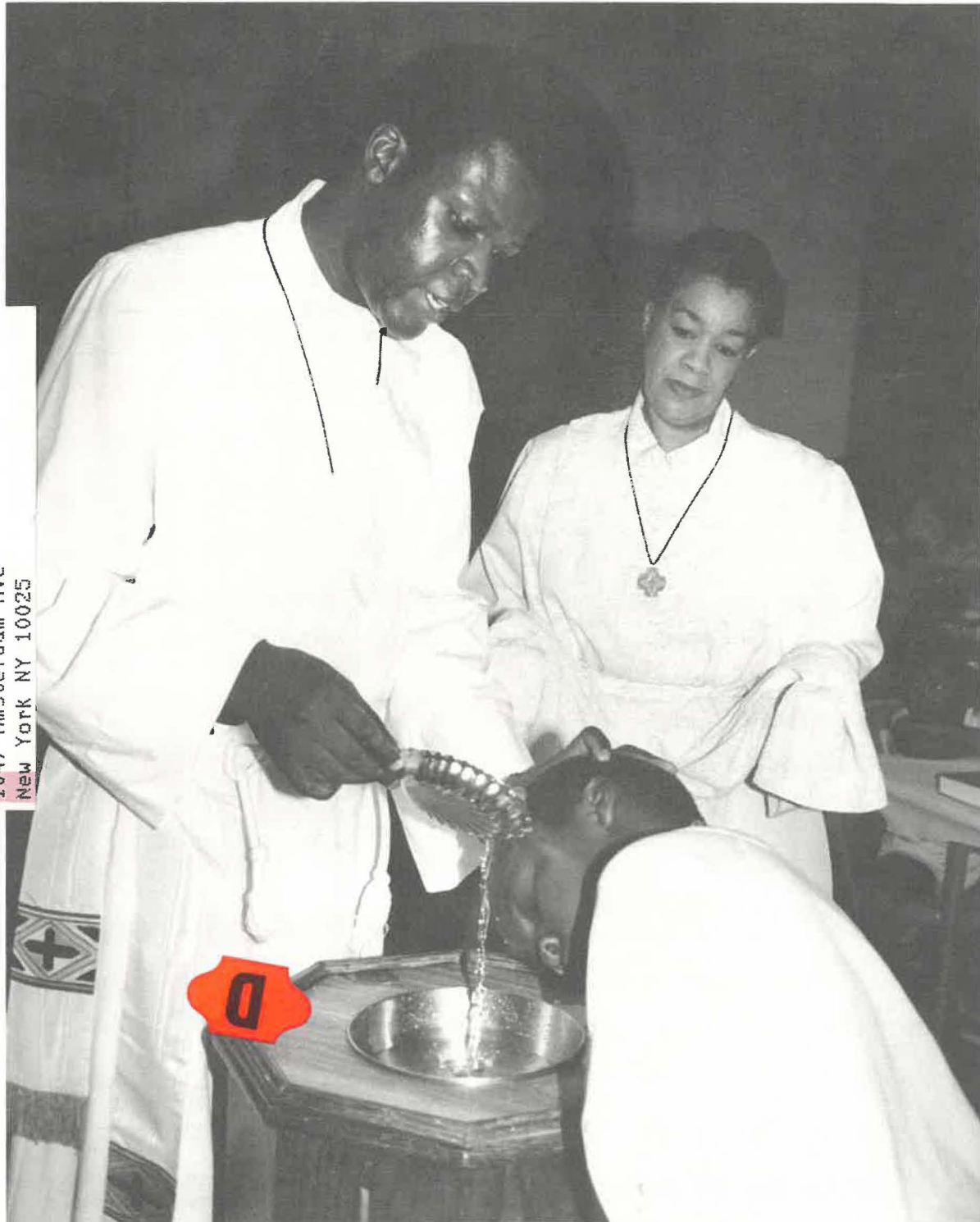


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## Environmental Priorities

Most thoughtful and informed Christians have some concern about the environment and about the welfare of the other creatures which God has placed with us on this earth. Most of us try to express this concern in some practical ways — perhaps financially contributing to an organization or agency dealing with such matters, perhaps volunteering to help clean a beach or a park, perhaps avoiding foods improperly produced or harvested or packaged, perhaps supporting a wildlife refuge near where we live. Most of us are not in the position to do more than a few of such things, but we admire those who drastically reorder their way of life to conform to ideals of environmental stewardship.

Meanwhile, confusing questions remain. Where are the priorities? What efforts are doing the most good, and why? Is opposition to nuclear power encouraging the combustion of petroleum and coal which will ultimately destroy our atmosphere? Is the use of degradable packaging instead of plastic containers going to make a difference? Where does all that degradable paper come from? What about the purchase of beef? Are we encouraging a form of agriculture in the Third World in which landowners shift to exportable produce in place of reasonably-priced nutritious foods for the native population? Should carpenters buy inexpensive Latin American mahogany, knowing it represents the uncontrolled destruction of rain forests which the whole world needs for oxygen? But then does refusing to buy foreign lumber only hasten the destruction of the few remaining virgin forests in our own land?

There are innumerable technical questions which the average well-meaning citizen cannot answer. No one knows the answer to all of them, and no one's mind is able to grasp the whole picture.

Certainly something regarding all this should be injected into normal elementary and high school education. No doubt in some places it is. Christian concepts of environmental stewardship also need to be pursued within the curriculums of seminaries. We applaud the initiative of a Christian Ministry in the National Parks in regard to this [TLC, Oct. 13]. The knowledge of our Creator and his purposes should give Christian thinkers unique insights to contribute in this field. Meanwhile, the urgency of all this cannot be ignored. The depletion of natural resources is constantly accelerating. The pollution of air, water and soil is relentless. Governments here, and in other parts of the world, are only reacting slowly and on a small scale. Responsible Christian ethics do not allow us to disregard these matters. It is asked of stewards that they be found faithful. Right now, this particular part of our report card for judgment day does not appear to be a passing level.

(The Rev.) H. BOONE PORTER, senior editor

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The Rev. Robinson Okwalo baptizes a youngster at Emmanuel Center in Memphis, Tenn., with lay minister Novella Arnold assisting.

# LETTERS

## It Won't Work

I want to commend you for your editorial "Unfortunate Action" [TLC, Dec. 1]. I cannot understand how under-funding the General Convention program budget (which the detractors likely voted for) will in any way punish those being held responsible for the several areas of discontent in the Episcopal Church, whether they be diocesan bishops or General Convention deputies. In fact, it will hurt the vital mission and ministry of ECUSA worldwide. This bishop will do all in his power to see that his diocese meets its full apportionment.

(The Rt. Rev.) H.W. SHIPPS  
Bishop of Georgia

Savannah, Ga.

• • •

I used to share your automatic well-trained "stewardship" reaction to the idea of withholding funds from New York headquarters. But now things are different from the way they used to be.

Stewardship is not the point. Money is. Stewardship, to those people at headquarters, means a method of extracting dues from reluctant and diminishing supporters. For us to send money which will be wasted on programs which are at best peripheral to the gospel is simply not stewardship. And money is the only thing that talks to the crowd at "815."

How about a story in THE LIVING CHURCH about the numerous "liberal" dioceses which are not paying — some of which never have paid — their fair shares?

(The Rev. Canon) WILLIAM E. CRAIG  
St. James' Church  
Sonora, Calif.

• • •

The editorial, "Unfortunate Action," omitted one important consideration of the argument, accountability. There seem to be some deputations who came away from General Convention believing that the church failed to report adequately how money it received was spent. In light of investigations of certain charitable organizations which failed to disclose how much of each dollar donated went to administrative and other "maintenance" fees, and television evangelists who ask for donations for specific pur-

poses and divert all but a small amount to those causes, prompts this question of accountability to emerge as a tangible *caveat*.

The editorial also questions the fact that withholding a diocese's apportionment failed to teach good stewardship. Good stewardship relies soundly on accountability. People want to know where their money goes. Those who accept monetary donations become the stewards of such monies and have the responsibility of accountability. When one is not sure how one's donation is being spent, I believe that person has the right and indeed the duty to withdraw support until such time as a conscientious system of accountability is established.

The withholding of funds is an "attention-getting device," but it may be the only one available at the present time. Until such time as the national church can establish a credible system of accountability, the withholding of funds might be the best form of stewardship.

(The Rev.) CECIL D. JAMES, SSC  
St. Thomas Church  
Jacksboro, Texas

• • •

The editorial, "Unfortunate Action," misses the point — one made clearly by the dioceses which are lowering their giving to the national church. They have lost confidence that it is using responsible stewardship and have seen the need to use their funds for mission and evangelism as the national church is supposed to do. After all, it is called "The Domestic and Foreign Missionary Society."

We have been teaching good stewardship in the Episcopal Church for some years, and that is why we are the No. 1 givers among American churches for the past several years. However, stewardship also involves determining who is going to use the fruit of that stewardship practically and responsibly. I have been a tither for 33 years and intend to continue to do so, but my priorities for who is to receive that fruit of my stewardship of my money have changed. I am much more concerned that it go to those places where it will do the most good. Like many in the Episcopal Church, I am no longer convinced that the national organization is practicing responsible stewardship, and this results in being

(Continued on next page)

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**LETTERS**

(Continued from previous page)

more selective in giving. Tithing will continue, for it is a great spiritual strength, but where it goes is a matter of responsibility, also.

(The Rev.) **LEWIS A. PAYNE**  
St. Andrew's Church

Carbondale, Ill.

**One Issue**

It would seem that Fr. Forrest misses at least one of the salient points of the parable of the prodigal son in his response to Mary Theresa Webb [TLC, Dec. 1] and that is that the father of the parable leaves his porch and runs to embrace his son before the son ever has opportunity to state his repentance. We err in even calling the parable the story of "The Prodigal" when the point Jesus makes has to do with the father who not only can hold his prodigal one in his heart, but also the hard-hearted stay-at-home.

I keep hoping and praying for the day in which we will be more concerned for the state of our own spiritual life as both individuals and as a church to be concerned about others. I am reminded of the old saw that a good sermon is one "that goes over my head and hits my neighbor squarely between the eyes." Jesus tells us that the one who offers the cup of water in his name is blessed. The issue is not in the character of the receiver, but in the self-giving of the offerer.

True "Via Media" Anglicanism offers a place for people on both sides of any issue to come together in the knowledge of our common need for forgiveness and reconciliation. If we must continue to be "single issue" people, I pray our single issue may be our own need for redemption.

(The Rev.) **GEORGE M. FOXWORTH**  
All Saints' Church  
Sacramento, Calif.

**What of Tradition?**

I have been following with interest the lively discussion on sexual mores among TLC's correspondents. Much attention is given to the interpretation and weight accorded to scripture. What of the second leg of the Anglican stool — tradition? If scriptural debate proves inconclusive, let us turn to the wealth of resources provided by 19 centuries of post-biblical Christian history. In my own academic specialty,



patristics, not only is there not the meagerest shred of support for certain sexual practices, but rather one finds vehement prohibition. I seriously doubt that the study of any other era could yield such support.

Does the Episcopal Church truly heed the data of tradition? Or must one move to Rome for that?

CAROLE C. BURNETT  
Silver Spring, Md.

### What About Cowley?

I was amazed your two-part series on Episcopal religious communities [TLC, Nov. 24, Dec. 1] did not even mention the oldest Anglican religious order for men, the Society of St. John the Evangelist ("Cowley Fathers"). Far from being a mere relic of the beginnings of the monastic revival in Anglicanism, SSJE carries on a vital ministry of retreats, hospitality, spiritual direction, education and community service in the three houses of its American Congregation. In addition, the books published by Cowley Press reach many persons who have never known personally the warmth of the society's hospitality, the challenge of its spiritual direction, or the simple beauty of its worship.

Since I became acquainted with SSJE ten years ago, I have often heard the comment, from Episcopalians who knew the society 15 or 20 years ago, that "it's as if they've risen from the dead." In this year of its 125th anniversary, I am disappointed your writer saw fit to recognize neither the historical importance nor the current renewal of this seminal Anglican religious society.

(The Rev.) DONALD A. MELVIN  
Indianapolis, Ind.

*As part 2 of the series pointed out, it was intended to be "a sampling of religious communities" rather than a comprehensive listing. TLC published an article about the Cowley Fathers September 8. Ed.*

### Where We Learn

In his letter [TLC, Nov. 17], Bob Mendelsohn writes in critical reaction to General Convention's resolution that Christians can affirm their "commitment to the fullness and uniqueness of God's self-revelation to humankind in Jesus Christ" while, at the same time, listen "carefully to and

learn humbly from those whose perception of God's mystery differs from our own."

Implying that we should answer "no," he asks: Does Judaism, in fact, contain the revelation of God? Should we learn from Jewish people about God? Is God's mystery different from God's self-revelation?

In response to his first question, Mr. Mendelsohn might look at the Catechism in the Book of Common Prayer. Its opening section (pp. 845-848) describing the first person of the Trinity is devoid of christological reference. "We learn about God as creator," it reads, "from the revelation to Israel."

With reference to his second question, Jewish people as a group are obviously no more reliable in our learning about God than are Christian people. But we do learn from both through their respective sacred scriptures.

Concerning "God's mystery" in relation to "God's self-revelation," is it not clear that by coming among us in Jesus Christ, God in no way implied that he revealed everything there is to know about himself? For Christians, Jesus the Jew did indeed explain the nature of God and his way more clearly than we believe the rabbis did. But nowhere did Jesus renounce his promise to the Hebrew people. Certainly Christians can share what Jesus Christ means to us without denigrating those who still embrace the religious heritage in which he was raised.

(The Rt. Rev.) JOHN H. BURT  
Bishop of Ohio (ret.)  
Marquette, Mich.

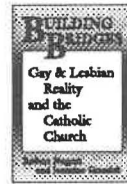
### Recognize Quality

There has been quite a bit written and presented in the Letters columns in THE LIVING CHURCH about pensions paid from the Church Pension Fund as well as the proposal to expand it to cover lay employees. There is one matter in the Pension Fund that has not been addressed as far as I know. To me it is an important one.

The primary factor in figuring pensions is the number of years served in the ministry. The amount of the salaries paid is included in the calculation, but it is secondary to the number of years served. There is no consideration given to the quality of the ministry. The message is, "just hang in there for

(Continued on page 11)

## HOMOSEXUALITY & the Catholic Church



Finally...this emotion-packed issue is dealt with in a level-headed manner by two counselors, Robert Nugent and Jeannine Gramick, who have been involved in gay and

lesbian ministry for many years. *Building Bridges* explores the history of church's stance on homosexuality and examines new approaches to pastoral care and theological evaluations.

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## Diocese of San Joaquin

### Bishop's Actions Cause Concern

A group of Episcopalians in the Diocese of San Joaquin say they are betrayed and "deeply hurt" by the actions of their bishop, the Rt. Rev. John-David Schofield.

Bishop Schofield has been active in the Episcopal Synod of America's efforts to create a non-geographical "missionary diocese." The group says communication is needed to restore trust and confidence in the California diocese.

The group of clergy and laity, numbering about 50 from throughout the diocese, met in Fresno December 9 and drafted a statement detailing concerns and requests. The statement said Bishop Schofield's actions on behalf of the ESA "are corroding the morale and discipline of the diocese."

The statement notes that both the Presiding Bishop and the Archbishop of Canterbury have said the ESA's action may be schismatic and is non-canonical.

Several participants complained that the ESA's position prohibited debate, since opposition was labeled "apostasy."

The Rev. Mark Hall, rector of Trinity, Madera, said: "One of the strengths of the Episcopal Church has always been the ability to disagree, to encourage a diversity of opinions. The ESA has cut off dialogue. And we can't talk with the bishop."

Judy LaCroix of St. Columba's, Fresno, said the "Episcopal Church offers the freedom to think. God reveals himself in many ways."

The document is being circulated within the diocese for additional signatures.

The group asked Bishop Schofield to meet with members in an effort to "restore trust and confidence." Bishop Schofield also was asked to disavow ESA actions "which compromise his stated loyalty to the Episcopal Church and threaten his communion with his fellow bishops."

At press time, Bishop Schofield was reported to be ill with flu and unavailable for comment. The Ven. Donald Seeks, archdeacon, said Bishop Schofield has been open to meeting with groups in his diocese.

DICK SNYDER

### Report Supports Celibacy for Homosexual Clergy

Homosexual Anglican clergy must remain celibate, according to a report issued by the Church of England's House of Bishops. The 48-page booklet, entitled *Issues in Human Sexuality*, has been the subject of debate since its release December 3.

The report was written by a panel of three bishops and a lay academic at Oxford University and has not been endorsed by any church body.

In it the bishops state: "Clergy cannot claim the liberty to enter into sexually active homophile relationships." However, the report recommends that congregations accept homosexual laypersons who have relationships which are "in intention lifelong."

For clergy, the "distinctive nature of their calling, status and consecration" prevents recognizing homosexual relationships, according to the report. It added that the church "cannot accept such a parity (between homosexuality and heterosexuality) and remain faithful to the insights which God has given it through the scriptures, tradition and reasoned reflection on experience."

The Rev. Richard Kirker, secretary of the Lesbian and Gay Christian Movement, said imposing restrictions on homosexual clergy is "unfair," adding, "Short of installing cameras into every vicarage bedroom, it will be very hard to police this stricture."

#### 'Pastoral' Document

During a press conference, the Rt. Rev. John Taylor, Bishop of St. Albans and an author of the report, said it was "unlikely" that a gay person would be ordained if he deliberately flouted the church's thinking on the issue. "But we certainly won't be looking through bedroom keyholes," he said. "This is a pastoral, not a disciplinary document."

The new report is in contrast to the so-called "Osborne Report," a document prepared for the House of Bishops but never released, which reportedly called for acceptance of homosexual activity as normal.

### 2 Congregations Join Missionary Diocese

The missionary diocese formed recently by the Episcopal Synod of America (ESA) recently accepted its first two congregations, the first in Houston, Texas, the second in Ft. Collins, Colo.

Calling himself and his new Ft. Collins congregation "catacomb Christians," the Rev. Gerald J. Stremel said they joined the missionary diocese shortly after the church was formed during the first week of December. The new congregation, Christ the King, grew out of an ESA chapter and involves 18-20 people, he said.

A non-parochial priest since 1986 when he was received from the Roman Catholic Church, Fr. Stremel has since renounced his ties to the Episcopal Church. The congregation is presently a house church, he said, with plans to evangelize. "We know there are a lot of lost sheep out there and we are going to seek them out," he said.

According to Larry Hitt, chancellor

of the Diocese of Colorado: "This congregation was not organized by the Episcopal Diocese of Colorado and it is not affiliated with the diocese in any way. It is not a church of the Diocese of Colorado nor is it recognized by the bishop."

At press time, the Rev. S. Patrick Murphy, retired priest of St. Barnabas Church in Houston and head of the second missionary parish affiliated with the new diocese, was unavailable for comment.

The Rt. Rev. Donald Davies, retired Bishop of Fort Worth and head of the missionary diocese, said there were four to six other congregations which were consulting with the missionary diocese about joining, and several "continuing churches" have indicated a strong desire for intercommunion. He has been busy setting up the missionary diocese's office in Aiken, S.C., which is expected to be fully functional by Easter, he said.

## CONVENTIONS

Celebration of growth and evangelism marked the convention of the **Diocese of West Missouri**, November 21-23 in Kansas City.

The Rt. Rev. John C. Buchanan, diocesan bishop, discussed Jesus Christ as the bedrock of personal and corporate faith which in practice enables people to become what they believe, as well as becoming the foundation of an inviting stance for persons not yet engaged in a walk with Christ to join with the church as seekers after the truth of his Holy Spirit.

The Rev. Stanley J. White, vicar of the Church of the King in Valdosta, Ga., cited strengths which led him and a sizable independent congregation to seek affiliation in the Episcopal Church.

The convention admitted three new congregations as missions of the diocese: St. Alban's Church in Bolivar; St. Anne's Church in Lee's Summit; and Church of the Good Shepherd in Springfield.

The convention adopted a \$1,140,452 budget for 1992 including 100 percent support of the national church asking.

(The Rev.) HARRY FIRTH

• • •

The **Diocese of El Camino Real** met for its convention recently at St. Paul's Church in Salinas.

In his address, the Rt. Rev. Richard Shimpfky, diocesan bishop, backed a capital funds drive, saying the diocese needs to "establish a solid financial foundation." A \$16 million goal has been set, and the bishop said the campaign "is designed to meet the needs of the future, not the present."

During business sessions, a 1992 budget of \$1,217,952 was adopted. Some discussions centered around a \$1,000 "Integrity Grant," set aside as funding "to support evangelistic efforts to invite gay men and lesbian women to the church." It was eventually passed.

Other resolutions passed will encourage: dialogue concerning a "just war" position; participation in environmental concerns; and establishment of a task force for cross-cultural ministry dialogue on human sexuality.

KENNETH PLATE



Construction is underway on the addition to **Calvary Cathedral**, Sioux Falls' oldest congregation, dating from 1872. Excavation began in October on the 12,000-sq. ft., two-story building addition which will cost about \$1.1 million. The addition will include three new classrooms, a middle school youth center and expanded bookstore, as well as offices for the Diocese of South Dakota.

## BRIEFLY

Anglican bishops in Uganda are urging their country's young people to **marry early** in order to avoid contracting AIDS. The bishops also urged the government to introduce sex education in schools and called for open discussion of the subject. The government withdrew all condom advertisements from the media in August following protests from religious leaders, who said at the time that the ads helped to increase the spread of AIDS.

The **Presbyterian Church** is trying to trim \$6.1 million, more than 10 percent, from its budget because of funding shortfalls which have forced it to dip into reserves for the past three years. The church decided earlier in 1991 to maintain a hiring freeze at its Louisville, Ky. headquarters. Unless budget cuts are implemented, projections are that the church will have to deplete its \$14.8 million reserves entirely between 1992 and 1995.

The **Episcopal Society for Ministry on Aging** (ESMA) met at St. Crispin's Conference Center in the Diocese of Oklahoma recently. The four-day meeting was highlighted by the elec-

tion of officers and board members, as well as presentations by several persons who work professionally in the field of aging. The Diocese of Maryland's commission on aging received ESMA's board of directors award for outstanding service, as did the Rev. William Gray of the Diocese of Albany, Jeanne Tucker of the Diocese of Kansas and Frances Johns, *Aging Accent* editor.

The third national conference of the **Vergers' Guild** of the Episcopal Church (VGEC) convened recently at All Saints' Church in Phoenix, Ariz., with more than 31 vergers attending. Participants met for business and workshops concerning verger vocations, pastoral care, worship roles and computer needs. The VGEC has more than 150 members throughout the U.S. and is an outgrowth of the U.S. members of the Church of England Guild of Vergers.

A publication of electoral rolls indicates that the number of registered Anglicans in England, Scotland, Ireland and Wales has **dipped below two million**. As of the end of 1990, the number of church members stands at 1,840,000, seven percent lower than the same time in 1985.



# A Jack-of-All Liturgical Trades

By DAVID HART NELSON

The satisfactions of lay participation make the Episcopal Church an attractive spiritual home, but things used to be different. In *Clergymen of the Church of England*, Anthony Trollope, that chronicler *par excellence* of 19th century Anglicanism, invoked “the halcyon days of British clergymen — the happy days of George III and George IV,” when a layman’s place was unquestionably in the pews. Lay assistance was then rare. There were neither lay lectors nor crucifers, let alone lay servers and lay preachers, for, as Trollope noted, they were unnecessary. The “parson of the parish” usually had a curate “taking one-fourteenth of the wages” to do “three-fourths of the work.”

A summer Sunday morning made one layperson, like Trollope’s Mrs. Grantly, momentarily yearn for those days “before tracts were written,” when parsons were parsons and laymen were laymen. It all started when the telephone rang at 8 a.m., soon after the radio announcer had predicted a high for the day of 98 degrees. The lector who was to read the epistle (himself a substitute for the regularly-scheduled reader) had discovered a prior commitment.

Could I substitute for him? The problem was that I was scheduled to read the Prayers of the People at the same service. Parish policy seems to favor spreading the work around, lest lay participation resemble a one-man band. I suggested he continue to phone around for a replacement. “I’ll try,” the caller responded dubiously; but, quite predictably, the phone rang an hour later with the bad news that everyone on the lector roster was unavailable.

Couldn’t one person read both the lesson and the prayers? The vacationing rector’s views on the subject were unknown. Nonetheless, an offer to undertake double duty made five minutes before the service to the associate rector (assisted by a retired bishop serving as a Sunday supply priest) was

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David Hart Nelson is a free-lance writer who resides in Charlottesville, Va.



accepted instantly. The associate rector then inventoried the crosses hanging on the sacristy wall and, finding them all there, concluded, “I don’t think we have a cross bearer this morning.” She turned swiftly to me and asked, “Could you carry the cross, too?”

Leading the procession would be a new experience. It might be a first for the congregation as well, for, given that there was no time to dress liturgically, I was going to be clad in casual slacks and shirt. But if I was to do both the epistle (read from the lectern) and prayers (said from a pew), putting on robes would be inappropriate, at least for this parish. No matter . . . the choir also was robeless because of the sweltering weather, so a crucifer *in mufti* probably would attract little attention.

The final notes of the organ prelude were marked by the breathless approach of a fellow lector, who gasped that he was scheduled to read the lesson. Apparently, the original reader had unwittingly gotten two replacements, so that my liturgical job jar had become less burdensome. This allowed me to concentrate on the more pressing issue of how properly to grip the shaft of the cross.

From that point, my confidence grew quickly. I even had recalled that a crucifer stood motionless before the high altar until the processional hymn had concluded. The associate rector had made a vague reference to a cross holder somewhere in the chancel, but

its precise location was a mystery. I was therefore left with the dilemma of what to do with the cross once the music stopped. An attempt to stick it in a corner failed when the bottom of the pole started to slide toward the congregation. Even less success greeted my attempt to wedge it in a different corner. Finally, the sight of six or seven choir members frantically pointing to a cross holder fastened to the back of a choir stall ended the crisis. After a false start in unhinging the clasp, I secured the cross, and sneaked during the *kyrie* down a side aisle to a pew.

Much of the sermon was spent in silent practice of the Prayers of the People. My routine included an oft-repeated but soundless pronouncement of the names of the sick, needy and newly deceased. Gratitude was offered to their parents, who had given them all easy-to-pronounce names. The prayers themselves went smoothly. They included the insertion of the name of the Archbishop of Canterbury, since that estimable gentleman (and his dog) had been encountered during a 6 a.m. jog on a recent trip to England.

A brief, indulgent luxuriation in the satisfaction of a job well done evaporated as my thoughts drifted to the subject of the offertory. Who handed the alms basins to the ushers? Was it one of the acolytes or the crucifer? In fact, there were no acolytes to be seen. This should have been no surprise, for the originally-scheduled reader and her equally-absent replacement were the co-chairs of the acolyte committee. Apparently, their absence had created a domino effect.

I sneaked back to the altar during the exchange of the peace. The clergy were visibly glad to see me back. As the first chords of the offertory hymn sounded, the alms basins were finally spotted beside the altar. I carried them toward the approaching ushers.

But, as the first usher turned bright scarlet in his attempt to wrench away the top basin, it suddenly became obvious that an acolyte was expected to do more than simply smile benignly while the basins were being taken

away. A simple working of the fingers under the edge of succeeding basins served to loosen them. After that, things went much more quickly and smoothly.

I then negligently lounged behind the communion rail in my temporary role as acolyte, casually gripping the edge of the large receiving basin while dreamily drinking in the offertory hymn's stately chords. This reverie was abruptly interrupted by the associate rector: "You'd better put down the plate and get back to the head of the stairs. Here come the element bearers." I got there just in time to save the bearers from the awkwardness of finding nobody to accept "delivery."

An unobtrusive walk back to the pews was accomplished by hiding in the midst of the retreating ushers. Communion was then received in the side chapel. After spending so much time in a state of anxiety near the high altar, the calm of the chapel was a welcome respite.

The cross was retrieved from its holder in time for the recessional. Better still, the associate rector did not have to follow her whispered instructions ("Start up on the third verse") with a valedictory poke in my back. What's more, I paced the recessional well enough so the clergy had approximately reached the narthex as the hymn's final verse came to a close.

I repeatedly punctuated my swim back from the narthex against the stream of the congregation by unintentionally threatening impalement with the point of the cross to departing worshipers (it suddenly became obvious that the regular crucifers surely must take a different route back to the sacristy). Then, damp with sweat but pleased that the day's role as a parochial lay jack-of-all liturgical trades had more or less skirted disaster, I reentered the nave to search for a friend.

The morning had brought to mind a distressed worshiper of Victorian fiction. Offended by what Trollope had characterized elsewhere as "tendencies, which are somewhat too loosely called Puseyite practices," the elderly parishioner had cried out, "Give me old George III and the Protestant religion. Those were the days . . . Everything went on quietly then." This particular Sunday had indeed bestowed attractiveness upon an age during which, save for a quarterly trip to the communion rail, worshipers, once seated, stolidly remained in their pews until the final chords of the recessional psalm or hymn died away.

# Of Conversion, Darkness and Baskets

## St. Paul gives us a lesson in humility

By ROBERT B. SLOCUM

**L**iving our conversion to faith will sometimes require us to face the unexpected. That was certainly Paul's experience. After Paul's conversion, the Jews were trying to kill him. Acts 9:24b-25 records that "They were watching the gates day and night, to kill him; but his disciples took him by night and let him down over the wall, lowering him in a basket."

Can you imagine Paul's experience, being lowered by his followers over the wall of the city gate in a basket? Imagine what he's gone through. He's gone from being a leader of the Jews to being lowered in a basket to avoid the people who are trying to kill him. His whole life has been turned around by conversion. But some forms of darkness continued for Paul even after his change of heart. Certainly the inside of a basket that night was a dark place, and a surprise. I seriously doubt that Paul ever imagined he would be in a situation like that. What an awkward, undignified, uncomfortable position!

But the inside of that basket was one of the first places that Paul's conversion took him. And even inside the basket, he could only guess what was in store for him on the other side of that wall and beyond — difficult travels, separations, hostility and pain. Inside the basket and out, Paul was facing darkness. He even had an immediate kind of rebuff waiting for him after he "landed." When Paul went to Jerusalem the disciples were afraid of him, and at first they did not believe his conversion was real.

Paul gives us a lesson in humility

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*The Rev. Robert B. Slocum is rector of St. Philip's Church in Waukesha, Wis.*

and trust. It takes humility to abandon a public position that you have taken strongly, and it takes trust to proceed in faith in the midst of darkness. It takes humility to let yourself be stuffed into a basket, and it takes trust to let others lower you down from a height. It takes humility to try to reconcile and share with people who have been your antagonists. And it takes humility to let another help you, because at that point you're out of control of the situation.

Your pride and sense of personal power must be set aside when you need someone else. But that's what Paul did — he let Barnabas speak for him, and Barnabas brought Paul to the apostles and told them Paul's conversion story. Paul had the humility and trust to let Barnabas do the talking for him in that situation. I expect that wasn't easy for Paul. He continued to trust despite the darkness. Paul lived out his conversion. Even if he never expected to be stuffed into a basket, he climbed on in and kept going afterwards.

What baskets has our Lord put you in? Did you imagine that you would have to bend so much? Did the positions seem awkward, undignified, contrary to your upbringing? Did you have to trust that someone wouldn't let go of the rope that you were depending on? Did you wonder how you ever got into that position? Whatever came over you to live this way? Was it dark inside? Did you wonder how people would treat you on the other side of the wall you were facing?

Our Lord's great love will be made known in our lives. He has plenty of surprises and baskets for all of us. He will guide us through the darkness, if only we will trust.



## Forming a Parish Baptismal Committee

By NIGEL RENTON

There can be few rectors and vicars who have not been faced with requests to baptize infants where there is little or no prospect of the children being raised in a Christian home, let alone with any relationship to the parish or mission where the rite is proposed to take place.

A typical scenario is when the child's grandparents are pillars of the local congregation and the community. The son or daughter of these faithful churchgoers has moved to a distant city. Despite years of Sunday school and eventual confirmation, the new parent has fallen away from the church, and his or her spouse also has ceased to attend, if indeed ever did so.

When the new parents arrange to visit the grandparents, it is usually during vacation time or perhaps over the holidays. There is pressure from the grandparents for the new baby to be baptized in their local parish or mission church. Perhaps there is a family christening gown, and maybe a silver mug, that have become heirlooms. Baptism has become a cultural tradition with religious overtones.

The parents are usually willing to indulge the older folk. They are, after all, not militantly atheistic. If they are visiting the family at Christmas or Easter, they may even attend a service with the older folk. They are quite happy to shake hands with the friends of their own parishes, people who remember them as acolytes or members of the junior choir. The truth is they are not believers, and they simply don't care about the church. They have not the slightest intention of giving up future Sunday mornings to attend worship services. But they are quite willing to stand up with one or two friends of their own parents and have the baby "done."

The grandparents accordingly call the priest, and make it clear that he or she is expected to baptize the child

*Nigel Renton is a resident of Oakland, Calif., who is an occasional contributor to TLC.*

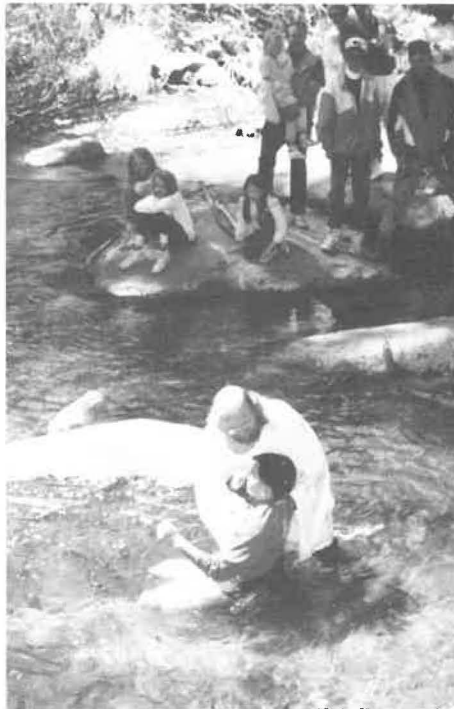


Photo by Don Hall

The Rev. Robert Lucent baptizes during family camp weekend for Church of the Holy Family, Fresno, Calif.

when the visitors are in town. (It may even be suggested that it might be more convenient if the ceremony were to take place at 5 p.m. on Saturday, so that all the family and friends from the surrounding area could be there.)

Perhaps the rector will succeed in pointing out that the prayer book states that baptism is appropriately administered within the Eucharist as the chief service on a Sunday or other feast. The priest probably will not be able to persuade the child's parents to change the date to one of those occasions suggested on page 312 of the prayer book as being "especially appropriate" for baptism. For "pastoral reasons," the principal service on the Sunday of the family's visit probably will be proposed as an acceptable compromise.

But how many priests are willing to decline to baptize the infant, on the grounds that there is doubt that sponsors will be able to fulfill their responsibilities? There are some with the integrity to insist on at least a minimal

commitment by the parents or godparents, but most probably would turn a blind eye to the problem, and follow the line of least resistance.

However, there are congregations in which the rector or vicar makes a consistent effort to educate the flock in the theology of infant baptism. It is possible to build support for insistence on taking seriously the responsibilities of sponsorship. One technique is to form a baptismal committee of the parish. A primary purpose of the committee is to advise the priest on who should — and who should not — be baptized. The priest's authority remains unchanged, of course. What if "nominal Episcopalians," unwilling to make any attendance commitment, or find sponsors to make a commitment, see baptism merely as a cultural "rite of passage"? This is still a common attitude in the United Kingdom, and may be expressed by expatriates who are nominally Anglican.

Another challenge to the committee, representing the parish as a whole, is to bring meaning to the expression of support in the baptismal service.

"Will you who are present do all in your power to uphold and support . . . ?" "We will." The tasks of the committee is to put those words into practice. Some suggestions:

1. Mail an annual baptismal day card to the new Christian.
2. Ask the grandparents (in the example given) or others who know the child to give occasional reports for the parish newsletter or Sunday bulletin.
3. List the names of all who are baptized on a wall chart, or in a special register accessible to all.
4. Write to the rector or vicar of a church near the child's home (in the example given), or to the new home parish of parents who move away, with the suggestion that a call be made on the family.
5. List baptismal anniversaries in the Sunday bulletin, preferably showing the year of baptism.

Such a committee can provide welcome support to the rector when a difficult decision is to be faced.



# EDITORIALS

## The Church and Public Issues

A mailing was recently received from the Episcopal Church Center in New York, soliciting support for certain proposed legislation by Congress. We do not know who else received this mailing, or whether it was actually sent to all members of the Episcopal Church. Yet the question arises, why was this mailing sent?

The assertion that some or many members of the Executive Council favor it, or some members of the recent General Convention, is not an adequate answer. Out of the dozens, or perhaps hundreds, of worthwhile proposals before Congress, why should only one be chosen for promotion in the Episcopal Church? Of all the things before Congress, is this more important than anything else? If it is, this fact should have been stated clearly in the mailing.

Or was it chosen because it had some special religious or church-related angle? For example, our church and other churches would have a special interest in something like legislation to protect the right of Christian workers to go to church on Christmas. But this sort of issue was not involved here.

Out of the multitude of worthy questions before Congress, it is risky to choose one to prioritize, to the exclusion of all others.

### Selectivity

Who could possibly have sufficient qualifications to do this? Some responsible people believe relief of the poor is an overriding obligation. Others put international peace and justice, affecting so many millions, at the head of the list. Others argue that if certain environmental problems are not faced, human beings will exterminate themselves, and so all our other plans and programs will be irrelevant. Others see population control in this same context. For the Executive Council to promote one matter, worthwhile in itself, while ignoring other issues of profound and perhaps global gravity, raises serious questions. The selection of this matter in the first place, for such a priority, without adequate explanation, suggests a whimsical choice. Is this

the sort of thing referred to when we speak of the erosion of credibility?

We do not wish to end on a negative note. In our form of democracy, groups of citizens, including churches, may properly alert their members as to future congressional actions which might be supported or opposed. Some organizations, such as the American Rifle Association, do so constantly. On the other hand, this is not a primary or normal task of the church. If the church is to do so on a rare or highly-selective basis, the rationale and reason for it should be overwhelmingly evident. Our church has skillful and knowledgeable people, in our Washington office and elsewhere, who can address this.

Meanwhile, as the dean of one seminary recently asked, are resolutions by church assemblies really the most effective way to deal with public issues? Do they get serious attention from legislators? In fact, there are other ways to communicate across the divide between church and state, and we should be exploring them.

## When We Were Initiated

As in previous years, THE LIVING CHURCH calls attention to the importance of baptism on the Sunday after the Epiphany. This is one of the four days when the church recommends that baptisms take place, as we celebrate the baptism of our Lord.

The baptism of Jesus in the Jordan River, a major part of the Epiphany observance in the Eastern Church, was emphasized in the Anglican Communion only recently. The action by John the Baptist established the beginning of Jesus' earthly ministry, and helps us to recall our own baptism, which marked our initiation into the church.

In many of our churches, there may not be any candidates for the sacrament on this particular Sunday. In those places, the emphasis on baptism still may be carried out by having the congregation participate in the renewal of baptismal vows.

May this emphasis on baptism strengthen us all as we reflect on our own baptism and our new life in the Holy Spirit.

## LETTERS

*(Continued from page 5)*

40 years and you have it made," and that goes for those on low salaries.

It sounds reasonable until you look at the ministries of some who made it through to the 40 years, or at least beyond the 35-year mark. There are clergy who sat on every cure they had and watched it fade away until they were moved for whatever reason. They never had a cure that prospered, but because they got in 40 years they are well-compensated by the Pension Fund.

This action places a premium on

mediocrity or worse. The church is the only place I know of that tolerates such indifference.

To me, it is as important to recognize and reward quality ministry as it is to reward longevity, especially when that longevity did nothing but watched their cures dwindle.

(The Rev.) GEORGE H. PEEK  
Grand Island, Neb.

### Burial Grounds

Concerning the item about the new burial ground at Christ Church Cathedral in Hartford, Conn. [TLC, Oct. 20], more than 20 years ago we turned the vacant lot next to our

church into Gethsemane Garden Cemetery. We bury cremated remains only, and the containers being biodegradable, allow burial over and over in the same area. There are no markings in this garden, but we do have a plot plan, and the names of the interred are entered upon our memorial tablet inside the church on the wall. The tablet is modeled after the colonial tablets found on the wall of colonial-age churches.

The best thing to come out of our burial garden is the restoration of the cemetery around the parish church. It has made for greater interest, as some

*(Continued on next page)*

## LETTERS

(Continued from previous page)

wish to be buried there, and others now have loved ones in the churchyard. This makes for greater interest in our church . . . even with those who have moved away.

(The Rev.) MARLIN L. BOWMAN  
St. James of Jerusalem Church  
Long Beach, N.Y.

### A Gift

Gretchen Wolff Pritchard's "All God's Children" [TLC, Dec. 8] was my gift from God.

I shared some of Mrs. Pritchard's thoughts with the seventh graders I teach in my parish.

Your publication means much to many of us. It is newsy, humorous, mystical and a credit to journalism.

JOHN L. HUNTER  
South Attleborough, Mass.

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I have always enjoyed Gretchen Wolff Pritchard's articles. Her column, "A Good Shepherd Nursery," was no exception. Perhaps you might consider collecting and reprinting her columns and articles.

JAMIE ADAMS  
Fairfax, Va

### It's Unfair

In response to the recent statements of the Episcopal Synod, the Presiding Bishop and his Council of Advice are quoted as calling the synod's assertions "confusing to the faithful . . . theologically ungrounded," which can "only sow disunity in the church whose faith, unity and discipline we have promised to uphold" [TLC, Dec. 1].

To one who is not a member of the ESA because of my views supporting the ordination of women, it still strikes me as manifestly unfair to use such

language about the synod, and not use the same words to denounce the bishops of Newark, Washington, Indianapolis and Michigan for ordaining and admitting that they ordained practicing homosexuals to the priesthood. To wink at these bishops' actions while threatening the ESA devalues the Presiding Bishop and his council's moral credibility to so many of us who are faithful Episcopal clergy and laity, be they charismatic, evangelical or catholic.

(The Rev.) DALE COLEMAN  
St. Matthias Church  
Shreveport, La.



### Rectors of Grace

You might want to add this to David Kalvelage's list of "useless facts" [TLC, Dec. 8].

The parishes in Menominee, Mich. (Diocese of Northern Michigan) and Menomonie, Wis. (Diocese of Eau Claire) are both named Grace. The rector of the former from 1976 to 1988 was Robert Smith; of the latter from 1977 to 1991 was Ralph Stanwise. During the period 1979-87, each was the ecumenical officer for his respective diocese. At ecumenical gatherings and meetings both took delight in introducing one another to bewildered strangers as "The rector of Grace Church, Menomo(i)ni(e)."

(The Rev.) ROBERT A. SMITH  
St. Paul's Church  
Dowagiac, Mich.

• • •

In "For What It's Worth" category, the name's the same, you overlooked Holy Faith, Santa Fe, N.M.

MERLIN W. PACKARD  
Washington, D.C.

### Hail, Mary

The search for significant female images in worship and in leadership roles for women in the church continues. Women seek to break language barriers and challenge traditional understandings of the professional ministry that would keep them from ordination to the priesthood and episcopacy. Yet, for Christians, the most compelling role model has been around all along in the person of the Virgin Mary.

Whatever a woman's career might

become, understanding and appreciating the value and power of Mary's total commitment to God would enhance and enrich her own life. The young Mary held to her obedience to God, unafraid of social criticism or of what the future might hold for her. She stood firm in her faith, although she must have wondered many times what was in store for her son, and worried about his safety. She never turned away from him, and stayed with him to the end, despite what it cost her to witness his terrible death.

In a world where commitments are conditional and subject to change, as we change and seek new goals and fulfillments, Mary's lifestyle and devotion seem subservient and demeaning. Feminists claim she should have had a life of her own beyond the restrictions of the family in a male-dominated society. They miss the point. Mary did have a life of her own, a supreme place in God's kingdom.

Mary did not strive for power of social position. She sought to live her life by being true to herself and to God. She gave herself as only a woman can, bore her child, and faced what she had to face trusting in God and remaining obedient to him to the best of her ability. None of us, male or female, could aspire to do better than that.

DORA KAPP  
Mendham, N.J.

### Celebrate Diversity

As a new subscriber to THE LIVING CHURCH, I have been astounded at the vituperative tone of some of the dialogue between various groups as presented in the letters to the editor and Viewpoint.

I have attended Episcopal services for more than ten years and was formally received into the church in 1985. As a former Roman Catholic, I was comfortable with, and enjoyed the rich liturgy. On the other hand, the lack of excessive dogma and the call to the individual to conscientiously grapple with moral and spiritual issues was a much-needed breath of fresh air for me.

The Anglican challenge to individuals to work out their own salvation will necessarily produce diversity of opinion within the church. We should celebrate our diversity rather than rail against it. It is a blessing and our strength.

MICHAEL L. PINKERTON  
Sacramento, Calif.

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### To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. We prefer submissions to be typed and writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

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# SHORT and SHARP

By TRAVIS DU PRIEST

**MORE THAN WORDS.** By William Sydnor. Harper. Pp. viii and 152. \$12.95 paper.

Let's let the sub-title do most of the review work for this one: "A dictionary of Christian faith offering definitions and insights to preachers, teachers and other church leaders." The former editor of the Seabury Series here presents his own short and sharp descriptions of key words of the faith. "Petition is prayer for ourselves," for example, is followed by three paragraphs of explanation and a comparison with intercession. The virtual "must" for the church reference shelf.

**GIVE US THIS DAY: Year 1, Year 2, Saints and Seasons.** By James McKarns. Alba House. Pp. xii and 159. \$7.50 each or \$19.50 for three-volume set, paper.

Each book in this useful series is subtitled "Reflections for Each Day of

the Liturgical Year" and gives a brief thought or two on the readings for the day or for the appropriate saint. Naturally there are variations from the Episcopal calendar because these books are Roman Catholic, but they will nevertheless augment nicely other daily readings.

**EASTER.** By Robert H. Smith. Fortress. Pp. 63, paper. **PENTECOST.** By M. Thomas Norwood, Jr. Fortress. Pp. 64, paper. **PENTECOST 2.** By Gail R. O'Day. Fortress. Pp. 64, paper. **PENTECOST 3.** By David G. Buttrick. Fortress. Pp. 63, paper. No prices given. All Series C.

These pamphlets are all part of the "Aids for Interpreting the Lessons of the Church Year" series put out now for some time by Fortress Press and are written by reputable Protestant scholars and teachers of homiletics. For each Sunday in the given season, the lectionary readings are listed for Lutheran, Roman Catholic and Episcopal churches and from the Common Lectionary, followed by commentary and preaching application. Solid material.

**SPIRITUAL WITNESS: Classic Christian Writings of the 20th Century.** Edited by Sherwood Eliot Wirt. Crossway. Pp. xii and 279. No price given, paper.

A part of the Christian Heritage Classics series from Crossway, this one is an anthology of 20th-century spiritual writers such as Corrie ten Boom, G.K. Chesterton, C.S. Lewis and Billy Graham.

## Books Received

**ORTHODOXY: The Romance of Faith.** By G.K. Chesterton. Image. Pp. 160. \$7.95 paper.

**AT EASE WITH STRESS.** By Wanda Nash. Twenty-Third. Pp. 222. \$9.95 paper.

**FINDING GOD IN ALL THINGS: A Companion to the Spiritual Exercises of St. Ignatius.** By William A. Barry, SJ. Ave Maria. Pp. 140. \$5.95 paper.

**PAUL RUSCH: The Story of KEEP: and What a Man with Vision Can Do.** By Toshiyuki Ijiri. Translated by Ben Kobashigawa and Osamu Wakugami. Forward Movement. Pp. xii and 283. No price given, paper.

**THE MANY FACES OF GOD: A Prayer Journal for Today's Seeker.** By Dennis R. Keller. Ave Maria. Pp. 159. \$8.95 paper.

## PEOPLE and PLACES

### Ordinations

#### Priests

**Alabama**—Jonathon H. Waddell, pastoral care staff, Baptist Hospital Montclair, 800 Montclair Rd., Birmingham, AL 35213.

**Central Florida**—Ashmun Brown, president and dean of the Institute for Christian Studies, general counsel at the University of Central Florida, vice chancellor of the Diocese of Central Florida and chancellor of Canterbury Retreat and Conference Center, Oviedo.

**Michigan**—Charles Chandler, assistant, St. Katherine's, Williamston, MI. Barbara Handelsman, assistant, St. Philip's, Rochester, MI.

### Resignations

The Rev. Steven J. Dewey, as vicar of St. Mark's, Atlanta. He continues to serve as priest-in-charge of Calvary Church, Hillman, and Grace Church, Long Rapids; add: c/o Mr. Terry Dodeo, Rte. 3, Box 37B, Atlanta, MI 49709.

The Rev. Samuel Knight, as rector of Grace Church, Detroit, MI.

The Rev. Larry E. Wright, as assistant of Trinity Church, Atchison, KS.

### Publication

Bob Williams, formerly managing editor of *Episcopal News* in the Diocese of Los Angeles, has joined the Diocese of Washington's Communications Office as assistant editor pro tem for six months.

## Deaths

The Rev. Stuart DeMers Frazier, retired priest of the Diocese of Wyoming, died October 22 at his home in Buffalo, WY, at the age of 88.

After graduating from the Episcopal Theological School, Fr. Frazier was ordained priest and for 17 years worked with the Sioux Indians in South Dakota. He was assigned to Mission, SD, on the Rosebud Reservation, in 1930; in 1932, he was transferred to the Cheyenne Agency on the Cheyenne River Reservation. In 1947, he was assigned to the mission churches at Spearfish and Belle Fourche, SD. Fr. Frazier moved to Buffalo, WY, in 1959, and was pastor of St. Luke's until his retirement in 1969. He is survived by his wife, Rebecca, and two nieces.

The Rev. William Raymond Harris, former rector of St. Paul's, Greenwich, and St. Stephen's, Schuylerville, NY, died October 18 at his home in Chapel Hill, NC, at the age of 79.

A native of New York City and a graduate of Columbia University and Union Theological Seminary, Fr. Harris was ordained priest in 1946. He served several parishes and hospitals in Georgia, New York, West Virginia and Washington, D.C. He was involved with the Urban Training Program Inner City of Chicago. He is survived by his wife, Muriel, and four children.

The Rev. John Joseph McCarthy, retired priest of the Diocese of Albany, died October 28 at the age of 71 after a long illness.

Born in Missoula, MT, and graduated from the University of Pennsylvania and Berkeley Divinity School, Fr. McCarthy was ordained priest in 1951. His first assignments took him to Owego, Ogdensburg and Brooklyn before becoming priest-in-charge at All Saints', Hoosick, NY. He spent three years as a caseworker at the Albany County Department of Social Services and 12 years as program representative for the New York State Social Services. Fr. McCarthy served as priest-in-charge at Trinity, Albany, and as a non-parochial priest until his retirement in 1982.

The Rev. Richard I.S. Parker, former rector of St. Cross, Hermosa Beach, Calif., died October 24 of cancer; he was 82.

Ordained in 1937, he served St. Cross from 1939 until his retirement in 1981. During his 42-year ministry the parish grew from a small church with fewer than 100 communicants into one of California's largest Episcopal congregations, with more than 3,600 members, including more than 1,000 children in its Sunday school. Fr. Parker performed more than 4,000 baptisms, 2,600 confirmations, 1,000 marriages and 1,700 funerals. In 1967, he was awarded an honorary D.D. degree by Berkeley/Yale Divinity School. Fr. Parker is survived by his wife, Margaret, and three sons: Richard, of Washington, DC; Stephen, Hermosa Beach, CA; and David, New York City.



# CHURCH SERVICES NEAR COLLEGES

**D**o you have someone at a college listed here? If so, write the student, providing the name of the chaplain as listed here. Write also to the chaplain.

Refer to Key on page 16.

## CONNECTICUT

**YALE UNIVERSITY** **New Haven**  
**THE EPISCOPAL CHURCH AT YALE**  
 The Rev. Grant Barber, chap  
 Office: Bingham Hall B018 Mail: 1955 Yale Station, New Haven, CT 06520  
 Sun H Eu followed by dinner 5, Dwight Chapel. Mon-Fri: H Eu 5, Dwight Chapel (Tues—Branford Chapel)

## DELAWARE

**UNIV. OF DELAWARE** **Newark**  
**ST. THOMAS'S PARISH IN NEWARK**  
 The Rev. Robert Wm. Duncan, Jr., r; the Rev. Robert J. O'Connor, univ. v  
 Sun 8, 10, 5:30. Wed 12:10. Student Fellowship Sun 5:30.  
 HD as anno. EP daily. ES 2nd Tues

## GEORGIA

**ATLANTA UNIV. CENTER** **Atlanta**  
**ABSALOM JONES CHAPEL at Canterbury Center**  
 791 Fair St., SW  
 The Rev. William Boatright, chap  
 Sun HC 11. Wed HC 7. (404) 521-1602

**EMORY UNIVERSITY** **Atlanta**  
**ST. BARTHOLOMEW'S**  
 The Rev. J. Chester Grey, r; the Rev. Nancy Baxter, chap  
 H Eu Sun 8, 10:30, 6; Wed 10:30, 7; Fri 7

**EMORY EPISCOPAL CENTER**  
 The Rev. Nancy Baxter, chap  
 H Eu Sun 6; noon prayers daily. **EMORY CANNON CHAPEL**  
 H Eu Wed 5:15; **EMORY BUDD TERRACE** H Eu Tues 4.  
**EMORY HOSPITAL** H Eu Sun 3. Canterbury Sun 7

## ILLINOIS

**SOUTHERN ILLINOIS UNIVERSITY** **Carbondale**  
**ST. ANDREW'S** 402 W. Mill  
 The Very Rev. Lewis A. Payne and Peer Ministers  
 Sun: 8, 10:15. Wkdys as announced

## INDIANA

**PURDUE UNIVERSITY** **West Lafayette**  
**EPISCOPAL CAMPUS MINISTRY**  
 435 W. State St. 47906 (317) 743-1347  
 The Rev. Peter J. Bunder, c; the Rev. Nancy Tiederman, d  
 Sun HC 8:30, 10:30, Lutheran/Anglican Dinner 5:30.

## IOWA

**UNIVERSITY OF IOWA** **Iowa City**  
**EPISCOPAL UNIVERSITY CHAPLAINCY**  
 26 E. Market Street 52245  
 The Rev. William Moorhead, interim chap  
 Thurs Eu 6:30 (319) 351-2211

## MINNESOTA

**UNIV. OF MINNESOTA** **Minneapolis/St. Paul**  
**UNIVERSITY EPISCOPAL CENTER** 317 17th Ave., S.E.  
 The Rev. David Selzer, chap Minneapolis 55414  
 Sun Eu 6. Wed Eu 12:20 (612) 331-3552

## NEBRASKA

**HASTINGS COLLEGE** **Hastings**  
**ST. MARK'S PRO-CATHEDRAL** 5th & Burlington 462-4126  
 The Very Rev. John P. Bartholomew, dean; the Rev. Fr. Karl E. Marsh, ass't  
 Sun Eu 8, 10; Mon Eu 7; Wed Eu 10

**UNIVERSITY OF NEBRASKA** **Lincoln**  
**ST. MARK'S ON THE CAMPUS** 1309 R  
 The Rev. Don Hanway, v & chap  
 Sun Eu-8:30, 10:30, 5. Tues 12:30

## NEW JERSEY

**RUTGERS UNIV.** **New Brunswick**  
**ST. MICHAEL'S CHAPEL**  
 40 Davidson Rd., Piscataway, NJ 08854  
 The Rev. Canon Henry L. Atkins, Jr., chap  
 Sun H Eu & sermon 10:30

## NEW MEXICO

**COLLEGE OF SANTA FE** **Santa Fe**  
**ST. JOHN'S CHURCH** 311 E. Palace Ave.  
**CHURCH OF THE HOLY FAITH** 311 E. Palace Ave.  
 The Rev. Philip Wainwright, r; the Rev. Ralph Bethancourt, the Rev. Chris Plank, the Rev. Canon James Daughtry, ass'ts  
 HC Sun 8, 9:15, 11. MP wklys 8:30. HC Wed 7, Thurs & Fri 12:10

## NEW YORK

**SKIDMORE COLLEGE** **Saratoga Springs**  
**BETHSDA CHURCH** **Broadway at Washington St.**  
 The Rev. Thomas T. Parke, r & chap  
 Sun 6:30, 8 & 10

## OHIO

**YOUNGSTOWN STATE UNIV.** **Youngstown**  
**ST. JOHN'S** 323 Wick Ave., Youngstown (216) 743-3175  
 The Rev. William Brewster, r  
 Sun 8 & 10:30 HC; Tues 7:30 HC

## OKLAHOMA

**OKLAHOMA STATE UNIV.** **Stillwater**  
**ST. ANDREW'S** 516 W. Third  
 The Rev. Robert Fellows, r; the Rev. Mary Hileman, chap  
 Sun: HC 8 & 10:30. Canterbury HC 5:30, dinner & program

## PENNSYLVANIA

**BLOOMSBURG UNIV. OF PA.**  
**ST. PAUL'S** E. Main at Iron, Bloomsburg  
 Bruce M. Robison, r (717) 784-3316  
 Sun H Eu 8 & 10. Wed H Eu 9:30

**SUSQUEHANNA UNIV.** **Selinsgrove**  
**ALL SAINTS**  
 129 N. Market (717) 374-8289  
 Sun Mass 10:30. Weekdays as anno

## RHODE ISLAND

**UNIV. OF RHODE ISLAND** **Kingston**  
**ST. AUGUSTINE'S** Lower College Road  
 The Rev. Norman MacLeod, v & chap  
 Sun Eu 8 & 10, 7; Tues 7:30

## TEXAS

**BAYLOR UNIVERSITY** **Waco**  
**BAYLOR CANTERBURY ASSOCIATION** 1712 S. 10th St.  
 The Rev. Robert L. Wells, chap  
 Sun 6; Wed 5:15. Canterbury House open 8 to 10 daily

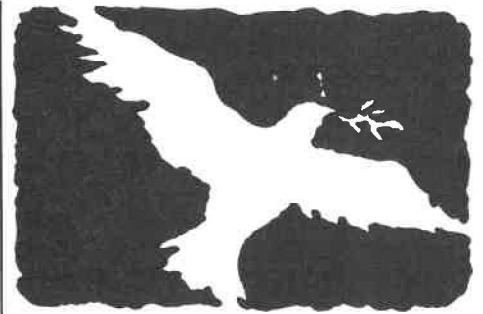
**TEXAS TECH UNIV.** **Lubbock**  
**TEXAS TECH CANTERBURY ASSOCIATION** 2407 16th St.  
 The Rev. Jo Roberts Mann, chap; Emily Brenner, lay ass't  
 Sun 6; Wed 5:30. Canterbury House open 8-5 daily

## UTAH

**UNIVERSITY OF UTAH** **Salt Lake City**  
**LUTHERAN/EPISCOPAL CAMPUS MINISTRY**  
 1334 E. 100 South  
 The Rev. JoAnn Leach, chap  
 Wed Eu 12:10, Thurs Eu 5:30

## WISCONSIN

**UNIVERSITY OF WISCONSIN** **Madison**  
**ST. FRANCIS HOUSE** 1001 University Ave.  
 Chaplain Virginia Lund (608) 257-0688  
 Sun Eu 10



## BENEDICTION

**T**he mind compelled by the restraints of life searches its depths, and imagination awakens to cry the heart's message:

"Friends I have many, but their gifts are few," sang Richard I from inside the castle walls of Leopold of Austria. The cry was heard outside by Blondell, his friend and troubadour, leading to the ransoming of the Lionheart.

Men and women today are incarcerated by their incapacity to escape from only one kind of truth, that of the senses, and of mortality. Only preaching that answers the heart's lament can stimulate the imagination and break the grip of evil. Logic alone is ineffective. We must be willing to subvert conventional wisdom on which our everyday competence depends.

People in medieval times blended the evidences of their senses with firm conviction of unseen divine power, a union between seeing and knowing. Preaching must enable us to see and feel things which do not have substance and locality.

### God's Design

The modern dilemma is that we know too much about what is wrong. We need to recapture a vision, a perception of God's design that is all-encompassing.

The heart is its own domain. Amid the complexities and confusions of our day the profound simplicity of Jesus is refreshing.

Life is a prison to the lonely. Preaching may not be the only answer, but Christ has commanded it, and his word goes forth with power. His realm includes the unseen that reaches beyond. People live in their dreams, their real life. Preaching must reach there, the realm of secret sin, but also the citadel where the soul awaits to be ransomed.

(The Rev.) H.J. RUDISILL  
 Connellsville, Pa.

# CLASSIFIED

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**ANCIENT ART** from before and after the time of Christ. For free catalog call **Sadigh Gallery (800) 426-2007**.

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## CONFERENCES

**WINTER SKI AND STUDY CONFERENCE.** "A Theology of Total Ministry for the 90s," March 2-6, 1992, Bozeman, Montana. Write: **Conference, 5 W. Olive St., Bozeman, MT 59715-4624. Phone (406) 586-9093.**

## CURRICULUM

**ALL SAINTS CURRICULUM** for the small church Sunday school: Descriptive literature free upon request. Biblically sound, theologically correct, liturgically oriented, 4-volume set — \$75.00. **All Saints Church, 6600 The Plaza, Charlotte, NC 28215. 704-536-4091.**

## NEEDLEWORK

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## ORGANIZATIONS

**CATHOLIC-minded Episcopalians** who affirm the authority of General Convention can support the Church, challenging it to be all that it should. **The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.**

**CONTEMPLATING RELIGIOUS LIFE?** Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **Br. George Keith, BSC, 235 W. 48th St., #14-G, New York, NY 10036.**

## POSITIONS OFFERED

**A SMALL CARING congregation** in a high growth area of southeast Wisconsin seeks an energetic priest/developer with skills/experience to help us expand our ministry to the community. We have an exciting five-year plan and need a full-time priest to lead us toward our goal. Contact: **Helen Ackley (414) 691-9489, St. Bartholomew's Episcopal Church, 142 Lake St., P.O. Box 164, Pewaukee, WI 53072.**

## POSITIONS OFFERED

**NASHOTAH HOUSE Seminary** invites applications for faculty appointments in the fields of Old Testament and New Testament. Applicants should possess a doctorate. The two positions are available after June 1992. Application deadline is: 15 March 1992. For further information write: **The Dean of Nashotah House, 2777 Mission Rd., Nashotah, WI 53058.**

**COORDINATOR FOR SPIRITUAL DEVELOPMENT** with hands on for Youth Ministry — responsible from infant through adults for spiritual growth, parish of 400, full-time layperson experienced in C.E./Youth Ministries. Degree preferred but not necessary. Att: **The Rev. Charles M. Roper, St. Thomas Church, 2100 Hilton Ave., Columbus, GA 31906.**

**YOUTH MINISTERS** needed at several Episcopal parishes nationwide. If you are called to youth ministry, the Institute for Professional Youth Ministry invites you to join a process of affirmation, placement, training and support. Contact us at: **1017 E. Robinson St., Orlando, FL 32801. Phone: (407) 423-3567.**

**DEAN:** St. Mary's Cathedral, Caracas, Venezuela. International and Venezuelan congregation. Must be fluent in English and Spanish. Send CDO profile to: **Mr. Robert Jones, M-109, Jet Cargo Int'l, P.O. Box 020010, Miami, FL 33102-0010 or FAX to: Mr. Roberto Rivera (582) 92-0104.**

**FIRST RECTOR** — growing energetic congregation in Southern Virginia — about to attain parish status — seeks priest. Located close to two large lakes, beaches and major cities. Compensation of salary in \$25,000-\$30,000 range plus full benefit package and rectory. Reply to: **Search Committee, V. Dearden, Chairman, P.O. Box 746, South Hill, VA 23970 or call (804) 636-5206.**

## POSITIONS WANTED

**EPISCOPAL PRIEST**, currently working as a professional computer consultant, seeks a parish or diocesan position which would combine computer and administrative responsibilities with pastoral work. Fifteen years of parish experience and 12 years of computer experience. Contact: **WJH, P.O. Box 3165, Greenville, NC 27836. (919) 752-9637.**

**LAY EDUCATION SPECIALIST, M.Div.,** ten-plus years of experience with all ages, children, teens and adults. Reply **Box S-720\*.**

## PROPSERS

**BULLETIN INSERTS** with Sunday readings from the New English Bible. — **FREE SAMPLES** — **The Propers, 555 Palisade Ave., Jersey City, NJ 07307. (201) 963-8819.**

## FOR RENT

**NEW ORLEANS Garden District Apartment:** St. Charles streetcar, two blocks. Walk to our cathedral. **1318 Washington Ave. 70130; (504) 891-2274.**

\*In care of **The Living Church, 816 E. Juneau Ave., Milwaukee, Wis. 53202.**

## FOR SALE

**EPISCOPAL CHURCH SIGNS** — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.**

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## SUMMER SUPPLY

**AUGUST vacation** on the ocean in S.E. Florida in exchange for Sunday service. Reply **Box L-718\*.**

## TRAVEL

**FRIENDLY CHRISTIAN COUPLE** offer personalized English holidays for individuals or families and can also arrange tours for small groups (6-30). These tours can be totally related to ecclesiastical or historic sites such as cathedrals, churches, castles, etc., or can also include tourist highspots like Stratford on Avon. Generous discount for group organizer — you bring together ten like-minded people and we will do the rest. Please correspond with us for further details — plan your 1992 visit of a lifetime now. Highly recommended. **A4 Double, 3 Radnor Way, Slough, SL3 7LA, UK. Phone: 0753.542296; Fax: 0753.591120.**

**CLERGY travel free** to England, Holy Land, Greece, Italy, domestic and more. Call/write: **(800) 486-8359. Journeys Unlimited, 150 W. 28th St., New York, NY 10001.**

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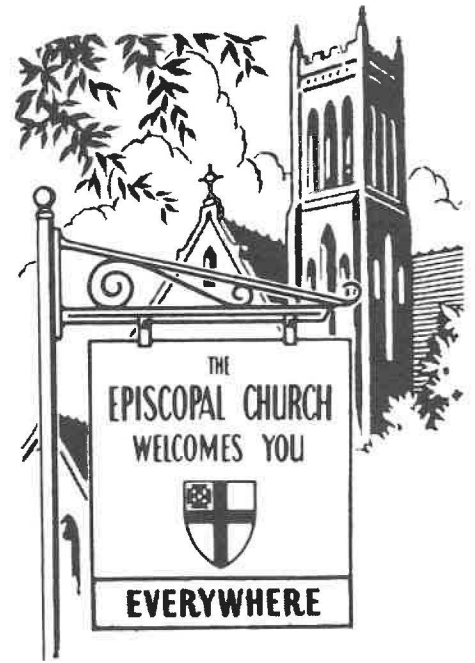
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# CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.



## WASHINGTON, D.C.

**WASHINGTON NATIONAL CATHEDRAL**  
Massachusetts & Wisconsin Aves., N.W.  
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Hours: Mon-Sat 10-3:15, Sun 12:30-2:45. Hours 10-4:30 daily

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W. Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E. Perrin Hayes  
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S in the Grove** 2750 McFarlane Rd.  
Fr. Robert J. McCloskey, Jr., r; the Rev. James W. Farwell, Jr., assoc; Deacon Andy Taylor; the Rev. Victor E.H. Bolle, Winnie M. Bolle, James G. Jones, Jr., ass'ts  
Sun MP 7:50, Masses 8, 10 (Sung), 5; Daily 7:15 MP and Mass

## KEY BISCAIYNE, MIAMI, FLA.

**ST. CHRISTOPHER'S by-the-Sea** 95 Harbor Dr.  
The Rev. Bob Libby, r; the Rev. Al Downey, assoc  
Sun H Eu 8, 10. Wed 12 noon

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean  
Sun 8 Eu, 9 Sung Eu, 10 Christian Education, 11 Cho Eu

## BALTIMORE, MD.

**ST. MICHAEL & ALL ANGELS** 2013 St. Paul St.  
The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. Gibson J. Wells, M.D., d  
Sun 8:30, 10:30 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, the Rev. Allan B. Warren, III, ass'ts  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon & Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-Fri 5:30

**ALL SAINTS** 209 Ashmont St., Ashmont, Dorchester  
At Ashmont Station on the Red Line (436-6370; 825-8456)  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
6345 Wydown at Ellenwood  
The Rev. Kenneth J. G. Semon, r; the Rev. C. Frederick Barbee, v; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, the Rev. James D'Wolf, assoc  
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S) followed by HC 12:30; Sun Sch 8:45, 9:15. Daily MP, EP, HC

**KEY** — Light face type denotes AM, black 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

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15; Fri 9. C Sat 4

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

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

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Gary E.A. Lawler, ass't  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Canon Lloyd S. Casson, Vicar

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9.

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8. Mon-Fri H Eu 1:05  
Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30  
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 12 noon-1:30  
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

## STONY BROOK, N.Y.

**ALL SOULS'** Main St., Stony Brook Village  
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034  
Sun Eu 8 & 10 (Labor Day thru June), 9 (July thru Labor Day), Christian Ed (Children & Adults) 9 Sun (Labor Day thru June). HD as anno. Call for Ch S information

## PROSPECT PARK, PA.

**ST. JAMES'** 11th Ave. & 420 (between I-95 & Macdade)  
The Rev. William Duffey, Ed.D. r 461-6698  
Sun Eu 8 & 10 (Sung). Ch S 10. Daily Office & Mass as anno

## WHITEHALL, PA. (North of Allentown)

**ST. STEPHEN'S** 3900 Mechanicsville Rd.  
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 YPF. Tues 9:30 HS, Wed 12:30, Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

## ARLINGTON, TEXAS

**ST. MARK'S** 2024 S. Collins (between I-30 & I-20)  
Fr. K.L. Ackerman, SSC, r; Fr. Alan E. McGlauchlin, SSC, c; Fr. Thomas Kim, v  
Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, C as anno. (817) 277-6871; Metro 265-2537

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW**  
5100 Ross Avenue 75206 823-8135  
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; the Rev. Canon Roma A. King, Jr., Ph.D.; the Rev. Canon Doug Travis; the Rev. Peggy Patterson; the Rev. Juan Jimenez; the Rev. Tom Cantrell  
Sun Services 8 H Eu; 9:15 Adult Classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish)

## DALLAS, TEXAS (Cont'd.)

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the Rev. Edwin S. Baldwin (214) 521-5101  
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

## FORT WORTH, TEXAS

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

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 E. Pecan/Downtown  
The Rev. Hubert C. Palmer, interim r; the Rev. Edwin E. Harvey, assoc; the Rev. John F. Daniels, parish visitor (512) 226-2426  
Sun 8 and 10:30 H Eu

## SEATTLE, WASH.

**TRINITY** The Downtown Episcopal Church  
609 Eighth Ave. at James St.  
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d; Martin Olson, organist-choirmaster  
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & 5:30. Fri H Eu 7. Mon-Fri MP 9

## EAU CLAIRE, WIS.

**CHRIST CHURCH CATHEDRAL** Lake & S. Farwell Sts.  
The Very Rev. H. Scott Kirby, dean (715) 835-3734  
Sun MP 7:30, H Eu 8 & 10, Christian Ed 9:15, EP 5:30

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Rev. Patrick Matolengwe, dean 271-7719  
Sun Masses 8, 10 (Sung), Ev 4. Daily as anno

## ST. CROIX, VIRGIN ISLANDS

**ST. JOHN'S** 27 King St., Christiansted  
The Rev. A. Ivan Heyliger, r  
Sun Ser: 7:30, 9:30, 6:30. Wed & Fri 7, Thurs 5:30

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