

The Living Church

May 17, 1998 / \$1.50

The Magazine for Episcopalians

And I John saw the
holy city, new Jerusalem,
coming down from God
out of heaven,
prepared as a bride,
adorned for her husband.



Behold,
the dwelling
of God
is with people.

ALLELUIA ALLELUIA ALLELUIA

May 17, 1998
Easter 6

Features

Rock the Boat
Education for Adults

By Park Allis



page 9

Behold the Man

A Pilgrim's Progress

By Katherine Clark

page 10

Departments

Letters:

Quest for inclusivity (p. 3)

News: Scripture and nothing else (p. 6)

Viewpoint:

Pike's peace

By Glendon

Coppick (p. 12)

Editorials: Daily prayer and Bible reading (p. 13)

Benediction (p. 14)

Books:

Courageous woman (p. 16)

People and Places (p. 18)

Cover art by H. Boone Porter

Quote of the Week

The Rt. Rev. Dorsey Henderson, Bishop of Upper South Carolina, on being a bishop: "In some sense, I think that bishops have an awful lot of authority — until they try to exercise it."

The First Article Prime Time



For members of the church who care about the created world of nature, Rogation time, or Rogationtide to use the old term, is prime time.

The traditional Rogation days are the Monday, Tuesday and Wednesday before the feast of the Ascension (May 18-20 this year), although in some places they are transferred to another time. Nowadays the public observances of it, such as an outdoor procession, the blessing of fields and herds, or the planting of a tree or other activities, are usually on the preceding Sunday, the sixth of the Easter season.

Rogationtide is traditionally a time to pray for the crops and the products of agriculture, but also a time to give thanks for food and drink and the many natural blessings of our beautiful land. Speaking of the Rogation procession around the parish, which was customary in England in centuries past, the saintly poet George Herbert (1593-1633) characterized it by "charity in loving, walking, and neighborly accompanying of one another." If your parish has a suitable observance of Rogationtide, participate and enjoy it.

If your parish doesn't observe this time, nothing prevents individuals or families from doing so, irrespective of the benefit of clergy. The main business of Rogationtide is prayer. (In Latin, Rogation means asking.) How shall we pray? The Great Litany in the prayer book has long been used at Rogationtide — certainly a substantial act of prayer quite usable for an individual or family.

In George Herbert's time, the two "Bless the Lord, O my soul" psalms, nos. 103 and 104, were also used. In addition to the collects (pp. 207-8 and 258-9) in our present

edition of the prayer books, in the general prayers section in the back there are a number of pertinent prayers, as nos. 29, 34, and 40-43.

Do we in modern times still need to pray for agriculture? You bet! In regard for many foreign lands where people are desperately hungry, for our own land where many farmers face severe problems, where certain methods of farming are washing away topsoil and polluting sources of water, where massive doses of insecticides render the safety of certain foods questionable and so the list continues. There is also much for which we, like George Herbert, can give thanks. Making a list may be a useful form of meditation.

All of this may seem a surprising interlude in the Easter season. Is it really? The paschal mystery which we are celebrating includes Christ's death, Resurrection, Ascension and glorification, the outpouring of the Holy Ghost, the victories of the saints, and the hope of the life to come. Does it also include the mystery of creation? Many passages in Isaiah suggest it, as does Psalm 36. In the New Testament we have explicit statements, as in Romans 8:19-23 and Colossians 1:12-20.

Finally, in Rogationtide as we petition for and give thanks for the created world, let us realize that we not only pray for nature, but pray with nature, as properly part of it. We are that small portion of nature which knows Christ and which, through him and by the power of the Spirit, can utter worship to our Creator in conscious words and spiritual sacrifice.

(The Rev. Canon) H. Boone Porter,
senior editor

Sunday's Readings

Easter 6: Acts 14:8-18 or Joel 2:21-27; Ps. 67; Rev. 21:22-22:5 or Acts 14:8-18; John 14:23-29

We accept God's unbounded love for us in Christ only to the degree that we return it. When we give that love back to God, moreover, it's poured out on us yet again in magnified form.

For members of Christ's body, returning God's love takes the form of concrete action. "Those who love me," Jesus says, "will keep my word," and the actions of Paul and Barnabas provide specific illustrations of how this is done. As Jesus has commanded that the gospel be preached to all nations, so they speak the truth to the crowd without fear or hesitation. We do the same thing as our words and actions proclaim the good news we've been given. The Lord

The Savior's Will

wills that disciples continue his own mighty works, and through Paul a severely handicapped man is enabled to stand. Today we perform miracles of healing when we allow discord and division to be overcome by our God working through us. The Savior's will is that the Father be glorified, and both Paul and Barnabas give credit for all accomplishments to God alone. And we do that today as we put egos and agendas aside, serving others in Christ-like humility.

God blesses those who love him with "such good things as surpass our understanding." We receive the peace of Christ both within and among us, a clear sense of mission and of wholeness that the world cannot give. And we're provided with the hope of an invitation to God's own kingdom, where he shall reign forever and so be our everlasting light.

Quest for Inclusivity

Thanks to David Kalvelage for his review of *Enriching Our Worship* [TLC, April 19, 26]. I am sure I would share many of his impressions of this material, even though I have not had the "privilege" of using it in worship. Mr. Kalvelage closes his review by saying that he is pleased for others to use these liturgies (if they bring the worshiper closer to God), so long as they are not forced upon the church.

It is with that point that I, and I believe other traditionalists/catholics, will take strong exception. What we pray is indeed the essence of what we believe. If these liturgies have substituted other "metaphors" for the Holy Trinity, and if the eucharistic prayers reflect a soteriology that is not based in the cross, then they should not be used in our church. The Quixotic quest for "inclusivity" has destroyed the reality of common prayer in our tradition. Some of us have had enough. We will not be in communion with a so-called church that abandons the faith once delivered to the saints.

Period.

*(The Very Rev.) M. Dow Sanderson
Church of the Redeemer
Orangeburg, S.C.*

After reading David Kalvelage's two-part commentary on the new *Supplemental Liturgical Materials*, I feel compelled to ask: Does he believe that God is male? If not, why the snideness?

*Morgan J. Moriarty
Evansville, Ind.*

He or She

Thank you for publishing the letter by the Rev. Donald F. Brown [TLC, April 5]. I agree with him that we ought to use personal pronouns when referring to the Holy Spirit.

I am not a scholar of Greek or of Hebrew, but I am informed that the word for "spirit" in both languages is feminine. These are the languages of the Bible. Taking Fr. Brown's point one step further, correct usage requires us to refer to the Holy Spirit as "she," "her" and "hers." Precision in language improves understanding and communication.

Remember Mrs. Belmont's advice to

jailed woman suffragists, "Pray to God and she will help you!" Mrs. Belmont was an Episcopalian.

*Nick Downen
Staten Island, N.Y.*

Sociological Interpretations

I have serious questions about "From Jesus to Christ," the four-hour presentation by PBS during the Holy Week-Easter period.

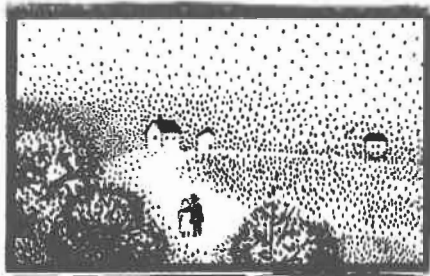
The pivotal commentary on Mark's account of the Resurrection was given by John Dominic Crossan, one of the leaders of the Jesus Seminar. He places Mark's work in the desolation following the destruction of the temple and Jerusalem as what led Mark to portray Jesus as the

lonely sufferer. Then he comments that, since Mark was not content to leave the story on this painful note, "Mark creates the empty tomb as his way to end the story." This remark flavors all the rest of the comments on the Resurrection.

Further, each of the four gospels is given only a sociological interpretation. The times in which the gospels were written are the only means used to interpret them. There is no recognition of a religious dimension — that people might have encountered a reality in Jesus Christ that caused them to ponder whether or not they had met God at work in him in some unique way.

Finally, each of the many commentators seemed to have no recognition that their view was only one interpretation

A good journey deserves a good map



The Marriage Journey,
by Linda L. Grenz and Delbert Glover
(Cowley Press) charts the shoals and
sweet sailing of life together. A
perfect gift for couples, and for
those leaning toward marriage.
\$13.95 +s/h.

Mentoring

the Marriage Journey
provides the resources for a
congregational ministry that supports
marriages. Training for mentors and
retreat leaders; service booklets;
sage advice; worksheets and budget
forms.
Kit, book, and congregational license,
\$99.95 + s/h.

LeaderResources

38 Mulberry St., Box 302
Leeds, MA 01053 413-582-1860
info@LeaderResources.com

The Episcopal Musician's Handbook Illuminations The Living Church

For information on any of these three publications,
call THE LIVING CHURCH FOUNDATION at 414-276-5420.

SOLID OAK CHOIR CHAIR



with:

FIBRE RUSH SEAT or
UPHOLSTERED SEAT

Pews•Chairs•Pew Refinishing•Cushions

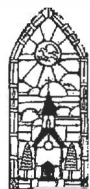
R. Geissler Inc.

Since 1877

P.O. Box 432, Old Greenwich, CT 06870
Phone: (203) 637-5115

Lectionary Bible Study

A Quarterly Study Booklet



For a sample, send \$6.50 to:
Paraklete Press of California
PO Box 1932
Rancho Cordova, CA 95741
or phone: (916) 852-1269

<http://members.aol.com/bettyc4/>

Buy Fill Sell

IN
THE
LIVING
CHURCH
CLASSIFIEDS

PAGE
18



Letters

among many. "This is the way it was, period," flavored each comment.

All this struck me as pretentious — and dangerously so. While the closing words to viewers encouraged them to follow up on this "new and controversial historical evidence" on various websites, there were no hints of controversy in the mood of the commentators. They spoke with absolute certainty about their interpretations.

Did anyone else share this uneasiness?
*(The Rev.) A. Wayne Schwab
Essex, N.Y.*

study showed that those parishes having votive light stands, with many candles burning, experienced far less irreverent and irrelevant socializing.

I regret I cannot be more specific concerning the origin of this study, but one of your readers might be able to shed more light (no pun intended) on the matter.

Curiously, when I offered to donate a votive light stand to an area parish, a vestry member squelched the idea with four brief words: "We're already too Roman!"

*Robert F. Dorum
Poughkeepsie, N.Y.*

Illuminated

Because many positive comments have been made regarding Dean Kriss's article [TLC, Feb. 8], the following may prove interesting.

The church in England made a study of casual conversation in church which Dean Kriss and others find offensive. Whether this activity took place before services or during the Peace, I am not sure, but the placement doesn't seem to matter. The

An Embarrassment

I refer to the news report that about 50 bishops indicate that they will boycott all or parts of the Lambeth Conference [TLC, April 26]. Hopefully they will change their decision on this.

However, if not, then this is an insult to the Anglican Communion and ECUSA as well as an embarrassment to us. They

The Living Church

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

Editorial and Business offices: 816 E. Juneau Ave.
Mailing address: P.O. Box 92936
Milwaukee, WI 53202-0936

Telephone: 414-276-5420 Fax: 414-276-7483
E-mail: livingchrch@aol.com Quest: livingchurch

David A. Kalvelage, *editor and general manager*
The Rev. Canon H. Boone Porter, *senior editor*
John E. Schuessler, *managing editor*
Patricia C. Nakamura, *music editor*
Amy Marciniak, *graphic artist*

Betty Glatzel, *business manager*
Barbara A. Pizzino, *circulation manager*
Lila J. Thurber, *advertising manager*
The Rev. Travis T. Du Priest, Jr., *book editor*

Board of Directors

The Rt. Rev. Donald Hultstrand, Bishop of Springfield (ret.), president; **Miss Augusta D. Roddis**, Marshfield, Wis., vice-president; **Mrs. John Hayden**, La Crosse, Wis., secretary; **Howard M. Tischler**, Grosse Pointe, Mich., treasurer; **Jackson Bruce, Jr.**, Milwaukee; **Leonard Campbell, Jr.**, Milwaukee; **the Rev. Thomas A. Fraser III**, Riverside, Ill.; **the Rev. Canon H. Boone Porter**, Southport, Conn.; **the Rev. Jeffrey Steenson**, Fort Worth, Texas.

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

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

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

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

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

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

©1998 The Living Church Foundation, Inc.

All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

Volume 214 • Number 20

Letters

deprive themselves of the benefits of this unique gathering and in turn the people of our church.

If they do not attend to their responsibilities and subjugate them to their personal agenda, then they should complete their action by resigning their bishopric and just fade away!

*J.W. Ross
Ponte Vedra Beach, Fla.*

Like It Is

It was indeed gratifying to read the article "Smelling It Like It Is" [TLC, April 19]. The author did not try to demonstrate his literary prowess by using a flood of high-sounding but meaningless words. The chosen words were directly to the point and left no doubt as to what the writer intended to convey. My thanks, congratulations, and best wishes to William Murchison and to all the persons he quoted.

*Douglas H. Watson
McGregor, Texas*

The Cutting Edge

Cheri Endean's exposition of the hermaphrodite nature of the Holy Trinity [TLC, April 26] must be one of those pieces that is described as being "on the cutting edge of theology" . . . dealing with three significant matters on the Zeitgeist agenda: the homosexual and feminist lobbies, and the pressure on Rome to expand the Trinity to a quartet by inclusion of St. Mary the Virgin.

God as an earthworm will never replace the creeds, but it is so very ECUSA.

*(The Rev.) Douglas Buchanan, deacon
Bishop, Calif.*


To Our Readers:

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

The Handmaid

Sent to an upper room after the men
There had finished their meal, the maidservant
Tidies what twelve can leave of their dinner,
And the man at the head of the table.
Picking up crumbs, wiping cups, she gives way
To temptation, to sit in his place
And act the host, taste the bread, drain
His drinking vessel. If I never see him
Again, who's the wiser? And wasting good
Wine, good leftovers, is against the prophets.
All unknowing, she is visited by grace
In his sitting, her sharing what the dogs
Might eat of their master's. Rising pleased
With supernal filching, she will go forth
Forever to bless and serve, as one blessed.

*Nancy G. Westerfield
Kearney, Neb.*



Messrs. WATTS & Co. Ltd.
**ESTABLISHED IN 1874 AND FAMOUS
FOR FINE VESTMENTS AND FURNISHINGS**

BY APPOINTMENT TO H.M. THE QUEEN
ECCLIESASTICAL TURNISHERS

Vestments commissioned by
the Church of the Transfiguration,
New York City, "The Little Church
around the Corner", to celebrate
their 150th Anniversary.
Designed by Watts in the
style of A.W.N. Pugin.



For full details please contact:
7 Tufton St., London SW1P 3QE England
Tel. 011 44 171 222 7169 Fax 011 44 171 233 1130



Music planning for every
Sunday of the year.

You're not dreaming.

The Episcopal Musician's Handbook

Consecration in New York

Scripture and Nothing Else Anglican Institute Focuses on the Bible

The Anglican Institute held its fifth annual conference in Colorado Springs April 22-24. More than 350 participants from six countries gathered to hear nine speakers address this year's topic, the Bible. At the beginning of her talk on biblical preaching, the Rev. Carol Anderson made this statement: "Scripture contains all things necessary for preaching."

Ms. Anderson, rector of All Saints', Beverly Hills, Calif., was alluding to the ordination oath (taken from the Articles of Religion) that all ordinands sign when they are ordained: "I solemnly declare that I do believe the Holy Scriptures ... to contain all things necessary for salvation." She encouraged participants to regain their confidence that scripture contains all that is needed for preaching and challenged them to accept the necessity, as guardians of a revelation already given, of expounding scripture and nothing else.

Beauty and Majesty

Ms. Anderson's central point, the sufficiency of scripture, was echoed again and again at the conference. The sufficiency of scripture, the authority of scripture, the beauty and majesty of scripture and the ability of scripture to speak to this world and refashion those who listen through the same spirit that enlivens it was voiced by each speaker, though each spoke on a different aspect of the Bible.

"The purpose of the Anglican Institute," said the Rev. Donald Armstrong, rector of Grace and St. Stephen's, Colorado Springs, and rector of the Anglican Institute, "is to lift up orthodox Christianity, not necessarily over and against the left or the right, but to lift up the center on its own merits."

By and large the nine speakers did this, seeming to trust scripture's sufficiency to speak on its own. While a few critiqued and criticized less orthodox approaches to

scripture, such as the Jesus Seminar or the biblical interpretation of Bishop John Spong and Elizabeth Schussler Fiorenza, most of the speakers did not. Rather, the speakers conveyed scripture's power and authority by looking at it closely on its own terms. Participants expressed gratitude for an Episcopal gathering free of acrimony. Combined with the worship at

'If we say scripture has no authority, then under whose authority do we find ourselves?'

Alister McGrath

Grace Church, where the Rt. Rev. William Frey was the conference preacher, the institute conveyed both in word and worship scripture's living power.

The conference followed a logical progression of topics and speakers: Hearing and interpreting the biblical story; thinking, studying and preaching biblically; and living and worshiping biblically. It began with a retelling of the biblical story. From Genesis to Revelation in one and one-half hours, the Rev. Bruce Metzger of Princeton Theological Seminary articulated the emphasis of each biblical book and the consistent sweep of the full canon.

The Rev. Reginald Fuller, retired professor of New Testament at Virginia Theological Seminary, followed with an address on the interpretation of scripture. Responding to the methods of interpretation of both fundamentalists and narrow historical critics, he emphasized the need to respect both the humanity and divinity of Christ when interpreting scripture, the Word within the words.

Whose Authority?

As the conference moved to its formative role of scripture on those who listen, the Rev. Alister McGrath, principal, Wycliffe Hall, Oxford, challenged those who claim that it is liberating to say that scripture has no authority. He explained how the authority of scripture reflects a determination not to be enslaved by other forms of authority, thereby protecting the

(Continued on page 15)

The Very Rev. Mark Sean Sisk, dean of Seabury-Western Theological Seminary for the past 14 years, was consecrated Bishop Coadjutor of New York April 25 at the Cathedral of St. John the Divine in New York City. Bishop Sisk will function in the northern portion of the diocese and will become the 15th bishop of the diocese upon the retirement of the Rt. Rev. Richard F. Grein, diocesan bishop.

The preacher at the consecration service was the Most Rev. Frank T. Griswold, Presiding Bishop, who until this year was Bishop Sisk's bishop in the Diocese of Chicago. Bishop Griswold reminded the new bishop that they had breakfast together last year, when it was possible that two elections might place them both in New York City. "Well, Mark, here we are," Bishop Griswold said, to the amusement of the congregation that filled the mammoth cathedral.

Bishop Griswold outlined what is known of the life of Mark the Evangelist, and bade the new bishop always bear in mind that he "must be formed by the gospel he will proclaim."

The service, which was at times multilingual, was marred by an objection, made at the appropriate point in the service, by a woman who shouted her complaints from the congregation. Bishop Griswold asked her to come forward, and after the objection (which seemed to be that Bishop Sisk is not a woman), said firmly, "We will proceed."

Bishop Griswold was the chief consecrator assisted by Bishop Grein and Bishops Suffragan Walter Dennis, Catherine Roskam and E. Don Taylor, all of New York, and Bishop Paul Moore, Jr., the 13th Bishop of New York.

Bishop Sisk's wife, Karen, and children participated in the service, as did his mother and sisters, as presenters of the pectoral cross, and as oblation bearers.

The new bishop is no stranger to the Diocese of New York. He is a graduate of General Theological Seminary, a former rector of St. John's, Kingston, and archdeacon with responsibility of four counties in the diocese.

(The Rev.) James Elliot Lindsley



Bishop Sisk

Concordat: Lutheran P.B. Is Hopeful of Approval

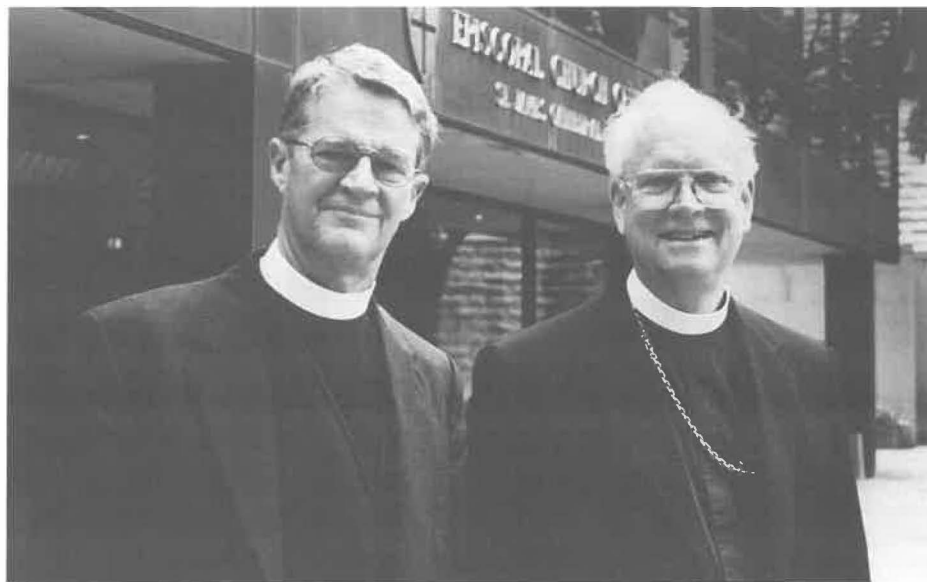
The Rev. H. George Anderson, Presiding Bishop of the Evangelical Lutheran Church in America (ELCA), said he is hopeful that the proposed revisions in the Concordat of Agreement with the Episcopal Church will lead to its passage by the next Churchwide Assembly.

"Two issues carry the most freight," Bishop Anderson said during an interview on a recent visit to Milwaukee, Wis. "Does acceptance of the 'gift' of the historic episcopate create a new level of hierarchy farther removed from pastors?" The Lutheran Church, he said, has one ordination, that of pastor. Appointment to another office, as that of bishop, involves the performance of different duties and functions. "But at the end of the term, it's back to 'pastor'."

In addition, he said, "Lutherans grew up learning that apostolic succession conferred added power to 'confect the sacrament' of the Lord's Supper — sometimes referred to as 'the blue gas theory'." But, he said, the suspension of the Ordinal precludes that idea, as does the fact that "bishops do very few things alone"; the communion act requires priests and people to complete. "There is no disagreement between the churches as to the presence of Christ in the sacrament. The how of Christ's presence is not church dividing."

Some people, Bishop Anderson said, bring up the issue of the ordination of gay and lesbian persons. He doesn't see it as primary. "We've been down that road with the United Church of Christ; they do." The ELCA signed an agreement with the UCC last summer.

The new document will be discussed at synods and smaller gatherings to promote



ENS photo by David Skidmore

Bishop Anderson (right) has discussed the Concordat with Bishop Griswold.

greater understanding before the 1999 vote. And a video, *Who Are the Episcopalians?*, is being distributed. "The changes ought to make it more acceptable," Bishop Anderson said, "but there is much turnover" among delegates. The Concordat requires constitutional changes, necessitating the two-thirds majority vote.

The agreement with the Reformed churches, he said, "tested our dialogue with the Missouri Synod. They (Missouri Synod) do insist on 'congruity of doctrine.' They have to know how. We talk officially, and we cooperate in relief work." No such conversation exists with the Wisconsin Synod. "The Wisconsin Synod thinks Missouri is very liberal," he said.

On the office of Presiding Bishop of the ELCA compared with that of the Episcopal Church, Bishop Anderson, who participated in the installation of Episcopal Presiding Bishop Frank T. Griswold, said, "He has a church, a seat at the National Cathedral. I don't — I'm a member of a local church. Our responsibilities are very much alike, but I was elected by the whole assembly, a unicameral body."

Bishop Anderson's term, which began in 1995, is for six years; the previous Presiding Bishop served two four-year terms. "I'm enjoying it more than I anticipated," he said. "We're still a new church, formed from three groups. We're getting to know each other better."

Patricia Nakamura

Ordinations Reflect Growth of Church in Honduras

The Diocese of Honduras more than doubled the number of its clergy in two ordination ceremonies April 14 and 15. The diocese added 26 new clergy to its roles, bringing the total from 20 to 46.

On Easter Tuesday, at El Buen Pastor Cathedral in San Pedro Sula, the Rt. Rev. Leo Frade, Bishop of Honduras, ordained 18 new deacons. The following day, at Santa Maria de los Angeles Church in Tegucigalpa, he ordained five deacons, received one deacon from the Salvadoran Lutheran synod, and one deacon and one priest from the Roman Catholic Church. The service in Tegucigalpa was enhanced

by the presence of all of the deacons who had been ordained the previous day.

The ordinations were the culmination of a process that for some had lasted more than a decade. For the past 14 years the diocese has had a theological education by extension program, which already had produced a number of clergy. Most of the newly ordained deacons had been serving as lay pastors of churches and meeting in one of three locations in the diocese once a week to participate in a full day of classes. The seminary program will continue to offer classes.

As recently as in 1988 there were only

five clergy in the diocese, only one of whom was Honduran. Today the Diocese of Honduras has more than 65 congregations, almost all of which are Spanish-speaking. In 1998, four new church buildings have been consecrated.

It is anticipated that the newly ordained deacons will help with the evangelistic and missionary work of the diocese. They all expect to begin new missions, and some already have done so as lay pastors. The missionary effort is part of the diocesan strategy to have 100 congregations by the year 2000.

(The Ven.) John Park

Bishop Spong Calls for a 'Renewal of Christianity'

The Rt. Rev. John S. Spong, Bishop of Newark, has called for debate on 12 theses involving the "recognized Christian leaders of the world."

Bishop Spong claims postmodern Christians can no longer worship the personal theistic God of the traditional creeds with integrity.

"The renewal of Christianity will not come from fundamentalism, secularism or the irrelevant mainline tradition," Bishop Spong wrote in Newark's diocesan newspaper, *The Voice*. "If there is nothing more than this on the horizon then I see no future for the enterprise we call the Christian faith."

The bishop challenged leaders to debate on such topics as the nature of God, the way the divinity of Christ has traditionally been stated, the virgin birth as biology, and the use of heaven and hell as tools of behavior control.

Bishop Spong said the Reformation of the 16th century did not substantially address theological issues, but rather institutional concerns of church order, polity and authority.

"My sense is that history has come to a point where only one thing will save this venerable faith tradition at this critical time in Christian history, and that is a new Reformation far more radical than Chris-



***This Reformation
'will dwarf
in intensity
the Reformation
of the 16th
century.'***

Bishop Spong

tianity has ever before known," he wrote, "and this Reformation must deal with the very substance of that faith."

He said this Reformation "will dwarf in intensity the Reformation of the 16th century. It will not be concerned about authority, ecclesiastical polity, valid ordinations and valid sacraments. It will be rather a Reformation that will examine the very nature of the Christian faith itself."

Bishop Spong's theses, which he has posted on the Internet and sent to Christian leaders inviting them to debate, are:

1. Theism, as a way of defining God, is dead. So most theological God-talk is today meaningless. A new way to speak of God must be found.

2. Since God can no longer be conceived in theistic terms, it becomes non-

sensical to seek to understand Jesus as the incarnation of the theistic deity. So the Christology of the ages is bankrupt.

3. The biblical story of the perfect and finished creation from which human beings fell into sin is pre-Darwinian mythology and post-Darwinian nonsense.

4. The virgin birth, understood as literal biology, makes Christ's divinity, as traditionally understood, impossible.

5. The miracle stories of the New Testament can no longer be interpreted in a post-Newtonian world as supernatural events performed by an incarnate deity.

6. The view of the cross as the sacrifice for the sins of the world is a barbarian idea based on primitive concepts of God and must be dismissed.

7. Resurrection is an action of God. Jesus was raised into the meaning of God. It therefore cannot be a physical resuscitation occurring inside human history.

8. The story of the ascension assumed a three-tiered universe and is therefore not capable of being translated into the concepts of a post-Copernican space age.

9. There is no external, objective, revealed standard writ in scripture or on tablets of stone that will govern our ethical behavior for all time.

10. Prayer cannot be a request made to a theistic deity to act in human history in a particular way.

11. The hope for life after death must be separated forever from the behavior control mentality of reward and punishment. The church must abandon, therefore, its reliance on guilt as a motivator of behavior.

12. All human beings bear God's image and must be respected for what each person is. Therefore, no external description of one's being, whether based on race, ethnicity, gender or sexual orientation, can properly be used as the basis for either rejection or discrimination.

Bishop Spong concluded that he stands ready to debate each of the theses "as we prepare to enter the third millennium."

Couple Exchange Gunfire at Counseling Session

An estranged couple attending a counseling session at St. James' Cathedral, Fresno, Calif., drew guns and wounded each other April 22. The couple was visiting New Creation Ministries, which rents office space at the cathedral.

The shooting occurred after the husband, Michael L. Martin, showed up late for the appointment with a beer in his hand, and his wife, Bonnie, began to leave. Mr. Martin, a self-employed truck driver, fired at Mrs. Martin and connected. She then drew a gun from her purse and returned fire, hitting her husband in the chin, said the Rev. Bud Searcy of New Creation Ministries.

Mr. Searcy told *The Fresno Bee* that Mr. Martin then left the office, but was followed by his wife, who fell to the ground. After leaving the building, Mr. Martin shot again, hitting his estranged wife at least once, Mr. Searcy said,

before he ran out of bullets.

"It's a good thing that he had been drinking because he could have hit her more," Mr. Searcy told the newspaper.

Both persons were taken to a nearby medical center, where they were reported in fair condition the following day. Both were arrested.

The shooting marked an auspicious first day on the job for the Very Rev. Carlos Rains, the new dean of the cathedral. "Maybe I got the worst first," he told a reporter.

The counseling center's offices are next to classrooms rented by a school system. None of the students was reported injured. "The students followed emergency procedures to a 'T,' then started praying for the victims," said the Rev. Canon Jim Thompson, canon to the ordinary of the Diocese of San Joaquin. "Church and school are staying calm about the whole matter."

Briefly

The Rt. Rev. **Trevor Huddleston, C.R.**, 85, who devoted much of his life to the struggle against apartheid in South Africa, died April 20. He served as a bishop in Tanganyika, England and Mauritius and later was Archbishop of the Church in the Province of the Indian Ocean.

Rock the Boat

Education in the church is not just for kids anymore.

By PARK ALLIS

In the opening session of the course I taught on comparative religion, I followed the previous year's pattern of asking a few questions of the class as I tried to find out who the participants were. It had worked well once before; I thought it might work well again.

After generally inquiring about religious backgrounds, I asked, "How many have dropped out of organized religion or have changed religions this past year?"

Fifty-five were present. Forty-seven raised their hands. I was astounded.

A few years earlier, I sat with a group of people from a congregation in New England. There and then I was asking, "What initially brought you to this church?" Their answers ranged from choir to personal invitation to Sunday school for children, to community activities.

That moment flashed across my mind while in shock of my new classroom numbers, so I asked, "Why have so many of you changed?" A prevalent answer came forth: "There's nothing at church for people of my interests."

In pursuing this further, one element stood out more than others. Churches were not offering solid teachings for adults.

Certainly, there was the traditional Bible study and the often-held coffee and conversation following worship services. These seemingly didn't provide enough food for thought. While class members were asking for something solid to chew on, they felt churches were giving them "theology lite."

They lost interest and drifted away. One student replied, "My church is still teaching us the shortest verse in the Bible is 'Jesus wept.' I need to learn about the Chaos Theory."

There are all types of reasons why the class felt there was nothing at their churches. Perhaps more interesting was that in the class were 55 people paying \$127 apiece for a course on comparative religion because they could not find it in the local church — and they were asking for more!

For adults, the local church is often missing the "educational boat." I buy into the theory that education begins with the adult and adults need personally model what is important for children. If this theory is correct, I suspect there are churches also doing poorly in educating their children.

Colleges offer some help in this area. They have resources deep and available, and largely untapped.

Consider this possibility — be it for a local congregation or a deanery-wide academy: Use faculty at the local college for educational offerings in their individual areas of expertise. If we were to do this, we could put together courses on such topics as church management, modern music and liturgy, group dynamics, liturgical dance and drama, new age theology, the international church, and historic literature.

These offerings might return some who have fled and changed churches, and attract others who have yet to darken a church door. They are as available as your local college. □



For adults,

the local

church is

often missing

the 'educational boat'.



The Rev. Park Allis is chaplain at Manatee Community College, Bradenton, Fla., where he also is a member of the faculty.



Behold the Man

A Pilgrim's Progress

By KATHERINE CLARK

The Holocaust Museum was our last stop in Jerusalem. To me it seemed a sobering, shocking end to our journey. As our group moved up the long hill, I found myself thinking: All this week in the Holy Land we have walked in the paths he walked, looked on the things he saw. We have known him so near “in the flesh,” pilgrims in the land he loved. We have placed our hands upon a round stone and remembered his birth. We have placed our hands inside a round opening and touched where the cross itself may well have stood, where he who was God may well have died. We have done these things, we have seen these things, and “our hands” too “have handled.”

And now this museum. I felt not so much resentful, as simply reluctant. To me the pilgrimage was complete. And yet our journey was far from ended. In this place, why he came, why God took human flesh, was graphically laid out before us. He was born to bear the absolute worst that human beings can do to each other, to bear it and transform it. Because of our sin, our common human sin, God died in our flesh, bore our pain, carried our sorrow — “for us and our salvation” — our salvation from the final price of sin, which is death, over and over death.

And yet this museum is not a memorial to death. It is a memorial to life, and poignantly, rightly so. For it was to life he was raised; it was for our life that he died. This museum is also a testament to hope, to the particular kind of immortality remembering has power to give.

We entered a room completely dark, with thousands of lights shining like candles above our heads — and a voice gently reading names of children, one after another, name after name:

Ruby Goldman, age 8; Benjamin Lev, age 4, over and over, no pause — 1.5 million children who died, each name read in its turn. And we had seen their faces, large photographs of about 10 children on a wall at the entry — unnamed children, everybody's children. Our eyes were already wet as we stepped into the darkness. Hand on the rail, we moved forward, the names falling about us, insistent and gentle.

Only later, much later, did I begin to absorb what those long, long moments in the Children's Museum had actually evoked. The lights in the darkness, the softness of the voice reading the names, were simple reminders of an enormous truth. These children would not be forgotten. Their short lives were lengthened now in an earthly immortality that could only be mirror image of their heavenly.

Fifty years ago Israel had risen Phoenix-like from the ashes of the Holocaust, its new life bought at high price by innocent blood. And yet those very innocents had not been left behind, but safely brought to their own dear homeland by remembrance. “This day you shall be with me in Paradise.”

From the Children's Museum we moved in silence, tears very close, into corridor upon corridor of photographs. Here in every picture it was Christ in his humanity I saw, suffering across the centuries until this very hour.

I stood a long time before the picture of a mother, seated on the ground, legs stretched wearily before her, a baby asleep within the folds of her open coat. She was looking at the child tenderly, compassionately, her hand caressing his hair, not knowing the future. So would Mary have caressed the Christ

Child on the perilous journey into Egypt.

Another picture was especially touching — a large table, men surrounding it in yamilkes and fringes, a few women behind them. The scene was a home in the Warsaw Ghetto where a photographer had gone, hoping to make his reputation chronicling this terrible moment in history as it was taking place. The women were looking at the camera, courteous, pleasant, almost smiling. It was the eve of the siege of the ghetto. The human braveness — I don't know what else to call it — that allows us to put on the face of hope, when hope is lost.

Before the siege of the Warsaw Ghetto, many children had died or been left orphaned because of starvation and disease. I remember the picture of a little girl, no more than 10, sitting on the ground, leaning against a building. She was holding her little brother, perhaps 5 or 6, his body too long for her lap, but sleeping there in what may have been the last security he would know.

Another picture — the most heart-breaking — a little boy lying on the sidewalk as if it were his bed, on his side, knees bent, face against the stone, eyes open. This child's legs and arms were almost without flesh. Three adults were passing by, caught in the picture simply by chance. Only the woman was looking at the child, her face pained. No one was moving toward him, as if hope of any kind of rescue had passed too long ago. There was no longer anything to give, not even the touch of a human hand on his small body.

On the walls I read words from people in concentration camps all over Europe, knowing their death was near. All of them longed for the one thing that was left to be longed for: that this terrible, incredible slaughter would be known — and remembered. One testimony began with the stark plea: "Raise a flag above me. Let it read, Behold the Man."

"Behold the man." Pilate's words to the multitude who demanded Christ's life. Across all the centuries, behold him — in all the pain, in every suffering inflicted by the social order, by the terrible pounding of the waves of history breaking upon whole masses of humanity, and yet breaking upon them one by one. Behold the man. For life is measured in ones. It has to be. We love in ones, no matter how many we love. Each life is important in itself, precious to those who know it, who cherish it and call it by name.

As I looked at those photographs, into those faces, I felt their weight upon me like a blow too heavy to stand beneath. And I began to realize something that I think I had already been groping toward. The Holocaust was judgment, perhaps — but if so, it was on us, the Christian community, for centuries of mindless, thoughtless allowance of persecution, for centuries of doing our own will in the name of God, for centuries of hating

the Lord's own people for the sake of him who prayed, "Father, forgive them."

The Holocaust was also the consequence of sin, a consequence not softened nor shielded but allowed to work itself out, to come to its natural fulfillment in a horror that struck all the world with horror. For all the world was guilty, all stood naked before the divine justice and mercy — Britain for blockading boatloads of Jews who sought refuge in Israel; America for not heeding pleas to bomb the death camps, for sending boatloads of Jews back to Germany to die; France for centuries of anti-Semitism; every nation of Europe for allowing the death camps to exist within their borders, for not protesting against madness.

"For this hour I came into the world," Christ said. Apart from grace, there is nothing of which humanity is not capable. The Holocaust has shown us that. The Holocaust has held the mirror up to nature, and in that mirror we have seen ourselves and all humanity, victims and abusers. And we have seen too the sudden nobility of rescuers that "shine like a lamp in dark places": a nation like Denmark, a village like Le Chambon in France, a man like Schindler in the heart of the Third Reich itself.

As I walked away from the Holocaust Memorial and all the way home on the airplane, a thought gradually began to take shape. As a nation, a people set apart, the Jews have shared the Lord's passion. They will surely have a share in his glory. The suffering of the Jews from Christ's time until now may well have its part to play — its own peculiar share — in the unfolding of the world's redemption.

Tradition says that the second coming will be in Israel. "Even as you have seen him depart, this same Jesus will come again in clouds of glory," the angel said. And when he does, then his own who knew him not will see the Lord as he is — they will see at last "their true Messiah come."

In that day, the Kingdom will burst upon Mount Zion and all the world, and Jerusalem will shout for joy. □

Katherine Clark is a member of St. Andrew's Church in Valparaiso, Ind.



Behold the man. For life is measured in ones. It has to be. We love in ones, no matter how many we love. Each life is important in itself, precious to those who know it, who cherish it and call it by name.



By GLENDON C. COPPICK

"Peace" starts at the holy table, moves down the aisle, past the narthex, through ...

Jim Pike had a big mind. When he spoke, people thought. He could please some of the people all the time and some of the people never. He was a well-trained theologian and he approached his theological thinking with cause-and-effect logic, which is to say he was always interesting but not always predictable.

Back in the middle of the century, when he was dean of the Cathedral of St. John the Divine and Bishop of California, he was often at the forefront of new and innovative practices in the church. If Pike were alive today, no doubt he would be John Spong's biggest fan and biggest critic, simultaneously.

Bishop Pike was an early advocate of the passing of the peace within the Eucharist. Even though that practice was re-introduced to the church nearly 50 years ago, it still has not found a universally accepted expression. One can easily suspect that if Pike were alive today, he might apply his cause-and-effect logic and say, "Wait, that's not what I had in mind."

The "peace which passeth understanding" is a great attribute of the Christian faith. It is a mysterious, sustaining power which resides in the Christ and which has calmed the lives of untold numbers of those who live in the presence of the Christ. Pike understood it to be one of the gifts received from participation in the Eucharist.

In San Francisco, when Pike initiated the practice at Grace Cathedral, he did it with grace. As celebrant, he

followed the liturgy to a moment in which the sense of reverence and homage was at a high point; for him that was the conclusion of the prayer of consecration. The high point of solemnity was the space between the prayer of consecration and the priest's receiving of the sacrament.

At that solemn point, he would pause. Two wardens would come forward to the altar, the celebrant would take them by the hand and say, "The peace of the Lord be always with you," and they responded, "And also with you." The wardens then turned and went to the first person in the first pew and repeated the brief ceremony. As the first person in the pew turned to the second person, the warden moved to the next pew and the next, and the next. In that manner, the expression of "peace" went in orderly fashion from the presence of the Christ on the altar to, figuratively speaking, the last person on earth, represented by the last person in the last pew.

It was a solemn moment. It was reverent. It was mysterious and sacred. Most important, it was effective in its ability to convey the "peace which passeth understanding" to the Christians in the pew and lift them to an awareness of their own holiness. It was superb preparation for receiving the consecrated "body and blood," which would follow immediately.

Contrast that with the popular practice in today's church. After having heard the word read and

Editorials

Daily Prayer and Bible Reading

From pulpits, in newsletters, in conversations and in any number of ways Episcopalians are being asked frequently to pray for the church. Some of us are unaware of the wonderful resource we have in the services of Morning Prayer and Evening Prayer. These services, and the related forms for noon and Compline, and the alternative form for the evening, provide a structure in which prayers for the church can be made along with readings from scripture.

These historic services are not for the clergy alone. Lay persons can use these services, or parts of them, in their own devotions, at home, alone or with others. In many places where the daily offices are read publicly, lay persons are the officiants. Unfortunately, finding places where Morning Prayer and Evening Prayer are read publicly can prove difficult. Most metropolitan areas have at least one church which offers one of the daily offices. Most seminary chapels have at least one of those services scheduled. In other places, the daily offices may be long forgotten. The rector or vicar may read them at home, but the opportunity to gather in community for daily prayer is lost. We are often surprised at various church conferences and gatherings when neither of the offices is provided.

We do not claim that these services are the only possible form for a substantial regimen of daily worship and Bible reading. There are other daily lectionaries and other methods of morning and evening worship. Nevertheless, it is difficult to

find arrangements as comprehensive as that of the Book of Common Prayer. The chance to pray in common with millions of Anglicans around the world while at the same time praying for the needs of your parish and the wider church and reading from scripture can be a life-changing experience.

We are among those calling for increased prayer for the church. Frequent prayer, by individuals and in common, is essential for the health of the church. Similarly, regular reading of the Bible is of utmost importance. Without it, we cannot hope for a revitalization of the church's life. We have the opportunity to mix prayer and scripture as few others do. Let us take advantage of it. If your church doesn't offer at least one of the daily offices, ask your rector about it. Find out if other members of the congregation might be interested. The chance to increase your prayer life and to read the Bible daily in an orderly manner shouldn't be missed.

Welcome, New Subscribers

In recent weeks, a number of new subscribers have joined THE LIVING CHURCH family, and we wish to extend to them a cordial welcome. It is our hope that this magazine will help its readers to be informed, responsible, active church members. We hope these new subscribers will find THE LIVING CHURCH informative and enjoyable, and that it will open new dimensions to their knowledge of the church.

... the parking lot and continues out into the community where it is shared with the world.

preached, and after offering solemn prayers, the first expression of peace is said not from the altar but often from the head of the aisle. There is little apparent relationship between the "Peace" and the "real presence of Christ." The worshipping congregation suddenly breaks into a coffee-hour mode. Some might describe the ensuing conversation as joyous. Others would describe it as raucous. After a few minutes they attempt to turn off the coffee-hour conversation and abruptly return to their reverence. It doesn't work. It is neither a good coffee hour nor a good sense of Christ's peace.

Perhaps there are those who really do need a more joyous and vocal expression than the solemn exchange typified by Grace Cathedral a half-century ago. To that end, the Cursillo community has developed an interesting variation. Cursillo worship is frequently a little loose and contains a strong sense of joyousness, but even so, Cursillistas are reluctant to disturb the sense of the divine presence found in the midst of the Eucharist. Shall we be solemn or shall we be joyously raucous? The Cursillo community answers the question by postponing the exchange of peace to the very end of the worship. Literally after the final blessing, the priest then joyously says, "The peace of the Lord be always with you," the people respond, "and also with you," then turn and exchange with each other as they begin to move down the aisle.

The symbolism is that the "Peace" starts at the holy table, moves down the aisle, past the narthex, through the parking lot and continues out into the community where it is shared with the world.

The Cursillo practice has, not surprising, good and less good points. It is a superb expression of taking the presence of the Christ into the world, and it avoids disrupting the worship. It does not, however, provide an opportunity for the people to express their joy toward the altar by receiving the sacrament immediately after the exchange.

Perhaps another variation is worth some experimenting. This is a simple procedure and in some instances may be expressive while being less intrusive. At the point of the exchange, let the celebrant pause very briefly and ask the people to take the hand of the person(s) standing beside them. Both sides, simultaneously. With everyone holding someone else by the hand, the priest expresses "The peace ..." and everyone answers simultaneously while looking left and/or right at the adjacent person. The worship then continues with no further expression or intrusion.

Would it be an effective exchange which would meet both Pike's sense of solemnity and grace, and also meet the need of those who require a more personal expression? We will not know until someone has tried it for a few weeks. □

The Rev. Glendon C. Coppick is a retired priest who lives in Owensboro, Ky.

Benediction

I
I woke up this morning
and saw the light shining through the window in my bedroom.
I remembered praying to God right before I fell asleep.
I said to him, "God, why can't I see you?
Why don't you ever show yourself to me
the way I've heard you show yourself to my friends?
One friend said she heard you speak to her in an empty room.
Others have said that they saw white figures
roaming around like your angels do.
Others have felt a hand holding theirs in times of need.
Why do you not show me these things? Why do I get left out?"
In the night, my answers came to me in dreams.
Words fell into place in my thoughts,
and I realized they were his words, not my own.
In my voice, in my mind,
Jesus told me that I had closed my eyes to him long ago.
I had been looking for him
and expecting obvious signs of his presence.
I didn't want to believe him at first.
I wanted to say, "NO! You're wrong!
I have been with you all my life.
I have been watching for you everywhere."
He looked down on me and smiled.
Shaking his head, he went on.
"My precious child, you don't have to watch for me.
Just watch me. I am everywhere.
You must only open your eyes and see that all is of me."
I opened my eyes that morning and saw the first ray of light,
natural sunlight the way I've always liked it, and it was of him.
I looked out the window and saw my beautiful Siberian Husky
named Mishka; she was of him.
I saw the numerous green pine trees behind her cage;
they were of him.
I saw the baby tree I planted five years ago on Earth Day;
it was of him.
I ate breakfast, and my nourishment was of him.
I got dressed and went to church; that wonderful place was of him.
I saw my great friends, and they were of him.
I looked into the eyes of the little girl sitting next to me;
she was of him.
I looked up to the figure of Jesus on the wall;
it was of him.
And I received communion, and that was of him.
And in each thing I see, I see God,
because everything is of him; everything,
because he loves me and all he wants is for me to be happy
with what he gives me.
So I sang a song of praise and I thanked him
because I saw him in the beautiful morning's air
and in the smiles of his people.

Saw

Him

By
Holly
Wyman

Anglican Institute Focuses on the Importance of the Bible

(Continued from page 6)

freedom of the children of God. He asked, "If we say scripture has no authority, then under whose authority do we find ourselves?"

The Rev. Fleming Rutledge, theologian in residence at Princeton Center of Theological Inquiry, encouraged the participants to develop a sense of expectation when coming to scripture. "Since the Word of God is an event, something will happen," she said in her address on the Bible in small groups. "What kind of an event is up to God. But our expectations condition our response." Ms. Anderson finished the second day of the conference with her address on biblical preaching.

Among the most challenging of the conference's addresses, in terms of its ability to convey scripture's power to refashion people's lives, was the talk on living biblically by the Rev. Richard Hays, professor of New Testament studies at Duke University. He suggested that "to live biblically is not to rummage through scripture to find precedents for our actions. Rather, it is to submit, to be

shaped by the Holy Spirit into conformity with the will of God, as disclosed by the unfolding biblical story."

He posed three questions for living biblically, around which he organized his address: Do we want to live biblically? What will we need to do so? What will it cost? Prof. Hays spoke of the dangers of blending current cultural trends with the gospel.

The Pursuit of Pleasure

Speaking of today's culture, he proposed that the greatest danger to living biblically is hedonism. "We have been coaxed into believing that the highest good is the individual pursuit of pleasure," he said. Further, he suggested that this attitude has shaped how we minister in the church, seeing as the goal of ministry to make people feel good and to be comfortable.

The afternoon ended with an address on worshipping biblically, by the Rt. Rev. Anthony Burton, Bishop of Saskatchewan, and a banquet address by the Rt. Rev.

Edward Salmon, Bishop of South Carolina and chairman of the board of the Anglican Institute and *The Anglican Digest*.

In the first of three homilies Bishop Frey spoke of scripture's authority and sufficiency in terms of its ability to give us an identity, through a corporate memory — embodying our human past and describing our promised future. He told the story of a Tutsi woman, during the recent genocide in Rwanda, who gave her killer a Bible before she died: "Here, take this Bible. For it's our memory and you do not know what you are doing."

With this stark example, Bishop Frey summed up what was expressed in lectures and song in this three-day conference a world away from such violence. He said nothing is more relevant to the world than hearing, retelling and handing on holy scripture. Nothing else has such power to tell who we are and who we can become in Jesus Christ, the living Word in the words.

(The Rev.) Annette G. Brownlee



\$39.50 for 52 issues

Name _____

Address _____

City _____

State _____ Zip _____

Phone _____

Check VISA or MasterCard Bill me

Card # _____

Exp date _____

Signature _____

Send to: P.O. Box 92936, Milwaukee, WI 53202-0936

‡15 Foreign postage

For a sample copy call 414-276-5420

Gift subscriptions also available

A5/98

Hey — let me see.



See what
you're missing.

The Living Church

Audios & Videos

Telling the Story

THE EVANGELISTS

SPEAK FOR THEMSELVES: John

By William Burke

ACTA Publications

4848 N. Clark St., Chicago IL 60640

58 minutes. \$39.95

This third tape in a series is a dramatic monologue based on the fourth gospel prepared and presented by the Rev. William Burke, pastor of Our Lady of Loretto parish in Hometown, Ill. Fr. Burke explains his motivation for doing these tapes as a desire to tell the gospel story in a fresh medium. With limited use of other faces and voices, the monologue takes place in a modern-style chancel, with a few listeners present in the pews. It is homiletical in style and the tape could be of interest to those preparing to preach on texts from the Gospel of John.

SOUL MAKING

By Alan Jones

Credence Cassettes, Box 419491

Kansas City, MO 64141

Audio. Set of 3 tapes.

The Very Rev. Alan Jones, dean of Grace Cathedral, San Francisco, uses a visit to a desert religious house in Egypt as the basis for finding spiritual symbolism and themes in the environment and living style of the desert. Jones' comparing and contrasting Christian spirituality with psychotherapy is interesting, and his effective use of language keeps listener interest alive.

KEEPERS OF THE STORY

Megan McKenna and Tony Cowen

Credence Cassettes, Box 419491,

Kansas City, MO 64141

Audio. Set of 3 tapes.

The two narrators tell stories based on experiences they have had or lore they know of that mirror the gospel story, and then invite members of a studio audience to offer questions or comments. While the stories are interesting, much is lost because of poor audiocast of the discussion portions. The tapes might inspire one to use this technique for small groups.

(The Rev.) Richard J. Anderson
Corte Madera, Calif.



SCARLET MUSIC

Hildegard of Bingen — a Novel

By Joan Ohanneson

Crossroads. Pp. 265. \$14.95 paper.

Not since *Little Women* have I been so emotionally engaged by a novel about women. Joan Ohanneson has brought Hildegard vividly to life in this riveting story of the 12th-century abbess. While remaining solidly grounded in historical fact, the author spins a wonderful tale of medieval life along the Rhine in the abbeys, cathedrals and castles that were Hildegard's domain.

Throughout her life Hildegard was convinced she was merely an instrument through which God spoke. During her life Hildegard carefully wrote down and submitted her visions to the authority of the church; thus her words were taken seriously. After the pope confirmed them as the voice of God, her prophetic counsel was sought by secular monarchs as well as the princes of the church.

Books

Courageous Woman

The author skillfully interweaves the story of the abbess' life with Hildegard's own vivid accounts of her visions. These visions are an encouragement today as women in the church seek the inspiration of the feminine voice of God. An even greater gift, however, is the model Hildegard offers to contemporary women. She never saw her visions as an end in themselves but rather as an energizing force that enabled and compelled her to tackle seemingly impossible tasks. She built two abbeys, tending to the details of construction and financing herself; she personally cared for the sick and the poor, preparing medications from available herbs; she taught her daughters in religion; she preached and wrote extensively; she composed music for the liturgy; she counseled diplomats and statesmen.

Ohanneson bridges eight centuries to introduce this courageous church leader who just happened to be a woman.

Lisa Neufeld Thomas
Philadelphia, Pa.

Lectors, avoid the 'recited' reading.

The Ignorer:

Plows through commas, periods and paragraphs without taking note of them.

The Muffler:

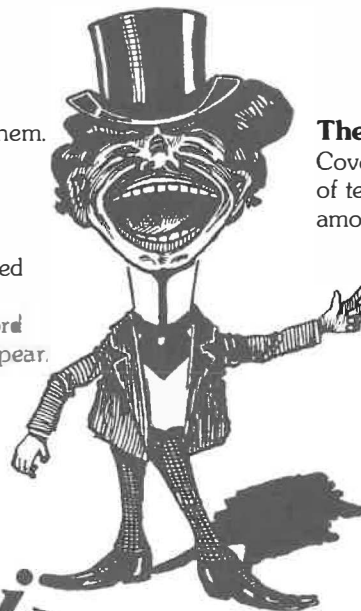
Reads text in a muffled voice in case an unpronounceable word should happen to appear.

The Fast Talker:

Covers an abundance of text in a short amount of time.

The Boomer:

Picks up speed, comes to the end suddenly, and finishes on a rising inflection to give the impression of a strong impact.



Illuminations
Simplify.
Summarize.

a quarterly publication that makes Sunday readings easier to understand.

For more information, contact the Living Church circulation department at: (414) 276-5420, FAX (414) 276-7483 or e-mail at livngchurch.aol.com.

Books

Brutal Honesty

MARRIED TO THE MINISTRY

By Sarah Meyrick
Triangle SPCK.

(Holy Trinity Church, Marylebone Road,
London, NW1, 4DU, UK.)

Pp. 150. £5.99 paper

Sarah Meyrick's *Married to the Ministry*, tells it like it is; and like it was. She writes with compassion, simplicity and good humor about the burdens and joys of being married to an Anglican priest in Britain.

Those of us married to clergy will have great fun highlighting pertinent passages and adding exclamation marks in the margin. Those not in the know may be surprised at the sometimes brutal honesty in the stories.

The bulk of the book relates Ms. Meyrick's experiences and those of 50 other clergy spouses she interviewed. "The overwhelming majority of those I surveyed were convinced that there were

certain stresses that were specific to clergy marriage . . . lack of privacy, living with others' expectations and a public identity, lack of time together, the clergy partner working from home, the difficulty of making friends, spiritual warfare, money worries, having to make frequent job moves, and coping with a stream of difficult and demanding people."

Some less well-known concerns are addressed, such as the conflict over whether it is possible to have personal friends who are parishioners, the difficulty developing one's own spirituality ("I am the one person in the parish that has no priest."), and the impossibility of speaking in a church setting as an individual.

Recognizing that the demands of the job are a major contributing factor in most clergy marriage breakdowns, she offers suggestions for how the church can be more understanding and caring for clergy families.

Claudia Carver
Kitchener, Ontario, Canada

Liturgical History

CHRISTIAN LITURGY

Catholic and Evangelical
By Frank C. Senn

Fortress. Pp. 747. \$79.95 (\$55 paper).

Prof. Senn has given us a magisterial study of Christian liturgy from its pre-Christian origins to the most recent revisions and alternatives of our day. Revisions will no doubt continue, but this volume, like Dix's *Shape of the Liturgy* and Jungmann's *Mass of the Roman Rite*, will be a standard for years to come.

His treatment covers the Eucharist, the Daily Offices, burial, other sacramental rites, and music together with discussion of the cultural and historical situations that provided the background — and often the impetus — for developments in worship. Nor is the book limited to any narrow interpretation of "catholic and evangelical" — even non-liturgical bodies such as Mennonites and Quakers find a place here.

Dr. Senn is a Lutheran, and not surprisingly he provides more detailed information about Lutheran practice than he does for other bodies. In large part this reflects the multiplicity of Lutheran liturgies in contrast to Cranmer's emphasis on uniformity. In view of the revival of the proposed Episcopal-Lutheran Concordat of

Agreement there is much here that should be of interest to Anglicans.

The treatment of Anglican liturgy, although briefer, is knowledgeable and misses little of importance, although there are some minor inaccuracies. A tabular presentation of the 1789 forms of Morning and Evening Prayer displaces some of the alternative morning canticles into the evening office, and pictorial evidence suggests that Anglicans tended to shorten, rather than lengthen, their surplices after the Gothic revival.

Leonel Mitchell often said that the most important events in liturgical history were the invention of printing, "which made a Book of Common Prayer possible," and of the mimeograph, "which made it unnecessary." These developments, however, with the related growth of popular literacy, get little attention even though there is substantial discussion of other aspects of culture.

The book's primary use will surely be as a seminary or graduate level text, and with some supplemental Anglican reading it could well find a place in our own seminaries. It can also be commended to those who have a serious interest in liturgy for individual study, and will well repay careful reading.

(The Rev.) William D. Loring
Danbury, Conn.

23 Years of Providing Lectionaries to the Episcopal Church



St. Mark's Press
8021 W. 21 St. N.
Wichita, KS 67205

1-800-365-0439

NRSV Gospel Book	\$130.00
Episcopal Lectionaries	
NRSV	\$ 17.00
RSV Spiral	\$ 18.00
RSV Stitched	\$ 16.00

Revised Common Lectionary	
NRSV	\$ 25.00

A Lector's Guide by Frank Mulligan	\$ 16.00
---------------------------------------	----------

A Study Guide: C.S. Lewis' <i>The Screwtape Letters</i> by Dr. Frank Kastor	\$ 9.95
---	---------

Call St. Mark's Press to order



THE FINEST QUALITY
LITURGICAL INCENSE

Sampler Pack: 1 1/2 oz. of each of our
four blends - \$12.95 (prepaid only)

HOLY CROSS INCENSE
P.O. Box 99 • West Park • NY 12493
(914) 384-6660



Traveling?

Take along your TLC
for the Church Directory
guide. (See back cover)



People and Places

Appointments

The Rev. **Paula Ackerman** is priest-in-charge of Christ Church, Box 569, Patterson, NY 12563.

The Rev. **William Beckles** is priest-in-charge of Sts. John, Paul and Clement, Box 1067, Mt. Vernon, NY 10550.

The Rev. **Park Bodie** is assistant at St. Thomas', 1 W 53rd St., New York, NY 10019.

The Rev. **Larry Britt** is rector of St. Mary's, 140 St. Mary's Church Rd., Morganton, NC 28655.

The Rev. **John L. Congdon** is chaplain of Nancy Hinds Hospice, Fresno, CA; add. 1715 N Adoline Ave., Fresno, CA 93705.

The Rev. **Christopher D. Creed** is interim rector of Holy Trinity, 330 Ravenswood Ave., Menlo Park, CA 94025.

The Rev. **Frederick D. Devall IV** is vicar of Holy Comforter, Box 8133, New Orleans, LA 70182.

The Rev. **Karen P. Evans** is rector of St. James', 161 Church St., Marietta, GA 30060.

The Rev. **David Z. Howard** is priest-in-charge of Holy Spirit, 11381 Hanover St., Cincinnati, OH 45240.

Ordinations

Deacons

Honduras — Cruz Zenaida Aguilar-Rodriguez, Epifania, Villanueva; add. Apartado 586, San Pedro Sula 21105; **Norman Aguilard-Rodriguez**, San Juan Apostol, Siguatepequa, Santo Tomas, Pozo Azul, and Episcopal Mission, Villa Alicia; add. Apartado 586, San Pedro Sula 21105; **Carlos Alberto Alvarado-Palada**, Santa Margarita de Escocia, Chachahuala, San Marcos, San Marcos; add. Apartado 34, Puerto Cortes 21031; **Maria Consuelo Cartagena de Arevalo**, Santa Maria de los Angeles, Tegucigalpa, San Juan Evangelista, Colonia Villanueva; add. Apartado 4063, Tegucigalpa, F.M. 11102; **Dagoberto Chacon-Rodriguez**, San Antonio, Lainez, Santa Maria Virgen de la Mercedes, Rancho El Obispo; add. Ojo de Agua, Yuscaran, El Paraiso 13215; **Jose Alejandro Chirinos-Hernandez**, La Resurreccion, El Paraiso, Episcopal Mission, Las Tunas; add. Apartado 4, El Paraiso 13211; **Juan Jose Diaz**, Santa Lucia, Proteccion, La Trinidad, Trinidad; add. Apartado 586, San Pedro Sula 21105; **Robin Dennis Dodge**, Virginia Theological Seminary; add. 5321 42nd Pl. NW, Washington, DC 20015; **Gustavo Adolfo Galeano-Franco**, El Buen Pastor Cathedral, San Pedro Sula, La Divina Gracia, San Pedro Sula; add. Apartado 586, San Pedro Sula 21105; **Samuel Gregory Jones**, General Theological Seminary, 175 Ninth Ave., New York, NY 10011; **Mary Lou McKenney**, Vancouver School of Theology, 1805-1003 Pacific St., Vancouver, BC, V6E 4P2 Canada; **Israel Monge Mancianca**, Espiritu Santo, Tela; add. Apartado 6, Tela 31301; **Margaret C.F. Pollock**, add. 6715 Greyswood Rd., Bethesda, MD 20817 **Jose Enrique Rodriguez-Guzman**, San Andres, San Pedro Sula, San Lucas, Delicias del Norte; add. Apartado 586, San Pedro Sula 21105; **Boanerges Rosa-Romero**, Good Shepherd, San Pedro Sula, Episcopal Mission, El Progreso; add. Apartado 586, San Pedro Sula 21105; **Oscar Trejo-Bara-**

hona, San Francisco de Asis, Muchilena, San Fernando Rey, Omoa; add. Apartado 586, San Pedro Sula 21105; **Fidencio Villalobos Matute**, El Buen Pastor Cathedral, San Pedro Sula; add. Apartado 586, San Pedro Sula 21105; **Rafael Chavez-Chacon**, San Jose, Corral Quemado, Episcopal Mission, El Patate, Episcopal Mission, El Empalme; add. Ojo de Agua, Yuscaran, El Paraiso 13215; **Jose Israel Sanchez-Navarro**, Cristo Rey, Exitos de ANACH No. 2; add. Apartado 586, San Pedro Sula 21105; **Ramon Martinez-Rapalo**, San Joaquin, San Joaquin; Santa Ana, Santa Ana; add. Apartado 586, San Pedro Sula 21105; **Dorenda Christine Peterson**, chaplain, Ministerios Nuestras Peqenas Rosas; add. Apartado 586, San Pedro Sula 21105.

Priests

Long Island — Bernadette M. Sullivan.
Southern Ohio — Charlotte Collins Reed,
Western Ohio Cluster Ministry; Vicki Zust.

Receptions

Deacons

Honduras — Elvia Galindo-Paz, Cristo Redentor, Tegucigalpa; add. Apartado 3715, Tegucigalpa, F.M.; **Jose Leonel Ortez-Bulnes**, Cristo Redentor, Tegucigalpa; add. Apartado 4008, Tegucigalpa, F.M. 11102.

Priests

Honduras — Luis Alfonso Hernandez-Mayorga, Santa Elena, Villa San Francisco, F.M. 11205.

Renunciations

East Tennessee — Stephen Freeman.
Ohio — C. Edward South.

Resignations

The Rev. **Ernie Davis**, as canon missionary of St. Michael's, Independence, MO.

The Rev. **Stephen Freeman**, as rector of St. Stephen's, Oak Ridge, TN.

The Rev. **Lisa Ransom**, as assistant at St. Matthew's, Wilton, CT.

The Rev. **Peggy Walker**, as associate at St. Paul's, New Orleans, LA.

Retirements

The Rev. **Steven E. Hulme**, as rector of St. John's, Niantic, CT.

The Very Rev. **James Leo**, as dean of Christ Church Cathedral, Cincinnati, OH.

The Rev. **John G. Macort**, as rector of St. Andrew's, Madison, CT.

The Rev. **William C. Morris**, as rector of All Saints', River Ridge, LA

Next Week ...

Private Lives

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.**

COMPUTER SOFTWARE

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

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.**

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.**

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@solitic.net. Correspondence and inquiries about ministry in higher education should be forwarded to this address. Don't miss our summer conference in Berkeley, CA.

Classifieds

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

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.**

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

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.

YOUTH MINISTER: Seeking someone to provide a full range program and relational ministry to middle and high school, and college young people. The candidate will be a professing Christian, preferably a college graduate and someone comfortable with the Episcopal Church's worship and doctrine. Send resume: **The Rev. Ross M. Wright, Church of the Good Shepherd, 7400 Hampton Blvd., Norfolk, VA 23505; (757) 423-3230.**

YOUTH AND YOUNG ADULT MINISTRIES: Full-time coordinator for grade 9 to "20-30 somethings" in active growing 2,000-member Episcopal church in Roanoke, VA. Build on youth activities and design new programs for young adults. Must be energetic, creative, flexible and professional. Experience and degree required. For job description call: **Clif Collins (540) 343-9341.**

ASSISTANT FOR YOUTH AND CHRISTIAN FORMATION (ordained or lay) in a dynamic parish of 600 in the mountains of north Georgia. We seek a person of imagination and compassion who loves to gather and encourage lay leadership, who can see Christ even in a teenager, and who loves to encourage "a sense of joy and wonder in all God's works." Call (706) 278-8857, FAX (706) 279-2698, write St. Mark's, P.O. Box 852, Dalton, GA 30722.

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

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.**

ASSISTANT RECTOR: Old St. Andrew's Parish Church, Charleston, SC, a historic, 18th-century building with a 21st century-minded, growing congregation from many backgrounds, is seeking its first ordained assistant in 300 years. Liturgical and pastoral responsibilities will be fully shared with the rector. The deacon or priest called (female or male) will have a unique opportunity to found a ministry with a special focus on youth. We are stretching limited resources to establish this position, but feel called by God to do so. Resume and references to: **Search Committee, Old St. Andrew's Church, 2604 Ashley River Rd., Charleston, SC 29414.**

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.

LAY OR ORDAINED full-time youth minister (junior high and high school). Application deadline June 1, 1998. Send resume to: **The Rev. Michael Fedewa, St. Andrew's Episcopal Church, 1025 Three Mile Rd., NE, Grand Rapids, MI 49505-3419.**

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303.** (850) 562-1595.

SERVICES OFFERED

ANTIQUe CHURCH SILVER and metal work supplied. English and European. Special items sourced on request. Call: **E. Van Dyck, London 011 44 171 222 7169.**

TRAVEL

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

WANTED

HANGING LANTERNS for small "English" church. St. Bede's, 220 Berry Hill Rd., Syosset, NY 11791-2102

Attention, Subscribers

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a personal or gift subscription, please return our memorandum bill showing your name(s) and complete address(es).

Rates				
Classifieds				
Frequency	1-2x	3-12x	13-25x	26x+
Rate per word	\$0.52	\$0.47	\$0.44	\$0.42
<i>minimum rate \$4.50</i>				
<u>Number of words X Rate X Number of insertions</u>				
<ul style="list-style-type: none"> • For blind box advertisements add 3 words and \$5 service charge for first insertion, \$3 for succeeding insertions. • Copy must be received at least 26 days before date of issue. 				
Mail				
PO Box 92936, Milwaukee, WI 53202-0936				
Fax 414-276-7483				
Email livngchrch@aol.com				

USE THE CLASSIFIEDS



BUY
SELL
FIND
FILL

Church Directory

Phoenix, AZ

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

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.ccathedral.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 8, 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

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

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

Riverside, IL (Chicago West Suburban)

ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8, 5 Sat. Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

Indianapolis, IN

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

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 Glisson, 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

Hackensack, NJ

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

Newark, NJ

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

Santa Fe, NM

HOLY FAITH (505) 982-4447 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 ("Sun on Thurs." Cho Eu 12:05), EP 5:30. Sat MP & Eu 10. Church open 365 days 8-6. For tours call 378-0252. Café St. Bart's: good food and hospitality Mon - Fri 10 to 6

EPISCOPAL CHURCH CENTER

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

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

PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Samuel Johnson Howard, Vicar
(212) 602-0800 Internet: <http://www.trinitywallstreet.org>

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15, Mon-Fri MP 7:45 H Eu 8 & 12:05, EP 5:15. Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

ST. PAUL'S Broadway at Fulton
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. Wkdy MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30. Choral Ev Wed 12:10. Sat Eu 10:30

Gettysburg, PA

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

Philadelphia, PA

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

ST. MARK'S 1625 Locust 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. Wkdy: 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

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. Philputt v; the Rev. George R. Collina; the Rev. Thomas G. Keithly; the Rev. Michael S. Mills
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP 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

Paris, France

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

St. Croix, Virgin Islands

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

Encourage attendance among your parishioners and invite travelers to your church.

Invest in a Church Directory listing.