

# THE LIVING CHURCH

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**Women Ordained as Priests in England**

# IN THIS CORNER

## Some Writing Indeed!

It's time to 'fess up. I bought one of those supermarket tabloids the other day. I couldn't help it. I was in the checkout line at the grocery store and, as usual, I glanced at the covers of the tabloids. "Bible Predicted Deadly Winter Storms" was the headline which almost screamed right off the cover of *Weekly World News*. Keeping in mind that this is the same publication which in the past has trumpeted such headlines as "Horse Born With Human Head" and "Satan's Skull Found in New Mexico," I picked it up. Having survived a frightful winter in the upper Midwest, I wanted to learn more, especially when I saw the smaller headline, "... and the worst is yet to come."

As I approached the checkout person, I looked behind me and saw a young man, probably of college age, grinning at me. "It's for research," I blurted to him.

"I didn't say anything," the young man said, grinning more widely.

"I'm doing some writing," I explained, sorry I had begun a conversation with this stranger.

"OK with me," he said.

Some writing indeed. A column was what I had in mind. I couldn't wait to see how the Bible had predicted "deadly winter storms."

Inside was a two-page spread, complete with a map of the United States showing where one weather-related catastrophe or another will strike the U.S. this summer. The article quotes Robert Garris, "whose scholarly interpretations of the Bible are considered to be standards in the field."

What field? A photo of Garris, whose whereabouts or credentials are not known, reveals him to be about 19 years old.

"This isn't the beginning of the end," Garris wrote. "This is the end."

Then he hedged a bit. "You're not going to pick up a Bible or the Dead Sea Scrolls and read 'Heavy snows and ice storms will cripple the United States in the winter of 1994,' but you will find images and symbols that say the same thing," he wrote. He added that hard work, study and scholarship are the keys to understanding "anything as rich and meaningful as the Bible." That probably leaves me out, but I pressed on.

The "expert" said weather-related passages and predictions are found throughout the Bible, most pointedly in Ezekiel, Galatians, Colossians and Revelation. Yes, there are weather-related passages in those books, but they are so general that only an incredible imagination could relate them to 1994.

And what of the "worst yet to come"? The article reveals there will be "temperatures as high as 145 degrees" in the Northeast, "killer electrical storms lasting for weeks" in the Midwest and South, "killer hurricanes in the Southeast" and "record heat wave will scorch the West Coast and Southwest for 28 consecutive days."

But what about the storms that hit Wisconsin during the past winter? Apparently, not enough hard work, study and scholarship on my part.

As long as I paid for this publication, I looked at the rest of it. There I found some of the headlines which make publications like this so entertaining: "Nurse From Heaven Brings Man Back From the Dead," "Woman Lays Real Eggs," "Fed-Up Preacher Moons His Congregation!" Preacher mooning a congregation? Wait a minute! There may be a column here. . .

DAVID KALVELAGE, editor

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## ON THE COVER

Two women join others outside Bristol Cathedral prior to their ordination to the priesthood in the Church of England March 12 [p. 6].

RNS Photo/Reuters

# LETTERS

## Global Studies

Thank you for your editorial in support of the theological seminaries of the Episcopal Church [TLC, Feb. 20]. Your urging that parishes become more closely connected with our seminaries is much appreciated.

To augment your "happy discoveries of worthwhile activities in which some seminarians are engaged," I would like to bring to your attention the work in Anglicanism, Globalism and Ecumenism Studies at the Episcopal Divinity School.

Anglicanism, Globalism and Ecumenism Studies is a three-year-old educational initiative that seeks to engage the Episcopal Divinity School, and by extension the Episcopal Church, with the contemporary realities of global Christianity. Through curricular and extra-curricular offerings in Christian mission, ecumenical conversations, and contextual theology, Anglicanism, Globalism and Ecumenism Studies fosters connections between the Episcopal Church and the Anglican Communion and beyond.

The trustees, faculty and administration of EDS are committed to mutual responsibility and interdependence with our partners in mission around the world, particularly the emerging churches in Africa, Asia and Latin America. A testimony to this is the large number of international students studying at EDS. This year there are 17 international students from six continents at EDS, or 16 percent of our student body. The international students play a central role in EDS's efforts to educate lay and ordained leadership for today's global church.

(The Rev.) IAN T. DOUGLAS  
Episcopal Divinity School

Cambridge, Mass.

## Orientation Needed

I want to express my appreciation for David Kalvelage's column [TLC, Feb. 13]. My experience has been that the church vestry is one of the few remaining boards that elects members without giving them sufficient orientation on the nature of their responsibilities, a method for achieving their ministry goals, ways to handle conflict, and a host of other tools needed to lead the congregation effectively.

Leadership in the church is shared among the ordained and lay ministries. Being elected to the vestry is accepting a call to a specific kind of ministry. We must not assume that those elected under-

stand this ministry or already have the tools to exercise it effectively. Thanks for keeping us sensitive to a way we can strengthen the ministries of our vestries. They are so important to the health and life of our congregations.

(The Rev.) DENNIS R. MAYNARD  
Christ Church

Greenville, S.C.

## Both Sides

The scurrilous column "Fewer Guests" [TLC, Jan. 30] may be one side of the coin; "Separated from Love" [TLC, Feb. 20] is certainly the other. Until the church remedies the circumstances which Fr. Collins described, it may not deserve more guests. If these deficiencies are corrected, increase in numbers may not necessarily follow either. After all, we have not witnessed a great influx of women since we bestowed on them the highest honors in the church.

Our true reward is doing the right thing, lack of precedence notwithstanding, and knowing that people like those at the funeral at which Fr. Collins officiated will be admired for their contributions and forgiven for their failures, and, most of all, sincerely welcomed by all. Not politely welcomed, nor welcomed through clenched teeth, but genuinely welcomed.

R.F. DORUM

Poughkeepsie, N.Y.

• • •

Fr. Collins' thoughtful column [TLC, Feb. 20] keeps recurring in my mind long after I've put it down.

Indeed, as the author suggests, how can we be "the church" when we are so good at alienating those who, on the surface, don't seem to "measure up"? The truth, of course, is that none of us measures up! Fr. Collins mentions how gun-shy we are when we have "failed" in our marriages or in substance abuse, to which I would add the inadequacy I feel when disease has entered my body, when a child doesn't "come through," or when I have failed to get promoted. If it is grace which makes us whole, then alienation from the church, from each other, and from God simply makes the healing process harder.

The seemingly lost decade for evangelism (and dis-alienation) need not be "lost and gone forever." Here are a few things from my experience which have encouraged church people to come together,

(Continued on next page)



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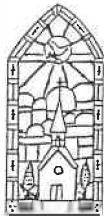
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**LETTERS**

*(Continued from previous page)*

pray together, and stay together:

1. Announcing each worship evolution out loud;
2. Welcoming all baptized persons to receive communion;
3. Assigning worship tasks to many people;
4. Using the decalogue and the two "great commandments";
5. Using familiar music or making it so through a "hymn of the month" and congregational rehearsal;
6. Holding "newcomers' dinners," with disclosing exercises which enable attendees to share their faith;
7. Responding to people's special spiritual needs, which are often distinguished by age, gender, sexual orientation, interests, infirmities and skills.

ALAN O. DANN

Woodbridge, Conn.

**More Than Anything**

It is always risky for a mere parish priest to quibble with a graduate student, yet, emboldened by the memory of having once been a graduate student myself, I must give vent to my irritation at having been told again that those who believe that "catholic" means something rather than anything are being narrow-minded and don't have the "big picture." The only thing missing from Kari B. McBride's "Catholic Tradition: A Patchwork Quilt" [TLC, Jan. 30] was the old story about the elephant and the blind men.

The article makes a certain amount of sense, I suppose, if you grant to the author the right to assume everything she ought to substantiate. Since when are Schüssler Fiorenza's theories to be accepted as the assured results of modern scholarship? "Radical inclusiveness" is far more likely to be a 20th century buzzword than a 1st century reality. And if we all get to pick our favorite Roman Catholic writers on the nature of the early church, I vote for Jean Danielou.

But what really astonishes me is that she cuts away the ground from under any serious study of the church's history by saying things like, "historical periods are divided by ruptures so great that the very objects of study are utterly different from age to age." "Objects of study...utterly different"? Did they use a different canon of scripture? A different text? Belief in a different God? She cites some different periods and some characteristic movements of the same and opines that they

"differed significantly and essentially from each other." "Essentially"? If there are essential differences between periods of church history, then she is right, and we have no right to talk about heresy on the one hand or right belief on the other. It is problematical on those grounds even to talk about "the church." In fact, we can hardly carry on a rational conversation at all. Theology (and history, too) is reduced to a process of free associating and no one can be sure of what words may mean any longer. There is no longer a "Tradition," only "traditions" and we can all be catholics because we all get to define our own terms.

(The Rev.) Canon) JOHN E. SCHRAMM  
St. Thomas' Church  
Plymouth, Ind.

### Words to Recall

Concerning Bishop John-Charles [TLC, Jan. 2], and others who have left us, I think all of us could profit from some words of Dr. Samuel Johnson:

"When friendships die, they should be given Christian burial. Only savages mutilate dead bodies."

(The Rt. Rev.) STANLEY ATKINS  
Bishop of Eau Claire, retired  
Oconomowoc, Wis.

### Amazing Combination

Missing the mark, shooting ourselves in the foot seems to be the name of the game in the church today. A homosexual phone sex number published by the youth ministries office [TLC, Jan. 23], a conference featuring Tom Hayden being advertised, changing the method of assessing and fantasizing that anyone will be fooled, and phasing out direct financial support to missionaries [TLC, Feb. 27] is an amazing combination.

Maybe we need to get our act together and focus on what our Lord was about.

ANN MEAD

Gulfport, Miss.

### To Our Readers ...

*We welcome letters to the editor. Each letter is subject to editing and should be as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. Writers must include their names and addresses.*

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## After Historic Ordinations in England . . .

The ordination of women as priests in the Church of England is not likely to impede relations between the Roman Catholic Church and the worldwide Anglican Communion, according to a Roman Catholic official involved in ecumenical ministry.

Br. Jeffrey Gros, associate director of the Secretariat for Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops, told Religious News Service that ordinations of women in the Episcopal Church have not impeded dialogue between Episcopalians and Roman Catholics in this country, and he didn't believe it would set back relations between the two churches in England or elsewhere.

The Church of England's first ordinations of women as priests took place March 12 in Bristol Cathedral when the Rt. Rev. Barry Rogerson, Bishop of Bristol, ordained 32 women.

In reaction to the ordinations, the Vatican reiterated the Roman Catholic Church's opposition to ordaining women as priests and said the decision in England could harm talks to unite Anglicans and Roman Catholics.

Br. Gros observed, however, that recent statements like that are nothing new and that the two churches have found much common ground recently on issues such as the Eucharist, even after



RNS Photo/Reuters

**The Rev. Susan Shipp during her first service as a priest at her parish in Bristol, England.**

the Church of England decided in 1992 that women could be ordained as priests.

"We realize that objectively this is an issue over which we differ," Br. Gros said. "It's an outstanding agenda between us but it in no way diminishes our commitment to dialogue."

Marge Christie, of the Diocese of Newark, past president of the Episcopal Women's Caucus and co-chair of the Committee on the Status of Women, said she believed the English church will be

enriched by the presence of women as priests.

"The Church of England has finally moved into the 20th century, just as we all move toward the 21st," Mrs. Christie said. "I think many of the moribund churches (in England) will now become lively places."

She said "sexism and power masked under centuries-old theology and a desire to reunite with the Roman Catholic

*(Continued on page 11)*

## Bequests to The Living Church Exceed \$1.4 Million

THE LIVING CHURCH recently benefited from two bequests totaling more than \$1.4 million. The gifts came from two long-time subscribers who wanted to ensure the magazine's future as part of their legacy.

A gift of about \$1.2 million was made to the Living Church Foundation, the non-profit organization which publishes THE LIVING CHURCH, by a trust under the will of A. Basil Lyons of Philadelphia. Another bequest was received from the estate of the Rev. and Mrs. Eversley S. Ferris of Port Charlotte, Fla., in the amount of about \$200,000.

"The need for THE LIVING CHURCH has never been greater, but great needs must have signs of fulfillment," said the Rt. Rev. Donald M. Hultstrand, retired Bishop of Springfield, president of the Living Church Foundation. "People can now see that they are dealing with a going concern. It is exciting to be a part

of this enthusiasm and to be identified with this important program."

Members of the foundation, and its board of directors, have been working for some time to increase resources to support its mission. An annual appeal for the Living Church Fund, which seeks operating support from subscribers and friends, has existed for many years. This effort raised more than \$107,000 for the magazine in 1993, and an annual campaign for the Living Church Fund for 1994 will be announced soon.

The Living Church Foundation also has had an Endowment Fund in place for many years. Since 1990, members of the board of directors of the foundation have been working to build that fund to secure the future of the magazine. The Endowment Fund is for the purpose of expanding and enhancing the work of THE LIVING CHURCH as it continues its work of serving the Episcopal Church.

THE LIVING CHURCH is more than 115 years old, and has been published in Milwaukee for nearly all of its existence.

"It is more important than ever before for us to reach out through the magazine with more coverage of what happens in the Episcopal Church at all levels," said David Kalvelage, editor and general manager of the magazine. "This means more articles which will inform and inspire church members, and greater circulation to reach out to people who have not known of this resource."

Members of the board of directors and of the foundation already have committed to participate in the campaign to increase the Endowment Fund.

Readers and friends of the magazine also are invited to participate in the Endowment Fund effort with their contributions, which can be sent to: The Living Church, P.O. Box 92936, Milwaukee, WI 53202.

## Former Cowley Superior Elected in Massachusetts

The Diocese of Massachusetts has turned to the former superior of the Society of St. John the Evangelist to be its next bishop. The Rev. M. Thomas Shaw III, SSJE, was elected bishop coadjutor on the first ballot March 11 at the Cathedral Church of St. Paul in Boston.

With a simple majority of votes from both laity and clergy required for election, Fr. Shaw received 179 clergy votes and 160 laity votes, with 149 and 153, respectively, needed for election.

Following the announcement by the Rt. Rev. David E. Johnson, the present diocesan bishop, of the election, the Rev. Robert W. Tobin, rector of Christ Church, Cambridge, moved the election be made by acclamation. The motion passed on a voice vote. Fr. Tobin was one of the four nominees in the election.

Also nominated were the Rev. James B. Hagen, rector of the Church of the Redeemer, Queens, N.Y., and the Very Rev. Hollinshead T. Knight, dean of St. Andrew's Cathedral, Honolulu.

Fr. Shaw, 48, was born in Battle Creek, Mich. He is a graduate of Alma College and holds a master of divinity degree from General Theological Seminary and a M.A. degree in theology from the Catholic University of America. He was ordained to the priesthood in 1971, and served as curate at the Church of St. Mary the Virgin in Higham Gerrers,

*(Continued on page 11)*



**(The Rev.) M. Thomas Shaw III**

## Bishops Drafting Pastoral Letters on Racism and on Sexuality

Two pastoral documents occupied much of the time when the House of Bishops gathered for its interim meeting March 9-12 at Kanuga Conference Center near Hendersonville, N.C. A pastoral letter on racism, which had been developing for some time, neared completion, and a pastoral on sexuality continued to receive considerable attention.

Bishops continued to use the same format which has been in effect for the past few meetings, gathering in small groups for both Bible study and business, and not participating in plenary sessions.

"It was intentionally not a business meeting," said the Rt. Rev. John Smith, Bishop of West Virginia. "We continued to use the same format, and it turned out to be one of the best meetings I've attended."

Others felt much the same.

"I came away feeling very positive," said the Rt. Rev. George Hunt, Bishop of Rhode Island. Bishop Hunt felt a discussion on the cutbacks in the national church budget and in staff at the Episcopal Church Center was valuable.

"We began to explore ways in which both provinces and dioceses can respond to the cutbacks," Bishop Hunt said. "That discussion had a good, healthy feel to it. Most of the bishops seemed to feel the Executive Council really did respond to what they heard in those diocesan visits."

"I have been very supportive, and continue to be supportive, of meeting in the format we're using because we're sharing our faith experiences," said the Rt. Rev. Charles Duvall, Bishop of the Central Gulf Coast. "The small groups allow the shyer members of the house — I know it's hard to believe bishops might be shy — to speak."

Bishop Smith said the bishops reached consensus on the pastoral letter on racism, and that it should be completed later this spring, then be shared in congregations in May.

"It's a good pastoral — one which will challenge the church," Bishop Hunt said.

Both bishops felt progress was made on the pastoral on sexuality. "We had some forthright discussions on it," Bishop Hunt said.

One of the highlights of the meeting was the announcement that the Rev. M. Thomas Shaw, SSJE, chaplain for the gathering, had been elected Bishop

Coadjutor of Massachusetts [see related story]. Fr. Shaw received a standing ovation and was greeted warmly.

"It is most unusual for all of us in the house to know the person elected," Bishop Duvall said. "We rejoiced at the level of spirituality he will bring to both the House of Bishops and the Diocese of Massachusetts."

The next meeting of the house will be at General Convention in Indianapolis, Aug. 24-Sept. 2. Bishop Smith said people at convention will experience a "much more open" House of Bishops than has existed at recent meetings.

"My sense was people went away from this meeting with a sense of accomplishment," Bishop Smith said.

## Caucus Prepares for Budget Battle

The Episcopal Urban Caucus is prepared to "battle" at General Convention over proposed cuts in the national church's budget and staff.

"We are here to prepare to go to General Convention to do battle," said the Rev. Emmett Jarrett, rector of Church of the Ascension, Silver Spring, Md., president of the caucus, at its annual assembly recently in Charlotte, N.C.

Fr. Jarrett said the proposed cuts of programs or staff persons involved with urban ministry are "a failure of nerve to stand up for what is right."

"It is predictable that funding that gets cut in establishment institutions is justice work or missionary work, rather than senior staff salaries," he said. "We're the people for whom their political costs will be the least."

"Developing an Antiracist Spirituality" was the theme of the conference. The Rev. Kenneth Leech, rector of St. Botolph's Parish, London, was a prominent speaker and said antiracism efforts must be both radical and rooted in the gospel. He added that anger should not be defused, and that what many call "mindless violence" is not mindless, but rather the response of inarticulate persons against institutional oppression.

The Hon. Byron Rushing, a member of the Massachusetts state legislature, also was a speaker, calling the Eucharist the "ultimate affirmative action meal."

# At the Altar in Uganda

**'That morning  
I saw another way  
of giving'**

By BONNIE SHULLENBERGER

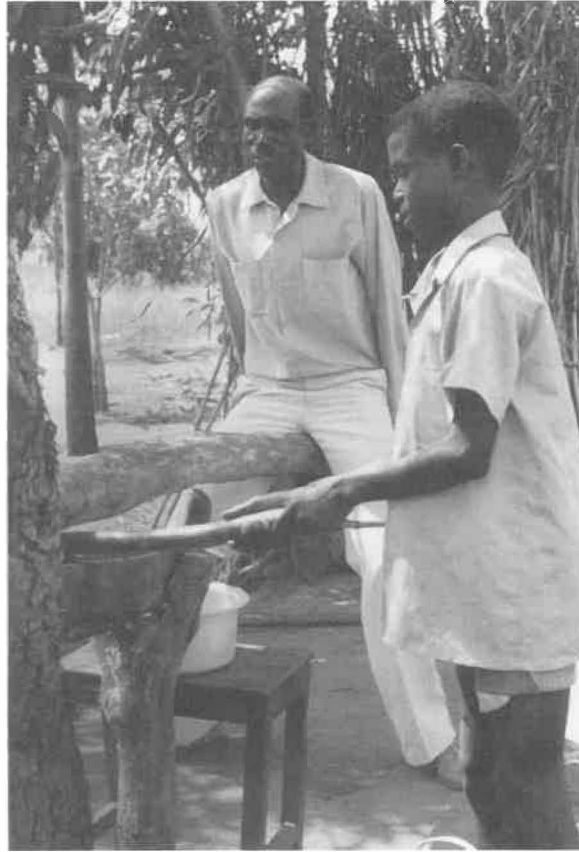
Our neighbor, a Ugandan priest, was driving us out of Kampala one Sunday around 11 a.m. We had several destinations in mind, one of them being a row of street vendors who make bent-wood stools and chairs, another being Bishop Tucker Theological College. Our destinations were in the Mukono district, about 30 kilometers east of Kampala on the major trade route that goes from Mombasa, Kenya, through Uganda and on to Rwanda, Burundi and Zaire. We were shortcutting through some back roads to get to the main road when we passed a small red-brick church in the unadorned style typical of the Church of Uganda.

"I built that church," my neighbor said matter of factly. We turned to look more closely. Through the open doors, we could see a packed congregation and hear their singing.

Suddenly my neighbor grinned. "Let's stop," he said, and didn't wait for us to agree or disagree. He pulled his Jeep off the road to a bare spot behind a thicket of banana trees. Following him, we threaded our way through the foliage until we arrived at a clearing to one side of the church, where several young men and women sat on backless wooden benches engrossed in Bible study. Someone heard the rustling and turned to look, then the whole group stood up smiling to greet my neighbor, the priest. Conversation in Luganda, a widely-used local language, followed.

"It's their harvest festival today," our friend explained. "It's a little like your Thanksgiving. Do you mind going to church again?" We'd already attended the early Eucharist at the cathedral.

"Not at all," we said, and followed him through the door and down the central aisle. There was no seat to be had anywhere; people were standing outside the



RNS Photo/MCC

Bunches of sugar cane are among the items Ugandans bring to the altar as thanksgiving offerings. Here a father and son work together to press sugar cane.

windows. A hymn was in progress: *a cappella*, highly harmonized, and haunting in that way that hymns are when the tune is familiar but the language is not. We had already figured out that Ugandans take a leisurely approach to the idea of getting to church on time, but this time being late meant no seats. We were ready to go out again, when an elderly lady stepped from her seat and took my arm. She briskly ushered us to a bench in the chancel right behind the pulpit, and just in time too, for the hymn we'd walked in on was the sermon hymn and the preacher had already entered the pulpit. While the sermon was in process we couldn't help noticing the little children who crept up the aisle to get a better look at the *bazungu* (white people).

The sermon, like the hymns, was in Luganda, though the preacher made some brief forays into English, on one occasion turning to address our party directly. Later our neighbor stood and offered a prayer for the congregation, and we understood that being seated in the front of the church had less to do with overcrowding than with the special honor

being paid to our friend as a founder of the congregation.

After the sermon, another hymn, another tune I couldn't quite place. The half-strange, half-familiar sense of the service set me up, in a way, for what was to happen next. During that hymn the priest and the lay assistant took two large baskets from behind the altar and walked forward to the communion rail. As soon as they arrived there the congregation began to process row by row to the front of the church, and nearly everyone was carrying a bag or basket of food: a stem of matooke (green bananas), the staple food for southern Uganda; potatoes and sweet potatoes; huge, luscious-looking pineapples; bags of groundnuts; bunches of neatly cut sugar cane; bars of homemade soap; a basket overflowing with the fried cakes called mandazi; eggs in bags and baskets; whole stalks of maize; a freshly

killed chicken wrapped in a white cloth. By the end of the hymn, the altar and chancel were stacked above the window sills with the gifts of the congregation's own labor.

After the service, my neighbor explained, the people would make a shared meal from some of the food they had offered. Nearby, goat meat was already stewing from an animal donated for that part of the festival. Another portion of the food would be given to the clergy (who live at a level of poverty that I find unbelievable). Another portion would go to the ill, the elderly, and widows and orphans in the parish.

As the people had processed, singing, I had thought of Jesus' admonition about "when you bring your gift to the altar." Far more personal than the routine passing around of collection plates, that morning I saw another way of giving. We *bazungu* spend a lot of time and effort hiding how little we give and calling it our right to privacy, or worse, piously noting that the left hand shouldn't know what the right hand is doing. But in that

(Continued on page 12)

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Bonnie Shullenberger is a frequent contributor to THE LIVING CHURCH who currently resides in Uganda.



## Alleluia, Alleluia

There is no word which sums up the spirit of Easter better than Alleluia. The word is derived from the Hebrew Hallelujah, which means, literally, praise the Lord. After having gone without hearing or saying Alleluia during Lent, it returns in full force on Easter Day. From the opening acclamation, "Alleluia, Christ is Risen," to the response at the dismissal, "Thanks be to God, Alleluia, alleluia," this word sums up our praises at this queen of feasts. Our Easter hymns are filled with alleluias, the Hebrew form appears in each of the psalms appointed for Morning Prayer (148, 149 and 150) and Evening Prayer (113 and 114), and in some places an Alleluia is sung between the epistle and gospel.

At other times of the year, use of this word binds us to the memory of Easter and to the knowledge that Jesus Christ is risen.

We extend our sincere Easter greetings to all of our readers and friends. May this be a season filled with alleluias!

## Growing Ministry of TLC

In this season of new life, we at THE LIVING CHURCH rejoice over the new life given our magazine by two major gifts [p. 6]. We are thankful that the recent bequests will mean substantial growth in our Endowment Fund, ensuring that the ministry of this magazine will be secure and strengthened in the years to come.

The recent gifts should be an encouraging sign to other givers who want to be a vital part of a healthy, growing ministry in the Episcopal Church.

While THE LIVING CHURCH is not driven by fund raising, its ministry in support of the church depends upon the participation of its subscribers and friends. It is critical that our Endowment Fund continues to grow.

We hope many of our readers will consider joining us in this effort to secure the future of this magazine by making a contribution to the Endowment Fund.

## Singing at the Resurrection

At the birth of the Christ Child, when God took our humanity upon himself, there was a host of heaven to sing "Glory to God in the highest, and on earth peace among men with whom his is pleased!" . . . There is no such thing at this second birth — at the birth of the Risen Christ, when God clothed our humanity with his divinity. That is because God has *you*. You are God's eternal, heaven-worthy host who sing "Glory to God in the highest, and peace to his people on earth." Sing, my children. Sing with all your heart and joy. You are the angels of God appointed to announce *this* birth — to sing at the Resurrection. Do not spare yourselves. Sing on this day with your voices; sing all the days of your life with all your being! For, Christ is risen! Alleluia!

(The Rev.) ROBERT E. WITT  
St. Margaret's House  
New Hartford, N.Y.

# Christ is Risen!

## Reconciliation Accomplished

*A prayer for Easter...*

We thank you, almighty and loving God, that you have given us your Son, and that through his gift of redemption, we have been redeemed as well.

Through your loving actions, our redemption has been accomplished. We pray that we may live in the knowledge of this wondrous truth — and claim for ourselves the gift of our redemption; that our pettiness can become largeness of spirit; that our hate can become love; that our sadness can turn to joy and gladness; that our fear for the future can become faith in what God is doing in our lives; that our greed become a caring for all God's creation; that our grief can be softened; that our suffering can be patient; that we will know ourselves to be free of all that separates us from you.

We thank you, almighty and loving God, that, through your Son, we have been reconciled to you, and to one another.

Through your loving actions, our reconciliation has been accomplished. We pray we may live in the knowledge of this wondrous truth, and claim for ourselves the gift of our reconciliation: that all races may live in harmony; that all who believe in you and know you by whatever name will know as well their oneness in you; that the nations will lay down their arms; that the wealthiest will share with the poorest; that those who would do violence to the helpless will become their protectors; that those who would despoil the earth will preserve it; that the poor in spirit may gain strength from the joyful; that the aged will teach the young and the young pick up the burdens of those who have long carried them; that parents and children may live together as God's family; that all of us, your people, will know ourselves as brothers and sisters, children of the same God.

Almighty and loving God, we thank you for your Son. Help us to claim our gifts and live from this day forward knowing we are in the presence of the risen Christ. Amen.

(The Most Rev.) EDMOND L. BROWNING  
Presiding Bishop

## Biblical Language, Our 'Mother Tongue'

By EDWARD S. LITTLE

“What did you say next?” my C.P.E. supervisor asked. “Well,” I said hesitantly, “I... I prayed with her.”

“You what?” The supervisor’s reaction was explosive.

“I prayed with her.”

“But that’s ‘God-talk’!”

I had violated one of the unwritten rules of my Clinical Pastoral Education group. Eight seminarians of various churches spent the summer of 1969 ministering in a large Chicago hospital. We learned how to listen with care and sensitivity, how to put the patient first and our agenda second, how to be aware of our own feelings and the way they affect our pastoral style.

The preferred vocabulary that summer was the language of Carl Rogers’ non-directive therapy. Listen. Reflect. Join the patient in his or her pain. Above all, don’t talk about God: that’s escapism. Our language was rigidly monitored. Political correctness is no new phenomenon!

As Christians, especially in a tradition like ours — one which affirms an openness to the breadth of human learning — we need to ask ourselves a question: What is *our* preferred vocabulary? What is the language we use to express the reality of God and his will for the world? And what is our native language, the “mother tongue” of theological reflection?

Even a cursory glance through *Episcopal Life*, any recent edition of the General Convention *Blue Book*, or the publications of 815 Second Ave., tells us we Episcopalians (or at least our officials) by and large prefer to express ourselves in the languages of contemporary fashion. The vocabularies are disparate, even mutually exclusive. What they have in common, however, is a dependence upon the world (in the Johannine sense) for their categories of thought. Our theological discussions have become a Tower of Babel. We do not understand one another in part because we have no common language.

Our linguistic options seem limitless. We can speak in the language of femi-

nism, concerned with issues of alternative images for God and the elimination of patriarchy in the church. We can turn to sociology, survey the church, and announce that Episcopalians show openness to alternative sexual life-styles. Some prefer the language of Jungian psychology, with its arcane and complicated vocabulary. Others choose the more recent language of the Twelve Steps and

Company’s stricter policies on liability for sexual misconduct, have developed detailed guidelines dealing with the issue. The guidelines focus on three primary areas: appropriate and inappropriate conduct; procedures by which charges of misconduct are investigated and adjudicated; and hiring policies. Here are a few excerpts from one manual, typical of guidelines developed in dioceses

### We do not understand one another in part because we have no common language.

see the world through the filter of addiction, co-dependency, and our need for a Higher Power to restore us to sanity. Or we can speak in the language of multiculturalism, concerned with agendas as diverse as gay and lesbian rights and the empowerment of ethnic minorities.

The language we choose dictates the direction of the discussions.

Our “mother tongue” is the language of the Bible and the Book of Common Prayer. (Remember that the prayer book itself is in large measure a string of biblical quotes, allusions and paraphrase. We often lose sight of this fact — until a protestant visitor to a Eucharist exclaims with approval, “Why, your whole service comes straight from the Bible!” Indeed it does.)

Anglicans claim to teach only what is congruent with scripture: “Whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith” (Article VI, BCP, p. 868). The Bible is the *starting point* of discussion.

#### Presence of Christ

No, we should not ignore the critical issues of our day. The questions that crowd our agenda deserve the most careful reflection and action. But where do we begin? What language drives the discussion? How is the power and the presence of Jesus Christ brought to bear on our questions?

Take, for instance, the painful issue of clergy sexual misconduct. On an all-too-regular basis, we read of another member of the clergy charged with misconduct. While the sins are not new, the public reporting of it certainly is. Most dioceses, encouraged by the Church Insurance

throughout the church:

Regarding a member of the clergy’s sexual exploitation of a parishioner, the “apparent consent of a possible victim to the sexual or romantic relationship seldom determines whether there has been sexual exploitation because the imbalance of power between the persons in such a pastoral relationship may undermine the validity of such consent.”

Dating relationships between clergy and parishioners “are recognized as inappropriate by members of other professions, such as doctors, lawyers and therapists.” The document notes that “criminal proceedings are a common result of the process and litigation, by its very nature, is a resource available to anyone.” The calling of persons to ministry must involve “thorough background checks ... of all clergy, volunteers who regularly supervise youth activities ... and employees, within the confines of permissible law, prior to ordination, employment, or acceptance into a diocese ... to determine current or historic sexual misconduct allegations, criminal records, or paraphiliac behavior.” The only theological language in the nine-page, single-spaced document is an introductory wish that the procedures “will allow God’s grace to work redemptively.” The word “sin” never appears, nor does the name of Jesus.

What language is employed here? The document is actually polyglot. First, there is the language of power and its misuse, of exploiters and their victims: the language of feminism’s more recent concerns. Sexual misconduct is seen in terms of one person’s illegitimate domination of another. Second, there is the language of risk management. This is the language of damage control and disaster

*The Rev. Edward S. Little is rector of All Saints’ Church, Bakersfield, Calif.*

prevention, the language of rights. Then there is the language of professional ethics. How does a responsible member of the clergy act toward a parishioner, and how does the church respond when that conduct is unprofessional? The guidelines are similar to those developed by any association of psychotherapists.

My argument is not with the policies, but with the language by which they are justified. There is nothing specifically Christian about this language, no word of transcendent reality. Is there another way?

"This is the will of God, your sanctification: that you abstain from fornication; that each one of you know how to control your own body in holiness and honor, not with lustful passion like the Gentiles who do not know God; that no one wrong or exploit a brother or sister in this matter, because the Lord is an avenger in all these things . . . For God did not call us to impurity, but in holiness" (1 Thes. 4:3-6a, 7). Here we have biblical language which deals directly with our growing awareness that Christian leaders, all too many of them, have violated their vows of ordination and often of holy matrimony as well.

The starting point is just right. We have been called to holiness. Precisely because we are set apart, our lives must mirror our calling. In no arena of life is this more important than in the sensitive, emotionally powerful, life-enhancing yet potentially destructive area of our sexuality.

For many Episcopalians, the language of the Bible is not a natural medium of discourse. We are accustomed to speaking in language adapted primarily from the culture around us. Karl Barth said theological speech "is the language of Canaan [that is, of biblical exegesis] and at the same time it is the Egyptian or Babylonian language [that is, the language of our culture] or whatever the contemporary 'modern' dialect may be. It *always* takes the direction from the first of these to the second, for it must point to the Word that goes *forth* from God and goes *to* man. But it never claims the first without the second, and certainly not the second without the first, for it must always contain both."

The language we choose forms our mind and in the end shapes our conclusions. I believe God is calling us back to our "mother tongue," so that the scriptures encourage us in hope (Rom. 15:4), equip us for good work (2 Tim. 3:17), and through the Spirit give us the mind of Christ (1 Cor. 2:16). This is the language of Canaan, of Canterbury — and, dare we to use it, of the Episcopal Church today.

## SHAW

(Continued from page 7)

Northamptonshire, England, 1970-72, and was assistant at St. James', Milwaukee, 1972-74.

In 1975, Fr. Shaw entered the Society of St. John the Evangelist (Cowley Fathers), a religious order of priests and brothers involved in ministry to the urban poor and retreat work and spiritual direction. Life professed in the society in 1981, Fr. Shaw was elected superior in 1983. During his term as superior, he established the Cowley retreat center at Emery House in West Newbury, Mass., began Cowley Publications, an Episcopal and Anglican book publishing house, and developed Camp St. Augustine, a year-round program for inner-city boys and their families in the Boston area.

Since stepping down as superior in 1992, Fr. Shaw has been in demand nation-wide as a retreat leader and spiritual director. He served as chaplain to the House of Bishops in 1993 and 1994. At

## Judge Rules Against Diocese of Quincy

The Diocese of Quincy has lost its first round in an attempt to obtain a temporary injunction against former members of St. John's Church, Quincy, Ill. [TLC, March 20]. The diocese charges that some ex-members of St. John's, who as the purported "St. John's Anglican Church," seized the assets and property of the parish last month.

A circuit court judge in Quincy denied a request for a temporary injunction on March 11. The injunction had sought the prevention of those who had severed ties with the diocese and the Episcopal Church from controlling more than \$6 million in church assets.

While the dissidents continue to occupy St. John's 137-year-old building, the former cathedral of the diocese, members of St. John's who want to remain in the Episcopal Church are worshiping in a nearby Roman Catholic chapel and in the homes of parishioners.

Adams County Judge Dennis Cashman ruled the diocese in 1962 forfeited its claim to the church building, valued at \$4.3 million, and its endowments, estimated at \$2 million. In 1962, the diocese moved its headquarters from Quincy to Peoria, and established St. Paul's, Peoria, as the cathedral.

"We fully expect to succeed," senior warden Gary Blade, one of the dissidents, told the *Quincy Herald Whig*. "We hope diocese officials will review the law and realize it's futile to go on fighting."

Mr. Blade told the newspaper that St.

## Massachusetts Votes

C=Clergy

L=Laity

BALLOT	1	
	C	L
Hagen	79	110
Knight	8	20
<b>Shaw</b>	<b>179</b>	<b>160</b>
Tobin	30	14

Needed to elect: Clergy 149, Laity 153

the time of his election, Fr. Shaw was at Kanuga Conference Center in North Carolina serving as chaplain for the House of Bishops.

Fr. Shaw will serve with Bishop Johnson, then will succeed him when Bishop Johnson retires.

John's plans to seek affiliation with the Anglican Church in America once the legal case is decided.

St. John's vestry decided Feb. 24 to leave the Episcopal Church on a vote of 8-2 with one abstention. The dissidents have been unhappy about the Episcopal Church's teachings, particularly use of the 1979 Book of Common Prayer and the ordination of women as priests and bishops.

Attorneys for the diocese called the denial of the preliminary injunction a minor setback.

## ENGLAND

(Continued from page 6)

Church" are the reasons the Church of England took so long to ordain women.

The Rev. Angela Wilson, the first woman to be ordained, said she felt sadness amid the elation of the ordinations.

"Sadness," she said, "that it has taken so long and that so many are still unable to accept the rightness of what happened today."

The Church of England issued a statement that a majority of the church believes the ordinations to be "God's will. Others," the statement continued, "believe the move to be mistaken. We call for all members of the church to exercise God's gifts of generosity, tolerance, courtesy and loving patience with each other in the years that lie ahead."

*Religious News Service contributed to this article.*

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## UGANDA

*(Continued from page 8)*

church, in that community, people's lives were more transparent, and everyone knew which gift was the widow's mite and which was the tithe of the Pharisee. That's a terrifying thought, but is it any more terrifying than realizing that God knows that already?

After everyone greeted us and we greeted in return — greeting is an essential part of Ugandan culture — we finally worked our way back to the car and continued with our errands. Our friend asked us how we liked the service, and we told him we liked it very much. He asked if we were bothered by not knowing the language, and we said, no, we weren't bothered. We wished we could have understood the sermon, but the hymns were beautiful to listen to, and the offering procession was very moving. After a long pause, he said, "Good, because you see, God doesn't need for you to know the language in order to work."

The longer I am here, the more I know that's true. In fact, the language of grace often needs no words at all — the touch of someone leading a stranger to a seat, the smell of freshly cut pineapple, a man's gnarled hands laying his life's work on the altar of God.

## PEOPLE and PLACES

### Appointments

The Rev. **Timothy Raasch** is rector of St. Francis, 1205 Pine Ave., San Jose, CA 95125.

The Rev. **Francoise Ray** is priest-in-charge of Trinity, Whitehall, NY; add: c/o Molly Minon, P.O. Box 710, Hulett's Landing, NY 12841.

The Rev. **Charles M. Riddle III**, is interim of St. John's, Charlotte, NC; add: 1623 Carmel Rd., Charlotte 28226.

The Rev. **Walter C. Simmons** is rector of St. Margaret's, 1819 Cromwood Rd., Baltimore, MD 21234.

The Rev. **Robert B. Slocum** is rector of Church of the Holy Communion, 320 Broad St., Lake Geneva, WI; add: 1325 Madison St., Lake Geneva, WI 53147.

The Rev. **Paul B. Smith** is rector of St. James-the-Fisherman, P.O. Box 1668, Kodiak, AK 99615.

The Rev. **J. Thomas Staab** is rector of St. Paul's, 820 Washington St., Oregon City, OR 97045.

The Rev. **Kenneth E. Truelove** is interim of Trinity, St. Charles, MO; add: 318 South Duchesne, St. Charles 63301.

The Rev. **George T. Walker** is rector of St. John's, P.O. Box 751, Thibodaux, LA 70301.

The Rev. **John P. Zimmerman** is rector of St. Boniface, P.O. Box 397, Western Ave., Guilderland, NY 12084.

### Ordinations Priests

**Montana** — **LeeAnne Ingeborg Watkins**, assistant, Ascension, Stillwater, MN; add: 1322 N. Broadway, Stillwater 55082.

**Southwest Florida** — **Sharon Lynn Bottfried Lewis**, assistant, St. Wilfred's, 3773 Wilkinson Rd., Sarasota, FL 34233; **James Tracy Murphy**, assistant, St. David's, 401 S. Broadway, Englewood, FL 34223.

### Deacons

**Idaho** — **Janice Atcitty, Palmer A. Bergh, Marilyn Butler, Frances Crawshaw, Jane Foraker-Thompson, Budd Hetrick, Judy Laduke, Robert Luntsford, Sharon Luntsford, Nels D. Moller, Robert Perry.**

**Kansas** — **Thomas Lynn Wilson**, transitional deacon serving in the Neosho Valley Cluster.

### Changes of Address

**The Alban Institute**, Suite 433 North, 4550 Montgomery Ave., Bethesda, MD 20814.

**Church of the Redeemer**, 6009 NW Expressway, Oklahoma City, OK 73132.

The Rev. **Dale R. Craig**, 907 Adams Ave., Huntington, WV 25704.

The Rt. Rev. **Leopold Frade**, IMC-SAP, Dept. 215, P.O. Box 52-3900, Miami, FL 33152.

The Rev. **Richard Janke**, 400 Park St., Box 186, Columbus, NC 28722.

The Rev. **H. Eugene Maxey**, 53 Heath Ave., Rode Heath, Vis Stoke-on-Trent, Chesire ST 7 3 RY, England.

The Rev. **August Rahoczy**, 2325 Wells Dr., Bethel Park, PA 15102.

### Cathedral Clergy

The Rev. Canon **Blount Hamilton Grant, Jr.** is canon residentiary of Trinity Cathedral, 464 NE 16th St., Miami, FL 33132.

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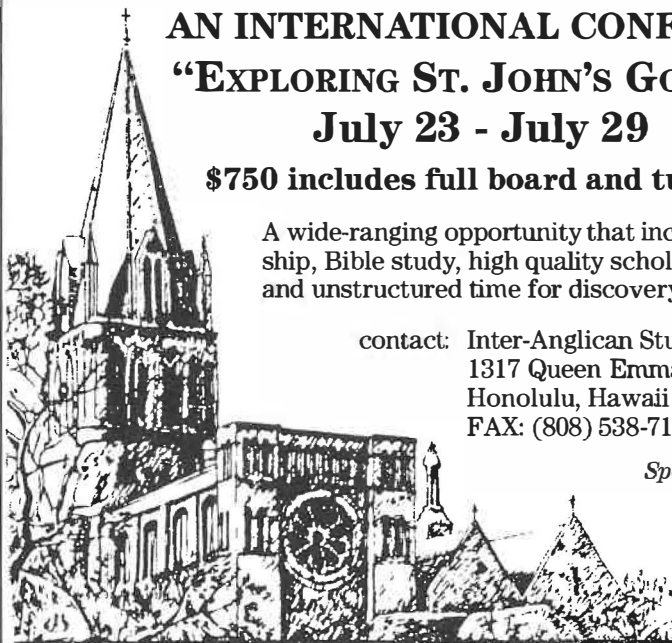
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**TRAVELING?** Each week THE LIVING CHURCH lists the services and locations of Episcopal churches on its Church Directory page. Please check the listings on pages 15 and 16, and attend church wherever you may be. The churches listed extend a cordial welcome to visitors.

## Deaths

The Rev. **David K. Hardin**, deacon of the Diocese of Chicago and host of the "Sunday Evening Club" on PBS, died Jan. 6 at his Chicago home after a lengthy battle with cancer. He was 66.

Deacon Hardin was a graduate of Massachusetts Institute of Technology and the University of Chicago, where he received a master of business administration degree. He became a faculty member of both Northwestern and De Paul universities. In 1972 he was elected national president of the American Marketing Association. He was ordained deacon in 1974. Deacon Hardin's ministry was carried through his program "Sunday Evening Club" and his 11-year chairmanship of Opportunity International. He was also featured in the June 7, 1992 edition of TLC. Deacon Hardin is survived by his wife, Paula, five daughters, a son, a sister and a brother.

The Rev. **E. Paul Parker**, retired priest of the Diocese of Albany, died Dec. 1 at his home in New Hartford, NY. He was 75.

Fr. Parker was born in 1918 in Trimountain, MI. He was a 1939 graduate of the University of Michigan with a BA and received his MDiv from Seabury-Western Seminary in 1942. Fr. Parker served in the Diocese of Chicago for eight years before moving to Schenectady, NY, where he was associate of St. George's. He was also rector of Christ Church, Herkimer, NY, for several years. In 1963 he became chaplain with the Sisters of St. Margaret at St. Margaret House in New Hartford, NY, where he stayed for 24 years, retiring in 1987 and moving to Clinton, NY. Fr. Parker is survived by a brother and two nephews.

The Rev. Canon **Walter Preston Plumely, Jr.**, supply priest in the Diocese of Southwest Florida, died Dec. 18 in St. Petersburg, FL, at the age of 87.

Canon Plumely received his BA from the University of Maryland in 1929. He earned both his BD and MDiv from Virginia Theological Seminary in 1932 and 1970, respectively. An Army Air Force veteran of World War II, he served with the infantry and Chaplain Corps from 1923 until he retired in 1956 as a lieutenant colonel. He also served churches in Maryland, New Jersey and New York, where he was executive assistant to the Bishop of Western New York. He retired from the Diocese of Western New York in 1968 and had been a supply priest in the Diocese of Southwest Florida since 1977. He is survived by his wife, Dorothy Lee, a son and two grandsons.

The Rev. **Howard Trask**, retired priest of the Diocese of Nebraska, died Dec. 4 at the age of 81.

Fr. Trask was born in Yonkers, NY, in 1912. He attended Trinity College, CT, where he earned his BA in 1935. He then received his BD from Virginia Theological Seminary in 1938. He was ordained priest in 1939. Fr. Trask served parishes throughout Nebraska, South Dakota and Oklahoma. He retired in 1977. He is survived by his wife, Jean, and their three children.

The Rev. **Charles Thomas Williams**, priest in the Diocese of Dallas, died Dec. 29 at the age of 50.

Fr. Williams was born in Laredo, TX, in 1943. He received his BA from the University of Houston in 1966 and an MA from the same university in

1968. Fr. Williams attended Nashotah House from which he received a MDiv in 1984. He was ordained to the diaconate and the priesthood in 1984. He served parishes in Arlington and Alvarado, TX, before going to St. Barnabas' in Denton, TX, in 1989, where he served as rector until his death. Fr. Williams is survived by his mother and a sister.

**Anna Catherine Pratt Hubbard**, widow of the late Rt. Rev. Russell S. Hubbard, died on Nov. 22 in Cleveland, OH, at the age of 90.

Mrs. Hubbard was born in Cleveland and grew up in Massillon, OH. She married Fr. Hubbard in 1928. His ministry led them to both coasts and many places in between. In 1954 they settled in Spokane, WA, where her husband was missionary bishop and later became diocesan bishop. She was

editor of the *Columbia Churchman*. She is survived by four daughters, a son, 16 grandchildren, 10 great-grandchildren and a sister.

**Charles Moore**, a designer of churches, died of heart failure Dec. 16. He was 68.

Mr. Moore was born in Benton Harbor, MI, in 1925. He entered the University of Michigan at the age of 16 and earned his Bachelor of Architecture degree. Following a tour of duty in Korea, he entered Princeton University and earned his Master of Fine Arts degree and a doctorate in architecture. Mr. Moore's acclaimed work won him more than 25 national awards for architectural design. Among many of his famous designs are several churches including St. Matthew's, Pacific Palisades, CA, and Gethsemane Cathedral, Fargo, ND. He is survived by two sisters, four nephews and three nieces.

## Back to basics

The Decade of Evangelism is nearly halfway over, but the Episcopal Church is still debating the meaning of the Gospel.

Many clergy promote New Age spirituality.

Goddess worship intrudes into the liturgy in the name of inclusive language.

Priests and bishops deny that Jesus was God incarnate and the only name by which people are redeemed.

Bishops ordain homosexuals and priests bless same-sex unions.

Let's get back to the basics: the Ten Commandments, the Nicene Creed, the Confession of Sin, the Lord's Prayer and the Breaking of the Bread.

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## NEWSLETTERS

**FREE FOR THE ASKING.** Send a self-addressed stamped envelope and receive "The Wood Bridge Newsletter." Anglo-Orthodox Mission, Box 6, Old Chatham, NY 12136.

## ORGANIZATIONS

**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: The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.

## ORGANIZATIONS

**IN ITS 102ND YEAR,** the Congregation of the Companions of the Holy Savior, a nonresidential Christian Community of celibate, ordained men in the Anglican Communion, offers a Rule of Life, support, fellowship and an annual General Chapter and Retreat so that we might be conformed more closely to the mind of Christ. An Associates' Rule is provided for all other members of the clergy and for lay people. Inquiries welcome. Father Secretary, C.S.S.S., 40 Charleston Rd., Willingboro, NJ 08046-2074.

**CATHOLIC-minded** Episcopalians can affirm the authority of General Convention and support the Church's unity. Contact: The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.

**THE COMPANIONS OF ST. LUKE** is an Episcopal order founded on the Rule of St. Benedict, living within a contemporary setting in the inner-city. Religious may live in community or separately. The order is open to men and women, clergy and lay. For information contact: Br. Michael-John, Church of the Atonement, 5749 N. Kenmore, Chicago, IL 60660.

**CONCERNED** by the profane attack on traditional faith and morality? We offer a place to stand. Join the Episcopal Synod of America. 1-800-225-3661.

## POSITIONS OFFERED

**HOUSING AND UTILITIES** offered for a retired priest in exchange for some pastoral assistance. More pastoral care is needed in our parish than can be supplied by the present rector. Housing is available now. Parish is located in Wisconsin. Reply Box T-742\*.

**PROFESSIONAL YOUTH MINISTERS:** Contact: Betsy Paulson, Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801. Phone: (407) 423-3567.

**ORGANIST CHOIRMAST** for three-quarters position with benefits in well-known Anglo-Catholic parish. Housing available as part of package. Parish has strong choral and musical tradition. Professional choir. Excellent three-manual Skinner organ with 60-plus ranks. Choral celebrations on all major feasts, occasional Evensong/Benediction. Candidate should be knowledgeable liturgically, also interested/capable of continuing concert series with choral/instrumental/orchestral ensembles. Position available June, '94. References on request. Serious candidates only. Interpersonal skills important. Send resume by May 1 to: Organist Search Committee, Christ Church Parish, 84 Broadway, New Haven, CT 06511.

## PROPSERS

**BEAUTIFULLY PRINTED** Bible Readings for Sundays, Christmas and Palm Sunday. New English Bible. Complete with proper Collect, Psalm and Preface. — FREE SAMPLES — The Propers, P.O. Box 1143, Union City, NJ 07087.

## PUBLICATIONS

**AFRICAN RELIGION** — Occasional Research Papers presents original research in east African religion, philosophy and theology. Vols. 34 and 35 now available. \$30 air mail for both. Department of Religious Studies, Makerere University, P.O. Box 7062, Kampala, Uganda.

✉ In care of The Living Church, P.O. Box 92936, Milwaukee, Wis. 53202.

## FOR RENT

**VACATION CABIN** in Black Mountain, NC, Fully equipped, perfect for two, \$150.00 weekly. Fr. Hainlin (704) 669-9114.

**ENGLAND—SCOTLAND—WALES.** Delightful fully-equipped rental cottages, houses, etc., all personally inspected. Illustrated literature upon receipt \$3.75 refundable upon booking. We want you to enjoy our homeland. Pat and Peter Trodd, Heart of England Cottages, Inc., P.O. Box 878, Eufaula, AL 36072.

## RETREATS

**RETREAT** sponsored by Recovered Alcoholic Clergy Association at Notre Dame, May 3-5. RACA is an international Episcopal fellowship of grateful, recovering clergy and seminarians. Contact registrar, Bob T. at (515) 424-1300.

## 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.

## TRAVEL

**ISRAEL,** Holyland Pilgrimage with Everett Mansfield, February 8, 1995, 9 days, breakfast and dinner daily. See Bethlehem, Nazareth, Jerusalem, St. George and more for \$1,498.00. CLERGY CREDITS. Journeys Unlimited, 150 W. 28th St., New York, NY 10001 or call (800) 486-8359.

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- (C) Resolutions and minutes of Church organizations: 34 cts. a word.
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## THE LIVING CHURCH

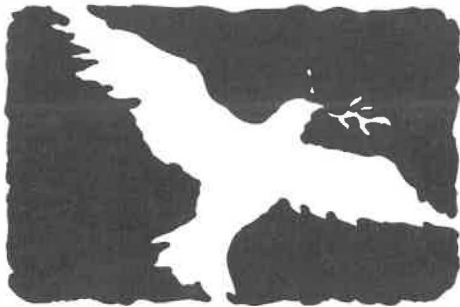
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# BENEDICTION

From Easter 1993...

This has been a difficult Holy Week for three of my friends. One friend buried her father on Easter Eve; another had surgery to remove a brain tumor earlier in the week.

As I thought of these two on Maundy Thursday, I seemed to see them both in the Garden of Gethsemane. I was remind-

ed of the picture of Christ that hung in front of the Methodist church in the small town in Virginia where I grew up. Christ was kneeling by a rock and praying that this cup might pass. I realized both of my friends have been asked to drink from a cup they would rather have passed them by.

I have been spending more time with my friend in the hospital. She is tired from her surgery. She speaks of her fears and hopes so openly. God's Easter gift to me has been to see my friend survive her surgery and know we both have been given another chance to do all the things we had planned to do.

I speak to a third friend who reminds me he lost his mother on Easter Day last year. He is feeling the loss again more acutely. Healing is a slow process. I am reminded of the scabs I would pick off my wounds as a child before they were ready to be removed. The sores came back and sometimes left deeper scars.

The ugly scabs are there to protect the healing underneath.

How can I comfort my friends? I can be there when they feel the pain and hold them in my arms and in my prayers. I can affirm that what they are feeling is real and that "getting over it" may not be possible, but "living through it" is. My experience also tells me that new life, the Resurrection, is on the other side or underneath this painfully slow and sometimes ugly process.

I have three dear friends who have had to drink from a cup we all do not want offered to us. I have only a glimpse of their suffering, but they have given me perhaps my most realistic awareness of the suffering of our Lord during that first Holy Week. Their love, even in the face of their suffering, also gives me even more tangible knowledge of the love of the God who suffers for and loves me.

JOANNA SEIBERT  
Little Rock, Ark.

## LENT CHURCH SERVICES

### SANTA MONICA, CALIF.

**ST. AUGUSTINE BY-THE-SEA**  
The Rev. Fred Fenton, r; the Rev. Malcolm Boyd, the Rev. Dr. Barbara Stewart, ass'ts  
Sun H Eu 8 & 10:30, Christian Ed 9:15, Wed H Eu 7

### WASHINGTON, D.C.

**ST. JOHN'S**, Georgetown Parish 3240 "O" St., NW  
The Rev. Marston Price, r; the Rev. Christine Whittaker  
Sun 8, 9 & 11, Wed 10:20

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020  
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol Ev & B 6, Masses daily 7, 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

### KEY BISCAIYNE, MIAMI, FLA.

**ST. CHRISTOPHER'S BY-THE-SEA** 95 Harbor Dr.  
The Rev. Bob Libby, r; the Rev. Allen Downey, assoc; Deacon Carroll Mallin  
Sun 8, 10 & 6:30 HEu, Wed 12 noon

### HONOLULU, HAWAII

**CHURCH OF THE HOLY NATIVITY** (808) 373-2131  
5286 Kalaniana'ole Highway  
Sun 7:30 & 9:45, Wed 10

### OAK PARK, ILL

**GRACE CHURCH** 924 Lake St. (708) 386-8036  
Sun: H Eu I 7:30 & H Eu II (Sung) 10; Tues H Eu I 11:30; Wed H Eu II 7; Thurs H Eu & Healing 7:30; 3rd Fri Integrity H Eu me 7:30

### RIVERSIDE, ILL.

(Chicago West Suburban)  
**ST. PAUL'S PARISH** 60 Akenside Rd.  
The Rev. Thomas A. Fraser, r  
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

### INDIANAPOLIS, IND.

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

### BLADENSBURG, MD. (D.C. Area)

**ST. LUKE'S** 53rd & Annapolis Rd.  
Fr. Arthur E. Woolley, r (301) 927-6466  
Sun Masses 8, 10, Tues 10, Wed 6:30, Thurs 7

### KENSINGTON, MD.

**CHRIST CHURCH PARISH** (301) 942-4673  
4001 Franklin St. @ Connecticut Ave.  
The Rev. Dr. William Hague, r; The Rev. Joseph W. Lund, assoc  
Sun: 8 H Eu, 9:15 H Eu, 11:15 H Eu (1S, 3S, 5S), MP (2S, 4S), Wed 7 H Eu, Thurs 10 H Eu with Healing

### BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, ass't  
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., Dorchester  
At Ashmont Station on the Red Line (617) 436-6370  
The Rev. Richard S. Bradford, SSC, r  
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9

### CAMBRIDGE, MASS.

**ST. PETER'S** 838 Mass. Ave., in Central Square  
The Revs. Jane and Titus Presler, Co-rectors; the Rev. Elizabeth Wiesner, priest assoc  
Sun H Eu (Rite I) 8, H Eu (Rite II) 10. Holy Week: Mon, Tues, Wed H Eu 8, Thurs H Eu 7:30; Good Fri 12 noon & 7:30; Holy Sat 8 Great Vigil; Easter Sun H Eu 8 & 10

### PITTSFIELD, MASS.

**ST. STEPHEN'S** Park Square  
H Eu Sat 4:30; Sun 8, 10, 5:30. Tues 6:45; Wed 12:30 (BMC Chapel); Thurs 10. MP daily 9; EP as anno

### DETROIT, MICH.

**ST. JOHN'S** Woodward and Fisher Fwy.  
The Rev. Richard Kim (313) 962-7358  
Sun H Eu 8 & 11, Wed H Eu & Healing 12:15 & Lunch

### KANSAS CITY, MO.

**OLD ST. MARY'S** 1307 Holmes  
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975  
Masses: Sun 8 Low; 10 Solemn; Daily, noon

### ST. LOUIS, MO

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
6345 Wydown at Ellenwood  
The Rev. J. G. Semon, Rector; the Rev. C. Frederick Barbee, Vicar; the Rev. Steven W. Lawler, the Rev. William M. North, Jr., the Rev. Mary Caututt, the Rev. James D'Wolf  
Sun Eu 8, 9:15, 11:15 (1S & 3S), 6; MP 11:15 (2S, 4S, 5S) followed by HC 12:15, EV 5 (1S); Sun Sch 9:15; Daily 7:30 & 5:30 ex Sat 8:30 & 4:30

### LACONIA, N.H.

**ST. JAMES** 876 N. Main St. (opp. Opechee Park)  
The Rev. William Stickle, interim r  
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

(Continued on next page)

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

# LENT CHURCH SERVICES

(Continued from previous page)

## HACKENSACK, N.J.

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

## NEWARK, N.J.

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

## SCOTCH PLAINS, N.J.

**ALL SAINTS'** 559 Park Ave.  
The Rev. John R. Neilson, r (908) 322-8047  
Sun 8 & 10 H Eu. Wed 9 H Eu

## ALBUQUERQUE, N. M.

**ST. MARY'S** 1500 Chelwood Pk. Blvd., NE  
The Rev. J. David Clark, r; the Rev. Canon James Daughtry  
Masses: Sun 8 & 10:45 (Sung), Mon-Fri 7 (ex Wed 9:30 & 7). EP  
Mon-Fri 5

## AUBURN, N.Y.

**CHURCH OF SS. PETER & JOHN** Genesee St.  
The Rev. Robert C. Ayers, r  
Sun H Eu 8 & 10, Wed H Eu 12 noon

## 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 Espa-  
ñol; 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. & 43rd St.  
The Rev. Donald A. Nickerson, Jr., chap  
Daily Morning Prayer 8:45; H Eu 12:10

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP  
8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.)  
Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5,  
Sun 10:30-10:50, Maj HD 5:30-5:50

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; MP 7:45; EP  
5:15. Sat H Eu 9.

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8

**Trinity Bookstore, 74 Trinity Pl.** Open Mon-Thurs 8:30 to 6, Fri  
8-3:30

**Trinity Dining Room** (open to the public) 74 Trinity Pl., 2nd  
floor, Mon-Fri 8-3:30

**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 (Sept. thru June), 9 (July thru Aug.). Call for Chris-  
tian Education information. HD as anno

## GETTYSBURG, PA.

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

## PHILADELPHIA, PA.

**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
20th and Cherry Sts. (215) 563-1876  
The Rev. Canon Barry E. B. Swain, r  
Sun Masses 8 & 11 (High); Matins 7:30; Soi Ev Novena & B 4.  
[June through Sept: 8, 10 (Sung), Ev & Novena 5:30] Daily: Mat-  
ins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6,  
at any time on request

## PROSPECT PARK, PA.

**ST. JAMES'** 11th Ave. & 420 (between I-95 & MacDade  
near Philadelphia International Airport)  
The Rev. William Duffey, Ed.D., r (610) 461-6698

The Rev. Walter Frieman, Th.D., assoc  
Sun Eu 8 & 10 (Sung), Adult Catechumenate Ed 9:15, Ch S 10;  
MP Tues-Fri 9; EP Mon-Fri 5; Midweek Masses Tues 7, Wed  
9:30, HD @ time anno; Bible study Tues 7:45; Ecumenical sup-  
pers Wed 6:30

## SELINGROVE, PA.

**ALL SAINTS** (717) 374-8289  
129 N. Market  
Sun Mass 9:30. Weekdays as anno

## WHITEHALL, PA. (North of Allentown)

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

## GREENVILLE, S.C.

**CHRIST CHURCH** 10 N. Church St.  
The Rev. Dennis Maynard, r  
Sun H Eu 8, 9, 10:15, 11:15. Christian Ed 10:15. Lenten Noon-  
day Ser 12:10 Mon, Tues, Wed

## AUSTIN, TEXAS

**ST. MATTHEW'S** 8134 Mesa (512) 345-8314  
The Rev. John R. Pitts, r; the Rev. James A. Williams, assoc;  
the Rev. Douglas W. Richnow, assoc  
Sun Eu 7:30, 8:30 & 11. EP 6 daily. Lenten program Wed 6 din-  
ner, 7 speaker

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW**  
5100 Ross Avenue 75206-7798  
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon  
Peggy Patterson; Canon Juan Jimenez; the Rev. Trudie  
Smither; the Rev. Wm. D. Dockery; the Rev. Tom Cantrell,  
the Rev. Benjamin Twinamaani, the Rev. Canon Roma A.  
King, Jr.  
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. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev.  
George R. Collina; the Rev. Frederick C. Philliputt; the Rev.  
John H. Munson  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45,  
EP 5 (214) 521-5101

## FORT WORTH, TEXAS

**ST. ANDREW'S** 10th and Lamar Sts. (Downtown)  
Sun 8 HC; 9 MP (HC 1S), CS 9, 11 MP (HC 1S), 12:15 HC (ex  
1S). 1928 BCP daily as anno. (817) 332-3191

## PHARR, TEXAS

**TRINITY CHURCH** 210 W. Caffery/at Bluebonnet  
The Rev. Robert Francis DeWolfe, r (210) 787-1243  
Sun 8 H Eu, 9:15 Sun Sch, 10:30 H Eu (1S, 3S, 5S), MP/HC (2S,  
4S). Wed 7 Worship; Thurs 9:30 H Eu/Healing

## LYNCHBURG, VA.

**ST. JOHN'S** 200 Boston at Rivermont  
The Rev. Frank G. Dunn, r; the Rev. Fran Stanford, ass't; the  
Rev. William P. Parrish, ass't  
Sun 7:45, 9, 11 H Eu (MP 2S 11). Mon-Thurs 9 MP. Wed 5:15  
EP

## ORCAS ISLAND, WASH.

**EMMANUEL** Main Street, Eastsound  
The Rev. Patterson Keller, r (206) 376-2352  
Sun H Eu 8, 10. Thurs H Eu 10

## MILWAUKEE, WIS.

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

## ST. CROIX, VIRGIN ISLANDS

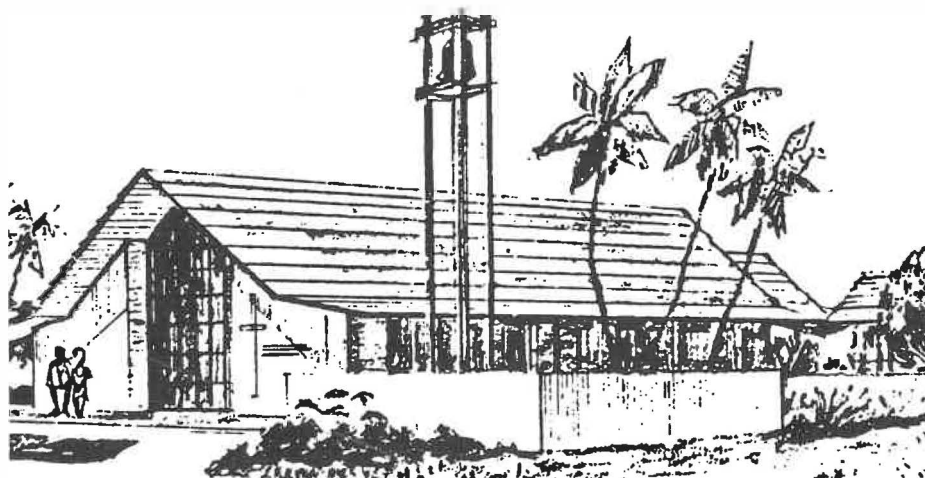
**ST. JOHN'S** 27 King St., Christiansted  
The Rev. Canon A. Ivan Heyliger, the Rev. Richard Abbott  
Sun H Eu 7:30, 9:30, 6:30; Wed 7, Thurs 5:30

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY**  
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92  
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Ben-  
jamin A. Shambaugh, M.Div; the Rev. Rosalie H. Hall, assoc  
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu

## SAN MIGUEL DE ALLENDE, GTO, MEXICO

**ST. PAUL'S** Calzada del Carde  
Near the Instituto Allende (465) 20387  
Mailing address APDO 268; Rectory phone (465) 20328  
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk, d  
ass't  
Sun H Eu 9 & 10:30 (Sung), Sunday School (Spanish) 9:30, Sun-  
day School (English) 10:30. H Eu Tues & Thurs 9



St. Christopher's By-The-Sea, Key Biscayne, Fla.