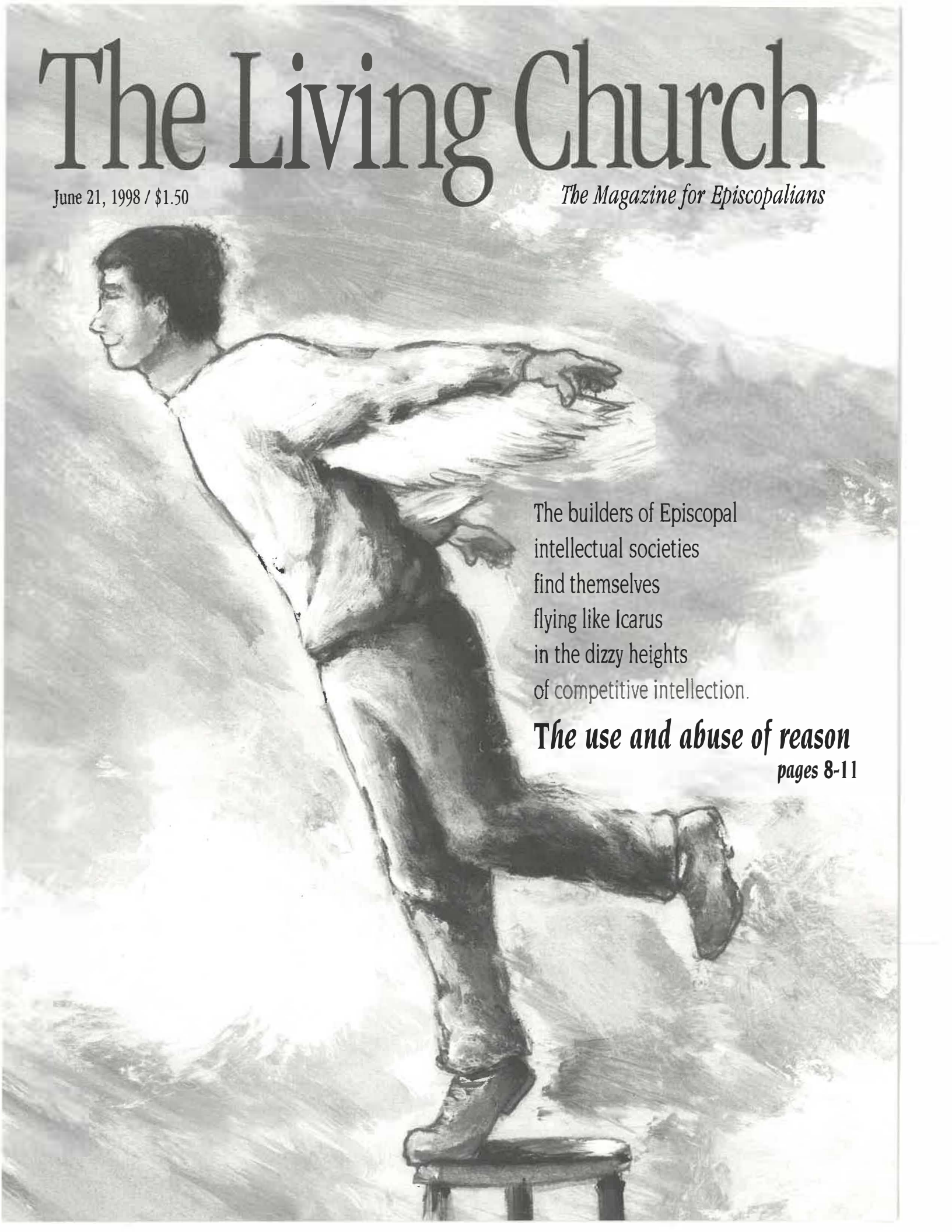


The Living Church

June 21, 1998 / \$1.50

The Magazine for Episcopalians



The builders of Episcopal
intellectual societies
find themselves
flying like Icarus
in the dizzy heights
of competitive intellection.

The use and abuse of reason
pages 8-11

June 21, 1998

Pentecost 3

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cover art by
Ben Nelson

Quote of the Week

The Most Rev. Robin Eames, Archbishop of Armagh, on the vote for peace in Ireland: "I pray we may never have to face endless funerals and broken hearts."

In This Corner

"Me, Too"

"A gorgeous day for jogging." I was on my usual one-mile walk in this lovely area where we are ringed by the mountains of the Appalachian Trail.

"Ma'am, when I'm out here jogging I look all around and everywhere I see the hand of the Lord," he responded.

"Me too." And he was gone. My comment seemed too glib. I decided to look around and see what he saw: the mountains in majestic array. Today they are clear and sharp, highlighted by the sun, intensified by the ravines in shadows. Truly the hand of God.

One moment of glory leads to a whole train of beautiful associations: an intense and unexpected sunset after a storm, the serenity of our garden covered by fresh snow, the first purple crocus in the spring, the mighty surf whipped up by a northeaster off the coast of Maine, the dogwood trees in bloom in North Carolina, the sense of infinity as we stand in the dark of night and look up at all those countless stars and planets. The list goes on and on.

What's more, this world runs on order. We can feel secure because our universe is predictable. This quality of God's creation gives us the certainty that spring will follow winter, that it is possible to solve an endless number of scientific problems. How else could we have been so certain of the arrival of the Hale-Bopp comet? The awe we all felt when we saw that cloudy trail in the early evenings was inspired by our reverence for the Creator who established such order in his universe.

Sunday's Readings

Sharp Contrasts

Pentecost 3, Proper 7: Zech. 12:8-10, 13:1, Psalm 63:1-8, Gal. 3:23-29, Luke 9:18-24.

In the lessons for today there is a series of sharp contrasts. In the reading from Zechariah, there is a promise to protect, empower, and cleanse the inhabitants of Jerusalem, and to them will be given "a spirit of compassion and of supplication." Yet "all nations" which come against the inhabitants of Jerusalem are to be destroyed — an action which may seem incompatible with the "spirit of compassion."

The second lesson contrasts confinement under the law with the liberation which is the product of faith, by which believers become Abraham's offspring and heirs. In the gospel, the recognition that Jesus is the Messiah leads immediately to his prediction that he will be rejected and murdered, and the teaching that his followers must follow

There is even more. This Creator speaks to me. He says, "Here I am, your Lord, your Father." And yet another gift: I hear him. C. S. Lewis, in *Mere Christianity*, wrote that God "put into us a bit of Himself." That little bit of God in my being makes me sensitive to his presence, makes me yearn for him, makes me say, "I love you, O Lord." St. Paul said it this way: "Do you not know that your body is a shrine of the indwelling Holy Spirit, and the Spirit is God's gift to you?" (1 Cor. 6:19).

Surely this is the absolute core of my life, that this magnificent, all-powerful Creator seeks me out, only asking that I believe in him, trust him, love him. How can I do anything but say yes?

What must I do with this insight, such a little event, such huge ramifications? My first response is to adore my Creator-Father in wonder and without reservation: (Psalm 42) "As the deer longs for the water-brooks, so longs my soul for you, O God." I am compelled to nurture that spark of God in my self until, with God's help, it dominates my entire life. The French mystic Berulle put it another way: For him, "adoration is the primary spiritual act; and the state of perfect adherence to God is all that is really asked of men." Adoration and adherence will surely lead to joy of the spirit. And his contagious joy of spirit was the jogger's gift to me.

Our guest columnist is Marjorie B. Kellett who is a member of the Church of the Good Shepherd, Hayesville, N.C.

him even in rejection, and that they will save lives only by losing them.

What brings all these lessons with their contrasts together into a harmonious and logical whole is the psalm, which speaks of deep and passionate longing for God. For the psalmist, the longing for God is stronger than any bodily need or desire. By implication, then, anything which is not of God or does not lead to God cannot possibly satisfy. "The nations" which come up against Jerusalem are battling God, thus showing their rejection of him; the law is a restraint which shows the will of God but provides no way to keep it; in the gospel we see that earthly leaders, even religious leaders, without passion for God and his way work against him. In short, the way to God is in sharp contrast to any earthly expectation, hope, or ambition — and God alone satisfies every longing.



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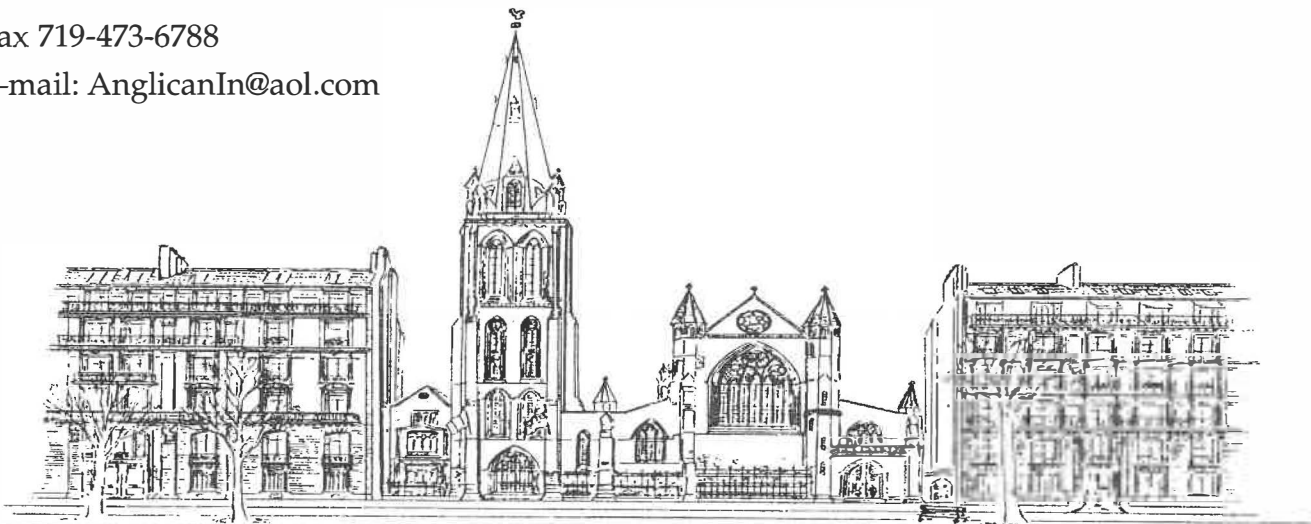
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Letters

A Sense of Calm

Re "Making Soft Waves" [TLC, May 31], the sight of bishops rhythmically moving in sacred dance should be praised. Sufi round dancing generates a sense of calm, joy and peace. It would only be "mind-boggling" to a cynic like the editor. He should try it. He might like it.

*B.J. Brooks
El Cajon, Calif.*

Concerning In This Corner:

QUOTE: Bishop Thompson of Southern Ohio participated in the outer of two large circles of bishops, holding hands with the Bishop of New Jersey and the Bishop of Long Island. Four candles sat flickering in the center of the floor. To the sounds of Middle Eastern music, drums, cymbals, and strange-sounding stringed instruments, we moved together inward and outward like soft waves, advancing and receding. Our house of casually clad bishops circled right, dipped as instructed

and then circled left, again and again. I looked around at the beaming faces and thought, "This is a wondrous sight, the House of Bishops moving together in the same direction."

COMMENT: Southern Ohio between New Jersey and Long Island, holding hands. Good grief. Bishops moving together in the same direction? As usual, in circles. Casually clad, beaming faces, like soft waves, Middle Eastern music, drums, cymbals and strange-sounding strings, flickering candles. Good grief. Hurry soon, a new Pentecost. I grin. As in chagrin.

*(The Rev.) Donald Orin Wiseman
Dunedin, Fla.*

Root Principles

Thanks for the article on Bishop Spong's call for a "Renewal of Christianity" [TLC, May 17]. Vitalization of the

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Volume 216 • Number 25

Letters

Christian faith will happen when we return to root principles that Bishop Spong would have us abandon and replace them with God knows what. Nobody can think or reason oneself into heaven, wherever heaven might be. Being a Christian is personal. One must come to belief by oneself; no one can do it for you. You, yourself, must endorse the blank check of salvation made out in your name by God's free grace. The methodology is not debate or political correctness but submission to God's will and love.

I charge the church in its search for the truth and its discernment of "right" or "wrong" to use prayerfully the methodology, in priority order: scriptural authority, tradition and reason each tempered by experiential spirituality. The creeds help us glimpse God's reality and we should be unwilling to trade the church's tested dogma, reinforced by our own experiences with the Lord, for Bishop Spong's hypotheses and theories.

Many of the bishop's 12 points seem to me to be portions of a list of his personal, intellectual disappointments in "faith-struggling" with the one transcendent, immanent God who acts in history. Bishop Spong appears to have few qualms that he might cause some simple, yet thinking Christians, who enjoy a personal relationship with Jesus Christ, to stumble.

I thank Bishop Spong for giving me an opportunity to rethink and confirm my faith once more.

*(The Rev.) John F. Wall
SS. Mary & Alban Church
Olney, Ill.*

It comes as no surprise that John Spong would publish something like his 12 theses. He has been saying for more than a year that he wanted to reformulate the creeds in line with his own convictions.

A thorough response to his challenge would require a book. (And indeed, a book has been written: *Can a Bishop Be Wrong? Ten Scholars Challenge John Shelby Spong*, edited by the Rev. Peter C. Moore, and published by Morehouse this

year.) Here are a few of my brief observations:

If Bishop Spong is going to invite known Christian leaders to debate his 12 theses, why does he not also invite leaders of other theistic faiths? To say that God is not a theistic God calls their belief systems into question as well. Islam, Judaism, Baha'i, and other religions which proclaim a divinity who is self-existent and separate from the created order would certainly take issue with a non-theistic "god."

There is also a degree of logical inconsistency in the theses. If God is not to be conceived of in theistic terms, then whatever does it mean, in thesis 12, that human beings bear the image of God, and what difference does it make if they do? Similarly, in thesis 7, how can resurrection be an "action of God" if God does not act?

*(The Rev.) Charles F. Sutton, Jr.
Trinity Church
Whitinsville, Mass.*

It is difficult to comprehend why the House of Bishops has not yet reacted publicly or canonically to statements made by John Spong.

Bishop Spong is not asking for the renewal of Christianity, but for its destruction. He can no longer be considered a "guardian of the faith."

I pray that if the bishops continue to show a lack of courage to act in this critical matter, lay members will rise up and demand that such statements by a bishop of the church cannot be tolerated.

*Rita S. Davis
Rancho Mirage, Calif.*

As Bishop Spong gets ready to go out in a blaze of infamy, I thought you'd like the comment of a friend of mine, a Roman Catholic priest. "Well," he said, "at least he's arguing himself out of a job."

*(The Rev.) Michael S. Jones
St. Stephen's Church
Steubenville, Ohio*

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Trinity Institute Matters of the Heart Addressed

"Acquiring a Listening Heart" was the theme of 29th national conference of Trinity Institute, held May 26-28 at Trinity Parish, New York City.

The Most Rev. Frank T. Griswold, in his first year as Presiding Bishop, delivered the opening sermon and two talks on the art and practice of listening for the word of God in all its varied forms — written, spoken and embodied. He spoke frequently from a Benedictine perspective and emphasized listening being at the core of our being.

"I found him very compelling," said the Rev. Lawrence Estey, rector of St. John's Church, Troy, N.Y. "I was very impressed. He was persuasive of a new kind of way in which the church is looking at issues which trouble us."

Bishop Griswold also was the celebrant for the opening Eucharist, which featured an unusual introit based on the conference's theme. The sound of a heartbeat was heard on a synthesizer, and the procession was led by three drummers building upon the rhythm of the heartbeat.

The other speakers were theologian-author Frederick Buechner, novelist Gail Godwin and the Rev. Michael Curry, rector of St. James' Church, Baltimore. Mr. Buechner read from the fourth volume of his autobiography, a work in progress. Ms. Godwin read from her new novel, *Even-song*, about an Episcopal clergy couple.

The Rev. Frederic Burnham, director of Trinity Institute, presented an introduction and noted that since the Enlightenment there is a culture which emphasizes the head over the heart. He said we're discovering that the heart has some things to tell us.

"This was a very solid conference — thoughtful and creative," said the Rev. Leonard Freeman, rector of Christ Church, Short Hills, N.J. "The speakers seemed to flow together well."

Following the presentations, three of the panelists remained for a discussion led by Fr. Burnham.

The conference was broadcast via satellite over the Episcopal Cathedral Teleconferencing Network (ECTN) to downlink sites across the country.

New Jersey Council Cuts Funding for Bishop Doss

The Diocese of New Jersey's diocesan council, which previously had sought the resignation of Bishop Joe Morris Doss, cut some funding for the bishop's travel when it met May 26 [TLC, June 14].

The council cut expenditures budgeted for Bishop Doss to attend the House of Bishops meeting and the Lambeth Conference, and it directed the treasurer to prepare detailed reports on possible savings by eliminating a leased van and driver used by the bishop.

An attempt to eliminate a position from the diocesan staff was ruled out of order by Bishop Doss, who said the finance committee does not have authority to eliminate staff.

New Jersey has been in a financial crisis for some time, due in part to the fact that some congregations have not been paying their pledges to the diocese.

The Measure of Success

Barriers to Professional Fulfillment Discussed at CDSP Forum

The Rt. Rev. Carolyn Tanner Irish, Bishop of Utah, was one of three presenters at the Church Divinity School of the Pacific's recent Issue Forum, "Is There a Stained Glass Ceiling? Striving for Parity in Church Leadership."

Bishop Irish challenged the image of the stained glass ceiling, the barrier some say impedes the ministries and earning potential of women, lay persons and minorities.

She suggested that different types of leadership exist in the church — models not necessarily based on status and title, but on other attributes, like the ability to provide spiritual guidance. The implication is that success may not be measured only by height and rank, but also by the extent to which we do what we are called to do, where our gifts are needed.

"Success in ministry can be a very humble thing," said Elizabeth René, an attorney who is now a first-year seminar-

ian at CDSP from the Diocese of Olympia. "We're not talking about striving for a leather chair, a BMW, or a conference room with a long mahogany table."



Bishop Irish

ing. Twenty years ago, she entered law school with two strikes against her — she was a woman and she was legally blind. "Everyone warned me not to enter the field," she said. "They said I'd never make it."

However they described the stained glass ceiling, participants agreed that women, minorities and lay persons do

encounter barriers to professional fulfillment, and are often forced to sacrifice living wages and "status" for true vocation. One participant emphasized that although success and leadership may not wait on the other side of the stained glass ceiling, "we can't let the church off the hook."

Success — its definition and its price — dominated the second day of conversation. Facilitators and participants recounted personal stories of challenge and victory. The Rev. Hartshorn Murphy, rector of St. Augustine's by-the-Sea in Santa Monica, Calif., and formerly archdeacon of the Diocese of Los Angeles, spoke of early hardships he encountered as an African American trying to find a position in the church.

The Rev. Britt Olsen, rector of St. Paul's, Sparks, Nev., said that although finding a job and negotiating a salary required "true grit," she never felt her sex put her at a marked disadvantage.

Bishop Spong's 12 Theses Debated

A brief debate between the Rt. Rev. John S. Spong, Bishop of Newark, and the Rev. Canon Michael Seward, treasurer of St. Paul's Cathedral, London, was broadcast by the British Broadcasting Corporation May 24.

Canon Seward had preached the previous Sunday on Bishop Spong's 12 theses [TLC, May 17], calling for bishops at the Lambeth Conference to "ignore what ever John Spong says." The canon said in the theses, which were posted on the Internet, Bishop Spong "has gone far beyond anything which resembles historic Christianity," and that, at Lambeth, "Spong has every intention of causing maximum embarrassment to his fellow Anglicans and especially to the Archbishop of Canterbury."

In the debate, which reportedly was on the air for about eight minutes, Bishop Spong said his intent was "to try to keep [the conference] from making a serious mistake." Bishop Spong reportedly

**Bishop Spong
"has gone far
beyond anything
which resembles
historic
Christianity."**

Canon Seward

referred to the Kuala Lumpur statement as a "totally ignorant and ill-informed document," and said there was afoot "an attempt on the part of bishops from the third world to condemn homosexuality in categories that are so far off the wall as to be insulting."

The debate touched on the bishop's ordination vows and the validity of scripture and the creeds. Canon Seward concluded that he hoped the bishops at Lambeth would help Bishop Spong "to recognize that those who disagree with him are not acting from hysteria..."

In his earlier sermon, the canon had reiterated the New Testament instructions of reasoning with a sinner before witnesses, and, if all else fails, treating him "as a pagan and a crook." That may be the only way, he said, that the bishop "will ... discover that a bishop cannot merely indulge in a free-for-all of heterodox belief and behavior and hope to trade on the well-meaning toleration of the world-wide church."

Canadian Anglicans Draw Closer to Lutherans

During a nine-day meeting in Montreal which ended May 29, the Anglican Church of Canada's General Synod approved legislation bringing the church closer to Lutherans, opposing euthanasia and cloning, and expressing the church's support to partner churches in several oppressed or war-torn countries.

"Lift every voice — *Faisons entendre nos voix*" was the theme of the triennial body, which met in Montreal for the first time in 30 years.

In his opening address at the start of the synod, the Most Rev. Michael Peers, primate, told delegates that one of the least heard voices in the Canadian Anglican church was that of French Canada. He challenged the 300-member synod to pay particular attention to that voice during the gathering.

The synod adopted a resolution commending for study a report urging full communion between Canadian Anglicans and the Evangelical Lutheran Church in

Canada. Full communion would not be a merger of the two churches, but would recognize each other's clergy, rites and sacraments. Reactions to that report will be gathered by both churches during the next three years and considered again when the governing bodies of both churches meet in 2001.

Synod also adopted a resolution saying it cannot support euthanasia and assisted suicide. The resolution described such measures as "a failure of human community."

More than a dozen resolutions were passed affirming the church's stand against oppression, injustice, violence and war in several parts of the world, including Kenya, the Sudan and Colombia.

The Rt. Rev. Andrew Hutchison, Bishop of Montreal, delivered a major address in which he expressed the difficulties involved in leading a church which represents a small number of Anglophones in an overwhelmingly Francophone province.

Province 6

Growing in Total Ministry

Province 6 held its annual synod meeting May 14-16 in Billings, Mont., on the campus of Rocky Mountain College with St. Stephen's, Billings, as the host church.



Royce Brown photo

Fr. Garrison talked about strategies and experiences in mutual ministry.

In addition to deputies from the eight dioceses of Province 6 — Colorado, Iowa, Minnesota, Montana, Nebraska, North Dakota, South Dakota and Wyoming — the synod meeting included network coordinators from the Episcopal Church Center and Episcopal Church Women, representatives from Justice, Peace and the Integrity of Creation, and ministry developers from the province.

The Rev. George Martin of Minnesota introduced the synod's theme, "First Century Ministry for the 21st Century," with its emphasis on transformation and total ministry. The Rev. Charles Olson, author of *Transforming Church Boards into Communities of Spiritual Leaders*, continued to develop the theme in his address on spiritual discernment.

Panelists from each of the dioceses clarified how Total Ministry is understood and implemented in their respective dioceses, touching upon the selection and use of Canon VII and Title IX clergy, the use of team ministries, formation processes and congregational response.

The Rev. Canon Pam Easterday of Idaho and the Rev. Mike Garrison of Nevada provided further insight from their experiences with implementing Total Ministry concepts.

The Rt. Rev. and Mrs. Andrew Fairfield of North Dakota and the Rt. Rev. Bruce Caldwell of Wyoming led the group in a resource identification activity to enhance coordination and collaboration in the continuing development of mutual ministry.

Synod participants enjoyed the music performed by White Stone, a ministry of story and song based in Arvada, Colo.



The Descent of Reason

*The more reason analyzes and adds to the story,
the more it devalues the story.*

By JOHN R. WHITNEY



In the 16th century, Richard Hooker provided a prescient voice for what in time would evolve into our current language of Anglicanism. His discussion of the relation among scripture, tradition and reason has provided an essential fundament for Anglican religion to this very day. The three elements have become for most Anglicans a doctrinal must.

However, personal experience tells me that reason is not something there to behold, but rather something we do. When reason takes its place with scripture and tradition, it soon becomes master among the three in that it occupies most of our time. Furthermore, alone among the three it seizes upon our intellectual pride and refuses to let go. We love to think, and the more we think the more we love to, and the more we love to, the more we turn our exercise of reason to the accomplishment of strictly human goals.

In its peculiar Anglican form, reason evolved from Hooker's time into the

British empiricism of Locke and Hume. Then in Germany along came Kant's supreme effort to reconcile speculation with sense experience. Speculation regarding eternal verities and analysis of sense experience became the modern interlacings of reason. By our own time we have advanced our religious understanding to a ubiquitous *reductio ad rationem*. It rests comfortably and proudly on the assumption that a careful employment of intellectual speculation and empirical analysis of our experience will lead us forward into all truth.

Now let's assume that Hooker's trilogy is very helpful but not exclusively so. We can overdo it to the point that pride may lead us not into all truth but in the opposite direction. So let's suppose that instead of analyzing scripture we just listen to the story that the Bible writers told.

Suppose we simply take tradition to be

the sequel to the story. Finally, whenever it occurs, let's look at reason and its exercise as our analysis and our drawing of inferences from the story and the sequel. Instead of making a metaphorical three-legged stool to support our terms, let's arrange story, sequel and analysis on a historical time line.

In the earliest place, we put the story that was told by the New Testament writers in the fading period of the classical Roman Empire. Let's trace the sequel from the moment of the story down through time to the growth and ascendancy of the British Empire and German culture — the genetic background of Anglican and Lutheran ecclesiology. At that point Western culture became acutely aware of British empiricism and German spirituality, the major ingredients of our contemporary Christian scholarship, i.e., the application of reason as the paramount method for understanding the scripture and the tradition.

Only the story and the telling of the story adequately reveal the presence of God to the Christian mind. Reason then only examines and extrapolates on the story and the sequel. As reason speculates on eternal verities and reflects on our experience per se, it labors with increasing convolitional circularity. Story tells and reveals; reason analyzes and infers. The more reason analyzes and adds to the

story, the more it devalues the story as such and blinds itself to the Presence it hopes to define and refine.

In the story that scripture tells, God reveals his active presence as an empowering mystery. In the speculation and studied experience that reason puts to the story, the human intellect eventually bumps into its own inherent limitations — the vacated ideas and the thickets of facts. Reason then turns its attention from wonder at the presence of God to the more practical accomplishment of goals.

Anglican culture today is passing through an exciting crisis, a crisis of reason still barely aware of its limitations. The builders of Episcopal intellectual societies, using the tools of truly brilliant reason, find themselves flying like Icarus, the ambitious son of a more prudent father, in the dizzy heights of competitive intellection.

Likewise, the impending Concordat of Agreement between Lutherans and Episcopalians [TLC, May 17] appeals strongly to reason in the efforts of its protagonists. From one point of view the Concordat comprises an intellectual vestigial remnant of historical efforts to unite the rulers of England and Germany. In this case, the remnant is the prospect of a common ecclesiastical prelature. The rationale for the Concordat is largely expressed to the laity in terms of theological accord and

compatible polity. But, reason reaching its speculative limits, the prelates find a more pragmatic motif in the concept of a divinely approved common polity for the two churches that unites the respective hierarchies in such a manner as to preserve the temporal powers of each bishop while amplifying the spiritual powers of all bishops. Because of the plan's interchurch deployment of the lesser clergy, the Concordat would greatly enhance the efficiency of strategic planning in the respective dioceses. The reasoning employed in the practical planning turns the universal human concern to preserve administrative power, to enhance hierarchical prestige, and increase the corporate financial security.

So, with only a modest employment of reason, let me encourage the higher reasoners to restore themselves to the story, along with the rest of us. Our restoration to the story can begin where the story is read and heard in relative freedom from the machinations of reason. To do this might just bring to reality the interesting possibility that God reveals his powerful presence more clearly in the reading of the story in Sunday school than in the reasoning of our leaders in Solemn Assembly. □

The Rev. John R. Whitney is a retired priest who lives in Wellsboro, Pa.

Reason blinds itself

to the Presence

it hopes to define

and refine.

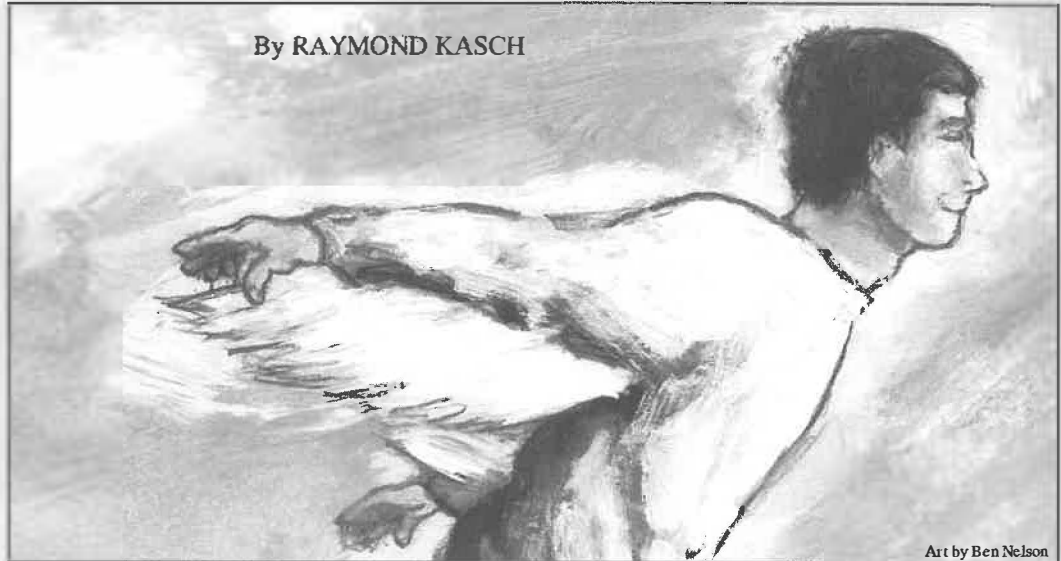




Reason: Its Proper Use

Hooker saw reason as a counter weight to customs that kept people in darkness.

By RAYMOND KASCH



**Not only
is it inaccurate
to say that reason
is the longest leg
of the stool,
the reality is
there is no stool.**

It is very typical to be taught in the average confirmation class that Anglicans look to three sources of authority: scripture, tradition and reason. While scripture is supposed to be the final authority of these three, evidence of that is lacking in much of the church. For example, in a recent diocesan convention, the comment was made, "We are governed by the three-legged stool of scripture, reason and tradition and we have learned that the longest leg of the stool is reason." (I suppose I was out of the room when we took that vote.) Not only is it inaccurate to say that reason is the longest leg of the stool, the reality is there is no stool.

I recognize that this sounds like Anglican heresy, but a careful reading of Richard Hooker and John Jewel will support this contention. Hooker and Jewel wrote volumes as apologetes, defending the Anglican Reformation against the Roman Church on one side and the Puritans on the other. The result was the "via media" or "middle way" that is such a hallmark of Anglicanism. It is not possible to give a comprehensive argument of their writings in a tract format, but this topic is so critical to the health and future of the church that I will do my best to offer a representative sampling of their thoughts

on the "stool."

Hooker is the one we credit for giving us the three-legged stool. He did indeed speak of scripture, tradition and reason, but he spoke of them in very different terms than we use them today. It is important to know first that Hooker was arguing against the Puritans, who had an uncritical acceptance of scripture as authority for all of life. To the Puritan, scripture not only shows us the way to salvation, it tells us how to dress. Thus practices of dress became as important to them as matters of doctrine.

Hooker maintained that we needed to distinguish between essentials and non-essentials. We see this kind of conflict of views today. A fundamentalist who sees doctrine and practice as equal will ask, "How in the world can you call yourself a Christian and smoke a pipe?" The Episcopalian who sees the doctrine of the creeds as essential asks, "What in the world does smoking a pipe have to do with being a Christian?" Thus Hooker wanted to protect the church from a rigid literalism about scripture, not in an attempt to dilute the authority of scripture, but to defend the authority of scripture.

While Hooker defends the use of reason, he is also careful to say what reason

is not, and that is seldom mentioned in the three-legged stool analogy. Some today teach that reason is to act as a counter-weight to scripture in order to achieve balance. But Hooker saw it as a counter-weight to customs that kept people in darkness. Thus reason argues against blind obedience to the pope, not against the virgin birth, as people like Bishop Spong contend [TLC, May 17].

Closely related to that, Hooker was careful to point out that reason is not given due to inadequacies in holy scripture. He said, "Unto us the word of God being in respect of that end for which God ordained it, is perfect, exact and absolute in itself, we do not add reason as a supplement of any maim or defect therein." If reason is not a supplement to the limitations of scripture then what is its use?

Reason, for Hooker, was a tool of the Holy Spirit by which we understand holy scripture. Reason is not the voice of God, reason is one of our senses by which we "hear" the voice of God.

Another important distinction between Hooker's use of reason and the stool analogy is that the stool analogy portrays equal but distinct sources of authority. This misunderstanding leads some to say "I know what the scripture says but I am waiting for the insight of (General Convention, scientific findings, Oprah). Hooker, however, taught that it is reason that instructs us that scripture is the word of God and the word of God is the final authority. Reason is not the longest leg of the stool.

A third important distinction between Hooker and the common view of the stool is that today we tend to define reason, as it has come to us through the Enlightenment, as autonomous and skeptical. By this definition, if the literal Resurrection of Jesus does not make sense to me, then I can flee to "reason" and I can still be a good Episcopalian. But for Hooker, reason was "the collective wisdom of the whole body of the church." Reason is not a "what makes sense to me" proposition, it is "the universal consensus inspired by God down through the ages." Thus because scripture teaches the literal Resurrection of Jesus and the holy

Today we tend to define
reason ... as autonomous
and skeptical.



catholic church has confessed it through the ages, I may be able to deny it but I cannot call myself a good Episcopalian (or a faithful Christian) if I do so. If I refute the universal consensus of the church, Hooker would call that pride, not reason.

What is the use of tradition? Is it an equal but distinctive source of authority? To determine this we should go to the other great Anglican apologist, John Jewel. Jewel, as Hooker, appealed to the Church Fathers in his writings but he appealed to them as interpreters of scripture not as independent authority. Tradition guides us where the scripture is silent and tradition can help us to understand scripture, but tradition is not an equal authority to scripture. This is the precise point at which Jewel defended the church against Rome. For Jewel, nothing could be called catholic unless it was apostolic, which is to say, nothing could be required for right belief except that which is stated in the inspired writings.

The all-too-common misinterpretation of the three-legged stool analogy is at the root of many of the conflicts that vex the church today. If we continue with this attack upon Truth, we will drown in a sea of subjectivity. The stool is broken and I think that rather than attempting to repair it, we should abandon it and seek a different analogy. We must return to the Reformation principle of the primacy of holy scripture but we do not need to retreat into fundamentalism. God uses the inspired consensus of the church (reason) and he has spoken through the counsels of the church (tradition) but we do not need to give the false illusion that our Anglican heritage offers a low view of biblical authority.

Whatever analogy we use, it must be faithful to what has been delivered to us and not a new and revised version. Hooker and Jewel took great care to defend their epistemology as being scriptural and that is why it worked and why it has stood the test of time. We do them an injustice and ourselves a disservice if we distort their teaching. □

The Rev. Raymond Kasch is a missionary in the Diocese of Tennessee. He lives in Smyrna, Tenn.

Styles of Life in the Church

By HERMAN PAGE

*In my 45 years
of experience
as a parish priest,
the greatest problems
affecting parish growth
and attendance
are life-style changes.*

It has been interesting to read in recent issues the views of those who would blame possible decline in the Episcopal Church on such changes as the ordination of women, prayer book revision, so-called "moral laxness" or other such reasons. I cannot speak for all areas of the church, but in my experience, these are not the greatest problems I have faced as a parish priest for more than 45 years.

Certainly I have seen a few leave over the 1979 Book of Common Prayer and language changes, but others have been attracted to a well-done Rite II Eucharist. Some may not like the church ordaining women, but we have had other younger women come to the Episcopal Church because they see us taking women's gifts seriously. In places I have served, these issues haven't been significant reasons for decline or growth — they've balanced out!

In my experience, the greatest problems affecting parish growth and attendance are life-style changes. By these, I mean the growth of more leisure time activities and options, changes in family arrangements, long holidays, and others. Let me explain:

When I was ordained, almost no retail stores were open on Sundays. Now they all are, especially in malls, and not only do people have the option to "shop 'til they drop" on Sundays, but others do not have the option -- they must work in them. The same thing is true of movie theaters, bars, restaurants and so on.

Forty-five years ago, there were few families where both husband and wife worked, especially middle-class families. Now in most of our parish families, both parents work, plus there's a greater number of single-parent families where the head of household works. This often leaves families almost "chasing their tails" to get in personal business, house work, or socializing on weekends, and sometimes they're just exhausted come Sunday. There are few longer blocks of time to spend with the children.

In my first parishes in Northern Michigan, after I'd been there three years, we had two channels of TV in town. Now, with satellites and cable TV, what choices! Relate this to the sports explosion, with people watching college and pro basketball, NFL football, and other sports on Sundays.

In the mid-'60s, we began to feel the effect of the Interstate highway system and the jet airplane, making longer trips in shorter times possible. People could now travel several hundred miles over a weekend by car, farther by plane, to see family, attend a sports event, or take a long weekend trip.

Another seldom-noted factor: Some years ago, Congress passed a law which placed many national holidays on Mondays, thus creating many more long holiday weekends, an average of one a month. Throw in the travel availability, and guess



what — many more folks are out of town on weekends, and unfortunately Sunday falls in the middle of the long holiday weekend.

Then there's the sports explosion. Never in the '50s would we have had kids' soccer leagues playing Sunday morning games; softball tournaments on week-ends were rare. TV has raised interest causing more people to follow and travel to college and pro sports events. Easy travel allows ski weekends and fishing trips. Campers go for weekends at the lake, and there are many more golf courses. Then there's the growth of weekend festivals.

When I worked for the Executive Council in the 1960s, I represented the Episcopal Church on the board of "A Christian Ministry in the National Parks." When I attended those meetings, they predicted that the leisure-recreation explosion would catch the churches unprepared. And it has. Even back then, in many states' "leisure-recreation" was the No. 2 "industry." Now in some states, it is the first. What does this say to an institution that has its major programming in the middle of long weekends?

I believe that, given the frantic life-styles of many of our people, especially younger and middle-age people juggling two careers, more complex job requirements, children, growing varieties of interests, with many of our communi-



cants do well in their support of worship and other activities of our parishes. I realize that it is often very hard for them, given all the other commitments and options they have. Many are severely torn on how to manage these, feeling a loyalty to their faith, but also other obligations to children, work, and friends.

I wonder if somehow the church could adapt to this tremendous change in our national life-styles, rather than using guilt that folks weren't contributing enough time to worship or support the church's various activities. How does the church proclaim good news to people who often are so stressed that they hardly seem to have time to hear it? Obviously there are some people for whom this is not a problem (the less affluent or the more stay-at-home elderly), but for many of our committed members, it is.

Regrettably, some of us clergy are so stressed ourselves with demands of parish, diocese, community, family, and other obligations, that we don't have time for our own refreshment - spiritual and natural — so how can we help others?

The Rev. Herman Page is a retired priest who lives in Topeka, Kan.

Editorials

Repentance Is Ongoing

We don't think much about John the Baptist during the summer. Usually, if we pay attention to John, it's during Advent, when his cry to repent is heard in the gospel, or during Epiphany, when we hear the account of his baptism of Jesus. John the Baptist also should be remembered during the summer, for his feast day falls on June 24. It is the feast of the Nativity of St. John the Baptist, and comes six months before Christmas because, according to Luke's gospel, Elizabeth became pregnant six months before the angel Gabriel appeared to Mary. The message of John the Baptist is worth pondering at any time of year. The need to examine our sins, and to repent, is ongoing. We are weakened by sin and are in constant need of confession and absolution. John the Baptist's warning that we should prepare for the coming of Christ also should be heeded at all times of the year. John the Baptist, the prophet of the Most High, brings us a message of good news. Let us not wait until Advent to pay attention.

Canon Nickerson Retires

The Rev. Canon Donald A. Nickerson, a steady influence around the Episcopal Church Center in New York City for more than a decade, will retire at the end of this month. Canon Nickerson, the executive officer of General Convention, also has been the executive secretary of the national Executive Council, and the registrar of the Episcopal Church. Canon Nickerson represented the Episcopal Church with grace and dignity in a number of settings, from diocesan conventions to meetings with reporters. He communicated the church's message effectively, and helped thousands understand the workings of General Convention. Canon Nickerson was helpful to this magazine in preparing for General Convention, and we will miss his friendly manner and willingness to be of assistance. We wish Canon Nickerson and his wife, Sue, a healthy and happy retirement as they return to Maine.

The Pilot's Halo

At forty-two thousand feet,
in a pressurized cabin,
one may expect a miracle,
but nothing would prepare me
for the rainbow of concentric circles
hovering outside the starboard window.
The voice on the loudspeaker
called it a pilot's halo,
a rare atmospheric condition
visible only from an aircraft.
In all my forty-six years,
I had never seen nor heard
of such a phenomenon.
Later at the monastery,
I (breaking the silence)
blurted out my experience
and was a little surprised
to receive no response,
as if I had never spoken.
"Such a thing is unheard of,"
he might have said, but no:
glancing out the window
at the passing horse and buggy,
Brother Julien just blinked
as if such things happened in his world
every day of the livelong week.

Peter Irvine, AOJN

P
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Church

Every Sunday, eleven-fifteen,
She calls me in, the old crone.
I am always
Of two minds about it,
Which is why I go, in part.
In part, habit,
In part, a chance to
 feel the ancient beat
 sing the ancient songs,
 let the dust of ages
 shelter me.

She has no cell phone,
no computer,
But human voice and music,
Hand-made speech,
Words once scratched in wax
And passed down the years
In codices, which tell
An ancient, brutal story,

And fuel my hope
That there is more to know
Than work,
Than sleep,
Than comforting routine.

She always gives me just enough
To draw me back again,
A thin edge of hope
Stark against an empty sky.

Alan Justice

Touching the Unity

This past January was my first participation in an ecumenical event in a long time. When I was in divinity school, I helped plan many such services, and in my early teaching days at a Lutheran college, participated in such activities. But for some reason, I had not in recent years.

The retreat center where I work decided to invite area clergy and religious to a morning of tours, meditation and refreshments to celebrate the Week of Prayer for Christian Unity. As we welcomed people, I was again aware of the variety of Christians there are in our land and the different expressions of faith that make up the church: a retired Methodist pastor, a leader from the Roman Catholic archdiocese, several Lutherans, two women from the Church of God in Christ, an Episcopal nun, Roman Catholic Dominican sisters, a handful of Episcopal lay persons.

The Rev. Michael Tessman of Nashotah House offered a lovely directed meditation based on an icon of Saints Peter and Paul Embracing. As he led us through this time of visual prayer, I could sense the united focus of those in attendance. Wrapped in silence, we were one in the Spirit.

There followed prayers from the Book of Common Prayer for the unity of the church, for the Confession of St. Peter, for the Conversion of St. Paul, for peace. But it was during the silent time for spontaneous petitions and thanksgivings that I became so keenly aware of the already existing Christian unity.

We prayed, yes, for our own communions, our own parishes, our own diocesan, synodical, and judicature concerns. But in a very real sense, we were all after the same thing — harmony among those who are of the households of faith, renewed zeal for Christ and his kingdom, the inclusion of those who for whatever reason feel marginalized. I silently offered thanksgiving for the mystical union that is the church.

We were dismissed by an African American pastor who wove the theme of reconciliation into a stirring and powerful blessing.

All in attendance seemed to appreciate the morning. For a brief while, in that time and place, Christ's body was one, as we touched the unity of the church through silence, meditative prayer and the expressions of our hearts' desires.

*(The Rev.) Travis Du Priest
Racine, Wis.*

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People and Places

Appointments

The Rev. **Jim Bills** is rector of St. Stephen's, 67 Anson St., Charleston, SC 29401.

The Rev. **Rachelle Birnbaum** is rector of All Saints', Sharon Chapel, 3421 Franconia Rd., Alexandria, VA 22310.

The Rev. **Laird Bryson** is rector of St. Barnabas', Box 446, Tullahoma, TN 37388.

The Rev. **Todd Fitzgerald** is assistant at St. David's, PO Box 315, Austin, TX 78767-0315.

The Rev. **Gregory C. Frazier** is assistant at St. Paul's by-the-Sea, 416 N 12th Ave., Jacksonville Beach, FL 32250.

The Rev. **John Hortum** is chaplain at Goodwin House in the Diocese of Virginia.

The Rev. **Richard A. Larabee, Jr.**, is rector of St. Andrew the Fisherman, Box 175, Mayo, MD 21106.

The Rev. Canon **Laurence Larson** is canon theologian of the Diocese of Quincy, 3601 N North St., Peoria, IL 61604.

The Rev. **Robert H. Limpert** is priest-in-charge of St. Hubert of the Lakes, Rt. 8, Lake Pleasant, NY 12108.

The Rev. **Leon L. Love** is vicar of the Chemung Valley Cluster of Churches in the Diocese of Central New York.

The Rev. Canon **Henry Mann** is canon to the ordinary in the Diocese of San Diego, 2728 Sixth Ave., San Diego, CA 92103.

The Rev. **Anne Manson** is vicar of Incarnation, Box 416, Mineral, VA 23117.

The Rev. **David Pace** is rector of St. James', 381 High St., Monterey, CA 93940.

The Rev. Canon **George E. Pence** is canon administrator of the Diocese of Quincy, 3601 N North St., Peoria, IL 61604.

The Rev. **LaRae J. Rutenbar** is interim pastor at Trinity, 9 S Fourth St., Niles, MI 49120

The Rev. **Nicholas Servetas** is rector of Christ Church, 15 Center St., Deposit, NY 13754.

The Rev. **R. Leigh Spruill** is associate at St. Luke's, 3736 Montrose Rd., Birmingham, AL 35213.

Ordinations

Deacons

Mississippi — **Luther Ott.**

Pennsylvania — **Christopher Jubinski**, assistant at Christ Church, Box 147, Ridley Park, PA 19078; **Jeffrey Ross**, assistant, St. Thomas', Whitmarsh, Box 247, Fort Washington, PA 19034; **Jeremy Warnick**, assistant, St. Timothy's, 5720 Ridge Ave., Philadelphia, PA 19128.

Pittsburgh — **Scott Harding**, assistant, St. Thomas', Delaware Ave. & Fourth St., Oakmont, PA 15139-1699; **Jeff Mikita**, deacon-in-charge of Our Saviour, 2405 Clearview Dr., Glenshaw, PA 15116.

Rhode Island — **Jennifer Pedrick.**

San Joaquin — **Joel Miller, Christopher Young**, assistant at St. Paul's, 120 N Hall St., Visalia, CA 93291.

Spokane — **John D. Grabner**, deacon at St. Mark's, 111 S Jefferson, Moscow, ID 83843.

Priests

Central New York — **Paul C. Bailey**, assistant, Trinity Memorial, 44 Main St., Binghamton,

NY 13905. **Jennifer L. Baskerville**, assistant at St. Paul's, 200 Jefferson Ave., Endicott, NY 13760.

Iowa — **Netha Nadine Brada.**

Massachusetts — **Sr. Mary Eleanor, SSM.**

Pennsylvania — **Marlene Harris, Lula-Grace Smart**, assistant at St. Thomas', 6361 Lancaster Ave., Philadelphia, PA 19139; **Richard P. Smiraglia**, assistant at Trinity Memorial, 2212 Spruce St., Philadelphia, PA 19103; **Paula Lawrence Wehmiller.**

San Diego — **Tom Johnson**, vicar of St. Hugh's, Box 506, Idyllwild, CA.

Texas (for the Bishop of Central New York) — **Joell Beth Szachara.**

Vermont — **Jean MacDonald.**

Resignations

The Rev. **Paul Abernathy**, as rector of Trinity, Washington, DC.

The Rev. **Christina Brannock**, as rector of Thankful Memorial, Chattanooga, TN.

The Rev. **James Low**, as rector of Epiphany, Walpole, MA.

The Rev. **James Spenser**, as associate at All Saints', Winter Park, FL.

Retirements

The Rev. **Michael G. Cole**, as rector of St. John's, Halifax, VA; add. 48 Pierpont Ct., Pawleys Island, SC 29585.

The Rev. **Robert Macfarlane**, as rector of St. Barnabas', Glen Ellyn, IL.

The Rev. **Karl E. Marsh**, as assistant at St. Mark's, Pro-Cathedral, Hastings, NE; add. 1873 S Cherry Blossom La., Suttons Bay, MI 49682.

The Rev. **Frank William Miles**, as associate at St. Thomas', Denver, CO; add. 2062 Cherry St., Denver, CO 80207-3747

The Rev. **Wayne Mionske**, as vicar of Holy Trinity, Waupun, WI; add. 23343 Covered Bridge Rd., Richland Center, WI 53581.

The Rev. **Kathleen Ryan**, as rector of St. Andrew's, La Junta, CO; add. 20355 County Rd. EE-25, Rocky Ford, CO 81067.

The Rev. **John D. Splinter**, as rector of Holy Apostles', Oneida, WI; add. 509 Meadow La., Marshfield, WI 54449.

Theological Seminaries

Church Divinity School of the Pacific — Honorary degrees were presented to **Betsy Greenman, G. Williams Rutherford**, the Rt. Rev. **Stewart C. Zabriskie.**

Correction

The Rev. **Patricia E. Ackerman** is priest-in-charge of Christ Church, Box 569, Patterson, NY 1256.

Next Week ...

Newark Election



Classifieds

BOOKS

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.**

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CONFERENCES

VICTORIA EUCHARISTIC CONFERENCE—traditional Anglican event Aug. 20-24, 1998, at historic St. Ann's Academy, in the heart of British Columbia's beautiful capital. Orthodox/Bible/BCP, outstanding speakers, daily Offices/Eucharist, workshops. Conference includes tour, banquet (Empress Hotel), Sunday brunch. Reservations: \$140 U.S. Write: **Coordinator, 207-1157 Fairfield, Victoria, B.C., Canada V8V 3A9, FAX 1-250-920-5723.** Hotels offering special rates.

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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

RECTOR: Vital parish of 1,200 members with annual budget of \$770,000 and history of innovative, diverse and comprehensive programs. Pastoral specialties of celebrant, preacher, spiritual guide, visitor, counselor, theologian, top-ranked in parish survey. Proven communications skills to parish and larger community absolutely necessary. Prayerful administrator with sensitivity to outreach and diverse members sought. Varied worship services Sunday and mid-week. State capital, higher education and service industry environment. Three rectors in historic first 50 years; fourth largest parish in diocese. Comprehensive parish profile available summer of 1998. Nominations and applications to: **Rector Search Committee, St. Martin's-in-the-Fields, 5220 Clemson Ave., Columbia, SC 29206.**

(Continued on next page)



Classifieds



POSITIONS OFFERED

GRACE EPISCOPAL CHURCH, a well-established congregation in Hutchinson, KS, is seeking an experienced rector with special talents in the areas of pastoral care, Episcopal liturgy, Christian education and evangelism. Grace is the largest parish in the diocese and thus a leader in diocesan activities. The congregation is currently discussing expansion of the church facilities in order to accommodate future membership growth. Hutchinson is a growing community of 45,000 located in south central Kansas. Please send direct inquiries to: **Diocese of Western Kansas, P.O. Box 2507, Salina, KS 67402-2507** or phone (785) 825-1626.

VICAR: Large, native-American congregation in the Diocese of Fond du Lac on the Oneida Reservation looking for priest who understands native-American spirituality and who can lead this congregation into the next century. Contact: **Bishop Russell Jacobus, P.O. Box 149, Fond du Lac, WI 54936-0149.**

CHRISTIAN EDUCATION DIRECTOR, Chapel of the Cross, an Episcopal parish in Chapel Hill, NC. Chapel of the Cross is seeking a part-time director of Christian education beginning July 1, 1998. This position is 20 hours per week. Primary emphasis will be on church school for children ages 2-18. We are looking for someone with an advanced degree in Christian education or comparable experience who is creative, energetic and able to delegate. Please send resume to: **The Rev. Tammy Lee, Chapel of the Cross, 304 E. Franklin St., Chapel Hill, NC 27514.**

ASSISTANT FOR SMALL GROUP DEVELOPMENT — Rapidly growing suburban parish seeks ordained person with experience in small groups. Applicants will also be expected to work in the areas of new member ministry, time and talent stewardship as well as taking a share in pastoral and liturgical duties. Position would be third full-time priest on staff. Christ Church, Hudson, Ohio, is a parish committed to Christian education for all ages and a style of ministry which connects the faith to everyday life. Send resume and references to: **Christ Church, 21 Aurora St., Hudson, OH 44236.**

ASSISTANT FOR YOUTH AND FAMILY MINISTRY. The Church of the Holy Comforter in Drexel Hill, PA, seeks an energetic self-starter with demonstrated skills in program development. Interest in working with youth and children and in mentoring adults active in youth and children's programs a must. Gifts/background/interest in new member incorporation highly desirable. Liturgical flexibility important. This is an excellent opportunity for a recent seminary graduate or an experienced priest. Cover letter, CDO and resume should be sent by August 15, 1998 to: **The Church of the Holy Comforter, Episcopal Assistant Search Committee, 1000 Burmont Rd., Drexel Hill, PA 19026**, or by FAX to: (610) 789-0124.

RECTOR: St. Andrew's, New Orleans, is a eucharistically centered, family oriented, program church in the university neighborhood. We have a strong pre-kindergarten through sixth school, large Scouting program and ministries to a neighborhood public school and to the homeless. Our church seeks to attract young families, teens and minorities, meet the pastoral needs of our elderly, expand Christian education, assist spiritual development and nurture faith. Please send your resume and current CDO profile to: **Mrs. T. J. Jacquet, Search Committee Chair, 41 Neron Pl, New Orleans, LA 70118-4265.** E-mail address: djjacquet@yahoo.com.

NORTHEAST DIOCESE seeking dynamic apostolic-minded priests. Established Anglo-Catholic tradition. Widespread Alpha and Cursillo. Write: **The Rt. Rev. Daniel W. Herzog, 68 S. Swan St., Albany, NY 12210-2301.** CDO profiles, personal statement of faith/mission welcome.

POSITIONS OFFERED

YOUTH CONSULTANT for Blue Water Convocation, Diocese of Eastern Michigan. Will serve as catalyst to establish and strengthen parish youth groups. Requirements include significant training or experience in youth ministry and sense of youth ministry as a calling. Send resume and three references to: **Youth Ministry Committee, St. Paul's, 3201 Gratiot Ave., Port Huron, MI 48060.**

WELL-ESTABLISHED and growing parish of over 80 years seeks priest with talents in stewardship, Christian education, preaching and pastoral care to serve 200-member congregation in beautiful lakeside community. Resume to: **Trinity Episcopal Church, Att: Search Committee, 30205 Jefferson Ave., St. Clair Shores, MI 48082.**

ASSISTANT RECTOR: Energetic, growing parish in the Black Hills of South Dakota. Full-time, at least three-year commitment. Emphasis on Christian education, new ministry development and Christian formation. CDO parish profile available. Contact: **The Rev. David Cameron, Emmanuel Parish, 717 Quincy St., Rapid City, SD 57701; emmanuel@rapidnet.com**

ASSOCIATE RECTOR FOR PASTORAL CARE for Church of the Holy Comforter, a dynamic, corporate-size parish in Vienna, VA, seeks experienced priest to join a staff consisting of the rector, assistant rector for youth and family ministries, minister of music and director of children's ministries. The associate will have primary responsibility for the coordination of pastoral care ministries which will be shared with other clergy and a committed laity, oversight of the Stephen Ministry, plus liturgical and teaching responsibilities. Competitive salary and benefits commensurate with experience. Applicants are asked to send a letter of interest, CDO profile and resume to: **The Rev. Richard A. Lord, 543 Beulah Rd., NE, Vienna, VA 22180-3599; Office (703) 938-6521; Fax (703) 281-1360; E-mail: RK1953@aol.com.** See our Home Page at <http://www.us.net/edov/5/holyc>, for additional parish information.

PRIEST IN CHARGE OF YOUTH MINISTRY. Join the dynamic, motivated staff of Grace & St. Stephen's Episcopal Church, Colorado Springs, CO. Traditional worship and education, vitality and a high standard of excellence characterize our growing, corporate parish which is also the home of the Anglican Institute. Along with full participation in the priestly ministry of the church, the primary responsibility of this position is the development and implementation of a significant program that facilitates an effective transition to adulthood for our teenagers. Desired characteristics of this team member include a solid theological education, mature faith, leadership skills, creativity, enthusiasm and a passion for the souls of young people. Salary commensurate with experience; excellent benefits package. Send resume to: **The Rev. Linda Seracuse, Parochial Vicar, Grace & St. Stephen's Episcopal Church, 601 N. Tejon, Colorado Springs, CO 80903.** Fax (719) 633-1473.

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CONTEMPLATIVE PILGRIMAGE to Ireland: Glendalough, Kildare, Monasterboice, Dublin, Newgrange, Kells, Dublin, Hill of Tara, Oct. 25 to Nov. 5. **Stillpoint Ministries, 51 Laurel Lane, Black Mountain, NC 28711.** Phone/Fax (828) 669-0606.

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

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)

Yucaipa, CA

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

Estes Park, CO

ST. BARTHOLOMEW'S 880 MacGregor Ave.
The Rev. M. Paul Garrett (970) 586-4504
Sun: H Eu 8 & 10:30; Sat 5:30 H Eu (June-Aug)

Rocky Mtn. Nat'l Park—west side

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

Hartford, CT

CHRIST CHURCH CATHEDRAL
Corner of Church & Main Sts.
http://www.cccathedral.org (860) 527-7231
The Very Rev. Richard H. Mansfield, D.D., Dean; Canon Wilborne A. Austin; Canon Anika L. Warren; the Rev. Christopher H. Martin Sun Eu 8, 10:30. Daily Eu 12 noon

Roxbury, CT

CHRIST CHURCH Church & North Sts.
The Rev. Bruce Shipman, r; Jack Gilpin, lay theologian
Sun 8 & 10:30 H Eu (860) 354-4113

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

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.

Wilmington, DE

CHRIST CHURCH CHRISTIANA HUNDRED
Off Rts. 52 & 100
Near Brandywine Valley Attractions
The Rev. John Martiner, the Rev. Mary Duvall, the Rev. Charles Weiss (302) 655-3379
Sun Eu 8 & 10, Wed Eu 9 (chapel). MP wkdays 8:30

Stuart, FL

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

Atlanta, GA

ST. PAUL'S 306 Peyton Rd., SW (404) 696-3620
The Rev. Edward L. Warner, r
July 5-Sept. 13: Sun H Eu 10; Wed 7:30

Augusta, GA

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

Decatur, GA

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

Savannah, GA

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

ST. PAUL THE APOSTLE

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

Kaneohe (Oahu), HI

CALVARY (808) 247-2733 45-435 Aumoku St.
The Rev. Joseph J. Carr, r E-mail: CalvryChHI@aol.com
Sun Eu 7 & 9:30. Prayer & Praise 1st Fridays 7

Chicago, IL

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

Peoria, IL

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

Riverside, IL (Chicago West Suburban)

ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

Indianapolis, IN

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun Eu 8 & 10

Baton Rouge, LA

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

Boston, MA

ADVENT 33 Brimmer St.
The Rev. Dr. Richard Cornish Martin (617) 523-2377
Sun Masses 8 (Low), 9 (Sung), 11 (Sol). MP 7:30. Daily: MP 7, Mass 7:30, EP 5:30 (ex Sat MP 8:30. Mass 9). Wed Mass 6—Reconciliation, Wed 5, Sat 9:30

Gloucester, MA

ST. JOHN'S 48 Middle St.
The Rev. Richard Simeone, r; the Rev. Lyn Brakeman, assoc
H Eu Sun 8, 10:30. Wed 12:15 (978) 283-1708

Mt. Desert, ME

ST. MARY'S-BY-THE-SEA, Northeast Harbor S. Shore Rd.
June 14-Sept. 6: Sun 8 H Eu; 10:30 H Eu (1st), MP (2nd-5th)

ST. JUDE'S, Seal Harbor

Rt. 3
July-Aug: Sun 10:30 H Eu (1st, 3rd), MP (2nd, 4th, 5th)
The Rev. Charlene S. Alling, r (207) 276-5588

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

(Continued on next page)



Holy Trinity Church, Decatur, Ga.

Summer Church Services

Billings, MT

ST. LUKE'S (406) 252-7186
119 N. 33rd St.
HC Sat 5, Sun 8 & 10:15, Wed noon w/lunch

Asheville, NC

CATHEDRAL OF ALL SOULS
2 Angle St. (Biltmore Village)
Sun Eu 8, 9, 11:15. Daily Eu 12:30 (828) 274-2681

Hertford, NC (Dio. of East Carolina)

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

Lincoln, NE

ST. MARK'S-ON-THE-CAMPUS 13th & R (402) 474-1979
The Rev. Dr. Don Hanway, v
Sun Eu 8:30 & 10:30; Tues Eu 12:30

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

Carlsbad, NM

GRACE CHURCH (505) 885-6200 508 W. Fox St.
Fr. Thomas W. Gray, r
Sun 8:30 & 10:30 (Sung). Wed 10. HDs 5:30 (Sat 10)

Ruidoso, NM

HOLY MOUNT 121 Mescalero Trail (505) 257-2356
The Rev. Canon John W. Penn, r
Sun: H Eu 8; 10:30. Wed H Eu 5:30

Santa Fe, NM

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

Minden, NV

COVENTRY CROSS 16 Esmeralda Pl. (702) 782-4161
The Rev. Shep Curtis
Summer Hours: H Eu 9, Sunday school 9, Fellowship 10

Long Beach, LI, NY

ST. JAMES OF JERUSALEM BY THE SEA
W. Penn & Magnolia
Gethsemane Garden Cemetery/St. Rocco Pet Cemetery
The Rev. Marlin Leonard Bowman, r; the Very Rev. Lloyd
Lewis, Jr., h.r.
Sat 5; Sun 8 & 10 (High Mass)

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.
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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,
asst
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12,
4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

New York, NY (Cont'd)

ST. THOMAS 5th Ave. & 53rd St. (212) 757-7013
The Rev. Andrew C. Mead, r
Sun Eu 8, 9, 11, Choral Ev 4. Wkdys 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

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The Rev. Samuel Johnson Howard, Vicar
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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.

Niagara Falls, NY

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

Saratoga Springs, NY

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

Westhampton Beach, NY

ST. MARK'S Main St., 11978 (516) 288-2111
The Rev. George W. Busler, S.T.M., r; the Rev. John H. Peter-
son, M.Div., priest assoc
Sun 8 HC (Rite I), 10 H Eu (Rite II) 1S & 3S; MP 2S, 4S, 5S. 10
Special Music, Spiritual Healing 8 & 10 (3S), 11:15 H Eu (2S,
4S, 5S)

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

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

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

Philadelphia, PA

ANNUNCIATION OF THE B.V.M. Carpenter & Lincoln Dr.
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Sun Masses 9 (Low), 11 (High). Thurs 10

ST. MARK'S

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

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

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EMMANUEL 717 Quincy St. (605) 342-0909
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Sun 8 & 10:15 (H Eu). Wed 10 (H Eu & Healing)

Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r
The Rev. Frank E. Fuller, asst (512) 882-1735
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

INCARNATION 3966 McKinney Ave.
The Rev. Larry P. Smith r; The Rev. Frederick C. Philpott v;
the Rev. George R. Collina; the Rev. Thomas G. Keithly; the
Rev. Michael S. Mills
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP
6:45, EP Mon-Fri 6 (214) 521-5101

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Wed; Tues 7:30 H Eu; Wed 6 H Eu, HS.
(713) 529-6196; www.palmer.tx.com

Tomball, TX

GOOD SHEPHERD 715 E. Carrell (281) 521-9872
The Rev. Stan Gerber
Sun H Eu 8:15, 10:30; Sunday school 9:30

Bayfield, WI

CHRIST CHURCH 125 N. 3rd St. (715) 779-3401
The Rev. Dennis Michno, CSSS
Sun Mass 10. Wed Mass noon. Concert Thurs 5

Hayward, WI

ASCENSION 10612 N. California Ave. (715) 634-3283
The Rev. Bruce N. Gardner, CSSS bngcss@aol.com
Sun Sung Eu & Ch S 10:15

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

Rhineland, WI (Northwoods)

ST. AUGUSTINE OF HIPPO 39 S. Pelham St. (715) 362-3184
The Rev. John W. Biggs, r
Sun H Eu 9; Daily as scheduled

Paris, France

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