

THE
LIVING CHURCH

LENT BOOK ISSUE

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ FEBRUARY 14, 1999 ♦ \$1.50

Gail Godwin



Gail Godwin talks about her new book, *Evensong*, and the connection between her faith and her work.

Thank You!

for allowing our firm to assist in furthering the mission and ministry
of the Episcopal Church

OUR 1998 FAMILY OF EPISCOPAL CLIENTS

National and International Ministries

The Presiding Bishop's Fund for World Relief
The Anglican Observer to the United Nations
The Episcopal Church Foundation
The Episcopal Society for Ministry to Higher Education

Co-Sponsor, The Fourth Annual International Conference
of Stewardship Development and Institutional Fund
Raising, Toronto, Ontario
The Episcopal Theological Seminary of the Southwest,
Austin, TX

Episcopal Dioceses

Diocese of Atlanta
Diocese of Central New York

Diocese of Mississippi
Diocese of Missouri
Diocese of Pittsburgh

Diocese of North Carolina
Diocese of North Dakota

Episcopal Churches and Schools

All Saints' Church & School, Morristown, TN
All Saints' School, Vicksburg, MS
Calvary, Summit, NJ
Calvary, Williamsville, NY
Cathedral of St. Luke, Orlando, FL
Christ Church, New Brunswick, NJ
Christ Church, Ridgewood, NJ
Christ Church, Bronxville, NY
Christ Church, North Hills, PA
Christ Church, Winchester, VA
Church of the Advent, Ocala, FL
Church of the Good Shepherd, Brentwood, TN
Church of the Heavenly Rest, New York, NY
Church of the Holy Cross, Dunn Loring, VA
Church of the Nativity, Raleigh, NC
Church of Our Savior, San Gabriel, CA
Church of the Resurrection, Starkville, MS
Church of St. Barnabas, Irvington-on-Hudson, NY
Church of St. John the Baptist, Lodi, CA
Diocese of Kansas Chaplaincies, Lawrence & Manhattan, KS
Episcopal/Anglican Chaplaincy at the University of
Maryland, College Park, MD
Episcopal Chaplaincy at Howard University, Washington, DC
Grace Church & St. Stephen's Parish, Colorado Springs, CO
Grace Church, Kirkwood, MO
Grace Church, Manchester, NH
Grace Church, White Plains, NY
Holy Sacrament Church, Hollywood, FL
St. Alban's, Monroe, GA
St. Andrew's, Amarillo, TX
St. Andrew's, State College, PA
St. Benedict's, Plantation, FL
St. Catherine's, Temple Terrace, FL
St. Elizabeth's, Buda, TX
St. James, Del Rio, TX

St. James Day School, Corpus Christi, TX
St. John's Cathedral, Denver, CO
St. John's Cathedral, Knoxville, TN
St. John's, Boulder, CO
St. John's, Mason City, IA
St. John's, Glyndon, MD
St. John's, Larchmont, NY
St. John's, Johnson City, TN
St. John's, McLean, VA
St. Luke's, Camillus, NY
St. Margaret of Scotland, Sarasota, FL
St. Margaret's Church & School, Palm Desert, CA
St. Mark's Church & School, Ft. Lauderdale, FL
St. Mark's, Paw Paw, MI
St. Michael & All Angels, Mission, KS
St. Paul's, Augusta, GA
St. Peter's, Freehold, NJ
St. Stephen's, Wimberley, TX
St. Thomas, Ketchum, ID
St. Thomas, Whitmarsh, PA
St. Vincent's School, Bedford, TX
South Kent School, South Kent, CT
Trinity, Washington, VA



HOLLIMAN associates

4775 Linglestown Road
P.O. Box 126208
Harrisburg, PA 17112-6208

Ph: 800-516-8322
Fax: 717-540-5084
E-Mail: Holliman@aol.com

CAPITAL CAMPAIGNS • ANNUAL GIVING • PLANNED GIVING • FEASIBILITY STUDIES

David A. Kalvelage
Executive Editor
The Rev. Canon H. Boone Porter
Senior Editor
John Schuessler
Managing Editor
Linda Arney
News Editor
Patricia C. Nakamura
Artistic Editor
The Rev. Travis T. Du Priest, Jr.
Book Editor
Mary Marciniak
Graphic Artist
Paula J. Thurber
Advertising Manager
Barbara A. Pizzino
Circulation Manager
Betty Glatzel
Business Manager
Dorothy Ostrowski
Marketing/Promotion Director

BOARD OF DIRECTORS
The Rt. Rev. Donald M. Hultstrand
Alexandria, Minn. (President)
Miss Augusta D. Roddis
Marshfield, Wis. (Vice President)
The Rev. Jeffrey Steenson
Port Worth, Texas (Secretary)
Howard M. Tischler
Rosse Pointe, Mich. (Treasurer)
Leonard Campbell, Jr.
Milwaukee, Wis.
The Rev. Thomas A. Fraser III
Riverside, Ill.
Mrs. John Hayden
La Crosse, Wis.
The Rev. Canon H. Boone Porter
Southport, Conn.

Editorial and Business offices:
16 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

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts. THE LIVING CHURCH is published every week, except 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; \$48.60 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 514036, Milwaukee, WI 53203-3436.

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.

©1999
The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.
Volume 218 Number 7

THIS WEEK



The course of Richard Hooker's life was set in the great debate at Temple Church in London.

14

Features

14 The Great Temple Debate
The debate between Richard Hooker and Walter Travers led to the decision to write the most important and defining treatise of our church's history.

BY PHILIP SECOR

15 SHAPERS OF THE CHURCH IN THE 20TH CENTURY

The Emery sisters brought vision and inspiration that undergirded opportunity for future generations of Episcopal women.

BY WILLEEN SMITH

16 A Focus on Faith

Gail Godwin talks about her new book, *Evensong*, and other matters about writing.

BY TRAVIS DU PRIEST

Opinion

19 From the Editor

A Meditative Walk

20 Editorials

A Time to Give and Take

21 Viewpoint

Embracing the Center

BY GERALD SEVICK

24 Letters

News

12 In New Jersey, proposal to resolve differences is rejected.

13 Tornado destroys Trinity Church, Clarksville, Tenn.

Other Departments

4 Readings

5 Short & Sharp

9 Books

36 People & Places

The Cover

Jerry Bauer photo

SOLID OAK CHOIR CHAIR



with:

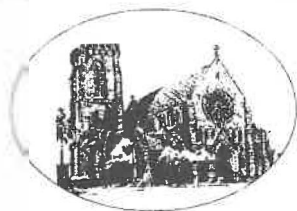
FIBRE RUSH SEAT or
UPHOLSTERED SEAT

Pews•Chairs•Pew Refinishing•Cushions

R. Geissler Inc.

Since 1877

P.O. Box 432, Old Greenwich, CT 06870
Phone: (203) 637-5115



Springtime on Historic Treasure Island April 22-26, 1999

Enjoy

- ... A Taste of Texas
- ... Fun in the sun and surf
- ... Visiting historic places
- ... Browsing in shops

All in a casual, relaxed atmosphere. Shake off the winter chill and join us for this springtime event sponsored by Grace Episcopal Church, 1115 36th St., Galveston, Texas 77550.

For information, call Skye at:

1 (800) 663-4289

SUNDAY'S READINGS

Press on to the Goal

Last Sunday after Epiphany

Ex. 24:12 (13-14) 15-18; Ps. 99; Phil. 3:7-14; Matt. 17:1-9

Sometimes we press on by staying still for a while. Moses discovered this on the mountain of God's glory. A luminous cloud is the sign of God's presence and power to save. Exodus describes it as a "devouring fire," which recalls the burning bush of Moses' vocational discernment. It is a fire that is more powerful than anything destructive on earth, but gives light and life rather than annihilates. God's presence removes the impurities of our hearts and motives.

St. Paul shares with the Philippian church that God's devouring fire of love in Jesus had freed him from the bondage of all those things he had considered as "gains" previously. The prize he seeks is God's real presence, not a virtual reality. The goal is to enjoy everything God wants to give us: His partnership in Christ, his presence by the Holy Spirit.

Sometimes we need to sit still so that we are available to God. The mountain of Jesus' transfiguration and the mountain of Moses' encounter with the divine presence are the places of

meeting God himself. This is why we have Lent. Too often, we abuse Lent by revving up our spiritual engines. We add on so much more additional stuff to do we fall right back into a works-righteousness. Instead, this is the Sunday to decide what to offer God beginning on Ash Wednesday.

Instead of offering more of your busyness, why not offer to God the sacrifice of your stillness? Instead of adding on activities you won't continue after Lent (or even during Lent) why not stop doing those things that keep you from a "normal" Christian life of daily prayer and Bible study? In other words, unload some baggage so you can be free to be still, and wait upon God, listening to his speaking to you and allowing that word to change you.

Look It Up

Check out Bible passages that deal with fire and consider how God's fire of love could cleanse you this Lent.

Think About It

Have you ever been overcome with fear because you were aware of being in God's presence? If not, it's time to use this Lent to carefully consider why.



BRING CHRISTIAN BURIAL BACK HOME TO YOUR CHURCH

The growing practice of cremation makes it possible for every church to restore the churchyard tradition. An affordable, high quality Eickhof Columbarium uniquely designed for your church home will enhance its beauty and enrich its worship life. It's good ministry. It's good stewardship.

Contact us for a free information kit:
(800) 253-0457 • (218) 281-6244 fax
P.O. Box 537 • Crookston, MN 56716

Please visit our website at
www.eickhofcolumbaria.com

EICKHOF
COLUMBARIA LLP

40 Days (At Least) of Reading

By Travis Du Priest

A CLOSER WALK: Meditating on Hymns for Year A. By Nancy Roth. Church Publishing. Pp. 284. \$12.95 paper.

Episcopal priest Nancy Roth selects hymns from Marion Hatchett's *Liturgical Index to the Hymnal 1982* and offers us engaging meditations, following the church year, for personal or homiletic inspiration. One of my favorites is "Sing, my tongue, the glorious battle," for Tuesday in Holy Week.

BELOVED: Poems. By Francis C. Gray. St. Augustine's (South Bend, Ind.) Pp. 56. \$10 paper.

Adept with language, pleasant sounds and rhythms as well as spiritual insight, the Assistant Bishop of Virginia has published a lovely small book of poetic breadth, including lyrics, acrostics and cinquains. "Preparing to Teach the Lord's Prayer" ends "God, grant me grace to lean upon your staff/and give to them your wheat; remove my chaff."

SEVEN LAST WORDS: Lenten Reflections for Today's Believers. By Alice Camille. ACTA (4848 N. Clark St., Chicago, IL 60640). Pp. 96. \$6.95 (also available in audio cassette, \$9.95).

Reflections on the traditional seven last words of Christ from the cross, focusing on themes of humility, the kingdom, discipleship, suffering, thirst, the cross and surrender.

THOUGHTS IN SOLITUDE. By Thomas Merton. Farrar, Straus and Giroux. Pp. 130. \$17.

Some 30 years after his death, his books are still being published and reprinted. This is a "gift edition" of a Merton book that looks at the often misunderstood concept of solitude: "Some people live for God, some live with God, some live in God."

PRAYER AT NIGHT'S APPROACHING. By Jim Cotter. Morehouse. Pp. 183. No price given.

A new "pocket-size" edition of a 15-year-old book, which both familiar

Companions for Your LENTEN JOURNEY

Stations of the Resurrection

Meditations on the Fourteen Resurrection Appearances

by Raymond Chapman

A biblical complement to Stations of the Cross, this illustrated book of devotions shares the experience of those who encountered the risen Christ, and provides prayers and meditations for each of the fourteen Resurrection appearances recorded in the Gospels. 0-8192-1788-3 *paper \$7.95*

Living Lent

Meditations for These Forty Days

by Barbara Cawthorne Crafton

The beautiful seasonal hymns of the 1982 Hymnal serve as the inspiration for these daily Lenten meditations on faith, prayer, forgiveness, and healing. 0-8192-1756-5 *paper \$8.95*

A Walk in Jerusalem

Stations of the Cross

by John Peterson

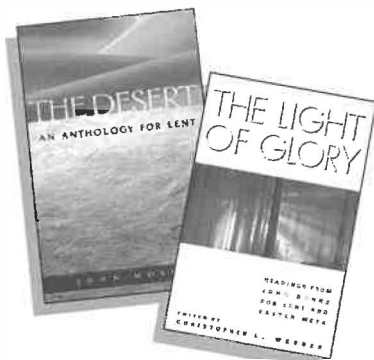
Experience the Stations of the Cross anew with the Secretary of the Anglican Communion and former dean of St. George's College, Jerusalem, who brings new life to the centuries-old ritual of following in Jesus' footsteps. 0-8192-1735-2 *paper \$5.95*

The Desert

An Anthology for Lent

by John Moses

Enter the silence and explore the tradition and relevance of desert spirituality for the life and worship of the church today in this collection of ancient and contemporary writings for daily use during Lent. Spiritual masters, including Thomas á Kempis, Henri Nouwen, and Saint Theresa of Avila, offer readings on themes of solitude, testing, divine encounter and transformation. 0-8192-1728-X *paper \$12.95*



The Light of Glory Readings from John Donne for Lent and Easter Week

by Christopher Webber

Rediscover the inspiring words and timeless wisdom of John Donne, one of the great mystics of the Anglican Church, through these fresh translations for daily Lenten reading and the first week of Easter. 0-8192-1725-5 *paper \$9.95*



To order, call Morehouse Publishing at 1-800-877-0012
or fax 717-541-8128 or visit us online at
www.morehousegroup.com

Living the Covenant

*a major consultation on
baptismal ministry
for North American
Anglicans*

June 9-13, 1999
St. Olaf College
Northfield, MN

Featured speakers include:

Tom Ray

Bishop of Northern Michigan

Stephen Charleston

*retired Bishop of Alaska and
Chaplain, Trinity College, Hartford*

Timothy Sedgwick

*Professor of Christian Ethics,
Virginia Theological Seminary.*

**Dozens of ministry-related
workshops to choose from.**

Sponsored by the Associated Parishes
Council, the North American Associa-
tion for the Diaconate, and other
organizations involved in ministry
development and living out the
Baptismal Covenant.

For more information
visit our website:

www.livingthecovenant.com

or, for a mailed brochure contact:

Living the Covenant
6066 Parfet St.
Arvada, CO 80004-4649
phone: 303-431-6436
fax: 303-431-4321
email: jethro@henge.com

SHORT & SHARP

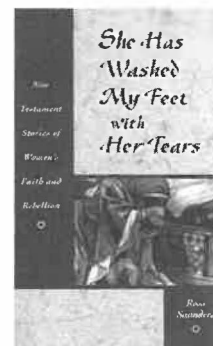
and new readers will appreciate. The prayers are arranged by days of the week, and under each day, by different categories such as thanksgiving, recognition, inner peace, along with psalms, hymns and the *Nunc Dimittis*.

PSALMS FOR A PILGRIM PEOPLE. By **Jim Cotter**. Morehouse. Pp. 327. \$17.95 paper.

Also by Fr. Cotter, a Church of England parish priest. These 150 Psalms are neither translations nor paraphrases, but rather "unfoldings," sometimes only slightly amending the original and sometimes incorporating other concepts from elsewhere in scripture. Ps. 23 ends, "I shall abide in your house, content in your presence for ever."

LEARNING TO LOVE: Exploring Solitude and Freedom. The Journals of Thomas Merton. Vol. Six, 1966-1967. Edited by **Christine M. Bochen**. HarperSanFrancisco. Pp. 382. \$15 paper.

More from the Trappist monk, Thomas Merton, on solitude, but this time from his personal journal which reveals his many internal struggles with relationships, particularly with the woman he met while in the hospital: "The fact of passion has to be faced ... The fact of my vocation to a deep mystical life has to be faced ..."



SHE HAS WASHED MY FEET WITH HER TEARS: New Testament Stories of Woman's Faith and Rebellion. By **Ross Saunders**. Seastone. Pp. 158. \$12.95 paper.

An Australian Anglican priest explores the Mediterranean world and women in the gospels, Acts, Pauline epistles and the Post-Apostolic era. He finds a number of women willing to break with convention: Mary the Mother of John, for example, did not sell her house and live off charity; she allowed her house to be used for Christian worship.

LECTIO DIVINA: Renewing the Ancient Practice of Praying the Scriptures. By **M. Basil Pennington**. Crossroad. Pp. 164. \$13.95 paper.

Basil Pennington of *Centering Prayer* fame, opens contemporary readers to the ancient method of "lectio" or praying the scriptures, a tradi-

The Savior Processional Cross

Designed and made by Almy for the 1995
Papal Mass at St. Joseph's Seminary in New York.
The Savior Cross is just one selection of Almy's exclusive
offering of processional appointments, sacred vessels,
eucharistic vestments and clerical clothing.
Classic designs for today's church.

For a complimentary copy of the Almy Catalog,
please call or write today.



CM ALMY

P.O. BOX 2644 DEPT Y1 GREENWICH CT 06836-2644
1.800.225.ALMY



tion which emerged from the Jewish community and which has been part of Christian practice from its beginnings: We pick up our Bible with reverence and we turn to the Holy Spirit.

PRAYING WITH C.S. LEWIS. By **Charles C. Taliaferro**. St. Mary's. Pp. 116. \$8.95 paper.

Continuing St. Mary's "Companions for the Journey" series, and continuing the explosion of books published for the Lewis centennial in 1998, Prof. Taliaferro presents us with 15 meditations on topics like divine imagination, prayer and the Trinity. Introduction on Lewis's life and themes.

LIFT THINE EYES: Evening Prayers For Every Day of the Year. By **Christoph Blumhardt**. Plough (Rte. 381 N. Farmington, PA 15437). Unpaginated. \$13.

Daily prayers arranged by month by a German pastor who died in 1919 and was an influence on Dietrich Bonhoeffer.

The prayers are straightforward and often strong, as in May 23: "Touch us with your Spirit, that we may carry out our tasks in your service."

ANGELS OF GRACE. By **Anselm Gruen**. Translated by **Dinah Livingstone**. Crossroad. Pp. 140. \$14.95 paper.

By a German monk and spiritual director who writes that angels represent our deep longing for grace. He discusses 50 angels, including angels of clarity, courage, quiet, freedom. One of his best is the Angel of Solitude who helps us find our "own oneness."

THE SHAPE OF LIVING: Spiritual Directions for Everyday Life. By **David F. Ford**. Introduction by **George Carey**. Baker. Pp. 201. \$13.99 paper.

The Regius Professor of Divinity at Cambridge University starts by asking a number of people what they find most overwhelming in life. Yes, he does give advice on coping, but the

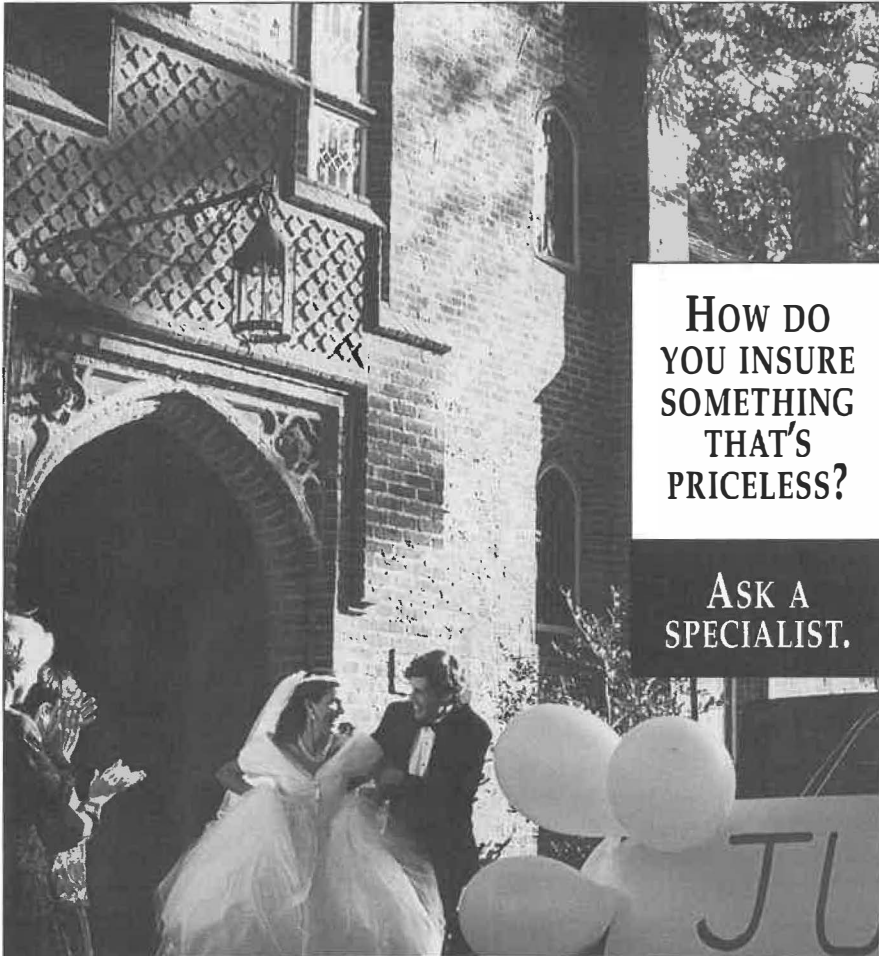
book is deeper and looks at those times and places that "shape" our hearts, desires, character, soul and work.

MARY THROUGH THE CENTURIES: Her Place in the History of Culture. By **Jaroslav Pelikan**. Yale. Pp. 267. \$14 paper.

This excellent 1996 book is now in paperback from Yale University Press. If you missed it the first time around, you will want to read it now.

FLAME IN MY HEART: St. Aidan for Today. By **David Adam**. Morehouse. Pp. 153. \$8.95 paper.

The vicar of Holy Island (Lindisfarne) where St. Aidan lived in northern England shares keen insights for living the spiritual life, drawn from Aidan and others in the medieval Celtic community. Helpful is his observation that "temptations are about our potential," and inspirational are the Celtic prayers.



HOW DO YOU INSURE SOMETHING THAT'S PRICELESS?

ASK A SPECIALIST.

Your church is far more than bricks and mortar. It represents the priceless commitment and sacrifice of generations. Church Mutual understands your church's importance in the lives of your congregation. We've specialized in insuring churches for 100 years. Call for a free insurance needs analysis. See why today more churches place their trust with Church Mutual than with any other insurance company in America.

1 8 0 0 5 4 2 - 3 4 6 5

Church Mutual
THE SPECIALIST

3000 Schuster Lane, P.O. Box 357, Merrill, WI 54452
Church Mutual is rated A+ (superior) by industry analyst A.M. Best
© 1997 Church Mutual Insurance Company

REFLECT ON YOUR SPIRITUAL LIFE DURING LENT WITH

THE LIVING CHURCH



February and March issues are full of news, feature stories, information resources, and thought-provoking articles focusing on this penitential time of the year.

You'll find a Lenten series, sacred verses to ponder, and information about fasting, prayer and meditation.

And, you can share
THE LIVING CHURCH
with someone you know
for **ONLY \$10!**

Send 13 weeks of the magazine to family, friends, neighbors, cantors, lectors, deacons, and anyone who reads your "pass-along" issue ... and pay only \$10 for each subscription.

MC/VISA ACCEPTED

ORDER TOLL-FREE AT
1-877-822-8228
AND MENTION THIS OFFER!

OR

See inserted form and envelope and **FILL IT OUT COMPLETELY.**

HURRY, OFFER EXPIRES MARCH 31, 1999.

Lent is a perfect time to "stand still," take another look at ourselves, and begin to know and share both Jesus' suffering and his victory.

THE LIVING CHURCH can guide you ... and those special people in your life.

Subversive Spirituality

By Eugene Peterson
Eerdmans. Pp. 263. \$18 paper

One word describes Eugene Peterson's *Subversive Spirituality*: rich.

In this collection, Peterson, professor of spiritual theology at Regent College and author of the popular version of scripture called *The Message*, has assembled an eclectic mix of writings.

Subversive Spirituality includes the following: biblical expositions, interviews, conversations, reflections, meditations and poetry.

Overall, the work is steeped with pastoral insight and wisdom, and the style is fluid and literary. Perhaps Peterson's most interesting theme is the connection between art and faith. The author shows his respect for other creative minds, namely,

poets and novelists from whom he draws inspiration.

The Christian life, asserts Peterson, involves imagination.

He explains that poems slow us down and encourage us to reflect on our lives. Each poem in his series "Holy Luck" opens with a Beatitude. The pieces themselves are rife with alliteration and internal rhymes in addition to other complex poetic devices.

"Reading a novel is among the more serious activities available to a pastor," notes Peterson. In other words, story, person and place are important to our lives. "The arts," he says, "is where we live." Stated differently, we live in a story.

Peterson contends that novels can be vehicles of cultural as well as theological truth. To back up his point, he cites Herman Melville's *Moby Dick* and Walker Percy's *The Moviegoer*.

In short, Peterson claims that true pastorate is a work of art, and art — by its nature — is subversive.

"Spirituality is not smooth," he notes, pondering the role of the seminary as a place of spiritual formation. He seems to advocate the balance of intellect and spirituality, the blend of reason and faith.

Perhaps *Subversive Spirituality* will serve as a reformation call to contemporary Christianity.

C. Brian Smith
Summerland, Calif.

Come to the College of Preachers in 1999 and preach with...



GILLIAN DRAKE & WILLIAM HAGUE
*Delivering the Spoken Word: Expressing the
Message Beyond the Text*
FEBRUARY 22-26, 1999



HERBERT O'DRISCOLL
The Art of the Homily
MARCH 8-12, 1999



KORTRIGHT DAVIS & KENNETH LEECH
Proclaiming Social Justice
MARCH 15-17, 1999



MARCUS BORG
*Talking About Jesus Today:
How and Why It Matters*
MARCH 17-19, 1999



PETER GOMES
*Annual COP
Fellows Conference*
APRIL 7-9, 1999



LOUIS WEIL
*Pastoral Imperatives
and the Prayer Book*
APRIL 19-23, 1999



DAVID BUTTRICK
Preaching the Parables
MAY 3-7, 1999



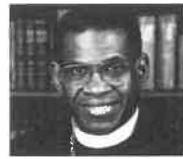
BARBARA BROWN TAYLOR
Silence and the Word
MAY 17-21, 1999



JACQUELINE WINTER
Art as Proclamation
JUNE 4-6, 1999



FRANK GRISWOLD
*The Presiding Bishop's Consultation
on Bio-Medical Ethics*
JUNE 9, 1999



NATHAN BAXTER
*Faithful Preaching
in a New Millennium*
JUNE 13-17, 1999

FOR REGISTRATION
INFORMATION, CONTACT

Conference Registration
College of Preachers
3510 Woodley Road, NW
Washington, D.C. 20016
202-537-6381
FAX 202-537-2235

BOOKS

Breaking Up, Down and Through

Discovering Spiritual and Psychological Opportunities in Your Transitions

By Andre Papineau
Paulist. Pp. 135. \$9.95 paper

This readable offering by Fr. Papineau, Jungian psychologist, equips us with means for charting our journeys through life's transitions which can deteriorate into fruitless wanderings via wastelands filled with mazes yielding depressions and unattained goals.

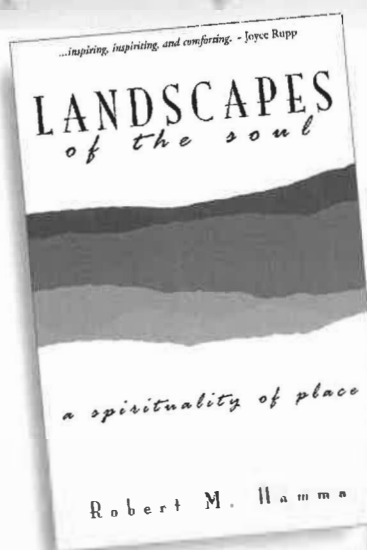
This fine priest-scholar demonstrates how we delude ourselves with thoughts that require us to achieve fulfillment and happiness at all costs. On the contrary, Fr. Papineau shows us that we need to grant ourselves permission to feel sad, frustrated and unfulfilled.

By granting ourselves such permis-

sion, transitions become "angels of annunciation," and, simultaneously, we stop destructive thoughts concerned with how others assess us. The next step assigns us to re-visit Matthew 2:1-12 so we will look to God's star as did the Magi. Fr. Papineau emphasizes that the star never gets lost except to our line of vision. On the other hand, we can remain focused on God's star by bonding into "communitas" as did the Magi. In such maturity, girded by our bonding, we arrive together into God's presence, our eternal destiny. Thus, transition becomes opportunity rather than depression's dashed hope. In view of all of this prudence shared by Fr. Papineau, this reviewer recommends this book for all those trying to make sense of life's transitions.

Edward Ambrose
Las Cruces, N.M.

spiritually nourishing reading



Landscapes of the Soul **A Spirituality of Place**

Robert M. Hamma

The newspaper stand where we stop each morning; the quiet spot we love to visit when we can; the worn, wooden table where we gather for supper — each of us have places which have become "holy places" for us. We don't always realize it, but these places are not incidental. In fact, they shape and form our souls in profound ways. In *Landscapes of the Soul*, Robert Hamma invites readers to see these places anew — to appreciate fully the way in which place nurtures our spiritual lives.

ISBN: 0-87793-672-2 / 160 pages, \$9.95

Mixed Blessings

Paula Ripple Comin

A collection of thoughts, reflections, and stories from Paula's own life. She shares some of the joys and struggles she has encountered as she has faced her memories, as well as some of the insights she has found along the way. Paula encourages readers to reflect on their own memories, to share their stories, and to open their lives to both themselves and others. In this way, *Mixed Blessings* is an invitation to enter into self-reflection in order to discover peace and hope, the fruits of the inward journey.

ISBN: 0-87793-666-8 / 160 pages, \$9.95

Available from your local
religious bookstore or:



ave maria press

P.O. Box 428 ~ Notre Dame, Indiana 46556-0428

Ph: 1-800-282-1865, Ext. 1 ~ FAX: 1-800-282-5681

In Canada: Order from your local bookstore or B. Broughton Co., Ltd., 2105 Danforth Ave., Toronto, ON M4C 1K1

Thomas Jefferson: A Life

By Willard Sterne Randall
Henry Holt. Pp. 708. \$35

The currently active problem about the separation of church and state has involved reference to Thomas Jefferson. Such references, when they are numerous, tend to promote inaccuracies. The prejudices of excited debaters surface, and poor Thomas Jefferson gets mangled.

This book gives an excellent description of Jefferson's colonial ancestry and the lifestyle of the early 18th century, including social, economic and religious attitudes. This reader felt the agrarian ways and also the gradual entanglement of parliament. Virginia. I saw powerful England pretending superiority over the tobacco farmers. Then came a slow but persistent rise of revolutionary minds, speeches, and publications large and small.

Slowly, the colonists identified themselves as "Americans" and then as responsible colony-states. An early resolution recognized the bond- edness of those colonies; their corporate strength was perceived, promoted, and acknowledged by a significant number of the colonists.

Of high importance to theological

responsibility are the first 200 pages of this book. The busy cleric might well examine at least this section of Willard Sterne Randall's careful treatment of Thomas Jefferson's changing attitudes regarding the church-state issues.

*(The Rev.) Paul Z. Hoornstra
Savannah, Ga.*

American Indian Genesis

The Story of Creation
By Percy Bullchild
Seastone. Pp. 92. \$17

I thoroughly enjoyed reading this book and found its ideas intriguing. I was surprised, for example, to learn that Native American myths assumed the earth was round. Many will appreciate reading the story for its own merits, though most readers will find the parallels with the creation stories of Genesis especially fascinating.

Handed down orally, the Blackfeet Indian story of creation is told by a full-blooded Blackfeet who grew up in Montana and who has spent more than 10 years transcribing myths of his culture, preserving accounts of religious life among Native Americans, the origin of sickness, and the origin of sexual awareness.

The interesting biblical parallels I noticed were: man's being created from mud and brought to life with the Creator's breath, the existence of the serpent responsible for sin, explanations of menstruation linked with acts of the Original Woman and woman created from the rib of the first man.

At times I did not care for the voice of the story. I liked the idea of keeping it simple and personal in language, because myths in essence have to be available to all ages; but I had a problem with the inclusion of modern, "western" idioms such as the earth was "plumb bare," and the woman went off to "rustle" for what they needed. These usages don't spoil the tale's timeless and universal appeal, however.

*Shahadah Fredericks
Port Elizabeth, South Africa*

More Books, page 28

"Lord, teach us to pray..."

The Saint Francis Academy is best known for its residential campuses that provide therapy for boys and girls with behavior disorders, but our continuum of care includes prevention and intervention programs designed to keep children at home and families together.

Families can gain strength, wisdom, and healing through reading *Bedtime Prayers With Your Children*. This book leads readers through prayers of thanksgiving, adoration, confession, intercession, and petition. Helpful suggestions for family devotions are included, and the spiritual, psychiatric, and medical values of bedtime prayer are explained.

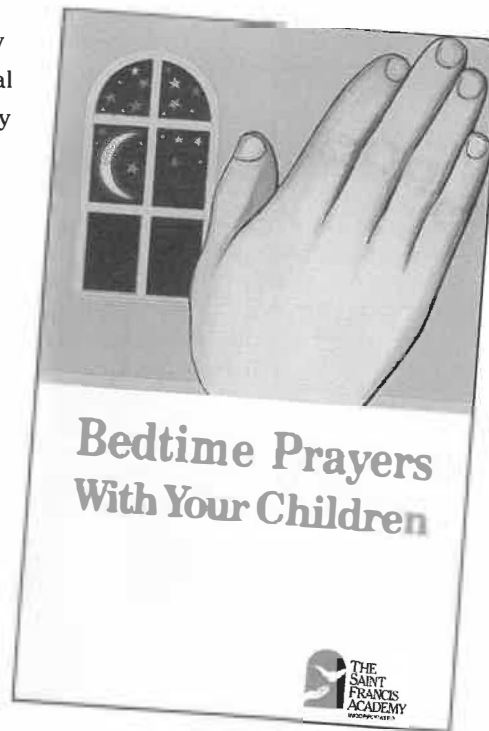
\$5.00 each

Includes sales tax, shipping, and handling. Credit card purchases are welcomed. Make check payable to The Saint Francis Academy. Mail to:

Bedtime Prayers
The Saint Francis Academy
509 East Elm Street
Salina, KS 67401
1-800-423-1342



**THE
SAINT
FRANCIS
ACADEMY**
INCORPORATED



"Prayer is needed for children whatever religion we are. We must pray together. Children need to learn to pray, and they need to have their parents pray with them. If we don't do this, it will become difficult to become holy, to carry on, to strengthen ourselves in faith."

Mother Teresa
Calcutta, 1979

Proposal for New Jersey Rejected



Bishop Doss



Bishop Griswold

'I think it is most unfair.'

Fr. French, on how the proposal was brought forward

A proposal of "healing and reconciliation" for the Diocese of New Jersey was presented by the Most Rev. Frank T. Griswold, Presiding Bishop, and Bishop Joe Morris Doss of New Jersey when they met with the diocesan standing committee and council Jan. 26 in Secaucus, N.J.

The proposal, which, ultimately, would lead to the resignation or retirement of Bishop Doss no later than March of 2002, was rejected by members of the two groups.

The elected officials of the diocese have been embroiled in disputes with Bishop Doss since early in his episcopate on issues ranging from abuse in leadership to misuse of funds. As recently as October, the standing committee and diocesan council hired an attorney to investigate "alleged spending improprieties of the bishop," a move the diocesan staff called vindictive.

"I am somewhat angry," said the Rev. Alan French, president of the standing committee and rector of St. Andrew's, New Providence. Fr. French said he was angry that there had been no indication before hand of what would be offered. He said he did not know that it was a joint proposal, that Bishop Doss had advance input, that the offices of the Presiding Bishop and the diocesan bishop were so well organized, and that the standing committee and diocesan council were so in the dark. "I think it is most unfair."

Fr. French said representatives of elected leadership were working on an alternate proposal. The proposal offered at the meeting would have required signatures before the meeting closed. At press time, the alternate proposal was not completed.

The Presiding Bishop's proposal suggested, in part, that the standing committee and diocesan council agree:

- that, along with working cooperatively with the elected bodies, Bishop Doss would "consider new opportunities for ministry outside the diocese"
- that the diocese appoint a chancellor and the standing committee and diocesan council withdraw resolutions calling for Bishop Doss' resignation and cease their investigations
- and that none of the parties call for an election of a bishop coadjutor until after

Bishop Doss' resignation or retirement — at which time the Presiding Bishop would appoint an interim bishop until a new bishop is elected.

Fr. French said that the alternative proposal discussed at the meeting accepted the Presiding Bishop's proposal in principle with the major exception that Bishop Doss would leave at the end of diocesan convention this year. He said that the intent is to offer Bishop Doss a "very generous" package: He would be on sabbatical and no longer involved in the diocese, he would be paid in full through diocesan convention 2002, at which time he could retire early.

"We want to be generous. We don't want to hurt him or his family," Fr. French said. The offer would also include stopping all investigations into Bishop Doss' personal and professional life.

"The problems of our diocese are deep and long-lasting. Only through a mutual healing process can we assist the diocese in achieving a healthy reform," Bishop Doss said in a news release after the meeting.

"The Presiding Bishop and I have presented to the standing committee and diocesan council an opportunity for reconciliation and healing ... Bishop Griswold's intervention illustrates that the moral force and example of the Presiding Bishop is where his authority lies within the Episcopal Church.

"I am grateful that he had brought this unique form of authority to bear upon us, helping us find the way to unity, healing and cooperation."

Fr. French said that although the Presiding Bishop left the meeting having withdrawn himself and his staff from the affairs of the diocese, the standing committee and diocesan council wants to work with Bishop Griswold. He said that, personally, he cannot sign a document that would take away the authority of the standing committee who would be serving in three years.

"This was quite a concession on (Bishop Doss') part," said the Rev. Elizabeth Geitz, diocesan council member. "Such an offer is unprecedented in the history of the Episcopal Church. I am dismayed that his joint proposal with the Presiding Bishop was rejected."

Diocese of Tennessee

Tornado Destroys Historic Church

"We will rebuild, and it will be on the same spot in historic downtown Clarksville!" The message resonated from the Rev. David Murray, rector, Steve Dial, senior warden, and members of the vestry and congregation of Trinity Church, one of the oldest Episcopal congregations in the Diocese of Tennessee.

Their ornate, 120-year-old structure, extensively remodeled just years ago, was destroyed in a tornado Jan. 22 that turned downtown Clarksville from one of Tennessee's most attrac-

(Continued on page 32)



Trinity Church, Clarksville, Tenn., was destroyed by a tornado that moved through the downtown historic district Jan. 22.

N.Y. Attorney General Completes Trust Fund Investigation

After a two-year investigation and the expenditure of \$400,000, the Episcopal Church's handling of its trust funds has been vindicated by the New York State Attorney General's office.

A Jan. 5 statement includes a consent agreement wherein the church will continue or institute specific procedures ensuring that changes in financial management are carried out with the approval of the Executive Council's administration and finance committee, that both the full council and the attorney general's office are notified, and that copies of an annual trust fund book and the church's annual financial statement are available to all church members upon request.

The consent agreement further stipulates that the attorney general receive a report concerning one particular trust fund, and a copy of a memorandum on guidelines for use of the Presiding Bishop's discretionary funds.

The in-depth investigation of trust funds was prompted by the Trust Group, a committee of 10 — three bishops, one priest and six lay persons —

represented by Mobile, Ala., attorney James Crosby. The group noticed that millions of dollars in trust funds had been redesignated by former treasurer Ellen Cooke from their original purposes. "Some of these were very small," Mr. Crosby said, "a widow's fund for a day's wage for the destitute, for example."



Dick Snyder photo
Mr. Duggan: "doubts ... will finally be laid to rest."

He termed the attorney general's finding "a good start," but that the church at large has still not received a full audit.

The group, Mr. Crosby said, will continue to advocate that full information about trust funds, as well as the church's annual financial statement, be posted on the Internet. "That's \$230 million available for ministries, to help Episcopalians, that people don't know about." New York's attorney general's statement, he said, called the church's actions a 'reasonable resolution,' but also said, 'We'll watch it for five years.'

"Let everybody know where the money's being spent. Why not? The church should be held to the standards of scripture, not of the attorney general," Mr. Crosby said. The Trust Group, he said, had spent approximately \$35,000 pursuing the inquiry; Mr. Crosby took no fee for what he termed "church business." Referring to the amount spent by the church in response to the investigation, he said, "It wouldn't have cost them a dime if they'd let us see the books" as the Trust Group originally requested.

Church financial officer and treasurer Stephen Duggan said of the attorney general's report, "Nothing was found in this investigation that we hadn't already reported," stressing that it made "no recommendations that current financial procedures be changed." He hoped, he said, that "any lingering doubts about the financial management of the church will finally be laid to rest." He lamented the expenditure of the \$400,000 "at a time when the church has so much ministry that needs to be done."

Episcopal News Service contributed to this article.

The Great Temple Debate

By Philip B. Secor

The time was early spring of 1586, the 28th year of the reign of Queen Elizabeth I. It was one year before the execution of the queen's Roman Catholic cousin, Mary Queen of Scots, and two years before the invasion of the Spanish Armada. The country was in justifiable frenzy over fear of overthrow of crown and church by forces of the pope, especially King Philip of Spain. Any word or deed in support of Roman Catholics or catholicism was dangerous, even treasonous.

The place was the ancient Temple Church on Fleet Street in London — one of the most influential and contentious pulpits in the country, parish home to most of the leading lawyers and jurists of the day, as well as many members of parliament and the queen's court and privy council.

The occasion was the ongoing public debate between the master of the Temple, Richard Hooker, fresh from a successful career as an Oxford professor and recently appointed by the queen to this influential London pulpit, and Walter Travers, Hooker's cousin by marriage and one of the leading exponents of an extreme brand of Calvinism that aimed at radically altering the government and liturgy of the emergent Anglican Church. The debate lasted for many months and was attended by some of the most influential political and religious leaders of the day.

The consequences of the debate were momentous for the Anglican/Episcopal Church because out of the debate came Hooker's decision to write the most important and defining treatise in our church's history, *Of the Laws of Ecclesiastical Polity*. The debate set the course of his life, for in them he gave voice to highly dangerous views — only much later to be seen as moderate — that would cost him any hope of further advancement in the church.

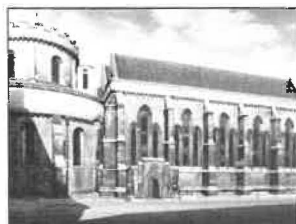
The political importance of his position at the Temple Church was clear to Hooker before he ever assumed his office as master in 1585. He knew that its congregation was the most politically sophisticated and sensitive in the realm, excepting only St. Paul's Cathedral. He knew also that the radical Calvinists in London, already in control of many of the leading parishes in the city, coveted this post for one of their own, namely the present reader at the Temple, Walter Travers, who was the chief exponent and organizer in England of the new presbyterian form of church governance.

In fact, the queen's chief minister, William Burghley, Travers' patron and a protector of Calvinist extremists, had urged the queen to appoint Travers as master. However, Archbishop Whitgift rejected Travers as too radical and rec-

(Continued on page 26)



The debate between Richard Hooker and Walter Travers led to the decision to write the most important and defining treatise of our church's history.



The Temple Church on Fleet Street in London

Inspirational Endeavors

THE EMERY SISTERS

By Willeen Smith



Above: Julia Emery at the 1913 General Convention/Triennial Meeting of Episcopal Church Women in New York City.
Right: a 1910 promotional leaflet of the mission field supported by the United Offering.



Between 1872 and 1920, two Emery sisters brought vision, inspiration and practical hard work to create structures, programs and relationships that undergird the opportunities and actions of women in the Episcopal Church at this turn of the century.

The 1871 General Convention authorized women to organize as an auxiliary to the Board of Missions. Mary Abbott Emery served as the first general secretary, from 1872 until 1876. Julia Chester Emery succeeded her and served until 1916. During those 40 years, she visited every diocese and missionary district and later traveled around the world, visiting missionaries. In 1908, she was a delegate to the Pan-Anglican Congress in London. Today the Episcopal Church recognizes Julia's accomplishments on her feast day, Jan. 9.

Mary and then Julia excited the energy and imagination of women in parishes and dioceses. They created a national network by developing ways for diverse parish groups involved in missionary work to coalesce and for dioceses to establish an officer or board accountable to the general secretary. Thirteen branches were active by

women, the power of women's leadership extends to many women in many more places within the family of the Episcopal Church.

For example, Pamela Chinnis is president of the House of Deputies of General Convention. Deputies to General Convention, members of Executive Council and appointed bodies include women. Women are bishops, priests and deacons. Missionary appointments are equally supported for men and women.

In dioceses once a part of the Episcopal Church, now autonomous provinces of Brazil, Central America, Mexico and the Philippines, the Episcopal Church Women and United Thank Offering programs continue.

Today's Council for Women's Ministries brings together leaders of the women in the Episcopal Church. Some member organizations, such as the Church Periodical Club, came into being at the time of the Emery sisters. Others, such as the Episcopal Women's Caucus, are more recent.

The vision, inspiration, and practical hard work of the Emery sisters and many who followed them permeates a wider spectrum of the Episcopal Church than it did a century ago. That would please Julia Emery. However,

she would not be complacent. As when she explained why she chose the word "endeavor" over "achievement" in the title of her book, *A Century of Endeavor*, "... this is not a time to rest upon anything which has gone before, but rather one in which to take each past experience as a starting-point for future effort and help, with which to meet the problems and duties of the years to come."

Willeen Smith is United Thank Offering coordinator at the Episcopal Church Center in New York City.

'... take each past experience as a starting-point for future ...'

Julia Emery

1876. By 1916 every diocese and missionary district including Africa, China, Japan, Alaska, Brazil, Hawaii and the isolated parishes in European cities participated.

Women in the network were educated through missionary publications and further engaged and educated by hands-on connection with missionary families. Box Work — making, collecting, distributing articles of clothing — was centralized and given dollar value. The United Offering, re-named the United Thank Offering, began in 1889 and by 1916 approximated \$300,000.

In 1999, thanks to these two sisters who inspired many



A Focus on Faith

An Interview with Gail Godwin

At home in Woodstock, N.Y., novelist Gail Godwin, whose new novel Evensong, a sequel to Father Melancholy's Daughter, will be published next month, answers a few questions from TLC's book editor, the Rev. Travis Du Priest.

TD: Thank you for agreeing to be interviewed for our readers. I'm looking forward to learning more about you, and I'm sure others are, too. Would you begin by telling us a bit about your childhood and upbringing?

GG: I was born in Alabama, because my father had taken a summer job there. But soon after, my parents separated and my Mother, her mother, and I moved to the western North Carolina mountains, where my grandmother's people lived. While World War II was in progress, mother worked as a reporter on the *Asheville Citizen Times*. She also taught part-time and wrote love stories in the evening. My grandmother read them and made suggestions before they were sent off to New York. Then a few months later, we would walk to the drugstore and look at the latest issue of *Love Short Stories* and sometimes Mother would have two stories in a single issue, under different pen names.

I never went to first grade, a fact I find odd in retrospect, but for second grade, Mother enrolled me in St. Genevieve's, where she was teaching English in the junior college. In the early 1900s, a French order of Roman Catholic nuns had purchased a Victorian inn overlooking Asheville and, in the peak

period when I began, were educating children from kindergarten through eighth grade and young women through high school and the first two years of college. There were boarding students from all over the country, as well as Cuba.

I spent eight intense, imaginative years as a day student in this rambling, gothic-romantic, five-story wooden building with its gables and off-limits tower. There were so many interesting (a few terrifying; some especially loving) women, many from France and Ireland and Germany, who were here at our service because they had wanted to do something difficult for God. (My favorite one is still on this earth, in a convent near Boston.) Then my new stepfather took my mother and me into a totally different world. In the next three years, I was to attend five public high schools in four different states.

TD: Do you still identify yourself as a Southerner or think of yourself as a Southern writer, even though you live in New York?

GG: When I think of myself as something nowadays, it is usually more in the line of a blob of consciousness that has lived in a number of settings and inhabits one now. Only once, in my late teens, probably under the influence of reading *Gone With the Wind* and studying Faulkner, did I go through a period of feeling especially Southern. I thought a great deal about it, because, except for one Swiss great-grandfather who emigrated to America in the

last century, I am Southern all the way back to the 18th century on both sides. But then that identification with “southernness” abated in my 20s when I lived abroad, and I found more affinities with what you might call writers of the inner life, the soul, wherever their locales: Albert Camus, George Eliot, Henry James, Robertson Davies. Though many of my characters are from the South — the way Davies’ characters are from Canada and James’ from Boston or New York — their most passionate concerns seem more focused on the personal quest and the intricacies of human relationships.

TD: *I don't know whether you'll like it very much or not, but I've taught several of your short stories in a class called "Fiction of Southern Women." I'm wondering if you see any of the other Southern writers like Eudora Welty, Katherine Anne Porter or Caroline Gordon as mentors or influences.*

GG: I'm happy when my fiction is taught, no matter what the title: “Southern Women,” “The Holy Ghost in Modern Fiction,” “The Evolving Self.” If you mean you're wondering whether I balk at being put in a “Southern” or a “female” box, I do, a little, but ours is an age of specialization, and courses in syllabi have to have catchy titles. I myself would certainly sign up for the “Holy Ghost” course. (I made that one up, by the way, inspired by the headline of an old *Father Melancholy's Daughter* review: “Dad, Daughter Chase Holy Ghost.”)

The Southern writer I most admired when I was starting to write was Walker Percy. When *The Moviegoer* first fell into my hands in 1962, I couldn't believe someone had written such a novel. It had such original perceptions, even added some metaphysical dimensions to “southernness.” By the way, it was Walker Percy who inadvertently gave me the title for *Father Melancholy's Daughter*. I was sitting behind him on a plane, on our way to a writers' conference, and I was lovingly brooding on the back of his head while wishing I had a better title for my book. Somehow the head and the wish clicked.

TD: *Are you a cradle Episcopalian or a convert? Were you brought up going to church?*

GG: There's a family story that both my mother and I were covertly baptized as infants by our ardent Roman Catholic cousins in Alabama. When I was little we went to my grandmother's Methodist church; then Mother found St. Mary's, an Anglo-Catholic church in Asheville. It was, and still is, open at night, and she would walk up to St. Mary's after work for “a breath of fresh prayer.” I was confirmed there when I was 12, and entered upon an

active adolescent spiritual life. This lasted until I left Asheville at the age of 15.

I didn't get back to the Episcopal Church until decades later, after a period of searching and praying outside of churches. I never stopped searching or praying, though the God I prayed to went through some metamorphoses. And so did I. Yet in some ways, God has remained his old recognizable self. And so have I.

TD: *Are you an active Episcopalian now? Does your writing, teaching, and travel schedule allow you to participate in your local parish?*

*'All of us are inflicted,
in one way or another,
with the "abiding ache"
and we bring challenging
information to one another.'*



GG: More active than I have ever been in a church. I read the lessons about twice a month, and, last summer, I was a founding teacher in St. Gregory's first three-week arts camp for adolescents. St. Gregory's, Woodstock, is going through a blossoming period, our priest-in-charge is a devoted and vital man, and we are an extraordinarily varied combination of humans from such different backgrounds that no discussion group is boring — or, worse, complacent.

All of us are inflicted, in one way or another, with the “abiding ache” and we bring challenging information to one another like bees returning to

the hive with their stash from different flowers.

TD: Will your new novel, *Evensong*, continue any of the storyline of *Father Melancholy's Daughter*?

GG: *Evensong* is a sequel to it, though it can be read without having read *FMD*. In *Evensong*, Margaret is now the rector of an Episcopal church in a small highland village in Western North Carolina. She is married to Adrian Bonner, whom she admired in *FMD*. The novel runs its course during Advent of 1999, when she and Adrian face some serious personal conflicts as well as a good bit of localized millennial madness.

TD: What are you working on now? I'm sure our readers would like to know what's in store for them in future.

GG: I have been commissioned to write a book about the heart — its symbolism, the way it has been portrayed in myth, religion, literature, art, and philosophy through time. It is scheduled for publication on Valentine's Day, 2000. It's underlying theme is the importance of "heart-consciousness." I have written about half the book, with chapters so far on "Heartbreak," "The Rhythms that Count," "The Shape of the Heart," "The Mystical Heart," "Changes of Heart," and "Absence of Heart." I love this project. It's like going back to school, only this time to the School of the Heart.

TD: I have a flyer entitled *The Other Voice: A Portrait of Hilda of Whitby in Words and Music*, for which you wrote the text. Tell us about your interest in *Hilda* and about this musical, if that's the proper term.

GG: My interest in *Hilda* dates from my graduate studies in Anglo-Saxon. Many years later, I had a powerful waking fantasy about this mother of the early English Church. I visited Whitby twice and read everything I could find about the seventh-century abbess, which isn't much, besides Bede's account of her, considering how extraordinary she was. She had as much power as anyone could deal with, and yet she handled it superbly. She managed to live in God's time and human time. That's what our piece is about: *Hilda* takes a very human, ignoble incident and turns it into something useful for God.

After I finished *Evensong* last spring, the composer Robert Starer and I decided to make *Hilda* the basis of our ninth collaboration. We had a mezzo soprano in mind, a singer with dramatic gifts, and we had a church that wanted to premiere it, Holy Cross in Kingston, N.Y., with its enviable acoustics and suitable space and accoutrements for a liturgical drama. *The Other Voice* had its first

two performances last October and it worked extremely well. Now it's going to be brought out by Selah Publishing Co. later this spring and made available to other churches who might want to perform it.

TD: Thank you for your candor, your wisdom, and your insights into yourself, your writing, and your faith.



SCENE V

from *The Other Voice* by Gail Godwin

It is the year 680. The Abbess Hilda is now 66 and close to death. The abbess has been ill for six years. As Bede, her only known biographer, writing within 50 years of her death, when memories of her were still fresh, tells us: It pleased the Author of our salvation to try her holy soul by 9 long sickness, in order that...her strength might be perfected in weakness." Knowing her time on earth is short, Hilda has sent for Rolf the Reeve, who has outlived Caedmon. We learn that Hilda taught Rolf to read so that he could "feed" the scriptures to his brother, who was then inspired, as Hilda had foreseen, to make songs that reached the hearts of the unconverted. Through giving Rolf another voice, that of literacy, the wise abbess has given his irrepressible communicative energies a purposeful focus.

The concluding Requiem for Hilda, sung by the Abbess Elfleda, was inspired by text found in 2 Esdras, 2:15-33 and by the final prayer of the Burial Service in *The Book of Common Prayer*.

Mother, embrace thy children
And bring them up with gladness;
Make their feet as fast as a pillar;
For I have chosen thee, saith the Lord.
Those that be dead will I raise up again
And bring them out of their graves.
Fear not, thou mother of the children,
For I have chosen thee, saith the Lord.

Be joyful, O thou mother, with thy children
For I will deliver thee, saith the Lord.
Remember thy children that sleep,
For I shall bring them out of the sides
Of the earth and shew mercy unto them.

Rest eternal grant to her, O Lord
And let light perpetual shine upon her.

A Meditative Walk

Friends of mine have built a labyrinth on four acres of wooded hillside behind their house of prayer in southeast Wisconsin. The pathways

meander — it is not stylized at all like some of the labyrinths so popular right now. It takes about 20 minutes at a steady pace to walk “in,” and about equal time “out” if you commit to the full journey.

There are two swings and several large rocks to sit on if you are tired or simply want to pause.

Eventually there will be meditation stops along the way and at the end a tower you can climb to overlook the surrounding countryside or close your eyes and pray.

I’ve walked it several times — to get the “lay of the land” and to “test” the instructions (little sticks with colors directing you right, left or straight ahead). But more recently, I walked it as part of a pre-Lenten retreat as a spiritual exercise.

I decided that since the labyrinth was made of wooded pathways that I would treat it as a “living icon.” As I stepped onto the path, I would “write the labyrinth” in the tradition of iconographers who “write” their icons. The result was a slow, meditative walk. As much as possible I tried not to impose judgment or even to take “poetic justice,” but just record what my eye fell on:

Beautiful flat gray rocks; lime-green moss; large oak trees with bare limbs; long strands of brown grass lying flat against the ground; acorns; packed black dirt; tiny

patches of snow around pebbles; tall, dried stalks of Queen Anne’s lace blowing in the wind.

Naturally, reflection and memory eventually kick in. And by the next day I realized that the walk had pulled to mind other walks in other woods, mostly from my childhood: along the creek on the edge of town not too far from our

home in Crewe; behind the farm of family friends Kate and Charlie, also in the Piedmont section of Virginia: While the adults laughed and talked by the fireplace after Sunday dinners, I would hike the woods with Charlie’s hunting dogs, Mint and Julep. Or by the springhouse at the edge

of my great aunt and uncle’s place in Lunenburg County, where the water was sweet enough to drink.

Each walk brought with it a sense of safety, belonging, and stillness. Though I wouldn’t have known the term as a teenager — a sense of contemplative oneness.

It was good to relearn after many years that one can become a child again, at least for awhile, and see that a walk in the woods still knits up the raveled sleeve of care, as the poet puts it, and soothes the sin sick soul.

(The Rev.) Travis Du Priest,
book editor

Did You Know...

The Lavender Light Gospel Choir will sing at the Beyond Inclusion Conference in New York City in April.

Quote of the Week

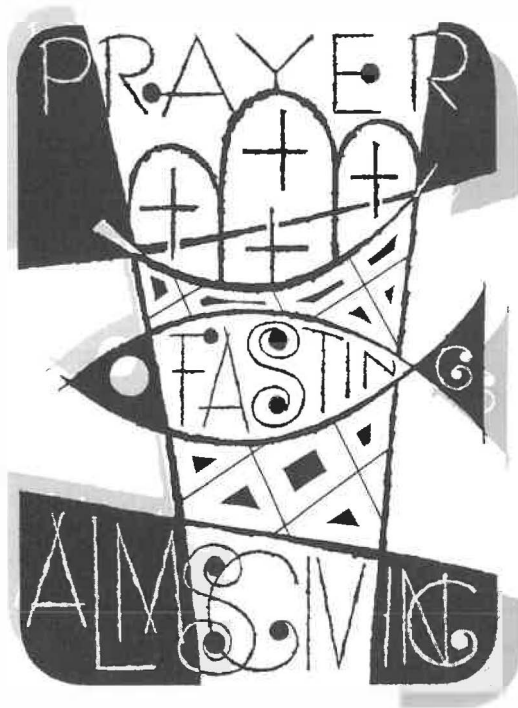
Jazz musician David “Fathead” Newman, leader of Master’s Class and jazz weekend at St. James’, East Austin, Texas, on religion and music: “Religion has such a strong relationship to music. It’s a thrill when a church is liberal enough to want us to come and play.”

A Time to Give and Take

We come again to Lent, the holiest time of the church year. We are called to a life of prayer, fasting and almsgiving, ancient disciplines which still have a place in contemporary spirituality. Lent is a distinctive, challenging season, one which can be difficult and yet rewarding. At one time, Lent was a period in which adult converts prepared for baptism and all Christians renewed their faith as the season progressed, reaching its culmination during Holy Week. It is worth noting that some churches have tried to recover that tradition, preparing candidates for baptism during these 40 days and having them baptized at the Great Vigil of Easter.

In places where the customary Lenten disciplines are practiced, there are often persons who will criticize such traditions as out of date, individualistic or petty. We would beg to differ. In a hedonistic age such as this, such practices of Lent as fasting and praying would seem to be all the more in order.


The tradition of giving up something for Lent still is useful, especially if we add something. Giving up smoking, or a particular unhealthy food, or swearing during Lent can be helpful, but taking on something such as an extra church service, additional Bible reading or visiting a shut-in may be particularly beneficial, especially if it becomes permanent.



Helpful Lenten Reading

Of all the times of year, Lent would seem to be the season in which reading of books is most appropriate. During this season, while many of us are paying more attention to our spiritual lives, reading books on various aspects of the church or spirituality is a natural and rewarding exercise. A biography of a saint, the writings of the leaders of the early church, commentaries on the scriptures, or works by contemporary authors can enrich our faith and help us to observe a holy Lent.

This Lent Book Issue is published in response to the increased amount of reading we do in Lent. It includes advertisements of recently published books, reviews of possible seasonal reading and articles pertaining to literary matters. An interview with novelist Gail Godwin and an article adapted from a soon-to-be-published biography on Richard Hooker highlight this special issue. We will be delighted if this issue is helpful to persons who are planning their Lenten reading.



Embracing the

CENTER

What happened to those who made up the “center” of the Episcopal Church?

By Gerald Sevick

What happened to those who made up the “center” of the Episcopal Church? This important question must be explored if we in the church are going to find a healthier way to deal with one another, if we going are to move away from the secular model of constituency politics and tactics and embrace a more faith-filled approach to conflict, confrontation and the issues that divide.

First of all, it is important to understand what the center is not:

1. The center is not “the in-between” place. Those in the center do not stand looking one direction and then the other attempting to “see” both sides of an issue. The center is not a group of fence sitters waiting to see which way the wind blows.

2. The center is not a group of people with no position on issues presented for discussion. It is not an area with no boundaries, or of those not knowing where to stand.

3. The center is not a confused lot waiting to have someone explain what is going on.

I believe the center is a dynamic and vital position in the church. People often see the issues the church faces as having but two legitimate positions. The center needs to reassert itself as a valid position in the church and not the place where the unthinking, confused or apathetic live.

How might we begin to define the center? The center holds that:

1. Living the Christian life means living within paradox. The Christian faith is strongest when the tensions of the spiritual life are allowed to stand (to gain life one must lose it; to receive one must give, to be first one must be last...). For those in the center, those who are at the extremes in the church not only have a place in the church but play an important role in holy discernment.

2. The church is at her best when she does not seek to change minds but rather seeks to convert through the gospel of *agape* love. The center is neither hesitant about change, nor too frightened to face conflict, but is concerned about the manner in which we bring about change and growth.

3. Conversion, or change or growth, whether in my life or in another person’s life, is holy and healthy when it stems from established implications and precedents and considers the health of the soul of the individuals and of the church.

4. Conversion involves the ability to honor and value the other side of an issue. Those in the center believe that the truth spoken must not be cast aside because it seems irrelevant or an unwarranted complication.

To stand in the center is to listen for the

VIEWPOINT

Christian values and truths that are essential for the Church's mission and ministry from all sides of an issue. The center hears the voices of the many sides and wishes to honor the truth they hold and to allow them a place to exist in the church.

During the past two decades or more, it has been increasingly difficult to claim the center as a legitimate position in the church. Today, the cen-

ter is depicted as having nothing valid to say to the issues the church faces. Those in the center are explained away as people who want the church to be a "no conflict zone." The call from the "left" and "right" is to join a side or get out of the way.

Those seeking to win the day have identified the center as the group to "convince" and "win," the "neutrals," the undecided constituency that must

be brought over to the correct side. This perspective sees the center as static, unwilling or unable to make decisions without help. This perspective sees and gives no value to the center as a position one may honorably take. I think the incredible thing is that the center began to believe it also.

The church, too, has come to see the center as an invalid place to stand. There is no place for dialectic thinking. We are willing to jettison one value in order to maintain another. The center has lost its place in the dialogue. The message that there is something holy to be discovered in the tension and paradox of the issues was first discounted as irrelevant, then ignored and finally rejected.

I believe that the center may have been living with a couple of misconceptions. The first is that the extremes will burn out if given enough time. There was a "wait it out" attitude. The second is an understanding that the church has never completely "gone over the edge," therefore it never will.

There may also have been the belief that God would not let the tactics of the extremes cause the destruction (as opposed to the transformation) of the church as she now exists. There are those in the center who are beginning to understand the extent to which the various sides will go in order to win. The desire to remove any other voice but their own has meant that, using secular political tactics, one group has taken hold of the agenda, the process, and the microphone. This leaves all others out of true dialogue.

At conventions, resolutions are proposed for the purpose of identifying the battle lines ("Whose side are you on?"). The center is told that one has to vote for one side or the other. So, because each of us does "lean" toward one side or the other, a side is taken. This is done knowing that damage has been done to their own set of values and that they are giving up the truth they hear from the opposite side. A vote is taken, a side wins and the center is negated or lost.

We elect people based upon the "side" they are on. Bishops are expected to have a constituency they

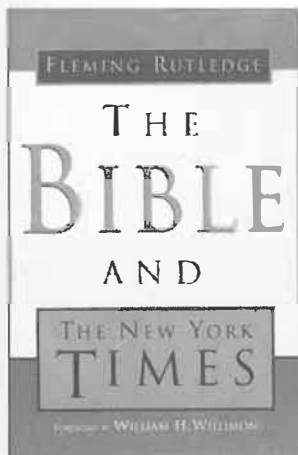
THE BIBLE AND THE NEW YORK TIMES

FLEMING RUTLEDGE

FOREWORD BY WILLIAM H. WILLIMON

"Anyone who loves the Bible will appreciate this book, but it should especially inspire preachers. Rutledge's sermons apply truly discerning scriptural insight to contemporary issues, combined with an imaginative appeal to literature. Perspicacious and poetic, this book offers unforgettable examples of eloquent biblical preaching."

— RAYMOND E. BROWN



"Fleming Rutledge preaches the gospel with clarity, grace, and uncompromising power. Her sermons open our ears anew to the biblical message that we stand before a holy God who loves us extravagantly and who will reclaim sovereignty over all creation, whether we like it or not. Rarely do we hear preaching of such timeliness and theological depth. Rutledge's prophetic voice deserves to be heard, pondered, and heeded by the church at large."

— RICHARD B. HAYS

"This is beautiful, powerful, literary writing. Fleming Rutledge writes as a person who knows she is dying, speaking to other dying people, determined not to enrage by triviality."

— ANNIE DILLARD

"Overlaying the world reported by *The New York Times* with that attested by the cross of Christ, Rutledge preaches with stereoscopic vision an apocalyptic gospel. Her message stations us on the frontier of the ages where the sufferings of this present time stand confronted by the scouted-out signs of God's new creation. With her Bible and morning newspaper, Rutledge leads us through the daily news to the good news of God's new day."

— JAMES F. KAY

A selection of the Episcopal Book Club • NOW IN ITS SECOND PRINTING!

ISBN 0-8028-3778-6 • 243 pages • Hardcover • \$20.00

At your bookstore,
or call 1-800-253-7521
FAX: 616-459-6540
E-mail: sales@eerdmans.com

8566
Wm. B. EERDMANS
PUBLISHING CO.
255 JEFFERSON AVE. S.E. / GRAND RAPIDS, MI 49503

**Those in the center
are explained as
people who want
the church to be a
“no conflict zone.”
The call from the
“left” and “right”
is to join a side or
get out of the way.**

speak for rather than a diocese they pastor and lead. We must be able to “politically identify” all the players.

In our society and church, if one wants to be unpopular one only needs to stand and speak as a part of the center. To seek the truth and honor the truth and values each side holds will not only result in unpopularity but will also place one outside the dialogue.

I believe that this response has damaged and continues to damage the church. Maybe once we recognize the

damage we can begin to acknowledge that the center is not an impediment to change or a means of maintaining the status quo but a vital way the Holy Spirit works within the church.

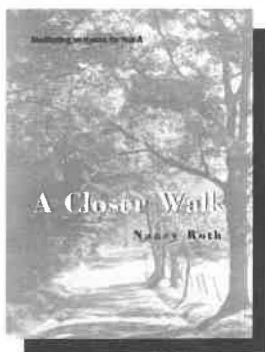
The center does not embrace the truth while ignoring the lies or inconsistencies of each side. The center is not naive about the motives of some or the blindness of others. The center is willing to live with the weeds in the field for the sake of the wheat. Often, in order to win, the many sides will

allow some inconsistencies to exist in their arguments and approach. A faithful center understands this reality and factors it into the equation.

Is it possible for the center to re-assert itself? Is it possible to allow the center a legitimate and viable place in discerning our way through the confusion? Is it possible to honor those who embrace the middle way? I believe it is.

The Rev. Gerald Sevick is the rector of St. Anne's Church, DeSoto, Texas.

Companions for your Lenten Journey

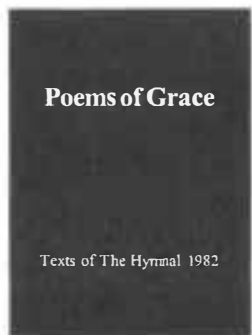


A Closer Walk

Meditating on Hymns for Year A
Nancy Roth

Author Nancy Roth has given us an engaging book for prayer, personal devotion, homily and liturgy preparation, or Christian education. Adapting a style of meditation from the teaching of St. Ignatius of Loyola, she provides guidance for personal devotion following the church year. Hymns have been selected from *A Liturgical Index to The Hymnal 1982* by Marion J. Hatchett. The perfect companion to this book is *Poems of Grace: Texts of The Hymnal 1982*.

303-9 Paper 4 1/4 x 6 261 pp \$12.95



Poems of Grace

Texts of The Hymnal 1982

Reading hymns as poetry for meditation and understanding has long been an Anglican practice. This text-only edition of *The Hymnal 1982* brings out the beauty and meaning of the poetry that has moved Christians to ministry for hundreds of years.

158-3 Paper 4 1/4 x 6 631 pp \$12.95

Visit us at www.churchpublishing.org



CHURCH Church Publishing Incorporated
445 Fifth Avenue, New York, NY

To Order:

☎ 1-800-242-1918

E-mail:

churchpublishing@cpg.org

Thoughtful Episcopalians will enjoy this fascinating history and commentary on the significance of orthodox Anglicanism's doctrine as put forth in the 39 Articles of Religion. Paperback. 160 pages. \$13.00. Postage and handling included.



Latimer Press
P.O. Box 391657
Solon, OH 44139
1(800) 248-5058

BERLIN Ecumenical Seminar

July 27 — Aug. 2, 1999

The Wall is Down! Interest is Up!

Lectures, day trips, meeting East & West at the Evangelische Akademie near Potsdam.

\$899 covers housing, meals, excursions, lectures

Another Unique Event From
INTERNATIONAL SEMINARS
900 S.E. 6th Ct Ft. Laud, FL 33301
Phone (954) 523-0515

Lectionary Bible Study

A Quarterly Study Booklet



For a sample, send \$6.50 to:
Paraklete Press of California
PO Box 1932
Rancho Cordova, CA 95741
or phone: (916) 852-1269

<http://members.aol.com/bettyc4/>

YOU'LL FIND IT ON PAGE 36

LETTERS TO THE EDITOR

Vocal Presence

I would applaud most of the conclusions of your editorial, "WCC Not Encouraging," on the World Council of Churches' eighth assembly in Harare, Zimbabwe [TLC, Jan. 17]. I was amused at its juxtaposition next to the editorial, "Get to the Annual Meeting." It reminded me that our official representation at the WCC assembly was rather limited and probably not as representative as it could have been.

Your point that the assembly and the WCC "does not include the Roman Catholic Church and full participation of the Orthodox" is misleading. Although the Roman Catholic Church is not an official member of the WCC, it participates very actively in WCC assemblies. Rome sent 26 officially delegated observers — theologians, bishops, priests and lay persons — and scores of unofficial observers. These persons were vocal and contributing participants.

One of the significant things the assembly did in Harare was to initiate a process for the creation of international Christian forums in which Rome could participate without surrendering her exclusive claim to being "the" true church.

The overwhelming majority of the world's Orthodox Christians, Chalcedonian and non-Chalcedonian alike, were effectively represented by a strong and vocal presence. Of course, there remains an element in Eastern Orthodoxy that resolutely rejects any and everything that comes out of Western Christianity and they continue to be irreconcilable. But this is not the fault of the WCC. It is a phenomenon of Christendom that was with us long before the WCC was ever conceived and something that, at least, the WCC is trying to address.

(The Rev. Canon) David L. Veal
Diocese of Northwest Texas
Lubbock, Texas

Make It Simple

I'd like to add a lay voice to the discussion of Total Ministry [TLC, Jan. 17], suggesting that the dialogue can be carried on in what linguists call "everyday language." Surely we can talk intelligently about Christian ministry without using such terms as "ontological state of being." ("Ontological/ontology" appeared six times in the two clergy letters.) Theology (words about God) can be spoken simply. Think of St. Francis, Mother Teresa, Jesus of Nazareth.

I have worked closely with clergy over many years. Sometimes there's a sense of "deep spiritual maturity," sometimes not.

Occasionally I've seen behavior that came across as arrogance, condescension, or wielding of power (this probably happens because our clergy, like the rest of us, including me, are human beings). I've also been privileged to encounter some wonderful

examples of servant leadership.

Diocesan committees are sometimes asked to judge not only the spiritual maturity of people aspiring to ordination, but also the validity of their call. I often wonder how such assessments can be done. I hope it is with great humility. Believing that the Holy Spirit is abroad in this universe, we shouldn't be surprised that spirituality — mature or otherwise — is not always a function of the church, or even of religion.

Anne Cassel
Batesville, Ind.

Dumbing Down

I must respond to Patricia Nakamura's article, "This'll Get Their Attention" [TLC, Jan. 10].

Now, in addition to the dumbing down of America, we have the dumbing down of the church. According to the article, Fr. Bolin's Episcopal New Church Center in Walkersville, Md.,

has engaged J.J. Sedelmaier Productions, an agency that "creates breezy irreverent, animated spots for Doonesbury's Mr. Butts, the reborn Volkswagen Beetle and Saturday Night Live." What criteria was Fr. Bolin applying in that exercise?

The posters created by the Richards Group of Dallas seem to me beyond offensive as they are described. One resembling a "classical crucifixion scene" has scratched into it the words "of course people with pierced body parts are welcome in our church." This play on words is unacceptable. Where is the humbling awe and respect for the body of Christ? I find it difficult to believe that there was no one involved in the process, including Fr. Bolin, who would not look at those posters and say, "Something's wrong with this picture."

I wish Fr. Bolin would give some credit to those "young people, unchurched and dischurched," he is trying to reach. Give them the opportunity to let the liturgy seep into their bones with its staying power. Lift them, don't sink them. He is quoted as saying that his church is "for those looking for a relational experience with a different delivery system." This sounds to me like his operating base is off base.

Bob Garfield, writing in *Ad Review*, has it right in saying of the Episcopal New Church Center, "What it does not have is a great deal of taste," and that it is, not "proper to denigrate in a TV commercial the beliefs and cherished traditions of others."

*June A. Knowles
Belmont, Mass.*

Not Fictional

I'd like to offer a point of clarification regarding Robert Cromey's review of D.M. Thomas' book *Alexander Solzhenitsyn: A Century in His Life* [TLC, Jan. 24]. Cromey writes that "The Gulag is the fictional name given to the concentration camp where Sanya . . . was imprisoned."

In actuality, Gulag is not a fictional name. Rather, it is the acronym for

Gosudarstvenoe Upravlenie Lageryax, which can be translated State Directorate of Camps. The Gulag was the massive system of prison camps spread throughout the Soviet Union and administered from Moscow.

*(The Rev.) Jim McCaslin
Jacksonville, Fla.*

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Letters sent through the U.S. Postal Service are more likely to be published when typed and double spaced. Letters may also be sent via e-mail (tlc@livingchurch.org). All letters must include a U.S. Postal Service address.



The College of Preachers Invites You to Apply to the 1999-2000 Fellows' Program

THE FELLOWS PROGRAM at the College of Preachers (COP), a 50-year old tradition, invites both ordained and lay preachers of all denominations to apply to a six-week residency at the College which is located on the grounds of the Washington National Cathedral. Transportation to and from the COP, and all room and board expenses for the six-week period are provided.

This is a competitive program which seeks applicants who wish to work on a project related to enhancing their preaching ministry as well as the preaching ministry of others. Preference is given, although not exclusively, to those who are practically involved in an ongoing preaching ministry.

Proposals should be no more than 1800-2000 words and clearly state the focus of the project, its rationale, its proposed ability to assist others in the preaching task and a summary of work that the applicant has done to date. Please include a brief resume.

Final acceptance date for proposals for the 1999-2000 Fellows Program is March 1, 1999. Applicants should state their preference for one of three six-week Fellow's terms beginning on October 4, 1999, January 3, 2000, and Easter Monday, April 24, 2000.

FOR FURTHER INFORMATION, CONTACT:

College Registrar, Joan Roberts at The College of Preachers
3510 Woodley Road, NW Washington, D.C. 20016

202-537-6381 ♦ FAX 202-537-2235

The Great Temple Debate

(Continued from page 14)

commended a relatively unknown Oxford don, a theological moderate named Richard Hooker. Elizabeth, ever wary of Calvinists but anxious to appease both (and neither) of her chief advisors, accepted Whitgift's recommendation and appointed Hooker but, at the same time, left Burghley's favorite, Walter Travers, in place as reader. Hooker would preach on Sunday mornings, Travers on Sunday afternoons. The stage was set for a classic debate between rampant Calvinism and emergent Anglicanism.

Following unsuccessful efforts by Travers in 1585 to convert the new master to the presbyterian reforms, Travers began openly to dispute from the pulpit many of Hooker's sermons. Ignoring Hooker's private urgings that it was destructive to the peace and order of the church for a reader to publicly criticize the views of the rector, Travers continued to use the temple pulpit as a forum for spreading his radical ideas among an increasingly

receptive congregation.

In the spring of 1586, Hooker gave three sermons at the temple, large portions of which have survived to give us a clear picture of the nature of his dispute with Travers. There were six major issues which, taken together, made up the principal controversies within the English church of the day. As Hooker reflected, preached and later wrote out his famous resolution of these issues, he was defining the character of the Anglican religious tradition to our own day.

These issues, in hot contention between the two gladiators at the temple, were framed by the aggressively promoted propositions of the more advanced elements of the dominant Calvinism in the Church of England at that time:

1. absolute "election" to salvation or damnation by God's pre-ordination;
2. damnation of all Roman Catholics present and past;
3. sole reliance on holy scripture as

the only guide in all matters of faith and morals;

4. strict interpretation of the doctrine of justification by faith alone which excluded any role whatsoever for the importance of showing the fruits of salvation in good works;

5. puritanical liturgical reforms which diminished the role of music, art, clerical vestments, saints days, etc., elevated the importance of preaching, diminished the sacraments and emphasized private over corporate prayer; and

6. the presbyterian polity which diminished, or eliminated, the role of bishops, elevated the laity, and tended toward a congregational form of church governance.

In the great debate, Hooker rejected all of these ideas. In their place he set forth the broad, inclusive Church of England, rooted in Calvinist theology but rejecting exclusivist claims to "election," puritanical tendencies in worship, anti-historical and anti-ratio-

COWLEY PUBLICATIONS

The New Church's Teaching Series

Three books will be published each year, with the series completed by the year 2001.

1. **The Anglican Vision** by James E. Griffiss
2. **Opening the Bible** by Roger Ferlo
3. **Engaging the Word** by Michael Johnston
4. **The Practice of Prayer** by Margaret Guenther
5. **Living with History** by Fredrica Harris Thompsett

FORTHCOMING

Early Christian Traditions
Rebecca Lyman

Opening the Prayer Book
Jeffrey Lee

Mysteries of Faith
Mark McIntosh

Christian Social Witness
Harold Lewis

Liturgical Prayer
Louis Weil

Ethics After Easter
Stephen Holmgren

Christian Wholeness
Martin L. Smith, SSJE

Horizons of Mission
Titus L. Presler



NEW!

Volume 5
Living With History
Fredrica Harris Thompsett



VOLUMES 1-4
ALSO AVAILABLE!



Fax: 617-423-2354
Phone: 1-800-225-1534

E-Mail
cowley@cowley.org

Visit Our Website!
www.cowley.org

nal proclivities in discovering and interpreting God's revelations and claims to scriptural warrant for the presbyterian polity.

Hooker preached that inclusiveness of membership, centrality of the sacraments and corporate (common) prayer were the hallmarks of a worshipping community. Extemporaneous preaching, inspired revelations to "elected" individuals and claims to moral rectitude were all suspect as models for the church to follow. Yes, scripture was the primary source for discovering God's will in matters of salvation; but scripture required human reason to be understood. In other matters, especially if scripture was silent or ambiguous, the historical experience and teaching of the church, reason and common sense were valid guides to God's will.

As for Roman Catholics, Hooker stoutly denied they were all damned. In doing so, he stood almost alone in the English church, dominated as it was by zealous Calvinist hatred for all things papal and general fear throughout the country of invasion from Roman Catholic forces in Europe. Flying in the face of possible charges of heresy, or even treason, Hooker stood up in his pulpit and insisted that the despised Roman church was not only a true church, but the founding church of Christianity. Certainly thousands of Roman Catholics might be saved from damnation despite the heretical errors of the Roman church. Even the pope, he insisted, might be saved by God's mercy. In some respects, he said, the pope's errors were no worse than some of Luther's! Hooker used strong words to make his point:

I will not be afraid to say to a cardinal or pope ... Be of good comfort. Ours is a merciful God.

Let me die if ever it be proved that simple error excludes a pope or cardinal from all hope of eternal life. If it be an error to think that God may be merciful to save men even when they err, then my greatest comfort is my error. Were it not for the love I bear to this error, I would neither wish to speak nor to live.

Such sentiments may seem mild, even condescending, to us. But in Hooker's England, these were danger-

ously provocative words from a church leader. Travers quickly intimated to his friends in the privy council that Hooker's ideas were treasonous. Hooker was never charged with any crime. But certainly his career as a rising star in the church was now at an end. After a few years he left (or was removed) from his post at the temple and given an absentee appointment which allowed him to stay in London and write his great book.

What Hooker had preached at the temple — and much more — he now began to set forth in lasting systematic form in his *Laws of Ecclesiastical Polity*, part of which first appeared in 1593. It is not too much to say that had it not been for the passion of controversy in the temple debates, Hooker would not have been stirred to write this definitive *apologia* for Anglicanism which continues to illuminate our church. But his career as a church leader, so brilliantly begun, was at an end. He had gone too far in opposition to the dominant Calvinism of the day.

In 1595, he was "retired" to a small quiet parish in rural Kent, where he died in 1600.

History would call him the "judicious Hooker" because of his moderate position on most issues and because of his quiet ending as a rural pastor. But, at the Temple Church, he showed himself to be a man of uncommon courage. Here was a human being, as worthy of respect and emulation for what he was willing to risk in the cause of truth as he saw it, as any other founder of a great religious tradition.

The great debate at the Temple Church is a dramatic, memorable and founding episode in the history of our branch of Christ's church, as surely as the 95 theses at Wittenberg are for Lutherans and Wesley's warm heart is for Methodists. □

Philip B. Secor, of Hellertown, Pa., is a member of Trinity Church, Bethlehem, Pa. He is author of forthcoming biography of Richard Hooker to be published in June by Burns & Oates.

WIPPELL'S

ORDINATION GIFT CERTIFICATES

In our endeavor to better service our customers, their family and friends, we have carefully considered ways of making it more convenient to purchase Ordination gifts for graduating seminarians. We are proud to announce that we can supply gift certificates made out to the recipient in any amount from \$50.00 and higher. These certificates would be specially marked to indicate that when it is used to purchase our products, a 15% discount will also be given on the purchase price (gift certificate with discount not to be used in conjunction with any other discount offers).



CALL TODAY! Visa, Discover, MasterCard & American Express charge cards accepted!
J. WIPPELL & COMPANY LTD. 1 Mill St. (PO Box 468) • Branchville, NJ 07826
Phone: (973) 948-2134 / 2144
Toll Free Fax: 1-800-5 CLERGY
1-800-525-3749

visit our web site at www.wippell.com

BOOKS

Palestine in the Time of Jesus

*Social Structures
and Social Conflicts*

By K. C. Hanson and Douglas E. Oakman
Fortress. Pp. 235. \$21 paper

Palestine in the Time of Jesus is a fascinating and useful book. Hanson and Oakman present a readable study of the social structures of first-century Palestine organized around four major

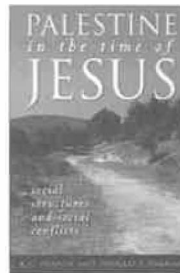
themes: family and kinship, politics and patronage, political economy, and political religion.

The relationship between the elite and non-elite groups in each area are clearly set forth. Frequent references are made to gospel incidents which illustrate these themes and in so doing illuminate the gospel passages, making them more understandable for the contemporary reader. In addition to the text, there are three glossaries

which give extended definitions or even brief commentaries on relevant terms, with cross-references to scripture and ancient authors as well.

Each chapter begins with an identification of central biblical passages related to its theme and a list of questions raised in the passages and concludes with a series of questions designed to apply further the perspectives presented in each as well as suggested readings for additional study. Brief and concise, this is a valuable resource for a greater understanding of the daily life of those first-century individuals whom we encounter in the gospels.

(The Rev.) A. Dean Calcote
Beaumont, Texas



Episcopal Cathedral Teleconferencing Network

United Methodist Teleconference Connection



The National Bible Association in partnership with ECTN and UMTC is proud to present a National Teleconference via Satellite

EXPLORING THE BIBLE WITH OTHERS



A Practical Guide to Starting Bible Study in the Congregation

**February 27, 1999
1-5 p.m.**

This program will illustrate four different Bible study methods and programs that have proven to be very effective. Participants will watch a demonstration and be able to experience each method. Discover ways to implement the program best suited to your congregation.

Program leaders include **Linda Grenz** (*Leader Resources*), **Camilla Seabolt** (*Community Bible Study*), **Wini Grizzle** (*Disciple Bible Study*), and **Dennis Dewey** (*Biblical Storytellers*). A live panel moderated by **Mike Maus** of the *American Bible Society* will be available to engage in dialogue with downlink site participants.

A packet of materials including *The Doubleday Pocket Bible Guide* are available for \$20. To order call 413-582-1860 or go online to www.nationalbible.org (aol keyword: national bible).

To register for this broadcast or to find the location of a downlink site near you, please call the ECTN office at 1-800-559-3286, e-mail us at info@ectn.org, or visit our website at www.ectn.org.

Shopping For Faith

American Religion

in the New Millennium

By Richard Cimino and Don Lattin
Jossey-Bass. Pp. 240. \$25 (includes CD)

Take Chicago, for instance: more Muslims than Jews, more Thai Buddhists than Episcopalians, more than 80,000 Hindus attending 17 different temples.

Like prophets of old, two religion journalists — Cimino of *Religion Watch* and Lattin of the *San Francisco Chronicle* — look at the present and predict the future. They do so in what is basically a report, though with ample caveats of what must change if certain churches are to survive.

After a review of the current spirituality/seekers movement and a look at the evangelical church growth movement, the authors survey well-known data about the decline in membership in mainline churches. Not surprisingly, we learn that even among the mainline churches the largest are now evangelical, that the "strict" churches are experiencing the greatest growth, and that among liturgical churches the highest rises are among "traditional congregations."

More revealing, however, is the impact that the spirituality movement has had on all churches and culture in general — pulling together faith and medicine, for example, and introducing Christians to the spiritual prac-

tices of other faiths. Other insights include the authors' observations of postdenominational Christianity: Denominations no longer divide us, but the hot-button issues — the role of women, homosexuality, abortion — do; yet at the same time these issues “unite” us across denominational lines, producing cooperation around social issues.

The prediction for those of us in the liturgical tradition? Churches which learn to combine ritual and spirituality will survive.

(The Rev.) Travis Du Priest,
book editor

From Sacrament to Contract

*Marriage, Religion, and Law
in the Western Traditions*

By John Witte, Jr.

Westminster John Knox. Pp. 315. \$24 paper

It is a rare and valuable contribution to have history, law, and theology combined in this definitive treatment of the institution of marriage. John Witte is professor of law and ethics and director of the Law and Religion Program at Emory University. He is perhaps the premier scholar on the subject of the history of church and state with all its legal and contemporary implications. He is, incidentally, also a winsome and engaging speaker.

Five models of marriage and their respective influences on Western legal and cultural traditions are examined and explained: Catholic, Lutheran, Calvinist, Anglican and Enlightenment.

The 20th century has witnessed “the gradual rise to legal prominence of an Enlightenment contractarian model of marriage. This model has slowly eclipsed Protestant and Catholic models of marriage . . .”

It is refreshing to learn that ours is not the first time that the institution of marriage has been under attack and in danger of being eroded. Nonetheless, a serious crisis exists concerning the institution in our day.

Witte wisely warns us against both nostalgia toward, and dismissal of, the wisdom of prior ages. Beyond the pur-

poses of this work but implicit in his trajectory is the necessity to acknowledge both the Christian orthodox critique of the Enlightenment and the often overlooked Christian content in much of it. He acknowledges that the present model in many of its roots “was every bit as religious in inspiration as

earlier Christian constructions . . .”

This work is a valuable foundation for the urgent need to address the contemporary threats to the venerable institution of marriage.

(The Rt. Rev.) C. F. Allison
Georgetown, S.C.

SUMMER *at* NASHOTAH



*Practical evangelism and church planting;
Christian apologetics for today's world;
19th-Century Anglo-Catholic Revival;
and Austin Farrer's defense of creedal faith.*

NASHOTAH HOUSE'S two summer programs provide an atmosphere for learning, recreation and spiritual growth.

While the 156-year-old Episcopal seminary facilitates a renewal for mind and spirit, the 411-acre scenic campus—with fields, forests and lake—offers a peaceful setting. Our SCHOOL OF EVANGELIZATION equips clergy and lay persons for practical evangelism and church-planting skills.

A four-week ACADEMIC PROGRAM offers three post-graduate-level courses in Anglican Studies.

SCHOOL OF EVANGELIZATION

Foundation Course I: *July 5-10, 1999*

Advanced Course II: *July 12-17, 1999*

SUMMER ACADEMIC PROGRAM

July 5-30, 1999

Austin Farrer: Anglicanism's 20th-Century Genius

The Catholic Revival of the Church, 1833-1889

Trinitarian Apologetics: Confessing the Trinity in Today's World

Participation in the Summer Academic Program may lead to the Master of Sacred Theology in Anglican Studies degree.

For application & information, call 1-800-NASHOTAH, see www.nashotah.edu, or write,

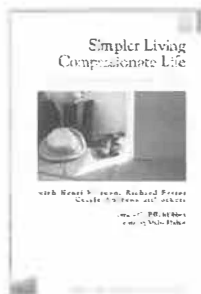


The Office of Admissions
NASHOTAH HOUSE
2777 Mission Road
Nashotah, WI 53058-9793

Simpler Living, Compassionate Life

New!

In a rare collection of voices, Henri Nouwen, Cecile Andrews, Richard Foster and others, examine how voluntary simplicity can enrich your path to wholeness and abundance. Contemplative readings blend with practical suggestions to encourage you on the journey. *Simpler Living, Compassionate Life* includes a study guide for group experience or individual reflection.



ISBN: 1-889108-62-6
\$14.95 paperback

To order your copy today, call
1-800-824-1813
(Please mention offer #114)

Living the Good News
a division of The Morehouse Group

THE BISHOP WHITE PRAYER BOOK SOCIETY

Founded in 1833

Donates to those Parishes, Missions and Institutions at home and abroad, which are unable to purchase them:

The Book of Common Prayer
The Church Hymnal

Each request must be endorsed by the Bishop of the Diocese.

Apply: The Rev. James C. Dorsey, Sec'y.
257 W. Sommerville Ave., Philadelphia, Pa. 19120



THE MISSION BOOKSTORE
KEMPER GIFT SHOP
NASHOTAH HOUSE
NASHOTAH, WI 53058

Most books seen in The Living Church are available.
Ask about clergy and church discounts.
(414) 646-3371 ext. 262

TRAVELING?

TAKE ALONG YOUR
TLC FOR THE CHURCH
DIRECTORY GUIDE.
(SEE PAGE 38)

Evensong

By Gail Godwin
Ballantine. Pp. 416. \$25

Gail Godwin's latest novel, *Evensong*, will have a special appeal for readers familiar with the Episcopal Church, clerical life and the spiritual quest.

Margaret, the protagonist and first-person narrator, is a parish priest and a deeply spiritual person. We see her in liturgical and pastoral roles. We hear the voice of her spiritual life: her internal musings and questionings, her conversations with Adrian, her husband (also a priest), and her prayer life. After a day filled with tensions and surprises,

Margaret describes her process of praying: "Now, lying in the dark of my own rectory, I tried to pray, but echoes and images from the day crowded upon the blank screen of my intentions ... I had given up trying to fight these reruns ... Meanwhile I tried to stay connected to a quieter part of me who waited in the background for the cessation of all this outer business."

These verbalized thoughts, and other similar particularizing details, function as a spiritual commentary, interwoven into the fabric of the novel. Godwin's choice to provide this commentary will not engage all readers, but for many it will strike a familiar and satisfying chord.

For a broader audience, this novel's interest may reside in her choice of theme—a theme seen in other of Ms. Godwin's novels—that of parent-child relationships, and, in particular, the impact on that relationship of the absence of a parent.

An earlier novel, *Father Melancholy's Daughter*, portrayed the quest of a daughter to come to terms with her mother's absence; this novel shifts the focus to the father-son relationship. In fact, this novel continues the narrative begun in the previous novel, with Margaret Gower now an Episcopal priest, and, like her father, a rector of a small North Carolina parish (All Saints, High Balsam). As the novel begins, Margaret has been married for six years. Godwin's seamless weaving of past into present is one of the pleasures of the novel.

The parent-child theme in this novel

is developed in part through Adrian. As Margaret in the previous novel had grown up without a mother, in this novel we hear Adrian's story of having been abandoned by his parents and having grown up in an orphanage. Now he

works as an interim headmaster at a school for children who have been psychologically and spiritually abandoned by their parents.

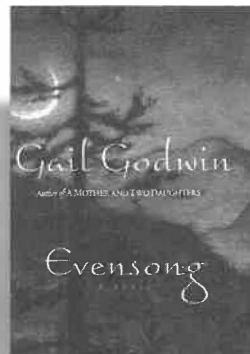
Constellating with Adrian in the developing of this theme are two intriguing characters. One is Tony, an elderly, engaging itinerant lay brother traveling from his monastery in New York on a Greyhound Millennium Pass (when he meets Margaret he says he

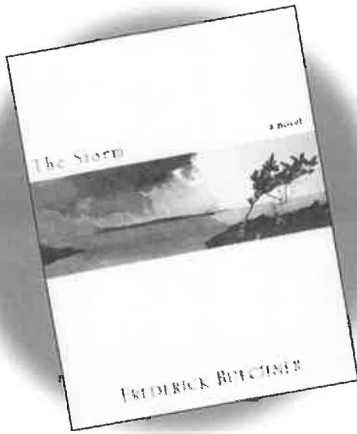
recognizes her from a photo he claims—mistakenly—to have seen in TLC). Another is Chase Zorn, one of Adrian's problem students. Chase is the 16-year-old cast-off son of Radford Zorn, an entrepreneur who has made a fortune building "happy home town" theme parks but whose own home—for his son—is anything but happy.

The theme of parent-child relationships is linked with the theme of marriage relationships. As the novel begins, Margaret is making her preparations for the wedding ceremony of two parishioners. As she does so, she muses on her own marriage: the rich and rewarding memories and the troublesome situation of the present. As the novel develops, the harmonies and dissonances of that marriage are further explored.

Finally, the title. Not until the conclusion of the novel does the significance of *Evensong* become clear. A peculiar comment early in the novel functions as clue. As Margaret is recounting a snippet of bed-time banter between herself and Adrian, she allows that although its intimacy is actually negligible, "even this may be too much for the one I am remembering it for." When the last pages are reached, this comment becomes clear, the first sentence of the novel takes on new significance, and the true audience is revealed. This revelation clarifies the title, unites the parent-child and the marriage theme, and rounds off a satisfying tale.

Mabel Benson Du Priest
Racine, Wis.





The Storm

A Novel
By Frederick Buechner
Harper. Pp. 199. \$18

Long before people came to value “originality” in art, they valued poetic “invention” and “wit” in using traditional material. Shakespeare, for example, borrowed stories from Italian writers, Latin poets, English historians and others who had written before him, and reworked their material into the plays we cherish and enjoy. Mimesis, imitation, was a form of appreciation and the basis for art. Those who are familiar with Shakespeare’s last play, *The Tempest*, will find special pleasure in the way Frederick Buechner takes the several characters and themes of the play and performs variations upon them in this delightful tale of romance, reconciliation, and redemption.

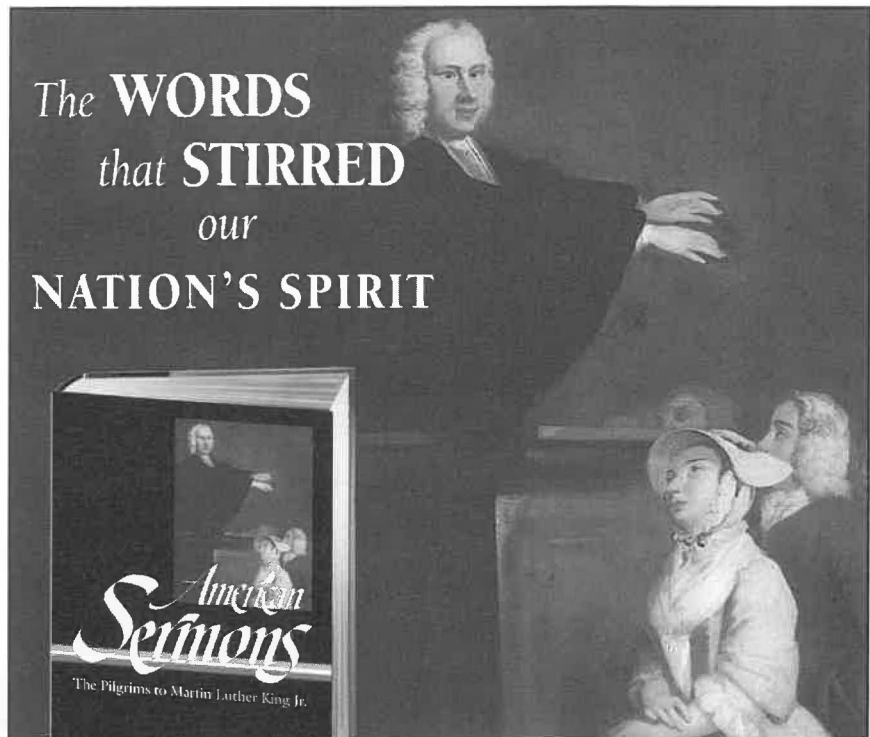
The story takes place on an island off the Florida coast and centers upon one estranged family consisting of two brothers who have not spoken to one another for 20 years and their stepchildren. One of the brothers is about to turn 70 and, through various twists of fate, the entire family comes to be on the island. A major storm develops and becomes the vehicle for all to see what they need to see, to recognize what is important in life, and to reconcile their false and broken lives. In a departure from Shakespeare’s plot, the Prospero character is not in charge, but rather it is God who stands over the action. The island lacks enchantment at the beginning, but as the plot develops most of the characters (including an Episcopal bishop) become aware of the workings of Divine Providence. In the end, the island has become a most enchanting

place.

Mr. Buechner’s prose and character development are marvelous. He is especially good with saints (remember Godric?), since he understands in a profound way and expresses more

clearly than most other writers how tarnished and fallen, human and holy saints are. One hopes this is not Mr. Buechner’s last fiction.

(*The Rev.*) *Kenneth J.G. Semon*
Vail, Colo.



From our beginnings, America’s preachers have moved us to moral reform, spiritual discovery, political protest—even to revolution and civil war. They have given currency to some of history’s most inspiring phrases, from John Winthrop’s “we shall be as a city upon a hill” to Martin Luther King Jr.’s “I have a dream.” Now, in a collection of 58 sermons ranging from the Pilgrims to the age of mass media, you can explore this rich tradition of American literature.

“Indispensable for all who care for the religious dimension of American experience.” —Peter J. Gomes, Harvard Divinity School

THE LIBRARY OF AMERICA

America’s best writers deserve America’s best editions

Available at better bookstores. Distributed by Penguin Putnam Inc. To order, or for a free catalog, call (212) 308-3360. The Library of America, 14 E. 60th Street, N.Y. 10022. <http://www.libraryofamerica.org>

Tornado Destroys Trinity Church, Clarksville, Tenn.

(Continued from page 13)

tive historic districts into what many described as a "war zone," with rubble from 150 damaged or destroyed buildings clogging the once stately streets and walkways. Clarksville's prominent Madison Street United Methodist Church (which recently completed a \$1.2 million renovation) was also destroyed, and the county seat's stately courthouse was badly damaged. Offices and stores were also severely damaged or destroyed, as were houses located near the downtown area. Austin Peay University, a large state campus adjacent to downtown, also suffered extensive damage.

Residents were amazed following the tornado that although the damage was pervasive, not one person died in the storm. There were only two minor injuries, one a campus security officer lifted up and thrown into a nearby wall while attempting to find shelter inside a building. The usually bustling downtown was nearly unpopulated

when the tornado struck at 4 a.m. Fatalities were reported in other areas of Tennessee and Arkansas when a score of tornadoes was spotted as a severe weather front slowly moved through the mid-South.

Fr. Murray and the Rev. Doug Norfleet, pastor of the United Methodist church, met amidst the rubble after the tornado and agreed that the "church" is not either of their neighboring buildings, but is rather the people who gather to worship and fellowship. They reminded their congregations on Sunday morning that the people now gathered for worship in borrowed facilities is indeed the church.

The Rt. Rev. Bertram Herlong, Bishop of Tennessee, rearranged his schedule so he could be with the Trinity congregation for worship on the Sunday following the tornado. Speaking from the pulpit of Immaculate Conception Catholic Church, which

has offered to share the use of its facility with Trinity, the bishop noted a powerful image first suggested by a television news reporter. Although the roof had fallen in, the large limestone cross atop the front wall remained in place.

"The cross is still standing, a symbol of hope!" said Bishop Herlong. "The cross is a reminder of the power of God's love, which overcomes every adversity. The question we face this morning is not what life has done to us, but what we will do with life. Does God just stand by watching times of tragedy? No! God empowers us with hope and peace. God empowers us with love and the power to persevere. But we cannot do it by ourselves. That's why we need the church and the church needs us — to help us move confidently into the future no matter what perils are before us. The cross is still standing!"

The words to the second verse of the familiar hymn "How Firm a Foundation" were particularly relevant to the congregation: "Fear not, I am with thee; O be not dismayed! For I am thy God, and will still give thee aid; I'll strengthen thee, help thee, and cause thee to stand, upheld by my righteous, omnipotent hand."

The Rev. Eric Fowlkes, pastor of Immaculate Conception, welcomed the 320 Trinity parishioners packed into his church as "first cousins in faith" and said his parish's offer of help to the Episcopalians was "unconditional."

In a meeting with the congregation, Bishop Herlong noted that this is the third time in 10 months that Episcopal churches in the Diocese of Tennessee, which covers the middle part of the state, had been destroyed by tornadoes. St. Ann's, Nashville, and St. John's, Mt. Juliet, were destroyed last April when two tornadoes ripped through downtown Nashville and beyond.

(The Rev.) Bill Dalglish

A tornado assistance fund is set up at the Episcopal Diocese of Tennessee, 50 Vantage Way, Suite 107, Nashville, TN 37228.

Plan to join us For a special SEAD conference

With keynote lecture by

The Archbishop of Canterbury Dr. George Carey

April 8-10, 1999
Cathedral Church of St. Luke and St. Paul
Charleston, South Carolina

Praying Our Faith: Celebrating 450 Years of The Book of Common Prayer 1549-1999

For more information, contact SEAD
(Scholarly Engagement with Anglican Doctrine)
Phone: (703) 461-1739 E-mail: sead@erols.com

Bishop Burroughs of Ohio Dies

The Rt. Rev. Nelson Marigold Burroughs, 99, retired Bishop of Ohio, died Dec. 21 at a hotel in Boston, Mass. At the time of his death, he lived in Exeter, N.H., and had been in Boston to attend the annual carol service at Trinity Church.

"He was at heart a pastor to all people, especially his clergy," the Rt. Rev. J. Clark Grew, Bishop of Ohio, told the



Bishop Burroughs
(1958 photo)

Cleveland *Plain Dealer*. "They were devoted to him. He did so many small acts of generosity that nobody knows about. He had a great love for the congregations in his diocese. He loved being with the people in

those churches." Bishop Burroughs oversaw the founding of 19 new congregations and the construction of 36 church buildings during his 16-year tenure.

A native of Bridgeport, Conn., Bishop Burroughs graduated from Wesleyan University and Berkeley Divinity School. He was ordained deacon and priest in 1925 and consecrated Bishop Coadjutor of Ohio in 1949. He was installed as diocesan in 1952. Before being elected bishop, he served as assistant at St. Paul's, Syracuse, N.Y., 1925-27, rector of St. Mark's, Syracuse, 1927-30, rector of St. John's, Troy, N.Y., 1930-39, and rector of Christ Church, Cincinnati, Ohio, 1939-49.

After his retirement, Bishop Burroughs helped to raise \$400,000 to build an addition to St. Christopher's, Chatham, Mass., and volunteered his counseling services to the church.

Bishop Burroughs is remembered in the Diocese of Ohio as being the founder of the Boar's Head and Yule Log, a traditional medieval English Yuletide event. He started the tradition while at Christ Church, Cincinnati, and brought it with him to Cleveland when he became bishop.

Bishop Burroughs is survived by his wife, the former Ann Bywater Cluett, three children and five grandchildren.

BRIEFLY

The Rt. Rev. **Calvin O. Schofield, Jr.**, Bishop of Southeast Florida, announced at a Clergy Day Jan. 5 that he intends to retire in the summer of 2000, shortly after General Convention. He requested a May 2000 election of his successor, so that individual can be introduced to the House of Bishops at General Convention. At the time of his retirement, Bishop Schofield will be 67 years old and will have served more than 21 years as a bishop.

The Rev. Canon **John L. Peterson**, secretary general of the Anglican Communion, proposed to the Episcopal Church Club of Philadelphia on Jan. 20 that the Anglican Congress (a body of clergy and laity that has not met since 1964) be reinstated, according to reporter David L. Virtue. Canon Peterson reasons that the congress, meeting alongside the bishops as equals, would effectively nullify

the strong voices of Third World bishops at future Lambeth Conferences. "The bishops will never again dictate such lofty resolutions," he said.

St. Francis Academy of Salina, Kan., has been recognized for the fourth time with Accreditation with Commendation, the highest level of accreditation awarded by the Joint Commission on Accreditation of Healthcare Organizations. St. Francis Academy provides sub-acute psychiatric hospital and outpatient services for youth and is part of an organization which has campuses in seven states.

Correction: Because of an editor's error, the bishop named in the Order of Julian of Norwich article [TLC, Jan. 17] was incorrect. The Rt. Rev. Robert H. Johnson is Bishop of Western North Carolina.

*The College of Preachers
Anglican Theological Review and
the Presiding Bishop of the Episcopal Church
invite you to participate in*

A Consultation on Bio-Medical Ethics

JUNE 9, 1999

The COLLEGE OF PREACHERS and the ANGLICAN THEOLOGICAL REVIEW along with the PRESIDING BISHOP of the Episcopal Church co-sponsor a consultation on the moral and theological questions raised for Christian people by advances in genetic engineering and manipulation. The consultation proceedings will be published in the *Anglican Theological Review*.

Practitioners in pastoral care, law, medicine and other fields are invited to participate in a plenary conversation with the Most Rev. Frank T. Griswold based on bioethical questions presented to the bishop earlier by a panel of moral and systematic theologians.

The purpose of this meeting is to formulate a priority of questions which the Episcopal Church and other religious groups must address as these scientific advances continue.

Registration is limited. For information please contact

COLLEGE OF PREACHERS, 3510 WOODLEY ROAD, NW
WASHINGTON, D.C. 20016 ♦ 202-537-6381 ♦ FAX 202-537-2235

The Post-Lambeth Church Discussed

The 10th annual Scholarly Engagement with Anglican Doctrine (SEAD) conference was held Jan. 7-9 at the Cathedral of St. Luke and St. Paul in Charleston, S.C. Because of an unexpected medical ailment, the invited keynote speaker, John Webster, Lady Margaret Professor of Divinity at Oxford University, was unable to attend, and so individual SEAD members stepped in to address the situation of the church after last year's Lambeth Conference.

The Rev. David Scott, professor of theology and ethics at Virginia Theological Seminary, began the conference with an address titled "Contending for the Faith: Anglican Ecclesiology before the End Things." He asserted that the two current predominant views of the church were a "liberation ecclesiology" which has a tendency to "reduce eschatology to the present condition of oppression" and a "communion ecclesiology"

which seems unable to express a tension between "this age and the age to come."

Speakers during the second day of gathering included the Rev. William Sachs, rector of St. Matthew's Church, Wilton, Conn., who used a historical view of Lambeth to plead for an "Anglican sense of doctrinal development" and a "theology of consensus," and the Rev. Ephraim Radner, rector of Church of the Ascension, Pueblo, Colo., who addressed the painful situation of "bad bishops" and "their significance for the Anglican Church." We need to acknowledge "our cultural distance" from the early church, Fr. Radner said. "We simply do not trust" as they did, both in God and in his appointed authorities.

The Rev. Christopher Seitz, former professor of Old Testament at Yale University and now at the University of St. Andrews in Scotland, began the conference's third day by addressing

the question: "Does Anglicanism Have a Doctrine of Scripture Post Lambeth?" He claimed the truthful answer was "no. I count it as one of the real tragedies that modern Anglicans, many with very powerful positions, speak about an Anglican approach to scripture that is self-evidently bogus, and out of touch with Anglican Christian preaching and the history of Anglicanism, especially before the 19th century."

Fr. Seitz traced the history of this different understanding of scripture, suggesting that it began with the Oxford Movement in the 19th century, during which Edward Pusey's successors inadvertently established "an *entente cordiale*" between doctrine and historicism which was "neither possible nor desirable."

Peace at Any Cost

The final speaker to address the assembly was the Most Rev. Donald Mtetemela, Archbishop of Tanzania. With regard to scripture and its authority, he said many bishops at Lambeth found a "peace at any cost" philosophy which seemed to prevail among Anglican leaders in the West. In contrast, he pleaded for a recovery of the priority of "God's mission to the world" against which backdrop we need to learn "how to read and interpret scripture faithfully."

He and many of his colleagues found at Lambeth a "shift away from affirming scripture as our final authority in all matters of faith."

In particular on the question of marriage and sexual ethics, Archbishop Mtetemela said Lambeth leaders "learned how divided we were on this subject." To him, the central question was one of conformity to culture or obedience to scripture. "We seem to want the easy way out," he said.

SEAD now will be headquartered in Charleston at the cathedral, where the next conference will be held April 8-10. The topic will be "Praying Our Faith: Celebrating 450 years of the Book of Common Prayer." The special guest speaker will be the Archbishop of Canterbury, the Most Rev. George Carey.

(The Rev.) Kendall Harmon

FOUNDATION HOUSE OXFORD (UK)

GRADUATE THEOLOGICAL FOUNDATION [USA]

[OXFORD FOUNDATION FELLOWSHIPS FOR SHORT-TERM RESIDENCE]

Research degrees by thesis and oral examinations.
Residential degrees by coursework and supervised thesis.

DEAN OF STUDIES
FOUNDATION HOUSE/OXFORD
REGISTRAR/GRADUATE THEOLOGICAL FOUNDATION/USA

1-800-423-5983 or fax 219-935-8480

e-mail: gtf@skynet.net

GIFTS

Remember The Living Church on your gift list this year. All contributions help build a larger, more effective Living Church and are deductible as charitable contributions on your income taxes.

Bishop Wolf of Maine Dies

The Rt. Rev. Frederick Barton Wolf, 76, retired Bishop of Maine, died Jan. 5 at Cedars Nursing Care Center in Portland, Maine. He had suffered a stroke in September.

"He brought everybody together," Rabbi Harry Sky, who went on a pilgrimage to Israel with Bishop Wolf in



Bishop Wolf

1978, told the *Portland Press Herald*. "You looked for opportunities to do things with him ... He was one of the great men of Maine."

During his episcopate, Bishop Wolf oversaw the founding of eight congregations. Also during his tenure, the Diocese of Maine became the first to make canonical provision for clergy sabbaticals. In his retirement, he practiced as a licensed clinical counselor and led retreats for people in recovery from alcoholism.

"He would often drop me short notes, cheering me on or gently sharing his wisdom about some aspect of episcopal ministry," said the Rt. Rev. Chilton Knudsen, Bishop of Maine.

"He knew everybody at every church by their first name," Michael Clark, member of Good Shepherd Church, Houlton, who served on diocesan council during Bishop Wolf's tenure, told the *Bangor Daily News*.

Bishop Wolf was born in Cedar Rapids, Iowa. He graduated from Grinnell College and Seabury-Western Theological Seminary. He was ordained deacon in 1945, priest in 1946 and consecrated bishop in 1968. Before his election, Bishop Wolf served as rector of Holy Trinity, Belvidere, Ill., 1946-50, rector of St. Christopher's, Oak Park, Ill., 1950-54, dean of St. John's Cathedral, Quincy, Ill., 1954-57, and rector of St. Peter's, Bennington, Vt., 1959-68. He was associate secretary for leadership training in the department of Christian education for the Executive Council, 1957-59.

Bishop Wolf is survived by his wife, Barbara Buckley Wolf, three daughters and four grandchildren.

Church of England Makes Changes in Its Central Structure

The Archbishop's Council, said by some to be the most significant change in the Church of England's administration since 1919, was scheduled to meet for the first time on Jan. 21. The formation of the council is one of several moves during this decade aimed at reshaping the church's management structure for the future. Critics of the council see it as "reshuffling of the furniture," said an article in the *Church of England Newspaper*.

The Rt. Rev. Michael Turnbull, leader of the commission that designed the council, said his two primary concerns were that the work of the council would "lose sight of the spiritual dynamic which was central to all our discussion on the commission and which we tried to convey in our report" and that in

attempting to satisfy diverse opinions, the final structure would be "so finely balanced ... that it would cease to have the cutting edge which we originally intended."

In its research, the commission looked for and found defects of the existing central structures. One area of concern was that "there was no single body with overall responsibility for coordinating those aspects of church policy which were necessarily the subject of central planning," which he described as "a cat's cradle of autonomous bodies with distinctive but sometimes over-lapping functions."

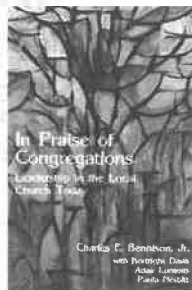
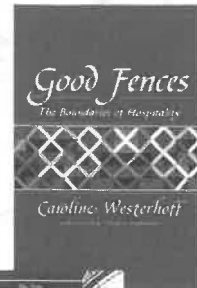
Geared to share a common vision and to communicate well with the dioceses, the Archbishop's Council is designed to listen to diocesan concerns and empower local leadership where that is most effective.

COWLEY PUBLICATIONS

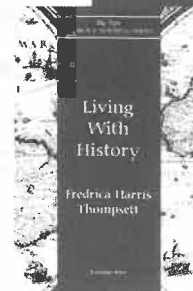
A Cowley Cloister Book
Sabbath Keeping
Donna Schaper



Good Fences
The Boundaries of Hospitality
Caroline Westerhoff



In Praise of Congregations
Leadership in the Local Church Today
Charles E. Bennison, Jr.
with Kortright Davis, Adair Lummis, and Paula Nesbitt



COWLEY PUBLICATIONS

phone: 1-800-225-1534

fax: 617-423-2354

e-mail: cowley@cowley.org

website: www.cowley.org

Living With History
The New Church's Teaching Series, Vol. 5
Fredrica Harris Thompsett

✱ TELEIOS 1999 ✱

Power of the Resurrection: Russian Easter Pilgrimage

April 6-17 Celebrate Russian Orthodox Easter in St. Petersburg April 11, and visit Moscow, Sergiyev Posad & Novgorod \$2,895

RUSSIA'S GOLDEN RING:

A PILGRIMAGE TO OLD RUSSIA

June 21 - July 7 Valaam Monastery, St. Petersburg, Pskov, Novgorod, Vladimir, Suzdal, Moscow, Sergiyev Posad \$3,895

MONKS & MYSTICS:

ROOTS OF RUSSIAN SPIRITUALITY

July 1-23 The greatest Russian monasteries - Moscow, Sergiyev Posad, Sarov, Optina, Valaam. Also the Kiev Cave Monastery \$4,495

ENGLAND: THE WEST COUNTRY & SOUTHERN CATHEDRALS FESTIVAL

July 13-26 Cathedrals from Bristol to Exeter, Welsh Border & Cornish Coast, Southern Cathedrals Choir Festival in Winchester \$4,195

BEHOLD THE BEAUTY OF THE LORD: RUSSIAN ICONS & THEIR ORIGINS

August 16-31 St. Petersburg & Birthplaces of the Major Schools of Iconography: Novgorod, Pskov, Vladimir, Suzdal, Moscow \$3,895

THE TELEIOS FOUNDATION
1-800-835-3467

Celebrating 25 years



St. Mark's Press
8021 W 21 Street N
Wichita KS 67205
1-800-365-0439

Call for FREE Catalog or to Order

NRSV & RSV Episcopal Lectionaries

Revised Common Lectionary

The Lector's Guide

Living Into Our Baptism

C.S. Lewis A Study Guide:
The Screwtape Letters

C.S. Lewis Study Guide:
The Chronicles of Narnia

PEOPLE & PLACES

Appointments

The Rev. **Robert James Babb** is rector of Trinity, 906 Padon St., Longview, TX 75604.

The Very Rev. **Clarence Dawson Baker** is dean of St. Mary's Cathedral, 692 Poplar Ave., Memphis, TN 38105.

The Rev. **Donald Bane** is priest-in-charge of St. Nicholas, 37 Point St., New Hamburg, NY 12560.

The Rev. **Kamila Blessing** is priest-in-charge of St. John's, PO Box 557, Battleboro, NC 27809.

The Rev. **David Clark Brownmiller** is rector of St. Gabriel's, 17435 NW West Union Rd., Portland, OR 97229.

The Rev. **Henry Burdick** is rector of Trinity, 1109 Main St., Branford, CT 06405.

The Rev. **John F. Carter** is rector of St. John's, PO Box 391, Salisbury, CT 06068.

The Rev. **Carlotta Cochran** is associate at Christ & St. Luke's, 560 W. Olney Rd., Norfolk, VA 23507.

The Rev. **Gerald Shelton Collins** is rector of St. John's, 137-67 Belknap St., Springfield Gardens, NY 11413.

The Rev. **James De Fontaine-Stratton** is priest-in-charge of St. Paul's, Mansion Sq., Poughkeepsie, NY 12601.

The Rev. **J. William DeForest** is vicar of Incarnation, 8230 Antoine St., Houston, TX 77088.

The Rev. **John Denaro** is pastor of St. Edward the Martyr, 14 E 9th St., New York, NY 10029.

The Rev. **Alan G. Dennis** is rector of St. John's, 768 Fairfield Ave., Bridgeport, CT 06604.

The Rev. **Dermott Dessert** is rector of St. Matthew's, 214 College St., Henderson, TX 75654.

The Rev. **Thomas L. Ehrich** is part-time assistant to the vicar of Prince of Peace, PO Box 1496, Apex, NC 27502.

The Rev. **John Miles Evans** is rector of All Hallows', PO Box 235, Davidsonville, MD 21035-0235.

The Rev. **Stephen Gerth** is rector of St. Mary the Virgin, 145 W 46th St., New York, NY 10036.

The Rev. **Kate Gibson** is assistant at All Saints', 33301 Tarpon Dr., Ft. Lauderdale, FL 33301.

The Rev. Canon **Samir J. Habiby** is chaplain at Christ Anglican Episcopal Church, Av. Des Figuiers 20, 1007 Lausanne, Switzerland.

The Rev. **Eric Hinds** is rector of St. Peter's, 215 Boulevard, Mountain Lakes, NJ 07046.

The Rev. **Carolyn Howard** is interim at St. James, PO Box 838, Union City, TN 38261.

The Rev. **Douglas W. Hutchings** is rector of St. Paul's, 28 Highland Rd., Glen Cove, NY 11542.

The Rev. **Richard Kemmler** is interim pastor of St. Luke's, 85 Greenway S, Forest Hill Gardens, Queens, NY 11375.

The Rev. **Travers Clement Koerner** is rector of St. Bartholomew's, PO Box 5005, Laytonsville, MD 20882.

(Continued on page 38)

CLASSIFIEDS

ACCOMMODATIONS

ENGLAND-LAKE DISTRICT. Clergyman offers comfortable family house overlooking 11th-century priory/village/sea at reasonable rates available week/month March-October. July special \$1,700 month. Details: e-mail to W.D.M.@tesco.net; 011-44-1946-841-327

BOOKS

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

CATECHUMENATE

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

CHURCH FURNISHINGS

TRADITIONAL GOTHIC chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers, Sewanee, TN 37575. (931) 598-0208 or (888) 598-0208.**

COLUMBARIUM

AT LA PALOMA COLUMBARIA we produce custom columbarium units in materials and dimensions to accommodate most applications. Premium construction methods, intelligent, thoughtful design, and dedication to customer service make La Paloma Columbaria the first choice for your memorial plans. Call (501) 442-2741 or see us on the Internet at <http://www.columbaria.com>

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 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

CATHEDRAL DEAN: Christ Cathedral Church, Salina, KS, seeks an experienced, enthusiastic dean of a beautiful church located in a fast-growing, progressive community. We are searching for a person who can help us increase our membership and to further our ministry in outreach programs. Please address all inquiries to: **The Rev. Charles Schneider, CDO, Diocese of Western Kansas, 138 S. Eighth St., Salina, KS 67401. Telephone (785) 826-1526.**

CONTINUED ON NEXT PAGE

CLASSIFIEDS

POSITIONS OFFERED

MISSIONER for Big Horn Basin Regional Ministry in Wyoming. Develop and support ministry of the baptized (mutual ministry) in congregations. Experience in adult education, consulting and training important. Ordination not required. Contact: **Deployment Officer, Episcopal Diocese of Wyoming, 104 S. Fourth, Laramie, WY 82070.** <http://www.wydiocese.org>. (307) 742-6606. E-mail: annkri@aol.com.

RECTOR: The congregation at St. John's Episcopal Church in Farmington, NM, is seeking a rector whose life, as well as preaching and teaching, is committed to the Gospel and who possesses pastoral and managerial skills. Contact: **St. John's Episcopal Church, 312 N. Orchard St., Farmington, NM 87401.** FAX: (505) 327-9933. Phone: (505) 325-5832.

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.

DIRECTOR OF CHILDREN AND YOUTH MINISTRIES. Program-sized, suburban parish near Chattanooga, TN, is offering full-time staff position to coordinate and lead well-established children's education program and youth groups. Seeking innovative and creative professional lay minister with the ability and desire to energize an enthusiastic group of youth. Strong volunteer and parental support in both areas. Offering competitive salary with excellent benefit package. Send resumes to: **The Rev. David Hackett, St. Timothy's Episcopal Church, 630 Mississippi Ave., Signal Mountain, TN 37377.**

ASSISTANT PRIEST: St. Michael and All Angels Episcopal Church, in Albuquerque, NM, is seeking a full-time assistant priest to assist in all forms of parish ministry with specific responsibilities to include: Leadership of Ministries for children and youth; Management of parish programs. We welcome the application of women, persons of color and those with experience in building diversity. Competitive salary, housing and benefits. St. Michael's is a lively, inclusive and progressive parish with a wide variety of ministries. We have recently built a new house of worship, and have grown by 50% in the past two years. Visit our website at <http://members.aol.com/smichea601> for more information about the parish. Resume to: **The Rev. Brian Taylor, St. Michael and All Angels Episcopal Church, 601 Montañito Road, NW, Albuquerque, NM 87107, 505-345-8147, FAX 505-343-9042.** stmichael-bct@juno.com

TRINITY CHURCH in El Dorado, KS, is presently interviewing for rector. We are a town of 12,000 nice people located 30 min. NE of Wichita. Give us a call or send resume and CDO to: **Bob Dice, 2100 Hazlett, El Dorado, KS 67042;** (316) 321-5841. You'll be glad you did!

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.**

RECTOR: Christ Church Episcopal, Short Hills, NJ, seeks a rector. We are a large suburban church of 1,300 members, 25 miles west of NYC. We will call the person who can lead us into the new century with vision, understanding and an ability to expand our interest in participating in all phases of our church's mission. Please send resume and CDO profile to: **Search Committee, Christ Church, 66 Highland Ave., Short Hills, NJ 07078.**

POSITIONS OFFERED

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 fmseven@easystreet.com or FAX (503) 697-4869, telephone (503) 636-4106.

DIRECTOR OF RELIGIOUS EDUCATION AND YOUTH. St. Paul's Episcopal Church and Day School, an urban parish of approximately 600 members and a private day school with approximately 450 students, pre-school through eighth grade, is seeking a qualified full-time director of religious education and youth. Familiarity with Episcopal or similar religious tradition is required, as is education and training or strong experience in Christian religious education. Ordination is not a prerequisite but persons who are ordained or anticipating ordination are encouraged to apply. Parish leadership has made a fresh commitment to a new emphasis on Christian education. We need a person with strength and vision to take us into this new phase of our life together. Please contact: **The Rev. Robert E. Wood, Rector, St. Paul's Episcopal Church & Day School, 11 E. 40th St., Kansas City, MO 64111** or call (816) 931-2850; FAX (816) 931-0072.

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.**

PROGRAMS

BENEDICTINE EXPERIENCE—April 17-23—Kanuga Conference Center, Henderson, NC, led by the Rev. O. C. Edwards, former president and dean, Seabury-Western; faculty the Very Rev. Guy F. Lytle, dean, and the Rev. Dr. Robert Hughes, professor, University of South (Sewanee); music director, Mr. Beverly Ward. Contact: **Friends of St. Benedict, St. David's Parish, 5150 Macomb St., NW, Washington, DC 20016.** (202) 363-8061. FAX (202) 966-3437. E-mail: SaintBenedict@prospect-tech.com

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.

Attention, Subscribers

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a personal or gift subscription, please return our memorandum bill showing your name(s) and complete address(es).

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.

SCHOLARSHIP OFFER

THE HOLY TRINITY CENTENNIAL SCHOLARSHIP TRUST provides financial aid to persons engaged in, or planning to pursue, ministries in the Episcopal Church or larger Anglican Communion. Scholarships fund education and training for clergy or lay persons and may support expenses such as tuition, books, fees. For application or information write: **Centennial Scholarship Committee, Holy Trinity Parish, 515 E. Ponce de Leon Ave., Decatur, GA 30030;** E-mail revpcl@aol.com. Deadline for applications, March 15, 1999.

TRAVEL

ENGLAND AND WALES: Saints, singers, Shakespeare, castles, cathedrals, choirs; Roman ruins and Brother Cadfael! Aug. 19-Sept. 1, 1999. Further information: clwebber@aol.com or (860) 364-1139 or Box 1724, Sharon, CT 06069.

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 Web site: journeys-unlimited.com

CELTIC PILGRIMAGES 1999. Prayer and study programs to Ireland, Wales, Scotland. Deepen relationship with God through lectures, worship, visits to holy sites. **Sr. Cindra, 134 E. 28th St., New York, NY 10016.** Phone (212) 725-6435; FAX (212) 779-4009.

EGYPT AND SINAI contemplative pilgrimage Nov. 5-16, 1999, led by the Rev. **Liz Canham, Stillpoint Ministries, 51 Laurel Lane, Black Mountain, NC.** Call (828) 669-0606.

VACATION VILLAS

DISNEY WORLD VACATION VILLAS. Deluxe 2-6 BR from \$99/night. Pool, jacuzzi, tennis, w/d, full kitchen, cable TV, private phone, screened patio. BBQ. (941) 427-0195.

WANTED

ALTAR EDITION, *The English Missal* { American or English edition } Knott, London; and ***The English Office***, Society of Sts. Peter & Paul, London. **Fr. David Charles Lynch, SSC, 7856 S. Jackson Circle, Littleton, CO 80122;** (303) 779-3307. FAX (303) 779-1333.

RATES

CLASSIFIEDS

FREQUENCY	1-2X	3-12X	13-25X	26X+
-----------	------	-------	--------	------

RATE PER WORD	\$0.52	\$0.47	\$0.44	\$0.42
MINIMUM RATE	\$4.50			

**NUMBER OF WORDS X RATE
X NUMBER OF INSERTIONS**

- FOR BLIND BOX ADVERTISEMENTS ADD 3 WORDS AND \$5 SERVICE CHARGE FOR FIRST INSERTION, \$3 FOR SUCCEEDING INSERTIONS.
- COPY MUST BE RECEIVED AT LEAST 26 DAYS BEFORE DATE OF ISSUE.

MAIL PO BOX 514036
MILWAUKEE, WI 53203-3436

FAX 414-276-7483

EMAIL tlc@livingchurch.org

PEOPLE & PLACES

The Rev. **Calvin McIntrye** is vicar of Good Shepherd, 4401 Matilda Ave., Bronx, NY 10470.

The Rev. **Michael P. Milliken** is rector of Grace Church, 2007 N Main St., Hutchinson, KS 67502.

The Rev. **Mark Moore** is rector of Grace Church, 5959 Main St., Trumbull, CT 06611.

The Rev. **Paul Perini** is interim pastor of All Angels, 251 W 80th St., New York, NY 10024.

The Rev. **Thomas N. Rightmyer** is part-time vicar of Good Shepherd, Ridgeway, and associate at St. Philip's, 210 Selkirk Pl., Durham, NC 27707.

The Rev. **Evelyn M. Teske** is assistant at St. Paul's, 323 Catherine St., Walla Walla, WA 99362-3021.

The Rev. **Stephen L. Williams** is rector of St. Luke's, 614 Main St., Racine, WI 53403.

Ordinations

Deacons

New Jersey — Fred Beebe, Victoria Cuff, Kathleen DeJohn, Louis De Sheplo, Margaret Forsythe, Peter V.K. Funk, John Hain, Sr., Veretta Hoston, Leslie Mazzacano, Margaret Smyth, Colleen Spaeth, Robert Thomas, Raymond Wilmer

Priests

Alabama — Earl Fowler Gossett, associate, Cathedral Church of the Advent, Birmingham, AL; **Jerrillee Parker Lewallen**, St. Timothy's, Athens, AL; **Jayne Collins Pool**, St. Mary's, Birmingham, AL; **Louis Dean Skipper**, curate, Epiphany, Guntersville, AL.

Newark — Cooper Conway, Michael Delaney, Lucy Ann Dure, Dana Rose Rhode Island — Jennifer Pedrick

Resignations

The Rev. **Glenis G. Mollegen**, as rector of St. Paul's, Willimantic, CT.

The Rev. **Everett Perine**, as rector of St. John's, New Milford, CT.

The Rev. **Charles E. Robinson**, as rector of St. Andrew's, Glendale, AZ.

Retirements

The Rev. **John A. Bruce**, as executive director of the E.C. Brown Foundation; add. 2990 NW 151 Pl., Beaverton, OR 97006.

The Rev. **Arthur J. Calloway**, as rector of St. Ambrose, Raleigh, NC.

The Rev. **Elizabeth S. Masquelette**, as associate at St. Francis, Houston, TX; add. 2204 Welch, Houston, TX 77019-5618.

The Rev. Canon **Bruce Shortell**, as canon for pastoral care, Cathedral of St. Philip, Atlanta, GA.

The Rev. **Patsy Hayes Walters**, as deacon at Christ the King, Charlotte, NC.

Depositions

The sentence of deposition was imposed upon the Rev. **Bruce W. Jacques**, Oct. 14, 1998, by the Rt. Rev. Clarence N. Coleridge, at Hartford, CT, in accordance with the provisions of Title IV.12.9.

Change of Address

The Rev. **David R. Mosher**, 7000 131st St. N, Seminole, FL 33776.

Send your clergy changes to People and Places:

tlc@livingchurch.org
Fax (414) 276-7483
P.O. Box 514036,
Milwaukee, WI 53203-3436

Next week...

Massey H. Shepard, Jr.
SHAPERS OF THE CHURCH
IN THE 20TH CENTURY

CHURCH DIRECTORY

PHOENIX, AZ

ALL SAINTS' CHURCH & SCHOOL 6300 N. Central Ave.
602-279-5539 Fax: 602-279-1429 Zip Code: 85012
Canon Carlozzi, r; Fr. Llerie; Fr. Miner; Bp. Harte; Rabbi Plotkin; Fr. Wilson; Fr. Monson; 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
H Eu Sat 5:30, Sun 8, 9, 10:15 (Sung)

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

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.

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 5 (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/GWU Campus
The Rev. Andrew L. Sloane, r
Sun Masses: 7:45 (Low); 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. 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

WILMINGTON, DE

CATHEDRAL CHURCH OF ST. JOHN
Corner of Concord Ave. & Market St. (302) 654-6279
The Very Rev. Peggy Patterson, D.Min., Dean; Canon Pastor Benjamin Twinamaani; the Rev. Lois Keen, d.c.e.; Canon Precentor 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

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.

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. 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, 9 & 11, 10 Christian Ed

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)

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes
Masses: Sun 8 Low; 10 Solemn; Daily, noon (816) 842-0975

CONTINUED ON NEXT PAGE

CHURCH DIRECTORY

NEWARK, NJ

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

SANTA FE, NM

HOLY FAITH (505) 982-4447 311 E. Palace
The Rev. Dale Coleman, r; the Rev. Logan Craft, c, the Rev.
Robert Dineger, Ph.D., 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

LONG BEACH, L.I., NY

ST. JAMES OF JERUSALEM BY THE SEA
W. Penn & Magnolia Founded 1880
The Rev. Marlin Leonard Bowman, r; the Very Rev. Lloyd A.
Lewis, Jr., h.r.,
Sat 5 EP & Mass. Sun 8 MP & Mass, 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,
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. Wkdys 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

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. 1-800-551-1220

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: Sung Mass 8:30; Sol Mass 11; Ev & B 4. Wkdys: MP 8:30;
Mass 12:10 (with HU on Wed & Fri); EP 5:30 (with HC Tues);
Wed Bible Study 1. Sat C 9:30; Mass 10, Rosary 10:30, Quiet
Prayer 11.

PITTSBURGH, PA

CALVARY 315 Shady Ave. (412) 661-0120
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

PITTSBURGH, PA

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.

SELINGSGROVE, PA

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

WHITEHALL, PA (NORTH OF ALLENTOWN)

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

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. Craig A. Reed; 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, 9 & 11. Traditional Low Church Liturgy with Expository
Preaching

FORT WORTH, TX

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

HOUSTON, TX

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), Wkdys 8:30 MP; 6 EP ex Wed;
Tues 7:30 H Eu; Wed 6 H Eu, HS.
(713) 529-6196; www.palmertx.com

SAN ANGELO, TX

EMMANUEL 3 S. Randolph (Downtown)
The Rev. John H. Loving, r; the Rev. Michael A. Smith, asst;
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

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



THE EPISCOPAL CHURCHES OF EUROPE (ANGLICAN)

PARIS

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 H. Hobson,
Ph.D., canon; the Rev. Mark Wood, M.Div., canon
Sun Services 9 H Eu, 10:45 Sun School, 11 H Eu

FLORENCE

ST. JAMES Via Bernardo Rucellai 9 50123 Florence, Italy.
Tel. 39/55/29 44 17
The Rev. Peter F. Casparian, r; the Rev. Claudio Bocca
Sun 9 Rite I, 11 Rite II

FRANKFURT

CHURCH OF CHRIST THE KING
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3
Miquel-Allee. Tel. 49/64 55 01 84
The Rev. David W. Radcliff, r
Sun HC 9 & 11. Sunday school & nursery 10:45

GENEVA

EMMANUEL 3 rue de Monthoux, 1201 Geneva, Switzerland
Tel. 41/22 732 80 78
The Rev. Gerard S. Moser, r
Sun HC 9; HC 10 (1S & 3S) MP (2S, 4S, 5S)

MUNICH

ASCENSION Seybothstrasse 4, 81545 Munich, Germany
Tel. 49/89 64 8185
The Rev. Thomas J-P Pellaton, r
Sun 9 (Rite I), 11:45 (Rite II)

ROME

ST. PAUL'S WITHIN THE WALL
Via Napoli 58, 00184 Rome, Italy
The Rev. Michael Vono, r Tel. 39/6 474 35 69
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

BRUSSELS / WATERLOO

ALL SAINTS' 563 Chaussee de Louvain, Ohain, Belgium
The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556
Sun 11:15 ex 1S 9 & 11:15

WIESBADEN

ST. AUGUSTINE OF CANTERBURY
Frankfurter Strasse 3, Wiesbaden, Germany
The Rev. Karl Bell, r Tel. 49/61 22 76 916
Sun 10 Family Eu

**A CHURCH DIRECTORY LISTING IS A SOUND INVESTMENT
IN PROMOTION OF CHURCH ATTENDANCE BY
PARISHIONERS AND TRAVELERS. CALL OR WRITE OUR
ADVERTISING DEPARTMENT FOR MORE INFORMATION.**

1-414-276-5420

Your Guide to the Lessons ... **Illuminations**

Every lector and lay reader will appreciate the clarity.
Every congregation should hear these reflective verses.

But don't take our word for it.

Just see what Betty L. Bowersox of St. Louis, Missouri,
had to say about Illuminations:

**“While at an Episcopal church
in Iowa, I heard the preamble
that was read before the Bible
lessons and Gospel which ‘set
the stage’ for the readings.
I found them to be interesting
and insightful and would
like to purchase them
for my church.”**

ONLY \$70/YEAR Arrives quarterly

Put a little light on the subject of faith.

Subscribe today with MC/VISA by calling TOLL-FREE 1-877-822-8228 and mention the “candle” ad.

