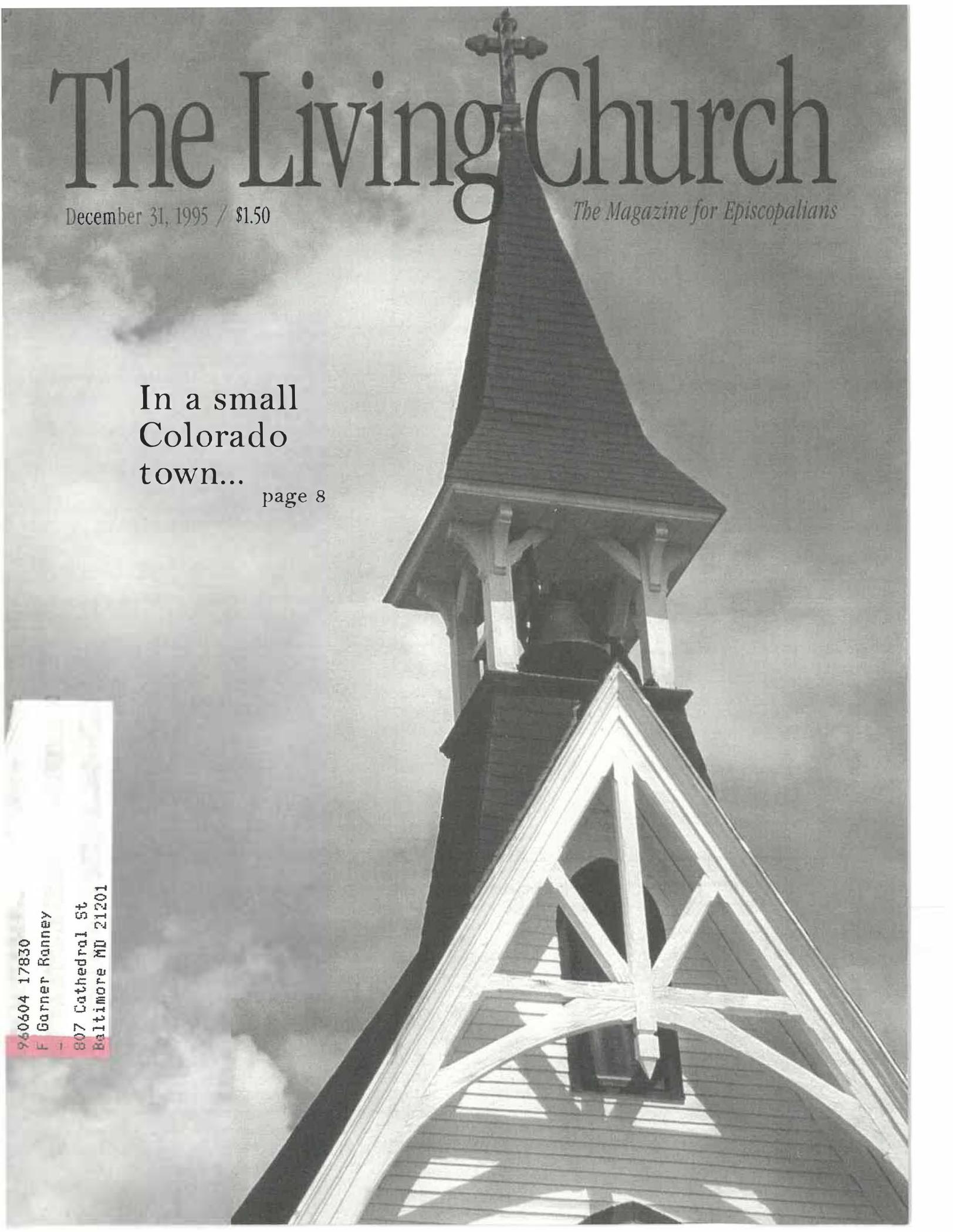


The Living Church



December 31, 1995 / \$1.50

The Magazine for Episcopalians

In a small
Colorado
town...

page 8

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Features

In a small Colorado town...

St. George's, Leadville

By Janna Sandidge

page 8

Cover photo by Dan Sandidge



A Lesson in Humility

By David James
page 10

Departments

Letters: Background checks explained (p. 3)

News: Site for presentment trial changed again (p. 6)

Editorials: Fundamental question for the trial (p. 11)

Viewpoint: A better way to elect a Presiding Bishop
By Kevin E. Martin (p. 11)

Books: Between religion and the sacred (p. 13)

People and Places (p. 14)

Quote of the Week

The Rt. Rev. John MacNaughton, Bishop of West Texas, speaking to the clergy conference of the Diocese of Central Florida: "We are a generation of arrogant people. If new information conflicts with scripture, we reject scripture."

In This Corner

From the Heart (and to the Stomach)

Many of you might be amazed to learn of the amount of mail sent from this office which either never reaches its destination, or it arrives very late. But somehow, the U.S. Postal Service always finds a way to ensure incoming mail reaches us. To wit:

From Connecticut: "Wonderful to see your rather staid and traditional magazine is out here in cyberspace."

Dear Connecticut: Thanks, but how do we get back? Ed.

From Minnesota: "Sometimes the magazine is so conservative I could gag."

Dear Minnesota: Your pharmacist ought to be able to help. Ed.

From Michigan: "The liberal viewpoint is given far too much space."

Dear Michigan: By chance, might you be a pharmacist? Ed.

From West Missouri: "The editor should make a new year's resolution to resign in 1996."

Dear West: Sure, but I've never been able to stick with my resolutions. Ed.

From Oregon: "The 'glitz' of your new graphics doesn't add substance."

Dear Oregon: When you're as staid as we are, you can only do so much. Ed.

From Kansas: "You've lost your moorings by losing your catholic tradition."

Dear Kansas: Our sextant is in the shop for

repairs. It'll be back Tuesday. Ed.

From Atlanta: "Sometimes I think I'm reading The Episcopal Inquirer."

Dear Atlanta: Where can I get a subscription? Ed.

From Virginia: "How about more articles on historical ecclesiology and 19th century tractarians?"

Dear Virginia: I don't want to make too much out of this staid thing, but we really do have to get on with it! Ed.

From Quincy: "Do you select your letters to the editor on the basis of what is most inflammatory and insulting?"

Dear Quincy: No, but if you'd like, we'll consider it. Ed.

From San Diego: "The editor's attempts at humor are miserable failures."

Dear San: Perhaps you're one of those who hasn't received every issue. Ed.

From New York: "Please refer to male presbyters as 'Mr.', and female presbyters as 'Mother' for a while now."

Dear New: Does between issues qualify as "a while?" Ed.

From Southeast Florida: "Cancel our subscription. We're going to send our money to the Women's Caucus."

Dear Southeast: Is this one of those curses I read about in TLC? Ed.

David Kalvelage, editor

Sunday's Readings

Our New Name Defines Our Destiny

Christmas 1: Isa. 61:10-62:3; Ps. 147:13-21; Gal. 3:23-25, 4:4-7; John 1:1-18

People's names in the scriptures frequently reveal the missions of their bearers. The woman in the garden is called Eve ("living"), for she is to be "the mother of all living" (Gen. 3:20). The third Hebrew king is named Solomon ("peaceable"), for his destiny is to bring peace to his subjects. And when people's life-missions change, they frequently are given new names. Abram becomes known as Abraham ("exalted father") when he receives the vocation to be "father of a multitude of nations" (Gen. 17:5), and Jacob is given the name Israel ("may God rule") as he is charged to be the immediate ancestor of the Hebrew nation (Gen. 32:28).

Isaiah foresees a day when God's people

will collectively receive a new mission, and hence "be called by a new name which the mouth of the Lord shall give" (62:2b). That new mission, as attested by Paul and John, is "to become children of God," and therefore sisters and brothers of the Anointed One. The new name imparted to us is Christian, and each of us receives it at our baptism.

Our destiny, which the name Christian reveals, is to be Christ's body in the world, and so to incarnate and continue the work of our Savior. Our task is to "strive for justice and peace among all people," to "persevere in resisting evil," to love our neighbor as ourselves — in short, to live out our baptismal covenant. The new name of Christian which God gives us in our baptism reveals our mission, defines our destiny, and seals our vocation forever.

Background Checks Explained

There apparently is a certain amount of confusion or misunderstanding by some within the Episcopal Church about the services provided by Oxford Document Management [TLC, Sept. 24].

Oxford Document Management was created more than four years ago for the sole purpose of assisting the Diocese of Minnesota with specific administrative duties of the background investigation program it had created in response to Minnesota state law. Clergy are considered "psychotherapists" in Minnesota and employers are required to perform a background investigation with regard to sexual misconduct. The forms, documents and procedures used in this process were created and developed by the diocese and provided to us for use on its behalf.

When similar background checks became a requirement of the Church Insurance Company, many other dioceses contracted with us to provide similar services. It is up to each individual diocese to determine the content of the forms/questionnaires it wishes us to process on its behalf. We now serve 54 dioceses of the Episcopal Church.

Most questions we receive from clergy concern the disposition of the data we receive during the course of the background investigation. When responses are received from a candidate's references, the date of such receipt is entered into our computer database and the hard copy of the response is filed in a file folder. The content of the response is not entered into our database and is only available by reviewing the file folder. Any "red flags" received during this process are sent directly and confidentially to the bishop, or in the absence of a diocesan bishop, to the president of the standing committee.

For Albany and the seven dioceses of Province I, the bishop receives copies of any "Yes" responses or comments made (whether favorable or unfavorable) on either the "Clergy Questionnaire" or

"Reference Questionnaires." File folders are kept under lock and key at all times. When a background check is complete, the file folder is transferred to an off-site storage facility for an added measure of safe-keeping.

The question of whether clergy can review their background investigation file is a matter of diocesan policy. It is the policy of Oxford Document Management that the contents of any file are completely confidential and cannot be made available to a member of the clergy except with the written permission of the diocese which requested the background check.

The reasons we exist today have not changed since our inception. We provide a diocese with an independent and confidential method of performing background checks that are done in a consistent and fair manner. We also relieve the diocese from the enormous amount of work involved in performing these background checks and the related record-keeping.

*Glen M. Johnson, President
Oxford Document Management
Minneapolis, Minn.*

Don't Stand By

I was glad to read the Viewpoint article on pastoral practice [TLC, Nov. 26]. We cannot stand by idly while insurance companies totally undermine the centuries old pastoral ministry of the church. If any of us is disciplined for pastoral practice when it in no way includes harassment but merely contravenes the arbitrary guidelines of an insurance company, we must bring the matter to the attention of General Convention. If any of us is sued in civil court for a similar "offense," we must fight it out in the courts under the protection of the Constitution's first amendment.

I in no way condone clerical misbehavior, but I am puzzled that the national church and the House of Bishops have not, as far as I know, raised any objection to these guidelines.

*(The Rt. Rev.) Paul Moore, Jr.
Bishop of New York, retired
New York, N.Y.*

Misleading

As one of the candidates for bishop of the Virgin Islands, I read with interest the report of the special convention held in

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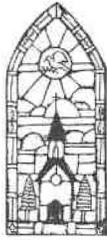
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Letters

that diocese [TLC, Dec. 3]. There are inaccuracies and misleading statements in that article.

First, the convention did not decide, as the article reported, that a new search committee would be appointed in March; nor has such a decision been made to date by the standing committee. The conventional wisdom (pun intended) is that some or all of the same candidates will be voted on at an election in March.

Regarding the candidates themselves, please be advised that the Very Rev. Thomas Gibbs is not the dean of All Saints' Cathedral. He is the former dean and is currently priest-in-charge of All Saints'.

While the article accurately reports that some persons left before the convention was adjourned, it should be mentioned that those persons had to catch the last flight to St. Croix. By providing no reason for their departure the article creates an impression — especially since the information is coupled with mention of "blank ballots" — that they left in a huff.

Finally, the statement "several times in the past the diocese has been unable to elect a bishop" is not borne out by the facts. The diocese has had three bishops. The first, Cedric Mills, was elected by the House of Bishops. The second, Edward

Turner, was duly elected by the diocesan convention. Only in the case of the third bishop did the diocese fail to elect, necessitating the election of E. Don Taylor by the bishops of Province 2.

I regret that in reporting the news of the convention, TLC was both biased and irresponsible.

*(The Rev. Canon) Harold T. Lewis
Interim rector, St. Mark's Church
Brooklyn, N.Y.*

Trickling Down

The trickle-down theory in economics hasn't worked as promised by politicians in recent administrations in Washington, and it hasn't worked in the ecclesiastical realm in New York City either. Those at the top seem to spend their time talking to each other, and seem to think there is little that needs communicating to the common people on the lower levels.

One advantage of being retired is that you get a chance to move around in the church and experience the "work of the people," a translation from the Greek of "liturgy," and although there are some bright spots, it is generally a sad commentary on the response in our world today to the good news. It is often more of a dirge than a celebration. It is often dull and bor-

The Living Church

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

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NEWS: THE LIVING CHURCH's chief sources of news are correspondents, news releases from church agencies, and syndicated news services. TLC is a subscriber to Religion News Service and cooperates with Episcopal News Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Second-class postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.00 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 92936, Milwaukee, WI 53202-0936.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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Volume 211 • Number 27

Letters

ing, with little that seems to imply that this is something that is absolutely essential to living not only the Christian life, but the human life.

Instead of discussions of who is in or out, who should or shouldn't be ordained, who is moving up the ladder, jumping off the ladder, or being investigated for improprieties or crimes, could something "trickle down" that would be helpful "in the trenches"? (There it is again!) Liturgy is what we do. It is our work. It defines who we are. Discussions among the hierarchy may be interesting, depressing, a hobby for some, an embarrassment for many, but mainly it is not central to the work we are to do.

Be specific, someone might cry. All right. How about not merely a liturgical commission which revises the prayer book and the hymnal every 10 to 50 years, but instead one that gives ongoing liturgical help? Could there be a suggestion of a theme for the liturgy which comes out of the propers for the day, i.e., humility, penitence, unity, one family, etc.? Could there be some simple setting for the psalms (singable by nonprofessionals, accompanied by merely a guitar, piano or organ played by someone who could never pass the AGO test, or maybe even unaccompanied as the organist overslept)? All these could come from New York with permission to mimeograph (royalty rights already paid by the friendly of office in New York to artists or whomever).

Well, it's just an idea. Maybe we would think more kindly of those who may be far away but are helping us in the real work of the church in our world today. If there is a wealth of material on that higher level, maybe it can trickle down. It won't work in economics, but maybe it could in the church. Then some will say that maybe retired clergy have too much time to think of things for other people to do.

*(The Rev.) Marion J. Hammond
Santa Fe, N.M.*

Already Existing

It is ironic that at the same time that we have some members of the Episcopal Church up in arms about the presentment against Bishop Righter for actions contrary to resolutions passed by General Convention, we have others upset about the enforcement of Canon III.8.1 after nearly 20 years of its being "on the books." In fact, the bishops most affected by the enforcement of this canon are some of the same bishops who object to the

actions by Bishop Righter.

I also find it incredible that there are people such as Leonie Miller [TLC, Nov. 19], who ask "why is there now a need for a canon on woman priests?" It seems that many are unaware that the canon already exists, has existed for years, and the House of Bishops is now demanding wholesale enforcement of something that already exists rather than coming up with something new.

What the House of Bishops has said in its statement is something that should be obvious: Bishops (and others) are required to follow the canons. Whether they are required to abide by General Convention resolutions will hopefully be decided by the outcome of the Righter trial. Canon law is not subject to picking and choosing. The position that a non-canonical agreement (that active homosexuals should not be ordained) be enforced and the insistence on the right to abstain from following a point of canon law would seem to me to be somewhat at odds with one another.

*(The Rev.) Tom Sramek, Jr.
West Chester, Pa.*

More Than 3

"Seminary Enrollments Decline Sharply" [TLC, Nov. 19] misreported the size of the incoming class and student body at Trinity. It gives a figure of 3 rather than 36 students in the entering class and 57 rather than 139 in the student body of Trinity.

The difference seems to result from a misinterpretation of the data from the Board for Theological Education report. What the article listed as "first-year students" included only M.Div. students, and what it listed as "total enrollments" included only the M.Div. and master's degree students. Being a "school for ministry" that trains people not only for parish ministry, but for lay ministry in parishes, parachurch organizations, and missions, Trinity's entering class contains persons who are preparing for all of these ministries, but were not listed in that portion of the BTE report.

Further, at most seminaries, a student admitted to the M.Div. program in the junior year is already an ordinand. At Trinity, a student who is not yet an ordinand must go through an evaluative process similar to that required in a diocese, which is finished the summer after the junior year. If students have become

(Continued on page 12)

Fr. Basil Pennington

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Presentment Trial Moved for the Second Time

The presentment trial of the Rt. Rev. Walter C. Righter, originally scheduled for Chicago, then moved to Hartford, Conn., now is headed for Wilmington, Del. At a pre-trial hearing in Hartford, Dec. 8, it was announced that the Diocese of Connecticut's offer to be the site of the trial had been withdrawn.

The Rt. Rev. Clarence Coleridge, Bishop of Connecticut, said members of the diocese had complained strongly about Connecticut being the site of the trial, which had been scheduled for Feb. 27-29. He said the "pre-trial press hype" also was a factor.

"This was really drawing attention, in a negative way, to the trial and away from the real issues of the church," he said.

Bishop Righter, 72, retired Bishop of Iowa, has been charged with teaching doctrine contrary to that of the Episcopal Church and with violating his ordination vows when he ordained the Rev. Barry Stopfel, a non-celibate homosexual, to the diaconate in 1990. Ten diocesan bishops brought the charges against Bishop Righter, who at the time of the ordination was an assistant bishop in the Diocese of Newark. One-fourth of the House of Bishops consented to the trial.

Bishop Coleridge said he was surprised by the objections raised by members of his diocese, many of whom mentioned the cost of the trial. "A prevalent idea among callers was that the diocese was spending the money," he said. The cost of the trial will be borne by the national church and by Bishop Righter, who is being assisted by a defense fund.

The Very Rev. Richard Mansfield, provost of Christ Church Cathedral, Hartford, distributed a statement emphasizing the cathedral as "a ministry of open hospitality," but added, "Many of us felt that the trial is an unfortunate movement in our church's history."

In Late February

As of mid-December, another hearing was scheduled for Feb. 27-29 at the Cathedral of St. John in Wilmington. Another trial date is March 26-28 in Wilmington.

At the Hartford hearing, held in a lounge of the cathedral, the court rejected motions by the prosecution that four judges of the nine-member court should

resign. Church advocate (prosecuting attorney) Hugo Blankingship, Jr., former chancellor of the Diocese of Virginia, moved that Bishop Edward Jones of Indianapolis, the presiding judge, and Bishop Douglas Theuner of New Hampshire should resign from the court because they have ordained noncelibate homosexuals to the priesthood. The motion also called for the resignation from the court of Bishop Fred Borsch of Los Angeles and Bishop Arthur Walmsley, retired, of Connecticut, citing that those two, along with Bishops Jones and Theuner, had signed "A Statement of Koinonia," a document circulated at General Convention in 1994 which affirms gays and lesbians who live in committed same-sex relationships.

Bishop Borsch said that statement had been written in response to "An Affirmation," another document circulated at General Convention which originated with many of the bishops of Province 7, and reaffirms the church's traditional teachings on sexuality.

Michael Rehill, chancellor of the Diocese of Newark, who is representing Bishop Righter, said most bishops have signed documents that committed them to one side or the other in the sexuality debate. "I would ask: Which of you could sit on this court?" he said.

Mr. Rehill also apologized to two of the judges, Bishop Andrew Fairfield of North Dakota and Bishop Donis Patterson, retired, of Dallas, for having written that their consenting to the presentment was the equivalent of finding Bishop Righter guilty.

Other judges are Bishops Roger White of Milwaukee, Robert Johnson of North Carolina and Cabell Tennis of Delaware.

The court went into closed session to consider the motions, and when the judges returned 90 minutes later, Bishop Jones announced the motions were disqualified.

Mr. Blankingship also moved to disqualify lay assessor Sally Johnson, chancellor of the Diocese of Minnesota, because the canons which go into effect

Jan. 1 prohibit chancellors from serving as lay assessors. The court decided to put aside the issue of Ms. Johnson's qualifications until it is determined which canons may apply.

Following the hearing, the court went into closed session to discuss how to deal with the two counts of the presentment. The two sides agreed that the issue of whether the ordination of noncelibate homosexuals is a matter of doctrine needs to be determined first.

In their presentations at the hearing, Mr. Blankingship and Mr. Rehill agreed that if the court rules that the issue is not a matter of doctrine, there is no need for the case to proceed.

"You must decide whether or not there is a doctrine in this church that it is wrong to ordain a non-celibate homosexual," Mr. Rehill said.

"The question of doctrine is the threshold issue that must be decided before you can proceed," said the Rt. Rev. William C. Wantland, Bishop of Eau Claire and author of the presentment.

It is anticipated that the court will issue a ruling on the matter before the end of the year.

Not Permitted in Future

Bishop Wantland addressed the court on several occasions. Mr. Rehill objected to the fact that a presenter was speaking. Bishop Wantland said a request had been made for him to "assist" Mr. Blankingship, and that because the court had not responded negatively, he assumed it would be permitted. Bishop Jones ruled Bishop Wantland could not assume his right to speak in the future.

The hearing was attended by Bishop Righter and his wife, Nancy, who reside in New Hampshire. Bishop Righter arrived after the hearing had begun, and introduced himself as "Walter Righter, the heretic." He sat at the table of his attorney; his wife sat at his side, knitting.

The proceeding is the second time a bishop has been tried. In 1924, Bishop William Montgomery Brown of Arkansas was tried for teaching false doctrine. Eventually he was convicted and deposed for his views on communism.

Episcopal News Service contributed to this article.



ENS photo
Bishop Righter

Conventions

The Rt. Rev. James H. Ottley, Anglican Observer to the United Nations, was a guest speaker at the annual convention of the **Diocese of Long Island**, Nov. 10-11 at a Huntington hotel. Bishop Ottley, former Bishop of Panama, preached at the Eucharist Friday morning.

He exhorted delegates to be bold in their ministry and evangelism. Lives that are wrapped up in the love of God and grasp the love of God, he said, are empowered to be salt and light as God's representatives in the world.

The Rt. Rev. Orris J. Walker, Bishop of Long Island, called in his diocesan address for the election of a suffragan bishop. He told the convention that he wanted an individual compatible with and older than himself. He said he hoped someone from within the diocese would be elected. An older person would not be a carry over into the next administration, he said.

Bishop Walker announced a temporary moratorium on ordinations to the diaconate and called for study into this ministry as to how it could be used more effectively in the future.

The convention was given a five-year comparison of diocesan budgets from 1991 to 1996. It showed that support from parishes and missions has decreased by more than \$230,000 (from \$1.58 million to \$1.35 million) in the past five years. Support for the national church has dropped from \$506,250 to \$234,000.

The budget figures also showed spending for mission and other program support has been cut from \$319,519 in 1991 to \$170,000 in 1996, while support for the episcopate and administration has increased from \$893,000 to \$1.25 million during the same period. All 1996 figures are projections and subject to change.

The proposed budget of \$1.79 million for 1996 was adopted. It is nearly \$39,000 less than that of 1991.

(The Rev.) John P. Nyhan

The convention of the **Diocese of Northern Indiana** Nov. 10-11 was held at the Church of St. John the Evangelist, Elkhart, as part of the parish's sesquicentennial celebration.

The Rev. Colenzo Hubbard, director of the Emmanuel Center in Memphis, Tenn., spoke twice during the convention. He told of his ministry in one of the poorest sections of Memphis, in which programs are offered for children and adults. All are invited for a meal and a message: "We love you and God loves you. God hasn't given

Churches as Places of Hospitality

Members of the Association of Diocesan Liturgy and Music Commissions gathered in Minneapolis Nov. 13-16 for their annual conference, which had as its theme "Where No One Lacketh Anything: Being Invited to the Lord's Table." The meeting was the last of a five-year series of conferences exploring incorporation, hospitality, inculturation and inclusion.



The conference brought together more than 100 persons who gathered to listen, worship, study and reflect together on how the church welcomes people. Author Mary Ellen Ashcroft spoke regarding traditions of hospitality, obstacles to hospitality and our place in the welcome.

"Hospitality is the creation of a free space where the stranger can enter and

up on you, so don't give up on yourself."

The Rt. Rev. Francis C. Gray, Bishop of Northern Indiana, emphasized congregation revitalization in his annual address. He said during the past six years the population of the diocese has remained stable, but that people are attending church 30 percent more often and are giving twice as much money to the church.

Bishop Gray reported on the success of the diocesan capital funds campaign, "Forward in Faith," and commented on some of the recent events at the national church level.

He spoke of the pastoral care Presiding Bishop Edmond L. Browning gives to other bishops, and said, "As with many public figures, Bishop Browning's shortcomings are quite public, while his considerable virtues remain private."

A budget of \$623,361 was approved for 1996, an increase of 9½ percent.

(The Rev. Canon) David L. Seger

The convention of the **Diocese of Oklahoma** met Nov. 2-4 in Enid, with St. Matthew's Church as the host.

Delegates approved a diocesan vision statement and commended the Baptismal Covenant Racial Audit. A resolution commending the work of Planned Parenthood was tabled.

Several persons presented a program on prison ministry, and the Very Rev. George Back, dean of St. Paul's Cathedral, Oklahoma City, reported on renovations at the

can be a friend instead of an enemy," Ms. Ashcroft said.

Other presentations were made by Stanford E. Lehmberg, professor of history at the University of Minnesota and director of music at St. Clement's Church, St. Paul; Sally Scott, a musician serving a small congregation; Joe Carter, singer and actor; the Rev. John Robertson, interim ministry specialist in the Diocese of Minnesota; and the Rev. L. William Countryman, professor of New Testament at the Church Divinity School of the Pacific.

Fr. Robertson emphasized the importance of the Easter Vigil and the impact of this liturgy in the community in which it is offered.

Liturgies from a variety of sources were celebrated, and reports were made to the conference from several related groups.

George Emblom

cathedral following the bombing that took place in that city April 19.

St. John's Church, Vinita, was welcomed as a parish after 103 years as a mission congregation.

The Rt. Rev. Sam B. Hulsey, Bishop of Northwest Texas, was convention chaplain and preacher at the Eucharist.

Bishop Robert Moody of Oklahoma announced in his convention address that he intends to introduce a catechumenate program into the diocese.

Christian unity was an unofficial theme of the convention of the **Diocese of West Missouri** Nov. 2-4 in Kansas City. In his address, Bishop John Buchanan stressed the need for unity, and leaders of the Evangelical Lutheran Church in America (ELCA) participated in some events.

Bishop Buchanan said Jesus used the perfect unity of the Trinity "as a model of the church." The bishop added disunity in the church cripples its mission to share the reality of the Trinity with others. He also spoke positively of the Concordat of Agreement, to come before the legislative bodies of both the Episcopal Church and the ELCA in 1997.

Bishop Charles H. Maahs of the ELCA joined Bishop Buchanan in celebrating the Eucharist at St. Andrew's Church, and Darlis J. Swan, associate director of the Department of Ecumenical Affairs of the ELCA, spoke at the convention banquet.

A 1996 budget of more than \$1.65 million was adopted.

Two local residents (right) at the steps of St. George's to greet guests for lunch.



St. George's

Caring for others in a small Colorado town

A LIVING CHURCH

One in a series

By JANNA SANDIDGE

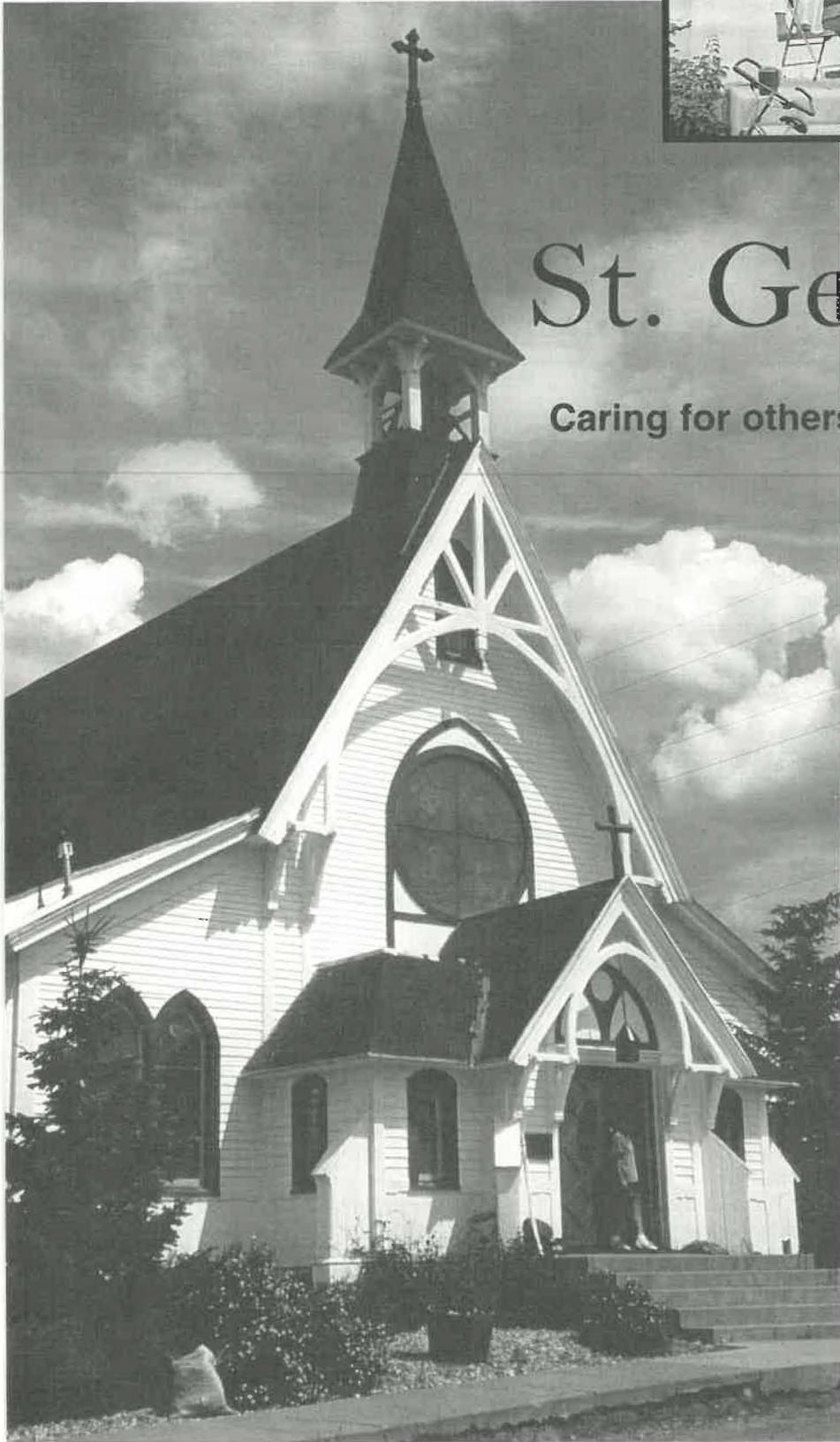
Perched over Leadville, Colo., atop a sloping hill known as Bankers Row, sits St. George's Church. The town of 3,000 people is rich in history, and the century-old church has played a major role in the town's destiny since the building was erected in 1880 by Welsh miners.

As goes the town, so goes the church, according to one active member of St. George's. The town of Leadville was supported by mining until the 1980s, when the number of mine workers dropped from 3,000 to 30.

These hills are replete with minerals, said Norma Jean Wilson, who confided that Leadville was once a fairly notorious place, with rumors that historical figures such as Doc Holliday once lived there. "Texas Jack" is reportedly buried in Leadville. The Colorado hills are steeped in history and colorful traditions. The town is reportedly the highest incorporated city in the United States, at an altitude of 10,200 feet.

Ground was broken for St. George's, a Gothic structure, in 1878. The tracker organ with its elegant, painted pipes is the original one brought by oxen team over Mosquito Pass. (It has since been electrified.)

Ornate painted glass windows were donated by various other churches and



Dan Sandidge photos

Leadville is a town that pulls together as a community.

fraternal organizations in town. Banners, some more than 100 years old, hang as reminders of a time around 1895 when the schools were closed for several years. At that time, St. George's opened an academy to address the needs of area students. Leadville is a town that pulls together as a community, across boundaries of denomination and other differences.

According to Ms. Wilson, St. George's was closed in July 1990. The present vicar, the Rev. Jim Stone, reopened the church in June 1992. It has about 30 communicants and now is the site of a thriving community-wide ministry.

Each Tuesday and Thursday, lunch is served at the church — "for everyone — no questions asked." Many local churches pool their resources to help make the meal possible. On Thursdays, volunteers also take food to shut-ins.

The faces of those who participate in the lunch program speak volumes — not only those who are fed, but those who receive the blessing of being able to do the work of Christ through their volunteer efforts with the community program.

Fr. Stone said Leadville has many homeless people who work in the expensive ski areas nearby but cannot afford to live there.

For a week during August, a group of junior- and senior-high youths from St. Stephen's Church in Aurora, Colo. was at the church for a "painting and fix-up" mission project.

The eight-member group included five young people, sponsors Mike and Ann

Warner, and the Warners' infant son, Christopher. Their work included painting, vacuuming, sweeping, weeding, and various other tasks. Ann Warner works for the Diocese of Colorado in youth and young adult ministries.

Mission project workers Jenny Burton and Cathy Black had praise for their days at the Leadville church. They seemed to find a new perspective in their youth group's activities by helping others.

"It's very rewarding to care for others instead of just yourself," Ms. Black said.

Fr. Stone is also rector of Grace Church, Buena Vista. The Rev. Linda Babcock, deacon, also has assisted. St. George's has called Deacon Robert Newby to be its resident vicar. He will be priested in January at the church. "Another first for St. George's," Fr. Stone said.

Ms. Wilson has lived in Leadville since 1966. A retired school librarian, she volunteers with the community's ecumenical food program. She said she believes in "letting people walk in, walk through, and be ministered to by the building.

"In the church building, you get a real feeling of those who have been there before, and their great faith," she said. "It is a true communion of the saints."

She sees the mission statement of the church in the words of a song by Richard Gillard, "The Servant Song," which begins, "Brother, let me be your servant ..."

Janna Sandidge is a free-lance writer who lives in Bandera, Texas.



Poetry

Are You Coming?

Are you coming?

Please come to Bethlehem
the sacred babe arrived!

Where would I sleep?

Please, where in Bethlehem
would I abide?

The stable's full

of oxen — shepherds too —
but the babe has room for you.

Are you coming?

Betsy Jane Bramhall

Promised Child

Starshine
on cold Judean hills,
angel music,
creature sounds,
contradictions of a Night
when Light pierces darkness
as a Child is born...

shepherds come, kneeling...
animals breathe warmth
on Mother and Child
in a shadowed barn
while sages wonder
at a blaze of light
charting their twelve days' journey.

An old story,
told again —
ageless, abiding,
as a heart-weary world
looks to Hope and Joy —
and Love newborn,
lying in a manger.

June A. Knowles

The Light

The light that dazzles Bethlehem
cannot be seen by the eyes of men
but only with the eyes of faith
and in the face of Christ new-born.

This brightness guilt's dark mark erases
the chill of sin melts all away,
and evil's stain from mankind cleans
by the brilliantness of God-with-us.

Thomas Waldron Philips

A Lesson in Humility

By DAVID L. JAMES

As a boy, I was the recipient of clothes that previously belonged to someone else. Because I was the oldest child, there were no hand-me-downs from older siblings. The clothes I received came from the GoodWill store.

In those days, it was not fashionable, as it is today, to shop in a GoodWill store or Salvation Army or church thrift shop. Those were clearly the places where the poor did business.

This was after the war in the early '50s, when we were all neat and scrubbed and only interested in new things. We were all being fitted for our grey flannel suits as we began our way up the social ladder. So my mother's shopping at GoodWill was an outward and visible sign of our poverty. Just as were her trips to the food store on Thursday evenings when the dented cans went on sale.

I don't remember feeling shame at that time because that was the norm for us and, after all, a used jacket from GoodWill was still new to me. But what I do remember was that when I received something brand new, I felt enormously proud, even if the purchase was small and inexpensive.

One late November day, four of us third graders were walking home from school when I recognized one of the smaller boys was wearing the coat I had worn for the past two winters. It was not a GoodWill coat, but one my mother had saved a long time to buy. It had arrived under the Christmas tree in a new box from the store where she bought it. It was black with a red collar and red cuffs and had a shiny brass zipper over the pocket. I didn't walk to school that January . . . I strutted. It was a good coat and wasn't torn or frayed. I had just outgrown it, so my mother gave it to the GoodWill where we had received so much.

Seeing it again, I still felt a twinge of ownership. I said to the boy, "That's a nice coat." And he said with pride, "Yeah and it's warm."

Now if you don't believe in original sin, listen to what I said next.

"Yeah, I know," I said. "It used to be mine, but I outgrew it and my mom put it in the GoodWill box."

The boy didn't say anything but looked down, pretending to search for something, and then kicked a stone with



GUMMERE

At that moment I began to understand that there is something worse than being cold.

his scuffed shoe and ran off.

I felt bad about what I said, but was soon grabbed by the boys to play football until supper. I didn't think about that boy and our coat and his embarrassment during the game, but I'll bet I've thought about that incident every cold month of every winter since then. Because when the game was over and I started for home, as I turned the corner at the Esso gas station, something caught my eye. It was a coat with a black sleeve and a red cuff, half stuffed into a trash barrel behind the station.

It was at that moment that I began to understand, not fully, because it mostly confused me, but began to understand that there is something worse than being cold. And that is to have your spirit

beaten down, to have your dignity shredded, to have your humanity battered.

There is a song entitled "They Will Know We Are Christians By Our Love," and the third verse has these lines:

"And we'll guard each man's dignity and save each man's pride."

Every time I hear that song or sing those lines, I have a pang of guilt about what I did, even at that tender age, because I did not guard that boy's dignity and I did not save his pride. Rather, I boasted that the coat used to be mine.

Until recently, I always wondered what it meant when Jesus said, "Blessed are the poor in spirit." Now I think I know. □

The Rev. David L. James is rector of St. Luke's Church, Somers, N.Y.

Fundamental Question

Amid the procedural matters which took up much of the agenda at the pre-trial hearing for the presentment trial of Bishop Walter Righter [p. 6], a very basic question was being asked. Is the matter of ordaining noncelibate homosexuals a doctrine in the Episcopal Church? One of the charges against Bishop Righter is that in ordaining a noncelibate homosexual, he violated church doctrine and teaching.

The 10 bishops who brought the charges against Bishop Righter contend that the doctrine, or teaching, of the Episcopal Church regarding the ordination of homosexuals is "while it is permissible to ordain a person of homosexual orientation, it is not permissible to ordain a practicing homosexual. Further, no bishop shall knowingly confer holy orders on a practicing homosexual."

Attorneys for Bishop Righter have argued that the doctrine of the Episcopal Church "is found in holy scripture, the Apostles' and Nicene creeds, and the Book of Common Prayer," that it is "not the same thing as its moral and social teaching," and that it is "not established by resolution of General Convention or the House of Bishops."

Both sides agree that if the Court for the Trial of a Bishop finds that the ordination of noncelibate homosexuals is not a

matter of doctrine, there is no need for this case to proceed. It is encouraging to see the court begin its business by tackling an important fundamental question. Its decision should have lasting implications for the church.

Proclaiming the Name of Jesus

As 1996 approaches, we extend to our readers best wishes for a joyous new year. In most places, Jan. 1 arrives as a festive occasion with midnight revelry, and television brings us the festivity of morning parades and a day-long schedule of college football bowl games.

For the church, Jan. 1 arrives more quietly with a feast which deserves more attention than it receives. The Holy Name of Our Lord is celebrated on this day, which is the eighth day after Christmas. In the gospel reading for the day, we read, "Eight days later the time came to circumcise him, and he was given the name Jesus, the name given by the angel before he was conceived" (Luke 2:21). Jesus means "Savior" in Hebrew, an appellation familiar to this day.

In this new year, let us not hesitate to use the name Jesus, particularly with persons who do not know him. Let us not be afraid to tell others what Jesus has done for us. May his Holy Name be blessed throughout this new year.

Viewpoint

A Better Way to Elect a Presiding Bishop

By KEVIN E. MARTIN

It was interesting to read David Kalvelage's column on the nominations for Presiding Bishop [TLC, Dec. 3]. His speculations on the final slate and its political correctness caused me to write some thoughts on the process itself and what I believe is its flawed assumption.

The process is one used by many Episcopal churches and dioceses when seeking a new leader. A select committee, believed to be "representative" of the church, is asked to prepare a slate of candidates (usually three to five). This committee begins by creating criteria for the person. The first are normally ones that deal with such boundaries as age and experience. The second criteria are the kind mentioned, "profound respect" and the like. After receiving names, the committee brings the number to a workable slate.

From a process point of view, this

design is best used by organizations that highly value continuity. The persons nominated through this process are least controversial and best suited to serve the present existing organization and structure. Herein lies the critical flaw in using this process for the new Presiding Bishop. Continuity may not be what we want!

If the future person is best suited to continue our present system, then we can predict (a) a continued financial crisis (b) continued polarity (c) a continued unresolvable institutional malaise and (d) a furthering of the gap between the national church concerns and local ones.

The new person will probably announce that his or her first agenda is to listen to the concerns of the whole church and spend time formulating a response to our needs. This person will need to build a coalition of leadership around a defined mission or set of strategies for the future. In other words, they likely will do what Bishop Browning did. This means that we can count on an extension of the present transition of leadership for two additional years.

What would I suggest then? I would recommend a process better suited to find

the persons considered best able by our bishops to give creative and innovative leadership.

A simple method that would serve that purpose would be to hold the election in the following manner. Have the nominating committee print the names of all bishops who are presently eligible to be elected Presiding Bishop by their age and tenure as a bishop. This becomes "The Nominating Ballot." On the first ballot, ask all bishops to vote for five colleagues they consider to be "outstanding leaders in the House of Bishops who they believe will provide the best leadership for the future."

Now the nominating committee simply totals these ballots. The persons receiving the top five vote totals are presented as the nominees. The election proceeds until the bishops can agree on one of these five.

The election, of course, could take several days, given our present polarities, but the person elected — even if a compromise of the five — will (a) be seen as one of the top leaders and (b) know that from the beginning, a majority of bishops support and trust the person's already demon-

(Continued on next page)

The Rev. Canon Kevin E. Martin is canon to the ordinary for mission and congregational development in the Diocese of Texas.

Letters

(Continued from page 5)

ordinands or successfully completed the process, they are then considered for the M.Div. degree.

Trinity has 110 students (plus 29 auditors, who are full participants in our academic and community life) participating in on-campus graduate credit courses. Trinity has maintained a fairly even enrollment since 1990, with entering classes of between 35 and 40. For us as the newest seminary, this is encouraging. We are always seeking to stay current with the changing nature of the church's needs, and trust we are so doing.

Sandra A. Griffin
Director of Admissions
Trinity School for Ministry
Ambridge, Pa.

Wrong Emphasis?

I greatly enjoyed "Touchstones of the Heart," by Carol Kyros Walker [TLC, Nov. 19], whose book, *Walking North With Keats*, was delightful and satisfying in every way.

Is it carping to wonder, however, if there isn't too much romanticism in church thinking today; too much emphasis on the aesthetic? Keats' philosophy is best expressed in his line, "Beauty is Truth, Truth Beauty; that is all ye know on earth, and all ye need to know." Anyway, that great old liberal evangelical Robert Browning, who for a time was lost in admiration of Shelley ("the Sun Treader"), finally rejected the philosophy of Wordsworth and Keats. His direct answer to Keats was: "O World, as God has made it/All is Beauty/And knowing this is Love, and Love is Duty" ("A Picture at Fano").

Of course only someone like Mother Teresa could say, these days: "all is beauty;" and the idea that "Love is Duty" would certainly come as a surprise to

Hollywood. But Browning was really the more profound, as well as the more Christian, of the two poets.

(The Rev.) Timothy Pickering
Bryn Mawr, Pa.

Valid Priesthood

As a result of the bishops' recent meeting [TLC, Oct. 15] this letter may be the last one I write to any Episcopal Church publication. The church I have believed in and stood by is preparing to exclude those of us who believe in the catholic precept of an all-male priesthood.

I appeal to those bishops and priests who are like-minded to think of us, your laity, before you make any move to leave ECUSA. We have believed the catholic faith as you taught it to us. We have tried to support you in any way that we could and will continue to do so.

Please, stop arguing about what may be to you major points, but which are, in fact, of minor importance to the laity. No matter what rite or prayer book is used, no matter what societal problems we face, no matter what sexual orientation concerns we have, it all means nothing if we do not have a valid catholic priesthood.

Anyone can dress up in beautiful vestments, use incense or have grand music, but we believe that only a validly ordained male priest can celebrate Mass or absolve sinners. If we stay, all of us who hold this common belief must join in one organization, pool our resources and be prepared to fight. What can ECUSA do to us if we refuse to "obey"?

If ECUSA excommunicates us or inhibits our clergy, then the burden is on it. Then, if necessary, we can leave together. What a blessing it would be if all those who have left and those who may have to leave were to form one body. We, the laity, need you, our clergy. Please don't desert us, don't fragment, don't go it alone. Stay with us and we will stay with you.

Walter P. Morton
New York, N.Y.



Everyone at the cathedral marveled at Bishop Ned's Christmas mitre.

Deborah Yetter

Purge Trials

Given the looming certainty of a General Convention resolution implementing Canon III.8.1, it appears that the last years of the "Decade of Evangelism" will be occupied with purge trials.

(The Rev.) Douglas Buchanan
Bishop, Calif.

Not Permissible

How splendid to see Oxford's new Bible with illustrations from the Vatican library reviewed so colorfully by Travis Du Priest [TLC, Nov. 19]. Perhaps it is a shame that the translation which was used is not deemed permissible by the owner of all the treasures so colorfully illustrated in this Bible — the Vatican.

Peter Turner
Washington, D.C.

Viewpoint: A Better Way to Choose a Presiding Bishop

(Continued from previous page)

strated skills of leadership among the bishops themselves. (Note that neither of these could have been said at the election of our present Presiding Bishop.)

This process is best used to find someone who (a) is a leader, (b) has a coalition of supporters already, (c) has views that a majority of the bishops already know and

trust, (d) can bring the most innovation and change and (e) has the highest probability of leading us beyond our present polarities.

Unfortunately, the train has already left the station. The committee is well on its way operating under the former assumptions. It is too bad that before this process began, our bishops were unable to ask a fundamental question about which direc-

tion was needed. It is such institutional assumptions that suggest why revitalization of an existing organization is so difficult.

Of course, the Holy Spirit can use and transcend any human process. I am not saying that the next Presiding Bishop will not be an outstanding innovative leader. I am suggesting that the present process is prejudiced against this outcome. □

Distinguishing Between Religion and the Sacred

RE-DISCOVERING THE SACRED

Spirituality in America

By Phyllis A. Tickle

Crossroad. Pp. 190. \$19.95

Phyllis Tickle, the religion editor for *Publisher's Weekly*, provides a fascinating perspective on the burgeoning area of religious publishing and some interesting observations on the implications of this shift in American reading habits and spirituality. She documents a "second reformation" that affects not just Christian but all religious thinking in America.

At times the book reads like a sociological study and at times like spiritual autobiography as she distinguishes between religion and the sacred. By weaving together personal "interludes" with significant publishing facts, Ms. Tickle provides a pleasing balance of the personal and the objective.

Outlining the five main divisions of Christianity in America, "Roman Catholic, Evangelical Protestant, Mainline Protestant and Liturgical, pentecostalism and Other," Ms. Tickle finds the pentecostal expression of the faith growing "because it treats the soul, the body, and the spirit." As the Episcopal Church (along with other mainline churches) continues to decline, one hopes our leadership will come to terms with Ms. Tickle's observations and turn from preoccupation with social concerns to "the passion of the soul . . . the life of the hungry spirit . . . the variousness of the immutable sacred."

(The Rev.) Kenneth J.G. Semon
St. Louis, Mo.

What Is Out There?

THE DIMENSIONAL STRUCTURE OF CONSCIOUSNESS

A Physical Basis for Immaterialism

By Samuel Avery

Hart County (Hart County, Ky.)

Pp. 110. No price given

Avery opens an astounding world. Yes, poets and mystics and people of religion have known of realities "behind" appearances, and in the past philosophers have developed maps of realism vs. idealism and have asked, How do we know what we know?

Who is that person, really, sitting beside me in church? What is really going on in the Eucharist? Are sexual issues over which the church struggles so dearly,

primarily moral issues or energy issues?

Such religious questions are not the focus of Avery's book — but they arise naturally from his opening of "pandora's box." It is a "through the looking glass" glimpse of the structure of consciousness as the basis of our human experience which may turn out to be an inner system of interpretation of the mystery of reality. Even some scientists resist the implications of their research.

But old assumptions no longer work in the laboratory, or eventually in our daily life. At the sub-atomic level there is a dynamic dance of particles, space and energy (Spirit?). This new understanding wrecks our mental construct of life as we peep under the skirt of materiality — hence the sub-title of this work.

Perhaps all of the familiar foundations of our faith will prove to be even deeper truths. God may emerge as more real, more present — now, at the sub-atomic level, verifying St. John's insight about the indwelling divine.

(The Rev.) Benedict Reid, O.S.B.
Palm Desert, Calif.

A Reinterpreted Jesus

THE METAPHOR OF GOD INCARNATE

Christology in a Pluralistic Age

By John Hick

Westminster/John Knox

Pp. 180. \$16.99, paper

This volume is presented explicitly as a further development of the collection of essays, *The Myth of God Incarnate*, published in 1977. The author begins by saying that "Jesus himself did not teach what was to become the orthodox Christian understanding of him, that the dogma of Jesus' two natures, one human and the other divine, has proved to be incapable of being explicated in any satisfactory way; . . . [and] that the idea of divine incarnation is better understood as metaphorical than as literal."

This appears to be his presupposition rather than his conclusion, in spite of his academic format. He substitutes for Chalcedonian Christology the Jesus of modern liberal theology (and the more recent "Jesus Seminar"), an unusually good man but essentially no different from the rest of us, with the consequences that other individuals may also equally

represent God, and that all religions are equal. (One of his chapters is entitled "Plural Incarnations?")

A standard reply to this position, as given by C.S. Lewis among others, is that an "ordinary good man" wouldn't say things like "I and the Father are one." Mr. Hick's response to this challenge is startlingly simple: He agrees, and therefore asserts that Jesus didn't say anything of the sort, no matter what scripture seems to record. This is a strange way to do scholarly biblical criticism: Throw out the evidence that doesn't fit your dogmas.

Mother Mary Jean, C.S.M.
Peekskill, N.Y.

Engaging the Texts

THE SHAPE OF BIBLICAL LANGUAGE

By John Breck

St. Vladimir's Seminary

Pp. 387. No price given, paper

John Breck's *The Shape of Biblical Language* is a welcome voice in the ongoing discussion about theory and method of biblical interpretation. It is an exceedingly thorough and often persuasive introduction to chiasmus as a text structure.

In its simplest form, chiasmus is an A:B:A structure. Text is arranged in a kind of image-and-mirror-image around a pivotal theme or center. The repetition or parallelism of text, which can be as simple as a phrase or as complex as an entire book, serves as a highlighting mechanism for the central theme.

Breck shows, however, that this basic definition does not begin to capture the complexity and subtlety of some chiasmus. On occasion, particularly when he applies his paradigm to narrative passages and entire books, he becomes susceptible to charges of squinting really hard to see chiasmus where there may be none. But on other occasions, especially in his look at poetic and hymnic passages, he is not only convincing, he opens up new insights into the text that other readings simply do not afford.

To exegetes, he offers another filter for use in the never-ending quest to determine what in the text is central and what is peripheral. To the average person with a Bible and a pencil, he offers another way of settling into the richness of the word.

Susan Lynn Peterson
Tucson, Ariz.

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People and Places

Appointments

The Rev. **Patrick S. Finn** is vicar of St. Luke's, Park City, UT 84060.

The Rev. **Bruce Gardner** is vicar of St. Luke's, Springbrook, and Ascension, Box 637, Hayward WI 54843.

The Rev. **Richard Green** is co-rector of St. Mark's, 300 Lane, Yreka, CA 96097.

The Rev. **T. James Hargrove** is rector of St. Mary's, 83 Warren Ave., East Providence, RI 02914.

The Rev. **Richard Holley** is vicar of Emmanuel, Box 2205, Portsmouth, VA 23702.

The Rev. **Martha Hubbard** is rector of St. Mark's, Box 424, Penn Yan, NY 14527.

The Rev. **Brad Jackson** is vicar of Piedmont, Madison, and assistant of St. Stephen's, 115 N. East, Culpeper, VA 22701.

The Rev. **Thomas G. Keithly** is assistant of Incarnation, 3966 McKinney, Dallas, TX 75204.

The Rev. **Nelson M. Koscheski, Jr.** is rector of St. John's, 848 Harter Rd., Dallas, TX 75218.

The Rev. **Robert Koth** is vicar of St. Peter's in the Woods, Box 7248, Fairfax Station, VA 22039.

The Rev. **Joe Lane** is assistant of St. Matthew's, Box 648, San Mateo, CA 94401.

The Rev. **William J. McNeeley** is rector of St. Mary Magdalene, Box 150, Fayetteville, TN 37334.

The Rev. **Tom Newman** is rector of St. Andrew's, 87 W. Tennessee, Marianna, AR 72360.

The Rev. **John E. Padgett** is rector of St. Andrew's, 6110 Loop 410 NW, San Antonio, TX 78238.

The Rev. **Kathleen Patton** is co-rector of St. Mark's, 300 Lane, Yreka, CA 96097.

The Rev. **William Payton** is rector of St. Mary's, 324 E. Main Rd., Portsmouth, RI 02871.

The Rev. **Frederic Reynolds** is rector of St. Paul's, 25 Westminster Rd., Rochester, NY 14607.

The Rev. **John Rice** is rector of Trinity, 2217 Columbia Pk., Arlington, VA 22204.

The Rev. **Kathy Rogowski** is assistant of St. Stephen's, Box 8500, Richmond, VA 23226.

The Rev. **C. Douglas Simmons** is associate rector of St. Paul's, Box 1190, Fayetteville, AR 72702.

The Rev. **Duane Sisson** is assistant of Christ Church, 1700 Santa Clara Ave., Alameda, CA 94501.

The Rev. **Paul Strid** is rector of St. Cuthbert's, 7932 Mountain Blvd., Oakland, CA 94605.

The Rev. **John Sutton** is assistant of St. Paul's, Box 4608, Walnut Creek, CA 94596.

The Rev. **Richard Visconti** is rector of St. Michael's, 2140 Mission Ave., Carmichael, CA 95608.

The Rev. **Stephen H. Wade** is rector of Immanuel Church-on-the-Hill, 3600 Seminary Rd., Alexandria, VA 22304.

The Rev. **Paula Whitmore** is priest-in-charge of Trinity, Box T, Gonzales, CA 93926.

Changes of Address

The Rev. **Simon Justice**, 270 Cooksboro Rd., Troy, NY 12182.

Ordinations

Deacons

West Tennessee — **John Marcus Baker**, Grace-St. Luke's, 1720 Peabody Ave., Memphis, TN 38104.

Albany — **Blair C. Biddle**, P.O. Box 1029, Plattsburgh, NY 12901; **Margaret Quackenbush**, RR1 Box 358, Dunbar Rd., Cambridge, NY 12816.

Iowa — **Mark Eccles**; **Don Payer**; **Patricia Roberts**.

Renunciations

Northern Indiana — **Richard Alford**.

Resignations

The Rev. **Thaddeus Barnum** as rector of Prince of Peace, Hopewell, PA.

The Rev. **Erlynne Barnum** as deacon of Prince of Peace, Hopewell, PA.

The Very Rev. **Jessica A. Hatch** as dean of Trinity Cathedral, Phoenix, AZ.

The Rev. **Michael Musolf** as vicar of Mission of the Holy Spirit, Park Place, Norfolk, VA.

The Rev. **John Pitts** as rector of St. Matthew's, Austin, TX.

The Rev. **George F. Wilcox** as rector of St. Matthew's, Bloomington, IL.

Retirements

The Rev. **Jack Jackson** as rector of St. Thomas', Houston, TX.

The Rev. **Wayne Shipley** as rector of St. Paul's, Carlinville, IL.

Other Changes

The Rev. **Edward Johnson** has rescinded his resignation to the vestry and will continue as rector of Christ Church, Rye, NY.

Where's My Name?

Send your P&P changes to:

People & Places Editor

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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.**

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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.**

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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.**

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.**

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.**

POSITIONS OFFERED

DIRECTOR OF DEVELOPMENT: The Diocese of Florida is seeking a director of development with a proven record of achievement in fund-raising management to establish and implement a full-time office of development. Reporting to the bishop, the development director's responsibilities include directing the Episcopal Foundation of the Diocese of Florida, planning and implementation of a comprehensive development program to include building up the foundation's assets, annual campaigns, capital campaigns, grant writing, major and planned gifts, special events, donor research and cultivation and records management. The director will also be a resource for stewardship training and consultation to parishes and schools of the diocese. **Requisites:** Minimum 3 years experience in development with proven success in major gift campaign fund-raising. Must have strong communication and interpersonal skills and enjoy community involvement. Letter of application with resume, salary history and three professional references should be sent by January 15, 1996 to: **Director of Development Search Committee, Diocese of Florida, 325 Market St., Jacksonville, FL 32202.**

MUSIC DIRECTOR & ORGANIST for historic, downtown, medium-sized parish on west coast of Florida. Successful candidate will be expected to re-establish a well-rounded, multi-choir program including the best of traditional and contemporary music. Although parish presently uses a Baldwin electronic organ, it owns an 82-rank Cassavant (1912) that is stored. Current adult choir is open to growth. Carillon and 5-octave handbells round out the program possibilities. Send resume including salary requirements and availability to: **Music Committee, c/o Joan Kline, 10297 Monarch Dr., Largo, FL 35644** by February 29, 1996.

THE EPISCOPAL DIOCESE OF DALLAS is starting a new mission in the rapidly growing North Dallas suburb of Allen, TX. A priest is being sought for the position of vicar of this mission who has an orientation toward the Great Commission as the main mission of the church, whose preaching can challenge people to decide about Christ, and who has a strong view of mission being just outside of the door. Please send a resume to: **Gary Ester, Christ Episcopal Church, 4550 Legacy Dr., Plano, TX 75024 (214) 618-0222.**

ALL SAINTS EPISCOPAL CHURCH in Russellville, AR, a college town in the Ozark Mountains, has welcomed and incorporated many new members into its worshipping community during the past eight years. We now seek to call a prayerful, loving rector to lead us as we continue our journey together. Please address responses to: **Hugh Silkense, All Saints Church, 501 S. Phoenix, Russellville, AR 72801.**

COORDINATOR OF YOUTH MINISTRIES to join a large, dynamic, multi-staff, urban parish in Memphis, TN, for our Journey to Adulthood Program for youth 6th-12th grades. Seeking an energetic, self-motivated, fun-loving team player trained in this ministry within the Episcopal Church. Academic degree and/or professional experience required. Send resume to: **The Rev. Gay M. Rahn, Calvary Episcopal Church, 102 N. Second St., Memphis, TN 38103. FAX (901) 525-5156.**

PROFERS

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.

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.**

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CLERGY SHIRTS made by migrant workers from Central America now members of Catholic Cooperative. Contact: **"Indios," Box 901, Indiantown, FL 34956.**

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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.**

C.S. LEWIS STUDY TOUR, June 15-30, 1996. Perfect tour for Lewis fans or lovers of all things British. Meticulous planning, flexibility, variety. Lewis comes alive! Immediate registration required. Spaces will fill fast. **141 S. Reed Court, Lakewood, CO 80226. (303) 238-0135.**

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.

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.**

SOUTH AFRICA—12 days—3 February to 16 February. Join with Trinity Cathedral, Trenton, NJ, for a once in a lifetime experience. Travel to Johannesburg, Pretoria, Durban and Cape Town. Meet with South African leaders and experience the people and see the land. Call for a brochure at **(609) 392-3805.**

WANTED

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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)

Wilmington, DE

CATHEDRAL CHURCH OF ST. JOHN
10 Concord Ave. (302) 654-6279
The Very Rev. Peggy Patterson, dean; the Rev. Dr. M. Antoinette Schiesler, ass't
Sun H Eu 7:30 & 10:30, Tues & Thurs 12:10. Compline (Sung) 9 Thurs

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

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

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.

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 app

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

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

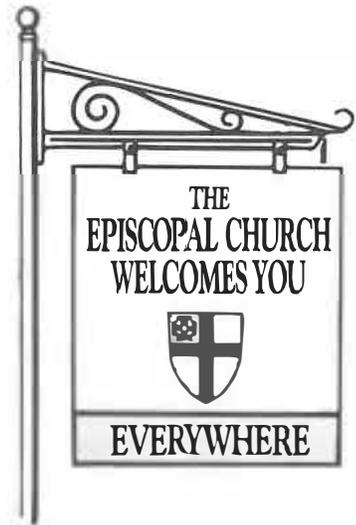
GRACE 319 W. Sycamore (412) 381-6020
The Rev. A.W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d
Sun Family Eu 9; Sol Eu 10; Ev & B 5, MP Mon-Fri 9:30; Said Eu Wed 12 noon; Thurs LOH 7:30, Bible Study 8. Sol Eu HD 7:30. C by appt

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)

Alexandria, VA

CHRIST CHURCH 118 N. Washington St.
The Rev. Pierce W. Klemmt, r; the Rev. Pamela L. Foster, the Rev. Beverly K. Weatherly, the Rev. Steve C. Wilson, the Rev. Dorcas Ndro, John Lewis, seminarian
Sun H Eu 8 & 9, MP (1S H Eu) 11:15, 5 H Eu (HS 2S & 4S after 5 service). Wed H Eu 7:15 & 12:05

Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean (414) 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