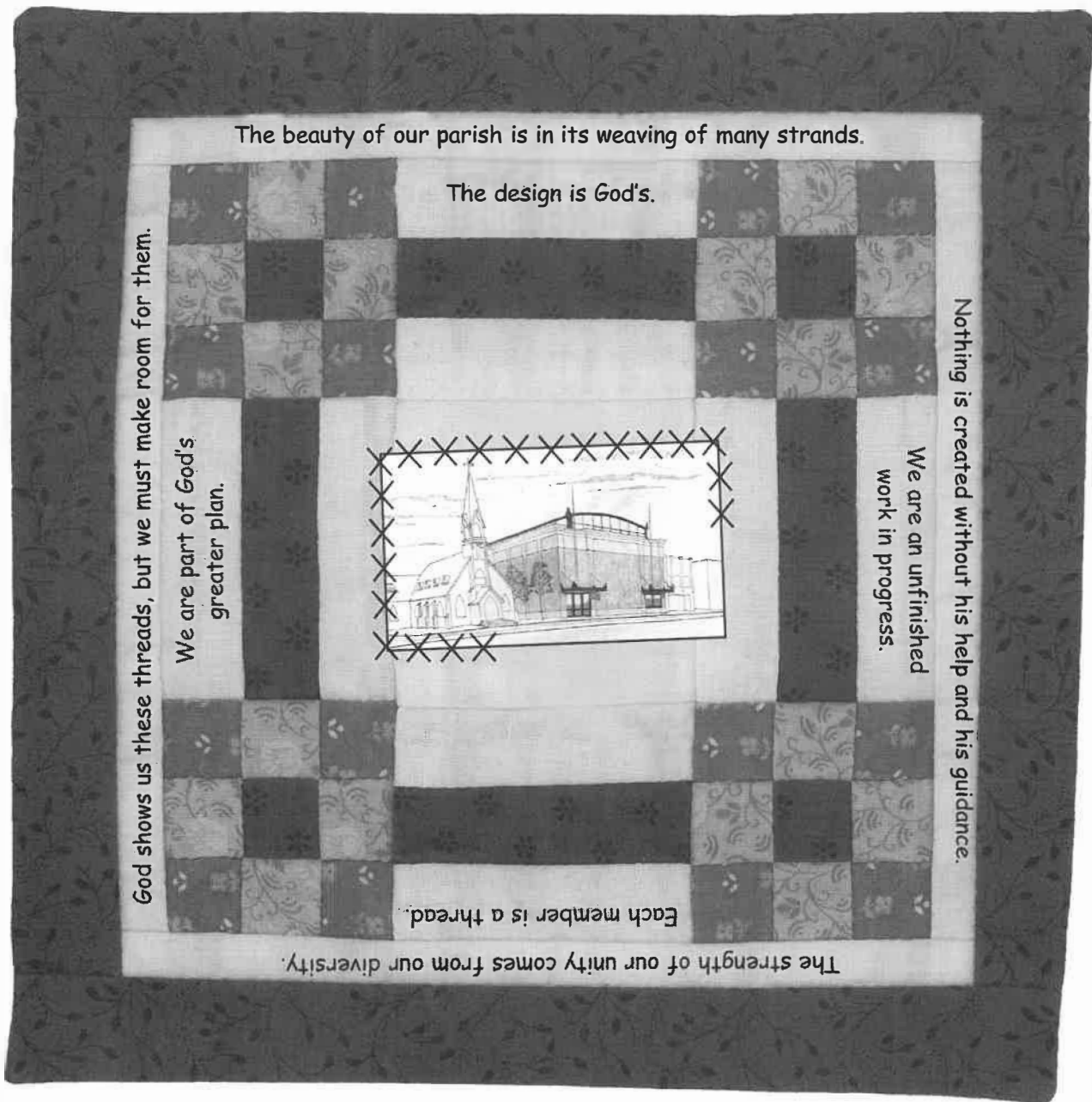


The Living Church

July 26, 1998 / \$1.50

The Magazine for Episcopalians



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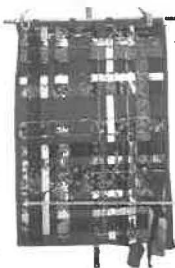
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Quote of the Week

The Most Rev. Frank T. Griswold, Presiding Bishop, on the Lambeth Conference: "I think everyone who goes to Lambeth is changed by it."

In This Corner

Shuffle the Script

The phone rang at 6:40 p.m. — prime time for telemarketers. I decided to answer it anyway.

"Hello, Mr. Kalvel..., Mr. Kal-vel-log..., Mr. Kal-vel-loggy," a gravelly voice said. No doubt one of my close friends.

"You're close," I responded dryly, waiting for a sales pitch for a platinum credit card I couldn't do without or millions of dollars of accidental death insurance.

"My name is Carl," he said. "I'm calling you from the Calvary Bible Church," he said. "We're located right near you. How are you tonight?"

By this time I was feeling a bit sheepish, but I wasn't going to tell him that. I decided to listen to his pitch.

"Mr. Kal-vel-loggy, do you know that Jesus Christ loves you very much?" he asked.

"Yes, I do," I replied. I think he was surprised by my answer, because he continued reading his script. And not very well, I might add.

"Have you accepted him as your personal Lord and Savior?"

"Yes, I have."

"Our worship service is at 10:30 a.m. every Sunday," he said. "And I want to take this opportunity to invite you to join us."

"Thanks, Carl," I said, "but we have a church and we're happy with it." I really thought that would be the end of the conversation, but I could hear him shuffling some papers. He wasn't finished.

Sunday's Readings

Prayer Gone Awry

Pentecost 8, Proper 12: Gen. 18:20-33; Ps. 138; Col. 2:6-15; Luke 11:1-13

Probably every Christian affirms that God's nature is to be loving. There are also many Christians who know the experience of what appears to be unanswered prayer. Yet it is impossible to reconcile a belief that God is loving and a belief that he does not listen to you when you pray. Jesus knew that this is usually the first problem to arise when one begins seriously to pray. After Jesus taught his disciples the Lord's Prayer, he went on to address the question of apparently unanswered prayers. The point of his teaching is not only that we need to persevere in prayer, but also that we frequently pray awry. We ask for things that we truly want, but our wills are not sufficiently congruent with the will of God. Such prayers will not be granted exactly as prayed, but "as may be best for us," as defined in the

"Mr. Kalantasis," he pleaded (I think that person must have been his last call), "I want you to join us this Sunday and see for yourself." There was an awkward period of silence.

"My wife and I are ushers at our church this Sunday," I said. "We won't be joining you this week. Or anytime, for that matter. We prefer to worship Jesus in our own church."

Obviously, he didn't hear me. "We, we, we have some exciting things happening every Sunday," he stammered. "We'd like you to be part of that."

"What kind of exciting things?" I asked.

"Lots of people get caught up in the Spirit," he said. "It's powerful."

We were getting nowhere. "You know, Carl, there are lots of people around who have no church home," I said. "Why don't you spend your time talking to them rather than to someone like me?"

I could hear the papers shuffling again. That response may not have been on his sheet. At any rate, he thanked me for talking with him and wished me good night.

The phone call got me thinking. Most of us Episcopalians aren't very good at sharing our faith with others. We know we need to share the good news of Jesus with others, and we know there are thousands of unchurched people around us, but surely we can do better than this.

David Kalvelage, editor

prayer of St. John Chrysostom (at the end of Morning and Evening Prayer).

The first lesson shows how Abraham builds a relationship with God through a series of prayers which is both wryly humorous and profound in its implications. In both of these lessons, then, there is teaching about persevering in prayer. In the perseverance, a relationship is built and matures. The last line of the gospel, which at first sounds like a *non sequitur*, actually is the clincher: "...how much more will the heavenly Father give the Holy Spirit to those who ask him!" Prayer must have as its first purpose the acquisition of the Holy Spirit, for only then will the person who prays, pray aright. In the words of the psalm, which reconciles belief in the love of God and the answering of prayer, "When I called, you answered me; you increased my strength within me."

How Roomy Is the Devil's Tool Chest?

In reference to "Undisciplined Disciples" [TLC, June 28] the writer proclaims that "God will win the war with the devil." Unless scripture is wrong (which it is not) the cross and the empty tomb proclaim that the "war" has been won. The battle is over!

As for "12 men being so called and ordained," I believe it was 12 Jewish men, that is, unless the scripture is wrong.

Might I also (gently) remind the writer that heterosexual sex is probably the greatest source of AIDS — is that also in the "tool chest of the devil"?

(The Rev.) Richard M. Turk
St. Andrew's Church
Jacksonville, Fla.

Robert Hancock's world is slipping out from under him. His Viewpoint article resembles a small child calling names on the playground.

Two points really turned my stomach — homosexual "practice" as "a source of

AIDS . . ." should warrant putting it into "the tool chest of the devil."

Mr. Hancock is obviously limited in his knowledge of HIV/AIDS contraction . . . otherwise, blood transfusions, giving birth (if the mother is infected), and (gasp!) heterosexual sex should all be tossed into said tool chest. Toward the end of his article, Mr. Hancock finds the need to reassure himself (and those with his limited viewpoint) that not everyone will be in heaven "with the rest of us."

Clark Mitchell
Lawrence, Kan.

I read with great interest the Viewpoint Mr. Hancock so eloquently expressed. While I agree with many of his points concerning sexual morality, my reflections on the New Testament reading (Gal. 3:23-29) of the previous Sunday (June 21) compelled me to respond to his treatment of other matters.

As a convert to the Episcopal Church, I

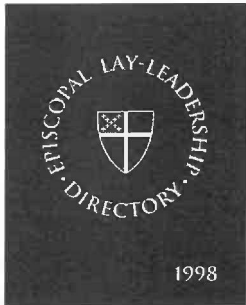
was grounded on the pillars of scripture, reason and tradition. While understanding that scripture is always foremost, I am disturbed that Mr. Hancock would dispose of tradition and reason in so cavalier a fashion.

At baptism, we pray as a community that the persons being baptized have an "inquiring and discerning heart," which acknowledges the fact that we have been blessed by our Creator with "memory, reason and skill." Yes, it's true that at times we have used tradition and reason clumsily and even badly. But let's not throw out the baby with the bath water because our imperfect use of tradition and reason is sometimes flawed and untidy. Scripture alone without faith-based and prayer-based deployment of tradition and reason can easily equate to "checking our brains at the door" syndrome, and this can also lead to us into becoming a "hollow, pagan cult."

With reference to Mr. Hancock's view

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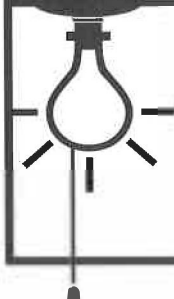
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Letters

of the role of women in the church, he asserts, "There is no scriptural record of either a call by Jesus or sanctification by the Holy Spirit of a female apostle." I would argue the Jesus principally operated in the realm of "the doable" during his earthly ministry. Jesus operated in a culture where women were second-class citizens at best. His earthly ministry would have been a non-starter had he openly recruited and formally named women as apostles. But I believe he left some broad hints concerning the role of women. The story of the Samaritan woman at the well comes to mind. His bold engagement and theologically substantive discussion with her flies in the face of the prejudices of the day.

If we are truly made in the image and likeness of God, then God embodies the best of both maleness and femaleness. The reading from Galatians forcefully reminds us, "There is neither Jew nor Greek, there is no longer slave or free, there is no longer male or female, for all of you are one in Christ Jesus." I believe that it's time to put the ordained ministry gender issue behind us once and for all. I

don't think God discriminates on this basis and neither should we.

*Michael A. Foughty
Alexandria, Va.*

I can't believe that THE LIVING CHURCH would publish a Viewpoint article as ugly, sarcastic, self-indulgent, and uninformed as "Undisciplined Disciples" by Robert Hancock. The tenor of this article made me feel sick. Particularly egregious were his claims that feminists destroy the family, that General Convention is guilty of willful heresy, and that homosexuals spit in the eye of holy scripture.

TLC often decries the current polarization of our church. It furthers that polarization by publishing articles such as this.

*(The Rev.) Brian C. Taylor
St. Michael and All Angels Church
Albuquerque, N.M.*

Critical Thinking

The June 21 issue of THE LIVING CHURCH contained two well-written articles upholding the limitations of reason and the supremacy of scripture in relation

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Volume 217 • Number 4

Letters

to the famous "three-legged stool" appealed to so often in discussions of authority in Anglicanism. Both, however, fail to consider what to me gives "reason" a certain priority.

"Reason" is that human faculty that enables us to distinguish between conflicting claims to divine authority. Without the capacity to analyze critically our own experience, human beings are at the mercy of whoever wants to claim that their particular sacred text is the divinely inspired word of God. One person says the Bible is such a text; another claims it is the Koran; a third claims it is the Yellow Pages. Which is right? Without the capacity to reason critically, we would have to guess at random, or rely on our own inherited prejudices. Thoughtful believers are not satisfied with that, but think, even if only for a few minutes on Sunday morning, about why they trust a particular tradition to provide reliable access to God.

Historically, Anglicanism has done less to discourage this kind of critical reflection than some other traditions. This ought not to be too surprising considering the experience of the English people with Puritans and Divine-Right-of-Kings folks ravaging the land, each appealing to infallible scriptures and chopping off heads.

In short, without scripture there would be no Christian faith; without reason, we couldn't distinguish scripture from the Yellow Pages.

*(The Rev.) Jonathan C. Sams
St. Stephen's Church
Troy, Mich.*

Food for Thought

I congratulate Bishop John Shelby Spong on his 12 theses challenge to the Episcopal Church and the wider Christian world [TLC, May 17]. I have always admired Bishop Spong for his thoughtful and provocative thinking on social and theological issues. What is our faith if it is not challenged again and again?

Bishop Spong is giving us food for thought. As an Episcopalian, I am sick and tired of those boring sermons that say nothing. Perhaps many of our bishops who have signed to disassociate themselves from the Bishop of Newark [TLC, July 5] can come up with thinking that is as powerful and challenging as his. Only that kind of thinking challenges our faith and shakes the very foundation we stand on.

Thanks, Bishop Spong, for helping me understand why I believe! Keep on think-

ing. Perhaps our other bishops will begin to tell us what they really believe in a more public forum.

*Ian Lee Brown
Washington, D.C.*

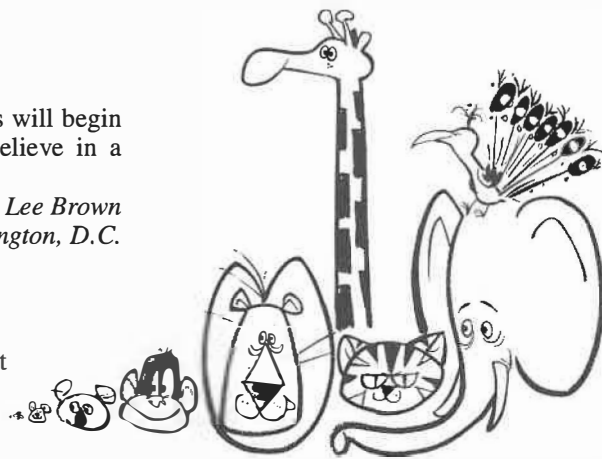
The 'Zoo Service'

Fr. Page, in his Viewpoint article [TLC, June 21], suggested life-style changes are a major cause in decline of church membership, especially weekends crowded with secular activities. This problem was recognized about 20 years ago by the Rev. John Jenkins when he instituted a mid-week evening Eucharist on Wednesday nights at Trinity Church, New Orleans. The practice has been continued by the Rev. Hill Riddle.

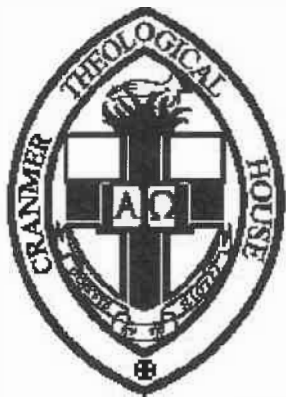
It is nicknamed the "zoo service" because so many children accompany their parents who are clad often in casual clothes from work. First, a supper costing a few dollars is served in the parish hall, where people can get to know each other. A Eucharist and classes for children follow, and sometimes a discussion group occurs after the service. From 30 to 60

people participate, although recently attendance has dropped. Thus, people can go away on weekends, yet maintain a regular participation in the parish. They may not be attending many times on the Sabbath Day, but then God conducts a seven-day week.

*Stuart S. Bamforth
New Orleans, La.*



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



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Vatican Brings Anglican Orders to Question



Dean Franklin

The cardinal's commentary 'seems to end a fruitful era of ecumenical dialogue.'

Dean Franklin

'... could not conclude that [the invalidity of] Anglican orders was infallible.'

Fr. Wright



Fr. Wright

The recent release of a Vatican Doctrinal Commentary on an Apostolic Letter *Ad Tuendam Fidem* of Pope John Paul II has triggered a flurry of interpretations and perhaps set the stage for an altered level of ecumenical discussion between Episcopalians and Roman Catholics concerning Anglican orders.

The commentary by Joseph Cardinal Ratzinger, prefect of the Congregation for the Doctrine of the Faith, amplifies and cites examples of "the fundamental contents of [the Church's] belief" under three categories as refined by Vatican II.

The Rev. Avery Dulles, S.J., professor of religion and society at Fordham University, defined the categories as:

1. Articles of Faith. Cardinal Ratzinger quotes the papal letter: "I believe everything contained in the Word of God, whether written or handed down in Tradition, which the Church ... sets forth to be believed as divinely revealed."

2. Reflections by the church, with the help of the Holy Spirit, of truths connected to revelation. The cardinal's explanation reads "... everything definitively proposed by the church regarding teaching on faith and morals," whether taught by the pontiff, by the College of Bishops gathered in council, or by the Magisterium of the Church. Cardinal Ratzinger continues: "... assent [to these truths] is based on faith in the Holy Spirit's assistance to the Magisterium and on the Catholic doctrine of the infallibility of the Magisterium."

3. Catholic doctrines presented by the Magisterium which may be subject to later revision.

Fr. Dulles said, "The letter fills a gap in canon law. It defines how to treat people who deny doctrines taught as definitive, but not formally of revelation." The previous code, he said, had defined consequences for categories 1 and 3, but not for the second. The letter prescribes "in the most moderate possible way" responses for a denial of articles falling into category 2: One who refuses to change will be subject to "just penalties."

As clarification of these doctrines "connected with revelation by a logical necessity," some 20 examples are given. One of these is "the more recent teaching regarding the doctrine that priestly ordination is reserved only to men. The ... Pontiff ... intended to reaffirm that this doctrine is to be held definitively" since it is "founded on the written Word of God ... preserved and applied in the tradition of the Church" and "set forth infallibly by the ordinary and universal Magisterium."

Another doctrine "connected to revelation by historical necessity ... but not ... declared as divinely revealed" is, with the election of the supreme pontiff and the canonization of saints, "the declaration of Pope Leo XIII in the Apostolic Letter *Apostolicae*

Curae on the invalidity of Anglican ordinations."

Prof. Dulles emphasized that the letter is "not really a teaching, it is just an example." He pointed to the Roman Catholic reordination of Anglican priests. "Some have been conditionally reordained. That practice seems more significant than this letter. In 1996, some effort was made to obtain a review from Rome [of *Apostolicae Curae*]. There was no response. A new decision would be much more formal."

'Null and Utterly Void'

R. William Franklin, dean of the Berkeley Divinity School at Yale University and a governor for the Anglican Center in Rome, sees the letter as "very serious. It covers with infallibility" Pope Leo's 1896 denunciation of Anglican orders as "absolutely null and utterly void." The commentary "seems to end a fruitful era of ecumenical dialogue." While the papal letter itself is not specific, the cardinal, speaking for the Congregation for the Doctrine of the Faith, carries "the highest authority."

Dean Franklin is the consultant for ecumenical relations at the Lambeth Conference, which, he said, "must study [the documents] carefully for the ecumenical movement." In addition, he said, "Roman Catholic and ecumenical scholars must decide how to respond."

The Rev. J. Robert Wright, of General Theological Seminary, said the dates of the two documents argued for the authority of Cardinal Ratzinger's commentary. The papal letter, he said, was dated May 18. "It was held up until the commentary was finished, June 29. They were both released on June 30."

Even though Fr. Wright termed the letters "ecumenical bad will on the part of the Vatican of John Paul," he questioned the interpretation of the cardinal's commentary. Studying the Latin text, he said, "Someone closely reading Ratzinger's text could not conclude that [the invalidity of] Anglican orders was infallible." The teaching that ordination is reserved to men "has been set forth infallibly." However, the doctrine on Anglican orders is "taught as definitive."

The Rev. David Perry, ecumenical officer for the national church, said no English translation of the papal document, which was transmitted to Roman Catholic jurisdictions in Latin and Italian, had been available. "We don't know what weight [the Ratzinger commentary] has, or how authoritative it is. The Presiding Bishop is anxious to know what the apostolic letter says. He is not jumping to conclusions."

Fr. Perry said the Episcopal Church has had "a positive and rich dialogue with our Roman Catholic ecumenical partners for so many years. It appears this could create further difficulties."

Church of Nigeria Reports It Has Doubled in Size

The astounding growth of the Church of Nigeria was cited in a statement published by the primate, archbishops and bishops of the Anglican province released July 1.

The bishops, who met in June, called the statement "the Church of Nigeria, A Success Story in Christian Mission and Ministry," and said it is a statement of the fruits of the Decade of Evangelism. The bishops noted that during the past years the Church of Nigeria had doubled its membership, to 17.5 million, and had increased from 26 to 62 dioceses.

While the statement did not indicate it was directed at bishops who would be attending the Lambeth Conference, which began July 19, it did refer to the previous Lambeth gathering.

"The most important resolution of Lambeth '88 is the one on Decade of Evangelism," the statement said. "The Church of Nigeria took the resolution seriously because evangelism is the number one business of the Church. It, therefore, created eight missionary dioceses in the northern part of the country in order to evangelize the animists and

Muslims there for Christ.

"The eight missionary dioceses were sponsored by parishes, dioceses and individual members of the south. Two more missionary dioceses have since been created in the southeastern part of the country and five more in the north."

The statement emphasizes that the mission of the church includes proclamation of the good news of the kingdom; teaching, baptism and nurturing of new converts; social concern and actions; and a crusade for Christian ethics, and it cites how the church has responded.

"We are convinced on the basis of the scriptures that even small minorities can be used by God to change our entire nation if they are properly galvanized," the statement said.

"For the Church of Nigeria, the Bible is the quarry from which we hew stones for the building of our belief and practice. Our primary concern and action during the next decade will be the deepening of the spiritual life of our members so that our numerical growth will be matched, indeed, surpassed, by our spiritual and moral maturity."

Anglicans and Orthodox Discuss the Nature of Christ

The International Commission of the Anglican-Orthodox Theological Dialogue met June 17-22 in Bucharest, Romania. The commission is composed of representatives of the Orthodox churches and the member churches of the Anglican Communion.

Participants heard and discussed a paper on "The Risen Christ and the Church," and heard other papers on "Christ: Sovereign Over All," and "Priesthood and Identity in Christ." Discussion also was held on the nature and exercise of the Christian ministry, a topic the commission intends to discuss more fully at its next meeting.

Previous meetings have studied the mystery of the church in the light of faith in the Trinitarian God, and have

begun to study the church in relation to Jesus Christ and the Holy Spirit. Since the last plenary meeting in 1996, a drafting committee has met and prepared a draft statement on "Christ, Humanity and the Church." That statement was discussed at this meeting.

Dialogue between the two churches began in 1973 in an attempt to reconcile differences between Anglicans and Orthodox. Agreements already have been published in the Moscow Agreed Statement of 1976 and the Dublin Agreed Statement of 1984. The present third phase of the dialogue, begun in 1989, is concerned with doctrine.

Anglican Communion News Service contributed to this article.

'A True Alleluia'

The Association of Anglican Musicians (AAM) held its annual conference June 22-26 in San Francisco with Jonathan Dimmick and Paul Ellison as the co-chairs.

Participants took part in a variety of services, including Choral Evensong at Grace Cathedral and Solemn Evensong



the Church of the Advent of Christ the King. Between the opening Eucharist at St. Luke's Church and the closing Eucharist at Grace Cathedral, other services were held at St. Mark's, Berkeley, St. Gregory's, San Francisco, and St. Stephen's, Belvedere.

The Very Rev. Harry H. Pritchett, Jr., dean of the Cathedral of St. John the Divine in New York City, was homilist for the week. He used a cycle of liturgical seasons to express themes of hope that "from the worst we can do to each other and to ourselves, God can raise up something new, good and beautiful to shatter the barriers that separate us and to permit us to dare to sing a true Alleluia."

The unaccompanied vocal ensemble Chanticleer presented a concert at Trinity Church featuring Renaissance and contemporary works, along with folk songs and spirituals. Recitals were played by Robert Gurney, John Fenstermaker and Craig Cansler.

Featured lecturers were Robert Commanday, retired music critic of the *San Francisco Chronicle*, and noted author George Leonard.

Panel discussions were held on "Significant Others: the Blessing of Same-Sex Relationships," "the Musical Education of Clergy," "What Would a Church Musician Want to Know About Theology?," "Some Whys and How Tos in Creating a Letter of Agreement," and "Working With Children's Choirs."

Sr. Carolyn Darr, SSM, was elected vice president and president-elect, and John A. Deaver of Covington, Ky., was named secretary.

AAM was founded in 1966 as the American Cathedral Organists and Choirmasters Association.

Victor Hill



St. Andrew's Church

By MARY THERESA WEBB

An Anglican Presence in Moscow

The distinctive Gothic spire of St. Andrew's Anglican Church in Moscow can be glimpsed from Red Square amid many neighboring Russian Orthodox golden domes. The Anglican/Episcopal church's presence in this prominent area of Moscow symbolizes its close relationship with the Russian Orthodox Church's Patriarchate. Yet even privileged Anglicans experience their share of frustrations abiding by the 1997 Russian law restricting religious freedom.

Since 1553, St. Andrew's has been the spiritual home of Anglican/Episcopal expatriates. During this period in Russia's turbulent history, Czar Ivan, later known as Ivan the Terrible, permitted "nonorthodox services" to teach Christian and moral principles to English traders.

Anglicans built the present Victorian style English church building in 1882 and the parsonage in 1894. In 1920, communists confiscated these buildings. During the 70 years of Soviet domination, the church was home to a Bolshevik machine gun nest, then a girl's hostel, and later, offices for foreign delegations. Since the 1960s, the Soviet disc-maker Melodiya has recorded music in the church building. During a period of religious tolerance after *Perestroika*, the state government returned the building to the Anglican church, a gesture of openness when Queen Elizabeth II visited Moscow in 1994.

Although English-speaking visitors and Muscovites attend Sunday morning worship services at St. Andrew's, the Melodiya recording studio still occu-

pies the church building on weekdays. Melodiya has made many promises and claim its moving out awaits the completion of renovations on another building. When it finally moves, St. Andrew's will need to raise \$3 million for the building's restoration.

Meanwhile, renovations of the nearby parsonage are almost complete. A series of concerts raised all but \$5,000 of the needed funds. Renovating the church building will require both structural repairs and aesthetic changes. These include repairing a crumbling buttress that threatens the altar area, repairing plumbing and sewage lines, removing the wooden floor that hides the original marble, and replacing block windows with new stained glass ones.

The Rev. Canon Chad Coussmaker and his assistant chaplain, the Rev. Jonathan Fraiss, maintain a pastoral and posturing position in the current competitive atmosphere of the various Christian traditions now in Russia. Their flock consists of about 200 Muscovites, representing 14 different nationalities and about a dozen Christian traditions.

American Episcopalians dominate this diverse group. Many of them work for the American embassy or American-based companies, such as Coca-Cola. Some are involved in charitable work. Their active ministries include a children's Sunday school, youth club, and a drop-in-center for African, especially Sudanese, refugees.

Canon Coussmaker and Fr. Fraiss see their main role as providing comfort and counseling to any member of the worldwide Anglican Communion who lives in

the area. Whenever these two chaplains can secure an invitation, they join Russian Orthodox and Roman Catholic bishops and prelates at special liturgies and ceremonial events.

Canon Coussmaker noted in a recent interview that the 80 sects of Russian Orthodoxy vying for occupation of ancient church buildings make the current ecclesiastical climate conflictual. Sorting it all out "depends on what church one belongs to and which bishop one follows," he said.

The more reformed groups see the Moscow Patriarchate as embodying all the evils of the old communist system. They suspect the Patriarchate uses Mafia laundered monies or profits from the duty free imports of liquor and cigarettes to restore buildings, such as the Christ Our Savior Cathedral, while ignoring massive social needs. On the other hand, the Moscow Patriarchate doesn't trust Roman Catholics, evangelical or pentecostal traditions and seeks to maintain Russian Orthodoxy's exclusive right to Christianity.

In reality, many Western and Eastern traditions, some Christian and some not, now seek a place in Russia's soul. The doubling of professed evangelicals in Russia during the last six years and the increase in the number of Roman Catholics attests to the need for greater tolerance and understanding, instead of increased regulations.

Keston Institute monitors and reports on harassments and restrictions to religious freedom imposed because of the 1997 law. In the 1950s, Canon Michael Bourdeaux, an Anglican priest, blazed the trail toward religious tolerance when he founded the Keston Institute in England. Today, the institute still maintains a watchdog presence in Moscow, under the direction of Larry Uzzell and one Russian correspondent. The two

reporters provide updated information to the rest of the world about the sharp divisions between conservative and reform-minded elements within established Orthodox churches. According to Mr. Uzzell, much of the friction relates to the Moscow Patriarchate's collaboration with the state. The conservative Old Believers and neo-protestant groups within Orthodoxy want religious freedom from the state. In addition, Russian Orthodox believers carry centuries-old grudges and lack an understanding of other Christian denominations. This contributes to the atmosphere of mistrust and bureaucratic interference.

Even St. Andrew's must rewrite its charter and raise an additional \$6,000 to meet the regulations required of all religious groups under the new law. The delays in taking full possession of their church building given back to them four years ago frustrate members of the congregation. Yet, because of the Anglican Church's favored position with Patriarch Alexi, St. Andrew's has not been subject to the type of harassment other believing groups have experienced.

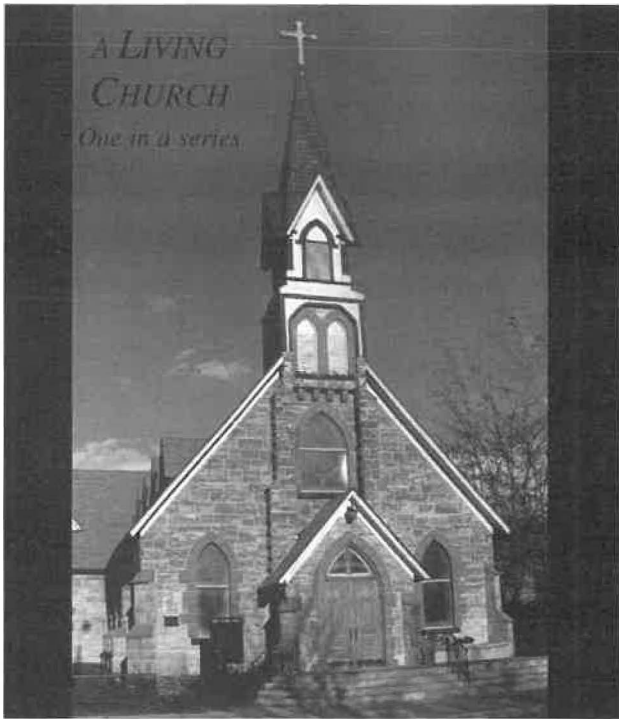
Under Canon Coussmaker's diplomatic leadership, St. Andrew's has maintained its favored status with the Moscow Patriarchate. Now it can enable the Russian Orthodox Church to understand and cooperate with both Catholics and Protestants. Historically, the Anglican Church has proved its capability of being a reconciling and bridge building leader in interdenominational relations. If St. Andrew's achieves that position in Moscow, it could counteract the negative impacts of the 1997 Russian law and its threats to religious freedom. □

Mary Theresa Webb resides in Princeton, N.J.

St. Andrew's has proved its capability of being a reconciling and bridge building leader in interdenominational relations.



St. Andrew's rectory



WORK IN PROGRESS

IDAHO CHURCH IS BUILDING FOR THE WHOLE COMMUNITY

By PATRICIA NAKAMURA

The need was plain. The space was there. So Trinity Church in downtown Pocatello, Idaho, invited the students from the high school across the street to hang



POCATELLO HIGH SCHOOL

out in the parish hall after school. Our Gathering Place is theirs. It isn't a program, although adults are in attendance and tutors in various subject areas are on call. It isn't religious. The

Rev. Nancy Nagy, deacon and wife of the rector, said, "We don't talk religion unless a student asks." It isn't especially Episcopal. The board of directors is Lutheran, Presbyterian, Roman Catholic and Mormon, in addition to Anglican. Volunteers come from other church groups and community groups, and have included the police chief (out of uniform) and an Islamic professor from Idaho State University (to tutor physics). "Parents drop by and bring cupcakes," Ms. Nagy said.

Trinity's rector, the Rev. Alex Nagy, said Pocatello High School has 1,300 students. With no enclosed park downtown, "Where do teens go? Most crime occurs between 3 and 6 p.m." The decision, in the spring of 1997, to open the parish hall seemed only logical. "What a waste," Deacon Nagy said, "to use the hall only on Sundays." The church received an initial grant from the Diocese of Idaho. "We requested \$3,600 from United Way. We

missed the deadline; they heard the proposal in an ice storm. But they granted us \$4,000!" Fr. Nagy said.

Tables are set up and the young people nibble donated snacks, chat with each other and the low-key volunteers, play table tennis or chess. Someone requested the piano be tuned and it was; a small organ was donated, and a boom box. Sometimes these are all being used at the same time. It isn't quiet, but every parent has seen teenagers study amid just such cacophony. The few rules are logical, too. Respect one another. No smoking.

"Downtown graffiti has decreased dramatically," Deacon Nagy said. "The kids are proud of their place, and they are policing it themselves." During the spring semester, some 50 students came over each day.

Trinity also has "an adequate kitchen," said Maxine Hubbell, used for the usual parish functions and to mix up, once a year, the Christmas plum pudding from "a secret English recipe." The Salvation Army serves lunch at its base six days a week. But people are hungry on Sundays, too, so "every Sunday, no matter what else is going on," at 1:30, My Brother's Table serves a hot meal, and provides a to-go bag — a canned main dish, canned fruit, a pack of crackers — to

"WHAT A WASTE," DEACON NAGY SAID, "TO USE THE HALL ONLY ON SUNDAYS."



PROPOSED DOWNTOWN CENTER

any who want it.

"It's staffed by members and other volunteers, and funded by donations of cash and food," said Diane Hutchinson. Because Pocatello is "right next door to Utah," the program benefits from huge Mormon canning plants. "The Bishop's Storehouse runs a cannery and allows other groups to can food. They also give food to various programs."

Ms. Hubbell said the changes in welfare laws that decreased food-stamp allowances mean an increase in dinners at the end of the month. June 7's tally shows 47 meals served, with 40 to-go bags given; on June 21 it was 62 and 43.

Pocatello, Idaho's second-largest city, is a railroad town, a "city along the tracks," in Ms. Hutchinson's description. "Chief Pocatello allowed the railroad to come in," Fr. Nagy said. "There are still 30 trains daily." Migrant workers come to work in the potato fields from April through October. And, said Ms. Hubbell, "we have no cardboard-box homeless, but we have low income families. The word on the street is, 'if you need food, come to the church.'" Occasionally a sack of food turns up on the doorstep, perhaps with a note: "You helped me..."

Trinity Church is 100 years old this year. The cornerstone is carved 1897; that winter "was so harsh they were unable to lay the stone until the following January," states the June "Happy Birthday" issue of *The Call*. The Rev. Alex and the Rev. Nancy (she will be ordained priest in October) have been there 22 months. "They're a team," said Scotti Brownley, music director. "They're open to new ideas - young-minded." The choir, in which "Nancy sings tenor," is outgrowing the platform built for it near the organ. The music is a mix: "Contemporary, some traditional, some folk hymns. We may have flute, oboe, piano, guitar." Ms. Brownley's 19-year-old daughter, a student of ballet and jazz dance, added liturgical dance to the Easter vigil.

"We have a congregation of 352 people," Fr. Nagy said. "Some were born and raised here, some moved in last week, some 80 years ago." The church boasts more than 25 Ph.D.s, most from the faculty of Idaho State. The assisting priest, the Rev. H. "Bud" Smalley, was ordained a year ago June. "He works with the lay eucharistic ministers, schedules and trains," said his wife, Ann, three-year parish secretary and 19-year member. "He always thought about being a priest. As he became more involved, the call became stronger." He entered the diocese's formation process: one weekend monthly with a

week for retreat and study each year. "Sounds like the National Guard," Ms. Smalley said with a laugh. Fr. Smalley offers the Eucharist in American Falls 20 miles away on first and third Sundays. Fr. Nagy said, "Soda Springs, 60 miles away, has asked for the same service."

Toward the end of summer, Trinity organizes neighborhood picnics. "On a map of the city," Ann Smalley explained, we put a pin for every household, and divide these into six neighborhoods." Someone in each neighborhood hosts a potluck picnic. "It lets people get to know their neighbors.

The church is very much a work in progress. In looking to its second century, other needs are plain, and ideas are emerging. Fr. Nagy said, "We purchased the empty lot next door. We want to build a downtown center, with basketball court, a computer center, showers." Deacon Nagy continued the plan: "For daytime use, with job counseling, and showers." Why showers? "To freshen up before a job interview," Fr. Nagy said. "We're building from scratch, for the whole community," Ms. Hutchinson said. Money is being raised and grants written. A preliminary architect's drawing exists; a sign announcing the center has been commissioned. As *The Call* says, "Stay tuned!"

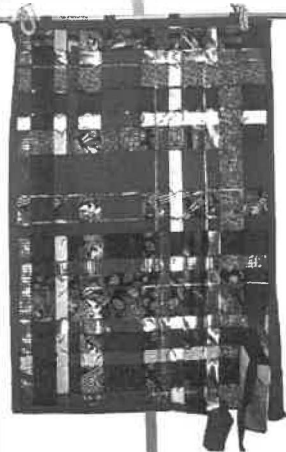
The only women's prison in Idaho is in Pocatello. Another Trinity deacon, Diane Paulson, and a group of lay people will begin a ministry there.

Diane Paulson's husband, Don, is also a deacon and director of Idaho State's counseling center. Next January, he plans to open a community-centered, Christian counseling center at Trinity. He resisted this particular ministry, rationalizing, "I do that all day long. God can't want me to do it evenings too!" But the need is there. Even working people who have health insurance, he said, often have no coverage for mental health. He plans to organize support groups, and psychological education groups to discuss such topics as the Christian response to stress. The center will be open to any individual, any family.

All three deacons will be ordained Canon 9 priests in October.

The theme of Trinity Church is exemplified in a banner, a tapestry of varicolored strips and ribbons, burgundy, blue, silver and gold, some strips with flower or fruit designs, others with an American flag motif. At one edge, the ribbons hang loose. It's a discovery of goals, Diane Hutchinson said. "It is all different threads that we continue to weave." Fr. Nagy said, "We are all part of God's unfinished tapestry." □

**THE THEME
OF TRINITY CHURCH
EXEMPLIFIED
IN A BANNER . . .
IT'S A DISCOVERY
OF GOALS.**



THROW AWAY THE THREE-LEGGED STOOL

By CHUCK COLLINS



A sick paradigm has made its way into everyday Episcopal thinking. It comes pretending to be an ancient truth, but it's only a modern idea. It threatens some pillars of our Anglican and Episcopal identity. Maybe it even means to do so. I am referring to the spurious analogy of the "three-legged stool."

Like a million other teenagers, I first encountered the three-legged stool in confirmation class. I learned that the legs stand for the three sources of authority: scripture, reason and tradition. As it was taught, each is equally important and necessary to counterbalance the other two. Innumerable times since then I have heard Sunday school teachers, priests and even seminary professors dish this out as standard Episcopal fare.

At first glance, there is much to like about this teaching. The three legs appear to constitute a steady stool on which to rest our faith as Episcopalians. But I have discovered it is unfaithful to our heritage.

Richard Hooker (1554-1600), recognized as perhaps our greatest theologian, is routinely credited with this teaching, but he never used the analogy of the stool. In his famous work, *Ecclesiastical Polity*, he did call the relation of scripture, tradition and reason a "threefold cord not quickly broken," but he never referred to the three as equal sources of authority. In fact, Hooker stood firmly with his predecessors, the English reformers, all upholding the Bible as the primary source of authority.

There is no doubt Hooker raised the value of reason and tradition, and that these help to define the unique "Episcopal way" for framing theology. It's even fair to say that reason and tradition keep our interpretation of scripture guided and on track. Nevertheless, Hooker never suggested that they were anything other than subordinate to scripture. For Hooker, reason makes

it possible to receive revelation, the word of God. And tradition was understood as the church's interpretation of scripture over time. It should be evident that our understanding of reason and tradition is vastly different from Hooker's. To quote Hooker in context is to give scripture unrivaled priority.

The stool myth has its origins in the 19th century. John Keble in 1836 wrote an introduction to Hooker's *Ecclesiastical Polity* in which he spoke of "tradition" as a separate authority alongside scripture. Keble and others involved in what came to be called the Oxford Movement predate the formal idea of three separate sources of authority but they opened the door for its future development. They took a step in the direction of shaking loose the long-held understanding that tradition is under scripture and judged by it.

Nearing the turn of the century, Charles Gore edited a famous collection of essays which is credited (or blamed) for Anglican endorsement of the new learning of their day, the historical critical view of the Bible (*Lux Mundi*, 1889). The steamroller of the Enlightenment's confidence in human reason would not be stopped! Although the merits of the Oxford Movement and modern biblical criticism will be debated until the cows come home, one unfortunate side effect was what happened to our understanding of authority. Granted, many secondary matters fall within the area of what is affectionately known as "Episcopal ambiguity," but this doesn't include the

defining principles of our faith. The preface of our prayer book makes this important distinction between doctrine and discipline, doctrine being the essentials of the gospel that are true for all peoples at all times, "the faith once and for all delivered" (Jude 3). The 19th-century movements indicate the beginning of the erosion of the doctrine of the primacy of scripture. And

THE THREE-LEGGED
STOOL REPRESENTS
A DANGEROUS
DEPARTURE FROM
HISTORIC
EPISCOPALIANISM.
IT'S A
20TH-CENTURY IDEA,
AND A BAD ONE.

Latest Vatican Pronouncement Commands Careful Attention

At first glance it would seem that a commentary on an apostolic letter from Pope John Paul II [p. 6] might be severely damaging to ecumenical relations between the Episcopal and Roman Catholic churches. The apostolic letter *Ad Tuendam Fidem* addressed the matter of dissident Roman Catholic theologians and seems to tighten papal authority. But it is a commentary on the letter, written by Joseph Cardinal Ratzinger, prefect of the Congregation for the Doctrine of the Faith, which oversees doctrinal matters, that is cause for concern. The commentary mentions the declaration in 1896 by Pope Leo XIII in the apostolic letter *Apostolicae Curae*, which stated that Anglican orders are invalid.

It appears as though the letter makes infallible the denunciation of Anglican orders, although various theologians contacted by TLC have reacted with differing opinions. Even Roman

Catholics seem unsure whether the pronouncements are teachings or more authoritative.

It is ironic that the letter and the commentary were published only two weeks before the opening of the Lambeth Conference of Anglican bishops. They ought to provide valuable topics for discussion by the group of bishops who will be studying ecumenical matters in Canterbury.

Episcopalians and Roman Catholics have made significant strides toward unity, especially in local dialogues and agreements in a number of dioceses. While this seems to be primarily an internal matter for the Roman Catholic Church, Anglicans all over the world who long for improved relations with the Church of Rome will be watching closely to see what effect the latest pronouncements may have.



THERE IS NO HOPE FOR THE SICK PARADIGM OF THE THREE-LEGGED STOOL, AND NO USE HANGING ON TO IT.

the three-legged stool was as good as ordered.

The three-legged stool represents a dangerous departure from historic Episcopalianism. It's a 20th-century idea, and a bad one.

Who could question that the closest thing we Episcopalians have to a confession, the 16th-century Articles of Religion, thoroughly uphold the primacy of the Bible? Read, for examples, Articles 6,7,8 and 20. Article 34 plainly says that church traditions must bow to the authority of the Bible (Book of Common Prayer, pp. 867-876).

Likewise, there is not a trace of the three-legged stool in the prayer book. Rather, the Bible is consistently affirmed as primary. For example, the collect for Proper 28 affirms the divine authorship of the Bible (p. 236). And when the catechism asks how someone determines if a teaching comes from God, we respond: "We recognize truths to be taught by the Holy Spirit when they are in accord with the Scriptures" (p. 853).

When tradition and reason (and "experience," for that matter) are elevated to be "complementary" to scripture, they, in fact, become competing standards. It's obvious that a Bible story cannot be equally "reasonable" and "miraculous." The definition of "miracle" involves

something outside the grasp of human reason. When "reason" is raised to become an equal authority, the old test for truth (Is it scriptural?) is replaced by the new test: Is it reasonable?

Obviously, large portions of the Bible (miracles, the Incarnation, the Resurrection, etc.) will be dismissed for failing the new test. Reason just can't get its mind around someone walking on water! We've seen many, including bishops, walk away from the creedal faith on these grounds.

A variant of this is the teaching that Jesus Christ, not the Bible, is our final authority. This is certainly true as far as it goes, but this is often used as a theological slight of hand to justify moral behaviors the Bible clearly denounces. Yes, Jesus is our final authority, but he never judges scripture. He obeys and fulfills it.

"Tradition," as important as it is to Episcopalians, is another undeserving candidate to stand on equal footing with scripture. If a pope (or any bishop) speaks for God, extra-biblical and unbiblical teachings can assume the status of doctrine. In 1950, for example, the Roman Catholic Church declared the doctrine of the bodily assumption of Mary even though this lacks any scriptural basis.

It may sound pretty distant, but it is conceivable that the church, in the name of "developing tradition," could require

this for admittance to holy communion. She did this once. Or she could require agreement with the practice of blessing same-sex couples before someone can gain access to the ordination processes. It's not too far-fetched. A not altogether dissimilar action happened at the last General Convention when bishops and dioceses were forced to accept ordination of women (a strange juxtaposition for an era of tolerance and diversity).

With the Episcopal Church more fractured than ever, this is no time to hide behind unhelpful paradigms. The hope for healing the church is in rediscovering our biblical foundation. The Bible remains today what it has been to Christians throughout the centuries, "God telling us things in order to make friends with us" (J.I. Packer's phrase). It is clearly a human document with human personality. But no less it is the inspired word of God. As we humbly acknowledge the authority of God's word and seek to bend our lives to fit its message, he will show us his plan and lead us to the Savior. There is no hope for the sick paradigm of the three-legged stool, and no use hanging on to it. □

The Rev. Chuck Collins is rector of St. Mark's-on-the-Mesa Church, Albuquerque, N.M., and canon theologian in the Diocese of the Rio Grande.

Life in the Spirit

THE SOURCE OF LIFE

*The Holy Spirit
and the Theology of Life*

By Jürgen Moltmann
Fortress. Pp. 148. \$14 paper

The Spirit is the life-giver whose gift is to be known and shared in the here and now of everyday existence.

Jürgen Moltmann introduces this theology of the Spirit in terms of his own darkest hours in and after World War II. A bomb blast killed a nearby soldier, but left him unharmed. Moltmann was held for years as a prisoner of war, and wrestled with the meaning of his life and survival. Out of these and other experiences, he discovered new life and hope in the Spirit who is active in our world and intimately present in our lives.

For Moltmann, the mission of the Christ and the mission of the Spirit are closely intertwined. In Easter faith we are "seized" by the life-giving Spirit. The Spirit comes to us when we are deadened by grief and our senses have been "extinguished." In the Spirit, we can experience God's unconditional love for life, so that "the divine joy in living stirs in us anew."

The Spirit does not take us out of our everyday lives or world to a detached supernatural realm. Spirituality and religion are not to be split off from the rest of our lives. Instead, the Spirit comes to us and takes us as we are, so that the specifics of our life become our charisma through the divine calling. Instead of being dominated by the fear of death, we may be moved gracefully to the exuberant dance of life.

In the Spirit we are invited into the divine fellowship of the Trinity. This new life, he says, involves an ethic for living. Our shared intercession leads to social, political and economic prayer. We are called to participate in the Spirit's new creation of all things, which includes our concern for all people, all creatures and the earth.

Moltmann's theology of the Spirit is rooted in his own experience and a lifetime of reflection. He points convincingly to the new life, hope and meaning that we may discover in the Spirit.

(The Rev.) Robert B. Slocum
Church of the Holy Communion
Lake Geneva, Wis.

Books

The Spouse's Story

The Bishop and I

By Eileen Carey

Hodder & Stoughton. Pp 198. £7.99

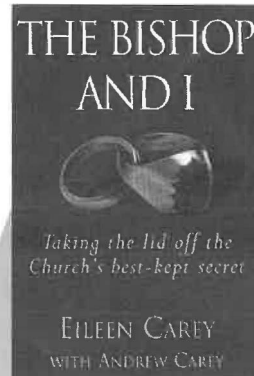
Eileen Carey, the wife of the Archbishop of Canterbury, has succeeded in a monumental task. She has compiled the stories of 22 bishops' spouses from the Anglican Communion. Through the means of her own personal contact (a tribute to her careful attention to bishops' spouses), and through a questionnaire, she tells the spouse's story. This is a seminal work because it is the first time that a collection of the experiences of these spouses can be read in one volume. It is fascinating reading because it is a tribute to the extent that faith stretches to meet and exceed trying times.

The reader is challenged to reflect on the strength of the spirituality of the spouse. Most spouses come to their marriage vows with a strong or emerging faith. This faith tried in the crucible of the institutional church grows and reaps amazing rewards. The lived experience of loneliness, relocation, unclear expectations, sacrifice, personal job loss, the demands of hospitality, the confusion of deferred authority and the conflict of church and family bring with them the graces of strength, courage and hope.

To a person, each spouse feels privileged to share the rich, diverse experiences of the bishop, particularly in such challenging locations as Sri Lanka, Israel, Rwanda, South Africa, Mozambique and Sudan.

Of particular interest is the offering of a prayer from each contributor. The request itself is a witness to Mrs. Carey's affirmation of the importance of prayer. Mrs. Eleci Neves, wife of the Bishop of South Western Brazil says, "We thank you, Lord God, for putting us in the leadership of this diocese. Strengthen our knees which are sometimes so weak, and may our missionary spirit never tire of searching for and serving others."

Phoebe W. Griswold
New York, N.Y.



*This faith
tried in
the crucible
of the
institutional
church
grows and
reaps
amazing
rewards.*

Searching for the Sacred

WRESTLING WITH THE OX

A Theology of Religious Experience

By Paul O. Ingram

Continuum. Pp. 246. \$22.50 paper

In *Wrestling With the Ox*, Paul Ingram has written a broad-reaching exploration of religious pluralism which weaves together his many years of university teaching with his personal spiritual quest. This book is a serious examination of questions posed by the world's religions, the concepts of religious traditions, and the history of the field.

Ingram's book takes as a starting point the Ten Ox-Herding Pictures of Japanese Zen Buddhist tradition. Each of the 10

chapters — using the pictures in succession — begins with a way of encountering the sacred, from the simplest beginnings in searching, to the goal of enlightenment. Ingram believes that no one religious tradition can lay claim to the path to the sacred, but that the scriptures of each tradition contain elements of basic truth.

He emphasizes the necessity of knowing one's "spiritual home" before responsibly entering into dialogue with another tradition. A Lutheran, Ingram writes of his exploration of the Christian faith and of his study of world religions as both a personal and professional journey.

Pamela Junge and Jacqueline Winter
Evanston, Ill.

Tweaking the Toes of Religiosity

FORGIVEN AND FORGIVING

By L. William Countryman
Morehouse. Pp. 134. \$10.95 paper

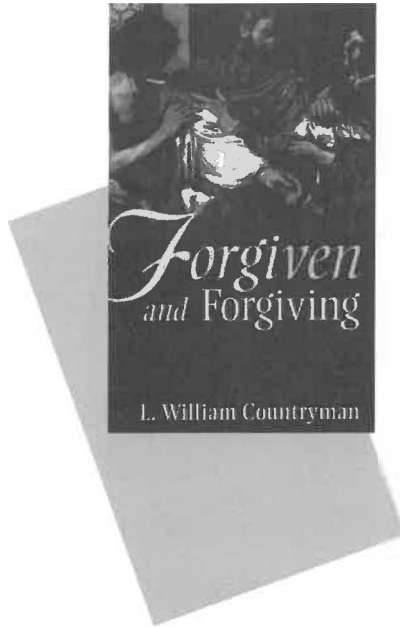
It is clear from his earlier writings that the author, whose primary discipline is New Testament studies, enjoys occasional side trips into adjacent fields, this time that of pastoral theology and the dynamics of forgiveness. And we may be glad for the venture.

His manner, for one thing, is neighborly. False concepts of forgiveness, for instance, he labels those of "making nice" and "melodrama," "emotional manipulation" and "denial" and settling for second prize. The protocols of forgiveness represent "a kind of spiritual recycling." This reader, though, must also profess a global aversion to gender-neutrality run mad, as in the persistent use of "God" without benefit of nominal or pronominal variation (notably, here, a dozen such times in one stretch of 13 lines — disquieting, at last, as barreling into a series of as many speed bumps).

Originating as a series of talks delivered to church groups, this book is naturally redolent of preaching to the choir. Indeed, the author acknowledges as much, that it is "the good church folk who are most likely to read a book such as this." And much good it should do them to do so, too, for, tweaking the toes of religiosity, it also constitutes a wake-up call. But (the flip side) since its argument is posited on a compassionate, Christian sort of god as the linchpin for lack of which the whole vehicle must collapse ("our growth in forgiveness is part of our growth in faith"), most of what follows must likely fall like a foreign tongue on the secular ear. Which might just help to explain why that culture, absent such a deity to haul away its trash, finds itself in such a godawful mess.

Hats off, finally, to the unsung Helen C. L. McPeak, "an Episcopal priest and former student" of the author's, who has compiled a complementary study guide which one can with profit download from the publisher's website. Except to the desultory eye, a well-kept secret, that, tucked into an agate line toward the front of the book.

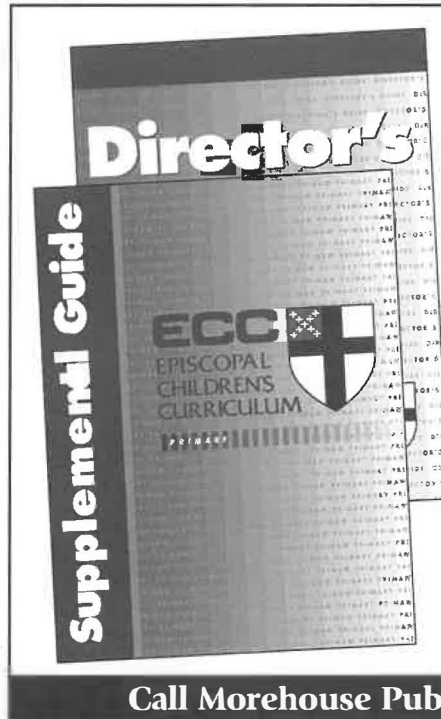
(The Rev.) Harold Brumbaum
Nicasio, Calif.



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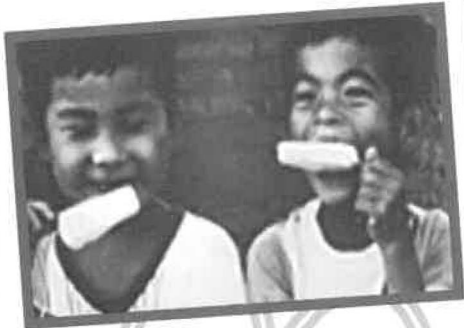


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The Living Church

Appointments

The Rev. **Barbara Jean Morgan** is rector of St. John's in-the-Wilderness, PO Box 180, Copake Falls, NY 12517.

The Rev. **James Nixon** is rector of St. Catherine's, 681 Holt Rd., Marietta, GA 30068.

The Rev. **Duane Petersen** is associate at Ascension, 1030 Johnston St., Lafayette, LA 70501.

The Rev. **Walton S. Pettit, Jr.** is vicar of St. Cyprian's, 140 College St., Oxford, NC 27565.

The Rev. **George W. Quiggle** is rector of St. Michael and All Angels, Box 586, Millbrook, AL 36054.

The Rev. **Wilfredo Ramos** is missionary for the Central Deanery of the Diocese of Connecticut.

The Rev. **Thomas J. Rasnick** is assistant at St. John's Cathedral, Box 153, Knoxville, TN 37901.

The Rev. **Grady Richardson** is rector of St. Philip's, 2813 Godfrey Ave. N, Fort Payne, AL 35967.

The Rev. **Thomas Rickenbaker** is rector of St. Paul's, Box 548, Edenton, NC 27932.

The Rev. **John W. Wesley** is rector of Our Savior, 1000 Jersey La., Palm Bay, FL 32905.

The Rev. **Scott White** is assistant at Christ Church, 120 E Edenton St., Raleigh, NC 27601.

Ordinations

Deacons

Southeast Florida – **Geraldine Glendenning**, assistant at Grace, 3600 Australian Ave., West Palm Beach, FL 33407; **Nancy Lee Jose**, assistant at St. Stephen's Cathedral, 221 N Front St., Harrisburg, PA 17101; **Jacquelyn Rowe**, deacon-in-charge of St. George's, 21 W 22nd St., Riviera Beach, FL 33404; **Douglas Zimmerman**, assistant at St. Thomas', 5690 N Kendall Dr., Miami, FL 33156.

Utah – **Camille Sawaya**, assistant at St. James', 7486 S Union Park Ave., Salt Lake City, UT 84047.

Virginia – **George M. Caldwell**, assistant at St. Paul's, 228 S Pitt St., Alexandria, VA 22314; **Jack W. Grubbs**, assistant at The Falls Church, 115 E Fairfax St., Falls Church, VA 22046; **Leslie J. Hague**, assistant at St. Peter's, 3 W Ridge Rd., Savannah, GA 31411; **Jennifer B. Montgomery**, assistant at Christ Church, Richmond, VA, add. 5000 Pouncey Tract Rd., Glen Allen, VA 23060; **Clarence B. Nixon III**, assistant at Truro, 10520 Main St., Fairfax, VA 22030; **Thomas W. Simmons IV**, assistant at All Saints', 8787 River Rd., Richmond, VA 23229; **John G. Tampa**, assistant at St. David's, Wayne, PA, add. 763 Valley Forge Rd., Radnor, PA 19087; **Jacqueline C. Thomson**, assistant at St. Alban's, 6800 Columbia Pike, Annandale, VA 22003.

West Missouri – **Mary Siegmund**.

West Texas – **David Andrew Luckenbach**, assistant, Advent, 104 W Elizabeth, Brownsville, TX 78520; **James Raphael Murguia**, assistant, Good Shepherd, 700 S Broadway, Corpus Christi, TX 78401.

Priests

California – **Whitney Roberson**.

Chicago – **Daphne Cody**.

Colorado – **Kathryn Ann Bauer**, assistant at Trinity, PO Box 996, Kremmling, CO 80459-0996.

Connecticut – **Jaclyn Sheldon**.

Dallas – **Nancy T. Smalley**.

Indianapolis – **Elizabeth P. Beasley**, **Amy B. Lamborn**.

North Carolina – **Sanford A. Key**, **Gayanne M. Silver**; **Joan C. Vella**, assistant at St. Mark's, PO Box 4405, Wilson, NC 27893.

Quincy – **John Farris Palmer**, vicar of St. Jude's, Princeton, and St. John's, Henry, IL.

San Joaquin – **Sam Vongsanit**, vicar of St. Martin of Tours, 709 N Jackson St., Fresno, CA 93702.

Southeast Florida – **Eugene Hall**, assistant at St. Mark's, 3395 Burns Rd., Palm Beach Gardens, FL 33410; **SuzeAnne Silla**.

Tennessee – **Sam Clarke**, rector of Trinity, Box 186, Winchester, TN 37398.

Resignations

The Rev. **William H. Marchl III**, as rector of Trinity, Coshocton, OH

The Rev. **Michael S. Mills**, as assistant at Incarnation, Dallas, TX.

The Rev. **Elizabeth J. Sausele**, as assistant at Christ Church, Hudson, OH.

The Rev. **James Towner**, as rector of St. Martin's, Clewiston, FL.

Retirements

The Rev. **Caroline G. Angus**, as rector of St. Luke's, Cleveland, OH.

The Rev. **Fayette P. Grose**, as rector of Holy Trinity, Lisbon, OH.

The Rev. **K. Michael Harmuth**, as rector of Ascension, Dallas, TX.

The Rev. **Armand LaVallee**, as assistant at St. James', Danbury, CT.

The Rev. **Daniel Linnenberg**, as priest-in-charge of Nativity, Boyne City, MI.

The Rev. **James S. Massie**, as rector of Grace, Lockport, NY; add. PO Box 822, Olcott, NY 14126.

The Rev. **George Mullins**, as rector of St. Nicholas', Atwater, CA.

The Rev. **Stewart Pierson**, as rector of St. Peter's, Lakewood, OH.

The Rev. **Miguel Restrepo**, as rector of Holy Cross, Miami, FL.

Religious Communities

Order of Julian of Norwich – **Sr. Clare**, formerly **Stephanie Carbone**, professed solemn life vows.

Changes of Address

The Rev. **John Miles Evans**, 51 Blake Ave., Lynbrook, NY 11563-2505.

The Rev. **John E. Garceau**, 1510 Eddy St., Apt. PH2F, San Francisco, CA 94115.

The Rev. **H. Kearney Jones**, 3503A Davenport Ct., Pasadena, MD 21122.

The Rev. **David A. Williams**, 350 Locust Ln., Boone, NC 28607-7885.

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Arlington, Texas
The Rev. Milo G. Coerper,
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R. William Franklin, New York, N.Y.
The Rev. Thomas A. Fraser, Riverside, Ill.
Sr. Mary Grace, CSM, Mukwonago, Wis.
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The Rt. Rev. Dorsey F. Henderson, Jr.,
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Mrs. John M. Hayden, La Crosse, Wis.
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John W. Matheus, Milwaukee, Wis.
The Rev. Robert K. Myers, Kenilworth, Ill.
John Overton, Stratham, N.H.
The Rev. Canon H. Boone Porter,
Southport, Conn.
The Rev. C. Corydon Randall,
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The Rt. Rev. William C.R. Sheridan,
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The Rev. Larry P. Smith, Dallas, Texas
The Rev. Jeffrey N. Steenson,
Fort Worth, Texas
The Rt. Rev. Alexander D. Stewart,
Longmeadow, Mass.
Howard M. Tischler, Grosse Pointe, Mich.
The Rt. Rev. William C. Wantland,
Eau Claire, Wis.
The Rev. Herbert A. Ward, Jr.,
Boulder City, Nev.

Next Week ...

By the Grace of God

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.**

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 32059, Juneau, AK 99803. (907) 790-4585.**
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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

YOUTH DIRECTOR. Large parish in central area of High Plains city of 100,000 and metro area of 250,000 is looking for a youth director who loves Jesus Christ and children. Experience in youth ministry preferred. Parish has already been blessed by full-time youth director and has an active adult youth worker corps (31 this year), and 120 7th-12th graders on the rolls. Oversee Sunday night big-group, Wednesday night small-groups, youth confirmation, mission and ski trips, and include a ministry of regular visitation at schools, sports, concerts, etc. Send letter of intent and resume to: **Judge Jody Gilles, Y.D. Search Committee, Holy Trinity Episcopal Church, 1400 W. Illinois Ave., Midland, TX 79701. Website: www.holytrinity.org**

YOU DON'T WANT TO SPEND another winter "up north" do you? Naples, Florida, is one of the nicest communities to live in the country. Because of that, many people move here. Many are unchurched and/or lapsed. St. Paul's Church wants to be a place where faith can be discovered or reawakened. We need help. The position as assistant to the rector is open now to help lead and guide the rector and congregation in this task. No youth group and church school to run. Lay persons are doing those tasks. If interested send profile and resume to: **The Rev. Larry G. Smellie, 3901 Davis Blvd., Naples, FL 34104. FAX (941) 643-2207; E-mail FrLry@aol.com**

PART-TIME ASSISTANT (retired?) priest for exciting church in the cool mountains of northern Arizona. Epiphany needs an assistant priest for campus ministry, assist with services in Flagstaff and nearby communities. Support the lay chaplain in the campus ministry, and lend creativity, guidance and support to other ministries. Help with relocating, half-time salary. Contact: **The Rev. Joseph M. Harte, Jr., Episcopal Church of the Epiphany, P.O. Box 1473, Flagstaff, AZ 86002.**

POSITIONS OFFERED

ALLSAINTS' EPISCOPAL CHURCH seeks experienced candidates for rector. Growing program parish located in Boise, Idaho. Send resume and current CDO profile by 9/1/98 to: **Search Committee, All Saints' Church, 704 S. Latah St., Boise, ID 83705.**

DIRECTOR OF CHRISTIAN EDUCATION. Part-time salary with benefits. BA or its equivalent. Self-starter, organized, creative, grounded in theology/spirituality, experience in training, supervising, excellent communication, team player. Family-oriented suburban church. Episcopalian preferred. Send resume to: **Grace Church, 1815 Hall, SE, Grand Rapids, MI 49506.**

AREA YOUTH MINISTER: St. Michael's Church, Barrington, IL, seeks full-time clergy or lay person to oversee continuing development of youth ministry for students in Jr. and Sr. High School. We seek an energetic, resourceful and creative person who has experience working with youth, excellent teaching and communication ability and training in crisis intervention. Applicants must possess the skills to provide support and training for church school teachers, design and implement programs to assist children in their relationships with their families, to serve as a primary minister to young people of the church and their families, and to assist liturgically as appropriate. Approximately 20-25% of time will be allocated toward consulting with nearby parishes as they seek to develop their youth ministries. Competitive salary and benefits. Please send resume no later than Aug. 31, 1998 to: **Mrs. Susan Johnston, 157F Helm Rd., Barrington Hills, IL 60010. E-mail: sgjohnston@aol.com**

RECTOR: Christ Episcopal Church of Pittsburgh, PA, is in search of a new rector. Christ Church is located in the growing suburban community of North Hills. Due to the upcoming retirement of our present rector, we are seeking a unique individual to lead a very diverse church family into the future. If interested, please send a resume to: **Search Committee, c/o Colleen Kilbert, 7401 Bennington Woods, Dr., Pittsburgh, PA 15237.**

RECTOR: St. Dunstan's Episcopal Church, Carmel Valley, is seeking experienced leader for a wonderful, loving parish in the central coast area of California. Located in a rural residential setting, this dynamic group of worshippers is rich with local programs for all ages, active ministries and outreach. We enjoy a talented staff including an ordained assistant and a permanent deacon. Send resume to: **Rector Search Committee, c/o 7062 Fairway Pl., Carmel, CA 93923-9586.**

CHAPLAIN—Cathedral Home for Children, Laramie, WY. Residential treatment center providing a family-like setting and milieu treatment for troubled adolescents (12-18 y/o). Write for position description to: **The Rt. Rev. Bruce Caldwell, 104 S. 4th, Laramie, WY 82070; 1-307-742-6606, annkri@aol.com**

CHRISTIAN ED RESOURCE PERSON for 10 parish deanery in Rhode Island. Experienced lay person wanted for full-time position to train teachers, gather resources, assess curricula, make connections among parishes. Send resume to: **The Rev. William Locke, 490 Broadway, Pawtucket, RI 02860 or e-mail Wlocke723@aol.com**

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, Attn: Search Committee, 30205 E. Jefferson Ave., St. Clair Shores, MI 48082.**

(Continued on next page)

Classifieds

POSITIONS OFFERED

ST. JOHN'S OF NEW CASTLE, CO, and **St. John's of the Mesa, Battlement Mesa, CO,** are seeking applications for a vicar. This is a part-time position with an annual compensation between 15-17K. New Castle and Battlement Mesa are communities in the Grand Valley of western Colorado, where the weather is seasonal and skiing, fishing, hiking, hunting and golfing are readily available. We are searching for a person who will serve as our pastor and work with us to develop our Christian education and outreach programs. Retired priests are encouraged to inquire. Short term contracts/service will be considered. Please direct inquiries to: **Mrs. Candace Lowery, c/o St. John's, Box 82, New Castle, CO 81647.**

ASSISTANT FOR CHILDREN'S AND YOUTH MINISTRIES: Corporate size, multiple staff parish, minutes from Atlanta, is seeking a dynamic priest committed to our church's future. This full-time position would include oversight for the Episcopal Church curriculum, Journey to Adulthood program and youth group activities. Some shared responsibility in the liturgical and preaching ministries of the congregation would also be expected. Please send a letter of interest, resume and CDO profile to: **Mr. Bill Clark, Search Committee Chair, Holy Trinity Parish, 515 E. Ponce de Leon Ave., Decatur, GA 30030.**

MINISTRY OPPORTUNITY: The Anglican Fellowship of Prayer is interviewing candidates for the position of Executive Director. Person considered should be a person of prayer and able to lead and teach others to pray; who is willing to travel; has experience in developing and articulating a mission statement; is not averse to raising money. Please send resume to: **Search Committee, AFP, Box 31, Orlando, FL 32802.** An application will be sent to you.

FULL-TIME YOUTH DIRECTOR, youth center director and Christian education director/facilitator for St. James' Episcopal Church, Oneonta, NY. Looking for a Christian man or woman who works well with children and young people of all ages. St. James' is a very active parish with a variety of ministries for all age groups. The position of director requires someone who is extremely flexible, energetic and enthusiastic about mission to young people. The job requires the director to deal with three different sets of young people, the St. James' youth group, "Ichthus" youth center, and Christian education department. Interpersonal relationship skills are of the utmost importance in this position. If you are interested in this exciting opportunity to do ministry to young people, please call **Fr. Mark Cole, Rector of St. James' Church at (607) 432-5362.**

YOUTH DIRECTOR. Christ Church Cranbrook, Bloomfield Hills, MI, seeks a youth director for junior, high and college groups. Our Episcopal parish needs an energetic and dynamic leader. If you are a spiritual and caring person with a Christian background, we would like to hear from you. Become a part of our key staff with an excellent salary and benefits. Send your e-mail to the **Rev. Ed Mullins: cchurch@concentric.net** or FAX your resume to (248) 644-0148, attn. Deb Gollnitz.

ASSOCIATE RECTOR FOR PASTORAL CARE for Church of the Holy Comforter, a dynamic, corporate-size parish in Vienna, VA, which 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/holyoc>, for additional parish information.

POSITIONS OFFERED

MUSIC MINISTER: Requires fluency with diverse musical styles, undergraduate degree, vocal, directing, organ training and experience. Advanced degree desirable, 20-30 hours per week. Salary \$13,000-\$23,000 per year. Send resume to: **St. Luke's Episcopal Church, 114 S. Marina St., Prescott, AZ 86303.**

COME IN FROM THE COLD October through May. Wanted: an Episcopal priest for St. Philip's Episcopal Church, a small, friendly, spirit-filled congregation located in a small desert community and winter resort on the Colorado River. Phone (520) 669-9498; (520) 667-2852. FAX (520) 669-9498. Write: 1209 Eagle Ave., Parker, AZ 85344.

RECTOR wanted for All Hallows' Episcopal Parish of 120 communicants located in a rural setting near historic Annapolis, MD. Our parish is approximately 45 minutes from Washington, DC, and Baltimore, MD. We desire a priest who is grounded in the traditional liturgy of the church with a strong focus on the Holy Eucharist. We want a priest who will help us grow in the love and knowledge of Jesus Christ and who will promote growth in our membership. All interested parties please send a resume, cover letter and CDO profile to: **Joan King, Search Committee Chairperson, 3900 Greenmeadow Lane, Davidsonville, MD 21035** or contact her at (410) 798-1737 by July 31, 1998.

ASSISTANT FOR SPIRITUAL FORMATION AND PASTORAL CARE: Corporate size, multiple staff parish, minutes from Atlanta, is seeking an experienced priest with particular gifts in the areas of Christian spirituality and pastoral care. This part or full-time position would encompass our chaplaincy to Agnes Scott College, leadership for the feminist theological reflection group and oversight of our Labyrinth ministry. A sharing in the liturgical, preaching and pastoral care ministries would also be included. Please send a letter of interest, resume and CDO profile to: **Mr. Bill Clark, Search Committee Chair, Holy Trinity Parish, 515 E. Ponce de Leon Ave., Decatur, GA 30030.**

RITE I ANGLO-CATHOLIC PARISH, growing professional congregation in southeastern PA, excellent music program and church school, average Sunday attendance of 250, seeks assisting priest or transitional deacon. Skills needed in preaching, adult education, newcomer ministry, youth work. Excellent compensation. Reply **Box P-774**.

RETIRED PRIEST: Come to Horseshoe Bend, Arkansas 72512. We offer peace, quiet, a delightful community and part-time job as priest. Check URL. <http://www.aros.com/ststephens> or write **Box 4118.**

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.**

TRAVEL

AUTUMN IN VERMONT: October 1-5, 1998. A fall foliage weekend in homes of parishioners in Middlebury, the quintessential Vermont town. You won't want to miss the color and the warm hospitality. Reserve now. **St. Stephen's Episcopal Church (802) 388-7200.**

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

TRAVEL

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.

***c/o The Living Church, P.O. Box 92936, Milwaukee, WI 53202-0936**

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Summer Church Services

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The Rev. Francis X. Walter, r
Sun 8, 10:30 H Eu; Tues 7 H Eu; Thurs 12:05 H Eu (in University Commons); Fri 10:30 H Eu

Phoenix, AZ

ALL SAINTS' CHURCH & SCHOOL 6300 N. Central Ave.
602-279-5539 Fax: 602-279-1429 Zip Code: 85012
Canon Cariozzi, r; Fr. Lierle; Fr. Miner; Bp. Harte; Rabbi Plotkin; Fr. Wilson; Fr. Monson; T. Davidson, dcn; S. Youngs, Organist; <None> 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)

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)

Washington, DC (Cont'd)

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

Wilmington, DE

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Stuart, FL

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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

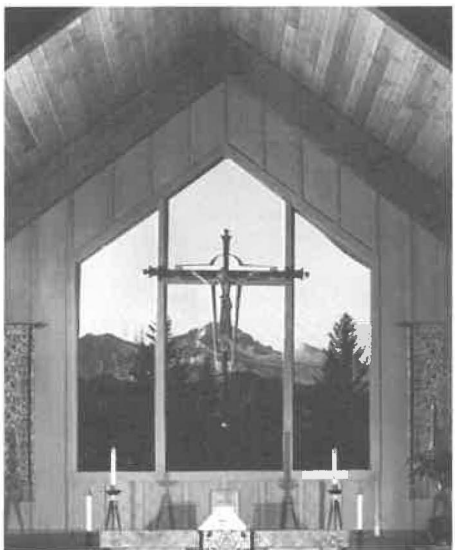
Decatur, GA

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



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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 Gianinini, 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, sr. assoc.; 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

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

(Continued on next page)

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

Summer Church Services

Lincoln, NE

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

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

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
The Rev. Canon John W. Penn, r (505) 257-2356
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.
The Rev. Shep Curtis (702) 782-4161
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.
Church open 365 days 8-6. For tours call 378-0252. Café St.
Bart's: open 7 days a week for lunch and dinner

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
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

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

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 8:15 H Eu 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 140 Rainbow Blvd.
(a block from the Falls) (716) 282-1717
The Rev. Guy R. Peek, r
Sun: 8 H Eu, 10:30 H Eu (Sung). Wed H Eu noon

Saratoga Springs, NY

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

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 (717) 334-6463
West High and Baltimore Sts. 17325
The Rev. Andrew Sherman, r
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by 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. Seller, c FAX 735-8521
Sun: MP 8; Sung Mass 8:30; Sol Mass 11; Ev & B 4. Wklys:
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

Pawleys Island, SC

HOLY CROSS FAITH MEMORIAL (843) 237-3459
Hwy 17 S (at Baskerville Ministries)
Sun H Eu 10 (traditional, small, racially mixed)

Rapid City, SD

EMMANUEL 717 Quincy St.
(On the way to Mount Rushmore) (605) 521-0909
The Rev. David A. Cameron
Sun 8 & 10:15 (H Eu). Wed 10 (H Eu & Healing)

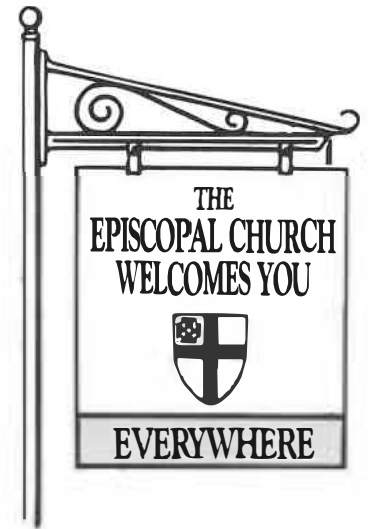
Corpus Christi, TX

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

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, 10 MP (HC 1S), 11:15 HC (ex 1S). 1928 BCP. Daily
as anno (817) 332-3191

Houston, TX

PALMER MEMORIAL 6221 Main St.
Across from the Texas Medical Center & Rice Univ.
The Rev. James W. Nutter, r; the Rev. Samuel R. Todd,
assoc; the Rev. Mary Elizabeth Conroy, assoc
Sun 8 & 11 (Rite I), 9 & 6 (Rite II). Wklys 8:30 MP; 6 EP ex
Wed; Tues 7:30 H Eu; Wed 6 H Eu, HS.
(713) 529-6196; www.palmerxtx.com

San Angelo, TX

EMMANUEL 3 S. Randolph (Downtown)
The Rev. John H. Loving, r; the Rev. Michael A. Smith, ass't;
the Rev. Robert B. Hedges, past. ass't
Sun H Eu 8 & 10:30. Christian Ed 9:30. Eu Wed 5:30. Thurs
noon, H/A

Tomball, TX

GOOD SHEPHERD 715 E. Carrell
The Rev. Stan Gerber (281) 255-9872
Sun H Eu 8:15, 10:30; Sunday school 9:30

Bayfield, WI

CHRIST CHURCH 125 N. 3rd St.
The Rev. Dennis Michno (715) 779-3401
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 bngcass@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.
The Rev. John W. Biggs, r (715) 362-3184
Sun H Eu 9; Daily as scheduled

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

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