

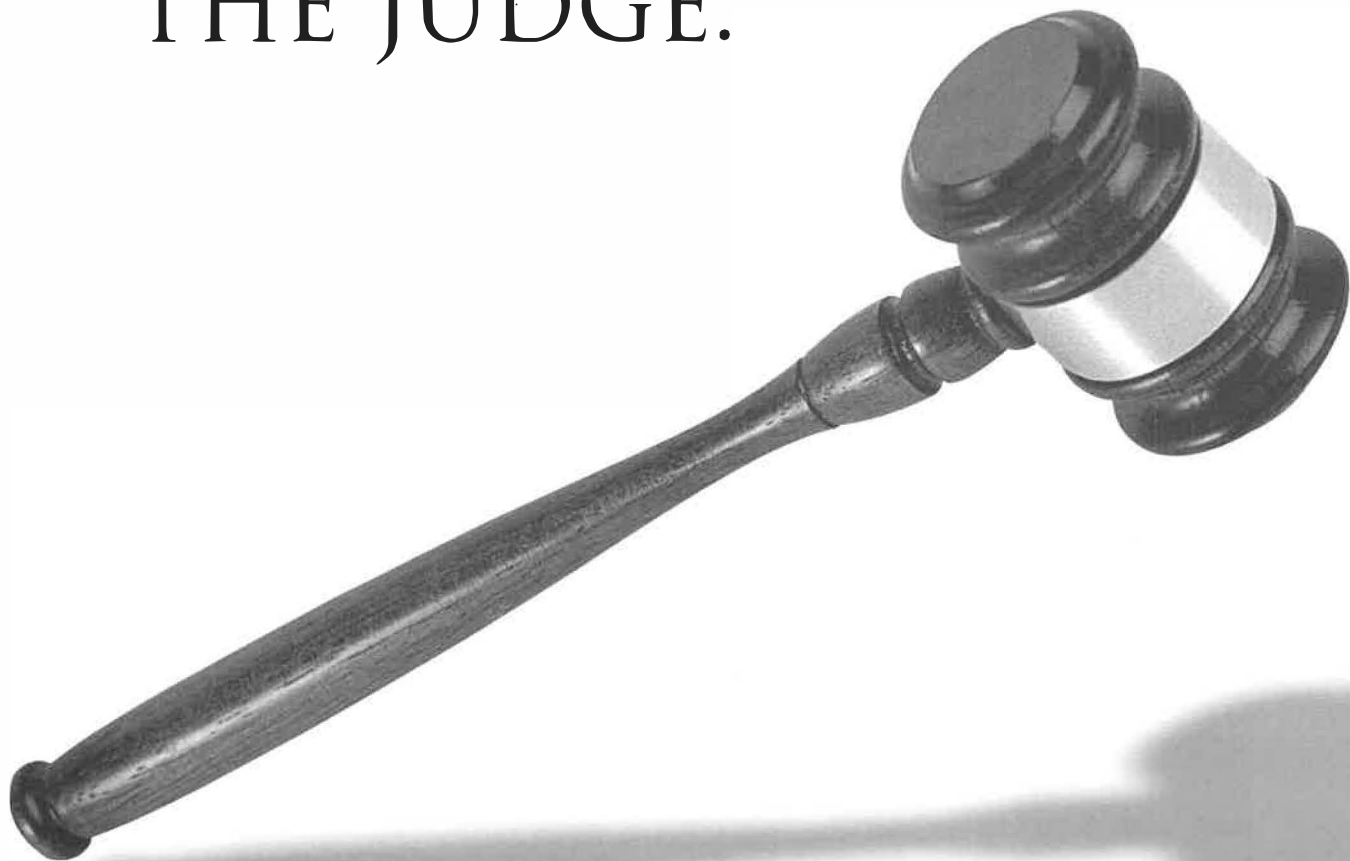
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Editorial and Business offices:
116 E. Juneau Avenue
Milwaukee, WI 53202-2793
Mailing address: P.O. Box 514036
Milwaukee, WI 53203-3436
Telephone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org

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Volume 218 Number 3

THIS WEEK



Canterbury Cathedral (the Nave shown above) and the Shrine of the Beata Virgo (site of the Sermon on the Mount) are two frequent pilgrimage locations.



IN SEARCH OF THAT WHICH IS HOLY

When choosing a place for pilgrimage, there are certain aspects that should not be overlooked.

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The Cover

Morning Eucharist during a pilgrimage at Glastonbury in England.

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SUNDAY'S READINGS

No Secrets

"I didn't keep the news of your ways a secret, didn't keep it to myself." Ps. 40:9. (*The Message*)

Epiphany 2

Isa. 49:1-7; Ps. 40:1-10; 1 Cor. 1:1-9; John 1:29-41

There are secrets and there are secrets. Some are kept to protect the guilty. Some are given to explain the most important things, the secret of God's saving love and plan for us. It's the latter kind of secret that the psalmist proclaimed to all. It's the same secret of ultimate truth to which St. Paul was called to be a witness/apostle. It's the same secret of a new relationship with God that motivated Andrew to share the good news of finding the Messiah in Jesus.

This very same secret of God's ways is the ministry in which all baptized believers are called to share. Review the prayer book catechism and services of baptism and confirmation and it's clear we have the same "burden to deliver" as John Wesley and all the saints before us. Again, from *The Message*, Ps. 40:10: "I told it all, how dependable you are, how thorough. I didn't hold back pieces of love and truth." When we are faithful to our baptismal vows and use the gifts of the Holy Spirit to serve God in what we do and say, then Jesus becomes the "light to the nations" as Isaiah promised he would be.

Look It Up

What is the role of the Holy Spirit in Jesus' baptism and ministry? What is the role of the Holy Spirit in our receiving God's word and sacraments, and our witness to Jesus?

Think About It

What you know about God in Christ is what you've received through the scriptures, through the church, and through the ministry of the Holy Spirit in prayer. When was the last time you told someone else what you know?

Next Sunday

Epiphany 3

Amos 3:1-8; Ps. 139:1-17 or 139:1-11; 1 Cor. 1:10-17; Matt. 4:12-23

YOU'LL FIND IT ON PAGE 21

The American Way of Death Revisited

By Jessica Mitford
Knopf. Pp. 274. \$25

Published in 1963, Jessica Mitford's *The American Way of Death* was a first-of-its-kind book: an all-out, no-holds-barred attack on the well-established and routine practices and goals of the funeral industry. The book named some names and offered facts and documentation. It gave rise to many debates, put funeral directors and their establishments in the public spotlight and sparked some controlling legislation.

The book evoked responses from those of its focus, sometimes professional in tone but often defensive and angry.

We now have a revision of the 1963 book. Most of the revising was done by the author before her death in 1996.

Before I was very many pages into *The American Way of Death Revisited*, I recognized that much of the material of this volume is taken from the older book without revision. Bishop James A. Pike is cited as the

source of Episcopal Church teachings and practices about death and burial even though he has been dead for a quarter of a century. Some of the older material is brought up to date by adding footnotes that contain less dated information. The book has a 1960s feel to it.

I was especially interested in Mitford's reports of her conversations in recent times with clergy. While many of those contacted agreed that there were bad apples here and there in the funeral profession, most spoke positively about the majority of funeral directors they have known and worked with pastorally.

I finished reading with the feeling that things have changed in 30 years in both the church and the funeral industry, so much so that a whole new book is needed. Perhaps another author will one day give us that book.

(The Rev.) Richard J. Anderson
Corte Madera, Calif.

Grace and Truth in the Secular Age helped to better understand the forces that seem to be breaking the 'liberal establishment's' hold on power.

Grace and Truth in the Secular Age

Edited by Timothy Bradshaw
Eerdmans. Pp. 311. \$28 paper

This timely book made instructive reading at the midpoint of the meeting of bishops at Lambeth last summer. This book contains a series of 22 essays by evangelical Anglicans from every continent, essays written primarily for the bishops at Lambeth but important for all of us who are Anglican Christians.

The writers present evangelical perspectives on the fiercely contested issues on the Lambeth agenda. The essays are generally of high level of scholarship and are positive in tone, for the most part.

Obviously, the heroic missionary work of Anglican evangelicals, especially in Africa, has produced a rich harvest of able and conservative Christians who are rapidly moving

into a new ascendancy in the worldwide Anglican Communion.

This book helped this "liberal catholic" Anglican to better understand the forces that seem to be breaking the "liberal establishment's" hold on power in what used to be the mainline churches. It remains to be seen whether the prescriptions of the emerging evangelical leadership within Anglicanism, as hinted at in this book, will be able to redeem us from heresy and our past sins, including our unilateral decision to ordain women and to force them upon unwilling and unconsulted Anglicans at home and abroad.

(The Rev. Canon) A. Malcolm
MacMillan
Bethlehem, Pa.

(More book reviews on page 19)

FAITH MEETS REAL LIFE

Sister Helen Prejean

tells us the true story of her work with convicted killers and victims' families behind and beyond the Oscar-winning movie *Dead Man Walking*.

February 4, 1999
7:30 pm



Marcus Borg AND N.T. Wright

debate their starkly opposing views on the real Jesus of history and what he means to us today.

February 18, 1999
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6 pm reception



Andrew Sung Park

challenges us to look deeply at how our wrongful actions (sins) impact others—and God.

March 3, 1999
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6 pm reception



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'Pere Maud'

Haitian Woman Ordained Priest in Diocese of Southeast Florida



'If I were a doctor, I would be called 'Doctor' — there would be no different title because of my gender.'

The Rev. Maud Paraison

History was made Dec. 19 in the small Miami parish of St. Paul *et les Martyrs d'Haiti*, when the Rt. Rev. Calvin O. Schofield, Jr., Bishop of Southeast Florida, ordained the Rev. Maud Paraison to the priesthood. She is believed to be the first Haitian woman to be made a priest anywhere in the Anglican Communion, and she is another first — for the Diocese of Southeast Florida, at least — because she asks to be called "Father."

"In my culture," she explains, "a priest is called 'Pere.' If I were a doctor, I would be called 'Doctor' — there would be no different title because of my gender — and now that I am a priest, to be recognized as a priest among Haitian people, it is very important for me to use a priest's title. So I am 'Father' — 'Pere Maud'."

"Pere Maud," 53, was born in Port-au-Prince, Haiti, and came to Miami in 1977. She comes from a family she describes as "Levites," a line of Episcopal clergy that is both "horizontal" — uncles and cousins — and "vertical" — her father and grandfather were priests, and a great-grandfather was a deacon. Her cousin, the Rev. Edwin Paraison, participated in the ordination service.

She raised four children as "cradle Episcopalians" at St. Paul's, where she was an active member, and worked as a legal secretary for 14 years and later in a catering business, until her ordination to the diaconate in 1994. "I gave up those good jobs to serve the Lord — and not be sure where my next meal was coming from," she said with a laugh.

As a deacon, she served as assistant at St. Paul's and worked with the small Haitian congregation based at St. John's, Belle Glade, spending hours on Sunday afternoons on the road between Miami and western Palm Beach County. She was also continuing her studies in preparation for the priesthood in regular weekly tutoring sessions with the Rev. Canon Frederick Masterman, canon for education and ministry.

"I have to pay homage to Canon Masterman," she says. "He is so patient — he had to put up with all my ups and downs; sometimes I would come in and say, 'I just can't go on!,' but he would encourage me. He is exceptional — a wonderful tutor and mentor."

As Haitian ministry in Southeast Florida expanded during the past year, then-Deacon Paraison was reassigned to the Broward Deanery and has been officiating at services for Haitian congregations at Holy Sacrament, Davie, where she is now assisting, and Intercession, Fort Lauderdale. She has been knocking on doors in the Haitian communities of Broward County, and says, "We're starting to see the fruits of that."

The Haitian congregation at Holy Sacrament now numbers 40 or more "on paper," with 30-35 attending services on Sunday afternoons. A Haitian service at Intercession on Wednesday nights attracts 25-30 worshipers.

At a recent confirmation service at Holy Sacrament, the Haitian congregation had one member confirmed, one received, one baptized, and one renewing confirmation vows. Four children were to make their first communion on Jan. 10.

In his sermon at the ordination, the Rev. Fritz Bazin, rector of St. Paul's, spoke of the Haitian proverb, "Behind every mountain there is another mountain." Maud, he said, would not find physical mountains in her ministry in Southeast Florida, but she would surely encounter mountains.

"You can make friends with the mountains," he said, "because you will not be alone." She would have not only the support of the Christian community, but the presence of her family, all the generations whose priestly tradition she now continues.

"Pere Maud" knows that not only the priests in her family are with her; she speaks of her mother, whom, she says, worked for the rights of women in Haiti, and the woman she calls her "adopted mother," Elza Macombe, who was able to come to the ordination service. Her becoming a priest is "in keeping with the struggle that Haitian women have had for their rights — all these women would be proud" to see her ordained.

The Diocese of Haiti does not yet ordain women, so when she visits her native country, "Pere Maud" will not be able to officiate as a priest, but she says — and even on the phone, she is obviously smiling, "I think my presence there would make a difference anyway."

Mary W. Cox



The Order of Julian of Norwich hopes to carry out its ministry from this house in North Carolina.

Julians Will Open Branch in North Carolina

The Order of Julian of Norwich, a contemplative monastic order of monks and nuns of the Episcopal Church, whose mother house is in Waukesha, Wis., is expanding its mission and ministry. At the invitation of the Rt. Rev. Robert C. Johnson, Bishop of Western North Carolina, the order is planning to open a branch house near Boone, N.C.

On three acres of farm property in the Blue Ridge Mountains, members of the order will, along with the brothers and sisters who remain in Wisconsin, recite the liturgical offices and carry out a life of continuous prayer within the context of their monastic vows.

There will be space for guests to share in prayer, stillness and solitude at both houses, said Sr. Scholastica, guardian of the order. But that time of sharing isn't available right now, because the Wisconsin house is full.

As a truly contemplative order, the nuns and monks of the order have no apostolic work. Their prayer is their work. "God provides," said Sr. Scholastica. "We don't have to look for (other works)." Beyond the support of prayer for the church and the world, she said, members of the order provide spiritual direction and sometimes guide retreats or quiet days for guests, if that is requested.

Prayer for People With AIDS in Michigan

The annual Christmas Celebration for People Who Care About People With AIDS, held in the Detroit area for 14 years, brought more than 60 clergy and a congregation of more than 700 people to St. John's Church, Royal Oak, Mich., Dec. 11.

The Rt. Rev. R. Stewart Wood, Bishop of Michigan, celebrated the Eucharist and participated with the other clergy in praying with members of the congregation and in the laying on of hands for healing.

The Rt. Rev. Orris G. Walker, Bishop of Long Island, was the preacher at the service and reminded the congregation that God is reaching out to heal people in body, mind and spirit, and that Christians have a duty to care for persons with AIDS.

Maryanne Mahaffey, president pro tem of the Detroit City Council, also spoke at the service and gave official proclamations from the council to recognize the AIDS ministry of St. John's and others.

First Family Worships at National Cathedral on Christmas Eve

President William Jefferson Clinton went to Washington National Cathedral on Christmas Eve as he has done regularly during his six years in the White House. Mr. Clinton, accompanied by his wife, Hillary, and daughter, Chelsea, were among a throng of 2,600 present for the Eucharist.

Returning to the cathedral for the first time since Sept. 11, when he had attended a memorial service for those killed in the bombings of embassies in Kenya and Tanzania, he went in the throes of the impeachment verdict rendered against him six days earlier. The setting was far different than for the president's other Christmas-week appearances, in Baltimore at a soup kitchen, or at Arlington National Cemetery for a remembrance of the Pan Am crash a decade ago over Scotland.

The rows of people in the transepts were alerted to the president's arrival amid a phalanx of secret service agents at the cathedral's north porch, where President Franklin Roosevelt had once come calling, and not far from where President Woodrow Wilson's body is entombed.

The dozens of persons in the wide transepts and in the south balcony glanced frequently at the president, who was seated, as usual, in the first row of chairs on the gospel side of the altar, towering above those nearby.

As the strains of the gradual hymn, *Angels We Have Heard on High*, echoed and faded in

(Continued on next page)

Historic Asset

"Life is good in Vermont," said the Rt. Rev. Mary Adelia McLeod in her address to the 165th convention of the **Diocese of Vermont**, which met Nov. 13-14 at St. Paul's Cathedral in Burlington. "We have turned many corners — and there is excitement and wonder to be found around each one." The bishop challenged delegates to take risks, to go beyond "making do," and to "make a difference" in their communities.

Notable among the usual elections, reports and legislation was a resolution increasing parish assessments by 1 percent to be used for maintenance and restoration of the diocese's Rock Point property on Lake Champlain in Burlington. Although the funds generated will be modest, they represent a commitment to collective stewardship



of a historic physical and spiritual asset that is home to several diocesan institutions. The convention passed a \$719,206 budget for 1999.

Three resolutions responding to actions of the Lambeth Conference were approved. One supports the call for cancellation of the debt of developing countries in the year of Jubilee 2000 and requests congregations to sign a petition in support of the resolution that is to be sent to government and institutional leaders.

A second resolution supports portions of the Lambeth Conference resolution on human sexuality but states that, "in the light of the traditional Anglican reliance on scripture, tradition and reason for the discernment of

God's will in our lives," the convention rejects as "too limited a reading of biblical texts that portion of the section (d) 'rejecting homosexual practice as incompatible with scripture'."

The third calls upon the bishop to schedule deanery meetings for study and reflection regarding full inclusion of gay and lesbian persons in the life of the church.

The collect for the convention Eucharist celebrating the consecration of Samuel Seabury offers, said the Rt. Rev. Larry Maze, Bishop of Arkansas and preacher for the occasion, "three markers to negotiate the waters of the post-Christian era." In it we pray that, "joined together with our bishops, and nourished by your holy sacraments, we may proclaim the gospel of redemption with apostolic zeal."

Anne Clarke Brown

Clintons at National Cathedral Christmas Eve

(Continued from previous page)

the vast arches above, everyone rose as a young thurifer from St. Alban's School passed up the center aisle, incense billowing. As the Rev. Canon Patricia Thomas began the familiar words of Luke's gospel, the Clintons reached for their service booklets to fan themselves, smiling and breaking their silence for the first time since taking their places.

During his 15-minute sermon, the Rt. Rev. Ronald H. Haines, Bishop of Washington, made no direct reference to the impeachment, but was nonetheless highly pastoral.

"In that love above all other love, God came ... to open for us the way of forgiveness," Bishop Haines said, "to offer a wholeness for our souls and to begin an inner change that marks a new creation within the old."

Standing before a carved choir

screen wreathed in poinsettias at the exchange of peace, Bishop Haines welcomed the first family and greeted them with a handshake, as is his custom.

At the lavishly draped nave altar, the Very Rev. Nathan Baxter, dean of the cathedral, concelebrated the Rite II Eucharist with four members of the cathedral staff, using Eucharistic Prayer B. The president sang the Christmas carols but was silent at the use of the modern version of the Lord's Prayer. The Clintons stepped forward to receive communion from Bishop Haines and Dean Baxter.

A few minutes before midnight, the gospeller's dismissal from the back of the cathedral brought the service to a close and the presidential party departed, again from the north transept.

(The Rev.) James B. Simpson

Dismissal Upheld

The dismissal of Martin Neary, organist/choirmaster of Westminster Abbey, and his wife, Penny, music department secretary, has been ruled valid. Lord Jauncey, retired law lord adjudicating the dispute between Dr. Neary and the Very Rev. Wesley Carr, dean of the Abbey, ruled Dec. 9 against the Nearys in the appeal of their firing.

Eight months earlier, the dean and chapter dismissed the Nearys "for secretly setting up a private company and taking about £11,000 for arranging concerts and promotions involving the choir," stated a report in *The Times* of London.

In his ruling, Lord Jauncey said, "I must emphasize ... that the Abbey's case against the Nearys was based on impropriety and not dishonesty. Furthermore, Dr. Neary's well-recognized musical abilities and the hard work which he and Mrs. Neary had done on behalf of the Abbey and the choir were not in question."



SHAPERS OF THE CHURCH IN THE 20TH CENTURY

(One of a series)

Charles Henry Brent

Founder of the Ecumenical Movement

By Steele Martin

Charles Henry Brent, a Canadian, became one of the leading figures in the Episcopal Church following a successful ministry in the Philippines.

Born in a small town in Ontario in 1862, before the Dominion of Canada was created, his father was an Anglican rector in Canada who served his parish for 43 years. His mother was a member of the United Empire Loyalists. His education was in the classics of Greek and Latin. He was proud of his traditional background. Yet a book he published in 1901 after 10 years in the institutional mission of St. Stephen's Church in Boston's slums shows references to Darwin, Moberly, Jeremy Taylor, William James, Matthew Arnold, Lancelot Andrewes, Charles Gore, St. Augustine, Scott Holland, Dean Liddon, Kant, Kingsley, Hutton, Browning and Walter Pater.

He had lived and worked with the Cowley Fathers in Boston and was always thankful for the spiritual disciplines they instilled in him. He began parish life minis-

were developing in spirituality with action.

On his way to the Orient, he paid a call on President Theodore Roosevelt and sailed east with the governor of the Philippines, William Howard Taft. Once in the Philippines, he discovered the problems of drugs, the age-old opium trades, and he led the first International Opium Commission at Shanghai in 1909 and continued as a leader in the international crusade against the opium trade.

As a missionary, he attended the International Missionary Conference at Edinburgh in 1910, which began the current ecumenical movement. Unhappy that certain aspects of mission and unity were left aside, Bishop Brent led the Episcopal Church in the formation of the Faith and Order Movement to its first conference of which he was president at Lausanne in Switzerland in 1927. During World War I, he worked as chief of chaplains for the American Expeditionary Force. He had been elected Bishop of Western New York

Bishop Brent was a saint for times of transitions.

tering on the slum back side of Beacon Hill in what was then called St. Augustine's Mission for Negroes. After 10 years at St. Stephen's in Boston, the House of Bishops elected him as Missionary Bishop in the Philippines. About this time, Dr. Rainsford, rector of St. George's in New York City, was considering Brent as the best man to be his future associate in that low church, institutional parish. His letter to the senior warden J.P. Morgan, is very interesting:

"He (Brent) is, of course, a High Churchman, but he is not as high as when he sought 'the order.' He is a man of God. He is in sympathy with the present time. His eyes are in the front of his head, not in the back. He can preach. He loves men and understands them. And he is a democrat."

He was also interested in what socialists such as Vida Scudder and her companions

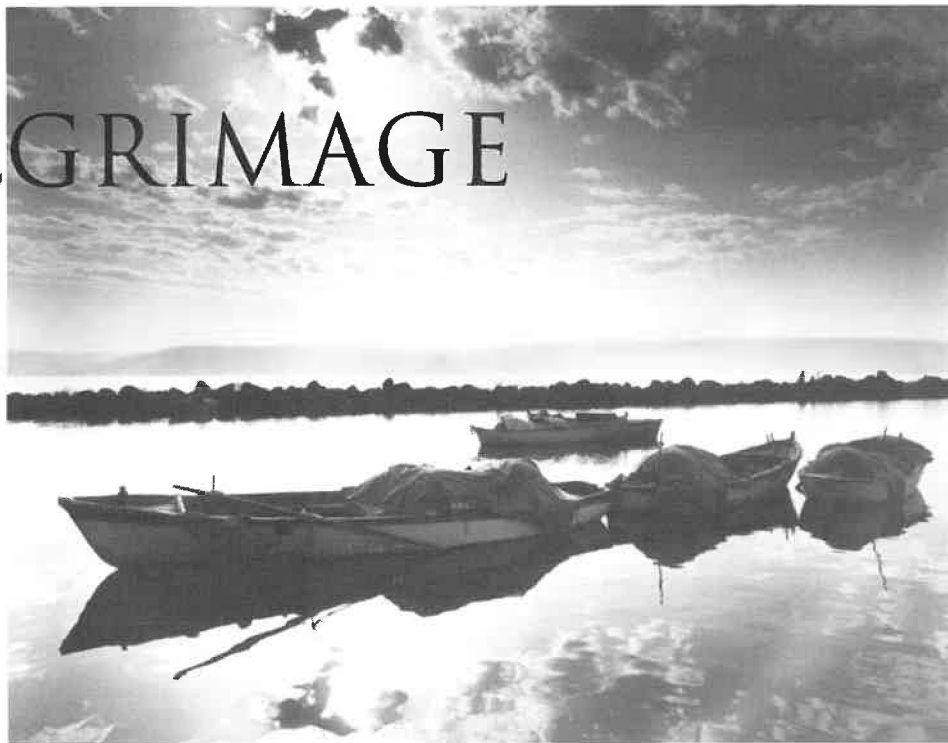
in 1917, but accepted on the condition that he might first serve in France. His early friend, confidant and spiritual director, Bishop A.C.A. Hall of Vermont, under whom he had served at Cowley, preached at his memorial service in Buffalo in 1929 and gave this peroration charge to Bishop Brent's diocese:

"Cherish a liberal catholicism such as your bishop exemplified, a love for ancient ways, combined with loyalty to Anglican . . . traditions and rules; boldly facing difficulties, welcoming Truth from every quarter, sure that all Truth is from one Source; adapting modes of service to the needs, the prejudices (if you like) of various sets and classes of people with varying temperament, education and inheritance."

Truly, Bishop Brent was a saint for times of transitions. □

*The Rev. Steele Martin
is a retired priest who
resides in Providence, R.I.*

PILGRIMAGE



The Sea of Galilee.

A JOURNEY
UNDERTAKEN
IN SEARCH
OF THAT
WHICH
IS HOLY

By Cintra Pemberton

The pilgrim instinct is deep in the human heart, and the kind of search for the holy that we engage in reflects our own understanding of God and the world we live in. As today's theology inclines toward a more holistic and inclusive understanding of the gospel, with a diminution of the barriers of dualisms that have plagued us for so long and a renewed commitment to seeking and serving Christ in all people, there is renewed energy in seeking God through visiting and praying in holy places long associated with sanctity.

A holistic pilgrimage reflecting a holistic theology will contain all the elements of a holistic life — intellectual, physical and emotional stimulation, spiritual growth, a strong sense of the importance of place, and a rejoicing in relationships, both with fellow human beings and with the created world. Above all, there is joy — joy in being alive, alive in the same sense that Irenaeus meant when he wrote, "The glory of God is the human person fully alive," or Teresa of Avila, when she said, "Joy is the flag that flies when the king is in residence."

There is a resurgence of interest in pilgrimage today, not only in the English-speaking world, but all over. We recognize

readily within the church an increasing disillusionment, a spiritual hunger and thirst that need to be satisfied, and perhaps this explains for some people the urge to go on a pilgrimage rather than a traditional tour. Outside the church, more and more people are looking for ways to get in touch with their deeper selves, to grow into a more spiritually centered and holistic life. Going on a pilgrimage might be an answer for them, too. Then there is restlessness, that insatiable urge within human beings to be on the go, seeking, searching for new life adventures. And of course there is just plain curiosity: What's a pilgrimage all about?

A pilgrimage is an outward journey with an intentional focus on the inner journey. It is an act of personal piety in a practical way, a search for meaning and spiritual growth. All pilgrimages have in common the search for the holy — to a particular place that is traditionally associated with holiness, or a place particularly with a holy person. These two elements — sanctity of place and of person — are the essential focus of any kind of pilgrimage. As a sacred place, the Holy Land comes to mind first for Christians, and the person is Jesus himself. In the centuries after Jesus, how-

A PILGRIMAGE IS AN OUTWARD JOURNEY
WITH AN INTENTIONAL FOCUS ON THE INNER JOURNEY.

ever, gradually more and more other holy people came to be associated with particular sites, as in the case of Peter and Paul in Rome; and later, Santiago (St. James) de Compostela in northwest Spain, and Thomas Becket in Canterbury.

Pilgrimage centers are universally regarded as places of intersection between one's everyday life and the life of God. George McLeod used the expression "thin place" to describe the special quality of holiness found on the Isle of Iona (Scotland), and people who have been to Iona do indeed find a particular quality to the atmosphere — call it ambience if you like — that helps one feel that God is very close. It is as though the invisible barrier between God and us is particularly permeable. This can hardly be documented theologically, because we believe God dwells in all creation equally — but it is hard to deny that emotionally speaking, at an intuitive level, one can feel, or sense, the presence of God more readily in some places than in others.

The four major pilgrimage sites of the Middle Ages have become major tourist sites today: the Holy Land, Rome, Compostela and Canterbury, and commercial tour packages to all of them as well as to countless other places abound. All these are tourist sites as well as pilgrim sites, so they tend to have many people around, plus visitor centers, souvenir shops and tea rooms. Seeing these well-known places is meaningful, but an even more profound spiritual experience often comes from visiting the less well known and therefore less frequented sites. Being less well known does not make a place any less holy. One has opportunity in such places to find quiet and a certain amount of peace and solitude.

A pilgrimage must include a holy place, but the place itself is not enough. People today do not pray for the intercessions of the saints in the same way our forebears did, but the communion of saints takes on a new and profound meaning when visiting holy places long associated with holy people, whether great cathedrals or tiny churches associated with obscure saints. Who has heard of St. Teilo, St. Illtud, St. Gobnant, St. Blathmac, St. Beuno, St. Non, or St. Manchan? Yet, when visiting and praying in their holy places, one

feels their presence profoundly.

Further, pilgrimage is typically made in the company of other pilgrims, with the entire group being on a common journey in search of that which is holy. Perhaps one could go on a pilgrimage while participating in a commercial tour, but it would be difficult, because the pilgrim's focus is different from that of the tourist. The old saying that "The family that prays together stays together" is true — the bonding that takes place in a praying family of pilgrims is powerful indeed.

There is yet one more aspect of pilgrimage that cannot be overlooked, and that is those persons who today live and pray regularly at the sites visited. The communion of saints of today is just as vital as the communion of saints of yesterday. Ideally, pilgrim groups meet with local people when visiting their churches, and as a result, are received as friends and blessed with some incredible hospitality. In a typical situation, there might be worship together followed by tea and coffee or even a meal afterwards. This is the communion of saints in action, alive and well, and it is very much a part of a true pilgrimage experience.

Holiness of place and the communion of saints, past and present, reflect today's church's more inclusive theology with wider arms outstretched in love and hospitality. Our world has become very small, and with today's means of travel, almost no place on earth is now inaccessible. It is right to want to visit, whether by tour or by pilgrimage, but the kind of travel which we call "pilgrimage" is travel with a specific focus: to seek that which is holy. This means visiting holy places in the company of others seekers of the holy, praying together and actively engaging with those who live and worship regularly in those holy places. Pilgrims return home having found increased clarity of vision, an inner illumination and a new joy in living that has greatly broadened and deepened their spiritual lives. We journey together to seek the holy in order to grow more holy ourselves, and this is a journey of true pilgrimage. □

Sr. Cintra Pemberton is a member of the Order of St. Helena and is based in New York City.



Nazareth

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Getting Down to Business

By Tom Smith

One Saturday last year, I was in downtown Memphis, Tenn., looking for Calvary Episcopal Church — scouting so I could find it early on Sunday without searching. Calvary was in a time warp that Saturday, surrounded by the 1960s.

Calvary Church is at 2nd and Adams streets, and on that Saturday the address was within a perimeter established by Memphis and Shelby County

luted with hate.

The EYC at Calvary Church had prepared a large banner that read simply, "Peace." It hung limply in the background as people sputtered and choked and got arrested.

By the time I figured all this out, gang members and some counter-demonstrators were being hauled off in buses. Police cars were tearing about in all directions, sirens wailing

made the news they wanted.

The peace sign at Calvary Church was not honored, but the next morning services were held as usual. On nearby buildings, plywood now covered broken windows. In their newspaper and on their radio stations, Memphians debated the meaning of Saturday's events.

From the pulpit, the rector of Calvary told his congregation about the riot and about dashed hopes and dreams that live on anyway. He also talked about how the parish could best feed the homeless on

Across the street from ignorance and hate, Calvary Church in Memphis, Tenn., extends a hand of welcome.

police. All the parking meters were bagged "no parking." I thought, there was planning here. What is it? A movie shoot? A helicopter hovered noisily overhead, and there was a peculiar smell in the air.

The odor was unpleasant and somehow familiar. It dawned on me that this was no motion picture. In downtown Memphis, members of the Ku Klux Klan were protesting the holiday for Martin Luther King's birthday. Counter-demonstrators, many of them gang members, were on hand. Inevitably, screaming was followed by fighting and some window breaking.

For reasons right or wrong, the police escalated the violence by attacking with tear gas. The KKK was already clear of the area it had pol-

and lights flashing. A few blocks away and 30 years before, the Rev. Martin Luther King, Jr., had been murdered on a balcony of the Lorraine Motel. Our visit was partly a pilgrimage to the city on the weekend his birthday is honored.

Klan members from several states were on another kind of pilgrimage. The Klan was well aware of the timing and used it to stir the old racial hatreds. One of the "exalted dragons" stood on the steps of Memphis' justice center and read a perverted version of Dr. King's "I have a dream" speech. (You can imagine it.)

The Klan got exactly what it wanted. Anger overwhelmed reason. Violence took the measure of non-violence. Police took the bait. Racists

Sundays as well as during the week. Calvary has decided to invite the downtown homeless to attend its 7:30 a.m. Sunday service and to join the congregation for breakfast afterwards.

That is what reminds Memphis and us of the great message of our Savior. Across the street from where the Klan raised obscene fists of ignorance and hate, Calvary Church will be extending a hand of welcome with food for the spirit and the body. Fr. (Douglass) Bailey and his church are getting down to the business of Christianity, and that's where the love is. □

Tom Smith is the communications and facilities manager at St. Martin-in-the-Fields Church, Atlanta, Ga.

Theology of the Early Church

If you're a member of a parish which reads the Daily Offices publicly, consider yourself lucky. There are not many churches which offer Morning Prayer and Evening

Prayer daily, and those that do are not reporting standing-room-only crowds, but that's a topic for another day.

A few dozen steps from my desk, at All Saints' Cathedral, from which we rent office space, the Daily Offices are read publicly, for which I am grateful. In recent months, I've become even more thankful for the *Readings for the Daily Office from the Early Church*. At All Saints' the custom is to read the Old Testament lesson and the epistle at Morning Prayer and the gospel at Evening Prayer. For the second reading at Evening Prayer, *Readings for the Daily Office* is being used, as allowed by the rubrics in the prayer book. This book, edited by the Rev. J. Robert Wright and published in 1991 by what was then known as Church Hymnal Corp. (now Church Publishing, Inc.), offers readings from 64 theologians of the early church, the well known and the near



obscure. Segments of sermons, letters and treatises from such early Christians as Augustine, John Chrysostom, Irenaeus, Ambrose, Francis of Assisi and other familiar giants are offered, along with lesser-known theologians like Egeria, Rufinus of Aquileia and Cento of Proba.

One of the luminaries whose comments about the book are found on the back cover writes that Fr. Wright's selections are "modern, inclusive translations." I don't know about that, but I do know that the readings are fairly easy to understand for persons who do not have considerable theological education. And for those who want some education about the theology of the early church, there's a topical index toward the back of the book which contains such subjects as angels, deacons, exorcism, holy oils and repentance.

When used as one of the readings for the

offices, these selections often complement the other lesson. They are particularly effective on holy days when the presentations may be sermons about that day. For example, on the Feast of St. Andrew, there is a reading from a sermon of Bernard of Clairvaux in which he asks about Andrew, "Where did he get so spiritual a soul, so fervent a charity, and so strong a will?"

Some other examples:

Week of 1 Advent, Tuesday — Gregory of Nazianzus writes on charity: "In obedience to Paul and Christ himself, we must look upon charity as the first and greatest commandment, the sum of the law and the teaching of the prophets. And the chief traits of charity are love for the poor and compassion for our kin."

Week of 3 Advent, Tuesday — Catherine of Siena describes how faithful Christians should receive Holy Communion.

Proper 20, Tuesday — Augustine of Hippo presents a commentary on the Lord's Prayer.

Proper 22, Monday — A reading from *The Imitation of Christ*, the finest "spiritual" book I've ever read, presents "My words are spirit and life." And we find that these words "must be listened to in silence and received with all humility and great affection."

Proper 26, Thursday — One of the best, John Chrysostom on prayer: "Prayer, loving conversation with God, is the supreme good. It is both a relationship with God and union with him . . . Prayer is not the result of an external attitude; it comes from the heart. It is not limited to set hours or minutes, but, night and day, it is a continuous activity."

If you don't have a copy of this book, get one. You'll develop a greater appreciation for what the early church was about.

David Kavelage, executive editor

Did You Know...

St. Lazarus is the patron saint of housewives.

Quote of the Week

The Rev. Robin Myers, a UCC minister, addressing Oklahoma's diocesan convention, on Episcopalians: "... as a boy, Episcopalians struck me as Catholics with much better manners."

Get to the Annual Meeting

January is by far the most popular time for annual parish meetings. Congregations gather to do the church's business — elect wardens and vestry members, hear reports from the rector and various parish organizations, and approve a working budget. The agendas also may include other items of business concerning improvements to buildings, hiring of staff or sundry financial matters.

We hope our readers will make an effort to attend their annual parish meeting this year. In many places, rectors have made impressive attempts to schedule the meetings so that a sizable portion of the parish can be present. Some have planned a meal in conjunction with the meeting. Others have made sure to do whatever is necessary so that the meeting does not conflict with the Super Bowl. We urge those persons who have never attended their annual meeting to make an effort to be present this year. Show some interest in the running of your congregation, and take part in the electing of your leadership.

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WCC Not Encouraging

The World Council of Churches (WCC), the international fellowship of more than 300 protestant, Anglican and Orthodox churches, recently concluded its eighth assembly in Harare, Zimbabwe [TLC, Jan. 3, 10] by issuing a message of hope. The assembly, the WCC's highest governing body, met for 12 days and dealt with a wide variety of topics from international debt to a statement condemning the use of children in warfare. While the WCC spent time on a number of public issues, it seemed to us that it took a considerable amount of valuable time arguing about or discussing matters about itself. The council wound up forming a commission on the participation of the Orthodox churches which will spend three years carrying out its task. The Orthodox churches have been dissatisfied over what they see as difficulties in making their tradition's voice heard within the organization. There were two days of hearings to evaluate the past seven years of the WCC's work, creation of a 150-member committee to preside over the council for the next seven years, and other in-house issues.

As we approach the Week of Prayer for Christian Unity, we are not encouraged by the work of the World Council of Churches. Prior to the assembly, there were concerns of whether the 50-year-old organization would be able to stay together. It managed to do that, but we would point out that any organization which bills itself as a fellowship of churches and does not include the Roman Catholic Church and full participation of the Orthodox would seem to be limited in what it can accomplish.

The Archbishop of Canterbury, during a sermon in a Harare church, posed an appropriate question: "Are we going to seek unity in the service of Christ Jesus for the world or sink under the weight of division, controversy and suspicion?" It would appear that the World Council of Churches was more interested in seeking unity at an internal level rather than in pursuing the church's mission. It may have missed a wonderful opportunity to spread the gospel.

More Important Than Sex

Some Thoughts on the Lambeth Scripture Resolution

By Edward S. Little II

"A constant subtext in the debate had to do with the authority and interpretation of scripture," wrote the Rt. Rev. Frederick H. Borsch, Bishop of Los Angeles, in his post-Lambeth Conference reflection on the sexuality discussion. "For some this was, they held, the larger issue."

Later, at Los Angeles' diocesan convention in December, he added: "In my view they [the 526 bishops who voted for the resolution] would need to gain considerable more pastoral experience and engage in more thoughtful study and Christian conversations before I could regard them as well informed and wholly guided by the Spirit on this issue."

Bishop Borsch and I disagree profoundly about the Lambeth resolution. I believe the 526 bishops were indeed led by the Spirit into biblical truth, a living-out of Jesus' promise in John 16:13. Yet Bishop Borsch is right about the deeper issue, the "subtext." Anglicans differ not only on what the Bible says, but above all on how we understand the scriptures, how we deal with their authority, and how we weigh the contrasting claims of Bible and contemporary experience.

Blessedly, our Lambeth fathers and mothers dealt with more than sex. They adopted, among other things, a resolution simply entitled "The Bible" (Resolution III.1). I'm convinced that this resolution, more than the hot-button issue that dominated press cover-

Blessedly, our Lambeth fathers and mothers dealt with more than sex.

They adopted a resolution that expresses the heart of Anglicanism.

age, expresses the heart of Anglicanism. For centuries, Anglican Christians have seen themselves as shaped and guided by the Bible. The Book of Common Prayer from 1549 to 1979, the formularies of the Reformation, and subsequent theological reflection all point to the scriptures as the fount of revelation and the ultimate Anglican plumb line.

The debate surrounding Lambeth's understanding and use of the Bible seems to center on the African bishops, who, some claim, are far removed from the nuanced understanding of the scripture which we employ in the West. "Literally hundreds of bishops in the newly

expanded churches," the Rev. Martin Smith, SSJE, said, "have had no more theological education than a few months of Bible school, and the only form of discourse they know is a very simple form of biblical literalism. I overheard a primate use the phrase 'Pentecostals in mitres.'" I should note that Fr. Smith's analysis is flawed: The Lambeth Directory reports, for example, that 3 percent of the bishops eligible to come to Lambeth from the U.S. hold academic doctorates, compared to 15 percent of the Nigerian bishops and 22 percent of the Church of South India's.

Perhaps it is we in the West, on the other hand, who need to learn from our brothers and sisters in the Two Thirds World. I have taken part in three short-term missions to Uganda, the most recent this past spring; and from these experiences I draw two conclusions. First, African leaders are fully aware of modern biblical criticism. They can tell you about the synoptic problem, the documentary hypothesis, the Jesus Seminar. Second, African leaders realize that there is more to reading and understanding the Bible than analyzing sources. They come to the Bible predisposed to believe and to obey. The primary difference between the West and the Two-Thirds World can be found in the attitude, not our hearts. Westerners tend to be skeptical, our faith tentative, cool to the touch. Our friends in the developing world, on the other hand, read the Bible with the expectation that they will meet and hear the living God. And they do.

All this leads me to the Lambeth resolution on the Bible. It teaches us three things:

1. Anglicans believe that the scriptures reliably unveil the heart of God. The Bible had "primary authority," says the resolution, supported by its own testimony (see 2 Tim. 3:16-17) and the "historic formularies" of our Communion (one thinks of the oath of conformity in the Ordinal: "I solemnly declare that I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation"). Demonstrate that we are teaching something unscriptural, Anglicans have

said through the centuries, and we will stop teaching it.

Classical Anglicanism makes the same point. Richard Hooker, theologian of the *via media*, rhetorically asks whether we should seek revelation outside of scripture, whether human traditions can supercede biblical revelation. "Our answer is, No" (*Laws of Ecclesiastical Polity*, Book I, Chapter 13). This is not mindless literalism. On the contrary, the Lambeth resolution tells us that we should handle biblical texts "respectfully, coherently, and consistently, building upon our best traditions and scholarship." But our scholarship rests upon an *a priori* assumption: That in these pages God opens his heart to us and reveals his character and his purpose. Whether the issue is sexuality, religious pluralism, or international debt, Anglicans begin with scripture.

2. Anglicans read the scriptures with the church. The resolution reminds us not only of the "historic formularies" (which connect us with the church's history of biblical interpretation), but also of contemporary encounter, "biblical study programmes which can inform and nourish the life of dioceses, congregations, seminaries, communities, and members of all ages." In other words, Anglicans never read the Bible *alone*. We are accountable to the body of Christ, past and present. Some Christian churches affirm the right of every believer, reading the Bible, to interpret the scriptures as he or she chooses. This is light years from classical Angli-

canism. Anglicans read the Bible, for example, through the eyes of Nicaea and Chalcedon. In the Bible we meet the Triune God; in the Bible we meet the Incarnate One. We are not free, as Anglican Christians, to read the scriptures as though we were Unitarians. We take the consensus of the faithful with utmost seriousness.

A recent correspondent to THE LIVING CHURCH pointed out that we do not create doctrine; we receive it. What a humbling reality! The starting point in all our discussions is the "doctrine, discipline, and worship of Christ as this Church has received them" (prayer book, p. 526), doctrine which rests on the foundation of 2,000 years of biblical understanding. Contemporary expression? Yes, of course. A hallmark of the Anglican Reformation was intelligible liturgy, accessible scriptures. Doctrinal novelty? No. For Anglicans, the limit of theological exploration is the received faith of the church.

3. Anglicans approach the scriptures as learners, committed to obedience. The Bible "must continue to illuminate, challenge and transform cultures, structures, and ways of thinking, especially those that predominate today." We must not come to the Bible looking for confirmation of our prejudices and opinions; rather, we must approach the scriptures ready to be confronted by the living God. The Rt. Rev. William E. Swing, Bishop of California, recently commissioned a Bible study throughout his diocese for the purpose of refuting the

Lambeth sexuality resolution. This is the wrong approach; precisely backward, in fact. In the 1960s, a seminary professor of mine, Merrill Abbey of Garrett Theological Seminary, wrote a book entitled *The Word Interprets Us*. Now that's the right order! We should not be surprised when the Bible is decidedly counter-cultural; when it overturns our assumptions; when it offends us. That, if I may put it so boldly, is the Bible's job.

Mark Twain was once asked about the incomprehensible sections of the Bible. It's not the parts I don't understand that trouble me, Twain replied. It's the parts I *do*. Indeed, there is much in the Bible that's opaque, obscure, impenetrable. We all know that. The heart of the message, however, is clear. Lambeth reminds us that we must read the scriptures with a commitment in advance not only to listen, but above all to obey. For our friend in Africa, the Bible's message may challenge traditional structures of polygamy and the marginalization of women. For us in the industrialized world, the challenge comes elsewhere: To our materialism; to our reliance on power; and yes, to our acquiescence in our culture's views on human sexuality. Do we dare allow the Bible to speak into the structures of our culture, into the darkness of our hearts? When the Bible speaks with clarity, will we obey?

The Very Rev. Edward S. Little II is the rector of All Saints' Church, Bakersfield, Calif.

Resolution III. 1 The Bible

This Conference, recognizing the need in our Communion for fuller agreement on how to interpret and apply the message of the Bible in a world of rapid change and widespread cultural interaction,

a.

Reaffirms the primary authority of the Scriptures, according to their testimony and supported by our own historical formularies;

b.

urges that the Biblical text should be handled respectfully, coherently, and consistently, building upon our best traditions and scholarship, believing that the Scriptural revelation must continue to illuminate, challenge and transform cultures, structures, and ways of thinking, especially those that predominate today;

c.

invites our provinces, as we open ourselves afresh to a vision of a Church full of the Word and full of the Spirit, to promote at every level biblical study programmes which can inform and nourish the life of dioceses, congregations, seminaries, communities, and members of all ages.

Clarification Needed

Thank you to Allen Parker for opening up discussion on Total Ministry, "ministry of the baptized," "local priests/sacramentalists," and our theology of orders [TLC, Dec. 27]. He is right there on that blurred line where two different paradigms are rubbing against each other.

Clarification is needed regarding the "ministry of the baptized." Yes, it is the ministry of all who follow Jesus in servant ministry. It is not to be demeaned. We should do much more in terms of catechesis for all church members, so that we are truly supporting each other's ministry.

It is demeaning and minimalizing to say that everyone does ministry, when some don't recognize their own actions as ministry. That is as if to say, "do anything and we will call it ministry." That diffuses the meaning and worth of the deliberate and intentional ministry of dedicated disciples.

That is why in our diocese we use the term "Ministry Support Team" to designate those who have been selected for leadership (lay and ordained) in ministry in the local faith community. Their job is not to do all the ministry of that congregation, but to provide the organization, coordination, leadership and service which will support the entire membership in Christian service in home, workplace and larger community.

Yes, this is looking at function, rather than an ontological state of being. I believe that all those followers of Jesus Christ who are responding to his love and call to join him in servant ministry have an ontological state of being which is holy. This impels me to bow my head toward each of them in recognition of this holy presence.

What does this do to our theology regarding ordained ministry and, specifically, the priesthood? It requires us to do some serious thinking about it, and perhaps one of the more serious aspects of this thought and discussion is to sort out all the floating assumptions about what the priesthood is about.

Total or Mutual Ministry is a model which shifts from emphasis on individuals to a communal understanding of ministry and being. This way of looking at the ontological aspect of ordination will require more work of our theologians and all of us before we are done with this conversation.

*(The Rev.) Beverly Hosea, TSSF
Prosser, Wash.*

Fr. Parker has hit the nail on the head [TLC, Dec. 27], identifying one of our major problems in the discernment of clerical vocations. It is not what deacons, priests or bishops do (functionality), but who they are (ontology). The Episcopal Church has indeed largely "sold out" on identifying whether candidates are diaconal, priestly or bishop-like in their heart-of-hearts, in their interior character, in their ontology, but looked more at such "practical" matters as what they would do, how they would fit in, whether they can fill a billet. This notion is as wrong-headed for examining clergy vocations coming via the

"normal" seminary route, as well as for those coming into Total Ministry.

I know of one Total Ministry parish in our diocese where I could see ordaining one or two of the core group, not because of their functionality, but because these persons manifest that deep spiritual maturity and call required of ordination.

Total Ministry can perhaps offer us the looking glass to examine on a more global scale the true qualifications for clerical call. Those truly called by our Lord, those possessed of sufficient spiritual maturity, will be granted the grace of the sacrament, so that the functional side will develop.

(Continued on next page)



It is demeaning and minimalizing to say that everyone does ministry when some don't recognize their own actions as ministry.

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(Continued on next page)

Again, the chicken or the egg? The ontology, the interior call in one's being, must be there first; the works, the acts, will follow.

Let us stop putting the cart before the horse. The whole of ministry is driven by the reality of the scripture, "Seek ye first..." We know the rest of the story.

(The Rev.) John E. Crean, Jr.
St. Paul's Church
Grand Rapids, Mich.

'Theologically Miscellaneous'

The Hebrew "Emmanuel!" means "God with us!" In the Book of Isaiah, Emmanuel is the name given the son who will be born of a young woman as a sign of hope to King Ahaz in a time of national crisis in Judah (see Isaiah 7:14). Of course, this name is later recognized as appropriate for its application to Jesus, the newborn Son of God, as a sign of hope to the entire world (See Matt. 1:23).

Unfortunately, this Christmas was memorable as being tarnished by strife over efforts to impeach President Clinton. Nothing could more clearly reveal our unhappy divisions and moral disarray than our inability to agree about how to construe and resolve the scandal of hanky-panky in the White House. A national crisis is looming not just because of crimes that the president may have committed, nor just because there is a great power struggle going on in the country for political control of the government, but largely because we are morally inept and theologically miscellaneous as a people. We have prized religious freedom above the need for realizing a unity of faith under one God, as though the former were a possible alternative.

The motto of Colorado, "*Nil sine Numine*," literally, "Nothing without the nod of God," needs to be promulgated and heard as we observe Christmas and enter the New Year. "God is with us!" and "Let us seek God's approval in all that we undertake!" are our watchwords. And so, God willing, our reconciliation with one another

will be like ours with his Son, both gentle and exceedingly patient.

(The Rev.) Ware Garbett King
Fort Collins, Colo.

Exercise Both

I bow to Fr. Hale's superior knowledge of philosophy and theology, and welcome his addition of the concept of faith to the discussion on sources of authority [TLC, Oct. 25]. I only wish he had said more about the nature of reason and its relation to faith. Since one is of the natural order and the other of the supernatural, I would assume that Christians are called to exercise both, and not in isolation. While reason without faith is spiritually dead, faith without reason leads to the superstition, fundamentalism, and bizarre theologies that are all too much with us. I agree that it is good for bishops to come together in faith; I hope that when they do so they will also act according to reason, however that may be defined.

(The Rev.) Lawrence N. Crumb
Eugene, Ore.

Send Me Light

Send Me Light
From Heaven
To brighten my day.
A light alive
With all the promise
Of tomorrow.
A light golden
With the memory
Of yesterday.
A light so full
Of miracles
It shall dim the sky.

K.S. Hardy

BOOKS

(Continued from page 5)

Christian Mythmakers

By Rolland Hein

Cornerstone. Pp. 300. \$13.95 paper

Time momentarily stands still when you experience myth. "To experience the power of myth, readers must respect story for its own sake and enter its precincts exclusively through the portals of imagination."

According to Hein, John Bunyan was probably the most intense Christian mythmaker of them all. He spoke directly to the soul; *Pilgrim's Progress* reaches for the infinite with a strict acknowledgment that the Bible is the supreme authority. Bunyan's book attained great popularity in part because it was such an outstanding example of mythoposia. "Bunyan is not a pioneer mythmaker, but he is a pioneer in making imaginative literature available to common people."

George MacDonald, on the other hand, was a genuine mythmaker. He humanized the stern Calvinist image of God; that God who expected total obedience was not MacDonald's God. "His strongest literary gift was to perceive and demonstrate the realities of Christ through myth." Hein feels that MacDonald's work literally vibrates with mystic energies.

Obviously, Hein appreciates G.K. Chesterton. He commends Chesterton's affirmative approach and complete acceptance of myth. Chesterton

said that "fairlyland is nothing but the sunny country of common sense." Hein also approves of Chesterton's emphasis on the family as the essential social unit, the center of a healthy society.

Another high-ranking mythologist, Charles Williams, may have lacked Chesterton's wit, but his fictional world might be more convincing. Williams' work shows an in-depth knowledge of the occult, emphasizing the power and essence of evil. Williams demands full attention from the reader because his unseen world was intricate and convoluted.

Hein concludes his investigation of myth with "myth today." Madeleine L'Engle is one of his favorite mythmakers. *A Wrinkle in Time* encompasses the best of the genre's development. She uses scientific hypothesis as the basis for her reality, which easily fits into the secular world.

Mythmakers realize, by and large, the tremendous responsibility of the true myth. Creating the true myth is certainly a dying of the "self," and choosing the road of myth is to become a believer in the eternal.

Susan E. Barrett
Pawma Valley, Calif.

Faith of Our Foremothers

Edited by Barbara Anne Keely

WJK. Pp. 192. No price given, paper

Religious education of children is traditionally viewed as women's work. Nevertheless, few feminist conferences, workshops or writers have shown interest in either the history or the development of women's role in Christian education. Keely's collection of essays on 20th-century American women in religious education is intended to address that lack, and to describe the legacies of 12 "foremothers" who taught and influenced the present generation of women working in Christian education.

Each essay is written by a student or junior colleague of the subject. The basic format: The author begins by introducing her "foremother" in historical and social context, then out-

lines her achievements in scholarship and teaching, concluding with an evaluation of her contribution to feminist approaches in religious education.

Although the collection aims for an ecumenical perspective with the inclusion of representative Episcopal, Roman Catholic and Jewish women, the majority perspective is protestant, with essays on the lives of some of the first women to be ordained Unitarian and Presbyterian ministers. On the whole, the collection is thoroughly researched and highly readable; it successfully retrieves a generally neglected facet of modern American religious thought.

Wanda Zemler-Cizewski
Milwaukee, Wis.

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 HC/supper

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 chap
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 4548 Brooklyn Ave. NE, Seattle 98105
 The Rev. Mary Shehane, chap
 Sun H Eu 8, 10, 11:00. Tues 6; Wed 11:30. Program Wed 7:45.
 Sun 6:30 Eu, Fellowship

REFER TO KEY ON PAGE 23

Appointments

The Rev. **Mike Dobrosky** is rector of Mediator, 3825 35th Ave., Meridian, MS 39301.

The Rev. **Mary Gray-Reeves** is rector of St. Margaret's, 15650 Miami Lakeway N, Miami Lakes, FL 33014.

The Rev. **Roger Hamilton** is rector of St. Michael's, 2501 Westmoreland Dr., Orlando, FL 32804.

The Rev. **Stephen Harrop** is priest-in-charge of St. John's, 404 Levering Mill Rd., Bala-Cynwyd, PA 19004.

The Rev. **David Hell** is interim at Grace, PO Box 244, Florence, KY 41022; add. 116 Ridgewood Pl., Ft. Thomas, KY 41075.

The Rev. **Carol Henley** is priest-in-charge of St. Thomas', 4106 S Thomas Dr., Gibsonsia, PA 15044.

The Rev. **Carole Johannese** is rector of St. Luke's, PO Box 602, Katonah, NY 10536.

The Rev. **Daniel G. Jones** is rector of Holy Cross, 373 N Main St., Wilkes-Barre, PA 18702.

The Rev. **W. Nicholas Knisely, Jr.**, is rector of Trinity, 44 E Market St., Bethlehem, PA 18018.

The Rev. **Phillip Kuhn** is priest-in-charge of the Tri-Parish Ministry, Christ Church, PO Box 366, Hornell, NY 14843.

The Rev. **Anna Lange-Sota** is a missionary at *El Buen Pastor* Mission at St. Peter's, 178 Clinton St., Redwood City, CA 94062.

The Rev. **Howarth Lewis** is deacon-in-charge of St. Patrick's, 418 Sapodilla Ave., West Palm Beach, FL 33401.

The Ven. **Gary Lillibridge** is rector of St. David's, 1300 Wiltshire St., San Antonio, TX 78209.

The Rev. **Craig A. Reed** is curate at Incarnation, 3966 McKinney Ave., Dallas, TX 75204-2099.

Bruce Rockwell is financial officer and assistant to the bishop for stewardship in the Diocese of Western Massachusetts.

Ordinations

Deacons

California — **Carol S. Bowen, Gail Kertland, Lynn Oldham Robinett, Karen K. White**

Fond du Lac — **Sue Burman, Kay Tschantz**

Northern California — **Jill Honodel Quincy — Edward Monk, Mark Riggs**

Priests

California — **Michael R. Carney, Gloria Del Castillo, Mario R. Marin**

Central Pennsylvania — **Nancy Lee Jose, Constance E. Reinhardt**

Chicago — **Dorian Mulvey Lexington — Whayne Hougland**

Louisiana — **Craig D. Dalferes**, associate at Trinity, 3552 Morning Glory Ave., Baton Rouge, LA 70808.

Changes of Address

The Rev. **Mary B. Johnstone**: 7 Church St., Charleston, SC 29401.

The Rev. **Allan Knight**: 13125 Forsythe Rd., Sykesville, MD 21784-5818.

Deaths

The Rev. **Stanley E. Manwaring**, 77, retired priest of the Diocese of Pennsylvania, died Oct. 20 in Boca Raton, FL.

Fr. Manwaring was a native of West Haven, CT. He was a graduate of the University of Pennsylvania and Drexel College. He was ordained deacon in 1962 and priest in 1971. Fr. Manwaring served as assistant at All Saints', Torresdale, PA, 1962-64; and at Redeemer, Andalusia, PA, as assistant, 1964-68 and minister-in-charge, 1968-89. He is survived by his wife, Ruth, three children and three grandchildren.

The Rev. **Floyd Chester Medford**, 75, retired priest of the Diocese of Texas, died Oct. 25, in Austin, TX.

Fr. Medford was a native of Corsicana, TX. He graduated from Abilene Christian College, the University of the South, the University of Texas and Southern California Theological Seminary. Fr. Medford was ordained deacon in 1953 and priest in 1954. In addition to academic work, he served as priest-in-charge of St. Luke's, El Campo, TX, 1954-55; associate at St. James, Houston, TX, 1955-58; rector of St. Michael's, Coolidge, AZ, 1962-65; and associate at St. Stephen's, San Antonio, TX, 1965-67. Fr. Medford is survived by three grown daughters.

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CONFERENCES

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RECTOR/PASTOR: All Saints' Episcopal Church located in southeastern Wyoming. We are looking for someone who will meet our pastoral needs and develop educational programs for all ages. Come help us grow! Send letter of interest including CDO profile and resume to: **Search Committee, All Saints' Episcopal Church, 2601 Main, Torrington, WY 82240**.

RECTOR: Committed and energetic parish seeking dedicated, caring, inspirational rector to guide and enhance our spiritual lives, grow and develop our youth programs, and help us serve Christ throughout the community. Christ Church is a large, Christ-centered, fiscally responsible parish of suburban Portland, OR, soon to begin the second phase of a major building program. Well-rounded administrative skills coupled with at least five years experience in organizing, motivating, and growing a large parish and its programs a must. With a background such as this we are ready to welcome into our midst a dynamic servant of God who will help us give of ourselves to fulfill God's plan for our parish. Interested parties should contact: **The Search Committee, Christ Church Parish, P.O. Box 447, Lake Oswego, OR 97034**. Telephone (503) 636-5618; FAX (503) 636-0384 or e-mail search committee chairman Steve Stevens at fmstevenc@easystreet.com or FAX (503) 697-4869, telephone (503) 636-4106.

CONTINUED ON NEXT PAGE

CLASSIFIEDS

POSITIONS OFFERED

RECTOR: Historic eastern North Carolina Episcopal parish seeks a rector. We are a dynamic, diverse congregation interested in meaningful worship. We have active lay participation and are committed to Christ-centered ministry, outreach and stewardship. We desire to strengthen our ministry to youth and young families. We seek a spiritual guide and leader with preaching skills who is a worship leader, pastor and counselor. Please respond promptly with letter and resume to: **Dr. Kenneth Chance, Search Committee Chairman, Christ Episcopal Church, P.O. Box 12791, New Bern, NC 28561.**

FULL-TIME DIRECTOR OF SPIRITUAL FORMATION. Seeking spiritually motivated individual for challenging position in large, historic church in suburban Philadelphia. Job entails coordinating educational programs for children, youth and adults. Candidate should have strong interpersonal, organizational and administrative skills. Attractive salary and benefits. Send resume or letter of interest to: **St. Thomas' Church, Whitemarsh, P.O. Box 247, Fort Washington, PA 19034, Attn: Patty Billock.**

RECTOR: St. Andrew's Church, chartered in 1765, is seeking a rector to lead us into the 21st century. You can help us reach our goals of increasing our membership and outreach programs, and continuing development of our youth ministry and Christian education programs. St. Andrew's is located in Mt. Holly, NJ, approximately 25 miles east of Philadelphia. Mt. Holly is the county seat of Burlington County, and an old town in the midst of a growing suburban community. We are a well-established level 3 parish with 300 communicants. For more information please call: **Mr. Joseph Jones, (609) 267-1237** or send your resume to: **95 Branch St., Mt. Holly, NJ 08060.**

RECTOR: Trinity is the only Episcopal church in Oshkosh, Wisconsin, a mid-sized state university city. We are well-endowed and traditional with well-kept facilities, strong lay ministries, and good youth program, but are struggling from lack of direction. We look for excellent preaching, devoted pastoral care, opportunities for spiritual growth and education. Would like occasional modification to Rite II worship. Need to gain younger families, encourage our youth and awaken non-participating members. We seek an inspiring rector who will respect our past and guide our future. Contact: **Search Chair, Betty Paterson, 1237 Jackson, Oshkosh, WI 54901; (920) 231-0665.**

THE CHARLOTTE CONVOCATION of the Diocese of North Carolina seeks a priest called to plant a new and dynamic congregation in a fast-growing suburban area of Charlotte with the goals of empowering a laity-driven ministry and becoming self-sufficient in 3-5 years. Must be very motivated, have a heart for the unchurched and for extending ministry out into the community. Contact: **John Chanon, Search Committee Chair, 1527 Stanford Pl., Charlotte, NC 28207. jchanon@tatumco.com**

RECTOR: St. Anne's Episcopal Church, Green Bay, WI, area. Program-sized church with strong lay involvement, family-oriented, in growing community, is seeking to call a rector with energy, enthusiasm and experience. The new rector's strengths should include preaching, spiritual guidance, pastoral care and outreach ministry. Our strong youth ministry will need continued support. St. Anne's has a modern church facility and is financially sound. Please send a letter of interest, resume and CDO profile to: **Calling Committee, St. Anne's Episcopal Church, 347 S. Libal, De Pere, WI 54115.**

RECTOR: Eucharist-centered debt-free parish in state capital anticipating 50th anniversary, is seeking enthusiastic priest to guide a pastoral parish that is being called to be a program parish in service to Christ; empower and encourage lay leadership and lay ministry; facilitate growth of congregation, promote Christian education; and enhance outreach ministry. Please send a letter of interest, resume and CDO profile by Jan. 29, 1999 to: **Search Committee, St. David's Episcopal Church, 3916 SW 17th St., Topeka, KS 66604.**

POSITIONS OFFERED

RECTOR: All Saints' Episcopal Church, Waterloo (near Brussels), Belgium. Multi-cultural, mainly English-speaking congregation, seeks full-time rector, overseas experience an advantage. Centered in Anglican eucharistic worship and committed to ministering to the special needs of expatriates, we need a priest with strong liturgical, preaching and pastoral skills and the energy to help our church grow. Details, including parish profile, on All Saints' Church home page <http://www.ecusa.anglican.org/europe/waterloo>

ST. GEORGE'S EPISCOPAL CHURCH, Newport News, VA, seeks a rector. We are an economically and ethnically diverse suburban parish, traditional in our focus but open to new liturgical experiences and committed to community outreach. We are active in diocesan affairs and provide leadership at all levels. A new educational/activities building offers expanded opportunities for Christian education. Our community offers excellent schools and medical facilities, stable employment and good travel connections. We are a parish that wants to grow. Interested persons are asked to submit a resume to: **Search Committee, c/o Atwood C. Cherry, 929 Willow Point, Newport News, VA 23602-9418, o/h Feb. 15, 1999.**

RESIDENT PART-TIME VICAR for growing mission congregation located in the Ozarks of southwest Missouri on Table Rock Lake near Branson. St. Mark's serves a resort and retirement community. We seek someone to help meet the changing needs of a growing congregation in an expanding community. Housing assistance plus salary and retirement/health benefits. Direct inquiries and letters of application to: **St. Mark's Episcopal Church, Mark Levitzke, Bishop's Warden, P.O. Box 153, Kimberling City, MO 65686. (800) 289-4070.**

ASSOCIATE RECTOR: The Church of the Holy Comforter in Burlington, NC, is seeking a priest to primarily direct the program of the church. Specifically, the priest must have strong interpersonal skills and will have the responsibility for developing newcomer, youth and senior citizen programs within the parish community. We are looking for a person who is open to diversity and would enjoy being a team player in a multi-staff church having approximately 500 parishioners. Please send letter of interest and resume with CDO profile to: **Associate Rector Search Committee, The Church of the Holy Comforter, P.O. Box 1336, Burlington, NC 27216-1336.**

THE CHURCH DIVINITY SCHOOL OF THE PACIFIC (an Episcopal seminary in the Graduate Theological Union) seeks candidates for a new full-time faculty position as Assistant Professor of Liturgical Leadership, beginning July 1, 1999. This is a three-year term appointment, non-tenure track, funded partially through a grant from the Lilly Endowment. We seek someone capable of training students for liturgical leadership in a church and world of increasing cultural and aesthetic diversity. Responsibilities include serving as dean of the chapel, teaching practicum courses in liturgical performance, conducting workshops to design liturgies for the seminary community and teaching one course each semester in areas such as Liturgics, Prayer Book in Parish Ministry, and Worship and the Arts. Applicants should be ordained Anglicans with experience in parish ministry, holding the Ph.D. in Liturgics or a closely related field with administrative skills and a background in one of the performing or creative arts. Review of applications begins February 1, 1999. Nominations and applications (including CV and the names of three references) to: **Arthur Holder, Dean of Academic Affairs, Church Divinity School of the Pacific, 2451 Ridge Rd., Berkeley, CA 94709-1217 (e-mail aholder@cdsp.edu).** More information at our web site (<http://cdsp.edu>).

RECTOR: St. Paul's, Schenectady, NY. Hard working and friendly medium size parish, seeking an energetic and enthusiastic rector. Organizational and communication skills a must, as well as an interest in working with youth and the community in promoting continued growth in membership. Please send a letter of interest, resume and CDO profile to: **Search Committee, St. Paul's Church, 1911 Fairview Ave., Schenectady, NY 12306.**

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Daily Masses (ex Sat): 7, 6:30. Thurs & Prayer Book
HDs: 12 noon also. Sat Mass 9:30, C 5-5:45. MP 6:45 (ex Sat),
EP 6:15 (ex Sat). Sat MP 9:15, EP 6

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The Very Rev. Peggy Patterson, D.Min., Dean; Canon Pastor
Benjamin Twinamanni; the Rev. Lois Keen, d.c.e.; Canon
Preceptor Darryl Roland, D.M.A.
Sun Eu 7:30, 10:30 (Cho & LOH). Godly Play 10:15. Tues Eu
12:10. Ch S, H/A, Welcoming

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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.

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

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

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. Sacra-
ment of Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IN

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The Very Rev. Robert Giannini, dean
Sun Eu 8, 9 & 11, 10 Christian Ed

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; rem, 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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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)

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

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The Rev. Dale Coleman, r; the Rev. Robert Dinegar, Ph.D., assoc;
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Tues H Eu 10. Thurs H Eu 12:10. MP or EP daily

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145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. William C. Parker, parish vicar; the Rev. Allen Shin,
asst
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. Choral Ev. 4. Wkdy MP & Eu 8, Eu 12:10, EP
& Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30. Choral Eu Wed
12:10. Sat Eu 10:30

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The Rev. Andrew Sherman, r
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ANNUNCIATION OF THE B.V.M. Carpenter & Lincoln Dr.
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Sun Masses 9 (Low), 11 (High), Thurs 10

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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

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The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin Har-
rington 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.

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The Rev. James R. Murguia, c
Sun 8, 9 & 11. Weekdays as anno

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INCARNATION 3966 McKinney Ave.
The Rev. Larry P. Smith r; The Rev. Frederick C. Philpott v;
the Rev. Craig A. Reed; the Rev. Thomas G. Keithly
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Tues 7:30 H Eu; Wed 6 H Eu, HS.
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