

The Living Church

June 1, 1997 / \$1.50

The Magazine for Episcopalians

'Let light
shine out
of darkness'

2 Cor. 4:6
for June 1



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Quote of the Week

The Rt. Rev. William C.R. Sheridan, retired Bishop of Northern Indiana, on being a bishop: "The episcopate is the hardest, most demanding vocation in Christendom."

In This Corner

A Bishop, a Priest and a Deacon

So much for the theory that Americans are less attached to their church than they were a half-century ago. The Princeton Religion Research Center, using the facilities of the Gallup International organization, recently asked Americans whether they believe in God, whether they believe in an afterlife, whether they pray, and whether they attend church regularly. The results are amazingly similar to a 1947 Gallup survey:

	1947	1997
Belief in God	95%	96%
Belief in afterlife	73%	71%
Pray	90%	90%
Attend church	41%	41%

Did anyone else notice that in the Diocese of Newark's advertisement for nominations for bishop coadjutor that it mentions "all four orders of ministry are encouraged to apply"? That includes lay persons, folks. Shades of St. Ambrose!

The Rev. Steven Giovangelo, rector of St. John's Church, Union City, N.J., shares this tidbit from the TV listings of the *Jersey Journal*: "Tonight! 'Jesus' a 3-part documentary about one of Christianity's most famous historical persons, a look at his life and teaching."

The council of the Diocese of Georgia has taken an ambitious step, agreeing to the principle of establishing seven new congregations during the next 10 years. The council followed the guideline of establishing

Sunday's Readings

Created to Love God

Pentecost 2: Deut. 5:6-21, Ps. 81 or Ps. 81:1-10; 2 Cor. 4:5-12; Mark 2:23-28

The lesson from Deuteronomy is one of the places in the Old Testament where the Ten Commandments are listed. From the time the commandments were first delivered to the people, there has been controversy about what they mean, how they are to be observed, and how (or if) they are still relevant for us today. One commentator has argued that all the commandments are variations of the first one: "You shall have no other gods before me."

The psalm today emphasizes the pre-eminence of the first commandment, and makes it clear that it, with all the commandments, is evidence of God's unswerving, powerful,

new congregations annually that amount to 1 percent of the existing congregations. Georgia has 70 congregations, which means that formula amounts to seven congregations in 10 years.

The Rev. Ken Davis, of South Haven, Mich., recounts a recent baptism in St. Andrew's Church, Livonia, Mich. It seems that Stephanie Bishop and Michael Priest were baptized at the same service, and Mark Deacon was an acolyte.

My only license plate contributions are R U SAVD and STCHRIS.

The Rev. Theodore W. Edwards, Jr., a chaplain at Camp Lejeune, N.C., Marine base, took a photo of G O D while in Newport, R.I. He thinks it belongs to a business known as Guaranteed Overnight Delivery. And Mrs. Amos Gaume, of Belen, N.M., sent a photo of a Virginia plate reading PREECHA.

Julia K. Taylor, of Charleston, S.C., saw PRAY1ST, 2 PRAY and THKUJES in her home state. The Rev. Robert Crafts, of Indio, Calif., spotted GODS ABL and RIZIN C. The Rev. Eugene Patton, of Morgantown, Pa., observed CYN LES.

Note to Jack in Anaheim: No, the Milwaukee case concerning a failed housing project [TLC, April 20] is not the same as the one in Hawaii. In the latter, the Diocese of Hawaii guaranteed repayment of the loan.

David Kalvelage, editor

and limitless love for his people. Very often people consider rules and regulations either to be guard rails which keep them from thinking, or restrictions on their freedom and pleasure. The commandments are neither, for they were not given arbitrarily for people to obey, but so people would know the God who loves them and how to live in right relationship with him. Blind obedience is little better than wide-eyed disobedience, for neither produces what God desires in his people.

God desires people who love him and who know they are loved by him. God, who said in the beginning, "Let light shine out of darkness," shines in the hearts of his people, to give the knowledge and love of God as he has revealed himself in Jesus. We were made for nothing less and nothing other than that.

Objection to Ordination Hardly Gets a Hearing

Let's see, if I object to the ordination of an openly non-celibate homosexual person, a position shared by the vast majority of Christians through the ages and the vast majority of persons in the Anglican Communion, I can voice my objection at the time allowed for public objection at any ordination — but only after I am ushered out to the parish hall, where no one can hear. Apparently it's not enough that my objection would fall on deaf ears; it must be heard by no ears.

How wonderful it is to live in a church with "no outcasts."

I am impressed by the reminders given by Fr. Scariato and Bishop Haines [TLC, May 4] that no canons were violated by this action. They are right, of course. The canons' intent and purpose were ignored, common human fairness and decency were trampled on, but no canons were broken. How reassuring.

*(The Rev.) David Garrett
Church of the Annunciation
Newport, Tenn.*

Bishop Haines faults the *Washington Post* [TLC, May 25] for not contacting clergy involved in his ordination of a non-celibate homosexual, but in following up on the story I did interview the ordinand and he made no corrections [TLC, May 4]. He did, however, explain in detail how the bishop had the protest read in the parish hall rather than to the congregation, a narrow but original, imaginative, creative and fascinating rubrical interpretation that made the ceremony unique and even more newsworthy.

I not only cover the Diocese of Washington but also what the nationally known and respected press says about the diocese — quite often, as in this instance, on the front page on Sunday morning.

Regarding how protesters knew of the ordinand's lifestyle, the rector of St. John's, Georgetown, disclosed it in a charity parish newsletter last December. Another priest of the diocese, a personal friend, exclaimed that "it sounds like you are against the bishop!" Perhaps, surpris-

ingly, I applaud his policy of giving everyone a fair chance at ordination and remaining a friend right down to repeatedly explaining, "We do not send priests to parishes on the basis of their orientation."

I do, however, find his propensity for controversial ceremonial to be akin to the Dr. Kevorkian School of Do-It And-Then Defend-It and suggestive of the moth flying too near the flame, in this case General Convention in 1991 and 1997.

*(The Rev.) James B. Simpson
Washington, D.C.*

Inconsistent Policy

The well-thought editorial on the nominees for Presiding Bishop [TLC May 4] no doubt represents the thoughts of many well-meaning Episcopalians. As much as I appreciate its sentiments, I find them perhaps overly idealistic.

The editorial states that traditionalists, feminists and minorities will all be disappointed I beg to differ. It is correct that

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Letters

traditionalists will not be pleased and even more correct to say that they must not be surprised. However, the others should all be satisfied since none of the candidates poses a threat to their agendas. The wrapper may be the wrong color or sex, but the contents of the package are surely not disappointing.

The fact that those chosen were not picked by any consensus of the church, but rather by a small, elite group, may be symbolic of one of the most daunting problems the church faces. Inasmuch as we live in a democratic society, such a policy is inconsistent with our American experience.

It appears that groups with defined secular political agendas have manipulated the mechanics of the church to gain control. Many Episcopalians are acquiescing, but far too many find the decisions of the unrepresentative elite as relevant as chasing the next captain of the Titanic.

We have advocated liberating women and minorities. The time has come to liberate Joe Six Pack in the pews. If we do not, ultimately who will be left to pay the bills? The Lutherans? The political system

of the church is as obsolete as paying taxes to King George III.

The time is long overdue for the democratization of the Episcopal Church. The time has come for one person, one vote with full disclosure of the objectives, opinions, and agendas of all candidates for Presiding Bishop, bishop, rector and convention delegate. Too often the will of the people of the church has been overlooked or ignored. One is left wondering whether God's has been also.

*Alan E. Linden
Jacksonville, Fla.*

Pioneer Priest

Thanks for the great article on Good Shepherd Mission [TLC, April 27]. As the Episcopal Church rightly takes pride in its mission to the Navajo, I hope we do not forget the pioneering work of the Rev. Harold Baxter Liebler, who was the first missionary to the Navajo. He came to them in the early 1940s with the expressed intention of bringing the gospel to descendants of the first inhabitants of this continent who had not heard the

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An independent weekly record of the news of the church
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Editorial and Business offices: 816 E. Juneau Ave.

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Milwaukee, WI 53202-0936

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NEWS: THE LIVING CHURCH's chief sources of news are correspondents and news releases from church agencies. TLC cooperates with Episcopal News Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202.

Periodicals postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.00 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 92936, Milwaukee, WI 53202-0936.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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Letters

gospel before. In his spiritual autobiography, Fr. Liebler said that when he arrived, the Navajo thought that Jesus was the white man's swear word.

When he was in his early 50s, Fr. Liebler left a large parish in the East and went to live among the Navajo, learned their language and their ways, and brought the good news of Christ to them. His base of operations was in Bluff, Utah, although his ministry covered many hundreds of square miles, which he traveled on foot and on horseback. In nearly 40 years of missionary endeavor, he brought the gospel to around 20,000 people.

This missionary priest died on Nov. 21, 1982 at the age of 92. Our parish, with many others, had supported his work from 1956 to the early 1960s. In 1982, we briefly renewed our contact with St. Christopher's Church in Bluff. During Thanksgiving week in 1982, we sent a group of teenagers and adults for a week's mission. Within an hour of the group's arrival, Fr. Liebler died in a local hospital. Their first task was to dig his grave in the site of the original church, which had burned down in 1966. The work of the Episcopal Church to, by, and for the Navajo, began with the work of Harold Baxter Liebler.

*(The Rev.) David M. Baumann, SSC
Blessed Sacrament Church
Placencia, Calif.*

A Lost Feast

I was delighted and grateful to read the article regretting the diminution of the Ascension in the worship and thinking of many persons in the Episcopal Church [TLC, May 4]. I agree that Ascension Day has been allowed to get lost somewhere between Easter and Pentecost.

The words of the collect for that day put it directly when they speak of our Lord ascending far above all heavens so that he may fill all things and abide with his church to the end of the ages.

*(The Rt. Rev.) David S. Ball
Bishop of Albany
Albany N.Y.*

A Useful Tool

Fr. Michell's succinct article [TLC, April 27] is wonderful. Not only did I read it when it appeared, I was given a second chance to consider it when a member of the search committee at the parish of which I have been elected rector sent me a copy with his own commentary on the four items Fr. Michell mentions: vision,

change, leadership development and attitude. The search committee member said, "(The article) struck a chord with me, not for the appeal it makes to seminaries, but because areas of ministry development are described which our search committee found itself discussing and then seeking out among our rector candidates."

Thanks for giving seminaries, parish search committees, and this rector-elect such a useful tool.

*(The Rev.) Larry P. Smith
Trinity Church
Wauwatosa, Wis.*

Sad News

I am truly saddened by the news that appears in TLC each time I pick it up.

What has this church come to? When a diocese is charged with racketeering? When the national church treasurer embezzles millions of dollars? When priest after priest seems to be caught doing something sexually or morally wrong?

This causes me great concern. I have been an Episcopalian for only four years, and I came into this church for the love of the liturgy and tradition it offers. I feel secure with the guidance I receive from my rector. But my concern is for those who are in those troubled dioceses and those searching for what I had been, but now, only sees that the Episcopal Church is corrupted. How can these lay people feel safe in their spiritual guidance when their priests and bishops are doing so wrong?

So I ask that the next priest or bishop and any one within the church who are doing what they know is wrong, to think about the church as a whole. What they do affects everyone.

*Torie Jones
Hutchinson, Kan.*

Basic Biology

I would be interested to know why Robert Hewitt considers sexual equality to be a "God-given fact" [TLC, April 27]. Perhaps I am being too superficial, but it seems to me that basic biology calls the statement into question.

*Jamie Adams
Fairfax, Va.*

To Our Readers: We welcome letters to the editor. Each 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.

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300 Years at Trinity: Leading in Many Ways

On a busy street in the financial district of New York City stands a classic example of neo-Gothic church architecture, an inviting gray stone building that seems dwarfed by the skyscrapers surrounding it. Yet it would be a mistake to think that this was merely a quaint anachronism. The church in question is Trinity Church, Wall Street, one of the largest commercial landlords in New York City, the oldest and largest grant-making institution in America, and a 300-year-old presence in the life of the city. During the week of May 4-8, Trinity Church completed the observance of its 300th year with a variety of activities and events meant to call attention to Trinity's ongoing history of ministry not only in the City of New York, but throughout the world.

On May 6, 1697, Trinity received its charter and a land grant from King William III of England, with an annual payment of "one peppercorne" to the crown as its rent. (When Queen Elizabeth II visited Trinity in 1976, she was given 279 peppercorns as "back rent.") A gift from Queen Anne in 1705 increased Trinity's land holdings to 215 acres. Much of this land was channeled into the development and support of other chapels, schools, hospitals, and other endeavors, among them King's College, which is now Columbia University, and the Charity School, now Trinity School, the oldest continuously operating educational institution in New York. George Washington attended a Thanksgiving service at St. Paul's Chapel, a chapel of Trinity Parish, the day of his inauguration, and continued to worship there while the American capital remained in New York.

In the 19th century, Trinity was active in the Mission (or Settlement) House movement, establishing a girls' vocational school, a home for aging women, cooking and nutrition classes for immigrant women, a workingman's club, and a relief bureau to counsel the sick and the jobless. In the 20th century, Trinity was in the forefront on the movement for international, ecumenical Christian dialogue, that led to the formation of the World Council of Churches, and pioneered church broadcasting in 1922 with a Christmas Eve radio program that reached as far as Cuba.

Perhaps the two most momentous developments in the 20th century, in

regard to the 300th anniversary of Trinity's founding, were the establishment in 1967 of Trinity Institute as an ongoing continuing education project for clergy and laity, and the formalization of Trinity's philanthropy in 1971 in the approval of the grants board as a standing committee of the vestry of Trinity Church.

Trinity Institute

The observance was centered around a two-day session of Trinity Institute, this year entitled "Ordered Freedom: An Anglican Paradox." It began with a celebration of the Holy Eucharist on the evening of May 5. The celebrant was the Rt. Rev. Richard F. Grein, Bishop of New York, and the preacher was The Most Rev. George L. Carey, Archbishop of Canterbury. Honored guests for the opening Eucharist and the entire Trinity Institute were the archbishops of the 12 Anglican provinces of Africa: the Most Rev. Samuel Sindmuka, Burundi; the Most Rev. W. P. Khotso Makhulu, Central Africa; the Most Rev. Remi J. Rabenirina, Indian Ocean; the Most Rev. David Gitari, Kenya; the Most Rev. Joseph A. Aeditiloye, Nigeria; the Rt. Rev. Onesphore Rwaje, dean, Rwanda; the Most Rev. N. Winston Ndugane, Southern Africa; the Most Rev. Benjamin W. Yugusuk, Sudan; the Most Rev. John Ramadhani, Tanzania; the Most Rev. Livingstone Nkoyoyo, Uganda; the Most Rev. Robert Okine, West Africa; and the Most Rev. Patrice B. Njojo, Zaire.

Participants returned to Trinity Church the following morning for a series of presentations on the topic "Ordered Freedom." The Rev. Frederic E. Burnham, director of Trinity Institute, explained the historical sources of the ordered freedom paradox. He noted 1997 marks not only the 300th anniversary of the founding of Trinity Church, it is also the 1,600th anniversary of the death of Ambrose, Bishop of Milan, and Martin,

Bishop of Tours; and the 1,400th anniversary of the death of Columba, Abbot of Iona, and the arrival in England of Augustine, first Archbishop of Canterbury. The program was broadcast through 115 downlinked sites throughout the U.S.

Five video presentations followed. The presenters were: the Very Rev. Alan Jones, the Rt. Rev. Rowan Williams, Dr. Walter Brueggeman, the Rev. John Polkinghorne, and Madeleine L'Engle, each of them addressing the topic of ordered freedom.

For Dean Jones, dean of Grace Cathedral, San Francisco, the poetry of John Donne and George Herbert spoke to a situation in which Christians could be willing to question their faith because they felt they could affirm a tradition. They also exhibited a sensitivity for the unities of the faith, the unities of mind and heart, individual and community, life and prayer.

Bishop Williams, Bishop of Monmouth, Wales, turned to theologian Richard Hooker, and contrasted the Christian vision of freedom, which is freedom to become what we are meant to become, with a consumerist view of freedom, which is freedom without cost. He said Christian freedom is not without cost, and the law is given to help us to learn to live in Christ.

Mr. Brueggeman, a noted theologian, looked to the Old Testament and reminded the audience that Christian freedom is not autonomous Enlightenment "freedom," but practice of covenant fidelity. He said everyone's freedom is in context with others whose freedom impinges on oneself, so freedom requires arranging relationships, not only those of sharing and caring, but also those of power and wealth.

Physicist-priest Polkinghorne spoke of the universe's "clocks" — steady states — and "clouds" —

(Continued on page 8)



Associated Parishes

Elects Officers

"Open Space Technology" dominated the meeting of the Council of Associated Parishes April 23-28 at Holy Cross Monastery, West Park, N.Y. This free-form process enables individual members to raise issues for small-group discussion in self-selected time slots, allowing participants to choose from concurrent work groups in their areas of greatest interest.

Other activities included a workshop on updating worship space held at Christ Church, Poughkeepsie, led by the Rev. Charles Fulton, president of the Church Building Fund, and a visit to the convent of St. Helena at Vail's Gate.

The Rev. Canon Juan C. Oliver, canon missionary of the Diocese of New Jersey, was elected president for a two-year term. The Rev. Sr. Jean Campbell, O.S.H., was elected vice president.

The Rev. Michael Merriman, who will be moving to Australia as warden of St. John's College, University of Northern Queensland, was elected to honorary council membership, along with the retiring president, the Rev. Barbara Mitchell, a priest of the Anglican Church of Canada.

The Council of Associated Parishes comprises lay persons, bishops, priests and deacons of the Episcopal Church, Anglican Church of Canada and other churches, who share a common interest in writing and teaching on all areas of Anglican worship.

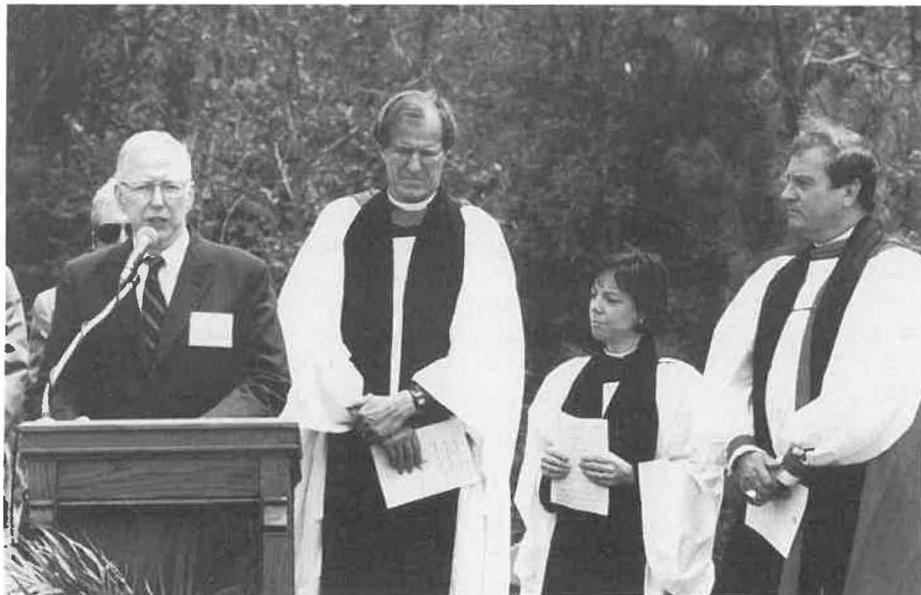
Briefly

The Morehouse Group, publisher of books, church school curriculum, church supplies and weekly lectionaries, has named **Kenneth H. Quigley** president. Mr. Quigley has been editor of *Tidings*, the newspaper of the Diocese of Central Pennsylvania, for 20 years, and owns a public relations consulting business.



Mr. Quigley

The Most Rev. **Edmond L. Browning**, was released from a Tokyo hospital May 8 after having been treated for pneumonia [TLC, May 25]. The Presiding Bishop and his wife, Patti, returned to New York, cutting short a trip which had been planned to include Okinawa.



Charley Watkins photo

University of the South President Samuel R. Williamson speaks at the groundbreaking of the Tennessee Williams Center in Sewanee, Tenn. At his side are university chaplains, the Rev. Tom Ward and the Rev. Annwn Myers, and Bishop Wimberly, the university's new chancellor. The new center will include a 150-seat theater, classrooms, and scene and costume shops.

Bishop Wimberly Named Sewanee Chancellor

The Rt. Rev. Don A. Wimberly, Bishop of Lexington, was elected to a six-year term as chancellor of the University of the South, in Sewanee, Tenn., at the annual trustees' meeting May 1. The retiring chancellor, the Rt. Rev. Duncan M. Gray, retired Bishop of Mississippi, presided at the service of installation in All Saints' Chapel following the meeting.

"I have a real devotion to this place," Bishop Wimberly said. "I absolutely love Sewanee and I want to do the best job I can

do to further its ministry and mission."

As chancellor, Bishop Wimberly chairs the 130-member board of trustees, sits as ex-officio member of the 20-member board of regents, and represents the bishops of the 28 owning dioceses of the university.

Bishop Wimberly served on Sewanee's board of regents from 1991 to 1997, and has a honorary Doctor of Divinity degree from the school. He is one of four bishops nominated to be Presiding Bishop [TLC, May 4].

Procedure Set for Nominations From the Floor

The procedure for nominating candidates for Presiding Bishop from the floor of General Convention has been announced by the Rev. Donald Nickerson, secretary and executive officer of convention.

Fr. Nickerson released a statement May 8 in which he said, "Any deputy or bishop who intends to make an additional nomination of a bishop from the floor (must) inform me in writing by June 2, 1997. I will then work with the prospective nominee and the Office of Pastoral Development to see that a process for securing physical and psychological examinations and background checks can be completed as expeditiously as possible."

The Joint Nominating Committee for the Election of the Presiding Bishop has announced a slate of four candidates [TLC, May 4]. They are: The Rt. Rev.

Frank Griswold III, Bishop of Chicago; the Rt. Rev. Robert Rowley, Jr., Bishop of Northwestern Pennsylvania; the Rt. Rev. Richard Shimpfky, Bishop of El Camino Real; and the Rt. Rev. Don A. Wimberly, Bishop of Lexington.

That slate will be presented to the 72nd General Convention July 20 when it meets in Philadelphia. At that time, any bishop or deputy may nominate any other member of the House of Bishops. The election will be held the following day by the House of Bishops, and it must be ratified by the House of Deputies.

"Nothing in the canons, of course, precludes a deputy or bishop from nominating from the floor of the joint session a bishop who has not participated in the process," Fr. Nickerson said in the statement.

Celebrating 300 Years at Trinity Church, Wall Street

(Continued from page 6)

unsteady states, as chaos theory describes — and noted that we live at the intersection of them, an area of fruitfulness. He said ordered freedom exists both in the physical world and in our spiritual lives, and like the interplay of “clocks” and “clouds,” we live in the interplay of freedom and responsibility — a region of grace.

Standing Up for Christian Unity

Bishops from four churches announced the opening of the annual National Workshop of Christian Unity from the steps of the Cathedral of the Blessed Sacrament (Roman Catholic) April 21 in Sacramento, Calif. They welcomed more than 400 participants from 20 churches and 18 bishops from across the country to the four-day workshop.

The Rt. Rev. Jerry Lamb, Bishop of Northern California, was among the speakers, making a presentation on the proposed Concordat of Agreement between the Episcopal Church and the Evangelical Lutheran Church in America.

Bishop Melvin Talbert, leader of Methodists and president of the national Council of Churches of Christ, covered highlights of the workshop; Roman Catholic Bishop William Weigand described the proposal from Lutherans and Roman Catholics to lift 16th-century mutual condemnations, and Lutheran Bishop Robert Mathheis reviewed the

Ms. L'Engle posed similar questions. The author asked if all the things we have learned about the nature of the universe are true, what does that tell us about the nature of God? What does quantum theory tell us about the nature of God? What does the observer effect — the fact that an observed phenomenon changes on being observed — tell us about the nature of God? She believes it is possible to use the insights of science to describe a God more

proposal from the Lutheran and Reformed churches for full communion.

Episcopalians speaking at the workshop included the Rev. Diana Akiyama of Los Angeles, who led a seminar titled “Unclean Women and Gentile Dogs: Breaking Bread With Strangers,” and the Rev. Bert Breiner, co-director for interfaith relations of the National Council of Churches

More than 100 Episcopal Diocesan Ecumenical Officers (EDEO), at their annual meeting held concomitantly with the workshop, heard addresses on the Concordat of Agreement from the Rt. Rev. Rustin Kimsey, Bishop of Eastern Oregon, the Rt. Rev. Edward W. Jones, Bishop of Indianapolis, and Lutheran Bishops Ralph Kempinski and Richard Jeske. The Rt. Rev. Frank Griswold, Bishop of Chicago, co-chair of Anglican-Roman Catholic dialogue in the U.S., spoke to a luncheon gathering about the recent papal encyclical.

orderly and more freeing than our inherited model of God.

The Archbishop of Canterbury's lecture later in the morning was historical in its grounding. Beginning in 527 A.D., the year in England of Augustine's arrival and Columba's death, a time of violence and social disorder, he traced the development of the English Church, with an emphasis on the continual search for balance between freedom and order. He then asked how the 36 provinces in communion with Canterbury can continue to work together, given their diversity. His answers included a theology of comprehensiveness, confidence in our tradition, and courage in resisting injustice.

He paid a brief tribute to the Most Rev. Edmond L. Browning, Presiding Bishop, praising his prophetic voice and his struggle to hold together a deeply divided church.

After lunch, the Most Rev. David Gitari, Archbishop of Kenya, responded to the morning's discussions in “Ordered Freedom: An African Perspective.” He touched on many topics: the various examples of Anglicanism found in the African context, the problematic experience that this African people have had with freedom since the end of colonialism, the need for a second liberation.

Trinity Institute continued the following day with presentations on “Ordered Freedom: Personal Stories.” Presenters included the Rev. Daniel Paul Matthews, rector of Trinity Church, the Rev. Herbert O'Driscoll, Canadian theologian, and Ms. L'Engle.

After Trinity Institute concluded, there were still more events. In the afternoon of May 7, a symposium was held entitled “Church Based Community Development and the Transformation of New York.”

On Ascension Day, May 8, a celebration of the Eucharist took place at noon, and that evening featured a final celebratory dinner, held at the Ellis Island historical site. More than 1,000 people braved the choppy water of New York Harbor to meet for a gala party and meal on Ellis Island. During the dinner, it was announced that Trinity Church had raised \$300,000 to be donated to the Anglican Global Fund, a discretionary fund for the Archbishop of Canterbury to use to assist in relief and development around the world. Additionally, former recipients of Trinity grants had organized and raised \$106,000, to bring a total donation of \$406,000.

(The Rev.) Bonnie Shullenberger

Bishop Wright of East Carolina Dies

The Rt. Rev. Thomas Henry Wright, fourth Bishop of East Carolina, died April 26 in a nursing home in Porter's Neck, N.C. He was 92.

Bishop Wright was consecrated in 1945, at age 40, and served until 1973.

“He had a deep love of the clergy, their families and the people he served,” said the Rt. Rev. B. Sidney Sanders, current Bishop of East Carolina.

Bishop Wright was born in Wilmington, N.C., in 1905, and returned there during his episcopate and following his



Bishop Wright
(1945 photo)

retirement in 1974. He was a graduate of the University of the South and Virginia Theological Seminary. He was ordained deacon in 1929 and priest in 1930. He was in charge of Trinity Church, Lumberton, N.C., 1929-30; assistant at Chapel of the Cross, Chapel Hill, N.C., 1931-32; rector of Robert E. Lee Memorial, Lexington, Va., 1934-41; dean of Grace Cathedral, San Francisco, 1941-43; rector of St. Mark's San Antonio, Texas, 1943-45.

He married Hannah Hagans Knowlton in 1937, and they were the parents of four children.

Among his activities were chairman of the Overseas Department of the national church for six years, chairman of the Inter-Anglican Mutual Responsibility commission and trustee of the Church Pension Fund.



Left: The Rev. Justo and Raquel Andres (center) with members of St. Ann's Church, Stockton, Calif., where Fr. Andres was interim.

The Church Is a Family

January: The Foundation

February: The Wisdom of Age

March: Single Parents

April: Special Children

May: Interfaith Couples

June: From Foreign Lands

July: 'Adopted' by the Church

August: Being Single

September: Teens and the Church

October: Profile of a Family

November: Church as a Family

December: Growing Families



A Filipino Example Welcoming New Citizens

By DICK SNYDER

"The first step is to build their trust," said the Rev. Justo Andres in describing how to involve Filipino-Americans into the Episcopal Church.

Fr. Andres, a native of the Philippines, served as vicar of Holy Cross Church, a largely Filipino parish in Stockton, Calif., from 1983 until his recent retirement. Prior to that he served in the Diocese of Hawaii and in the Philippine Independent Church.

Building trust among the Filipino community —whom Fr. Andres estimates at 85 percent Roman Catholic by tradition — meant "persistence and being yourself," he said.

He explained that there is a large concentration of Filipinos in the San Joaquin Valley of California and in the San Francisco Bay area. He said many of the Filipinos are employed as agricultural laborers.

Fr. Andres and his wife Raquel visited the agricultural camps where the workers lived.

"It is hard to wait in church for them," said Mrs. Andres. "They work seven days a week."

So Fr. Andres went to them, and celebrated home Masses for them.

"They need to hear the word of the Lord," he said.

For those in Stockton, Fr. Andres and

his wife provided counseling and assistance with immigration applications as a qualified amnesty center through Holy Cross Church, as a Jubilee Center.

"We made many citizens. It was a beautiful work of the church," he said.

Filipinos who chose to attend church were made to feel welcome.

"We try to just be friendly, so it's not a cold place," Fr. Andres said.

Many Filipinos "get very sensitive about being looked at up and down" as they enter a church, added Mrs. Andres. "They call it a church family, but it is not a family atmosphere."

The liturgy at Holy Cross was celebrated in English. Fr. Andres noted that there are three very separate dialects of the Filipino language, and use of one of them would mean that the service could not be understood by those who spoke one of the other dialects, or by those who spoke English.

Several programs to develop leadership and teamwork were started at the church.

"And we wanted to help keep the children out of the street and out of trouble," he said.

Mrs. Andres started a dance group among the church youth. The group appeared throughout Province 8 of the Episcopal Church.

Fr. Andres said Filipino people are very religious, and he anticipates continued growth in the mission he started in Stock-

ton. He retired last year, and another Filipino priest is now serving at the church. Mrs. Andres now works at the Filipino Plaza, a residential program in Stockton. He continues to teach citizenship classes and counsel with the residents there.

Mrs. Andres was appointed to the Justice, Peace and Integrity of Creation Committee (JPIC) of the national church by Presiding Bishop Edmond Browning.

"They are crying for people like Justo," said Mrs. Andres. "People who will counsel with them. Many have left their families behind in the Philippines and need someone to talk with."

The key to making Filipinos feel welcome "is to come down and be with them, and hold their hands," said Fr. Andres. "It has been a beautiful ministry." □

Dick Snyder is a freelance writer who lives in Carson City, Nev.

Related article, page 12



Philip and Buffy's Wedding

By FREDERICK QUINN

N.B. The Roman Catholic marriage, with an Anglican presence, took place as described below. The names of persons are changed, but the events and dialogue are authentic. Following the wedding, I wrote to the Roman Catholic Cardinal in Washington, D.C., protesting the regressive ecumenical climate. The cardinal did not reply, but a Jesuit specialist in ecumenical relations called me, offering a "Tough oats, but that's the way it is" explanation. Many clerical colleagues have performed Roman Catholic-Anglican weddings that were joint ceremonies. The policy of the Roman Catholic Archdiocese in Washington is one of benign exclusion of other churches.

"It is the one bread which we all share," Fr. Biaggi tells me on the phone. I had just described the large circular whole wheat hosts used by the celebrant at Notre Dame in Paris. Both he and I had spent time in France the previous summer. "I always use them. They represent our unity," he adds.

The subject is a mixed denominational

The Rev. Frederick Quinn is a frequent contributor to TLC. He is a non-parochial priest who resides in Chevy Chase, Md.

wedding he will celebrate. The groom's mother, a devout Anglican, asked me to "represent her church" at her son's wedding. No easy task, it turns out. The mother is a quintessential super-WASP widow, deeply involved in multiple good works, elegantly dressed in understated blue silk, wearing the pearls her mother wore to hear Caruso sing at the Met. The son is a 35-year-old tightly wound investment banker. Twelve years at two of the region's oldest church schools have left him indifferent to organized religion. The bride, a.k.a. "Buffy," age 25, is the devout product of Roman Catholic schools, her father a successful Italian-American building contractor, her mother a real estate appraiser. When I met with Philip

and Buffy a week before the service, Philip said he was seeing me because his mother insisted on it. His bride-to-be, who manages a fashion shop in a major hotel, was politely unyielding. There would be no Anglican aspect to the wedding.

Of the marriage service, Fr. Biaggi says, "I want to give you a warm welcome and make sure you are placed comfortably in a seat of dignity. Be sure and give me the correct spelling of your name. You can stand beside me while I receive the couples' vows. Since another priest will concelebrate with me, he will stand there too. I'm sorry you can't be at the altar; it would suggest a concelebration to people who didn't know better."

"Let's be up front with each other," I respond. "I'm here because the groom's mother asked me to represent her church. If I came on my own, I would decline because your position is offensive and demeaning to the ministry we both share."

I thought my candor would elicit a similarly frank response from Fr. Biaggi, who flawlessly fields the response and, in a "sorry about that" tone continues, "It's a nuptial Mass. If it wasn't, I'd have some flexibility but I don't. Catholics must do the prayers and lessons and I must do the service and blessing."

"If you come to our church, I can offer you more than you can offer me," I say, hoping for an opening and realizing instantly I should be playing hardball





instrument that needs a few new tubes are played by the parish organist. Two immense rotating fans, sounding like aircraft engines, spray music sideways in the humid evening air.

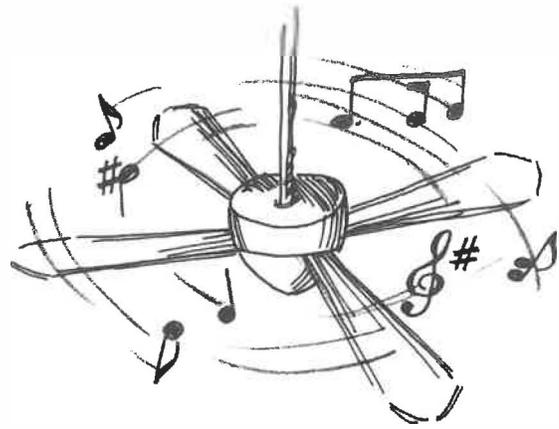
As the processional starts, the organist inadvertently hits a single chord sounding like the “all-clear” signal in a World War II film, followed by the “Arrival of the Queen of Sheba” from Handel’s “Solomon.” Angela “Buffy” Capretti is led in by a praetorian guard of brothers and bridesmaids, the latter wearing purple and gold shoulder scarves, Wonder Woman capes, over tight-fitting strapless purple cocktail dresses.

A homily about “the vocation of marriage,” ends with the clear injunction to mix with other Christian (read Roman Catholic) couples, help them in troubled times, and raise children according to the laws of the church. The bride’s high school principal adds a few thoughts, prefacing each with “as Fr. Biaggi states so eloquently . . .” By now there is an audible shifting of flesh in the back rows as the faithful turn restless, anxious to move on to the Laurel Valley Hunt Club.

Communion time. Fr. Biaggi elevates



Deborah Yetter drawings



‘Two immense rotating fans, sounding like aircraft engines, spray music sideways in the humid evening air.’

instead. A mellow laugh bubbles from the other end of the phone. Fr. Biaggi is close to the cardinal and will not deviate one iota from the party line. I review options: I could pull out with theology intact, the Reformation solution, and leave an elderly parish member distraught. Or tell the celebrant, who couldn’t care less, he contributes to a worsening ecumenical climate. I decide not to prolong the wars of religion and watch the show from “the seat of dignity” instead.

The church building is one of several generic suburban Roman Catholic churches built in the 1950s when the city poured out into the suburbs. Its triangle-shaped shingle-and-cement walls could house an aircraft hanger. Inside, hardware store spotlights hang beside blue and gold non-figurative stained glass windows, the colors of a football team. I knock three times at the large metal security door, which rattles open, filled with Fr. Biaggi. The profile of a linebacker in a cassock, his full face alternates two smiles, an all-purpose version, and an intense model turned on to dissolve opposing viewpoints and melt contrary opinions as sunlight melts snow. No give-and-take here.

A folding cafeteria chair, painted with gold gilt radiator paint, is the seat Fr. Biaggi is offering. Since it is tilted away from the altar, I rearrange it to face the altar and couple. The groom’s mother has made a nearby, exclusive club available for the reception, so the 200 guests are dressed in black tie and evening gowns. Some preludes on a balcony electrical

the large host, “the one bread which we all share.” Schubert’s “Ave Maria” wafts from the balcony, scored for soloist, violin and auditorium fan. The concelebrant, who had flown in from Boston a few hours earlier, does not know the local parish’s logistics. Fishing under an embroidered silk curtain for a key to return the unused hosts to the tabernacle, he sees a bony hand emerge, shaking keys from under the curtain, and uttering a “psst.” It is the sacristan helping out. The wafers are deposited in a strong metal container with “Buffalo Safe and Storage Company” stamped below its door.

Closing moments. The musicians deliver a breathy “Panis Angelicus.” Fr. Biaggi improvises prayers for “Buffy and Philip, that marvelous Christian couple.” The Boston associate adds his own prayers and Fr. Biaggi leans over the couple, delivering a one-liner followed by a short, quick laugh from the nuptial party. I smile from the sidelines as if I heard the joke. Violins soar briefly above the fan. Suddenly all eyes are on me. Fr. Biaggi smiles munificently, nods my way quickly with his head, like a football coach ordering in a substitute. I have one moment . . . to say what? By now the groom pumps adrenaline. Holding his cold, sweaty white-gloved hand briefly, I extend my right hand to the bride; she avoids taking it and leans toward me. “We’ll see you at the club” she says with perfect command of the situation and, with a swish of lace, rises and turns as the organist hits the “Grand March” from “Aida.”

'Total Family' Ministry

By DICK SNYDER

"WE FEEL WELCOME. We feel warmth," said Ann Langevin, mother of three adopted children who attend — and are deeply active at — St. Christopher's Church in Boulder City, Nev.

The parish has found a way to deal with families with foster children and adopted children. It's the same way that parents with natural children and everyone else are handled: Everyone's welcome, and everyone's involved.

"I see it as part of an evolution of Total Ministry within the congregation," said Serwin Netzler, whose three foster children attend.

"The congregation has a dedication to Total Ministry, and it's carried on like 'Total Family,'" he added.

"Total Ministry means we all share in the work of the church and the joy of the church," added Mrs. Langevin. "All too often church is like theater with everything happening at the front.

"But from the first [her children] were part of the pageant. The Rev. Kay Rohde trained them to acolyte and asked them to sing."

When she and her husband Bob decided to adopt the three foster children, "the whole church was in chambers in Family Court in Las Vegas.

"Then there was a 'Thanksgiving For the Birth or Adoption of a Child' (prayer book, p. 439) service at church. It was a celebration. It was really quite beautiful."

Congregational vitality has been strengthened by the presence of all the children — including foster children and adopted children, Ms. Rohde said.

"It really feels empty when the children are not in church," Mr. Netzler said. "They bring a certain vibrancy to the congregation. And many older people in the congregation serve a grandparent role and don't even know it."

All of the children who have been baptized in the church have godparents who are members of the congregation.

Sherryl Netzler, Serwin's wife, noted that one of their foster children has made the decision to be baptized and was waiting to ask a parish member to be his sponsor when the parishioner returns from vacation. Their two other foster children have been baptized.

Dick Snyder is a freelance writer who lives in Carson City, Nev.



The Netzler family at St. Christopher's Church, Boulder City, Nev.

The Netzlers suggested that other congregations which have families with foster children "not make a big deal of it, not make a major issue that they are foster children. Just assimilate them.

"Be aware of the emotional needs of the family. They need support and prayer. And keep an eye out for other needs — foster parenting is a big step, and stress and burnout occur.

"And people should be patient. Foster children tend to act out more than other children, and many people just don't understand the background of the child," they added.

Both the Netzlers and Langevins have natural children as well, and Mr. Netzler said it is important to maintain balance so "the natural children don't get overlooked."

He said if more church families were to become involved in foster care, "or sharing family, then foster care would eliminate the need for institutional placements."

"Once you're doing for one or two, then two or three more isn't that big a deal," said Mrs. Netzler.

"I think we need to get away from the institutionalized mindset which says 'everything is going to be given to me,' which reinforces the welfare mentality," Mr. Netzler added.

The Netzlers formerly worked as houseparents for the Southern Nevada Children's Home, a 70-bed facility in Boulder City. They said they chose foster care deliberately so they could be at home to raise their natural children, and so they could work together.

"Church has been really important for us," said Mrs. Langevin. "There is the whole complexion of St. Christopher's. There is so much love.

"Our children are 15, 14, 13 and 12 — an age when many children are dropping out. But they are involved. Church means so much to them." □

Sexuality Statement Needs Serious Attention

The possibility of a break in the Anglican Communion [TLC, May 25] should not be taken lightly. The resolution from the Province of South East Asia that it supports and will be in communion with only those parts of the Anglican Communion "which accept and endorse the principles" of the statement on human sexuality adopted by the Anglican Encounter in the South, probably has more support than most Episcopalians realize.

Many Anglicans in Africa and South America would subscribe to the statement on sexuality along with traditional Anglicans in other provinces. And six bishops affiliated with the Episcopal Synod of America also have endorsed it.

The statement, rapidly becoming known as the Kuala Lumpur Statement, for it was adopted in that Malaysian city, contains nothing more than what Christians have believed for centuries. The third of its 12 points expresses the need for the statement: "... we express our profound concern about recent developments relating to church discipline and moral teaching in some provinces in the North — specifically, the ordination of practicing homosexuals and the blessing of same-sex unions." It's quite clear that the statement is aimed directly at the Episcopal Church, for it is this church which has moved most rapidly toward such ordinations and blessings, and indeed

already has begun them unofficially.

Even though the Kuala Lumpur Statement may receive overwhelming acceptance by Anglicans in Third World countries, those churches may not be willing to go so far as to break communion with Anglicans who don't subscribe to the statement. Many of those Anglican provinces receive considerable financial aid from the Episcopal Church. If they were to break communion with the American church, many of their most vital ministries and programs could be weakened or even terminated.

We hope Episcopalians in position of leadership will take the Kuala Lumpur Statement seriously. Surely someone will bring it to General Convention, perhaps in the form of a resolution. It would be too much to expect convention to adopt such a resolution, but it would not be too optimistic to hope that convention would consider the ramifications of regularizing ordination of non-celibate homosexual persons and blessing of same-sex unions. The concerns of mutual accountability and interdependence within the Anglican Communion raised by the Kuala Lumpur Statement should be addressed. Seeking the counsel and wisdom of other Anglicans and trying to reach a common mind before acting on our own would be truly in the spirit and unity of Anglicanism.

Viewpoint

Different Views of the Holy Meal

By PHILIP E. P. WEEKS

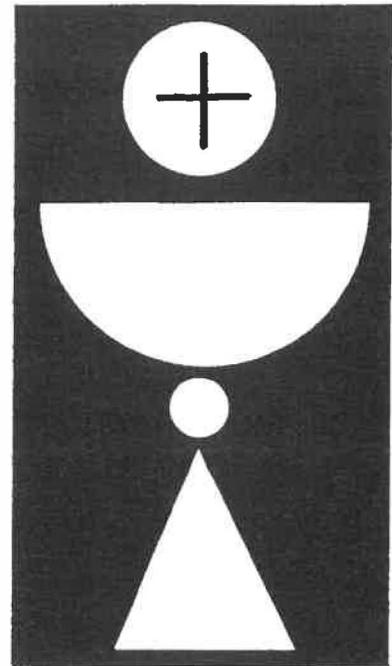
We have two daughters. They were great "preacher's kids." They love Jesus. They did not fight against church activities. In many ways they were better behaved than the children with whom they played — the parishioners' kids! They married and have raised their children in the faith. Because of the humanistic, hedonistic, feministic inclusivism they encountered in Episcopal churches after leaving my protection, they no longer go to Episcopal churches. One now attends a Lutheran church with her family; the other a non-association Baptist church.

Recently we visited the daughter who

has gone to the Lutheran church. It was my first exposure to the Evangelical Lutheran Church in America (ELCA). The Episcopal Church and the ELCA are considering entering into full communion through the proposed Concordat of Agreement. Mostly what I have read concerns apostolic orders. My visit to the ELCA attended by my daughter's family gives me added concern as to our readiness to engage in a Concordat.

The worship was lively. The sermon was Christ-centered and contemporary. This particular service was extremely "family oriented." It was one of three services offered for Lord's Day observance. Several references were made by the pastor to "The Liturgy." There was a familiar order to the service although slightly less liturgical than the Book of Common Prayer.

As a priest, I was very much interested



in the liturgy and caught myself deliberately comparing what the pastor did to what we Episcopalians do. It was then I experienced the pain of division. I could eat at the dining table with my daughter and family in their home, but I found

(Continued on next page)

The Rev. Canon Philip E. Weeks is executive director of Barnabas Ministries. He resides in Maitland, Fla.

Dennis

Dennis belongs to our church, wish him
Away as we might; homeless in a winter's
Night, Dennis discovered our niches of stone
Buttress a windbreak, bedded down, and with daylight
Moved in. No one moves him out, since
Sheltering God's needy is the very business
We are supposed to be about. Doubtfully,
We step over Dennis in his ankle-length
Shreds of an overcoat, his nonchalant scarf,
His matted hair meeting his beard. Not meeting
His unwavering eyes, we offer him handouts
Like table scraps put by the door for a stray,
Looking sidewise at his brash Sunday morning's
Sitting among us in our pews of Sunday people,
The nonchalant scarf worn askew. Paul knew
His thorn in the flesh, dispelled only by calling on
Powers of the Holy Spirit, his constant goad
To the Gospel; Paul, Dennis is ours.

Nancy Westerfield

Between Strangers

My friend, where are you?
Your eight legs walking
yesterday dared to flash
by me, running to the corner,
a pause to see human
feet move in what direction
what does a spider think?
I pledge my friendship,
you who scurry among giants.
If you will not fear
to run from me,
I will not from you.
In the space between us,
your earth and my feet
nearly six from the floor,
let us touch one another,
strangers yet friends
in life, of Life.
God made us both.

Mark Lawson Cannaday

Viewpoint

Lutherans and Episcopalians: Two Views of the Holy Meal

(Continued from previous page)

myself unable to eat at their church's table.

How can the Episcopal Church enter into full communion with the ELCA, share exchange of altars, and move toward oneness when our theology of the Eucharist is so vastly different? From what I have read, it appears our concern is only with clerical orders. The Lambeth Quadrilateral listed four essentials to restoration of unity among divided Christendom:

1. Authority of holy scripture
2. The Nicene Creed as a sufficient statement of the Christian faith
3. Baptism and the Lord's Supper
4. The historic episcopate

There is no problem with acceptance of Lutheran baptism, but can we have full altar privileges with such a difference in theology and liturgical order regarding the Lord's Supper?

I listened to the pastor recite the Great Thanksgiving. The words of Jesus which we call "the words of institution" were recalled, but there was no *epiclesis* — no

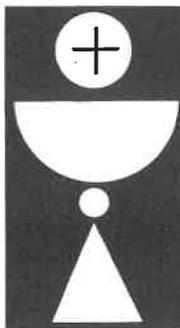
invoking of the Holy Spirit to sanctify [make holy] the bread and wine that they may be to us the Body and Blood of Jesus Christ. A chalice of wine and a loaf of bread were on the altar and the pastor touched them at the appropriate words of institution. But the trays of grape juice that sat on a table 10 feet behind the altar received no attention whatsoever. The grape juice was offered as an alternative to drinking wine. Two servers, one with the chalice and the other with the tray of grape juice, moved among the waiting people at the front of the church.

In the Lutheran liturgy, there is no reason for the *epiclesis* since their doctrine of consubstantiation fails to consider the real presence, or *anamnesis*, of Jesus. Their theology of the Eucharist teaches that he is with the recipient. He is present with but not in the bread and wine. Our theology states that by an operation of the Holy Spirit as

invoked in the *epiclesis* prayer, the bread and wine become for us the real presence of Jesus; that is he is in the elements; that the elements become for us the spiritual food of his Body and Blood.

What difference shall it make if all bishops of both churches will eventually be in apostolic orders, and eventually the clergy will be "proper" if we have not come to a mutual theology of the holy meal? Have we put the cart before the horse, or are we ignoring long standing and basic beliefs of our church? Perhaps most Episcopalians do not fully recognize the difference. My family had given it no consideration. They saw a person who dressed like a priest, who said words bearing a familiar sound, and saw bread and a chalice. Therefore, it must be the same as in our church. Not so!

When we drove back to our house following the visit, I began to feel guilty for having not indoctrinated our daughters more fully during confirmation instructions. Had I, perhaps they would have recognized the difference between the altar at the ELCA and the altar at the Episcopal Church. □



Passion in a Mechanistic Age

THE SOUL'S CODE

By James Hillman
Random House. Pp. 286. \$23

THE RE-ENCHANTMENT OF EVERYDAY LIVING

By Thomas Moore
HarperCollins. Pp. 382. \$25

Psychologist and scholar James Hillman offers a redeeming vision of humanity in *The Soul's Code*. Drawing from Platonic myth, he sets forth his "acorn theory" — his blueprint for each life. Just as an acorn contains the blueprint for a mighty oak, our personhood is endowed with potential that will be actualized. Writes Hillman of his theory: "It claims that each life is formed by its unique image, an image that is the essence of that life and calls it to a destiny."

By sprinkling his book with biographical vignettes from such colorful individuals as virtuoso Yehudi Menuhin, actress Judy Garland, evangelist Billy Graham, and demagogue Adolf Hitler, Hillman shows how "the call" manifests itself inexorably, reviving an awareness of providence.

Although Hillman illustrates the acorn theory with examples from luminaries, he does not necessarily equate calling with monetary success or innate giftedness. He instead sees it as character (e.g., honesty and service). "As long as we regard people in terms of earning power or specific expertise," he explains, "we do not see their character."

Hillman recovers for us imagination, hope and passion in a mechanistic age that has lost contact not only with nature, but also with soul. Most important, he urges us not to ferret out the cause of our calling. Instead, he advises us to obey the acorn.

Thomas Moore, author of *Care of the Soul* and *Soul Mates*, also deals with restoring the mystery and sense of meaning to our existence in *The Re-enchantment of Everyday Living*. He discards the idea of a dichotomous life (i.e., the sacred versus the profane or secular) and urges us to return to "natural religion" — not deism, but rather an appreciation of the "holiness of every aspect of life: nature, work, home, business, and public affairs."

Moore — like Hillman — also compels

us to search for our lost childhood as well as celebrate the gifts of imagination and fantasy. It is only by growing down that we actually grow up. In addition, Moore tackles the ultimate question, "What makes life worth living?"

He argues that the answer lies not in the advanced technology of the Information Age or the hyper-stimulating world of entertainment. Rather, re-enchantment, he says, is rooted in spiritual foundation, which encompasses nature as well as community. Moore calls for a non-sectarian theology that will address daily struggles in our new and rapidly changing world. And as Hillman closes his book with a challenge, so too does Moore: Listen to the voice of nature and the voice of our hearts ... and express them. Inevitably, re-enchantment will occur.

C. Brian Smith
Carpinteria, Calif.

Perennial Questions

CHRISTIANITY FOR THE TWENTY-FIRST CENTURY

The Prophetic Writings of Alexander Men

Edited by Elizabeth Roberts and Ann Shukman.

Continuum. Pp. 226. \$19.95, paper

Alexander Men (1935-1990) was an Orthodox parish priest in Russia whose spiritual and intellectual influence continues to grow. The editors of this volume provide a biographical introduction and a selection of his essays, lectures and interviews. The portrait that emerges is of a committed Christian open to God's truth wherever it appears.

Men deals frankly with issues of Russian society and many of the perennial questions of human life. A view of history centered on the Incarnation leaves him ample opportunity to appreciate all of the great religions. In addition to drawing from Russian philosophers such as Berdyaev and Solvyeve, he demonstrates an impressive familiarity with the heritage of many cultures. His own boldness and sense of God's immediacy is reminiscent of patristic literature at its best.

Men is particularly concerned to examine two understandings of Christianity: one open to the world; the other with-

'As long as we regard people in terms of earning power or specific expertise,' Hillman explains, 'we do not see their character.'

drawn from it. He believes that the fullness of life lies with the synthesis of these perspectives, yet he clearly favors the open approach: "The strongest impulse in Christian spirituality is not to deny but to affirm, to include and to complete." Christians in Russia need to hear this, as do Christians in the United States. The message of Alexander Men is invigorating because it is an openness firmly based on Christ and his cross.

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

Recently Received

ILLUSTRATING GREAT THEMES OF SCRIPTURE. By Donald Grey Barnhouse. Revell. Pp. 256. \$12.99, paper.

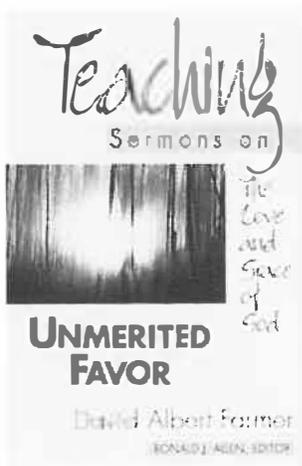
FROM IMAGE TO LIKENESS: The Christian Journey into God. By William A. Simpson. Continuum. Pp. 155. \$15.95.

PREFACE TO THE STUDY OF PAUL. By Stephen Westerholm. Eerdmans. Pp. 128. \$13, paper.

SHELTERED BY GOD'S LOVE: 52 Bible Lessons for Senior Adults. By Morton King. Abingdon. Pp. 176. \$9.95, paper.

MIND ON FIRE: A Faith for the Skeptical and Indifferent. From the Works of Blaise Pascal. Edited by James M. Houston. Bethany. Pp. 312. \$9.99 paper.

LOSING THE WEIGHT OF THE WORLD: A Spiritual Diet to Nourish the Soul. By Jonathan Kramer and Diane Dunaway Kramer. Doubleday. Pp. 319. \$22.95.



Words and Sacraments

By TRAVIS DU PRIEST

UNMERITED FAVOR: Teaching Sermons on the Love and Grace of God. By David Albert Farmer. Abingdon. Pp. 93. \$9.95 paper.

An editor of *Pulpit Digest* teaches and preaches on the subject of God's grace or "unmerited favor toward us" in these eight sermons focusing on biblical characters: Mary Magdalene, Eve and Adam, Cain, Jonah and Paul. Colloquial tone with lots of illustrations and dialogue.

NO OTHER HELP I KNOW: Sermons on Prayer and Spirituality. Edited by J. Alfred Smith, Sr. Judson. Pp. 100. No price given, paper.

A collection of 11 sermons made by a professor in the Graduate Theological Union of Berkeley, Calif. All center on themes of prayer in the African American experience and delve into interesting corners of the subject; for example, "The Blessing of Unanswered Prayer," "God Hears the Pray-er" and "No Answer." Some very good material here.

COMFORTABLE WORDS: A Collection of Sermons. By Edward Garrigan. St. Paul's (Doylestown, PA). Pp. 122. No price given, paper.

Members of the congregation of St. Paul's, Doylestown, Pa., selected 26 of Fr. Garrigan's sermons for this publication. A few titles: The Birth of God, Love Makes It Beautiful, Resurrection Life, Honey I Was Born Married. One opener: Ask the average "man on the street" what priests are for and you are apt to get "Not much good."

A VIEW FROM THE ROCK: Sermons for Layreaders. By Stuart G. Oles. Cape St. Mary (22715 S. E. 43rd Ct., Issaquah, WA 98029). Pp. 407. \$12.

Given over the years when there was no vicar, these sermons are by layman Stuart Oles of Grace Church, Lopez Island, Wash. Rich allusions to scripture and lit-

erature, with poignant insights. From a Season After Pentecost sermon: "The whole of life seems to be seeking something . . . a permanent home in an impermanent world. In short, the whole world is constantly looking for Easter." Nicely printed also.

CONTEMPORARY OFFICE BOOK. Church Publishing. Pp. 2,575. \$110, leather.

Contains the scripture readings for both years of the Daily Office lectionary and for the holy days from the New Revised Standard Version of the Bible (NRSV) as well as Rite II prayer book texts for Morning and Evening Prayer and other offices. The steep price is partially offset by its leather case. -D.K.

HOW DOES THE LITURGY SPEAK OF GOD? Open Questions in Worship, Vol. 8. By Gail Ramshaw, et al. Augsburg Fortress. Pp. 39. \$5.95 paper.

Liturgy scholar Gail Ramshaw asks, How shall we refer to God in Sunday worship?, noting that for most Christians "Father" functions more as specific name than as metaphor of a head deity. Catherine Ziel asks, How do women and men preach?; Walter Bouman asks, In what name do we baptize?, calling the church to clarity on how it came to confess the triune God: through the sequence of Jesus, his Father, their Spirit.

WELCOMING THE BAPTIZED: Anglican Hospitality within the Ecumenical Enterprise. Joint Liturgical Studies. No. 34. The Alcuin Club. By Timothy J. Turner. Grove Books (Ridley Hall Rd., Cambridge, England CB3 9HU). Pp. 47. £3.95 paper.

Who welcomes whom? Which bishops in which churches confirm? Which reaffirm? With or without the laying on of hands? These and many other intricate and delicate questions relating to baptism and confirmation are discussed and backed up with surveys and documents by the rector of Trinity Church, San Antonio, Texas.

People and Places

Send your clergy changes to P&P Editor:

E-Mail livngchrch@aol.com Fax (414)276-7483

P.O. Box 92936, Milwaukee, WI 53202-0936

Appointments

The Rev. **Miriam Acevedo-Naters** is rector of Christ Church, 1220 River, Boston, MA 02136.

The Rev. Canon **Thaddeus Bennett** is canon to the ordinary of the Diocese of Los Angeles.

The Rev. **Jennifer Cleveland** is associate rector of St. Luke's, 939 Hinman, Evanston, IL 60202.

The Rev. **Kris Nyberg Coppinger** is vicar of Trinity, 130 Harwood Ave., Lebanon, MO 65536.

The Rev. **Tim Coppinger** is vicar of St. George's, 219 N Hwy 5, Camdenton, MO 65020.

The Rev. **Larry Donathan** is rector of St. John's, 34th St & Rainier Ave., Mount Rainier, MD 20822 Home: 96 15th St. NE Washington, DC 20002.

The Rev. **Zachary Fleetwood** is rector of St. Peter's, 70 Maple Ave., Morristown NJ.

The Rev. **Karen Fraoli** is vicar of Epiphany, 542 Potters Ave., Providence, RI 02907.

The Rev. **James Wayne Friedel** is assistant rector of Emmanuel, 9 S Bompert Ave., Webster Groves, MO 63119.

The Rev. **Theodore Haddix** is priest-in-charge of Abingdon Church, Box 82, White Marsh, VA 23183.

The Rev. **Thomas C. Holliday** is interim rector of Old Donation, 4449 N Witchduck Rd, Virginia Beach, VA 23455.

The Rev. **Philip Houghton** is rector of St. Paul's, 206 E 2nd, Weston, WV 26452.

The Rev. **Brian Jemmott** is chaplain of Absalom Jones Center, 807 Fair, Atlanta, GA 30314.

The Very Rev. **William B. Lane** is dean of Cathedral Church of the Nativity, 321 Wyandotte, Bethlehem, PA 18015.

The Rev. **Peter Magill** is rector of Holy Family, 1010 N Hiwassee Rd, Orlando, FL 32818.

The Rev. **Charles L. Oglesby** is deacon of Church of the Good Shepherd, 125 Hillsborough, Raleigh, NC 27611.

The Rev. Canon **Benjamin Pao** is missionary for Asian ministries of the Diocese of Los Angeles.

The Rev. **F. Gregory Proctor** is rector of All Saints', 469 S Main, Granada, MS 38901.

The Rev. **Carl Roos** is rector of St. James', 610 Perry, Vincennes IN 47591.

The Rev. **Larry Philip Smith** is rector of Church of the Incarnation, 3966 McKinney Ave., Dallas, TX 75204.

The Rev. **Charles Smithers** is rector of St. Matthew's, Box 1173, Kernersville, NC 27285.

The Rev. **Lawrence E. Spannagel, Jr.** is rector of St. Luke's, 428 King St, Wenatchee, WA 98801.

The Very Rev. **Morris K. Thompson, Jr.** is dean of Christ Church Cathedral, 165 Market, Lexington, KY 40507.

The Rev. **Patsy Walters** is deacon of Chapel of Christ the King, 425 E 17th, Charlotte, NC 28225.

The Rev. **Carolyn West** is vicar of St. John's, 1620 W Main, Murray, KY 42071.

Ordinations

Deacons

Dallas—Nancy T. Smalley.

Chicago—Kathie Elaine Tepavchevich.

Priests

Louisiana—William Earl Andrews III.

Oregon—John Brown.

Mississippi—Marian Dulaney.

Resignations

The Rev. **Don Hickman**, as rector of Ascension, Salida, CO.

The Rev. **Linda Kramer**, as canon to the ordinary of the Diocese of South Dakota.

The Rev. **George McCammon**, as rector of Holy Trinity, Melbourne, FL.

The Rev. **John McColley**, as rector of St. Paul's, Winter Haven, FL.

The Rev. **Ralph Shuffler**, as rector of St. David's, San Antonio, TX.

The Rev. **Jane A. Watkins**, as vicar of St. Peter's by the Lake, The Colony, TX.

Retirements

The Very Rev. **John Sanders**, as dean of Cathedral of St. Philip, Atlanta, GA.

The Rev. **Harold N. White**, as rector of St. Aidan's, Alexandria VA.

The Rev. **Charles Wood**, as chaplain of St. Alban's, LSU, Baton Rouge, LA.

Next Week ...

To Ordain or Not

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.**

CATECHUMENATE

MAKE DISCIPLES with 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, priests, seminary faculty, laity. Spanish edition available. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. **Christian Formation Press, 750 Knoll Rd., Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.**

COMPUTER SOFTWARE

INEXPENSIVE EPISCOPAL SOFTWARE: 79 & 28 BCP, RSV & NRSV Lectionaries, Canonical Parish Registry, BOS, LFF, Christian education, Spanish BCP & BOS, music libraries, Lectionary Index, membership & contributions, Revised Common Lectionary. For DOS, Windows, Macintosh, CDROM. Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751; (970) 522-3184. EMail: ssministry@aol.com Internet: <http://members.aol.com/ssministry>

NEEDLEWORK

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

ORGANIZATIONS

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.**

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.**

(Continued on next page)



Classifieds



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POSITIONS OFFERED

CONTROLLER/CHIEF FINANCIAL OFFICER for the Episcopal Church in the Diocese of California, San Francisco. Will be hired initially as assistant controller until present controller retires in June, 1998. Seeking a Christian CPA or with equivalent skills and experience who sees the job as ministry. Responsibilities include overseeing operating budget of \$2,500,000 and payroll and benefits for 400 people. Familiarity with computer networking a plus. Resumes to: **The Rev. Canon William F. Geisler, 1055 Taylor St., San Francisco, CA 94108.**

DIRECTOR OF CHILDREN AND YOUTH MINISTRIES. Opportunity for ministry in the heart of Billy the Kid country, the land of the Mescalero Apache and the historic Chisum cattle drives of the Old West, located on the beautiful High Plains of southeastern New Mexico and the eastern slopes of the Rocky Mountains. We're looking for a full-time director of children and youth ministries, pre-K through 12th grade. Laity or clergy, preferable of the Episcopal tradition, we're looking for someone to work with us in nurturing our children and their families in celebrating God's presence in their lives. Our parish is a well-established, healthy church seeking an energetic Christian with a passion for sharing and growing a love of Jesus Christ with our children and young people. We want our children's and youth program to thrive, grow and be measurably successful. Write to: **Fr. Bob Williams, St. Andrew's Episcopal Church, P.O. Box 1495, Roswell, NM 88202, or e-mail to Starswell@aol.com**

MUSIC MINISTER: Part-time, one service, for historic family size church in RI. Mature choir of 15. Bach and Besig, Mozart and Nystrom, Mendlessohn and Taize. We do not perform—we pray. We seek committed Episcopalian who is liturgically savvy, skilled enough to make newly renovated pipe organ speak, has sense of humor and takes only God seriously. Interest in encouraging children's choir also essential. For more details, contact: **Music Search Committee, St. Peter's by-the-Sea, P.O. Box 296, 72 Central St., Narragansett, RI 02882. Phone (401) 783-4623. FAX (401) 789-6163.**

RECTOR: Small, active family parish in southern Illinois has an immediate opening for full-time priest. Salary negotiable. Contact: **Ann Tofani, Search Committee, 1340 Willow Swamp Rd., Mt. Carmel, IL 62863.**

ORGANIST/CHOIR DIRECTOR. Small choir with paid professional graduate level quartet. Allen 2 manual. Inquire: **St. Christopher's Episcopal Church, 10233 W. Peoria Ave., Sun City, AZ 85351 or (602) 972-1109.**

DIRECTOR OF RELIGIOUS EDUCATION AND YOUTH MINISTRIES: St. Mary's Episcopal Church, West Columbia, TX, seeks an experienced and energetic person to assist rector in developing and overseeing programs and activities for a small pastoral size parish desiring to grow spiritually and numerically. The DRE/YM needs to be a motivator of volunteers and possess good interpersonal skills with youth and adults. This is an exciting and challenging opportunity. Competitive compensation package with the advantage of living in a small community that is close to a large metropolitan area. Send resume to: **Search Committee, St. Mary's Episcopal Church, P.O. Box 786, West Columbia, TX 77486.**

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**

YOUTH MINISTER: Episcopal parish, Diocese of Central Florida, seeks its first youth minister. Small town with two (2) rivers, state park, large surrounding population, growing rapidly. College degree preferred. Salary commensurate with abilities and experience. Reply to: **Youth Minister Search Committee, P.O. Box 1909, Dunnellon, FL 34430.**

NAPLES, FLORIDA is looking for you! Have you ever seen yourself as a new church planter? We have an opportunity to do mission work to the unchurched in Collier County, one of the fastest growing areas in the U.S. The mission is supported by the diocese and the five existing Episcopal churches. We need a seasoned priest, called to do a new church start. If you feel called to such an opportunity, you can receive more information by phone: **The Rev. Larry Smellie (941) 643-0197** or write **3901 David Blvd., Naples, FL 34104.**

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.**

FOR SALE

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

GIVE YOUR SUNDAY PROGRAMS A NEW LOOK. I can supply drawings to illustrate each of the ideas for each Sunday of the lectionary. Write or phone for samples and costs. **Rodney Torbert, Box 59, Newbury, NH 03255. 1-603-763-4019. JMN10A@Prodigy**

SUMMER SUPPLY

SUMMER CHAPEL located in eastern Long Island seeks a priest to minister to the needs of this summer community. First Sunday in July through the last Sunday in August, 1997. Sunday stipend plus housing in a beautiful summer setting. Contact: **The Ven. John E. Madden, (516) 878-9210** or e-mail **Okeanos@erols.com**

TRAVEL

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SUCH A DEAL! Israel at a great price. Come visit the Holy Land with two Jewish believers in Jesus, the Rev. Ronald Gauss, and pastor Morris (Moshe) Laurie. Visit Beit Shean, Megiddo (Biblical "Armageddon"), Mt. Tabor, Massada and more. Pray at the Western Wall (The Wailing Wall), and celebrate Holy Communion at the Garden Tomb. November 10-21, 1997; \$1,888.00 (tax and tips included). If interested contact: **Fr. Gauss @ Bishop Seabury Church (860) 445-9423** or **FRGAUSS@aol.com**

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

WANTED

RETIRED or soon to be retired priests as assistants in Church of England parishes. Housing and car provided. Contact: **Fr. John Simons, 76 Midway St., Pittsboro, NC 27312.**

CLERGY VESTMENTS, black wool cloaks, altarware, etc., for churches in Newfoundland and Labrador. Contact: **St. Paul's, 390 Main, North Andover, MA 01845.**

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Classifieds

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Summer Church Directory

Birmingham, AL

ST. ANDREWS 1024 S. 12th St. (Downtown)
The Rev. Francis X. Walter, r
Sun 8, 10:30 H Eu; Tues 7 H Eu; Thurs 12:05 H Eu (in University Commons); Fri 10:30 H Eu

Buena Park, CA

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

Carlsbad, CA

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

Laguna Hills, CA

ST. GEORGE'S
23802 Ave. De la Carolla (I-5 Fwy at El Toro exit)
The Rev. Thomas N. Sandy, r; the Rev. Sam D'Amico, the Rev. Al Lafon, the Rev. Jeff Kraemer, assisting
June (Sun HC 8, 9 & 11). July-Aug (Sun HC 8 & 10)

Yacaipa, CA

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

Rocky Mtn. Nat'l Park (west side)

ST. JOHN'S Grand Lake, Granby, CO
The Very Rev. Kelsey G. Hogue (970) 887-2143
Sun HC 8:30. Wed HC 7 4th & Garnet in Granby
Call about Sunday EP on Grand Lake (vacation attire appropriate)

Branford, CT

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

Groton, CT

BISHOP SEABURY CHURCH (860) 445-9423
"Jesus Is the Head of our Church"
I-95 exit 88, 0.8 miles south on Rt. 117
Sun 8 Traditional Service, 10 Family Service

Roxbury, CT

CHRIST CHURCH Church & North Sts.
The Rev. Bruce Shipman (806) 354-4113
Sun 8 & 10 H Eu

Washington, DC

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

Washington, DC (Cont'd)

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

Wilmington, DE

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

Pompano Beach, FL

ST. MARTIN-IN-THE-FIELDS
Atlantic Blvd. and the Intracoastal Waterway
The Rev. Hobart Jude Gary, interim-r
Sun 8 and 10:30

Stuart, FL

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

Augusta, GA

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

Decatur, GA

HOLY TRINITY 515 E. Ponce de Leon Ave.
The Rev. Phillip C. Linder, r; the Rev. Susan Latimer, the Rev. Hunt Comer
Sun 8, 10:30 H Eu. Wed 10 H Eu & Healing (404) 377-2622



Trinity Church— Branford, Conn.

Hinesville/Fort Stewart, GA

ST. PHILIP'S General Stewart at Bradwell St.
The Rev. Canon Samir J. Habiby, r; the Rev. Fr. Robert N. Neske, Jr. (Chaplain-Major-US Army), Pastor Daniel Chul Ki Lee, Korean Episcopal congregation
Sun 8 & 10 H Eu; Wed 11:45 noon H Eu. Sat 6 H Eu Heritage Chapel on Post, Fort Stewart. Sun 1 St. James Korean Episcopal Service

Savannah, GA

ST. FRANCIS OF THE ISLANDS Wilmington Island
590 Walthour Road
Sun 8 & 10:15 H Eu. Wed 7 H Eu. MP 8:30

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

Chicago, IL

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

Peoria, IL

CHRIST CHURCH (Limestone) Christ Church Rd.
The Rev. John R. Throop, D.Min., v (309) 673-0895
Sun 9:30 H Eu. Founded by Bishop Philander Chase in 1845

Riverside, IL (Chicago West Suburban)

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

Indianapolis, IN

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

Baton Rouge, LA

ST. JAMES (Founded 1844) 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev. Bob Burton, assocs; 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

Bath, ME

GRACE CHURCH 1100 Washington St.
The Rev. John S. Paddock, r
Sun H Eu 8 & 10. Wed H Eu 9

Grand Rapids, MI

ST. PAUL'S 3412 Leonard St., NW., a Remembrance
The Rev. John E. Crean, Jr., Ph.D., r; the Rev. John L. English, M.Div., r-em
Masses: Sun 9 Sung; Wed 6:30 Low (616) 791-2060

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

Minneapolis, MN

ST. LUKE'S 46th and Colfax, S.
The Rev. Frank Wilson, r; the Rev. Douglas Fontaine, the Rev. Alan Grant, the Rev. Ed Barnett, assocs
Sun HC 8:30 & 10:30. Thurs HC 7

(Continued on next page)

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.

Summer Church Directory

St. Paul, MN

ST. PHILIP'S
The Rev. Melvin Turner
Sun HC 10

Mackubin & Aurora Sts.
(612) 228-0930

Lake St. Louis, MO

TRANSFIGURATION (just off I-70, west of St. Louis)
The Rev. Jason Samuel, v 1860 Lake St. Louis Blvd.
Sun Eu 9 (314) 561-8951

Asheville, NC

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

Hertford, NC (Diocese of East Carolina)

HOLY TRINITY 207 Church St. (919) 426-5542
The Rev. Dale K Brudvig
Sun H Eu 10

Hackensack, NJ

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

Newark, NJ

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

Santa Fe, NM

HOLY FAITH (505) 982-444 311 E. Palace
The Rev. Dale Coleman, r; the Rev. Robert Dinegar, Ph.D., assoc
Sun H Eu 8; 9:30 Ch S; 10:30 Sung H Eu. Tues H Eu 10. Thurs
H Eu 12:10. MP or EP daily

New York, NY

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
(212) 378-0200

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

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

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. 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.) Mon-Fri 10-12; 1-2:30 ex Thurs 10-12; 2-2:30.
Trinity Museum (in Trinity Church) Sun 1-3:45; Mon-Fri 9-
11:45 & 1-3:45; Sat 10-3:45.
Trinity Churchyard (north & south of Trinity Church) Sun 7-
3; Mon-Fri 7:34-5; Sat 7-3.
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.):
Mon-Thurs 8:30-6; Fri 8:30-5:30; call for weekend hours

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

Niagara Falls, NY

ST. PETER'S 140 Rainbow Blvd.
(a block from the Falls) (716) 282-1717
The Rev. Guy R. Peek, r
Sun: 8 H Eu, 10:30 H Eu (Sung). Wed H Eu noon

Saratoga Springs, NY

BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke, r
Sun Masses: 6:30, 8 & 10

Lincoln City, OR

ST. JAMES (541) 994-2426
2490 NE Hwy 101
The Rev. Robert P. Morrison, r
Sun: H Eu 8 & 10 (Sung); Tues 12 noon (1928); Wed HS & H
Eu 10; HD as anno

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

ALL SAINTS, Rhawnhurst Frontenac & Loney Sts.
The Rev. Otto Lolk (215) 342-6310
Sun Eu 8 & 10

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts. (215) 563-1876
Easy walking distance to 1997 Convention
The Rev. Canon Barry E.B. Swain, r
Sun Masses 8, 9:15 & 11 (High); Matins 7:30; Sol Ev Novena &
B 4. [June through Sept: 8, 10 (High), Ev & Novena 5:30] Daily:
Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C
Sat 5-6, at any time on request

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

Phoenixville, PA

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

Pittsburgh, PA

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

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

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

Rapid City, SD

EMMANUEL 717 Quincy St.
(On the way to Mount Rushmore) (605) 342-0909
The Very Rev. David A. Cameron
Sun 8 & 10:15 (H Eu). Wed 10 (H Eu & Healing)

Breckenridge, TX

ST. ANDREW'S 109 N. Easton (817) 559-3172
The Rev. C. Carter Croft, r
Sun 7 & 10 H Eu. Wed 6:30 H Eu & Healing Service
WEB site: <http://home1.gte.net/mansoul/and start.htm>



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

Bayfield, WI

CHRIST CHURCH 125 N. 3rd St.
The Rev. Dennis Michno (715) 779-3401
Sun Mass 10. Wed Mass noon

Hayward, WI

ASCENSION 216 California Ave.
The Rev. Bruce N. Gardner, CSSS
Sun Mass 10:15

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

San Miguel de Allende

GTO Mexico Calzada del Cordo
ST. PAUL'S
Near the Instituto Allende
Mailing address Apartado 640
Telephones: office (415) 20387; rectory (415) 20328
The Rev. Patton Boyle, interim rector; The Rev. Sibylle van
Dijk, d ass't; Canon Richard C. Nevius, r-em; the Rev. Dean
Underwood, r-em
Sun: HC 9, Cho H Eu with sermon 10:30. Wkdays as anno.
Spanish service Sat 6