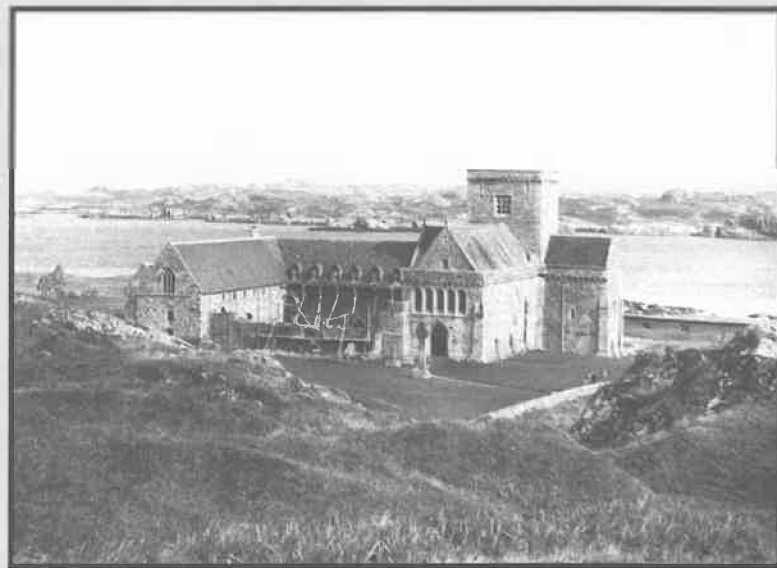


The Living Church

June 8, 1997 / \$1.50

The Magazine for Episcopalians

Holy Island



The monastery founded by St. Columba on the island of Iona, which became the center of Columba's ministry. Columba's feast day is June 9, which marks the 1,400th anniversary of the death of this famous saint of Scotland.

Features

Bishop Griswold 'Staying Centered'



The first of four profiles of the Presiding Bishop nominees

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Potentially divisive (p. 13)

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Quote of the Week

The Most Rev. George Carey, Archbishop of Canterbury, on homosexuality: "Practicing homosexuality is not to be condoned in the priesthood. We recognize two lifestyles. One is marriage and the other is celibacy and there can't be anything in between."

In This Corner

'They're Going to Die Anyway'

"Don't you think it's selfish to talk someone out of dying who wants to die?" the girl asked me.

"No," I answered. "Life is more communal than that. We have a responsibility to those around us. Even the dying have a responsibility to the living." I thought of Jesus, dying on the cross, taking responsible time to make living arrangements for his mother. Because this conversation took place in a public school classroom, however, I did not share my thoughts on the crucifixion, but reached instead for *Hamlet*.

"Look here," I said, pointing to the end. "Knowing that his good friend Hamlet is about to die, Horatio reaches for poison so he can follow. He wants to die, too, but Hamlet (who has no choice in his immediate and inevitable death) essentially says, 'No. As you are my friend, don't take the easy way' — 'absent thee from felicity awhile' — put off death — 'and draw thy breath in pain to tell my story'."

In other words, life may be hard to choose.

"But what of the terminally ill?" the girl persisted. "Shouldn't they have easy access to assisted suicide? They're going to die anyway."

"So are we all," I responded. Realizing I sounded rather abrupt, I went on to tell the story of a colleague whose father lingered, in pain, through slow months of dying, giving his children and grandchildren time to visit, to grieve, to accept. Had he chosen to end his pain sooner, he would have wounded them. His was a real death with dignity, far more than a bullet to the brain or injection in the veins.

Sunday's Readings

The Price of Forgiveness

*Pentecost 3: Gen. 3:(1-7)8-21; Ps. 130;
2 Cor. 4:13-18; Mark 3:20-35*

Once in a generation or so the nation is captivated with the story of a small child who has fallen into a well. Dozens of people organize a frantic effort to rescue the child, knowing they are heavily constrained by a time factor. Hundreds of others gather at the site and keep vigil through day and night. Millions throughout the nation keep in touch by radio and television updates. Abundant prayers are offered with heartfelt urgency.

"Out of the depths have I called to you, O, hear my voice," cries the psalm. It is the cry of the human race, fallen and grieved in its separation from God and its internal divisions. Warfare and violence in numerous

I believed every word I said to the girl. And yet . . .

Three nights after that conversation, I received a phone call: My older son had been in an accident about which he had no memory, had been taken by ambulance to the hospital, given a CAT scan . . . I lay in bed that night and thought, "I don't want to live through this night if he doesn't. I'd rather die." When morning came, like Peter I saw the sin of my betrayal.

I have parents, yet I would wish on them my own death when I've said I could not bear the death of another child? I would abandon my husband and my younger son rather than draw my breath in pain? What right had I to such thoughts?

How fragile a hold any of us has on life. My stepdaughter's death from cancer, my son's near miss (he's recovering) — these are inescapable reminders of our vulnerability. My unbidden night thoughts connect me now to those who would actually choose death, forcing me to admit that I cannot be as absolute in my thoughts as I am in my theology. I don't ever want to be tested again: "Save us from the time of trial." I am weaker and more in need of grace than I know, but we have a Companion who knows and accepts us in our weakness and our griefs. Jesus stands not only on the other side of death to welcome us home, but here, now, God-with-us, binding our wounds and embracing life — even in pain.

Our guest columnist is Mary Lee Wile, a teacher and part-time seminarian who lives in Yarmouth, Maine.

forms ravage the people of earth, who cry from the depths for rescue even while shifting blame and looking for reasons for self-justification. Yet the psalm acknowledges the inability of humanity to plead any inherent righteousness: "If you were to note what is done amiss, O Lord, who could stand?"

The mercy of God began with the first sin, when he made garments of skins for the first sinners, who now needed clothing in their fallen state. The animals who provided the skins are the first to shed blood because of sin, and they pay the first price of the sin of humanity. Their blood anticipates the blood of Jesus, which is the price of forgiveness and the rescue of fallen humanity. Even the sins of all Israel, the sins of all the world, can be forgiven. Even the greatest of sins cannot outrun the mercy of God.

Definition Needed

As noted, I disagreed with the resolution to give spousal benefits to domestic partners, which was passed by Executive Council [TLC, May 18]. General Convention has not acted to endorse same-sex unions, nor has it endorsed heterosexual couples living together outside of marriage. Many see this as an economic justice issue; however, this resolution appears to give away spousal benefits without requiring the recipients to assume all the financial and moral responsibilities of marriage.

In addition, the terms "spousal benefits" and "domestic partners" should have been defined in the resolution. What exactly do "spousal benefits" include and would this policy allow single clergy to name a "domestic partner" to receive survivor benefits? Is there an official church meaning for the term "domestic partners," and would this include individuals who have access to marriage, but decide not to marry? If the church later decides to recognize same-sex unions, then should spousal benefits be restricted to those who are married by the church or have same-sex unions blessed by the church?

Executive Council acted under the assumption that this policy would have little financial impact and would apply only to employees of the national church. Within our benefit package, is it possible to implement a policy for employees of the national church office without including or affecting the broader church? If benefits are extended to non-traditional domestic partners, should it be restricted to those who are legally recognized as dependents?

Although many may feel they know the answers to these questions, we need to make sure that all members of the church have the same understanding of the intent of this policy and of the terms which are being used. I felt General Convention was a better place to achieve that understanding and a better place to determine the mind of the church on this policy.

*Ralph Spence, Jr.
Billings, Mont.*

Unaudited Funds

Many persons are under the impression that once Ellen Cooke's defalcations had been detected in 1995 that there was an audit of all or most of the national

church's accounts. This is incorrect. Coopers and Lybrand only reviewed certain cash accounts of the church. If it reviewed any of the trust funds [TLC, April 6], it was only one, the Presiding Bishop's discretionary fund, which historically had not been subject to audit and was "off-books." The roughly 1,000 trust funds valued at more than \$220 million (in 1993) were not audited. A report from Coopers and Lybrand dated April 20, 1995, said:

"The procedures detailed above do not constitute an audit performed in accordance with generally accepted auditing practices. Had we performed additional procedures, or had we conducted an audit in accordance with generally accepted auditing standards, other matters may have come to our attention that would have been reported to you."

In 1988, each of the trust accounts (then 915 in number) was listed in a report that provided information concerning those trust accounts, including the previous year's value and the 1988 value. That report also contained an auditor's statement. Between 1988 and 1993, no report on the trust funds was produced. In 1993, Ms. Cooke's office produced an unaudited report on the trust accounts. That unaudited report listed only 1993 values, with no 1992 values. That report contained no auditor's statement. Since 1988 there has been no audited trust fund report similar to the 1988 report. When the 1988 report information is compared with the 1993 report, changes in 552 trust accounts are shown. There has been no explanation.

*James H. Crosby
Mobile, Ala.*

A Crucial Issue

Regarding the article by the Rev. Bonnie Shullenberger, "Interfaith Couples See the World Two Different Ways," [TLC, May 4], it must be pointed out that our Lord has stated clearly in scripture that one must be completely devoted to him. Jesus said, "I am the Way, the Truth and the Life. No one comes to the Father except through me" [John 14:6].

The article by Deacon Shullenberger, while informative, does not address this most crucial issue. Jesus is the Messiah of Israel (the Jewish people) and the Savior of all mankind. Jews and non-Jews must

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Letters

Questions Arise

individually embrace Jesus as their Savior and Lord by faith in his atoning work on the cross. Obviously, since the time of Jesus' earthly ministry, Jews and non-Jews have chosen to ignore the call of God in Jesus Christ. Many (both Jew and gentile) have responded. These respondents are the true church.

God is not interested in our "I'm OK, you're OK" formulas for getting along with each other. Liberals in the church like to tamper with historic biblical interpretation in order to make scripture less intrusive and less demanding on us as believers. Accommodation to the world will never be recognized by our Lord. Jesus Christ never changes.

All who have received Jesus Christ as their personal Lord and Savior will have true fellowship with him here on earth and in heaven. Those who reject Jesus may appear to get along for awhile here on earth, but their refusal to accept him will eventually lead them into trouble and eternal damnation.

*Frank M. Wiers, Jr.
Shelby, Ohio*

Concerning the article about Bishop Haines ordaining another non-celibate homosexual [TLC, May 4], I have a few questions I would like to ask.

If the Episcopal Church is now ordaining non-celibate homosexuals, does this mean it is now recommending a non-celibate sexual lifestyle for priests, as its teaching?

Does this mean that heterosexual priests can now live a sexually promiscuous lifestyle before . . . and possibly after marriage? Does this mean an unmarried or married priest can live a sexually active life as a bisexual? Exactly at what age would the Episcopal Church consider a person an adult for consensual sex?

Is the Episcopal Church going to adopt the homosexual agenda of total promiscuity titled "recreational sex" that my politically active homosexual friend at work promotes as the ideal sexual life for all people, homosexual and heterosexual?

Christianity, for the past 2,000 years, has preached and taught that sex should

The Living Church

An independent weekly record of the news of the church and the views of Episcopalians, since 1878

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Mailing address: P.O. Box 92936
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.

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.

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

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

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.

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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Volume 214 • Number 23

Letters

occur between a man and woman in the sanctity of marriage, that all other persons should live a life of Christian celibacy. Are these teachings no longer valid in the Episcopal Church? Will the charism of chastity no longer be taught? Will there be no such thing as a sexual sin in the Episcopal Church?

Jesus taught that anyone who wanted to follow him must give up all rights to self. Perhaps we should put aside our weakened moral fiber and follow Christ in his way and not our own.

*June Hurst
New York, N.Y.*

Restore the Trinity

I write concerning the Viewpoint article by Bishop Parsons [TLC, May 11]. What struck me is the title: "A Way to Hold the Church Together."

It seems to me that we Episcopalians confronted God with the now almost forgotten put down when certain of our leaders, James Pike most notable among them, decided that his nature as Trinity was to be set aside. We further displayed our disenchantment with the Trinity when we substituted Pentecost for Trinity in the 1979 Book of Common Prayer.

A young attorney and I protested this action most vigorously at the time but the die was cast: Trinity down Pentecost up. After all what are 50 days compared with the Christian Name for God the All Powerful and Almighty?

I am afraid we cannot put the toothpaste back into the tube as the same fate once befell Humpty Dumpty. But I seriously suggest that this is a better "Way to Hold the Church Together" ... Restore the Trinity to a lengthy season for worship and adoration. Only he can hold the church together.

*(The Rev. Canon) William H. Paul
Whiting, N.J.*

Boxed In

I wish the Rev. James B. Simpson [TLC, May 4] and perhaps the editors of TLC would make it a practice to use the word "homosexual" primarily as an adjective, not a noun. I agree with Clinton Jones (*What About Homosexuality?* A Youth Forum Book; Thomas Nelson Inc.; pp.4-5): "[To use the word primarily as a noun] is a mistake ... We should stop using labels, [for] the less labeling we do, the greater the hope for a society that will work in unity ... To use the word as a noun boxes a person in ... In other

words, we should not refer to a person as 'a' homosexual ... " I recommend Canon Jones's advice, for the love of neighbor and for the rebuilding of the church.

*(The Rev.) Gordon J. Dean
Stamford, Conn.*

Biblically Literate

"Literally Speaking" by Kevin Martin [TLC, April 27] needs to be heard over and over again by us who are the church. Kevin, who was a year behind me at Berkeley at Yale, is one of the brightest of lights and is among the most faithful of priests in the Episcopal Church for his love of our Lord as well as his deep commitment to be a part of the renewal of the church. I would pray that all Episcopalians would begin to take his question seriously about becoming biblically literate and making "daily common scripture reading a high priority."

*(The Rev.) John B. Edson
Woonsocket, R.I.*

'Normative Anglicanism'

It was a joy to read the article by Allan C. Parker [TLC, May 18], telling of his experience of so many flourishing Episcopal churches.

I have had the same experience, both in the parishes I have served and in most of those I've visited. Some of these might be due to the fact that the liturgies of the 1979 prayer book have created a continuity of worship from one parish to the next, which did not exist when I was ordained more than 40 years ago. I agree with Fr. Parker that such parishes represent "normative Anglicanism." Perhaps some congregations are losing members, but the only parishes where that is happening that I know of are those where the leadership is constantly railing against recent developments in the life of the church. I think any objective Episcopalian who travels through the country will discover many dynamic, flourishing churches where "normative Anglicanism" of gospel and liturgy prevails.

*(The Rev.) John M. Kettlewell
St. Stephen's Church
Schuylerville, N.Y.*

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P.B. Fund Grants Near \$4.4 Million

The Presiding Bishop's Fund for World Relief allocated more than \$4 million in grants during 1996, according to the annual report of the fund released recently.

The total of nearly \$4.4 million included about \$2.4 million in general grants, which are made in response to requests by organizations and churches, mostly for rehabilitation and development projects. Distributions also included \$714,000 in emergency grants, made in response to emergency situations as identified by the Anglican/Episcopal bishop from an affected area.

The Rt. Rev. Charlie McNutt, executive director of the fund, said, "myriad seeds of hope were planted last year around the world," by the fund.

The largest of the general grants was \$648,000, including \$28,000 from emergency relief grants, which went to burned churches in the United States, which

appeared to be the result of racially motivated arson fires.

Other significant general grants included \$62,000 to the Diocese of Jerusalem for continuing diocesan ministry of relief and rehabilitation, \$50,000 to the Province of Rwanda for bedding for elderly people following the country's civil war, \$40,000 to the Diocese of Kagera, Tanzania, for the Anglican community of Rwanda in exile, \$40,000 to the Diocese of Liberia for food for evacuees, \$40,000 to the Csulika Foundation in Hungary for hospitals for children and homes for the aged, and more than \$33,000 to the Diocese of Oklahoma for victim relief following the bombing of the federal building in Oklahoma City.

There were 42 emergency grants during 1996, ranging from \$2,000 to \$25,000. Most of those grants were for victims of hurricanes, floods and other natural disasters.

New Suffragan Bishop in Long Island

The Rev. Rodney Rae Michel was consecrated Bishop Suffragan of Long Island April 12 in the Cathedral of the Incarnation in Garden City.

Representatives read the testimonials attesting to the election of Fr. Michel, which had taken place Nov. 2, 1996, and the necessary consents received from standing committees and bishops in other dioceses of the Episcopal Church.

The sermon was preached by the Rev. Judith T. Carrick. She spoke of the "God of surprises," noting that God "not only brings comfort to the afflicted but has a way of afflicting the comfortable," and that the episcopate is above all else a ministry of service.

In a moving charge, the Rt. Rev. Richard B. Martin, retired Suffragan Bishop of Long Island, told Fr. Michel that "Bishops are climate makers." He said, "While the storm rages and winds blow, we gather at the central altar of our diocese to ask God to anoint

you. We gather here to say that we continue to preach the gospel in some 150 parishes, some 300 priests standing at their posts while the storm rages."

Bishop Martin went on to say to Fr. Michel, "We pray that you and Bishop [Orris] Walker may create a climate in which souls may grow to holiness and lift up the value of persons."

Presiding Bishop Edmond L. Browning was consecrator, joined by co-consecrators, the Rt. Rev. Orris G. Walker, Jr., Bishop of Long Island; the Rt. Rev. Robert C. Witcher, retired Bishop of Long Island; Bishop Martin; the Rt. Rev. Charles E. Bennison, Jr., Bishop Coadjutor of Pennsylvania; and the Rt. Rev. James E. Krotz, Bishop of Nebraska.

Bishop Michel was escorted to the bishop suffragan's chair and then took his place as the chief celebrant of the Eucharist.

Suzette Cayless



Third World Debt Among Lambeth Conference Topics

Four general themes have been established for the Lambeth Conference of Anglican bishops, to be held in Canterbury in 1998. The themes for the once-a-decade gathering were set by the St. Augustine's Seminar, a group of about 60 bishops and consultants which met for 10 days in May.

As was the case in 1988, bishops will be divided into four groups, each working on one of the main themes of the conference. One of those themes is "called to full humanity," which is to consider "what it means to be truly human." Another theme is "called to live and proclaim the good news," which will look at evangelism and how the faith is to be shared throughout the world.

The other two groups are "called to be a faithful church in a plural world," which will examine implications of pluralism, and "called to be one," to reflect on how churches can achieve the will of Jesus for unity.

Each of the theme headings will have several topics for discussion, and the topic of interfaith relations will be common to all.

A major topic of discussion at Lambeth will be the debt burden on Third World countries. It will be one of five plenary sessions to take place in addition to the themed discussions. The other plenary themes are faith and culture, relations with Islam, youth, and the use of the Bible.

Issues of sexuality, so prevalent in the Episcopal Church, were not listed as prime topics of discussion.

"We're not interested in who sleeps with whom," said a bishop who attended the St. Augustine seminar and was quoted by *Church Times*. "For many of my people, the question is whether they are going to sleep at all."

More than 800 bishops are expected to attend Lambeth.



Bishop Michel

Statement on Human Sexuality

The following is the text of the Kuala Lumpur Statement [TLC, May 25]:

1. God's glory and loving purposes have been revealed in the creation of humankind (Rom. 1:18; Gen. 1:26-27). Among the multiplicity of his gifts we are blessed with our sexuality.

2. Since the Fall (Gen. 3) life has been impaired and God's purposes spoiled. Our fallen state has affected every sphere of our being, which includes our sexuality. Sexual deviation has existed in every time and in most cultures. Jesus' teaching about lust in the Sermon on the Mount (Matt. 5:27-30) makes it clear that sexual sin is a real danger and temptation to us all.

3. It is, therefore, with an awareness of our own vulnerability to sexual sin that 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.

4. While acknowledging the complexities of our sexual nature and the strong drives it places within us, we are quite clear about God's will in this area which is expressed in the Bible.

5. The scriptures bear witness to God's will regarding human sexuality, which is to be expressed only with the life-long union of a man and a woman in (holy) matrimony.

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

7. We believe that the clear and unambiguous teaching of the holy

scriptures about human sexuality is of great help to Christians as it provides clear boundaries.

8. We find no conflict between clear biblical teaching and sensitive pastoral care. Repentance precedes forgiveness and is part of the healing process. To heal spiritual wounds in God's name, we need his wisdom and truth. We see this in the ministry of Jesus. For example his response to the adulterous woman "... neither do I condemn you. Go and sin no more" (John 8:11).

9. We encourage the church to care for all those who are trapped in their sexual brokenness and to become the channel of Christ's compassion and love toward them. We wish to stand alongside and welcome them into a process of being whole and restored with our communities of faith. We would also affirm and resource those who exercise a pastoral ministry in this area.

10. We are deeply concerned that the setting aside of biblical teaching in such actions as the ordination of practicing homosexuals and the blessing of same-sex unions calls into question the authority of the holy scriptures. This is totally unacceptable to us.

11. This leads us to express concern about mutual accountability and interdependence within our Anglican Communion. As provinces and dioceses we need to learn how to seek each other's counsel and wisdom in a spirit of true unity, and to reach a common mind before embarking on radical changes to church discipline and moral teaching.

12. We live in a global village and must be more aware that the way we act in one part of the world can radically affect the mission and witness of the church in another.

Conventions

"To hear some people talk, you would think that living in a church with widely different points of view meant that we were failing somehow to be adequately the church," said the Rt. Rev. Robert W. Ihloff, Bishop of **Maryland**, in his address to Maryland's diocesan convention May 15-17 in Solomons.

"Whenever I hear that kind of allegation, I am aware that the people who make it have a shallow understanding of what it means to be an Anglican.

"We have for more than 450 years lived in just that kind of church, in which there were sharp divisions on a variety of subjects and we have survived, sometimes even with grace," he added. "The difference is not that our divisions are more serious, but that human nature in the present is less tolerant of division and disagreement. Because we have adopted so much of our secular culture, we expect to have immediate resolution — instant gratification — of all the pressing problems. We need patience and discipline to remain in communion with those with whom it would be easier to part company.

Sixteen resolutions were considered by the convention, including one which urged General Convention to adopt a canon re-emphasizing that clergy are obligated to "abstain from sexual relations outside holy matrimony." That resolution was defeated. So was a resolution calling for the censure of Presiding Bishop Edmond L. Browning for his support of President Clinton's 1996 veto of legislation concerning partial birth abortions.

The convention also paid tribute to the Rt. Rev. Charles L. Longest, suffragan bishop, who will retire in November, and listened to a dialogue on the Concordat of Agreement presented by Bishop Ihloff and Bishop George P. Mocko of the Delaware/Maryland Synod of the Evangelical Lutheran Church in America.

William Stump

Bishops' Executive Secretaries Celebrate 10 Years

Nine bishops joined their secretaries for the 10th anniversary celebration of B+E+S+T, Bishops' Executive Secretaries Together, in early May in Albany, N.Y.

The Rt. Rev. Catherine Roskam, Suffragan Bishop of New York, gave the keynote address, and workshops were held on archives/record keeping, legal matters and women in major roles. Cynthia McFarland, archivist and historian of the Diocese of Central New York, spoke

on what to keep and what to toss. She cautioned that every office still needs to keep paper, adding "disks aren't enough."

Dr. Philip K. Roskam, psychologist and consultant, the husband of Bishop Roskam, spoke about women in major roles. "Women have learned to deal with the complexity of a career while managing a family and the duties of a home," he said. He also traced the history of the struggle for women's rights.

David Beers, chancellor to the Presid-

ing Bishop and an attorney with a firm in Washington, D.C., spoke on issues dealing with bishops' authority, relationships with other bishops, and clergy discipline.

"The canons are there to assist us in doing our ministry and in dealing with each other fairly," he said. Much of his presentation was concerned with Title IV of the national church canons.

At the annual business meeting, Beth Matthews, secretary to the Bishop of Arkansas, was elected president.



'Staying Centered'

**Bishop Frank Griswold of Chicago
talks about having a balanced life**

**The Nominees
for Presiding Bishop**
(First of 4 profiles)

By PATRICIA NAKAMURA

Franks Tracy Griswold III just missed being born a Libra, but it is that sign he seems to personify. Keeping a balance between possibly contradictory ideas, upholding both ends of a bell curve as well as its center, speaking forthrightly while carefully weighing his words, aligns the Bishop of Chicago with the astrological keeper of the scales.

He is a public person who functions by collaboration and participation, yet he maintains for himself an intense and private spiritual life. "How can I hear God's word to me?" he asks, and answers, through the Daily Offices and Eucharist, and rising at 5 a.m. for an hour and a half of the private disciplines of reading, exercise, time alone, and, especially, prayer.

"Prayer is not an option — it's a necessity," he said in a recent interview. He makes two retreats yearly, one with a spiritual director, and one at a Benedictine monastery "where a very wise monk asks, 'What's the Spirit been up to with you?'" He has been familiar with monastic life since the age of 15, when he was sent for spiritual direction.

He is an associate of the Society of St. John the Evangelist, the Cowley brothers, and has for three years been their episcopal visitor. "I went from student to teacher and pastor." The journey has given him, he said, a sense of "the reality of the cloister, the excruciating process of living in community."

This is deeply personal, and Bishop Griswold did not bring up the subject, but he speaks of it with a sort of quiet passion. Asked if he has ever considered the monastic life for himself, he replies that in his 20s, "I knew that by age 30 I had to be either in community or married." He was

27 when he met Phoebe Wetzel. "I saw her across the font." He was the curate at the Church of the Redeemer in Bryn Mawr, Pa.; she was godmother for the rector's first grandchild.

"I have learned to stay centered, grounded, and that would stay with me" if he were elected Presiding Bishop. "Sometimes you have to say, 'No, I can't do it,'" he said, responding to reports of the hectic pace of the primate's life. "Jesus had to stop sometimes, as a human being in one culture." Thus, the need to delegate. He is not, he said, a "technician of the sacred." Rather, he holds to the Ignatian tradition of "contemplation in the midst of action," another way, perhaps, of maintaining one's balance. Certainly, he says, the Presiding Bishop requires a chief of staff to attend to the daily business of the office.

Communication appears to be the key to maintaining balance in a church dealing with emotional and divisive issues, as well as in a broader society whose present mood the bishop sensed as "sullen, with bitterness, bereft, grieving the loss of certitude." Conversation, he said, can be "a sacred enterprise — it opens possibilities. We [in the church] have profound structures for discourse." The question of the ordination of non-celibate homosexual persons, for example, is one of "the great divides. There are two perspectives of truth," for which we, the church, need "a largeness of view. Is it about sexuality, or about one's world view?" He has written, in a 1993 commentary for *Anglican Advance*, that "the preoccupation with sexuality [may be] the work of the Evil One seeking to distract us from the larger and ... more important categories of the Gospel.

"How is Jesus present to you? From a common reality of Christ, we can value

each other, and hear one another more broadly." The proposed Canon III.8.1 he approaches as "a clarification [of] the normative position." The congregation's wishes take precedence over the personal theology of the bishop: The church "can't allow the option to exclude [a woman priest], if the congregation wishes." But he would not use the bishop's authority to force a presence. "Pastoral relationships are built on trust. I would invite, encourage, recommend, not force."

"I wish we could find a way of making room for one another's truth. 'You will know them by their fruits' — of spirit, grace and goodness. What has moved me has not been rhetoric, but people."

As chair of the Standing Liturgical Commission, Bishop Griswold has particular interest in liturgy. Within the liturgy, he said, the risen Christ is encountered "in a variety of ways. Christ is in all cultures, and in all symbols. He is larger than any one element." The introduction of symbols, music, traditions from other cultures, if they are "authentic examples of prayerfulness and grace ... amplifies rather than displaces" Christ, and "keeps me open to God's mystery." As to prayer book revision, he said, "Don't change existing texts. Write new ones."

The Standing Liturgical Commission has worked on "expanding metaphors and images." Language is needed, he said, that "transcends gender. Early theologians are very clear: God is neither male nor female. In Syriac, the Holy Spirit is feminine. [One finds] more richness and variety if one plumbs tradition."

The Standing Liturgical Commission is expected to merge with the Standing Commission on Church Music to form the new Commission on Common Worship. Bishop Griswold calls it "a natural relationship."

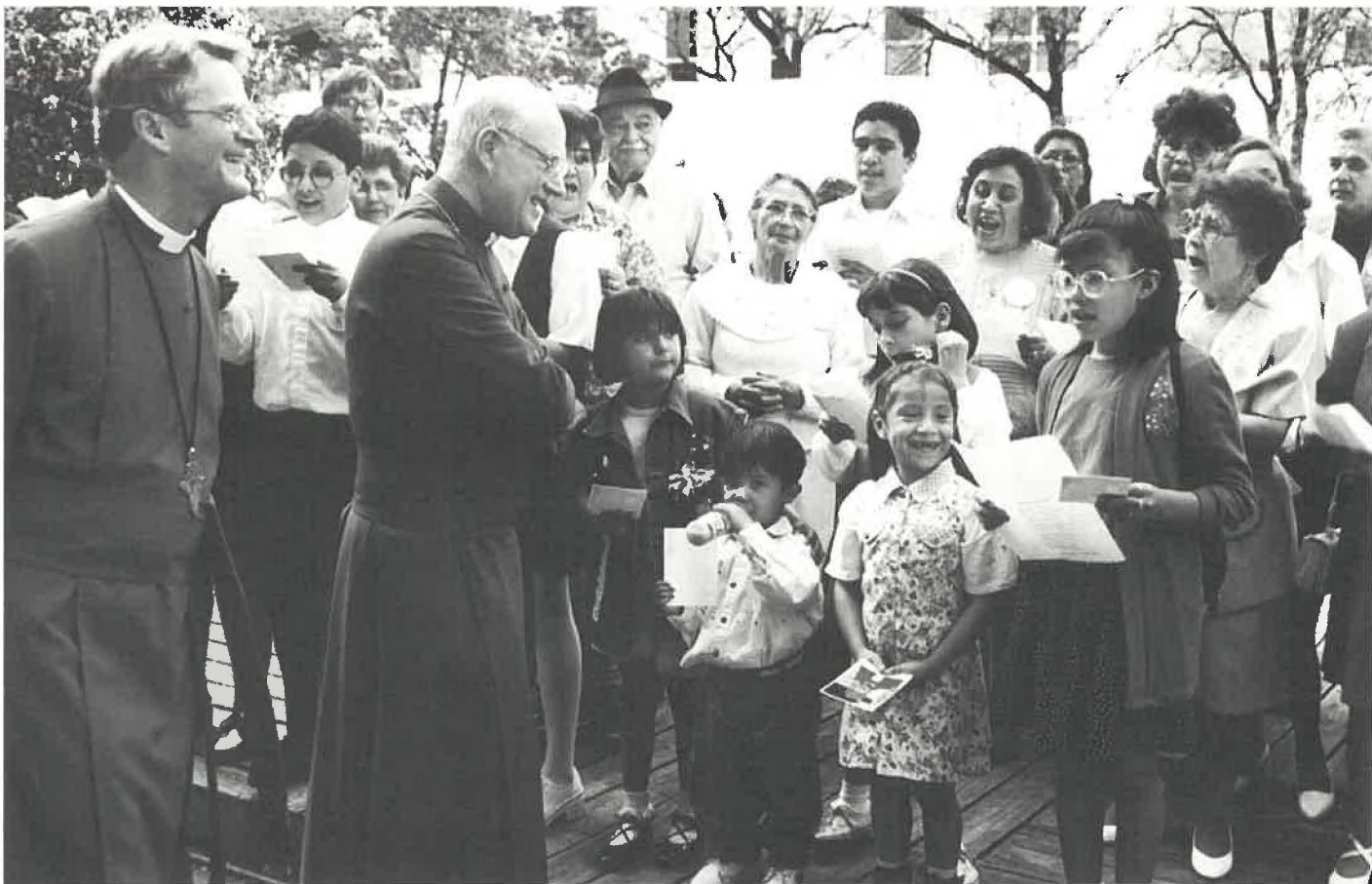
Is it necessary for a bishop, a Presiding Bishop, to state positions on political issues? With a slightly ironic smile, the Bishop of Chicago replied, "The Bishop of Rome seems to have no problem speaking out."

Bishop Griswold has long been active in Anglican-Roman Catholic dialogues, and in 1992, just after the Church of England decided to ordain women, he had a private audience with Pope John Paul II. "It was a conversation in his study, just the two of us. I found him very engaging. He said, 'The Church of England makes things difficult.' I told him, 'Your predecessor's condemnation of Anglican orders does, too.'"

"[Here was] the incarnation of the Roman Catholic Church ... I was surprised by my own emotions." On the future of dialogue, the bishop said he felt the Roman Catholic Church was committed to it, even though the ordination of women presented a problem. "Even in Rome, there are a variety of perspectives."

Bishop Griswold's letter to the people of his diocese, when he learned of his nomination for Presiding Bishop, stressed that "the life and ministry encountered in the Diocese of Chicago made a deep and very positive impression on the committee members." He apologized for "the note of unsettlement ... [which] will remain until the election ... on July 21." The same tension, of course, affects his family. Phoebe Wetzel Griswold is active in the international Heifer Project and has an office in Chicago.

"There is no office in New York ... a move would be uprooting; it would mean a loss of privacy ... " Both the Griswolds' daughters live in New York; like most grown children, each has her own sphere. "But New York's a large city." The outcome of the election is a matter of "obedience to God, a matter of grace. It is placing oneself in availability." □



James Rosenthal photo

Bishop Griswold (left) with the Most Rev. George Carey, Archbishop of Canterbury, in Chicago in 1996.

Privatized Morality

By C. FITZSIMONS ALLISON

The church's teaching on whether non-celibate homosexual persons should be ordained was expressed by the House of Bishops at Port St. Lucie, Fla., in 1977: "The Church is right to confine its nuptial blessing exclusively to heterosexual marriage. Homosexual unions witness to incompleteness . . . In the case of an advocating and/or practicing homosexual," ordination is inadmissible because, "It involves the Church in a public denial of its own theological and moral norms on sexuality," and because "it would require the Church's sanction of such a life style, not only as acceptable but worthy of emulation."

The 66th General Convention, in 1979, confirmed this teaching saying "... it is not appropriate for this Church to ordain a practicing homosexual, or any person who is engaged in heterosexual relations outside of marriage." There have been numerous attempts to change this teaching including open transgression of it with impunity (and thereby establishing centrifugal precedents). The issue needs to be seen in its historical and theological context.

Nestorianism was the Christological *cul de sac* which was distinguished from true Christian teaching by the Council of Ephesus in 431. Nestorianism's implicit claim was that our belonging to Christ depended on our wills being his will. As the humanity and divinity of Christ were united on the basis of Jesus' will (not his being), so we are at unity with God on the basis not of our being established in baptism, but by our wills obeying Christ's will.

The sad result of this ever-recurring heresy is that it teaches us that we are no longer "in Christ" if and when we sin because our wills are no longer at one with his. It has been said that two-thirds of the epistles would be irrelevant if Christians were not still sinners. But the insatiable self-justification of the human heart produces a chronic temptation in us all to deny our sinfulness. The Nestorian teaching is the abiding refuge of the self-right-

eous as it assures us that we are, in ourselves, righteous.

Scripture, especially the Sermon on the Mount, makes this conceit very difficult. It divides Nestorians into two groups: Hard Nestorians and Soft Nestorians. The first group takes such passages as 1 Cor. 6:9,10, that lists sins of idolatry, fornication, adultery, active and passive same-sex, robbery, drunkenness, and greed, and lifts out those less socially acceptable, those of which they are not usually guilty, for special condemnation. At the same time they ignore the ones like idolatry (putting anything above God) and greed which are universal. Hard Nestorians feel themselves immune from Paul's claim that "none is righteous, no not one" (Rom. 3:10). Homosexual and adulterous behavior have been especially useful to Hard Nestorians since their easy condemnation of others seems to divert attention from idolatry and greed. Much of the aggressive "Act Up" behavior among homosexuals of recent years is a reaction to this unfair singling out of homosexuals for special condemnation.

On the other hand, Soft Nestorians, laboring under the same disadvantage of not being able to accept one's own sinfulness, resolve the difficulty by changing the nomenclature: Any sin they have yet to relinquish, or that they cannot overcome, they refuse to call sin. The Episcopal Church's "Continuing the Dialogue" turns itself inside out trying to avoid the three-letter word and substitutes for it the term discontinuities. (One might contrast the teaching on racism published at the same time which doesn't hesitate to name the name, The Sin of Racism.) It would seem that we are hard on those sins we feel not guilty of and soft on those "discontinuities" of which we may be guilty. It recalls Viet Nam days when "hawks" were soft on the sixth commandment ("Bomb for Peace"), and "doves" were soft on the seventh commandment ("Make Love not War").

The question before us is whether, as a church, we are now going to sanction officially Soft Nestorianism and bless what is sin, thereby removing the option of repentance and forgiveness, while encouraging

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No One Without Sin

By MICHAEL F. REHILL

I have been invited to address the issue, Why non-celibate homosexual persons should be ordained. A more appropriate question is whether this church should prohibit, or in any way limit or restrict, the ordination of any otherwise qualified person because that man or woman happens to be a non-celibate homosexual person.

I respond not as a theologian or as a bishop claiming to be endowed by my Creator with an inerrant understanding of the mind and will of God. Rather, I respond as a chancellor, a student of canon law, and as a member of the church of God, believing in the fundamental tenets of our catholic faith and in our baptismal covenant.

In 1979, General Convention adopted a resolution which "recommend[ed] to Bishops, Pastors, Vestries, Commissions on Ministry, and Standing Committees," each of whom has responsibility under the canons to select and approve persons for ordination, a number of "considerations" as those persons "continue to exercise their proper canonical functions," including the statement that "we believe that it is not appropriate for this church to ordain a practicing homosexual, or any person who is engaged in heterosexual relations outside of marriage."

In response, a group of 20 bishops, noting that the resolution was neither prescriptive nor binding, but only made recommendations as to "considerations" in the ordination process, issued a statement by which they gave notice that they could not accept the recommendation against ordaining non-celibate homosexual persons, because "To do so would be to abrogate our responsibilities of apostolic leadership and prophetic witness to the flock of Christ, committed to our charge; and it would involve a repudiation of our ordination vows as Bishops, in the words of the [then] new Prayer Book, boldly [to] proclaim and interpret the Gospel of Christ, enlightening the minds and stirring up the conscience of [our] people, and to encourage and support all baptized people in their gifts and min-

istries ... and to celebrate with them the sacraments of our redemption; or in the words of the old prayer book, to be to the flock of Christ a shepherd, not a wolf." Twenty-three additional bishops signed the statement at General Convention in 1988.

At General Convention in 1991, the House of Bishops (by role call vote) rejected a proposed amendment to a resolution which would have called "upon its bishops, priests, and deacons, to abstain from sexual relations outside of marriage" (the basis for the recommendation in the now infamous 1979 resolution).

In 1994, General Convention rejected (by discharge) a resolution offered by the then Bishop of Quincy which would have added a new canon: "All Members of the clergy of this Church, having subscribed to the Declaration required by Article VIII of the Constitution shall be obliged to abstain from genital sexual relations outside of Holy Matrimony." At that same General Convention, 71 bishops signed an "Affirmation of Koinonia," drafted by the Bishop of Newark, in which the signatories stated that although each had pledged to ordain only those persons whom the testing and screening process reveals to be wholesome examples to the flock of Christ, "our lives and our experience as bishops have convinced us that a wholesome example to the flock of Christ does not exclude a person of homosexual orientation nor does it exclude those homosexual persons who choose to live out their sexual orientation in a partnership that is marked by faithfulness and life-giving holiness."

In 1995, a small group of bishops sought to usurp the legislative role of General Convention by filing a presentment charging the Rt. Rev. Walter C. Righter with heresy for the 1991 ordination of the Rev. Barry Stopfel to the diaconate. They asserted the ordination was heretical because it was contrary to resolutions and/or actions of General Convention and/or the House of Bishops which they mischaracterized as "formularies" of the church. That presentment was finally dismissed by the Court for the Trial of a Bishop on May 15, 1996. And so the stage

Michael F. Rehill is chancellor of the Diocese of Newark and of Province 2.

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Bishop Allison: 'The widespread denial that change is possible is po

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self-justification and behavior that is dangerous both physically and spiritually and threatens to undermine the already precarious dominical institution of marriage.

Hard Nestorians have lamentably failed in the church's history (cf. C.F. Allison, *The Rise of Moralism*) to bear witness that our dignity is not based on our own righteousness but on the fact that we are forgiven sinners.

This failure, which condemns sinners, does not justify the Soft Nestorian failure to condemn sin. Because envy is so prevalent, universal and understandable, we should not disannul the condemnation of envy as deleterious to the fullness of human nature. The current attempt to reflect the spirit of the times in changing the teaching of the church has been characterized by the Soft Nestorians' turning the tables on Hard Nestorians.

If the latter unfairly lifted homosexuality out for special condemnation, Soft Nestorians now take their revenge by claiming it as a source of pride and a civil right. They ride the tide of the times which privatizes morality and accepts vir-

tually anything "if it works for you."

The civil rights justification is based upon the assumption that people who are in same-sex activity are like blacks being blacks and women being women and no one has the right to condemn anyone's essential being. In spite of the erroneous claim of Presiding Bishop Edmond Browning and others, that recent data have shown this to be true, no such evidence can be said to have convinced the scientific community (cf. *Scientific American*, Nov. 1995). The much publicized brain research by Simon LeVay has never been replicated and that by Dean Hamer has been contradicted by another study). Even if genetics were shown to be determinative, it would not justify behavior. If aggression were found to be inherited, would we thereby excuse assaults?

Not Seeking Help

The genetic claim, however, does discourage people who have been abused or seduced from seeking help. It is undoubtedly true that simplistic assumptions by Hard Nestorians are never helpful, but it is equally true that the church's traditional

teachings have given many the realized hope of change in seeking help. The widespread denial that change is possible is a lie.

The gay lobby's dogma, that homosexuality is an essential identity of one's being, precludes any scholarly discussion that might question this assumption and tragically often prevents people from seeking help. Five eminent psychiatrists have written an open letter to the *Wall Street Journal* protesting the cruelty of this dogma:

"Help is available for men struggling with unwanted homosexual desires [but are prevented from finding this help by the lobby's dogma]. As we grieve for all those lives so abruptly ended by AIDS, we would do well to reflect that many of the young men who have died of AIDS have sought treatment for their homosexuality and were denied knowledge and hope. Many of them would be alive today if they had only been told where to find the help they sought."

There are even wonderful examples of how such outstanding Christians as W. H. Auden, Stephen Neill, Julian Green, and perhaps Dag Hammarskjöld, did not

Mr. Rehill: 'I am not qualified to discern "sin" as quickly as

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is now set for still another attempt to amend the canons to prohibit or inhibit or restrict or constrict the ordination of openly non-celibate homosexual persons. With the grace of God, that effort will fail again if we are to remain a believing Christian family in which all are welcome.

I have heard all of the arguments against permitting the ordination of non-celibate homosexual persons, from the so-called abominations of Leviticus and the mistranslations of the Didache to the misunderstandings of the Pauline epistles. In the final analysis, those who would deny ordination to non-celibate homosexual persons would do so based upon their conclusion that homosexuality is a sin and

that no sinner should be ordained. I am not qualified to discern "sin" as quickly and easily as some. But I am absolutely convinced that no one who has ever been ordained, whether deacon, priest or bishop, was without sin at the time or his or her ordination, and that sinful state in no way diminished the unique gifts and powers confirmed by his or her ordination.

The Image of God

In Genesis we read that "God created man in his own image, in the image of God he created him, male and female he created them." But since each of us is so very different from one another, how can each of us be created in the image of God? How is it that in Christ Jesus there is nei-

ther Jew nor Greek, male nor female? It is said that in baptism we are made part of the "Body of Christ." And so we are. My answer is that while each of us is a part of the body of Christ, each of us is a very small part of the image of God. It is as though each of us is but a single cell in a body so enormous and of such complexity that it is beyond the capacity of any single cell, or even a group of millions of such cells, to fully comprehend it. And so each of us is made in the image of God — but none of us is the entire image. And if each of us is made in the image of God, who is to say which of the parts of God's image, and which of the parts of the body of Christ, should be rejected and thrown into the fire to be consumed? I do not believe that anyone who claims a part of the kingdom of God as a co-heir with Christ can

...sible is a lie.'

resort to lowering Christian teaching to the level of their condition.

The sordid history of our church's "studies" on sexuality in the exclusively one-sided *Sexuality: A Divine Gift* and the slanted committee (seven of the nine bishops appointed voted against the resolution asking all clergy to refrain from sex outside marriage) that produced *Continuing the Dialogue* is something that any authentic liberal should protest. The former had included nothing that represented the church's traditional teaching and the latter refused testimony of, among others, Ruth Tiffany Barnhouse, a priest and psychiatrist, who is a published authority on the subject. Although working under the explicit mandate to consult the scholars in the field of moral theology and Christian ethics, this was done only after three drafts of the document and two meetings of the House of Bishops.

To change the church's teaching on ordination of non-celibate homosexual persons without balanced study, without ecumenical consultation, and without dialogue with the Anglican Communion threatens the very catholicity and biblical base of our church. □

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first sit in judgment of his brothers and sisters in Christ. It is God alone who has that right.

As those few bishops first stated in 1979, it should be directly contrary to a bishop's ordination vows for a bishop to refuse to support any faithful person in his or her gifts and ministries and to refuse to permit such person to celebrate the sacraments of our redemption. Similarly, in our baptismal covenant, we commit ourselves as members of this faith community to "seek and serve Christ in all persons," and to "strive for justice and peace among all people, and respect the dignity of every human being." We must not deny any person, whether male or female, celibate or non-celibate, heterosexual or homosexual, any place at our Lord's table, including that of celebrant. □

Potentially Divisive Issues

Of all the issues to come before General Convention, the two on sexuality, whether to ordain non-celibate homosexual persons, and whether to bless committed same-sex relationships, will be the most contentious. No other issue has the potential to divide the church as these two, and no other issue, not even the election of a new Presiding Bishop or the Concordat of Agreement, will attract the secular media like these. We wish this were not so. We wish the church, at its 72nd General Convention, could put its emphasis on preaching the gospel to all nations, on living its baptismal covenant, on pursuing its mission. But that is little more than wishful thinking, and when convention meets in Philadelphia in July, the sexuality issues will receive major emphasis.

In this issue, and again next week, we explore these two issues, presenting pro-and-con Viewpoint articles written by persons who have studied the issues in depth. This week we look at whether the church should ordain non-celibate homosexual persons. Next week the topic will be whether the church should bless committed same-sex relationships. We are grateful to the distinguished authors for their willingness to share their thoughts with our readers. We hope their articles will be helpful to those who are addressing the topics prayerfully and deliberately.

Vacationers Welcome

Our issues at this time of the year include a larger-than-usual number of Church Directory listings. These announcements of times of services at the back of the magazine constitute paid advertising, and represent an attempt by churches to attract visitors to their services. A larger number of churches is listed because of the intentional effort made by some congregations to reach travelers on vacation.

We urge our readers to make use of these listings when traveling this summer. Worshiping with other congregations can be a positive experience, especially in churches which welcome vacationers. When visiting the churches which appear in our ads, please tell the clergy you saw their ad in THE LIVING CHURCH. If you're traveling to a spot not included in our ads, check with your parish office. It probably has a listing of churches all over the country. When traveling abroad, spending a Sunday morning in an Anglican church can be memorable. The familiarity, and the differences, one encounters might make your vacation even more enjoyable.





Faces from CEFACS (clockwise from above): Bishop Anthony Dumper, Andrew Wingate, James Keetile, Colin Chapman, J. Adula Aruldoss, Minna Lyttle-Kpartor.

Study Center Draws Anglicans From All Around the World

By GEORGE C. HARRIS

One of the striking realities of the late 20th-century experience of being a Christian in the Anglican tradition is the growing awareness of the rich diversity of our world-wide fellowship. For bishops, their spouses and a few others, this reality becomes intensely personal during the every-10-years gathering of Anglican bishops at the Lambeth Conference.

Building on this experience is a regular gathering of the primates (Archbishops and Presiding Bishops) of the 36 provinces of the Anglican Communion. The Anglican Consultative Council broadens this experience to include clergy and laity, as the Communion tries to work together creatively in addressing the many challenges of a fast-changing world. And many of us are benefiting from a great variety of companion relationships, often

The Rt. Rev. George C. Harris is the Bishop of Alaska, retired. He lives in Aberdeen, S.D.

between first- and third-world dioceses, within which mutual prayer, visits and, where possible, the sharing of resources and people, has done much to broaden our vision of what it means to be an Anglican Christian.

A part of this development of a world-wide Anglican consciousness is the Center for Anglican Communion Studies (CEFACS), located in Selly Oak, Birmingham, England. CEFACS is now in its fifth year of operation. It attracts around two dozen laity and clergy each year for stays of from a month to an academic year. Some 70 persons from 15 provinces have attended the program since its beginning in the fall of 1992. The center has the enthusiastic support of the Archbishop of Canterbury, the Most Rev. George Carey, and the Anglican Consultative Council.

The center is the successor to St. Augustine's College, Canterbury, which functioned from 1952 until its closure in 1967. The loss of St. Augustine's was deeply felt across the Communion, and yet resources for its revival did not materialize. Happily, two existing missionary training colleges, both located in Selly Oak, a suburb of Birmingham, offered

jointly to be host to its successor. Crowther Hall is sponsored by the Church Mission Society, and the College of the Ascension is sponsored by the other major English missionary society, the United Society for the Propagation of the Gospel. More recently, the College of the Ascension became a joint venture between the USPG and the Methodist Church. It is now known as the United College of the Ascension.

I had the privilege of being a Visiting Fellow at Ascension in the academic year 1991-92, when the plans for CEFACS were being developed, and I sat in on the planning sessions. Upon our return to the U.S., *THE LIVING CHURCH* published my article about the plans for the center in which I particularly commended it for the orientation of newly elected bishops, something that three successive Lambeth Conferences have strongly commended. It is of interest that those responsible for that orientation in the Church of England are now beginning to use the resources of the center and its two college hosts to meet that particular need.

Both colleges already supply an international community of British men and

women training for mission posts along with an even larger number of church leaders, ordained and lay, from around the world. Participants in CEFACS reside in one or the other of the two colleges, becoming a part of their daily life.

Besides the decision to use these existing institutions, staffs and resources, there are two additional advantages of the location at Selly Oak. The first is that the two colleges are part of a larger ecumenical cluster of training and educational institutions known as Selly Oak Colleges, which cooperate in the use of common facilities, library, administrative offices and other resources. So the experience of residence in one of the colleges is ecumenical, while the culture and worship of the two Anglican colleges is distinctly Anglican in all of its diversity.

Second, Birmingham has lively communities of three major world religions: Hinduism, Buddhism and Islam. There is significant history of warm inter-faith dialogue between these communities and the Selly Oak Colleges. In a world where inter-faith dialogue, mutual cooperation and understanding are becoming ever more important, this aspect of the location of CEFACS is noteworthy.

On a recent visit to the two colleges, I had conversations with the two principals, Andrew Wingate of the United College of the Ascension, and Colin Chapman of Crowther Hall. They in turn arranged for me to spend time with Bishop Tony Dumper, the retired Suffragan Bishop of Dudley in the Diocese of Worcester, who oversees the program, and three of the current participants, from Cameroon, South Africa and South India. A few words about each of them will give you an idea of the diversity of the experience a participant in CEFACS gains from sharing in the program.

Minna Lyttle-Kpartor is a Jamaican by birth, married to a Liberian priest who is currently vicar general of a mission by the Liberian Church in Cameroon. In addition to the foundation courses offered to all who enroll in CEFACS, she is taking further work in church management in order to be of greater help to her husband when she returns to Cameroon. She shyly admitted to having been elected by residents of Ascension College as president of the Common Room (the English equivalent of "student body president"). She is a warm and engaging lady, a fervent Chris-



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tian whose leadership ability has already been recognized by her colleagues.

James Keetile is a priest of the Church of Southern Africa and currently is a curate in a railway junction community of De aar in the Diocese of Kimberley and Kuruman. He had a previous study leave in England in 1993, at Mirfield, a monastic community and clergy training center. He mentioned quite matter of factly that the usual attendance at the principal Sunday Eucharist in his parish is 1,000! The parish is active in youth work, and has a community preschool which serves 80 children of working mothers. He is a talented young priest and spoke with both passion and hope about the recent transformation in the society of South Africa.

J. Adula Aruldoss, a participant in the center's program, is also the current visiting fellow at the United College of the Ascension. A layman, he teaches in the humanities at the American College in Madurai, South India. His background is Dalit (the "untouchable" caste), and he speaks with the conviction of experience which goes back two generations, of the egalitarian and liberating thrust of the Christian gospel in a society which still labors under the dehumanizing influence of the caste system.

These people are typical of the sort of Christians (many at whom are Anglican) one will meet and get to know at Selly Oak. For Americans, the vitality and enthusiasm of these sisters and brothers in the faith cannot but help expand our awareness of the strength and diversity of

the Christian fellowship around the world.

The program at CEFACS has three components:

1. A foundation course in Anglican Communion studies covering subjects like doctrine, spirituality, Anglican history, ecumenism, mission, inculturation and relations with world faiths. The weekly lectures are offered by some of the most able scholars in the country.

2. One specialist area of study, according to the interests and needs of the individual, in the Department of Theology at the nearby University of Birmingham or in one of the departments or centers of Selly Oak Colleges.

3. A placement in an English parish in one of the four neighboring dioceses or with a secular or religious organization that can offer the experience and learning the participant seeks.

According to the two principals and Bishop Dumper, an informal network is beginning to develop among those who have participated in CEFACS, and there are also plans for publications, the need for which has been identified out of the trans-cultural and international character of the CEFACS experience over the last five years.

The fees, which cover accommodation, tuition, local travel and basic running costs of the center, are about \$7,000 for the academic year. These fees are, of course, pro-rated for shorter stays. For courses in Selly Oak Colleges and in the University of Birmingham, tuition fees are extra. Some scholarships are available.

There is not a more engaging way for an Episcopalian to enter into the richness and diversity of Anglicanism around the world. Further information about CEFACS can be obtained by writing to the principal of either of the host colleges:

The Rev. Andrew Wingate, principal
United College of the Ascension
Weoley Park Road
Selly Oak
Birmingham B29 6RD
Tel: 0121 472 1667

The Rev. Colin Chapman, principal
Crowther Hall
Weoley Park Road
Selly Oak
Birmingham B29 6QT
Tel: 0121 472 4228(9)

C.S. Lewis's Centennial

By TRAVIS DU PRIEST

C. S. LEWIS: Mere Christian. By Kathryn Lindskoog. Cornerstone. Pp. 288. \$14.95 paper.

First published in 1973 and revised in 1981, this new fourth edition is issued in anticipation of the centennial of C.S. Lewis's birth (November, 1998). The author discusses Lewis's thoughts on God and humanity, heaven and hell, miracles and prayer, love and truth, sciences and the arts. Helpful annotated bibliography of Lewis books.

THE COMPLETE LIFE'S LITTLE INSTRUCTION BOOK. By H. Jackson Brown, Jr. Rutledge Hill. Unpaginated. No price given.

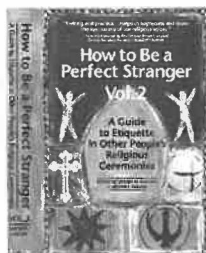
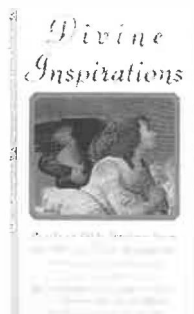
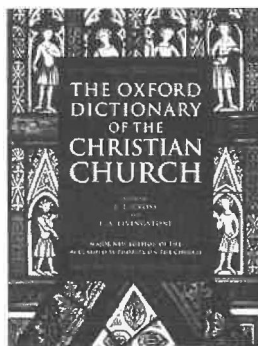
Pulls together three previous collections into a single, handsome hardcover. I opened to a page in Volume Three and found: Never refuse a holiday dessert. Encourage your children to join a choir. Never allow anyone to intimidate you. And since I had just done this the previous Sunday, I liked #1194: Never pass up a chance to jump on a trampoline.

WHOM GOD HAS JOINED TOGETHER: Words to Stay Married By. By Helen Caswell. Dimensions for Living. Unpaginated. \$10.

Beautifully illustrated quotations from scripture and various writers on Learning to Love, Commitment, Getting Along, Parenting, Growing Old. From Rainer Maria Rilke: "we must not forget that we are beginners, bunglers of life, apprentices in love, and we must learn to love, with calm and patience."

THE TONGUES OF MEN & OF ANGELS: Inspirational Poetry & Prose From the Renaissance to the Restoration. Edited by James Bentley. Bulfinch. Pp. 52. \$19.95.

Color reproductions of Old Master paintings and decorative borders make this gift book a double inspiration: to read and to look at. The passages are divided into four categories — The Heritage of the Bible, Virtues, Vices and This World and the Next: Milton, Spenser, Herbert, Lancelot Andrews, Jeremy Taylor. A luscious book.



THE CAMBRIDGE COMPANION TO THE BIBLE. By Howard Clark Kee, et al. Cambridge. Pp. 616. \$49.94.

A new one-volume reference to biblical information — social, historical and cultural. Numerous black and white illustrations, with some color photographs. Follows a chronological format with a focus on the changing worlds of biblical writers. Ample "sidebars" and "boxes" which define terms and highlight particular Bible passages. The four authors are from Boston, Duke and Sheffield Universities and Boston College.

References & Guides

THE OXFORD DICTIONARY OF THE CHRISTIAN CHURCH. Edited by F.L. Cross and E.A. Livingstone. Oxford. Pp. 1786. \$125.

The Book of Sports (first published in 1617 by James I, permitting archery and dancing on Sunday) is but one of hundreds of fascinating entries in this first-rate dictionary first published 40 years ago. A "major new edition" of what many have come to regard as the authoritative reference on the Christian Church. More than 480 Anglicans, Roman Catholics, Orthodox, Lutherans and other protestants and Jews contribute articles which often conclude with brief bibliographies.

YEARBOOK OF AMERICAN & CANADIAN CHURCHES 1997. Edited

by Kenneth B. Bedell. Abingdon. Pp. 303. \$29.95 paper.

An annual source on "the status of religion in North America." Describes denominations — four and a half inches on the Episcopal Church, for example; provides addresses of church leaders and headquarters; and lists periodicals, seminaries and calendars of various religious festivals and holidays. Electronic information is posted on the National Council of Churches World Wide Web page: <http://www.nccusa.org>.

DIVINE INSPIRATIONS: Pearls of Bible Wisdom from the Old and New Testaments. Edited by John Mark Goerss, et al. HarperCollins. Pp. 211. \$15.

Quotations from some nine different versions of the Bible listed alphabetically under thematic headings such as Blame, Healing, God's Will, Pleasure, Troubled Times. Elegantly illustrated with adornments from Renaissance woodcuts. Nicely bound with ribbon for marking one's place.

HOW TO BE A PERFECT STRANGER: A Guide to Etiquette in Other People's Religious Ceremonies. Vol. 1. Edited by Arthur J. Magida. Pp. 417. Vol. 2. Edited by Stuart M. Matlins and Arthur J. Magida. Pp. 396. Jewish Lights. \$24.95 each.

Guide to manners in various religious ceremonies: Vol. 1 includes us along with Greek Orthodox, Lutheran and Buddhist. Vol. 2: the Nazarene, Amish, Native American and Unitarian. Both volumes include a calendar of festivals as well as a glossary of terms which I found particularly helpful. Episcopal information is in general accurate, though one puzzles over the use of Mr./Mrs. as traditional forms of address of clergy and the suggested offering of \$1 to \$4 and use of the term "diocese synod."

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. **Paul S. Dawson** is priest in charge of Trinity Church, Main St., Tilton, NH, 03276, and St. Jude's, Franklin, NH.

The Rev. **Charles Foss** is rector of Church of Our Savior, 144 Caldwell, Rock Hill, SC 29730.

The Rev. **John R. Francis** is rector of St. Paul's, Chestnut Hill, PA.

The Rev. **James Friedel** is assistant rector of Emmanuel, 9 S. Bompert, St. Louis, MO 63119.

The Rev. **Jeffrey Frost** is rector of All Saints', 2150 Benton Dr., Redding, CA 96003.

The Rev. **Beth W. Hixon** is assistant to the rector of St. Matthew's, Box 3062, Maple Glen, PA 19002.

The Rev. **John Hutchinson** is rector of Christ Church, 1000 Main, Rolla, MO 65401.

The Rev. **Mary Lou Kator** is vicar of St. Barnabas', 629 W Coates, Moberly MO 65270 and Prince of Peace Lutheran, Salisbury.

The Rev. **Michael Kinman** is deacon of St. Michael & St. George, 6345 Wydown Blvd., Clayton, MO 63105.

Roy Ledbetter is archivist of the Diocese of Missouri.

The Rev. **William T. Luley** is rector of St. Luke's, 1101 Sulphur Springs Rd., Manchester, MO 63021.

The Rev. **Roberto Maldonado** is hispanic missionary of La Iglesia de los Santos Reyes, 1001 S. Potomac, Baltimore, MD 21224.

Deaths

The Rev. **Ramon Montes**, retired priest of the Diocese of Central Florida, died of cancer March 24. He was 65.

Fr. Montes was ordained deacon in 1973 and priest in 1974, in Puerto Rico. He served parishes in New Jersey, the Virgin Islands, and Puerto Rico. He retired to Orlando in 1995, where he served the Hispanic congregation at the Cathedral Church of St. Luke until shortly before his death.

The Rev. **N. Kenneth Yates**, retired priest of the Diocese of Kansas, was killed in a head-on automobile collision near Iola, KS, April 24. He was 69. His wife, Wanda, was severely injured and continues to be hospitalized.

Fr. Yates was born in Houston, TX. He graduated from the University of Houston and General

Theological Seminary. He was ordained deacon in 1953 and priest in 1954. He served parishes in Texas, New York City, Kansas, and the Virgin Islands until 1963, when he became assistant director of St. Francis Boys Home in Salina, Kansas. From 1981 to 1990, he was president and CEO of St. Francis Homes; until his retirement in 1992 he was chancellor of St. Francis Academy, Inc., in Salina. He was an honorary canon of Christ Church Cathedral, Salina. At the time of his death he was serving as priest in charge at St. Thomas the Apostle, Overland Park, and assisting priest at St. Mary's, Kansas City, MO. In addition to his wife, survivors include a son, Philip, and a daughter, Sharon.

The Rev. **Stuart M. Stewart**, retired priest of the Diocese of Olympia, died March 14. He was 75.

Fr. Stewart was born in Baraboo, WI. He graduated from Nashotah House and was ordained deacon and priest in 1948. He served parishes in Wisconsin, New Mexico, Florida and Illinois. In 1971 he became vicar of St. Joseph's Mission, Tacoma, and in 1973 of St. Joseph-St. John, whose congregation included many members of the former mission. Fr. Stewart is survived by his wife, Deborah, his son, Stephen Michael, eight grandchildren and one great-grandchild.

The Rev. **Edward I. Swanson**, retired priest of the Diocese of Washington, died Feb. 16 in Silver Spring, MD. He was 74.

Fr. Swanson was born in Providence, RI. He graduated from Worcester Polytechnic Institute in mechanical engineering and served as a reserve naval officer during World War II. He graduated from Episcopal Theological Seminary, Cambridge, MA, and was ordained deacon and priest in 1949. He served parishes in Rhode Island and Massachusetts until 1966, when he became assistant to the Bishop for the Armed Forces at the national church center in New York. From 1971 through 1978 he served as assistant director and later director of the General Commission on Chaplains and Armed Forces Personnel in Washington, DC. From 1978 until his retirement he served as interim priest at various parishes including St. Alban's Church, Washington, DC and the Cathedral of the Holy Nativity, Bethlehem, PA, and was a member of the board of directors of the Interim Network. Fr. Swanson is survived by his wife, Wilma, sons David and Peter, and three grandchildren.

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Next Week ...

To Bless 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>

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ORGANIZATIONS

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

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

ASSISTANT PRIEST. Calvary Church, Pittsburgh, seeks an assistant priest to join the rector and associate rector to complete its clergy team. The assistant priest will participate fully in the liturgical and pastoral life of the congregation, and will be directly responsible for new member, young adult and college ministries. Housing, competitive salary and excellent benefits package provided. Other full-time staff include a director of religious education and a director of music. Calvary is a large, diverse, theologically centrist urban parish with a tradition of strong lay leadership. Please send resume and CDO profile no later than July 11, 1997 to: **The Rev. Dr. Harold T. Lewis, Rector, Calvary Episcopal Church, 315 Shady Ave., Pittsburgh, PA 15206.**

DIRECTOR OF CHRISTIAN EDUCATION NEEDED — St. Matthew's Episcopal Church, Darlington, SC. Full-time needed for all ages above 5 years. Call for job description and any additional information at (803) 665-0411. Ask for Stewart, or call our church office at (803) 393-4112 and ask for Fr. Gough.

ST. MICHAEL'S EPISCOPAL CHURCH, 1520 Canterbury Rd., Raleigh, NC 27608-1106. Director of Church Music for corporate-size Episcopal church with a strong music tradition and the desire to strengthen and expand the program by encouraging participation among all ages. Responsibilities include two Sunday services and other special services. The direction of adult, youth and handbell choirs, coordination of volunteer leadership of other choirs. Four manual, 43-rank Moller organ, 1977, currently under renovation. Resume and/or inquiry to **Music Search Committee Secretary** at church address.

DIRECTOR OF MUSIC MINISTRIES, full-time. A large and growing liturgical cathedral in the midwest is seeking a director of music (professionally trained and experienced). This organist/choirmaster is responsible for conducting six choirs (two adults, one children's, one youth and two adult handbell). 1978 Schantz pipe organ, 49 stops, 61 ranks. Will work directly with the dean in developing and expanding an excellent music program which incorporates both traditional and contemporary repertoire. Would play for three Sunday morning family services and a monthly Sunday evening service. Salary and benefits dependent on qualifications and experience. Send letter of interest and resume to: **Music Search Advisory Committee, Grace Cathedral, 701 SW 8th St., Topeka, KS 66603** or e-mail grace

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.**

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.**

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. Laitry 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 Staroswell@aol.com

SABBATICALS

IS THERE A SABBATICAL IN YOUR FUTURE? The Sabbatical House offers a place for you to stay for all or part of your sabbatical (up to 4 weeks) at a reasonable cost. Located at the Virginia Diocesan Center at Roslyn in Richmond, VA. Beautiful setting; furnished home; kitchen facilities. Can accommodate spouse, but no children or pets. 20-30 minute drive from Amtrak station, Richmond International Airport. For details, call or write for a brochure. **Roslyn, 8727 River Rd., Richmond, VA 23229;** toll free (800) 477-6296.

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.**

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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

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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Summer Church Directory

Birmingham, AL

ST. ANDREW'S 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

Phoenix, AZ

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

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 Carolta (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 (860) 354-4113
Sun 8 & 10 H Eu

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.

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)

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. Philip 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

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 Chui 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 & 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

Plymouth, MA

Christ Church Parish
149 Court St. (508) 746-4959
Sat Informal Eu 5. Sun Eu 8 & 10, Wed Eu 9:30

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., at 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

St. Paul, MN

ST. PHILIP'S Mackubin & Aurora Sts.
The Rev. Melvin Turner (612) 228-0930
Sun HC 10

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

(Continued on next page)

Summer Church Directory

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 7-3:45; Sat 7-3.
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.): Mon-Thurs 8:30-6; Fri 8:30-5:30; call for weekend hours

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

Niagara Falls, NY

ST. PETER'S 140 Rainbow Blvd.
(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
Sun Eu 8 & 10 (215) 342-6310

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

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

Pittsburgh, PA

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

Selinsgrove, PA

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

Whitehall, PA (North of Allentown)

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

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)

Chattanooga, TN

ST. MARTIN OF TOURS 7547 E. Brainerd Rd.
The Rev. James F. Marquis, Jr.
Sun H Eu 8 & 10:30. Weekdays as anno

Breckenridge, TX

ST. ANDREW'S 109 N. Easton (254) 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

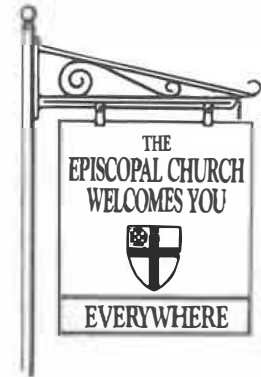
ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S) 12:15 HC (ex 1S). 1928 BCP Daily as anno (817) 332-3191

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

The Episcopal Churches of Europe (Anglican)

Paris

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

Florence

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

Frankfurt

CHURCH OF CHRIST THE KING
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3
Miquel-Allee. Tel. 49/64 55 01 84
The Rev. David W. Radcliff, r
Sun HC 9 & 11. Sunday school & nursery 10:45

Geneva

EMMANUEL 3 rue de Monthoux, 1201 Geneva, Switzerland
Tel. 41/22 732 80 78
The Rev. Gerard S. Moser, r
Sun HC 9; HC 10 (1S & 3S) MP (2S, 4S, 5S)

Munich

ASCENSION Seybothstrasse 4, 81545 Munich, Germany
Tel. 49/89 64 8185
The Rev. Thomas J-P Pellaton, r
Sun 9 Rite 1 Eu, 11:45

Rome

ST. PAUL'S WITHIN THE WALL
Via Napoli 58, 00184 Rome, Italy
The Rev. Michael Vono, r Tel. 39/6 474 35 69
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

Brussels / Waterloo

ALL SAINTS' 563 Chaussee de Louvain, Ohain, Belgium
The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556
Sun 11:15 ex 1S 9 & 11:15

Wiesbaden

ST. AUGUSTINE OF CANTERBURY
Frankfurter Strasse 3, Wiesbaden, Germany
The Rev. Karl Bell, r Tel. 49/61 22 76 916
Sun 10 Family Eu

Encourage attendance among
your parishioners and invite
travelers to your church.
Invest in a Church Directory listing.