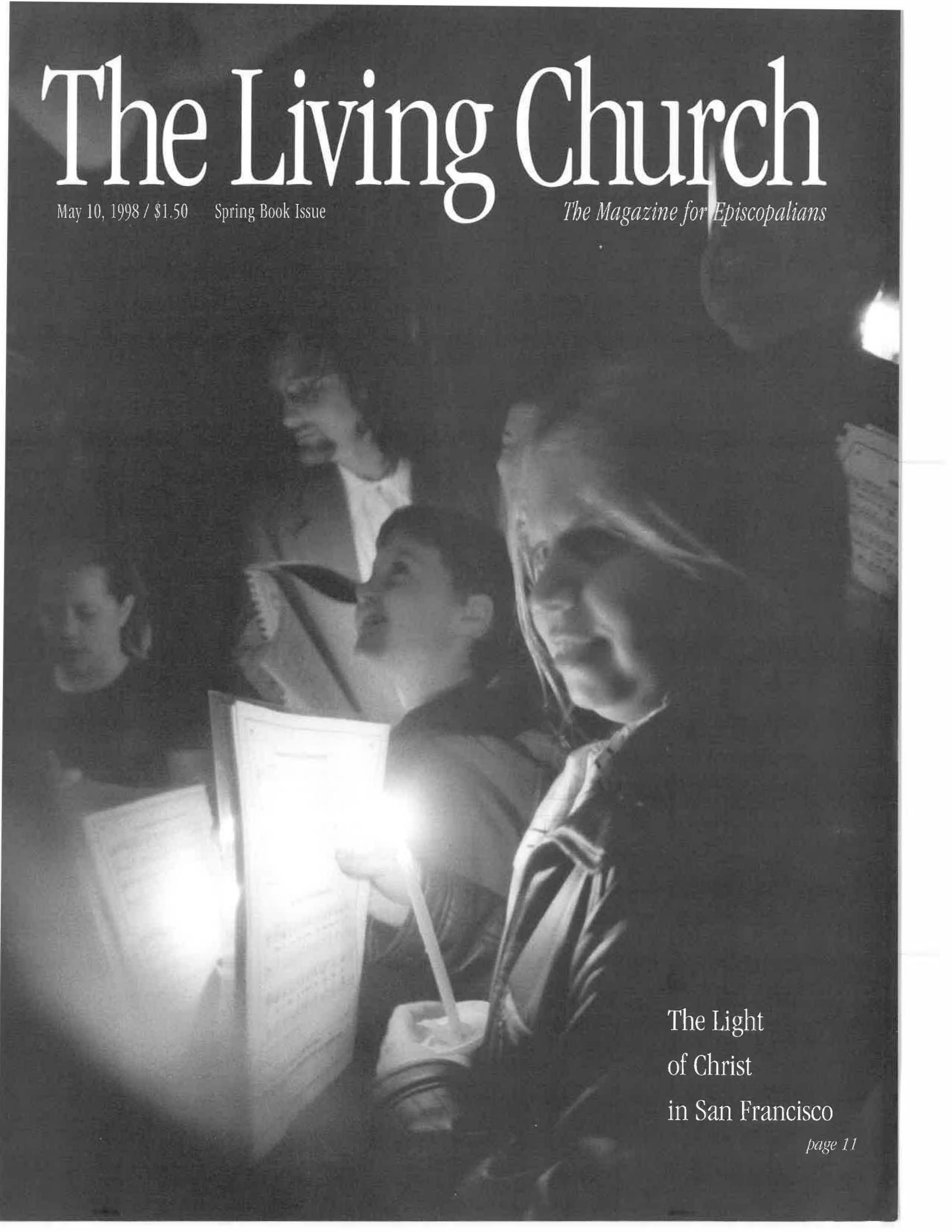


# The Living Church

May 10, 1998 / \$1.50 Spring Book Issue

*The Magazine for Episcopalians*



The Light  
of Christ  
in San Francisco

*page 11*

May 10, 1998

Easter 5

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It's all about one word

By Mark Cannaday  
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**On the cover: The Easter Vigil at St. Gregory Nyssen Church, San Francisco, Calif. (More Holy Week photos, page 11)**

*David Sanger photo*

## Quote of the Week

The Rt. Rev. William Burrill, Bishop of Rochester, on tithing: "If you're not tithing, you're doing a major damage to your spiritual journey."

## In This Corner Heavy Traffic

Some of the freeways around us are under construction again this year, but do you think that prevents the mail trucks from getting here? No way. Check out some of our recent fan mail:

**From Newark:** "Come on, TLC, get with it. The train is leaving and you're going to be left at the station."

*Dear Newark: Is this train headed east or west? Ed.*

**From Minnesota:** "The vanity license plates and other moronic contents are especially sophomoric."

*Dear Minnesota: As a sophomore in high school, I actually dunked a basketball for the first time. Unfortunately, I never had the chance to do it in a game. Ed.*

**From Nebraska:** "I'd like to see a lot less convention, convention, convention stuff."

*Dear Nebraska: But...but...but...there are some readers who don't find conventions boring and distracting. Ed.*

**From Albany:** "Remember that many of your readers are not seminary graduates or theological experts."

*Dear Albany: Thanks be to God. Ed.*

**From Central Gulf Coast:** "While the P.B. and his colleagues talk about dialogue, TLC actually has dialogue!"

*Dear Central: I've been trying to tell people we really are ahead of our time, but they don't believe me. Ed.*

**From New York:** "How do you sleep at night after some of the poison you put in your magazine?"

*Dear New: Usually pretty well, especially on the nights when I'm able to stay awake*

## Sunday's Readings

### Selfless Service

*Easter 5: Acts 13:44-52 or Lev. 19:1-2, 9-18; Ps. 145 or Ps. 145:1-9; Rev. 19:1, 4-9 or Acts 13:44-52; John 13:31-35*

We're reminded today that the risen Savior is our way, our truth and our life. It is through him that we are led to eternal life.

The Lord himself has called each of us to membership in his body, the church. "You did not choose me," he tells us, "but I chose you" (John 17:16). The body, moreover, is most fully itself when it gathers as the eucharistic community. Here the gospel of selfless service is proclaimed and interpreted, and here the faithful are nourished by Christ's life freely poured out for others. It is in the context of eucharistic celebration that the commandment of love is first given, and it is also in this context that we live it

*through Letterman's top 10. Ed.*

**From Maine:** "A healthy church needs to laugh at itself and its foibles and diversity."

*Dear Maine: So does a dysfunctional one. Ed.*

**From El Camino Real:** "TLC's attempts at humor are pitiful. Find an editor who has a glimpse of a sense of humor."

*Dear El: You are a perceptive reader. That sense of humor was left in the coat check room at the 1991 General Convention in Phoenix, and apparently tossed into a dumpster. Ed.*

**From Dallas:** "I fail to see why TLC has to stoop to the level of the secular media and run articles about homosexuality. It's not scriptural!"

*Dear Dallas: Neither are the license plates or the People and Places. Ed.*

**From Los Angeles:** "Is it really necessary to publish vituperative letters to the editor?"

*Dear Los: No, but it's fun once in a while. Ed.*

**From Texas (1):** "I really don't like the letters section. It takes too much space."

**From Texas (2):** "Please expand the letters section."

*Dear Texas 1 and 2: Why don't the two of you get together for lunch? I know a nice little restaurant in Bryan. Ed.*

**From Massachusetts:** "Either find better poetry or eliminate poems."

*Dear Massachusetts: Personally, I've been hoping to get some limericks into the magazine, but so far no submissions. Ed.*

*David Kalvelage, editor*

out most visibly and most perfectly. Here the outcast are welcomed and the powerless given strength, and from here these gifts are taken out to the world at large. As the body knows Christ in the breaking of bread, so the world knows its members by their love.

The sacred meal in which the Savior is known is also a foretaste of his kingdom, to which all faithful members of the body receive an invitation. It is in the marriage supper of the Lamb that Christ's glory will be fully revealed, for it is there that his boundless love finds its final and eternal consummation.

The Lord calls us into membership in his own risen body, and at his table he sustains us on our journey together through this life. In so doing, he prepares us for the everlasting banquet in the kingdom.

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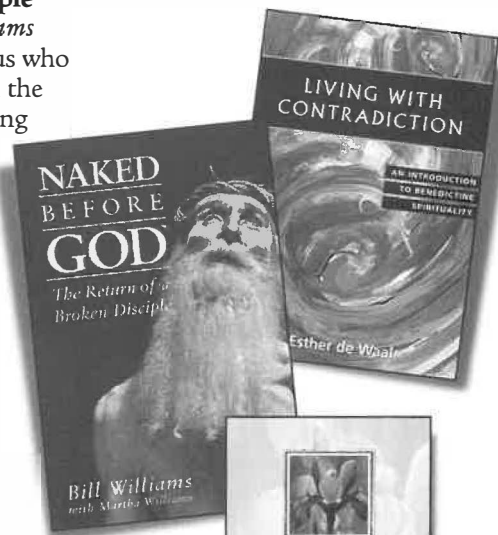
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—*John Dominic Crossan*

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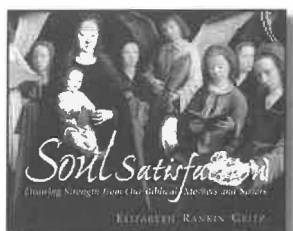


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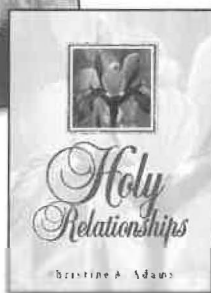
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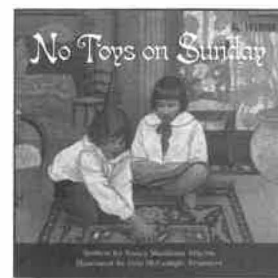
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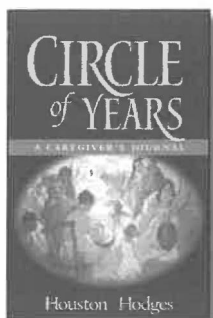
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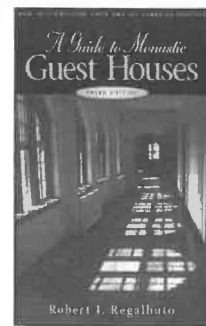
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—*National Geographic Traveler*

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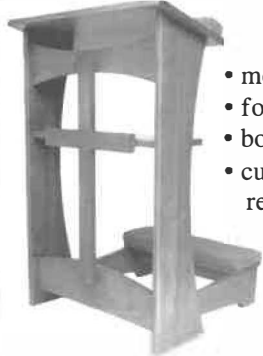


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## Letters

# Factional Fighting

The April 19 issue contained an interesting contrast of articles. "Plan Made to Double Church Membership" covered strategy to take place by 2020. On the other hand, "For Now, an Independent Church," described how the Bishop of Arkansas is preventing the formation of a new parish because he says another congregation in Little Rock is not needed. It sounds as though the rejected Arkansas group is on the conservative side while the 2020 group is liberal.

In the past, the Episcopal Church appreciated a certain amount of diversity, ambiguity and mystery (low church, broad church, high church) while still having some boundaries for identity (Chicago-Lambeth Quadrilateral; scripture, tradition, reason). Also, there was a place for those who considered Anglican to be distinct from protestant. Lately there seems to be much emphasis on uniform mediocrity at the parish level and liberal

political correctness at the national church level. The result has been polarized factional fighting and loss of membership. Which option will result in the most growth? Emphasizing only liberal social agendas and ecumenical relations with liberal mainline protestant denominations or providing for a range of alternatives compatible with Anglican identity?

Michael Richerson  
Wichita, Kan.

Let me see if I got this straight. The Standing Commission on Domestic Mission has announced an ambitious plan to double church membership by the year 2020, while the Bishop of Arkansas turned down 100+ live ones "because another congregation in Little Rock was not needed" [TLC, April 19]. As Alice said, "Curiouser and curiouser."

Joseph A. Melville  
Hampton Falls, N.H.

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Volume 214 • Number 19

## Letters

### Ancient Witness

I was greatly diverted by the letter of Fr. Brown [TLC, April 5], which asserted that a masculine pronoun was necessary to show that the Holy Spirit was a person. English is the only European language which has extended the neuter gender to practically everything that does not have sexual differentiation, even though, in the days of Anglo-Saxon, it once had a preponderance of masculine and feminine nouns.

All the other European languages assign a masculine or feminine gender to almost all nouns, persons or not. In Latin, the historical theological language of the Western Church, it is certainly true that the word for spirit, holy or not, is masculine, but so is arbor, tree, and a host of others. No competent reader of Latin would imagine that one was more or less masculine than the other.

But perhaps we should seek more ancient witnesses. In the Greek of scripture and creed the relevant word *pneuma*, is always neuter, though modern Greek

has shifted it to a masculine. And *ruach*, the Hebrew word, is feminine. It seems that the only gender not allowed by scripture and creed is masculine. Clearly, if gender-specific pronouns are necessary to express the divine personality, we would have to refer to the Holy Spirit as She!

(The Rev.) Kathryn S. Campbell  
Grace Church  
Charles City, Iowa

### 'Dear Hildegard'

Here's another interesting aspect on your article on Hildegard of Bingen [TLC, April 19]: While doing research for my book, *Calling All Saints* (Kroschka Books, New York), I discovered that beyond her other many talents, Hildegard was considered something of a 12th-century "Dear Abby." Religious and political leaders of the time visited her and wrote to her for advice.

She was considered an "abbess-visitor" for all the Benedictine communities in Germany, both for convents of nuns as well as monasteries of monks. She was

also an advocate of tough love, and never hesitated to stand up and say or do whatever needed to be done. When a pope or an emperor needed a verbal whack on the head, she wasn't afraid to give them their medicine. It's interesting to note that Hildegard received great respect, prestige and equality by the male movers and shakers in both the church and the government of her time.

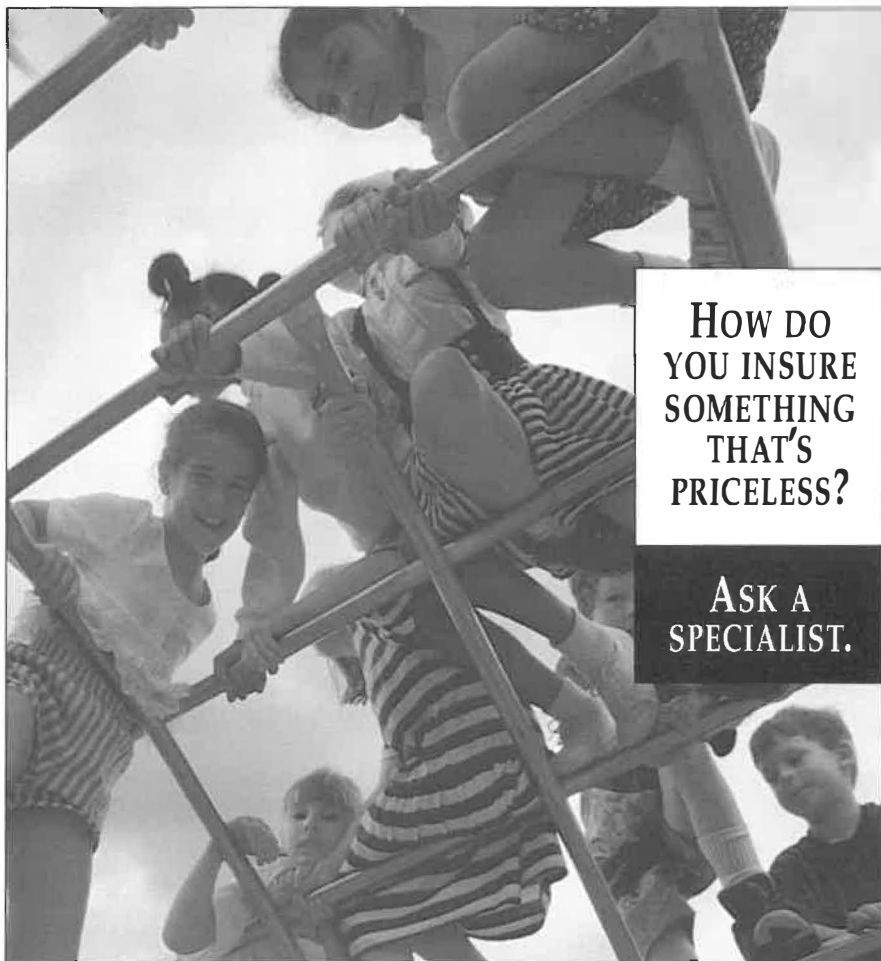
Br. Tom-Nicholas  
Order of Celi De  
South Pasadena, Calif.

### The Difference

In response to the query contained in David Bull's letter [TLC, April 12], let me say this:

Segregated churches are those which

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## Letters

exclude minorities. Ethnic churches are those where a particular ethnic tradition is recognized, affirmed and celebrated but which welcome and affirm others of different traditions. Most Episcopal churches in the country are "ethnic" in that they very clearly reflect W.A.S.P. culture. Others reflect African-American, Latino, Native-American and other ethnic cultures. One hopes that few if any are consciously segregated and exclusive.

(The Rev.) Kenneth Aldrich  
Trinity Church  
Red Bank, N.J.

### A Matter of Linguistics

With regard to the Viewpoint article, "God Is Not Sexless" [TLC, April 26], I continue to wring my hands at how monolingual Americans have no concept of grammatical gender (because it is absent from the English language) as opposed to sexual "gender" (which is the preoccupation of too many). The fact that in Ara-

maic "spirit" is a feminine noun or that in Greek "wisdom" is also a feminine noun imputes no sexual connotation at all. In French, "sun" is a masculine noun and "moon" is a feminine noun. In German, "sun" is a feminine noun and "moon" is masculine.

I hope Ms. Endean and other feminists don't continue to display their ignorance of elementary linguistics by questioning the masculine identity of the Holy Spirit as a matter of grammatical gender.

I leave to others the more serious task of clearing up Ms. Endean's confusion between the Christian "Father God," the Creator, and the pagan "Mother Nature," the birth-giver.

David Rawson  
Berwyn, Pa.

### The Wrong Focus

Gee, whiz! it looks like the radical liturgical gremlins are up to it again [TLC, April 19]. We are informed, among other

things, that saying "inclusive" language is no longer correct. We have to say "expansive" language.

But that appears to be only the icing on the cake. The people who brought us the ridiculous *Prayer Book Studies 30* have now blessed us with *Enriching Our Worship*, an even bigger affront to liturgical taste and common sense. Who are these coarse people? As Diana Vreeland once said, "I don't care if they have bad taste, it's no taste that bothers me."

Pretty soon, oh in about three to five years, I'd guess, this politically correct bunch of radical liturgical gurus will probably do away with all references to Jesus Christ and the Holy Spirit to suit their quasi-unitarian focus. (I've been a Unitarian, I know of what I speak). Maybe by that time most of the Episcopal Church will have said, "I'm outta here!" and have left these hare-brained folk to their own devices and an empty church.

Thanks for alerting us!

(The Rev.) Robert L. Semes  
San Francisco, Calif.

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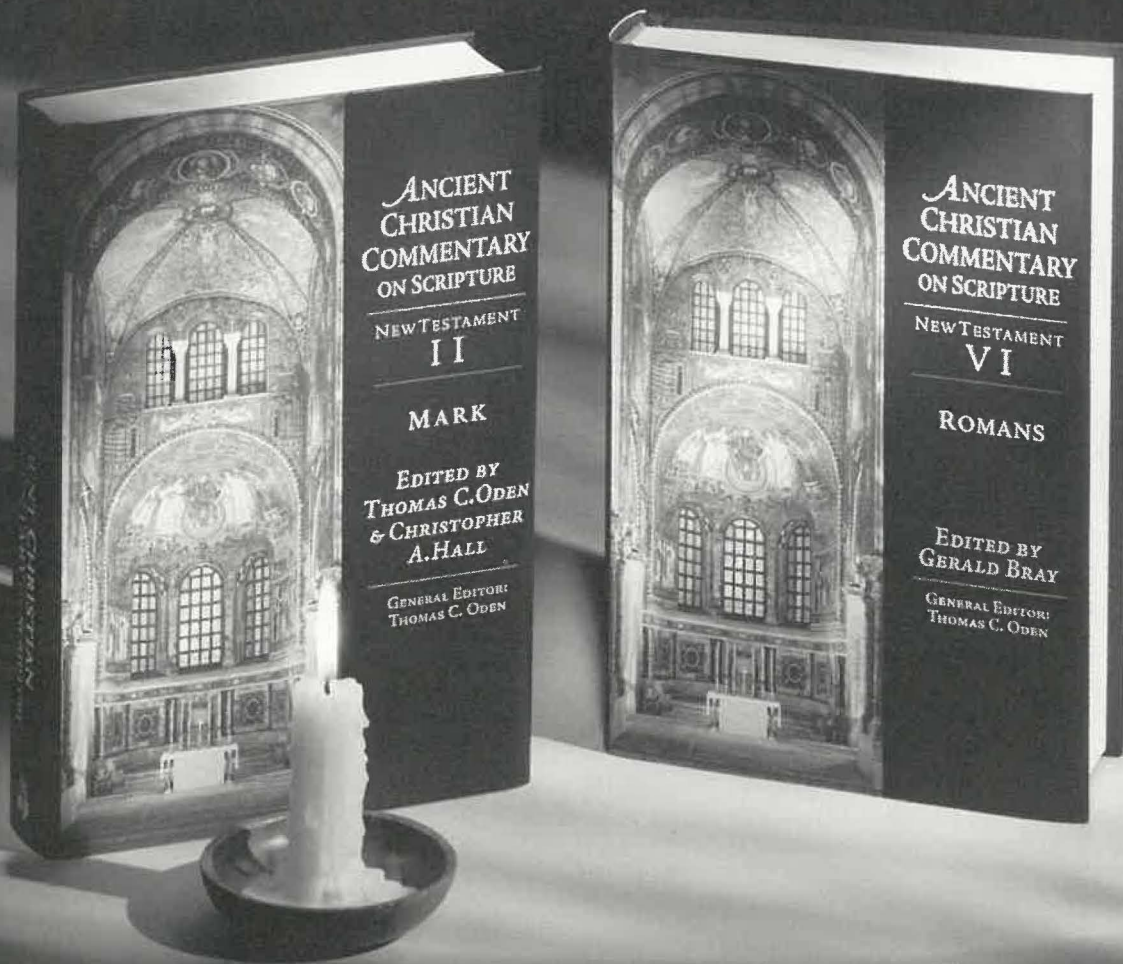
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## Letters

### Wonderful Variety

The Rev. Michael Shank, for whom I have the greatest respect and deepest affection, wrote that his parish did not want and would not be happy with the Decalogue [TLC, April 19]. My own parish has requested it, and we have used it all through Lent. Waterford and New Lebanon are quite near each other, which gives an interesting picture of the wonderful variety in the Episcopal Church.

*(The Rev.) Alison Cook,  
Church of Our Saviour  
Lebanon Springs, N.Y.*

### Worth Noting

Daniel Muth's response [TLC, April 12] to my letter concerning the nature of the Anglican Communion's teaching office left me with the impression that he is unfamiliar with the historical development of Christian ethical attitudes about sexuality.

It is important to note that traditional moral theology has maintained that sexual expression has to be both unitive, i.e., it represents the expression of love between two persons, and generative, i.e., it always has to have the potential for biological procreation. The significance of biological procreation cannot be emphasized enough, since it is the major reason for the

negative view of homosexuality in the Bible and in natural law theories derived from the Stoics. Further, it is the main reason for the Vatican's opposition to birth control and homosexuality.

A more constructive ethical view would hold that sexual expression has to be both unitive and generative, with generativity understood in terms of how sex can deepen the meaning of human relationships and personality. In this perspective, generativity is not limited to the biological procreation interpretation which is present in traditional moral teaching. It can include the procreation of children but goes beyond that.

*Jeff Moore  
Escondido, Calif.*

### Parish Calling

The concept of parish calling has come to the fore in recent issues. This topic has been debated over the years.

When a group of clergy were discussing the issue, one after another spoke of its futility. Most said, "Far better to give time to the preparation of the sermon," but Phillips Brooks said, "I wish that I could devote every hour of the day to calling on my people. I know of no happier or more helpful work that a pastor can do; and I call as much as I can. How

### QUIET DAWN

*The half-lit-moon of night  
was drooping its dingy rays.*

*An angel in dazzling white  
swoops down with mighty force!*

*The guards aslant with fright  
then swooned like death itself.*

*The tomb in the garden site  
bloomed anew with dawn of life!*

*No eyes saw God go through round stone.*

*Wayne Griffin  
San Bernardino, Calif.*



## Letters

is it possible for one to preach to his people if he does not know them, their doubts, sorrows, and ambitions?

Bishop William Lawrence, in his *Memories of a Happy Life*, wrote, "My firm conviction is that, even in these hard-pressed days, a house-going parson makes a church-going people."

The fact is that parish calling is one the most enjoyable and the most difficult things a priest can do. It is during the parish call that one can "read" the refrigerator door, learn about the photos on the piano, many times discover the inner workings of the parishioner. How often do you hear, "I'm glad you called today, I need to talk to you"? People who will not make appointments because they are shy or believe the rector is too busy with great things to be interrupted with their little problems will gladly bring them forth when they are in their own home and feel secure.

Recently an old friend asked me to officiate at her funeral, and I told her that her

rector should be the one to conduct it. She answered me with a most enlightening statement: "But he doesn't know my history." It is on parish calls that we learn our people's history so we can call our flock by name.

(The Rev.) Gordon V. Stenning  
Portsmouth, R.I.

### Stagnant Air

"Where Did Everybody Go?", by John Alexander [TLC, March 22], is right on target in its analysis as to why the Episcopal Church has lost 1.1 million members during the last three decades. From the few letters already published in TLC, it appears he has touched a raw nerve.

I have noticed a lot of stagnant air pervading my beloved "new church." It is my conviction that this church will not take a turn for the better and begin to grow again until the following events occur:

1. Genuine Holy Spirit-convicted repentance and repudiation of the pernicious doctrines regarding same-sex unions/marriage and sexual issues in general being foisted upon the church.

2. Genuine forgiveness of these wayward brethren by the conservative/traditionalists, should this repentance really take place.

3. A house cleaning of the seminaries.

4. The whole church wakes up and prays, i.e. the laity in the pew get involved at the "grassroots" and rise up to say a concerted "no!" to what is happening.

Short of what I have stated here there is no chance, at least in my view, that the church will reverse the alarming trend cited by Mr. Alexander. If something does not happen soon, I believe a major split is coming (in an official sense). The conservatives will go off to start a new evangelical, back-to-basics, traditionalist denomination. The liberals will remain in charge of a hugely weakened church which will continue to decline.

Frank Wiers, Jr.  
Shelby, Ohio

# A COMMON HERITAGE AMID REMARKABLE DIVERSITY



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## Tornadoes Damage Middle Tennessee Churches

Two churches in the Diocese of Tennessee were damaged heavily by tornadoes which roared through the center of the state April 16. St. Ann's, Nashville, took a direct hit from one of an estimated 30 tornadoes which ravaged the city that day, and St. John's, a mission congregation in West Wilson County, east of Nashville, also sustained heavy damage.

St. Ann's, a brick building constructed in 1882, is located in a historic part of the city east of downtown. Charlsie Holmes, a volunteer, was printing the Sunday bulletin at mid-day when she received a warning of the seriousness of the storm.

"We were warned by radio that it was coming in our direction," she said in a telephone interview. "We got a TV out and turned it on, and then one of the parishioners called and said to get to the basement."

Ms. Holmes had been keeping an eye on Rose Hunt, 3, who was asleep on a couch. The child's mother, the Rev. Lisa Hunt, is rector of St. Ann's and had driven to school to pick up her son, Max, 6.

"Lisa came through the door with Max and we went to the basement," Ms. Holmes said. "On the way down, we heard a frantic knock on a door and a women came inside for shelter.

"We heard the wind whooshing by and

a sound like pebbles hitting the building. It seemed like it only lasted a few seconds."

When they ventured upstairs, Ms. Holmes noticed sunlight shining on a floor. When she looked closely, she found a roof had slid off a hallway next to the sacristy. "It was like icing sliding off a cake," she said.

There was roof damage, broken windows, and bricks strewn about. People from other churches, passers-by and parishioners soon were helping to begin the clean-up process. Some of the church's valuable Tiffany windows were found intact, including a large one behind the altar. A Methodist church and a Church of Christ building nearby also were heavily damaged.

On Sunday, services were held in a tent on church property. The Rt. Rev. Bertram Herlong, Bishop of Tennessee, visited St. Ann's for confirmation and baptisms. He had been scheduled for a weeknight visit the following week. An altar made of

**'We heard the wind whooshing by and a sound like pebbles hitting the building.'**

Charlsie Holmes

bricks and boards brought out of the rubble was used, and the paschal candle had been put back together with tape.

"It was one of the most beautiful services we've ever had here," Ms. Holmes said.

Ironically, St. Ann's had begun to discuss renovation of its building. An architect had been hired, and probably will be pressed into service faster than anticipated.

St. John's Church also sustained serious damage. Services were held the following Sunday in a nearby Methodist church.

"Both of these churches were well insured," said the Rev. Canon Robert Dedmon, canon to the ordinary, "but of course that doesn't take care of the cost of replacement.

At Christ Church Cathedral, Nashville, there was minimal damage, with some roof tiles torn away and trees down in the parking lot.

Canon Dedmon said the diocese was assessing specific needs and had planned special offerings to help the two congregations.

"I don't think the people had any idea tornadoes could hit in the city," he said, adding that the last time tornadoes struck Nashville was 1933.

## Chicago Conference Surveys Urban Ministry

Some 600 people from across the United States, from Canada and Great Britain, attended the 11th Biennial Congress on Urban Ministry in Chicago April 14-17. The conference was presented by the Seminary Consortium for Urban Pastoral Education (SCUPE), and sponsored by a long list of foundations, seminaries and religious institutions, including the National Council of Churches of Christ, the Presbyterian Church, the Evangelical Lutheran Church in America, and the Service, Education and Witness unit of the Episcopal Church.

Congress co-chairs were Joan Brown Campbell, general secretary of the National Council of Churches of Christ in the USA; Kenneth Smith, president of the Chicago Theological Seminary; and Diane Porter, president and CEO of NTL Institute, Alexandria, Va.

The conference theme was "For Such a Time as This: an Agenda of Hope for the City." Each day included worship and Bible study, plenary sessions, workshops, and site visits in and around Chicago.

At the opening service, the Rev. Yvonne Delk, a powerful preacher somewhat in the style of Jesse Jackson, challenged listeners to "build an authentically urban church." Diana Eck, the first plenary speaker, professor of comparative religion and Indian studies at Harvard University, used a CD-ROM to provide a tour of Chicago-area religious institutions: Japanese Buddhist, Muslim, Sikh, Hindu, Roman Catholic in several languages. There are now, she said, "more Muslims than Episcopalians in the United States." She gave examples of grassroots cooperation and the interfaith movement and exhorted, "Don't try to do separately



what we can do better together."

The next day's plenary speaker was Grace Lee Boggs, a small woman "born in 1915 above my father's Chinese restaurant." After earning a Ph.D. in philosophy from Barnard College in 1940, she and

*(Continued on page 24)*



The final carol, a danced Easter hymn, around the altar table during the Easter Vigil at St. Gregory's.

David Sanger photos

**Twenty-year-old St. Gregory Nyssen Church in San Francisco** celebrated Holy Week and Easter for the third time since the construction of the church's building. Members of St. Gregory's readily say that Holy Week and Easter are the center of their congregation's liturgical life. The Saturday Vigil Eucharist is their one Easter liturgy. The Vigil, with numbers approaching 400, draws three times the church's membership. Four-part unaccompanied congregational singing and the dancing of "carols," danced congregational hymns, are part of this and every liturgy at St. Gregory's. Holy Week's rich synthesis of hymnody and customs from Eastern Orthodox and early Christian practices creates a high level of participation for the Vigil and the Palm Sunday, Maundy/Last Supper and Good Friday celebrations that lead up to it.

Since its founding in 1978, St. Gregory's has drawn the majority of its members from unchurched visitors who find a congregation that brings together a love and respect of ancient traditions and openness to contemporary experience and questions.

The Rev. M.R. Ridley, priest associate, preaches the Palm Sunday sermon, seated in front of the icon of St. Gregory of Nyssa.



# You Are What You Read

By ROBERT CARROLL WALTERS

As Christianity is a “religion of the book,” so clergy are “people of books.” We tend to acquire considerable libraries in the course of the ministry, even while our spouses may despair over how the catalogs in the mail or a trip to the bookstall at convention will affect the family budget. Each move includes a search for increasing numbers of boxes to pack them in until, eventually, more and more of them remain in boxes. Then comes retirement.

Chandler Sterling, deceased Bishop of Montana, once remarked that he could sometimes tell when a man died, when he stopped reading, by the dates of the books in his library. Now, purging my library once again, looking at dates and titles, I have an overview of what once seemed important and what has remained important, books reflecting my many and diverse interests, sometimes transient and of varying intensities, books dated by content or my own level of maturity.

But now the time for selection has come. Soon the van will arrive to take me and mine to smaller quarters, creating both financial and spatial considerations. More to the point is the simple fact that the van is both real and metaphorical. I shall not live long enough to read half the books I presently own, so to cull is to acknowledge my mortality. For the present, then, what shall I keep and what let go?

There are some texts and “how to” books useful in the beginning of the ministry, but whose contents have been absorbed or maybe corrected by experience; a few trendy, issue-oriented books worth, perhaps, a single reading; and several books unread whose urgent possession has long since passed and which, given the fullness of a shorter life, are likely to remain closed. All of these can go. And will I really reread Barth or Bultmann or, for that matter, Hooker?

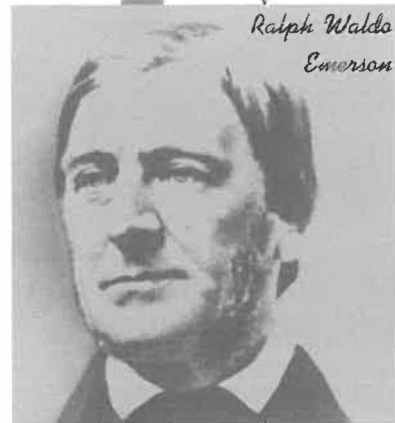
Then there are several thick biographies and history books that, much as I would really like to study them, are not of first importance for the vocation of retirement. They, too, albeit with some regret, can go to younger friends or a library.

What remain are reference and language books along with specialized works necessary for retirement projects, biographies of persons I most wish to have about me in this final chapter of my life, a few art books, and literary works which I have loved my whole life and to which I have regularly and frequently returned: Dante’s *Divine Comedy* and Milton’s *Paradise Lost*, as well as the poetry of Herbert, Donne, Dickinson and Whitman. These writers are not limited either by their own time or mine. Then, primarily for sentimental reasons, I shall keep a handful of books which were life changing for me and which remain old friends: Schweitzer’s *Philosophy of Civilization*, Emerson’s *Essays* and Thoreau’s *Walden*. Lastly, there are some travel books and a few very special things I still like to read and hope to share with my grandson as I did with his father: Grahame’s *Wind in the Willows*, Milne’s *Winnie the Pooh*, Lewis’s *Narnia* series and some collections of the old, “real” fairy tales.

The unwanted may be given to the local, diocesan or an overseas library. Another disposition would be to sell them to a used book dealer or, I think better, have a collective sale at diocesan convention, the money in either of these cases to be donated to charity.

So the choice is made, and from a myriad of acquaintances, I have chosen spiritual mentors and proven companions appropriate for the balance of my journey.

*The Rev. Robert Carroll Walters is rector of St. Michael’s Church, Worcester, Mass.*



*I shall not live long enough to read half the books I presently own,  
so to cull is to acknowledge my mortality.  
For the present, then, what shall I keep and what let go?*

# FAITH

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*Writers on Discovering the Pleasures of Reading*  
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By W. Dale Brown  
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Edited by Phyllis Carey  
Sheed & Ward, Pp. 320. \$24.95 paper

## GOD AND THE AMERICAN WRITER

By Alfred Kazin  
Alfred A. Knopf. Pp. 272. \$25



By MARK CANNADAY

It's about words; or rather, the Word. Faith. Calling from our disbelief a suspension. Asking a moment of certainty to come alive in a world of confusion and uncertainty. Holding forth a proclamation out of the story of him who was born, who died, who then came alive in the red hot contradiction of resurrection and like all fiery moments in the eyes of humans, draws us into the conflagration.

Faith in the Resurrected One has, from the beginning, made those who have followed in his way search all things for an expression of that relationship. And it is very often the mind of the artist that engages the flame, the light we know as the Christ. Malcolm Muggeridge, in his book *Jesus: The Man Who Lives*, reminds us of the divine drama and how artists, above all, have a better sense for how to tell the story:

"It is commentators like Blake, Tolstoy, Simone Weil and Dostoevsky, who pre-eminently bring Jesus to life, because they approach him through the imagination as artists rather than through the intellect as theologians. In him they observe the very

process of art at work in Word becoming flesh and 'and dwelling among us full of grace and truth . . .'"

It is not surprising that this continues. No surprise at all to read the creative thinking of 12 American writers in W. Dale Brown's collection of interviews entitled *Of Fiction and Faith*. Professor at Calvin College in Grand Rapids, Mich., Brown provides a personal and candid moment with Doris Betts, Frederick Buechner, Will Campbell, Garrison Keillor and Walter Wangerin, among others. These artists of words are all revealed in striking ways and confirm that the imagination is born out of a struggle with real life. Faith, too. For those who like up close and personal, this is it, and wonderfully interesting.

In a broader sense, editors Michael Dorris and Emilie Buchwald, in *The Most Wonderful Books: Writers on Discovering the Pleasures of Reading*, let us hear from 57 contemporary writers who tell us of the book and the circumstances which made their first reading "magic." Celebrating the sacramental nature of words, Naomi Shihab Nye says this of her own experience: "We weren't rich but we were wealthy with words."

Phyllis Carey edits a different journey, one *Wagering on Transcendence: The*

*Search for Meaning in Literature*. Her volume, among others in the same direction, ie. George Panichas' *Mansions of the Spirit* (1967), is a reawakening of searching in literature the question of ultimate meaning. In a cross discipline effort, Mount Mary College professors under six headings analyze a broad range of literature and how meaning of life is found through human struggle.

*God and the American Writer* looks at a nation's heart and soul. Alfred Kazin, foremost literary critic, gives us a close walk with the likes of Emerson, Melville, Whitman, Dickenson, Eliot and others as they reveal the meaning of God in their writing. This analysis is riveting, full-bodied, and one you cannot stop reading.

In these books, words and their consecration of faith are revealed, bringing us closer to the word, the enfleshment of the divine. Ever personal, eternally universal, blessing all who come to search, words and faith will always hold hands, illustrated no better than in the writing of St. John of the Cross:

*O living flame of love  
That tenderly wounds my soul  
O sweet cautery  
O delightful wound! . . .  
In killing you changed death to Life*

The Rev. Mark L. Cannaday is rector of St. Alban's Church, Arlington, Texas.

# The Paschal Mystery

By H. BOONE PORTER

May is a beautiful month out of doors and it should be in church, too. All of this entire month is within the Great 50 Days of the Easter season or Paschaltide. All these weeks celebrate our Savior's victory over death, his Resurrection, Ascension and glorification. These weeks also all celebrate the gift of the Holy Spirit, the victories of the saints as in Acts, and the promise of the life to come as in Revelation. We celebrate a new life which we can begin to enter now, together with the hope of all creation being made new. All of that stated in one way or another is what theologians call the paschal mystery, the redemption of all things in a way transcending the human mind.

The paschal candle can continue to be appreciated in May as a visible symbol of the season. The candle certainly merits being the topic of a sermon in this season — for in all honesty many good people do not know what it is all about. Its simplest and most direct meaning is to express the joy of the Resurrection, to symbolize the presence of the risen Christ, and to proclaim the redemption of all things in him. The burning candle also gives light, physical light, God's glorious gift. As we may have heard in the first lesson of the Easter Vigil, light marks the beginning of creation. Without light, we could not have our earthly life. But there is also "enlightenment," intellectual light. God created a rational and orderly universe. If this were not so, our human intelligence could not operate. For all this we praise God in this joyful season.

**paschal mystery:** a new life which we can begin to enter now, together with the hope of all creation being made new.

Christian faith is tremendous. The awareness of Christ as our risen King and great High Priest, and a greater openness toward and reliance on the Holy Spirit should be major marks of the life of the church. These are days when our worship should be buoyant and unrestrained. These are times for emotive, dynamic and heart-stirring sermons such as we hear too rarely at other times in the Episcopal Church.

Pentecost is a preferred time for holy baptism, and if several people (of any age) can be baptized, the church may be full and enthusiastic. We would urge that with baptism, the Pentecost reading be lengthened by the addition of Acts 2:34-42. This relates baptism specifically to this day, and also offers the reference to the apostles' teaching and fellowship quoted in our baptismal covenant. (Yes, the lengthening of a lesson is permitted by rubric, p. 888.)

Churches which have not yet adopted the custom of reading the gospel for this day in several languages should consider it. Even though most people cannot understand the readings, it makes a significant impression. Even the smallest congregations should have two or three people who can read in another tongue. Once, after a long Whitsunday service when six languages were read, the present writer apologized to the oldest member of the congregation for the length of the service. The old man grinned and replied, "I wish we had a hundred languages."

**paschal mystery:** the redemption of all things in a way transcending the human mind.

# IN THE WORLD NOT OF IT

By DAVID HOLCOMBE

The Rev. John Keble (1792-1866), priest in the Church of England, wrote that the church in his day appeared:

“... so unsatisfactory, so miserably poor and meagre, so unlike the glorious vision ... of the one Catholic Apostolic Church ... Eden will not escape from this state of decay by going elsewhere, though they may shut their eyes to the reality of it. Rather, whatever our position be in the Church, since God Almighty has assigned it to us for our trial, shall we not accept it and make the best of it, in humble confidence that according to our faith it will be to us? (*On Eucharistical Adoration*, p. 174).

Keble’s message, I believe, is that schism is worse than heresy. I wonder whether that message resonates with us. Is it relevant to our church today?

In response, many of us might not relate to Keble’s proposition. Many would wonder, given today’s enlightened and inclusive church, what could possibly drive people to schism. Many believe and rejoice that the church is not decaying but thriving, and thriving principally because of the healthy embrace of many points of view. Some would question the very notion of heresy, a notion which seems vaguely medieval, wondering whether it should hold any meaning among today’s loving, compassionate, and inclusive Christian community.

On the other hand, there are those among us who would respond differently to Keble. Many perceive the church’s current climate as striking at the very heart of Anglican polity, and would be led to argue that schism might not always be unthinkable, especially given the shocking way that they perceive the business of the church being conducted. Some would say that escape must be sought from a church that, in their view, is offering goal-directed politics and emphasizing social relevance over doctrinal considerations, and that runs roughshod over “recognized theological positions,” if not in word, then certainly in deed.

Can such positions find common ground? Where is the middle road, the classical Anglican via media?

All of us must acknowledge our profound debt to the historical church councils that argued against and attacked the many heretical views of their ages. In so doing, these councils handed down to us the very Christian doctrines to which we cling, such basic tenets as the Trinity, the recognition that Jesus is true God and true man, and the confession that our Lord was truly resurrected from the dead. We owe deep and abiding thanks to those who guarded and preserved orthodoxy, for without it, we would not have the Christian faith, but instead something else entirely,

*Viewpoint*

**SOCIETAL**

**RELEVANCE**

**SO OFTEN**

**REIGNS SUPREME,**

**DESPITE THE FACT**

**THAT ALTHOUGH**

**THE CHURCH**

**IS IN THE WORLD,**

**IT IS NOT OF IT.**

### Sharing the Spring Book Issue

For Episcopalians, books are an important part of our heritage, our worship, indeed our life. As with Christians, for us a book, the Holy Bible, provides the basis of our beliefs. Much of our branch of Christianity is based on the Book of Common Prayer. A multitude of other books delve into various aspects of the Christian faith.

It is through books that serious ideas, helpful information and significant stories pertaining to the Episcopal Church and Christianity in general are exchanged. Through books our faith can be nurtured, our horizons can be expanded, and we can share in a rich variety of literature.

We hope this Spring Book Issue is helpful, especially to those persons for whom the reading of religious books is an important part of their life. If such reading is unfamiliar to you, we hope this special issue will be of help in introducing to you some of the diverse treasures which are available.

### Concordat Addressed by ELCA

Many Episcopalians will be watching with interest to see how the revised Concordat of Agreement is handled by the Evangelical Lutheran Church in America (ELCA) [TLC, May 3]. The historic episcopate, which seemed to be the major reason for the six-vote defeat by the ELCA's Churchwide Assembly last summer, is addressed in more detail in the revised document. The Concordat will be addressed by the ELCA's synods, then presented at the next Churchwide Assembly in 1999. If adopted there, it goes to our General Convention in 2000.

We hope Episcopalians will have an opportunity to participate in discussions with ELCA members about the Concordat. Dialogue at the local level can prove beneficial to the ELCA synods, and should provide valuable background information for General Convention deputies. We are particularly hopeful that Lutheran participation in the historic episcopate will be discussed in depth. The revised Concordat presents the nature of the historic episcopate well, and should be helpful to those who feel it is unnecessary.

## Viewpoint

which C.S. Lewis called "that old wraith Natural Religion" (*God on the Dock*, p. 92).

In the same breath, we must acknowledge our responsibility to be open and to be willing to incorporate many rich and different views to keep the church relevant, age to age. Our Anglican tradition has a long history of trying to keep the Christian witness current, and we must continue to embrace eagerly this our heritage of changing with the times. As far back as the 17th century, the church acknowledged, in the preface to the 1662 prayer book, that:

"... we find, that ... since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make alterations in some particulars, as in their respective times were thought convenient."

The via media between guarding orthodoxy and maintaining currency and inclusion lies in recognizing the proper relationship of social relevance to doctrine: the former must ever be subordinate to the latter. The 1662 BCP goes on to say:

"Yet so .. the main Body and Essentials of it ... do yet stand firm and unshaken, notwithstanding all the vain attempts ... made against it by such men as are given to change and have ... a greater regard to their own private fancies and interests, than to that duty they owe to the public."

In these excerpts from the prayer book, the church fathers were speaking of the

church's liturgy, but their points correspond perfectly with the question at hand. They are telling us that orthodoxy must never be sacrificed on the altar of social relevance.

Unfortunately, societal relevance so often reigns supreme, despite the fact that although the church is in the world, it is not of it. The manner in which the church has gone about making ordination of women mandatory throughout the length and breadth of our ostensibly diverse church is indicative of this fundamental problem.

With the passage of the mandatory canon, several bishops have been steamrolled by the overwhelming forces who have successfully managed to define this matter as a "justice issue," effectively removing it from the doctrinal realm, to which it clearly belongs. These besieged bishops, whose theological opposition to women's priestly ordination was well known when their elections were approved by the church, now find themselves *de facto* no longer the chief pastors of their flocks, despite the weak language appended to the canon, which seeks to ameliorate this clear assault on Anglican polity.

Going father back, we find again this pattern of action when we examine our church's original decision to define the priestly ordination of women as a "justice issue," not a doctrinal matter. Flying in the face of the whole of Catholic Christendom, our branch of the Catholic and

Apostolic Church unilaterally proceeded at flank speed, in spite of the obvious lack of doctrinal consensus. Doesn't the catholic faith, by definition, require that broad-based doctrinal consensus be hammered out before canonical edicts are promulgated and enforced? Ends, all too often, have been justifying our means.

I hasten to add that these arguments of mine do not argue for or against any aspect of the priestly ordination of women. They argue that we are going about resolving these questions in a fundamentally unsound way. Indeed, there are several current issues that fit into this mold, and I am arguing that, regardless of our individual stances, we should all be deeply troubled by our church's trendy habit of defining doctrinal questions as "justice issues." All of us, as Anglicans, whether we agree or disagree with the sundry hot-button issues of the moment, should be outraged whenever doctrinal matters are simply labeled something else and are consequently fast-tracked into canon law. This is not the Anglican way.

The church, the ship upon the sea, strives to sail safely through the tempest, to the "restoration of all people to unity with God and each other in Christ," as the catechism teaches us. Without sound navigation, the ship founders on the rocks; without sound doctrine, so goes the church.

*David Holcombe is a member of St. Andrew's Church, Greenville, S.C.*





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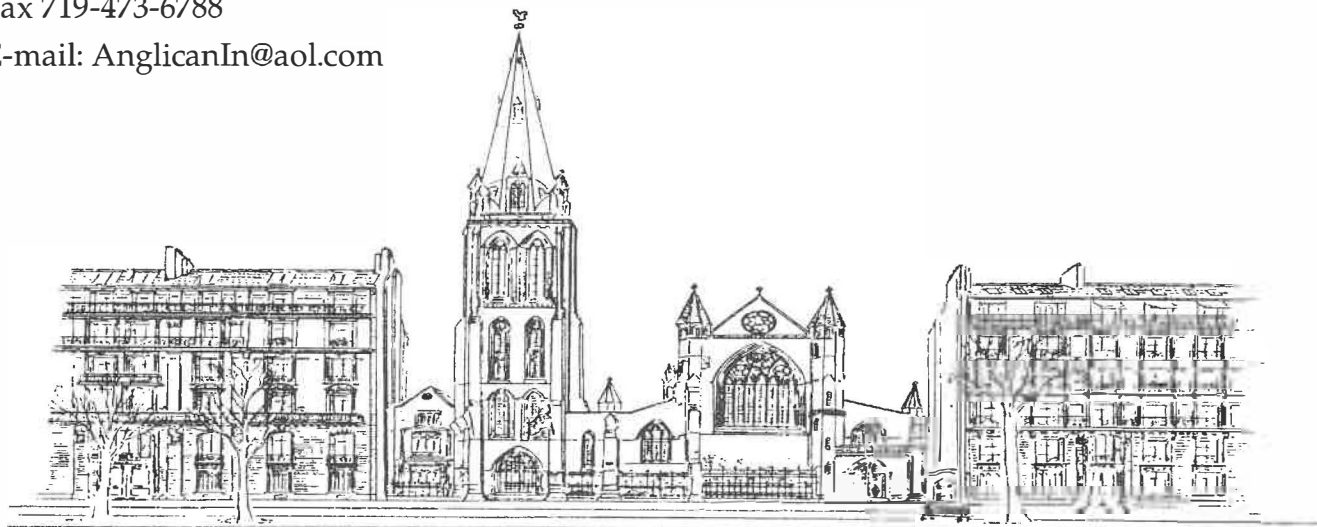
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**Books**

**Ways to Read the Bible**

*ENGAGING THE WORD*

By Michael Johnston

*The New Church Teaching Series Vol. 3*  
Cowley. Pp. 181. \$11.95 paper

This book is very helpful in getting newcomers to Bible study to "break open the word." Just launching into reading the Bible is confusing to the beginner. Johnston helps the reader find ways to read the Bible that make sense. He suggests that learning to read the Bible requires a skilled leader who inspires the newcomer and a community to share ideas and interpretations.

Johnston then teaches the reader to read the Bible in three senses: the literal, the historical and the prophetic or spiritual sense. This helps cut through the idea that reading with untutored eyes will automatically help readers find the word of God.

The greatest strength in the book is Johnston's discussion of the God of the Bible and the Jesus of the Bible. He gives the reader permission to see that there are many differing pictures, images, icons of God depicted in the Bible.

In the Anglican tradition many visions of God and Jesus are allowed to the individual believer as all come to the sacrament and take bread and wine in the mystical presence of God in Christ.

(The Rev.) Robert Warren Cromey  
San Francisco, Calif.

**Care for the Dying**

*SHARING THE DARKNESS*

*The Spirituality of Caring*

By Sheila Cassidy

*Orbis. Pp. 177. \$ 12.50*

Sheila Cassidy, medical director of St. Luke's Hospice in Plymouth, England, writes with familiarity of the Bible and catholic faith. She also shows understanding of other faiths.

In response to a felt call to serve the poor, she went to Chile, where she made the near fatal mistake of treating a wounded revolutionary. This led to her arrest, torture and imprisonment. Upon release from prison she returned to England seeking healing, and answered what she thought to be another call to the contemplative religious life. Cassidy reports the latter experience to have been worse than her imprisonment due to the rigidity of the discipline.

Out of her life experiences she has

learned self-care and compassion for the dying. She writes with a deep appreciation of prayer and community life which are basic to her sense of a caring ministry.

If there is a serious flaw in the book, it is in the space given to the author's own pain. However, she seems to be clear that this book is written in large part for herself, part of her own healing. This would not be appropriate in one's caregiving as such.

(The Rev.) Charles V. Day  
Center Valley, Pa.

**Plenty to Ponder**

*SACRED GAMES*

*A History of Christian Worship*

By Bernhard Lang

Yale. Pp. 527. \$29.95

In spite of the sub-title, *Sacred Games* is not a history of worship. It is an exploratory essay about the nature of Christian worship informed by some historical examples. Lang relies almost exclusively on English, French and German sources, thus the focus is actually much narrower than the title would imply.

Lang's secondary research has been somewhat less than systematic. While we encounter many citations we would expect, Dom Gregory Dix and Victor Turner are absent. Of the many relevant publications of Mary Douglas, Lang cites only *Natural Symbols*. On the other hand, we encounter material not often found in scholarly studies, particular works of popular piety. Most surprising of all (not wrong, just surprising) was an excerpt from Charles Leadbeater's *The Science of the Sacraments* on the chasuble as a conductor of sacred forces (p. 341).

Much in this study can be classified as "popular culture." And that is legitimate. We get an early taste of this when Lang introduces his theme by writing, "Christian worship, as studied in the present essay, can be seen as meaningful human action oriented toward the divine, celebrated communally, and in public, and unfolding in the six patterns (here called "sacred games") of praise, prayer, preaching a sermon, sacrifice, sacrament (or magic), and spiritual ecstasy" (p. 1).

In developing his discussion of each of these "games," Lang jumps back and forth across centuries from Barth to Jeremiah to Niebuhr. With all this jumping he seems to miss people and places which would have been helpful for his interpretation,

## Books

such as Newman and Taizé. We do encounter quite a few names one did not expect to find in such a study, including Ellen White and Mary Baker Eddy.

This is a curious book, but one worth reading. I found plenty to ponder, plenty with which to disagree, and plenty of insights resultant from reading and disagreeing with this book.

Gregory Holmes Singleton  
Chicago, Ill.

### The Face of Christ

#### VISUAL PIETY

*A History and Theory  
of Popular Religious Images*  
By David Morgan

University of California. Pp. 265. \$35

Warner Sallman's *The Head of Christ* is arguably the most ubiquitous and revered representation of Jesus in existence. So common are reproductions of his 1940s painting that most of today's American Christians carry some form of Sallman's Christ in their imaginations throughout life.

Rather than disparage this emotion-laden image, David Morgan brings us to see, in true humility, that this is indeed the face of Christ for millions because they make it so in their hearts. Perhaps more aptly, their hearts had an interior vision which was enfolded by Sallman. Morgan conducted a survey of 531 respondents about *The Head of Christ*, and refers often to their moving testimony:

"... this picture is a beautiful portrayal of Jesus ... full of love, compassion, empathy, peace, kindness, gentleness ... very welcoming! ... And isn't this what Christianity is supposed to be all about?"

Morgan shows (through 69 black-and-white illustrations essential to his text) that all images of Christ, including culturally diverse variations, follow a pattern of facial characteristics throughout history. For one painting to encapsulate centuries of the stylization of Christ's face, and to surpass all previous images in popularity, is awe-inspiring.

Morgan pursues so many themes, including the 19th-century personality traits imposed on Jesus, from mildly effeminate to macho; the encouragement of the maternal influence on values in the Christian family; and the rise of the "New Woman" followed by the evangelical desire for a "Muscular Christianity" that would recapture a "manly experience of

the Christian faith" from the dominance of women.

This history of visual piety in America presents a particularly disturbing view of Christianity in the 19th century, marked not by the moralism of Anglican Queen Victoria, but by the rigors of Calvinism run amok.

Morgan returns often to Sallman's images. Believers are profoundly, even

miraculously, affected as they extract from Christ's gaze a response to their need for comfort, courage, safety, and divine contact. This may be the first book on the history of devotion through art, and it is a worthy encounter with the human need to "see" God face to face (and live!)

Eileen Harakal  
Chicago, Ill.



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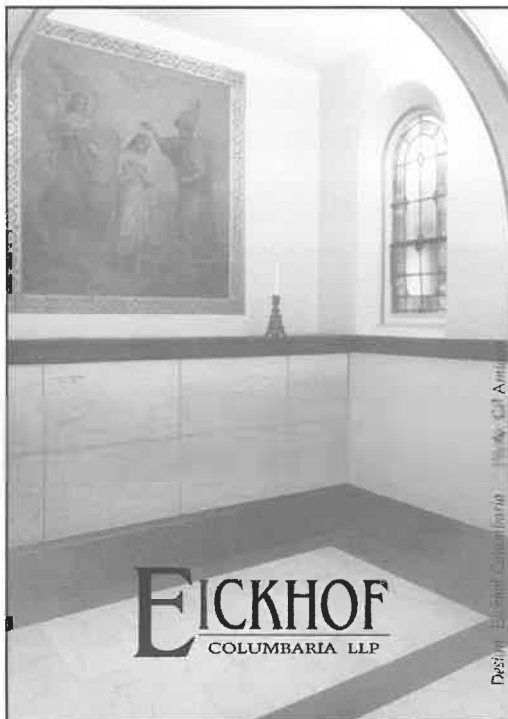
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Books



Art That Is Repellent

THE GROTESQUE  
IN ART & LITERATURE

Theological Reflections  
Edited by James Luther Adams  
and Wilson Yates  
Eerdmans. Pp. 279. \$21 paper

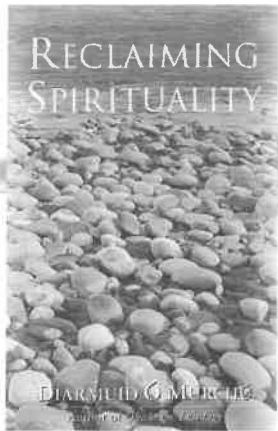
Wilson Yates dedicates this book to the memory of James Luther Adams, "who knew that the grotesque could prepare us to 'recognize equally the power of the evil that always shall have been with the power of redemptive ecstatic joy'."

From gargoyles to the altar pieces of Hieronymus Bosch, and from the death's head in Shakespeare's *Hamlet* to Toni Morrison's *Beloved*, the 10 essays illuminate the grotesque in visual and literary art. Yates defines grotesque art as "art whose form and subject matter appear to be a part of, while contradictory to, the natural, social, or personal worlds of which we are a part" embodying "distortions, exaggeration, a fusion of incompatible parts ... a world turned upside down." He points out its timeliness in this world "when the bizarre seems to blend so easily with the conventional."

Well written, this book is not easy to read, because the subject matter is so often repellent. However, the Yates essay covering the most repellent art of all, "Francis Bacon: The Iconography of Crucifixion, Grotesque Imagery, and Religious Meaning," offers invaluable insight into other works such as T.S. Eliot's poetry. Bacon depicts "the images of alienation, violence, and death that haunt the human soul," a "dark vision" of ourselves which "must be faced if we are to find that transcending reality from which hope might spring."

Generously illustrated with black and white prints of art discussed, the book also includes a previously unpublished dramatic version of Robert Penn Warren's poem, "Ballad of a Sweet Dream of Peace: A Charade for Easter." This challenging book is highly recommended for anyone interested in art and literature.

Helen Hobbs  
Salem, Ind.



Statements such as this will certainly grate, yet it must be said that O'Murchu presents his arguments not at all belligerently, but with genuine faith and a love for the church. Though I must say that an Episcopal reader such as myself finds it

difficult to connect with the Irish Roman Catholic Church, from which he extrapolates his memories and shaping metaphors.

(The Rev.) Travis Du Priest,  
book editor

## Engaging the Spirit World

*RECLAIMING SPIRITUALITY*

By Diarmuid O'Murchu.

Crossroad. Pp. 197. \$15.95, paper.

This is an important book.

But like many important books — probably of more value to those who won't read it than to those who do: Diarmuid O'Murchu, a member of the Sacred Heart Missionaries and a social psychologist in London, offers any number of challenging insights to the late 20th-century church.

In a nutshell, his thesis is that there is wide-spread spiritual hunger in the world, and that Christians are longing for something more than the church (in his case, the Roman Catholic Church) is now offering. His strongest critique is that the church has lost its claim on genuine spirituality, which he sums up as the capacity for spiritual engagement: Religion, he says, is neither necessary nor in many cases even desirable in assisting people in their faith development or in fostering an authentic engagement with the spirit world which, he adds, is our "natural birthright."

What we are witnessing in our own time is the breakdown of religion, not spirituality. He urges readers to remember that God existed long before Christianity; that Christians are a part of a 70,000-year-old continuum of prayer, ritual and reverence; and that above all, spirituality is not a subset of religion, but the other way around. He uses anthropologists of religion such as Mircea Eliade and case studies to support his theories.

One of the author's most radical challenges is his cautious approach to a "personal relationship with Jesus," which is held up by many as the ultimate in Christian spirituality. O'Murchu hesitates to use such anthropocentric analogies "because it feels as though something greater and more profound is at work."

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**GODSTORIES: New Narratives From Sacred Texts.** By **H. Stephen Shoemaker.** Judson. Pp. 322. \$16 paper.

Interpretive essays on biblical narratives from both the Old and New Testaments, written in story format, focusing on key characters. From chapter 28, "Thy Will Be Done," "We recognize the difference between what God wants and what we want."

**AN IMPROBABLE GIFT OF BLESSING: Prayers and Affirmations to Nurture the Spirit.** By **Maren C. Tirabassi** and **Joan Jordan Grant.** United Church. Pp. 240. \$15.95 paper.

Seasonally arranged guides for small-group Bible study with prayers and reflective passages to begin and end each session. Could certainly be used by individuals for personal formation. From

"Sisters and Prophets" (Luke 10:41): "There is a part of each of us named Martha which tends the needs of others . . . until the nerve-ends of our own neediness are vulnerable and exposed."

**SPIRITUAL DIRECTION: A Path to Spiritual Maturity.** By **Robert F. Morneau.** Pp. 144. Crossroad. \$12.95 paper.

Much helpful advice here, for those seeking and giving spiritual direction. The author, the Auxiliary Bishop of Green Bay (Roman Catholic), is especially good on discernment: "a prayerful process by which experiences are interpreted by faith," a sort of "meeting point of prayer and action."

**UNLESS WE PRAY: Brief Lessons on the Practice of Prayer.** By **Maxie Dun-**

**nam.** Upper Room. Pp. 160. No price given.

The president of Asbury Seminary in Kentucky offers one-line nuggets about prayer: "A relationship has not come to maturity until both persons are capable and comfortable in being silent with one another. Such is our relationship with God in prayer" and "When we pray, we create a welcome for God . . ."

**THOUGHTS MATTER: The Practice of the Spiritual Life.** By **Mary Margaret Funk.** Foreword by **Kathleen Norris.** Continuum. Pp. 144. \$15.95.

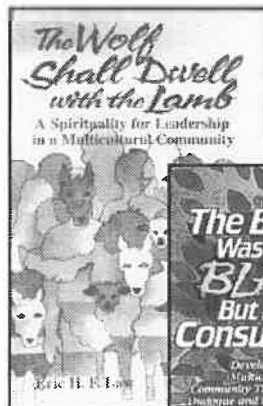
I love the ending, "Monastic Practices: An Alphabetical Collection," in which words and terms such as "ceaseless prayer," "guard of the heart" and "recollection" are defined. In fact, the whole book holds very fine advice and counsel

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*Eric H. F. Law* is an ordained Episcopal priest and a consultant in the area of multicultural leadership and organizational development. He is currently Ministry and Congregational Development Officer of the Diocese of New Westminster in British Columbia.



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**OVERNIGHT OR SHORT STAY AT RELIGIOUS HOUSES AROUND THE WORLD: A Directory.** Edited by **James J. Hughes and Victoria D. Hughes.** Hugen (P.O. Box 2286) Bloomfield, NJ 07003. Pp. 152 with unpaginated section of photographs. \$19.95 paper.

Col. Hughes (ret.) and his late wife amassed an amazing list of religious houses around the world in this fifth edition of their book for travelers and pilgrims. Let me simply continue with the sub-title: "A Directory to a warm welcome at over 2202 houses in 65 countries by 25 denominations." Many houses are Anglican or Episcopal. Entries are arranged by continent and country, state and city, with full address. A small section of photos ends the collection, along with a guide for eating at British cathedrals.

**POETRY & WISDOM.** By **Peter Enns.** Baker. Pp. 171. \$12.99 paper.

A bibliography, this book provides about 800 annotated entries of works on the poetry and wisdom literature of the Hebrew Bible, including Ecclesiastes, Job, Proverbs, Psalms, Song of Songs and Lamentations. Brief introductions head each new section. For those specially interested in the topic and for church libraries.

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# Urban

(Continued from page 10)

her husband, Jimmy Boggs, became activists in Detroit. They were involved in the black rebellion — “the media labeled it a riot” — in the 1960s, fueled by “outrage that a mostly black city was still being run by whites.” Mrs. Boggs is co-founder of Detroit Summer, a program to enlist “the commitment, energy and imagination of young people” in rebuilding the city through participation in “neighborhood gardening, public art, and economic development.”

Approximately 70 workshops topics ranged from increasing job opportunities and justice for workers, the needs of the urban elderly, welfare reform, prison ministry, and various facets of “evangelism in a multicultural urban context,” to building partnerships with agencies and businesses, and dismantling institutional racism.

On two afternoons, conference participants visited neighborhoods, churches and centers, usually traveling by city bus. Among these were LaSalle Street Church, located between the Gold Coast (upper-middle-class, generally white) and

Cabrini-Green (public housing project, mostly black), which has “developed a 20-story building with 342 units of affordable housing for seniors and a . . . community center that will provide a permanent home for programs created by the church,” and La Villita Community Church, which has “provided ministry for seven years for the residents of Chicago’s west side Mexican community of Little Village.” Two trips to The Night Ministry, “a group of clergy and laity ministering to the needs of people on the margins,” visited an emergency shelter from 10 p.m. to midnight.

Inside Cabrini-Green is the Chicago Fellowship of Friends, a Quaker church pastored by Steve Pedigo and his wife for 22 years. The church runs an after-school program, adult Bible study, Promise Keepers, a basketball team, and other ministries for and with the residents of Cabrini-Green.

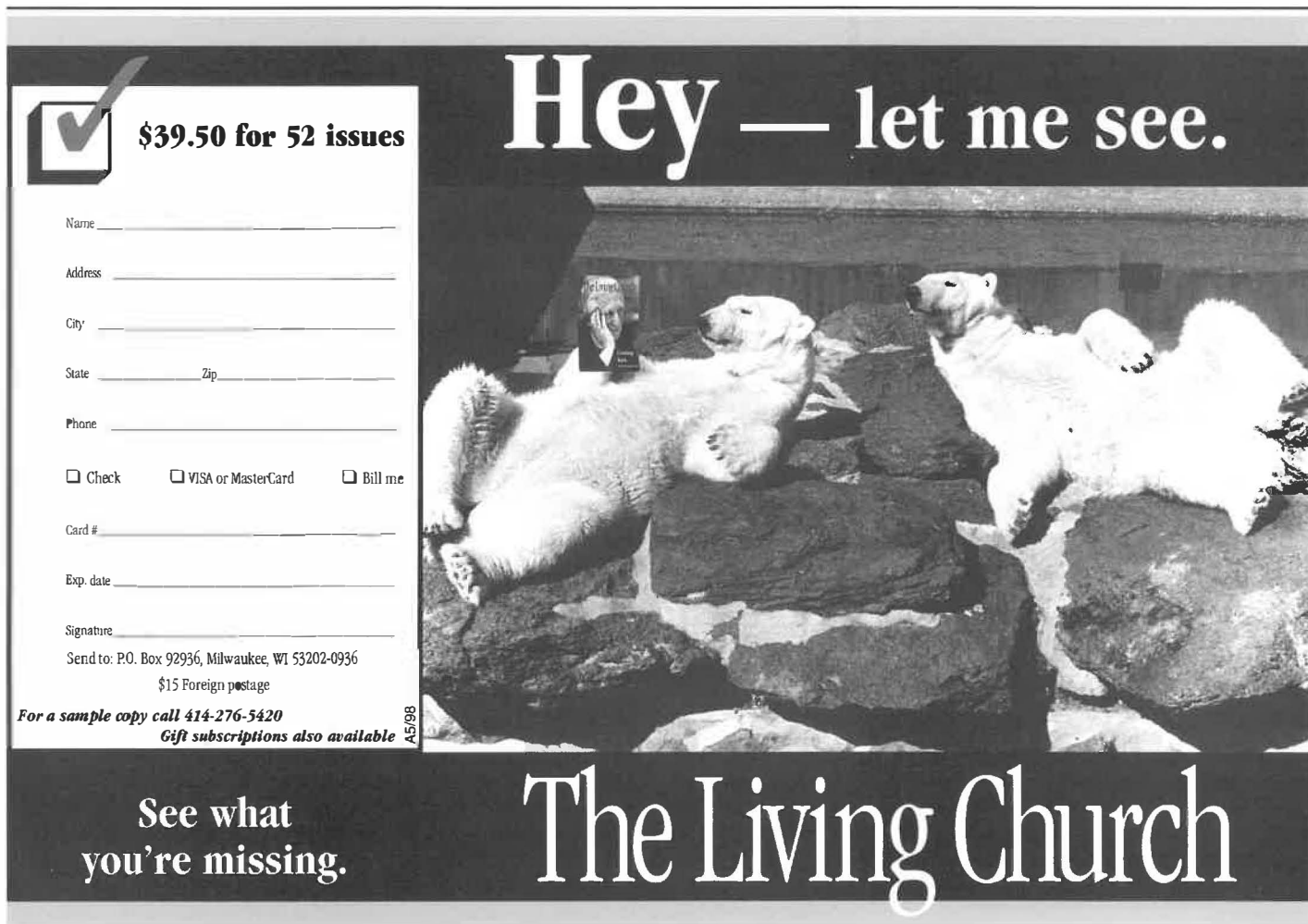
One of the more unusual sites is the Little Black Pearl Workshop, run by artists Monica Haslip and Kori Scurlock and a business manager lured from the commercial sector. The non-profit organization, housed in a renovated apartment building, encourages “children to become involved

with art, both as a means of personal expression and as a potential career path.” Ms. Haslip explained that the workshop serves five elementary, one junior high and one high school, with both in-school programs and instruction at the workshop. Children also market and sell their artwork. Ms. Haslip told visitors how she presented the idea to her pastor: “I can’t sing so I couldn’t be in the choir. My feet hurt, so I didn’t want to usher. But I can teach art to children.”

A conference participant from the Church of England, the Rev. Andrew Davey, said the SCUPE congress reinforced for him the question of “how the poor change our churches. The mission crosses all varieties of church practice in inner cities.” The largest groups in England, he said, are West Indian, West African and South Asian. “We had problems in the ’60s and ’70s,” he said. “We’re rebuilding now, trust is increasing. But we only have three ethnic bishops, out of 120.”

For Fr. Davey, as for many others, the congress offered one more valuable benefit. “For networking, Chicago is the place to come!”

Patricia Nakamura



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## Central Americans Elect Presiding Bishop

The Rt. Rev. Cornelius Wilson, Bishop of Costa Rica, was elected the first Presiding Bishop of the Anglican Church of the Central American Region when the new church held its first synod April 18 in San Jose, Costa Rica.

Bishop Wilson was elected unanimously by the House of Bishops, and the election was approved by the other house, consisting of priests, deacons and lay persons, by a vote of 16 in favor, 3 against and 1 abstention.

The Rt. Rev. Martin Barahona, Bishop of El Salvador, was elected vice president of the provincial council.

The Central American church includes the dioceses of Costa Rica, El Salvador, Guatemala, Nicaragua and Panama. Those dioceses separated from the Episcopal Church following the General Convention of 1997.

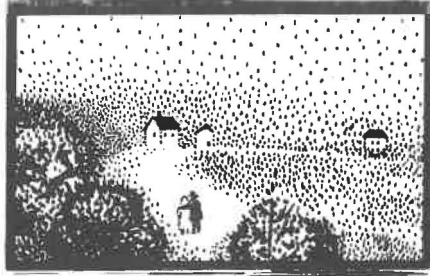
## Briefly

The Rt. Rev. **Jack M. McKelvey**, Bishop Suffragan of Newark, has been nominated for the election of a bishop coadjutor in that diocese to be held June 6. Suffragan since 1991, Bishop McKelvey was nominated by petition and joins five other candidates who were presented by a nominating committee [TLC, April 5].

The Most Rev. **Richard Holloway**, Bishop of Edinburgh and primus of the Scottish Episcopal Church, said persons who disagree with ordaining practicing homosexual persons should not oppose those who do agree with it, in a recent interview. In the Lesbian and Gay Christian Newsletter, Bishop Holloway said there was "nothing really in scripture about the gay issue, but it is a big issue for people who have almost absolutized scripture."

The synod of the **Church in the Province of Central Africa** recently rejected a resolution to permit a diocesan canon on the licensing and employment of clergy to "apply to women as well as men in any diocese whose synod, by a two-thirds majority in each of the three houses, shall have approved of the ordination of women in its diocese."

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(See back cover)



## People & Places

### Appointments

**Robert J. Hackendorf** is missionary for Christian education and youth ministries in the Diocese of Dallas, 1630 Garrett Ave., Dallas, TX 75206.

The Rev. **John H. Harper** is interim rector of St. Andrew's, PO Box 929, Darien, GA 31305, and interim vicar of St. Cyprian's, Darien.

The Rev. **Edward Johnston** is vicar of St. Peter's, Lithgow, NY.

The Rev. **Donald R. McLane** is vicar of St. Patrick's, PO Box 851800, Mesquite, TX 75181-1800.

**David McNair** is bishop's assistant for youth ministries in the Diocese of Western North Carolina, Box 369, Black Mountain, NC 28711.

The Rev. **Neal Michell** is rector of St. John's, Box 310524, New Braunfels, TX 78131.

The Rev. **Richard Molison** is rector of St. Stephen's, 616 Cayuga Dr., Niagara Falls, NY 14304.

The Rev. **Michael Mouldon** is rector of All Saints', 4171 Hendricks Ave., Jacksonville, FL 32207.

The Rev. **Craig A. Phillips** is rector of Incarnation/Holy Sacrament, 3000 Garrett Rd., Drexel Hill, PA 19026.

The Rev. **Harry James Rains, Jr.**, is rector of St. Michael the Archangel, 7400 Tudor Rd., Colorado Springs, CO 80919-2650.

The Rev. **Cynthia Rauh** is developer of a new mission in Campbellsville, KY.

The Rev. **Philip D. Read** is rector of St. Andrew's, 2783 Valwood Pkwy., Farmers Branch, TX 75234.

The Rev. **Kelly Schneider** is rector of St. Mark's, 3150 Vogel Ave., Abilene, TX 79603.

The Rev. **Brian Shriner** is curate at All Saints', 338 E Lyman Ave., Winter Park, FL 32789.

The Rev. **Ralph Smith** is priest-in-charge of St. Stephen's, 439 E 238th St., Bronx, NY 10470.

The Rev. **David A. Stenner** is rector of All Saints', 203 Chatsworth Ave., Reisterstown, MD 21136.

The Rev. **Edward Tracy** is rector of Johns Memorial, 400 High St., Farmville, VA 23901.

The Rev. **Carroll Travis** is rector of St. David's by-the-Sea, Box 320026, Cocoa Beach, FL 32932-0026.

The Rev. **William S. Wagnon** is priest-in-charge of St. Andrew's, 232 W Wood St., Paris, IL 61944.

The Rev. **K. Dennis Winslow** is rector of St. Peter's, 346 W 20th St., New York, NY 10011.

The Rev. **Karla Woggon** is associate at Ascension, 205 S Summit Ave., Gaithersburg, MD 20877.

The Rev. **William B. Wright** is rector of St. John's, 215 N 6th St., Fort Smith, AR 72901.

### Resignations

The Rev. **Suzanne Guthrie**, as pastor of St. Anne's, Washingtonville, NY.

The Ven. **Michael W. H. Harris**, as archdeacon of Brooklyn and priest-in-charge of Christ Church and Holy Family, Brooklyn, NY.

The Rev. **Stephen Kinney**, as rector of St. Barnabas', Fredericksburg, TX.

The Rev. **Laurie McAlpine**, as rector of Ascension, Hickory, NC.

The Very Rev. **Frederick B. Northup**, as dean of St. Mark's Cathedral, Seattle, WA.

The Rev. **Harry James Rains**, as rector of St. James', Potomac, MD.

The Rev. **Jess Reeves**, as associate at St. Francis', Potomac, MD.

### Retirements

The Rev. **Clem Gunn**, as priest-in-charge of St. George's, Asheville, NC.

The Rev. **Joe Kennedy**, as rector of St. Jude's, Cupertino, CA.

The Rev. **Richard F. Miles**, as rector of St. John's, Valentine, NE.

The Rev. **Ronald L. Wiley**, as rector of St. James', Fremont, NE.

### Deaths

**Ruth Jenkins**, 94, former president of the National Association of Episcopal Schools, died April 6 in a La Jolla, CA, health center. Miss Jenkins, a deputy from the Diocese of Olympia, was denied a seat at the General Convention of 1949, one of the first women to be elected deputy by a diocesan convention.

Miss Jenkins was born in Ketchikan, AK, the daughter of the Rev. Thomas Jenkins, who eventually became the Bishop of Nevada. She was a graduate of the University of Oregon and taught in public and private schools in Oregon, Idaho and Hawaii. In 1942, following a time as business manager of the Diocese of Nevada, she was appointed headmistress of the Annie Wright Seminary in Tacoma, WA, a position she held for 21 years. She was headmistress of The Bishop's School in La Jolla, CA, from 1963 until 1971, when she retired. She was designated headmistress emerita of The Bishop's School, and was recipient of an honorary degree from the Church Divinity School of the Pacific. She is survived by two sisters, Marian Jenkins, of La Jolla, and Joanna J. Hall, of Indianapolis.

Send your clergy changes  
to the P&P Editor:

E-Mail [livngchrch@aol.com](mailto:livngchrch@aol.com)

Fax (414)276-7483

P.O. Box 92936

Milwaukee, WI 53202-0936

Next Week ...

## A Pilgrim's Progress



# Classifieds

## ACCOMMODATIONS

**ENGLAND**—Lakes, fells, sea. Comfortable house overlooks 12th-century priory/village. Sleeps 5/6. July onwards. 011-44-1946-822543.

## BOOKS

**GREAT REFERENCE** for your library. *The Episcopal Church's History: 1945-1985* (Morehouse, 1989, 220 pp., paperback). Order from the author. Send \$5.00 (ppd) to: **Dr. David Sumner, Dept. of Journalism, Ball State University, Muncie, IN 47306; (765) 285-8210.**

**ANGLICAN THEOLOGICAL BOOKS**—scholarly, out of print — bought and sold. Request 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.**

## CHURCH FURNISHINGS

**TRADITIONAL GOTHIC** chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers, Sewanee, TN 37575. (931) 598-0208 or (888) 598-0208**

## COMPUTER SOFTWARE

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## CONFERENCES

**"NO DESERT PLACE"** a conference celebrating Welsh Celtic Christianity. Leader: The Rev. Dr. Patrick Thomas of Breca, Carmarthenshire, Wales. Author numerous books and articles on Celtic Christianity. Oct. 16-18, 1998. Held in Shelton, WA. For information write: **The Church of St. David of Wales, P.O. Box 339, Shelton, WA 98584-0039.**

**TAKING CARE**, a conference for all who work in the academic community. Learning to take care of all who live and work on the campus. Annual meeting and conference of the Episcopal Society for Ministry in Higher Education. New campus ministers orientation June 16-17. Conference June 17-20. U Cal, Berkeley. This is the follow-up conference to Real Presence. Registration and information: **ESMHE, 1011 Wright St., Champaign, IL 61820. [st.johns@soltic.net](mailto:st.johns@soltic.net)**

## NEEDLEPOINT KITS

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

# Classifieds

## NOTICE

**THE EPISCOPAL SOCIETY FOR MINISTRY IN HIGHER EDUCATION** has established national offices at the University of Illinois. **ESMHE** is located at 1011 Wright St., Champaign, IL 61820. (217) 344-1924. [stjohn@soltic.net](mailto:stjohn@soltic.net). Correspondence and inquiries about ministry in higher education should be forwarded to this address. Don't miss our summer conference in Berkeley, CA.

## ORGANIZATIONS

**AMERICAN FRIENDS OF THE YORK MINSTER** is in the initial stage of being organized. For further information contact: **The Rev. Canon Kermit L. Lloyd**, 157 Peyton Rd., York, PA 17403-3734.

## POSITIONS OFFERED

**ASSISTANT RECTOR** for mission-minded, program-size parish in renewal; active community outreach, including racial reconciliation. Youth ministry major component along with sharing with rector in preaching, worship and pastoral work. Located in growing northeast Jackson metropolitan area. Send resume to: **Rebecca Adams, St. Peter's by-the-Lake Episcopal Church**, P. O. Box 5026, Brandon, MS 39047.

**DIRECTOR OF CHILDREN'S MINISTRY:** Christ Episcopal Church, a dynamic, growing church of 2,000 in metro Kansas City, is seeking a full-time director of children's ministry. The church's vision is to "make disciples who make disciples for Jesus Christ." Working on a staff team of 13, the director's ministry will be to raise up leaders to provide an exceptional, innovative and creative evangelistic and discipleship ministry for children. Committed Christians (from any tradition) with energy, vision and proven experience in children's ministry leadership are invited to apply. For more information or to apply, fax, e-mail, or send resume to: **Alison Barfoot, Christ Church**, 5500 W. 91st St., Overland Park, KS 66207. FAX (913) 648-0854. E-mail: [AlisonBar@aol.com](mailto:AlisonBar@aol.com)

**ST. PAUL'S PREPARATORY ACADEMY, Phoenix, AZ**, a small Episcopal college prep high school for boys both boarding and day. St. Paul's is for the young man who has not been successful in other learning environments. We are accepting resumes/inquiries for Chaplain/English or Social Studies teacher. Full-time position. If you are interested, please respond to: **St. Paul's Prep, P.O. Box 32650, Phoenix, AZ 85064-2650.**

**FULL-TIME YOUTH MINISTER** sought for Colorado parish. Trinity Church in Greeley seeks an energetic, committed person who loves Jesus and has a passion for youth. Experience preferred, training provided. Fax resume to: (970) 330-3825.

**RECTOR:** Grace Episcopal Church of Long Island, NY, seeks a rector to lead us in our mission. Grace Episcopal is a program church with a pre-K through 8th grade day school, located in the Nassau County suburb of Massapequa, 35 miles from NYC. Send resume, cover letter and CDO profile by June 22 to: **Rector Search Committee, Grace Episcopal Church**, 23 Cedar Shore Dr., Massapequa, NY 11758.

**HISTORIC CHURCH** in small, friendly Southern town is in search of a rector who possesses traditional values, a person who will preach the word of God as stated in the Bible. Organizational and communicational skills a must, as well as an interest in working with young adults and youth, and an interest in promoting continued growth in membership. For further information, interested parties may contact: **Jim Davis, P.O. Box 486, Halifax, VA 24558.** Telephone (804) 476-1577; FAX (804) 575-1202.

## POSITIONS OFFERED

**SEEKING RECTOR** for 8-year-old church in new church home in growing part of university community of Lawrence, KS. Please write to: **Cal Karlin**, 4717 Woodland, Lawrence, KS 66049.

**ORGANIST/CHOIR DIRECTOR.** Part-time position in Christ Episcopal Church, Mobile, AL, to work with worship leader of international renown. Traditional and renewal music. **Jodi** at (334) 438-1822.

**RECTOR:** Anglo-Catholic, Rite II parish, with daily Eucharist seeks a priest who can lead us deeper into the renewal that has already begun. We value our traditional liturgy and foundation in the sacraments and want to grow in fervor for Jesus Christ and openness to the Holy Spirit. We have strong Christian formation program for all ages, a beginning healing ministry, and an outreach ministry to the hungry. Recently expanded landmark facility. Send resume to: **Search Committee, Grace Episcopal Church**, 1011 N. 7th St., Sheboygan, WI 53081, or FAX (920) 452-7138.

**ARE YOU RETIRED** or thinking about early retirement? Considering relocation to a warmer climate? The Cathedral Church of St. John in Albuquerque, NM, is seeking a full-time administrator who combines organizational sensibility with pastoral sensitivity. Both lay and ordained persons will be considered. Please send letter of inquiry, resume and (if available) CDO profile to: **The Very Rev. David F. K. Puckett, The Cathedral Church of St. John**, P. O. Box 1246, Albuquerque, NM 87103.

**CHURCH MUSICIAN:** St. Matthias' Episcopal Church, Waukesha, WI, seeks an experienced church musician who will direct the adult choir, form one or more children's choirs, coordinate special music by individuals and groups, participate in worship planning and develop new music programs. St. Matthias was founded in 1844 and comprises a diverse congregation from Waukesha and the surrounding community. Resumes should be sent to: **Musician Search Committee, St. Matthias' Episcopal Church**, 111 E. Main, Waukesha, WI 53186. For additional information contact the Rev. Douglas Sparks at (414) 547-4838.

**ASSISTANT FOR YOUTH AND FAMILY MINISTRY.** St. Paul's Cathedral, Peoria, IL, offers an exceptional opportunity to demonstrate talents in a ministry focused on the spiritual growth of youth and families. Position involves leading, facilitating and developing established parish programs. Successful applicants must enjoy working with young people at all age levels, be comfortable and effective ministering to those transitioning from youth to adulthood, provide guidance to church committees and organizations, identify and develop leaders within the laity and be an example of spiritual growth within the parish. Those wishing to apply should send a resume to: **St. Paul's Episcopal Cathedral, Clergy Search Committee**, 3601 N. North St., Peoria, IL 61604 or by e-mail to [stparish1@aol.com](mailto:stparish1@aol.com)

## PROGRAMS

**BENEDICTINE EXPERIENCE—July 5-12** Bishop's Ranch, Healdsburg, CA, co-sponsored with Diocese of California, faculty Sr. Donald Corcoran, OSB Cam, Fr. John Schanhaar, John Renke—July 23-26—Mount Calvary Retreat House, Santa Barbara, CA, faculty Fr. Benedict Reid, OSB. Contact: **Friends of St. Benedict**, 2300 Cathedral Ave., NW, Washington, DC 20008. (301) 588-9416. FAX (301) 588-6260. E-mail: [SaintBenedict@msn.com](mailto:SaintBenedict@msn.com)

## FOR RENT

**DISNEY WORLD VACATION VILLAS.** Deluxe 2 bedroom, 2 bath, sleeps 6, full kitchen, pool, tennis, W/D, private telephone, transportation to parks. \$90/night. (941) 427-0195.

## FOR SALE

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**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](mailto:holytours@worldnet.att.net) Web site: [journeys-unlimited.com](http://journeys-unlimited.com)

**CELTIC PILGRIMAGES 1998.** Prayer and study programs to Ireland, Wales, Scotland. Deepen relationship with God through lectures; worship; visits to holy sites. **Sr. Cindra**, 134 E. 28th St., New York, NY 10016. Phone (212) 725-6425; FAX (212) 779-4009.

## WANTED

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# Church Directory

## 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)

## Hartford, CT

CHRIST CHURCH CATHEDRAL  
Corner of Church & Main Sts.  
http://www.cccathedral.org (860) 527-7231  
The Very Rev. Richard H. Mansfield, D.D., Dean; Canon  
Wilborne A. Austin; Canon Anika L. Warren; the Rev.  
Christopher H. Martin Sun Eu 10:30. Daily Eu 12 noon

## 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).  
Noonday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

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

## Pompano Beach, FL

ST. MARTIN-IN-THE-FIELDS  
Atlantic Blvd. and the Intracoastal Waterway  
The Rev. Bernard J. Pecaro, r  
Sun 8 and 10:30.

## Ponte Vedra Beach, FL

CHRIST CHURCH (904) 285-6127  
400 San Juan Dr.  
Sat 5:30; Sun 7:45, 9, 11, 5:30. Wed 7, 11, 6

## 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

## 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

## 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

**KEY** — Light face type denotes AM, bold  
face PM; add, address; anno, announced; A-C,  
Ante-Communion; appt., appointment; B, Benedic-  
tion; 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 Commu-  
nion; HD, Holy Days; HS, Healing Service; HU,  
Holy Unction; Instr, Instructions; Int, Interces-  
sions; 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.

## Indianapolis, IN

CHRIST CHURCH CATHEDRAL  
Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean  
Sun Eu 8, 9, 11

## Baton Rouge, LA

ST. JAMES (Founded 1844) 208 N. 4th St.  
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev.  
Bob Burton, assoc; the Rev. Andy Andrews, Dir of Youth  
Min.; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Lou  
Taylor, Dir of Christian Ed.; Dr. David Culbert, organist-choir-  
master, Mike Gilsson, Headmaster, St. James Sch; Maureen  
Burns, Pres., St. James Place retirement community  
Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

## Kansas City, MO

OLD ST. MARY'S 1307 Holmes  
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975  
Masses: Sun 8 Low; 10 Solemn; Daily, noon

## Newark, NJ

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

## Santa Fe, NM

HOLY FAITH (505) 982-4447 311 E. Palace  
The Rev. Dale Coleman, r; the Rev. Robert Dinegar, Ph.D., assoc  
Sun H Eu 8; 9:30 Ch S; 10:30 Sung H Eu. Tues H Eu 10. Thurs  
H Eu 12:10. MP or EP daily

## New York, NY

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  
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asst  
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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

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5:15. Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4  
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Sun H Eu 8  
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)  
Mon-Thurs 8:30-6; Fri 8:30-5:30.

ST. THOMAS 5th Ave. & 53rd St.  
The Rev. Andrew C. Mead, r (212) 757-7013  
Sun Eu 8, 9, 11, Choral Ev 4. Wkdays MP & Eu 8, Eu 12:10, EP  
& Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30. Choral Eu Wed  
12:10. Sat Eu 10:30

## Gettysburg, PA

PRINCE OF PEACE MEMORIAL CHURCH (717) 334-6463  
West High and Baltimore Sts. 17325  
The Rev. Andrew Sherman, r  
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

## Philadelphia, PA

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

ST. MARK'S 1625 Locust St.  
The Rev. Richard C. Alton, r (215) 735-1416  
The Rev. Michael S. Seiler, c FAX 735-8521  
Sun: MP 8; Sung Mass 8:30; Sol Mass 11; Ev & B 4. Wkdays:  
MP 8:30; Mass 12:10 (with HU on Wed); EP 5:30 (with HC  
Tues); Sat C 9:30; Mass 10

## Pittsburgh, PA

CALVARY 315 Shady Ave. (412) 661-0120  
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin  
Harrington Williams, the Rev. Leslie Reimer  
Sun H Eu 8 & 12:15; Sung Eu 10:30 (MP 5S). Ev (2S) 4 (Oct.-  
May). H Eu Mon, Thurs 6; Tues, Fri 7; Wed 7 & 10:30

## Pittsburgh, PA (Cont'd)

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

## 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. Iliis  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP  
6:45, EP Mon-Fri 6 (214) 521-5101

TRINITY (972) 991-3601 12727 Hillcrest  
The Rev. William Lovell, r; Dr. Paul Thomas, organist  
Sun 8:30, 11. Traditional Low Church Liturgy with Expository  
Preaching

## Fort Worth, TX

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

## Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau  
The Very Rev. George Hillman, dean  
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

## The Episcopal Churches of Europe (Anglican)

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

### Florence

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

### Frankfurt

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

### Geneva

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

### Munich

ASCENSION Seybothstrasse 4, 81545 Munich, Germany  
Tel. 49/89 64 8185  
The Rev. Thomas J-P Pellaton, r  
Sun 9 (Rite I), 11 (Rite II)

### Rome

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

### Brussels / Waterloo

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

### Wiesbaden

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