When we adore him, we must likewise adore the stamp of the Creator upon all humanity, upon one other. Whom we gaze upon in wonderment is no lily-white God without a clue of what it means to be fully human. Rather, he understands better than

The Incarnate Lord has gotten himself inextricably mixed up with us, by design.

any human being what that means. He had to live out his humanity within his divinity, and vice versa. No mean task! He knows us inside out!

Why contemplate and adore the Eucharist? To adore God's handiwork in Jesus, for sure. But moreover, to adore him in one another, in each other. In that schizophrenic bag lady with her borrowed shopping cart: There goes the incarnate Jesus! In that person whose manner is arrogant or caustic: There again goes the incarnate Jesus! In the person sitting next to us in the pew, sinner or saint, or a little of both from time to time: There once again is the incarnate Jesus!

Let us paraphrase Peter's words in the Transfiguration gospel: "Lord, it is good that we are here! Let us build three tents: one for you, our perfect and blessed Divine Savior; one for all our heroes and heroines, the saints of salvation history; but yet a third tent as well, one for every wretched sinner," like you and me. Three tents, one Lord, one incarnate eucharistic presence.

May the beauty of Benediction bless us, with the rays that go out, and draw us back in, with Jesus Christ, true God and true man, always at the center of our focus. Amen. □

Face It — We're Congregationalists

By DAVID E. SUMNER

The Most Rev. Edmond L. Browning, Presiding Bishop, made a major plea for reconciliation in the church in his address to the January meeting of the Executive Council [TLC, Feb. 16]. He said that too many Episcopalians have yet to capture a vision of the partnership we are called to at all levels in the life of the church. However, he criticized dioceses that withhold funds “as a way of making a political statement,” and accused them of “poor stewardship based on flawed theology.” He said, “Withholding funds as a form of protest is contrary to our received understanding of what it means to live in a covenant community ...”

These criticisms will not reconcile the protesting dioceses and the national church that the Presiding Bishop represents. The only time I ever hear bishops talk about the corporate nature of the Episcopal Church is when they plead for money from stubborn parishes or dioceses. Bishop Browning didn't say anything about our covenant community when he signed a statement in 1979 saying he wouldn't abide by the General Convention's resolution on sexual morality. He

doesn't say anything about “flawed theology” when Bishop Spong flaunts beliefs contrary to scripture and the tradition of the Christian church. I don't hear the Presiding Bishop speak of the “vision of partnership” except to accuse people who disagree with him of lacking it.

When I became an Episcopalian in 1974, the corporate doctrine of “church” was one part of the Episcopal Church's theology that appealed to me. Coming from a Baptist congregational background, I liked the idea of a church that acted in unity, worshiped in unity and believed in unity. Only later did I learn that it didn't exist.

I've often thought about polity differences between the Southern Baptists, from which I came, and the Episcopal Church, where I became a real Christian after a conversion experience. The Southern Baptists gave me all the answers, but without a sense of the love and mystery of God. They pretend to be congregational but are in practice autocratic and hierarchical. Since the fundamentalists took over a few years ago, individuals, pastors and congregations who don't adhere to the party line are shunned, at best, and expelled, at worst. Both charismatic congregations and congregations that ordain women (odd combination) have been expelled from local associations. Dozens of moderate seminary professors, including friends of mine, have been forced out of their jobs.

The Episcopal Church, on the other hand, pretends to be a corporate church but is, in fact, a congregational church. Bishops and dioceses do what they want without regard to national church policy or practice. Seminaries do what they want. Congregations do what they want and ignore the diocese, especially if they have a large enough endowment. Doctrinal discipline doesn't exist in the Episcopal Church because Episcopal doctrine doesn't exist outside of the Nicene Creed. One of the implications of the ecclesiastical court's decision in the Bishop Righter case, I believe, is that no theological basis remains to argue about the corporate nature of the Episcopal Church.

An editorial in THE LIVING CHURCH

emphasized that “the church is not a democracy” [TLC, March 2] which is true. In theory, the church depends upon its succession of bishops as “guardians of the faith” and interpreters of scripture, tradition and reason. But what happens when the bishops cannot agree among themselves? The whole system begins to unwind, which has been happening since Bishop Browning and the other 20 bishops signed the 1979 protest statement over that convention's position on sexual morality.

The time has come for Episcopalians to recognize and accept the fact that we are a congregational church. That recognition can offer a theological framework for moving beyond the current impasse on sexual morality. If there is no official expectation that members of a congregation follow national church positions and policies, then the exodus of defecting congregations and individuals could cease.

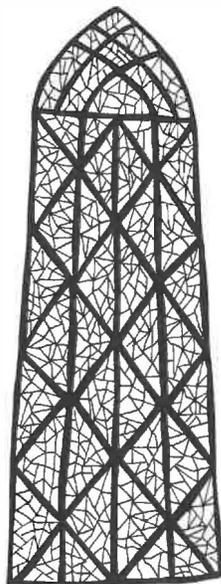
Let bishops, dioceses and congregations choose what they want to believe and do. That is, in fact, already the case because the Episcopal Church has no canonical procedure to discipline those who don't.

The only way that the Episcopal Church touches 95 percent of all its members is at the congregational level. Only clergy, bishops and less than 3 percent of the laity, I estimate, are involved at diocesan or national levels. Most people are attracted to an Episcopal congregation because of its beautiful liturgy, reverent worship or music. They may like its Sunday school programs or the rector's preaching. I've never heard anyone say they came to the Episcopal Church because of its ecclesiastical polity, the national church's position on anything, or because they liked having their money support a diocesan and national structure.

Think about it some more. Is a congregational church such a bad thing? Does any evidence exist that the first-century churches were anything different? Does any evidence exist that the Episcopal Church is still anything different? □

David E. Sumner is an associate professor of journalism at Ball State University. He resides in Anderson, Ind.

I liked the idea of a church that acted in unity, worshiped in unity and believed in unity. Only later did I learn that it didn't exist.



Editorials

Importance of Two Parents

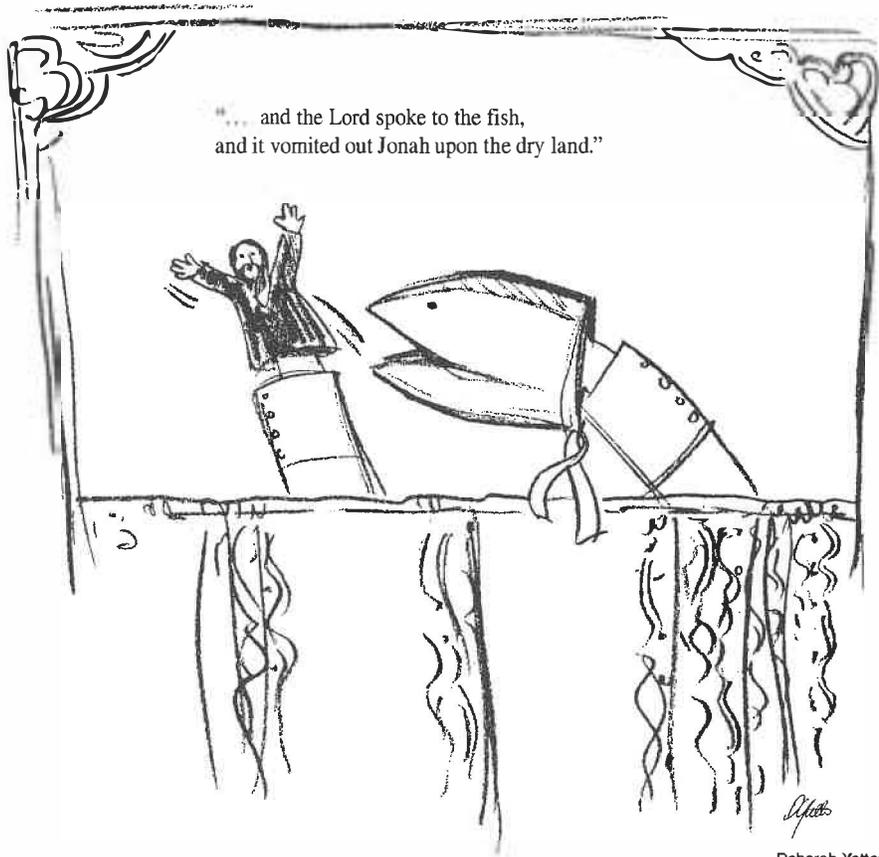
A report we read recently indicated that 58 percent of the births in a major American city last year involved single mothers. Keeping in mind that the statistic is indicative of only one city, it is probably a good guess that similar figures might be produced in other cities. With the increase in crime, drugs and various temptations facing children today, being a parent is a difficult role. Being a single parent can be an even more daunting task.

In trying to address the problem, it should be mentioned that various men's organizations may be helpful. Such large-scale gatherings as Promise Keepers, and in the Episcopal Church, similar groups being organized by dioceses, may be helpful in impressing upon men the need to be committed to their families. Parish men's groups and other organizations for men such as the Brotherhood of St. Andrew also could be of assistance in

the establishment of Christian commitment. We recognize that family structures have changed greatly, but the need for the two-parent household is greater than ever.

Best Wishes to Graduates

We extend congratulations and best wishes to those persons who will be graduating from various institutions of learning during this busy season. For graduates of the church's 11 theological seminaries, our prayers are with you. It is an understatement to say that the church needs faithful, creative, caring persons in its ordained ministry. Hopefully, such persons are in abundance among this year's graduates. For those graduating from college or high school, we hope others may see Christ in your lives in whatever field you enter.



Deborah Yetter

When no one was about, the bishop would occasionally entertain himself in the sacristy.

Concise History of Reformation in England

HENRY VIII AND THE ENGLISH REFORMATION

By D.G. Newcombe
Routledge. Pp. 84. £5.25, paper

Concise, coherent and understandable historical writing is always appreciated though far too uncommon. *Henry VIII* is one of the uncommon ones — a short but thorough description of the Reformation in England. Henry began a theological reformation without intending to do so; furthermore, he began it for primarily non-theological agendas, and Henry identified both with his personal ones.

To understand the English Reformation, you must understand him. Newcombe neatly combines the various threads into an easy-to-understand narrative.

Henry VIII is one of a series (16 listed) providing overviews of specific periods, movements and people. The author includes both a timeline and a glossary of possibly obscure terms, two features that should be mandatory in all historical texts. If the other books in the series are comparable in quality to this one, the entire set would be a good addition to any library.

Robert M. Gross
Schwenksville, Pa.

Spiritual Exercises

MYSTICAL HEALING

By John Horn, S.J.
Crossroad. Pp. 180. \$15.95

The first half of *Mystical Healing* by John Horn is an interview with each of four retreatants one year after they had attended a 30-day retreat on the Spiritual Exercises of St. Ignatius Loyola or had completed the “at home” 24-week format. His in-depth interviews with each retreatant show how deeply and strongly they were affected by the healing mystical prayer of God’s love experienced in these spiritual exercises.

At the close of each interview, there is a pastoral diagnostic assessment of the healing grace according to Ignatius Loyola’s “Guidelines for Discernment of Spirits.” Also there are some general questions for the reader to consider and answer.

In the second half of the book, the writer points out the different ways the retreatants felt God’s love at work in

them. He goes into detail as to how the exercises bring deep healing and transformation in individuals who participate in the spiritual exercises of St. Ignatius.

Alice Lowry
Racine, Wis.

Starting Place

PRAYING WITH ICONS

By Jim Forest
Orbis. Pp. 165 \$16, paper

Longtime peace activist and author Jim Forest probes some of the roots of his own spiritual journey in this very readable volume on icons. Forest, a convert to the Russian Orthodox Church, has the gift of making the tradition of praying with icons accessible to individuals from other faith and spiritual traditions.

The author begins with a short history of icons. He then addresses the subject of prayer as an introduction to the principle section of the work, a series of commentaries and reflections on more than two dozen traditional images. The book is illustrated with color plates and black and white photos that add to the reader’s ability to share in Forest’s insights. It concludes with a short selection of prayers used in the Orthodox Church, and a listing of sources for obtaining icon prints.

Jim Forest makes a complex theological and cultural subject very approach-

able, and the end notes will send the interested reader off to a variety of excellent and scholarly source material. If anyone is seeking a starting place for his or her own journey with icons, here is a very fine way to begin.

(The Rev.) Chuck Ruehle
Racine, Wis.

Gentleness and Humor

A GIFT OF PEACE

Personal Reflections
By Joseph Cardinal Bernadin
Loyola. Pp. 153. \$17.95

Through teary eyes — from beginning to end — I have just finished reading what for me is the most moving, thought-provoking, and inspiring book of its genre.

It’s the compelling story — tragic and happy — of the final three years of Cardinal Bernadin’s life, humiliation resulting from a false accusation of sexual abuse, a face-to-face reconciliation with his accuser, the shock of first hearing he has terminal pancreatic cancer, the long and painful treatment, his “new ministry” of helping other terminal cancer patients die with grace, just “letting go,” as he puts it, permitting God to take over in the transition from life to death.

Just before entering the doorway to the world beyond, he got his “Gift of Peace,” and this book — his only one — will stand as an important part of his most gentle pastoral legacy.

Widely respected not only for his gentleness and his deep spirituality, he also had a wonderful sense of humor.

The cardinal first learned there was something terribly wrong in his body when one of his physicians phoned him. “Warren [Dr. Furey],” he said, “I presume this is the result of the (urine) test,” “Yes,” the doctor said, “we found bilirubin in your urine.” “Warren,” the Cardinal said, ignoring for a moment the words he dreaded to hear, “Who is Billy Ruben and what’s he doing in my urine?”

Cardinal Bernadin completed *A Gift of Peace* just 13 days before he finally “let go,” a process he struggled with before surrendering, even when he was counseling others fighting against death that they also must “let go.”

Larry Jennings
Joplin, Mo.



“Astir” Publishing Company

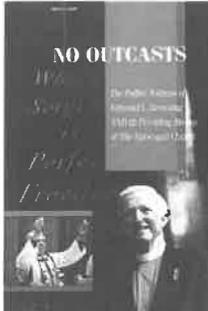
A New Approach to History

By TRAVIS DU PRIEST

MAKING SENSE OF THE EPISCOPAL CHURCH: An Introduction To Its History. Resource Book. Pp. 149. \$12.95. Workbook size, paper. **MAKING SENSE OF THE EPISCOPAL CHURCH.** Leader's Guide. Pp. 33. \$9.95, paper. Both by **Kenneth R. Clark** and **Charlie R. Steen.** Morehouse.

A theologian and history professor team up on a new approach to the history of our venerable church. Beginning with Roanoke and Jamestown Islands in the 16th and 17th centuries, they provide original documents — letters, diaries and excerpts — which lead us through Colonial, Revolutionary and Civil War times into the present. The brief intros, the provocative questions and definitions of key words create a wonderful adult teaching tool. The Leader's Guide offers further suggestions and pedagogy options.

NO OUTCASTS: The Public Witness of Edmond L. Browning XXIVth Presiding Bishop of The Episcopal Church. Edited by **Brian J. Grieves.** Forward Movement. Pp. 228. \$8.95, paper.



A bishop since 1967 and Presiding Bishop since 1985, Edmond Browning brought to his office a breadth of Asian, European and domestic experience and has exercised his episcopacy through Reagan, Bush and Clinton presidencies. The editor organizes numerous primary documents of Bishop Browning under the headings Principles, Issues, Places and Peacemaking and finds him consistent and courageous, especially as a spokesperson against injustice and discrimination.

ANGLICAN ORDERS: Essays on the Centenary of Apostolicae Curae 1896-1996. With an English translation of the Document and the Anglican response. Edited with an introduction by **R. William Franklin.** Morehouse. Pp. 149. No price given, paper.

Leading Anglican historians, theologians and liturgy scholars discuss in 11 essays the 1896 apostolic letter of Pope

Leo XIII declaring "ordination performed according to the Anglican rite ... completely null and void," the ecumenical movement and the ordination of women. Jon Nilson gives a Roman Catholic response — "If the judgment ... was questionable then, it is even more so now." Bishop Frank Griswold of Chicago, a final commentary — "Clearly, the unity of the church already exists in the mind of God."

STEADFAST FAITH: A Guide For Christians In An Ailing Church. By **Todd H. Wetzel.** Latimer (Solon, OH 44139). Pp. 200. No price given, paper.

One of the leading teaching and preaching voices among the conservative movement in the church, Fr. Wetzel shares personal epiphanies from his priesthood, having learned from parishioners who wanted more biblical preaching from the pulpit. Many will disagree with his opinions, yet readers will appreciate his candor and humility; for example, "conservatives must give up the notion that if we gain control of the governing apparatus of the church, all will be well."

ECUMENISM 101. By **Alton M. Motter.** Forward Movement. Pp. 85. \$6.95 paper.

Alton Motter takes us step by step through the words "ecumenism," "ecumenical" — themselves, scriptural references, the worldwide picture, the similarities and differences among Christians and social issues. He also gives us an appendix of "pioneers" of modern ecumenism and a bibliography and index.

WHAT DOES "MULTICULTURAL" WORSHIP LOOK LIKE? Open Questions In Worship, Vol. 7. By **Thomas Schattauer,** et al. Augsburg Fortress. Pp. 36. \$5.95 paper.

A liturgy professor at Yale, the associate director of worship resources for the ELCA and professor of worship and church music at Lutheran School of Theology explore how worship relates to the cultures of North America, culturally-specific worship and how one goes about multicultural worship. Interesting observations on how our adaptations of music from other cultures often falls flat: "Music circumscribes or induces expected behavior, precisely because it is social text."

The Episcopal Diocese of Newark

The Nominating Committee to Elect a Bishop of the Episcopal Diocese of Newark will be accepting candidates' names for the position of Bishop Coadjutor between June 1 and September 12, 1997. Nominations must be submitted on a prescribed form, which may be obtained by calling the Committee's secretary, Louie Crew, at 201-485-4503. Names may be submitted by the candidates themselves or by others. Persons submitting the names of others must confirm their willingness to be candidates. All candidates who enter the process will be asked at a later date to submit resumes and CDO profiles and to complete a questionnaire.

The Diocese of Newark is proud of its diversity. Women and men of all racial and ethnic backgrounds, of all sexual orientations, and of all four orders of ministry are encouraged to apply. We seek someone with grace, maturity, a sense of humor, a personal relationship with Jesus Christ, compassion, leadership, empathy with the poor and the dispossessed, liturgical perspicacity, and a good mind.

Copies of the Diocesan Profile are available from the Nominating Committee. To request a copy, call, write, or fax. All correspondence should be addressed to: Nominating Committee to Elect a Bishop Coadjutor, P. O. Box 30, Newark, NJ 07101. 201-485-4503 / FAX 201-485-1095. <http://newark.rutgers.edu/~lcrow/coadj.html>



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People and Places

Appointments

The Rev. **J. Neil Alexander** is professor of homiletics at the School of Theology of the University of the South, Sewanee, TN 37383

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

The Rev. **John M. Eidam** is rector of St. Peter's, 224 S Military Hwy., Norfolk, VA 23502.

The Rev. **C. Ann Hallmark** is interim rector of St. Mark's, 1725 New Hope Rd., Raleigh, NC 27604.

The Rev. **Charles L. Oglesby** is deacon of Good Shepherd, P.O. Box 28024, Raleigh, NC 27611.

The Rev. **Thomas J-P Pellaton** is rector of Church of the Ascension, Seybothstrasse 4, 81545, Munich, Germany.

The Rev. **Clark Michael Sherman** is rector of St. James', 5 W. Olive, Bozeman, MT 59715.

The Rev. **Charles W. Smithers** is vicar of St. Matthew's, Kernersville, NC 27285.

The Rev. Canon **Patricia Thomas** is permanent canon precentor at Washington National Cathedral.

The Rev. **Marilyn Escher Thorssen** is rector of St. Francis of Assisi, E Main, Youngsville, PA 16371.

The Rev. **Donna Warren** is deacon of St. Mary's, 1307 Holmes, Kansas City, MO 64106.

Resignations

The Very Rev. **Thomas C. Chesterman**, as interim priest-in-charge of St. Agatha's, DeFuniak Springs, FL; add: P.O. Box 1506, Truckee, CA 96160.

The Rev. **Ann Cox**, as rector of Nativity, Bloomfield, MI; add: HC35, Box 647, Tenants Harbor, ME 04680.

The Rev. **Catherine Waynick**, as rector of All Saints', Pontiac, MI.

Retirements

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

The Rev. **Henry Stuart Irvin**, as rector of All Saints', Washington, DC.

The Rev. **Gregory D. M. Maletta**, as minister of pastoral care, All Saints', Washington, DC.

The Rev. **Derwent A. Suthers**, as rector of St. David's, Barneveld, NY; add: 1316 Highland Bluff, NW, Atlanta, GA 30339.

Change of Address

The Rev. **Randy Melton**, 13 North Star Rd., Lucas, TX 75002-7853.

Next week...

From Foreign Lands

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.**

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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.**

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.**

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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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

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.**

COLLEGE CHAPLAIN: Four institutions of higher education are located within a few miles of the offices of the Diocese of West Tennessee. Establishment of a vibrant ministry with students, faculty and staff of these schools beginning fall 1997 is a high priority. We are seeking a chaplain who possesses a commitment to the spiritual development of young adults, a high energy level, excellent interpersonal skills, ability to work with persons of diverse ages and a strong spiritual life. Applicant should have experience in ministry to young adults, thrive on challenges, and be a dynamic and self-motivated leader who can develop partnerships with parishes in city, increase visibility and participation on campuses and create innovative programs to meet students' needs. Send resume by 6/1/97 to: **College Ministry Search, Diocese of West Tennessee, 692 Poplar Ave., Memphis, TN 38105.**

Classifieds



POSITIONS OFFERED

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.**

YOUTH DIRECTOR: St. Luke's Church in Baton Rouge, LA, an 1,800+ member parish, seeks a full-time lay youth minister for grades 6-12. St. Luke's is a parish which seeks "To know God and make God known through worship, spiritual formation, and obedience to love command." Applicants should model a commitment to Jesus Christ and be able to inspire confidence in both parents and youth. Position to be filled by mid-summer. Application deadline June 6. Resumes with references to: **The Rev. Fred Devall, St. Luke's Episcopal Church, 8833 Goodwood Blvd., Baton Rouge, LA 70806-7995.**

CHOIR DIRECTOR/ORGANIST for parish in Albany, New York. Strong choir (paid and volunteer). Excellent 1966 Casavant Freres organ. Small RSCM children's choir. Seek strong choral and organ skills, growth in children's choir, teaching ability, receptivity to varied musical and liturgical styles. Salary: 21-25K plus benefits. Inquiries: **The Rev. Keith Owen (518) 463-2257**

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.**

BISHOP IN NORTHEAST seeking creative, energetic, entrepreneurial priest to re-vitalize downtown parish in small city with great potential. Please send resume and CDO profile to: **Box N-767**.

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

POSITIONS OFFERED

RECTOR: St. Paul's, San Miguel de Allende, Mexico, pastoral size, U.S. and Canadian citizens, majority retirement age, few children. Eucharist centered. Services in English with developing Spanish ministry. Colonial town over 50,000 with 4,000 foreigners, at 6,400 feet in central mountains of Mexico. Some Spanish ability required, fluency a plus. Requires spiritual and pastoral development skills. Ecumenical experience desirable. Please send resume and CDO profile without delay to: **Russ Archibald, Search Team, c/o La Conexion, 907 Zaragoza St., Laredo, TX 78040. Tel/FAX 011-52-415-20387 (church office); e-mail: archie@unisono.ciateq.mx**

RECTOR: Northwestern New Jersey Anglo-Catholic parish with a commitment to traditional liturgy seeks full-time rector. Retention of traditional liturgy and music, improved Christian education and parish growth are some of the requisites we have set for the person filling this position. Please respond promptly with letter and resume to: **Search Committee, Grace Episcopal Church, Nine Harrington Ave., Westwood, NJ 07675.**

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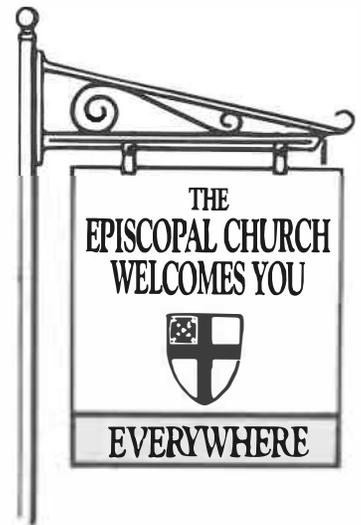
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Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun Eu 8, 9 & 11; Christian Ed 10

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. Bart's: good food and hospitality Mon - Fri 10 to 6

EPISCOPAL CHURCH CENTER

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

ST. MARY THE VIRGIN

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

PARISH OF TRINITY CHURCH

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

TRINITY

Broadway at Wall
Sun H Eu 9 & 11:15, Mon-Fri MP 7:45 H Eu 8 & 12:05, EP 5:15. Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4
Trinity Welcome Center (in Trinity Church, Broadway at Wall St.) Sun 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 app

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

ST. MARK'S

1625 Locust
The Rev. Richard C. Alton, r (215) 735-1416
Within walking distance of '97 Convention
Sun: Mass 8:30, Sol Mass 11. Daily Mass: Mon-Fri 12:10 (HU Wed); Tues 5:30; 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

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