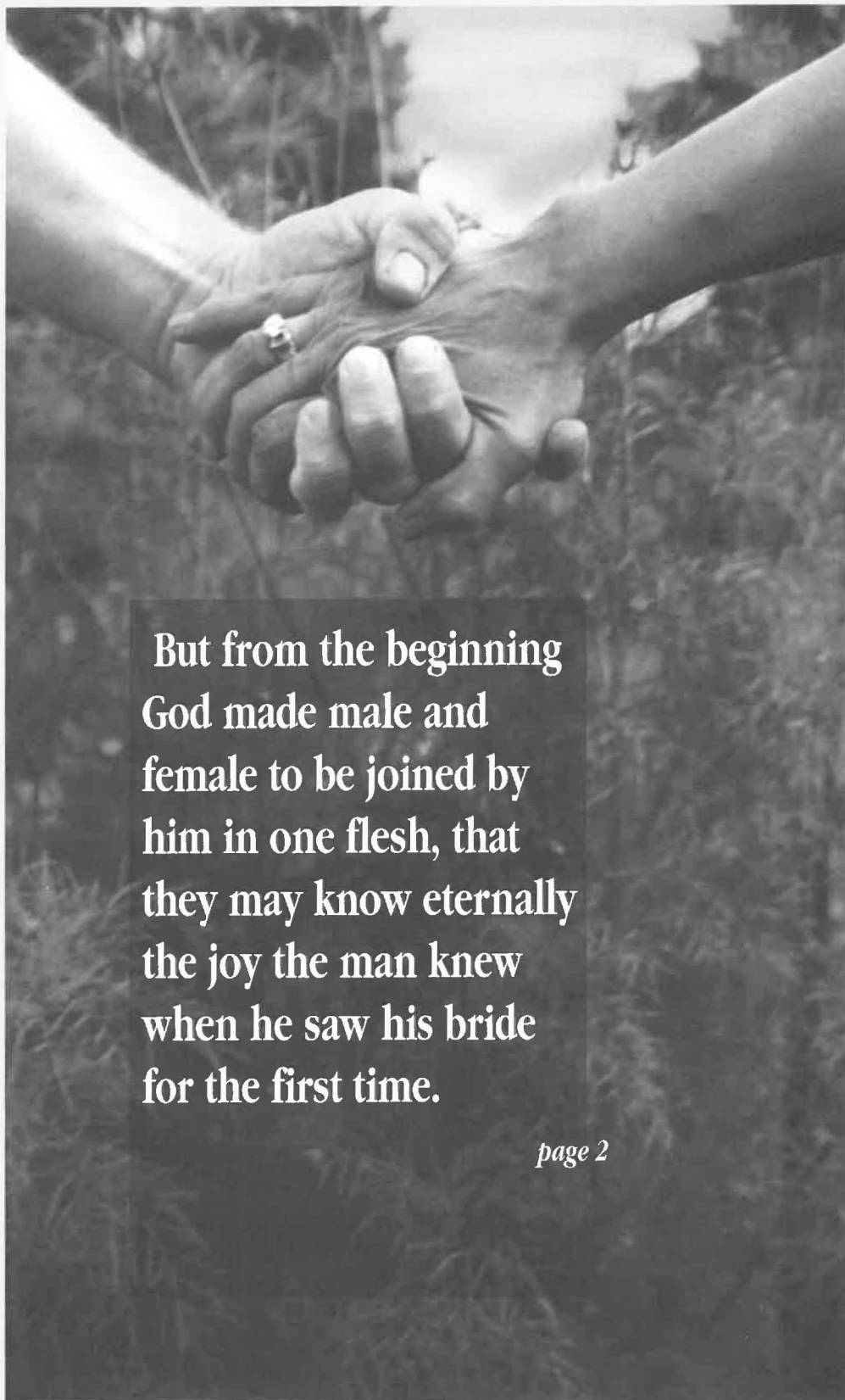


The Living Church

October 5, 1997 / \$1.50

The Magazine for Episcopalians



But from the beginning
God made male and
female to be joined by
him in one flesh, that
they may know eternally
the joy the man knew
when he saw his bride
for the first time.

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Quote of the Week

The Rt. Rev. Charles F. Duvall, Bishop of the Central Gulf Coast, writing in the diocesan newspaper *Coastline* on General Convention: "I was pleased that we didn't sink the ship and disappointed that we are still carrying some cargo I would have liked jettisoned."

In This Corner

Prayer Cats



Jacob was such a wonderfully soft, black prayer cat. Perhaps the best in the world. Certainly the best in my 62-year history in this world. As I would settle into my prayer chair, he would quietly, softly leap into my lap. After a few moments of kneading my legs with his claws, he would curl up and stare at me. As I stroked his long, velvety fur, gave him a gentle ear scratch, and rubbed him under the chin, he would begin his purring or prayer.

Hearing his quiet purr, feeling his soft fur, I would begin to relax and sink into the loving arms of my almighty God. That God, who is within and yet infinitely above all the hassles, worries, demands and pains of my world, would stroke my consciousness with his overwhelming, still gently caring, hand. With the power of his touch, all my world is new and I am, for the moment, renewed in ultimate peace and joy.

But then all the restless nervous energy of an ADHD (attention deficit hyperactive disorder) adult sweeps over my scratched and dented world with the never-ending cares, embarrassments, mistakes and worries. Jacob, oh Jacob, how do you serve your Lord

and Creator in such peace and love? I also want to be his obedient, loving creature. I stroke Jacob's smooth coat, once and then again. He rouses enough to renew his familiar purr and I refocus on Jesus, Jesus, Jesus.

Once again I am swept into that ultimate, deep chasm of joy and clarity. My body tenses with flow of nervous energy driving for something real to do. This body that he has made me comes through eons of evolutionary wheeling and dealing with genes demanding to survive at all cost. It must be relaxed. Another stroke or two, the purring, and I too can settle down and prolong that moment.

That moment! Is it? Can it be a foretaste of that life after this one? That true life when the breath of his Spirit in me becomes dominant? When this human body, called from swamp and tree to walk erect in his presence, will finally be a willing, loving, purring partner, as I bow down with all creation in worship before him, who was and is and evermore shall be.

Our guest columnist is the Rev. Robert J. Carabin, assistant rector of Christ Church, San Antonio, Texas.

Sunday's Readings

That Universal Longing

Pentecost 20, Proper 22
Gen. 2:18-24; Ps. 8 or 128;
Heb. 2:(1-8) 9-18; Mark 10: :2-9

When God said, "It is not good that the man should be alone," he touched the heart of what is means to be human. Loneliness is the most heartbreaking result of the Fall. Made in the image of God, who is himself a divine community of three Persons in one Nature, the man was created to be in community. His communion with God in the beginning was complete, but there was still more which God would give him to express the intimacy for which he was made. Communion with God is to be experienced not only in direct knowledge of his Creator, but also indirectly through the woman. The man's joy when God presents her to him is only the beginning of the path of joy God intends when he brings them together. There-

fore a man leaves his father and mother — the closest possible relationship earth can offer — to be joined at the divine level with his wife. The partnership is intended by God to be unconditional, reflecting the inner, perfect joy which is an attribute of the eternal Trinity.

Jesus responds then to the Pharisees' question that there is only one reason for divorce — hardness of heart. In a fallen and sinful world, though people still desire the perfect union with both God and a loved spouse, our frequent hardness of heart brings untold heartbreak to the husbands, wives and children of divorce. But from the beginning God made male and female to be joined by him in one flesh, that they may know eternally the joy the man knew when he saw his bride for the first time. In spite of sin, by the mercy of God that universal longing shall be fulfilled in the end.

Growing Weary of the Melodrama

I was disappointed in reading In This Corner [TLC, Sept. 7]. The tone of the column makes me think of an old-fashioned melodrama, with hisses for the villains and cheers for the heroes.

There is certainly a major division in the church over the issue of the blessing of same-sex relationships, but why is it necessary to revive an old observation from Bishop MacNaughton that the Episcopal Church is "no longer one church"? I suppose one could find a church leader in the first century who made a similar observation during the often rancorous debate over whether or not Gentiles had to obey Jewish laws in order to become full-fledged Christians, but the church managed to muddle through that one. Let's do the same now, by doing two things:

1. taking scripture very seriously; for example, I find the chapter on "What Does the Bible Say?" in Scanzoni and Mollenkott's *Is the Homosexual My Neighbor?* to be a helpful way of showing us how to take scripture seriously on this issue.

2. taking very seriously our baptismal covenant to respect the dignity of every human being — human beings who have been created in wonderfully complex ways, including sexual orientation.

Let's get away from the melodrama and get on with the serious business that lies ahead of us.

(The Rev.) John C. Morris
St. Mary's-in-the-Mountains Church
Wilmington, Vt.

I found the In This Corner column distressing. I have noticed what looks like an increasingly partisan conservatism in TLC and this column seems to confirm it. The conservatism does not bother me; it is the partisan nature of it that is difficult to deal with. Particularly upsetting was the repetition of the assertion, constantly made by partisans on all sides, that they are scriptural while the rest are not. That this is so reminiscent of the claim by fundamentalist churches to be "Bible believing" while the rest of us are not is no accident.

The column tries to throw a bone to the rest of us with Bishop MacNaughton's remark, "It is abundantly clear the so-called liberal side has not abandoned scripture . . . Scripture is less relevant to them." But that only underscores something I learned the hard way: Never mea-

sure someone by what his or her opponents say. The idea that there is one Episcopal Church, the conservative, to whom scripture is more important and relevant, and another, the rest of us, to whom it is less so, is hogwash!

All of us consider scripture through the lenses of 20th-century Christianity. All of

us want to find ways to apply the principles and teachings of scripture to our understanding of life and culture. However, some of us not only refuse to admit we are interpreting, but refuse to admit that our "opponents" are seriously using the Bible. I sometimes wonder where the emotions, the convention resolutions and

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8:15 AM Breakfast



10:30 AM ACADEMIC CONVOCATION

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Nicholas Lossky

Professor of British Civilization, University of Paris

Professor of Church History,

St. Sergius Orthodox Theological Institute, Paris

Ann Stephenson-Moe

Organist and Choirmaster, The Church of the Redeemer, Sarasota, Florida

Speaker:

Professor Lossky

The Anglican Contribution to the Ecumenical Age

12:00 PM Luncheon

1:00-1:45 PM Book Signing

2:00 PM Address

Anglican Identity within the Ecumenical Age

The Reverend Canon J. Robert Wright, D.Phil. (Oxon)

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Letters

the presentments are over such things as inappropriate anger, gossip, judgmentalism or disunity — all of which are mentioned as extremely serious sins in the New Testament. Yet I have seen a great deal of that from partisans, who wish to convict the rest of us for being non-biblical because we think the Bible can support different ideas than they want us to believe and teach without question.

By definition, partisans demand what they are not willing to give: acceptance of their positions as valid. They want the rest of us to grant them a place in the Episcopal Church — and the evidence is that many of us are willing to do that — but then they turn and attack, claiming to be the one true church while the rest of us are ungodly pretenders.

*(The Rev.) Blaine R. Hammond
St. Peter's Church
Seaview, Wash.*

Supervision Needed

Even more disturbing than the action on same-sex "marriage" is the inordinate amount of time devoted during a two-

week General Convention to peripheral trivia. Your list [TLC, Aug. 17] failed to include such outstanding examples as the resolution to apologize for dropping the atomic bomb which ended World War II or the apology to the Lakota Indians for naming a lager beer after Crazy Horse.

Is this the business we are about? Are we becoming a marginalized laughing-stock?

Perhaps what the Episcopal Church needs at this point is some adult supervision.

*John Earle Jones
Greenville, S.C.*

Valuable Experience

Using the experience of former vestry persons [TLC, Sept. 7] is indeed a good idea. Ten years ago I invited a few former senior wardens and treasurers to form what we call our finance committee to process many financial matters that must come before the vestry. It has been a god-send — for the most part. I would suggest that by whatever name you call it, you give it its own charter so you do not end

The Living Church

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Editorial and Business offices: **816 E. Juneau Ave.**

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Telephone: **414-276-5420** Fax: **414-276-7483**

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David A. Kalvelage, *editor and general manager*

The Rev. Canon H. Boone Porter, *senior editor*

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Patricia C. Nakamura, *music editor*

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Volume 215 • Number 14

Letters

up with a second vestry and confuse the decision-making powers that the vestry must assume.

We have only recently emerged as a parish. It served us well also as a mission.
(The Rev.) James G. Estes
St. Francis Church
Pauma Valley Calif.

No Examples

Russell Levenson decries the state of the Episcopal Church, in this case General Convention [TLC, Sept. 7], and yet he does so without sighting any examples. Simply by saying that the tolerant are intolerant does not make it so. In his long list of complaints I saw no such examples.

From my perspective, General Convention was a joyous event for our healthy and growing church. We celebrated our inclusivity and tolerance as well as our commitment to the center by electing a fine Presiding Bishop. We affirmed our dedication to ecumenism by approving the Concordat with the Lutherans. We tackled many difficult and controversial issues, such as the blessing of same-sex

unions and yet, in the end, we were all praying together side by side.

I hope Russell Levenson will come to see that the glass in this church is more than half full of the grace of God and he will realize that this Episcopal Church that he derides is alive and well.

(The Rev.) Robert M. Ross
Osterville, Mass.

His Dream

The article telling of the death of retired Presiding Bishop John Hines [TLC, Aug. 3] overlooked one of his greatest accomplishments. As Bishop of Texas, he had a dream that the seventh province would have a seminary. The Episcopal Theological Seminary of the Southwest in Austin, Texas, is the product of that dream.

(The Rev.) Jacqueline M. Sebros
Paso Robles, Calif.

In Good Standing

I wonder if David Perry Ouzts [TLC, Sept. 14] has realized that the persons who wrote the letters prompting him to

cancel his subscription to TLC are probably members in good standing of the church. This being the case, I guess he will be leaving the church, too.

Fred H. Miller
Dobbs Ferry, N.Y.

Luminous

Mrs. Avery's "Searching for the Hand of God" [TLC, Sept. 14], is one of the most luminously beautiful pieces of writing I have ever seen in TLC. It ranks with Dame Julian's hazelnut, Brother Lawrence's bare branch, and Hildegard's Feather on the Breath of God.

Mrs. Charles D. Robinson
Arlington, Va.

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. Letters should be signed and include a mailing address.

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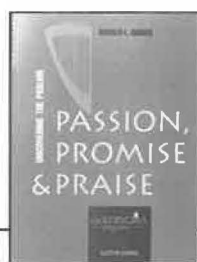
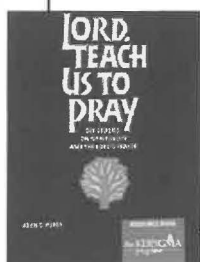
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Group of Clergy Calls for Reformation

A group of clergy, claiming that the Episcopal Church has departed from "the doctrine, discipline and worship of Christ as this church has received them," has vowed to take a series of actions to stop "this departure from apostolic truth."

Meeting in Pawleys Island, S.C., Sept. 9, 26 members of the clergy signed a statement titled "The First Promise," which acknowledges "that this church must repent for its failure to fully obey the Great Commission of the Risen Lord Jesus Christ (Matt. 28:18ff), and that we must submit ourselves to God's reforming judgment upon us all."

The statement declares the authority of the church and its General Convention "to

be fundamentally impaired, and that they are not upholding the truth of the gospel," and it notes that the signatories resolve to implement a strategy which includes the following:

- "Because the holy scriptures are 'the rule and ultimate standard of faith' (Lambeth Quadrilateral), we will not receive any canon nor submit to any ecclesiastical action which ordains that which is 'contrary to God's Word written' (Article XX, Articles of Religion)."

- Parishes will be asked to endorse a statement called "A Place to Stand: A Call to Mission" produced by the American Anglican Council in 1996.

- The Kuala Lumpur Statement [TLC,

June 8] is endorsed "as a true and accurate statement of the apostles' teaching concerning biblical authority and human sexuality."

- The signatories intend to be in communion with that part of the Anglican Communion "which accepts and endorses the principles aforesaid and not otherwise."

- Those who signed the statement will support and urge their people to support "only those mission agencies and ministries which directly further the Great Commission."

- Clergy will not be bound by legal or geographic boundaries of parishes or dioceses "if those boundaries are being invoked to prevent the preaching and teaching of 'the doctrine, discipline and worship of Christ as this church has received them'."

Other strategies include pledging to remain under the ecclesiastical jurisdiction of "faithful bishops who uphold our heritage in the gospel," seeking alternative episcopal oversight if necessary; providing aid for persons who are being persecuted "for the sake of the gospel as it has been received by this church," and appealing to the bishops of the Anglican Communion "to reassert the apostolic truth and order."

The statement indicates three actions of the 72nd General Convention in Philadelphia which had a major effect on the development of the series of actions:

1. The election of a Presiding Bishop "who had departed from the teaching of the apostles."

2. The mandatory and coercive enforcement of the ordination of women.

3. The failure "to uphold and require a biblical sexual ethic for this church's clergy and people."

"One of the driving reasons why we came together and issued this statement is that we believe that the institution within its present structures is not capable of being reformed," said the Rev. Thomas W.

One pledge is to remain under the ecclesiastical jurisdiction of 'faithful bishops who uphold our heritage in the gospel, seeking alternative episcopal oversight if necessary.'

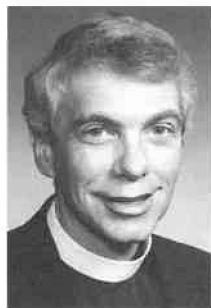
West Missouri Elects Coadjutor

The Very Rev. Barry R. Howe, dean of the Cathedral Church of St. Peter, St. Petersburg, Fla., was elected Bishop Coadjutor of West Missouri Sept. 13. Dean Howe, 54, was elected on the fourth ballot.

Three candidates, including Dean Howe, were nominated by a diocesan transition committee. Four others were nominated from the floor.

Dean Howe is a native of Norristown, Pa., and a graduate of Gettysburg College. He received a master of divinity from Philadelphia Divinity School and a doctor of ministry from the University of the South. After being ordained deacon in 1967 and priest in 1968, he was curate of St. David's, Devon, Pa., until 1971. He was associate at St. Boniface, Sarasota,

Fla., 1971-73; canon pastor of St. Luke's Cathedral, Orlando, 1973-78; rector of St. Richard's, Winter Park, Fla., 1978-83; rector of Christ Church, South Hamilton, Mass., 1983-87, and became dean in St. Petersburg in 1987.



Dean Howe

He and his wife, Mary, are the parents of two children, Rebecca and Matthew.

The other candidates nominated by the committee were the Rev. Canon Ben Helmer, regional missionary in West Missouri, and the Rev. Hollis Williams, Jr., rector of Trinity Church, Everett, Wash.

Nominated from the floor were: the Rev. Canon Kevin E. Martin, canon for congregational development in the Diocese of Texas; the Ven. John McCann, archdeacon of West Missouri; the Rev. Ruth Urban, rector of St. Matthew's, Nashville, Tenn., and the Very Rev. Keith Whitmore, dean of Christ Cathedral, Salina, Kan.

The Bishop of West Missouri, the Rt. Rev. John C. Buchanan, called for the election of a bishop coadjutor in anticipation of his retirement in 1999.

		WEST MISSOURI							
		1		2		3		4	
Ballot		C	L	C	L	C	L	C	L
Needed to Elect		49 76							
Helmer		23	31	31	37	40	48	35	49
Howe		20	42	29	55	37	74	51	92
Martin		12	18	8	16	1	4	0	0
McCann		14	10	8	7	5	4	3	3
Urban		6	7	2	2	2	0	1	0
Whitmore		10	22	11	21	11	17	7	6
Williams		12	21	8	13	1	4	0	1

Coadjutor Elected in Louisiana

The Rev. Charles E. Jenkins III, rector of St. Luke's Church, Baton Rouge, La., was elected Bishop Coadjutor of Louisiana Sept. 13 at a special convention at Christ Church Cathedral, New Orleans. Fr. Jenkins received a majority of the votes in both the lay and clerical orders on the third ballot.



Fr. Jenkins

Fr. Jenkins, 46, has been rector of St. Luke's for 12

years. He will succeed the Rt. Rev. James B. Brown, ninth Bishop of Louisiana, who has announced his plans to retire next spring.

Balloting at the convention took less than one hour. The Rt. Rev. Scott Field Bailey, retired Bishop of West Texas, preached the sermon at the convention's opening Eucharist and offered prayers and meditations during the balloting process. Bishop Brown was the celebrant of the Eucharist.

Fr. Jenkins is a native of Shreveport, La., a graduate of Louisiana Tech University and Nashotah House. He was ordained deacon in 1976 and priest in 1977 by Bishop Brown, and was assistant chaplain at Louisiana State University in 1976 and 1977. He was assistant at Grace Church, Monroe, La., 1977-79, and rector

of St. Mark's, Arlington, Texas, 1979-85.

He is president of the standing committee, a deputy to the last two General Conventions, chair of the diocesan committee for Congregational Support and a member of the committee for reorganization of the diocese. In the Diocese of Dallas, he was chair of the commission on ministry, chair of the liturgical commission and an alternate deputy to General Convention. He is also a member of the board of trustees of Nashotah House. He and his wife, Louise, are the parents of two children.

Others who were nominated were: the Very Rev. David Cameron, rector of Emmanuel, Rapid City, S.D.; the Rt. Rev. Leo Frade, Bishop of Honduras; the Rev. W. Gedge Gayle, rector of St. Martin's, Metairie, La.; and the Rev. D. Joseph Rhodes, rector of Holy Spirit, Baton Rouge.

		LOUISIANA					
Ballot		2		3			
C = Clergy; L = Laity		C	L	C	L	C	L
Needed to Elect						43	76
Cameron		4	20	1	11	0	5
Frade		11	23	5	14	1	2
Gayle		24	36	33	47	34	62
Jenkins		37	55	40	67	46	78
Rhodes		8	16	6	10	3	3

Alaska's Bishop Consecrated

The Rev. Mark MacDonald became the youngest bishop in the Episcopal Church when he was consecrated as Bishop of Alaska Sept. 13 in the concert hall of the University of Alaska's Fairbanks campus. At 43, Bishop MacDonald is the seventh Bishop of Alaska.

The Most Rev. Edmond L. Browning, Presiding Bishop, was the chief consecrator. Co-consecrators were the Rt. Rev. William Wantland, Bishop of Eau Claire, and the Rt. Rev. Robert Anderson, assistant Bishop of Los Angeles. Roman Catholic, Russian Orthodox and Lutheran bishops also were present.

A friend, Steve Darden, preached, drawing upon stories and symbolism from his Navajo background.

Before moving to Alaska, Bishop MacDonald was vicar of St. Antipas Church, Redby, and St. John-in-the-Wilderness, Red Lake, Minn. Prior to that, he was a regional vicar in the Diocese of Navajoland in Fort Defiance, Ariz., a rector in the Diocese of Oregon and a vicar in the Diocese of Eau Claire.

The new bishop received a pectoral cross owned by the first Bishop of Alaska, an ivory ring crafted in Point Hope, Alaska, and a wooden staff carved by a Tlingit Indian. The service of consecration included traditional hymns; the gospel was read in English, Inupiaq, an Eskimo language, and Gwich'in, an Indian language; a Nigerian folk song was performed by a choir from North Pole.

Statement Includes Strategy for Reformation

(Continued from previous page)

Johnston, associate rector of All Saints', Pawleys Island.

"If the Episcopal Church is going to be reformed, we are going to have to call forth new leadership. We believe that leadership will not come from the House of Bishops, but will come from the parish clergy."

The statement is addressed to all ordained persons in the Episcopal Church and it invites their signatures and support.

It was expected that the statement would be brought to the Anglican Life and Witness Conference Sept. 24-28 in the dioceses of Dallas and Fort Worth. That event, sponsored by the Ekklesia Society, was to bring together 37 bishops from many parts of the Anglican Communion.

Among the persons who signed the

statement are the Rev. Jon C. Shuler, executive director of the North American Missionary Society (NAMS); the Rev. M. Dow Sanderson, ecumenical officer of the Diocese of South Carolina; the Rev. Laurens A. Hall, rector of the 3,400-member Church of St. John the Divine in Houston; the Rev. H. David Wilson, rector of All Saints', Winter Park, Fla.; the Rev. Chuck Murphy, rector of All Saints, Pawleys Island; the Rev. Jeffrey Steenson, rector of St. Andrew's, Fort Worth; the Rev. David Harper, rector of Church of the Apostles, Fairfax, Va.; and the Rev. Ronald L. McCrary, rector of Christ Church, Overland Park, Kan.

Copies of the statement were to be delivered to the Most Rev. Edmond L. Browning, Presiding Bishop, and the Rt. Rev. Frank T. Griswold, Presiding Bishop-elect, as well as other bishops.

Nominees in Maine

The names of five priests have been released by the standing committee of the Diocese of Maine to be presented in nomination at a special convention to elect the eighth Bishop of Maine Nov. 14 at the Civic Center in Bangor.

Proposed for nomination are: the Rev. Randolph K. Dales, rector of All Saints' Church, Wolfeboro, N.H.; the Rev. Leander S. Harding, rector of St. John's, Stamford, Conn.; the Ven. Mark Hollingsworth, archdeacon of the Diocese of Massachusetts; the Rev. Canon Chilton R. Knudsen, canon for pastoral care in the Diocese of Chicago; and the Rev. Linton H. Studdiford, rector of St. Alban's, Cape Elizabeth, Maine.

Maine has been without a bishop since the resignation of the Rt. Rev. Edward Chalfant in 1996.

Learning from a Lutheran

By JOHN H. SPRUHAN

“Now there are varieties of gifts but the same Spirit; and there are varieties of service but the same Lord; and there are varieties of activities but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good.”

1 Cor. 12:4-7



Jordi Yokers (left) with two visiting Lutheran friends during fellowship hour (above) and teaching an adult education class on the parables (below).

Would a Lutheran seminary student choose an Episcopal congregation as a teaching parish site? Would an Episcopal congregation be open to receiving teaching from a Lutheran student? Would this work? I was intrigued, but I had reservations. What would my bishop say? What would my lay governing committee say? And what could a family-sized congregation have to offer as a training site?

Questions such as these raced through my mind when invited to participate in the teaching parish program of the Lutheran School of Theology at Chicago (LSTC). I found myself saying yes, but doubted that a Lutheran would be interested in serving with us. I was pleasantly surprised when Jordi Yokers, a first-year LSTC student

contacted me a few days later. When I announced to the congregation the possibility of this new association, the reaction ranged from guarded openness to mild hostility. But she visited the next Sunday and things fell into place — a learning contract was written and her presence among us became a reality.

Jordi Yokers came to us in the fall of 1996. Eight months later, on the last Sunday she was with us, we gave her a farewell potluck reception. Hugs and blessings were exchanged as well as tears. We had experienced a transformation. We

witnessed Christ among us as we discovered our commonalities and our differences.

St. Cyprian's Church is a congregation on the northwest side of Chicago and has a long history of ecumenical involvement. Beginning in the 1970s, as an annual participant in an ecumenical Thanksgiving service, the church later participated in a monthly dialogue with Roman Catholics and Lutherans. In 1983, St. Cyprian's organized a community food pantry and a year later invited other congregations to assist us with further support and volunteers. Lutheran, United Church of Christ and other congregations assisted and helped stock the pantry.

With the Lutheran merger in 1987, the new Evangelical Lutheran Church in





John Spruhan photos

America (ELCA) created the Northwest Lutheran Parish (NWLTP) as a vehicle for 12 small congregations to do more effective ministry. St. Cyprian's, already related to most of these congregations through the food pantry, became an associate member of this group in 1994. Working together, we share pastoral study and support joint vacation Bible school and a successful grant proposal which began the Galewood Montclare Caring Seniors. This latter organization is in the process of establishing new programs so neighboring seniors can "age in place" — remaining in their church homes. Also in 1994, Cyprian's began sharing worship space with St. Gregorios Malankara Syrian Orthodox Church of India. This continues to benefit both congregations spiritually, socially and financially.

Jordi Yokers had been a short-term missionary teaching English in Papua New Guinea prior to her studies at LSTC. She shared her experiences in a multi-media presentation and participated in many other aspects of our congregational life. Some highlights of her time with us include preaching once a month from January through May, testimony of her belief in tithing, a presentation on Taize worship services, acolyting and lecturing. She was a resource in evaluating whether we should undertake our own English as a Second Language program. We concluded it would be a duplication of a program already in place at a local community college.

Jordi gradually became more a part of our congregation as she learned of our struggles. She came to understand better how our diocese worked, through attending a diocese-wide gathering. She also gained the trust of the congregation through her willingness to do some of the nitty gritty tasks such as helping the treasurer.

There were other special gifts received through Jordi's presence. As a teaching parish supervisor, I took a seminary course free of charge. A visiting consultant to the seminary came and offered a plan for aesthetically reconciling our worship and social ministry spaces. Jordi helped in emergency and special situations, including presiding over a renewal of 25th anniversary vows of my wife, Deacon Judy Spruhan, and me.

At times differences surfaced and invited us to learn from each other. For example, parts of our service challenged Jordi's Lutheran perspective, such as bowing at the altar. This in turn challenged me to think through the implications of a custom I took for granted. Jordi did participate, showing the ability to exercise worship leadership with a high degree of respect for Episcopal customs.

Part of our learning experience included a lesson in compassion. "Joe," a neighborhood homeless man and regular food pantry client, came one Sunday morning with fingers blackened from frostbite. Parishioners helped him seek treatment at a local hospital. Jordi asked

the next day how Joe was doing and I realized I had not made visiting him a priority. The Sunday after Joe was discharged he came to St. Cyprian's again. We were still ill at ease with his presence, but Jordi invited him in to worship and he joined us. Joe continues to worship with us on a regular basis. Perhaps he came to us as a reminder of our commitment to community.

Toward the end of her time with us, Jordi focused on pastoral care and education. The adult education class she taught brought new perspective to participants' ideas of success and life priorities in light of the gospel.

June 1 was Jordi's last Sunday as our teaching parish student. We presented her with a Book of Common Prayer signed by members of the congregation. She had come as a stranger and left as a friend. Mutual ministry and learning occurred between us.

This arrangement proclaims real-life ecumenism in action at the local level, reflecting 2 Cor.13:11: "Put things in order, listen to my appeal, agree with one another, live in peace; and the God of love and peace will be with you." The Holy Spirit has moved in our midst in many wonderful ways, showing the possibilities of commitment and cooperation available through our Risen Lord and Savior, Jesus Christ.

The Very Rev. John H. Spruhan is vicar of St. Cyprian's Church, Chicago, Ill.



A celebration at St. Cyprian's (above) and a joint Northwest Lutheran Parish Confirmation Class (right).



From the cover of *Christianity and Classical Culture* by Jaroslav Pelikan, Yale University Press. Photo courtesy of St. Vladimir's Seminary Press.

The Church Is a Family

January: The Foundation
February: The Wisdom of Age
March: Single Parents
April: Special Children
May: Interfaith Couples
June: From Foreign Lands
July: 'Adopted' by the Church
August: Being Single
September: Teens and the Church
October: Profile of a Family
November: Church as a Family
December: Growing Families



The Cappadocians

A Drive for Virtue

Tenth in a series
By BOYD WRIGHT

Leo Tolstoy began his great novel, *Anna Karenina*, “All happy families resemble one another, but each unhappy family is unhappy in its own way.”

Perhaps so. But if Count Tolstoy had peered back into the fourth century, he might have discovered an amazing family that must have been truly happy and yet stands throughout history as one of a kind. This family produced eight children, four of whom would become saints fired with faith enough to energize Christian beliefs, forge new concepts in theology and lay a lasting foundation for monastic life.

These are the Cappadocians, so called because they lived in Cappadocia in Asia Minor, now a part of Turkey and then a province of the Roman Empire. It was a land of rugged mountains, wild beauty and flourishing Christianity. It was also an ideal spot for a family of wealthy landowners to raise children with love.

Start with the grandmother, a matriarch who left her mark on those to follow. She was Macrina, famous for piety and converted as an adult to Christianity, then less than three centuries old. Her daughter, Emmelia, equally devout and a great beauty, married Basil, a rich lawyer. The young couple gave much of their fortune to the poor and became so beloved that folk said they performed miracles.

Their first daughter (c. 327-379), named for her grandmother, Macrina, was 12 years old when her intended husband died. Then and there she decided to devote her life to Christ. So strong was her spirituality that she became the driving force behind her siblings.

Her first brother (c. 329-379), named for his father, would earn the title Basil the Great. He studied for five years in Athens, then came back home to begin a successful worldly career, teaching rhetoric and practicing law in Caesarea, the region’s capital.

Macrina established a small community for religious women on the family estate. She told her brother, the great teacher of rhetoric, that he was “puffed up beyond measure with the pride of oratory” and so persuaded him to start a similar community for men.

First Basil wanted to discover how other godly communities lived. He wasn’t satisfied until he had traveled through Egypt, Palestine, Syria and Mesopotamia. Mostly he found individual hermits living alone in caves and huts in the wilderness, disorganized, undisciplined, each struggling to know God in his own way.

Basil came home convinced that the system Macrina had started for women would work for men, too — a fellowship based on obedience where like-minded souls could dedicate their lives to the Lord. The community he built became a model for monasticism.

Pictures of Basil show a massive figure, black-bearded with heavy eyebrows. He must have been a commanding presence, but we know another side — little kindnesses to his monks, generous letters of advice, loyalty from his followers.

Then duty called Basil elsewhere. Natural disasters struck Cappadocia — earthquakes, drought, famine. Basil organized relief and allowed himself to be named a bishop. At age 40 he was elected metropolitan of all Cappadocia.

Now Basil had to contend with imperial and ecclesiastical quarrels. To bolster his position, he needed to appoint new bishops. Perhaps his hardest task was to get his younger brother, Gregory (c. 331-394), to accept the see of Nyssa.

Basil was outgoing, dynamic; Gregory was slender, soft-spoken, ascetic. He wrote a life of Moses and long works of mystical devotion. He married a wife said to be beautiful, and when

she died he joined his brother in retreat.

For Basil’s sake Gregory was consecrated bishop and mourned it as the worst day of his life. The opposite of his superbly organized brother, he allowed enemies to trump charges against him and had to go into hiding. Typically, he considered this a happy interlude. Then a new Roman emperor came to power, and poor Gregory had to go back to being a bishop. He stuck to his duties and became a strong right hand for his brother.

Metropolitan Basil had to talk another follower into a bishopric. This was another Gregory — Gregory of Nazianzus (c. 330-390), a close friend from university days in Athens, who would become the fourth of the famed Cappadocians. His personality combined those of Basil and Gregory of Nyssa. He liked seclusion and was a gifted poet, but he was an even greater orator.

So what is the legacy of these Cappadocians, Macrina, Basil and the two Gregorys? They did more than fight political wars. Each probed deeply into the theological debates of the early church, then they shared their insights and developed ideas that would profoundly influence the great ecumenical councils.

They used their heritage of Greek philosophy to harmonize Hellenism with Judaism and the Christian gospel. They insisted that God’s revelation is indeed compatible with reason. There are two ways of “joining” divine and human knowledge, explained Gregory of Nyssa. You must try to prove your points by reason, then see if the results accord with God’s message.

To demonstrate the existence of God, the Cappadocians argued for a first cause or prime mover, thus anticipating by almost a millennium Thomas Aquinas’ famous cosmological proofs. Macrina’s common-sense view was that “the sight of a garment suggests to anyone the wearer of it, and the thought of the shipwright comes to mind upon seeing the ship.”

Macrina held still another theory that pointed to God. The best evidence for his existence, she believed, was her own conscience, the human drive for virtue.

But the greatest gift of the Cappadocians is their creative thinking about the Trinity. They pioneered ideas that live today in the way we understand this mystery. They were among the first to bring the full force of faith and logic to bear on how God can at the same time have one nature and be three Persons. They maintained that the Holy Spirit, along with the Father and the Son, is a fully transcendent being. For them the Spirit was a real Person, not an abstraction.

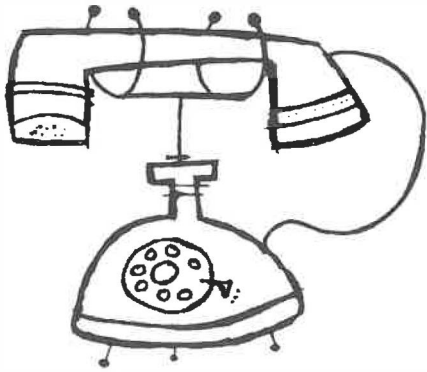
Terming the Spirit the “third” Person in no way makes it inferior. “Count, if you must,” Basil warned, “but you must not by counting do damage to the faith!” The Spirit, Basil declared, is the “breath” of God.

Basil died at age 50 and the two Gregorys carried on his work. A younger brother, Peter, became Bishop of Segaste and a saint, so he, too, must have helped.

Macrina died that same year. Before the end Gregory of Nyssa hurried to her cell in the convent. For hours brother and sister talked quietly, sharing family confidences for the last time. Gregory tells us that they agreed on a final theory: “Life, and honor, and grace, and glory, and everything else that we conjecture was seen in God.”

Just before she died in his arms, he asked a last question: What is the purpose of life? Macrina spoke for the whole Cappadocian family when she answered: “Love.”

Boyd Wright resides in Mendham, N.J., and is a frequent contributor to The Living Church.



Can I Misquote You on That?

By JOE MORRIS DOSS

Misquotation is a fact of life both for people written about and especially for periodicals which contain articles written under an extreme time pressure. It is in fact remarkable that THE LIVING CHURCH provides the church with a news source faithfully every week. However, because of the way incorrect information appears in other media sources, some of which seem subject to the strategy of the organizations they serve, there is added need to verify quotations and their context. Misquotation or misattribution inevitably leads to repeated misquotation. Errors lead to mis-characterizing individuals, and future reports then fall into a pattern from a preconception about what they will say.

No one wants to see conservatives and traditionalists leave the Episcopal Church. Nevertheless, we seem to be witnessing the unfolding of a strategy whereby the mainstream of the Episcopal Church is portrayed as increasingly radical and pushing the brothers and sisters who disagree with them out of the church. This perspective is served by the press of those groups which, to serve their own purpose, are willing to offer interpretive statements about what an individual says as exact quotes — that is, by quoting people incorrectly — as well as to alter significantly what a person intends to communicate by taking words and statements out of context and rearranging them.

Some examples are in order:

The first instance took place at the fall 1995 meeting of the House of Bishops in Portland. At that time, the bishops passed

a mind-of-the-house resolution that we intended to interpret the original canon authorizing the ordination of women as mandatory at the 1997 General Convention in Philadelphia. During the debate, a substitute motion to receive the report without comment until the 1997 convention was offered. I argued against this postponement, saying that the four dioceses and bishops that have not allowed women to function as priests and bishops deserved our earliest and clearest statement of intention in order to prepare themselves, and especially, to receive our help in finding some way to meet the demands of both a mandatory canon and their personal conscience.

I said, "If we are going to be definitive at the convention in Philadelphia, then you (the four dioceses and bishops) should find it helpful to see clearly what is coming so that you can develop a plan which will satisfy the dictates of your conscience, while finding a way to put you in communion with a woman who functions in your diocese as a priest or bishop. You and your dioceses will have 27 months to develop your plan, and I know anyone here would do anything — we would each turn backflips if you asked — we would do anything to help."

After the substitute motion failed by a large margin and the committee's recommendation passed even more overwhelmingly, Bishop William Wantland of Eau Claire rose to make a statement in protest. In his statement he declared, "As the Bishop of New Jersey said, 'In 27 months the coercion will begin.'" Bishop Wantland knew, and has formally recognized, that these were not my words! He knew the House of Bishops had just heard what I had to say and assumed his words would be taken as an interpretation of my comments. However, I can assure you that the word "coercion" or any such exaggerated and alarmist reaction was the farthest idea from my mind, indeed, the very reverse of my sentiments. I was offering help and clarity. Nevertheless, several publications, picked up his words as a quote and reported them as my own. I have been misquoted widely ever since. It is time for it to stop.

The next instance took place in July at General Convention, when the House of Deputies surprised many by coming within one vote in each order of authorizing the Standing Liturgical Commission to develop rites for the blessing of same-sex unions. The House of Bishops then voted to refer the issue to the Standing Liturgical Commission for further study. The report in the daily newspaper *Foundations*, published by the

Misquotation or misattribution inevitably leads to repeated misquotation. Errors lead to mis-characterizing individuals, and future reports then fall into a pattern from a preconception about what they will say.

Episcopal Synod of America and the Prayer Book Society, did all it could to picture this as radical action. Sure enough, some other church media picked up their version and gave it credence. Among the erroneous impressions one might receive from these reports were: (a) that the resolution which passed in the House of Bishops was one offered by the Diocese of Missouri, asking the Standing Liturgical Committee to study the blessing of same-sex unions *with special attention to those rites currently being used*, (b) that what the House of Bishops passed was highly controversial, with one side on the issue presented as “winning” and the other as “losing,” (c) that the resolution was permissive of the blessing of same-sex unions, because I answered “no” to Bishop John-David Schofield’s question as to whether it would make such blessings inappropriate.

The resolution passed was a carefully worded substitute that eliminated the controversial issue of whether or not to recognize the legitimacy of rites presently being used to bless same-sex unions. Though I suggested the wording, the substitute resolution was adopted by Bishop William Frey as his own and was so immediately and broadly accepted that there was minimal debate before it passed almost unanimously by voice vote. I think everyone in the room except the questioner understood that the reason I replied negatively to a series of questions as to whether or not the resolution would establish a moratorium against the blessing of same-sex unions was simply that there were no such references in the resolution. Indeed, the resolution was carefully worded to avoid a debate on such rancorous issues at that time.

The third instance took place toward the end of the convention, when I was asked to participate in a theological roundtable discussion sponsored by Integrity. The report in ESA’s daily on the last day of the convention claimed that I had declared a “complete triumph for the far left.” It supported this conclusion by shaping a statement I was supposed to have made, taking certain of my words and phrases out of context and re-ordering them to suit the purposes the organization, not I, had in mind.

Once again, what the paper communicated was the exact opposite of what I intended. If anything, I was trying to raise the level of discourse out of the trenches of a political struggle into a larger and longer-range social justice context. I addressed this context historically in terms of much more sweeping reform, internationally in terms of different cultural needs and

understandings, and ecumenically in terms of longer-range goals.

Especially, I addressed the place the Episcopal Church has within our larger Anglican Communion. I wanted to acknowledge that I was pleased to stand shoulder to shoulder with the members of the gay and lesbian community at the end of a truly historic General Convention for them, one which had demonstrated real progress in their acceptance and inclusion. Nevertheless, I suggested that the discussion on homosexuality is only seriously beginning within Anglicanism.

In the Anglican Communion, we do not excommunicate one another as provinces. We communicate through our primates and by establishing commissions to study theologically appropriate considerations. The Eames Commission addressed the question of ordaining women from the Anglican understanding of the nature of ministry and sacramental theology. The ordination of women is doctrine which has now been received in the Episcopal Church, but the process of receptivity continues throughout the Communion as Anglicans explore ever more deeply the nature of ministry and the more complete sacramental inclusion of women. In the same way, a commission has been established by the Anglican Communion to consider sexuality issues, of which homosexuality is the most pressing issue. It will take time for us to find clarity and come to any substantial agreement on the mind of Christ. This discussion and our eventual clarity will turn on theology. I suggested that the most appropriate basis is our baptismal theology.

If all of the words left out of the quoted statements, the sustained laughter by everyone on the panel, and the context had been presented, no reader could have doubted that I was pointing up the absurdity of win/loss ways of dealing with such issues. The panel was composed largely of people who know too well the oppression of win/lose politics.

The House of Bishops has made significant progress in the development of our community life. We can disagree on the most difficult and thorny issues, while holding one another in the most profound regard and respect. We must not allow issue-oriented elements of the media or a minority strategy to portray our on-going efforts to find God’s guidance in dialogue and debate as divisive, much less as an excuse for schism. □

The Rt. Rev. Joe Morris Doss is the Bishop of New Jersey.

Editorials

Selfless Saint

On Sunday, Oct. 5, the day following the Feast of St. Francis of Assisi, many of our churches will hold services of the blessing of animals. This irregular event becomes more popular each year and includes such blessings as camels and elephants in New York's cathedral and goldfish and stuffed animals in tiny mission congregations. Francis is perhaps the most beloved of saints, largely because of his identification with animals. While it is true Francis had an unusual kinship with nature, some of his finest qualities often go overlooked. Francis ministered to the poor with tireless devotion and developed a strong spirituality which became the model for monastic communities. The selflessness shown by Francis is a trait few are able to attain.



Watching Closely

Recent articles in several secular publications surmised that Pope John Paul II was about to declare the Virgin Mary "co-redemptrix" with Jesus. An announcement from the Vatican later refuted the articles, and said such a pronouncement on Roman Catholic theology was not forthcoming, even though petitions carrying millions of signatures requesting the declaration had been delivered to the Vatican during the past four years. Such a decision would have been damaging to ecumenical progress and the cause of tension within Roman Catholicism. A new dogma stressing that Mary participates in the redemption accomplished by Jesus would be the most radical use of papal infallibility since the declaration of the Assumption of Mary in 1950. Anglicans will be watching closely to see whether the pope, an advocate for the unity of Christendom, will issue a dogma which many Christians would find offensive. Many Anglicans have considered Roman Catholicism to be the most likely direction for further ecumenical progress. The proposed dogma would do nothing but impede such progress.

We've 'gone to the dogs' but was yesterday's kennel any better?

By ROBERT CAIN

Much has been written recently
Of loss of moral fiber.
We're told that values sprung a leak.
We seek the Great Reviver.

But if we look at what was written
In the "good old days"
By writers held in great esteem,
We haven't changed our ways.

Let's focus in on chastity
As one virtue at random.
To see if spokesmen's views have changed,
Let's look at them in tandem.

Shakespeare did say that he would find
Twenty lascivious turtles
Before he'd locate a chaste man.
(We see the need for girdles.)

St. Augustine wrote, "Give me chastity,"
But added, "Not just now."
Byron once said, "Be warm but pure,"
But he broke his own vow.

"A woman's chastity consists,"
Nathaniel Hawthorne notes,
"Like an onion that's fully grown,
Of a series of coats."

Now Hawthorne was a moralist
So it appears that we
Should disregard the "good old days"
And seek integrity.

Books

Rewarding Scholarship

In the flood of materials on Jesus scholarship over the past decade, it is life-giving to find scholarship which allows one to get the head above water and to breathe fresh and healthy air. N.T. Wright's *Jesus and the Victory of God* is just such scholarship.

This long-awaited volume is the second in a projected series of three in Christian Origins and the Question of God. In mere size and appearance, this second is larger and its scope broader than the first, and it is a fitting continuation of Wright's progress in presenting the Christ of faith and the Jesus of history. The larger type of this volume and the thorough indices are noteworthy and helpful.

N.T. Wright, dean of Lichfield Cathedral, is becoming recognized as the consummate New Testament scholar in the English-speaking world. And with this stature, he sets to work to restate a traditionally orthodox Christology with a dynamic which Jesus scholarship seldom manifests. Just as a generation ago,

Dorothy Sayers found the doctrine to be the drama, so Wright finds in Jesus scholarship a thorough, lively, exciting investigation into the person of Jesus, forcing his readers to want to turn the page to find the next gem in a beautiful string of valuable insights.

Wright's background as a historian coupled with his theological insights into the demands of biblical truth provide his readers with something, challenging, yet deeply satisfying. His work is detailed without drudgery as he interacts creatively with other Jesus scholars with whom he may ultimately disagree.

Wright believes that Jewish eschatology is the key to finding the historical Jesus. His development of this thesis is formidable and shows the works of many in the Jesus Seminar to be at least incredible in many of their "liberal" or "post-modern" conclusions.

The approaches which appear to rape the gospels of their supernatural and consistent underpinnings are up against thor-

ough arguments from the pen of Dean Wright. He returns to first-century sources and deals with the whole, rather than with parts of Jesus history. The work is regularly in dialogue with practically all other serious works on Jesus, both past and present. He is successful in placing the questions and answers in context, and wrestling with problems when and where they occur.

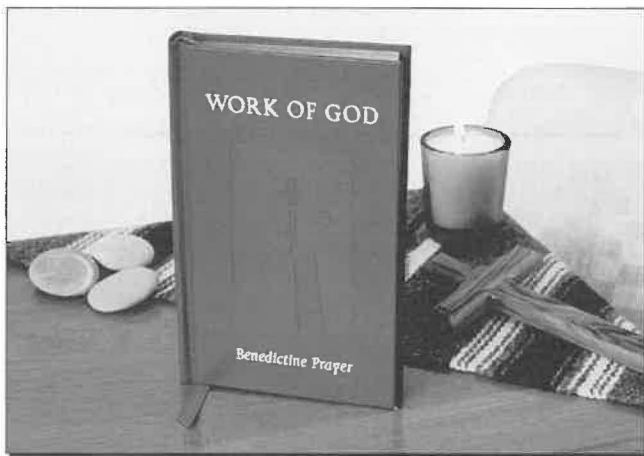
Wright not only produces a theory for Jesus scholarship, but his book is an example of a methodological approach which must be noted. To work through its 653 pages plus indices takes time, and will become almost exclusive reading for those who commit to its pages. It calls forth attention for many days — the rewards, however, more than surpass one's efforts, and interested readers will return to volume one in the series, and will longingly anticipate the completion of volume three.

(The Rev.) Jeffrey Mackey
DeRidder, La.

Work of God

BENEDICTINE PRAYER

Judith Sutera, O.S.B., Editor



"This book is distinctly Benedictine while conforming to the prayer of the universal church. . . . This book may be used not only by Oblates of St. Benedict but by anyone else who is seeking the nourishment of Benedictine spirituality."

Benet Tvedten, O.S.B.
Coordinator, Oblate Directors Association

From its beginnings, Benedictinism has touched the lives of many people beyond those who dwell in monasteries. For those looking for an everyday grounding in Benedictine spirituality and who wish to pray according to the Benedictine style of Liturgy of the Hours, *Work of God* is an ideal resource.

While written primarily for Benedictine oblates, this simple yet elegant prayerbook also gives the unfamiliar user a starting place from which to progress into a more intense practice. Largely a two-week arrangement of morning and evening prayer, it also contains essays that provide a broad introduction to monastic spirituality and its relevance for non-monastics.

Work of God relies substantially on the ICEL psalms. The psalms for each day include at least one of those which Benedict recommended for the liturgical hour. The closing prayer for each liturgy is linked through words and images to the Rule, thus providing more of a connection to Benedictine spirituality. Each day's liturgy includes a short reading and the New Testament canticle, so there's no need to turn from one section to another.

Work of God is not an official manual, but rather a convenient alternative to the multiple liturgy books used in some communities, the Roman Breviary, or more general or abbreviated office books. Beautifully bound with gilt-edged pages and one ribbon marker, it is a handsome addition to any bookshelf. *Work of God* helps the pray-er allow the Word to speak within the self in an environment of silence and solitude.

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Books

Readable History

*TRADITIONAL
EGYPTIAN CHRISTIANITY
A History of the Coptic Orthodox Church
By Theodore Hall Partrick
Fisher Park. Pp. 226. \$14.95*

Although there is a growing Coptic presence in North America, this ancient church is little known in this part of the world. Its history tends to be viewed from the perspective of Western or Byzantine Christianity, rather than considered in its own right. Dr. Partrick reveals the impressive continuity of Egyptian Christianity in an account that reaches from the New Testament period to modern times.

For more than a century, Alexandria appears as the theological center of the Christian world. A Coptic civilization flourishes, despite the eventual isolation of the Egyptian church from most of Christendom and despite the conquest of Egypt by Muslim Arabs. Through centuries the Coptic people suffer, yet remain steadfastly loyal to the church. They experience the mixed blessings of being a successful, industrious and often persecuted minority in their own land. The contemporary revival of their church life and their widespread *diaspora* may come to enrich Western church life as Christians in industrialized countries come into direct contact with this vital tradition.

This is a very readable history with a solid basis in scholarship. An extensive bibliography and index are included. Dr. Partrick, an Episcopal priest and scholar, is to be commended for providing what will be for our time a standard history of the Coptic Orthodox Church.

*(The Very Rev.) Charles Hoffacker
Port Huron, Mich.*

Sacramental Depth

*CHRISTIAN HOUSEHOLDS
The Sanctification of Nearness
By Thomas Breidenthal
Cowley. Pp. 162. \$11.95*

In a time when the term "family values" is being used and misused in a variety of ways, this is a very constructive and profound examination of the broader meaning of "household" in terms of family, the community of the faithful, and the other communities of society.

Thomas Breidenthal calls us to go beyond the familiar stereotypes of marriage as either primarily romantic or chiefly for the purpose of civic stability, to

recover the deeper understanding of sacramental depth.

In the household which is the parish the author warns that "The common life of the church is in a constant tension between the promise of Pentecost and the danger of Babel. The question that always faces us is what kind of *koinonia* we are going to have — one based in Christ which is truly catholic, or one based in ourselves which brings us back into the orbit of Babel."

In the household of God, he reminds us "We must treat our household life as a spiritual workplace where ... the world is being repaired." His chapter on "Familiar Disciplines and the Moral Life" is reconciling without being in any sense evasive or shallow.

*(The Rev.) Ward McCabe
San Jose, Calif.*

Fascinating History

*A HISTORY OF HEAVEN:
The Singing Silence.
By Jeffrey Burton
Princeton. Pp. 208. \$24.95.*

In a time marked by a popular fervor over angels, Jeffrey Burton Russell's *A History of Heaven* is a refreshingly rich work. Russell traces both the human longing for and understanding of what we have come to call heaven from Jewish conceptions through Dante.

The book weaves together biblical imagery, the work of theologians, philosophers, mystics and monastics, artists and poets, all in a historical framework that is easy to follow. A center section contains a dozen or so pages of black and white renderings of relevant works of art.

Again and again we are drawn into how humans have struggled to understand, explain, describe and defend heaven. The questions emerge: Who will be welcomed into heaven? Are there different levels of existence? Where does the soul reside between death and judgment? Who will we meet in heaven? Is heaven a place or a state of being?

In different periods of history, in different contexts, the questions and answers continue to emerge in this fascinating history. With a clear narrative, a thorough attention to detail (including an extensive bibliography) and a good deal of solid research, Russell's book is a powerful antidote to any bland idea of heaven.

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

People and Places

Appointments

The Rev. **Mary Elizabeth Carpenter** is rector of St. Anne's, 25100 Ridge Rd., Damascus, MD 20750.

The Rev. **William Christian III** is rector of St. Luke's, 11 St. Luke La., San Antonio, TX 78209.

The Rev. **Mary Christopher** is assistant at St. Thomas', 406 12th St., Sioux City, IA 51105.

Thre Rev. **Patricia Downing** is rector of Good Shepherd, 818 University Blvd., Silver Spring, MD 20901.

The Rev. **Mary Duvall** is assistant at Christ Church, Box 3510, Wilmington, DE 19807.

The Rev. **Ruth Ferguson** is assistant at St. John's, 3427 Olney-Laytonsville Rd., Olney, MD 20830.

The Rev. **Carol Flett** is priest-in-charge of St. Peter's, 320 Boston Post Rd., Weston, MA 02193.

The Rev. **Bruce Flickinger** is priest-in-charge of St. John's, Box 515, Keokuk, IA 52632.

The Rev. **Mark Galloway** is rector of St. Mary's, 358 Warwick Ave., Warwick, RI 02889.

The Rev. **Paul Garrett** is rector of St. Bartholomew's, 880 MacGregor Ave., Estes Park, CO 80517.

The Rev. **Marguerite A. Henninger** is assistant at Christ Church, 3116 O St., NW, Washington, DC 20007.

The Rev. **Robert E. Hensley** is priest-in-charge of Epiphany, 3111 Ritchie Rd., Forestville, MD 20747.

The Rev. **Mercy Hobbs** is rector of St. Paul's, 10 Linden St., Vermillion, SD 57060.

The Rev. **Robert C. Hooper III** is rector of Advent, Box 461, Medfield, MA 02052.

The Rev. **Joseph D. Jerome** is rector of All Saints', Sunnyside, NY.

The Rev. **Kevin D. Bean** is rector of St. Andrew's, Box 805, Marblehead, MA 01945.

The Rev. **Michael Bird** is assistant at St. Mark's, 111 Oenoke Ridge, New Canaan, CT 06840.

The Rev. **Paige Blair** is assistant at St. John's, Box 5610, Beverly Farms, MA 01915.

The Rev. **Andrew Buchanan** is assistant at Trinity, Church St., Tariffville, CT 06081.

The Rev. **Linda Jane King** is associate of the Shared Ministry of Northern New York in the Diocese of Central New York.

The Rev. **Linda Northcraft** is rector of St. John's, 115 S Woodward Ave., Royal Oak, MI 48067.

The Rev. **Tom Raezer** is rector of Holy Faith, 19924 Blue Cove Dr., Dunnellon, FL 34432.

The Rev. **Steven L. Schuneman** is rector of St. Paul's, Box 3006, Munster, IN 46321.

The Rev. **Craig Townsend** is associate rector

of St. James', 865 Madison Ave., New York, NY 10021.

The Rev. **Paul Wolfe** is vicar of Nativity, 6990 S Federal Highway, Port St. Lucie, FL 34952.

Priests

Iowa — Linda Hutton.

Southwest Florida — Barry P. Kubler, rector, St. Martin's, 15801 US Highway 19, Hudson, FL 34667.

Deacons

Central Florida — Curt Paul Brotherton, Oscar Carroza, Charles Blake Rambo.

Central New York — Paul Bailey, Trinity, 44 Main St., Binghamton, NY 13905; **Jennifer Baskerville**, St. Paul's, 200 Jefferson Ave., Endicott, NY 13760; **Joell Szachara**, Good Shepherd, 2929 Woodland Hills Dr., Kingwood, TX 77339.

Delaware — John Brockman.

El Camino Real — Michael Dresbach, John Huntington, Catherine Keyser-Mary, Deborah Low-Skinner, Margarita Ortiz-Swetman, Victor Thomas.

Massachusetts — Gail Cafferta, Suzanne Colburn, Mary Eleanor Gee, Elizabeth Grundy, deacon-in-charge of St. Andrew's, Box 50267, New Bedford, MA 02745, **James Weiss**, deacon at St. Mary's, Dorchester, 14 Cushing Ave., Boston, MA 02125.

Michigan — Devon Anderson, Christ

Church, 960 E Jefferson St., Detroit, MI 48201; **Patricia McCaughan**, assistant, St. Paul's Cathedral and St. Martha's, Detroit, MI.

Nevada — John Callard, Jess Smith, Timothy Swonger.

New Hampshire — Penelope Maud Bridges, assistant, Grace Church, 3601 Russell Road, Alexandria, VA 22305; **Mary Kate Schroeder**, assistant, St. Michael and All Angels, 2117 E Jefferson Blvd., South Bend, IN 46601.

Resignations

The Rev. **George Garin**, as rector of St. Michael's, Orlando, FL.

The Rt. Rev. **Reginald Hollis**, as rector of St. Paul's, New Smyrna Beach, FL.

The Very Rev. **J. Edward Putnam**, as dean of the Cathedral of All Saints, Albany, NY.

Retirements

E. Allen Kelley, as publisher of Morehouse Publishing.

The Rev. **Karl Marsh**, as assistant at St. Mark's Pro-Cathedral, Hastings, NE.

The Rev. **Heddie Neale**, as deacon at St. Luke's, East Greenwich, RI.

The Rev. **Lewis Towler**, as assistant at St. Paul's, Wickford, North Kingstown, RI.

The Rev. **Harold Westover**, as vicar of St. Mary's, Savannah, MO.

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Next Week ...

Fall Book
Issue

People and Places

Deaths

The Rev. **Chester D. Boynton**, rector of St. James' Church, Dundee, IL, for 38 years, died Aug. 31 in an Elgin, IL, hospital from complications resulting from pneumonia. He was 66.

Fr. Boynton was a native of Racine, WI. He graduated from the University of the South and General Theological Seminary, and was ordained deacon and priest in 1956. He was curate at Christ Church, Winnetka, IL, 1956-58, then was called to the Dundee parish. He retired last December. He is survived by his wife, Margot, a daughter, Ann, a son, Kenneth, and two grandchildren.

The Rev. **John Paul Carter**, who led overseas missionary projects in Japan, Tanzania and Haiti as well as Mexico, died Aug. 28 in Sewanee, TN at the age of 74.

He was born and raised in Clarksburg, WV, graduated from the College of William and Mary, Virginia Theological Seminary and the University of Virginia. Following ordination to the dia-

conate in 1997 and the priesthood in 1948, he was minister-in-charge of Sts. Peter and Paul, Salisbury, and St. James', Kannapolis, 1947-52, chaplain at the University of Texas, 1952-59; secretary of college work for Province 3, 1959-64, and was involved in a number of non-parochial ministries until 1980, when he became associate at St. John's, Ellicott City, MD, remaining there until his retirement in 1987, the last two years as rector. Survivors are his wife, the former Joan Worstell, of Sewanee; three sons, Stephen, College Corner, OH, Andrew, San Luis Obispo, CA, and Thomas, Cary, NC; and three daughters, Chris Carter-Husk, Belmont, MA, Janet Carter-Posner, Charlottesville, VA, and Virginia Carter, Baltimore; eight grandchildren, two brothers and two sisters.

The Rev. **J. Raymond McWilliam**, 82, a retired priest of the Diocese of Albany, died Aug. 16 in an Albany hospital.

Fr. McWilliam was born in New Canaan, CT. He graduated from St. Lawrence University and General Theological Seminary. He was ordained deacon and priest in 1943, then became priest-in-

charge of Holy Trinity, Hicksville, NY, from 1944 to 1946. He was rector of Emmanuel, Springdale, CT, 1946-52, rector of Epiphany, Walpole, MA, 1952-63, and rector of St. Paul's, Albany, 1963-79. He also was chaplain at Nelson House, a diocesan home for senior citizens in Albany, 1969-80. He is survived by two daughters, Deborah H. Thomas, of Colonie, NY, and Meighan A. McWilliam, of Half Moon Bay, CA; two sons, John, of Huntington, CA, and Stephen, of Groton, NY; and two sisters.

The Rev. **Joseph T. Swift**, a retired priest of the Diocese of Missouri, died Aug. 3 after suffering a choking accident about a month earlier. He was 88.

Born in Los Angeles, Fr. Swift was a graduate of Benton College and Virginia Theological Seminary. In 1952 he was ordained to the diaconate and the priesthood in the Diocese of Missouri, and became vicar of St. Augustine's, St. Louis, remaining there until 1955. He was chaplain at St. Luke's Hospital, St. Louis, for 23 years. He was an honorary canon of Christ Church Cathedral, St. Louis, from 1957 until his retirement in 1976.

Classifieds

ACCOMMODATIONS

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BOOKS

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

CATECHUMENATE

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

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ORGANIZATIONS

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ORGANIZATIONS

ORDER OF THE ASCENSION — a dispersed Christian community; a Benedictine rule; shared commitments to the revitalization of congregations and the struggle for justice in our society. A five-day gathering each spring in Philadelphia for spiritual retreat, mutual support and education. Open to laity and clergy. All current members have been through comprehensive training in congregational development. For more information: **Lowell Grisham, 215 N. 6th St., Fort Smith, AR 72901.**

POSITIONS OFFERED

RECTOR: St. Christopher's Church, Roseville, MN (Minneapolis-St. Paul Metropolitan Area). We have 1,024 baptized members and want to grow both spiritually and in numbers. An ideal candidate would be an outstanding preacher, a spiritual leader, skilled in pastoral care and have administrative management skills. Please send CDO form and resume by October 15, 1997, to: **Pamela Hove and Bruce Moland, Co-Chairs, Search Committee, St. Christopher's Church, 2300 N. Hamline Ave., Roseville, MN 55113.**

DIRECTOR OF RELIGIOUS EDUCATION AND YOUTH MINISTRIES: St. Mary's Episcopal Church, West Columbia, TX, seeks an experienced and energetic person to assist rector in developing and overseeing programs and activities for a small pastoral size parish desiring to grow spiritually and numerically. The DRE/YM needs to be a motivator of volunteers and possess good interpersonal skills with youth and adults. This is an exciting and challenging opportunity! Competitive compensation package with the advantage of living in a small community that is close to a large metropolitan area. Send resume to: **Search Committee, St. Mary's Episcopal Church, P.O. Box 786, West Columbia, TX 77486.**

Classifieds

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CATHEDRAL DEAN: Historic cathedral with Anglo-Catholic liturgical tradition located in cosmopolitan urban neighborhood. Diverse congregation hopes to make more of an impact in its neighborhood. Leaders trying to increase involvement of members, especially in outreach ministries. Send CDO profile, resume to: **Search Committee, All Saints' Cathedral, 818 E. Juneau Ave., Milwaukee, WI 53202.**

VICAR sought for eucharistically-centered congregation located in Virginia's Blue Grass Valley, a friendly rural setting. Good Shepherd, the only Episcopal church in Highland County, is four years old. Modest stipend and housing allowance. Ideal position for retired priest. military chaplain or city priest wanting slower lifestyle in the mountains. Send resume to: **Betty Mitchell, Sr. Warden, P.O. Box 7, Blue Grass, VA 24413.**

PARISH SEEKING FULL-TIME MUSIC DIRECTOR. Training and experience are preferred. Send resume and sample tape to: **Calvary Episcopal Church, 111 3rd Ave., SW, Rochester, MN 55902.**

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A SMALL HISTORIC enthusiastic parish with a purpose is seeking a Spirit-filled priest to guide and motivate us in Southwestern Montana. Send letter and current profile to: **P. O. Box 336, Ennis, MT 59729-0336.**

ASSISTANT RECTOR, Grace Church, Anderson, SC. Program size parish in need of priest with gifts in Christian education, youth work and evangelism. Shared ministry, moderate churchmanship. Send resume and CDO profile to: **The Rev. Dr. Jeffrey A. Batkin, Grace Episcopal Church, Box 4042, Anderson, SC 29622. (864) 225-8011.**

RECTOR: St. Katherine's Church, Martin, SD. Small, active, growing, rural parish. Full-time position. Strong lay ministry. Opportunity to minister on the Pine Ridge Indian Reservation. Featured in TLC "A Living Church" series 1/26/97. Contact: **John B. Davis, 717 Quincy St., Rapid City, SD 57701.**

STRUGGLING PARISH—small historic city (Tocqueville was here; C-Span too) on international border—home of the famous "Soo Locks"—large Canadian sister-city across river (with five Anglican parishes)—magnificent Gothic revival church—small congregation—producer of three bishops including the first Bishop of Alaska—culture galore—two colleges and a university—year round outdoor sports and nature paradise—great place to live and work. Write or call the **Search Committee, St. James' Episcopal Church, 533 Bingham Ave., Sault Ste. Marie, MI 49783. (906) 632-2451.**

RECTOR: 350-member, debt-free parish in rural town of 3,600 in scenic area at foot of mountains in north central Wyoming has open position following retirement of former rector. Strong, harmonious congregation is seeking new rector to support continuing spiritual growth, reach more young families and encourage youth involvement. Desired responsibilities include: preacher, teacher, youth advocate and spiritual guide. Contact: **Search Committee, c/o George Grace, St. Luke's Episcopal Church, P.O. Box 909, Buffalo, WY 82834.**

POSITIONS OFFERED

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ST. MICHAEL'S CATHEDRAL seeks candidates for rector/dean. Growing parish located in Boise, Idaho. Minimum 10 years experience as priest. Send resumes to: **Search Committee, St. Michael's Cathedral, P.O. Box 1751, Boise, ID 83701.**

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The Rev. W.C. Giles, c
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KEY — Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of 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.

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Trinity Museum (in Trinity Church) Sun 1-3:45; Mon-Fri 9-11:45 & 1-3:45; Sat 10-3:45.
Trinity Churchyard (north & south of Trinity Church) Sun 7-3; Mon-Fri 7-3:45; Sat 7-3.
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.): Mon-Thurs 8:30-6; Fri 8:30-5:30; call for weekend hours

ST. PAUL'S Broadway at Fulton
Sun H Eu 8 (212) 602-0800
St. Paul's Churchyard: Open Sun 7 to 3; Mon-Fri 9 to 3

Poughkeepsie, NY

ST. PAUL'S 161 Mansion St. (914) 452-8440
Sun Masses: 8 & 10, Sunday School 9:45

Gettysburg, PA

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

Philadelphia, PA

ANNUNCIATION OF THE B.V.M. Carpenter & Lincoln Dr.
The Rev. David L. Hopkins, r
Sun Masses 9 (Low), 11 (High). 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 (High), 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

CALVARY 315 Shady Ave. (412) 661-0120
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Margaret S. Austin
Sun H Eu 8, 10:30 (Sung), 12:15. Mon-Fri H Eu 7, MP 9. Wed H Eu & HS 10:30

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

Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r
The Rev. Frank E. Fuller, ass't (512) 882-1735
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

INCARNATION 3966 McKinney Ave.
The Rev. Larry P. Smith 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

Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

St. Croix, Virgin Islands

ST. JOHN'S 27 King St., Christiansted
(809) 778-8221
Fr. Keithly R.S. Warner, S.S.C., r
Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

Paris, France

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Nicholas Porter, M.Div., canon; the Rev. George Hobson, Ph.D., canon; the Rev. Mark Wood, M.Div., canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu

San Miguel de Allende GTO Mexico

ST. PAUL'S Calzada del Cordo
Near the Instituto Allende
Mailing address Apartado 640
Telephones: office (415) 20387; rectory (415) 20328
The Rev. Patton Boyle, interim rector; The Rev. Sibylle van Dijk, d ass't; Canon Richard C. Nevius, r-em; the Rev. Dean Underwood, r-em
Sun: HC 9, Cho H Eu with sermon 10:30. Wkdays as anno. Spanish service Sat 6