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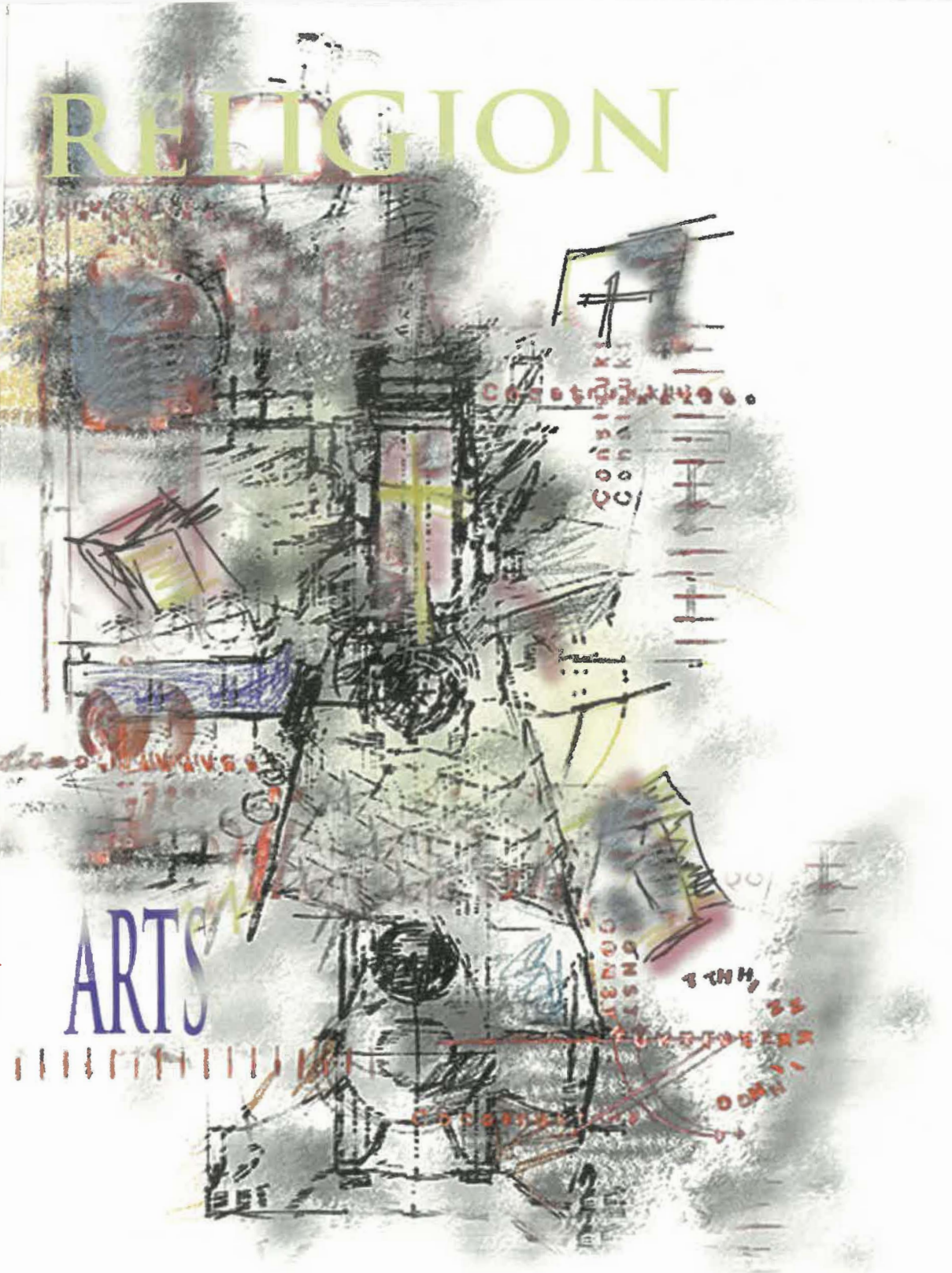
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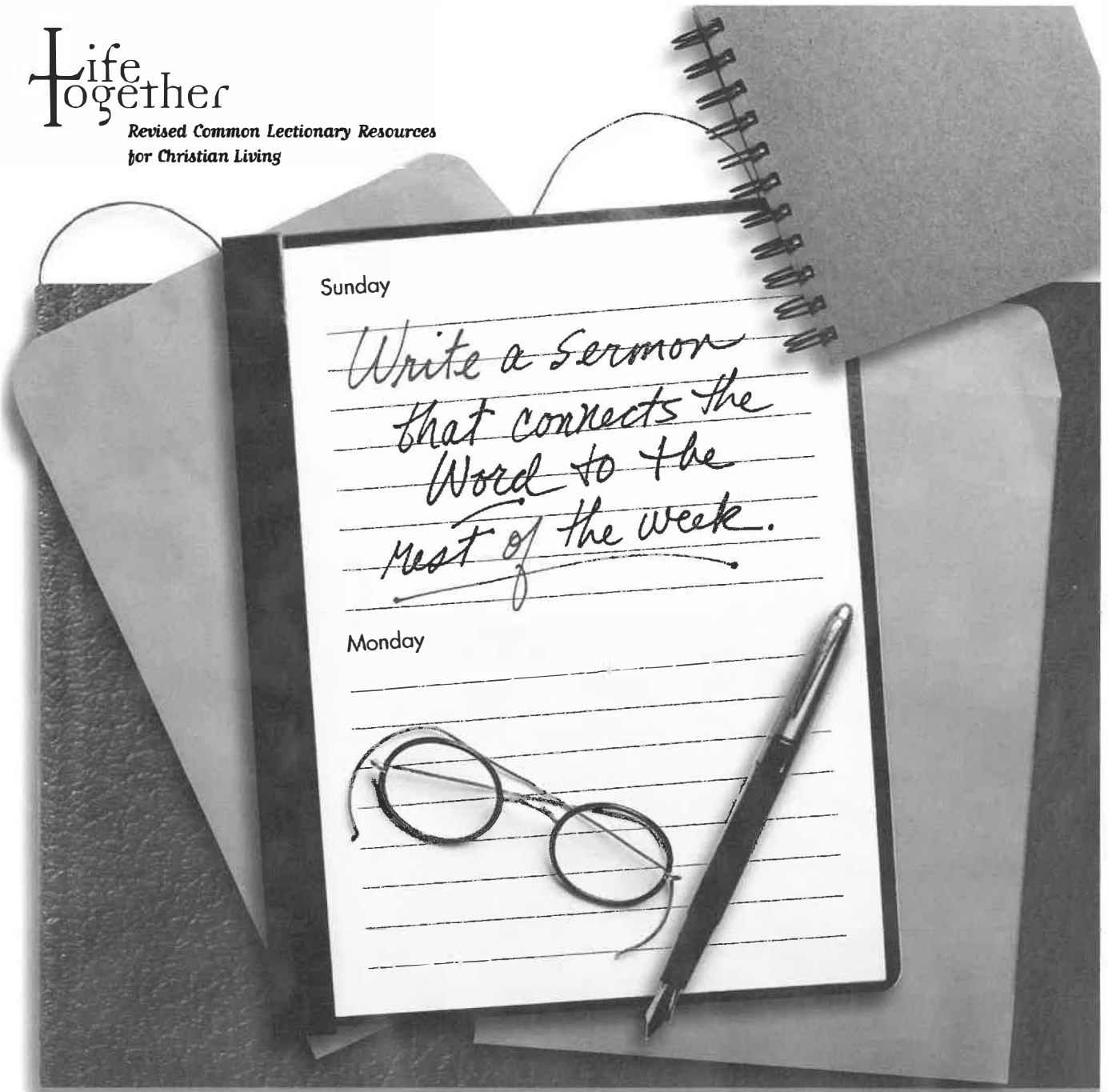
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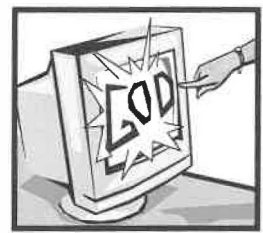


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Illustration by Amy Marciniak

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SUNDAY'S READINGS

Children of the Shepherd

Fourth Sunday of Easter

Acts 4:(23-31)32-37 or Ezekiel 34:1-10; Psalm 23 or 100; 1 John 3:1-8 or Acts 4:(23-31)32-37; John 10:11-16.

The Good Shepherd has laid down his life for the sheep, and to mix metaphors but speaking of the same reality in the Risen Christ, we are made the children of the Shepherd by his sacrifice. The work of Jesus as the Bishop/Shepherd of our souls continues, for the Shepherd ministers to us (Psalm 23) and promises that we shall be with him and see him and thus become like him (1 John 3) and sets about the mission of gathering in the other sheep so that they, too, may become his children (John 10).

A wonderful example of that kind of holy productivity is described in the first reading from the Acts of the Apostles. The courage and faithfulness of Peter and John in the face of imprisonment and threats by officials is a picture of many brothers and sisters in Christ today. This kind of rising and vicious persecution of believers is common in many parts of Africa, Asia and the American academic establishment, from grade school to colleges and universities. Yet, look at what those harassed disciples do — praise God for fulfilling his promises in Jesus and going about imitating their Lord's generosity! As a result there was unity in the body of Christ — not a unity of canon law, jurisdiction or legislative

vote, but a unity of the Holy Spirit moving them to live and give as they prayed.

One of those first disciples is particularly noted — Barnabas. Here is a vivid illustration of a convert becoming a leader by the consistency of his cross-shaped character and action. He was a Levite — well instructed in the Law of Moses, well established within his people and faith. He's from Cyprus, so he may have been a pilgrim to Jerusalem for the Passover and, thus, is devout and faithful. He's been given a new name by the apostles, which reflects his consistent behavior and his spiritual gift of encouragement. He will go on to an effective ministry of mission/evangelism as well as mentoring new leaders (Paul and Timothy).

Look It Up: Look up St. Barnabas in a Bible dictionary to find the full story of his ministry and mission work. Who has been a "Barnabas" (encourager) in your Christian life? To whom have you been a Barnabas?

Think About It: As our Good Shepherd, Jesus leads us to be fruitful, active and productive for his kingdom in his love. How is that grace of the risen Savior evident in your life now? How can you follow him more faithfully?

Next Sunday

Fifth Sunday of Easter

Acts 8:26-40 or Deut. 4:32-40; Psalm 66:1-11 or 66:1-8; 1 John 3(14-17)18-24 or Acts 8:26-40; John 14:15-21

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BOOKS

Opening the Prayer Book

The New Church's Teaching Series, Volume 7

By Jeffrey Lee
Cowley. Pp 195. \$11.95 paper

There is much good in the newest volume of the New Church's Teaching Series, titled *Opening the Prayer Book*. The Rev. Jeffrey Lee writes that to "be an Anglican is to be shaped by a tradition of worship ... a way of engaging the world from the vantage point of the Incarnation."

Fr. Lee writes a readable history of the genesis of the prayer book. We follow the development of Christian liturgy from its beginnings through the Reformation, with a good summary of American revisions to the prayer book. Readers find insightful pictures of the author's pastoral ministry and experiences with the BCP.

Along with these positive aspects of a book sure to receive a wide audience are a number of factual errors. Lee calls Benedictine "Prosper Guèranger" [sic] a leader of the 20th-century liturgical movement, though he died in 1875; he refers incorrectly to the rochet and chimere as "Victorian" garments for bishops. There are a good number of other mistakes.

The attitude toward the 1928 BCP is unfortunate. One disturbing section of the book portrays a parishioner who could not in conscience accept the introduction of the 1979 book; though he will not be allowed to worship with the 1928 book, he promises to pay his pledge, and offers to pay the pledges of members who had left the parish. The moral is that the funds of conservative members are very welcome, but that their convictions are not.

Lee makes some interesting predictions about the future, among them that "we may not see another printed, bound version" of the BCP. He suggests that "one book in any form is insufficient to meet the needs of an increasingly diverse church." He goes on to say that it is "no longer even possible to speak of the prayer book in the Episcopal Church" because "the sacramental raw material of our lives has changed."

In the end, the volume does provide a good look at one priest's experience

with the liturgical life of the Episcopal Church.

Richard Mammama
New York, N.Y.

Go and Do Likewise

Jesus and Ethics

By William C. Spohn
Continuum. Pp. 227. \$24.95

This is a truly catholic approach to

the moral enterprise that can be embraced by Anglicans. William Spohn, a Roman Catholic layman teaching at a Jesuit university, raises the important question: How is Jesus (his person and teaching, and the scriptures generally) to be related to Christian ethics?



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Spohn seeks a middle ground that places the Bible in the heart of ethics (unlike the old Roman manuals) while admitting that the Bible does not contain answers to every particular moral question.

So what does the Bible do? It teaches us — through the Bible, Jesus teaches us — to think with an analogical moral imagination. The parables masterfully shape our imaginations, move our hearts, build up in us virtues and a spiritual character, all so that we can “Go and do likewise.”

Spohn’s touchstones include the work of David Tracy, a theologian who has illuminated the nature of analogy. To move in Spohn’s direction is to move away from a dialectical understanding of the relationship of God and us — away, say, from Barth and Tillich — and to be open to natural theology.

I found some important questions

unanswered, particularly political questions. Spohn seems unreflectively to see no more to political theology than fighting injustice. He ignores the great tradition of moral reflection on political life (from the Old Testament on); there is no reference, for instance, to Oliver O’Donovan’s *The Desire of the Nations*, and little on the political meaning of the kingdom of God. His epistemology is unexamined. So his admirable answer to an important question begs for further work.

(*The Rev.*) Victor Lee Austin
Hopewell Junction, N.Y.

Mustard Seed vs. McWorld

*Reinventing Life and Faith
for the Future*

By Tom Sine
Baker. Pp. 249. \$14.99 paper

For more than 30 years, Tom Sine has kept alive the biblical truth that the

kingdom of God, contained in a mustard seed, is the compelling image and promise of God at work in the world. It defies upward mobility, the good life, the American dream. Now, in his latest book, *Mustard Seed vs. McWorld*, he prophetically challenges the phenomenon of globalization and its influence both on society and the church of Jesus Christ.

“Economic globalization involves arguably the most fundamental redesign of the planet’s political and economic arrangements since at least the industrial revolution,” Sine writes.

The term Sine uses to describe the process of globalization is McWorld. “The architects of McWorld are not simply trying to increase global free trade and free enterprise; they are, I believe, working to redefine what is important and what is of value in people’s lives all over the planet to sell their wares.”

He is critical of the growing dispari-

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ties between rich and poor and says the church is losing out big-time to the seductions of modernity and the allures of the American dream. He is equally troubled that modern culture is dictating the terms of our lives and the church gets the leftovers.

When it comes to charitable giving Sine is no less sanguine. The donor pool is shrinking and discretionary money is going to the McWorld macromall. "If the new generation puts the American dream first," he writes, "they will have little time or money to invest in the mission of the mustard seed."

Among his arguments: Christians need to have a regular prayer retreat and draw up a personal or family mission statement. Raise kids to think about others, he says. Read stories to neglected seniors in nursing homes. Deepen spirituality and create more intimacy with God. Celebrate more as groups together. Have accountability in small groups that pray and study the Bible together. Be less programmatic and more relational in church life.

*David Virtue
West Chester, Pa.*



Praying the Lord's Prayer

An Ageless Prayer for Today
By Herman C. Waetjen
Trinity. Pp. 128. \$14 paper

Christians are familiar with the Lord's Prayer — perhaps too familiar. Waetjen's goal is to help us gain a fresh appreciation for the words we tend to say by rote. Seeking a foundational perspective in Matthew, Luke-Acts, and Paul, he analyzes each individual petition in detail.

Waetjen's ideas are intriguing, and his knowledge is impressive. (His glossary is helpful.) He contends that Christians are adult sons and daughters in God's new household, where obligation, patriarchy and hierarchy are abolished. One might, however, question his emphasis on these adults' horizontal relationship with God and his conclusion that Christians are God's "partners" and "co-

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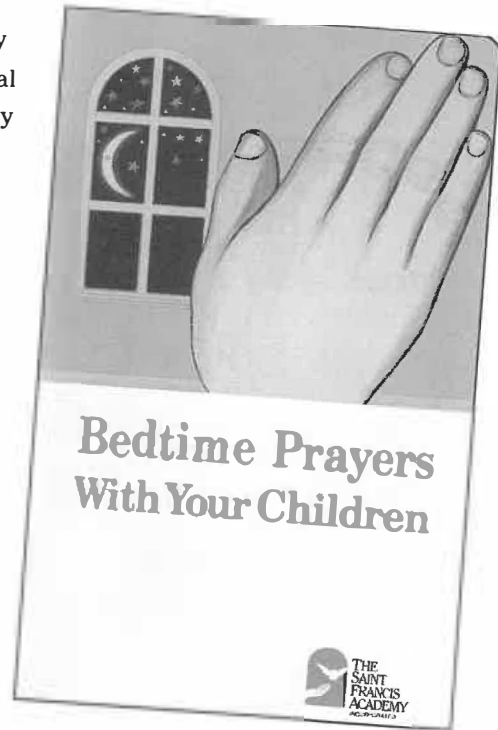
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“Prayer is needed for children whatever religion we are. We must pray together. Children need to learn to pray, and they need to have their parents pray with them. If we don't do this, it will become difficult to become holy, to carry on, to strengthen ourselves in faith.”

Mother Teresa
Calcutta, 1979

enthroned" with God.

To remove the film of familiarity, Waetjen offers his own reformulation of the prayer, as well as a Maori version. Whether or not one might opt to use them in one's own devotions, they do provide a commentary on the words we know so well.

*Susan Skelton
Dallas, Texas*

The Spirit of Science

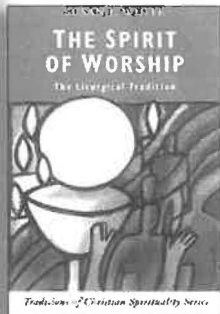
From Experiment to Experience
Edited by David Lorimer
Continuum. Pp. 366. \$24.95 paper

The annual Mystics and Scientists conferences, which began in 1978, bring together speakers from many different religions and traditions. The 17 addresses from Lorimer's book are

from several of these conferences. Among the addresses are ones from Fritjof Capra, Rupert Sheldrake, Dom Bede Griffith and Matthew Fox. They are placed in four categories: Cosmology and Physics, Biology and Gaia, Consciousness and Psychology, and Mysticism and Spirituality. While many of the ideas in these lectures might be described as New Age, they represent important contributions to the ongoing discussions between scientists and theologians.

*(The Rev.) Peter Arvedson
Buffalo, N.Y.*

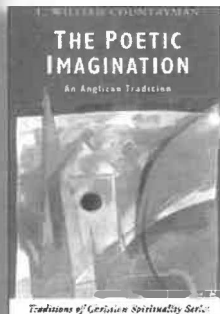
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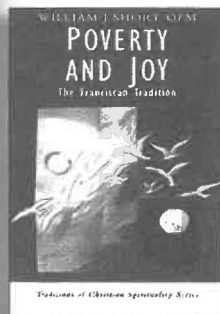
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Travel That Can Change Your Life

How to Create a Transformative Experience

By Jeffrey A. Kottler
Jossey-Bass. Pp. 180. \$22



You've arranged to take a couple of weeks off from work. You've stopped delivery of the mail and newspaper. Fido and Fluffy are off to the vet. Your bags are packed. You're taking a vacation ... but where are you going? — and why? This book may be seen (read) as a take on Socrates' "the unexamined trip is not worth taking."

Kottler, a therapist, provides interesting tidbits from history, humorous stories, and witty anecdotes to prepare one for the unforeseen events encountered during a journey.

Included is a good bibliography that will stimulate your planning, and a simple test that will help you to identify your personality type and help clarify your personal travel goals, whether they be far away places or your own Holy Grail.

The author concludes that each of us is traveling every moment of our lives, whether we define it as a vacation or not. He maintains that the keys to travel that can change your life are flexibility and willingness to get outside your comfort zone. Pretty good advice.

*(The Rev.) Derald W. Stump
State College, Pa.*

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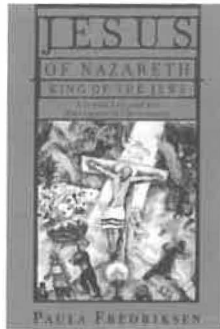
Jesus of Nazareth, King of the Jews

*A Jewish Life and the Emergence
of Christianity*

By Paula Fredriksen
Knopf. Pp. 328. \$26

Often, from childhood, as Christians, most of us have grown up with the synoptic gospels as our primary religious background. Comfortable. Reassuring. Fredriksen, however, demands far more. Hers is an investigation of the gospels as each differ from the other to establish the strong bonds of this faith beyond its beginning stories, and then of the time-frame in which Jesus lived.

Comparing Mark's narrative and John's, Mark's is very important to Jesus' missionary itinerary, but John "invests his concern in his Jesus' belated soliloquies on his own theological identity. John's attention to itinerary is haphazard at best, and occasionally



unbelievably sloppy."

The modern quest for the historical Jesus began most urgently in the university faculties of post-Enlightenment

Germany, continuing the Reformation's protest against the theological influence of Roman Catholicism. So where are we now? "Jesus the charismatic leader; Jesus the existential religious thinker; Jesus the hypnotic healer; Jesus the witty, subversive sage; Jesus the passionate social revolutionary; Jesus the Prophet of the End." All these diverse images of Jesus populate the most recent books.

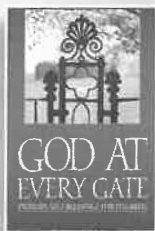
Fredriksen gives the opportunity for a firm stand within both biblical and historical facts as we know them. However, she takes no sides. This attitude, coupled with her own impressive background and sensitivity, result in an obvi-

ous ambiguity among the characters involved. Her book becomes somewhat of a quasi, evolving detective story with endless unanswered questions, at times shocking with modern speculation, but never boring.

Fredriksen stresses that history is different from "personal introspection which is individual, subjective, private, in many ways untestable. History is social. It is public." In the many areas of inquiry she makes as to the authenticity of the phases of Jesus' ministry before Palm Sunday, there is no censure of the Jewish power. For instance, in the crucifixion, she declaims it in detail with accurate dates and circumstances, leaving the reader to his own conclusions if possible in that vast pulling toward paganism, or Judaism, with Christianity somehow surviving in between until Constantinople rescues it into Christianity.

*Susan E. Barret
Pauma Valley, Calif.*

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GenX Clergy Group Widens Participation

GTNG will invite laity and members of other generations into partnership for ministry.

Gathering the neXt Generation (GTNG), which formed two years ago as a community of Generation X clergy, has announced a restructuring that will invite laity and members of other generations into partnership for ministry. Meeting in St. Louis in March, GTNG's leadership core team agreed that mission and evangelism is better served by incorporating a wider range of people who share a common interest in postmodern ministry. For the ministry network, they established a set of core values:

- We are Christ-centered.
- We value the leadership of Generation X (defined as people born between 1961 and 1981).
- We value our relationships in Christ over the issues that divide us.
- We value restoring all people to unity with God and each other in Christ.

GTNG first focused attention on the under-representation of people born

after 1960 in the church's leadership by holding a conference for Xer clergy in 1998.

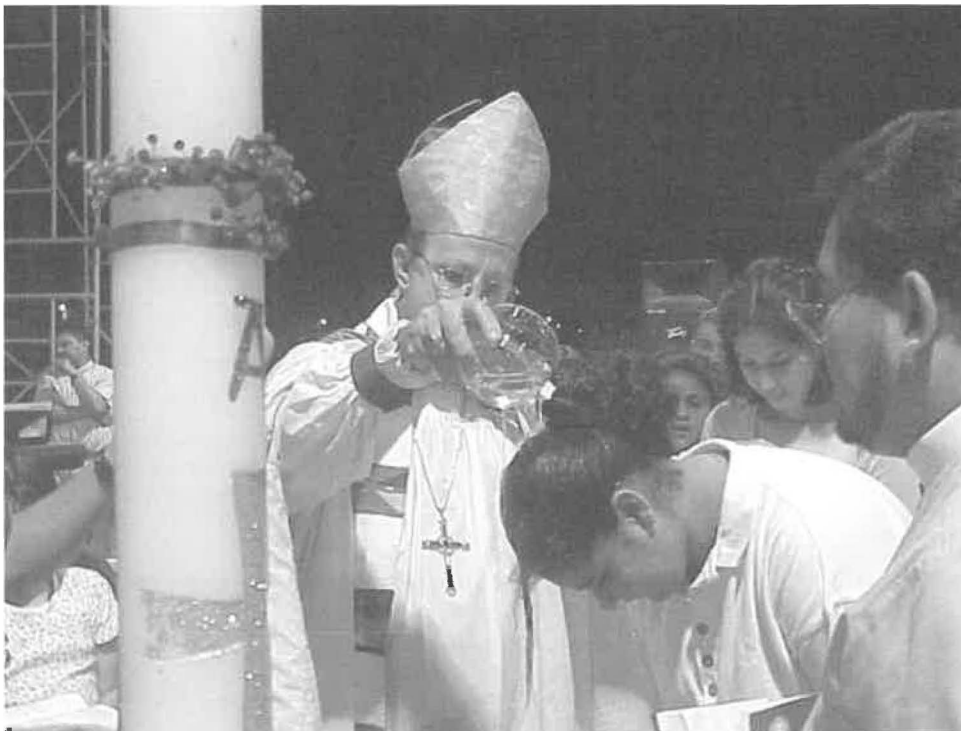
Since then, both those clergy and several other bodies in the church have launched efforts to respond to this specific problem and to the larger issues that underlie it. However, there has been no easy way for people concerned about postmodern issues to build partnerships with each other — a problem that was highlighted earlier this year when three separately organized national Episcopal conferences on Generation X were held within the span of a few weeks.

Efforts throughout the United States to do such things as reach GenX and GenY, recruit young leaders, offer training on postmodern evangelism, or create support for isolated post-Boomer clergy, can all now find each other in the GTNG network by accessing the web page at <http://www.gtng.org>.

"This is a big change, because many people have come to think of GTNG as a clergy association," said the Rev. Christopher Rankin-Williams, assistant at All Saints by the Sea Church, Santa Barbara, Calif. "I don't want to lose the support which has become so important to Xer clergy as a minority in the church, but we cannot be true to the energy we feel for mission without widening our scope."

"The model of a special interest group with a membership doesn't fit us anymore," said the Rev. Vicki Zust, rector of Trinity Church, Columbus, Ohio. "On the other hand, the model of a network both describes what we are and bears witness to how we see the church of the future best functioning."

GTNG has adopted an initiative model which expects ministries to arise at the grassroots level and manage themselves. The network will offer the benefits of connections, resources and support.



Easter in Honduras

A young woman named Dunia, from San Andres Church, San Pedro Sula, is baptized by the Rt. Rev. Leopold Frade, Bishop of Honduras, at the Easter Vigil in the Diocese of Honduras. More than 500 teenagers of the San Pedro Sula Deanery were present at the service.



Joyce Feezel photo

Canon Fulton reads from Romans during the conference at Church of the Holy Spirit.

Parish Deepens Spiritual Life While Awaiting Rector

"The Call, the Challenge and the Commitment," an evangelistic conference held at Church of the Holy Spirit, Tallahassee, Fla., April 14-16, encouraged believers to discover what the Lord has in store for their lives. It combined worship, teaching and small-group ministry to help the participants get a clearer picture of their spiritual lives.

Bringing the event to the parish was largely the idea of the Rev. David Suellau, priest-in-charge of the parish which is in the middle of a search process.

"The whole weekend builds up," said Fr. Suellau. "One talk leads to another until the people start praying for one another at the end. At least six or seven people came to me afterwards and told me that their lives had been changed."

The Rev. Canon Charles B. Fulton Jr., president of ACTS 29 Ministries, led the evangelistic conference. Canon Fulton, who has led similar conferences throughout the country, said the parish is obviously interested in being equipped for ministry.

"They don't believe that they should just sit and do nothing while waiting to call a rector," Canon Fulton said, adding that churches like Holy Spirit can experience serious growth by building up their laity for ministry.

Doug DeBolt

Exceptions Would Harm Full Communion, Lutheran Seminary Faculty Says

The 14-member faculty of Lutheran Theological Southern Seminary, Columbia, S.C., unanimously approved and issued a statement April 20 criticizing suggestions of "planned exceptions" to "Called to Common Mission" (CCM), a proposal of the Evangelical Lutheran Church in America (ELCA) for full communion with the Episcopal Church. Southern is one of the ELCA's eight seminaries.

"Contrary to those who believe that 'planned exceptions' offer a way both to uphold CCM and to preserve the unity of the ELCA, we would hold that such a course would undermine both full communion with the Episcopal Church and the communion we prize within the ELCA," said the faculty members.

The faculty warned against implementing CCM in "steps which might seem to alleviate controversy in the short run, but in the long run would damage our own communion, as well as our communion with the Episcopal Church, in serious and lasting ways."

The faculty, strongly in support of full communion and attendant clergy exchanges, and joint work, mission and service projects, said proposals for Lutheran ordinations outside the historic episcopate "would in effect allow individual ordinands under some circumstances to decide whether or not they would be ordained by a bishop."

The faculty statement offered five reasons why planned exceptions to CCM "would be a destructive path for our church to take." They would:

- call into question the right and competence of the ELCA as a corporate body to order its ecumenical relations in a normative way;

- establish a precedent that persons who meet a minimum doctrinal standard but will not agree to follow the policies and practices of this church nevertheless have an entitlement to ordination;

- mean renunciation of the goal of full communion with the Episcopal Church... to create an alternate path of entry into ordained ministry in the ELCA with the sole purpose of allowing some ordinands to avoid a sign of unity with the Episcopal Church;

- not only preclude the formation of one ministry common to the ELCA and the Episcopal Church, it would divide the ministry within the ELCA as well;

- inevitably give the appearance of acknowledging that the most vocal Lutheran opponents of CCM present a credible interpretation of the agreement and its theological implications.

The statement acknowledged "deep fractures which this controversy has revealed in our own unity as a Lutheran church body. These fault lines were not created by CCM, and they will not go away should CCM drop out of the picture altogether. They would simply re-emerge in some other guise at some other difficult juncture of our life together." It recommended "patient theological dialogue on crucial issues of faith" and avoiding "easy fixes."

ELCA News Service contributed to this article

LITERATURE AND *RELIGIO*

By James Babin

Like all the arts, literature has inherently a "religious" dimension. Unlike discursive prose, the analogical language of poems and stories expresses particular, concrete experiences, not abstract ideas.

Experience consists at once of participation and awareness of one's participation, and poems and stories

emphasize the latter. Flannery O'Connor says of fiction, it is "a way to have experience." To read a poem or story as a poem or story, we must penetrate to the awareness or the complex of awarenesses that the work expresses. In doing this, we share in the author's awareness of participation in some larger whole.

The experiential ground of religion, as suggested by the Latin *religio*, is our bond to the origin and order of things. If we are attentive to signs of such a relation in a poem's or story's analogical expression, then we may recognize its reli-

gious dimension.

The tie or bond denoted by *religio* either is inherent in all human experience or it does not exist, but sensibilities conditioned by the assumptions of modernity are not attuned to recognize it. The modern mind is conditioned to confront only what it can explain, and so it may reduce signs of such a bond apprehended at the core of our being to a biological "need," as Freud does with love.

The bond denoted by the term *religio* is overtly displayed in the earliest great literary work we have, *The Epic of Gilgamesh*, in which Gilgamesh, himself two-thirds god, participates in a cosmos that is divine and filled with gods; but one of its major English translators, N.K. Sandars, calls it "a secular narrative." The very term "secular" applied to the cultures that produced the epic is anachronistic, for they did not differentiate as we do between "sacred" and "secular." Even if this bond is essential in human experience, then it may be forgotten or ignored or resisted, or experienced only as loss or absence or estrangement; and these are all common phenomena in the modern centuries.

Nevertheless, if the bond is an essential dimension of experience, it cannot be broken. Its proper figure and form will be the relation between parent and child. Lear may disavow his relation with Cordelia and later with Goneril, but as he eventually acknowledges, their bond is beyond either's choosing and necessarily enters into the definition of who they are. Such must be the character of the bond of *religio*. Whatever is the source of our life and the cosmos in which we live it, transmitted to us by our parents, to them by their parents, we are bound to it as we are to them, but even more intimately.



In attending to the "religious" aspect of a story, then, we must attend carefully to expressions of such relations. These are to be discovered not in ideas expressed in the story or derived from or brought to it, but in the story itself and the experience it expresses.

Literary art demands primarily from a reader, then, not an ability to deal with abstract ideas but an openness to the experience expressed. It is an openness that Keats calls "negative capability," a willingness to remain in uncertainty, an openness, at the moment of reading a poem or story, to the mystery present in its manner. The reader, O'Connor says, must have a mind "that is willing to have its sense of mystery deepened by contact with reality, and its sense of reality deepened by contact with mystery."

To experience such deepening in a story is to respond to its analogical force and so to a complex of relations. If we apprehend a likeness in the story to ourselves and our situation, we recognize a bond with the writer whose awareness we share. Simultaneously we recognize a likeness between the story and something that is beyond the writer, the story, and ourselves in which we all participate together.

Corresponding to the humility O'Connor says a writer must display, the reader must be content first to hear, feel, and see, in Joseph Conrad's terms, what the writer has presented. Like the writer, the reader must resist the temptation to translate such experience immediately into abstract formulation, whether the chosen form be "symbols," allegory, message, doctrine, dogma or ideology.

Only if the concrete expression is allowed its full weight in the reader's awareness will its analogical force begin to manifest itself, and only then

will the reader begin to apprehend what he or she is in the presence of that which cannot otherwise be seen or expressed. In this moment of apprehension, the reader will know that he or she cannot grasp or possess what is present to consciousness but can only share in it. Then and only then may the essential "religious" aspect or dimension of the expressed experience be manifest, not exclusively in the experience expressed or in the experienced response, but somehow at once in both; and not, at the moment of experience, to be differentiated by the abstractive power of mind.

Thus as we apprehend in the poem or story our bond to some source and

order beyond ourselves, it illuminates our consciousness of ourselves and our place, but we cannot say how it has done so or precisely what we apprehend. We will only know that we are consciously present to the mystery that envelops our life and that of every human being. At the end of Thomas Mann's four Joseph novels, it is the mystery that Joseph is acutely conscious of when he tells his terrified brothers, "Don't you know that this is a story we are in?"

□

James Babin teaches American literature and courses in literature and religion at Louisiana State University.



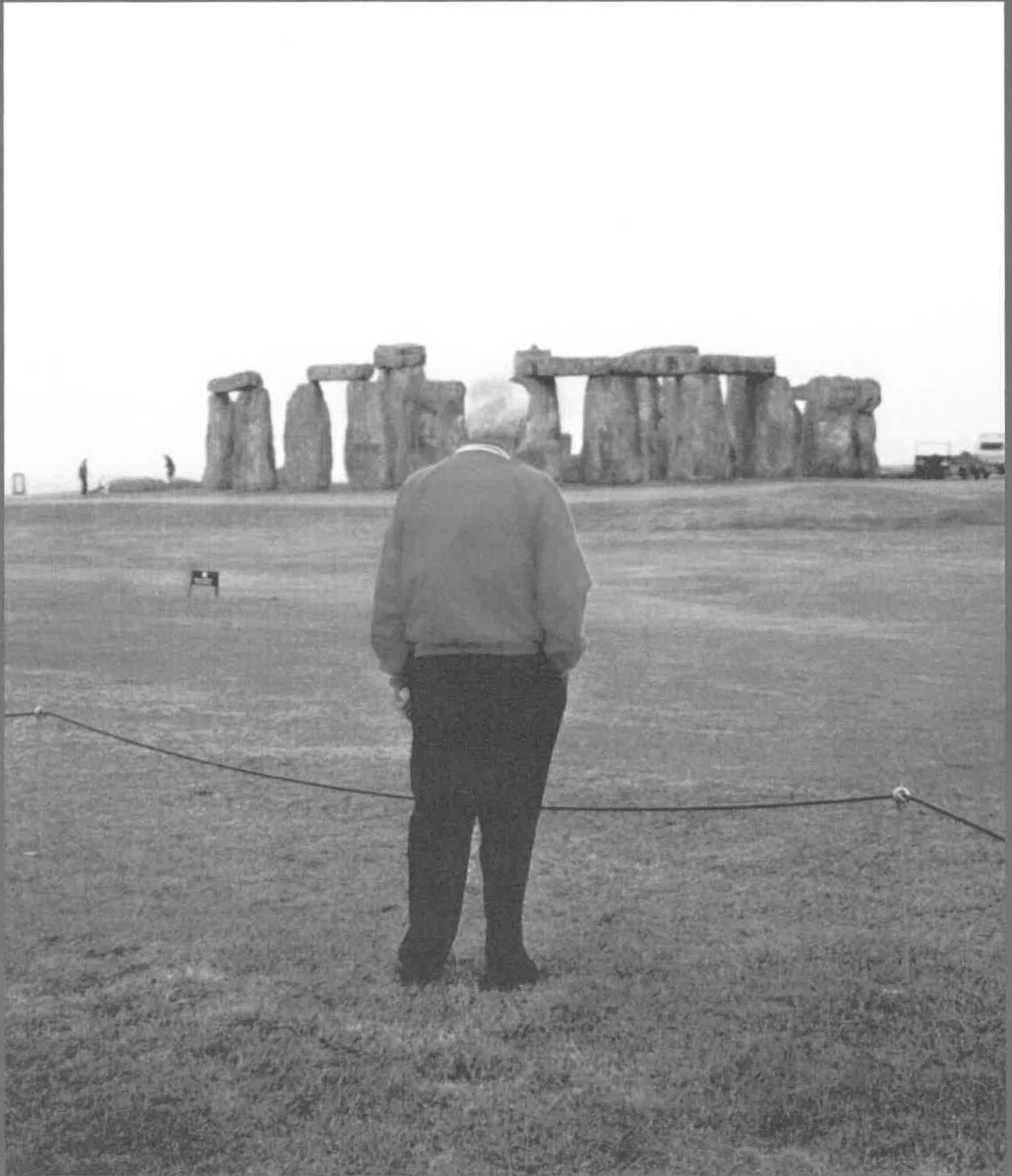
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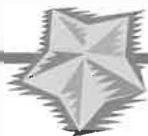
SUGGESTED READING:

Flannery O'Connor, "The Nature and Aim of Fiction," in *Mystery and Manners* (Farrar, Straus, & Giroux, 1969).
Robert Frost, "Education by Poetry: A Meditative Monologue," in *Robert Frost: Poetry and Prose* (Henry Holt & Co., 1973).
T.S. Eliot, "Tradition and the Individual Talent," in *Selected Prose of T.S. Eliot* (Harcourt Brace Jovanovich, 1975).

Farewell to a Mentor

THE REV. GALE DUDLEY WEBBE, S.T.D.
3 NOVEMBER 1909 – 3 FEBRUARY 2000





BY GAIL GODWIN

A few weeks ago I finished a book, my 13th in 30 years, and when sending the manuscript off to Pronto Printer, I ordered the usual number of copies — even though I knew I was ordering one too many. Fr. Webbe will not be reading and critiquing this one, but, in the same spirit that people set an extra place at the table for Elijah, I will put a copy in his file, along with his letters and manuscripts from more than 30 years, and commend it to the spirit of his influence on me since I was 10.

In one of my novels a character says, “Who knows, I might have been rotting in jail if one or two people hadn’t been exactly in position when I needed them.” That sentence could apply to me as well as to anybody. When you consider the side range of human follies and the countless opportunities to commit them, it’s not all that difficult to land in jail.

In Henry James’s story, “The Jolly Corner”, a 56-year-old man spends the night alone in the old family house and encounters the sinister ghost of the self he might have become if certain of his life choices had been different. I do wonder what my “other self” would be like if Fr. Webbe had not been in place just when I was entering what the Order of Confirmation in the old prayer book used to call “The Years of Discretion.”

One evening in 1947, after a grueling day of teaching, my mother walked three blocks up Charlotte Street in Asheville, N.C., and sat inside a small church that someone told her stayed open all night. She liked what she found inside, she said it felt like coming home, and so we started going to St. Mary’s. There was a new rector, Fr. Webbe, who had just come from being chaplain at Christ School over in Arden, and, for the first time, not only did I find church something to look forward to, but had met a man I admired who would actually talk to me seriously. Up until then my landscape had been devoid of such a species. I lived with my divorced mother and widowed grandmother, and the only men on my diurnal existence were our landlord who harangued and never kept his promises, and the janitor, the bus driver, and the doddering priest at the Roman

Catholic convent school I attended.

To my male-deprived imagination, Fr. Webbe was like a being from another star. Father of two children himself — his daughter was my age — he knew how to listen and talk to us and he always gave the sort of answers that honed our discretion for the complexities of the world we were going to have to live in, not some idealized, simplified version of it. When he was preparing us for confirmation, I asked him if it was always wrong to lie, and he said, “Well, if I were to answer the doorbell and someone announced, ‘I’ve come to kill Gail Godwin, is she in there?’ I wouldn’t hesitate to say no, but as a general rule it’s better to stick to the truth.”

During the decades of our long friendship, he always answered my questions with the same discretion-sharpening challenge calibrated to what he thought I needed. When, at age 35, I had the impertinence to ask him, “Where, exactly, is God for you when you’re praying?” he pointed to the space above the prie-dieu in his study and replied, “Exactly six inches inside that wall.” When he was in his 80s and I was always thinking of things I wanted to ask him before he was “translated into the next world” (his phrase), I pounced on him during lunch in a cozy pub booth and demanded to know if he “still believed in God.” Gazing deeply into his beer mug, a slow smile spread across his face. “I stopped worrying about that years ago. Now the only thing that concerns me is whether God believes in me.”

A few years later, the profundity of his answer came home to me when, as I looked in my bathroom mirror one morning, the sight of my own face seemed unfamiliar. “My God, how can I be sure I really exist?” I thought, feeling queasy. And then I almost laughed aloud, as if the source of my address had answered me back: “Well, you’re always asking that about Me.” And I remembered Fr. Webbe at the pub and understood what he had been telling me.

Our adult friendship began in 1964, when I was working in London and hadn’t been to church, except for sightseeing purposes, for years. My only church then was the Religion and Psychology sec-

Opposite page: Fr. Webbe
at Stonehenge in England.

Right: Fr. Webbe





Fr. Webbe's 1945 confirmation class at St. Mary's, Asheville, NC. Gail Godwin is the first seated from the left.

tion of Hatchard's bookstore on Piccadilly, and, while browsing one lunchtime in search of a newly translated work by Dr. Jung, the nearest thing I had to a priest at the time, my eye was arrested by a slim dark volume with a title that described the current state of my heart — and a familiar name below: *The Night and Nothing*, by Gale D. Webbe. I bought it, took it home to my darkness, and read it straight through the night, and then I wrote him a letter, ostensibly “upbeat,” about the book and how my favorite chapter was the one on “Acadia,” and included a bit of “news” about what I had been doing and not doing all these years. I received by return mail a substantial reply, also cordial and upbeat, but addressing the soul-cry he, perhaps as no one else could have done, had been able to read between the lines.

And so we enjoyed 36 more years of correspondence, providentially laced with annual face-to-face reunions, usually at Easter time. He wrote and published more books, I began to write and publish mine, we edited and critiqued each other, he saved me from some ghastly indiscretions several times. We even started a press together when he was 80, to produce his memoir, *Sawdust and Incense: Worlds that Shape a Priest*.

After his first wife's death, another priest and I accompanied him to England, to visit the places he had always longed to see: Wells, Salisbury, Oxford, Cambridge, Little Gidding, Stonehenge. He was particularly fascinated by Stonehenge on the raw, misty morning we went, and, walking always a little ahead of us in what he ruefully called his “Parkinson's trot,” he seemed deep in thought.

When I began to write *Evensong*, he helped me choose the fictional locale in the mountains of western North Carolina, and supplied me with stories from his pastoring and headmastering days. He did most of the driving, though he was in his late 80s by then. He took me to the fish hatchery and to a forest of talking trees. “How come I never saw any of this when I was growing up?” I asked him. “You lived

quite a bit in your head, then,” he replied, smiling, “but we'll get you back to reality yet.”

When a new rector was called to St. Mary's last November, Fr. Webbe, just turned 90, and his new wife went to call on Fr. Bennett and give the new priest written details of his funeral rites, which, three months later, were carried out to the last dot and comma. He had covered everything: who was to read, who was to assist, Sung Requiem, Rite One, (“Let there be no sermon, homily, eulogy, or whatever”) Isaiah 61, Romans 6, ending with the hymn *St. Patrick's Breastplate*. The directions specified what vestments the body should be dressed in, and in what closet at his home they would be hanging.

The last time I saw him was at Kanuga, a few days before his 90th birthday. I was speaking there for three days and had been asked to open with a talk

“Where, exactly, is God for you when you're praying?” he pointed to the space above the prie-dieu in his study and replied, “Exactly six inches inside that wall.”

about the sources of my faith and fiction. I asked Fr. Webbe if I could use him as “Exhibit A” and talk about his influence on me. But he went one better than that. He wrote and delivered a moving recollection of our friendship, laced with a meditation on faith and creativity. I am so glad the engineers were able to capture its entirety so I can go on hearing his voice saying things like:

“The creative process is an obscure prayer process, in which God within us moves us to make an offering to God above us.”

During one of our Lenten discussions (“What Can You Say You Actually Know About God?”) at my church in Woodstock, someone remarked that even in your most skeptical moments you could still know God by his gifts. Fr. Webbe has been my gift. □

Gail Godwin is a novelist who writes, on occasion, stories about the Episcopal Church.

This Commission Stays Busy

If you're hoping to get yourself appointed to the Standing Commission on Liturgy and Music, you'd better enjoy doing some work. Lots of it. If the current commission is any indication, the Liturgy and Music folks take their charge seriously.

Liturgy and Music, like the other commissions, committees, boards and agencies of General Convention, receives specific orders from convention. During the past three years, this 17-person group had six projects for which it was responsible. It reports on what it has accomplished in *The Blue Book* of General Convention, the recently published volume which contains reports and resolutions in preparation for the 73rd General Convention, July 5-14 in Denver.

The report of the Commission on Liturgy and Music contains the highly publicized recommendation for how the church should handle the controversial issues of whether to bless same-sex relationships and whether to ordain non-celibate homosexual persons [TLC, March 12]. While that issue is of great importance to the church, there is considerably more in Liturgy and Music's report. The commission's 94-page report also contains resolutions on the Revised Common Lectionary, the Leadership Program for Musicians Serving in Small Congregations, and others in a large section titled "The Revision, Renewal and Enrichment of the Common Worship of the Church." These matters not concerned with sexuality are worth exploring.

Regarding the Revised Common Lectionary (RCL), the commission puts forth a resolution that the lectionary of the Book of Common Prayer (BCP) be amended, adopting the readings and psalms of the RCL as the replacement for the readings and psalms of the BCP.

You may already have been exposed to the RCL without realizing it. Two previous General Conventions authorized its predecessor for trial use, and some other Anglican provinces have been using the RCL. This lectionary, produced by the Consultation on Common Texts, which includes a number of

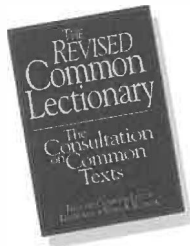
churches, is being used by a wide variety of churches. The resolution which will go before General Convention contains some substitutions to the RCL and recommends that the RCL take effect the first day of Advent in 2001.

The section on Renewal and Enrichment of Our Common Worship contains a resolution which would direct Liturgy and Music to prepare and present to the 74th convention and plan for liturgical "Revision, Renewal and Enrichment of the Common Worship of this Church." Another piece of legislation proposes the addition of the commemorations of Florence Nightingale, nurse and social reformer, Emmegabowh, priest and missionary, and Philip the Deacon to the church calendar, and a third resolution authorizes those three commemorations for trial use.

The largest section of Liturgy and Music's report deals with supplemental liturgical materials, specifically Ministry with the Sick and Dying, and Burial of a Child. A resolution authorizes these materials for use during the next triennium. The rites for Ministry with the Sick and Dying include public services of healing, the incorporation of sacramental healing in the context of a regular Sunday or weekday Eucharist, and individual ministrations in a home or health-care facility. Also included is A Form of Prayer when Life-Sustaining Treatment is Withheld or Discontinued, based upon rites developed in the Diocese of Washington. Burial of a Child, which had been part of the 1928 BCP, was eliminated in the 1979 version, and the commission's report notes that "pastoral experience since 1979 has indicated the desirability of a rite which responds to the particular dynamics of the death of a child."

The Commission on Liturgy and Music may be best remembered for proposing to convention that dioceses decide what to do about the sexuality issues. But the commission has done far more, and has offered to the church some creative expressions of ministry. And from all indications, its work in the next triennium will be just as busy.

David Kalvelage, executive editor



Did You Know...

The Rev. Leslie D. Martin is priest-in-charge of St. Martin's Church, Monroeville, Pa.

Quote of the Week

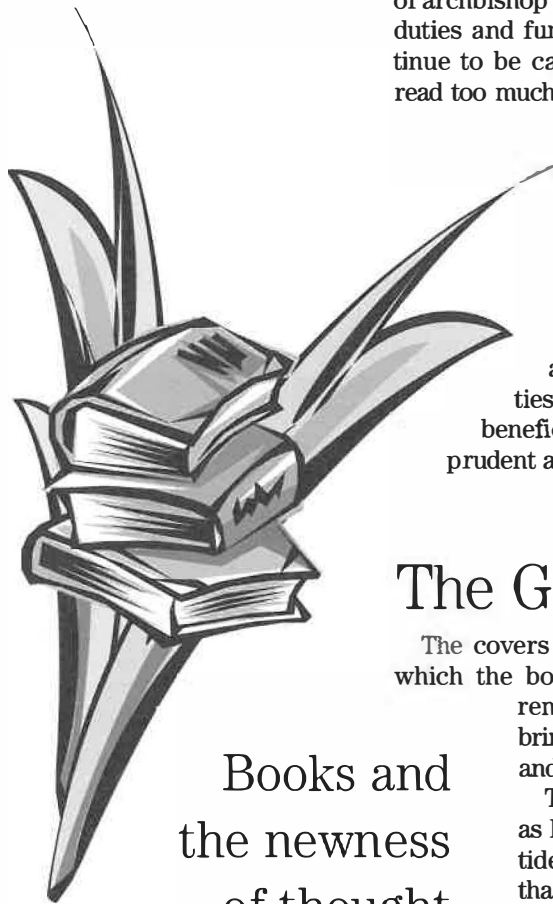
Diane Chance, evangelist in the Diocese of Southern Ohio, on evangelism: "Our churches should be the greatest garbage dumps in town. Our churches have the opportunity to be the places where Jesus lives by accepting the wreckage of broken homes and shattered dreams."

Periodic Review

In his ministry as Archbishop of Canterbury, the Most Rev. George Carey has immense responsibilities. He is the Primate of All England, the Metropolitan of the Province of Canterbury and the Bishop of the Diocese of Canterbury. He also functions as the president of the worldwide Anglican Communion, as an *ex officio* member of the House of Lords and as a spokesman and participant in various ecumenical matters. With these and other responsibilities, it is no wonder that a review into the future development of the See of Canterbury will be conducted.

Commissioned by the archbishop himself, the review will examine the present responsibilities and resources of the office of archbishop and reflect on its further evolution in order that the duties and functions of the Archbishop of Canterbury can continue to be carried out effectively. We should be careful not to read too much into the review. Two of Archbishop Carey's predecessors' responsibilities were reviewed, and it is a natural tendency for the ministries and responsibilities of church leaders to undergo periodic review.

Anglicans expect much from the Archbishop of Canterbury. Some look to him to resolve disputes; others turn to him to issue proclamations on important issues. In order for Archbishop Carey and his successors to carry out their responsibilities effectively, a review at this time could prove to be beneficial. It is, to use the archbishop's own words, "both prudent and timely."



Books and
the newness
of thought
and inspiration
"sprout" each year
from a variety
of publishers.

The Greening of Our Spirits

The covers of the new spring books — even the catalogs in which the books are promoted — are luxuriant with color, reminding us perhaps of the sleepy, wintery world bringing forth its colors in spring flowers and shrubs and flowering trees.

The backdrop of everything is of course green, and as Eastertide becomes Ascensiontide and Ascensiontide becomes Pentecost we're brought once more into that greening season of our Christian faith. The green stoles, chasubles and altar hangings of our churches and chapels suggest mindfulness of our own spiritual growth, as we hear week after week of the teachings, mighty deeds, healings and miracles of Christ.

Books do not readily come to mind in the fresh world of greenery, as we tend more toward outdoor hobbies or work, gardening or golf, long walks or boating. Yet books and the newness of thought and inspiration "sprout" each year from a variety of publishers.

We hope you will enjoy, inside your house or in a relaxed, shady spot outside, the book reviews, feature articles — one by well-known novelist Gail Godwin — and ads in this annual Spring Book Issue.



VIEWPOINT

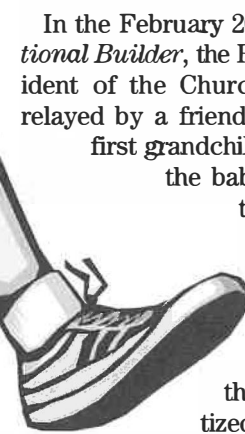
A New Generation

LIVING THROUGH TRANSITION

The baton has been dropped in the relay race, and they simply don't know what the Judeo-Christian tradition is, or was.



By Frank Martin Harron II



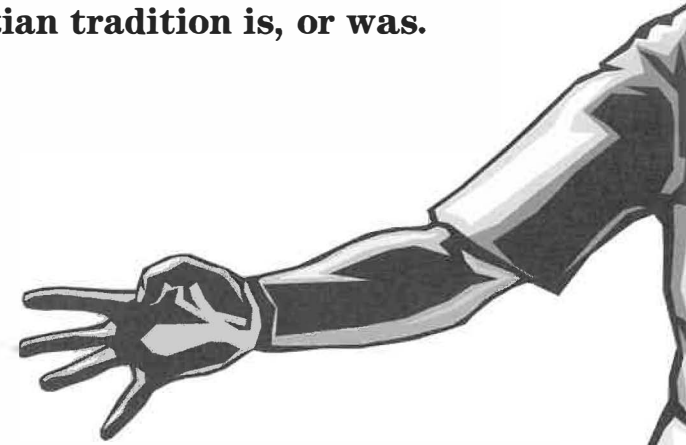
In the February 2000 issue of *The Congregational Builder*, the Rev. Charles N. Fulton III, president of the Church Building Fund, tells a story relayed by a friend. Her friends were visiting their first grandchild and brought home a picture of the baby in a beautiful baptismal gown that had been used in the family for five generations of Episcopalians. When his friend asked the proud grandparents in which parish the baby had been baptized, she was told that the baby had not been baptized. The parents had merely put the baptismal gown on the baby, taken a photograph for the family album and put it away again.

According to pollsters and sociologists, "boomers," those born between 1945 and 1965, participate in church significantly less than their parents' generation. Those who study "Generation X," who are now in their 20s and mid-30s, say the drop in the coming generation is even greater.

In his 1996 novel, *A Watch in the Night*, the English writer A.N. Wilson puts our situation this way. The narrator of the novel, a "boomer," is speaking about his generation and the next.

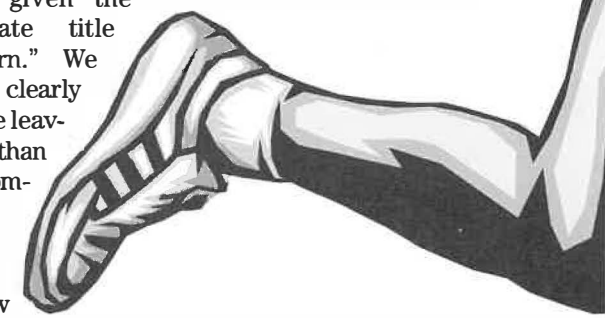
"I am the in-between generation, certainly not able to believe in the way our ancestors believed, but unable, quite to forget what it was like when belief was taken for granted. I and my generation will be like the fairies since the reign of Queen Elizabeth: We will be obsolete, soon to be lost from sight, glimpsed only in unlikely moonlit spots. For Kit and Leman [GenXers] and their friends, who have only the haziest grasp of simple Bible stories (Leman made it clear the other day that she did not know the story of David and Goliath), the thing has gone. They lack the edgy hostility to church which I had when young; but the baton has been dropped in the relay race, and they simply don't know what the Judeo-Christian tradition is, or was."

Are we seeing the consequences of boomer indifference and even hostility to the church continuing and



now in their children? That is one answer. Is there some typical youthful rebellion, too? Certainly.

But there is more. We have heard much in recent years about a fundamental shift from a modern to a postmodern worldview. Scholars and observers say that in the West we are living through a transition as great as the shift from the medieval world to the Renaissance. Because the traits of this new era are still being discovered, it has been given the indeterminate title "postmodern." We know more clearly what we are leaving behind than what is coming next.



This fundamental shift in how people perceive the world and behave shows up clearly in the boomers, who are living through the transition, but even more in GenX, who are frequently described as the first fully post-modern generation. Although most easily seen and studied within generations, the transition is affecting most of us, whether we are aware or not.

Wade Clark Roof's *A Generation of Seekers: The Spiritual Lives of the Baby Boom Generation* (Harper San Francisco, 1993) was credited with accurately describing the experience of the largest generation in American history. His most recent examination, *Spiritual Marketplace: Baby Boomers and the Remaking of American Religion* (Princeton University Press, 1999), continues to analyze polling data and interviews and to assess the spiritual lives of boomers. Even in their 40s and 50s, boomers are still

primarily “seekers.” Unlike their parents, faith will probably never become completely settled and participation in the institutional church will be provisional. Writers such as Annie Dillard, Kathleen Norris, Nora Gallagher, Dan Wakefield, John Updike and Winifred Gallagher are recording in novels and memoirs the stories of some boomers as they negotiate aging, mortality, belief and re-entry into the church.

Now attention is also turning to the next generation of Americans. Two years ago, a gripping account of the cultural and spiritual lives of Generation X, roughly those born between 1966 and 1982, appeared, written by a graduate student at Harvard University, now at Boston College. Tom Beaudoin, a Roman Catholic, former altar boy and rock band musician, has become a spokesperson to the church for his generation in *Virtual Faith: The Irreverent Spiritual Quest of Generation X* (Jossey-Bass, 1998). In February Mr. Beaudoin was a keynote speaker at a conference, attended by more than 400 people from all over the United States, Europe and Asia.

Among the clear distinctions of GenX is a fresh openness to spiritual experience as a basic need of human beings. However, whereas boomers have been hostile to the church, GenXers are indifferent. GenXers seek and find the spiritual in likely and unlikely, traditional and untraditional places.

We are just getting the data from GenY, those born after 1981 and now in their teens. There are more surprises in store as the postmodern era continues to unfold.

The modern/postmodern divide can be seen not only along generational lines, but also in another response which is not as easy to measure by sociologists, market researchers and other observers because it cuts across demographic categories.

Harvey Cox in *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-first Century* (Perseus Press, 1996) calls it the rise of “primal” spirituality. Although he focuses on the spectacular international growth of the pentecostal movement, he sees “primal” spirituality arising in other places too, including the charismatic renewal in mainline churches. Perhaps it is a response to that shocking admission that most Americans (71 percent) say they have never experienced God in a worship service, according to Robert Bellah et al in *Habits of the Heart* (Harper and Row, 1986).

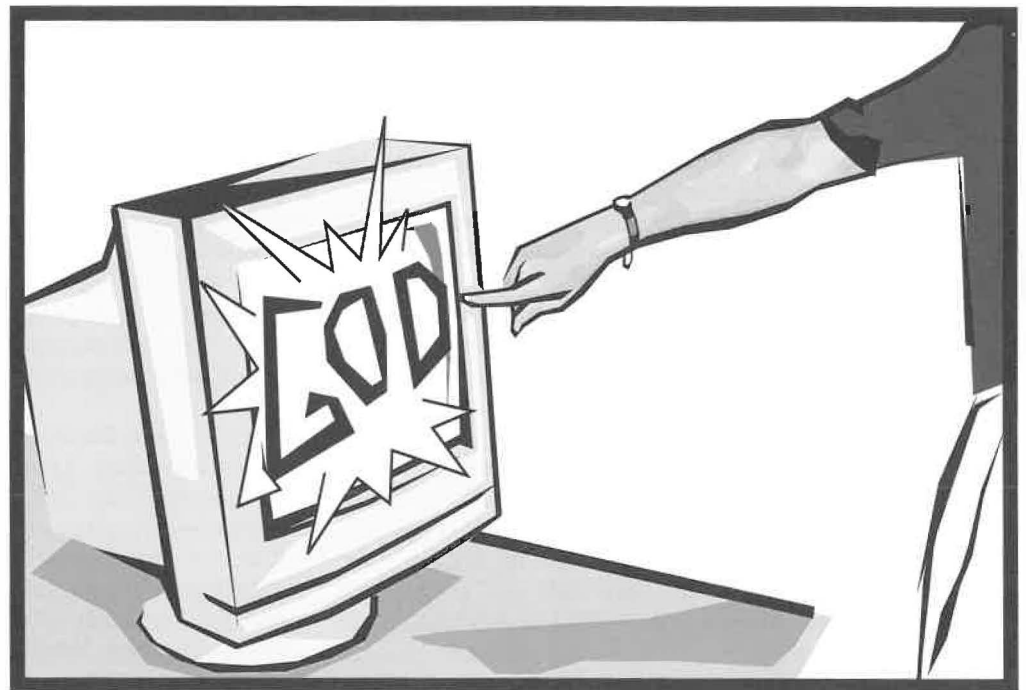
As the modern era closes and the postmodern era opens, it is clear that there is an extraordinary emergence of spiritual exploration. Some of it is in the church; much is not. In his most recent examination of national trends, George Gallup Jr., with Timothy Jones, begins his book, *The Next American Spirituality: Finding God in the Twenty-first Century* (Victor, 2000) with this observation: “Measurably higher numbers [of Americans] say

they want to grow spiritually. Interest in the ‘spiritual life’ has registered on indicator after indicator of cultural attention ... While church going may decline in some areas, while secularism continues to pervade much of our public life, we believe a change is already in the offing.”

I am confident that God is at work in the world and in the church, even in this era of change as we have not seen for 500 years. We must ask serious questions of others and ourselves. We must reexamine business as usual. We must look backward and we must look forward. We must look inward and outward. We must ask questions of GenX spiritual leaders, including our own GenX clergy, and we must listen sincerely. We must not be dominated by fear or by uncritical enthusiasm. Above all, we must assume it is the stirring of the Holy Spirit, brooding over the face of the earth, that we seek to know.

The Rev. Canon Frank Martin Harron II is scholar in residence at Trinity Church, Wall Street, New York City.

There are around 46,000 websites with the word “God” in the title.



Can the House of Bishops
debate issues coming before
General Convention?

It's Not Appropriate

An article reports that the House of Bishops, at its meeting March 30 to April 4, spent a full day discussing four major issues to come before General Convention this summer [TLC, April 23]. One bishop was quoted as saying that a "mind of the house" statement will be issued shortly on Called to Common Mission, racism and issues regarding provincial structure.

As we all know, General Convention is a bicameral legislative body composed of the House of Bishops and the House of Deputies meeting separately but with concurrence required on all matters relating to the church at large. Only the House of Bishops meets separately in the interim between General Conventions.

I submit that it is inappropriate for the House of Bishops to debate and issue statements of position on issues coming before the General Convention at these interim meetings.

While there may be some reason for the bishops to give their position on matters of doctrine of theology, the issues mentioned in the article are purely legislative on which the House of Bishops should not attempt to influence votes in the House of Deputies by taking action at times other than when both houses are in session.

Prior to the 1997 General Convention, both the House of Bishops and the Executive Council debated and made recommendations regarding Resolution A052, making mandatory the recognition of the ordination of women. As I do not recall similar action before earlier General Conventions, I hope that a trend is not being established.

*Charles M. Crump
Memphis, Tenn.*

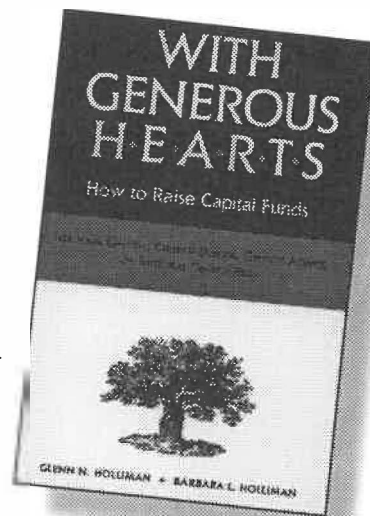
Holy Love

The responses to the Rev. Donald O'Malley's "10 Myths ..." Viewpoint article [TLC, March 19] are symptomatic of the divide among Episco-

pals between the orthodox, Bible-centered conservatives (like me) and folks like the Rev. Ken Bordner [TLC, April 9]. The heart of the problem lies in the notion held by Fr. Bordner and others that theology is a matter of making a personal choice from the boutique. Says he: "A theology in which God's love is not enough is not a theology I find especially interesting nor is it a theology I would want to preach."

Since when are clergy authorized to preach anything but the love of God as defined in scripture?; to wit: "God demonstrates his love in this, that while we were yet sinners Christ died for us" (Rom. 5:8). "God is love" (1 John 4:8) is certainly the great equation of our faith. But God's love is a holy love that drives the Lover to submit to the horror of my well-deserved punishment for my sin. God's love is not the "unconditional love" which so

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LETTERS TO THE EDITOR

many today believe to be license to behave — and believe — in many of the very ways that have brought upon humanity the death sentence which Christ suffered on behalf of those who trust in him.

I have no fear that “those liberals and homosexuals are going to snatch [me] right out of God’s favor and send [me] to everlasting hell,” as Fr. Bordner caricatures those who hold to a scripture-based theology. However, I do fear for those who, on the authority of trusted leaders, are being deceived by personal “theologies” that encourage soul-endangering lifestyles.

*(The Rev.) Mario Gonzalez del Solar
Church of the Good Shepherd
Richmond, Va.*

An Incomplete Plea

I deeply empathize with the Bruno and James pragmatic plea for the Episcopal Church to get along [TLC,

April 23]. Yet even in their practical appeal they reveal why it is not so easy to do. The appeal to Matthew 25 as the common point of embarkation for Episcopal unity strikes me as incomplete. If the authors had included Matt. 28:18-20, then the appeal would have carried a more balanced gospel argument. One need not be Christian to live out the teaching of Jesus as told in Matthew 25. Indeed, many non-Christians do a better job of it.

However, I must admit that Matthew 25 is much less controversial and far more inclusive without including Matthew 28. But, come to think of it, that was Jesus’ problem all along.

I want to be part of something more than a national do-gooder’s society which happens to know how to put on a good show for the Easter Vigil.

Bearing witness to the evangel and caring for the downtrodden and oppressed, that is the example Jesus’

life and teaching gave the church. But it is the former that gives the Christian Church its distinction from other well-meaning religions.

The teachings of Jesus and the truth of the empty tomb coupled with the testimony of the Spirit poured out on the church . . . these are the gospel distinctions that give the church its reason for unity and power to be Jesus’ witnesses in Jerusalem and Judea and the whole earth.

*(The Rev.) Bennett G. Jones II
Christ Church
Cape Girardeau, Mo.*

Don’t Mix Them Up

Let’s not mix up “valid” and “legal” when discussing the consecrations in Singapore or the ordinations of women in 1974 [TLC, March 19]. Let’s remember how the House of Bishops, after agonizing deliberations, ruled the 1974 ordinations “valid” (the right matter, form, intention were present) but not “legal” (adhering to canon law in its current form). One ought to make this same distinction when it’s bishops and not women priests: They may be real bishops (I don’t know the details of that), but they’d better not act on it. They need to wait for special legislation to regularize them, just as the women priests had to wait until General Convention 1976. So “nobody has stolen a page from the liberal playbook.” If you follow the church history of the ’70s, the church then enforced what was legal. Keeping things legal won’t solve disputes or mend broken hearts, but it can keep things civilized. Then let’s turn to scholarship, prayer and preaching the gospel.

*(The Rev.) Joan Shelton
Fayetteville, N.Y.*

It’s Not Over Until ...

To paraphrase a famous saying, the report of the demise of the Evergreen Music Conference has been greatly exaggerated. It is true that the endowment is running low, and without infusion of funds from outside sources the conference may have to close or at least the format altered, but such a decision has not been made as yet. It is not true




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that the board is uninterested in finding additional funding. The board has recently applied for a grant and it has initiated a letter campaign to solicit contributions.

This will be the last year the conference will be held in Winter Park, Colo. It had been moved there because of the loss of some of the facilities in Evergreen. However, we plan to bring the conference back to Evergreen in 2001. The refurbishment of Center Stage provides a lovely setting for most of the gatherings. The rebuilding of Chalmers House on the upper campus provides more housing. A grant from the Colorado State Historical Society of \$350,000 will provide for remodeling the inside rooms of the historical buildings surrounding the Church of the Transfiguration, making available several more conference and sleeping rooms.

*Barbara MacMillan, secretary
Evergreen Music Conference Board
Evergreen, Colo.*

Back to Seminary

I was more than slightly appalled by Canon John P. Boucher's Viewpoint article [TLC, April 2]. I believe Canon Boucher would benefit by returning to seminary to re-learn (or, perhaps, learn) the meaning of the word "Episcopal" as used in the term "The Episcopal Church." If he ever knew it, he has apparently forgotten it.

If I were his bishop I would see to it that the Reverend Canon had ample time and opportunity to devote to his re-education and re-orientation by relieving him of his diocesan duties and urging him back towards seminarian contemplation and study.

*William M. Loker
Lexington Park, Md.*

An Endless Process

I am grateful that people took time to respond to my article, "Donatism for Today" [TLC, March 12]. In trying to correct me, however, I would respectfully suggest that they missed my central point.

What I tried to show, in response to a certain element in the church which

cannot seem to speak or write without the words "heretic" or "apostate" emerging in reference to those they disagree with, was that once we start that game, two can play. A reasoned and careful charge of heresy can be applied to them as well. This is an endless process, once begun.

The attempts to use my arguments against me and make me the Donatist are, in fact, a perfect illustration of that point.

*(The Rev.) Blaine R. Hammond
St. Peter's Church
Seaview, Wash.*

A Pleasant Detour

Hooray for the 165th anniversary of Bishop Chase [TLC, April 2]! Although his eventual departure for Illinois was less than a happy event in his life, Philander Chase did make a pleasant detour through Gambier, Ohio, on his way to Jubilee. Lest Fr. Throop wonder, as the college song says, "Kenyon's heart still holds a place of love for old Philander Chase," too.

*(The Rev.) Bill Marchl III
St. Stephen's Church
Durham, N.C.*

Out of the Ordinary

Wasn't Bishop Seabury's consecration "irregular," or am I missing something?

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

Custodians Not Needed

Bill Countryman's Viewpoint article [TLC, April 16] is the most orthodox response to what many perceive to be a crisis in our church. Hurling epithets and threatening schism produce neither the work of evangelism nor the call to a holy life. I am amazed that those who are always so unhappy are not more curious as to why utter joy seems so hard to grasp in their Christian walk. We do not need custodians of orthodoxy, I think the church has them aplenty, but we sure need wholesome examples of a Christ-like life.

*(The Rev. Canon) Louis C. Schueddig
The Episcopal Media Center
Atlanta, Ga.*

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RECORDINGS

Railway to Heaven

Mountain Automation. 1 hour. No price given.

This video tape recounts the origin and history of the "chapel cars" which originated and became active during the building of the transcontinental railroads in the Pacific Northwest, constructed between the 1890s and 1917.

The temporary rail construction "towns" were rough, unruly, and full of vice of all sorts, and the families that followed the work gangs missed the influence of their churches, and requested assistance from them. Episcopal, Baptist, and Roman Catholic churches responded by acquiring passenger cars, loaned or bought from the railways, or purchased direct from the manufacturers. The interiors were renovated to a church-like appearance with organs, pulpits and proper seating. Across one end was a partition dividing the church from the living quarters for the resident minister. Living conditions

in the cars were difficult, as there was no air conditioning, or adequate cooking facilities, and many of the wives had to stay home, which in those days was most unusual. The railway involved moved the cars as needed as construction advanced.

Some of these cars were beautifully rebuilt to near church-like conditions, and were much appreciated wherever they appeared. Thirteen cars were completed, of which only two are in or near "chapel car" condition or are being rebuilt. One is in Prairie View Museum, in South Dakota, and the other one is in Green Lake, Wis.

*William M. Amey
Southern Pines, N.C.*

Mother Teresa

A Life of Devotion

New Video Group. 50 mins. No price given.

The format of this tape will be familiar to viewers of the popular *Biography*

series on the Arts and Entertainment cable network. It is both a biography of Mother Teresa, an overview of the ministry to the "forgotten and unloved" by her Missionary Sisters of Charity, and commentary by some who knew her, mostly Roman Catholics. There is fair treatment of questions surrounding Mother Teresa's emphasis on charity over dealing with the root causes of the intolerable situations within which she ministered.

The Bible in the 21st Century

American Bible Society. 48 mins. No price given.

Produced for televising on the Odyssey cable channel, this tape follows the development of the Bible from oral tradition through its various translations to the present. Narrators are identified with a variety of Christian viewpoints. There is balanced treatment of the problems of translation, the impact of culture on the translation process from the invention of printing through the gender sensitivity of modern times and the communication of the word through entertainment-type media. Divided into brief segments, this video tape could be a useful part of a discussion or study group program.

Training for Lectors

St. Paul's Church, Indianapolis, IN. Manual and 3 audio tapes. \$39.95 plus \$5 shipping.

This set of materials is a resource for those who read and/or speak during worship, and could be of help to those who are engaged in any form of public speaking. The materials have been compiled by Stella Northrup of St. Paul's, Indianapolis, who has an extensive background in speech, drama and music. Vocal projection, breathing, and proper resonance are among the concerns focused upon. The manual includes forms for prayers and a liturgy for the commissioning of lectors. It would take a great deal of time and commitment to make the most of these tapes and the manual, but the results could well be worth the effort for those who read — and for those who listen — during worship.

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

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By Travis DuPriest

Prayers for Eastertide

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A collection of scriptural verses, poems, and wisdom from faithful people throughout the ages — appointed for spiritual growth. By the pastoral care counselor in the Diocese of St. Davids, Wales.

THE JOURNEY BECKONS: Reflections on the Way of the Cross. Edited by **Mary Ellen Ashcroft** and **Holly Bridges.** Augsburg. Pp. 192. No price given, paper.

A superb gathering of quotations from hither and yon, all on the cross and its benefits. One of my favorites from Meister Eckhart (Germany, 1260-1329): "Whatever God does, the first outburst is always compassion."

PRAYING OUR EXPERIENCES. By **Joseph F. Schmidt.** St. Mary's. Pp. 88. \$5.95 paper.

An expanded version, with a new introduction by well-known speaker Richard Rohr, of a popular 1980 book. "... by being in faith with our experiences, we grow to a sense of God's power and care."

A PASTORAL PRAYER BOOK: Occasional Prayers for Times of Change, Concern and Celebration. By **Raymond Chapman.** Morehouse. Pp. 128. \$18.95.

This 1999 book originally published in England is now available on this side of the Atlantic from Morehouse. Something of a personal "occasional services," with prayers for the birth of a child, a new job, anniversary of a death.

PRAYING WITH THOMAS AQUINAS. By **Mary Mercy Houle, Michael Monshau,** and **Patrick F. Norris.** St. Mary's. Pp. 126. \$8.95 paper.

Continues St. Mary's well-known "Companions for the Journey" series. Features excerpts from the writings of Aquinas which are particularly contemplative in perspective, such as this from his final hours: "I receive

you, price of my soul's redemption."

OUR FATHER: Reflections on the Lord's Prayer. By **A.J. Simonis.** Eerdmans. Pp. 125. \$12 paper.

The Archbishop of Utrecht begins his study and reflections on the Lord's Prayer with the observation that

"Prayer is a mystery. Prayer is greater than we are." A treat of a book, amplified with poems and quotes from Catholics and Protestants.

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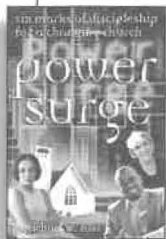
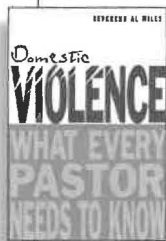
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WISDOM: Daily Reflections for a New Era. By Reynold Feldman. St. Mary's. Pp. 376. \$15.95 paper.



One-page guides to gaining wisdom, each one containing a quote from a well-known writer followed by a short topical exploration. As an English teacher myself, I loved "Poetic Wisdom," a reflection on William Wordsworth's "A slumber did my spirit seal."

JERUSALEM IN HISTORY. Edited by K. J. Asali. Olive Branch (46 Crosby St., Northampton, MA 01060). Pp. 303. \$18.95 paper.

Eight scholars cover not only the history of Jerusalem but also the history-of-ideas notion of Jerusalem in history. An American edition of a 1990 book originally published in Great Britain.

RIVER TRIPS, REVELATIONS, AND OLD TREES: Meditations for Men. By Philip W. Snyder. Morehouse. Pp. 144. \$9.95 paper.



By an Episcopal priest who uses his own life experiences to look closely at the spiritual lives of men; he does so through vignettes of celebrating Christmas, going on vacations, exploring an attic, observing a shoe salesman, watching a train. Pleasant tone and style.

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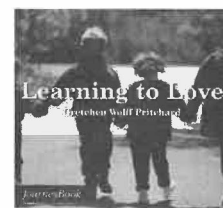


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LEARNING TO LOVE. By Gretchen Wolff Pritchard. Church Publishing. Pp. 128. \$11.95 paper.



A "Journey Book" from Church Publishing, by the children's missionary at a parish in New Haven, Conn. Starting from the point of view of liturgical

spirituality in community rather than private meditation, the author traces her personal growth of intellect, faith and ministry in the company of others.

A PEOPLE ON A PILGRIMAGE: A Procession Through the Church Year in Meditation, Music, and Prayer. By John R. Westerhoff and Robert L. Poovey. The Institute for Pastoral Studies (435 Peachtree St., NE, Atlanta, GA 30308). Pp. 42. \$3.50 plus s&h.

An Episcopal priest and a choirmaster suggest ways to interweave our own stories with God's story. Following the seasons of the Christian year, each section includes a commentary, collect, hymn and musical suggestions. For private or corporate use.

WILL OUR CHILDREN HAVE FAITH? By John H. Westerhoff. Morehouse. Pp. 176. \$14.95 paper.

Revised edition of an older book by Episcopal priest and former Duke professor John Westerhoff on the nature and challenges of Christian education. A new foreword and afterword, with updates and re-thinking of ideas.

Written by a former agnostic especially for doubters, the lukewarm and the unconvinced outside of institutional religion. One of the more dramatic parts is the author's St. Paul-like conversion and the subsequent response of this now-retired Episcopal priest. A fascinating read.

FINDING YOUR WAY
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FINDING YOUR WAY AFTER YOUR SPOUSE DIES. By Marta Felber. Ave Maria. Pp. 160. \$9.95 paper.

With more than 40 years of church and social service work, the author is clear that she offers suggestions, not advice. Pragmatic ideas for those who have lost a spouse: recognize denial, benefit from meditation, prepare for the night, live in the present, create memorials, take stock and set goals.

all seasons pass



ALL SEASONS PASS: Grieving a Miscarriage. By Martha Manning. Ave Maria. Pp. 61. \$9.95 paper.

This small book shares the writer's dream which began her healing after a miscarriage, told as a parable to assist the healing in others.

PRAYER FOR BEGINNERS. By Peter Kreeft. Ignatius. Pp. 125. No price given, paper.

Not for those advanced in prayer, as are many books on today's market, but for the serious beginner desirous of developing a prayer life based on the great saints and spiritual writers of the past. Covers such topics as methods, vocal prayer, faith, work, praying always and distractions. A good, solid book.

Recent Religious References

GUIDE TO THE STUDY OF RELIGION. Edited by Willi Braun and Russell T. McCutcheon. Cassell. Pp. 576. \$24.95 paper.

Contributors from various departments of religious studies write essays on the study of religion, under the headings Description (Comparison and Interpretation, for example), Explanation (Ethnicity, for example) and Location (Culture and Colonial-

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THE CHILDREN'S ILLUSTRATED BIBLE. Stories retold by Selina Hastings. Illustrated by Eric Thomas. DK (95 Madison Ave., NYC 10016). Pp. 320. \$14.95.

A good book to have on hand or to give as a gift to children aged 7 to 12. All the classic biblical stories retold for children with color photographs and drawings. I do think others will join me, though, in wishing the print were larger.

TAKE BACK YOUR KIDS: Confident Parenting in Turbulent Times. By William J. Doherty. Sorin (Notre Dame, IN). Pp. 158. \$12.95 paper.

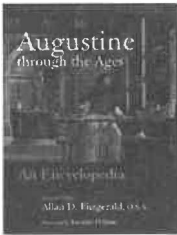
Struggling to build a responsible home and need more confidence in your choices? Know other parents in similar situations? Read or recommend this one by a professor of family sciences. It is harder, says the author, to keep your balance as a parent today. Here are some practical helps.

EXPERIENCING GOD: The Gift of Knowing. By John Francis Wyatt. Charis (P. O. Box 2026, Fulton, TX 78358). Pp. 204. \$12.95 (includes mailing), paper.

SHORT & SHARP

ism, for example). Scholarly reading.

AUGUSTINE THROUGH THE AGES: An Encyclopedia. By **Allan D. Fitzgerald**, General Editor. Foreword by **Jaroslav Pelikan**. Eerdmans. Pp. 902. \$75.



A one-volume reference on the 120 extant writings of St. Augustine (354-430), Augustine's influence on the Church

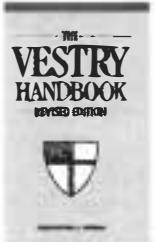
Fathers and Reformers and his life and thoughts on such topics as original sin, guilt, the Trinity. Indexes and bibliographies. One of the contributors is Gerald Bonner, who reviews for TLC.

DICTIONARY OF DEITIES AND DEMONS IN THE BIBLE. Second Edition. Edited by **Karel Van Der Toorn, Bob Becking, and Pieter W. Van Der Horst**. Eerdmans. Pp. 998. \$120.

Co-published with Brill, this diction-

ary was originally published under the auspices of Utrecht University in The Netherlands. After a review of biblical books and the Apocrypha, early patristic works, the Dead Sea Scrolls and other references, the more than 100 contributors provide definitions and explanations from Abaddon and Abraham to Zeus and Zion.

THE VESTRY HANDBOOK. Revised Edition. By **Christopher L. Webber**. Morehouse. Pp. 136. \$9.95 paper.



An updated version of this helpful manual on vestry membership. New material on changes in canons, handling money, dealing with sexual abuse and managing conflict. Sections on the annual meeting and the budget process.

INDIGENOUS RELIGIONS: A Companion. Edited by **Graham Harvey**. Cassell. Pp. 320. \$24.95 paper.



Essays by international writers on the amazing array of indigenous religions around the globe. Typical headings include Persons, Powers and Gifts, with chapters on Aboriginal Australia, Rites of Passage in Nepal, African religion in Zimbabwe and the American Indian powwow.

THE LETTERS OF JOHN. By **Colin G. Kruse**. Eerdmans. Pp. 255. \$28.

A lecturer on the New Testament in Australia interprets for scholar or serious student the letters of John. Chapters on the relationship of the three letters and the fourth gospel, authorship, and verse-by-verse commentaries.

Through A Child's Eyes



Gabriel, God, and the Fuzzy Blanket

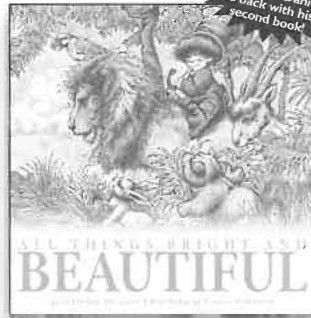
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Illustrated by **David Erickson**

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TO OUR READERS



Books cannot be purchased through The Living Church. To inquire or purchase any of the books reviewed in this magazine, please contact your local bookseller.

PEOPLE & PLACES

Appointments

The Rev. **Beth Maynard** is rector of Good Shepherd, Fairhaven, MA; add. 61 Church St., Fairhaven, MA 02719.

The Rev. **Gavin McGrath** is interim of Trinity, 28 N College St., Washington, PA 15201-6972.

The Rev. **Ralph Pitman** is special program coordinator for Community Re-Entry, a ministry of Lutheran Metropolitan Ministries; add. 2324 S Overlook Rd., Cleveland Heights, OH 44106.

The Rev. **Paul Robinson** is rector of St. Mary's, PO Box 2373, Belleview, FL 34421-2373.

The Rev. **Daniel H. Schoonmaker** is rector of St. Hubert's, 8870 Baldwin Rd., Kirtland Hills, OH 44040.

The Rev. **John Spicer** is vicar of All Saints', 3577 McClure Ave., Pittsburgh, PA 15212.

The Rev. **Nancy E. Titus** is deacon at Nativity, 1739 Berwickshire Cir., Raleigh, NC 27615.

The Rev. **William Todd** is interim of All Saints', 525 Lake Concord Rd. NE, Concord, NC 28025.

The Rev. **Brian Vander Wel** is interim of St. Christopher's, PO Box 253, Warrendale, PA 15086.

Retirements

The Rev. **Marlin Leonard Bowman**, as rector of St. James of Jerusalem by the Sea, Long Beach, NY; add. 687 Lyeden Ln., Claremont, CA 91711-299.

The Rev. **Douglas Girardeau**, as rector of St. Alban's, Salisbury, MD.

Correction

The Rev. **Sandy Stone** was ordained a priest of the Diocese of Lexington by the Bishop of Kentucky.

Deaths

The Rev. **David C. Stanley**, 75, retired priest of the Diocese of Western New York, died March 22 in Hamot Medical Center, Erie, PA.

Fr. Stanley was born in East Pembroke, MA. He was a graduate of Hobart College and Berkeley Divinity School. He was ordained deacon in 1953 and priest in 1954. Fr. Stanley served as missionary-in-charge of St. Andrew's, Evans Mills, Trinity, Great Bend, and St. Paul's, Antwerp, NY, 1953-58; curate at St. Peter's, Auburn, NY, 1958-61; vicar of Grace, Belfast, NY, 1961-66; vicar of St. Philip's, Belmont, NY, 1961-70; vicar of St. Andrew's, Friendship, NY, 1966-68; vicar of St. Paul's, Angelica, NY, 1966-70; rector of St. Mary's, Salamanca, NY, 1970-80; and rector of Grace, Randolph, NY, 1983-88. In his retirement he served at St. John's, Ellicottville, NY, 1990-95. His wife, Audrey R. Eveleigh Stanley, three sons and three grandsons survive him.

Next week...

Breakfast on *The Bravest*

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.

RICHARDHOOKER PROPHET OF ANGLICANISM. Burns & Oates/Anglican Book Centre, 1999, by Philip B. Secor. Send check made out to Philip Secor for \$39.95 (includes postage) to **Burns & Oates USA**, Box 1511, Bethlehem, PA 18016.

CATECHUMENATE

CHRISTIAN FORMATION: A Catechumenal Process for Today (formerly Christian Formation: A Twentieth-Century Catechumenate) by the Rev. Canon William Blewett, Ph.D., and Lay Canon Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, discipleship and renewal. Highly commended by bishops, priests, seminary faculty, laity. Spanish edition available. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. **Christian Formation Press**, 750 Knoll Rd., Copper Canyon, TX 75077. (940) 455-2397 or (817) 430-8499.

CHURCH FURNISHINGS

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

CURRICULUM

MUSTARD SEED SERIES @ ONLINE, resources for Christian educators. Homilies for children, activities, teaching tips, MSS preview kit, etc. Download free from www.mustardseedseries.com. CD-ROM of Mustard Seed Series@ Sunday School Curriculum \$175. (800) 705-4441.

DEVELOPMENT TRAINING

CONGREGATIONAL DEVELOPMENT TRAINING. Intensive program in congregational development held in New York City. Two summers, two weeks each. For clergy and lay leaders. Appreciative approach toward Anglican-Episcopal identity and all sizes of congregations, innovative, focuses on the role of the parish in Christian formation. Contact: **Robert Gallagher**, 15B O'Brien St., Portland, ME 04101. cdi@maine.rr.com (207) 761-4613. www.cditrainers.org

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POSITIONS OFFERED

NORTHERN GREAT PLAINS congregation seeks retired or bi-vocational priest to serve as parttime vicar. Congregation is very committed to their life together as a worshipping community. Lots of involvement by all in the ministry of Christ Church. The town of Milbank is a thriving community located in northeast South Dakota on the Minnesota border. Excellent hunting and fishing in immediate vicinity. Low cost of living. Please send resumes to: **Canon Tony Buquor**, The Diocese of South Dakota, 500 S. Main Ave., Sioux Falls, SD 57104. E-mail: tonyb@dakota.net

RECTOR: Small 50-year-old parish in fast-growing Seattle suburb in Washington State seeking full-time rector. Closing date June 30, 2000. Inquiries to: **Search Committee**, St. Michael and All Angels Episcopal Church, P.O. Box 1319, Issaquah, WA 98027.

POSITIONS OFFERED

SMALL HISTORIC PARISH in the Ocean State seeks part-time rector to lead with an energetic style. St. Paul's thrives upon dynamic worship, spiritual development and witnessing to our faith. Our warm informal community is strong in stewardship/tithing, committed to healing ministry and delights in all types of spiritual music. Our style welcomes those who color outside the lines. Obtain more information by contacting: **Search Committee**, St. Paul's Church, 2679 E. Main Rd., Portsmouth, RI 02871.

RECTOR: Church in southwestern New Jersey seeking a rector who will work with our parish to achieve its goals of growth in membership, expand Christian and youth education and enhance our outreach program. We are a friendly parish comprised of all ages. Request our profile/send resume to: **Search Committee**, St. George's Episcopal Church, 305 N. Broadway, Pennsville, NJ 08070. Email: robin@jaguarsystems.com

RECTOR: The Church of the Nativity is a dynamic, Christ-centered program sized church in central Massachusetts. Our parish, dedicated to bringing souls to Christ, is committed to growth of body and building. Nativity has highly motivated lay-led ministries in small groups, youth and mission outreach. We seek a prayer-centered pastor, a strong preacher-teacher, a visionary, who is liturgically oriented in traditional and renewal expressions of faith. Check us out—www.northborough.net/nativity. Please send inquiries to: **The Rev. Edwin Pease**, Diocese of Western Massachusetts, 37 Chestnut St., Springfield, MA 01103 or call **Tina Lusk**, Calling Committee Chair (508) 393-3146.

RECTOR, GENEVA, SWITZERLAND. The Emmanuel Church, a diverse, multi-cultural and multi-denominational Episcopal parish, is seeking a new rector who will lead, support, challenge and strengthen us as we share in the development of our ministries within our church and beyond. We seek someone who is especially able to provide support and strengthen Christian education for all ages; develop pastoral care, inreach and fellowship programs; provide stimulating worship through effective preaching and creative use of liturgy; and provide leadership for effective administration in partnership with the laity. This full-time position offers a competitive package, with the added benefit of the beautiful Swiss surroundings. Please send resume and CDO profile (and if available—video of a service) to: **Search Committee**, c/o Nicolas Ulmer, Emmanuel Church, 3 Rue de Monthoux, 1201 Geneva, Switzerland, and Bishop Jeffrey Rowthorn, The American Cathedral, 23, Avenue George V, 75008 Paris, France. Our parish profile is available at the same address. We hope to fill the position by fall 2000.

RECTOR: St. Paul's, Milwaukee, WI. Located between Lake Michigan and the Milwaukee River, St. Paul's attracts parishioners from many downtown neighborhoods as well as numerous suburbs. We are an inclusive parish which values the diversity of our membership. We are seeking a thoughtful and vigorous rector who will guide and encourage us as we seek to grow in Christ's love and to share our many blessings. Our strengths include a dedicated, optimistic, and well-educated congregation; an outstanding music program including a 20-voice volunteer and professional choir; a beautiful, historic building; a strong community outreach program; and financial security. Some goals include strengthening educational programs for all ages, increasing membership, and energizing and organizing the parish for our future in the community. Send current resume to: **Ann Siverling**, 2338 N. 88th St., Wauwatosa, WI 53226.

RECTOR: Formally trained, traditional Episcopal priest needed to replace retiring PT rector in small town parish 45 miles from Anchorage. Position will become FT if rate of growth continues. Reply to: **Search Committee**, St. Bartholomew's Episcopal Church, 323 N. Alaska St., Palmer, AK 99645; www.micronet.net/users/~ms/stbart <<http://www.micronet.net/users/~ms/stbart>>

CONTINUED ON NEXT PAGE

CLASSIFIEDS

POSITIONS OFFERED

ASSISTANT RECTOR, Memphis, TN: The Church of the Holy Communion in Memphis, TN, is seeking an approachable, enthusiastic preacher and teacher for our large suburban parish. Primary responsibilities would be young adults, newcomers and outreach ministries. Experience of 5 to 10 years with strong organizational and program development skills. Interested persons should send their resume to: **Search Committee, 3607 Cowden Ave., Memphis, TN 38111.**

RECTOR needed in beautiful NW Montana. Find the details at ben.casweb.com/holy nativity/index.html or call **Haven Temple (406) 862-2824.**

RECTOR: Transfiguration Episcopal Church, Indian River, MI, a pastoral-sized church located in the heart of the water-winter wonderland vacation area, is seeking a full-time rector. We are a strong, active, supportive and cohesive parish family willing to help the right individual lead this church as a vital, growing and living Christian presence in the community. All inquiries are requested by May 31 and directed to: **Kathy Piotraczk, 4236 Temple Rd., Indian River, MI 49749. (231) 238-8144. E-mail: bobpiotraczk@triton.net**

CALLED TO COLLEGIATE MINISTRY? St. Mary's Parish, an Episcopal Church and School in Southwest Florida, is seeking an associate rector to join the ministry team and assist us in building up the Kingdom of God in south Tampa. St. Mary's is a church community of 600 members and a school community of over 450 students and staff that is presently embarking on a master plan that includes a \$9 million capital campaign for a new church and school in phase one. The enthusiastic candidate with a passion for the priestly life and a desire to serve a growing parish community will share in the full pastoral and priestly ministry of the church. The candidate will be given broad opportunities to assist the community in developing, with the lay leaders, new avenues in Pastoral Care, Christian Formation, Evangelism, Spiritual Guidance and Preaching. The position is open now and interested seminarians entering the transitional diaconate, deacons and priests should respond to: **Mrs. Dot Cooper, Chair of the Search Team, St. Mary's Parish, 4311 W. San Miguel St., Tampa, FL 33629. stmarypar@aol.com. FAX (813) 254-3780.**

ORGANIST for small Episcopal city church near New Haven, CT. One weekly service and major holy days. Graduate student accepted. E.O.E. **The Rev. Alison Cook (203) 734-8449.**

MUSIC DIRECTOR/ORGANIST. St. David's Episcopal Church in Roland Park, Baltimore, seeks a person for the position of full-time Director of Music/Organist. The church maintains a professional mixed choir reinforced by accomplished members of the congregation, as well as boys' and girls' choirs of excellent reputation in the Baltimore/Washington area. St. David's has long offered an annual music series and for over 20 years has sponsored all-day "Bach Marathon" featuring accomplished regional organists. The church is well known for its acoustics, and has a fine 1966 Casavant organ with recent additions that bring it to 48 ranks. Candidates for this position must have experience in all those areas that comprise a quality music ministry. An excellent compensation package commensurate with experience and demonstrated abilities is offered. Contact: **Chair, St. David's Church Organist Search, at (410) 467-0476, stdavbk@aol.com 9or FAX (410) 467-5616.**

INTERIM SENIOR PASTOR needed for unique cluster of four congregations in the beautiful Illinois River Valley in LaSalle County, Illinois. We are seeking a priest to lead us through this period of transition who has demonstrated leadership for growth, is a spiritual leader with strong administrative and communication skills. A part-time assistant pastor for Christian formation and pastoral visitation is on staff. This position can be full-time or part-time. Rectory available. Reply: **Search Committee, LaSalle County Episcopal Ministry, 113 E. Lafayette St., Ottawa, IL 61350. FAX (815) 434-6904.**

POSITIONS OFFERED

RECTOR, Houghton, MI: The congregation of Trinity Episcopal Church seeks a full-time rector. Trinity serves a university town in Michigan's rural Upper Peninsula and is home to a Jubilee Center, the Keweenaw Family Resource Center. The surrounding area is a tourist destination for those who enjoy winter sports and Lake Superior summers in the beautiful Keweenaw Peninsula. We are an established, pastoral-sized congregation with a historic church building and a tradition of Eucharist-centered worship. We seek a rector who can guide us in our lifelong journey as disciples and encourage us in our efforts to reach out in ministry. For more information please send queries to: **Rector Search Committee, c/o Hugh Gorman, P.O. Box 832, Houghton, MI or <hsgorman@mtu.edu>.** We also invite you to send your personal profile and a resume with the names of three references.

HOLY CROSS. We are a well-established family church whose congregation is looking to the future. We need a spiritual leader who will guide us, teach us, feed us and lead us in the ways of Christ. Help us to grow into being witnesses for HIM. Mission Statement: The Mission of Holy Cross is to love and serve Christ and make him known to this world; to be a loving, accepting center of worship, fellowship and outreach, and to be responsive to God's will in serving the needs of the community. www.neto.com/holycross e-mail to: **<holycross@neto.com> 1-903-784-6194, 322 S. Church St., Paris, TX 75460.**

CLERGY ASSOCIATE, Hershey, PA. Full-time position to administer Christian Child Care Center with 75 children and a staff of 18 to form a team with the rector and staff in the life of the parish, near the Penn State Medical School including liturgy, preaching, administration, pastoral care, education, youth ministry. Bachelor's degree required in education or human services field. Contact: **The Rev. Fred Miller, P.O. Box 324, Hershey, PA 17033. (717) 533-2454. FAX (717) 533-1771. E-mail: FMiller2@compuserve.com**

PART-TIME ASSISTANT for suburban parish 25 miles north of Boston in growing area. Contact: **Search Committee, St. Paul's, 390 Main, North Andover, MA 01845.**

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2430 K St., NW — Foggy Bottom Metro/GWU Campus
The Rev. Andrew L. Sloane, r
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 6:30. Thurs & Prayer Book
HDs: 12 noon also. Sat Mass 9:30, C 5-5:45. MP 6:45 (ex Sat), EP 6:15 (ex Sat). Sat MP 9:15, EP 6 www.stpauls-kst.com

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The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, Assoc r; the Rev. Beverly Ramsey, d Youth & Christian Ed; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, Music Dir
Sun Eu 7:30, 9, 11. H Eu/Healing 12:10. Sun 7. Thurs H Eu 10. Sat Eu 5

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

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.

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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

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Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

BOSTON, MA

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Email: office@theadvent.org Web: www.theadvent.org
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Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri, MP 7; Mass 7:30; EP 5:30; Wed, C, 5, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

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The Rev. Edward Ivor Wagner, r
Sun: MP 7:15, Quiet H Eu 8, Sung H Eu 10:15, Ev 6. Daily: MP 7, EP 5:30; H Eu Tues noon, H Eu & Healing Thurs 10

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