

The Living Church

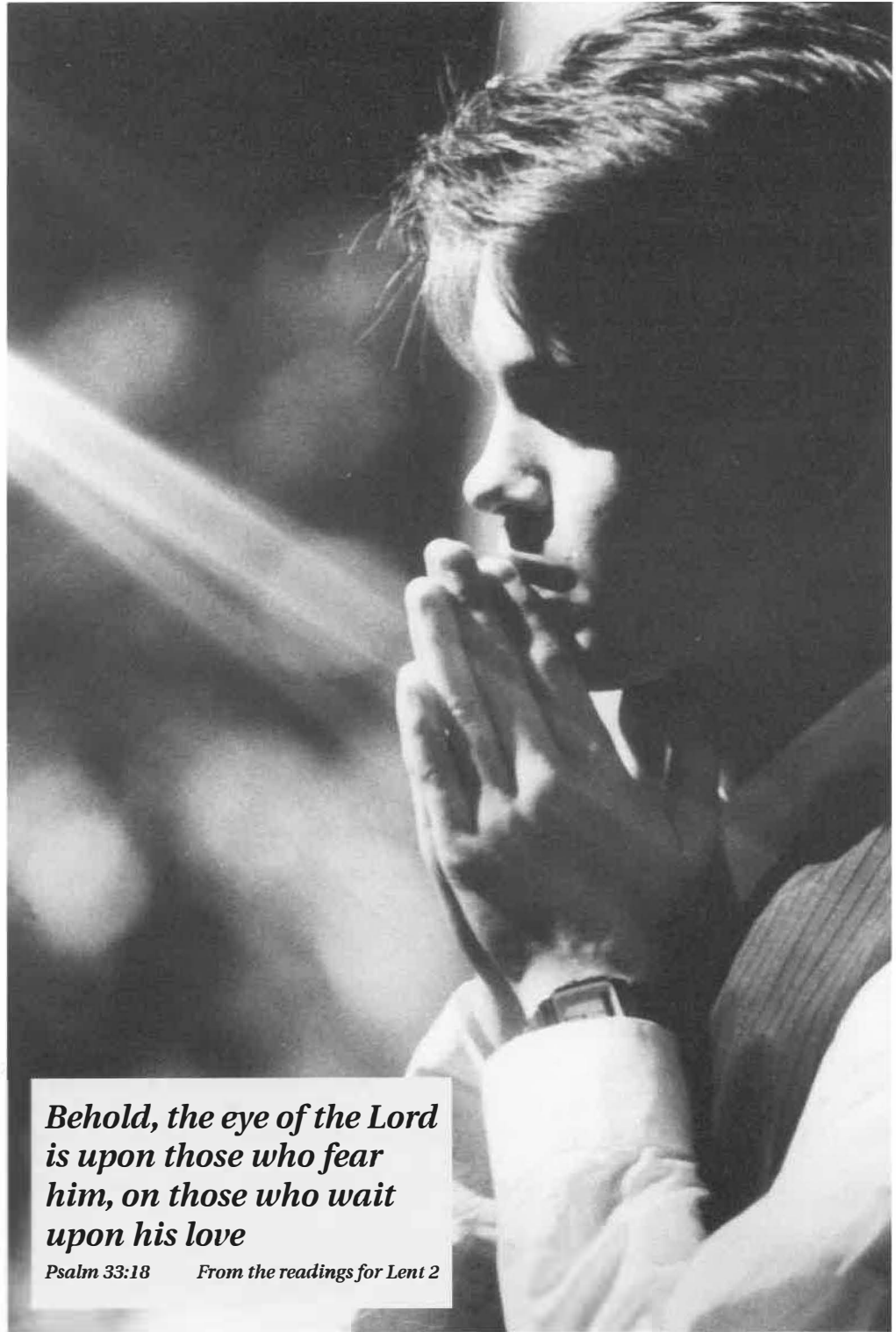
March 3, 1996 / \$1.50

The Magazine for Episcopalians

*From the
Parish
Upward*
12th of a series

**2015
A Church
Odyssey**

page 9



*Behold, the eye of the Lord
is upon those who fear
him, on those who wait
upon his love*

Psalm 33:18 From the readings for Lent 2

Features

From the Parish Upward

12th in a monthly
series

2015: A Church Odyssey

By **Roger White and**

Richard Kew

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Quote of the Week

The Rt. Rev. Richard Chartres in his sermon at his installation as Bishop of London, recalling his consecration on a hot day: "In my shirt sleeves and Panama hat, I must have cut a rather uneclesiastical figure since the man at the door said with exquisite courtesy, 'I'm sorry, we're not letting the tourists in today'."

In This Corner

An Unnerving Act of Kindness

That familiar phrase, "a random act of kindness," struck me recently with uncommon force at a toll plaza on the Pinellas Bayway near Eckerd College in St. Petersburg. This busy highway has three lanes available for use. One is marked for passengers having the right change, a second is for those with decals attached to their cars, and the third is for anyone needing assistance. I belonged in the third. This lane had only one car (a van) ahead of me.

I have a mental clock that informs me about time allotted for doing certain things. For example, there's a limit to how long I stay on hold while a receptionist at the other end of the line talks to someone else. When that time expires, I am inclined to hang up. At the toll booth, I felt the time had expired for the driver ahead of me to move on. The excessive delay was unnerving. My annoyance was exacerbated in seeing that the unruffled attendant waited patiently for the driver to find toll money. At one point, the driver behind me, in disgust, backed up his car and raced through another lane. I was tempted to do the same, but cars to the rear were closing in. I decided to stay put.

After the long delay, I saw the driver's hand move out the window and pay the toll. The red light turned green and the van moved through. By this time, however, my anger had soared to a feverish pitch. Moving forward, I thought of caustic remarks to toss at the hapless attendant: "When was the toll booth converted into a parking lot? Is there no tolerance for people who have other things to do?"

Sunday's Readings

The Bond Established by Faith

Lent 2: Gen. 12:1-8; Ps. 33:12-22; Rom 4:1-5, 13-17; John 3:1-17

Genuine love never forces itself on another. It offers itself with the promise of lasting devotion, but its object retains total freedom to accept or reject it.

God, in the very beginning, offered his love to human beings, but they chose to reject that love through answering its promise with unfaithfulness. In Abraham, however, God found an object for his love who freely chose to accept it. That acceptance took the concrete form of Abraham's trust in love's promise, his faithfulness demonstrated by a life of obedience to the divine will. And it was faith responding to

When I thrust out my hand with a crumpled dollar, I was not prepared for the attendant's refusal to accept it and his comment: "The driver of the other car paid your toll."

How should I respond? My initial thought was to catch up to the other car and ask the driver to accept my apologies for my horrid thoughts. More appropriately, I began to digest that "random" act, allowing it to inspire me to become kinder toward others in their moments of distress.

I believe Christians are inclined to be generous in showing kindness, but frequently it occurs in response to institutional citations of need. We support, financially and otherwise, the feeding of the hungry, the housing of the destitute and the comforting of the lonely. If and when need comes as a "project," we are most effective; contributing to budgets and volunteering for causes fit our style. However, we are less adept at both seeing and doing kindness at random.

Thus, my simple point: We must increase our capacity for showing kindness randomly. These unscheduled times might offer our finest occasions for joy, times when there is no flourish of trumpets and the right hand doesn't know what the left hand is doing! Of course, the heavenly Father sees.

The other night, a driver I didn't know had an impact on me in a way I can't forget. Most probably, the driver felt a bit of euphoria. I suspect God got a chuckle, too.

Our guest columnist is the Rev. Julian Cave, interim priest at St. Christopher's Church, Tampa, Fla.

grace, Paul tells us, that sealed a mutual bond and established for God a chosen people.

The faithfulness of those who accept God's love, offered so intensely through Christ, is evidenced by their obedience in being baptized into the Lord's death and thus being "born anew" by "water and the Spirit." And the bond established by faith embracing grace in this way is so strong as to be indissoluble.

We who have responded to God's offer of love by being baptized into Christ's body have by grace through faith already become heirs of the Resurrection. Our challenge, on a daily basis, is to live lives which reflect the wondrous love which is ours from the God in whom we have put our trust.

Letters

Welcome News

The editorial about the relationship between the Episcopal and Lutheran churches [TLC, Jan 14] was welcome, especially since there seems to have been so little news, at least in what I read, on the ecumenical scene in the last few years. The plan is reminiscent of the solution worked out first by the Church of South India. It is good news, too, that TLC is affirming the development so clearly.

This was not always so. In June 1951, a magnificent service of ordination of a number of men to the diaconate took place with standing room only in St. Paul's Cathedral in Boston. Of bishops there was no dearth. Besides Norman Nash, the diocesan, there were three others — Presiding Bishop Henry Sherrill, Western Michigan's Lewis Whittemore, and Central New York's Malcolm Peabody, the last three all gathered to ordain their own sons. The preacher was the Rev. Edgar Romig, one of the most highly respected leaders and preachers in the then Dutch Reformed Church. He too was on hand to participate in the ordination of his son.

The only negative reaction at the time that I remember was from the pen of Peter Day, the editor of TLC, who later distinguished himself, ironically, as the first ecumenical officer of the National (later Executive) Council. Commenting on the service, he criticized the selection of the preacher. Reason? Dr. Romig was not in the line of apostolic succession. With so many worthies of the Episcopal Church on hand, it was too bad, he felt, that they had to settle for a Dutch Reformed type. The clear implication was that the Holy Spirit simply did not work as well (or maybe at all — I can't remember.) through preachers who had never been ordained by a bishop in the said apostolic succession. Actually, it was a great sermon.

It is evident that for the last 54 years, our Lord, the Spirit, has been working, whether fitfully or continuously, through the editorial offices of THE LIVING CHURCH. I find this quite reassuring.

*(The Rev.) Richard L. Rising
Ashland, Ore.*

Ever since reading the editorial on Lutherans, I have been disturbed by what I believe is a slighting of the facts.

While it may offer "great promises," I, after considerable thought and prayer,

think that the only challenge to the Episcopal Church will be ceasing to be the historical Episcopal Church, a part of the Anglican Communion. You do a disservice to your readers in the identification of the Lutheran Church of today (namely ELCA) with that of the 18th century which you named in the editorial.

Take, for instance, the Swedish Lutherans, found particularly in the Philadelphia area. While they were indeed Lutheran, they were *Swedish* Lutherans, who, to this day, had (and still have) a valid apostolic succession. In other words, their bishops are indeed apostolic bishops. This is not so with ELCA. The editorial failed to make that "minor" distinction.

And yes, it is true that many of these "Old Swede" churches, after the Revolution, eventually became part of the Episcopal Church. Once we had our own succession, there was little reason for them to remain separate.

Let's be honest, we are talking here not of the Swedes at this present juncture, but rather the numerous Lutherans who come from a German background. They have never had (to the best of my knowledge) the apostolic office of bishop nor the concept of a three-fold ministry of bishops, priests and deacons.

You see, it's not the same now. And the editorial did not make that clear. It's a different group altogether. I frankly do not understand why so many are so interested in going this route. It makes no sense. Please reconsider your remarks and clarify your arguments. Readers of TLC would expect nothing less.

*Tad Parks
Milwaukee, Wis.*

Here we go again — talking intercommunion and "unity" before we tackle the basic problem of the ordering of the ministry. The well-written and carefully phrased editorial does not take cognizance of these facts.

First, the priests of the Swedish Lutheran Church were episcopally ordained, and not by men who were bishops in name only. That is why their ministrations were accepted.

Second, the recent meeting of the Lutheran (ELCA) Council of Bishops, as reported in their official magazine, expressed concern as to how ELCA's view of a one-office ministry could be squared with the Anglican view of a three-

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ordered ministry.

Third, neither of our churches is ready for such a step. The ELCA is struggling with its own identity, with congregations easily breaking off because of what are termed non-evangelical tendencies. We are in a dysfunctional state ourselves.

Should two dysfunctional groups get together? The Lutheran bishops wondered what the advantage would be. We talk unity, talk around the real problem of the apostolic ministry, and then wonder why things break down. First things first, please.

*(The Rev.) George Porthan
Soudan, Minn.*

Order and Freedom

A story may shed some light on the trial of Bishop Righter and the presenters.

One of our dioceses engaged management consultants to help sort out and address some problems. One of the insights offered to the client diocese was this: There is a foundational issue here. It began with the arrival of Augustine of Canterbury's Benedictine need for order and preciseness that collided with Britain's existing Christianity's need for freedom and tolerance for ambiguity.

To build on this story, the tension

between order and freedom was/is ameliorated not only by the Anglo-Saxon genius for compromise, but also by the spirit of Christian humanism rooted in Anglicanism's abiding emphasis on incarnational theology. This stream into the river of the Anglican tradition is exemplified by such as *Lux Munde*, the work and life of F.D. Maurice, and the evangelicals' lead in the abolition of slavery.

We are in an either-or situation. There will be perceived winners and losers in the trial. Picking up the pieces is the hard task ahead of us. It is largely the responsibility of those who, in whatever camp, value the spirit of Christian humanism. Without this spirit, we risk the two-church notion becoming a reality, with civil discourse and respect for the organic nature of our heritage the major casualties.

*(The Rev.) William B. Easter
Rio Rancho, N.M.*

Much has been said regarding the expense to the church of the trial of Bishop Righter. However, the presenters may actually have found a way to save the church millions of the faithful's dollars.

If it is determined that resolutions of General Convention are merely recommendations or suggestions, why not consider dispensing with this expensive

The Living Church

*An independent weekly record of the news of the
church and the views of Episcopalians, since 1878*

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NEWS: THE LIVING CHURCH's chief sources of news are correspondents, news releases from church agencies, and syndicated news services. TLC 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 LivingChurchFoundation, 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 an additional \$15.00 per year.

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

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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Volume 212 • Number 9

Letters

triennial gathering and save ourselves its considerable cost? Perhaps each diocese could E-mail its particular suggestions, recommendations, prophetic oracles and actions to a common bulletin board, and other dioceses could respond as to whether or not they were inclined to agree or disagree. We could thus continue to discuss without imposing a decision and its consequent discipline on anyone's conscience.

Millions would be saved by eliminating a church council whose deliberations lead only to recommendations, the force of which depend only upon who is holding the reins.

*(The Rev.) William Cooper
Church of the Messiah
Glens Falls, N.Y.*

Thank you for printing Bishop Howe's Viewpoint article. I think it puts the trial of Bishop Righter in perspective for those who have been so strong in their opposition to the action of the presenters. Bishop Howe's article adds clarity where there has been so much fuzzy-headed thinking and misdirected criticism. Regardless of our individual positions in the matter, we all, I suspect, are waiting with much anticipation, the Presiding Bishop's response.

*Don Brown
Bakersfield, Calif.*

There's More

With regard to "The Message to Proclaim ..." [TLC, Jan. 21] certainly, repentance is necessary and the cross is powerful, but neither can be considered the good news or gospel without the Resurrection and the coming of the Holy Spirit.

As Paul says, "if Christ has not been raised, then our preaching is in vain and your faith is in vain ... and you are still in your sins" (1 Cor. 15:14).

The Holy Spirit is, of course, the enabling power of the body of Christ and each of us individually.

*Rita S. Davis
Rancho Mirage, Calif.*

A Large Field

Maybe this excerpt from a letter I received might be of interest to others who remember the late Bishop George Masuda [TLC, Jan. 21].

"I heard last night that George Masuda died Monday in California at his son's home. I'm sorry to hear that as I like him

very much. When he served this area with Willis Rosenthal during the war years, he and I rode the train ... many Sundays; often, because of the number of soldiers (through passengers on the train), we would stand on the rear platform. Being part Japanese, he was the object of insults. It was not easy for him. He has served the church as interim priest in so many places since his retirement as bishop. God bless his life!"

The writer of that is a long-time church member in the northwest Montana field where Bishop Masuda served, more than 50 years ago. She is a retired school-teacher and organist. Her occasion for traveling to one of the out-stations with him likely was to play the hymns for the worship service in the tiny logging town, one station in the large field he served.

*(The Rev.) Spaulding Howe
Cordova, Alaska*

"the Holy Scriptures of the Old and New Testament as the revealed Word of God" (BCP, p. 877) [TLC, Jan. 21], that such decision has already been made.

Assent to this oath of conformity has already been questioned in the House of Bishops and sits in the theological committee awaiting with fear the decision of that body. Actions in the Episcopal Church indicate that it need not fear because it is ready to be sprung upon us that this is an outdated oath, concerning an outdated and dusty old book which is rarely used in churches today. Such was the sentiment at Washington in 1990.

Besides, the revised religion, without order or discipline, where everybody is free to believe as they wish, is far more exciting.

*(The Rt. Rev.) Terence Kelshaw
Bishop of the Rio Grande
Albuquerque, N.M.*

Decision Made

Perhaps Canon Weeks has not realized, in his quest for a decision concerning the Episcopal Church and its commitment to

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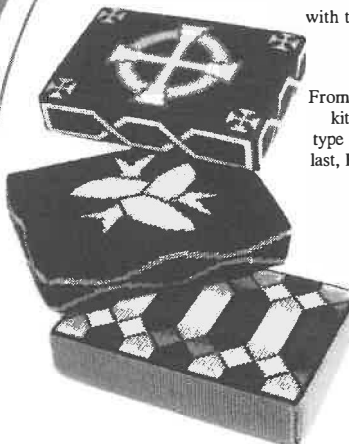
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Concerns Expressed on Budget Shortfalls

Concern for the consolidation of the national church's budget was expressed by Pamela Chinnis, president of the House of Deputies of General Convention, when she addressed the Executive Council Feb. 9-12 in Miami, Fla.

Mrs. Chinnis, of Washington, D.C., traced the consolidating of the General Convention expense and program budgets in 1994, and the combining of the diocesan assessment and apportionment into a single asking.

"The mandatory assessment for the expense budget was dropped in the consolidated budget, with the understanding that the so-called 'canonical' expenditures for convention would be protected in the event of shortfalls," Mrs. Chinnis said. "But shortfalls have proven even greater than anticipated, and for the first time ever the portion of the budget which supports the basics of our church's government is affected along with support for mission and ministry programs."

Mrs. Chinnis said many bishops and deputies left General Convention last year pledging to return home and help their dioceses "rise to the challenge." She said "some have done so, even sacrificially. But many others have found diocesan incomes lagging. As parishes fall behind in diocesan support — whether due to inflationary pressures and static giving, or an intentional redirection of support to local ministries — dioceses have less to pass along to the national budget.

"As we approach the budget process for the next triennium, I urge careful consideration of this matter," Mrs. Chinnis said. "Although it seemed like a good idea at the time, I'm not sure combining the convention and program budgets, in effect making the entire diocesan contribution voluntary, has proven beneficial."

'Wonderful New Day'

There was also some positive news concerning finances. The Rt. Rev. Don Wimberly, Bishop of Lexington, presented a report for the Administration and Finance Committee and spoke highly of the new leadership in the treasurer's office at the Episcopal Church Center.

"For us at A&F, we feel like it's a wonderful new day," he said.

Presiding Bishop Edmond L. Browning



Mrs. Chinnis



Mr. Duggan

also spoke positively about the new financial leadership in his address from the chair. He cited treasurer Steven Duggan, controller Anthony Perfetti and assistant treasurer Catherine Lynch, all of whom have been hired since November and spoke at the meeting.

"Everywhere I go around the church I hear from people of the cooperation and responsiveness of our financial operation," Bishop Browning said.

Bishop Wimberly reported that about 40 dioceses had not responded concerning their 1996 financial commitment to the national church, and that the church center staff was continuing to operate under the budget request made by the council last November.

"A lot of dioceses are making attempts to increase their giving," said Mr. Duggan, who has been on the job for about three months, "but there are a lot of disappointments as well." He said many of the organizations which provide services to the church "were providing slipshod services," and that a new accounting system would be in place at the church center by January 1997.

There was little mention of former treasurer Ellen F. Cooke, who pleaded guilty recently to two charges of embezzling more than \$2 million in church funds [TLC, Feb. 11]

"Mrs. Cooke's guilty plea on Jan. 24, of which I informed council immediately, is the freshest news we have," Bishop Browning said. "We await the sentencing in the criminal case, which is now set for April 29. Our civil suit is in process for

any possible further restitution of funds. You will be fully informed along the way."

Bishop Browning said that even in the difficult days following the first reports of embezzlement, "I have seen glimpses, more than glimpses, of God's grace. The wounds dealt to our community have made us stronger. Scar tissue is the strongest tissue there is."

In his address from the chair, delivered in a downtown Miami hotel, Bishop Browning cited other recent examples of God's grace, particularly those he encountered on trips to Honduras, Colombia and Burma.

"I came away from my visits to Colombia and Honduras energized about the vitality of the church," he said. "The faith of people who do so much with so little, in the name of Christ, cannot fail to be a source of strength."

The Rt. Rev. Charles Keyser, Suffragan Bishop for the Armed Forces, told council members of the variety of his ministry to the armed forces, their chaplains and prisons.

Nancy Marvel, executive for the Presiding Bishop's Fund for World Relief, presented an update on the

work of the fund, and Richard Parkins, officer for refugee resettlement, told of recent developments, especially concerning Haitians and Cubans, now a large part of the population of Southeast Florida.

Council member John Harrison of Pennsylvania spoke of the visits by council members and staff persons from the Episcopal Church Center to each diocese. He said 80 of the 108 dioceses had set dates for a visit, and four had not wanted visits. Mr. Harrison said three of the dioceses had "legitimate reasons" for refusing and "one was concerned about the direction of the national church."

Among the resolutions adopted by the 45-member body is one which expresses support of a statement of conscience concerning worldwide religious persecution in support of religious liberty. The state-

'A lot of dioceses are making attempts to increase their giving, but there are a lot of disappointments as well.'

Mr. Duggan

(Continued on next page)

At Trinity Institute, Many Ways of Understanding Jesus

The rain came down, and the water came up, but the speakers still managed to cross the Willamette River to Corvallis, Ore. Held for the first time entirely outside of New York City, the Trinity Institute went on in the midst of Noachic floods which plagued the Northwest.

The opening event, a film titled "Jesus Christ, Movie Star," was screened during the last of the torrential rains, without the advertised commentator, Harvey Cox. The sun came out the next morning to give attendees a vision of the beauty of Oregon, and the light shone brightly for the next two days, for the 700-800 persons inside the auditorium and for those watching at more than 300 satellite downlink sites across North America.

The institute opened Feb. 9 with an address by Marcus Borg titled "From Galilean Jew to the Face of God: The Pre-Easter and Post-Easter Jesus." Mr. Borg, professor of religion at Oregon State University, presented a carefully nuanced portrait of the historical human being, and a description of how that

developed into the figure whom the church knows as the Christ of faith.

John Dominic Crossan, emeritus professor of religious studies at DePaul University, focused on Jesus as a Jewish peasant, with the emphasis on peasant.

Alan Segal, professor of religion at Barnard College, and a Jewish historian, contributed both to the Christian perspective on Jesus and to the Jewish one, in bringing Jesus' Jewishness to the fore. He emphasized Buber's understanding of faith and certainty: "The true person of faith lives not in surety, but in holy insecurity."

Karen Jo Torjeson, originally a patristics scholar, professor of women's studies and religion at Claremont Graduate School, focused on second-, third-, and fourth-century images of Jesus, specifically Jesus as victor, teacher and world ruler (*pantocrator*), and their liturgical use.

Harvey Cox, Harvard University professor of divinity, addressed the wistful longing of Generation X for a sense of direction and something in which they can believe. He highlighted the fact that

this is the first American generation to mature in an age of religious pluralism, and noted the striking surge of interest in Jesus among the young of many (and no) religious backgrounds.

Huston Smith lived up to his reputation as "grand old man" of religious studies in asserting that dialogue with other of the world's religions has much to teach Christians about Jesus, not just the historical Jesus, but the Christ of faith. He urged a recovery of the traditional worldview which takes seriously a spiritual realm, and asserted that this cosmology accords with the best of modern science.

The institute was marked by a desire to open dialogue with conservative Christians and people of other faiths. Professors Segal, Cox and Smith made especially pointed pleas to reflect on what can be learned about the Christ of faith in dialogue with those of other theological persuasions. Several of the speakers pointed to the continuing usefulness of the ancient credal formulae in this age of great change and questioning.

(The Rev.) Katharine Jefferts Schori

Executive Council Devotes Day to Anti-Racism Program

(Continued from previous page)

ment was produced by the National Association of Evangelicals.

Saturday was devoted to an anti-racism program and featured a service for the feast of Absalom Jones at Trinity Cathedral. Judith Conley, a council member from Marion, Iowa, was the preacher. Participants in the program included Peggy McIntosh, co-director of a national project on inclusive curriculum at Wellesley College; the Rev. Canon Ed Rodman, canon missionary of the Diocese of Massachusetts, and Randall C. Bailey, professor at the Interdenominational Seminary in Atlanta. Ms. McIntosh spoke of white privilege.

"This is not about blame or guilt," she said. "Nobody asked to be born in color or circumstances. They are in. Some whites say 'I could divest myself from this.' We can't divest ourselves because the doors will continue to open for us because of our skin color."

Canon Rodman shared tragic and humorous stories of racism he has encountered. "We can't ignore the history

which has brought us to this point," he said.

On Sunday, council members attended an early morning Eucharist at the cathedral, celebrated by the Rt. Rev. Calvin Schofield, Bishop of Southeast Florida.

On the final day of the meeting, council members heard remarks from the two Canadian partners, regular participants at these gatherings. In addition, for the first time, two representatives from the Evangelical Lutheran Church were present for the duration of the meeting and shared some thoughts about the proposed Concordat of Agreement [TLC, Jan. 14, 21].

Pension Fund Discussions

Tim Wittlinger, from the Diocese of Michigan, reported on a committee of council members who have met with executives of the Church Pension Fund and its board of trustees following concerns raised by various groups. "We found nothing wrong," Mr. Wittlinger said, but cautioned that the committee was not con-

ducting an investigation, but rather participating in dialogue with the Church Pension Group executives and board members. He said a document titled "The Stewardship of the Church Pension Group" soon will be made available to clergy and others and will deal with questions raised about the pension fund and its operations.

Senior executives at the church center spoke briefly about their work, including the Rt. Rev. Charlie McNutt, chief executive officer.

"We have a sense of shared purpose to honor the gifts each of us brings," Bishop McNutt said, "and to work for the mission of the church."

Senior executive for mission Diane Porter also made presentations.

Bishop Browning concluded the meeting with additional remarks, and called the gathering "an unusually fine council meeting. Having our worship in a church has been a blessing and a warmth."

The council will meet again June 10-14 in Charleston, W.Va.

David Kalvelage

North Carolina Fails to Elect Suffragan Bishop

The Diocese of North Carolina recessed its 100th convention Feb. 3 in Winston-Salem after an unsuccessful three-day effort to elect a suffragan bishop.

The 453 lay and clergy delegates, who braved a severe ice storm to be present, were deadlocked after casting 12 ballots. Absent were 82 delegates eligible to vote.

On the sixth ballot, the Rev. J. Gary Gloster, vicar of Chapel of Christ the King in Charlotte, achieved a majority of lay votes. On the eighth ballot he came within eight votes of also having a majority in the clergy order, but his support declined on subsequent ballots. Needed for election were 152 lay votes and 116 clergy votes.

Fr. Gloster remained in first place after the final ballot, with 156 lay and 91 clergy votes. Second was the Rev. Kenneth Henry, rector of Church of the Holy Comforter, Charlotte, with 72 lay and 36 clergy votes. Third was the Rt. Rev.

Benoni Y. Ogwal-Abwang, former Bishop of Northern Uganda, with 31 lay and 17 clergy votes. He is now rector of St. Paul's Church, Harrisburg, Pa.

Bishop Ogwal-Abwang led among lay voters in the first two ballots and surged a high point of 108 lay and 52 clergy votes on the fifth ballot, but declined thereafter.

North Carolina Episcopalians for Biblical Authority, a traditionalist group headquartered in Charlotte, had endorsed Bishop Ogwal-Abwang, a conservative on human sexuality issues, and had opposed the election of Fr. Gloster, whom it considered too liberal. The activism of this group, combined with low delegate turnout because of the winter storm, appeared to be key factors in the non-election.

Other candidates were the Rev. Karen Patricia Evans, rector, Emmanuel Church, Alexandria, Va., and the Rev. Elizabeth Claiborne Jones, rector, Church of the Epiphany, Atlanta, Ga.

The convention adopted a motion enabling Bishop Robert C. Johnson Jr. and the standing committee of the diocese to determine a date and site for reconvening the recessed convention. They were also authorized to create a process for additional nominations.

The diocese's outgoing suffragan bishop, the Rt. Rev. Huntington Williams Jr., retired effective Feb. 3.

If there is no election at the reconvened convention, Bishop Johnson could be authorized to appoint an assistant bishop, a retired bishop who could give him episcopal assistance on an interim basis.

The convention also overwhelmingly passed a resolution presented by retired North Carolina supreme Court Chief Justice James Exum, a delegate from Holy Trinity, Greensboro, calling on the 1997 state legislature to repeal the state's new concealed weapons law.

(The Rev. Canon) E.T. Malone Jr.

Sewanee Awards Honorary Degrees

"A child is a sacred gift of a loving God," Marian Wright Edelman said Jan. 23 at the opening convocation of the Easter semester at the University of the South, Sewanee, Tenn.

"Parenting is the most important thing in America," Ms. Edelman said, and in a society "where we treat children as consumers, with violent and sexually charged products . . . the faith communities fail to provide strong leadership."

Ms. Edelman, founder and president of the Children's Defense Fund and the first black woman admitted to the Mississippi

Bar, charged undergraduate students, parents, seminarians, faculty, staff and community members to become involved, and said congregations should be a "moral witness" for the rights of children.

"No one here should think they can't make an individual difference," by their vote, voice, and time, she stressed.

Describing Ms. Edelman earlier as a person of "courage and example to mark the changing South," vice-chancellor and president Samuel R. Williamson joined the chancellor, the Rt. Rev. Duncan Gray, Jr., retired Bishop of Mississippi, in awarding Ms. Edelman and others honorary doctorates from the 139-year-old university.

The others were noted author C. Frederick Buechner, of Pawlet, Vt.; the Rt. Rev. Larry Earl Maze, Bishop of Arkansas; the Rt. Rev. Robert C. Johnson, Bishop of North Carolina; the Rev. Canon John Robert Wright, professor of ecclesiastical history and chair of the historical field at the General Theological Seminary; and the Rev. David F. McNeeley, a medical missionary and director of St. Vincent's Institute for Handicapped Children in Port-au-Prince, Haiti.

At the beginning of each term, the university of 1,240 undergraduates and 80 seminary graduate students confers honorary degrees to those whose life and work exemplify the purpose of the Episcopal institution.

Briefly

Archbishop Desmond Tutu of South Africa has spoken out **in defense of gay Christians** in the Lutheran Church in Norway. In a letter to a Norwegian Lutheran bishop, the archbishop said he was expressing his "personal view" and that it was "outside his power to comment" on the Norwegian church's manner of dealing with homosexuality.

"A Celebration of Our Common Life," a joint service of the **Diocese of Missouri** and the Missouri Conference of the African Methodist Episcopal Church, was held Feb. 4 at Christ Church Cathedral, St. Louis. The service commemorated Absalom Jones, first African American to be ordained in the Episcopal Church, and Richard Allen, founder of the AME. The Rt. Rev. Hays Rockwell, Bishop of Missouri, presided at the service.

The Most Rev. Bundo Kim, O.S.B., Bishop of Pusan, has been elected primate of the **Anglican Church of Korea** for the next two years. He succeeds the Most Rev. Simon Kim, who has retired.

Correction: Because of an editing error, the name of the diocese was listed incorrectly in the article about the consecration of Bishop Abu El Assal [TLC, Jan. 28]. Bishop Riah is Bishop Coadjutor of Jerusalem, not of Jerusalem and the Middle East.

Eastern Michigan Nominees

Five nominees have been chosen for the election of a bishop in Eastern Michigan, the Episcopal Church's newest diocese. The nominees are: The Rev. Canon William R. Hinrichs, rector of St. George's, Clifton Park, N.Y.; the Rev. Edwin M. Leidel, Jr., rector of St. Christopher's, Roseville, Minn.; the Rev. Anne Miner-Pearson, rector of St. Anne's, Sunfish Lake, Minn.; the Rev. John Sheridan Smylie, rector of Trinity, Hamburg, N.Y.; and the Rev. Canon Paul Ronald Spann, rector of Church of the Messiah, Detroit, Mich. The election is to take place March 16 at St. John's Church, Midland.

From the Parish Upward

2015
A Church
Odyssey

By ROGER WHITE and
RICHARD KEW

(*Twelfth in a monthly series*)

As it was in the beginning, is now, and ever shall be . . ." is a prevailing ecclesiastical attitude. We love talking about altering the structure of the Episcopal Church, but are very uncomfortable in turning words into actions.

Our present denominational structure is not ancient, bearing all the fingerprints of the 20th century. Only in 1919 did the Domestic and Foreign Missionary Society, and the boards of Education and Social Ministry merge to form a centralized body, while the Presiding Bishop did not become C.E.O. without diocesan jurisdiction until after World War II.

Received national structures are never sacrosanct. If the church is to be an effective vehicle for God's mission, flexibility and adaptability must be the name of the game. Fresh visions and new ways of being the church will become possible as programs initiated by the national church diminish and staffing is reduced to a skeleton of what it used to be. Future initiatives must be predominantly local and regional.

Despite the gospel's call that we be adventurers for Christ, at its heart the church is risk-averse. We would rather not change unless compelled. During the '90s, old hierarchical structures have held out against the encroachment of a changing environment and a rejection of Enlightenment understandings of the faith; but as the decade has gone on, the structures have continued to come apart, with all the symptoms of advancing ill-health.

The church has become less and less able to serve those in the front line — women and men, lay and ordained — Christ's people in local congregations. Almost paralyzed and a prisoner of its past, it keeps missing the spiritual opportunities taking shape as we lurch through this gigantic chapter change.

These days parishes are nurtured by a network of organizations and services whose stated task is to help them do

everything from educate their young to participate in global mission. World mission agencies, centers of Christian education, publishing houses, ecclesiastical issue groups, renewal ministries, evangelists and spiritual directors, are eagerly ferreting out opportunities to help believers grow into the fullness of Christ.

Like it or not we are fast being propelled into a post-denominational age. This does not mean the denomination is dead, rather it is turning into something else. Moving into the next century, we can see a significant realignment of Christians. We have no doubt that Anglican Christianity in its richness has a fundamental role to play in the era which is emerging. The question is how it will be "packaged" in North America.

With such instabilities simmering in the background, it is essential that the national structures we retain be streamlined and focused upon enabling the mission of the local church. Everything they do needs to be reviewed, the crucial question being, "Does this (whatever it may happen to be) facilitate or impede the mission of bringing redemption and reconciliation through Jesus Christ?" At the very least this will mean stripping away an accumulation of barnacles. Even then the question is likely to be, "Is this enough?" While dismantling of received structures continues, the church will be building new structures focused on enabling the mission of the baptized from the parish upward.

There are signs of serious planning and re-evaluation, undergirded by theological reflection and prayer. In the wake of the world mission imbroglio stirred up by ill-advised budget decisions of the Executive Council in early 1994, a task force was established by General Convention to "Re-Vision the Domestic and Foreign Missionary Society." This committee, of which one of us is part, is working on a far-reaching proposal that the DFMS become a "network of networks" of all those intentionally involved in mission at home and abroad.

The implications of such transforma-

tion are breathtaking. Should this happen, we will quickly discover that no network can be contained within traditional denominational frameworks.

A restructured church will require a different style of primacy. The task of the next Presiding Bishop will be to lead the first phase of this transition, as well as totally remake the position. The Presiding Bishop has to bear the brave new vision for a new millennium, as well as exhibit another basic attribute of *episcopé*, by being a symbol of unity.

The time is long overdue for the Presiding Bishop to be, like the Archbishop of Canterbury and most other primates in the Anglican Communion, a diocesan bishop again, even if this demands canonical changes to permit a suffragan, assistant, or coadjutor bishop to have most day-to-day diocesan jurisdiction. Returning jurisdiction to the office will help reduce the isolation which has afflicted successive holders of the office. In a decentralizing era like ours, we should return to the original vision, the P.B. being president of the House of Bishops and official representative of this church ecumenically and in worldwide Anglicanism. Above all, the P.B. must be pastor to a divided and pummeled episcopate.

However structures change, a massive overhaul is required. Tinkering no longer works. We desperately need a national vision which enables us to capitalize on the extraordinary opportunities before us. As we have said before in this series, no church tradition has a right to exist, not even ours. The question the Episcopal Church has to be asking, as it considers structures, is what future is there for ecclesial families that insist on dancing with dinosaurs?

The Rt. Rev. Roger J. White is the Bishop of Milwaukee. The Rev. Richard Kew is coordinator of the Russian Ministry Network.

The authors are writing a book concerning the topics presented in this series. Ideas and comments may be sent to them at 2015, P.O. Box 92936, Milwaukee, WI 53202.

Why I Support the Koinonia

By FRANCIS H. WADE

*God does not
desire that
we be alone.
God's desire
for us is a
committed
loving
relationship.
The Koinonia
Statement
affirms that
biblical
principle.*

Our church has been asked to discuss and seek the word of the Lord regarding our understanding of homosexuality. This brief statement is intended to be a contribution to that discernment process.

While many individuals have made up their minds about the issues of homosexuality, our church has not. We who are part of the church have a responsibility to continue to speak clearly and to listen courageously as the process continues. I have tried to listen well. Now I am trying to speak clearly. I want to listen to any and all responses.

It is important to remember the particular focus of the discussion. The question is whether homosexual persons who live in committed non-celibate relationships can satisfy the "wholesome example" standard for ordination. Mixing this question with concerns about rape, pedophilia, anonymous sexual encounters and predatory sexual behavior pulls us off the already difficult track of discernment about the central question. The Koinonia Statement, presented by Bishop John S. Spong during the 1994 General Convention, opposes all of these forms of sexual expression.

It is true the Bible does not have a kind word for homosexuality. Romans and Leviticus clearly condemn homosexual coital behavior. But to say the Bible condemns it and imply that nothing more need be said is to misunderstand and misuse scripture. The Bible changes its mind about many things. The concept of marriage changes in scripture from polygamy to monogamy. The appropriateness of concubines also changes. The concept of material reward for good deeds and material misfortune for evil varies from the early historical books to the teachings of Jesus.

Jesus argues against the literal interpretation of many aspects of Leviticus as well as other books of the Torah. The Book of Acts focuses on the frightful question of accepting Gentiles into the Christian fellowship in spite of a profound scriptural tradition of exclusion. In addition, God has led the church to new understandings regarding slavery, the divine right of kings and roles of women.

Our traditions have a similar pattern of

change and growth. Many traditions such as denominational hostility, racial superiority, gender exclusivity, theocratic states and certain missionary concepts have been superseded by new truths. Women and those of non-European ancestry have entered the mainstreams of the church in spite of traditions to the contrary. While our traditions have basically opposed homosexual relationships, it is worth noting that a substantial research effort led by Yale historian John Boswell has uncovered a widespread acceptance of homosexual relationships in the early church, especially in Italy.

Science is as diverse as religion when it comes to agreeing on truth. There are many scientific voices offering diverse views on the origins of homosexuality. Some affirm the genetic base, as does the Koinonia Statement. Others point to environmental factors which can effect sexual preference. I am personally convinced of two things. First of all, sexual orientation is precognitive. Whether it is genetic or environmental, sexual orientation is discovered by most people, not chosen. Secondly, sexual orientation weighs heavily upon some and lightly upon others. There are some who can be moved from one orientation to another, there are some for whom celibacy is an option, and others for whom neither change nor celibacy are realistic.

The fact is that God does lead us to understandings other than those clearly expressed in scripture, long held by tradition or acknowledged by scientists. The question is whether this is one of those times. As one scholar put it, "Everything that is scriptural is not Christian." Our task is one of discerning God's truth. In my experience, discernment that relies on the basic principles and fundamentals of scripture is the most satisfactory course.

There is a basic biblical principle that leads me to support the Koinonia Statement. While it is true that scripture has no kind word for homosexual relationships, it is also true that one of the first and most basic messages of God to people was and is "it is not good that man should be alone" (Gen. 2:18). The response to that insight is, of course, Eve and the establishment of heterosexual marriage

Statement

and family life. I believe that to be the norm and the ideal. In the lives of homosexual persons for whom change is not an option, we have a situation where this norm and ideal are not possible.

We have faced a similar situation in the case of divorce. It is clear that marriages are intended to be lifelong unions. Jesus, who is silent about homosexual behavior, is clear about the sanctity of marriage and the unacceptability of remarriage. But when the ideal is not possible and divorce is a reality, we allow "it is not good to be alone" to take precedence over the clear teachings about divorce and remarriage. Divorced persons are regularly if not routinely married in our church in spite of the scriptural and traditional prohibitions. It is something we do with fear and trembling but with the hope that we have laid hold of the higher principle.

I understand noncelibate committed homosexual relationships to be in a category similar to marriages for divorced persons. It lacks the support of specific texts as well as that of long and good tradition. But it is part of our life because it honors one of the first principles of our understanding of ourselves as the children of God. God does not desire that we be alone. God's desire for us is a committed loving relationship. The Koinonia Statement affirms that biblical principle.

I support the Koinonia Statement because I think it moves us toward what I sense to be the will of God for us. I endorse its acceptance of homosexual persons in committed relationships. I know from experience that such persons can be and are wholesome examples to the community. My own life has been enriched by those examples.

I am not through getting smarter about this. My mind could be turned and I am making every effort to be open to the wisdom God has given to those on all sides of the debate. My experience is that it is easier for God to move me if I will be clear about what I believe. This brief statement is an attempt to be clear with the expectation that God will either move or strengthen me. □

The Rev. Francis H. Wade is rector of St. Alban's Church, Washington, D.C.

Good Health for Clergy, in General

Most of us know of at least one instance in which poor health — physical, emotional or spiritual — has caused serious impairments in the ministry of a member of the clergy. Three organizations within the Episcopal Church are trying to address the problem. For some years, the Episcopal Church Foundation, formed to strengthen the ministries of Episcopalians, has been concerned with the demands facing clergy and their families. As part of its Cornerstone Project, the foundation, along with representatives from the Clergy Family Network and the Church Pension Group, recently surveyed at random some 1,100 persons from 65 dioceses about the health of Episcopal clergy and their spouses. The survey contacted 915 clergy (682 men and 233 women) and 178 lay spouses (53 men and 125 women). Some of the findings are encouraging.

For example, clergy are, for the most part, positive about their ministry. Some 80 percent of them find their expectations about their career and financial situation are about or better than what they had expected. About 75 percent of clergy, both men and women, felt positive about how much support they received from their bishop during the previous year. And female clergy do not differ significantly from male clergy in what they earn, within the same periods of time following ordination. Some 80 percent of clergy and spouses reported they feel more healthy than unhealthy. And most clergy and spouses felt supported by their congregations, particularly during times of crisis.

While most of the survey results are relatively promising, one area of the findings in particular bears watching. That is the fact that lay wives married to clergy reported poorer overall health than any other group. Nearly a third of the lay wives surveyed reported they were in poor health, and twice as likely as male clergy to be feeling close to burnout, physically, spiritually and emotionally.

The research done by the three groups is a valuable service to the church. While it points out that congregations, and the clergy themselves, are addressing issues of health of clergy and their families, there continue to be areas of concern. We are hopeful that the issue of clergy wellness will continue to be prominent throughout the church during the years ahead, and that the negative findings of the survey will be addressed in dioceses and congregations at once.

Myriad of Possibilities

As we perused the internet recently, we were amazed at the number of Episcopal churches we found which have produced homepages. For example, a parish in the Diocese of Newark included photos of the visit of an out-of-state bishop to the parish. Another congregation provided detailed explanations of the myriad of ministries available to members and friends. During the remainder of the Decade of Evangelism, some creative methods of sharing the good news are being found in unlikely places. It will be interesting to learn what effect, if any, such participation on the internet will have.



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Books

Persuasive Views on the Scrolls

WHO WROTE THE DEAD SEA SCROLLS?

The Search for the Secret of Qumran
By Norman Golb
Scribner. Pp. 446. \$25

On one level this book, a survey of the history of research on the Dead Sea Scrolls from their discovery in 1947 through the 1994 exhibition of the scrolls at three libraries in the United States, can be read as a melodrama in which the hero almost single-handedly takes on a large cast of villains.

The hero in this case is Prof. Norman Golb himself; the villains are the "traditional Qumranologists" who, Golb maintains, have failed to recognize the true character of the Dead Sea Scrolls.

The behavior which Prof. Golb describes is not very edifying. Yet the issues are significant. He contends that the scrolls found in caves along the west shore of the Dead Sea had been hidden in those caves by persons from Jerusalem at the time of the siege of that city (68 to 70 B.C.) in order to prevent their destruction in the event of the city's fall to the Roman besiegers. In his view, these scrolls have nothing at all to do with the Essenes or any other "sect" dwelling in this area.

Golb's arguments for his own view emerge step by step as he recounts the story of scroll scholarship. Many of the arguments he advances to support his belief that the scroll collection is an eclectic one seem to me well-grounded and persuasive. I am less convinced by his necessarily more speculative arguments that the scrolls are what remains of several private libraries in Jerusalem.

The question of the nature of the scroll collection is an important one. If the scrolls are primarily the documents of a single sect, they are of much less interest than if they are an eclectic collection reflecting a number of different perspectives. If the scrolls are sectarian, they tell us only about the practices and attitudes of a fringe group. If they contain a number of varying viewpoints, they can provide us with invaluable insight into the multifaceted character of first-century Judaism in the Holy Land.

This book argues passionately for the latter position.

(The Rev.) Richard W. Corney
New York, N.Y.

Fresh Looks

THEIR STORIES, OUR STORIES
Women of the Bible
By Rose Sallberg Kam
Continuum. Pp. 287. \$18.95, paper

I AM MY BODY
A Theology of Embodiment
By Elisabeth Moltmann-Wendel
Continuum. Pp. 108. \$11.95 paper

Two women authors give us a fresh look at some biblical accounts of women and an intriguing and thoughtful collection of essays on the body.

There are many books on "women of the Bible," but Rose Sallberg Kam's *Their Stories, Our Stories* has a unique, multifaceted approach. Each of the 35 chapters has several sections, each helpful in its own way. First comes background and context for each story, followed by a paraphrase of the biblical material. A reflection section looks at the uniqueness of each story, raises social and cultural issues and draws parallels to contemporary life. The final sections are a prayer, questions for reflection or discussion, and a bibliography. Kam's thoroughness in assembling this book and her willingness to connect biblical women's stories to those of women through the ages make this an excellent resource for study or discussion.

In *I Am My Body*, Elisabeth Moltmann-Wendel sets out to "investigate the body, its experiences, its traditions and its religious and social significance."

Moltmann-Wendel first looks at how women and men experience their bodies as they move through life. The second section looks at how the church has dealt with the body (often negatively) and how the life, death and Resurrection of Jesus speak to issues of the body. The final section begins to develop a "theology of embodiment" that reclaims the importance of the body and develops a more positive sense of the body and its significance in Christian spirituality.

Moltmann-Wendel draws on the insights of feminist theology to make a convincing case for this theology of embodiment. If the book has a weakness, it is that the author simply tries to do too much in a relatively short work.

(The Rev. Canon) Kristi Philip
Spokane, Wash.

People and Places

Appointments

The Rev. **Mary Hauck** is vicar of St. Luke's, 3 & B, Galt, CA 95632.

The Very Rev. **Keith Marsh** is dean of Christ Church Cathedral, 421 S. Second, Louisville, KY 40202.

The Rev. **Laurie McAlpine** is rector of Ascension, 726 First Ave., Hickory, NC 28601.

The Rev. **Rodger Patience** is deacon of St. Paul's, 914 E. Knapp St., Milwaukee, WI 53202.

The Rev. **Neal Platt** is rector of St. Matthew's, Box 338, Covington, TN 38019.

The Rev. **William J. Pugliese** is rector of St. David's, P.O. Box 18977, Spokane, WA 99208.

The Rev. **Eric Symons** is vicar of St. Andrew's, 7850 Watt Ave., Antelope, CA 95843.

The Rev. **Paul Tarrant** is rector of Old St. Paul's, Edinburgh, Scotland.

Brian Vaughn is assistant of St. John's, 16 Church St., Waterbury, CT 06702.

Ordinations

Deacons

Northwestern Pennsylvania — **Charl Ann Kapp**, Christ Church, 16 Central Ave., Oil City, PA 16301; **Bonnie J. Skellen**, Grace Church, P.O. Box 404, Ridgway, PA 15853.

Western North Carolina — **Peg Buchanan**.

Priests

Northern California — **David Affleck**, **Stephen Butts**, **John Riebe**.

Renunciations

The Rev. **William McLoughlin** has renounced the ordained ministry of the Episcopal Church and has resigned his position as rector of Redeemer, Asheville, NC.

Retirements

The Rev. **Alfred P. Burkert**, as chaplain of St. John's Home, Milwaukee, WI; add: 4723 Sheboygan Ave. #205, Madison, WI 53705.

The Rev. **Edward Fiebke**, as rector of St. Paul's, Kinderhook, NY.

Deaths

The Rev. **Dorman Ball**, priest of the Diocese of Missouri, died Nov. 30 of leukemia. He was 67.

Fr. Ball was born in Salem, MO. He was educated at Drury College and Bexley Hall. He was ordained in 1962. Fr. Ball served as rector of St. Mark's, Millsboro, DE, 1962-65, and chaplain of the Episcopal Presbyters Foundation for the Aged. Fr. Ball is survived by his wife, Eleanor, and five children.

The Rev. **Robert Core Clingman**, retired priest of the Diocese of Florida, died Nov. 24 in Jacksonville, FL. He was 85.

Fr. Clingman was born in Fort Thomas, KY. He graduated from the University of Alabama Law School and Virginia Theological Seminary. Fr. Clingman was ordained in 1939. He served parishes in Alabama, Kentucky, Ohio, Wyoming, California and Florida. He also served as a chaplain in the U.S. Army during World War II and was awarded the Purple Heart and Bronze Star. Fr. Clingman is survived by his wife, Joy, a son, a daughter, and six grandsons.

The Rev. **Alexander M. Lukens, Sr.**, retired priest of the Diocese of Colorado, died Dec. 10 at the age of 91.

Fr. Lukens was born in Philadelphia, PA. He attended Yale University, General Theological Seminary, and Mifflin Seminary. He was ordained in 1930. Fr. Lukens served parishes in Montana, Minnesota, and Colorado, including St. Barnabas', Denver, where he served for 23 years. He was a chaplain in the U.S. Naval Reserve during World War II. He was a member of the governor's task force for the blind, a founder of the clergy consultation service on abortion and a founder of Spalding Rehabilitation Hospital, Denver, CO. He retired in 1969. Fr. Lukens was preceded in death by his wife, Julia. He is survived by three sons, John, David and the Rev. Alexander Lukens, Jr., six grandchildren, two great-grandchildren and a sister.

The Rev. **Harold Oddest Martin, Jr.**, retired priest of the Diocese of Western Louisiana, died Nov. 27. He was 75.

Fr. Martin was born in Princess Anne, MD. He was educated at Washington College and graduated from the School of Theology of the University of the South. He was ordained priest in 1945. Fr. Martin served parishes in Maryland, New York, Texas, Mississippi, Wisconsin and Louisiana. After his retirement in 1984, he continued his ministry as vicar of St. Pierre's, Gautier, MS. Fr. Martin is survived by his wife, Marguerite, three sons, three daughters and 11 grandchildren.

Charlotte Matthews West, widow of the Rt. Rev. Edward Hamilton West, III, fifth Bishop of Florida, died Dec. 12 in Tallahassee, FL. She was 84.

Mrs. West was born in Birmingham, AL. She was a graduate of Birmingham Southern College. She was a parishioner at St. Mark's, Jacksonville, FL. She served on the board of the YWCA, and was a member of the National Society of the Colonial Dames in the State of Florida. Mrs. West is survived by two sons, a daughter, two sisters, five grandchildren and four great-grandchildren.

Next Week:

**Preaching
As Sacred
Play**

Classifieds

BOOKS

ANGLICAN THEOLOGICAL BOOKS—scholarly, out-of-print—bought and sold. Send \$1 for catalog. **The Anglican Bibliopole**, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.

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ANCHORED WITHIN THE VAIL—135-page pictorial history of Seamen's Church Institute, the nation's largest, most comprehensive seafarers' agency. \$18 + S&H. Prepaid orders only. Personal check, Mastercard/Visa accepted. **Mercedes Wright, Seamen's Church Institute, 241 Water St. New York, NY 10038. (212) 349-9090, ext. 246.**

LIFE HERE AND HEREAFTER is a book that should reassure the reader that life here in this world together with the life to come is in the hands of our Loving Savior. Jeffrey A. Mackey, writing in *The Living Church*, says, "Not often does one pick up a book which immediately engrosses the reader. When it happens, it is both a joy and a delight. *Life Here and Hereafter* is such a book." Order your copy from: **Robert's Bookshop, 151 Second St., South Amboy, New Jersey.** Cloth-bound \$21.00; soft-cover \$14.00, including packaging and postage.

CATECHUMENATE

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

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CONFERENCES

JOHN HENRY NEWMAN CONFERENCE with Ian Ker, Ph.D. of Oxford University, England. June 24-28 in NJ-NY area. Golf/tennis/sightseeing available. Write: **The Rev. William L. Winston, 91 Maple Ave., Morristown, NJ 07960.**

CELEBRATE 3,000-YEAR HISTORY of Jerusalem with Bishop Walker of Long Island. 10 days only \$1,698. December 2, 1996, deluxe hotels, round trip airfare, sightseeing, meet the Mayor of Jerusalem, walk the walls, full day conference/entertainment and more. Respond and receive gift with this ad. Special price for clergy. Call: **Everett, Journeys Unlimited 800-486-8359.**

NEEDLEWORK

BEAUTIFUL NEEDLEPOINT KITS: Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (800) 784-1958.**

(Continued on next page)



Classifieds



ORGANIZATIONS

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

ANSWER ARCHBISHOP CAREY'S CALL to the Anglican Communion to revitalize Anglican Catholicism. Join **The Catholic Fellowship of the Episcopal Church, Conrad Noel House, 116 Lower Main St., Sunapee, NH 03782.**

ORGANS

REED ORGANS for church, chapel, home. Beautiful, reliable. All sizes: 1-manual, 2MP, 3MP. Delivery everywhere. Since 1970. Specs: \$1.00 and SASE. **PHOENIX Reed Organ Resurrection, HC 33-28, Townshend, VT 05353. (802) 365-7011.**

POSITIONS OFFERED

ORGANIST & CHOIRMASTER. Full-time, competitive salary/benefits, for large, vital, suburban parish located 20 minutes from downtown Cincinnati. Successful candidate will be accomplished organist, choir director, have contagious love for and familiarity with Anglican choral music, ability to work with and inspire all ages. Particular focus will be building boy and girl choir traditions. Must also be willing to explore best of contemporary liturgical music and find suitable expression. Variety of choirs currently enrich worship, some with paid section leaders. Organ is 28 rank Wicks installed 1966, re-voiced 1990. Send resumes, letters of interest to: **The Rev. J. Donald Waring, St. Thomas Episcopal Church, 100 Miami Ave., Terrace Park, OH 45174.**

DIRECTOR, Seamen's Church Institute, Philadelphia. Episcopal priest with proven executive experience and strong ecumenical commitment. SCI is a cross-cultural, ecumenical outreach ministry and human service mission reaching seafarers from 70 nations on ships calling at the Ports of Philadelphia and Camden. Work with independent lay board; direct multi-lingual staff and volunteers; continue strong relationships with church and maritime industry. Fund raising experience imperative. Further information: **SCI Search Committee, c/o the Rev. Dr. Melford E. Holland, Jr., Diocese of Pennsylvania, 240 S. Fourth St., Philadelphia, PA 19106.**

SEEKING: SPIRITUAL FRIEND, RECTOR, to join with us in our celebration of our love and life in Christ. St. Mark's is a loving parish of 250 with strong lay support and a loving music ministry. Located in Aberdeen, SD, a city of 26,000 in the Dakota heartland, providing a safe, healthy and comforting environment for any family. We seek a priest to lead us, teach us and grow with us as we identify new ministries to utilize our newly built parish activity center (gym and offices). St. Mark's is the "GEM" of the Dakotas. Please consider sharing and joining your ministry with ours. To receive an application and parish profile, write to: **Karen Anderson, Search Committee Chairperson, St. Mark's Episcopal Church, P.O. Box 22, Aberdeen, SD 57401. Position closes 4/1/96.**

PART-TIME ORGANIST/CHOIR DIRECTOR with opportunity to grow to full-time position, for 1,500 member suburban Philadelphia church. Three-manual, 55 rank, 1964 Casavant organ; paid quartet, anchoring adult choir and junior choir. Beginning compensation commensurate with experience, education and ability. Send resume to: **Organist Search Committee, St. Thomas' Episcopal Church, P.O. Box 247, Fort Washington, PA 19034 (by April 1, 1996).**

POSITIONS OFFERED

YOUTH MINISTER: Growing, evangelical/renewal parish in South Hills of Pittsburgh is seeking a full-time lay youth minister to work with 6-12 grade students. Looking for Christ-centered person who desires to bring youth to Christ. Previous experience required. Send resume and references to: **The Rev. Mark Wright, 905 E. McMurray Rd., Venetia, PA 15367.**

ARE YOU RETIRED BUT NOT FINISHED? Still want to share your priestly ministry? Like to live in a place where the cost of living and your pension are more compatible? Consider ministering in the Diocese of Western Kansas. If you would like to explore continuing your ministry, write: **The Very Rev. Keith B. Whitmore, P.O. Box 2507, Salina, KS 67402-2507 or call (913) 827-4440.**

THE EPISCOPAL CHURCH OF THE INCARNATION, located in historic Great Falls, MT, is seeking a multi-dimensional, dynamic rector to lead us in God's word and faith. Ours is an active congregation with people drawn from all walks of life. We need someone who can be a coach as well as a team player, sometimes both at the same time. Our church is committed to spiritual growth through worship, outreach and fellowship. Please send inquiries to: **Search Committee, c/o Beth Baker, 138-17th Ave., NW, Great Falls, MT 59404.**

FULL-TIME ASSISTANT RECTOR for active program-size congregation. Historic 150-year old downtown church community. Full-time youth minister on staff. Senior citizen housing complex and pre-K day school. Recent growth in families with children. Large number of older members. Share in all aspects of parish ministry, with skills in pastoral care and program development. Open this summer or sooner. Send resume and CDO profile to: **The Rev. Dr. Paul D. Tunkle, Rector, St. James Episcopal Church, 1620 Murray St., Alexandria, LA 71301-6843. FAX (318) 473-8236.**

ASSOCIATE RECTOR to join a large, vital, multi-staff parish 20 minutes outside Cincinnati. St. Thomas is the only church in Terrace Park and wishes to reach out to young, often unchurched families moving into upper-middle class community. Congregational strengths have been low-income housing, healing, music. Seeking self directed, motivated, engaging priest or transitional deacon to focus on pastoral care, outreach, sacramental preparation, liturgical training. Salary commensurate with experience, diocesan standards. Housing provided (beautifully restored 19th-century, 3-bedroom home). Send resume, letter of interest to: **The Rev. J. Donald Waring, St. Thomas Episcopal Church, 100 Miami Ave., Terrace Park, OH 45174.**

ASSISTANT SOUGHT for growing parish. Warm and open corporate parish that is growing spiritually (and numerically) seeks priest with at least two years' experience to serve as assistant to the rector. Major responsibilities include strengthening church school, developing ministry to young adults and families, and building a small group network. Parish is set in a lively university and college community with ample cultural, educational, and recreational opportunities. Competitive salary and benefit package offered. Please send a letter of introduction and resume to: **The Rev. Kenneth I. Chumbley, Rector, Christ Episcopal Church, 601 E. Walnut, Springfield, MO 65806.**

IF YOU ARE AN ENERGETIC RETIRED PRIEST seeking to serve for one or two years working part-time, and would like to live at Wisconsin Dells in a very nice rectory and share ministry with some truly good folks, write: **Canon W. Stephens, 804 E. Juneau, Milwaukee, WI 53202.**

RETREATS

R.A.C.A. (Recovering Alcoholic Clergy Association) retreat at Niagara Falls, NY, March 7 and 8, 1996. For information or to register: **Jim M., 100 Genesee, Lockport, NY 14094; (716) 433-2878.**

FOR RENT

N.H. COUNTRY HOUSE rental foliage season 9/11-10/9/96. Also available 11/24/96-3/1/97. Half hour to skiing. Lovely secluded area for sabbatical. **(603) 989-3139.**

FOR SALE

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

TRAVEL

TOUR ENGLISH CATHEDRALS, ETC. Chauffeur driven from \$750 per week, excl. air fare. Choose your dates and theme. Two-week coach tours from \$1,050. Steam trains 4 April to 17 April; Saxon churches 27 April to 7 May; Gardens 17 May to 30 May; Cathedrals 28 June to 11 July; Castles 19 July to 1 August. **Seasons Tours, 9 Abbots Green, Croydon, England CR0 5BL.**

BRITISH ISLES 1996: Explorations of Celtic Spirituality. Prayer and study programs to Ireland May 20-June 3; Sept. 2-26; Wales July 1-15; Oct. 7-21. Emphasis on deepening relationship with God through lectures by outstanding scholars; visits to holy sites. **Sr. Cintra, Convent of St. Helena, 134 E. 28th St., New York, NY 10016; Phone (212) 725-6435; FAX (212) 779-4009.**

SPIRITUALLY FOCUSED TRAVEL to Russia, England, Ireland, Greece & Turkey. Call: **The Teleios Foundation at 1-800-835-3467.** Making your outer journey a part of your inner, spiritual journey.

SCOTLAND, LONDON, BATH. Small group tour for 22 days September 10-October 2, 1996. Personalized itinerary, privileged access to ecclesiastical and secular embroideries with professional needlework guide. Two guides makes choice of activities possible. Contact: **Sally Boom, P.O. Box 303, Montrose, AL 36559 (334) 928-1415; FAX (334) 928-1424; Joan Everett Dayton, 128 Grove St., Nevada City, CA 95959; (916) 265-2530; FAX (916) 478-0665.**

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Lent Church Directory

Phenix City, AL

ST. STEPHEN'S
The Rev. William P. McLemore, r
Sun 9, 10:30 H Eu, 7 Ev & H Eu
US 280 at Lee Rd. 567
(334) 291-0750

Buena Park, CA

ST. JOSEPH'S
Near Knott's Berry Farm and Disneyland
Sun H Eu 8 & 10. Wed 10 and 7:30
8300 Valley View

Modesto, CA

ST. PAUL'S
The Rev. Stanley P. Collins
Sun H Eu 8 & 10, EP 5:30
1528 Oakdale Rd.
(209) 522-3267

Stockton, CA

ST. JOHN THE EVANGELIST
The Rev. Daniel H. Martins, r
Sun H Eu 7:30 & 10 (Sung); Tues-Fri MP 8:30, EP 5:15
316 N. El Dorado St.
(209) 466-6916

Washington, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW
The Rev. Stuart A. Kenworthy, r; the Rev. Thomazine Shanahan, the Rev. Lupton P. Abshire
Sun H Eu 8, 9, 11 (1S, 3S & 5S); MP 11 (2S & 4S); Cho Ev 5 (1S Oct-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10). Noonday Prayers (Mon-Fri 12), EP (Mon-Fri 6)
(202) 333-6677

Wilmington, DE

CATHEDRAL CHURCH OF ST. JOHN
10 Concord Ave., 19802
The Very Rev. Peggy Patterson, dean; the Rev. Dr. M. Antoinette Schiesler, ass't
Sun H Eu 7:30 & 10:30, Tues 12:10, Thurs 7:15. Sung Compline Wed 9:10
(302) 654-6279

Fort Lauderdale, FL

ALL SAINTS'
The Rev. Dr. John K. Brackett, r
Sun H Eu 7:45, 9, 11 & 6. Wkdy H Eu Mon 9, Tues 12 noon, Wed 12 noon, Thurs 10, Fri 12 noon. Weds in Lent: 6 Soup Supper, 7 "Symbols and Symbolism of the Church" series
333 Tarpon Dr.
(954) 467-6496

Hollywood, FL

ST. JOHN'S
The Rev. Hobart Jude Gary, interim r
Sun 8 & 11 (Sung). Weekdays as anno
1704 Buchanan St.

Key Biscayne, Miami, FL

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

St. Cloud, FL

ST. LUKE & ST. PETER
The Rev. David C. Bryan, r; the Rev. James G. Radebaugh, the Rev. Paul S. Kyger, Jr., ass'ts
Sun H Eu 8 & 10:15, 9 Christian Ed. Wed H Eu and Healing 11
2745 Canoe Creek Rd.

Sarasota, FL

CHURCH OF THE REDEEMER
The Rev. Fredrick A. Robinson, r; the Rev. Jack D. Bowling, the Rev. Ferdinand Saunders, ass'ts
Sun Masses: 7:30, 9 & 11. Daily: Mon-Sat 8:30 MP, 10 H Eu; Mon-Sun 5:15 EP. H Eu 7:30 Wed; 5:30 Thurs; H Eu & Healing Fri 10
222 S. Palm Ave.

Augusta, GA

CHRIST CHURCH
The Rev. Theodore O. Atwood, Jr.
Sun Masses 8 & 10 (Sung). Wed 6:30
Eve & Green Sts.

Hinesville-Fort Stewart, GA

ST. PHILIP'S
The Rev. Canon Samir J. Habiby, D.D., r
Sun H Eu 8 & 10; Wed 11:45 noon Freedom Chapel, Ft. Stewart; USA. Serving Hinesville, Liberty County Communities & Ft. Stewart
General Stewart at Bradwell St.

Kappa, Kauai, HI

ALL SAINTS'
The Rev. Robert E. Walden, r
Sun 7 & 9:30 H Eu; Wed 9 H Eu & Healing
1065 Kuhio Hwy.

Riverside, IL (Chicago West Suburban)

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

Indianapolis, IN

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

Baton Rouge, LA

ST. JAMES
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev. Bob Burton, assoc; the Rt. Rev. Robert Witcher, bishop-in-residence; Dr. David Culbert, organist-choirmaster
Sun 7:30, 9, 11, 4:30 H Eu
208 N. 4th St.

ST. LUKE'S

The Rev. Charles E. Jenkins, D.D., r; the Rev. Patrick L. Smith, the Rev. Wm. Donald George, the Rt. Rev. C.C. Pope, the Rev. Donald L. Pulliam, ass'ts
Sun H Eu 8, 9, 11 (Sol), 5:30; Sat Vigil Mass 5:30. Wkdy MP 8:30, EP 5:15. Daily Eu as scheduled; C Sat 11
8833 Goodwood Blvd.

Boston, MA

ALL SAINTS
At Ashmont Station on the Red Line
The Rev. Richard S. Bradford, SSC, r
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9
209 Ashmont St., Dorchester
(617) 436-6370

Newtonville, MA

ST. JOHN'S
The Rev. Robert G. Windsor, r; the Rev. John H. Thomas, priest assoc
Sun 8 & 10 H Eu. Wed 10 H Eu; Thurs 7:30 Bible Study
297 Lowell Ave.

Pittsfield, MA

ST. STEPHEN'S
In the heart of the Berkshires
H Eu: Sun 8, 10, 5:30, Tues 6:45, Thurs 10, Sat 4:30. MP daily 9
Park Square

Minneapolis, MN

ST. LUKE'S
The Rev. Frank Wilson, r; the Rev. Douglas Fontaine, the Rev. Alan Grant, assoc
Sun HC 8:30 & 10:30. Thurs HC 7
46th and Colfax, S.

Kansas City, MO

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

St. Louis, MO

ALL SAINTS'
The Rev. Emery Washington, Sr.
Sun 7:30 & 10, Wed 6:30-8
5010 Terry Ave.

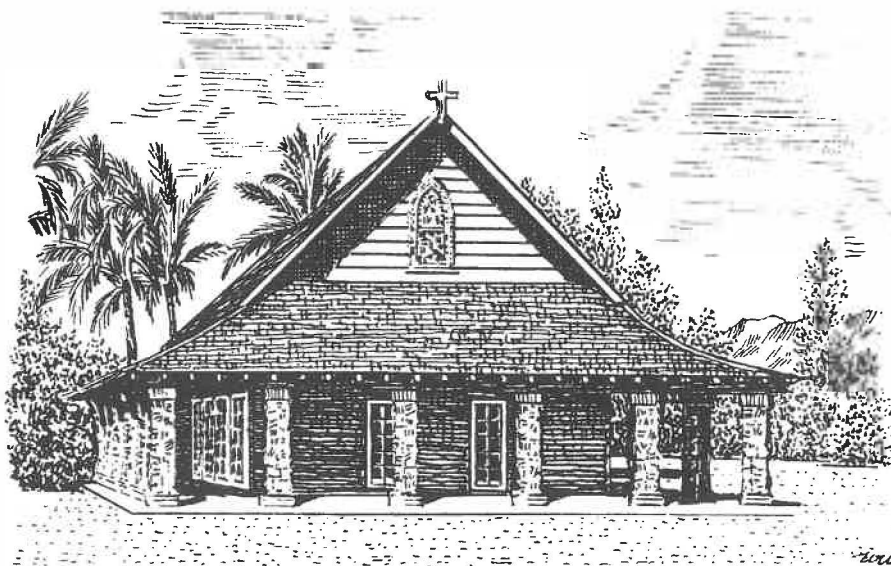
CHURCH OF ST. MICHAEL & ST. GEORGE

6345 Wydown Blvd., at Ellenwood
The Rev. Kenneth J.G. Semon, r; the Rev. Mary A. Caucutt, the Rev. Steven W. Lawler, the Rev. William M. North, Jr., the Rev. James D'Wolf
Sun H Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S) followed by HC 12:15; Ev 5 (1S Oct-May) Sun Sch 9:15, Daily 7:30 & 5:30 ex Sat 8:30 & 4:30
Clayton

Hackensack, NJ

ST. ANTHONY OF PADUA
The Rev. Brian Laffler, SSC
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9
72 Lodi St.

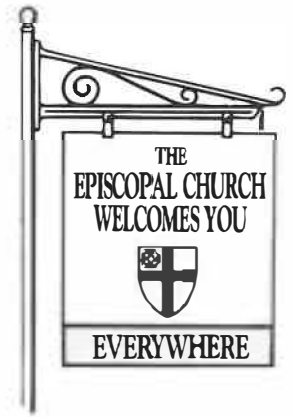
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All Saints' Church, Kapaa, Kauai, Hawaii

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

Lent Church Directory



Newark, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. J. Carr Holland, III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

Albany, NY

THE CATHEDRAL OF ALL SAINTS 62 S. Swan St.
The Very Rev. J. Edward Putnam, D.Min., Dean
Sun: 7:15 MP, 7:30 H Eu, 9 H Eu, 11:15 H Eu, 5:15 EP. Mon-Fri: 8:45 MP, 12:05 H Eu, 5:15 EP. Sat 9 H Eu

New York, NY

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

Asheville, NC

TRINITY CHURCH (downtown) 60 Church St.
The Rev. Canon Michael Owens, r
Sun H Eu 8 & 10:30. Daily MP 8:45, H Eu 12 noon

Cleveland, OH

ST. MARTIN'S 6295 River Rd. Chagrin Falls
The Rev. Ralph Pitman, r (216) 247-7406
Sun H Eu 8, 9 & 11. Wed H Eu & Healing 9:30

Pendleton, OR

CHURCH OF THE REDEEMER 241 SE Second
The Rev. A. James MacKenzie, r, the Rev. Kenneth Crysler, assoc
Sun HC 8 (Rite I), 10:15 (Rite II) HS (3S), ChS 9:15 Adults, 10:15 children. Wed HC 6:30, Ev & Eu 7. Mon-Fri EP 5:30. HD as anno. A/C. H/A

Douglassville, PA

ST. GABRIEL'S Rt. 422, East of Reading, PA
The Rev. Calvin C. Adams, r (610) 385-3144
Sun Service: Eu 8 & 10:30; Sun School 9:15; Recovery Liturgy 5:30. Wed 9 Healing & Bible Study; 7 Bible Study.

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

Philadelphia, PA

(Mount Airy)
ANNUNCIATION OF B.V.M. Carpenter Ln. & Lincoln Dr.
The Rev. David L. Hopkins, r 215-844-3059
Sun Masses 9 & 11 (Sung), Thurs 10

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts. (215) 563-1876
The Rev. Canon Barry E.B. Swain, r
Sun Masses 8, 9:15 & 11 (High); Matins 7:30; Sol Ev Novena & B 4. [June through Sept: 8, 10 (Sung), Ev & Novena 5:30] Daily: Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

Pittsburgh, PA

CHURCH OF THE NATIVITY 33 Alice St.
The Rev. Scott T. Quinn, r (412) 921-4103
The Rev. Dr. Rodney A. Whitacre, ass't
Sun Services 8 & 10

Prospect Park, PA

ST. JAMES' 11th Ave. & 420 (between I-95 & MacDade)
(610) 461-6698 near Philadelphia Int'l Airport
The Rev. William Duffey, Ed.D., r, the Rev. Arthur Willis, CSSS, assoc
Sun Eu 8 & 10 (Sung), Ch S 10; Coffee & Conversation 11:30, YPF 4:30. MP Tues-Fri 9; Midweek Masses Tues 7, Wed 9:30. All HDs @ time anno; Sta & B Wed 7, Adult Catechumenate Ed Sun 9:15, Wed 7:30. H/A

Selinsgrove, 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

Nashville, TN

ST. ANDREW'S 3700 Woodmont Blvd.
The Rev. George C. Stacey, r
Sun 7:30 (Low Mass), 10 (Sung). Mon Mass 5:30. Tues & Wed Mass 6:30, Thurs Mass noon. C Sat 4. Wed 7 Sta & B

Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r, the Rev. C. Bruce Wilson, the Rev. Frank E. Fuller, assts (512) 882-1735
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r, the Rev. Frederick C. Philpott, v, the Rev. George R. Collina; the Rev. Thomas G. Keithly; the Rev. Michael S. Mills
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, TX

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

Houston, TX

ST. DUNSTAN'S 14301 Steubner-Airline Rd.
The Rev. John R. Bentley, Jr., r, the Rev. Beth J. Fain, the Rev. George W. Floyd
Sun 7:45, 9, 11:15 H Eu. Tues 7:30 H Eu & Healing; Thurs 12 noon H Eu & Healing

Alexandria, VA

CHRIST CHURCH 118 N. Washington St.
The Rev. Pierce W. Klemmt, r, the Rev. Pamela L. Foster, the Rev. Beverly K. Weatherly, the Rev. Steve C. Wilson, the Rev. Dorcas Nodoro, John Lewis, seminarian
Sun H Eu 8 & 9, MP (1S H Eu) 11:15, 5 H Eu (HS 2S & 4S after 5 service). Wed H Eu 7:15 & 12:05

Rocky Mount, VA

TRINITY 100 Church St., NE, P.O. Box 527
The Rev. Karin Howard Lindsay, r (540) 483-5038
Sun H Eu 10:30. Wed H Eu 12 noon Healing Service

Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean (414) 271-7719
Sun Masses 8, 10 (Sung). Daily as posted

Paris, France

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Rosalie H. Hall, M. Div., canon missionary; the Rev. George Hobson, Ph.D, d
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu

San Miguel de Allende GTO Mexico

ST. PAUL'S Calzada del Cordo
Near the Instituto Allende
Mailing address APDO 268
Telephones: office (415) 20387; rectory (415) 20328
Rector, vacant; The Rev. Sibylle van Dijk, d ass't; Canon Richard C. Nevius, ret. r; the Rev. Dean Underwood, r-em
Sun: HC 9, Cho H Eu with sermon 10:30. Wkdays as anno. Spanish service Sat 6

Traveling?

Be sure to check our
Church Directory first!

And don't forget to tell the
rector you saw the ad in
The Living Church.