

The Living Church

May 14, 1995 Spring Book Issue

The Magazine for Episcopalians



St. Hilda
(614-680)



The Venerable Bede
(673-735)

A Literary Succession



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(1572-1631)



C.S. Lewis
(1898-1963)

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Shullenberger**



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Rutland**

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Quote of the Week

The Rt. Rev. Claude E. Payne, Bishop of Texas, on the House of Bishops: "The church is, in my opinion, so focused on issues that divide that we are robbed of the joy that comes from giving attention to a vision that could unite at least most of us."

In This Corner

Holding On to Holy Week

Some thoughts during Holy Week ...

Palm Sunday: The refrain for Psalm 22, "My God, my God, why have you forsaken me?", sung to a Peter Hallock setting, is enough to move a usually stoic worshiper to tears. The procession of palms, usually held outdoors, stays inside because of wind and earlier showers. The effectiveness is not lost.

Because of the length of the liturgy, there is no sermon. What more could possibly be added following the singing of the passion?

Maudy Thursday: Having one's foot washed can be a humbling experience. While awaiting my turn, I am reminded I still need to be reconciled with persons I have offended. Singing my favorite hymn during the foot washing starts my eyes welling again.

While kneeling alone before the Blessed Sacrament during the morning hours of the maundy watch, I feel the need to pray for members of the parish. Persons who will be received during the Easter Vigil. Persons I hardly know. Persons whose names I don't know, but only recognize.

Good Friday: When a scheduled usher is unable to be present, I substitute, and view the proceedings from the back of the church. For the first time in my recollection, persons are not wandering in and out during the liturgy, but most remain, staying focused — no, riveted — on the proceedings.

I am shaken out of nonchalance during the sermon when the preacher blurts, "That's crap!" He's right, of course, but I am offended by his choice of words on this day and wonder whether others are affronted. Their expressions give no clue.

I am the last to venerate the cross. As I approach, I am amazed at the large number of worshipers who participate. I have the

strangest sensation of wanting to hold on and not let go.

Holy Saturday: The sense of anticipation is agonizing. Knowing what lies ahead, I try to stay occupied with more earthly matters. The checkbook, the income tax, a newspaper. It doesn't work. What time is it? Who's decorating the church? Will it be dark enough? Is it time yet to read Evening Prayer?

To no one's surprise, the Easter Vigil is the high point of the week. When the lights come on and the organ bursts forth for the first time in three days with the opening notes of "The strife is o'er," my mouth opens but no sound comes out.

Now that there's light, I notice for the first time there's wax in several spots on my trousers from the candle I had been holding. They're old slacks anyway.

I am struck by the courage of a young child in reading the creation story from Genesis, and by two adults who are lectors for the first time.

Easter Day: Where do all these people come from? What happens to these little children the rest of the year? What do they do on Sundays? How do we reach them?

A trumpet playing the descant on hymns is a welcome addition.

I am impressed by the number of people who were also at the vigil last night and have returned after little or no sleep.

The rector's sermon is the finest I've heard him preach. Simple and direct ... the right message of resurrection for twice-a-year church-goers.

Holy Week, and Lent itself, were the best I've ever experienced. I had to tell someone.

DAVID KALVELAGE, editor

Sunday's Readings

Sharing God's Love Is the Best Response

Easter 5: Lev. 19:1-2, 9-18; Psalm 145; Rev. 19:1, 4-9; Acts 13:44-52; John 13:31-35

The God who raised Christ from the dead expects a response from us. Authentic religion is responding to God's love by showing it to others. My father sharpened this insight for me. I asked how I might show gratitude for his selfless giving. In effect, he said, "You honor me by sharing what I give." Pass it on! Loving others shows we take seriously God's loving us.

The thought is expressed profoundly in the Old Testament injunction about the proper

harvesting of crops: "You shall not reap your field to its very borders, neither shall you gather the gleanings after your harvest" (Lev. 19:9). As this agrarian metaphor suggests, what we leave for others as we do our work is as critical as what we take for ourselves.

There is a caveat: Love is a gift. It cannot be imposed. The other person has the option of either accepting or rejecting it. Paul and Barnabas were snubbed in their offering. They accepted the rebuff and moved on. Similarly, our mission is to impart grand discovery, not coerce favorable response. Our calling is to affirm, not manipulate.

LETTERS

Probably a Spoof

Regarding the report of The Jesus Seminar of about 70 New Testament scholars who concluded, among other things, that Jesus did not physically rise from the dead [TLC, April 9], it occurred to me that: 1. I don't know any of these scholars personally; 2. I've never invited them into my life; 3. I've not read any books by people whose lives were changed after meeting these 70; 4. They've never touched me and infused me with a supernatural power of their spirit; and 5. I have never known any of them to bring peace between antagonists, nor healing to damaged lives nor forgiving hearts to wounded souls.

In short, the news report about these so-called 70 scholars and their purported meeting is probably just a cleverly contrived spoof about some nonexistent figments of exaggerated editorial imagination.

But, regarding the Risen Lord ... ah, that is a different story! He fed me this morning from his table. I held him in my hands, and spoke with him. Like Peter,

who denied him, Mary Magdalene, who wept over him, Paul, who persecuted him, Augustine, who ran from him, and all the other saints over the centuries who have been changed by him, I, in all my sinfulness and unworthiness, have been touched by the Living Lord Jesus and he has cleansed me and made me whole. No dead man can give that kind of new life, but only a Risen Savior. Alleluia!

(The Rev.) HERBERT A. WARD, JR., S.S.C.
St. Jude's Ranch for Children
Boulder City, Nev.

• • •
The Jesus Seminar participants must have lost a few pages from their New Testament. I wonder how much time they wasted coming to their "conclusions." What a pity.

JUNE ANDERSON

Shreveport, La.

The Color Purple

Dorothy Mills Parker's lovely memorial to Joan Ramsey [TLC, April 9] sparked my memory of a moment I had with the

archbishop's wife, catching her flair for wit, mimicry and bemused attitude toward clothes.

I found myself standing next to her at a reception at Virginia Theological Seminary. As a lowly junior classman in 1962, I blurted out a compliment on her dress.

"Do you like it?" she asked with a smile. "I had a struggle to get it. The shop girl insisted I buy something similar, but in purple. 'No, I couldn't wear that,' I explained. 'You see, my husband wears so much purple.'" At this point, her melodious British accent switched to raucous cockney as she quoted the shop girl's reply, "Cooo, 'int 'e the trendy one!"

(The Rev.) FREDERICK G. BANNEROT, III
Charleston, W.Va.

Celebrate Wellness

A Viewpoint article [TLC, March 12] and some letters to the editor have focused on the difficulties of parish ministry and how these are taking a toll among clergy. This is something that needs to be addressed with the best min-

(Continued on page 5)

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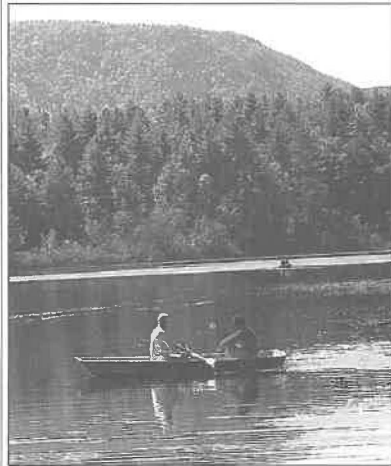
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The Living Church

Volume 210 Established 1878 Number 20

*An independent weekly record
of the news of the Church
and the views of Episcopalians*

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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NEWS: Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Episcopal News Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Second-class postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage \$15.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 92936, Milwaukee, WI 53202-0936.

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LETTERS

(Continued from page 3)

istry to such situations that we can offer. We can be thankful that this is being done in many places.

In the meantime, however, I want to suggest that we also celebrate clergy wellness. Alongside the clergy who feel bogged down and overburdened and frustrated are hundreds upon hundreds of parish priests who are doing very well. These are the priests who have found out that good management of time, thoughtful setting of priorities, careful planning and a sharing of ministry with others can lead to a productive and satisfying experience in parish ministry.

Such clergy are the ones who have time for personal prayer and study. They also know that a good bit of parish ministry can and should be accomplished by parish members, and they have learned how to enable this to happen. They have in their lives a flexible, yet balanced, commitment to such important concerns as their families and communities, which they keep

along with their commitment to preaching, liturgical celebration and pastoral care in their congregations.

I know some of these clergy. They have been helpful examples to me. So while we are figuring out needed treatment for what is wrong, I suggest we also celebrate that which is working well.

(The Rev.) RICHARD J. ANDERSON
Los Alamos, N.M.

Loss of Civility

The petty, picky tone of the Rev. Theodore Alan McConnell's letter [TLC, April 16] is a graphic example of what I believe to be one of the Episcopal Church's major problems today: our near-total loss of civility in public discourse.

I cannot believe any good purpose is served when Fr. McConnell bemoans what he sees as our good Presiding Bishop's "persistent public whining" about the increasing difficulty of the office of bishop. And when he goes on to intimate that Bishop Browning and all

others whom the church has called to the episcopate have made "Faustian bargains" to attain their offices ... which is to say that they willingly sold their souls to the devil in order to receive the cope and mitre ... I simply must cry "Foul!"

The task of our bishops is burdensome indeed. And I would like to remind Fr. McConnell that St. Paul urges us to "bear one another's burdens," not add to them.

(The Rev.) BERT H. HATCH
Edisto Island, S.C.

• • •

"Faith, hope and love. The greatest of these is love." How incredible that someone would accuse the Presiding Bishop of "persistent public whining" about the difficulties bishops face and to accuse him and others of "Faustian bargains." May God pour his grace upon them ... and upon the letter writer.

(The Rev.) RICHARD GUY BELLIS
Valencia, Calif.

(Continued on next page)

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Julia Wall
Head of School
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LETTERS

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A Simple Request

Regarding the Rev. Philip Reinheimer's letter [TLC, April 2] concerning California Proposition 187, the Presiding Bishop, Archdeacon Seeks and the Diocese of San Joaquin, I ask "What has happened to holy scripture, law and canon?"

The United States would long ago have been blown sky high, set aflame or committed in slavery to errant causes devoted to popular fads or worldly movements if we did not have a system of fairness and justice which attempts to protect our people and their heritage. The Episcopal Church would long ago have been torn apart by the antics of errant bishops and socially popular trends if it were not for the canons and resolutions enacted by the representatives of the people, and in line with holy scripture. And it appears that our current leadership is willing to permit the destruction of both.

The proposition in question is a simple request, with some teeth in it, for those persons who wish to live and work in our country to do so legally. The objections raised regarding the ordination of practicing homosexuals and the blessing of same-sex unions are simply the expressed desires of those persons who choose to follow holy scripture and the teachings of our Lord Jesus Christ and the church.

Neither a diocese nor an individual should be subject to a diatribe such as the one in the letter. There is no "leaving the mainstream of Christian theology," nor any "replacement of the love of Christ by hatred, distrust and enmity," such as Fr. Reinheimer would have his readers believe of the Diocese of San Joaquin.

Rather, there is a great love and compassion for the people who are subject to

exclusion from the benefits of the country or those subject to exclusion from the ordained ministry or sanctified unions against the laws of the church.

It seems that we are no longer satisfied with the effort to destroy our church by allowing single-purposed individuals and pressure groups bent on adopting the current lawless, pop-cultural trends to invade our theology and ecclesiology, but we are now seeking to destroy individuals who speak for the truth. Let us please get on with the blessed business of spreading the gospel of love and inviting others to follow the narrow path toward abundant and eternal life.

(The Rev.) STANLEY PENROSE COLLINS
St. Paul's Church
Modesto, Calif.

Philip S. Reinheimer states that the Diocese of San Joaquin "has left the mainstream of Christian theology, and, most sadly of all, that typifies that hatred, distrust and enmity that has replaced the love of Christ in our world."

Be assured the clergy and people of San Joaquin have not departed from mainstream Christian theology, as it is set forth in the holy scriptures and defined by the creeds of the ancient and undivided church. We rejoice in what C.S. Lewis called *Mere Christianity* and John R.W. Stott calls *Basic Christianity*. We also seek to live out our faith by making Christ's love and forgiveness known in our broken world. I believe Fr. Reinheimer owes the clergy and people of our diocese an apology. But I'm sure that's too much for the politically correct (PC) to offer us.

So I suppose it's up to the "mere Christian" to simply forgive and continue to proclaim Jesus Christ and him crucified.

(The Rev.) ROY C. MYERS
St. Timothy's Church
Bishop, Calif.

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. 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.

There's No End

Upon reflection on the events of the last few years in the Episcopal Church, I must add my name to the list of those calling for Edmond Browning to resign as Presiding Bishop. There seems to be no end to the failures of his leadership.

He has consistently looked aside, and even winked, as renegade bishops have brazenly ignored the decisions of the

(Continued on page 24)

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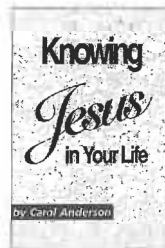
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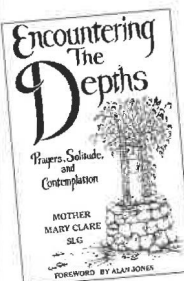
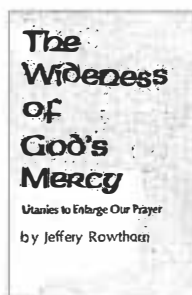
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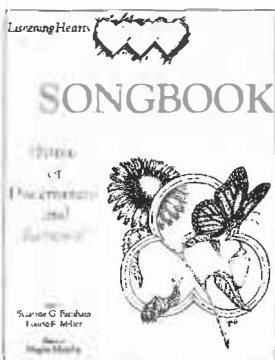
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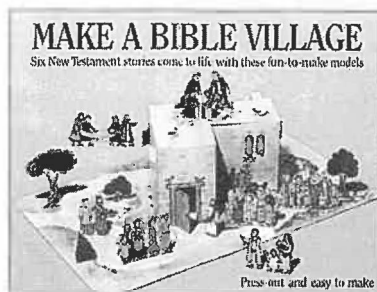
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After the bomb went off in Oklahoma City ...

'It Was by Far the Loudest Noise I Have Ever Heard'

Like many persons in Oklahoma City, the Rev. Canon Charles Woltz had been at work only a short time on the morning of April 19 when he heard a sound that shattered lives forever. Canon Woltz, canon to the ordinary in the Diocese of Oklahoma, was in the diocesan office only four blocks from the Alfred P. Murrah Federal Building when a bomb turned the nine-story structure into rubble and killed more than 100 persons.

"Rick Brown, our comptroller, and I were in the office when we heard it," Canon Woltz said in a telephone interview with TLC. "It was by far the loudest noise I have ever heard. And I was in the Army and heard lots of noises."

Canon Woltz was seated near a window measuring about six feet by 12 feet which was blown outward, rather than inward, by the force of the explosion.

"We sensed it was probably a natural gas explosion in our building," he said. "Rick hit 911 and I went out to see if people were OK. The first thing I saw was a brick building across the street had its windows blown out."

Upon venturing outside through smoke and dust, Canon Woltz soon learned how powerful the explosion was.

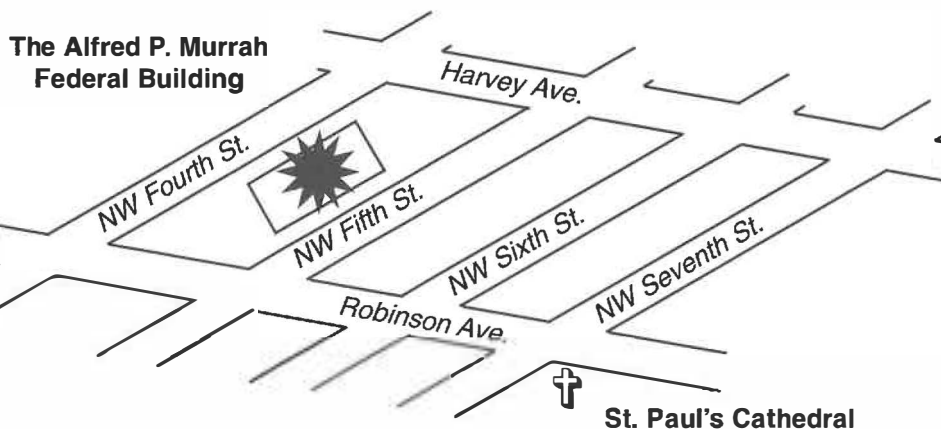
"As soon as we saw the blood we knew it was serious," he said. "I went back to the office, put on my clericals and tried to help. Bishop (Robert) Moody was there by then, too."

Canon Woltz headed for St. Anthony's Hospital, which was receiving victims of the explosion. An Episcopalian who was working on the hospital roof had his eardrum burst by the blast. Inside, the Rev. B. Wayne Kinyon, an Episcopal priest on the staff of St. Anthony's, was assigning chaplains to various duties.

"Wayne did an absolutely superb job," Canon Woltz said, and added the amount of ministry he could do was limited. "All we could do was hold hands."

"The saddest part of it from my perspective was that we were told they'd be bringing other people into the hospital, and we simply waited and they weren't brought in."

St. Paul's Cathedral, two blocks from



Glass windows on the south side of St. Paul's Cathedral were blown out. The cathedral is two blocks from the bomb site in downtown Oklahoma City.

TLC Graphic by Julie L. Erkenswick

the bomb site, sustained structural damage. Glass windows on the building's south side were blown out, and stained glass fell on the trumpet pipes of the organ, damaging both window and organ.

The Very Rev. George Back, dean of the cathedral, wrote, "five of the six dormers have fallen, the bricks and stones crushing the bushes and benches beneath them. The heavy oak doors are 10 feet into the cloister."

Dean Back's written impressions of conditions included the following: "The city wants to feed 200 firefighters supper in Dean Willey Hall. It is 3 o'clock. The hall is in shambles, the floor is covered with shattered glass and ceiling tiles. By 6 o'clock the floor is clean and 20 tables are set."

On April 22, volunteers from all over the diocese went to Oklahoma City to assist cathedral members in cleanup of educational facilities. Services were held the following day in the parish hall.

That day, Canon Woltz traveled to St. Michael and All Angels' Church in Lindsay, a small congregation in the southwest part of the diocese, as a supply priest. "After the service, the 16 people who were there committed \$500 from

their budget to the cathedral restoration project," Canon Woltz said.

Bishop Moody participated in a prayer vigil and issued a statement the day following the explosion.

"Yesterday was a day of horror for this city," he said. "The force of the bomb is impossible to describe. The damage that extends out from the city is remarkable."

Aid began pouring into Oklahoma almost as soon as word of the devastation spread. In addition to the cathedral restoration fund, a fund for victims' relief was established by a \$25,000 grant from the Presiding Bishop's Fund for World Relief. The Rev. Peter Van Hook of the Diocese of Utah went to Oklahoma City to help clergy and volunteers establish a program of long-term assistance.

The Most Rev. George Carey, Archbishop of Canterbury, sent a message of "deep compassion for the people of the city, especially the victims and their families."

"We've heard from all over the diocese," Canon Woltz said. "And it's incredible the amount of grace that's come from outside the diocese. That's been a light shining through the darkness of this deed."

Ordination Concerns Addressed

The Committee for Dialogue on Canon III.8.1 discussed the ordination and ministry of ordained women in all dioceses of the Episcopal Church when it met April 17-19 in Pittsburgh.

The committee, formed following the 1994 General Convention, was appointed to engage in dialogue on the ordination and ministry of women in dioceses where ordination is presently unattainable and access to ministry is unavailable, and to consider the position of those who oppose the ordination of women.

The committee issued a "Summary of Discussion" in which it makes a recommendation for each of four resolves in General Convention resolution C004sa.

✓ Concerning opportunities for full access for women to ordination, the committee recommended adoption of a model now in place in the Diocese of Eau Claire:

"Candidates for ordination to the priesthood would be considered on their merits, without regard to their gender, and offered in the same manner as candidates presenting themselves for ordination at dioceses that currently ordain women," the recommendation stated. "If they were considered suitable candidates for ordination,

and gained a favorable recommendation, the recommending diocese would agree to assist the candidate to enter the ordination process in an assisting diocese."

✓ Regarding the opportunities for ordained women to carry out their ministries in every diocese, the committee recommended "the canons be amended to provide that in those dioceses where the bishop is unable or unwilling to license (1) ordained women or (2) those ordained who are opposed to the ordination of women access to licensure will be provided by an alternative ecclesiastical authority." The committee recommended that authority be the bishop serving as president or vice president of that province.

The committee also urged the House of Bishops to adopt a stand opposing the imposition of sanctions or discipline upon any member of the clergy "who invites either a women, or those opposed to the ordination of women, to exercise their ministry."

✓ Addressing the third resolve, opportunities for congregations that desire the ministries of ordained women to have access to them in every diocese, the committee recommended that canons be

amended "to provide that in those dioceses where women may not be currently called, and where those who oppose the ordination of women will not be called, that letters dimissory be issued by an alternate ecclesiastical authority, specifically the provincial bishop serving as the president or vice president of the province."

✓ The fourth recommendation of the committee addresses theological concerns of those who oppose the ordination of women. It calls for the canons to be amended "to provide that any congregation within a diocese, unable to avail itself of the sacramental services of its bishop because of the fact that its bishop is a woman, be permitted after consultation with the diocesan bishop serving as president or vice president to apply to the provincial president or vice president for the appointment of an alternate bishop to provide sacramental services."

The committee report contains a minority addendum which states that the report was incomplete because it was decided not to deal with the issue of episcopal visitors for parishes which feel they are in "impaired communion" with their diocesan bishops.

Roman View of Anglican Orders: Time for Change?

Anglican and Roman Catholic theologians and ecumenical leaders from Great Britain and North America came together at the General Seminary in New York City for a conference on Anglican ordinations, April 20-22. The conference was inspired and challenged by the work of ARC (the American Anglican and Roman Catholic Consultation) and by the approaching centenary of the Apostolic Letter *Apostolicae Curae* of Pope Leo XIII in 1896. In this document the pope said Anglican ordinations could not count in the eyes of his church. The conference called for a consideration of whether this document should be decisive in today's context.

The conference was introduced by Prof. R. William Franklin of General, who had been engaged in planning this meeting for four years. Roman Catholic speakers included French theologian, the Rev. Georges Tavard, now at Marquette University in Milwaukee; the Rev. Edward Yarnold, professor at Oxford University; Prof. James Sadowsky, S.J. of Fordham University; and the Rev. John Jay Hughes, controversial historian.

They spoke of how the opening of the Vatican archives in recent decades has revealed that the European theologians who attempted to advise Leo XIII had looked favorably on Anglican orders, and that the pope himself had hoped for future theological discussions with Anglicans. Meanwhile, changing views of tradition and of priesthood had altered the picture, as had agreements reached by the Anglican-Roman Catholic International Commission (ARCIC).

Leo XIII faulted Anglican ordinations for not including specific petitions for the Holy Spirit to make priests offerers to God of the eucharistic sacrifice. Prof. Paul Bradshaw, a priest of the Church of England now at Notre Dame University, described how recent Anglican revisions of ordination rites, converging with recent Roman revisions, do have such petitions. Yet this is a departure from ancient rites which lacked such petitions and would presumably have been invalid in the eyes of Leo, one reason the *Apostolicae Curae* is embarrassing to some Roman Catholics today.

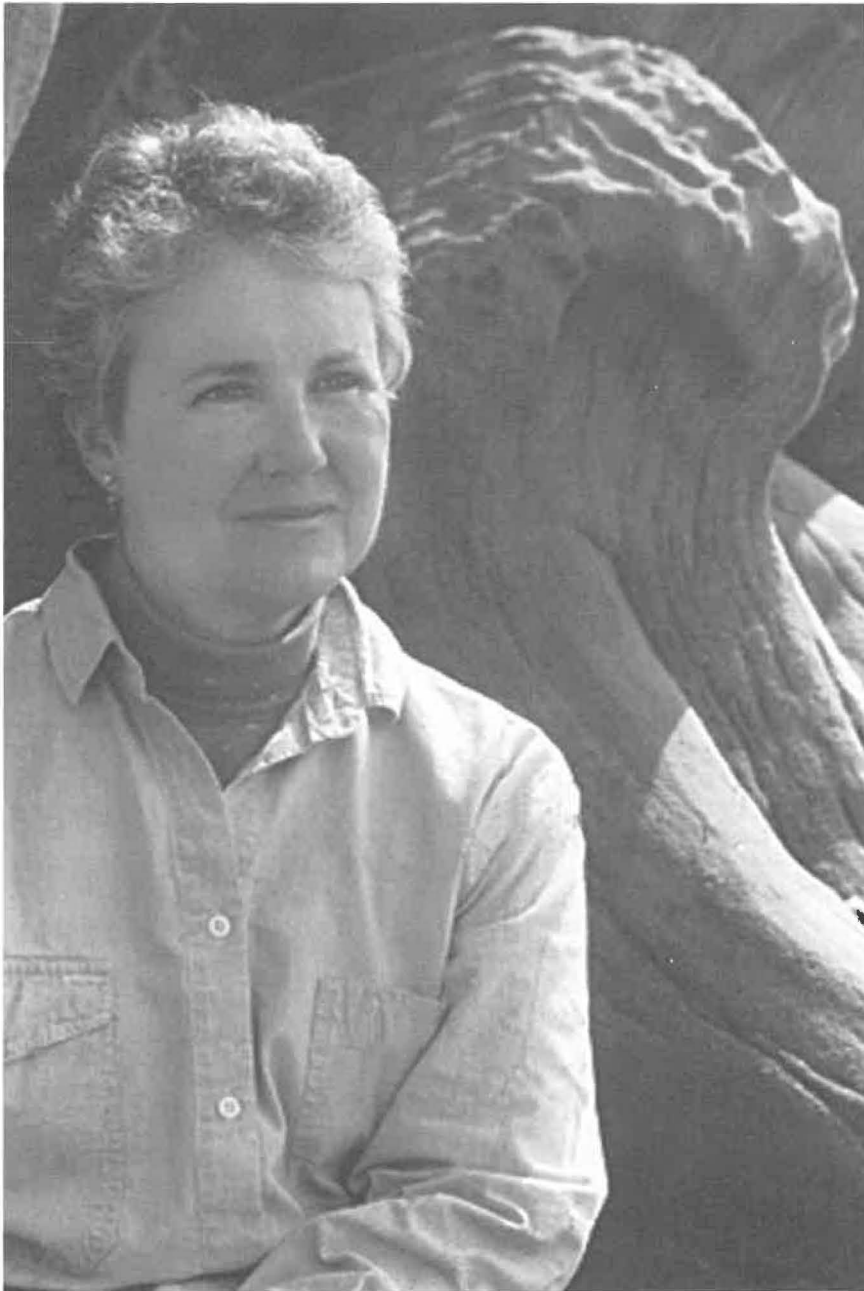
The Rev. Canon Christopher Hill of St. Paul's Cathedral in London told how preoccupation with apostolic succession had displaced other important theological considerations in various Anglican ecumenical relationships. The Rev. Stephen Platten, the Archbishop of Canterbury's representative, urged that Anglicans and contemporary Christians in general, reach a clearer understanding of authority. The Rev. Tim Galligan from Rome served as the Vatican's observer.

Sr. Sara Butler of the University of St. Mary of the Lake and Prof. Joanne McWilliam of General Seminary spoke of tradition and the ordination of women which, while not the topic of the conference, plainly had a bearing on it.

The conference concluded with a consensus statement calling for a closer relation between the two churches which could move beyond *Apostolicae Curae* to a new and mutually acceptable theology of priesthood.

(The Rev. Canon) H. BOONE PORTER

• More News, p. 22 •



The Tension in Poetry

A Profile of Luci Shaw

By BONNIE SHULLENBERGER

What is poetry? Emily Dickinson said in a letter that she knew something was poetry if, upon reading it, she felt as if the top of her head had blown off. Donald Hall, a contemporary poet, has said that “poetry happens in the near-collision of . . . two things,” a present event and a buried memory or emotion, and that the words and images that create poetry come out of the dynamic connectedness of the two.

When we think of poets, the people in whom this creative explosiveness occurs, we unfortunately tend toward stereotypes:

the emotional spinster (like Dickinson) or the free-living longhair (like Shelley or Ginsburg).

And while some people may notice names like George Herbert, Christina Rossetti and James Weldon Johnson in tiny print at the bottom of a page in the hymnal, they still may not conclude — given the suppositions of our thoroughly secular world — that the vocation, “poet,” and the confession, “Christian,” fit together as easily as a hand fits in a glove.

But then one discovers Luci Shaw. The author of several volumes of poetry, a book about journal writing, and a memoir, as well as a lecturer, editor and writer-in-residence at Regent College in Vancouver, B.C., she is a thoroughly modern woman writing thoroughly modern poetry whose concerns are strongly grounded in a

knowledge of and respect for the natural world. In titles like *Postcard from the Shore*, *Polishing the Petoskey Stone* and *Writing the River*, she chronicles the encounter of the human and the divine in a language at once scientifically accurate, soaringly lyrical, and biblically literate. This last is not surprising in someone who describes herself as “soaked in scripture, right from childhood.”

Luci Shaw was born in England in 1928, came to the U.S. in 1951 to attend Wheaton College, married Harold Shaw in 1953 (he died in 1986), and published her first book of poetry in 1971. At Wheaton, she studied with Clyde Kilby, who became, along with her husband, a strong supporter of her writing. On her 29th birthday, Dr. Kilby gave her 29 self-addressed, stamped envelopes because he

The Rev. Bonnie Shullenberger is a deacon who is a frequent contributor to TLC. She resides in Ossining, N.Y.

felt she was not sending out enough work. As every working writer knows, the self-addressed stamped envelope is essential to every submission of work to a magazine or publisher. It brings you back the news — good or bad.

Increasingly, the news was good. Luci Shaw's poetry attracted wider and wider audiences, and she was in demand to read her poems, to lecture about writing, to advise other writers. But in her own church, the Plymouth Brethren, she was constrained to silence. She was eventually allowed to read her poems occasionally in worship, but her efforts to set a scene or explain a biblical context were frowned on as "teaching," unacceptable for a woman in most Plymouth Brethren churches. In 1984, she and Harold began receiving instruction to enter the Episcopal Church.

This was no small decision. Harold Shaw was an elder in Plymouth Brethren, a man of importance in the evangelical community. Luci's writing and her witness seemed to testify to the validity of even the silent ministry of women. Yet Harold discerned her growing sense of calling and later explained that he decided to leave the Plymouth Brethren to find a church where Luci's gifts could be used more fully, and in public.

She now finds time in a busy speaking and writing schedule to serve her parish church (Holy Trinity, Menlo Park, Calif.) as a lector, lay eucharistic minister, and a member of the healing prayer team. She acknowledges that "the pastoral aspect of this ministry is personally fulfilling and healing."

Perhaps her most extraordinary book is the joint production with calligrapher Timothy Botts, called *Horizons: Exploring Creation*. She provided the text; he — it is too little to say "the illustration," one might say "provided visual meditations on" — her words. Alternating passages of poetry, anecdote and biblical reflection carry through a profound examination of the meaning of the Incarnation — not just for redeemed humanity, but for all creation. In a meditation on frogs, she determines that the frog's reason for existing is "to exhibit the attributes of frogness for which she was created." Likewise, she asks, "... what am I here for?" And, drawing on the Incarnation, replies, "If I read my own nature and my Bible aright, I am to be a link between earth and heaven, to be in relationship with both persons and the Person. I am to be poised for upward movement, with one foot in heaven, one on earth." Near the end of the book, her poem "Mary's Song" (from her first book, *Listen to the Green*, now out of print) discovers the meaning of the

Incarnation from the perspective of the person who knew more about it than any other mortal:

*Older than eternity, now he
is new. Now native to earth as I am, nailed
to my poor planet,
caught that I might be free,
blind in my womb to know my darkness ended,
brought to this birth
for me to be new-born,
and for him to see me mended,
I must see him torn.*

Shaw's meditations on Mary continue throughout her poetry, particularly in *Writing the River*, where she acknowledges her deepening appreciation for the *Theotokos*. "Mary is one of a list of human figures who mediate healing and Grace," she says. It is not so surprising, after all, that women whose faith is deepening, stretching, searching, should turn to Mary as a touchstone and friend.

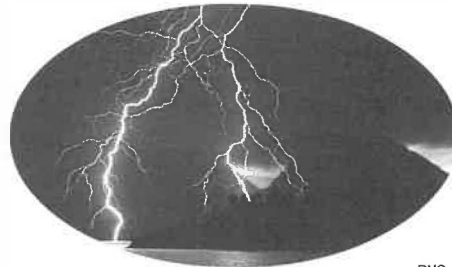
But it is water that may be Shaw's most evocative image and greatest mystery. She likes to quote J.B. Phillips' comment that the ocean is irresistibly attractive because it reminds us of eternity. "The shore is where I find myself most often," she says. "The created universe is such a powerful window to the divine for me."

And she goes on to ponder the relation between the human and the wild. "The wilderness and its wildness raises a philosophical question. How much control should we exercise? There is a tension between doing everything beautifully and in order, and this sense that God may come crashing in on us at any time."

She wonders if poetry is like God, in that both appear violently and without invitation. Which brings us back to the imagery of Emily Dickinson and Donald Hall. If there is anything poetry is not, it is not genteel, sentimental, soothing, safe. It was not for nothing that Plato would have banned poets from his republic, and Luci Shaw, at her best, reminds us of the risks for the poet and the prophet.

Luci Shaw's prophet knows the hazard of "the dangerous true" and accepts it as an act of faith. In "Camping in the Rockies" (*Writing the River*), she concludes:

*The truth is: the future lies
in ambush; more waits to happen
like the surprise of thunder;
when Glacier Lake, blue as a peacock
feather, carrying God's gold solar eye,
turns black with wind.*



RNS

This astonishment, this vulnerability, gives Luci Shaw's work the ability to open our eyes — inner and outer — anew; we see with her the beckoning horizons, and beyond. For those of us who care about poetry, and about God, it doesn't get any better than this. □

Luci Shaw's books in print are:

From Harold Shaw Publishers:

The Sighting
Postcard from the Shore
Polishing the Petosky Stone
Colossians: Focus on Christ

From Zondervan:

God in the Dark
Horizons: Exploring Creation

From Pinon Press:

Writing the River

From Multnomah/Questar:

*Life Path: Personal and
Spiritual Growth through Journal-Keeping*

A

Literary

Succession

Windows at St. David's Church, Denton, Texas, honor four saintly persons who contributed in different ways to English literature

By EDWARD C. RUTLAND

Four companion windows in St. David's Church, Denton, Texas, indicate the history and variety of literature and learning in Anglicanism. Pointing, by way of art, to the lives and sacred creativity of the personalities depicted, these windows are best valued in reference to their architectural and civic setting. The city of Denton is the home of two large universities, and the Church of St. David of Wales is one of two Episcopal parishes there that minister to both the business and academic communities.

The story of the windows began when St. David's expanded its facilities in 1985. Its architecture of an English village church was carefully preserved. The new main entrance is a walnut-paneled hallway which serves as a narthex. Through this, the congregation enters to worship, a number of those present usually being college students, some away from home for the first time, some visiting an Episcopal church for the first time.

The ambience of the entryway is both subtle and important, especially because it is an extension of the nave and part of the liturgical setting. Originally a utility area, its four window openings glaringly called for special treatment and provided extraordinary opportunity.

The standard for the four companion windows was set by a window high in the

east wall over the altar, a splendid example of stained glass art depicting Christ the King, immediately seen when one enters from the west.

When the idea for the four windows was proposed, enthusiastic and generous



donors stepped forward. J. Wippell and Co. of Exeter, England, provided guidance, and in due time transformed the ideas of the select group and the rector's sketches into reality.

Illumination of the paneled hall was a challenge, because the windows are on one side only; thus, this liturgical entrance might be dark and unwelcoming. The Wippell firm solved this problem by giving these richly colored and highly detailed windows a translucence that reminds one of Salisbury Cathedral.

The church already had a "foursome"

of windows representing the four gospels, and other windows presenting biblical and theological topics. It was perceived that a unifying theme for the narthex windows lay in the area of hagiology or the doctrine of All Saints. The decision was made to depict Anglicanism's "literary succession," to do this in historical sequence, and to represent four notable (saintly) persons who contributed in different ways to English literature and to Christian understanding. A variety of genre and periods in history are represented in these windows.

St. Hilda of Whitby (614-680) is included because she was both a woman in the decision-making processes of the early church (important in the city which includes the main campus of Texas Woman's University) and because she is a person of literary significance not to be forgotten. She is shown with the pastoral staff of her abbotship and holding a small church, representing her simple monastic settlement and its successful school.

She is noted for her Celtic sympathies but cooperative spirit at the Synod of Whitby (664). And she is appreciated for the literary and spiritual sensitivity with which she sponsored a rustic farmhand named Caedmon. Her encouragement helped him produce for his own Anglo-Saxon people vernacular poetry on Christian themes. Though his poems, done in bardic manner, were mostly lost in antiquity, they place him at the head of the long line of English poets. Honored as a saint according to early Celtic custom, her day in the Christian calendar is Nov. 18.

The Rev. Edward C. Rutland is a retired priest of the Diocese of Dallas who resides in Texarkana, Texas.



The Venerable Bede (c. 673-

735) said “study, teaching, and writing have always been my delight.” Indeed, his writings are wide ranging in subject matter, and vast in number, including 25 words of scriptural commentary, translations, treatises on grammar, poetics and calendar reform, plus biographies and more. He is said to have been the first known writer of English prose, though his vernacular prose texts have been lost.

A hint of his piety may be found in two of his poems set to music in the Episcopal Church’s *Hymnal 1982*. But it is as “the first English historian” that he is generally known. His *Ecclesiastical History of the English People*, written in Latin, often translated, is still valued by scholars for being authoritative historiography according to 20th-century criteria.

His attire identifies him as a “monk of Jarrow,” as he is often called, for it was there that he did his life’s work. But in the 11th

century his remains were moved to Durham, and in 1370 were relocated to their present location, now a lovely shrine, in that cathedral. The day of his commemoration has been changed several times; since 1969 it has been May 25.

John Donne (c. 1572-1631) “No man is an island” — with such nautical analogies Donne spoke to the sea-faring

people of England when he was dean of St. Paul’s Cathedral, London. His writings are daunting if he is not identified at the outset as a multifaceted personality of genuine Renaissance proportions. (In the window he is shown in the garb of period, except that the dean’s cassock is of a later date.)

Much is known of him through Izaak Walton’s *Life*, through Ben Johnson’s observations, through the erudite and often poetic correspondence which he exchanged with others, through their memorializations of him, but most notably through the autobiographical character of his writings.

To those who through his writings know him and perhaps love him, he is fascinating, exasperating and inspiring. He is a mixture of the sensuous, secular and worldly, and the intellectual, pen- sive and devotional.

Though in early adulthood a spendthrift who lived in respectable poverty, he was widely traveled and a man of immense learning. In both poetry and prose his language is in the style of the times: figurative, evocative and metaphorical — often in the extreme. His friend Ben Johnson reckoned that, as a result, his writings would perish. Happily T.S. Eliot regarded him as being in the direct current of English poetry. In

his polemics he was careful to place himself in the theological mid-road of Anglicanism.

John Donne, priest, is one of the “worthies” added in recent years to the calendar of the prayer book in this country: March 31.

C.S. Lewis

— Seven days short of the 65th birthday, and in failing health, C.S. Lewis died

quietly at home Nov. 22, 1963. Since his home parish, Holy Trinity, Huntington Quarry, is on the outskirts of Oxford, he often went to confession and communion at the Church of St. Mary Magdalen, a high church parish in the heart of the university city that was the center of Lewis’s life. Now, nearly a third of a century afterward, the world knows him better, and loves him more, than in 1963.

He was one of a remarkable group of

20th-century lay people — G.K. Chesterton, Dorothy Sayers, T. S. Eliot and W. H. Auden, to name a few. In an age of unfaith, cynicism, moral disorder and strange spiritual searchings, Lewis is read and admired by all sorts and conditions of people — the young, the old, from sacramentalists to fundamentalists, and beyond!

Born an Anglican, Lewis lost his faith during his teen years. In his maturity he



knew the other side, the side of unfaith, its viewpoints and arguments. That perspective adds richness to his writings, and charm saving him from pedantry.

Because he popularized serious concepts, *Time* called him an “amateur theologian.” Chad Walsh, in the *New York Times Book Review*, said Lewis had “the ability to make Christian orthodoxy exciting and fit for the brave rebel.” His creed was stated in *Mere Christianity*: “the belief that has been common to nearly all Christians at all times.”

That he was sharply aware of human-kind’s sinfulness is seen in such works as *The Great Divorce*. In *The Screwtape Letters*, he deployed humor to disclose the wiles of the Devil. He wrote straightforward apologetics in *The Problem of Pain*, a luminous book to be read alongside *Letters to Malcolm*. And he did a very readable “word study” of biblical terms in *The Four Loves*.

In *Surprised by Joy*, he summarizes his experience of joy to his becoming a Christian this way:

“A duckling wants to swim: well, there is such a thing as water . . . If I find in myself a desire which no experience in this world can satisfy, the most probable explanation is that I was made for another world.”

(He is not included in the calendar in the prayer book.)

What Holds Us Together — for Now

(Second of two parts)

By JOHN H. MACNAUGHTON

In part one of this article last week, I suggested the Episcopal Church is no longer one church but two. What divides us is not the sexuality debate but what lies beneath that debate, namely, two incompatible ways of understanding and using scripture and two incompatible ways of locating the authority to decide issues of conflicting data and opinions.

What holds us together? Four things, all but one of which, I believe, is being severely shaken, hold us together:

- The Book of Common Prayer. Everywhere we go in the Episcopal Church, our worship is anchored in a book we hold in common. Our commonality is not in liturgical forms, but in a common theology that undergirds the forms, namely, a common understanding of who God is and how he behaves and of who we are and how we are called to behave in relationship to God and to others around us. That theology is what makes sense out of the liturgies and gives them life.

To say this common theology is under fire in the church is to say the obvious. Efforts to revise our liturgies are constant and range all the way from the radical worship of Sophia and/or Wisdom in some quarters to an array of inclusive language revisions that offer not just to rename God but to redefine him. At the level of the parish and diocese, we are held together tightly by liturgy. At the national level, that bonding is severely jeopardized. I believe this will get much worse before it gets better.

- The national apportionment. As long as we all recognize an obligation to support the mission of the church at the national and international level, we are bound to each other. My sense in the past 15 years, and especially in the past three years, is that the binding is beginning to unravel seriously.

There have always been dioceses, which, claiming economic distress, have not paid apportionments in full. One can legitimately wonder if, as much as 10 years ago, the real reason for some underpayment has not been economic but has,

indeed, been a message of protest about the direction of the national church.

One need not wonder about that any longer. There are several dioceses now saying plainly that their decision not to pay in full is precisely that, a protest. My sense is that there will be more dioceses which will make that decision in this triennium and beyond. As a vehicle to bind

We will be arguing over
the fine points of the law
while failing utterly in
our mission to evangelize
the world for Christ.

us together, the apportionment is a weak link that is going to get weaker.

- Leadership of the Presiding Bishop and the House of Bishops. Together they are the visible symbol of both our unity and ecclesial authority. However, as individual bishops continue to act on their own consciences in the matter of ordinations, and neither the Presiding Bishop nor the House of Bishops seems able to address that, our unity and authority is eroded.

The March House of Bishops meeting at Kanuga [TLC, March 26] is a good, although not the first, example of this. Some bishops continue to ordain non-celibate homosexual persons, and, claiming such ordinations to be a violation of the doctrine and discipline of the church, other bishops filed a presentment against one bishop and threatened to file presentments against others on the same grounds [TLC, Feb. 19].

The bishops chose not to address this radical separation or the frustration that provoked it. Instead, the focus was on finding ways to approach hard decisions where there is not a common mind in the whole church. The conclusion was this: If a bishop is considering the ordination of a non-celibate homosexual person or the filing of a presentment (or presumably some other “hard” decision), the following procedure was proposed:

1. That bishop should consult with the other bishops of the province;
2. All bish-

ops concerned should engage, together and apart, in prayer with openness to the leading of the Spirit; and 3. When a decision is made, that bishop should maintain ongoing communication with the provincial bishops with whom he/she has consulted.

I was not able to remain at Kanuga to engage in this discussion. That may disqualify my response or it may enhance it by virtue of the objectivity of distance. In either case, my response is clear. The methodology champions the deciding, or avoiding, of critical questions by deciding not to decide. It does not lead to living with ambiguity, but rather to abdication of authority. It does not accommodate diversity, but invites division. It does not add to the dialogue but, by default, gives permission to any bishop to do whatever he/she wants to do with the guarantee of impunity. To address critical issues by deciding not to decide erodes even further the existing community of the church.

- The canons of the church. Indeed, some lean on that by saying that if the canons do not specifically prohibit something, it is permissible to do it.

What all this adds up to, in my view, is that it will not be long before the canons will be the only serious link between various bishops and dioceses and, at the national level, we will become a church of Pharisees and Sadducees, arguing over the fine points of the law while failing utterly in our mission to evangelize the world for Christ.

If I am anywhere near the mark in what I have described, what, then, can be done about any of this? The church will always need to discuss how to discuss the hard questions. Such process work, however, cannot continue to be used as a hiding place to avoid making decisions on the hard questions. I believe the time has come to heed Jesus’ words in the sermon on the mount. In the context of a whole series of sticky moral questions, Jesus said, “Let what you say be yes or no; anything more than this comes from evil” (Matt. 5:37).

Can our divisions be resolved or are we like Humpty Dumpty, where “all the king’s horses and all the king’s men” cannot put it together again? Honestly, I don’t know. What I do believe is that our present course has profoundly divided this church and that promises to get only worse. □

The Rt. Rev. John H. MacNaughton is the Bishop of West Texas.

Significant Symbolic Step

The recent conference at General Seminary on holy orders in the Anglican Communion [p. 9] brought together a distinguished group of internationally known speakers, most of them participants or former participants in the Anglican-Roman Catholic dialogues of ARC or ARCIC. The degree of consensus on the substance of the conference was striking: Rome, it was asserted, will not revoke *Apostolicae Curae*, but it can and should issue a new pronouncement, relevant to present inter-church relations, which would make mutual recognition of order in the two churches possible.

The reconciliation of ordained ministries in these two churches, or other churches, does not mean organic unity, or the

In Answer to the Jesus Seminar

When you have stood
naked and starving
forlorn and barren
casted upon the
great seas of
the mighty tempest
and in your soul of souls
cry out in pain and agony
then perhaps — perhaps
you will understand
the mystery of the
Resurrection.
He was — is — more than
a great Rebbe.
He was — is — the very
breath of Yahweh.
The sacred mystery
contained within the
Omnipotent circle of
creation. The light
before the dawn.
And the very promise of
humanity's salvation.
The Alpha and Omega.
The Truth

Charlanne E. Van Beveren

resolving of the many differences of belief, practice and church government. It will be a significant symbolic step, however, toward that unity between his followers for which Jesus prayed: "that they all be one . . . so that the world may believe that thou has sent me" (John 17:21).

Reviewing Books

On occasion, we think it helpful to outline how books are handled by this magazine. What better time than in an issue which emphasizes books?

This Spring Book Issue is one of four published each year by THE LIVING CHURCH devoted to books. The others are in the fall, before Christmas and at the beginning of Lent. Spring is a fine time to be thinking about books, because we approach the time of year when there is most likely more time to read. As the pace of life slows in our churches and homes during the summer months, and as some of us look forward to a restful and refreshing vacation, we may be on the lookout for quality reading.

These four book issues include articles on books, authors or related topics. For example, on these pages, readers will find a profile of poet Luci Shaw, an article on windows honoring "literary saints" which are pictured on the cover, and a larger-than-usual number of book reviews.

Reviews appear frequently in THE LIVING CHURCH, and are chosen for a variety of reasons. They may be written by prominent Anglicans or other well-known authors. They may be published by firms which specialize in quality religious books. They may be written on topics which might be of interest to our readers. Our reviewers are located in all parts of the country, and often are selected because they have expertise in a particular subject addressed by a book.

We provide shorter notices of recently published books in occasional articles titled Short and Sharp, usually written by the Rev. Travis Du Priest, our book editor, which may include booklets or reprints of books reviewed earlier.

A third listing is Books Received, which is a compilation of other books published recently in the religious books market.

Our book issues also include advertising from various publishers of religious books. We remind readers that we do not sell books which are reviewed or advertised in this magazine. Readers should contact the publisher or a religious bookstore for information about purchases.

We hope this special issue will be helpful to those searching for some quality reading material during the summer months.



BOOKS

Handy Collection

HOMOSEXUALITY IN THE CHURCH: Both Sides of the Debate. Edited by **Jeffrey S. Siker**. Westminster/John Knox. Pp. xvii and 211. \$14.99 paper.

This volume is a collection of essays and statements. Contributors include professors of New Testament and ethics, psychologists, psychotherapists, and members of both protestant and Roman Catholic churches; they range from a lesbian professor of English to the prefect of the Congregation for the Doctrine of the Faith.

The book is divided into sections reflecting on scripture, tradition, reasoning, experience and making decisions. In each section, save one, coupled contributions state contrasting, if not always contradictory, points of view. Contradictory positions are found in the book, however. The title states both sides of the homosexuality debate are presented; it would be just as fair to say that all sides are presented, for two clearly opposed sides are not found on this issue.

There is no aspect of the debate on homosexuality — physical, psychologi-

cal, social, moral, theological — not brought up in the volume; it is a valuable collection of resources, actually handy to have.

As would be expected, there is often repetition, but successive restatements of the question in different contexts can helpfully offer wider and wider horizons within which the significance of the question may be appreciated.

To assist discussion, questions are suggested at the end of each contribution, and selected denominational statements on homosexuality are found in an appendix. The editor is a Presbyterian minister who teaches New Testament at Loyola Marymount University in Los Angeles; he describes himself as a “repenting heterosexual.”

(The Rt. Rev.) **ARTHUR A. VOGEL**
Kansas City, Mo.

Different Perspectives

RELIGION AND HUMAN RIGHTS. Edited by **John Kelsay** and **Sumner B. Twiss**. The Project on Religion and Human Rights (485 Fifth Ave., 3rd Fl.,

New York, NY 10017-6104). Pp. 123. No price given, paper.

Religion and Human Rights is the first volume of the Project on Religion and Human Rights, a project broadly funded and supported by such foundations as the Ford Foundation. Archbishop Desmond Tutu and former U.S. Secretary of State Cyrus Vance are honorary chairs; Bishop Paul Moore and Rabbi J. Rolando Matalan chair the steering committee. The project is to provide resources and enable conversations that will foster support for human rights.

This volume evidences this work in four papers that developed from dialogue across disciplines and religions of the world, and in a report from a conference of 130 people from 20 countries.

The papers themselves give particular attention to the positive and negative role of religion, the nature and problem of fundamentalism, and the tension between the universal character of human rights and their application in particular cultures.

The diverse speakers addressing human rights include persons representing governments; persons representing other organizations, from human rights groups

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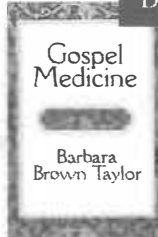
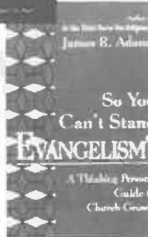
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to those claiming to speak for particular peoples; and the oppressed themselves, individually and collectively.

What this book does best is help in understanding human rights in light of such different perspectives. More, the book makes explicit what is needed in order to effect constructive dialogue between the different constituencies. As such, however, the book will be read more by scholars and educators than by human rights advocates, the "well-informed" citizen," or persons of faith. Church leaders, though, should read this book if they hope to teach and speak intelligibly about human rights.

TIMOTHY F. SEDGWICK
Evanston, Ill.

The Mind Behind the Letters

PAUL: An Introduction to His Thought. By C.K. Barrett. Westminster/John Knox. Pp. xii and 180. No price given, paper.

Paul is often as reviled today as when he lived. Yet, as C.K. Barrett points out in the preface, there is no more outstanding Christian thinker than Paul. Anyone wishing to understand the Christian faith must confront him.

In concise strokes, the dean of Pauline studies moves through various exegetical questions like authorship and the weight of the material from Acts so as to focus on the mind behind the undisputed letters. Paul was no systematic theologian writing from within a calm cloister, but an itinerant missionary engaged in constant bitter polemics with his rivals.

Thus a study of his thought must be of necessity incomplete, thematic at best. Barrett lays out in magisterial fashion the threads of the apostle's cosmology and christology, and his resulting understanding of justification by faith. He challenges conventional evangelical and liberal interpretations of law, justification and grace.

(The Rev.) PIERRE W. WHALON
Fort Pierce, Fla.

Two for the Environment

TO HEAL THE EARTH. By Frederick Quinn. Upper Room. Pp. 156. No price given, paper.

LISTEN TO THE CRYING OF THE EARTH. By Alvin Pitcher. Pilgrim Press. Pp. 168. \$ 13.95.

Why should Christians be concerned about the environment? Why should the church have environmental concerns

among its religious agenda? The first volume undertakes to answer these questions.

This is not a book about ecology itself. Such topics as over-population, depletion of the ozone layer, or the extermination of animals are briefly discussed but not pursued in detail. The author instead directs his attention to the spiritual and theological dimension, making it come alive by weaving personal experiences into his explanations.

Pertinent Old and New Testament texts are considered, and the author is to be

commended for facing the difficult question of the relation of creation to the paschal mystery. Christian literature of various epochs is touched upon, including the Celtic tradition, the poetry of John Donne, and writings of the mystic Thomas Traherne. At the end, there is information about parish and Christian education resources, and a very usable "Litany for Preserving the Earth."

This book will be very helpful in planning a parish ecology program or Rogationtide observance. Fr. Quinn is a

(Continued on next page)

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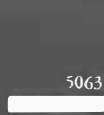
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BOOKS

(Continued from previous page)

frequent contributor to THE LIVING CHURCH and is a priest of our church who has been employed by public agencies for many years.

Dr. Pitcher's book introduces the reader to the reality, seriousness and complexity of the environmental crisis. Shocking statistics are provided regarding global warming, water pollution, loss of cropland, the escalating effects on third-world peoples, and so forth. Readers who are already familiar with such information can turn directly to chapter 2 in which the author offers trenchant criticisms of our prevailing economic, political, and educational practices as they contribute to our ecological irresponsibility. Our dangerous over-reliance on imported petroleum, and the unwillingness of American voters to see it appropriately taxed, are among the many challenging points raised. The current concept of a "value-free" education, only allegedly teaching objective scientifically validated truths, is decried.

Later chapters deal with the reinforcement of ecological responsibility by various theological trends — not all of which need command the reader's agreement. The book ends with a call for individuals, churches, and other groups to commit themselves to a theologically based environmental stewardship. An extensive bibliography is provided. The author is a professor emeritus of the Divinity School of the University of Chicago.

(The Rev. Canon) H. BOONE PORTER
Southport, Conn.

Good Timing

RECLAIMING MORALITY IN AMERICA. By William Murchison. Thomas Nelson. Pp. 189. \$16.99.

William Murchison, conservative Episcopalian and nationally syndicated newspaper columnist from Dallas, who is concerned about the moral and spiritual slide in this country, bemoans the failure of the churches, in particular liberal protestant churches, to address the decline in any constructive way.

This is a tightly reasoned, persuasively written, and refreshingly succinct discussion of such volatile topics as abortion, pornography, crime and punishment, sex education in the public schools, and the disintegration of the family. No friend of the zealous manipulators of the mass media who have done their best in three decades to reshape our culture, he repeatedly turns to natural law, history and

scripture for solutions to the grave moral and social problems that plague us.

"As morality is the heart of culture, so religion is the heart of morality," he writes. And he summons all of us to form a new counterculture that will be thoroughly religious and based upon traditional verities: "It is a mighty challenge for Americans, this fight for the right — indeed for the truth. Not everyone cares to sit watching or cringing while the old moral order goes down."

This little book may have appeared at just the right time, for there is solid evidence that millions are eager to seek the traditional and the orthodox and to reject the madness that has overwhelmed us. At the ballot box, in the bookstores, and in the public opinion polls, Americans are expressing a strong desire for something healthier and holier than they are getting from the mainstream.

Murchison is a learned, reasonable and compassionate conservative. Anyone seriously concerned with the future of this country should pay careful attention to his arguments and his evidence.

THOMAS C. REEVES
Franksville, Wis.

For Introductory Course

SEVEN DILEMMAS IN WORLD RELIGIONS. By G. Lynn Stephens and Gregory Pence. Paragon. Pp. x and 158. \$16.95.

There are grounds for believing that if the world is to have a future at all, it will have to involve the coming together, in understanding and compassion, of the great religious traditions. A book promoting this enterprise is to be welcomed.

Seven Dilemmas in World Religions serves as a stimulating introduction to some of the issues which often cut us off from one another. What are we to make of the "chosenness" of the Jews, the mission and person of Jesus, the apparent exclusiveness of Islam, the lack of a "personal" God in Hinduism and Buddhism, and the relationship of morality to religion in Confucianism?

The authors admit they use "the argumentative" approach and by that method they present a great deal of useful material for an introductory course, and also demonstrate the fact that ancient disputes are alive and well today. Their approach, however, leaves too little room for the appreciation of the mystical element in the traditions.

I am not advocating an escape into the experiential but simply claiming that the

authors' method of approach, while a good way of presenting the interreligious agenda, cannot do justice to the various levels of meaning in the so-called dilemmas themselves. What is a dilemma on one level may disappear on another. Perhaps a second volume is called for so that the conversation can go deeper — Seven Mysteries in World Religions?

(The Very Rev.) ALAN JONES
San Francisco, Calif.

'Essential Stringfellow'

A KEEPER OF THE WORD: Selected Writings of William Stringfellow. Edited by **Bill Wylie-Kellermann.** Eerdmans. Pp. xiv and 434. \$24.99.

Although the 1960s was a decade of outrage, few spoke within the church as passionately as did William Stringfellow, an Anglican lawyer. Anyone who heard him lecture will not forget the distant shyness, the restrained intensity, the cryptic sentences as he called for a revitalized Christianity and pronounced doom on a complacent America. It was Stringfellow's remarks on the sacramental nature of worship, made at Princeton Theological Seminary in 1963, that led this reviewer to seek confirmation in the Episcopal Church.

Stringfellow's prose was equally powerful. An attorney who lived and practiced in Harlem, he observed poverty firsthand, and he became successively radicalized by the civil rights, anti-Vietnam war, women's ordination, and gay liberation movements. Fortunately, Bill Wylie-Kellermann, a United Methodist pastor who knew Stringfellow personally, has edited selections from his many books and articles. The result: one of the few works in print that conveys the "essential Stringfellow."

Here is contained not only his rich theological insight but his intense friendship with poet Anthony Towne, his defense of Bishop James Pike, his giving sanctuary to war-resister and Jesuit Daniel Berrigan, and his reflections on his own degenerative illness.

Attacking the notion that the church must be non-political, Stringfellow always argued that the Bible itself centered on the politics of nations, institutions and ideologies. He found many core symbols essentially political, including such concepts as domination, emancipation, judgment, kingdom and reconciliation. At the same time, the Word of God (a

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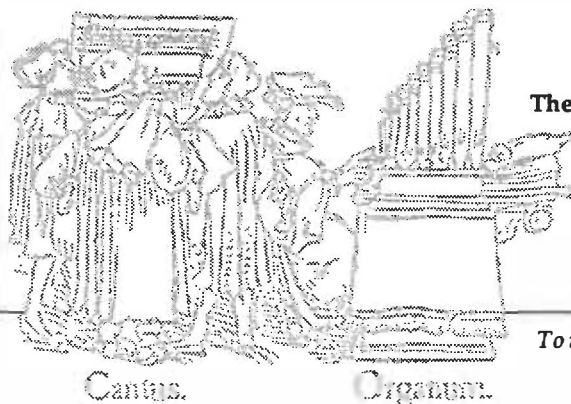
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BOOKS

(Continued from previous page)

favorite Stringfellow term meaning the name of God) always stood in judgment of any human vision of the good society.

JUSTUS D. DOENECKE
Sarasota, Fla.

Depending on God

WHAT DO I WANT IN PRAYER? By William A. Barry. Paulist. Pp. 133. \$8.95 paper.

CLINGING: The Experience of Prayer. By Emilie Griffin. McCracken. Pp. 111. \$8.95 paper.

These two books on prayer complement one another. Fr. Barry, Jesuit, has written extensively on prayer and spiritual direction. In the current volume, he sets forth 15 examples of desires for a relationship with God an individual may have in prayer. He ties each example to the method of Ignatius of Loyola in the *Spiritual Exercises* of imagining a biblical incident and asking questions that relate to one's life. The texts of specific biblical passages are included, together with detailed instructions for meditation.

Emilie Griffin, a businesswoman, wife and mother, also the author of numerous works on the spiritual life, deals with aspects of attachment or dependency on God, which enable us to detach ourselves from false dependencies. Prayer is the basis of such "clinging." Using both biblical and contemporary language, she vividly describes the experience of prayer and various elements of our relationship to God. A helpful annotated bibliography of books on prayer is included.

HELEN CHAPIN METZ
Washington, D.C.

Solitude and Relationship

THE DESERT FATHERS ON MONASTIC COMMUNITY. By Graham Gould. Oxford. Pp. 202. No price given.

The Desert Fathers of fourth and fifth century Egypt were hermit monks whose spirituality has molded centuries of Christians, especially in the monastic life. The source for this current book is the *Apophthegmata Patrum*, a collection of sayings, dialogues and short narratives compiled in the late fifth century.

Gould explores the importance of community or personal relationships in the monastic life. The lifestyle of these monks varied greatly between strict solitude and living with others; meeting often, occasionally, or rarely; and worshiping corporately frequently or seldom. The way of

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the Desert Fathers demanded no particular lifestyle for any individual. There was a scope for choice and for the recognition of different goals.

In looking at the issue of personal relationships, several things stand out. The monks were expected to join themselves to an Abba for an indefinite period of time, living with him and being obedient in all things, in order to learn to live the life properly. The rule of hospitality outweighed all other practices: A monk was expected to put his own discipline aside in order to meet the needs of visitors. The basic rule of not retaliating, not injuring others, even when you have a legitimate grievance against them, and taking forgiveness so seriously as to be willing to share the consequence of another's actions is a rule we can all benefit by.

Solitude was rarely seen as an end in itself, or as a way of life to be adopted by an individual for purely personal reasons; the quest for solitude is almost always tinged with awareness of the context of the individual in community.

SR. BRIGIT CAROL
Uvalde, Texas

Decreasing Tensions

ISLAM: An Introduction for Christians. Edited by Paul Varo Martinson. Augsburg. Pp. 264, paper. No price given.

Aggressive evangelism by Christians and Muslims has been producing increasing conflict between these two great religions, especially on the African continent.

This volume is an attempt to help Christians understand the Muslim view of God and the world. It is informative and clear.

Some of the guidelines for understanding are simple; others more complex. Followers of Islam are not Muhammadans. Only God is God, and they are his followers. They should not be named after even someone as important as the Prophet.

Muslims consider Jews, Christians and themselves to be the people of the Book: the law of Moses and the Torah and the message of Jesus, the gospels. All three also share Abraham, but Christians have strayed from the one God by calling Jesus his son.

If the editor has an agenda, it is to open understanding between Christians and Muslims and decrease mounting tensions: "(The) mountains of hatred and ill will can begin to dissipate only as people of goodwill on each side make the appropriate effort. Certainly North America is an

ideal location for this process to begin."

The first Muslims came to North America with the Spaniards, perhaps Columbus himself, then involuntarily through slavery. Today Muslims arrive by immigration or they are African-American converts, according to the editor.

Increasingly we may have Muslim neighbors, friends, co-workers or relatives by marriage, and this book provides information for sensitivity to holy days, and food restrictions. The book contains seven appendices that add to the reader's information.

(The Very Rev.) ROBERT A. L'HOMME
Peoria, Ill.

Everyday Life

THE BURDENS OF SISTER MARGARET. By Craig Harline. Doubleday. Pp. 359. \$24.

Eleven bundles of delicately hand-written letters form the basis of this book. The background of the story is the life among women religious in the church of the Counter Reformation.

Margaret Smulders was a sister in the Bethlehem Convent in Leuven throughout the first half of the 17th century. During her career she was accused of being a witch, she was expelled twice from the convent, and she spent many years in seclusion in the guest house. And then she died.

Sister Margaret's story is poignant, but the glimpse we have here of convent life is even more fascinating. The pettiness, the favoritisms, the lack of devotion during the Daily Office, the sexual desires and, worst of all, the constant fear of the official visitors are all woven into the story.

Reform was in the air at this time, and reform meant stricter adherence to all of the petty rules. But the more the officials tried to drive the concerns and values of the world out of the convent, the deeper they took root. The convent became an image of the struggles and failures of ordinary life.

The book is a very exhaustive study of monastic life at that time. The effort required to plow through all the details will greatly reward the serious student.

(The Rev.) M. FRED HIMMERICH
Watertown, Wis.

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Hawaii Begins Fund Drive to Clear Debt

The Diocese of Hawaii has begun a \$4 million capital funds campaign in an attempt to overcome the debt from the financial problems of the Episcopal Homes of Hawaii (EHH) retirement project in 1994.

The Rt. Rev. George Hunt, interim Bishop of Hawaii, announced the fund drive in a letter published by the *Hawaiian Church Chronicle*. Bishop Hunt said the debt "is sapping our spiritual energy, even as it drains our capacity to be expansive about the mission of the church."

Bishop Hunt said that because of the debt, "we are inhibited from assisting several congregations which are facing temporary financial difficulties," and "we have had to pare our staff to the bone, and some of the bone has been shaved off as well."

"We have adopted a depressed mentality which immobilizes us a community."

The retired Bishop of Rhode Island, who was called to Hawaii when Bishop Donald P. Hart resigned over the EHH failure, announced eight churches and more than 20 persons had made gifts to the drive. He said he was hopeful it would be completed by Christmas.

"If we are to move from our depression, we must immediately address the task of wiping out our \$4 million debt," Bishop Hunt said. "We need to 'clear the decks' that we might get on with the mission of the church."

Nominees in New York

Five persons will be nominated for the position of suffragan bishop serving in Region Two of the Diocese of New York at its convention June 10. The five will be nominated by a committee to elect a bishop.

Those nominated are the Rev. Jane C.P. Butterfield, co-rector of St. Peter's Church, Cambridge, Mass.; the Rev. Herbert G. Draesel, Jr., rector of the Church of the Holy Trinity, New York City; the Rev. Catherine S. Roskam, diocesan missionary for the Diocese of California; the Very Rev. Rosemary Gaughan Sullivan, rector of St. Clement's, Alexandria, Va.; and the Rev. S. Burtner Ulrich, rector of St. John's, Yonkers, N.Y.

The suffragan bishop will work with the Rt. Rev. Richard Grein, diocesan, spending a majority of the time in Region Two of the diocese.

Eau Claire Seeks Companionship with Old Catholics in Germany

The Diocese of Eau Claire has begun a process which it hopes will lead to a formal companionship with the Old Catholic Diocese of Germany. It is believed to be the first time an Anglican diocese would enter into companion relationship with a diocese outside the Anglican Communion.

The Rt. Rev. William C. Wantland, Bishop of Eau Claire, and the Rt. Rev. Jeffery Rowthorn, Bishop of the Convocation of American Churches in Europe, participated in the consecration of the new Bishop of Germany, the Rt. Rev. Joachim Vobbe, in Frankfurt March 25.

Bishops Wantland and Vobbe met two days later to discuss the possibility of a companion relationship. The idea would have to be approved by the diocesan council in Eau Claire and the synod in Germany before being proposed to the national church for final approval. The Wisconsin diocese had a companionship with the Anglican Diocese of Warri, Nigeria, for 12 years.

Anamnesis

Remember, remember,
Come home, my scattered children!
Here's bread to break
and wine to drink.
Sit down and eat.
and I will wash your feet.

Remember, remember —
Sit still, my noisy children!
I'll speak the prayer
and sing the song
that tells of glory.
Listen to the story.

Remember, remember?
Look at my hands, my children,
Look at my side:
I am your friend
no longer dead
but known in broken bread.

Tobias Stanislas Haller, B.S.G.

Short and Sharp

By TRAVIS DU PRIEST

THE MYSTICAL WAY IN THE FOURTH GOSPEL: Crossing Over Into God. By L. William Countryman. Trinity. Pp. 164. \$14 paper.

A revised version of an earlier book which is a look at John's gospel as a sustained literary work. By the professor of New Testament at the Church Divinity School of the Pacific.

WHAT WE CAN LEARN FROM THE EAST. By Beatrice Bruteau. Crossroad. Pp. 126. \$11.95 paper.

The founder of the Schola Contemplationis in North Carolina, a network of contemplatives of all faiths, presents the wisdom of certain Eastern traditions which she feels parallels Christian insights — the concept and practice of being awake, for example, in Buddha's and Jesus' teachings.

YEARBOOK OF AMERICAN & CANADIAN CHURCHES: 1995. Edited by Kenneth B. Bedell. Abingdon. Pp. 317. No price given, paper.

The 63rd annual yearbook which profiles U.S. and Canadian churches, seminaries, and periodicals. Fully indexed. 1995 features a report on Asian American Christianity.

NEW CONCISE BIBLE DICTIONARY. Edited by Derek Williams. InterVarsity. Pp. 595. No price given, paper.

An English priest in Northampton, Fr. Williams, author of several books, presents key biblical terms, names and theological concepts, such as "Judgment," in a helpful, easy-to-use format.

THE GOLDEN LEGEND: Readings on the Saints. By Jacobus de Voragine. Transl. by William G. Ryan. Princeton. Vol. I. Pp. xviii and 391. Vol. II. Pp. x and 400. \$16.95 each, paper.

Now these new translations, published earlier this decade, are available in paperback from Princeton University Press.

PRAYER AND COMMON SENSE. By Thomas H. Green. Ave Maria. Pp. 118. \$6.95 paper.

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LETTERS

(Continued from page 6)

General Convention, the basic tenets of our faith and the blood of the martyrs who birthed it.

Bishop Browning has brought suspicion and distrust upon the once highly regarded Presiding Bishop's Fund for World Relief by cloaking some of its activities and funds in a mantle that hints strongly of a surreptitious politically correct agenda.

He has ignored his responsibility to provide adequate and honest oversight of the funds entrusted to this church.

Most recently, he has blatantly attempt-

ed to subvert the presentment process by his words and actions at the last House of Bishops meeting [TLC, March 26].

Bishop Browning's choice is to hang on and watch the Episcopal Church implode and self-destruct, or to step down and allow the healing to begin. May he have the grace and personal integrity to resign before he brings further dishonor upon his office and his Lord.

JAMES L. HOUCHIN

Rochester, N.Y.

Different Issues

Sometimes our sensitivity antennae need refurbishing. A case in point: the edi-

torial "Christ's Promises, Not Ours" [TLC, April 2].

To couple "scandals" such as "financial irregularity" and "sexual indiscretion," about which persons would be hard put to find a bright side at all, with other issues is difficult. "Issues" such as "decrease in missionary work," a phrase that begs specific content, "prayer book revision" and "ordination of women," with no hint in the case of the latter two that there is any other than the same kind of dark side common to the other items, is to show remarkable insensitivity to the many for whom these same two issues have not only not diminished hope in the church, but have largely been at the core of a renewed hope.

(The Rev.) ROBERT A. SMITH

Dowagiac, Mich.

Study the Problems

Three cheers for Fr. Tamburro's letter [TLC, Feb. 26] about the Church Pension Fund's distribution of surplus funds.

While the pension fund is generally regarded as the retired priest's best friend, we, who live on modest pensions and experience declining health as the years pile up, find medical expenses soak up most of our income.

Perhaps the pension fund would do well to set up some studies of problems we retirees encounter for future consideration in its distribution decisions. Many of us find ourselves engaged in part-time supply or interim work in order to make ends meet. While dedicated priests love to be able to "spade in the vineyard," it should be to help the growth of the kingdom rather than to keep out of red ink personally.

(The Rev.) THERON R. HUGHES

Quincy, Ill.

Just Ask

In her comments on the balance achieved by her appointments to interim bodies [TLC, March 12], Mrs. Chinnis appeared to be a bit disingenuous when she said, "Only a few of the hundreds of people recommended could be identified as representing more conservative views, which severely handicapped my efforts to provide balance on individual bodies."

If such a balance had been really sought for these appointments, there are people she could have consulted to provide recommendations. Certainly those representing more conservative views could have been found among the members of the recent General Convention.

DOROTHY SPAULDING

McLean, Va.



Youth Ministries Network Calendar of Events

The events listed below are open to high school age young people, and are sponsored and funded in part through the Youth Ministries Office at the Episcopal Church Center, in partnership with Provincial program funds. Please write or call the contact person listed for additional information; or call the Youth Ministries Office at the Episcopal Church Center: 800/334/7626, x5217; x5196.

Province I Spring Youth Event: "The Hero Lies In You." ["We have gifts that differ according to the grace given to us." Rom. 12:6]. April 21-23, 1995. Purity Spring Resort, East Madison, NH. Cost: \$60. Contact: Rick Harris, 434 Massachusetts Ave., #204, Boston, MA 02118. 617/437-7076; FAX 617/437-6657.

Province I Social Action Project: "Soul of the City, Boston." August 20-27, 1995. Cost: TBA. Contact: Rick Harris, Camp St. Augustine, 434 Massachusetts Avenue, #204, Boston, MA 02118. 617/437-7076; FAX 617/437-6657.

Province II Spring Youth Event: "Coming of Age: An Examination of Religious and Cultural Traditions on Coming of Age." June 9-11, 1995. Camp Mariah, Fishkill, NY. Cost: \$85. Contact: Sandra Wiley, 1341 Pinson Street, Far Rockaway, NY 11691. 718/337-6884.

Province III Summer Youth Event: [Theme TBA] August 16-20, 1995. Mensch Mill Retreat Center, Mensch Mill, PA. Cost: \$120. Contact: Mary Grems, 4110 Gedney Park Dr., Blacksburg, VA 24060. 703/552-4017.

Province IV Summer Youth Event: [Theme TBA] July 26-30, 1995. Oxford College, Oxford, GA. Cost: TBA. Contact: Gary Friend, 1364 Hardee St., NE, Atlanta, GA 30307. 404/524-6680.

Province V Youth Event: "Global Community, Christians Rock the World." October 13-15, 1995. Wauwausee Conference Center, Northern Indiana. Cost: TBA. Contact: Andrea Hayden, 832 Glenwood Dyer Road, Glenwood, IL 60425; 708/757-5747.

Province VI Summer Youth Event: "Pulled Both Ways: In the World But Not of It." August 1-4, 1995. Black Hills State University, Spearfish, South Dakota. Cost: \$150. Contact: Leo Ludwick, 1115 Jefferson Ave., Bismarck, ND 58504. 701/258-0252 (W); 701/255-7439 (H).

Province VII Summer Youth Event: "Who Am I God? Where Am I Going? Show Me the Way!" July 19-23, 1995. Baker University, Baldwin, KS. Cost: \$175. Contact: Brenda Rock, 706 East 74th St., Hutchinson, KS 67205; 316/663-9086.

Province VIII Summer Youth Event: "Think, Love, Serve ... Do This in Remembrance of Me." July 25-30, 1995. Utah State University, Logan, Utah. Cost: \$230. Contact: Brian Prior, c/o The Episcopal Diocese of Spokane, 245 E. 13th Ave., Spokane, WA 99202-1114; 509/624-3191; FAX 509/747-0049.

People and Places

Deaths

The Rev. **Henry Dymoke Gasson**, retired priest of the Diocese of Southwestern Virginia, died at Virginia Baptist Hospital on March 4, after a short illness. He was 92. His wife, Esther Rolfe Gasson, died the previous day, at their residence in Lynchburg, VA.

Fr. Gasson was born in Baltimore, MD. He graduated from Georgetown University in 1923, Virginia Theological Seminary in 1926, and Catholic University of America in 1940. He was ordained priest in 1927. Fr. Gasson and his wife Esther were married in 1940. He taught at several schools, including the Southern Cross School in Brazil, St. Paul's School in Concord, NH, St. Stephen's School in Alexandria, VA, and Virginia Episcopal School in Lynchburg, VA. He served in the United States Naval Reserve from 1942-45. He also served as rector of St. John the Baptist, Sanbornville, NH, and St. Luke's, Hot Springs, VA. He retired in 1969. Fr. and Mrs. Gasson are survived by a daughter, five grandchildren, four great-grandchildren and one great-great-grandchild.

The Rev. **Robert W. Howell, Jr.**, a priest of the Diocese of Olympia, died of heart failure resulting from diabetes complications on March 11 while visiting his brother in Sacramento, CA. He was 49.

Fr. Howell was born in Grand Isle, NE. He was a graduate of Arizona State University and Church Divinity School of the Pacific. He served in clinical pastoral education at St. Luke's Hospital, Denver, CO. He was an associate of the Order of the Holy Cross. He was ordained priest in 1974. He served several parishes throughout California including Salinas, Pinole, Burlingame, Concord, San Francisco, Pleasant Hill, and Oakland. Fr. Howell was also rector of Emmanuel, Orcas Island, WA. He was a member of the Commission on Liturgical Renewal and the Department of Social Ministers. He was currently serving as chaplain of Santa Rosa Memorial Hospital and as associate of Incarnation, Santa Rosa, CA. Fr. Howell is survived by his parents, a brother, a sister, and his son, Christopher.

The Rev. **Howard G.F. Kayser**, retired priest of the Diocese of Fond du Lac, died March 15 at St. Francis Home in Fond du Lac, WI. He was 83.

Fr. Kayser was born in Morris Park, NY. He graduated from Nashotah House in 1950 and was ordained priest in the same year. Fr. Kayser was a veteran of the U.S. Air Force, 1943-45. He served parishes in Waxahachie and Ennis, TX, before moving to the Diocese of Fond du Lac where he served in Merrill, Tomahawk, Antigo, and Sheboygan Falls, WI. Fr. Kayser retired in 1983.

The Rev. **Edward Otheman Moore**, retired priest of the Diocese of Los Angeles, died March 17, at the Episcopal Home in Alhambra, CA. He was 75.

Fr. Moore was born in Auburn, NY. He graduated from Hobart College and Berkeley Divinity School. He was ordained priest in 1947. Fr. Moore served parishes in Rosebud, Martin, Corn Creek, and Rapid City, SD. He also served parishes in Northport and Lynbrook, NY; Ft. Defiance, AZ; and Alhambra,

CA. He was a member of the North American Missionary Society. Fr. Moore is survived by his wife, Charlotte, two daughters, one son, two grandchildren, and two brothers.

The Rev. **Edd Lee Payne**, retired priest of the Diocese of New York, died March 21 at the age of 74.

Fr. Payne was born in Dallas, TX. He graduated from Rice University in 1942 and General Theological Seminary in 1949. He was ordained

priest in 1949. Fr. Payne served in Atlanta and New Boston, TX; New York City, Valhalla, and Chappaqua, NY; and Newark, NJ. He retired in 1987. Fr. Payne is survived by his wife, Mary, and a daughter, the Rev. Teresa Payne Gocha.

The Rev. **Henri A. Stines**, retired priest of the Diocese of Chicago, died March 8 at Montgomery Place, Chicago, IL. He was 73.

(Continued on next page)

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People and Places

(Continued from previous page)

Fr. Stines was born in Port-au-Prince, Haiti. He graduated from Lycee Petion Haiti with a BA in 1942 and later received his MDiv from General Theological Seminary. He was ordained priest in 1947. He served parishes in Cape Haitien and Port-au-Prince, Haiti. He moved to the U.S. in 1950 and continued to serve in Charleston, WV; Detroit, MI; Washington, DC; Berkeley, CA; Chicago; and Princeton, NJ. Fr. Stines was a deputy to General Convention in 1952, '76 and '79 while also serving as director of the Episcopal Society for Cultural and Racial Unity during the 1960s. He retired in 1990. Fr. Stines is survived by his wife, Gladys, two daughters, two sisters, three brothers, and five grandchildren.

The Rev. **James Kyle Terry**, deacon of the Diocese of Kansas, died March 27 at Lawrence Memorial Hospital, Lawrence, KS. He was 79.

Deacon Terry was born in Glasgow, MT. He graduated from Northeast Missouri State University in 1938 and the University of Kansas in 1973. He was ordained deacon in 1984. Deacon Terry served in the U. S. Air Force from 1940-71. He was a veteran of WW II, the Korean War, and was a commander and advisor during the Vietnam War. From 1972-77 he served as assistant director of the computer center at the University of Kansas. Deacon Terry was deacon of Trinity Church, Lawrence, KS. He is survived by his wife, Wilma, two daughters, two sisters, and six grandchildren.

Sister Therese, CSM, died March 23, in Peekskill, NY, after a short illness. Professed in the community in 1928, she worked in several different houses and served as assistant superior, novice mistress and as superior of St. Mary's Hospital for Children, Bayside, Queens, NY. She was 90.

Robert Addison, member of St. John's, Sturgis, MI, died of cancer March 20 at the age of 76. He was a prominent lay person in the church, serving as treasurer of the board of trustees of the Church Pension Fund from 1981-86 and subsequently as chairman of the board until 1991. He represented the Diocese of Western Michigan at 11 consecutive General Conventions, served on numerous community and diocesan boards and was active in business most recently as president of the Kirsch Company in Sturgis, MI. Mr. Addison is survived by his wife, Valaire, and two daughters.



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Fri 9. C Sat 4

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GRACE CHURCH 950 Broad St., at Federal Sq.
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

KEY - Light face type denotes AM, bold face PM;
add, address; anno, announced; A-C, Ante-
Communism; 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

NEW YORK, N.Y.

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

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 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 9. HD as anno. Christian Ed for Children & Adults Sun
10. All Souls' Mill Pond Preschool Daycare information call
(516) 689-7825

WILLISTON PARK, L.I., N.Y.

ST. ANDREW'S 147 Campbell Ave.
The Rev. Berry Parsons, r (516) 746-5527
Sun Masses 8 & 10; SS 9:45. Thurs Mass & HS 10; 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 app

SELINGSGROVE, PA.

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

WHITEHALL, PA. (North of Allentown)

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

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (Between I-30 & I-20)
Fr. Alan E. McGlauchlin, SSC, p-i-c; Fr. Thomas Kim, v; Fr.
Laurens Williams, SSC, ass't
Sun Masses: 8, 10 Korean (summer), 11, 6. Daily Masses, C as
anno. (817) 277-6871; Metro 265-2537

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206-7719 (214) 823-8134
The Very Rev. Phillip M. Duncan, II, D. Min., Dean; Canon
Peggy Patterson; Canon Juan Jimenez; Canon Trudie
Smither; the Rev. Benjamin Twinamaani; the Rev. Tom
Cantrell; the Rev. Phyllis Doty; the Rev. Canon Roma A.
King, Jr.
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung
Eu; 12:30 & 6:30 Sung Eu (Spanish)

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 Matolegwe, dean (271) 77-1919
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 Services 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

A Church services listing is a sound investment in the promotion of church attendance by all church people, whether they are at home or away. Write to our advertising department for particulars and rates.