

The Living Church

August 24, 1997 / \$1.50

The Magazine for Episcopalians

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Become Foster Parents
and Grandparents in Our
Congregations

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Quote of the Week

Russell Reno, General Convention deputy from Nebraska, on convention: "Let's send a message that the Episcopal Church is concerned about more than just sex, sex, sex."

In This Corner

Warning: the Letters May Be Contagious

Returning home from General Convention, I found that the mail had piled up in huge numbers. It seemed appropriate to share some of it with readers:

From Dallas: "Do you actually think your readers care what goes on at General Convention?"

Dear Dallas: No, but it's time they started to pay attention before it's too late. *Ed.*

From El Camino Real: "Why don't these mean-spirited priests who write those angry letters to you leave the church if they're so unhappy?"

Dear El: My guess is they have to eat. *Ed.*

From Arkansas: "Your editorial policy seems stuck in the Eisenhower Administration."

Dear Arkansas: But my World Almanac tells me Eisenhower was a winner. *Ed.*

From Ohio: "I'm tired of reading about the anti-women-priests position of Bishops Wantland, Iker and others. They should retire to a monastery in the desert."

Dear Ohio: But then they'd have lots of time on their hands to irritate you. *Ed.*

From Los Angeles: "What a hoot these fools provide in their letters to the editor."

Dear Los: Don't you just love it? *Ed.*

From Central Pennsylvania: "Now that we've decided to become Lutherans, can we expect news of the ELCA in your magazine?"

Dear Central: Probably not. They don't seem controversial enough. *Ed.*

Sunday's Readings

Being Faithful Is No Easy Choice

Pentecost 14, Proper 16: Josh. 24:1-2a, 14-25; Ps. 16 or Ps. 34:15-22; Eph. 5:21-33; John 6:60-69

All the lessons for today deal with making difficult choices. They present the people of God with the choice to be faithful to him when remaining faithful appears to be almost reckless, even against reason.

Joshua, having led the Israelites into the Promised Land and coming to the end of his life, challenges the people of God to choose whether they will continue faithful to the Lord.

Joshua makes it clear that he is not asking for an unthinking, uncritical response, but total commitment with dire consequences either way.

The challenge is subtle in the epistle, though still there. Christian husbands and

From New Jersey: "TLC makes me feel that our church is in danger of destruction."

Dear New: Perhaps reading the news from General Convention is in order. *Ed.*

From Rhode Island: "For a publication which is homophobic, misogynistic and fundamentalistic, you do an OK job."

Dear Rhode: Flattery will get you nowhere. *Ed.*

From Atlanta: "You seem to be slipping gradually into the P.B.'s camp. What a shame."

Dear Atlanta: We tried that camp. The counselors were mean spirited and the food was lousy. *Ed.*

From Maryland: "Try for uninvolved, objective reporting of church news — like the BBC World Service."

Dear Maryland: We've considered it, but we're having trouble mastering the accent. *Ed.*

From Northern California: "Become the Christian Science Monitor for Episcopalians — an unbiased source of all relevant views."

Dear Northern: Does that mean we'd have to set up reading rooms? *Ed.*

From Chicago: "Is homophobia a special Episcopal Church disease?"

Dear Chicago: Sorry, but the Centers for Disease Control told us they don't keep such statistics. *Ed.*

David Kalvelage, editor

wives are called to love each other without reservation, modeling their marriage only after the complete self-giving of Christ to the church.

In the gospel, we read the hearers' response to what must surely be one of the most startling of Jesus' claims (from last week's gospel): "Whoever eats my flesh and drinks my blood abides in me, and I in him." It is not surprising that many of his disciples withdraw from him. When Jesus asks the Twelve if they also will depart, Peter answers for all when he responds, "Lord, to whom shall we go? You have the words of eternal life; and we have believed, and have come to know, that you are the Holy One of God."

Most of us go through our Christian lives giving God something. Today's lessons show us that it must be all or nothing.

A Priceless Gift

Someone out there decided St. George's Church in Canyon, Texas, did not need a cross outside the church and pulled it off. Members of the congregation were quite shocked. I wondered how someone could vandalize a cross that had been stuck on a wall. It really takes a lot of strength to do that. Some things, though, are blessings in disguise.

Chris Flumon is a 17-year-old boy who goes to Canyon High School and to the Roman Catholic Church. When word got out that the cross had been stolen, Chris said he was going to make another cross. When he was asked about the gesture, he said it was his gift to St. George's. The best part of it is that the new cross was better than the one which was there before.

Asked why he decided to give such a valuable gift to St. George's, he said he enjoyed doing something for St. George's, and he did not see why he should charge them if he enjoyed doing it. It takes God's strength for someone who is not of your congregation to have so much love for your congregation. Everyone in St. George's was so deeply touched by Chris Flumon's humble gesture, and we learned a major lesson from that: God can use anyone to bless others.

Faith Karimi
Canyon, Texas

Questions on Blessings

Some items to consider concerning a church's blessing of gay relationships:

1. What does the church believe to be the nature of a gay relationship that it is asked to bless? Does it (a) require mutual promises by the parties to love and be faithful to each other so long as both live, or (b) not include those promises? If (b), the blessing is more like a blessing of a pet or a home.

2. Will the Episcopal Church bless a gay relationship of a person in an existing heterosexual marriage, or an existing gay relationship?

3. If the answer to 1 (a) and 2 is yes, this conflicts with the concept of monogamous heterosexual marriage, and the Koinonia statement by Bishop Spong and others favoring recognition and approval of monogamous, lifelong gay relationships.

4. If the answer to 1 (a) and 2 is yes, how will the clergy know whether a person who asks the church to bless a gay relationship has an existing heterosexual marriage or gay relationship? By obtaining the individual's sworn, written statement? By checking, before proceeding further, with a central register to which all such blessings must be reported?

5. Will the Episcopal Church recognize a gay relationship blessed by another church? Will a central register include all gay relationships blessed by a church? Will we require the relationship to be formally terminated before we will bless another one involving the same individual?

Joseph Gamble
Birmingham, Ala.

Different Stories

In response to a book review by the Rev. David W. Brown of Christopher L. Webber's *Finding Home* [TLC, July 27], I am one of the "randomly selected" persons cited in this review. I can assure you that Fr. Webber did not pluck my name by chance from a telephone book. He has been a mentor, guide and friend for almost 20 years.

Your reviewer tells us that his heart has been gladdened that 11 Roman wanderers have found rest and solace in a home away from home but he misses the point. The Roman Church was never our home. In the Episcopal Church, we did not find a new home or a home away from home. We found our home. It just takes some of us a little longer than others to come home.

As a priest of the Episcopal Church for almost 16 years, I find inappropriate your reviewer's reference to "the next pasture being greener" and "those brought merely 'by the music and the preaching' from a zone which tends to rigor into one which tends to tolerance." We did not arrive as aliens from another zone seeking less rigor or greener pastures but as your brothers and sisters coming home.

The reviewer's conclusion is also erroneous. We are not exiles with underlying regrets. We worship faithfully, minister as priests at the altar, work on standing committees, sit in the House of Bishops and

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Letters

serve the church. Strange kind of exile, odd sort of regret.

General Convention has required a new course in missionology for our seminaries. Perhaps, that too might be regarded in the reviewer's mind as what he refers to as "sheep stealing." Judging from our declining membership, we could use a few more sheep even if they are not of the "womb to tomb" variety. It is time to realize that many of the people in our churches are not sheep stolen from the papal fold. We are just part of the family with different stories to tell. The Episcopal Church, after all, does welcome you.

*(The Rev.) John A. Mulryan
St. Paul's Church
Great Neck, N.Y.*

On Snobbery

I can understand Fr. Giovangelo's anger [TLC, July 6] at what he calls "Rome's continual ecumenical snobbery" in regards to the exclusion of Anglican clergy from Roman Catholic rites, partic-

ularly in the kind of wedding described in "Philip and Buffy's Wedding" [TLC, June 1]. I have been to Catholic weddings and funerals where non-Roman Catholics were explicitly excluded, and also to Catholic Eucharists where I and other Episcopalians, as well as other Christians, were welcomed as equals.

As an Episcopal priest who is also the director of pastoral care in a Catholic hospital, it is sometimes tempting when I am calling in a Roman priest from a nearby parish to anoint a person *in extremis* to put down the phone and "just do it." I can almost feel my thumb itch in anticipation (and righteous indignation), knowing that I ought to be able to perform the rite.

When I was a younger, more earnest priest and chaplain, I would push my way into a situation thinking that "it is too bad that they do not recognize my orders the way I do theirs!" What I justified as "prophetic witness" back then I now know to be arrogant "ecumenical snobbery" at its worst.

It is indeed a scandal to many Christians that we cannot more often find creative ways to outwardly express the unity

The Living Church

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

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Milwaukee, WI 53202-0936

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

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

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

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

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

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

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Volume 215 • Number 8

Letters

we share in Christ. We are called to freedom in Christ Jesus, and our freedom is to be tempered by love.

*(The Rev.) Andrew T. Gerns
St. Joseph's Hospital
Parkersburg, W.Va.*

Diversity Needed

Re: M. Scott Davis' Viewpoint article, "Flying in the Face of Diversity" [TLC, Aug. 3], I have before me the *Webster's Unabridged Encyclopedic Dictionary of the English Language*, 1987. Davis' definition of diverse as "to turn aside" or "in different directions," does not appear in that edition. Rather, diverse is defined as "of a different kind, form, character, etc., unlike." Diversity is defined as "variety, multiform, different."

I am a biologist and a priest. Biological systems often provide for me useful insights into human affairs. Diversity in living ecosystems is a sign of the health of the ecosystem. Lack of diversity, conversely, is a sign of the ill health of the ecosystem. Likewise, genetic diversity within a species is considered by evolutionary biologists to be a powerful strategic device promoting species survival in the long term. Indeed, the idea that to be truly catholic is to embrace all people and include all people and empower all people, promoting heterogeneity, resonates well with the attributes of healthy ecosystems and with healthy species. Conversely, the idea of increased homogeneity and exclusivity is consonant with a trajectory of extinction.

Variety is the spice of life!

*(The Rev. Canon) George Hemingway
Diocese of San Diego
San Diego, Calif.*

Offensive Remarks

I was distressed by the comment in the editorial on Bishop Browning's final convention address [TLC, Aug. 3] in which he spoke about hate and biblical literalism as "contributing to the division" of the church. The editorial called his remarks "offensive." I am sure that many, especially those in high places, found the remarks of Isaiah and Amos and Jesus of Nazareth to be offensive as they obeyed God's call to speak out against the hate and biblical literalism that corroded the

religious communities of their days.

Having said that, I honor and thank you for printing, in the same issue, the wonderful letter from Murray Trelease which you headed, "Perhaps God Is Doing a New Thing." Indeed he is. He will always make irrelevant attitudes, assumptions, yes, even holy laws, when they cease to guide the real lives of his people as they enter into changing circumstances. As we used to sing, "New occasions teach new duties, Time makes ancient good uncouth."

*(The Rt. Rev.) David R. Cochran
Bishop of Alaska, retired
Tacoma, Wash.*

No Defense

A person once wrote me and said, "Anglicanism has traditionally defended the individual conscience." I wrote her back and said, "Anglicanism has supported the informed conscience!" After this last General Convention I should write her to say the Episcopal branch of this Communion no longer defends the conscience at all. A "conscience clause" cannot be voted out in one area and remain intact with others. I wonder what other area(s) the General Convention will rule as dogma in order to force out decent people. That is the nature of power.

Last century a fierce debate broke out around the issue of what beliefs were required of a clergyman to remain a member of the Church of England. Bishop Gore wanted a narrower definition regarding the articles of the creeds. On issues of salvation, flexibility was maintained. But now, in an area that is neither salvific nor where there may be a "core doctrine," we have done what the Church of England had the wisdom not to do. Do not get me wrong, I strongly support both ordination of women and the "informed conscience," even of those who disagree with me.

*(The Rev.) Robert Keirsey
San Diego, Calif.*

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



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Concern and Optimism

American Anglican Council Responds to General Convention Actions

A few days after the Episcopal Synod of America issued a letter expressing concern for the Episcopal Church [TLC, Aug. 17], another conservative organization has addressed the state of the church following General Convention.

The American Anglican Council (AAC), a newly formed organization based in Dallas, issued a press release which addresses "growing division" within the Episcopal Church. The Rt. Rev. James M. Stanton, Bishop of Dallas and president of the AAC, had told the House of Bishops on the last day of General Convention that "many are alarmed and concerned" by continuing divisions in the church. He referred specifically to what the press release called "coercion of women's ordination and affirmation of homosexual unions."

AAC leaders were not entirely pessimistic about the church or about the convention.

"We believe God is raising up a move-

ment of orthodox Episcopalians who will defend biblical faith and practice in the conventions and councils of the church," said Diane Knippers, treasurer of AAC and president of the Institute on Religion and Democracy. "One of the thrills of the General Convention was to watch dozens and dozens of Episcopalians testifying on behalf of biblical values in all the major committees on most of the major issues."

The leadership of AAC said the most positive thing to come out of General Convention was the definition of doctrine which a resolution adopted said was "the basic and essential teachings of the church ... found in the canons of holy scripture, as understood in the Apostles and Nicene creeds, and in the sacramental rites, ordi-



Bishop Stanton

nal and catechism in the Book of Common Prayer."

Bishop Stanton addressed the election of the Rt. Rev. Frank T. Griswold, Bishop of Chicago, as Presiding Bishop. "To the many faithful congregations, clergy and laity of the church ... who are anguished by the apparent willingness of some in the leadership of the church to bless, condone and promote sexual practices clearly at odds with the whole of the biblical pattern and with historic Christian teaching — a teaching which is still the norm, be it noted, of this church and of other provinces of the Anglican Communion — we pledge that we will stand with you."

Following convention, AAC's board of directors affirmed its support of "biblically orthodox women priests" and also with those who do not recognize the priesthood of women.

"We will resist any action that would coerce violation of biblically informed (Continued on next page)

University of the South Staff Members Arrested

Two staff members of the University of the South, the Episcopal Church-related college in Sewanee, Tenn., have been arrested, in unrelated incidents two weeks apart, on charges involving sexual exploitation of minors.

Jeffrey Tassin, a tenured professor of chemistry who has been at the university for 16 years, was stopped at a routine drug checkpoint along Interstate Highway 75 near Cleveland, Tenn., July 12. Local news stories reported that police asked permission to search Prof. Tassin's car after a drug-sniffing dog located marijuana residue. Approximately 200 sexually-explicit pictures of children were discovered. A later search of his home revealed "thousands more pornographic photos of children."

Joe Romano, university public relations director, said the university had immediately moved to seal Prof. Tassin's office and change the locks. He confirmed that Prof. Tassin's computers and disks had been seized. "We were surprised and dismayed, of course. But we are going to do

the right thing," Mr. Romano said.

The second incident involved an assistant forester recently hired by the college. Philip Harris was arrested at a Wal-Mart store in Kimball, when an employee recognized him from a security tape dating from a December accusation. At that time, an 8-year-old boy identified him as the man who had accosted him in a restroom.

According to the newspaper, Mr. Harris admitted the incident. Mr. Romano was unable to confirm that report. He said Mr. Harris had been incorrectly identified as an instructor in forestry. "He was signed in July; he hadn't taught yet. He would have this fall."

In each case, the university will conduct its own investigation. "The dean will make recommendations to the president, in Prof. Tassin's case," Mr. Romano said. "The department chair, in Mr. Harris'. Both have been suspended without pay."

Prof. Tassin spent a few days in jail, as bail was originally set at \$150,000. Friends and co-workers testified as character witnesses and bail was reduced to

\$15,000. Robert Campbell, of the Franklin County sheriff's department, said charges had been filed in Bradley County, the location of the roadblock, and the matter was under investigation in Franklin County.

Mr. Harris was released under \$25,000 bond. Mr. Campbell said Mr. Harris had been formally charged in Marion County, and that another incident, in another county, had been reported. Mr. Romano said both men had good records with the school. "There was no indication of any problem," he said. "Both were doing good jobs, we've had good reports from students and faculty, even people in the community."

In another incident, a Winchester, Tenn., newspaper reported on July 31 that Alex H. Standefer, managing editor of the *Sewanee Review*, faces charges of arson. Mr. Standefer allegedly threatened to light the gasoline he had poured through his house, following a quarrel with his wife. He reportedly has entered a treatment facility. *Sewanee Review* is a quarterly publication affiliated with the university.

International Discussions on Key Issues Needed, Bishop Griswold Says

conscience on the subject of women's ordination and we will not recognize any penalties imposed by any juridical body to that end," said Roger Boltz, administrative director of AAC.

Mr. Boltz said AAC's board agreed to establish a process to assist parishes that find themselves unable to receive ministry from a doctrinally compromised bishop. "We will first seek to provide sacramental support through official channels," Mr. Boltz said.

"We are prayerfully committed to providing episcopal ministry and oversight to parishes in need. To this end we will take council with other Anglicans to develop specific guidelines that will meet the needs of parishes and preserve catholic order. Faithful proclamation of the gospel of Jesus Christ and the spiritual needs of the people take precedence over geographical boundaries."

AAC also addressed financial stewardship, encouraging parishes and vestries to support dioceses and church agencies which pursue "faithful ministry and mission," and said it also will "support those who seek ways to direct their tithes away from projects and purposes that are clearly contrary" to scripture.

"We are prepared to get on with the work of ministry, with or without the support of the General Convention, the national church office or the Presiding Bishop," Mr. Boltz said.

The Rt. Rev. Frank T. Griswold will be the third Bishop of Chicago to leave that city for the national church headquarters when he assumes the office of Presiding Bishop Jan. 1, 1998. Bishops Philander Chase in 1843, and Charles Anderson in 1929, made the same journey. And he will be the second Griswold in the office; the first was Alexander Viets Griswold, in 1836.

But until he and his wife, Phoebe, move to the city where their daughters, Hannah and Eliza, live, he will continue to work as the Bishop of Chicago. Following his departure, an interim bishop will be appointed, with the new diocesan to be elected at the convention of 1998.

At a press conference in Chicago July 31, Bishop Griswold said "an entire lifetime has occurred" in the short time since his election. Still sounding a bit stunned, he said, "Suddenly I've become a hot property."

His remarks focused primarily upon the role of the Episcopal Church within the



J. Rosenthal photo
Bishop Griswold

Anglican Communion. Bishop Griswold said he is "called to be a minister of communion and connection between the Episcopal Church and the Anglican Communion. Even though the Episcopal Church is small, [we have a] significant role in world-wide Anglicanism."

Responding to a questioner's suggestion that the international Anglican Communion was "not pleased" with some of the actions of General Convention, Bishop Griswold reiterated the importance of increasing conversation with other Anglicans. "And we must *listen* carefully to each other." Americans must remember, he said, that we are not "the totality of the Anglican Communion, nor the final word or the cutting edge."

He expressed strong support for an international commission on human sexuality similar to the Eames Commission on the ordination of women, called for by the Archbishop of Canterbury, the Most Rev. George Carey, to be under discussion at the Lambeth Conference in 1998.

Bishop Griswold's previous work as co-chair of the Anglican-Roman Catholic International Commission will be continued. "I've discovered that the Presiding Bishop is ex-officio member of all bodies, and can show up wherever he wants," he said with a wry chuckle, adding his intent to escalate ecumenical relations with Roman Catholics, the Orthodox churches, as well as the Lutheran churches. He surprised most of the listeners when he said he had taught at an ELCA seminary in Philadelphia. He's showed the Lutherans, he said, that Episcopalians weren't "quite as daffy as straight-thinking Germans may have thought."

The return to the East will be good for the Griswold family, the bishop said. In 1985, when they went to Chicago, "we left one daughter in New Hampshire. The 13-year-old [who went to Chicago] felt her life had ended." This election, they said, was "very healing. It brings us together." At the same time, Bishop Griswold said, "I love Chicago... the can-do openness. I'll hate to leave."

The first appointment to the Presiding Bishop-elect's staff was announced at the press conference by communications officer David Skidmore. The Rev. Canon Carlson Gerda, canon to the ordinary in Chicago, will become assistant to the Presiding Bishop.

Patricia Nakamura



Musicians representing the North American Missionary Society (NAMS) traveled to Canterbury this summer as part of a 15-day mission led by the Rev. Jon Shuler, executive director of NAMS. Persons from 40 nations were greeted by 41 American missionaries, including two bishops, and by more than 300 English Christians.



The Rt. Rev. John Elbridge Hines, who died July 19 [TLC, Aug. 3], was Presiding Bishop through turbulent years in the church's and nation's history.



Top left: Signing copies of his biography in 1995.

Above: Speaking to General Motors stockholders in 1971 in an appeal to cease manufacturing in South Africa.



Left: His installation as Presiding Bishop in 1965 at Washington National Cathedral.

Below: With Hugh Downs on the "Today" show in 1970.



Sharing the 'Great Prayer'

By H. BOONE PORTER

Most priests preach a sermon on Holy Communion occasionally. As has been highlighted in the THE LIVING CHURCH's columns on the Sunday readings, beginning with the Aug. 3 issue, preachers (and their hearers) are challenged with four such sermons in a row.

Warm Sundays in midsummer are not the time for dry lectures on theology from the pulpit. Yet the preacher should have a theological substructure, or else the sermons will run thin. There should be such a substructure also behind the ceremonial of the parish and the conduct and actions of the altar guild, the choir, the acolytes and others with special roles in the liturgy.

Years ago, the Holy Eucharist was the subject of lively debate both within our church and between denominations. Today, a measure of intellectual consensus has quieted such debate. Few are interested now in disputing such historic concepts as transubstantiation, consubstantiation, impanation, dynamic virtualism, etc. Yet beliefs and convictions there are and must be. As Anglicans we are inevitably aware that our position is not the same as that of Methodists or of Roman Catholics.

This substructure of our theology is in the liturgy we use every Sunday and to which we say Amen. What is it? First of all, everyone needs to be told the word "eucharist" is from the Greek word for "thanks." The eucharistic prayer or "great prayer" begins with the dialogue between priest and people, as the printed forms in our prayer book indicate. The priest does not call on the congregation to listen carefully, or to watch, or to be attentive to the priestly actions. Rather the congregation is called on to lift up our hearts and give thanks — that is, to do the Eucharist. When the people agree that this is the right thing to do, the priest proceeds as their authorized spokesman in what they propose to do. The beauty and solemnity of this important part of the service are best expressed in songs and all Episco-

pals should be familiar with the usual *sursum corda* and preface chant for Rites I and II.

The priest continues to give thanks for creation and redemption, and in the familiar *holy, holy, holy*, the entire congrega-

tive thanksgiving leading to the Last Supper, the Crucifixion, Resurrection, and the Ascension of our Lord. The sacrificial dimension is subtle. Sacrifice by its nature is outside the framework of secular logic, but we feel its power as we worship before the cross. We make our spiritual sacrifice by presenting to God the Father, by means of bread and wine, the commemoration of Christ's once-for-all sacrifice.

As ordained spokesman of the church, empowered by the Holy Spirit, the priest then utters the church's prayer that the Spirit will make the bread and wine, invisibly but truly, to be the body and blood of the Lord. That we may rightly receive these precious and most holy gifts, the same Spirit is asked to bless us, and indeed the whole church, in whose name the liturgy is carried out.

Very briefly and very simply, leaving out many sides of the matter, this is where we stand, in the opinion of this writer. The eucharistic prayer, varying from time to time, sums up the scriptural message. The Eucharist is not just a sacrament of this or that aspect of redemption, not just the last supper or even just the cross, but the whole gospel. Like baptism, it is a comprehensive sacrament. At its center is the living presence of Christ, "in whom all the fullness of God was pleased to dwell" (Col. 1 :19). We understand the theology of the eucharistic prayer, and get a feeling for it, by considering the prayer as a whole. As the International Anglican Liturgical Consultation has said, no one section or part of this prayer should be viewed in isolation as the "moment of consecration." It is summed up in the concluding doxology when the priest (assisted by the deacon if any) may raise the sacred gifts heavenward, and we all voice the



Like baptism, it is a comprehensive sacrament. At its center is the living presence of Christ, "in whom all the fullness of God was pleased to dwell" (Col. 1 :19).

tion joins in singing aloud this portion of our collective prayer. Varying with which eucharistic prayer is used and which proper preface, there is a rather compre-

Amen.



Kathy Reid photo

Actress Director Bishop

The Rt. Rev. Catherine Roskam and New York's experiment in episcopal oversight

By JAMES B. SIMPSON

"I work side by side every day with people who don't believe in the ordination of women," she points out, "but I think that together we can strive for the good of the gospel and the mission of the church."

The bishop grew up on Long Island with two older brothers. Their father was a corporate lawyer, their mother a budding operatic singer who gave up her career

for marriage.

Although Bishop Roskam did not attend parochial schools, she had years of catechism and Catholic Youth that left her with a love of liturgy and a distaste for what she saw as "a system of authority — the hierarchy, the bishops and the pope, it seemed wrong. I was an Anglican and didn't know it!"

In the Episcopal Church, she goes on, she found "a wonderful polity that is a real acknowledgment of the Holy Spirit speaking through all of us. I loved the notion of being governed by convention. I liked the principle that we all have a voice — that is the splendor of our polity despite all the dissension, or maybe is the cause of dissension. An opportunity for discussion of ambiguities was what I longed for."

On graduating from Middlebury College in Vermont, she plunged into off-Broadway theater, playing a variety of roles, mainly Shakespearian, and for a year was a municipal case worker responsible for 60 families, mainly in Harlem. Among other case workers was her husband-to-be, Philip Roskam, a young man of Dutch descent who had come East from Portland, Ore., to study for a doctorate in psychology.

As an actress and director, Cathy

Roskam formed her own theatrical group, the Joseph Jefferson Company. It centered at Manhattan's Church of the Transfiguration that, volunteering years ago to bury an unchurched actor friend of Jefferson's, became known as "the Little Church Around the Corner that does that sort of thing."

For a decade, from age 21 to 31, Bishop Roskam says readily that she was "a non-practicing Christian." She was married at Transfiguration in 1966 but not received into the church until 1974 and then became a regular worshiper. The Roskams' only daughter, Gemma, was baptized at Transfiguration's Easter Vigil in 1977.

As the 1980s dawned, experiencing a restlessness about the focus and future of her vocational life as well as a deep spiritual and intellectual hunger, Bishop Roskam enrolled in a General Seminary class in systematic theology taught by the Rev. Richard Norris.

"He was one of the best lecturers I ever had, a lucid and brilliant thinker," she declares, "and it was exactly the right course to get me hooked."

In a subsequent semester, Bishop Roskam asked about a speech class listed in the catalogue but was told there was no one to teach it. She applied for the job and was hired. Although designed as a remedial, it quickly became a workshop and then a required course with imaginative use of videotape.

"Pre-homiletic," she recalls, "everything you had to do to get ready to preach the word. It didn't deal with sermon content although then and now I kept before me the belief that sermons are like bread — they should be nourishing."

On becoming a candidate for holy orders, she did her clinical training at St. John's Hospital in Queens and also worked at St. Vincent's Hospital in Green-

The Rt. Rev. Catherine Anna Scimeca Roskam is a walking experiment as a suffragan bishop elected to serve a specific area of a diocese — in her case, a trio of populous, mostly affluent counties north of New York City.

"The response from the 66 congregations has been enormous," she says of her first 16 months in office. "It is as if they were just waiting for someone to talk to, for some place to take their problems and ideas. In a very real sense, many of them are experiencing a reshaping of their ministry."

A former actress and one-time case-worker, age 54, married for 31 years, an Episcopalian for 22, ordained for 12, Cathy Roskam, as she signs herself in call-back messages, has put 20,000 miles on her station wagon and reviews her activities at diocesan headquarters twice a month.

A visitation to the only Anglo-Catholic parish in her area — Trinity Church, Ossining — was not challenged, and she is working closely on an AIDS project with the Eastern Province of the Community of St. Mary, the 132-year-old religious order for women at Peekskill, N.Y., which accepts all aspects of her ministry except the sacramental.

wich Village. As a seminarian, she had spent Sundays at the Church of the Holy Apostles, a steepled landmark a few blocks up the street from General, and went there as a newly ordained deacon. Later she combined the ministry with lecturing at General and serving as seminary chaplain.

A venerable old parish rich in diversity, Holy Apostles had pioneered in church soup kitchens. Bishop Roskam established a counseling service and also became a member of Integrity to ally herself with the large number of gays and lesbians. She was well acquainted with the homosexual community by the time AIDS swept the city in 1984.

"I believe that the fruits of the Spirit are visible," she says of those years. "I have seen deeply faithful relationships that have sustained partners through the depths of really terrible illnesses and I

'I work side by side every day with people who don't believe in the ordination of women, but I think that together we can strive for the good of the gospel and the mission of the church.'

—The Rt. Rev. Catherine Roskam



Amy Elliott photo

believe that God causes us to pay attention to that and not be rigid about a set of rules. I have no idea of how homosexuality originates, but I do think it is a 'given' and not a matter of choice. There needs to be long-range studies because anecdotal evidence shows that efforts to change the unchangeable results in a higher suicide rate."

It was with that background that the Roskams went to San Francisco, where AIDS was raging. Dr. Roskam had taken

a job with the California Counseling Institute and his wife signed on for similar work. She soon became interim rector of Our Saviour, Mill Valley, and also worked as coordinator of clergy training. In 1991, she had been priest-in-charge for nine months at a small mission, Holy Innocents, San Francisco, when the Rt. Rev. William Swing asked her to be diocesan missionary for 24 congregations in five counties all within 75 minutes of Grace Cathedral.

"We had six languages and a wide-ranging group, struggling, thriving, large ones on the verge of becoming parishes, four or five just opening up," she remembers. "We didn't close any but just keeping them open isn't enough. Support is important and helping to develop leadership is everything. There is no lack of people but we are in an age that is increasingly secular. We've got plenty to do."

The Roskams settled into an apartment in the Richmond district of San Francisco and their daughter began classes at the University of Puget Sound. On a day they'd been listening to Giacomo Puccini's "Turandot," they found a tiny, mahogany-colored Pomeranian wandering in the street and named him Puccini — or Pucci for short.

Meanwhile, 3,000 miles away, the Diocese of New York was studying the feasibility of a suffragan bishop for areas that would be enhanced with closer episcopal oversight. As New York considered a slate of two men and three women, it was increasingly clear that Cathy Roskam's current ministry was a close match to the job description of the proposed suffragan. Present with other nominees at a diocesan convention on June 10, 1995, she was chosen on the third ballot.

When the voting was over, up rose the Rev. Edgar F. Wells, for 19 years the rector of the famous high-church, traditionally conservative Church of St. Mary the Virgin, to endorse the Roskam election. He shortly afterwards invited her to become the first woman to celebrate the Eucharist at St. Mary's. It drew more than 400 supporters. On Jan. 27, 1996, a congregation of 3,500 joined 19 bishops in a festive consecration that began with gongs, drums and juggling at the Cathedral of St. John the Divine.

"There really are a lot of perks to the office of Presiding Bishop," declared the Most Rev. Edmond Browning. "This affirms women priests in the Diocese of New York," added the Rt. Rev. Richard Grein. "We now have a hundred in this diocese."

Following Britain and Canada's success with regional suffragans, the New

York experiment appears to be working well, and, quite often, working around the clock.

Bishop Roskam's day begins before 7 a.m. in an apartment at Christ Church, Bronxville. She walks Pucci, then brews a pot of strong tea for a leisurely breakfast, a valued quiet time for the Roskams before the episcopal schedule beckons.

Arriving by 9:30 at her office at Zion Church, Dobbs Ferry, overlooking the Hudson River, Bishop Roskam reads Morning Prayer with Zion's vicar, the Rev. Richard McKeon, two secretaries, and one or two volunteers. Mail and telephone consumes the morning with every sort of business except the canonical, such as ordinations or a dissolution of the pastoral relationship, which fall to the diocesan. Lunch is often with clergy, especially the priest of the congregation that she is next scheduled to visit. Afternoons are for regional meetings and pastoral duties, including calls on hospitalized clergy. She frequently confirms outside her area and responds to invitations, lecturing a few months ago, for instance, at St. Bartholomew's on Park Avenue on "The Bible and Women: Conflicts of Interest?"

Bishop Roskam's upbeat, metaphorical style suggests comprehensive insights shared with her husband as a professional psychologist. He enjoys going with her on visitations and in May both of them addressed the national meeting of 75 executive secretaries to bishops. Last year they attended an Episcopal-Asian conference in Hawaii and went on to Maui to celebrate their wedding anniversary. Any extra moments are likely to go to the renovation of a 1923 Tudor house recently purchased in Yonkers. When it is completed and the move accomplished, a larger space will be improvised for Dr. Roskam's practice.

"I cooked for our first 30 years and now my husband has volunteered to cook for the next 30," Mrs. Roskam says with a laugh. "After that, we'll negotiate!"

Lastly, says Bishop Roskam, "I look back on a statement before my election in which I said that 'institutional structures are human and subject to change, but what is changeless is the joy and abundance of a life lived in Christ, both as individuals and in community. We have nothing to fear.' After more than a year as a bishop, I believe those words even more strongly."

The Rev. James B. Simpson is TLC's correspondent for the Diocese of Washington.



Most
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Foster Parents/Grandparents Can Make Singles Feel at Home in Church

By DONALD SEEKS

In traveling around our diocese on my regular rota of visitation, it is increasingly apparent that too many of our smaller congregations are composed primarily of older adults with just a sprinkling of younger parents and their children.

In two TLC articles this year, it was rightly pointed out how difficult many singles find it to feel at home in our congregations. Their vulnerability should be a source of strength instead of a discouragement. But too often they feel a lack of support with so few of their peers in attendance.

Lately I have been recommending to the seniors that they consider a planned strategy for attracting singles and single parent families. Simply put, it is to become foster parents and/or grandparents to the single moms and dads and their children, as well as those adults who are alone. I believe that at least a partial restoration of family life through the church can thereby take place, an element which is essential in God's plan for us all.

I have been urging those who have so many good years of parenting experience behind them to consciously seek out those persons fighting the daily battles alone, and then making themselves available with both time and talent.

Single mothers certainly can appreciate a good male model for their children — a man whom they can respect and who will provide encouragement, moral and ethical standards, and stability based upon their commitment to Jesus Christ and to the extension of his kingdom. Women who have been through their time of child bearing and raising are a precious resource who can bless a young parent with assistance in those areas.

I encourage our senior men and women to make special efforts to become acquainted with the children in the congregation, to learn all their names and speak to them at every opportunity, to provide tutoring if needed, to attend school functions, and to demonstrate support in any way possible. Certainly this can help a child develop a deep sense of personal

value, which seems to be lacking among so many young people.

Most Episcopal churches have a tremendous talent pool at hand in our senior members. They have time to offer homemaking ideas, financial counsel, child care when required, personal attention, and, most importantly, constant prayer for folks whose families have been broken or separated for one reason or another.

Surely activities can be designed to make singles an essential part of any congregation. Conscious and deliberate attempts to make everyone feel appreciated and supported, without being intrusive or suffocating, of course, should be the goal. "Single" or "married" can be subordinated in planning if the couples will focus first on being men and women in Christ when with singles. When single parents see love, encouragement and support extended to their children, their singleness will take second place. What a joy to know someone else really cares!

Too often our people worry about there being no youth in our congregations when seeing a lively group of young people in the church down the street. Rather than worrying, why don't we instead emphasize the ministry we do so well, which is to be a stable family structure of mature, loving adults who are willing to reach out for Jesus' sake? Why not make sure we build replicas of the nuclear family deeply committed to Christ? The church is much more than a family, of course, but it is at least that.

Everywhere I hear our people saying, "The future of the church is with our children," and that's true to some degree. But our church's future can take other directions as well, particularly among the congregations to which I have alluded. The "foster parent/grandparent" strategy is one which may be the answer for many of our congregations.

The Ven. Donald A. Seeks is archdeacon of San Joaquin and a resident of Fresno, Calif.

Trying to Bridge the Gap

The Myth of Anglican Tolerance

By David Baumann

Episcopalians have long believed themselves to belong to a church which prides itself on being tolerant enough to provide a home for Christians whose convictions lie across a wide spectrum — a church which is broad minded and (the term made popular within the last dozen or so years) inclusive. The same claim has been made over the generations in a variety of ways. We have claimed to be a “bridge church” and the *via media*, to value “comprehension for the sake of truth, not compromise for the sake of peace,” and to profess and practice “the reformed and catholic religion.”

But this commonly accepted image of Anglican tolerance has often been a myth. Although there is much truth in this picture, there are also many realities which show the dark side of our many-faceted Anglican ethos. The inflexibility of Anglicans, always present to some degree, has been especially pronounced whenever there has been a revival, and therefore a threat to the status quo. The three great revivals of the last three centuries — the evangelical revival of the 18th century, the catholic revival of the 19th, and the charismatic revival of the 20th — have contributed to Anglicanism the very elements which have made possible our boast of tolerance; yet each has been vehemently resisted.

After more than a century of lethargy in the Church of England, the evangelical revival began in the mid-1700s under the leadership of Anglican priests John and Charles Wesley. They emphasized the Reformation doctrines of grace, personal conversion, salvation by faith in the atoning death of Christ, and the inspiration of the Bible. Evangelicals made preaching central to church services, and rapidly gained many adherents, who became known as Methodists. But opposition to

their enthusiasm grew to the point where evangelical preachers were banned from many churches.

In 1777, one of the leaders of the evangelical movement, George Whitefield, said, “We do not, will not, form any separate sect, but from principle remain, what we have always been, true members of the Church of England.” Nevertheless, when the Countess of Huntington opened her domestic chapels and drawing rooms to evangelical Anglican preachers, Parliament responded by passing a law in 1779 that compelled her, against her will, to register her chapels as “nonconformist meeting houses.” This action of the establishment was tantamount to removing the evangelicals from the Church of England forcibly. The Methodist schism was formalized in 1795, after both Wesley brothers had died. Certainly a number of actions of the Wesleys and their followers contributed to the schism, but the resistance of the establishment of the church was a primary factor in the making of these decisions.

The few evangelicals who remained in the Church of England became the low church party, who inspired genuine conversions and costly devotion to Christ, raised standards of preaching and morality, brought the gospel to the poor and the unchurched whom the establishment had long neglected, and aroused interest in social concerns and missionary endeavor overseas. The evangelicals brought renewal to the Church of England which had been in hibernation for decades, but which, when the renewal was presented, opposed rather than supported it.

The leadership of the next generation of evangelicals was personified in such men as Charles Simeon, rector of Holy Trinity Church, Cambridge, for more than 50 years, and William Wilberforce, the member of Parliament who almost single-

handedly brought about the abolition of slavery in the British Empire. Their devotion eventually produced grudging acceptance of the movement and respect for its adherents.

In the decade in which Simeon and Wilberforce died, the catholic revival in the Church of England began. Even as the catholic revival was greeted with enthusiastic support by many clergy and laity, opposition to it from others, most especially the church’s leadership, quickly arose and intensified. Anglo-Catholics were accused of Romanism, a charge made on the grounds that emphasis on the Church of England’s catholic and apostolic heritage was being disloyal to it. Accusations were made against the leaders and reprisals taken against them.

Severe persecution of the leading Anglo-Catholics was intended to eliminate their movement completely. Like the evangelicals before them, Anglo-Catholics were banned from preaching and inhibited from conducting services. In the late 1800s, on numerous occasions, Anglo-Catholic churches were seriously vandalized by other members of the Church of England. A number of priests were even arrested and prosecuted; some were imprisoned for months at a time. Their offenses included the use of candles on the altar, crosses, and vestments, and such practices as adding water to the wine and hearing confessions.

Nevertheless, they brought about a profound sense of reverence in worship, renewed the importance of liturgy, restored religious orders and the practices of retreat and spiritual direction, heightened a sense of the connectedness with the wider church and its heritage, raised the standards of pastoral care, demonstrated the principle of sacrificial living and giving, presented an example of patient martyrdom, and (like the evangel-



icals before them) evidenced concern for the poor and uneducated and neglected.

Though many individuals and some small bodies like religious orders defected to Rome, the Anglo-Catholics did not leave in a body, and had never organized to do so as had the Methodists. Like the evangelicals before them, many who took that course were certainly sped on their way by the intransigence of the established church. But for the most part they remained in the Church of England and, in the end, they gained the acceptance of nearly everything they taught and practiced.

The third revival in the Anglican Communion, the charismatic or neo-Pentecostal movement, began in the United States in the early 1960s. Neo-Pentecostalism arose spontaneously in the Episcopal and other mainline denominations. It emphasized the presence and gifts of the Holy Spirit in the same fashion as took place for the first Christians on the day of Pentecost. Its adherents value the corporate element in worship (often marked by great spontaneity) and lay special stress on the practice of the spiritual gifts listed in the letters to the Corinthians and described in the Acts of the Apostles — that is, speaking in tongues, healing, the working of miracles and prophecy. The primary characteristic of the movement is the teaching that the experience of the Holy Spirit in the early church is normative — that the Holy Spirit is immediately present and accessible.

Once again, the immediate reaction was negative, although milder than before. Charismatics were called individualists, non-social, and accused of teaching the renewal of individuals at the expense of society.

Yet the fruit of the charismatic renewal includes such powerful ministries as *Cursillo* and *Faith Alive*, a profound reverence for scripture and the reality of the promises of God, powerful ministries of prayer, and uncountable conversions and healings.

Several observances in *Lesser Feasts and Fasts* appear to make us guilty of the charge Jesus made against his generation, that it had built “the tombs of the prophets” which their forbears had refused to heed. Today we commemorate James DeKoven, Edward Bouverie Pusey, Frederick Denison Maurice, Charles Simeon, the Wesleys, and others whose strongest opponents and detractors were the members of their own church. Nevertheless, in our own day similar judgmentalism and inflexibility can be found without effort in all parties and quarters of the Episcopal Church

Gladly, innumerable exceptions can also be found. There are many places where charity and love prevail, where truth is honored and sought after regardless of cost, where differences of conviction are not seen as battle lines but as opportunities to practice love and learn more of the ways of God.

What makes this possible? The answer is what it has always been. We must recognize that we are nowhere charged to be tolerant or inclusive, but rather to be both truthful and charitable. We are commanded to hold truth without compromise, but also to love without limit. When we depart from this way, whatever our convictions, we betray not only the claims of Anglicanism at its best, but basic Christian profession itself. If we do so, we will not have comprehension for the sake of truth, nor even compromise for the sake of peace, but intolerance for the sake of power.

The Rev. David Baumann is rector of the Church of the Blessed Sacrament, Placentia, Calif.

Unfortunate Closing

To the surprise of almost no one, employees at the Episcopal Church's Philadelphia office were told recently that their office will be closed in November. For several months employees had been told that \$250,000 needed to be cut from the budget of the Philadelphia office in order to fund the office for the next three years. Persons were told of the decision in a telephone conversation with a member of the Presiding Bishop's staff.

We salute the employees of the Philadelphia office who have served the church faithfully and efficiently in a variety of ministries. Episcopal Parish Services has been located there along with the circulation and advertising departments of *Episcopal Life*, and other publications have been distributed from that office. The employees were unfortunate victims of a downsizing that needed to take place.

Linking the Mission Groups

Among the actions of the 72nd General Convention in Philadelphia was the creation of an Episcopal Partnership for Global Mission. The idea behind the resolution was that there are many groups in the Episcopal Church engaged in world mission, and that they should be linked through a network in order to increase participation and cooperation in the sending and receiving of missionaries on an international basis.

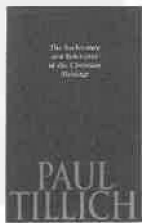
World mission became a hot topic at the 71st General Convention in 1994 when, because of budget cuts, it seemed about to disappear. As missionary activity in other parts of the world began to dwindle in the church's budget, independent missionary societies were organized to carry on this important ministry. Now world mission has been placed in the hands of this new partnership. Missionary organizations, parishes, dioceses and others are engaged in missionary work, along with the Anglican and Global Relations office at the Episcopal Church Center. It is hoped the new voluntary agency for global mission will coordinate the efforts of the various organizations.

The Episcopal Partnership for Global Mission has the potential to publicize mission education across the church and to develop strategies for the sending of missionaries. We hope that the centralization of these missionary efforts does not take time and effort away from the crucial tasks of mission.

A Special Thanks

The editor and staff would like to thank all who stopped by TLC's booth at the 72nd General Convention in Philadelphia. During the 10 days of convention, more than 1,000 persons from 96 dioceses stopped at our booth. We are grateful for the good wishes and comments from those who took time to visit. Subscribers and other friends engaged us in lively conversation and inquiries about TLC, and for this we are most grateful.

Books



Fundamental Tillich

*THE IRRELEVANCE AND
RELEVANCE OF THE
CHRISTIAN MESSAGE*

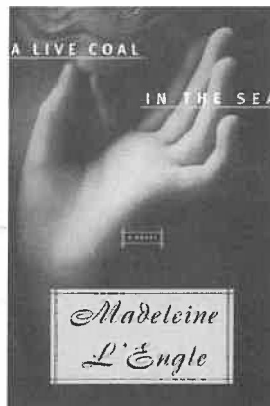
By Paul Tillich

Edited with an intro. by Durwood Foster
Pilgrim. Pp. 104. \$14.95 paper

Delivered orally two years before his death, and never prepared for publication, these carefully reconstructed lectures represent what might be described as Paul Tillich's theological "last will and testament." The fundamental themes with which the name of "Tillich" became synonymous are all deployed in these addresses with elegant simplicity and sharp focus.

What makes this monography most worthwhile, however, is the confessional context in which these themes are articulated. Here is Tillich the preacher and deeply religious believer, expressing his agonized concern over the failure of the church to make connections between the gospel and the spiritual hunger of the age. Evangelists of every theological stripe will easily be able to find a genuine point of connection.

(The Rev.) David J. Schlafer
Washington, D.C.



Wisdom and Mercy

A LIVE COAL IN THE SEA

By Madeleine L'Engle

HarperSan Francisco

Pp. 323. \$13 paper

Around 1400, William Langdon wrote, "But all the wickedness in the world which man may do or think is no more to the mercy of God than a live coal dropped in the sea." From Langdon, Madeleine L'Engle takes her titles and her theme.

One of the best known Episcopal novelists writing today, Madeleine L'Engle focuses on mercy in this story about the family of Camilla Dickinson. Interest-

ingly, she also weaves her own life experiences as well as her own faith into the generations of this family. As readers would expect, she does so with great wisdom, compassion and humor.

The granddaughter of Camilla has heard a rumor about her father, Taxi, an actor. She comes to her grandmother for the truth of the family history and secrets which are gradually revealed.

As a result, the revelation becomes a mercy for Taxi, his father and the entire family: "a live coal that might have been dropped in the sea but instead can burn brightly."

Bettie Schindler
Racine, Wis.

Primary Sources

DOCUMENTS OF WITNESS

A History of the Episcopal Church 1782-1985.

By Don S. Armentrout

and Robert Boak Slocum.

Church Publishing. Pp. 652. \$42.95

Documents
of Witness

From the post-Revolutionary origins of the Episcopal Church with Bishop William White's "Case of the Episcopal Churches in the United States Considered, 1782" through the post-war recovery period, the 19th century and Civil War, down to prayer book revision and Bishop Edmond Browning's address to General Convention in 1985, professors Armentrout and Slocum have provided the Episcopal Church with a virtual treasure house of chronologically arranged primary sources, or "documents of witness," as they call them.

Not only does the scholar or interested reader have ready access to our church's major definitive pieces of literature, but we also have a history of sorts comprised of the words and voices of those who gave our church its defining character. Hence, the work easily serves as a reference work, or for those who enjoy reading history from the mouths of its makers, an informal history of the Episcopal Church in America.

The first seven sections of the book are

chronological, covering the years 1782 through 1895. The next 100 years are, however, arranged thematically and then within the sections, again chronologically. For example, Chapter VIII includes documents on liturgy, music and prayer book revision from 1786 to 1985; Chapter X, Christian education from 1826 to 1979; XV, spirituality from Phillips Brooks' 1877 Lectures on Preaching to Massey Shepherd's Prayers of 1976.

Interesting also are the final chapters on modern controversies and the evolution of Episcopal identity. Of course, all history is in the hands of its editors and writers, and certainly critics could take issue with certain inclusions and exclusions here; but professors Armentrout and Slocum have gone out of the way to stay out of the way, so to speak, and let the documents witness to the reader the character and interior life of our venerable church. And for that, the literature of Episcopal life in America is stronger.

(The Rev.) Travis Du Priest,
book editor

People and Places

Appointments

The Rev. **Kathleen D. Awbrey** is coordinator of Christian social ministries of the Diocese of North Carolina; add. PO Box 17025, Raleigh, NC 27619.

The Rev. **Barbara Bloxsum** is rector of Epiphany, Box 367, Sedan, KS 67361, and vicar of St. Matthew's, Cedar Vale.

The Rev. **Mary Ione Boodt** is vicar of St. Mary's, 1109 E Morgan, Martinsville, IN 46151.

The Rev. **Joseph J. Carr, Jr.**, is rector of Calvary, 45-435 Aumoku, Kaneohe, HI 96744.

The Rev. **James Dannals** is rector of St. Luke's, Box 110, Boone, NC 28607.

The Rev. **Donald F. Davidson** is rector of St. Thomas the Apostle, 12251 Antioch Rd., Overland Park, KS 66213.

The Rev. **James Freidel** is assistant at Emmanuel, 9 S Bompert Ave., Webster Groves, MO 63119.

The Rev. **Kerry Holder-Jones** is assistant at Nativity, 208 Eustis Ave., Huntsville, AL 35801.

The Rev. **Dorothy Lee** is associate at St. Paul's, 11 W 61st St., Indianapolis, IN 46208.

The Rev. **Maurine Lewis** is rector of St. Dunstan's, 6205 University Ave., Madison, WI 53705.

The Rev. **Timothy M. Ljunggren** is rector of St. John of the Cross, Box 433, Bristol, IN 46507.

The Rev. **David R. MacDonald** is assistant at St. Paul's, 275 Southfield Rd., Shreveport, LA 71105.

The Rev. **Richard W. Moore** is rector of St. Philip's, 3643 Aurora Dr., New Orleans, LA 70131.

The Rev. **Louise Oakes** is vicar of Holy Spirit, Greensboro, NC; add. PO Box 13003, Greensboro, NC 27415.

The Rev. **James Robert Porter** is rector of Our Saviour, Pinetop-Lakeside, AZ; add. Rt. 4, Box 1698-V, Lakeside, AZ 85929.

The Rev. **Ephraim Radner** is rector of Ascension, Pueblo, CO; add. 410 W 18th, Pueblo, CO 81003.

The Rev. **Stephen R. Rottgers** is rector of Holy Cross, 90 Parkway Dr., Trussville, AL 35173.

The Rev. **Mary F. Schreiber** is assistant at Cathedral of All Saints, 62 S Swan St., Albany, NY 12210.

The Rev. **John W. Simons** is vicar of St. John's, Henderson, NC; add. 76 Midway St., Pittsboro, NC 27312.

The Rev. **Kent Tarpley** is rector of St. Margaret's, 49 Court St., Belfast, ME 04915.

The Rev. **Tim Walmer** is rector of St. Luke's, Wilton, PO Box 249, Farmington, ME 04938.

The Rev. **Elizabeth Zivanov** is interim rector of St. Michael's, 23 Main St., Geneseo, NY 14454.

Ordinations

Priests

Florida — **Alan Nanton-Marie**, associate rector, St. Paul's-by-the-Sea, 416 N 12th St., Jacksonville Beach, FL 32250; **Benjamin W. Wait III**.

Kansas — **Jan Chubb**.

Louisiana — **J. Don Campbell**, vicar, Incarnation, 111 E Olive, Amite, LA 70422.

Missouri — **Michael Kinnon**.

Northern Indiana — **Brian Grantz**, curate, St. Anne's, 420 W Market, Warsaw, IN 46580

West Tennessee — **Sydney V. Carsten**, **James M. Guill**.

Deacons

Alaska — **Ann C. Whitney**.

East Carolina — **Frederick H. Hoffman**, associate, St. Margaret's, Woodbridge, VA; add. 5290 Saratoga Ln., Woodbridge, VA 22193.

Florida — **John Robert Eason**, assistant, St. Paul's, 5536 Atlantic Blvd., Jacksonville, FL 32207; **Susan J. Frye**, vicar, St. Bartholomew's, High Springs, and St. Matthew's, Mayo, FL; **Beth Hixon**, assistant, St. Matthew's, Box 3062, Maple Glen, PA 19002; **Susan Heckel Johnson**; **Reid T. McCormick**; **Jacob W. Owensby**, assistant, St. Mark's, 4129 Oxford Ave., Jacksonville, FL 32210; **William Scranton III**.

Georgia — **Reggie Payne**, assistant, St. Paul's, Rock Creek Rd., Washington, DC 20011.

Iowa — **Netha Nadine Brada**.

Western Louisiana — **James Clifford Rucker**.

Resignations

The Very Rev. **Frank Clark**, as dean of Gethsemane Cathedral, Fargo, ND

Ann Gordon, as executive director of the National Association of Episcopal Schools.

The Rev. **John Lancaster**, as assistant, St. Timothy's, Raleigh, NC; add. 4509 Knightsbridge Way, Raleigh, NC 27604.

The Rev. **Jim Lodwick**, as assistant at St. Michael and All Angels, South Bend, IN.

Retirements

The Rev. **Albert L. Clark**, as rector of St. Andrew's, Baltimore, MD.

The Rev. Canon **C.P. Criss**, as rector of St. Alban's, Wichita, KS.

The Rev. **Frederick C. McQuade**, as rector of St. Luke's, Catskill, NY; add. 1352 Country Route #21, Ghent, NY 12075.

The Rev. **John Rivers**, as missionary to the deaf, Diocese of Western North Carolina.

Theological Seminaries

Seabury-Western — Honorary degrees were presented to the Rev. **David Macbeth Moss III**, the Rev. Canon **John Louis Peterson** and the Rev. **Richard Lamar Tolliver**.

Renunciations

Los Angeles — **Morton T. Kelsey**.

Michigan — **Jack Edmund Warner**.

Deaths

The Rev. **J. Thomas Lewis**, retired priest of the Diocese of El Camino Real, died July 15 at the age of 93.

Fr. Lewis was born in Bosbury, Herefordshire, England. He was educated in England and came to the United States in the 1920s with the Church Army. He was a graduate of Virginia Theological Seminary and was ordained priest in 1933.

He served parishes in Oregon and Washington, and Salinas and Eureka, Calif. He was a deputy to General Convention from 1949 to 1958, and retired in 1969 as rector of St. Paul's Church, Salinas. Fr. Lewis was preceded in death by his wife, Elise, daughter, Kathleen, and a granddaughter, Dana Gamette. Survivors include his son and daughter-in-law, Stephen and Cynthia Lewis, a son-in-law, James Gamette, grandchildren, and great-grandchildren.

A Prayer for the Morning Wash

Thank you, God, for the gift of water.

May I be clean in the inward man

and may the inward and the outward man be at one.

May I reckon the wise and the good to be the wealthy,

and may I have such a quantity of gold

as a temperate, generous man may keep for his own use

and give away for the use of others.

Amen.

David Nicholson

Adapted from Plato, *The Phaedrus* (Jowett translation)

Next Week ...

A Living Church

THE LIVING CHURCH FOUNDATION, INC.

Mrs. Edwin P. Allen, Gig Harbor, Wash.
The Rt. Rev. John M. Allin, Jackson, Miss.
The Rev. David Apker, Oconomowoc, Wis.
Mrs. Gilbert L. Braun, Bella Vista, Ark.
Jackson Bruce, Jr., Milwaukee, Wis.
Leonard Campbell, Jr., Milwaukee, Wis.
The Rev. Mark L. Cannaday,
Arlington, Texas
The Rev. Milo G. Coerper,
Chevy Chase, Md.
R. William Franklin, New York, N.Y.
The Rev. Thomas A. Fraser, Riverside, Ill.
The Rt. Rev. Charles T. Gaskell,
Milwaukee, Wis.
Sr. Mary Grace, CSM, Mukwonago, Wis.
Robert L. Hall, Milwaukee, Wis.
The Rt. Rev. Dorsey F. Henderson, Jr.,
Columbia, S.C.
Mrs. John M. Hayden, La Crosse, Wis.
The Rt. Rev. Donald M. Hultstrand, Alexan-
dria, Minn.
David A. Kalvelage, Waukesha, Wis.
The Very Rev. Gary W. Kriss,
Nashotah, Wis.
The Very Rev. Edward Little II,
Bakersfield, Calif.
Mrs. Richard Lomastro, Chicago, Ill.
John W. Matheus, Milwaukee, Wis.
The Rev. Robert K. Myers, Kenilworth, Ill.
John Overton, Swatham, N.H.
The Rev. Canon H. Boone Porter,
Southport, Conn.
The Rev. C. Corydon Randall,
Del Mar, Calif.
Thomas Riley, Vienna, Va.
Prezell R. Robinson, Raleigh, N.C.
Miss Augusta D. Roddis, Marshfield, Wis.
Dr. Joanna Seibert, Little Rock, Ark.
The Rt. Rev. William C.R. Sheridan,
Culver, Ind.
The Rev. Bonnie Shullenberger,
Ossining, N.Y.
The Rev. Larry P. Smith, Dallas, Texas
The Rev. Jeffrey N. Steenson,
Fort Worth, Texas
The Rt. Rev. William L. Stevens,
Plantation, Fla.
The Rt. Rev. Alexander D. Stewart,
Longmeadow, Mass.
Howard M. Tischler, Grosse Pointe, Mich.
The Rt. Rev. William C. Wantland,
Eau Claire, Wis.
The Rev. Herbert A. Ward, Jr.,
Boulder City, Nev.



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.**

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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.**

POSITIONS OFFERED

RECTOR: 1,100-member, financially stable parish in Jacksonville, FL (a northeastern coastal city of 1 million people) has open position following retirement of former rector after 18 years' service. Friendly and inclusive parish, with active lay leadership of extensive outreach ministries, seeks new rector to support continuing spiritual growth and develop youth program. Desired experience and commitments include: preacher; spiritual guide; administrative leader; pastor; crisis minister; and youth advocate. Please send resume and CDO personal profile not later than September 15 to: **Chairman, Calling Committee, All Saints Episcopal Church, P.O. Box 52687, Jacksonville, FL 32201 or FAX (904) 358-1872.**

POSITIONS OFFERED

DIRECTOR OF RELIGIOUS EDUCATION for a large historic Episcopal parish in the heart of Old Town, Alexandria, VA. Working in concert with associate rector for education and worship and full-time director of youth ministries, the DRE will have oversight of and responsibility for education programming and staffing for church school (enrollment potential: 200 plus, pre-school through grade 6) and adults. For job description, send resume to: **DRE, Christ Church, 118 N. Washington St., Alexandria, VA 22314. No telephone inquiries.**

ASSISTANT FOR CHRISTIAN FORMATION and campus ministry--St. John's by the Campus Church and Student Center, Ames, IA, Shared full-time position between parish and the Diocese of Iowa. Community of 50,000 located 35 miles from Des Moines. Ames is the site of Iowa State University and various state and federal research and administration agencies. Excellent schools, cultural and recreational opportunities. Person will coordinate Christian Formation for people of all ages and serve as the Episcopal chaplain to ISU. Send resume and CDO profile to: **Al Aiton, Rector, St. John's by the Campus, 2338 Lincoln Way, Ames, IA 50014. FAX (515) 233-9095. Phone (515) 292-6655. E-mail campus 2338@aol.com**

FULL-TIME RECTOR: Immediate opening for a self-directed person with good management skills, family-oriented and enthusiastic about bringing people together for fellowship and worship; interested and capable of developing programs for middle school and secondary students. Good financial package offered. Contact: **Search Committee, St. James' Episcopal Church, 533 Bingham Ave., Sault Ste. Marie, MI 49783.**

SMALL, ACTIVE PARISH in Canadian River breaks of Texas Panhandle has immediate opening for rector. Church located in city of 15,000. Two-bedroom rectory, utilities and car allowance. Cohesive parish of 80 communicants of varying ages. Sports and recreational activities available. Contact: **Search Committee, c/o Judy Flanders, St. Peter's Episcopal Church, Box 138, Borger, TX 79008-0138.**

WE NEED AN ENTHUSIASTIC, energetic and hard-working priest who loves the Lord to help in all our ministries, but especially with children, youth and young adults. We have an active parish program and a 275 student day school. We offer a great place to live and serve, a congregation full of loving and supportive people, a fair and competitive compensation package, and an opportunity to make a difference. If you are interested in being considered as the assistant to our rector, send a resume and/or CDO profile to: **Search Committee, St. Paul's Church, 120 N. Hall St., Visalia, CA 93291.**

RECTOR: St. Mary's is an established parish of 175 families in a residential area of Albuquerque, NM. Unencumbered by debt, St. Mary's offers an attractive financial package and seeks to offer a call by early 1998. Applicants may send a resume and CDO profile to: **Fred Winter, Jr., Search Committee Chair, 1500 Chelwood Park Blvd., NE, Albuquerque, NM 87112 by September 15.**

RECTOR'S POSITION: St. Catherine's Episcopal Church in Marietta, GA, seeks as rector a pastor, preacher and dynamic partner in ministry with laity. We have strong tradition of lay ministry in outreach, lay pastoral ministries, stewardship, spiritual development and Christian education. Our goals: strengthen sense of community, build stronger commitment to faith, improve Christian education and expand youth and outreach programs. Mature program church in suburban Atlanta with great schools. Sunday attendance: 330 at 3 services. Total budget: \$356,000. Write: **Mr. Ranney, 1327 Garrick Way, Marietta, GA 30068.**

(Continued on next page)



Classifieds



POSITIONS OFFERED

ASSOCIATE RECTOR POSITION: St. Aidan's Episcopal Church, across the street from University of Colorado, Boulder, is seeking Episcopal priest with gifts/skills of pastoral care/crisis ministry, comfortable with a variety of liturgical expressions in the Anglican tradition, thoughtful preaching, Christian education, enabling lay ministry, Anglican evangelism, outreach to University of Colorado, Boulder, healing ministry and administration. Applicants should supply resume, references and current clergy deployment profile. Resumes accepted through September 30, 1997. Send to: **Associate Rector Search Committee, St. Aidan's Episcopal Church, 2425 Colorado Ave., Boulder, CO 80302-6806.**

GROWING AND DYNAMIC CONGREGATION in the heart of the Bluegrass seeks equally dynamic youth minister. Full-time position with competitive salary and benefits. For job description and further information send resume and references to: **Tom and Jennifer Canary, c/o St. John's Episcopal Church, P. O. Box 127, Versailles, KY 40383. (606) 873-3481.**

ST. MICHAEL'S CATHEDRAL seeks candidates for rector/dean. Growing parish located in Boise, Idaho. Minimum 10 years experience as priest. Send resumes to: **Search Committee, St. Michael's Cathedral, P.O. Box 1751, Boise, ID 83701.**

SEVERAL SMALL PARISHES in the Milwaukee area seek one full-time priest or several part-time priests to share ministry with them. Attractive parishes in nice area. Compensation arranged to accommodate your situation. Write to: **Bishop Roger White, 804 E. Juneau, Milwaukee, WI 53202.**

CHRIST EPISCOPAL CHURCH, Elizabeth City, NC, has an opening for director for youth ministries and Christian education. The parish is seeking an individual committed to working with children and youth. This is a full-time position. A degree in Christian education/equivalent experience is preferred. Salary range is \$18,000 to \$22,000. Please send resume to: **Attention of Christian Education Committee, Christ Episcopal Church, 200 S. McMorrine St., Elizabeth City, NC 27909.**

PRIEST-IN-CHARGE of family ministries. Join the dynamic, motivated staff of Grace Episcopal Church, Colorado Springs, CO. Traditional worship and education characterize our vital, growing, corporate parish, which is also the home of the Anglican Institute. Along with full participation in the priestly ministry of the church, primary responsibilities include serving as chaplain to St. Stephen's Episcopal Day School, with students pre-school through grade 6; administration of a paid Sunday school staff; and pastoral care of our many parish families with young children. Salary commensurate with experience; excellent benefits package. Send resume to: **The Rev. Linda Seracuse, Parochial Vicar, Grace Episcopal Church, 601 N. Tejon, Colorado Springs, CO 80903. FAX (719) 633-1473.**

ASSISTANT PRIEST, St. James' Church, Vancouver, B.C. Large, vibrant, culturally diverse Anglo-Catholic parish in downtown Vancouver, committed to growth, seeks an energetic and enthusiastic priest to share a pastoral, preaching and counseling ministry. A rich life of devotion, liturgy and music is combined with external opportunities to serve the needs of the economically depressed parish neighborhood. Clergy are encouraged to pursue their own interest in local community development and social justice issues. Preference will be given to the individual who can be accommodated in a common clergyhouse setting. Parish profile and description of duties are available by contacting: **The Ven. Clinton F. Raymond, Personal Assistant to the Bishop, Diocese of New Westminster, #580-401 W. Georgia St., Vancouver, Canada V6B 5A1.**

POSITIONS OFFERED

ASSISTANT RECTOR, Grace Church, Anderson, SC. Program size parish in need of priest with gifts in Christian education, youth work and evangelism. Shared ministry, moderate churchmanship. Send resume and CDO profile to: **The Rev. Dr. Jeffrey A. Batkin, Grace Episcopal Church, Box 4042, Anderson, SC 29622. (864) 225-8011.**

ANGLO-CATHOLIC 400-member parish in Foggy Bottom historic district of Washington, DC, with well-educated congregation drawn from throughout the metropolitan area, strong music program, active community outreach and rich liturgical and sacramental tradition seeks rector, spirited and spiritual with good conciliation skills who welcomes the challenge of leading an urban ministry. Stipend plus housing. Resumes to: **St. Paul's Rector Search Committee, c/o 1507 Walden Dr., McLean, VA 22101.**

DIRECTOR OF CHRISTIAN EDUCATION: St. John's Episcopal Church, Lynchburg, VA, seeks a full-time professional to oversee the Christian education of children, youth and adults. Experience with the Rite-13 youth program helpful. St. John's is an established church of approximately 550 families, and our youth are growing in numbers and enthusiasm. Resumes to: **The Rev. Frank Dunn, Rector, St. John's Episcopal Church, P.O. Box 3123, Lynchburg, VA 24503. (804) 528-1138.**

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REED ORGANS for church, chapel, home. Beautiful, reliable. All sizes: 1-manual, 2MP, 3MP. Delivery everywhere. Since 1970. Specs: \$1.00 and SASE. **PHOENIX Reed Organ Resurrection. HC 33-28, Townshead, VT 05353. (802) 365-7011.**

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TRAVEL

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>

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**

EAST MEETS WEST: Sicily, Malta and Rome. January 4-19, 1998. Unusual archeological, cultural and historical study trip with classics scholar. **The Pilgrim's Guide.** Phone (703) 644-1896; FAX (703) 644-0739.

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.**

NEW CHANCEL FURNITURE--12 solid oak sedilia 23-1/2" wide x 22-1/2" deep (seat) x 43-1/2" high (back), custom made western mission-style, \$825 each. One solid oak ambo/pulpit 57-3/4" wide x 52-5/8" deep x 52"/67" high (made to sit on steps), \$4,800. Furniture is unused. Call: **Sam Williamson, All Saints' Parish, Beverly Hills, CA (310) 275-0123 or FAX (310) 858-4538.**

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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

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. W. Neal Moquin, SSC r
The Rev. W.C. Giles, c
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)

Yucaipa, CA

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

Rocky Mtn. Nat'l Park (west side)

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

Branford, CT

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

Groton, CT

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

Roxbury, CT

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

Washington, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. Lupton P. 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).
Noontday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

Washington, DC (Con'd)

ST. PAUL'S, K Street
2430 K St. NW — Foggy Bottom Metro
The Rt. Rev. Barry Valentine, Bishop in Residence
Sun 7:30, 7:45, 9, 11:15 (High Mass) & 6. Daily: 6:45, 7 & 6.
PrayerBook 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 12:10

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. Habby, r; the Rev. Fr. Robert N. Neske, Jr. (Chaplain-Major-US Army), Pastor Daniel Chul Ki Lee, Korean Episcopal congregation
Sun 8 & 10 H Eu; Wed 11:45 noon H Eu. Sat 6 H Eu Heritage Chapel on Post, Fort Stewart. Sun 1 St. James Korean Episcopal Service

Savannah, GA

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

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

Chicago, IL

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

Peoria, IL

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

Riverside, IL (Chicago West Suburban)

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

Indianapolis, IN

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun Eu 8 & 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-choirmaster
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

Minneapolis, MN

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

(Continued on next page)

KEY – Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.



Saint Paul's Church, Grand Rapids, MI

Summer Church Directory

St. Paul, MN

ST. PHILIP'S Mackubin & Aurora Sts.
The Rev. Melvin Turner (816) 228-0930
Sun HC 10

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

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

Hackensack, NJ

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

Hertford, NC (Diocese of East Carolina)

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

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

Minden, NV

COVENTRY CROSS 1631 Esmeralda Pl.
The Rev. Shep Curtis (702) 782-4161
Summer Hours: H Eu 9, Sunday school 9, Fellowship 10

New York, NY

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

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

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

New York, NY (Cont'd)

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 Very 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 Mass 10 (Summer), Thurs 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

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

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. Larry P. Smith r; The Rev. Frederick C. Philpott v;
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, 10 MP (HC 1S), 11:15 HC (ex 1S). 1928 BCP Daily
as anno (817) 332-3191

Bayfield, WI

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

Hayward, WI

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

Milwaukee, WI

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

St. Croix, Virgin Islands

ST. JOHN'S 27 King St., Christiansted
(809) 778-8221
Fr. Keithly R.S. Warner, S.S.C., r
Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

Paris, France

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

Encourage attendance among your
parishioners and those traveling.
Invest in a Church Directory listing.