

The Living Church

October 29, 1995 / \$1.50

The Magazine for Episcopalians

A *postles, prophets, martyrs,
and all the noble throng
who wear the spotless raiment
and raise the ceaseless song:
for them and those whose witness
is only known to you —
by walking in their footsteps
we give you praise anew.*

*From Hymn 232,
for All Saints' Day*

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Features

Strengths to Build On in Malawi

The task for Bishop Biggers

By Lucy Germany

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From the Hills of West Virginia



A "good mix" at Church of the Ascension, Hinton, W.Va.

By Patricia Nakamura

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By James Bradley (p. 11)

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Quote of the Week

The Rt. Rev. Walter C. Righter, retired Bishop of Iowa, speaking on ABC news of the bishops who brought a presentment against him: "They're narrow-minded, mean-spirited people who are like bullies on the school-yard. They're trying to hold the church hostage in order to get their way imposed on the whole church."

In This Corner

What's Good for the Goose...

In one of the lighter moments of the recent House of Bishops meeting, Presiding Bishop Edmond Browning was gently chided for addressing one of the woman bishops as "sir." A few moments later, Bishop Mary Adelia MacLeod of Vermont asked to be recognized. "Yes, sir," Bishop Browning said. While members of the house were chortling, Bishop MacLeod shot back, "Thank you, ma'am."

The mid-October issue of the *Central Florida Episcopalian* carries a fascinating advertisement for "Mud-Fest 95." The ad states "all 6th-12th graders are invited for a day of Mud Games" and suggests participants bring a change of clothes and a towel.

St. Martin's-in-the-Fields Church, Columbia, S.C., is a parish with many young families. Each Sunday's bulletin lists the names of the sick on the parish's prayer list, followed by a list of expectant mothers. On a recent Sunday, the names of 11 mothers were listed. Sounds like the makings for a raucous Easter Vigil.

A secretary called our office recently to ask permission for her diocesan paper to reprint the article on prayer book revision by Wade Renn [TLC, Sept. 10]. When asked which article the paper wanted to reprint, she responded, "Wade vs. Renn."

Sunday's Readings

Doing Right Is Nothing More Than Our Duty

Pentecost 21: Jer. 14:1-10, 19-22; Ps. 84; 2 Tim. 4:6-8, 16-18; Luke 18:9-14.

One of the experiences human beings frequently have is the absence of God. We follow the rules, do the right thing, are generally nice to each other, and stay out of serious trouble. Soon we become enamored with ourselves and our abilities. We come to expect some sort of reward from God — a special place in his kingdom, a special place in his heart, or a sense of superiority with respect to others. When we don't sense God responding, it makes us nervous. When our rewards don't appear, we cry out in the anxiety that comes from thinking we might have it wrong after all.

In the primitive world, natural events such

Typo spotted in the *Christian Science Monitor*: "Emily Dickinson was one of three poets chosen for the American Poets' Corner in the Arts Bay of New York's Cathedral Church of St. Joan the Divine, in 1984."

The license plate watch: IM 4GIVN, SAINT 3, PRAZ EM, GRACE 2U, E DYD 4U, WE BELV, VIA MED.

The Rev. Anna Gulick, a deacon in the Diocese of Lexington, has AGAPE-U.

The Rev. John Thayer Talbott, rector of St. Augustine's, Washington, D.C., spotted H202WNE and UB BLESS.

"I don't know what's come over me," Fr. Talbott writes. "Usually I'm able to resist most inconsequential compulsions. Now I find myself constantly checking license plates and forwarding them to you. Maybe I can start a 12-step group for reformed plate watchers."

If he does, I'll be the first to enroll. Another candidate might be the Rev. Halsey DeWolf Howe, of Rockland, Maine, who sends JC SAVES, LAMOFGOD, PAX 4, PS 42, PSALM 4 and B JOYFUL.

Note to Leslie in Cedar Rapids: If Bishop Righter is convicted in the presentment trial, he has the right of appeal to the House of Bishops.

David Kalvelage, editor

Letters

A Privilege

Fr. Sunderland has had a distinguished career as a priest in this church and, I'm sure, is above reproach in terms of his character. Beginning, as he does, thinking about ministry as "my right," then all that he says about background checks, including his clever response to Oxford Documents Management [TLC, Sept. 24], makes sense.

"My right" to ministry, however, is only part of the picture. I have come to understand that ministry is much more a "privilege" for which I am accountable. As such I want to ensure that this trust is guarded as carefully as possible, recognizing that others have betrayed that trust to the great harm of many.

I have yet to encounter a vestry which objects to a thorough background inquiry of candidates while the parish is conducting a search. Indeed, vestry members expect that this is done and are appalled when they learn that this is not a routine expectation. I applaud the clergy who have voluntarily agreed to this request. To their credit they value the integrity of their ministry above their own rights to it.

*(The Rev. Canon) Ernest L. Bennett
Diocese of Central Florida
Orlando, Fla.*

"Searching for Trouble" should send shudders down the spines of every member of the Episcopal clergy.

Oxford's intrusive examinations of the clergy are not limited to Province 1. At least one other diocese — Albany, where I am canonically resident — is following the lead of the New England dioceses.

The survey contacted employers who had not heard from me (or about me) in more than 15 years. One parish administrator sought me out and confessed, "Nobody remembers you from the 1970s. What should we say?" So much for meaningful inquiry.

Perhaps TLC could follow-up with commentary from one of the bishops expecting compliance with the Oxford inquiries, plus legal commentary on Fr. Sunderland's suggestion that the clergy revoke their waivers to Oxford.

*(The Rev.) Joel MacCollam
World Emergency Relief
Carlsbad, Calif.*

The Rev. E.S.S. Sunderland's article really bothered me! A few months ago I filled out the form from Oxford Document Management Co. I saw noth-

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*Sometime Regius Professor of Modern History at the
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Letters

ing wrong with it. I see it as a way to protect the laity and to rectify the image of the clergy. For far too long the church — by whatever title — has protected its clergy against all claims come what may. In a previous community that I served, three — yes, three — clergy were accused of abuse. One is presently in jail. In Pennsylvania, a priest was deposed in 1993 for embezzling about \$50,000 from his church.

When these things happen, I feel the laity have a right to be protected, or at the very least to have knowledge of a cleric's transgressions. If all we do is protect clergy and keep the laity in the dark, we will have a hard time being trusted. Yes, it's a shame we have to have these background checks. But we brought it on ourselves.

(The Rev.) Michael J.M. Shank
Grace Church
Waterford, N.Y.

'Stitched Up'

The Rev. Canon Chuck Collins [TLC, Sept. 3] has fallen into the danger of accepting a news story as the truth. Had he checked the original source, he would have realized that the Most Rev. Richard Holloway was

grossly misquoted, as reported in *Church Times*, May 19. Bishop Holloway stated that adultery is a sin and that he was "stitched up" by a reporter. Let's not believe everything that is printed. We in the church unfortunately know that all too well.

(The Rev.) Peter Kalunian
St. Paul's Church
Kennewick, Wash.

Aside from the fact that enormous sin engulfs us in the economic and political marginalization of millions of people across the globe, as rapacious multinational corporations pant after maximum profit at the expense of human beings, is the regrettable tendency of the clergy to focus so intensely on sexual behavior of individuals as an indication of what ails us as a human race.

Fr. Collins is concerned that a Scots (not "Scottish") bishop locates the motive for sexual sin in the genes. He writes that we ought to be able to resist the impulse of gene-driven glandular impetus saying, "I suppose many people at one time or another feel the pull to commit adultery, but, in response, have chosen to remain faithful to their spouses."

Let him explain to my wife (or to Jesus) how harboring the thought of adultery is

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not tantamount to adultery itself.

The author further and incredibly mis-translates "*imago Dei*" as "the glory of man," when it is clearly and unmistakably Latin for "the image of God." He writes we must "take seriously the misery of our human condition." That should play well in the remaining years of the Decade of Evangelism. Misery is as misery does.

(The Rev.) Harry T. Cook
St. Andrew's Church
Clawson, Mich.

(Editor's note: Our dictionary lists "Scottish" as preferred.)

Not Needed

In the midst of multiple crises (embezzlements, suicides, heresy, issues of the status of homosexuals, issues of the status of women serving as clergy) the Standing Commission on Liturgy is working on a plan for future prayer book revision [TLC, Sept. 10].

In addition, the Diocese of Newark and Bishop Spong, a man who is certainly considered on the fringe, already have begun to further revise the liturgy.

We have a full enough platter at this time without raising liturgical issues. Enough is enough. Let's get our heads on straight for a change.

Richard F. Mullen
Brookline, Mass.

Not Enough

There's a Greek chorus flavor in John Harrison's and five bishops' *apologiae* for a *status quo* in the governance of the Episcopal Church [TLC, Sept. 3]. It may simply be an echo of Executive Council itself.

The writers' expressed shock that anyone would call for Bishop Browning's resignation conveys a huge underappreciation of the enormity of what it is they overlooked. Church people who provide a Christian education for their youngsters, who tithe, minister to the sick, help house the homeless, serve meals to the hungry, and manage meager parish budgets are appalled at the diversion of millions of dollars of gifts for personal use, and they want something — some might say, "almost anything" — done about it.

The five bishops and Mr. Harrison are members of the very body that has not been able to exercise the kind of due diligence needed to assure General Convention and the church at large that the national office is being well run. One of

them in fact, Bishop Wimberly, is on record as having said it is "unrealistic to expect any elected committee [meeting] only two or three times a year, to exercise the close supervision required," (*Episcopal Life*, June 1995).

The Presiding Bishop is hired to run "815." Prophet, priest and sometimes martyr, he needs guidance and direction during and between triennials. Executive Council is sufficiently uninformed, rather inexpert, and unashamedly "choral" to oversee the P.B.'s office effectively.

A small board of governors could do the job. It would be comprised of clerical and lay people entrusted by convention to nominate and evaluate the P.B. and provide assurance that the "815" job is under control. There simply are not enough checks and balances nor enough wisdom in the way we're doing things today.

Alan O. Dann
Woodbridge, Conn.

No Violation

I see the Rt. Rev. Walter Righter as defending an ordination trust and promise made rather than violating them, as charged [TLC, Sept 10]. Jesuit Daniel A. Helminiak in 1994 showed (*What the Bible Really Says about Homosexuality*) that condemnation of homosexual orientation cannot be proven biblically. Therefore, as Bishop Righter chose to ordain a practicing homosexual as deacon, he is following Article VI, of the Articles of Religion, which states, "[W]hatsoever is not read [in Holy Scripture], nor may be proved thereby, is not to be required of any man..."

The charging bishops are following a scholastic model where law supercedes biblical teaching. It might be, their position is grounded no more soundly than scholastic statements that evil is brought into the world through women (making them unworthy of consecrating the elements at communion) and that Jews are responsible for Christ's crucifixion (leading to generations of disgraceful church motivated persecution).

Douglas H. Schewe
Madison, Wis.

It is obvious that the great majority of diocesan bishops of the church are not in favor of the presentment. In fact, having had personal contact with a number of those who have signed the consent, it appears some of them signed in order that

(Continued on page 11)



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South Carolina Elects Suffragan Bishop

The Rev. William J. Skilton, rector of St. Thomas' Church, North Charleston, S.C., since 1988, was elected Suffragan Bishop of South Carolina Oct. 7 in a special diocesan convention. Fr. Skilton, 55, was elected on the fourth ballot.

The bishop-elect is a native of Havana, Cuba, who has spent most of his ordained ministry in South Carolina. After graduating from The Citadel and the University of the South, he was ordained to the diaconate in 1965 and to the priesthood in 1966.

He was vicar of All Saints' Church, La Romana, in the Dominican Republic, from 1965 to 1972, when he became priest-in-charge of Holy Trinity and Cross, Bluffton, S.C.

Fr. Skilton was a canon at the Cathedral of St. Luke and St. Paul, Charleston,

1973-76, and rector of Holy Trinity, Charleston, 1976-85. He returned to the Dominican Republic in 1985 as vicar of Epiphany Church and chaplain at *Centro de Estudios Teologicos* and at the Convent of the Transfiguration.

Fr. Skilton has been a member of the standing committees of both South Carolina and the Dominican Republic, a deputy to General Convention and a delegate to the Province 4 synod. He and his wife, Lynda, are the parents of two children.

Others who were nominated were the Rev. Edward Little, rector of All Saints', Bakersfield, Calif.; the Rev. Richard Belser, rector of St. Michael's, Charles-

ton; the Rev. Henry N. Parsley, rector of Christ Church, Charlotte, N.C.; and the Rev. Canon Michael T. Malone, canon to the ordinary in South Carolina.



SOUTH CAROLINA ELECTS

Ballot
C = Clergy
P/M =Parishes/Missions

	1		2		3		4	
	C	P/M	C	P/M	C	P/M	C	P/M

Needed to Elect 47 30

Belser	13	8.5	9	5	4	1	withdrew	
Little	26	9	30	10	32	14.5	29	12
Malone	24	9	23	10.5	20	7.5	3	4.5
Parsley	8	10.5	5	7.5	3	3	0	0
Shand	1	3	0	0	0	0	0	0
Skilton	19	17	24	22	32	31	54	39.5

Conventions

The **Diocese of Fond du Lac** held its annual council Oct. 6-7, in Minocqua, Wis., at Ascension Lutheran Church (ELCA), which has a covenant with St. Matthias' Episcopal Church, the host parish. This year's theme was ecumenism.

At Friday's conciliar banquet, delegates heard the Rt. Rev. Edward Lee, Bishop of Western Michigan, commend Fond du Lac's tripartite covenant with local Roman Catholic and Lutheran jurisdictions.

"I do not think the church can be anything less than aggressively ecumenical," said Bishop Lee, who went on to describe recent initiatives from the Vatican to the Anglican Communion. He also discussed the proposed Lutheran-Episcopal Concordat of Agreement, scheduled to be voted on by both churches in 1997.

Next morning, an ecumenical cast performed "All in the Family: Henry Melchior Muhlenberg and William Augustus Muhlenberg — a family who shaped the Lutheran and Episcopal Churches in America."

For the first time, the council welcomed youth delegates. It also passed a resolution to become a model diocese in the "Treasure Kids" project, an initiative involving Christian educators from across

(Continued on page 12)

Canadian Priest Named Dean of Trinity School for Ministry

The Rev. Peter Moore, rector of Little Trinity Church in Toronto, Ontario, Canada, has been named dean of Trinity Episcopal School for Ministry. At their meeting in early October, Trinity's trustees decided upon the successor to the Rt. Rev. William Frey, who has been dean since 1990.

"Peter is a wonderful choice," said Bishop Frey in announcing the decision. "He will bring to the school a wealth of experience, a generous mind, and a fresh perspective on mission."

"My vision for Trinity is that we help put a solid theological foundation underneath the renewal that God is pouring out upon the church," Fr. Moore said. "I want the school to continue to be a handmaid of the Holy Spirit, commending the word of God in our life and ministry and showing the gifts of the Spirit in our life together. The world needs both the word and the Spirit, but will only hear us if we show them in our life."

The dean-elect is known as an ecclesiastical entrepreneur with a concern for evangelism. He founded the Fellowship of Christians in Universities and Schools (FOCUS) in the late 1960s, and in the early 1970s helped found Trinity itself,

which he served as the first chairman of the board of trustees.

He grew up in New York City and graduated from Yale University. He went on to earn graduate degrees from Oxford University and the Episcopal Theological School and from Fuller Theological Seminary. He is the author of three books.

"I think Trinity is a sign of hope to the wider church that the new wine and the old wineskins are not incompatible," Fr. Moore said. "I mean by this that God is renewing his work in a way that is truly fresh and exciting, without losing the beauty and wisdom we have from the past."

"When so many people are skeptical either that God can work today or that the past is of any value at all, I think we can be a sign of hope that God does work today and that he does work through the structures and heritage of the church."

Trinity, located in Ambridge, Pa., is the youngest of the church's 11 accredited seminaries, being founded nearly 20 years ago by evangelical and charismatic leaders.

The dean-elect and his wife, Sandra, have three children. He plans to be at Trinity next April.

Worship at the 'Central Park Basilica'

As I walked through the chill mist on Central Park West at 7:10 a.m., I thought longingly of my bed. The sky was so bleak it was hard to be certain that the sun was actually coming up. The blocked-off streets were full of people: hawkers with souvenirs, pushcart vendors with coffee and doughnuts, and the faithful. I was among the faithful, I suppose, those who were here to attend Pope John Paul II's Central Park Mass. I had been thrilled when I was unexpectedly offered tickets two days before the event. On this uninspiring morning, I wasn't so sure.

We had been shunted away from the four-block-long main entry queue and into a second entry. Our tickets did not admit us to the Great Lawn, the main seating area, but to a kind of ring around it, where visibility was frequently obscured by trees. My son Jeff and I located a spot where we had partial visibility of the huge, brilliantly illuminated platform where the Mass would be celebrated. We could glimpse the tapestry, "The Family of Christ," which formed the background to the temporary sanctuary of what was being called the "Central Park Basilica." But we couldn't see the musicians who were performing in the "Sunrise Concert." We arrived in time to hear Kathy Tricoli, one of the few Catholic contemporary Christian musicians, sing "Love Changes Everything." Roberta Flack, The Boys' Choir of Harlem, and Natalie Cole were among those who followed, and the entire ensemble concluded by singing "The Battle Hymn of the Republic." By then it was 9 o'clock, the park had been sealed, and the pope was on his way.

Cries of Joy and Excitement

Suddenly the cries began, cries of joy and excitement. They echoed across the park, and we knew that John Paul had arrived. Then the crowd — at least those of us who had located service booklets — joined to sing "Joyful, Joyful, We Adore You" as the procession of acolytes, ecumenical guests and clergy entered. His holiness greeted the crowd in English and Spanish, and the multilingual approach continued throughout the Mass. The Penitential Rite was read in Italian, German and Gaelic; the epistle was read in Spanish; intercessions were in Polish, Chinese, Slovak, Ukrainian, Korean, Creole and Japanese. The pope gave two portions of his homily in Spanish. The

majority of the lectors were female, and by the sound of their voices, at least some were young.

Youth and the Holy Spirit were the twin foci of the pope's homily. And he brought them together engagingly. Speaking of Mary, he showed how Mary's love of God allowed her to overcome her fear and astonishment, and let the Holy Spirit lead her to serve God by becoming the Mother of the Redeemer. Later, still reflecting on the mystery of Christ's birth, he began to sing, apparently entirely by the moment's inspiration, a Polish Christmas hymn. The Central Park congregation loved it, the choir spontaneously broke into "Silent Night," and the gray October morning felt like Christmas.

Concluding his homily, John Paul exhorted the youth to "help the Holy Spirit shape (the next millennium's) social, moral, and spiritual character." He had already called them to attend to the needs of the hungry, the homeless, and those suffering from AIDS. He had already urged them to stand up for the lives of the handicapped, the aged and the unborn. Now he reminded them that they had the power of the Holy Spirit and the assistance of Mary to guide them in their work. A group of Hispanic youth, who'd been sitting chatting near us for most of the Liturgy of the Word, were now standing, silent. The pope had definitely won their attention.

The pope's references to youth caused me to look around as the Mass proceeded. Previously I'd noticed youth groups in sweatshirts proclaiming themselves from Ohio and Georgia; now I realized that, sweatshirts or no, this was a crowd of young people, and John Paul meant to let them know that he had high expectations for them. He told them that the future of the world was in their hands, and he was clear and direct about what that meant. If I'd been a teenager that morning, I think I'd have been saying, "Who? Me?"

When the Holy Communion began, I had thought things would quiet down, but people were still milling around. By the end of the Our Father, some were beginning to pick up their blankets and coolers



RNS
Youth and the Holy Spirit were the twin foci of Pope John Paul's homily.

to go. The mist was getting more like rain, but still Jeff and I were stunned by people leaving at this point. Years ago, our first rector had said, in regard to the Eucharist, "If you're invited to a meal, it's bad manners to walk out. Then I remembered that the pre-Vatican II practice would have been not to receive, and the more recent New York baseball tradition is to head for the exit at the beginning of the ninth inning. Jeff and I held out, and pondered. Should we receive? We knew the Catholic teaching on this, but we also trusted what the Holy Spirit was telling us. When an African-American priest arrived at our part of the field, accompanied by a solemn young Boy Scout covering him with a Papal umbrella, we stepped up and held out our hands. And just then, Placido Domingo began to sing Franck's *Panis Angelicus*.

During the final communion hymn, a pretty young woman approached Jeff. She asked him if he owned a rosary. He said no, so she reached into her backpack and handed him a green plastic rosary and admonished him to pray with it. "God bless you," she said kindly, and went on her way. She was one of a group of 10 young women from a Catholic high school in Connecticut; another girl had told me they'd been at the Papal Mass in New Jersey, too.

They were dressed in jeans and sweatshirts; they gossiped a lot during the liturgy; they were not pictures of the kind of Catholic piety I saw in my friends when I was a teen. But these girls had given their time and energy to follow John Paul around the New York area and hand out rosaries to other youth, because they thought prayer mattered.

Outside Central Park we were handed some horrible anti-Catholic literature, stuff that rivals the anti-Semite literature one gets from Louis Farrakhan's followers. But while I was disgusted, I couldn't get angry. I had just heard a man of great love, the spiritual leader of a majority of the world's Christians, talk about the love of God made human in the womb of the Virgin Mary.

On the subway, a priest who'd been at the Mass conversed easily with some kids as he removed his chasuble and alb. There it is, I thought, just what the Pope said: The vocation of the Christian is to carry our faith into the world and stand up for Christ. And not to be afraid, because the Holy Spirit is with us.

(The Rev.) Bonnie Shullenberger

'Despite Grave Poverty, Malawi Has Strengths to Build On'

Former Mississippi priest faces what may be the biggest challenge of his life

By LUCY GERMANY



Bishop Biggers

The story begins with "M" — Mississippi, Malawi, Miracle. The tale is that of a 58-year-old priest, for 15 years rector of Church of the Redeemer in Biloxi, Miss., a man who 12 years earlier had been a missionary priest in Malawi, who in May, 1995, experienced a miracle.

The Rt. Rev. Jack Biggers had no idea he would be elected Bishop of the new Diocese of Northern Malawi when he agreed to let his name be placed in nomination [TLC, June 11]. "I asked them to try to find a Malawian," he said, "but I also said if they thought I had anything that would be helpful to them at this time, I would agree to let them put my name in."

They did, and he was consecrated June 4 in the northern city of Mzuzu and enthroned in a second ceremony, a rich, traditional African celebration in June in Likoma's magnificent St. Peter's Cathedral, historic beacon of Anglicanism on an island in Africa's third largest lake.

Now he faces what may well be the biggest challenge of his life: leading a new diocese, the poorest of Malawi's three dioceses, in one of the poorest countries of the world. Strictly agricultural, Malawi has not prospered over the 21 years since Bishop Biggers served there as a parish priest, chaplain to the then-Suffragan Bishop Josiah Mtekateka, who died recently at 93, and archdeacon of Lilongwe, the capital city. He remembers village markets where not more than a hundred or so people gathered.

"Now," he says, "there are thousands. I was appalled at how the population had grown." He thinks the population may well have outstripped the country's resources, and, though the dictatorial government of Hastings Banda ended in 1994, the people are fearful of the future.

"I had always thought of them as a self-sufficient people," Bishop Biggers said, "but not anymore."

Afraid for their future in a country

where the infrastructure has deteriorated since the exodus of many Europeans, the people still cling to their small pieces of planted ground, still receive the traditional medicine, still suffer from many old diseases as well as several new ones such as AIDS and resistant malaria.

As one of the most hospitable people in one of the least urbanized countries in Africa, his new constituents give Bishop Biggers much to be optimistic about. The crime rate is low, the family unit strong, the yearning for education pervasive and the young people, who make up 46 percent of the population, are sticking with the church.

The choir is one of the major enticements for the young, who flock to churches to do their singing and accompany on traditional instruments.

Bishop Biggers preached in Chichewa without notes before a crowd of more than 3,000 people standing in the rain with umbrellas at his four-hour consecration in Mzuzu. "As long as we do the will of God, he gives us all we need to walk with him," he said.

Bishop Biggers will spend much of his time on Likoma Island in Lake Malawi, all the residents of which are Anglican. He will commute by lake steamer to the mainland, where he will travel by car to the many outlying villages in the north.

Though poor — the total yearly budget of his new diocese is \$40,000 and the highest-paid priest makes \$58 per month — he sees growth potential from among the many unchurched.

Two-thirds of the country's people are Christian. Muslims make up 30 percent of the population; followers of traditional beliefs, a fifth. The

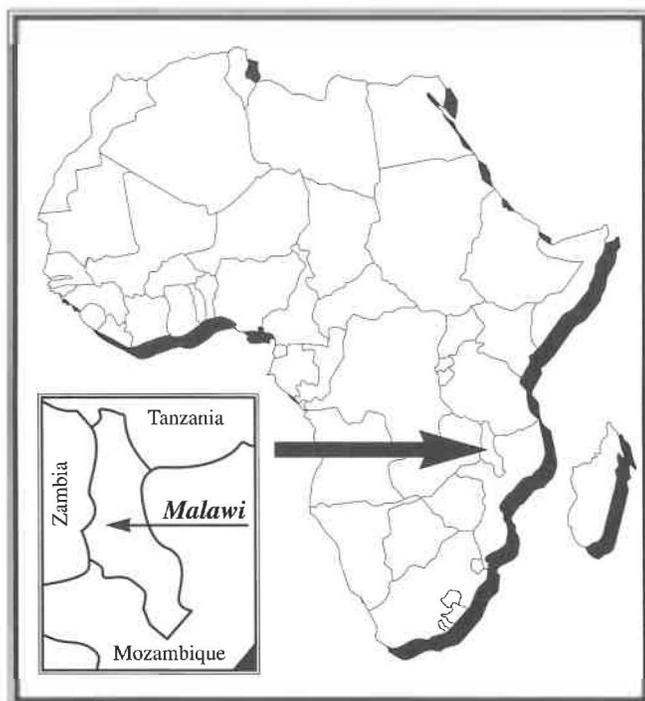
other two dominant Christian churches are Roman Catholic and Presbyterian.

Though the advent of multi-party government does not necessarily mean an easing of all ills, Bishop Biggers sees hope in the willingness of the country's leaders to support churches. The president, a Muslim, has made a substantial contribution to a child care project sponsored by the Mothers' Union, and also gave funds toward the expenses of the consecration. Bishop Biggers also has a particular friend in one of the two vice-presidents, the son of an Anglican priest.

Bishop Biggers is seeking to raise funds to restore a half-dozen houses on Likoma Island for visitors and residential use, and for a resthouse and lay training center in Mzuzu.

Money will continue to be a worry for this fledgling diocese, but spirits are high and, echoing a statement from the Most Rev. Walter P.K. Makhulu, Archbishop of the Church of the Province of Central Africa, at the consecration, Bishop Biggers expresses confidence that the people will "stir up the gifts within them."

Lucy Germany



From the Hills of West Virginia

While small in number of members, Church of the Ascension, Hinton, reaches 'a good mix' of people

By PATRICIA NAKAMURA

Church of the Ascension is a small church in the small town of Hinton, but its members and its ministry reach out into the entire diocese and state of West Virginia. The congregation numbers some 40 communicants and 70 baptized members in the mountain town whose chief industries are the railroad and tourism.

Ascension's rector is the Rev. Herb Ellison, who became a Canon 9 priest in the parish where he grew up. After years of serving as a lay reader while the church was served by supply priests, he said, "I felt a call. And I thought we ought to table it . . . think about it for a year."

That call, he said, was the beginning of a long discernment process leading to four years of training "in Charleston for classes, with lots of homework."

Two and a half years ago, he was ordained deacon and became a priest a year later.

Fr. Ellison, a white-water rafting guide "for a few years in my youth," runs a graphics and typesetting business. His wife is a counselor in children's mental health. The oldest Ellison daughter, Lora, is the church's organist. She's also active in the Episcopal Youth Fellowship, 12 to 16 teens meeting every Wednesday after school. The group in some ways takes the place of Sunday school for the junior and senior high students.

"It's education and church activity — confirmation or Bible study, singing, games, fun activities like paper airplane races," Fr. Ellison said.

Mary Jessica Jones is a year younger than Lora Ellison. "Not all the kids [in the EYF] are Episcopalians," she said. She enjoys going to EYC "after a hard week, to relax, talk to friends, discuss things,

read scripture." She's also an acolyte and a chalice-bearer. Both girls, with several others from Ascension, belong to the Hallelujah Kids, a statewide Episcopal chorus. Mary Jessica said, "We practice in

side." But the Thursday evening discussion group is "a good mix" of both people and topics. "It's a Bible study, but we sometimes digress into political or social issues. West Virginians have a certain wildness; we tend to be non-conformist."

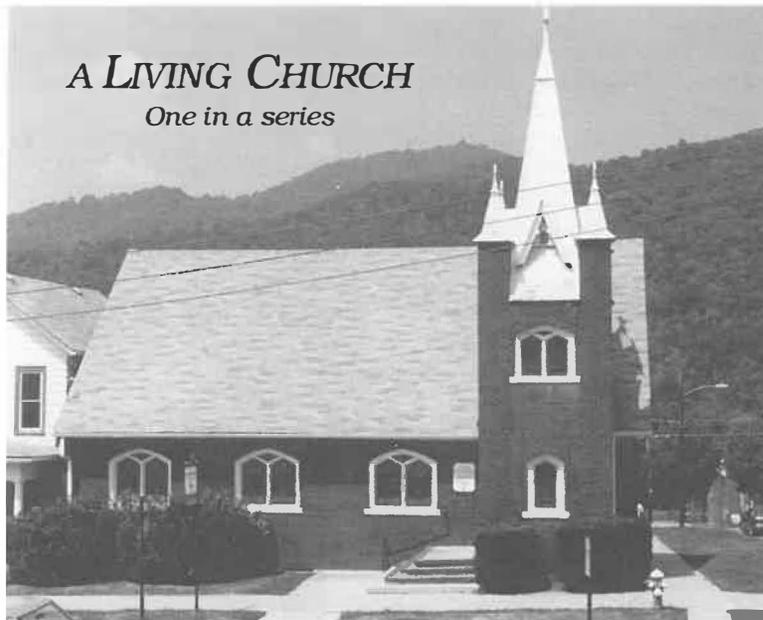
Mr. Martin is interested in forming a church and community ecology group. "Some of the local ecologists tend to be 'new age,' and the church tends to shy away," he said. "This area is rural and beautiful, with rivers, mountains and woods." He would like to see the church work to encourage preservation of its special environment. It may not be an easy project, he said. "West Virginians tend to rebel against rules."

His wife Nancy said the parish was "an interesting mix" of some "very poor backwoods" people with the "more educated, more liberal. It's very friendly."

The Martins' daughter, Jessie, recently returned from a year's work with the Anglican Church in Santiago, Chile.

Mrs. Martin and Fr. Ellison described Ascension's outreach to the children of Hinton and the surrounding area. On "Free Books for Kids Days," the church opens its doors to children who come to choose their own books from those donated by individuals, civic groups and other churches. "Summers County has a high drop-out rate from high school," Fr. Ellison said. "It's a fairly poor county, and there are families without books. Twice a year — this year it's four times — we collect good used books and buy new ones. We lay them out on tables and invite the kids in."

"It seems strange; there are books everywhere," Mrs. Martin said. "But here



Church of the Ascension is surrounded by scenic beauty that makes the area in West Virginia attractive to tourists and "back-to-the-landers."

Wheeling, and we go on weekends to other churches. They invite us; we spend time with the youth group and sing Sunday morning. We mostly sing hymns, but our director, Tami Alexander, jazzes them up — you know, for teens."

Mary Jessica's mother is Lena Jane Jones, a relatively new Episcopalian who was raised Presbyterian. "I still feel Presbyterian at times — the mystery of faith is the same. I like kneeling, and the public profession of faith. I like the openness of the Episcopal Church. There seems to be more participation."

Darrell Martin, the senior warden of Ascension, has a pre-press printing business and has worked with Fr. Ellison in that craft. "The church has been there more than 100 years," he said. "Twenty years ago, the 'back-to-the-landers' arrived; some of the local people might be a little suspicious of those from the out-

(Continued on next page)

Misdirected Power

As if the “mind of the house” resolution adopted by the House of Bishops [TLC, Oct. 15] wasn’t worrisome enough to traditionalists, some of the language used at the Power Tools for Women Conference [TLC, Oct. 22] was even frightening. The annual gathering of the Episcopal Women’s Caucus in Fort Worth was marked by attacks on patriarchy and cries for power, and left some observers with a sense of foreboding about the theological direction in which its members seem to be heading.

The caucus has been an effective lobbying organization in the church for many years. Its members have been leaders in the movement to gain equal access for women to the ordination process, a success which was celebrated during the meeting in Fort Worth. Next on the agenda is the blessing of same-sex relationships. “All the issues are connected,” said historian-author Pamela Darling, in an address to the caucus. “Women, ordination, language, sex, authority, scripture — they are all related.” At Fort Worth, women were told that the idea of a personal relationship with God is a patriarchal romanticization of Jesus, that women should wrest power from men in the church, and that they should recapture the lost art of speaking curses on those who disagree with them.

In the caucus’s self-centered crusade against men, it would seem that Jesus Christ has become a useful tool to be manipu-

lated. The historic and orthodox faith of the one, holy, catholic and apostolic church appears to be pushed aside in favor of the progressive search for a comfortable and politically correct faith that offends no one and admits all who reject the “patriarchal oppression” of biblical truth as revealed in Jesus Christ.

The most effective power tool for women, and men, is the gospel truth of Jesus Christ. May the church oppose vigorously any attempts to oppress it.

Much Affection for John Paul II

For those with cable television, the visit of Pope John Paul II to the United States provided some fascinating viewing. Despite the secular media’s advance stories of “rebellious” American Roman Catholics who disobey many of the pronouncements of the pope, there was a genuine outpouring of love toward him. The pope, looking tired and sounding weary, went through a hectic schedule of Masses, sermons and mingling with the faithful of all ages. Those who came in contact with him laughed, wept and cheered as he moved quickly from making informal remarks to being a reverent celebrant. From an “Evensong” at St. Joseph’s Seminary in Yonkers, N.Y., to the singing of the hymn “Hyfrodol” at St. Patrick’s Cathedral, Anglicans would have felt at home during many of the events. In his brief visit, the Bishop of Rome touched the lives of many, even those not “of his flock.”

Free Books and Random Acts of Kindness

(Continued on next page)

there are few opportunities, and these kids just don’t have books. So we put an emphasis on reading. It’s a first step, coming in the door — that’s a big one. But people do come back.” It was strange sometimes, she said, that “books just seem to appear. Like the Bible stories, God will provide. People just appear with books.”

“This year we had 61 children, and we gave away 200 books,” Fr. Ellison said. “At the end of the day, we had as many as we started with. It was sort of like the loaves and fishes.” Before the May book day, he said, “We were low on books. We prayed about it” — and suddenly, “two huge contributions!”

A new program, inspired by a popular bumper sticker, is “Random Acts of Kindness.” The Episcopal Church Women of the parish collect, wrap and label small gifts, and give them out with a note asking that the present be taken “to someone who would appreciate it.”

Occasionally gifts are given directly, as when “my wife gave one to someone at a book day who looked like she needed a

lift,” Fr. Ellison said. “The actual act of kindness is the time spent visiting and caring for the sick, the lonely, and the poor. It could be anyone — it causes a chain reaction of visits.”

Ascension is active in the Grandview Cluster, a group of churches “smaller than a deanery” named for the nearby state park with “a spectacular view.” Two of the four churches are “even smaller than Ascension;” the fourth, St. Stephen’s, Beckley, is larger. The four priests meet weekly, the churches have a joint service for All Saints’ Day, and the clergy rotate pulpits during Lent. The youth groups meet and play together, and the cluster has “sing and eat events to let people know there are more Episcopalians out in the world than just us.”

Ascension’s congregation is 122 years old; the present building is 98. “In 1907,



Coming to Ascension for a free book may be a first step into the church for some people.

they moved the whole building two blocks, out of the saloon district,” Fr. Ellison said. “Railroad officials donated the lot. It’s traditional Episcopalian — it was board [exterior] now it’s brick. In the late ’40s, Fr. Ware, the vicar and a teacher, brought his high school boys over. They dug out the basement by hand, and built the dining area.”

Tourists find their way to Hinton for rafting

and fishing, climbing in the “hills to steep mountains,” and viewing the fall foliage at Pipestem State Park. While they are there, they may discover Ascension’s Sunday Eucharist and Sunday school, Wednesday EYF, Thursday Bible study and monthly healing service. Maybe they will bring a few good books for children, and find themselves in the middle of a paper airplane fly-in. □

Blessed Ambiguity

By JAMES G. BRADLEY

I grew up in the Pilgrim Holiness Church. I was, in my earliest years, one of the "Holiness People." Those folks, for those of you who aren't familiar with them, are gentle, profoundly prayerful, and — in the midst of their "holy-roller" exuberance — one of the carriers of the pietistic traditions of the Christian Church. I honor my roots and won't tolerate much rational criticism of Holiness People.

Yet, the Holiness Church of my childhood was too narrow and restrictive and irrational and separatist to long contain me. The Methodist Church was the church of my adolescence. It was benign and harmless in most ways. But something was missing and I felt restrained, confined, denied.

After close encounters with Quakerism and Eastern faiths, I "came home" at 20 to a campus ministry of the Episcopal Church. The chaplain spoke in favor of the draft resisters, organized "rock Masses" and presided over a house church. My soul found the ritual it longed for and my mind and heart felt free to be and grow as an Episcopalian.

Week after week, often against my better judgment, I read every word of *THE LIVING CHURCH*. I would rather not, but my dear friend once told me that I owed it to myself to recognize how "outside the norm" I was. I sometimes have to ask people what the fuss is about, because I often don't know why people seem to be upset about the very things that drew me to the Episcopal Church: its diversity, its broadness, its "messiness"...

Not long ago, a member of St. John's who would be comfortable with the label "traditionalist" said to me: "You know, Jim, the Episcopal Church doesn't speak with the clarity and certainty it used to..." (I don't tell her she's a "traditionalist" and she doesn't accuse me of being a "liberal" because we love and need each other.)

Because I love her and need her, I told her "the truth." I said, "You're right. If you want clarity and certainty, the Episcopal Church is the wrong place to look..."

Here's the truth: There is very little clarity and even less certainty in the

Episcopal Church these days. But here's the catch: That isn't because the Episcopal Church has strayed from "the way" or "forgotten the basics" or even "turned her back on orthodoxy." The lack of clarity and certainty in the Episcopal Church is simply evidence that we have "grown up" and "put away childish things."

My wife is the coordinator of a cooperative child care center. She spends six hours a day with children between ages 1 and 4. And she assures me of two things. First of all, those children need certainty and clarity. They need things to be right or wrong, black or white, yes or no. The second thing she tells me is that her job is to begin to undermine that clarity and certainty in subtle ways so these children can grow up without undo trauma. So, when she hands out crayons or musical instruments or toys or books, she hands them out randomly. Some children who wanted green instead of brown or a cymbal instead of a whistle will complain that they didn't get what they wanted.

And my wife — saint and heroine and queen to those children — will tell them: "Sometimes you get what you want. And sometimes you get what you don't want. And you always get what you get." Like a mantra, she tells them that, helping them grow up.

"True maturity," a dear friend told me, "is being able to live with ambiguity indefinitely."

I want to be a part of a "grown-up" church. I want to be a part of a church that is satisfied with "getting what we get" — a church mature enough to live with ambiguity. Lots of folks seem to want to get rid of ambiguity and blame people like me for its existence. Paul reminds us that the body has many diverse members. I'm comfortable with that. I am made complete by conservatives, moderates, traditionalists and charismatics. All together we are the ambiguous body of Christ, a grown-up church.

Why am I so nervous about whether they need me...?

The Rev. James G. Bradley is rector of St. John's Church, Waterbury, Conn.

(Continued from page 5)

the question come to a legal determination by the church even though they might not agree with the presentment.

Being myself retired, I question whether, although they may be members of the House of Bishops (and rightly so), such a multitude of retired members of the house represents the reality which faces the diocesan in his or her current situation. Perhaps we need to change the canons so that, in this case at least, it is the voice of those who actually face the day-to-day life of the dioceses who should be making this determination.

*(The Rev.) Robert E. Blackburn, Jr.
Kannapolis, N.C.*

The Bible Says ...

Many writers to TLC find in scripture justification for discrimination against certain members of our society. They must have missed 2 Cor. 3:6: "... the letter killeth, but the spirit giveth life."

Literal scripturalism, the "repository of truth," has fostered unfair treatment of women, blacks, "witches," and the dreary list goes on and on.

One might think we've had enough, but there are still many who, like a dog with a bone, will never quit. Unfortunately, they resort to scripture for moral certitude for their bigotry. It gives scripture — and the church — a bad name.

*Alfred G. Manzione
Avon, Conn.*

Times and Items

The typographical error in my book review [TLC, Sept. 10] puzzled me. I find that while the text as printed says, "an eclectic batch of times of spotty quality." It originally said, "an eclectic batch of items of spotty quality..." Oops.

*(The Rev.) John Rawlinson
St. James' Church
Oakland, Calif.*

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. Letters should be signed and include a mailing address.



Relief Grants Sent to Virgin Islands

Two emergency grants for victims of Hurricane Marilyn have been sent by the Presiding Bishop's Fund for World Relief to the Virgin Islands.

A grant of \$25,000 was sent to the Diocese of the Virgin Islands, where damage was particularly heavy on St. Thomas. All Saints' Cathedral, Charlotte Amalie, and St. Luke's Church both received substantial damage.

An additional grant of \$20,000 was sent through Church World Service to be used for material resources, including generators and batteries.

Additional fund monies have been set aside for Tortola, in the British Virgin Islands but part of the U.S. diocese, to be released upon request. Another grant of \$10,000 was sent to Puerto Rico, specifically for the islands of Culebra and Vieques.

Five Nominees in Bethlehem

A search committee in the Diocese of Bethlehem has nominated five persons in the election of a bishop. The election will take place Dec. 2 at the Cathedral of the Nativity in Bethlehem.

Those nominated: The Rev. Canon Ronald Crocker, canon to the ordinary in the Diocese of Rhode Island; the Rev. Paul Marshall, associate professor at Yale Divinity School; the Rev. George H. Martin, vicar of Sts. Martha and Mary Church, Eagan, Minn.; the Rev. Richard C. Rowe, canon to the ordinary in the Diocese of Western New York; and the Rev. Rosemari Sullivan, rector of St. Clement's, Alexandria, Va.

The bishop-elect will succeed the Rt. Rev. Mark Dyer, who has taken a position at Virginia Theological Seminary.

Briefly

The treasurer of St. Alban's Church, Chicago, has been dismissed following discovery of the loss of nearly \$200,000 during a check of parish financial records. According to *Anglican Advance*, the newspaper of the Diocese of Chicago, Jeffrey Hames, the parish treasurer, was dismissed by the Rev. Lawrence De Lion, rector. The paper reported auditors found at least \$157,000 misappropriated, with another \$50,000 unaccounted for.

Archbishop Speaks Out in Support of Christian-Muslim Dialogue

The Most Rev. George Carey, Archbishop of Canterbury, addressed relations between Christians and Muslims during a visit to Sudan and Egypt in early October. The archbishop had been scheduled to visit Sudan in 1994, but that visit was canceled.

In Sudan, the archbishop visited Anglican bishops and other church leaders and spoke at an outdoor service. In Juba, he preached at the cathedral and visited a camp for displaced people. He toured another camp near Khartoum, called on the president of Sudan and addressed the Committee for Inter-Religious Dialogue about Christian-Muslim relations.

"We must break down the barriers of fear and ignorance which so bedevil our relationship now, and I assure you that I am personally committed to seeking ways of putting Christian-Muslim dialogue on the same footing as Christian-Jewish dialogue," Archbishop Carey said.

"Our world needs peoples of such faith to stand together against injustice, and to

work together to relieve the needs of those who face violence, starvation or oppression of any sort. The world requires us to show that Muslims and Christians can live together in mutual trust and respect . . ."

At the cathedral in Juba, the archbishop paid tribute to the Most Rev. Benjamin Yugusuk, Archbishop of Sudan, who has announced his retirement.

"Benjamin, yours has been a noble leadership," Archbishop Carey said. "At times, you have been Christlike in the service of your beloved people . . . You have personified a remarkable church. In England, we hear many stories of the faith of Sudanese Christians. This visit is proving to us again the extraordinary resilience, the strength of faith and the depth of joy of the Sudanese people.

"I would not be surprised to hear stories of a dying church, of people losing heart and spirit. But quite the opposite. Christ crucified is risen and alive in Sudan, his message is spreading, and his body is growing at a rate which is almost beyond belief."

Indigenous Peoples Seek Partnerships

"It took us 17 years to get where we are," the Bishop of the Maori non-geographic diocese of Aotearoa, the Rt. Rev. Whakahuihui Vercoe, said to representatives of the Anglican Indigenous Network at a recent meeting in Alaska. He counseled leaders of native Hawaiians, Australian aboriginals, and North American Indians to "exercise patience in 'your journey to self-determination'."

The primary incentive for the gathering was to further self-determination for indigenous peoples within the church. A consensus statement called for the estab-

lishment of a training center, with sites in the United States and Canada, to preserve and promulgate indigenous culture. Another statement encouraged the dream of a non-geographic province in North America.

The Rt. Rev. Gordon Beardy, Suffragan Bishop of Keewatin, Canada, defined the role indigenous people would like to play within the church. "We want partnership. This . . . is not now a reality in Canada, but there are new and more options . . . we hope to realize a new model in two or three years. We want to be real partners."

New Mission Planned in Diocese of Fond du Lac

(Continued from page 6)

the Episcopal Church looking for ways to enhance the spiritual formation of children. Br. James Teets, B.S.G., the diocesan linkage person from the national church, greeted the assembly on behalf of the Presiding Bishop. Lectors at the Eucharist included a 10-year-old girl and a senior citizen, as a sign of diocesan commitment to all age groups. A joint choir from St. Matthias and Ascension Lutheran sang anthems. The offering was sent to All Saints' Cathedral in St.

Thomas, Virgin Islands, badly damaged by the recent Hurricane Marilyn.

Bishop Russell Jacobus's address focused on stewardship. He praised the diocese for its involvement on local and national levels within the church, and announced plans to establish a new mission in the Bellevue area of Green Bay. He concluded with a challenge to each congregation to become the "Christian communities that Christ needs you to be in your cities" by meeting fair share support of diocesan programs.

Phoebe Pettingell

Books

Traveling with the Kingdom

CONTESTED BOUNDARIES

Itinerancy and the Reshaping of the Colonial American Religious World

By Timothy D. Hall

Duke. Pp. 196. \$16.95.

Itinerancy on a transatlantic and trans-colonial scale broke open parochial boundaries and, claims Timothy Hall, radically changed the way in which colonial Americans held their faith. Hall contends first, that the Great Awakening was not an "interpretative fiction but a consciously forged message of New Birth"; second, that the a w a k e n i n g which invented itinerancy did so in the commercial context of an "emerging transatlantic consumer culture," in this case that of the popular press; third, that itinerancy used



the printed word with great effectiveness as a boundary breaking media.

Hall's study is based on a thorough reading of the popular press, that which was both for and against the revival. Colonial American anti-revivalists assume correctly that itinerancy was, says Hall, a threat to hierarchy, patriarchy (since women could be exhorters), morality, and racial decorum (black slaves declaimed against white masters).

Revivalists, on the other hand, sought to promote God's kingdom by travel. The parish bounds they met were in their view an impediment to the Spirit. For them the conflict was between a dynamic faith and an oppressive order ruled by a hierarchy of "dead dry Drones."

There were moderating influences such as James Davenport's repenting "the breaches he had opened . . . by pronouncing so many settled ministers unconverted." By 1744, it was felt that only regularly ordained ministers should itinerate and that they should strengthen the parish ministry wherever possible.

John Woolverton

Center Sandwich, N.H.

Little Known to Western Christians

Patriarch Meletios Metaxakis

A True Visionary

By John Christodoulos Kallos, Bishop of Amorion

Privately printed. Pp. vii and 45. No price given, paper

Saint Photios Patriarch of Constantinople

The St. Photios Shrine Lectures Vol. One

Edited by John Kallos

Holy Cross. Pp. 81. No price given, paper

What About the Holy Mandylion and Turin Shroud?

An Orthodox Perspective

By John Kallos

Life and Light. Pp. vi and 38. No price given, paper

Bishop John Kallos, the first American-born prelate of the Greek Orthodox Church, has published three brief studies on aspects of Orthodox history.

Patriarch Meletios Metaxakis recounts milestones in the life of Meletios

Metaxakis (1871-1935), who served as Patriarch of Constantinople under threat of assassination by the Turks. He was instrumental in the establishment of the Greek Orthodox Archdiocese of North and South America and was a champion of Anglican-Orthodox relations.

Saint Photios informs us about a pastor and polymath little known among Western Christians. Photios (c. 810-895) was a man of broad learning, perhaps the most outstanding thinker, politician and diplomat ever to hold office as Patriarch of Constantinople. He underwent two lengthy periods of exile from his see, and sponsored the evangelization of the Slavic peoples by Cyril and Methodius.

In his tract on the Holy Mandylion and the Turin Shroud, Bishop Kallos asserts that the two cannot be one and the same. The Holy Mandylion was a cloth depicting the face of Christ alive. It disappeared from Constantinople in 1204. The Turin Shroud depicts the full-length figure of a man who was crucified.

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



Patron Saint of Reviewers

One of TLC's reviewers, the Rev. Charles Hoffacker of Port Huron, Mich., wanted all of us interested in the book arts to know that reviewers in particular have their own patron saint (ca. 810-ca. 895). St. Photios, Patriarch of Constantinople, not only surfaces as the proper patron of our discipline, he in fact invented the enterprise, according to Andrew Kopan's essay, "St. Photios as an Ecumenical Educator." St. Photios was "the first book-reviewer."

Along with his students at the school of higher learning for the Byzantine empire, he read, analyzed, and critically commented on almost every kind of literary work (he didn't comment on poetry). These commentaries eventuated in *Bibliothèque Library*, an enormous work which holds the first "book reviews" of both Christian and non-Christian books. The summaries and quotations, of course, clue us in to scores of lost books from antiquity, but also attest to the worthy enterprise of reading, marking, and inwardly digesting the words of others — for our own solitary benefit and also for the public benefit of others.

In the ninth century, Empress Theodora waged her own war on illiteracy and engaged the services of a learned philosopher. While we reviewers may not all be learned philosophers, it's nice to know we are doing our part to enrich the knowledge of our church and our culture.

And to know we have a patron saint watching over us as we read and write.

In the Greek Church, St. Photios' Feast Day is February 6.

(The Rev.) Travis DuPriest
book editor



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People and Places

Appointments

The Rev. **Ralph Blackman** is rector of St. Andrew's, 1201 S. Jackson, Tacoma, WA 98465.

The Rev. **Andrew Cooley** is rector of St. Mark's, 910 E. Third Ave., Durango, CO 81301.

The Rev. **Nan Cushing** is deacon of St. Titus', Durham, NC; add: 69 Crystal Oak Ct., Durham, NC 27707.

The Rev. **James M. Donald** is rector of St. Columba's, 4201 Albemarle, Washington, DC 20016.

The Rev. **C. Clyde Elledge** is rector of All Saints', Brooklyn, MI; add: P.O. Box 367, Brooklyn, MI 49230.

The Rev. **Beverly Factor** is vicar of St. Francis', 2101 Rue de LaSalle, Eureka, MO 63038.

The Rev. **Sandy Greene** is rector of Christ Church, 2950 S. University Blvd., Denver, CO 80210.

The Rev. **Preston B. Hannibal** is chaplain and head of the religion department of St. Mark's School, 45 Marlborough Rd., Southborough, MA 01772.

The Rev. **Charles Henderson, III** is rector of Emmanuel, Adams, and Zion, Pierrepont Manor, NY; add: 39 E. Church St., Adams, NY 13605.

The Rev. **H.W. Herrmann** is rector of St. John's, Quincy, and All Saints', 213 N. 48th, Quincy, IL 62301.

The Rev. **Stanny Joris** is vicar of *La Mision Latina* at St. Peter and St. Mary, 126 W. 2nd Ave., Denver, CO 80223.

The Rev. **Jonathan L. King** is interim pastor of St. Bartholomew's, 82 Prospect, White Plains, NY 10606.

The Rev. **Don McLane** is priest-in-charge of Grace Ministry, Kent, WA.

The Rev. **Kurt Neilson** is rector of St. Peter and St. Paul, 8147 S.E. Pine, Portland, OR 97215.

The Rev. **Geoffrey Schmitt** is assistant of St. Margaret's, Charlotte, NC; add: 5008 Pineville-Matthews Rd., Charlotte, NC 28226.

The Rev. **Michael Scott** is rector of St. James', P.O. Box 95, Muncy, PA 17756.

The Rev. **Bob Thompson** is chaplain of St. Anne's School, Denver, CO.

The Rev. **Robert L. Wichael** is priest-in-charge of Good Shepherd, 8021 W. 21st St. N, Wichita, KS 67205.

The Rev. **Robert Williams** is deacon-in-charge of St. Germain, Box 222, Hoodsport, WA 98548.

Cathedral Clergy

The Rev. Canon **Kathleen Kinney** is canon pastor of St. Mark's Cathedral, 1245 10th Ave. E, Seattle, WA 98102.

The Rev. Canon **John McLain** is honorary canon of St. Paul's Cathedral, 3601 N. North, Peoria, IL 61604.

The Rev. Canon **J. Douglas McQueen** is honorary canon of St. Paul's Cathedral, 3601 N. North, Peoria, IL 61604.

The Rev. Canon **John Peterson** is honorary canon of Canterbury Cathedral, England.

Lay Appointments

Sally D. Brown is lay pastor of All Saints',

Main St. Ivoryton, CT 06442.

James L. Goodson is missionary for communication for the Diocese of Dallas, 1630 Garrett, Dallas, TX 75206.

Ordinations Deacons

Washington — **Barbara Clarke**, Ascension, 205 S. Summit Ave., Gaithersburg, DC 20877; **Patricia Steineck**, St. Paul's / Piney Parish, Box 272, Waldorf, MD 20604; **David Ware**, Christ Church, Box 764, Ridgewood, NJ 07451.

Resignations

The Rev. **James B. Craven, III**, deacon, St. Luke's, Durham, NC; add: 1015 Watts St., Durham, NC 27701.

The Rev. **Elizabeth W. Grant**, deacon, St. Luke's, Durham, NC; add: 2509 Wrightwood Ave., Durham, NC 27705.

The Rev. **Edward Johnston**, rector, Christ's Church, Rye, NY 10580.

Retirements

The Rev. **Robert Bonnington**, rector, St. Paul's, Box 428, Sikeston, MO 63801.

The Rev. **Custer Ruley, Jr.**, rector, St. Paul's, Trappe, St. Stephen's, East New Market, and vicar of St. Andrew's, Hurlock, MD; add 810 Lantana Dr., Seaford, DE 19973.

Changes of Address

The Rev. **Carl M. Andrews**, Chaplain USAF, HQ AMC/HC, 503 J. St., Suite 310, Scott Air Force Base, IL 62225.

The Rev. **Travers Clement**, "Peckerwood," 436 First Ave., Pass Christian, MS 39571.

The Rev. **Jim Hines**, 371 W. Blairmore Blvd., Orange Park, FL 32073.

The Rev. **John H. Poole**, 603 Spring Island Way, Orlando, FL 39828.

The Rev. **Alfred N. Tuttle**, 1377 Glendale Circle E., Sarasota, FL 34232.

The Rev. **George F. Weld, II**, P.O. Box 272, Johns Island, SC 29457.

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* c/o The Living Church, P.O. Box 92936, Milwaukee, WI 53202-0936

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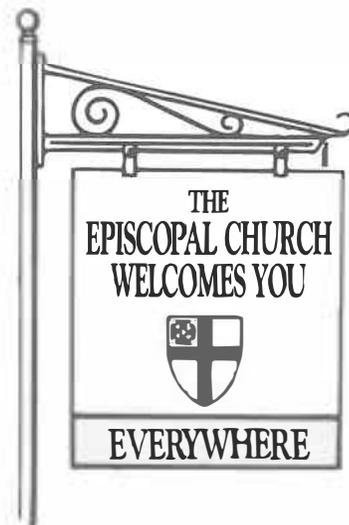
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Canon Carlozzi, r; Fr. Fraatz; Bp. Harte; Rabbi Plotkin;
Canon Long; Canon McClain; Fr. Lierle; Fr. Secker; T.
Davidson, dcn; S. Youngs, Organist; J. Sprague, Yth; K.
Johnstone, v.
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues,
Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

Washington, DC

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

Hollywood, FL

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

Augusta, GA

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

Riverside, IL (Chicago West Suburban)

ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; 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 8 Eu, 9 Sung Eu, 10 Christian Ed, 11 Cho Eu

Boston, MA

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

Kansas City, MO

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

Hackensack, NJ

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed & Thurs 9;
Fri 9. C Sat 4

Newark, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

New York, NY

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
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Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En
Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-
Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12,
4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; MP 7:45; EP
5:15. Sat H Eu 9.

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Sun H Eu 8

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Sun Masses 8 & 10; SS 9:45, Thurs Mass & Healing 10; HD as
anno

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Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by app

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129 N. Market
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Whitehall, PA (North of Allentown)

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Rev. C. Bruce Wilson, assts (512) 882-1735
Sun 8, 9 & 11. Weekdays as anno

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5100 Ross Avenue 75206-7719 (214) 823-8134
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon
Juan Jimenez; Canon Trudie Smither; the Rev. Benjamin
Twinamaani; the Rev. Tom Cantrell; the Rev. Phyllis Doty;
the Rev. Canon Roma A. King, Jr.
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung
Eu; 12:30 & 6:30 Sung Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frederick C. Philpott, v;
the Rev. George R. Collina; the Rev. Thomas G. Keithly; the
Rev. Michael S. Mills
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP
6:45, EP 5 (214) 521-5101

Fort Worth, TX

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

Pharr, TX

TRINITY 210 W. Caffery / at Bluebonnet
The Rev. Robert Francis DeWolfe, r (210) 787-1243
Sun 8 H Eu, 10:30 H Eu (2S & 4S MP & HC). Sunday School
9:15 (all ages—nursery 9-12)

Milwaukee, WI

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

Paris, France

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Benjamin A. Shambaugh, M.Div; the Rev. Rosalie H. Hall, M.
Div., assoc
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu

KEY

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

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