

# The Living Church

August 23, 1998 / \$1.50

*The Magazine for Episcopalians*

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**ON THE COVER:**

Sunset on the beach at St. Christopher Camp and Conference Center, Seabrook Island, in the Diocese of South Carolina.



**Quote of the Week**

Douglas LeBlanc, editor of *United Voice*, on the plenary sessions at the Lambeth Conference: "A few plenaries have qualified for the newly inaugurated 3 p.m. Lecture From Hell award."

*The First Article*

**Introducing the Woolly Mammoth**



The U.S. Postal Service does us all a favor in producing beautiful stamps illustrating animals and plants. Among those currently available, I particularly like the block of four extinct mammals: the ancestor of the horse, the saber-toothed cat (we are no longer supposed to call it a tiger), and two archaic elephants, a mastodon and her calf, and a woolly mammoth. The latter excites my interest the most, for it is so odd looking. The mammoth's head is high but narrow, its ears small by elephantine standards, and its tusks are huge great arcs of ivory, curving back toward the head of the animal. What purpose could these serve? Curving backwards as they do, they would hardly be used to jab a foe.

Are they decorative? Perhaps. They resemble huge horns, and some horned animals like large horns and wish to mate with others that have them. We may also consider rams, whose thick horns curl around, or the musk oxen with horns partly flattened against their heads. The males have fierce combats, charging at each other with tremendous force. Yet the loser is not usually killed: exhausted and outdone, he finally backs off without fighting any further. We can imagine mammoths likewise, crashing into each other with fearful impact but with curved tusks that can bruise and batter, not pierce, an opponent.

Evolution may have done them a favor in providing them with powerful but non-lethal weapons. Because of the limited food supply in glacial times, there probably were not many mammoths in any one area of bleak

tundra. If a bull of great size and strength could kill all the young male pretenders in the region, it would presumably endanger the survival of the population. There is a thought here. Exterminating one's rivals may not always be to good advantage.

One thing I miss with some puzzlement in the woolly mammoth stamp. Where is the wool? Did the artist intend to show the beast in a possible summer uniform, for the stamp shows green grass underfoot? Actually, we think we know what these animals typically looked like, for they were around when our ancestors were around too. The skillful Cro-Magnon cave painters depict them clearly — they had so much long hair that they looked like walking haystacks!

Yet our ancestors not only drew pictures of them, they hunted and killed them, pitting human brains against great size and physical strength. No doubt one such animal could furnish meat for a small human band for some days. When only a few mammoth were left, our ancestors perhaps hunted them to extinction with as little thought as our descendants in the 21st century who may use up the last remaining reserves of petroleum.

Yet the mammoth hunt, like the whale hunt in later centuries, was an exciting and glorious human adventure. Next month in this column, let us go on a primeval ice-age elephant hunt. Years ago, when the present writer was a professor, students said the mammoth hunt lecture was the high point of a major course!

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

*Sunday's Readings*

**Life Is Only in God**

*Pentecost 12, Proper 16: Isa. 28:14-22; Psalm 46; Heb. 12:18-19, 22-29; Luke 13:22-30*

The lesson from Hebrews contrasts the appearance of God on Mount Sinai with the anticipated Mount Zion, a symbol of the threshold of heaven. When God appeared on Mount Sinai, it was the first time he had exhibited any localized signs of his presence to the entire company of his people. To show his immense, overwhelming power, the manifestation was accompanied by a blazing fire, darkness, gloom, a tempest, the sound of a trumpet, and a divine voice which instilled fear in the people. This appearance culminated in the inauguration of the first Covenant through the giving of the Law, the theme of the Old Testament. Where Mount Sinai is the site of God's coming to earth in power, Mount Zion is

described as the site where the redeemed come to the threshold of heaven in joy. In sharp contrast to the terrifying Mount Sinai, Mount Zion is described with consoling words such as "the city of the living God," "festal gathering," "enrollment in heaven," "a new covenant," "sprinkled blood that speaks graciously." At the end of the lesson, God, who was revealed on Sinai in a "blazing fire," is now revealed as a "consuming fire" — the purifying, cleansing fire of perfection. What had appeared as a fearful burning is now revealed as the exultant removal of all that torments the people of God. This lesson is supported by the other lessons for today, which teach that all merely human effort will be not only fruitless but misguided — no one will ever find life or happiness in any place other than God and the kingdom whose foundation stone is the stone which he himself lays.

# Three Legs of Equal Length Are Needed

Protests to the contrary notwithstanding, I think the stool does have legs of equal length [TLC, July 26]. Scripture, tradition and reason are like the Trinity, equal in importance, but not the same in function. Scripture is the standard and the norm by which all else is judged. But tradition is the lens by which scripture is viewed, and reason is the eye with which it is viewed. The canon of scripture, the choice of the books themselves, the decision to read Isaiah in church rather than Leviticus — all these are tradition.

The Trinity itself, the foundation of all Christian theology, is not in the Bible at all except by inference, and it is the church's tradition which does the inferring. Jewish biblical scholars do not discover the Trinity in the Bible, not even in the Christian Bible; nor do Unitarians.

The community in the New Testament is struggling to fit its experience of Jesus into that strict monotheism which it inherited from its spiritual mother, Judaism, which was distinguished from all the religions of the earth by it. I know that Greek philosophy maintains the unity of ultimate reality, but Greek religion was polytheistic. Certainly there are hints of monotheism in ancient Egypt, but no one except Israel perfected by patriarch and prophet, by suffering and by reproach, through invasion and exile, the ethical monotheism with which the first apostles were familiar because it was their religion.

Left with scripture but without the equal witness of tradition and reason, I risk being a Bible worshiper like some fundamentalists. But their theology is as much informed by their tradition and by their experience as mine is. The problem is that they pretend it is not. The danger is a kind of scriptural Unitarianism: The legs of the stool are equal but one leg is more equal than the others. I think that sort of thinking is dangerous; tradition and reason have different functions in the life of the community but they are not less than equal in the dynamic of faith.

*(The Rev.) Thomas Davis  
Grace Church  
Anderson, S.C.*

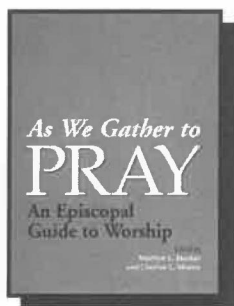
How refreshing it is to hear an Episcopal priest speak of holy scripture and its relationship to the Episcopal Church in such a reverent manner. The Rev. Chuck Collins challenges popular thought and

rightly urges us to jettison what is little more than a counterfeit slogan in the minds of too many Episcopalians.

It may have been nice if the three-legged stool actually worked that way, with scripture, reason and tradition keeping each other in check. But it doesn't.

Take a good, honest look at the state of affairs in the Episcopal Church today and ask yourself if it truly appears that scripture, reason and tradition are actually on equal footing when it comes to matters of authority. I'm afraid that what we sinners are likely to do (and most likely what

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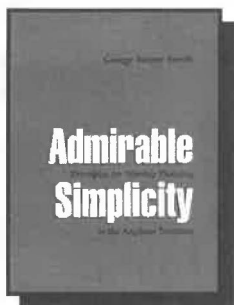


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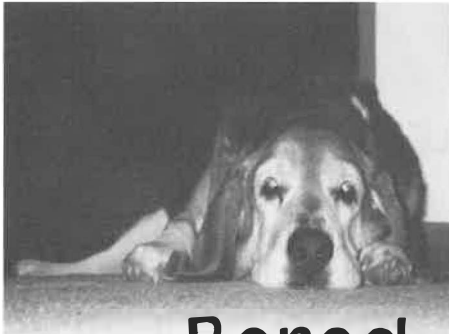
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## Letters

many of us have done) is to grant reason and tradition a disproportionate share of authority in order to keep scripture from "getting out of hand." We're quite likely to deceive ourselves into thinking we've given scripture its rightful place of authority when we actually haven't. In that case, it would be dishonest to continue believing that we as the Episcopal Church rest our faith on a three-legged stool.

No one is suggesting that we forget about tradition and become unreasonable. But we simply cannot maintain a genuine level of equality among the three "legs." Fr. Collins hopes that we rediscover our biblical foundation, and I heartily agree. For starters, we should own up to the fact that our current foundation is not as biblical as we may like to think it is. And the sooner we lose that three-legged stool, the better. We might as well lose it — we're really not using it anyway.

*David R. Wagner  
New Haven, Conn.*

Fr. Collins, in his Viewpoint article shows that he practices what he preaches. He uses neither tradition nor reason in his

theology. It is unfortunate that Fr. Collins tries to use Richard Hooker to support the puritanical argument that scripture is the only test of what is correct. Hooker refutes this very understanding in *Ecclesiastical Polity*.

There is no doubt that scripture has a priority in Hooker's thought. However, the priority of scripture does not lessen the importance of tradition or reason. Fr. Collins tries to use the prayer book as a part of his argument. I find that interesting considering the prayer book is a wonderful example of scripture, tradition and reason working together. What is so strange about this viewpoint is that Fr. Collins tries to use scripture, tradition and reason to make his point. He does not do it, but he tries. If we leave reason and tradition out of the theological process, we are left with a biblicism that has done far more to fragment the church than any three-legged stool.

*(The Rev.) Lee Lowery  
Centerville, Utah*

Referring to the Viewpoint article by the Rev. Chuck Collins, I call his attention

## The Living Church

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

Editorial and Business offices: **816 E. Juneau Ave.**  
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**NEWS:** THE LIVING CHURCH's chief sources of news are correspondents and news releases from church agencies. 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 Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals 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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## Letters

to the fact that it is by reason, a gift of God, that we can decide what is scriptural. It would have been well if he had had the opportunity to read the letter from the Rev. J.C. Sams, appearing in the same issue, before writing his article. In particular, I draw his attention to the final paragraph of that letter:

"In short, without scripture there would be no Christian faith; without reason, we couldn't distinguish scripture from the Yellow Pages."

As for the dogmatic assertion that "reason can't just get its mind around someone walking on water," I submit that anyone who accepts God as God cannot reasonably exclude his doing miracles. On the basis of my reasoning, I share the view of Walt Whitman, who observed: "As to me, I know of nothing else but miracles."

*John David Spangler  
Chincoteague, Va.*

Chuck Collins has done such a fine job of kicking the stool out from under the theology of the Episcopal Church, how about him tackling apostolic succession?

*Robert F. Kirschner  
Lakeville, Mass.*

### Life Is Hideous

Thank you for publishing "Faces of Anger in Jerusalem" [TLC, June 28] by Mary Page Jones. Life for Palestinians in occupied areas is even more hideous, not ruled by the Israeli government but by the Israeli military. Comparison with the Nazis is unavoidable.

Example: Eggplant and tomato have always been staples of the Palestinian diet, but no Palestinian homeowner is allowed to grow these in his own garden without a permit (Permit #1039 for Eggplant) from the Israeli military, which it often takes a year to get. This has nothing to do with Israel's "security," of course; it has to do with Israel's relentless persecution of a helpless population — even as the Nazis invented special torments for German Jews. It was sick then. It is sick now. The Gestapo is alive and well in Palestine.

Example: A young Lutheran acquaintance of mine learned Arabic and, sponsored by her parish church, went to Gaza to teach. Hoping to give her little Palestinian pupils some sense of "future," she assigned an essay. "What I want to do in 20 years." About one-third of the children,

puzzled, said, "But I will be dead." They were probably right, because the civilian body count in Gaza averages 19 a month, from trigger-happy Israeli soldiers — who are never disciplined for these random killings.

*Virginia Myers  
Seattle, Wash.*

Thank you for publishing Mary Page Jones' "Faces of Anger in Jerusalem."

I spent a wonderful month on sabbatical at St. George's College in Jerusalem last May, where Mary Page lives with her husband, Dean Bob Jones. I witnessed much of what she eloquently describes. As an American who was more likely to associate "Palestinian" with Arabs who hijacked airliners and ships, it was an important experience to learn that true peace is an honest quest for many Palestinians, too.

I also left there with the sense that the solutions to the Israeli-Palestinian conflict are beyond all human wisdom. None of our letters to the editor will do justice to the truth of who is right and who is wrong in the "Holy Land." If Palestinians are angry, Israelis are afraid. Peace is still far off in the land of Jesus.

I think we Christian Americans understand biblical orthodoxy and "pro-Israeli" as equivalent concepts. We are naturally inclined to dismiss stories that put a human face on the Palestinian "enemy" or that question Israeli treatment of the Palestinian people. In fact, each has sinned against the other. I pray for the day of peace when Israelis and Palestinians can embrace, not fight, in the land of Isaac and Ishmael, Sarah and Hagar, Jacob and Esau.

Until then, I'm proud of our Anglican presence in Jerusalem and pray that Mary Page and Bishop Bob Jones, and all the staff at St. George's College, will have the grace to continue their good work.

*(The Rev.) John Sorensen  
Trinity Church  
Plattsburgh, N.Y.*

### 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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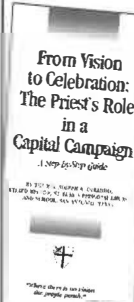
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*(See back cover)*

# Marriage Addressed in Bishops' Report

As the Lambeth Conference of Anglican bishops headed into its third week in Canterbury, participants were scheduled to spend more time in plenary sessions and to deal for the first time with resolutions. Reports from the four sections were made public as the full conference headed into its business sessions.

The report from Section One, titled "Called to Full Humanity," was of particular interest to a large number of participants because it was written following discussions on sexuality. That report was scheduled to be addressed on Aug. 5. The report is an affirmation of previous Lambeth Conference statements on the sanctity of marriage, and it also opposes "any discrimination on the basis of sexual orientation."

The report on sexuality was one of six contained in the 36-page main report from Section One. It also states marriage is the only acceptable means for sexual expression, while also recognizing that gays and lesbians are loved by God, and that all baptized members of the church, regardless of their sexual orientation, "are full members of the body of Christ."

"We must confess that we are not of one mind about homosexuality," the report states. It lists some forms of sexual expression as sinful, but does not include homosexual behavior.

The report states that bishops fall into four main categories: "Those who believe homosexual orientation is a disorder, but that through the grace of Christ people can be changed, although not without pain and struggle; those who believe that relationships between people of the same gender should not include genital expression, and that this is clear teaching of the Bible and of the Church universal, and that such activity (if unrepented of) is a barrier to the Kingdom of God; those who believe that committed homosexual relationships

fall short of the biblical norm, but are to be preferred to relationships that are anonymous and transient; and those who believe that the Church should accept and support or bless monogamous covenant relationships between homosexual people and that they may be ordained."

Many bishops support a moratorium on same-sex blessings and ordinations of non-celibate homosexual persons, the report indicates, and most bishops would not bless same-sex couples or ordain non-celibate homosexual persons.

Section One's main report also deals with human rights and human dignity, environment, modern technology, euthanasia and international debt.

The draft report from Section Two listed four major challenges facing the church:

1. The challenge that "God is calling us at this moment" and "is working in the world today quite beyond the limits of our budgets, structures and expectations."

2. The impacts of the global economy, particularly on young people and on the increasing flight from rural areas to cities.

3. "The globalization of the market economy" and its threat to "the identity and life of nations and communities," which often respond to this threat with "aggressive assertion of national and religious identity," which may bring persecution to religious minorities.

4. The need to remain "faithful to the distinctiveness of the gospel" in a world of increased mobility where people of different faiths must learn to live in harmony.

The 43-page report includes more than two dozen examples of mission and evangelism shared by members of the section. It also stresses the need for a clear mission strategy for every diocese, and it encourages the development of companion link relationships.

On Tuesday, Aug. 4, the business plenaries got under way with calls for a new international Anglican commission on ecumenical relations the first issue to be discussed. That effort came from Section Four under the theme "Called to be One." The report states that if the proposal for the international commission is approved,

the new body will review regional ecumenical proposals "to ensure that they are consonant with an overall agreed vision of the goal of unity."

During the plenary session on Christian-Muslim relations July 27, the Rt. Rev. Michael Nazir-Ali, Bishop of Rochester (England), asked for a moment of silence upon hearing the news that three Roman

**'We've lost over 10,000 lives in the name of religion.'**

**The Rt. Rev. Josiah Idowu-Fearon, Bishop of Kaduna, in central Nigeria.**

Catholic nuns had been killed in Yemen, an Islamic nation.

"Islam and Christianity are both missionary faiths, and they find themselves in the same place and at the same time, and that means they are sometimes in competition with one another, particularly in Africa and in East Asia, but in nearly every part of the world," Bishop Nazir-Ali said.

The Rt. Rev. Tilewa Johnson, Bishop of The Gambia, told of ministering in a country that is 95 percent Muslim and 3 percent Christian. "Within the extended family there can be both religious communities," he said. "All state functions are preceded with prayers by leaders of both religious communities."

In the central part of Nigeria, where the Rt. Rev. Josiah Idowu-Fearon is Bishop of Kaduna, Christians and Muslims are in equal numbers.

"Christians have no rights in the central region and in the north," Bishop Idowu-Fearon said. "Provision is not made for Christian education in the state schools. The public propagation of the gospel by the media is prohibited.

"There is serious enmity or hatred, deep hatred, between Christians and Muslims in Nigeria, especially in the middle part of the country. We've lost over 10,000 lives in the name of religion and more thousands have been displaced."

Bishop Riah Abu-el-Assal of Jerusalem noted that Arab Christians comprise only

about 1.5 percent of the population of Palestine and Israel.

"Our mere physical presence is at stake," he said, "lest the Holy Land become a museum of holy stones.

"Our experience with Islam has been one of mutual respect and mutual trust," he said of the 1,000 Anglican Palestinians in the Holy Land.

Jean Vanier, founder of the L'Arche communities for persons with disabilities, led an all-night vigil for bishops, spouses and Lambeth staff July 30. The vigil included three meditations, a service of light, a service of reconciliation and a liturgy of foot washing. Mr. Vanier presented a reflection and address on holiness, with responses being made by Bishops M. Thomas Shaw, S.S.J.E., of Massachusetts, David Alvarez of Puerto Rico, and Barnabas Deijen Mondal of Dhaka (Bangladesh).

Mr. Vanier said those "with mental handicaps, disabilities, are among the most oppressed people of our world. I have visited institutions, asylums which are really places of death ... places where these very special people are crushed and hurt, broken, with no voice. And yet, they are precious people."

In the responses, Bishop Alvarez told how his diocese cares for more than 350 children with AIDS, at nine centers throughout Puerto Rico. Bishop Shaw told how his order made its monastery a place of hospitality. "The desire of every Christian, male or female, old or young, black or white, gay or straight, poor or rich, sick or well is ... to find the 'God who is above all and through all and in all.' So my brothers and I have opened our doors to that desire."

Another plenary session focused on youth issues. It included a team of cheerleaders from inner-city London, videos about youth culture and youth ministries, and conversations with persons involved in youth ministry. Five bishops reflected on experiences of youth ministry in their dioceses.

"Our message to the bishops is that they themselves should go out and talk to the young people in their dioceses," said the Rt. Rev. Lindsay Urwin, Bishop of Horsham (England).

The weekend of Aug. 1-2 was a quiet one in Canterbury. Many of the bishops preached in parishes all over England, while others took the opportunity to make quick visits to various parts of Europe or to spend some time in London.

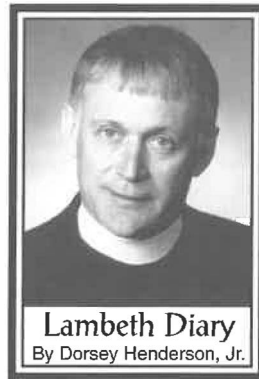
# Feasting and Fasting

## Monday, July 27

Today's Holy Eucharist is celebrated by the Church of the Province of Tanzania. After breakfast, our Bible study/prayer group touches on moral issues and relations among the national churches. One bishop affirms strong personal convictions on such issues, but believes that personal convictions should be subordinated to unity ... For this week I transferred from the "Subsidiarity" group of Section III ("Called to be Faithful in a Plural World") to "Youth." Thirteen bishops (six Africans, two Latinos, two English and three Americans) discuss youth ministry, its blessings and its challenges (including, in at least one report, those living with HIV/AIDS), in their dioceses. The attraction to pentecostalism among some Anglican young people confounds me.

## Tuesday, July 28

Mass today was celebrated by the Bishop of Jerusalem and the Middle East — the appropriate, and perhaps corrective context for the heady activities of London Day. We board buses early. At Lambeth Palace, residence of the Archbishop of Canterbury, luncheon featured four courses, plus sweets with coffee, a menu for a gourmand — and served to 2,000 people in sit-down elegance! Tony Blair, the Prime Minister and a committed Anglican, demonstrated both his charisma, and his knowledge of the ministry and call of the church. At Buckingham Palace, we were admitted into the palace grounds through the forbidding, crest-adorned gateway through which I have previously only peeked, and here, unlike Canterbury Cathedral a week earlier, security was indeed tight. After turning over our invitations, we were escorted through the familiar edifice so well known to the public, and into the gardens beyond, open only to guests. At the appointed time, a fanfare announced the entrance of Queen Elizabeth and the Duke of Edinburgh (someone said Prince Andrew followed, but I did not notice him). I eventually got close enough for a good view. At the River Thames for our cruise, pro-gay demonstrators met us at the docks (and numerous paparazzi to cover the scene), some wearing mock episcopal attire, bearing banners and



chanting "Church of England, Church of Fear."

## Wednesday, July 29

I awoke at 4 a.m., arose shortly thereafter to do some reading and to transcribe my notes (having served as recorder for the sub-plenary, actions taken on proposed resolutions needed to be filed). The Episcopal Church, USA, was in charge of the liturgy this morning, the Pre-

siding Bishop celebrating; four languages were used, reflecting America's cultural diversity: Bishop Duracin of Haiti, with whom Upper South Carolina has a companion relationship, participated in French; Spanish; Bishop Stephen Plummer (Navajoland) gave a concluding prayer and the episcopal blessing (when I later asked him the language he had used, he answered, "American"). The sense of community within our Bible study/prayer group continues to grow stronger and stronger. Some of us express regret that the only American voice apparently being heard is that of Bishop Spong. Evening Prayer, like the daily Holy Eucharist, is done in total community; officiants and other participants are likewise rotated among the various national churches. Today, the Church of the Province of Melanesia conducted the evening office. Afterwards, an attention-getter: The Archbishop of Canterbury gave us a fatherly "pep" talk. He is aware, he said, that there are "worries" — questions about outcome; pressure for resolutions; some bishops who feel that the conference is being controlled. He wants to allay our "anxieties."

## Thursday, July 30

Breakfast with another American bishop. He tells me that there are rumors of a concerted effort among Asian and African bishops which they hope will ensure that the Kuala Lumpur Statement is adopted as the official position of the Anglican Communion. Following breakfast we begin "an optional 24 hours of fasting." In Bible study, we recognized the need of the church to create within and without (and at Lambeth itself) a "culture of forgiveness" — reconciliation without the loss of face. This discussion seemed an apt prelude to the spiritual emphasis of the day. Jean Vanier, a

# Lambeth Diary

(Continued from previous page)

Roman Catholic, made an address on holiness.

## Friday, July 31

Our prayer and Bible study group focused on Paul's appeal to the Christians in Corinth for financial support for the church in Jerusalem. One of the questions for discussion is "With . . . talk of Anglican 'interdependence,' how do we find a practicable equivalent in today's world and church . . . the equality Paul is calling for. . . ?" Our talk quickly turned to our concern over, and questions about, the international debt and the appeal for the church to support its forgiveness. Today's plenary session brought great joy: its subject was "Youth," and it began with a presentation by the "Ascension Eagles," a team of champion European cheerleaders from inner-city London (sponsored by Ascension Church). At lunch, two bishops and the spouse of one (English-speaking, perhaps Australians) sat nearby; their conversation indicates that they see the sexuality issues as clearly moral and attribute the current dilemma to American bishops. Outside, at the entrance to the college, a group (later removed by police) carried banners bearing quotes from scripture which support the views expressed in that conversation.

## Saturday, Aug. 1, Sunday, Aug. 2

These are the only two free days of the conference — and we need them! I take a train to London, where I change for Harpenden. (The scenery reminds me that I have done nothing about acquiring a copy of *Canterbury Tales*, and I realize I am succumbing to the "Canterbury bug" that has been making the rounds.) Reaching my destination mid-afternoon, I am met by the Rev. Jonathan Smith, vicar of St. John the Baptist, who has invited me to be the parish's guest for the weekend. That evening we drive into the country for dinner at a 17th-century pub where George Bernard Shaw is said to have done much of his writing (whoever said the English can't cook?). The next morning I celebrate Holy Eucharist and preach twice; afterwards one of the wardens, his wife and mother, host us for a typical and delicious English meal — roast beef and Yorkshire pudding, with outrageous desserts — a dinner to be remembered!

*The Rt. Rev. Dorsey F. Henderson, Jr., is the Bishop of Upper South Carolina.*

## Briefly FROM LAMBETH



The Rev. **Martin Smith, S.S.J.E.**, an American, was among the international group of members of religious orders functioning as chaplains during the conference. The religious led Bible studies, counseled participants, said the Daily Offices and prayed intercessory prayers during the three-week event.

The Rt. Rev. **Vincent Muoghereh**, Bishop of Ughelli (Nigeria), arrived one week late because he and his wife had been robbed at gunpoint in Nigeria. Roadside bandits stole the bishop's car, visa and passport after running his car off a road. If that wasn't enough, Bishop Muoghereh and his wife had a suitcase lost when they finally were on their way to Lambeth. It was taken off their plane at Frankfurt by mistake.

**Virginia Theological Seminary** held a special academic convocation at Canterbury Cathedral during the conference. Honorary degrees were presented to Bishops John Chien of Taiwan and Bishop Gondi Theodore Abraham of Nandyal (South India).

The Most Rev. **George Carey**, Archbishop of Canterbury, unveiled his new book. At a reception the archbishop spoke of *Canterbury Letters to the Future*, which includes 10 letters written by the archbishop in cooperation with theologian Ruth Etchells. "It's a book on Christian doctrine for lay people," Archbishop Carey said.

The Rt. Rev. **Joe Morris Doss**, the beleaguered Bishop of New Jersey, was part of the conference, even though his diocesan council had withdrawn the funding for him to attend Lambeth [TLC, June 21]. Bishops from other dioceses contributed, and Bishop Doss reportedly raised some funds in California.

Heading into the final week, many **members of the media were complaining** about the plenary sessions — hard to see, hard to hear, boring. Andrew Brown, writing in *Church Times*, said, "the press gallery in the plenary hall itself is arranged so that only about a quarter of the seats in it have any view of the stage. If you sit in any of the others, the best you can hope for is that you won't snore too loudly."

How did the bishops unwind in their spare time? **Some played cricket.** An international match was organized with competitors from all over the world, including Bishop John Thornton of Idaho. Retired Archbishop of Canterbury, the Rt. Rev. Robert Runcie, was guest umpire.

Some **Hispanic bishops** told the Lambeth communications team they felt left out at the conference. "We feel a little discriminated against . . . that our point of view as Latinos is not particularly understood," said the Rt. Rev. Carlos Lopez-Lozano of the Spanish Reformed Episcopal Church. We haven't as much influence in this conference as the North Americans and British." Another bishop, the Rt. Rev. Julio Holguin-Khoury of the Dominican Republic, said, "We are like Cinderella — we're still in the kitchen."

The section dealing with ecumenism showed interest in holding discussions with **pentecostal churches**. Bishop Stephen Sykes of Ely (England), vice president of that section, said, "we want to find ways of entering into constructive dialogue with them without dismantling our heritage." Bishop Sykes told a press conference that the interest in the pentecostal churches does not mean a reduction in interest in dialogue with Roman Catholics.



## Summer Conferences

# Music in the Mountains

Patricia Nakamura photo

### AGO Celebrates Creation

The 44th national convention of the American Guild of Organists took place in Denver, Colo., June 29-July 2. Approximately 1,800 musicians gathered at Red Rocks Amphitheater for the opening convocation that featured a specially commissioned hymn and anthem celebrating God's creative work in us and throughout the universe.

Many participants found the two concerts performed the day preceding the official opening of the convention more successfully exemplified the mystery of God's creative acts.

In Macky Auditorium at the University of Colorado at Boulder, Peter Sykes, assisted by Victoria Wagner, performed his transcription for organ of Gustav Holst's *The Planets*, which captured the flavor of Holst's orchestration and musical imagery. That evening at Boettcher Concert Hall, pianist Yvonne Loriod-Messiaen and the Colorado Symphony Orchestra under the direction of Mark Foster performed Olivier Messiaen's *Des canyons aux étoiles...* (From the canyons to the stars...).

Each of the days featured a choice of recitals, worship services, and workshops on musical topics from hymnody to jazz and improvisation, Bach to Toumémire. The workshop on teaching choir members their vocal lines with the aid of a computer seemed to be quite popular. Celebrating the 75th birthday of a famous American composer, Ned Rorem, participants heard the all-male group Chanticleer perform *Pilgrim Strangers*, a new choral work

by Mr. Rorem with text by Walt Whitman.

Several events were held at the Cathedral Church of St. John. John Scott, master of choristers at St. Paul's Cathedral, London, subdued the heat-stricken audience with a program of selected organ works. This was followed by a staged performance of Hildegard von Bingen's (1098-1179) *Ordo Virtutum* (Play of the Virtues) by the internationally renowned ensemble for medieval music *Sequentia*.

For a performance of organ concertos in Boettcher Concert Hall, a Rogers 960, a hybrid instrument containing both pipes and electronically reproduced sounds, elicited evident reactions. Organist Mary Preston was the soloist for the world premiere of the specially commissioned work for the Denver AGO, the American composer Gerald Near's three-movement *Concerto for Organ and Orchestra*.

Conventioneers moved from the concert hall to the Temple Hoyne Buell Theatre located within the Denver Performing Arts Complex. Another highlight of the convention would be a staged offering by Chanticleer of Benjamin Britten's Parable for Church Performance *Curlew River*.

Don Pearson, cathedral music director, and John Repulski, associate musician, with the clergy and choir of the cathedral of St. John's, presented "Christmas in July," offering a splendid gift of music and worship, a service of Lessons and Carols. The cathedral was decked in evergreens, red geraniums (poisettias not cooperating in this

season) and shining candles for a traditional Anglican Christmas service. Organ accompaniments by both musicians inspired the huge congregation in singing carols topped by soaring descants and brass.

Other events of note were an organ recital by Joan Lippincott on the organ of the Protestant Cadet Chapel at the U.S. Air Force Academy in Colorado Springs, a Roman Catholic High Mass with choir and orchestra (Mozart's *Missa Solemnis*), a hymn festival with organist John Ferguson, and recitals by Naji Hakim, David Higgs, Wilma Jensen, and others.

J.A. Kucharski

### Evergreen Conference

"Breathe deeply and drink lots of water." This was early and frequent advice to the nearly 30 organists, choirmasters and choir singers attending the 91st Evergreen Church Music Conference, translated from its original rustic quarters to Iron Horse Resort Retreat in Winter Park, Colo., altitude some 9,000 feet.

Each day began with Morning Prayer, led by chaplain and teacher the Rev. John Hooker, and ended with Compline, save for Friday evening, when participants produced "instant opera," Malcolm Williamson's cassation *Genesis*. Directed by conference dean Don Pearson, organist/choirmaster of St. John's Cathedral, Denver, the players formed a "God circle" around two groups portraying Half the World I and II. And the world was created in six movements.

David Ashley White was

composer in residence, leading gentle critiques of others' compositions and readings of his own works. His *Bread of Heaven*, commissioned for the conference, was sung at Sunday's Eucharist at St. John's, where the cathedral choir joined the Evergreen singers, conducted by Robert Simpson, organist/choirmaster of Christ Church Cathedral, Houston. During Mr. Simpson's workshops on conducting and rehearsal techniques, he reminded choirmasters of another element of their calling. "We are pastors of a mini-congregation — the choir," he said.

Mr. Pearson described a choir director as a "realistic optimist" in a time when the pool of singers is decreasing. "Make the most of what you have," he said, while stressing that one's own musical standards "stay tops," as choir skills rise gradually. To those of the Anglican tradition apprehensive about new forms such as "charismatic music," he said, "Know the best of it, so what you do is better than what was requested." His demonstration on improvisation techniques included the question, "What can you do with four pencils?" The answer is the pencils can act as extra fingers for sustained notes.

The head of the organ department at Cleveland Institute of Music, Todd Wilson, played a recital on St. John's "mighty 100 rank, four manual, 1938 Kimball." The performance included Charles Ives' *Variations on "America,"* César Franck's *Choral No. 1 in E Major*, and George Shearing's *Preludes on Early American Hymntunes*.

John Repulski, in addition to coordinating conference minutiae, spoke of his work at Iliff School of Theology, whose student body, he said, is ecumenical and interfaith.

Fr. Hooker's plainchant workshop emphasized the ancient relationship between praying and singing, spirituality and music.

Patricia Nakamura



THE FURNITURE AND DECORATIONS  
MIGHT DIFFER, BUT INSIDE  
EPISCOPALIANS AND LUTHERANS  
SHARE MANY OF THE SAME  
TRADITIONS.

# CLOSING THE DEAL

By MARY BEBE MIRES WIRTZ

"We've been strange bedfellows for years ..." quipped the Rt. Rev. Alexander Stewart, retired Bishop of the Episcopal Diocese of Western Massachusetts, speaking of intercommunion between the Lutheran and Episcopal churches, "... as 17th-century Archbishop Cranmer of Canterbury was married to a Lutheran who was never confirmed."

After 25 years of Lutheran/Episcopal dialogue, Episcopalians are rediscovering elements in the two traditions which indicate a close affinity. Both agree on central Christian teaching and emphasize the normative witness of holy scripture and continuity with apostolic faith and mission throughout the centuries. Also, both

appreciate the Reformation as a renewal movement within the church catholic, not as a beginning of a new church. Lutherans and Episcopalians have high esteem for sacramental life and liturgical worship.

"What each of the churches must now ask, as it considers this Concordat," states the Lutheran Proposal for Revision, "is how it can receive the gift freely given the other for the good of Christ's church. Both the Anglican emphasis on the historic episcopate and an ordained ministry, and the Lutheran emphasis on a full understanding of the doctrine of faith, need to be appreciated as gifts, given by God with the intention that the gift be shared with one another, and in order that the good

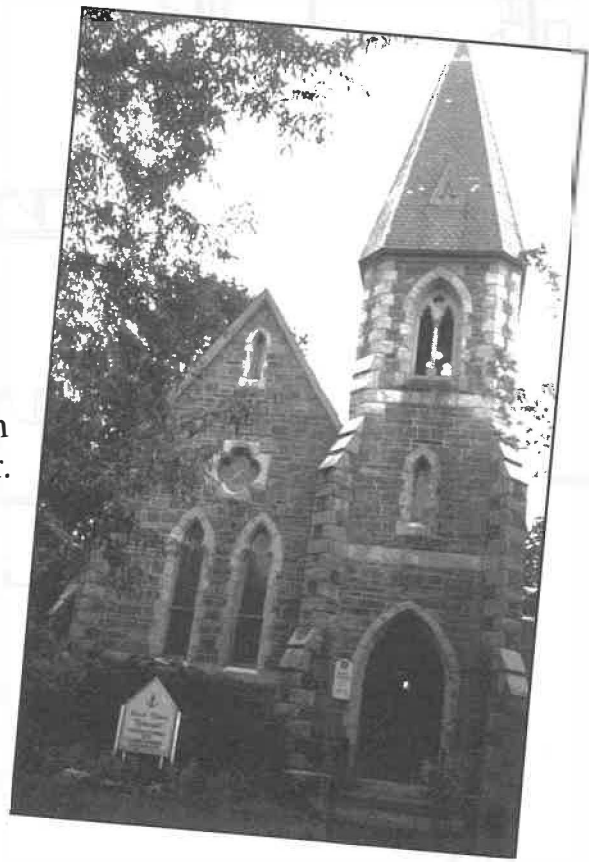
news of God in Christ may be more truly proclaimed by word and example."

Bishop Stewart offered an illustrative example of this relationship as building a duplex house. "The General Convention of the Episcopal Church made the down payment with its approval of the Concordat Agreement in July 1997," he said recently. "Hopefully, the Lutherans will, by the summer of 1999, consent, enabling us to have the closing. No mortgage! The immeasurable riches of Christ is the collateral."

Bishop Stewart's duplex analogy continues by highlighting what each tradition would retain of itself. "Perhaps the furniture and decorations might differ, with



Grace Episcopal Church (right) and Zion Lutheran Church share liturgical celebrations throughout the year.



each having a mantle to display their historic treasures — the beer stein of Martin Luther next to a framed scroll of a Bach chorale, the wine glass of St. Augustine and a copy of the first prayer book in English, not Latin.”

How can entering into a relationship of full communion enhance common Christian life and mission between Lutherans and Episcopalians?

Local congregations in Oxford, Mass., share camaraderie and worship preparing for the ratification of the Lutheran-Episcopal Concordat agreement to establish full communion between the Episcopal Church and the ELCA. The ELCA’s Churchwide Assembly meets in 1999, and if the revised Concordat is approved, the Episcopal General Convention will take action on it in 2000.

The Rev. Paul Goranson, rector of Grace Episcopal Church and the Rev. Robert Moder, pastor of Zion Lutheran Church, both appreciate the spirit of ecumenism their congregations share and experience zeal in working together. The congregations share liturgical celebrations

throughout the year, such as Epiphany, Good Friday, the Easter Vigil and Ascension. During Lent, the churches combine weekly Lenten Eucharists and fellowship suppers. Alternating location each week, the clergy person of the host parish is the officiant of the ceremony, while the other assists. “In our joint celebrations of the Holy Communion at alternate churches, we consume the remaining elements (bread and wine) together in the service,”

Fr. Goranson said.

The Oxford ecumenical group of clergy and laity work together to provide a food shelter for the disadvantaged. Both congregations supported a blood drive for the president of the parish council at Zion, who underwent a bone marrow transplant.

Pastor Moder and Fr. Goranson meet regularly for study and mission outreach discussions. They also cover for one

another in pastoral visits to the hospitals and other crisis situations.

As these congregations have done, so could the larger churches do, design a relationship that, like a duplex, is one building that houses two distinct entities.

Bishop Stewart noted that Archbishop Cranmer was the chief architect and framer of the prayer book liturgy in England.

“While Cranmer was visiting Germany to learn directly about the Reformation,” Bishop Stewart said, “he met and married a beautiful woman. She was a Lutheran. Imagine that! A mixed marriage! And, to our knowledge, she

was never confirmed in the Church of England. Undoubtedly, she received communion from him. So, from our earliest days, Lutherans and Anglicans have been bedfellows.

“So, if you scratch an Anglican deeply enough, you may find a Lutheran.” □

*Mary Bebe Miree Wirtz is a member of Grace Church, Oxford, Mass.*

HOW CAN ENTERING INTO A RELATIONSHIP OF FULL COMMUNION ENHANCE COMMON CHRISTIAN LIFE AND MISSION BETWEEN LUTHERANS AND EPISCOPALIANS ?



## Viewpoint

# God of Our Mothers?

By DONALD L. BERRY

Concerned to give liturgical expression to the gender-inclusiveness of Christian faith, some priests now alter or amend various parts of the services in the Book of Common Prayer. Eucharistic Prayer C of Rite II is one place where such unauthorized changes are frequently made. After the address to "Lord God of our Fathers, God of Abraham, Isaac, and Jacob," many now add "God of our Mothers, God of Sarah, Rebekah, and Rachel." However well intentioned, this practice should be discouraged, and those who find it necessary or appropriate so to amend the prayer should be urged to discontinue the practice, or to avoid using Prayer C altogether.

One great value of the present BCP is its provision of variety, options, and alternatives appropriate to the several seasons of the church year, or to the style and sensibility of priest and parish. One of these options is not, however, to change, alter, or amend the liturgies without authorization by General Convention. Every congregation rightly expects its priest to conform its worship to the rubrics of the BCP, or to those alternatives that may be authorized from time to time by the ordinary or by General Convention.

That having been said, however, we do well to recognize the important dynamic of this and other similar changes which some are making. Amendments of this sort witness to the dialectical relationship of faith and worship, of theology and liturgy. Liturgical modifications lead over time to doctrinal change, and a shift in theological emphasis or a deepening of

doctrinal understanding might then eventually find expression in liturgical change. For example:

1. The rubrics of the 1928 BCP specify that the Prayer of Humble Access is to be said by the priest: "Then shall the Priest ... say, in the name of all those who shall receive the Communion, this Prayer..." During the latter years of its use, many priests invited the congregation to join audibly in that prayer. That informal modification has been regularized in the 1979 BCP order for Rite I: "The following prayer may be said. The People may join in saying this prayer."

2. The restoration of the plural "We believe" to the Nicene Creed underscores the same communal sense of worship.

3. In a similar way, but in more ancient times, prayers with clear scriptural warrant to God as Father, Son and Holy Spirit led eventually to the formalization of the doctrine of the Trinity, which in turn led to more developed trinitarian language in the liturgy.

4. Recall the difficulty many colonial clergy faced at the time of the American Revolution, when there was pressure to drop the prayer for the king.

5. Imagine the difficulty some of us might face were a new prayer book to remove the filioque from the Nicene Creed. We should, consequently, have no difficulty in acknowledging the reciprocal relation in which doctrine and liturgy stand. Those who change Prayer C in this way could be regarded as contributing to the process for change which the next prayer book





## **There are women in the Old Testament who provide more effective models of faith than the wives of Abraham, Isaac and Jacob.**

could incorporate, thus giving sanction to this presently unauthorized deviation from the 1979 prayer book.

The next prayer book undoubtedly will include revisions to give more explicit expression of the gender-inclusiveness of Christian faith. It would be a mistake, however, to incorporate the change in Prayer C which some are now introducing.

This judgment is based on the recognition that the inclusion of Sarah, Rebekah and Rachel in Prayer C reinforces the patriarchal and heterosexist weight of the Old Testament, while appearing on the surface to be doing just the opposite. Although naming some women where none has been named before may be a small gain, these three women are named primarily because of their relation to their husbands. And given the polygamous character of ancient Hebrew culture, they are, except presumably in the case of Rachel, but one of their husbands' several wives. What is to be said of Hagar, Keturah, of Leah, Bilhah and Zilpah? While Sarah, Rebekah and Rachel played important supporting roles in the careers of Abraham, Isaac and Jacob, and occasionally acted on their own initiative in important, although not unambiguous ways, none of them has an identity in the biblical narratives apart from their relationship to a significant male. Thus their inclusion here supports the very patriarchal ethos which those who add them to Prayer C seek to mollify. Consequently, adding matriarchs to the listing of patriarchs is of little help in the project of proclaiming a more inclusive picture of the community of faith and its biblical foundation.

Prayer C, as it now stands, however, functions in quite different ways. It links Jesus to his ancient forebears, thus making a genealogical statement. It also announces that the God of the New Covenant is identical with the God of the Old Covenant. One cannot gainsay the importance of these considerations, and it is unlikely that those who are now amending Prayer C dissent from these claims. Including the matriarchs in Prayer C does not significantly enhance the ability of the prayer to fulfill these tasks, except, perhaps by giving a fuller, less patriarchal genealogical picture.

If, however, the motive of those who are amending Prayer C

is to highlight symbolically the gender-inclusiveness of the community of faith that is true to the dynamic of the developing biblical narrative, then they might well turn to other names. For there are women in the Old Testament who provide more effective models of faith than these wives of Abraham, Isaac and Jacob.

It is widely recognized that the patriarchal and heterosexist ethos of ancient Palestine and its surrounding societies heavily influenced the writing, redaction and transmission of the texts eventually included in the canon. It is not so widely recognized, however, that these same texts also include voices that are critical of these cultural presuppositions.

One of the ways in which these different voices can be heard is by attending to those narratives in which strong, courageous women act decisively on behalf of the community. Naming some of them in Prayer C could help to affirm a more egalitarian, less patriarchal vision:

Think of Miriam, who was the first to sing of God's glorious triumph at the Sea of Reeds.

Think of Deborah, who roused the men to lift the heavy hand of the oppressor.

Think of Esther, who risked her life to save her people from destruction.

Think of Ruth, who ventured into a new future with the most radical trust of all.

None of these women is a matriarch in the traditional sense, but they are mothers and models of faith nonetheless. Their inclusion in Prayer C would upset its functional symmetry, but it would demonstrate in a small way that women as well as men are God's agents in the on going drama of redemption. Their inclusion would further illustrate the biblical picture of God that informs the church's liturgy, a God who is not witnessed to in a generic sense of the divine, but who is known in relationships to quite particular persons, both women and men. □

*The Rev. Donald L. Berry is a retired priest who resides in Hamilton, N.Y.*

## Editorials

### Lambeth True to Form

No doubt there are plenty of Anglicans who are frustrated by the fact that the Lambeth Conference did not issue a statement or pronouncement on sexuality during the first two weeks of the event. Many Episcopalians and other Anglicans, especially in "The South," had hoped for some sort of definitive statement emphasizing heterosexual behavior as the norm.

It should be pointed out again that the Lambeth Conference is not a legislative body. Bishops are invited to participate by the Archbishop of Canterbury. They gather in Canterbury from 37 autonomous churches to pray, to study, to discuss important issues and to engage in fellowship. There are only a small number of resolutions to be acted upon, and those are originated by groups, or sections, not by individual bishops. At press time, those resolutions had not been brought forward, but reportedly some legislation on sexuality was scheduled for the remaining plenaries. The plenary sessions in which all bishops are

involved tend to be presentations rather than times of dialogue. Lambeth isn't like General Convention, where bishops can go to a microphone, state what's on their minds and await a response. At Lambeth, you would never find the sort of hostility which broke out in the House of Bishops during the 1991 General Convention in Phoenix.

For the most part, the bishops themselves have decided there are more important topics than sexuality. International debt, for instance. And relations with Muslims. Bishops from Africa regard those topics as matters of life and death, and, because of the astounding growth on that continent, it is now the African bishops who compose the single largest group at Lambeth.

The previous 12 Lambeth Conferences have functioned primarily as advisory bodies, and this gathering at Canterbury has been no different. Unfortunately, even in this advisory role, if the bishops at Lambeth fail to speak out on sexuality, they will have missed a great opportunity to provide leadership for the rest of the church.



Difficult to say which attraction was more popular — Mrs. Cooke's "Ode to St. Paul's Cathedral" executed in raspberry gelatin, or "dunk the Rector."

### Different Ways of Praying

By TRAVIS DU PRIEST

**LECTIO DIVINA: An Ancient Prayer That Is Ever New.** By Mario Masini. Alba. Pp. 103. \$5.95 paper.

A teacher of biblical studies gives thorough background, etymology, and introduction to the practice of *lectio divina*, a time-honored way of opening to the Spirit of God through the reading of the word of God. Especially helpful are quotations from the masters of prayer and the prayer of *lectio divina*.

**A RETREAT WITH BLACK ELK: Living in the Sacred Hoop.** By Marie Therese Archambault. Pp. 104. **A RETREAT WITH BENEDICT & BERNARD: Seeking God Alone — Together.** By Linus Mundy. Pp. 107. St. Anthony Messenger. \$7.95 each, paper.

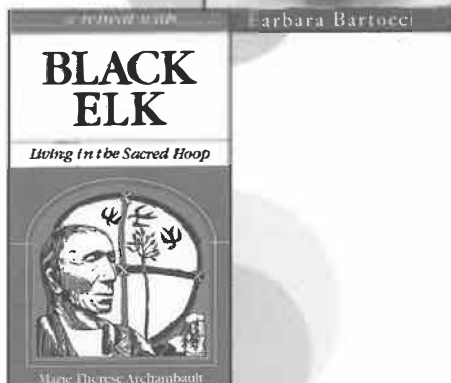
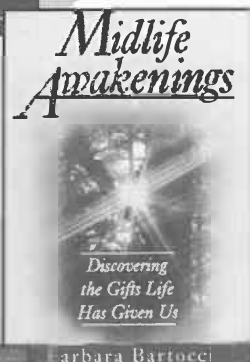
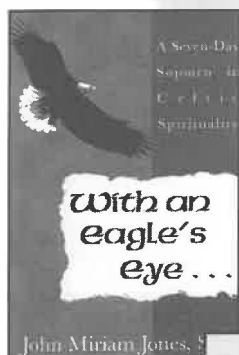
Two new ones in the “Praying with —” series from St. Anthony Messenger Press. The former, the Oglala holy man whose spirituality merges Christian and Lakota traditions; the latter, two monastics who help us seek closeness with God through the essence of relationship, that is, love. Benedict’s “Rule” is described as a Goldilocks Rule — not too hard, not too soft, but just right!

**MIDLIFE AWAKENINGS: Discovering the Gifts Life Has Given Us.** By Barbara Bartocci. Ave Maria. Pp. 114. \$8.95 paper.

This one gives us nuggets to reflect on under such headings as Acquiescing, Answers, Fame, Motives, Reality and Solitude. Questions follow each vignette. I love the gardener who is quoted under “Thriving”: “My lilies of the valley nudged themselves right into my neighbor’s yard — I decided to give them their independence.”

**WITH AN EAGLE’S EYE: A Seven-Day Sojourn in Celtic Spirituality.** By John Miriam Jones. Ave Maria. Pp. 118. \$9.95 paper.

Now an academic dean in Cincinnati, Sr. John Miriam prepares a week-long prayer and meditation experience based on Celtic expressions of the presence of God, the unseen world, vital living, concluding with recommended reading. We seek in our lives what the metaphor of Celtic art shows us: Without discernible start or finish, the art symbolizes the integrity of the whole.



## Books

### ‘God-Likeness’

**THE RELIGION OF TECHNOLOGY**

*The Divinity of Man  
and the Spirit of Invention*

By David F. Noble. Knopf. Pp. 274. \$26

David Noble, professor of history at York University in Toronto, has written an interesting and provocative study of the relationship between technology and religion. He argues that there is an intimate and long-standing connection between the reason-oriented focus on the “useful arts” (epitomized by scientific technology in our present day) and religious belief (including the modern emphasis on “fundamentalist faith”). After a short introduction stating the basic argument and claim, the book is divided into historical studies: Technology and Transcendence (from medieval times to the late 19th century)

and Technologies of Transcendence (late 19th century to the present day).

Noble makes his most interesting observations in the first historical section. Examining the peculiar Christian blurring of the distinction between the human and the divine, he traces various attempts to speak of the restoration of humanity to its original “God-likeness.” These attempts, from the 9th-century philosopher Erigena, to the Bacons (Roger and Francis), to the American socialist Edward Belamy, all depended on a post- and anti-Augustinian development which viewed the useful arts as spiritual, divinely inspired, and capable of leading to salvation and to restoration. The overview of the history of science and technology is a helpful complement to the discussions of contemporary technological concerns.

The second major section is somewhat disappointing, for the connections Noble

attempts to make between the religious impulses and contemporary technological developments in the areas of atomic weapons, space exploration, artificial intelligence and genetic engineering, are less convincing, though still interesting. His short conclusion, that we must separate technology and religion, almost comes as a surprise. While Prof. Noble makes some strong points, they rely heavily upon previous studies and have not been fully integrated into the historical studies which are the primary substance of this book. An appendix on technology and gender, arguing that religion not only elevated the arts, but “masculinized” them, concludes the book.

This book repays careful reading, and is a good resource for broader discussions of science, technology and religious belief.

Donn F. Morgan  
Berkeley, Calif.

## People & Places

### Appointments

The Rev. **Harold E. Bahlow** is rector of St. John's, 400 E Walker St., St. Johns, MI 48879.

The Rev. **Ann Coburn** and the Rev. **Michael Coburn** are rectors of St. Martin's, 50 Orchard Ave., Providence, RI 02906.

The Rev. **Michael H. Cogsdale** is rector of Grace, 108 Madison, Plymouth, NC 27962.

The Ven. **John A. Greco**, the Ven. **John E. Madden**, the Ven. **L. Roper Shamhart**, and **Diane Porter** are honorary canons at the Cathedral of the Incarnation, Cathedral Ave., Garden City, NY 11530.

The Rev. **Ann Kidder**, is rector of St. Andrew and St. John, PO Box 767, Southwest Harbor, ME 04679.

The Rev. **Marc Lee** is director of development for Metropolitan Lutheran Ministry in Kansas City, MO.

The Rev. **Pamela Mulac** is rector of St. Stephen's, 7056 S Washington Ave., Whittier, CA 90602.

The Ven. **Jerome J. Nedelka** is archdeacon of Suffolk, NY. He remains rector of St. Mark's, Islip, NY.

The Rev. **Richard H. Norman, Jr.**, is vicar of St. Michael & All Angels, St. Michael's Vicarage, 9 Flower Lane, Mill Hill, London NW7 2JA, England.

The Rev. **Walton S. Pettit, Jr.**, is priest-in-charge of St. Stephen's, 140 Colledge, and vicar-in-charge of St. Cyprian's, 408 Granville, Oxford, NC 27565.

The Rev. **Mary Katharine Schroeder** is priest-in-charge of St. Michael and All Angels, 53720 N Ironwood Rd., South Bend, IN 46635-1532.

The Rev. **Gayanne M. Silver** is assistant to the vicar at St. Patrick's, PO Box 1491, Mooresville, NC 28115.

The Rev. **Richmond F. Thweatt** is vicar of Polk Memorial, PO Box 1546, Leesville, LA 71446, and rector of Trinity, P.O. Box 661, DeRidder, LA 70634.

### Religious Orders

**Community of the Transfiguration** — **Sister Ann Margaret** is elected superior and **Sister Marcia Francis** is appointed assistant superior.

### Ordinations

#### Deacons

**Alabama** — **Jerrilee Parker Lewallen**, deacon-in-charge of St. Timothy's, 207 E Washington, Athens 35611

#### Priests

**Central Pennsylvania** — **Edward K. Erb**, rector of St. John's, Rt. 191/196, Hamlin, PA 18427.

**New York** — **Oscar F. Sodergren** is assistant at Calvary, 85 Lake Hill Rd., Burnt Hills, NY 12027 and priest-in-charge of All Saints', Simpson Ave., Round Lake, NY 12151.

**North Carolina** — **Sanford A. Key**.

**Olympia** — **Jerry Good**, **Linda Johnson**, **Jennifer Pratt**, **Douglas Simonsen**.

### Resignations

The Rev. **Jeanette Tweedy**, as rector of St. Mary's, 232 N High, Hillsboro, OH 45133.

### Retirements

The Rev. **Ward H. Letteny**, as rector of St. Paul's, Sidney, and St. Matthew's, Unadilla, NY.

The Rev. **Charles A. Wilson**, as rector of St. Thomas, Hereford, TX; add. 1022 Sugarloaf Dr., Amarillo, TX 79110-3519.

### Change of Address

The Rev. **Mary F. Schreiber**, St. Paul's, 92 School St., Gardner, MA 01440.

### Correction

The Rev. **Rachel F. Haynes** is associate rector of St. Alban's, Davidson, NC.

### Deaths

The Rev. **Max Christensen**, 79, retired priest of the Diocese of California, died July 8 at his residence in San Francisco.

Fr. Christensen was a native of Grand Island, NE. He graduated from the University of California-Berkeley and the Church Divinity School of the Pacific. Fr. Christensen was ordained deacon in 1947 and priest in 1949. He served as vicar of St. Matthew's, Arcade; as rector of Trinity, Nevada City; and St. James', Paso Robles; as priest-in-charge of St. Luke's, Atascadero; and retired from St. James', San Francisco, and was named rector emeritus. He was rector there for 27 years. Fr. Christensen is survived by his wife, Barbara, four children and four grandchildren.

The Rev. **W. Warrin Fry**, 79, retired priest of the Diocese of Texas, died May 26 in Colorado Springs, CO.

Fr. Fry was a native of Philadelphia, PA. He graduated from Marietta College and the Philadelphia Divinity School. Fr. Fry was ordained deacon in 1945 and priest in 1946. He served as assistant at Holy Trinity, Philadelphia; priest-in-charge of St. John the Baptist, Clarendon Field, TX; associate at St. James', Baton Rouge, LA; assistant at Trinity, New Orleans; and rector of Trinity, Longview, TX. Fr. Fry also served as chaplain at St. Luke's Hospital and Texas Children's Hospital and, after his retirement, served as voluntary chaplain at Penrose Hospital in Colorado Springs. Fr. Fry is survived by his wife, Thelma Austin, two children and six grandchildren.

Next Week ...

St. John's,  
Quincy, Ill.



## Classifieds

### 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.

### COMPUTER SOFTWARE

**INEXPENSIVE EPISCOPAL SOFTWARE:** 79 & 28 BCP, RSV & NRSV Lectionaries, Canonical Parish Registry, BOS, LFF, Christian education, Spanish BCP & BOS, music libraries, Lectionary Index, membership & contributions, Revised Common Lectionary. For DOS, Windows, Macintosh, CDROM. Software Sharing Ministries, P.O. Box 32059, Juneau, AK 99803. (907) 790-4585. E-Mail: [ssministry@aol.com](mailto:ssministry@aol.com)

Internet: <http://members.aol.com/ssministry>

### NEEDLEPOINT KITS

**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.

### POSITIONS OFFERED

**HISTORIC CHURCH** in small, friendly Southern town is in search of a rector who possesses traditional values, a person who will preach the word of God as stated in the Bible. Organizational and communication skills a must, as well as an interest in working with young adults and youth and an interest in promoting continued growth in membership. For further information, interested parties may contact: **Jim Davis**, P.O. Box 486, Halifax, VA 24558; Telephone (804) 476-1577; FAX (804) 575-1202.

**LAY MINISTRY:** Lay assistant for parish development and newcomer ministry. Enthusiastic individual committed to children, youth and family development, intergenerational programs and the integration of new members. Full or part-time opportunity. **St. Mark's Episcopal Church**, P.O. Box 887, Westhampton Beach, NY 11978 or call (516) 288-2111 or FAX (516) 288-1955.

**RECTOR:** St. Dunstan's Episcopal Church, Carmel Valley, is seeking experienced leader for a wonderful, loving parish in the central coast area of California. Located in a rural residential setting, this dynamic group of worshipers is rich with local programs for all ages, active ministries and outreach. We enjoy a talented staff including an ordained assistant and a permanent deacon. Send resume to: **Rector Search Committee**, c/o 7062 Fairway Pl., Carmel, CA 93923-9586.

**WELL-ESTABLISHED** and growing parish of over 80 years seeks priest with talents in stewardship, Christian education, preaching and pastoral care to serve 200-member congregation in beautiful lakeside community. Resume to: **Trinity Episcopal Church**, Attn: Search Committee, 30205 E. Jefferson Ave., St. Clair Shores, MI 48082.

**MINISTRY OPPORTUNITY:** The Anglican Fellowship of Prayer is now seeking qualified candidates for the position of executive director. The successful candidate will be a person of prayer with the strong desire and ability to teach others to pray. Experience in developing and articulating a vision for strategic planning and group facilitation is required. Regular travel and participation in fund-raising activities are also required. Send resume and cover letter to: **Search Committee**, AFP, Box 31, Orlando, FL 32802.



# Classifieds

## POSITIONS OFFERED

**MUSIC DIRECTOR, St. David's (Radnor).** Large, historic Episcopal church with strong Anglican tradition and reputation for musical excellence seeks dynamic, highly qualified full-time music director (organist-choirmaster). Must be accomplished organist. Primary responsibilities include music for up to four Sunday services, three choirs, our youth program, developing handbell choir, antique instruments and management of current assistant organist/choir director. This exceptionally talented musician must have energetic, ambitious personality and natural "people skills" to provide vision and leadership for the total music program while contributing spiritual support for our ministry and congregation currently in the midst of rapid growth. St. David's Church, built in 1715, is located in a lovely, bucolic setting on Philadelphia's Main Line. Highly competitive salary. Full benefits, including paid medical, dental, life insurance and pension plan. Kindly address inquiries, resume, references and performance tape to: **Mr. Bradford Smith III, Chair, Music Director Search Committee, St. David's (Radnor) Episcopal Church, 763 Valley Forge Rd., Wayne, PA 19087-4794. FAX (610) 687-1718.**

**CHRISTIAN EDUCATION DIRECTOR,** Chapel of the Cross, an Episcopal parish in Chapel Hill, NC. Chapel of the Cross is seeking a part-time director of Christian education beginning July 1, 1998. This position is 20 hours per week. Primary emphasis will be on church school for children ages 2-18. We are looking for someone with an advanced degree in Christian education or comparable experience who is creative, energetic and able to delegate. Please send resume to: **The Rev. Tammy Lee, Chapel of the Cross, 304 E. Franklin St., Chapel Hill, NC 27514.**

**ASSISTANT PRIEST FOR CHILDREN** and their families: 2,500-member suburban, multi-staff parish and day school is seeking an energetic, faithful priest to serve as chief pastor to children (nursery-6th grade) and their families in the church and school. This full-time position, as part of a shared leadership team, would include sharing all liturgical and preaching ministries. Please send a letter of interest, resume and CDO profile to: **Search Committee, St. Mark's Episcopal Church, 4129 Oxford Ave., Jacksonville, FL 32210.**

**IN THE HEARTLAND**—We are interested in inviting a rector who will empower us in Prayer Book based liturgy, stimulate our personal relationships with Jesus, facilitate ministries and provide leadership for outreach. We are a welcoming and growing laity ministering in a caring Christ centered community. We are located in the middle of the vibrant heartland where award-winning arts, education and business opportunities abound. Please contact us through **Mr. Tom Graves, All Saints Church, 9201 Wornall Rd., Kansas City, MO 64114; (816) 691-2716** or by E-mail at [aartl@tfs.net](mailto:aartl@tfs.net).

Visit us at our website [www.allsaints-kc.org](http://www.allsaints-kc.org)

**PARISH ADMINISTRATOR:** Christ Episcopal Church is a vibrant, growing congregation of 4,400 communicants and many exciting ministries, located in a beautiful ocean-side residential/resort community. Position requires skills in general parish administration and personnel management, accounting and finance. Excellent health and vacation plans. Begin November 1. For job description or resume submission contact: **Personnel Committee, Christ Episcopal Church, 400 San Juan Dr., Ponte Vedra Beach, FL 32082. (904) 285-6127; FAX (904) 285-0412.**

**COME IN FROM THE COLD** October through May. Wanted: an Episcopal priest for St. Philip's Episcopal Church, a small, friendly, spirit-filled congregation located in a small desert community and winter resort on the Colorado River. Phone (520) 669-9498; (520) 667-2852. FAX (520) 669-9498. Write: 1209 Eagle Ave., Parker, AZ 85344.

## POSITIONS OFFERED

**RETIRED PRIEST:** Come to Horseshoe Bend, Arkansas 72512. We offer peace, quiet, a delightful community and part-time job as priest. Check URL. <http://www.aros.com/ststephens> or write **Box 4118.**

**RECTOR:** St. George's, Schenectady, seeks a rector with strong Anglo-Catholic background as shown in his pastoral skills, theological training and leadership development. We seek one who will lead us in our relationship with the Lord Jesus Christ. Parish profile available. Send request to: **Search Committee, St. George's Church, P.O. Box 827, Schenectady, NY 12301.**

**VIBRANT, ACTIVE, TRADITIONAL PARISH** of 2,400 members seeks full-time assisting priest to be part of a team of four clergy. Focus of position is in development of outreach, newcomer and youth programs, along with pastoral and liturgical duties. Please send resume to: **The Rev. Donald P. Goodheart, Rector, St. Paul's Episcopal Church, 520 Summit St., Winston-Salem, NC 27101.**

**CHIEF EXECUTIVE POSITION—Maine Sea Coast Missionary Society, Bar Harbor, ME.** A not-for-profit interdenominational Christian organization providing religious and benevolent services to the people in Maine's isolated coastal communities, including: pastoral care through its Mission boat "Sunbeam," island and on-shore ministerial staff, thrift shop and food pantry, women and youth at risk programs, Christmas gift program, senior companion program, college scholarship and crisis relief for the needy. Requires energetic individual with leadership, administrative, communication and "people" skills, with the desire to get to know the people and churches of the communities served. Competitive compensation package. Send application letter and resume by 9/30/98 to: **Search Committee, P.O. Box 407, Bangor, ME 04402-0407.** To receive information on the Mission, call (207) 941-9222 and leave your mailing address. Via e-mail you may contact [graves@gwi.net](mailto:graves@gwi.net). Equal Opportunity Employer

**RECTOR:** St. Timothy's Episcopal Church in a small rural community in beautiful Eastern Sierra Nevada mountain setting, 5 hours north of Los Angeles metro area and 4 hours south of Lake Tahoe and Reno. We desire growth and unity in fellowship, diversity of worship and expansion of stewardship. We wish to maintain priory on Christian education for children and adults and seek greater spiritual dimensions in outreach. **Lee Crosby, 222 W. Yaney St., Bishop, CA 93514. FAX (760) 873-1126; E-mail: [rlcrosby@telis.org](mailto:rlcrosby@telis.org)**

## RETREAT CENTERS

**DUNCAN CONFERENCE CENTER, 15820 S. Military Trail, Delray Beach, FL 33484; telephone (561) 496-4130.** Located in beautiful Delray Beach, Florida, 5 miles from the Atlantic Ocean beaches with many golf courses and tennis courts nearby. Individual and group retreats; conferences and day meetings; Bed and Breakfast for clergy and lay families; family reunions. Sleeping accommodations for 60; meeting space for 85.

## 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. (850) 562-1595.**

## TRAVEL

**CONTEMPLATIVE PILGRIMAGE** to Ireland: Glendalough, Kildare, Monasterboice, Dublin, Newgrange, Kells, Dublin, Hill of Tara, Oct. 25 to Nov. 5. **Stillpoint Ministries, 51 Laurel Lane, Black Mountain, NC 28711. Phone/Fax (828) 669-0606.**

**ATTENTION CLERGY:** Lead your parish, friends and family on a pilgrimage to ISRAEL and extend to Greece, Turkey, England, Africa, etc., and travel FREE. Call or write: **Journeys Unlimited, 500 8th Ave., New York, NY 10018: (800) 486-8359 or FAX (212) 736-8959. E-mail: [holytours@worldnet.att.net](mailto:holytours@worldnet.att.net) Web site: [journeys-unlimited.com](http://journeys-unlimited.com)**

## WANTED

**OLD, PRETTY PRIE DIEU** (kneeler) and old religious articles. Please call (505) 988-2221 or write 1012 Calle Lento, Santa Fe, NM 87501.

## Rates

### Classifieds

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# Summer Church Services

## Birmingham, AL

**ST. ANDREW'S** 1024 S. 12th St. (Downtown)  
The Rev. Francis X. Walter, r  
Sun 8, 10:30 H Eu; Tues 7 H Eu; Thurs 12:05 H Eu (in University Commons); Fri 10:30 H Eu

## Phoenix, AZ

**ALL SAINTS' CHURCH & SCHOOL** 6300 N. Central Ave.  
602-279-5539 Fax: 602-279-1429 Zip Code: 85012  
Canon Carlozzi, r; Canon Long; Fr. Lierle; Bp. Harte; Rabbi Plotkin; Fr. Miner; Fr. Wilson; Fr. Monson; Fr. Secker; T. Davidson, dcn; S. Youngs, Organist; J. Sprague, Yth; K. Johnstone, v.  
Sat 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues, Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

## Carlsbad, CA

**ST. MICHAEL'S-BY-THE-SEA** 2775 Carlsbad Blvd.  
The Rev. W. Neal Moquin, SSC r  
The Rev. W.C. Giles, c  
H Eu Sat 5:30, Sun 8, 9, 10 (Sung)

## Yucaipa, CA

**ST. ALBAN'S** 12692 Fifth St.  
The Rev. Bruce Duncan, v (909) 797-3266  
Sun Services: 8 H Eu, 10 Sunday School & H Eu

## Estes Park, CO

**ST. BARTHOLOMEW'S** 880 MacGregor Ave.  
The Rev. M. Paul Garrett (970) 586-4504  
Sun: H Eu 8 & 10:30; Sat 5:30 H Eu (June-Aug)

## Rocky Mtn. Nat'l Park—west side

**ST. JOHN'S** Grand Lake, Granby, CO  
The Very Rev. Kelsey G. Hogue (970) 887-2143  
Sun HC 8:30, Wed HC 7 4th & Garnet in Granby  
Call about Sunday EP on Grand Lake (vacation attire appropriate)

## Hartford, CT

**CHRIST CHURCH CATHEDRAL**  
Corner of Church & Main Sts.  
http://www.cccathedral.org (860) 527-7231  
The Very Rev. Richard H. Mansfield, D.D., Dean; Canon Wilborne A. Austin; Canon Anika L. Warren; the Rev. Christopher H. Martin Sun Eu 8, 10:30. Daily Eu 12 noon

## Roxbury, CT

**CHRIST CHURCH** Church & North Sts.  
The Rev. Bruce Shipman, r; Jack Gilpin, lay theologian  
Sun 8 & 10:30 H Eu (860) 354-4113

## Washington, DC

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

**ST. PAUL'S, K Street**  
2430 K St. NW — Foggy Bottom Metro  
The Rev. Andrew Leslie Sloane, r  
Sun 7:30, 7:45, 9, 11:15 (High Mass) & 6. Daily: 6:45, 7 & 6.  
Prayer Book HDs: 6:45, 7, 12 noon, 6 & 6:15.  
Parish founded AD 1866

**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.

## Wilmington, DE

**CHRIST CHURCH CHRISTIANA HUNDRED**  
Off Rts. 52 & 100  
Near Brandywine Valley Attractions  
The Rev. John Martin, the Rev. Mary Duvall, the Rev. Charles Weiss (302) 655-3379  
Sun Eu 8 & 10. Wed Eu 9 (chapel). MP wklys 8:30

## Stuart, FL

**ST. MARY'S** 623 E. Ocean Blvd. (561) 287-3244  
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Beverly Ramsey, Youth & Christian Ed; the Rev. Jonathan Coffey & the Rev. Canon Richard Hardman, assisting; Allen Rosenberg, Music Dir  
Sun Eu 7:30, 9, 11. Tues H Eu/Healing 12:10. Thurs H Eu 10.

## Atlanta, GA

**ST. PAUL'S** 306 Peyton Rd., SW  
The Rev. Edward L. Warner, r (404) 696-3620  
July 5-Sept. 13: Sun H Eu 10; Wed 7:30

## Augusta, GA

**CHRIST CHURCH** Eve & Greene Sts.  
The Rev. Theodore O. Atwood, Jr., r  
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

## Decatur, GA

**HOLY TRINITY** 515 E. Ponce de Leon Ave.  
The Rev. Philip C. Linder, r; the Rev. Susan Latimer, the Rev. Hunt Comer  
Sun 8, 10:30 H Eu. Wed 10 H Eu & Healing (404) 377-2622

## Savannah, GA

**ST. FRANCIS OF THE ISLANDS** Wilmington Island  
590 Walthour Road  
Sun 8 & 10:15 H Eu. Wed 7 H Eu. MP 8:30

**ST. PAUL THE APOSTLE** 34th & Abercorn  
The Very Rev. William Willoughby III (912) 232-0274  
Sun Masses 8 & 10:30. Mon 12:15; Tues 6; Wed 7; Thurs 10; Fri 7

## Kaneohe (Oahu), HI

**CALVARY** (808) 247-2733 45-435 Aumoku St.  
The Rev. Joseph J. Carr, r E-mail: CalvryChHI@aol.com  
Sun Eu 7 & 9:30. Prayer & Praise 1st Fridays 7

## Chicago, IL

**ASCENSION** N. LaSalle Blvd at Elm (312) 664-1271  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
The Sisters of St. Anne (312) 642-3638  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

## Peoria, IL

**CHRIST CHURCH (Limestone)** Christ Church Rd.  
The Rev. John R. Throop, D.Min., v (309) 673-0895  
Sun 9:30 H Eu. Founded by Bishop Philander Chase in 1845

## Riverside, IL (Chicago West Suburban)

**ST. PAUL'S PARISH** 60 Akenside Rd.  
The Rev. Thomas A. Fraser, r  
Sun Eu 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

## Indianapolis, IN

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean  
Sun Eu 8 & 10

## Baton Rouge, LA

**ST. JAMES (Founded 1844)** 208 N 4th St.  
The Rev. Fred Fenton, r; the Rev. George Kontos, sr. assoc.; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Lou Taylor, Dir of Christian Ed.; Dr. David Culbert, organist-choirmaster, Mike Glisson, Headmaster, St. James Sch; Maureen Burns, Pres., St. James Place retirement community  
Sun H Eu 7:30, 9, 11. 4:30 (CST), 5:30 (CDT)

## Boston, MA

**ADVENT** 33 Brimmer St.  
The Rev. Dr. Richard Cornish Martin (617) 523-2377  
Sun Masses 8 (Low), 9 (Sung), 11 (Sol). MP 7:30. Daily: MP 7, Mass 7:30, EP 5:30 (ex Sat MP 8:30. Mass 9). Wed Mass 6—Reconciliation, Wed 5, Sat 9:30

## Gloucester, MA

**ST. JOHN'S** 48 Middle St.  
The Rev. Richard Simeone, r; the Rev. Lyn Brakeman, assoc H Eu Sun 8, 10:30. Wed 12:15 (978) 283-1708

## Mt. Desert, ME

**ST. MARY'S-BY-THE-SEA, Northeast Harbor** S. Shore Rd.  
June 14-Sept. 6: Sun 8 H Eu; 10:30 H Eu (1st), MP (2nd-5th)

**ST. JUDE'S, Seal Harbor** Rt. 3  
July-Aug: Sun 10:30 H Eu (1st, 3rd), MP (2nd, 4th, 5th)  
The Rev. Charlene S. Alling, r (207) 276-5588

## Kansas City, MO

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

## Billings, MT

**ST. LUKE'S** (406) 252-7186  
119 N. 33rd St.  
HC Sat 5, Sun 8 & 10:15, Wed noon w/lunch

## Asheville, NC

**CATHEDRAL OF ALL SOULS**  
2 Angle St. (Biltmore Village)  
Sun Eu 8, 9, 11:15. Daily Eu 12:30 (828) 274-2681

## Hertford, NC (Dio. of East Carolina)

**HOLY TRINITY** 207 Church St. (919) 426-5542  
The Rev. Dale K. Brudvig  
Sun H Eu 10

## Lincoln, NE

**ST. MARK'S-ON-THE-CAMPUS** 13th & R  
The Rev. Dr. Don Hanway, v (402) 474-1979  
Sun Eu 8:30 & 10:30; Tues Eu 12:30

## Hackensack, NJ

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

## 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

## Carlsbad, NM

**GRACE CHURCH** (505) 885-6200 508 W. Fox St.  
Fr. Thomas W. Gray, r  
Sun 8:30 & 10:30 (Sung). Wed 10. HDs 5:30 (Sat 10)

## Ruidoso, NM

**HOLY MOUNT** 121 Mesalero Trail  
The Rev. Canon John W. Penn, r (505) 257-2356  
Sun: H Eu 8; 10:30. Wed H Eu 5:30

## Santa Fe, NM

**HOLY FAITH** (505) 982-4447 311 E. Palace  
The Rev. Dale Coleman, r; the Rev. Robert Dinegar, Ph.D., assoc; the Rev. John Kinsolving, assoc.  
Sun H Eu 8; 9:30 Ch S; 10:30 Sung H Eu. Monday Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP or EP daily

## Minden, NV

**COVENTRY CROSS** 16 Esmeralda Pl.  
The Rev. Shep Curtis (702) 782-4161  
Summer Hours: H Eu 9, Sunday school 9, Fellowship 10

(Continued on next page)

# Summer Church Services

## Long Beach, LI, NY

ST. JAMES OF JERUSALEM BY THE SEA  
W. Penn & Magnolia  
Gethsemane Garden Cemetery/St. Rocco Pet Cemetery  
The Rev. Marlin Leonard Bowman, r; the Very Rev. Lloyd Lewis, Jr., h.r.  
Sat 5; Sun 8 & 10 (High Mass)

## New York, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St.  
(212) 378-0200  
Sun Eu 8, 9 Cho Eu 11, EP 5 (Ev 1S). Mon-Fri MP 8, Eu 12:05 ("Sun on Thurs." Cho Eu 12:05), EP 5:30. Sat MP & Eu 10. Church open 365 days 8-6. For tours call 378-0252. Café St. Bart's: open 7 days a week for lunch and dinner

## EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.  
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. William C. Parker, parish vicar; the Rev. Allen Shin, ass't  
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

ST. THOMAS 5th Ave. & 53rd St.  
The Rev. Andrew C. Mead, r (212) 757-7013  
Sun Eu 8, 9, 11. Wkdy MP & Eu 8, Eu 12:10, EP & Eu 5:30.  
Sat Eu 10:30

PARISH OF TRINITY CHURCH  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Samuel Johnson Howard, Vicar  
(212) 602-0800 Internet: <http://www.trinitywallstreet.org>

TRINITY Broadway at Wall  
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.  
Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

ST. PAUL'S Broadway at Fulton  
Sun H Eu 8  
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)  
Mon-Thurs 8:30-6; Fri 8:30-5:30.

## Niagara Falls, NY

ST. PETER'S 140 Rainbow Blvd.  
(a block from the Falls) (716) 282-1717  
The Rev. Guy R. Peek, r  
Sun: 8 H Eu, 10:30 H Eu (Sung). Wed H Eu noon

## Saratoga Springs, NY

BETHESDA Washington St. at Broadway  
The Rev. Thomas T. Parke, r  
Sun Masses: 6:30, 8 & 10

## Westhampton Beach, NY

ST. MARK'S Main St., 11978 (516) 288-2111  
The Rev. George W. Busler, S.T.M., r; the Rev. John H. Peterson, M.Div., priest assoc  
Sun 8 HC (Rite I), 10 H Eu (Rite II) 1S & 3S; MP 2S, 4S, 5S. 10 Special Music, Spiritual Healing 8 & 10 (3S), 11:15 H Eu (2S, 4S, 5S)

## 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 appt

## 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

ST. MARK'S 1625 Locust St.  
The Rev. Richard C. Alton, r (215) 735-1416  
The Rev. Michael S. Seiler, c FAX 735-8521  
Sun: MP 8; Sung Mass 8:30; Sol Mass 11; Ev & B 4. Wkdy: MP 8:30; Mass 12:10 (with HU on Wed); EP 5:30 (with HC Tues); Sat C 9:30; Mass 10

## Pittsburgh, PA

CALVARY 315 Shady Ave. (412) 661-0120  
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin Harrington Williams, the Rev. Leslie Reimer  
Sun H Eu 8 & 12:15; Sung Eu 10:30 (MP 5S). Ev (2S) 4 (Oct-May). H Eu Mon, Thurs 6; Tues, Fri 7; Wed 7 & 10:30

GRACE 319 W. Sycamore St. (412) 381-6020  
The Rev. A.W. Klukas, Ph.D., v  
Sun Eu 8, Ch S 9, Sol Eu 10, Ev & B 5. Tues-Thurs MP 9. Wed Said Eu & LOH 12 noon. Sol Eu HD 7:30. C by appt.

## 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

## Pawleys Island, SC

HOLY CROSS FAITH MEMORIAL (843) 237-3459  
Hwy 17 S (at Baskerville Ministries)  
Sun H Eu 10 (traditional, small, racially mixed)

## Rapid City, SD

EMMANUEL 717 Quincy St. (605) 342-0909  
(On the way to Mount Rushmore)  
The Rev. David A. Cameron  
Sun 8 & 10:15 (H Eu). Wed 10 (H Eu & Healing)

## Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway  
The Rev. Ned F. Bowersox, r  
The Rev. Frank E. Fuller, asst (512) 882-1735  
The Rev. James R. Murguia, c  
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. Collins; the Rev. Thomas G. Keithly  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP Mon-Fri 6 (214) 521-5101

TRINITY (972) 991-3601 12727 Hillcrest  
The Rev. William Lovell, r; Dr. Paul Thomas, organist  
Sun 8:30, 11. Traditional Low Church Liturgy with Expository Preaching

## Fort Worth, TX

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

## Houston, TX

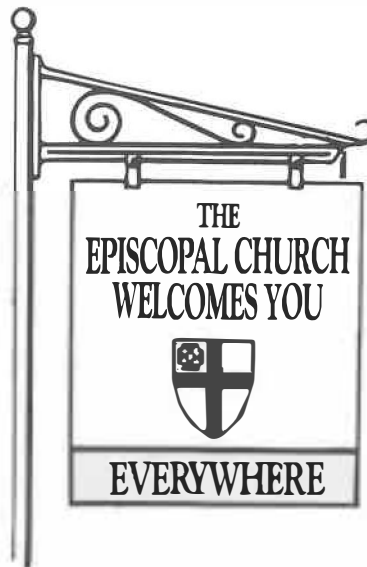
PALMER MEMORIAL 6221 Main St.  
Across from the Texas Medical Center & Rice Univ.  
The Rev. James W. Nutter, r; the Rev. Samuel R. Todd, assoc; the Rev. Mary Elizabeth Conroy, assoc  
Sun 8 & 11 (Rite I), 9 & 6 (Rite II). Wkdy: 8:30 MP; 6 EP ex Wed; Tues 7:30 H Eu; Wed 6 H Eu, HS.  
(713) 529-6196; [www.palmerxtx.com](http://www.palmerxtx.com)

## San Angelo, TX

EMMANUEL 3 S. Randolph (Downtown)  
The Rev. John H. Loving, r; the Rev. Michael A. Smith, ass't; the Rev. Robert B. Hedges, past ass't  
Sun H Eu 8 & 10:30. Christian Ed 9:30. Eu Wed 5:30, Thurs noon, H/A

## Tomball, TX

GOOD SHEPHERD 715 E. Carrell (281) 255-9872  
The Rev. Stan Gerber  
Sun H Eu 8 15, 10:30; Sunday school 9:30



## Bayfield, WI

CHRIST CHURCH 125 N. 3rd St. (715) 779-3401  
The Rev. Dennis Michno  
Sun Mass 10. Wed Mass noon. Concert Thurs 5

## Hayward, WI

ASCENSION 10612 N. California Ave. (715) 634-3283  
The Rev. Bruce N. Gardner, CSSS bngcss@aol.com  
Sun Sung Eu & Ch S 10:15

## Milwaukee, WI

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

## Rhineland, WI (Northwoods)

ST. AUGUSTINE OF HIPPO 39 S. Pelham St. (715) 362-3184  
The Rev. John W. Biggs, r  
Sun H Eu 9; Daily as scheduled

## St. Croix, Virgin Islands

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

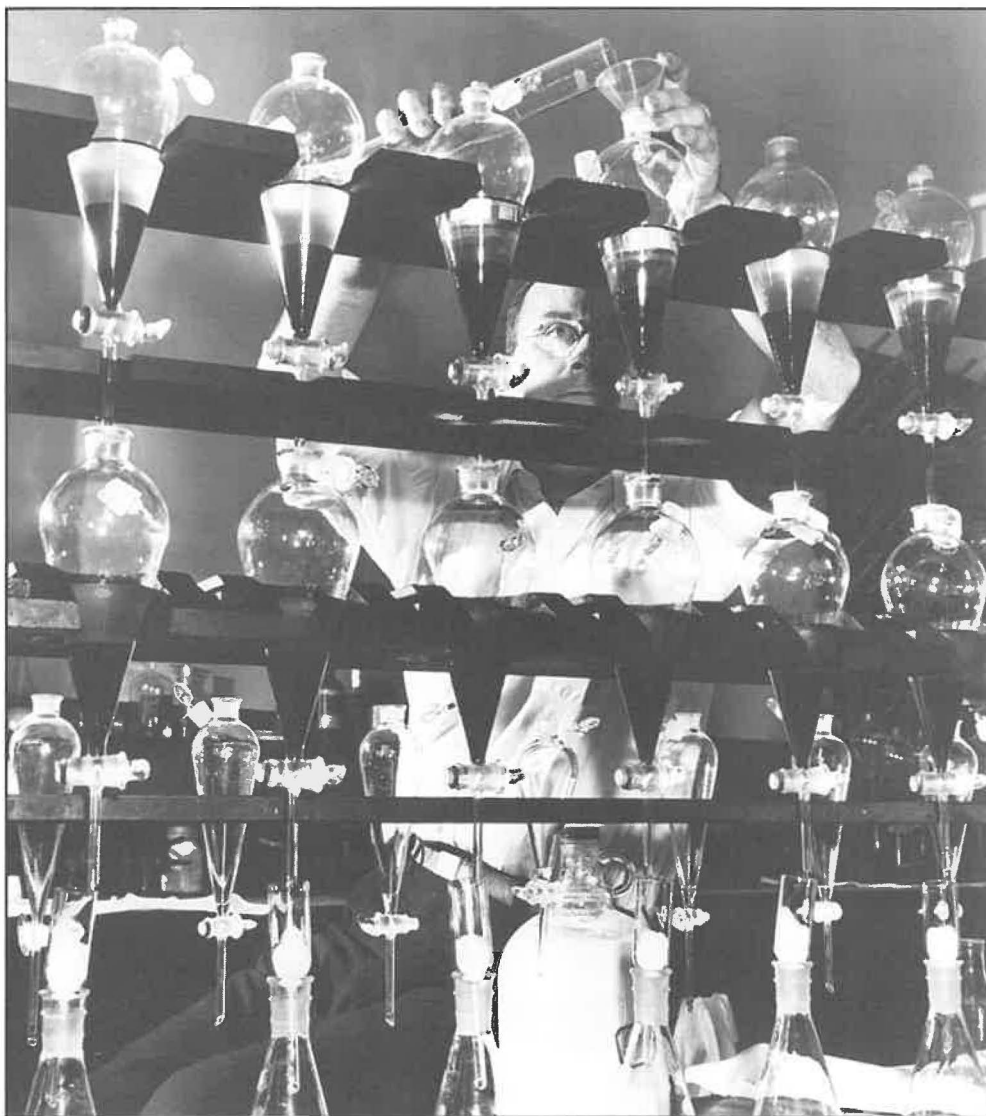
## Paris, France

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

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