

The Living Church

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The Magazine for Episcopalians

**The lighting of the candle
signified that our meal,
our communion together,
was sacred. *page 13***

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Balanced Social Agenda Needed



Ninth article of a monthly series

By Roger White and Richard Kew

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Quote of the Week

The Rev. Bill Atwood, rector of Trinity Church, Carrollton, Texas, speaking to an evangelism seminar in the Diocese of Western Louisiana: "Casey Stengel could tell the church a thing or two, especially about focusing on ways to attract communicants."

In This Corner

Surrounding P.B. Election in Prayer

At the fall meeting of the House of Bishops [TLC, Oct. 15], during discussion of the process of electing the new Presiding Bishop, there was a call for that process to be undergirded by prayer.

That call for prayer should not remain a formality. Prayer can make a significant difference, both in the election process and in the life of the Episcopal Church. Prayer vigils taking place in every diocese would show we are a church which is serious about being open to the will of God for our church. They would save the election process from degenerating into popularity polls and politics.

At the moment, it seems that the election process rests solely with the nominating committee, the House of Bishops and the General Convention. Prayer vigils throughout the church would allow every Episcopalian to have a part in the election.

The prayer cannot be seen as a way of electing my favorite candidate. Rather, all prayer needs to be for God's will to be done, knowing that we do not have an inside track on the person God wants elected.

We cannot go into this process with the preconceived idea that there is only one person who can do this job and, God, please make sure he's elected! Rather, we need to know that God can do amazing things through the most unlikely candidate if that person is the Lord's choice, and is surrounded and upheld by prayer. Remember that when the prophet Samuel went to anoint a future king for Israel from among Jesse's sons, he learned that "The Lord does not see

as mortals see; they look on the outward appearance, but the Lord looks on the heart" (1 Sam. 16:7).

This is the time for dioceses to begin the prayer process. We would enter the future with a new confidence if our church turns wholeheartedly to prayer. For then our confidence would be in God, and not in certain leaders or party strengths.

Prayer is the way the Episcopal Church can find unity and overcome fragmentation. As we find unity with God, we will find unity with each other. Jesus prayed that his followers might be one, in the context of his prayer that "As you, Father, are in me and I am in you, may they also be in us" (John 17: 21).

No one is going to organize such prayer from a national level. But I know the strength of a tree is in its roots. All our church needs is for individuals, lay or clergy, in each diocese, to take responsibility for getting this prayer process off the ground.

Begin by consulting your bishop as to how prayer vigils may be organized in your diocese, and offer to help the bishop in whatever way possible. Share the vision with others — individuals, parishes, church groups. Let us affirm that God "is able to accomplish abundantly far more than all we can ask or imagine" (Eph. 3:21). Prayer can achieve what politics have failed to do.

Our guest columnist is the Rt. Rev. Reginald Hollis, Assistant Bishop of Central Florida and rector of St. Paul's Church, New Smyrna Beach, Fla.

Sunday's Readings

Joy Tempered by Apprehension

Advent 1: Isa. 2:1-5; Ps. 122; Rom. 13:8-14; Matt. 24: 37-44.

Most of us, when we contemplate the end of our earthly pilgrimage, experience conflicting emotions. So, as well, does the church as a corporate body when it considers the close of this age.

On the one hand, we Christians anticipate with joy the last things, for our faith bears abundant witness to the hope of a better life to come. A place in which plowshares replace swords and where spears are beat into pruning hooks holds an irresistible appeal, and we happily look forward to arriving there. On the other hand, we're aware that God's judgment stands between this world and the world to come. We know,

individually and collectively, that we frequently sin in what we do and what we fail to do. So our joy in the face of the coming of the Lord is tempered with a measure of apprehension.

How can we overcome our fear? How do we dispel our apprehension of God's judgment and let our joy shine through undisturbed? The answer, of course, lies in living our lives in such a way that our decisions and actions measure up to God's high expectations. And doing that is easier than we might think.

"Love is the fulfilling of the law," Paul reminds us. To the extent that our lives and our common life embody genuine love for one another, "we may without shame or fear rejoice to behold [the Lord's] appearing."

Letters

Standing Together With Traditionalists

I was pleased to see your coverage of the Episcopal Women's Caucus National Gathering in Fort Worth [TLC, Oct. 22]. However, your reporter seems to have misunderstood the thrust of my keynote message on "Power Tools for Women" when he stated that I said "the next political thrust should be to force the acceptance of blessing same-sex unions."

My address pointed out the basic agreement between traditionalists and feminists regarding the relationship between issues of women's ordination, sexuality, authority and church order. These connections explain why the question of blessing same-sex unions has come to the fore now that most of the Episcopal Church has accepted the ordination of women.

However, I did not urge anyone "to force the acceptance" of anything. Quite the reverse. Central to my argument was a rejection of coercive strategies: "If we try to use the 'power tools' of patriarchy — force, intimidation, harassment, violence, coercion — we will never succeed in dismantling patriarchy. Or, as Jesus said, all who take the sword will perish by the sword" (Matt. 26:52)."

I urged my listeners to stand together with traditionalists in love, asking God to fill us all with the perfect love that casts out fear of the unknown — a fear which affects all of us in this era of profound change. I remain convinced that the things which unite us are much deeper than those which divide us. By continuing to love and pray together across our differences, we can open ourselves to the work of the Holy Spirit in and through our disagreements, and our political processes can be creative, not coercive.

*Pamela W. Darling
Philadelphia, Pa.*

The article on the Women's Caucus shows in microcosm the gangrene poisoning the body of Christ. These are women? If they are all that's left of the "better half" of this church, we might as well die at once and be done with it.

One would feel nothing but pity for radical feminists such as Marjorie Procter-Smith if they were not so terribly destructive. With her gospel of hate she shows how desperately she needs a therapist, or better yet, an exorcist. She and her cohorts are an insult to the generations of Christian women who have quietly prayed and worked for love of Christ and the coming of his kingdom. To suggest this

was merely a "patriarchal romanticization of Jesus which reiterates romantic male-female plots" is simply obscene.

There is only one cure for gangrene: Either amputate the diseased limb or anticipate a hideous death. It doesn't take an M.D. to see the prognosis.

*Kathleen Reeves
Franksville, Wis.*

This magazine's ability to paint the worst possible picture of things happening in the church has stretched my capacity for toleration beyond the breaking point. In the editorial entitled "Misdirected Power" [TLC, Oct. 29], the Episcopal Women's Caucus is maligned beyond belief. To assume that all the speakers at the gathering were spokespersons for the caucus demonstrates the naivete of your reporter. To address the caucus' struggle for inclusion of women in a church that until 1970 prohibited them participation in its national body of governance as a self-centered crusade against men is incredible. Where is a report of the call for reconciliation and for peace making that I heard when I attended the gathering in Fort Worth? I do not take kindly to being assaulted on the editorial page of your magazine. Please cancel my subscription.

*Judy Fleener
New Era, Mich.*

Regarding the Episcopal Women's Caucus meeting in Fort Worth, I equate its choice of venues and its promotional literature with the gloating and taunting of the University of Miami football team after a touchdown and the jeering of The Citadel cadets at Shannon Faulkner's departure.

Should we, even in these times, not occasionally expect, particularly in the church, graciousness from victors?

*Dalton S. Oliver
Middlebury, Vt.*

The article on the Episcopal Women's Caucus presented a clear synopsis of the teaching of the feminist movement which is taking over the Episcopal Church. The report clearly states the bottom line that the feminists want power for women. This point of view, even apart from marginalizing Jesus altogether, stands in direct opposition to scriptural teaching that leaders should be servants, and that the one who exalts himself (or herself?) will be abased and vice versa.

I noticed the women of the caucus were taught to curse me because I don't favor

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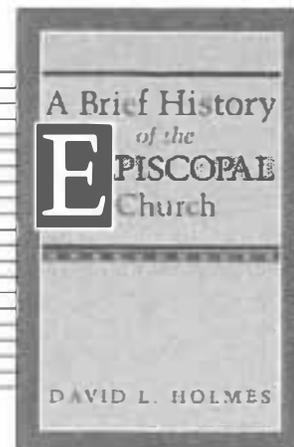
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The Living Church

Letters

the homosexual lifestyle over the heterosexual. Fortunately, I know how to pray effectively against curses.

For the first 35 years of my ministry, I naively thought that Christianity was related to the kingdom (rule) of the risen Lord Jesus. Now it has been decided by a committee of "dialogue" and agreed to by the House of Bishops that the only absolute requirement for leadership in the church is that one accept the ordination of women. According to present practice in the church, it is clear that the lordship of Christ is no longer required, nor, for that matter, is belief in his Resurrection.

After I am legislated out of the church (presumably by the next General Convention), I will openly return to the proclamation of the lordship of Jesus Christ. Until then, I will become a closet Christian, maybe with an occasional outburst of this type.

(The Rev.) Edwin Stube
Baltimore, Md.

Presence

It appears that Bishop Reed [TLC, Oct. 15], though he makes some valid points about the centrality of the Eucharist, has failed to mention two very important reasons for reserving the sacrament. He made

a comment about communion of the sick, but does not find it a reason to reserve. But when a sudden call comes for a hospital visit, it is surely reasonable to have the sacrament available.

But the key omission is the importance of the presence of the sacrament for those who find it a help in prayer. Yes, of course, God is present in a church. He is present everywhere. But in the sacrament I find a Presence with a capital P. Perhaps the bishop finds this an abuse of the sacrament?

As to reserving just for convenience, though I do think that could be abused, in most cases I don't find it so, and I've been sacristan in my parish for many years. Also, is last week's sacrament not the same body? Is it somehow different? I've never found it so.

Sr. Andrew-John, OBJN
Milwaukee, Wis.

'Inclusive Versions'

Just when things had sort of simmered down in the church, along comes Fr. Renn's article on the need to revise the Prayer Book along the lines proposed by the likes of Bishop Spong and the Episcopal Women's Caucus [TLC, Sept. 10]. Frankly, I don't need them or anyone

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Editorial and Business offices: 816 E. Juneau Ave.
Mailing address: P.O. Box 92936
Milwaukee, WI 53202-0936
TELEPHONE 414-276-5420
FAX 414-276-7483
Internet: livngchrch@aol.com.
Quest: livingchurch

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Letters

else condescending to correct my faulty, unenlightened, "pre-Reformation, male-oriented, Anglo-Saxon, politically autocratic, clergy-controlled" world view.

I recently played for the opening service of the House of Bishops' interim meeting in Portland [TLC, Oct. 15]. It was a nice service except that I could not help but note that in response to "Blessed be God, Father, Son, and Holy Spirit" that the reply was "And blessed be *&#+ (a mishmash of "God" and "his") Kingdom, now and forever. Amen." Similarly, "Let us give thanks unto our Lord God" in the Sursum Corda received the response, "It is right to give =+*&# thanks and praise." So much for common prayer.

In the above instance, I said "his" at the appropriate place, because I know beyond a shadow of a doubt that God is my Father, and that these prayers were being addressed to him. So what am I supposed to do with the new "inclusive" versions that would come flowing from the pen of Fr. Renn and others? Capitulate and join in the moronic repetition of the word "God"? Or sing the incomprehensible "Blessed is the One who comes in the name of the Lord?" (Jesus was a man the last I checked, and if his masculinity is not important, then neither is Mary's femininity.)

Further, Fr. Renn's assertion that a new book should eliminate metaphorical references such as the association of darkness with evil because it is not sensitive to people of color is a prime example of the sort of victim-driven nonsense we would have to endure in such a revision.

The fact is, this issue is potentially more divisive than any of the others because this involves the most basic understanding of our faith. For those for whom this is important, it is very important, indeed, but for most of the church, fiddling with prayer book language is #101 on a scale of 100 churchly concerns. The big issue for most Episcopalians on Sunday is finding a priest who can preach with passion and conviction. People would worship in Latin if they could just have that.

I love the 1979 BCP; it balances tradition while looking forward; it provides

options (almost too many); it is faithful to scripture and tradition; it is sensitive to the language issue without going crazy; its services "work" — attend any other church's marriage or burial services and try to find anything better; its rhythms and cadences are finally becoming part of our spirituality. It is not time to change.

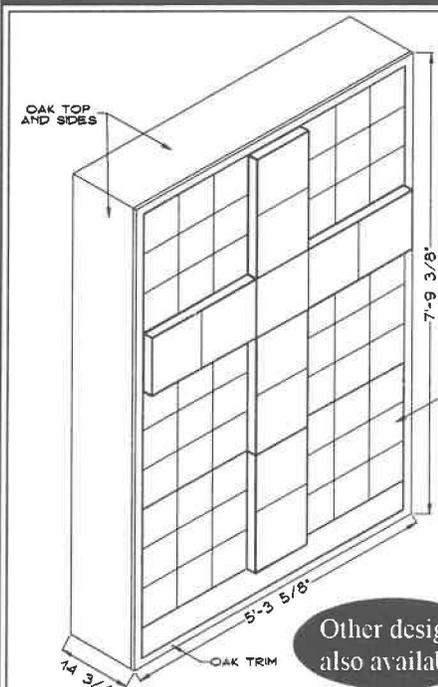
Ward A. Nelson
Beaverton, Ore.

Rough Waters

As a Roman Catholic monk, I was moved by your gracious article and editorial regarding the latest visit of the pope to

the U.S. [TLC, Oct. 29]. Both of our communions are passing through some rough waters at present. Many of the same burning issues challenge both, with people of good faith on opposite sides in both communions. But many of us have the impression that the deep and growing friendship between our sister churches will be one of the things that somehow gets us all through. St. Pachomius, one of the fathers of monasticism, urged his monks to hold to and deepen their *koinonia* in order to survive difficult trials.

(The Very Rev.) Robert Hale, O.S.B.
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In Virgin Islands, No Election — Meeting Adjourned

The Diocese of the Virgin Islands failed to elect a bishop when it met in a special convention Nov. 10 at St. Andrew's Church on St. Thomas. Eight ballots were held before the convention was adjourned. The convention will meet again in March and a new search committee will be appointed in hopes of holding another election in September 1996.

Three candidates were selected by a search committee for the November election: The Very Rev. Thomas Gibbs, dean of All Saints' Cathedral, St. Thomas; the

Rev. Harold T. Lewis, former staff officer for black ministries at the Episcopal Church Center; and the Rev. David L. Moyer, rector of the Church of the Good Shepherd, Rosemont, Pa. The Rev. Julian Clarke, rector of St. George's, Tortola, British Virgin Islands, was nominated from the floor.

According to the rules of convention, the person with the lowest number of votes was eliminated after the fifth ballot, and the next lowest after the sixth ballot. The election came down to Dean Gibbs

and Fr. Lewis after the sixth ballot, but after persons either left or handed in blank ballots, the convention was adjourned.

The diocese has been without a bishop since the Rt. Rev. E. Don Taylor resigned in 1994. Bishop Douglas Theuner of New Hampshire has been providing episcopal ministry since the resignation. On several occasions in the past the diocese has been unable to elect a bishop. The bishops of Province 2 elected Bishop Taylor when clergy and lay persons were unable to reach consensus.

Ministry of Bivocational Clergy Growing in Interest

Members of the National Association for Self-Supporting Active Ministry (NASSAM) met with their Presbyterian counterparts Nov. 3-5 in Mundelein, Ill.

It marked the third time the two groups of bivocational clergy had met together. Four areas of special interest were identified for the Episcopal Church.

Plans are being made for a meeting of bishops, seminary deans, diocesan deployment officers and members of NAS-

SAM to explore future use and training of bivocational clergy.

The Rev. John Docker, of the Office of Professional Ministry Development at the Episcopal Church Center in New York City, announced that the Ministry Code Manual includes a new section to identify bivocational clergy through the Church Deployment Office.

It was also announced that more inquiries than ever are being made regard-

ing the bivocational role, both by dioceses and individual churches, and that the Church Pension Fund is gathering information regarding the bivocational model.

James Y. Greene, author of *The Dual-Career Minister — Bivocational Ministry in the 21st Century*, was the keynote speaker. He challenged conference participants, noting that the church as a whole is realizing the bivocational role as a positive and viable model.

Conventions

Moving Forward After One Year in Eastern Michigan

Organizers of the Episcopal Church's newest diocese urged delegates to greater unity and summarized first-year results of a decentralized decision-making model at the first convention of the **Diocese of Eastern Michigan** Oct. 27-28 at Trinity Church in Alpena.

During her sermon at the Friday evening Eucharist, the Rev. Elizabeth Morris Downie, rector of St. Jude's, Fenton, and vice president of the standing committee, asked convention participants to adopt unity as the diocesan vision.

For Christians, she said, unity is not an option, but an essential element of the faith that stretches back in an unbroken line to Jesus' Gethsemane prayer for his disciples.

"We are also joined to all those other folk who have been baptized into Christ, whether or not we happen to agree," she said. "Living into our unity requires one major change of perspective and then countless disciplined words and actions."

The Rev. J. Thomas Downs, rector of the host parish and also a standing committee member, echoed the sentiment of family unity in his welcoming letter to delegates.

"It has long been a dream of many of us to have a diocese that was less institutional and more familial," he wrote. "According to this new vision, the congregation itself becomes the focus of ministry and the diocese a source of pastoral caring and practical assistance. That being the case, is it not reasonable to expect that a convention would have more in common with a family reunion than a stockholders' annual meeting?"

With much of the operational business already worked out in congregations and convocation councils, the two-day convention included as much networking and worship time as it did business meetings. In addition to elections, delegates were asked to consider two resolutions dealing with discrimination, and mostly house-

keeping changes to the constitution.

A Saginaw Valley Convocation-sponsored anti-racism/racial equity resolution passed while a similar standing committee-sponsored resolution was defeated. According to the diocesan constitution, resolutions must receive either standing committee or convocation council support in order to be considered at convention.

Standing committee president Jack Carlsen linked decentralization to a broader, world-wide trend.

"We have chosen a decentralized model of governance to fulfill our vision," he said. "Decentralization in the diocese, however, is part of a decade-old, world-wide trend. I have heard some lament that with emphasis on convocations we are creating four dioceses. That could possibly become a problem sometime in the future. For now, however, substituting four active convocations for 57 independent principalities is a giant ecclesiastical

(Continued on page 11)



RNS photo

The Ramseys together in 1974 upon the announcement of the archbishop's retirement.

Ramseys Honored at Nashotah House

The lives of Michael and Joan Ramsey were celebrated at the third academic convocation at Nashotah House Nov. 10-11. The Rev. Owen Chadwick, regius emeritus professor of modern history at the University of Cambridge, was the featured speaker for the event, which also included the dedication of a stained glass window honoring the Ramseys.

The Wisconsin seminary's tribute to the 100th Archbishop of Canterbury and his wife was in part a recollection of the years 1975 to 1981, when the Ramseys spent at least part of each year there.

Fr. Chadwick, the British priest renowned as the archbishop's biographer, told anecdotes of the primate's life.

"Little people mattered to him," Fr. Chadwick said as he told stories of interchange with commoners. He noted Archbishop Ramsey had wanted to be a monk.

"He always retained his deep affection for the monastic life," Fr. Chadwick said. "He met Joan (the woman he would marry) and I think that vanished overnight."

Fr. Chadwick also traced Archbishop Ramsey's interest in ecumenicity, especially his attempts to "make protestants and Catholics understand each other better.

"He found great friendship with Paul VI, probably the most open-minded pope since the 18th century," he said. "There are a lot of unpublished letters between the two.

"He loved the Orthodox," the English priest said. "I went to Romania and they

were still talking about him. They said 'he sang us a song.'

"He put his heart and soul into unity talks with the Methodists, and he failed."

It was noted that Archbishop Ramsey called St. Anselm "the greatest of Christian minds," and "he found that Paul VI revered Anselm as well."

The Ramseys "loved Nashotah House," Fr. Chadwick said.

Fr. Chadwick received a doctor of divinity degree *honoris causa* from the seminary, along with the Very Rev. Guy Fitch Lytle III, dean of the School of Theology of the University of the South. Edward A. Wallace, organist and choir-master of the Church of St. Michael and St. George, St. Louis, Mo., received a doctor of music, *honoris causa*.

The Rev. E. Charles Miller, recently named Michael and Joan Ramsey Professor of Ascetical and Historical Theology at Nashotah, was the preacher at Solemn Evensong the first day. Fr. Miller spoke of the importance of silence in Archbishop Ramsey's life.

"He lived in a world of silence, occasionally broken by the need to speak," Fr. Miller said. "It punctuated his conversations.

"Michael Ramsey witnesses to the gift of silence — a witness which no book or sermon could adequately tell."

The window in the chapel of St. Mary the Virgin honoring the Ramseys was dedicated by the Very Rev. Gary W. Kriss, dean of Nashotah, at the same service.

David Kalvelage

Briefly

Lay presidency at the Eucharist should be investigated, said the Rt. Rev. Philip Le Feuvre, Bishop of St. Mark the Evangelist, at the Provincial Synod of the Church of the Province of Southern Africa. "We are a sacramental church," he said. "It is a strange situation where a comparative stranger appears in a cloud of dust once in six months to celebrate the Eucharist and then disappears again."

The Anglican Church in Japan has begun an \$8 million campaign for the reconstruction of the cathedrals and churches that were damaged by the Great Hanshin Earthquake. The dioceses of Osaka and Kobe, which were hardest hit, have expressed their intention to raise \$5 million themselves.

The Rt. Rev. John Baker, former Bishop of Salisbury in the Church of England, said England should repent publicly of the wrongs it inflicted on Ireland, in the same manner that Germany did over the Holocaust, when he preached at Christ Church Cathedral, Dublin. Mrs. Mary Robinson, the Irish president, was among those in the congregation, according to *Church Times*.

The Most Rev. George Carey, Archbishop of Canterbury, criticized clergy who are **unwilling to baptize** the children of parents who do not attend church regularly, in a speech recently in Wye Hall, England. "I am concerned that the ways we treat those who rarely if ever come to our services should reflect the fact that the gospel is for them as well as for us," he said.

A plea for Anglicans to **oppose euthanasia** was made recently by the Most Rev. Harry Goodhew, Archbishop of Sydney of the Anglican Church of Australia. In his address to the diocesan synod, the archbishop said, "It is important to maintain a society where life is valued, and where compassion and pity express themselves not in a lethal injection, but in care and medical practices which take people through the closing stages of life with dignity and without pain."

The **Salvation Army** has recovered \$8.8 million it lost in 1992 in a sophisticated fraud, it was announced recently. Adding interest and costs to the amount lost, the total recovery figure was about \$13.7 million.

Balanced Social Agenda Needed

By ROGER WHITE and RICHARD KEW
(Ninth of a monthly series)

Almost unnoticed by the rest of the world, a profound transition has been taking place in Latin America. During the 1980s, much of that continent turned toward democracy, while at the same time a spiritual renaissance has been occurring, led primarily by the pentecostal churches. Observers are starting to wonder if there is a direct relationship between the growing capacity of Latin societies to sustain democracy and this renewal of faith.

Having experienced God's grace and been socialized into a very different kind of culture, millions of renewed Christians have developed a different sense of personal responsibility, clearer values, and a capacity to look with compassion upon those in need. This Latin experience suggests a close link between altered individual lives and the improvement of society's structures, paralleling the influences of the 18th-century Awakening upon Britain.

This Latin phenomenon calls into question the tendency, in the North American churches during the last couple of generations, to emphasize societal transformation at the expense of personal salvation.

A primary agenda now before our church is to bring these two facets of the faith into balance. Bifurcation is a direct consequence of the loss of theological integrity in the church's witness.

Evangelist Tony Campolo concedes that mainline churches have for too long ground a social axe at the expense of pastoral care and personal conversion. There

The Rt. Rev. Roger J. White is the Bishop of Milwaukee. The Rev. Richard Kew is coordinator of the Russian Ministry Network.

2015 A Church Odyssey



Waiting for clothing outside a Roman Catholic church in Mexico. RNS photo

At the heart of Christ's ministry is concern for those at the bottom of society.

has been a tendency for the social agenda of the day to shape our theology, rather than for the church to address the issues in light of theological reflection and biblical norms. In addition, individuals and parishes have tended to opt out or be excluded from framing the church's social witness, thus side-stepping the covenant of all the baptized to strive for justice and for peace.

The congregation is called to be a colony of heaven whose witness should make a positive impact upon the community. This social witness begins on our thresholds, reaching into all the world. As we move into the new millennium, and as global integration continues, it will become ever more apparent that none of us can insulate ourselves from planetary

and international anxieties or responsibilities.

The earth's population continues to expand at an alarming rate, while vicious ethnic conflicts threaten stability. Together these factors ensure a burgeoning number of displaced persons and refugees. New diseases and the resurgence of old ones are putting impossible pressures upon health-care systems and international medical aid. The gap between haves and have-nots in everything from food to information and education is bound to grow. The degradation of the ecosystem is alarming, while under the onslaught of modernity family structures everywhere are buckling. From endemic racism to the little third worlds in our inner cities, the agenda facing the U.S. as part of the wider world is fraught.

These and related issues will increasingly occupy our attention, whether we like it or not, rapidly displacing — or adding to — the social agenda of the last quarter century. So vast are tomorrow's concerns that all the baptized must be mobilized to address them.

The dominant, pragmatic, market-oriented, and highly individualistic economic world view, which now holds center stage and is endorsed by so many Christians, is not likely to be displaced soon. Yet it tends to ignore scripture's constant theme that the poor have a special place in the heart of God. It also skips over the Bible's words of warning to the wealthy (which must include most Westerners), and those who wield influence.

Yet at the heart of Christ's ministry is a concern for the outcast, the unattractive, and those at the bottom of society's barrel. Jesus had stern words for those who turned God's standards on their heads, and

(Continued on next page)

Editorials

We'll Keep Trying to Deliver

In recent weeks, several readers have brought to our attention delivery problems of various sorts. One subscriber in Louisiana reported that for the last month or so, his magazine has been arriving later than the cover date. Some Midwest readers noted they received three separate issues on the same day. A West coast reader receives two copies nearly every other week. A subscriber in Honduras received his magazine about a week before it was delivered to a home located only a few miles from our office.

Naturally, we are concerned about such reports. It is disconcerting for us, at a time when we are trying to improve service to readers, to find delivery may be getting worse. It is an easy excuse for us to blame the United States Postal Service for these problems, but that does seem to be where the difficulty occurs. In every instance in which a reader has reported poor delivery, the magazine is shipped from Milwaukee 10 or 11 days ahead of the date on the cover. We believe that is more than enough time for the magazine to be delivered, via second class postal rate, to all parts of the country.

We want our readers to know we are not satisfied with the status quo. We will do all we can to ensure prompt, steady delivery wherever you live. We will meet with authorities from the postal service and from the mailing service which ships our magazine. In the meantime, you can help by alerting us to ongoing delivery problems, not if your magazine arrives late once, for incidents like that do happen on occasion, but rather if your delivery is not timely on a regular basis. You can be

even more helpful by asking your post office to put a publication watch on your copy of THE LIVING CHURCH. This procedure traces the delivery process step by step from the time it leaves Milwaukee until it arrives at your location.

In our ongoing effort to improve both content and delivery of THE LIVING CHURCH, please know we will do all we can to correct the problems. We apologize for any inconvenience to you, our readers. We are anxious to serve you more efficiently.

Putting on Light

There is a sense of excitement with the arrival of Advent. Amid the days of longer darkness and darker vestments we are drawn into an anticipation of a brightness, a new life. We await the birth of the One who is our Lord and Savior. The excitement of Advent is heightened by the great hymns of the season, and in the readings for the four Sundays. We hear the prophecies of Isaiah on all four Sundays, we encounter John the Baptist, a stark figure with an exciting message, on the second and third Sundays, and we meet the Blessed Virgin Mary, Mother of our Lord, on the fourth Sunday.

As the collect for Advent 1 reminds us, we need to shed the darkness and put on light as we reflect on the Incarnation. Before we can celebrate the birth of new Life, we need to prepare ourselves for God coming more fully into our lives. In this time of preparation, while the secular world around us is abuzz with activity, let us take time to allow ourselves to be stirred up by God's grace and mercy. May this short season of darkness lead us to a new brightness.

Innovative urban and suburban partnerships are springing up.

(Continued from previous page)

ignored the warnings of the likes of Amos, Hosea and Micah. Christ's message of the kingdom of God in our midst asks serious questions of the priorities of this dominant economic system, and the way we in our parishes might participate in it.

The spiritual revolution changing the face of Latin America went unnoticed by most people for decades, nurtured by steadily growing numbers of pentecostal, protestant, and charismatic Roman Catholic congregations or base communities. Lives were being changed, neighborhoods were starting to stabilize, and wider social agendas were beginning to be influenced.

Bearing in mind that it takes at least a generation for a spiritual movement to make a lasting impact, should we soon expect the renewal of local congregations in the U.S. to begin reaping a fresh harvest of justice and peace out of the lives of their members who have experienced Christ-given transformation?

If the congregation is the primary unit for ministry, what might it look like a generation from now as it involves itself more deeply in a wider range of global and local concerns? What would our communities, businesses, or even our country clubs be like if holistic preaching and teaching of social renewal were to become normative in a majority of our parishes — and if Episcopalians began to make good on the

promises made at their baptism?

In many urban areas, effective linkages for social change are being made through coalitions of parishes of varying traditions. Innovative partnerships between urban and suburban congregations are springing up, and Christians are participating in transformational ministries such as tutoring and latchkey programs. Is this the wave of the future?

There is so much to be done. All human lives are diminished by inadequate female education in one place, or irresponsible industrial practices which accelerate the process of global warming in another. Our prayers and the sharing of our resources or expertise could literally head off vast population movements which loom in the future, bringing increasing numbers of desperately needy people to our own land and our own doorsteps.

Literally thousands of resolutions have been passed by our conventions in the last 30 years, and there has been much hand-wringing about the social and political challenges facing us. But neither of these things has been able to bring about real change. Words can be very cheap. As the 21st century beckons, it calls upon individuals, parishes and whole Christian churches to act upon the grace which has transformed our hearts. □

The authors are writing a book concerning the topics presented in this series. Ideas and comments may be sent to

Sexual Abuse: Beyond Simple Addiction

By DONALD R. HANDS

The addiction model has been continuously applied to clergy sexual abuse cases. This model has been effective and enlightening when used with alcoholism and other drug abuses. However, when applied to clergy sexual abuse, it fails to take into account important dynamics like anti-social, narcissistic and other personality disorders which account for the abuse of power, role and boundaries involved. One can be chemically abusive all by oneself (this is not to deny extensive collateral damage); sexual abuse always involves a powerful crossing of boundaries and victimizing of a subordinate person.

In a letter to the editor [TLC, Sept. 24], I criticized the article "Grace and Forgiveness" by an anonymous priest [TLC, Aug. 20]. In an editorial [TLC, Oct. 1], it was stated that a person can recover from an addiction, be forgiven and restored. The addiction model has a limited place with sexual abusers, but there is more in sexual abuse than addiction. The comparison with alcoholism reveals more differences than similarities for the pastoral life of the church.

Defining the Terms

First, it is necessary to define some terms. The words "sexual misconduct" can mean almost any sexual behavior except between two consenting, married adults. "Sexual abuse" refers to the abuse of power and trusted role on the part of clergy having sex with someone subordinate. Sometimes this term is used for child molestation while "sexual exploitation" is used for sex between clergy and adult parishioners. Both could be regarded as sexual abuse because the violation of role and power are similar, regardless of age.

The legal term "sexual assault" carries both meanings and is used for adult and child victims. In some states, sex between pastor and parishioner is criminalized sexual assault. "Sexual addiction" can refer to any kind of sexual activity, solitary, criminal or legal, that is compulsive. The introduction of the word "addiction" adds almost nothing denotative except an increased dangerousness and higher risk

because of compulsivity.

Both alcoholism and sexual abuse involve control. The alcoholic medicates his pain, numbs out hurtful emotions he cannot face alone. He is controlling his emotions. The sexual abuser is into another kind of control, the use of power over another for self-gratification or aggrandizement.

In alcoholism, there is unnecessary crossing of boundaries to offend against another person. The sexual abuser adds an anti-social dimension and does not experience appropriate empathy for his victim. Sexual abusers are charming, conning and manipulative, whether they groom minors or win the trust of adults. This dimension is beyond simple addiction or compulsion.

It is rare for clergy sexual abusers to have only one victim. The offenses which bring them to our attention are the tip of an iceberg. There is a progression toward re-offending which both resembles and differs from the relapses of an alcoholic.

At first is a change of mood, similar to that of the alcoholic whose painful mood is numbed by the alcohol. For the sexual abuser, this mood shift is usually of a depressed type for abusers of minors, or an angry or "flex one's muscles" type for the male abuser of adult women. This can be episodic or continuous.

Harming others is clearly and directly involved in the case of sexual abuse. This is less apparent in cases of clergy alcoholism. The addiction model has been used to exculpate the sexual abuser, to take away his responsibility for choosing to feed his addiction the way he does. The alcoholic or sexual addict is not responsible for being an addict. He is, however, responsible for not acting out his addiction. For the alcoholic, it means never taking the first drink; for the sexual addict, it means not progressing from the mood change.

Men addicted to abusive sex demonstrate anti-social and narcissistic traits. In

the typical scenario, a priest would have sex with adult women throughout his ministry. He was co-dependent on his parish and marginal in his career while his wife was more successful and healthier. He relied upon this sexual abuse pattern to shore up a weakened sense of himself. He viewed himself as a victim of an uncaring and unsupportive parish and felt some restoration of his depleted self by overpowering vulnerable women in his parish who, apart from the leadership, adored him.

Sexually abusive clergy are disordered in more than addictive ways. Their disorders disable them from the exercise of the ordained ministry. Compassionate treatment would involve help in realistic outplacement toward a safer career. This is not punishment but a prudent and logical consequence of such disabling disorders. Such men are not excluded from the church's lay ministry, nor are they excommunicated. They are removed from the ordained ministry, the trusting access they once enjoyed with the faithful. Such removals restore the laity's trust in the ordained ministry and can provide the amends-making which the addiction model demands for the abuser's wholeness and serenity. Once clergy have crossed the line and abused another person, especially if there is addiction or compulsion involved, then the risk of relapse is high.

There have been many workshops and seminars in dioceses and seminaries to alert us to these dangers. For clergy to continue to abuse others sexually is surely no longer naiveté or ignorance. Disorder and addictive factors can both be at work and must be addressed in both compassionate help toward outplacement and loving forgiveness. The clergy abuser must surrender his ministry to save his



Ralph Masters drawing

The Rev. Donald R. Hands is a clinical psychologist and group therapist who formerly was director of the St. Barnabas Center. He resides in Waukesha, Wis.

First Convention in Eastern Michigan

(Continued from page 6)

step forward.”

Delegate satisfaction with its new diocesan decision-making model apparently does not extend to the national church leadership, however.

Prior to convention, delegates were asked to complete and return a survey of diocesan attitudes and perceptions. The results, which were distributed with convention packets, contained slightly more than a 50-percent response rate.

The need for a bishop received near-unanimous support for the top diocesan priority.

Most of the respondents expressed approval for both convocation and diocesan leadership. Of those responding, 70 percent rated convocation leadership excellent or good. Diocesan leadership rated even higher at 73 percent. Only 18 percent gave similar responses to the national church.

The diocese is slated to select its first bishop March 16.

Steve Waring

A resolution in support of the Rt. Rev. William C. Wantland, Bishop of Eau Claire, was adopted at the convention of the diocese Oct. 20-21 in Tomah, Wis.

The resolution stated “that the diocese gives thanks for the enthusiastic and unflinching support by our bishop of women in their lay and diaconal ministries; and that we support our bishop in his right to hold and act appropriately on his theological beliefs regarding the ordination of women to the priesthood.”

Long-range planning goals were accepted which include financial planning and accountability, congregational evangelism and renewal efforts, encouragement and strengthening of spirit of purpose and outreach and to expand Christian education programs in every congregation.

The convention agreed to explore an association with the North American Missionary Society (NAMS) in anticipation of planting a new congregation.

A report was received that the capital funds drive to build a new dormitory at the conference center and to plant a new mission is on schedule.

A 1996 budget of \$224,099 was adopted, a decrease of one-half of 1 percent.

Donna Vierbacher

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The interview process will begin January 15, 1996 and continue until a suitable applicant is located. Resumes accompanied by of letter of interest should be sent to:

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Books

Stringfellow's Compelling Legacy

*RADICAL CHRISTIAN
& EXEMPLARY LAWYER*
Honoring William Stringfellow
Edited by Andrew W. McThenia, Jr.
Eerdmans. Pp. 161. \$14.99

My greatest fears regarding one of my heroes, William Stringfellow, has been realized. Someone has attempted to analyze him. Not necessarily was this done consciously, but I fear it was done.

Andrew McThenia is to be thanked for his part in resurrecting the memory of William Stringfellow and his inestimable place in contemporary church life and history. Any attempt to reintroduce Stringfellow to contemporary Christians and thus to contemporary Christianity is to be applauded.

Of the 14 contributors, no less than six are lawyers in their own right. This is only fair to Stringfellow since that was the avenue in which his vocation as a Christian was lived out. But it certainly puts a slant on the book as a whole ... analysis. Yes, that is what we find here rather than synthesis. I was hoping to have the depths of Stringfellow plumbed, where underlying convictions, ideas and theologies were found which drove him. Many of the essays are wonderfully revealing, but in an analytical way.

It was Stringfellow himself, in his *An Ethic for Christians and Other Aliens in a Strange Land*, which so took me in the early 1970s as an undergraduate student at a small evangelical college near New York City. It is Bill Stringfellow himself who, having died in 1985, continues to captivate me and who forces me to want to read about him and to write about him.

(The Rev.) Jeffrey A. Mackey
Utica, N.Y.

Attempt to Update

TEMPTING LETTERS

*Letters from an Experienced Demon
to a Novice*

By B. Koppány, III

Striking Impressions. Pp.166. \$27

Tempting Letters is an attempt to update *The Screwtape Letters* of C.S. Lewis for the '90s. With an introductory bow to his mentor, the author makes use of Lewis' basic format of older demon advisor to younger novice; but, although they describe a nominal Christian who becomes a genuine churchgoer, marries,



RNS photo

William Stringfellow in 1970.

has a child, and at the end is ready to live happily ever after, most of the letters really focus on the evils of society at large.

Demon Korizo and his nephew, Bieshorn, discuss "new" challenges like the divorce rate, single-parent families, abortion, drugs, and non-church attendance, but their letters tend to be episodic lists of evils like Proverbs or Ecclesiastes and never develop Lewis' clear, compelling narrative.

Surprisingly, too, there is more than a whiff of "anti-academy" bias in this correspondence, surely a strange way to pay Lewis homage. Koppány's Korizo writes that "most patients do not realize that science is incredibly limited," while Lewis' Screwtape had warned Wormwood that "Above all, do not attempt to use science ... as a defense against Christianity ... [it] will positively encourage him to think about realities he can't touch and see." The *Tempting Letters* will not replace the classic *Screwtape Letters*.

Alzina Stone Dale
Chicago, Ill.

Books Received

CONFLICTING AGENDAS. By D. Don Welch. Pilgrim. Pp. 208. \$19.95.

THE SCANDAL OF A CRUCIFIED WORLD. Edited by Yacob Tesfai. Orbis. Pp. 155. No price given, paper.

Appointments

The Rev. **Mark Asman** is rector of Trinity, 1500 State, Santa Barbara, CA 93101.

The Rev. **Marvin Aycock, Jr.**, is assistant of St. Andrew's, 3601 Central Ave., Charlotte, NC 28205.

The Rev. **David Bateman** is rector of St. Thaddaeus', Box 16305, Chattanooga, TN 37416.

The Rev. **Stephen Bergman** is rector of St. Paul's, 321 Liberty, Medina, OH 44256.

The Rev. **Rob Bethancourt** is rector of Emmanuel, 1145 W. Valencia, Fullerton, CA 92633.

The Rev. **Peggy Blanchard** is priest-in-charge of St. Mark's, Box 576, Copperhill, TN 37317.

The Rev. **Anthony Bullman** is rector of Resurrection, 3664 Ridge Rd., Sharon Center, OH 44274.

The Rev. **Larry Carver** is priest of the parishes in Pratt, Medicine Lodge, Anthony and Kingman, KS.

The Rev. **John R. Childress, Jr.**, is rector of St. Paul's, 101 E. Vermillion, Abbeville, LA 70510.

The Rev. **John Fritschner** is rector of Holy Trinity, 100 Church Dr., Auburn, AL 36830.

The Rev. **James Furman** is rector of St. Nicholas', 17114 Ventura Blvd., Encino, CA 91316.

The Rev. **George Glazier** is rector of Grace, 20 Belvoir, Chattanooga, TN 37411.

The Rev. **Ted Glusman** is rector of Ascension, Box 11388, Knoxville, TN 37919.

The Rev. **Peter Grandell** is assistant dean of St. Paul's Cathedral, 2 Cherry, Burlington, VT 05401.

The Rev. **Ray Grieb** is vicar of St. Christopher's, Cozad, NE 69130.

The Rev. **Bill Hardwick** is co-vicar of St. Columba's, Big Bear Lake, and St. Richard's, Box 1317, Lake Arrowhead, CA 92352.

The Rev. **Jane Heenan** is rector of Holy Trinity, 6001 "A", Lincoln, NE 68510.

The Rev. **C. Read Heydt** is assistant of Trinity-by-the-Cove, 553 Galleon Dr., Naples, FL 33940.

The Rev. **Morgan Hickenlooper** is diocesan administrator of Diocese of Michigan, 4800 Woodward Ave., Detroit, MI 48201.

The Rev. **Ken Howard** is vicar of St. Nicholas' Mission, North Potomac, Washington, DC.

The Rev. **Thomas Hughes** is rector of Shrewsbury, Box 187, Kennedyville, MD 21645.

The Rev. **David Keill** is rector of St. George's, 305 N. Broadway, Pennsville, NJ 08070.

The Rev. **Victoria L. Kempf** is associate of Good Shepherd, 401 W. Henry St., Punta Gorda, FL 33950.

The Rev. **Robert Kley** is priest-in-charge of St. Martin's, Box 173, Twenty-Nine Palms, CA 92277.

The Rev. **John A. Lancaster** is assistant of St. Timothy's, Box 18368, Raleigh, NC 27619.

The Rev. **Ernie Medina** is diocesan missionary for Christian education for the Diocese of Los Angeles, Box 2164, Los Angeles CA 90051.

The Rev. **James T. Murphy** is vicar of Nativity, Sarasota, FL, add: 5900 N. Lockwood Ridge Rd., Sarasota, FL 34243.

(Continued on next page)

The Sacredness of Light

Light at our kitchen table and watch the light of the early morning brighten the candles of the Advent wreath centered in front of me. I think back to Advents past when our children were small. They would often fight to see who would light the candles, and sometimes argue over who would read the short meditations. Was this ritual important for them? Will any carry it to their new homes? Each Sunday each child would open an Advent present. This would always heighten interest in the Advent observance. I would sometimes even send Advent presents when they were away at school. This was meaningful to me.

My thoughts seem to center on the unlit candles in front of me. I think back to a hot summer day. I had had a long day at work. I was tired. One of my partners had given me some fresh vegetables from his garden. They should be eaten that night. I stopped by the store on my way home from work and got the other components for a meal. I arrived home even more tired after carrying in the groceries and starting the meal. I wished we had gone out to eat. Our family came in to the kitchen to help me, but I was still in my Martha/martyr role. As we sat down to eat at this same table, one of our now-grown sons lit a candle that for

some reason was in front of him. My mood immediately changed. How thoughtful that he would make that gesture. My high gear, "get the work done" mode suddenly slowed down.

The lighting of the candle signified that our meal, our communion together, was sacred. I had an awareness of being in the presence of some of the most important parts of my life. The lighted candle brought me to the precious present moment. It was like walking into a familiar church, seeing old friends and the sacraments and communion candles on the altar in front of me. I also remembered that awful feeling I have each Maundy Thursday as the light of the reserved sacrament candle is blown out.

Advent is a brief time each year when we use candles nightly and daily to remind us of the sacred in our homes, in our lives. That sacredness was made manifest to the Christian community by the actual birth of God on our earth. How fitting that we prepare to celebrate that birth in our lives by celebrating in our homes with this powerful symbol of God used universally in our churches. May the candles of Advent shine brightly in your homes and in your lives this season.

Joanna Seibert
Little Rock, Ark.

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People and Places

(Continued from previous page)

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The Rev. John N. Ogburn, Jr. is deacon of Good Shepherd, 505 Mountain Rd., Asheboro, NC 27203.

The Rev. Virginia Peacock is rector of St. John's, Negaunee, and Grace, 1 & Canada, Ishpeming, MI 49833.

The Rev. Beverly Porteus is rector of Trinity, 105 Bridge, Elkton, MD 21921.

The Rev. Christopher Porteus is regional vicar of St. Stephen's, Earleville, St. Clement's, Massey, and Holy Cross, Millington, MD 21651.

The Rev. Scott Rathman is rector of St. Christopher's, Box 111963, Anchorage, AK 99511.

The Rev. Walter Reuschling is rector of All Hallows', 109 West, Snow Hill, MD 21863.

Deaths

The Rev. Bruce F. Pettett, retired priest of the Diocese of Chicago, died Sept. 10 of complications from multiple sclerosis at Canterbury Care Center in Crystal Lake, IL. He was 58.

Fr. Pettett was born in Evanston, IL. He was educated at Northwestern University and General Theological Seminary. He was a priest associate of the Order of the Holy Cross. He was ordained priest in 1961. Fr. Pettett served parishes in Glenview, Pontiac, and Oak Park, IL; Buffalo, NY; and Bergenfield, NJ. His illness forced him to retire in 1984. Fr. Pettett is survived by his mother, Elizabeth, a daughter, Christine, one brother and one sister.

The Rev. Robert Michael Swann, priest of the Diocese of Southwest Florida, died Oct. 4 at St. Joseph's Hospital, Tampa, FL, of an aneurysm. He was 50.

Fr. Swann was born in Longview, TX. He graduated from Northeastern State and Seabury-Western Theological Seminary. He was ordained priest in 1975. Fr. Swann served parishes in Hugo and Antlers, OK; and Tampa, FL. He was the founding vicar of the Tri-Mission County of St. Alban's, Cushing, Ascension, Pawnee, and St. Mark's, Perry, OK, and the founding vicar of St. Mark's, Tampa, FL. Fr. Swann is survived by his wife, Carol, two daughters, one granddaughter and a brother, the Rev. Stephen Swann.

Next Week ...

A Cry in the Wilderness



BOOKS

ANGLICAN THEOLOGICAL BOOKS—scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.

HERALDRY IN THE EPISCOPAL CHURCH: More than 600 illustrations of Christian symbols used in seals of dioceses, cathedrals, seminaries and organizations. \$12.95 postpaid from: Acorn Press, P.O. Box 5062, San Jose, CA 95150-5062.

CATECHUMENATE

CHRISTIAN FORMATION: A Twentieth-Century Catechumenate by the Rev. William Blewett, Ph.D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. Christian Formation Press, 750 Knoll Road, 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. (800) 662-4466 or (615) 598-0208.

CHURCH MUSIC

"GREGORIAN CHANT IN MODERN MUSICAL NOTATION." This easy to read volume contains chants for the Church Year made accessible to all choirs. 68 chants plus instructions, background information and license to copy. Contact: All Saints' Episcopal Church, 6300 N. Central Ave., Phoenix, AZ 85012, Attn.: Scott Youngs.

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 and more. For DOS, Windows, Macintosh. Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751; (970) 522-3184.

HOMES/HOUSING

ATTENTION widows of Episcopal clergy. The Anne Reese Memorial Home offers preferential low cost housing for you. Inquire: Trinity Episcopal Church, Attn: Senior Warden, 111 Sixth St., Baraboo, WI 53913. (608) 356-3620.

NEEDLEWORK

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. (317) 783-1958.

ORGANIZATIONS

JOIN IN THE CONTINUING liberation of Anglicanism and a revolutionary Catholic Revival. Join The Catholic Fellowship of the Episcopal Church, Conrad Noel House, 116 Lower Main St., Sunapee, NH 03782.

Classifieds



ORGANIZATIONS

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

POSITIONS OFFERED

SMALL, ENTHUSIASTIC CONGREGATION (with approximately 250 active members), located in the heart of the Rockies, looking for interim priest to serve for approximately 12 months, beginning 1996. Send letter and current CDO profile. Reply **Box J-761**.

DIRECTOR OF YOUTH MINISTRY: Full-time position in large Charlotte parish. Looking for a person who loves young people and wants to build a strong spiritual community. Salary and benefits. Ordination not required. Please send resume to: **Christ Church, P.O. Box 6124, Charlotte, NC 28207. Attn: The Rev. Brian Suntken.**

AGING, BUT SPUNKY, congregation seeks retired priest desiring reduced hours to provide pastoral care and church services and help attract younger members and families. St. Mark's Episcopal Church is a diocesan mission located in Craig, CO, a progressive commercial hub in northwestern Colorado. The area offers unexcelled golfing, fishing, hunting, skiing and cultural activities. St. Mark's offers excellent facilities and strong lay leadership committed to serving God and community. Contact: **Rebekah McBride, Warden, P.O. Box 1035, Craig, CO 81626, (970) 824-3254.**

THE EPISCOPAL STUDENT FOUNDATION at the University of Michigan seeks Episcopal priest to direct its Institute for Public Theology and to serve as chaplain for the campus ministry. Th.D./Ph.D. preferred. Send letter and CDO profile to: **Episcopal Student Foundation, Box L, 721 E. Huron St., Ann Arbor, MI 48104.**

ST. JOHN'S EPISCOPAL CATHEDRAL located in Jacksonville, FL, is looking for a full-time lay person to be the director of youth ministries. The qualified candidate must be a well-trained professional, committed to Jesus Christ and to ministry with young people. In addition, the director must be a voice of advocacy for youth, should have well-founded knowledge of Holy Scripture, and possess the administrative skills necessary to perform his/her duties as well as the interpersonal, relational skills for working with young people and adults within the cathedral. The director will provide opportunity for spiritual growth and community building for young people, recruit and train a volunteer support group and minister to the youth and their families. A bachelor's degree and experience are required, as well as professional training in youth ministry, preferably with a certification or master's degree in youth ministry. A full job description is available upon request. If qualified and interested, please mail a cover letter and resume to: **Search Committee/D.Y.M., St. John's Cathedral, 256 E. Church St., Jacksonville, FL 32202.**

YOUTH MINISTRY OPENING: St. Barnabas Episcopal Church in Deland, FL, is seeking a full-time youth minister to serve on staff. This position includes responsibility for planning, programming and implementing a youth ministry program that primarily targets the youth of this church, yet with a reach into the local community. This person would design a full program for middle school and senior high youth by: working with volunteers, building a team ministry approach, developing youth leadership and nurturing spiritual growth. This person will also work with other ministries of the church (children's ministry, church school, administrative, etc.) as a resource. For more information contact: **The Rev. Don Lyon at St. Barnabas, 319 W. Wisconsin Ave., Deland, FL 32720; (904) 734-1814.**

POSITIONS OFFERED

RESIDENT ASSISTANTS for HOSANNA House to serve as live-in caregivers for physically challenged young adults in new ecumenical ministry using L'Arche model in Chattanooga, TN. Training provided. Information and resumes to: **The Rev. David Crippen, HOSANNA, P.O. Box 11483, Chattanooga, TN 37415. Phone/FAX (706) 398-2848.**

ASSOCIATE RECTOR: St. Thomas' is seeking a seasoned priest with strong gifts for preaching, teaching and pastoral care to be part of a collegial ministry in large multi-staff parish situated on a 43-acre campus with nine buildings located outside Philadelphia. This is an ideal location for strong program ministries. Multi-staff experience, training in small group ministry, Stephen Ministry, catechesis, interest in youth ministry, EFM, DOCC, Kerygma or Bible Workbench are strong pluses. High energy, pastoral presence and ability to nurture spiritual development are important. Please send resume to: **The Rev. Marek P. Zabriskie, St. Thomas' Church, Whitmarsh, P.O. Box 247, Fort Washington, PA 19034.**

ASSISTANT wanted for large, traditional parish and day school (N-8) to share in life of congregation, school, youth and broad parish responsibilities. Resume and CDO profile to: **The Rev. Richard A. Ginnever, 405 Glenmar Ave., Monroe, LA 71201.**

PROPER

GETTING ALL YOU WANT out of Sunday morning? Occasionally confused? Is there too much to digest, in too little time? Your answer has come: "Understanding the Sunday Scriptures: The Synthesis Commentary." This unique 156-page resource explains all four lessons, every Sunday. Inspiring, down-to-earth teaching every week. No Bible-babble. A must for lay readers, Christian ed. teachers, Bible study groups, or anyone who wants more out of Sunday morning. Contact: **Synthesis Publications, P.O. Box 11428, Chattanooga, TN, or call (1-800-356-9391) or FAX (1-423-266-8864) to order now!** Special rate for any orders with 5 or more books.

RETREATS

"IF YOU'RE READY...When you're ready...to embrace the silence beyond the silence..." Private deep meditation retreats in the tradition of the Desert Fathers. For free brochure write or phone: **The Mystic Journey Retreat, P.O. Box 1021, Guntersville, AL 35976. (205) 582-5745.**

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. (904) 562-1595.**

EPISCOPAL CHURCH TIES superbly woven in England. Shield in full color on navy or burgundy. Quantity order discount. To order, specify color and send \$24.95 to: **Church Ties, 310 N. Campbell Rd., Landrum, SC 29356.**

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ISRAEL, the Holyland, 9 days from \$1,398. Meals and lectures daily, roundtrip air NYC, Episcopal experience **CLERGY** travel FREE. Call Everett and get FREE gift **800-486-U-FLY (8359). Journeys Unlimited, 500 8th Ave., New York, NY 10018.**

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

TRAVEL

BRITISH ISLES 1996: Explorations of Celtic Spirituality. Prayer and study programs to Ireland May 20-June 3; Sept. 2-26; Wales July 1-15; Oct. 7-21. Emphasis on deepening relationship with God through lectures by outstanding scholars; visits to holy sites. **Sr. Cintra, Convent of St. Helena, 134 E. 28th St., New York, NY 10016; Phone (212) 725-6435; FAX (212) 779-4009.**

AMAZON RIVER Educational Expedition. The trip of a lifetime: May 28 through June 12, 1996. Families and individuals. Limited to 15 participants. **The Rev. Richard Southworth (601) 799-2146.**

VIETNAM TOUR 1996: How about a trip to Vietnam with experienced hosts? Departing NYC April 10, 1996. Contact: **Fr. Jim Kenyon (518) 426-5341 or FAX (518) 426-5424. Deadline Jan. 15.**

WANTED

USED PEWS and reredos (small back altar). Call **Fr. Jordan, St. Michael and All Angels', Sonora, CA; (209) 533-1091.**

AUTHOR is seeking first person stories of healing, thanksgiving, forgiveness and grace. Write: **P.O. Box 432, Miami, FL 33149.**

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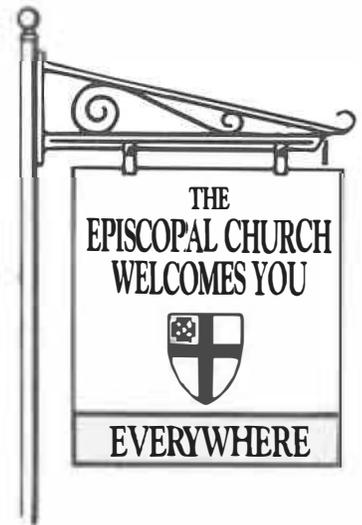
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Church Directory



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 7:30 Low; 10:30 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

St. Louis, MO

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown Blvd., at Ellenwood
The Rev. Kenneth J.G. Semon, r; the Rev. Mary A. Caucutt, the Rev. Steven W. Lawler, the Rev. William M. North, Jr., the Rev. James D'Wolf
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S) followed by HC 12:15; Ev 5 (1S Oct.-May) Sun Sch 9:15, Daily 7:30 & 5:30 ex Sat 8:30 & 4:30

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

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., hon. r
Sat 5 EP & Eu. Sun 8 MP & Eu, 10 High Mass

New York, NY

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
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.

ST. PAUL'S Broadway at Fulton
Sun H Eu 8

Trinity Bookstore, 74 Trinity Pl. Open Mon-Thurs 8:30 to 6, Fri 8-3:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8-3:30
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

Gettysburg, PA

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

Philadelphia, PA (Mount Airy)

ANNUNCIATION OF B.V.M. Carpenter Ln. & Lincoln Dr.
The Rev. David L. Hopkins, r 215-844-3059
Sun Masses 8 & 11 (Sung). Wed 10

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts. (215) 563-1876
The Rev. Canon Barry E.B. Swain, r
Sun Masses 8, 9:15 & 11 (High); Matins 7:30; Sol Ev Novena & B 4. [June through Sept: 8, 10 (Sung), Ev & Novena 5:30] Daily: Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

Phoenixville, PA

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

Pittsburgh, PA

GRACE 319 W. Sycamore (412) 381-6020
The Rev. A.W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d
Sun Family Eu 9; Sol Eu 10; Ev & B 5. MP Mon-Fri 9:30; Said Eu Wed 12 noon; Thurs LOH 7:30, Bible Study 8. Sol Eu HD 7:30. C by appt

Selinsgrove, PA

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

Whitehall, PA (North of Allentown)

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

Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r; the Rev. Robert B. Hibbs, the Rev. C. Bruce Wilson, assts (512) 882-1735
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

CATHEDRAL CHURCH OF ST. MATTHEW
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

St. Croix, Virgin Islands

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

Paris, France

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Benjamin A. Shambaugh, M.Div; the Rev. Rosalie H. Hall, M. Div., assoc
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu

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Sun: HC 9, Cho H Eu with sermon 10:30. Wkdays as anno. Spanish service Sat 6

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.