

The Living Church

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The Magazine for Episcopalians



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Bishop Henry Louttit (left) receives the pastoral staff from Bishop Harry Shipp in Georgia.

Jonas Jordan photo

'Make sure that your life is centered in Jesus Christ ... and you will be set free to be the servant of the servants of God.'

Canon George Maxwell, at the consecration of the Bishop of Georgia [p. 6]

Features



Another St. Valentine's Day 'Massacre'

A lesson from childhood
By **Elizabeth J. Sites**

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Giving Alms by the Wagon Load

By **Emmet Gribbin**

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Viewpoint: We can't rest for long on a wobbly stool

By **Jim Tynen** (p. 10)



Books: What it means to be Anglican (p. 12)

Short and Sharp (p. 13)

People and Places (p. 13)

Quote of the Week

The Rev. Martin Marty, Lutheran theologian, on the Episcopal Church: *"The Episcopal Church may have many, many members of means, but they cannot lord it over others as they did before 1913 and income tax, when the big endowments came."*

In This Corner

Morning Prayer on the Train

In my haste to be on time for an early-morning train to Chicago, I decided not to attempt to read Morning Prayer before leaving home. Instead, I stuck a prayer book and a small Bible into my briefcase and intended to read the office on the train.

As is often the case, the train was crowded, and I found myself sitting next to a slight, friendly woman whom I guessed to be about 70. We exchanged pleasantries, and read our respective newspapers. Some 20 minutes later, I pulled out the prayer book and Bible and began reading the office silently. After finishing the first lesson, I closed the Bible and paused for a moment, reflecting upon the message I'd just read.

"Excuse me, do you mind if I ask what you're doing?" the woman asked, almost apologetically.

"Not at all," I replied, and tried to explain in 25 words or less what Morning Prayer was. That wasn't good enough. It led to a series of brief questions, all of which had much longer answers: Do you do this every day? Do all Episcopalians do this? Is it supposed to be read privately? Isn't it supposed to be read in church? With each answer, I could sense she was becoming more interested. Amid the replies, I introduced myself and offered a handshake. She said her name was Dorothy.

"Do you belong to a church?" I asked.

"Yes, I'm a Lutheran," she said. "Wisconsin Synod."

"Oh, you're the people who have those

bumper stickers, 'Welcome to the WELS' on your cars," I noted.

"That's right," she said. "I've got one on my car."

She asked other questions about Morning Prayer, then became even more interested when I told her about Evening Prayer.

"Look, this is how it works," I said, handing her the prayer book. I showed her the structure of the Daily Offices and lectionary and pointed out the rubrics.

"I wish our church had this," she said. "I'd use it every day. I'm retired now and I've got time to pray. This is wonderful."

I told her I would make copies of both offices and send them to her. She wrote her name and address on a piece of paper and gave it to me.

"You know, this is the Week of Prayer for Christian Unity," she said. "We're supposed to be praying for each other."

"We really ought to do it all year," I said, and turned back to my prayer book. I had just started a canticle when the conductor's raspy voice boomed over the speaker, "Next stop, Chicago, Union Station, in two minutes." It was obvious I wouldn't finish the office. That would have to wait until the return trip in the late afternoon, when Evening Prayer was read without interruption.

I've wondered about Dorothy since that train trip. By now, she has her copies of the Daily Offices. I hope she's getting as much out of them as I am.

DAVID KALVELAGE, editor

Sunday's Readings

Lives with Lasting Purpose and Power

Epiphany 6: Jeremiah 17:5-10, Psalm 1, 1 Corinthians 15:12-20, Luke 6:17-26

There is life that is blessed. And there is life that is cursed. We ourselves pronounce the blessing or curse by our relationship to God.

Psalm 1 points out two ways of living — one that seeks to honor God by obedient faith to his word, and one that seeks to find all truth and meaning and power in this world.

We can curse ourselves by how we eat and drink. There are consequences to our behavior, even though we try to deny those consequences in our society today by taking everyone else to court to pay for our suffering. There is woe for us when we are selfish and self-centered and uncaring for God's will and the needs of others.

On the other hand, there is blessing of real joy and peace, lasting purpose and power, when we turn to Jesus Christ as the Savior and Lord of our lives.

We live in a time that seeks to deny the truth Jeremiah declares, that the human heart, our very capacity for understanding and will, is deceitful. We have an almost unending ability to deny reality. Even in the church there have been and always will be those who deny the reality of Jesus' Resurrection. Such a faith is vain and dead.

In contrast, God has given us the healing of our souls we need — the good news that Jesus lives eternally and in us by faith. Thanks be to God! Christ has become the first fruits, the down payment, the guarantee of our new life in him and with him and for him. That is the life of blessing.

LETTERS

A Long Career

Retiring Bishop John Ashby wrote his farewell [TLC, Dec. 25], and the time has now come for me to do the same — to the editors, staff and readers of TLC, past and present, for whom I have written for 32 years, the last 26 as Washington correspondent.

My work for the magazine, under four successive editors, began in the turbulent '60s, during the traumas of prayer book revision and ordination of women, and has continued through the controversies of the '70s and '80s and into the '90s, in all of which the goal was to be accurate, objective and fair, whatever my own position. And though I hope to write from time to time, as the occasion arises, it now seems meet and right that the responsibilities of correspondent be passed on to someone else.

Beyond diocesan affairs and major happenings at Washington National Cathedral, coverage has encompassed myriad national and international events: General Conventions, ecumenical gatherings, consecrations, installations, English synods, a royal investiture, an archiepiscopal enthronement, a papal visitation, and three Lambeth conferences. And interviews with the leaders of Anglicanism worldwide.

These years have included far-reaching changes in the church, some heartening, some deeply disheartening. Yet withal, this vocation to religious journalism has been wonderfully rich and rewarding. So it is with grateful recollection and deep appreciation and good wishes to all those who helped make it possible, that I now conclude these endeavors.

DOROTHY MILLS PARKER
Washington, D.C.

Into the World

While it is certainly possible that Bishop John-David Schofield was misquoted in the account of the convention of the Diocese of San Joaquin [TLC, Dec. 25], his remark calls for a word of correction lest the readership be left with an erroneous impression.

General Convention overwhelmingly voted that the national church should continue to send Appointed Missionaries and Volunteers for Mission. Not only were the programs continued, but convention voted that the budgets be increased in order to enable more persons to be engaged in mission.

We rejoice with the vote of convention, and we are moving ahead rapidly with the

screening of persons in response to the requests from bishops around the world. One missionary departed for Uganda in January; another will be assigned in February for service in Korea.

While General Convention voted to restore possible budget cuts to our missionary programs, the Domestic and Foreign Missionary Society has not stopped sending mission personnel since its inception in 1822. This is a record of which every Episcopalian may be proud.

DOROTHY GIST
Mission Personnel Officer
Episcopal Church Center
New York, N.Y.

Criteria for Preaching

I am writing in support of Peter Stebinger's article [TLC, Jan. 1] advocating lay preaching.

St Martin's has made the decision to contract with the priest for part-time service; I am the first such part-timer. The parish's limited resources have forced us to view ministry from a different perspective than was once the case, for we are a "pastoral-sized church" implying a strong reliance, possibly over-reliance, on the ordained clergy to carry out the ministries of the church.

We have not yet raised up a lay person who is also a preacher, but we are preparing for it, studying about it, praying regarding it, and are now asking the question of who will be the right person(s) to emerge for this ministry.

There is little resistance here to the notion of a lay preacher. There is, however, strong consensus that such a preacher's preparation be thoroughly grounded in scripture, particularly gospel, and that regardless of style, method or temperament, the person and his or her preaching is to be centered on Christ and on the word of the Lord, bringing good news to those who will hear the sermon. These are worthy criteria for all preachers, clergy and lay alike.

(The Rev.) STEPHEN NORCROSS
St. Martin's Church
Lebanon, Ore.

I hate to appear cynical concerning Fr. Stebinger's suggestion that selected laity regularly take over some of the preaching for ordained persons whose forte is other than delivering the word, for there is also little doubt in my mind that some laity could do a creditable job.

(Continued on next page)

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LETTERS

(Continued from previous page)

However, is this not just another excuse to reduce the workload of the clergy, not unlike undirected "sabbaticals"; the use of chalice bearers (though there are, admittedly, other reasons for them), eucharistic ministers, assistants to the rector and priestly associates; church business managers; subsidized extra vacations; use of car allowance for salary increase, etc.?

The writer lists, among other faults, poor organization, weak delivery, lack of connection to the gospel, length, and burn-out as reasons for inadequate clergy performance, yet proposes to train lay persons to avoid these pitfalls! And then he pities the clergy because they have had to preach so often in their career.

As a retired professor, I should like to assure all clerics that I have "out-preached" them in the classroom by about 15 times each week for 30-40 years. Inadequate and ineffective or incompetent (read: heretical) instruction would have been my ticket to loss of tenure and firing.

My solution to the problem is: 1. to seek the congregation's criticism (students give it all the time; why not parishioners?) and/or 2. to urge the clergy to read from the pulpit professionally composed sermons. Our last former rector did this every Sunday, with only personalized alterations, and garnered regular compliments.

D.D. HOOK

Farmington, Conn.

Not Persuaded

I am grateful for the editorial about the "filioque" clause of the Nicene Creed [TLC, Jan. 8]. It didn't entirely persuade me that the Spirit must proceed from one source if the Spirit is to be truly a person, since I am a person who proceeded from two. The imagery is further complicated by the Johannine doctrine that the Word was with the Father from the beginning, and without him was not anything made that was made.

In more practical terms, I've always wondered if the filioque clause didn't partly explain the different ways in which the Holy Spirit (as the power invoked by the church at every baptism, Eucharist and ordination) has been understood in the Eastern, versus the Western, tradition. If the Spirit proceeds only from the Father, doesn't that mean the Spirit will speak to us only of the transcendent, the heavenly, the powerful, the majestic, the Creator; and not at all of the immanent, the earthly, the humble, the lowly and the suffering

Redeemer, who is to be found in the poor, the lost, the hungry, the prisoners and the outcasts? One is aware of many great things about the Orthodox tradition, but a passion for social service and justice has not been conspicuous.

I have little hope the league of liturgical scholars will slow down on the *filioque* change.

(The Rev.) TIMOTHY PICKERING
Bryn Mawr, Pa.

Resolution Broken

I made a resolution this year to follow the example of Bishop Bill Frey, dean of Trinity Episcopal School for Ministry, who announced in the school's newsletter that he plans on adding very little further to the topic of human sexuality and the Episcopal Church. Bishop Frey correctly observes that neither side is ever going to convince the other of its position and that he intends to devote his energies to other matters, such as mission.

Alas, I must break my resolution and respond to a letter [TLC, Jan. 8]. I don't know who the Rev. Steven M. Giovangelo hangs around with or what publications he reads, but describing folks who disagree with him on the matter of sexuality so dear to his heart as hateful or homophobic indicates he has a limited circle of acquaintances and must confine his reading to *The Witness*.

I don't recall reading any hateful articles or letters in TLC or *Episcopal Life*, but merely expressions of concern about the direction the church is taking. It seems to me Fr. Giovangelo has succumbed to an all-too-common tendency of many on the "liberal" side of the debate, i.e., substituting name-calling for rational discourse.

Mea culpa. I repent of breaking my resolution and again resolve to desist from further discussion of the "S" word and the Episcopal Church.

(The Rev.) DAVID APKER, deacon
Oconomowoc, Wis.

• • •

The attack on the Episcopal Synod of America, the Diocese of Fort Worth and Bishop Jack L. Iker by Fr. Giovangelo is not only uncharitable but erroneous.

ESA does not use hate tactics in regard to the ordination of women or of practicing non-celibate homosexuals. To oppose is not to hate. To accuse the Diocese of Fort Worth and Bishop Iker of balkanization and ecclesiastical cleansing is to suggest they are guilty of some sort of destruction and even killing, which is

what these words mean in those places in the world where such practices occur.

My wife and I decided to retire to Sarasota, Fla., to be able to belong to the Church of the Redeemer at the time when Fr. Iker was rector. The parish is conservative, traditional, orthodox, Anglo-Catholic. Certainly, in a parish of 1,700 communicants, not all describe themselves by those terms. There are liberals, who though a minority, are a part of a loving, accepting parish family. Under Fr. Iker, there was no balkanization or ecclesiastical cleansing, though there was no doubt as to the theological and moral positions of the rector, other clergy, and a majority of the parishioners.

(The Rev.) JACK D. BOWLING
Sarasota, Fla.

Good Leadership

I hesitate to give increased visibility to the letter regarding Bishop Otis Charles [TLC, Jan. 1]. However, since the writer presumes to speak on behalf of "anyone who knows [Bishop Charles]", I feel I need to respond.

I, too, know Otis Charles. I know of him as a priest who served at St. Andrew's Church in Beacon, N.Y., with such faithfulness and energy during the 1950s that the current incumbent of that parish (himself a most faithful priest) tells me people still speak of "Fr. Charles" nearly 40 years later. I have known him myself during his tenure at Episcopal Divinity School, and experienced his intelligence, pastoral warmth and energy in the difficult task of leading a seminary community. Good leadership indeed draws visibility, as it should, and does not equate to seeking "his earthly reward of publicity, something he has always courted."

The writer of a letter lacking any sign of Christian compassion is entitled to speak for himself. I, too, know Otis Charles, and I speak for myself in giving thanks for his ministry, and offering him and his family both the kind of compassion which I understand to be the core of our Christian faith. I will not presume to judge; I will assume the compassionate truth of the God revealed in Jesus Christ.

(The Rev.) STEPHEN O. VOYSEY
St. Paul's Church
Pleasant Valley, N.Y.

A New Group

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(Continued on page 11)

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Troubling Past

Statement acknowledges hurtful events in Bishop Johnson's life

A statement issued by the Diocese of Massachusetts concerning the self-inflicted death of Bishop David Johnson [TLC, Jan. 29] reveals that the bishop had been involved in several extra-marital affairs and that he had made at least one previous attempt at taking his own life.

The statement, released Jan. 26 and signed by three bishops and the standing committee of Massachusetts, indicates such information "needs to be shared with the people of this diocese and with the Episcopal Church at large and the wider community.

"It is clear that Bishop Johnson was involved in several extra-marital relationships at different times throughout his years of ministry, both as a priest and bishop," the statement revealed. "At least some of these relationships appear to have

been of the character of sexual exploitation. Detailed information about these relationships is still lacking."

According to the statement, Bishop Johnson had struggled with depression over the years and that there had been at least one attempt at suicide.

"Our purpose in sharing this information now is to begin the critical process of healing," it continues. "We seek to help any and all injured individuals in any appropriate way we can, if they make themselves and their wishes known to us. We assure everyone that we will respect their understandable wish to keep their coming forward confidential."

The statement was signed by the Rt. Rev. M. Thomas Shaw, S.S.J.E., who will succeed Bishop Johnson as Bishop of Massachusetts, the Rt. Rev. Barbara

Harris, Suffragan Bishop, and the Most Rev. Edmond L. Browning, Presiding Bishop, as well as the standing committee members.

"We realize that many would prefer that these hard truths remain undisclosed out of respect for Bishop Johnson's family and the many good things he accomplished," the statement said. "But our years of struggling in the church with the issue of clergy sexual exploitation and many other issues that cause such pain and division have shown us again and again that such healing can only take place when we begin to face such truths together."

Diocesan clergy and lay leaders were summoned to a meeting Feb. 1 "to begin to deal with the issues this situation raises for the diocese."

Georgia Stresses Servant Ministry at Consecration

A congregation of 1,200 joined 34 bishops to participate in the consecration of the Rev. Henry I. Louttit, Jr. as the ninth Bishop of Georgia Jan. 21 at the Cathedral of St. John the Baptist in Savannah. A procession of more than 500 people, representing each congregation of the Diocese of Georgia, took nearly 20 minutes to move through the nave of the Roman Catholic cathedral.

The Most Rev. Edmond L. Browning, Presiding Bishop, was the consecrator,

joined by four co-consecrators: the Rt. Rev. Harry W. Shipps, eighth Bishop of Georgia; the Rt. Rev. Lemuel Barnett Shirley, fourth Bishop of Panama; the Rt. Rev. Joe Fricker, Bishop of the Credit Valley of Toronto, Canada; and the Rt. Rev. Silvestre Romero, Bishop of Belize, Georgia's companion diocese.

The Rev. Canon George M. Maxwell, rector emeritus of Christ Church, Savannah, was the preacher. He said, "Episcopal ministry is the struggle to

move from ruler identity to servant identity."

He urged the new bishop to "make sure that your life is centered in Jesus Christ as Lord and yourself as our servant for his sake, not to please us but to please him, and you will be set free to be the servant of the servants of God."

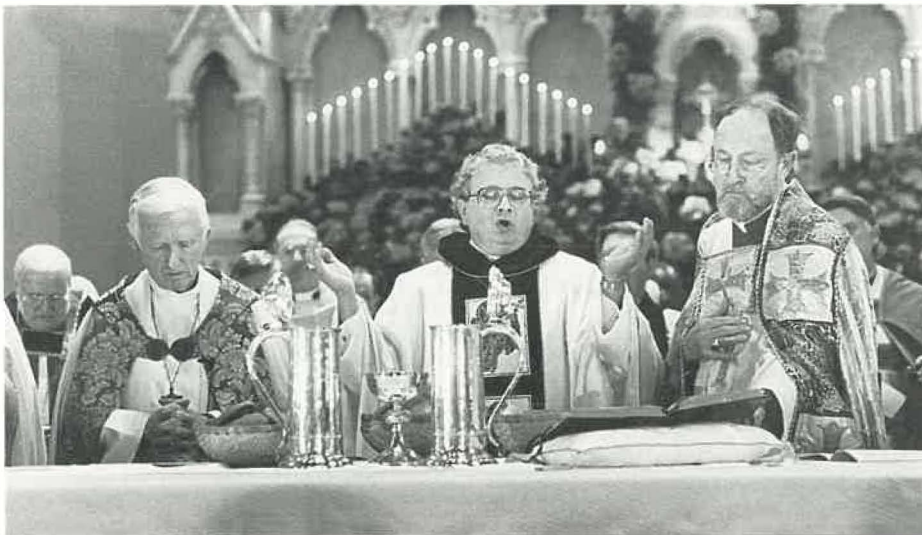
Fr. Maxwell pointed out to the congregation that "Our bishop cannot be the servant to the servants of God, unless we are willing to be servants of God."

Deacons played a prominent role in the liturgy. Twelve of the diocese's 20 deacons served in a variety of capacities as visible symbols of the servant ministry to which all baptized Christians are called.

The 2 1/2-hour service included a variety of music such as the hymn "Holy God We Praise Thy Name," the renewal hymn "Seek Ye First," Spanish and African hymns and music from the Taizé community. Musicians and choristers from throughout the diocese participated in the liturgy.

Bishop Louttit was rector of Christ Church, Valdosta, Ga., when he was elected. He has spent his entire ministry in Georgia, including 27 years in Valdosta. His father, the late Rt. Rev. Henry I. Louttit, was Bishop of South Florida from 1951 to 1969.

(The Rev.) JAMES N. PARKER, JR.



Jonas Jordan photo

Bishops Browning (left), Louttit and Shipps during the consecration Eucharist.

Massachusetts Diocesan Staff Trimmed and Restructured

Sixteen of the 50 positions on the staff of the Diocese of Massachusetts have been eliminated by the Rt. Rev. M. Thomas Shaw, S.S.J.E., Bishop Coadjutor of Massachusetts.

Bishop Shaw made the announcement Jan. 13 and said among the positions to be eliminated would be the canon for congregations, assistant for deployment, assistant for congregational development, youth missionary, director of Christian education, director of communications and the insurance administrator.

"I have been thinking about the changes we need to make our ministries together stronger and more effective," said Bishop Shaw, who was elected last March. "From the discussions with clergy and laity all over the diocese, I believe we need to take a more pastoral and less 'program' approach to diocesan ministry.

"I would like the diocese to try a new model with a smaller staff, organized so

as to provide pastoral support to clergy and congregations, and each with skills in a number of different areas so as to be able to respond to changing needs and opportunities in congregations."

Bishop Shaw said a new senior staff of seven will report directly to him, including four new positions to be created: canon to the ordinary, archdeacon, vicar for the Cathedral Church of St. Paul, and missionary for youth, education and conferences. Four other positions of specialized ministry also will be filled.

"This was a very difficult and painful thing to have to do," Bishop Shaw said. "The 16 people without exception did wonderful, dedicated work for the people of this diocese. There is no question that their loss will be felt.

"But, especially in these times of severely limited budgetary resources, we must look for new approaches in diocesan ministry."

BRIEFLY

Anglican churches and rectories in Japan were **heavily damaged** by the earthquake of Jan. 17, according to Anglican Communion News Service. Kobe, Osaka and Kyoto, where the earthquake was most severe, are see cities of Anglican dioceses. St. Michael's Church, Kobe, sustained heavy damage with the roof falling into the nave. The diocesan office had collapsed walls, and four other Kobe churches were damaged along with their rectories. Christ Church, Osaka, had its tower tilting and the floor uprooted, and St. Mark's, Ashiya, and St. Peter's, Nishinomiya, also reported extensive damage.

Christ Church, Nashville, Tenn., soon **will become the cathedral** of the Diocese of Tennessee. The Rt. Rev. Bertram Herlong, Bishop of Tennessee, invited the parish to become the cathedral, and the vestry accepted the invitation.

A **fifth man has been charged** with sexual assault of a child under age 16 at Nashotah House (Wis.) seminary. The Rev. Anthony G. Miller, 35, of Hamden,

Conn., was charged with three counts of second-degree sexual assault. Fr. Miller, 35, was not a student at Nashotah, but was attending a conference on the campus in 1988 when the assaults allegedly occurred. Investigators said the charges are the last that would be filed.

The Rt. Rev. **Robert S. Denig**, Bishop of Western Massachusetts, is recuperating from treatment for multiple myeloma, a bone marrow cancer which was diagnosed last April. Bishop Denig received a bone marrow transplant from his sister, Virginia, on Dec. 30. He is expected to continue his rehabilitation for a month or two before returning to his regular schedule.

A draft liturgy for the "expression of **respect for one's ancestors**" is being drafted by the Anglican Bishop of Taiwan. The draft liturgy is to provide a means for Chinese Christians to express their gratitude toward deceased ancestors. The *Adelaide Church Gazette* reported it is hoped the liturgy will provide an example of how Christianity can be "de-westernized" for Asians.



In the Chapel of the Good Shepherd at General Theological Seminary in New York City, changing a light bulb is no small task. If more than one lamp needs replacing, the task of putting up and taking down the scaffolding can take all day.

Another St. Valentine's Day 'Massacre'

By ELIZABETH R. SITES

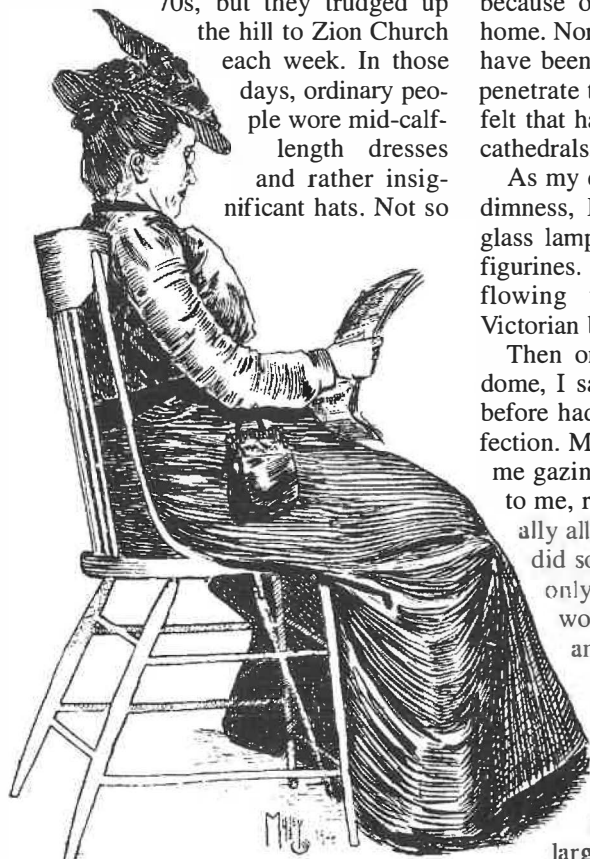


This St. Valentine's Day Massacre will never make the history books. It was Feb. 14, 1932, and I was 8 years old. The world, as I understood it, changed because of a valentine.

My world had been very secure and very understandable. My father was the rector of Zion Church, Douglaston, Long Island. No one could be unaware of how important Zion Church was. Hardly a Sunday went by but it was mentioned in the lessons, the psalms or the hymns. My favorite was, "O Zion, Haste Thy Mission High Fulfilling." In any case, it was obvious God took a very special interest in Zion Church. As the rector's daughter, I felt it highly unlikely I would be overlooked.

But God and the Bible were not really of immediate concern. The true glory of Zion Church to my mind was that every Sunday in the front row on the epistle side there sat the Motts. Miss Emily and Miss

Margaret Mott were in their late 70s, but they trudged up the hill to Zion Church each week. In those days, ordinary people wore mid-calf-length dresses and rather insignificant hats. Not so



the Motts! They were much too special to be seen in such drab, uninteresting clothes. The Motts wore the fashions of the 1890s — large-brimmed hats, leg-of-mutton-sleeves, bustles. They usually wore veils tied under their chins. In spring and summer, they carried brightly colored silk parasols.

Each week their gorgeous dress and their great dignity filled me with a holy awe, not unmixed with fear. Yet they also inspired in me a most delicious, joyful, bursting pride just to be near them. It was as thrilling and chilling as the nearer presence of Santa Claus or a fairy godmother.

So it was a real occasion for me when I first visited the Motts' home with my father when he was making a pastoral call. Their house even had a different smell from ordinary houses. It reminded me of that pungent, mysterious smell in my grandmother's cellar. It had a stillness like my grandmother's cellar, too. Even the soft ticking of the clock seemed loud because of the pervasive quiet of their home. Nor would rude, raw sunshine ever have been so brazen as to have dared to penetrate the Motts' living room. There I felt that half-dim, religious light of great cathedrals.

As my eyes became accustomed to the dimness, I was overwhelmed by leaded glass lampshades, fringed pillows, china figurines. Their home was filled to overflowing with a wealth of dazzling Victorian bric-a-brac.

Then on a table, under a large glass dome, I saw a bowl of wax fruit. Never before had I seen such a miracle of perfection. Miss Margaret must have noticed me gazing raptly at it, for she beckoned to me, raised the glass dome, and actually allowed me to touch the fruit. As I did so, I realized the Motts were not only the greatest people in the world, they were also the kindest and the best.

So it happened that when I started first grade I would occasionally drop in to call on the Motts, who lived near the school. Each time Miss Margaret would remove the large glass dome and allow me to

touch the fruit, and I would confirm my wonderment that the fruit was indeed wax. Again I would be overwhelmed by the splendor of the Motts and the world in which they lived.

By the time I was 8, in 1932, my best friend and constant companion was Mary Mallory. Two common interests brought us together: bike riding and the fact that we were both madly and helplessly in love with Prescott Gould, a boy in our class. For a week prior to Valentine's Day, we had been working on valentines to give to Prescott. When the big day dawned, we started off on our bikes to deliver the valentines. We were also armed with chalk so we could draw hearts

*Our well-planned
afternoon soon
ran into another
difficulty.*

proclaiming, "I love P.G." on the sidewalks. If it hadn't been for an older boy named Pat Clark who trailed along after us with chalk in hand changing our inscriptions to "I love P. and G. soap," things would have been perfect. This sort of desecration left us frustrated and furious.

Our well-planned afternoon soon ran into another difficulty. When we reached Prescott's house, there he was out in the yard. Now it was one thing to write on the sidewalks, "I love P.G.," but it was quite another to say as much to Prescott himself. We didn't even dare to sign our valentines. Quickly we biked past his house, and stopped about a block away for a conference. We decided to bike around the shore road for a while, then ride casually past again. Several times we tried this, but each time we returned, Prescott was still in the yard. Alas, it was February and getting dark. We knew we had failed and would have to go home. It was a bitter disappointment.

As we left that section of town where Prescott lived, we wondered what to do with the valentines. To waste them after all our work seemed senseless. So I suggested, and Mary agreed, that we remove

them from their envelopes (which had Prescott's name on them) and then slip them under the Motts' door, which we would pass on our way home. We were sure the Motts would be pleased, and it pleased us thus to do them homage. So having delivered the valentines, we headed home, hurrying now so as not to be late for dinner. Things had not turned out as we planned, but on the whole, we were satisfied with the afternoon's work.

That evening, as so often happens in a rectory family, we had no sooner sat down to the table, than the telephone rang. My father left immediately saying that the Mott sisters were having trouble and that he would be back later.

Upon his return around 8 o'clock, I anxiously inquired for my friends, the Motts. He told us Miss Emily had had hysterics which had brought on a heart attack. Dr. Rueling had brought her sedatives, and prescribed complete bed rest for a week. Miss Margaret had also been in tears, and Father had had to comfort her. Father said the trouble had all started because some idiot had put some valentines under their door. Because the valentines were unsigned, the Mott sisters were convinced that some strange man was planning to molest them. My father had been unable to shake them from this firm belief. Finally he had pacified them by calling the police who came and promised to pay special attention to their house that night.

Frightened as I was, I confessed that Mary and I had caused all the trouble. My father was flabbergasted and asked me why I had done it, so I explained the whole story. He raced to the phone to tell Miss Margaret, then barked at me that I should never do anything like that again, and dashed off to a meeting for which he was late.

It had all happened so quickly. Terrified that I had killed Miss Emily, I burst into tears. My mother attempted to comfort me. She assured me that Miss Emily was going to be all right, and that Miss Margaret felt better already.

"But why, Mother," I asked, "did they get so upset? I thought they'd be pleased to have someone send them valentines."

"Oh well, dear," she answered, "You must realize that the Motts aren't like most people. They really are rather peculiar . . . Now you don't need to worry about it anymore."

"Peculiar. So that was it. The Mott sisters were peculiar. My beautiful, well-ordered world came tumbling down like Jericho's walls. That was my Valentine's Day Massacre: Feb. 14, 1932.

Elizabeth R. Sites resides in Emmaus, Pa.

February 12, 1995

Alms by the Wagon Load

The rubric on page 361 of the prayer book reads: "Representatives of the congregation bring the people's offerings of bread and wine, and money or other gifts, to the deacon or celebrant. The people stand while the offerings are presented and placed on the Altar."

In St. Paul's Church, Greensboro, Ala., when the ushers carry the alms basins up to the altar rail, four or five children follow. One of the children hands the celebrant a basket of food which the children have brought as their offering. In accordance with the rubric, the celebrant places the alms basins and the basket on the altar.

St. Martin's in the Fields, Columbia, S.C., is a large and parish with many children. The ushers with the alms basins are followed up the aisle every Sunday by two or three kindergartners or first graders pulling a wagon piled high with food. The wagon load is "presented" as "other gifts." It would be impractical, however, to get the wagon up the chancel steps, much less on the altar, so the children leave it at the foot of the chancel, where it is in

food and other items for their outreach programs. Recently, after an appeal was made for baby diapers needed by a house caring for abused women and children, the basket was piled high. This is perhaps a modern way to remember Jesus' words, "Whoever receives one such child in my name receives me."

The Church of the Holy Nativity in Panama City, Fla., recently built a



A box and basket kept at the foot of the altar in the Church of the Holy Cross, Pensacola, Fla.

large new church and renovated its original building for other uses. The new church has several unusual features. One of these is an extensive open space behind the back pews. A parishioner has made two well-crafted receptacles, each about twice the size of a washing machine, and these are in full view behind one of the back pews. The sign on one reads, "Give Food," and on the other, "Clothing." A door is both on the top and the side of each receptacle.

On a shelf outside of the food receptacle, eye glasses may be left for one of the organizations which sends them to undeveloped countries. The rector reports that these receptacles at the back of the nave have stimulated far more offerings of food and clothing than the parishioners ever gave before.

In the Diocese of Olympia, persons returning from retreats bring objects to the altar, such as leaves, poems or pictures, as tokens of thanksgiving.

(The Rev.) EMMET GRIBBIN



Children from St. Martin's-in-the-Fields, Columbia, S.C., are prepared to bring food offerings to the chancel.

full view of those who go to the altar later to receive communion.

St. Matthias' Church, Tuscaloosa, Ala., keeps a large laundry basket in the narthex where parishioners leave

WE CAN'T REST FOR LONG ON A WOBBLY STOOL

By JIM TYNEN

Perhaps our three-legged stool is beyond repair. The Anglican Church has popularly thought of itself as perched on a three-legged stool of reason, tradition and scripture. All three legs, however, are growing more and more wobbly.

Reason is shaky because we have come to understand that its conclusions are based on its premises. Or, as computer programmers say, garbage in, garbage out. Often in our church, that means trendy liberalism in, trendy liberalism out.

Tradition is no longer accepted by the Episcopal Church as a supreme value in and of itself. We no longer judge things by tradition; rather, we judge tradition by other things. I am not a traditionalist. In my parish, for example, the rector, the senior warden, and the junior warden are women. But I have begun to see how traditionalists view things, and I have begun to see why they defend tradition so strongly.

Traditionalists do not believe something is a tradition because it is right; they believe something is right because it is a tradition. Our modern infatuation with change keeps many people from comprehending or working with tradition. This is a shame, for even a non-traditionalist such as myself must concede that our recent decades of innovation have left the church poorer and weaker than it was in the days when tradition was stronger.

Moreover, tradition is like cast iron. It is immensely strong, but once smashed, it cannot be repaired. Having smashed tradition, we cannot call on it now when we need its ballast and wisdom.

This is not to say that traditionalists will not accept change. They will if persuaded that the so-called innovation is really closer to the tradition. But Episcopal traditionalists have not been persuaded, merely defeated. Their views are not merely minority views, but are even considered heresy. Therefore, the

Episcopal Church, when it has sawn off that leg of the stool, should hardly be surprised at being dumped on the floor altogether.

The evangelical wing of our church wants to emphasize the Bible, but that too is difficult on our wobbly stool. Historically, the acceptance of reason's role kept Episcopal evangelicals from wandering too far toward fundamentalism, yet tradition kept them from veering too far toward modernism. Thus they stayed out of the absurdities of both extremes. But with reason twisted and tradition crippled, how will Episcopalians navigate the scriptures? What will be their compass and their map?

Recently I looked at a guide to the Bible by a hard-core fundamentalist. He insisted that the admission of even the slightest error in the text, or admission of any allegory or myth in any part of the Bible, invalidated the entire Bible. I read a book by a liberal Episcopal bishop that said the same.

Even the most conservative Episcopalians I have read concede that parts of the Bible are allegorical or mythic, and that there are minor errors.

Where would evangelical Episcopalians draw the line? Other churches have stronger central authorities that can provide structure for such answers. Plainly, the Episcopal Church cannot provide guidance, for it has only a bureaucracy, not an authority.

Once the Episcopal Church promoted a synthesis of ideas. Unfortunately, without the synthesis, the individual wings of the church seem feeble and redundant. On their own, our liberals would be merely Unitarians who sing old songs and read prayers from a quaint old book. Our Anglo-Catholics would be rather pale imitations of the real thing. And the evangelicals in our church would look

like wimpy Baptists.

This is not merely theoretical, but affects all we do as a church. Many people come to church because they are hurting; what can we do for them?

Conflicting Advice

Imagine you went into the hospital for a heart condition. What would you think if you were served a meal of steak with french fries, plus ice cream for dessert, and you were told eating it would raise your self-esteem and liberate you from the oppressive society in which you were raised?

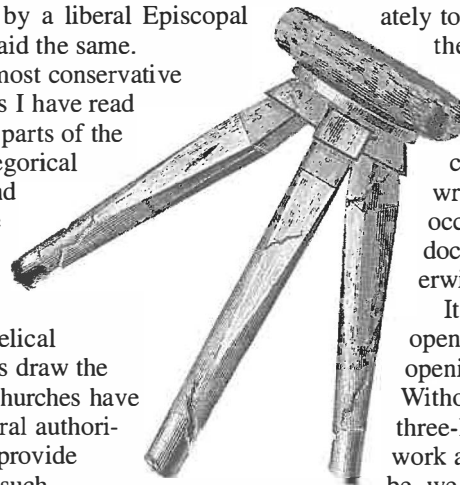
Or, to be fair, what would you think of a hospital that did not perform heart bypass surgery because such operations had never been done there before?

Would you like to be in a hospital in which the first doctor said you needed complete bed rest for six months, then a second told you to start training immediately to run in a marathon? What if the third said that bed rest was good, but training for the marathon was just as good? What if the head of cardiology stood in one corner, wringing his or her hands, and occasionally patting one of the doctors on the back, but not otherwise clarifying the situation?

It is not a matter of merely opening a soup kitchen, or of opening the 1928 prayer book. Without finding a substitute for the three-legged stool, we can't do our work as a church, and, it may well be, we can't survive long.

Perhaps our sense of the sacramental will pull us through. Perhaps our sense of our mission will again let us conceive a synthesis in which the essential elements of the faith are clarified and protected, and the mysterious elements our minds cannot truly fathom are allowed to be a matter of choice. Maybe God will just pull us through, as he has pulled his people through before.

Or, perhaps, our whole church will end up where broken, useless furniture always ends up: on the curb, waiting to be carted away.



Jim Tynen is a member of St. Stephen's Church, Wilksburg, Pa.

EDITORIALS

Faithful Writer

Among our letters to the editor [p. 3] is one written by Dorothy Mills Parker, who has been writing for this magazine for 32 years. Mrs. Parker, TLC's Washington correspondent for 26 years, has resigned her part-time ministry with us, effective immediately. Mrs. Parker has not written for us since last April, when she covered the 30th anniversary observance of the completion of the bell tower at Washington National Cathedral. Before that observance, she had undergone cataract surgery, and shortly after writing that article, she had a back operation.



Dorothy Mills Parker

Before the onset of health problems, Mrs. Parker was the most prolific of our correspondents, interviewing a variety of church leaders, including three Archbishops of Canterbury and four Presiding Bishops. She has provided news coverage of Lambeth Conferences, General Conventions and English General Synods for this magazine, and has written countless articles on a variety of subjects. We were especially pleased in 1992 when Nashotah House awarded her an honorary doctor-

ate, in part for her writing for THE LIVING CHURCH.

While she has resigned as correspondent, Mrs. Parker has indicated she intends to continue writing. We hope her byline will appear on these pages for many years.

To Make Careful Decisions

On the preceding page, the Viewpoint article by Jim Tynen considers the strength of the three-legged stool of Anglicanism. Ideally, it is from these legs, long known as scripture, tradition and reason, that Anglicanism gets its authority. Unfortunately, scripture, tradition and reason don't always provide easy answers to difficult questions. In some instances, time-consuming study, reflection or even research may be necessary before the three legs can bring us to discernment. Sadly, many church leaders today do not have the time necessary for such an undertaking.

The church's legislative bodies, functioning in somewhat of a democratic manner, may not be able to turn to the three legs for answers to serious questions. Delegates to diocesan conventions, deputies to General Convention or members of vestries may have to face difficult decisions without much knowledge of the three legs. In many cases, those persons turn to a more "contemporary" leg known as experience. When votes by numbers are called for, those who turn to the three-legged stool for authority may be hopelessly outnumbered. If this church is going to use the Anglican three-legged stool for authority, it needs to make a more serious, intentional effort.

LETTERS

(Continued from page 5)

little self-interest groups. All of these groups seem to be angry or hostile or aggrieved or wounded or ... all of the above, all at one time. And now, according to Fr. Ginn [TLC, Jan. 1], we have a new group of unhappy people, i.e., "bright but newly-minted clergy" who will not be called "curates." Too paternalistic, they say.

Give me a break. If these bright people will do some research, they may find that the term, "curate," has an honorable history. It is rooted in such ideas, definitions, and realities as ... the cure of souls (is that outdated too?), the spiritual oversight and guidance of God's people, healing and health.

Perhaps these soon-to-be guiding lights of the church do not like the idea of being apprenticed to an experienced cleric — male, female or otherwise. God only knows. It does seem to me that the church does not need another cadre of offended people. But in a culture obsessed with "rights," I suppose it was only a matter of time before "Curates' Rights" became the next battle cry. (I'm surprised that "815" hasn't established a task force. . .)

(The Rev.) JOHN RICHMOND
Normal, Ill.

In Favor

Concerning the letter "Strange Concoction" [TLC, Jan. 1], I know we Episcopalians like to talk about apostolic succession, but I don't see that phrase in the quadrilateral. I see historic episcopate. And I think there's a difference.

Also, the quadrilateral is a document in favor of ecumenism. Why do so many people use it as one against?

(The Rev.) J. MICHAEL SHANK
Grace Church

Waterford, N.Y.

Only a Recommendation

Some of the bishops of the Episcopal Church seem to be of the opinion that when a resolution is passed at General Convention, it can be as strictly enforced as an Article of Religion.

A resolution passed by the convention is a recommendation — nothing more, nothing less. Resolutions cannot and will not deter bishops from resolving matters as they see fit to resolve them.

The ineffectiveness of resolutions has been amply witnessed by the first ordination of women as priests, and by the continuous ordinations of gays and lesbians by bishops.

JAMES O'B. YOUNG
San Antonio, Texas

Just the Facts

In this day and age when the world seems stuck on issues of gender, I found it particularly lacking in your report of "School Chaplain Charged with Rape" [TLC, Jan. 8] that you failed to identify the sex of the one allegedly raped. It would seem that you have fallen prey to a brand of political correctness that seeks to obscure sex. If you think about it, that really is not possible.

It would seem to better serve the purposes of the church press if you attempted to be accurate and complete in your reporting. Please, spare your readership the insipid rationalizations of modern journalism and report the facts.

(The Rev.) J.D. EDWARDS
Church of the Redeemer
Mattituck, N.Y.

We were not able to identify the sex of the victim at press time. Ed.

To Our Readers: We welcome your letters to the editor. Each is subject to editing and should be kept as brief as possible. Those typed and double spaced are more likely to be published. 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.

What It Means to be Anglican

THE TRANSFORMATION OF ANGLICANISM: From State Church to Global Communion. By William L. Sachs. Cambridge. Pp. xii and 386. \$54.95 cloth.

THE RENEWAL OF ANGLICANISM. By Alister E. McGrath. Morehouse. Pp. 170. \$9.95 paper.

To the still-meager historiography of the Anglican Communion, William Sachs makes a notable contribution. *The Transformation of Anglicanism* moves beyond such standard works as Moorman's *A History of the Church in England* and Neill's *Anglicanism* by tracing the progression, within the context of global forces, of a national church into a worldwide communion. His effort is impressive in scope and important in implications.

A parish priest and professor, Sachs turns one basic question in a variety of ways: What does it mean to be an Anglican Christian? Reviewing the Reformation and the Restoration eras and then concentrating upon the church of the past two centuries, he perceives two abiding, related tensions Anglicans have faced. The first is that of establishment, not only in the church's ties with the state, but also with a culture: "Often Christianity seemed to be the gateway not so much to the Kingdom of Heaven as to terrestrial sophistication." Yet as the church moved beyond England and outlasted its

empire, it had to move beyond its cultural origins too — and in the process rediscover its apostolic foundations.

The second is what he terms "modernity," meaning the incessant confrontation of church and faith by ever-changing circumstances and ever-challenging views. These two tensions have forced a recurrent — and very current — quandary: On what basis can one be faithful to Christ and his church while living in, and proclaiming the gospel to, a world of constant change?

Answers varied with the eras, movements and parties, from high churchmen to evangelicals, Tractarians to "liberal Catholics," and on. This variety shows Anglican identity to have been fluid from the start. Sachs offers no solutions, but his historical survey makes clear that what we face today is not utterly new after all.

For all its importance, this is a daunting book. Its price tag will faze the casual reader. So will its content. Densely written, it is tightly packed with names and movements, not all of them familiar. Although it is heavily documented, the lack of a bibliography makes following the endnotes difficult.

Those who wring their hands over the state of the church will not come away reassured. "[T]he Church which prized its ability to incorporate diversity could find no definitive means to encompass modern experience while retaining a sense of itself," Sachs concludes. They will, though, close it with a wider perspective and deeper understanding of the paradoxes we face.

Alister McGrath picks up where William Sachs leaves off. Sachs, though not unmindful of the future, looks back with an eye toward the present. McGrath, reviewing recent developments and drawing on teaching experience at Oxford, in Canada and in the U.S., focuses on Anglicanism's current travails but foresees some genuine possibilities for a renewed Anglican contribution to world Christianity — if Anglicanism can find the power to revitalize itself.

He cites four significant changes over the past three decades. First, he alleges, "The Enlightenment is over." Then he notes the impact of Asian and African Anglicans, a new emphasis on evangelism and the emergence of evangelicalism. The latter three are clearly related. Non-Western bishops pushed the concept of the Decade of Evangelism, for instance,

betokening too a rise in evangelicalism as a growing force within Christianity at large as well as within the communion.

McGrath suggests a new *via media*, not between catholic and protestant but between "liberal" and "fundamentalist." Accepting the constructive in each, Anglicans can moderate the excesses of both. Yet forging a vital "middle way," as well as reinvigorating mission which is genuinely evangelistic, demands a renewal of Anglican theology.

This theology is one which must address experience while being based on something more substantive; and so he appeals for a "constant return to [the church's] sources in the New Testament." To lead this theological renewal, McGrath looks to seminaries.

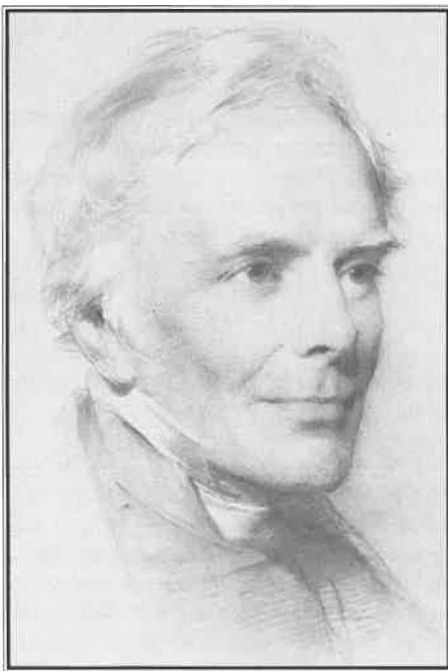
Challenge to Parochialism

After awhile, the book begins to resemble a sermon which glitters in generalities that dazzle a congregation by voicing well what many wish to hear, but which upon reflection not entirely satisfies. Too many typos and even misnumbered endnotes give a slap-dash appearance. But so does the content. McGrath lauds such figures as Keble, Gore, Sayers, Temple and Ramsey, yet none of these was associated primarily with seminary. So can we really expect these schools to lead us forth?

Though some may read *The Renewal of Anglicanism* as an attack on decaying liberalism, I find in it a challenge to parochialism — especially in light of *The Transformation of Anglicanism*. These two works, taken together, make at least one common declaration: That Anglicans belong to a world-wide body. We cannot presume that all think alike (e.g. in Anglo-Saxon, Enlightenment terms), but as McGrath exemplifies in his lauding of the influence of the African church, diversity adds to our strength, even (as Sachs notes) as it raises complexities.

Both works affirm, each in its own way, that to be an Anglican is to be part of a worldwide communion, which offers strength and which demands responsibility. We have a course to chart — another "middle way" — between local effort and global attention. Such is the body of Christ to which Anglicans belong. We forget that to loss and peril; we embody it to great blessing.

(The Rev.) DAVID COX
Lexington, Va.



John Keble, Tractarian

Short and Sharp

THE SCRIPTURES JESUS KNEW: A Guide to the Old Testament. By **Charles Hill**.

STUDYING THE GOSPELS: An Introduction. By **Gideon Goosen** and **Margaret Tomlinson**. E. J. Dwyer (Distributed in U.S.A. by Morehouse). Pp. 256 each. \$12.95 each, paper.

Two companion volumes from Australian scholars, made available from Morehouse Publishing. Pardon me, but they are, to use the jargon, very "user friendly," which is exactly what I like about them: Themes are clearly labeled, headings are large, the language fresh and precise — note, for example "Degrees of responsibility" as a category of biblical authorship, and the title itself "Scriptures Jesus Knew." Excellent scholarship made comfortably "available." These would be my choice for introductory college-level and adult parish courses on the Bible.

CHURCHES IN THE WORLD OF NATIONS: International politics and the mission and ministry of the church. By **Ninan Koshy**. Pp. 130. \$10.90 paper. **GOSPELAND CULTURE: An ongoing discussion within the ecumenical movement.** By **S. Wesley Ariarajah**. Pp. 66. \$4.95 paper. Both WCC (475 Riverside Dr., Rm. 915, New York, NY 10115).

The former addresses the nettlesome issue of church relations amidst political

tensions. The author, part of the WCC Commission of the Churches on International Affairs, examines the possibilities of "ecumenical diplomacy" and concludes with a "politics of hope" and what one writer calls a "hard-nosed utopianism." Among other interesting questions, the latter explores "What does it mean for a church to be part of a universal fellowship... and yet to be truly 'local'?"

BOIL MY HEART FOR ME. By **H. Baxter Liebler**. University of Utah. Pp. xvii and 206. \$14.95 paper.

A University of Utah reissuing of the 1969 book by Episcopal priest Harold Liebler who established St. Christopher's Mission on the Utah portion of the Navajo Reservation in 1942.

DAY BY DAY WITH JESUS: 365 Meditations on the Gospels. By **John Killinger**. Abingdon. Pp. 363. No price given, paper.

The professor of religion and culture at Samford University cites a gospel reference, follows with a four- or five-paragraph reflection, and ends with a prayer for each day of the year. For those who would like just a tad more biblical illumination in their daily readings.

LEARNING TO GRIEVE: Life Skills for Coping with Losses. For High School Classes. By **Geoffrey T. Glassock** and **Louise Rowling**. Millennium (Australia). Distributed in U.S.A. by Morehouse. Pp.

129. \$14.95 spiralbound.

I'm glad to see a practical book on grief for young people. Offers numerous discussion starters and activities that strike me as sensible and workable with teenagers. Important topics such as the impact of death, coping with divorce, self-destructive behavior, quality of life. Sections for 7- to 10-year-olds and 11- to 12-year-olds.



A MOTHER'S FIRST YEAR JOURNAL. Dimensions for Living. Pp. 127. \$15 paper.

A journal with blank pages to record statistics and observations of the baby's first year. Includes verses of scripture and other inspirational sources. Beautifully printed and illustrated.

People and Places

Appointments

The Rev. **Paul M. Bailey** is rector of St. Matthew's, Madison, AL; add: Box 427, Madison, AL 35758.

The Rev. **Virginia Brown-Nolan** is coordinator for congregational life for the Diocese of Michigan, 4800 Woodward Ave., Detroit, MI 48201.

The Rev. **H. Milton Cole, Jr.** is rector of St. Paul's, Old York & Ashbourne Rds., Elkins Park, PA 19117.

The Rev. **Nicholas T. Cooke, III** is rector of St. John's, Box 457, McLean, VA 22101.

The Rev. **Allen Davidson** is rector of Intercession, 501 NW 17, Fort Lauderdale, FL 33311.

The Rev. **Barbara T. Duncan** is coordinator of chaplaincy and advocacy services in criminal justice ministry for Episcopal Community Services for the Diocese of Pennsylvania, Church House, 240 S. 4, Philadelphia, PA 19106.

The Rev. **Richard Elliott** is vicar of St. George's, Box 4042, Anderson, SC 29622.

The Rev. **Jeffrey Fishwick** is rector of Christ

Church, 103 W. Jefferson, Charlottesville, VA 22902.

The Rev. **Michael Flanagan** is rector of Holy Cross, Box 187, Simpsonville, SC 29681.

The Rev. **John Fredenburgh** is part-time rector of Christ Church, 720 Riverside Dr., Adrian, MI 49221.

The Rev. **Vincent Hodge** is vicar of Grace, Millers Tavern, and Calvary, Box 307, Hanover, VA 23069.

The Rev. **Alan Hooker** is rector of St. Stephen's, 115 N. East, Culpeper, VA 22701.

The Rev. **Simon Justice** is rector of St. Paul's, 58 3rd, Troy, NY 12180.

The Rev. **David Knight** is associate of St. Stephen's, Box 8500, Richmond, VA 23226.

The Rev. **Timothy Hunter Murphy** is rector of Trinity, 410 N. Pine St., P.O. Box M, Florence, AL 35630.

The Rev. **Julian North** is rector of Grace, Box 43, Keswick, VA 22947.

The Rev. **Sandra D. Richardson** is coordinator for corporate witness for the Diocese of Michigan, 4800 Woodward Ave., Detroit, MI 48201.

The Rev. **Timothy Thomas** is rector of St. Nicholas', 1111 E. Sample Rd., Pompano Beach, FL 33064.

Cathedral Clergy

The Very Rev. **Tom Hurley** is dean of Trinity Cathedral, 113 N 18th, Omaha, NE 68102.

Ordinations

Priests

Georgia—**William Doub Bennett, Jr., Thomas A. Thoeni.**

Mississippi—**Polk Van Zandt.**

Retirements

The Rev. **John S. Dunham** as rector of Grace Church, Llano, TX; add: 500 Mountain Dr., Marble Falls, TX 78654.

The Rev. **John M. Hill** as rector of St. Hilda's, River Rouge, MI; add: 1143 Sigma, Walled Lake, MI 48390.

The Rev. **Coleman Inge** as rector of St. Paul's, Foley, AL.

The Rev. **Robert S. Shank** as rector of St. John's, Plymouth, MI; add: The Jeffersonian #20-10, 9000 E. Jefferson Ave., Detroit, MI 48214.

The Rev. **Frederick C. Walker** as rector of Ascension, Seneca, SC.

(Continued on page 14)

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People and Places

(Continued from previous page)

Resignations

The Rev. **Donna Constant** as associate of Holy Cross, Dunn Loring, VA.

Changes of Address

The Rev. **Elizabeth Barlow-Kay**, 23 1/2 Wadsworth St., Danvers, MA 01923.

The Rev. **G. Keith Boyles**, 8 Elm Lawn St., Boston, MA 02122.

The Rev. **Callie M. Linder**, 1105 S. Church St., Georgetown, TX 78626.

The Rev. **William N. Rexford**, 3507 Lower Mill Ct., Ellicott City, MD 21043.

The Rev. **Almus M. Thorp, Jr.**, 100 E. Hickory Grove Rd., Apt. H8, Bloomfield Hills, MI 48304.

The Rev. **Hugh C. White**, The Park Shelton, 15 E. Kirby, Apt. #314, Detroit, MI 48202.

Whitaker School of Theology, 15801 Joy Rd., Detroit, MI 48228.

Deaths

The Rev. **George Yiong Lo**, priest of the Diocese of Central Philippines, died in Honolulu on Oct. 29 at the age of 82.

Fr. Lo was born in Manila, Philippines, in 1912. He read for orders with Dean Clark of St. Andrew's Theological Seminary and was ordained deacon in 1973 and priest in 1974. Fr. Lo became rector of St. Peter's, Manila, and later treasurer of the Philippine Episcopal Church. After retiring, he moved to Honolulu to be closer to his children. Fr. Lo is survived by his wife, Victoria, six children, 12 grandchildren, and two sisters.

The Rev. **Daniel Welton**, retired priest of the Diocese of Albany, died Sept. 21 in the Cedar Hedge Nursing Home in Rouses Point, NY. He was 90.

Fr. Welton was born in Jefferson, NY. He received his BA from Colgate University, 1925, and his STB from General Theological Seminary, 1934. He was ordained priest in 1929. Fr. Welton served parishes throughout the diocese including St. Paul's, Albany; St. George's, Schenectady; Calvary, Burnt Hills; St. John's, Richfield Springs; St. Paul's, Schenectady; St. John's, Stockport, and Christ & St. John's, Champlain, NY. He retired in 1971. Fr. Welton is survived by his son, Daniel.

James W. Pinkerton, Jr., former editor of *The West Missouri Spirit*, died Nov. 17 at St. Luke's Medical Hospital, Kansas City, MO. He was 63.

Mr. Pinkerton graduated from the University of New Mexico in 1953. He taught journalism and history in Los Alamos and Grants, NM. He was editor of the *Union Beacon*. He also worked as a reporter for *The Landmark*, Platte City, MO, the *Mountain Echo*, Ironton, MO, the *Nevada Daily Mail* and the *Nevada Herald*, Nevada, MO, the *Times in Pryor*, OK, and the *American*, Odessa TX. Mr. Pinkerton was a member of St. Paul's, Kansas City, MO. He is survived by his sister, Peggy Shoemaker.

Please send all clergy changes to our People & Places department, The Living Church, P.O. Box 92936, Milwaukee, WI 53202-0936.

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ACCOMMODATIONS

FOR MASTERS GOLF TOURNAMENT, April 6-10, the Bishop Gravatt Center is offering a Bed and Breakfast. Only 33 miles on interstate. Affordable prices. (803) 648-1817.

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CATECHUMENATE

CHRISTIAN FORMATION: A Twentieth-Century Catechumenate by the Rev. William Blewett, Ph. D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. **Christian Formation Press**, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.

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TRADITIONAL GOTHIC chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers**, Sewanee, TN 37575. (800) 662-4466 or (615) 598-0208.

CHURCH MUSIC

ST. MICHAEL'S MASS, RITE II reprinted again! Send \$2.00 for packet w/accomp. and pew editions. **Benjamin Harrison**, 6902 W. 52nd Pl., #2A, Mission, KS 66202.

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INEXPENSIVE EPISCOPAL SOFTWARE: 79 & 28 BCP, RSV and NRSV Lectionaries, parish office management, BOS, LFF, Christian education, Spanish BCP, music libraries and more. **IBM, Macintosh, Apple II. Software Sharing Ministries**, P.O. Box 312, Sterling, CO 80751; (303) 522-3184.

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.

HOMES/HOUSING

ATTENTION widows of Episcopal clergy. The Anne Reese Memorial Home offers preferential low cost housing for you. Inquire: **Trinity Episcopal Church**, Attn: Senior Warden, 111 Sixth St., Baraboo, WI 53913. (608) 356-3620.

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MEETINGS

CORRECTION: The announcement of the **1995 Annual Meeting of the Guild of All Souls** will appear in the April 2, 1995 issue of **THE LIVING CHURCH**.

NEEDLEWORK

BEAUTIFUL NEEDLEPOINT KITS: Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (317) 783-1958.**

ORGANIZATIONS

BEING AN ANGLO-CATHOLIC means more than supporting the ordination of women and the new Prayer Book. **The Catholic Fellowship of the Episcopal Church.** Secretary, **St. James' Church, 222 8th St., NE Washington, DC 20002.**

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.**

POSITIONS OFFERED

A WONDERFUL OPPORTUNITY to serve in a redeveloping parish where attendance and giving have tripled in the past four years. Excellent lay leadership, committed to service and spiritual growth. Located in small college town near three urban areas. If you believe you have the qualities to work as a priest/developer, indicate your interest to: **Wyatt Stephens, Canon for Parishes, Diocese of Milwaukee. (414) 291-2883, ext 302.**

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

RECTOR/PASTOR for Pro-Cathedral Santo Domingo, Dominican Republic. Iglesia de la Epifania/Union Church seeks bilingual ecumenically oriented rector/pastor for unique challenging ministry. Send resume to: **Barbara Gomez, TED-005143, 6912 NW 72nd Ave., Miami, FL 33166.**

ASSISTING PRIEST NEEDED for mid-sized urban parish with longtime Catholic tradition. Strictly Missal/BCP 1928 usage; traditional piety, ceremonial and discipline. Self-contained apartment in Clergy House, stipend depends on experience. Approx. 250 on rolls, three masses Sundays and Solemn Evensong & Benediction; two masses daily & Evensong. Hospital ministry included. Inquiries to: **The Rev. Canon Barry Swain, S. Clement's Church, 2013 Appletree St., Philadelphia, PA 19103.**

ASSISTANT 1,000+ active parish seeks to expand its ministry team with a third priest, would be active in full range of ministry, with special assignments in Christian education, youth and pastoral calling. The parish identifies itself as a "teaching parish" and would take special interest in career development. **ORGANIST-MUSIC DIRECTOR** (see above) long standing commitment to musical excellence in support of liturgical worship. Part-time. Will assist in relocation. For either position contact: **The Rev. Michael Tan Creti, All Saints, Omaha, NE 68134.**

TRINITY CHURCH, NEWPORT, RI, is searching for a curate to join rector and staff in ministry, having primary responsibility for discipleship of children and youth and serving as chaplain for singles ministry. Resumes and references to: **The Rector, Trinity Church, Queen Anne Square, Newport, RI, 02840-6855.**

POSITIONS OFFERED

ASSOCIATE RECTOR, St. Peter's Episcopal, St. Louis, located in the suburb of Ladue; strong educational and outreach programs; alternating Holy Communion and Morning Prayer; pastoral, preaching, administrative, biblical skills, ability to work with 10 person staff; 450 pledging units; 120+ church school attendance (230+ registered). Resumes sent to **110 N. Warson Rd., St. Louis, MO 63124.**

RECTOR SOUGHT for parish of 450 communicants, 195 pledges, \$292,000 budget, located in attractive intracoastal waterway community. For further information send credentials to: **Search Committee, St. Thomas Episcopal Church, 15 Island Dr., Isle of Hope, Savannah, GA 31406.**

PROPER

BULLETIN INSERTS: New English Bible Sunday readings with collect, psalm and proper preface. **FREE SAMPLES — The Propers, P.O. Box 1143, Union City, NJ 07087. (201) 348-1935.**

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RETREAT

R.A.C.A. RETREAT for those ordained and religious in recovery from chemical abuse. March 16 and 17, 1995, beautiful Niagara Falls, NY. Contact: **Jim M., 100 Genesee St., Lockport, NY 14094. (716) 433-2878.**

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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

CELTIC/BENEDICTINE PILGRIMAGE focusing on Hilda of Whitby, Julian of Norwich, Hildegard of Bingen and Canterbury, June 14-27, 1995. Brochure available: **Stillpoint Ministries, 51 Laurel Lane, Black Mountain, NC 28711. (704) 669-0606.**

COPENHAGEN INSTITUTE "Denmark: Heritage and Challenge," Canon A.M. Allchin, Professor Jens Schjorring and other Danish theologians. Look at spiritual and catholic renewal visits to Elsinore, Royal Ballet, Odense, Tivoli, Royal Museum, Karen Blixen House. Fr. Ralph Peterson, Director. July 30 to August 13. Also Norwegian pilgrimage from Oslo to Trondheim in steps of St. Olaf. August 13 to 20. Contact: **American Summer Institute, Princeton, NJ (609) 799-5349.** Also Institutes Rome June 30 to July 14, Amsterdam July 12-25 and St. Andrews June 26-July 15.

TOUR ENGLISH CATHEDRALS AND CASTLES with Peter Kirby or choose your own theme. Our chauffeur driven tours cost from \$630 excluding air fare. **9 Abbots Green, Croydon, England, CR0 5BL.**

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CHURCH DIRECTORY

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 (202) 337-2020
 The Rev. Dr. Richard Cornish Martin, r
 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 BISCAYNE, 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 H Eu. Wed 12 noon.

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 Christian Ed, 11 Cho Eu

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

KANSAS CITY, MO.

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 The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975
 Masses: Sun 8 Low; 10 Solemn; Daily, noon

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 The Rev. Kenneth J.G. Semon, r; the Rev. C. Frederick
 Barbee, v; the Rev. Mary A. Caucutt, the Rev. Steven W.
 Lawler, the Rev. William M. North, Jr., the Rev. James
 D'Wolf
 Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S)
 followed by HC 12:15; Ev 5 (1S Oct.-May) Sun Sch 9:15, Daily
 7:30 & 5:30 ex Sat 8:30 & 4:30

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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 reli-
 gious education; EP, Evening Prayer; Eu,
 Eucharist; Ev, Evensong; ex, except; 1S, 1st
 Sunday; hol, holiday; HC, Holy Communion; HD,
 Holy Days; HS, Healing Service; HU, Holy
 Unction; Instr, instructions; Int, Intercessions;
 LOH, Laying On of Hands; Lit, Litany; Mat,
 Matins; MP, Morning Prayer; P, Penance; r, rector;
 r-em, rector emeritus; Ser, Sermon; Sol, Solemn;
 Sta, Stations; V, Vespers; v, vicar; YPF, Young
 People's Fellowship; A/C, air-conditioned; H/A,
 handicapped accessible

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 112th St. and Amsterdam Ave.
 Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En
 Español; 11 HC & Sermon; 7:30 V & Organ Meditation. Mon-
 Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

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 The Rev. Donald A. Nickerson, Jr., chap
 Daily Morning Prayer 8:45; H Eu 12:10

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 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

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 The Rt. Rev. Herbert A. Donovan, Jr., Vicar

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 The Rev. Thomas C. Wand, r
 Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

PITTSBURGH, PA

GRACE 319 W. Sycamore (412) 381-6020
 The Rev. A.W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d
 Sun Eu 10 (Sol), Ev & B 5. MP Tues-Fri 9:30, H Eu & LOH Tues
 & Wed 12 noon. HS Thurs 7:30. Sol Eu HD 7:30. C by appt

SELINGROVE, PA.

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 129 N. Market
 Sun Mass 9:30. Weekdays as anno

WHITEHALL, PA. (North of Allentown)

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 Laurens Williams, SSC, ass't
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 anno. (817) 277-6871; Metro 265-2537

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 5100 Ross Avenue 75206-7798
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 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. Frederick C. Philpott; the
 Rev. George R. Collina
 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). 1928 BCP
 Daily as anno (817) 332-3191

PHARR, TEXAS

TRINITY 210 W. Caffery / at Bluebonnet
 The Rev. Robert Francis DeWolfe, r (210) 787-1243
 Sun 8 H Eu, 10:30 H Eu (2S & 4S MP & HC). Sunday School
 9:15 (all ages—nursery 9-12)

MILWAUKEE, WIS.

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

THE EPISCOPAL CHURCHES OF EUROPE (Anglican)

PARIS

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
 23, Avenue George V, 75008 Tel. 33/1 47 20 17 92
 The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev.
 Benjamin A. Shambaugh, M.Div., canon, the Rev. Rosalie H.
 Hall, M.Div., assoc
 Sun Serices 9 H Eu, 10 Sun School, 11 H Eu

FLORENCE

ST. JAMES' Via Bernardo Rucellai 9 50123 Florence, Italy.
 Tel. 39/55/29 44 17
 The Rev. Ledlie I. Laughlin, Jr., r
 Sun 9 Rite I, 11 Rite II

FRANKFURT

CHURCH OF CHRIST THE KING
 Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3
 Miquel-Allee. Tel. 49/64 55 01 84
 The Rev. David W. Radcliff, r
 Sun HC 9 & 11. Sunday school & nursery 10:45

GENEVA

EMMANUEL 3 rue de Monthoux, 1201 Geneva, Switzerland
 Tel. 41/22 732 80 78
 The Rev. Gerard S. Moser, r
 Sun HC 9; HC 10 (1S & 3S) MP (2S, 4S, 5S)

MUNICH

ASCENSION Seybothstrasse 4, 8000 Munich 90, Germany
 Tel. 49/89 64 8185
 The Rev. Harold R. Bronk, Jr.
 Sun 11:45

ROME

ST. PAUL'S WITHIN THE WALL
 Via Napoli 58, 00184 Rome, Italy
 The Rev. Michael Vono, r Tel. 39/6 474 35 69
 Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

BRUSSELS / WATERLOO

ALL SAINTS' 563 Chaussee de Louvain, Ohain, Belgium
 The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556
 Sun 11:15 ex 1S 9 & 11:15

WIESBADEN

ST. AUGUSTINE OF CANTERBURY
 Frankfurter Strasse 3, Wiesbaden, Germany
 The Rev. Karl Bell, r Tel. 49/61 22 76 916
 Sun 10 Family Eu

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