

The Living Church

April 16, 1995 / \$1.50

The Magazine for Episcopalians

Going Where Christ Has Been

The stone was rolled away
not for Christ to exit, but for us to enter



Also inside: stories of resurrection

Features

**New Life
in Many Places**

Stories of resurrection
from around the church
By **Living Church staff**

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ON THE COVER: The risen Christ is portrayed in a mosaic of enamel glass, set in the vaulted, half-dome ceiling of the Resurrection chapel at Washington National Cathedral.

**Why Christ
Goes Before Us**

Entering the tomb after Jesus
By **Travis Du Priest**

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News: Western Kansas consecrates bishop (p. 6)

Editorials: Why we are called "an Easter people" (p. 10)

People and Places (p. 13)

Quote of the Week

The Rt. Rev. Allen L. Bartlett, Jr., Bishop of Pennsylvania, writing in his column in *The Pennsylvania Episcopalian* on being a bishop: "Dissent seems to 'go with the territory' of being a bishop in the late 20th century, and it requires clarity, fairness and a lot of listening ... as well as courage, humility and prayer."

In This Corner

How to Pack Up Your Pastor

The Rev. Mark Clevenger, founding rector of St. Margaret's Church, Lawrence, Kan., wasn't expecting much when he sent a FAX to the Archbishop of Canterbury, the Most Rev. George Carey. Fr. Clevenger and his wife, the Rev. Anne Clevenger, were planning to visit England in February, and wound up being invited to Lambeth Palace, home of the Anglican primate.

Fr. Clevenger received the invitation by phone the day after he sent the FAX.

"At first I thought it was just one of the typical goofy, spur-of-the-moment things I do that embarrass my wife," he said of the FAX, "but then I got the invitation and it suddenly got a bit scary. What about protocol? What about etiquette? I immediately started doing research just to know how to address the man."

Fr. Clevenger didn't need to worry. When they went to the palace, the Clevengers were welcomed and given a tour, but they were unable to meet the archbishop, who had been delayed in returning from a trip to India. They left a banner from St. Margaret's before resuming their tour of England.

"When we were preparing to leave, as I was signing the guest book, I turned back a few pages to see who else had visited the palace," he said. "One name caught my eye. It filled the entire page, one word, 'Diana.'"

* * *

Then there's the story of the pastor in the Midwest who has recommended that any

Sunday's Readings

We Experience Endings; God Offers Beginnings

Easter Day: Is. 51:9-11; Ps. 118:14-29; Acts 10:34-43; Luke 24:1-10

To define Easter as an annual reminder of our immortality is to misread it. This is much too Greek. Its real intent, Hebrew in character, offers a more profound insight about human destiny. Luke's account offers a graphic context for its truth: The women expected to find a corpse at daybreak. Spices were brought to make the occasion more palatable. They didn't find what they were looking for. There was no body, only an empty tomb.

The human saga is punctuated with many non-fulfilling discoveries, inclusive of death itself. No fragrance can sanitize its unwelcome intrusion. Sooner or later, each of us dies. We wear out like a garment (Is. 50:9).

Easter calls for hard realism. Instead of

parish not satisfied with its pastor should write to six other churches that are also tired of their pastor. Then they should bundle up their pastor and send him or her to the church at the bottom of the list.

According to that minister, the parish should receive 1,643 clergy within a week and one of them ought to be perfect. But watch out. If you break the chain, you get your old pastor back.

* * *

Unfortunately, this one's true. A parish rector recently left his wife and children and moved several states away to join a woman whom he met on the Internet.

* * *

From an advertisement in *The Covenant*, newspaper for the Diocese of Milwaukee, promoting the theme of the diocesan youth convention: "God in a Bod: Who is Jesus?"

* * *

Recent license plates observed: AMEN 2, PEEC2U, TO HIM, MICAH, JOYFLL, and LV18 22. A Virginia reader spotted GOD KAN, and another in San Diego submitted GDPROVDS.

* * *

To Ms. K. In Sacramento: Yes, I was serious in my comment about the overhead projectors [TLC, Oct. 30].

DAVID KALVELAGE, editor

platitudes about survivability, its message centers in resurrection. Hope is grounded in God's power to salvage life from dying, not in our latent resources to negate death and live forever.

The sense of Easter bears repeating. It's not simply a rite of spring, a time to say life is real and death illusory. More accurately, we experience endings; God offers beginnings. That Christ is risen means the future is intact. This is a verity we can live by. Furthermore, such insight is not an appendage to one's earthly pilgrimage, a mantra we tuck away for eventual use. We encounter the risen Christ repeatedly. "The Lord chastens me sorely, but he has never given me over to death," confessed the psalmist (118:18).

An empty tomb speaks of a God who is alive and well. Hallelujah, Christ is risen!

LETTERS

Task Force Applauded

The editorial, "A Test for the Bishops" [TLC, March 5] certainly found a lot of fault with the Diocese of Newark and its bishop, the Rt. Rev. John Shelby Spong. Neither the diocese nor the bishop deserved it.

The information about the special Task Force on Prayer Book Revision was less than accurate. Many of us have spoken to the bishop about our discomfort with the theology and language of the 1979 book. His announcement of the appointment of a task force was greeted with sustained applause.

No one in the diocese, including Bishop Spong, labors under the belief that any body other than General Convention can revise the Book of Common Prayer. But there is nothing in the canons to prevent dioceses and congregations from experimenting with alternative liturgies. Indeed, the Standing Liturgical Commission, in its 1994 Blue Book report, expresses "a hope that new texts would be developed in worshipping communities." That is what we will be doing — creating new texts and presenting them as an offering to the SLC

and the 1997 General Convention.

On the issue of the Statement of Koinonia — written as an affirmation of the wholeness of the church of God — the editorial might have mentioned that more than 70 bishops have added their names to Bishop Spong's, and that at least half of those 70 are the chosen leaders of dioceses with significant communicant strength.

And as to the presentment, it is a disgrace to contemplate the Episcopal Church becoming as litigious as the American society. The ordination to the diaconate of Barry Stopfel by Bishop Righter had the full support of the diocesan commission on ministry and standing committee. Like a growing number of dioceses, Newark does not believe that resolutions of General Convention bear the same weight and authority as the church's constitution and canons.

MARGE CHRISTIE

Franklin Lakes, N.J.

How Difficult

Bishop Edmond Browning's persistent public whining about how difficult the job

of a bishop has become [TLC, March 12] wears thin. No one forced Bishop Browning or any of the bishops to take the job. Instead, they eagerly and aggressively have sought these posts. So, having made their Faustian bargains, it is simple justice that the bishops now endure the consequences.

(The Rev.) THEODORE ALAN MCCONNELL
Fort Ann, N.Y.

Open to Grace

I pray that the author of the Viewpoint article [TLC, March 5] allow some personal light and space and peace. "Jesus Christ is the same yesterday and today and forever. Do not be carried away by all kinds of strange teachings; for it is well for the heart to be strengthened by grace..." (Heb. 13: 8-9).

Catch phrases like "unity in diversity" come and go, diverting us from our central purpose of acknowledging Jesus as Lord. Further diversion may result from activities in which a person feels exploited: adult education, stewardship cam-

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Andrew Sloane

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LETTERS

(Continued from page 3)

paigned, and convention representation.

Dioceses that defeat resolutions declaring Jesus Christ as our Lord and Savior do so, I assume, to avoid unnecessary redundancy. We already declare that belief in the Apostles' and Nicene creeds. As Episcopalians, we also hold the holy scriptures, Old and New testaments, as containing essentials to our salvation. We participate in the two sacraments ordained by Christ, baptism and the Eucharist. The historic episcopate completes the Lambeth Quadrilateral (1888) "basis on which approach may be by God's blessing made toward Home Reunion."

Because understanding grace may take at least a lifetime, we can remain open to receive it. Finally, our joy in meeting Jesus Christ in worship demands, I believe, a balance in our acting upon our faith.

PATRICIA SWIFT

Fort Lauderdale, Fla.

Lofty Proposal

Bishop Hathaway's proposal [TLC, March 19] has some staggering ingredients, not the least of which is establishment of a thousand new congregations.

In a religion whose parishes rarely advertise anything in local newspapers, often lack outdoor bulletin boards indicating the name of the church, denomination, times of services, etc., and whose average member invites someone to church with him or her once every 26 years, isn't he being a bit unrealistic?

ROBERT F. DORUM

Poughkeepsie, N.Y.

Shunned

This "30 something" cradle Episcopalian was saddened to read recently that Bishop Browning refused a Prayer Book Society request to allow the 1928 Book of Common Prayer to exist as an alternate service book, similar to what Canterbury has done with its new services. While I attend Rite II services, it is unfortunate that those preferring the old, more universally Anglican Eucharist are shunned and

not sought ecumenically like our COCU brethren.

Contrasting with another primate, more than 10 years ago the pope reached out to urge a "wide and generous" offering of the "Tridentine" Mass to those in *Ecclesia Dei* drawn to it. Such masses now draw

thousands weekly just in America.

If inclusiveness is today's 11th commandment, we are indeed blessed that in humility the pope is not one to proclaim being "holier than thou."

RICHARD S. ANDREWS

Fort Collins, Colo.

NASHOTAH HOUSE

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Tom Dorsey/ Salina Journal

His consecration brought Bishop Strickland (center) together with his predecessors, Bishop Ashby (left) and the Rt. Rev. William Davidson, first bishop of Western Kansas.

Western Kansas Consecrates Its Third Bishop

The Ven. Vernon E. Strickland was consecrated as the third Bishop of Western Kansas on the feast of the Annunciation, March 25, at Sacred Heart Roman Catholic Cathedral, Salina. The new bishop was archdeacon of Wyoming when he was elected last October, and he succeeds the Rt. Rev. John F. Ashby, who retired.

The Most Rev. Edmond L. Browning, Presiding Bishop, was consecrator, with the Rt. Rev. Bob G. Jones, Bishop of Wyoming; the Rt. Rev. C. Christopher Epting, Bishop of Iowa; the Rt. Rev. Rustin R. Kimsey, Bishop of Eastern Oregon; and Bishop Ashby as co-consecrators.

"You are called to be a bishop of the church as a friend of God's," Bishop Jones said to Bishop Strickland in his sermon. "People who are friends of God's can expect to be lonely from time to time, but here is a loneliness that can be exhilarating because it is a loneliness evoked by the adventure of being faithful, rather than a loneliness produced by merely being overly accessible."

Conventions

Less Controversy Welcomed

After two successive diocesan conventions where issues of sexuality threatened to polarize church members, the **Diocese of Colorado** met in Denver March 11-12 for a more conciliatory and recreational event.

The Rt. Rev. Jerry Winterrowd, Bishop of Colorado, called for a study of the possibility of electing a suffragan bishop to help serve the 109 congregations of the diocese, which covers 104,000 square miles. Colorado has been without a full-time assisting bishop since the retirement of the Rt. Rev. William Wolfrum in 1991.

The most provocative item of discussion was a brief debate on the amount of support for the national church. The convention approved, on a vote of 177-160, a reduction in national giving to 12½ percent of net disposable income, down from its current 15 percent.

A video production on youth concerns, "We Are One," was unveiled as part of the diocese's Builders for Christ campaign, an annual fund to support mission initiatives. Church growth specialist Lyle Schaller presented three talks on future trends affecting the church, and performer Paula Larke intrigued adult participants and the more than 200 young persons in attendance with storytelling and music.

The diocese is moving its convention to

the fall, so it will not meet again until October 1996.

NANCY KINNEY

* * *

The first diocesan convention under the leadership of the Rt. Rev. Edwin F. Gulick, Jr., Bishop of **Kentucky**, held Feb. 24-25 in Bowling Green, was short, business-like, and marked by a spirit of cooperation and good will.

In his address, Bishop Gulick pointed out the growth occurring in the diocese, particularly in small congregations. One of the thrusts of Bishop Gulick's first year has been to encourage churches to move from a "survival mentality" to a spirit of adventure in attempting to discern and implement God's mission.

Terry Parsons, stewardship consultant to the national church, presented a talk on the role of stewardship in one's spirituality.

Eighteen resolutions were passed, including seven based on the implementation of resolutions from General Convention. Among the other legislation, one was adopted which allows parishes to specify one or more voting vestry positions for persons 16 to 18 years of age.

A budget of \$844,000 was adopted.

JANET IRWIN

In Diocese of Florida

Bishop Strickland is a native of Holopaw, Fla. He is a graduate of Carson-Newman College and Virginia Theological Seminary. After being a Florida state trooper for a short time, he followed the path to ordination, and was ordained to the diaconate in 1970 and to priesthood in 1971 in the Diocese of Florida. In that diocese, he served as vicar of St. Agatha's Church, DeFuniak Springs, and St. Thomas', Laguna Beach, then as rector of St. Luke's, Live Oak. In 1973 he moved to the Diocese of Central Florida as assistant of St. Michael's, Orlando, then he became rector of St. David's, Lakeland, in 1975.

He was archdeacon of Eastern New Mexico congregations from 1979 to 1981, and then became rector of St. James', Dillon, Mont. He was elected rector of St. James', Clovis, N.M., in 1983, and remained there until he moved to Wyoming in 1985 as rector of St. Luke's, Buffalo. He was named archdeacon in 1989.

The new bishop and his wife, Joyce, are parents of a daughter, Teri, a student at Bethany College.

New Life in Many Places

Here are responses from people throughout the church who were asked, 'What are your stories of resurrection?'

As we celebrate the glorious Resurrection of our Lord Jesus Christ, we are reminded there is new life all around us. The Episcopal Church, despite major crises in recent months, reflects that new life in many places.

Through telephone calls to many parts of the church, we found stories of new life and resurrection in small congregations, religious communities and individuals. We share some of those stories in the hope they will add to the joy of this celebration.

Shortly after the Phoenix General Convention in 1991, 24 people from nine congregations in northern Delaware worshiped together for eight Sundays in what was named the Pilot Congregation. Services were held in a non-church setting and the focus was on building new relationships and combatting racism.

The outcome of those services was positive and some of the group didn't want to stop when the eight weeks were completed. Since then, about half the original congregation and a dozen other people have worshiped together one Saturday a month, most of the time at St. Andrew's Church in downtown Wilmington.

The service begins in the usual fashion of Rite II through the lessons, with contemporary writings pertaining to racism sometimes substituting for the appointed Old Testament and epistle readings. An hour-long discussion follows, then the Eucharist is celebrated.

The diverse group of black, white and Hispanic persons from urban and suburban congregations discovered the Eucharist is an effective context in which to face difficult and often divisive issues, said Max S. Bell, Jr., senior warden at St. Andrew's. He was chairman of the diocesan commission that formed the congregation. "In eight weeks, we made giant progress," Mr. Bell said of the original services.

This month, the Pilot Congregation is taking another step in its growing ministry. Members of the group will participate in "diversity training" as a way to gain skills to promote anti-racism efforts. After the training, the Rt. Rev. C. Cabell Tennis, Bishop of Delaware, will look to the Pilot Congregation to train people in parishes throughout the diocese.

Another place showing signs of new life is **St. Titus' Church in Durham, N.C.** Attendance averaged 65 in 1992, and has increased steadily to about 105. The congregation is now working with an architect to increase the size of its sanctuary and to add four classrooms.

"We're doing some exciting things here," said the Rev. Monroe Freeman, rector. Fr. Freeman cited an increase in outreach ministries, particularly an AIDS care team, and involvement with an interfaith hospitality network which provides transitional housing.

St. Titus' also has been involved in ministry at nearby North Carolina Central University, and now has a chaplain to the school based at the church.

While Fr. Freeman takes no credit for the new life being shown, the increase in attendance coincides with his arrival three years ago.

"This parish was without a rector for five years," he said. "It operated mostly with two supply priests who were at Duke University." Fr. Freeman was contacted by the parish while attending the Union of Black Episcopalians' conference, and he soon moved from Greenwich, N.Y., to Durham.

"It's been a matter of former parishioners coming back," he said, "and new people moving in . . . part of the growth of the Research Triangle area."

A member of a religious community shared a personal story of new life.

"Originally, I had been a conscientious objector," he said, "but when I realized that did not mean one less person going to war, but that someone was going in my place, I renounced my C.O. status and enlisted as a non-combatant. When I returned from my year-long tour in Vietnam, I fairly successfully suppressed the guilt, shame and other feelings that my experience had generated. That is until a friend took me to see a play written by a Nam vet, with a cast of Nam vets and



Marielle Myers, crucifer at St. Titus', Durham, N.C., prepares to lead the acolytes, choir and clergy.

dealing with the post traumatic stress of Nam vets. The play cut through 15 years of suppressed feelings and threw my whole life into turmoil.

"A few days later I found myself walking toward the bridge to jump off as a way of ending this agony. On my way, a car radio blaring Judy Collins singing 'Amazing Grace' stopped me in my tracks and I felt a wave of peace and forgiveness wash over me. While this resurrection experience was not an instant of total healing, it gave me the strength to become involved in a veterans support group and to begin to deal with the addiction that had taken hold of my life."

The Rt. Rev. Sam Hulsey, Bishop of Northwest Texas, believes resurrection has to do with "being completely realistic" (Continued on next page)

'The Resurrection is a story of hope'

(Continued from previous page)
tic." While he readily admits the bishops of the Episcopal Church continue to face many problems, he believes resurrection is taking place through the work of the House of Bishops.

In the past four years, the bishops have worked in small groups during meetings of the house, something Bishop Hulsey has been instrumental in organizing. He believes this new way of meeting has strengthened the bishops' ministry.

"I don't want to say everything is great, but we have learned how to live and work together," he said. "It has to do with the grace that has come to us from God."

He said not all the bishops may agree with him concerning the new life in the house, but "there is a good number of us who feel we've come a long way. On the basis of that, we can be hopeful for our life together."

At the **Church of the Holy Spirit, North Ocean City, Md.**, a small group of members literally prayed life into their church life. Holy Spirit had been a summer-only congregation serving the resort area of the Diocese of Easton since 1967. In 1985, Holy Spirit was opened year-round with a part-time vicar. Two years later, the decision was made to call a full-time priest.

"They knew they had to have a full-time priest in order to grow," said the Rev. Lawrence Hill, rector, who arrived at Holy Spirit in 1987. Fr. Hill had just finished a course in church planting and was anxious to see his new congregation grow. When he arrived, there were about 27 members. Since then, the church has grown at a rate of about 30 percent per year, with a current average attendance of about 170.

Fr. Hill cites prayer as the most important reason for the rapid growth.

"Before I came here, a group of five to eight people gathered at 6:30 a.m. every day to pray for the life and ministry of this church, and for their new vicar, whomever that might be," he said. The prayer group continues, meeting weekly now.

Music has been a significant part of the growth at Holy Spirit.

"When I came here, all the members were either retired or semi-retired," Fr.

Hill said. "Their desire was to have a more contemporary worship service. From the beginning we have had a mixture of traditional hymns and songs of praise, with upwards of 12 songs during the service."

Those older persons have remained active while attracting younger members. "We've had people driving 45 minutes to come here for our style of worship," Fr. Hill said.

In recent years, there have been two expansion projects, the addition of 100 seats to the nave followed by an enlargement of the parish hall.

"My commitment is to evangelism," Fr. Hill said. "We make sure we follow up on visitors and we share the gospel."

Another church named Holy Spirit has been going through a spiritual resurrection from its inception. **Holy Spirit of Portland, Maine**, was formed in 1987 as a house church, largely to provide a congregation for renewed Episcopalians in Maine's largest city. It has moved from one location to another before settling on a school with a chapel and office run by Jesuits.

"It's a good relationship," said the Rev. James C. King, rector for the past four years. "The Jesuits are never there on Sundays. They're out in the fields (churches) working"

Holy Spirit has shown steady growth since its founding, from a handful of members to a range of 50-60. "Church growth in Maine is kind of measured in single digits," Fr. King quipped.

He described worship as "contemporary, liturgical, participative and open to the spirit. We've been open to the spirit from the beginning," he said.

The rector also characterizes Holy Spirit as being a place with strong lay leadership. "They see vocation or avocation as ministry," he said. "They come here in hunger. Their hunger is what I respond to. My principal gift is to be an exhorter ... to equip and to encourage. That's what our people do for each other."

Fr. King said house groups during the week and strong stewardship have been other marks of the congregation. He said the 21 pledging units make an average annual pledge of more than \$2,000 per household.

Sister Brigid, of the Society of St. Margaret's convent in Boston, told an unusual story of resurrection. Some time ago, while she was working at camp at Duxbury, Sr. Brigid resurrected a blond,

furry sloth-like hand puppet. She dressed him in biblical garb and named him Jehu Himhenit. Jehu became her helper and companion in interpreting the scripture to the children at Trinity Church, Boston. He became much loved.

One day a parishioner came to the youth church and brought pictures and a story about many children in need in Romanian orphanages, one of which she worked in. Stuffed animals and various necessities were made ready to send to desperately needy children. All knew, among tears and goodbyes, that Jehu needed to go on to this new life. So off he went on a Palm Sunday.

"But the Resurrection is a story of hope," said Sr. Catherine Louise, S.S.M. "So as Jesus left us with a Comforter when he ascended to the Father, so Jehu left a comforter, a juvenile American bald eagle puppet, our new joy, comfort and hope. So was born Neshar (in Hebrew, eagle) Bar Jehu."

The Rev. M. Edward Messersmith, chaplain of the Congregation of St. Francis at **Penn State University**, continues to remember fondly a festive sunrise service two years ago with the Roman Catholic congregation that shares the campus's ecumenical chapel.

In spite of the official divisions between the two churches, the two congregations had developed into a community in which, in many ways, they had become one body. In that spirit, members of the two churches stood together and celebrated on Easter morning, outside and in front of a sculpture symbolizing the Resurrection.

This spirit of unity began for Fr. Messersmith several years earlier when he was asked to preach at the Roman Catholic Mass, on the theme of being one body in Christ. When it came time for the consecration during the Eucharist, he was invited to stand at the altar. From there developed deep friendships with four Roman Catholic priests, all of whom have died in the past few years.

While he is establishing a new friendship with the current Roman Catholic chaplain, Fr. Messersmith looks back gratefully in having been given "a glimpse of a future time when we can stand together. The real residual message was the joy that was found by all of us mutually, in letting that [unity] evolve by God's grace."

For Brother Abraham Newsom of St. Gregory's Abbey, Three Rivers, Mich.,



Bishop Hulsey: the bishops are working together better.

Look for the Signs

By PETER JAMES LEE

Jesse is my alarm clock. He's a 100-pound-plus Chesapeake Bay retriever who wakes up at dawn, and his heavy head nudging my shoulder is a sufficient sign that it's time to wake up. As dawn breaks, Jesse and I are walking across the spacious hills of the Virginia Diocesan Center at Roslyn, the wooded conference center on the James River west of Richmond, where I live with my family. At this time of year, signs of new life abound. The grass is turning green, the daffodils pushed up their blossoms of hope early in March, the trees are in full blossom and the geese visit briefly on their way North. All are signs of new life.

We are in the midst of the church's central celebration of new life. The story we re-enact each year from the Sunday of the Passion (Palm Sunday) through the tender care of the Lord's Supper on Maundy Thursday, the bleak reality of Good Friday's cross, the bold eruption of the resurrection's new light in the midst of the darkness of Easter Eve—that story not only remembers ancient events of our salvation, but empowers us to celebrate signs of new life here and now.

Stories of new beginning are associated with spring in many cultures and religions, and Christianity has certainly been influenced by numerous traditions in our spring rites. (Someone once observed to me, tongue in cheek, that if



TLC photo
Bishop Lee: "look for signs of new life."

The Rt. Rev. Peter James Lee is Bishop of Virginia. This meditation is adapted from the Bishop's Letter in the April 1995 issue of The Virginia Episcopalian.

junior choir members did not hit each other with palm branches, the crops would fail.)

But our central story of the cross and resurrection is not finally a recurring myth of spring. It is a unique, saving event that demands of us a unique response. In St. Mark's gospel, as Jesus heads toward Jerusalem, toward the final challenge, we are told how, "he felt hungry, and noticing in the distance a fig tree in leaf, he went to see if he could find anything on it. But when he came there he found nothing but leaves; for it was not the season for figs" (Mark 11:12-13). Scholars have long been puzzled that Jesus cursed the fig tree—which his disciples noticed the next morning had withered.

That obscure story, placed as it is on the way to the cross, suggests to me that Christians are called to a much more rigorous celebration of new life than simply marking spring's seasonal return of new life.

We are called to look for—and celebrate—signs of new life when they are out of season. When family crises occur, when church leaders let us down, when we are hurt by those in whom we invested our trust, the normal responses are anger, estrangement and the severing of relationships. But resurrection people are called to act differently. We do not deny the reality of those painful events. But we are called to look within and beyond them for signs of new life. I've been struck so often by the reality that it was in the night he was betrayed that Jesus took bread and nourished his friends.

Where in our personal lives, in our family lives, in our life in the church, do we feel most the realities of betrayal and loss, the pain of broken relationships, and expectations that have been shattered?

Our radical resurrection faith calls us to look in exactly those places for signs of new life, in season and out of season. Christianity is fundamentally about how God brings new life in the midst of death. Look for the signs, and celebrate them.

daily life in a monastery brings constant reminders "to lay down my life at the feet of Jesus, so that he can raise me to new life he has given us through his death and resurrection."

St. Philip's Church in Norwood, N.Y., is a small congregation in a village of about 1,200 near the St. Lawrence River. New life began to sprout in the 1970s after Bishop Wilbur Hogg of Albany told the vestry the church was in danger of being closed because of low attendance and participation.

"The vestry was very upset about that," said Harriet Swan, the current senior warden. "They decided they better do some talking and praying. By the time I first came on the vestry in the early '80s, the vestry was doing more praying than talking about money."

At that time, Sunday attendance was

about 25.

"We knew we had to do something," Mrs. Swan said. "Our parish was not growing."

One of the first steps was a Faith Alive weekend. Mrs. Swan, who was coordinator of that weekend, said lay persons responded to the lay speakers and witnesses. "The parish came alive," she said. Now lay persons are involved as eucharistic ministers and hospital visitors, in workshops and Cursillo weekends. "Anything we hear about we send people to," she said.

"All of this comes from a solid core of people who pray and believe," she said. Now we have 80 or 90 people on Sundays and we have a youth group of 15 to 20. There are 65 children and adults in Sunday school. If we have 10 more people coming to church, we'll have to expand the building."

St. Philip's currently shares a priest, the Rev. Robert Graham, with Trinity Church, Gouverneur, and members of the two churches get together for various activities. Despite all the activities, the congregation takes a low-key approach when visitors appear.

"We realize that unless they ask for a pledge card or ask to become involved, we don't force ourselves on them," Mrs. Swan said. "We lay low. I think that's helped in bringing in new people."

Mrs. Swan, a member of the diocesan council, has seen St. Philip's come a long way in the past decade.

"I can't express verbally what it feels like to walk into our church now and feel the peace and presence of the Holy Spirit," she said. □

Reported by John Schuessler, Patricia Wainwright and David Kalvelage

He Is Risen!

The editor and staff of THE LIVING CHURCH extend best wishes to our readers for a joyous and blessed Easter. May this be a season of new life and renewed faith for all. *Alleluia. Christ is risen. The Lord is risen indeed. Alleluia.*

A Prayer for Easter

Oh holy God, blessed Lord, risen One, we praise your sacred name. What response can we possibly make to the wonder of Jesus being raised from the dead? Your ways are too wonderful for us.

Only this can we do: fall to our knees — in wonder, in thanksgiving, in praise, and ask that the living water continue to be poured out on this church such that we are a sign and a witness to your boundless and unconditional love.

For the glory of this Easter we, who are one part of the blessed company of all faithful people, offer grateful thanks.

In our churches as we celebrate your glorious Resurrection, in our homes, in all our ordinary places, from the depths of our hearts, we praise you.

You have given us, first — yourself, and then each other to be your people, your church. For these gifts we offer grateful thanks.

Dear Lord, the winter has been long and our hearts have been heavy with care. We thank you for the glory of our redemption in you, by you, with you.

For your constant assurance that we are loved, in spite of our failures, and in the midst of our sorrows, we offer grateful thanks.

For what we learn from one another, even the difficult lessons, we offer grateful thanks.

May you strengthen us to enter more deeply into the truths of one another, such that we may come to know your holy will for us.

For all you are to us and for the love that draws us ever closer to you, we praise you.

We come to you once again with our petitions. Again and again — our prayers are the same. May we know through our fears and anxieties, and in the midst of great joys and fresh starts, that out of your boundless love you yearn for us and respond to our needs and hurts before we know of them ourselves.

May we more perfectly know you, and each day become more who you call us to be — as pilgrims alone along the way and as a community of people who are trying to be Christians, and to bring honor to the name of Christ.

May we love one another, and thus see some small reflection of your love for all of us.

In our doubts, hold us. Of our illnesses, heal us. From our sins, free us. In our joys, teach us to share.

May all who are your church be blessed with generosity of spirit and loving, obedient and faithful hearts.

May all who are this church be so filled with your grace that we may love and serve one another, and all of your people. Amen.

(The Most Rev.) EDMOND L. BROWNING
Presiding Bishop

Proof of the Resurrection

We Christians are sometimes called “an Easter people.” That stems from the fact that the Resurrection of our Lord Jesus Christ is the basis of our Christian faith. It is the proof that Jesus has overcome death and the grave and has opened the way of everlasting life to those who believe in him. Through our Lord’s Resurrection, we can have the assurance of everlasting life.

When Jesus appeared to his followers after his Resurrection, he changed a group of downcast, discouraged disciples into a joyful fellowship full of new life. As Jesus comes to us in word and sacrament this Easter, may we be filled with new life in the joy of his Resurrection.

Easter Day

They're looking for you
have you noticed?
Looking for you, for the same
old style, old smile,
old ways, old days,
the same old place, old face
but you're not there,
No, you're not there
because you rose with Christ
and that's all dead and gone.
The old compulsion to succeed is gone,
the old dependency on friends,
the need to be approved:
all gone, all buried in the tomb
the empty tomb.
But you'll be coming back,
and they will see you then
but will they know it's you?
Or will they only see the Christ
in whom you found the life
that blinds mere earthbound sight?
They're looking for you
but you looked for life
and so you're dead to them —
alive at last in Christ

Christopher L. Webber



Why CHRIST Goes Before Us

By TRAVIS DU PRIEST

Three women: Mary Magdalene, James' mother, Mary, and Salome walking down the road to pay their respects at the tomb of a friend. As they walk, they hold a conversation: "And they were saying to one another 'who will roll away the stone for us from the door of the tomb?'"

They are on their way to complete the burial rites of Jesus. As you and I would go to a friend's home and bring food or flowers at a time of death, so these women bring with them appropriate oils and spices to rub on the newly entombed body. It was unusual in Palestine to be buried on the day of death, so it was the custom to complete burial rites the following day; these women, then, have a particular challenge: Who, they wonder, as they draw near to the place, will roll away the stone at the entrance of the tomb?

Don't be misled; they had good reason to worry. They were not talking about a crawl space or even a normal-sized door-

way but a considerable opening to a sepulchre, a large space at the entrance of a natural or hewn-out space with perhaps niches inside for several tombs.

The natural caves outside of Jerusalem and in the countryside around Bethlehem are often large enough to walk in standing up and usually have two or three "chambers" inside. Though burial sepulchres may be smaller, their entrances were still large and a stone used to cover the entrance would be quite large. It would roll back and forth in a ditch or if smaller perhaps be hinged in some way.

The stone covering Jesus' burial tomb was just such a stone. Mark says "it was very large." In Matthew's account it is a "great stone." When Joseph of Arimathea rolled the stone over the entrance there was a certain finality to the act.

We can imagine, then, the anxiety of

these three women as they walk down the road carrying their spices — to roll away the stone is no small feat.

But, "looking up, they saw that the stone was rolled back — it was very large." Mark doesn't record any other reaction, but the fact that he recorded this much indicates its significance and indi-

Christ. The stone was rolled away not for Christ to exit, but for us to enter.

But do we want to go where Christ has been? Somehow, we latch onto the scrip-

The Stone was
rolled away
NOT FOR CHRIST
TO EXIT,
BUT FOR US
TO ENTER



cates as well the release the three women must have felt.

They entered the tomb. They were able to do so because the stone had been rolled away. Rolled away by whom? We don't know. Mark does not say. By the "young man sitting on the right side, dressed in a white robe"? By Christ? By God? In Matthew's account, we are told "an angel of the Lord" did it.

Yet, "who done it?" is not nearly so significant as "why do it?" Stop and think about it. As Bishop Frank Griswold of Chicago has put it, Did Jesus need to roll the stone away to get out? Hardly. If he is able to walk through walls into locked rooms and scare his disciples at this point, he does not need to play Hercules and push mighty rocks out of his path.

Upon entering the tomb, they were "amazed . . . and they saw the place where they laid him . . ." The stone, then, was rolled away not for Christ to come out, but for the women to go in.

Here, on an early morning, on the first day of the week, in a burial sepulchre in the fields of Palestine, is the original pattern of becoming a Christian — to enter the tomb, to go where Christ has been. With the entrance of the three women into the tomb comes humanity's entrance, our entrance, into the tomb of

tures that assure us that Christ has gone up to heaven to prepare a place for us to dwell. This translates into an inner hope that we will indeed be with Christ, in rest and peace. Yet this same pattern of preparation — of going ahead to prepare a place for us — applies to all of life. Living the Christian life depends on this mystery.

It is Christ's nature to be ahead of us, preparing the way. This is why his cousin, John the Baptist, is the archetype, the pattern, for the way-of-God act: going before, to prepare the way. John is sent by God into a valley just a few miles north of Jesus' burial cave — to prepare the way of the Christ.

Christ's words and actions, in turn, are a preparation for those of us committed to him. Interestingly, this is the very wisdom the women

learn when they enter the tomb: The young man in white says to the three women, "go, tell his disciples and Peter that he is going before you to Galilee;



(Continued on next page)

The Rev. Travis Du Priest is book editor for TLC.

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Why CHRIST Goes Before Us

(Continued from previous page)

there you will see him.”

He is going before you. And the women and his disciples, and we, will follow, in order to go where Christ has been. How do we do this?

We do it every day, of course, but don't recognize what we're doing. We're like the baby bird which asked her mother where the sky was because she didn't realize where she was flying was the sky. We look for signs and wonders and spiritual highs, turning our backs to this pattern set by Christ. Like the first disciples, we fall asleep and don't keep watch.

Every day, in our own way, we enter the tomb. Sometimes that tomb is at work: We are mistreated, we become edgy; perhaps we are even fired and lose our jobs. Sometimes the tomb is at home: we get lost in a flurry of activity; or, as it has been suggested, we worship our station wagons and family activities. Perhaps we fight with a spouse or the children, perhaps we cease to be reflective and thoughtful, perhaps we are even abandoned.

Sometimes that tomb is at play; someone uses us to get at someone else, someone gossips about us, cuts us down, or perhaps we put the knife in someone else's back. Sometimes the tomb is when we pray or try to develop a spiritual life; we feel disjointed, uncentered, disconnected, unable to pray or think of God, we feel as though we have no spiritual life. Or sometimes that tomb is an awful act of violence.

The darkness in these situations is the darkness of the tomb: Christ has been there, in those very same places, crying, hurting, left alone, himself overcome with bafflement and discouragement and anger, abandoned by these he loved most. Christ himself has lain in all these tombs, has been the mind and heart and human voice of each man and woman who has felt these disappointments and pain.

The stone was rolled away so that we might enter Christ's tomb and thereby learn the reality of our life as Christians. St. Paul tenderly describes this mystery we're talking about by saying "Christ . . .

is our life . . ." Christ is our very life; we "have died, and [our] life is hid with Christ in God." Christ is not securely tucked away in a sealed tomb, but rather alive and engaged in a dynamic interchange with us. We go where he has been. He goes before us everywhere.

We too, like the three women on that early morning outside Jerusalem, most often leave the tombs of our lives "trembling," "astonished" and "afraid." We do not understand suffering and pain. Our reactions are human and, because of Christ, blessed.



Christ has lain ahead of us in those tombs, the tombs of trembling and fear. How easily we turn reality upside down and around: we do not suffer — in relationships, jobs or friendships — as punishments. Yet we are with Christ because Christ has

gone before us and has led us with him into the meaning of being human.

A powerful Easter confirmation of resurrection comes from the poet Maya Angelou, who was raped at age 7. The man who raped her was found dead, and in her 7-year-old reasoning, she thought that her uttering the man's name had caused his death. Consequently, she did not speak a word for five years.

During those years, however, she read all of Shakespeare, all of Poe, all of Kipling, all of Burns, memorizing whole plays, complete canons of poetry.

As she has put it, "When I finally spoke, I had something to say." In that awful death of a man and "death" of a child, were the seeds of goodness and grace. In that death was new life.

Out of this paradox of suffering and joy co-mingled comes the gospel. The power and eternal truth of the gospel of Jesus Christ is not a simplistic "Hip, hip, hurray," but rather a deeper, more lasting truth of "astonishment" with "trembling," fear, and silence.

The good news is that wherever we are, in whatever phase of life, young or old, happy or sad, we know that our Lord has been before us, preparing our place with him. The Easter news is that even now as we wait, he is again ahead of us, preparing a life of resurrection and fulfillment beyond our dreams. □

PEOPLE and PLACES

Appointments

The Rev. **David Appavoo** is priest-in-charge of Christ Church, Box 1067, Blaine, WA 98230.

The Rev. **Doug Bachmann** is rector of St. John's, Box 192, Mankato, MN 56001.

The Rev. **Anne Bartlett** is associate of St. John the Baptist, 6300 SW Nicol Rd., Portland, OR 97223.

The Rev. **Richard Bayles** is vicar of St. Matthew's, 412 Pioneer Ave., Castle Rock, WA 98611.

The Rev. **Harlan Bemis** is interim rector of St. Mark's, 15 Lyndon, Warren, RI 02885.

The Rev. **Robert Blessing** is army chaplain of Ft. Benning, GA.

The Rev. **Bruce Brown** is rector of Christ Church, 4973 Elvis Presley Blvd., Memphis, TN 38116.

The Rev. **Keith B. Brown** is canon missionary for the Diocese of San Joaquin, 4159 E. Dakota Ave, Fresno, CA 93726.

The Rev. **Arnold Bush** is rector of St. Jude's, Box 307, Valparaiso, FL 32580.

The Rev. **K. Dexter Cheney** is coordinator of the downtown cooperative ministry, New Haven, CT.

The Rev. **George L. Choyce** is assistant for Christian education of Calvary, 315 Shady Ave., Pittsburgh, PA 15206.

The Rev. **Connie Claxton** is canon missionary for the Diocese of Minnesota, 430 Oak Grove #306, Minneapolis, MN 55403.

The Rev. **Wanda Copeland** is priest-in-charge of Trinity, Box 65, Elk River, MN 55330.

The Rev. **Milders Cox** is deacon of St. George's, 524 Minnetonka Blvd., St. Louis Park, MN 55416.

The Rev. **West Davis** is priest-in-charge of St. David's, Box 2714, Friday Harbor, WA 98250.

The Rev. **Lester Durst** is rector of St. Peter's, 302 Carey, Plant City, FL 33566.

The Rev. **Shirley Ellingboe** is rector of St. James', Camino de Santiago, Box 1135, Taos, NM 87571.

The Rev. **Javier Franco** is vicar of Santa Margarita, 4609 E. Illinois, Fresno, CA 93702.

The Rev. **Steve Garratt** is rector of Christ Church, 1305 NE 47, Seattle, WA 98105.

The Rev. **Patrick Genereux** is priest-in-charge of Christ Church, 623 N. Fifth, Burlington, IA 52601.

The Rev. **John W. Gibson, Jr.** is rector of Holy Cross, Raleigh, NC; add: 725 N. Boylan Ave., Raleigh, NC 27605.

The Rev. **Patricia Gillespie** is deacon of Emmanuel, Box 231, Alexandria, MN 56308.

The Rev. **Patricia M. Hames** is rector of St. Mark's, 147 W. Main, New Britain, CT 06050.

The Rev. **Randolph M. Hollerith** is vicar of St. Peter's, Skidaway Island, GA.

The Rev. **Carl Eugene Jennings** is rector of Emmanuel, 4th & Highland, Coos Bay, OR 97420.

The Rev. **Barbara Kauber** is rector of St. Mark's, 400 S. Main, Newark, NY 14513.

The Rev. Canon **Thomas Kerr** is rector of Immanuel, 2400 W. 17th, Wilmington, DE 19806.

The Rev. **Don Lee** is rector of St. Christopher's, Box 314, Bandera, TX 78003.

The Rev. **Jeanne Linderman** is priest-in-charge of St. Andrew's, 719 Shipley, Wilmington, DE 19801.

The Rev. **Lee Lowery** is vicar of Resurrection, Centerville, UT.

The Rev. **William H. Marchl, III** is rector of Trinity, 705 Main, Coshocton, OH 43812.

The Rev. **Alison Martin** is rector of St. John's, 431 Lake, Wilson, NY 14172.

The Rev. **Jeannie Martz** is associate of St. Mark's, 3395 Burns Rd., Palm Beach Gardens, FL 33410.

The Rev. **Daniel McKee** is canon for missions of the Diocese of Arkansas, Box 164668, Little Rock, AR 72216.

The Rev. **Richard Mendez** is vicar of Holy Spirit, Randlett, UT 84063.

The Rev. **Charles Mitchell** is rector of Good Shepherd, 1445 N. Frankwood Ave., Reedley, CA 93654.

The Rev. **Tom Momberg** is rector of Trinity, 1027 Vermont, Lawrence, KS 66044.

The Rev. **Martin O'Rourke** is rector of Messiah, 816 Kempsville Rd., Chesapeake, VA 23320.

The Rev. **Scott Penrod** is assistant of St. Thomas', 1416 N. Loop, 1604 E., San Antonio, TX 78232.

The Rev. **Joan P. Phelps** is rector of St. Barnabas' and All Saints', 41 Oakland, Springfield, MA 01108.

The Rev. **Jim Phinney** is rector of St. Paul's, Box 753, Pt. Townsend, WA 98368.

The Rev. **Pamela L. Porter** is part-time assistant of Holy Trinity, Greensboro, NC; add: Rt. 3, Box 54, Walnut Cove, NC 27052.

The Rev. **Woodson Lea Powell, IV** is rector of Grace, Weldon, NC; add: 206 Batchelor St., Enfield, NC 27823.

The Rev. **John D. Raciappa** is chaplain of Bishop Gray Inn, 206 W. Orange St., Davenport, FL 33837.

The Rev. **Steve Schaitberger** is canon missionary for the Diocese of Minnesota, 430 Oak Grove #306, Minneapolis, MN 55403.

The Rev. Canon **Victor Sheldon** is vicar of St. Margaret's, 12663 Perkins Rd., Baton Rouge, LA 70810.

The Rev. **Andrew Sherman** is rector of Prince of Peace, Box 3005, Gettysburg, PA 17325.

Ordinations Priests

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ASSOCIATE RECTOR for active parish with extensive outreach ministries. Diverse congregation of 1,000 communicants. Rector seeks partner to share in all areas of ministry in collegial setting with himself and other staff. Areas of primary responsibility are negotiable but may include youth, education, outreach, evangelism or combination. Please send resumes and CDO profiles to: **The Rev. Stacy F. Sauls, St. Bartholomew's Episcopal Church, 1790 LaVista Rd., NE, Atlanta, GA 30329.**

ST. JOHN'S EPISCOPAL CHURCH, LYNCHBURG, VA: Part-time organist-choirmaster to provide music for liturgies on Sundays, specified holy days and various occasions. One Evensong per month, September-May. One adult and one children's choir. Handbells available. Candidate must have training and experience in conducting choirs; extensive experience as organist; ability to lead people in formal and informal singing. Significant choir development for children and adults sought. Parish is in planning stages for renovation of 1927 building and renovation/replacement of 1947 Moeller organ. Active parish of 1,500. Letter of inquiry and applications should be addressed to: **The Rev. Frank G. Dunn, St. John's Church, 200 Boston Ave., P.O. Box 3123, Lynchburg, VA 24503. (804) 528-1138. FAX (804) 528-1140.**

LARGE, GROWING, conservative evangelical church in Dallas suburb seeks strong, energetic, experienced youth minister for full-time employment. We have a vision to make disciples and teach them to obey the commands of Christ. Please contact: **The Rev. David Roseberry, Christ Episcopal Church, 4550 Legacy Dr., Plano, TX 75024. (214) 618-0222.**

FULL-TIME RECTOR—parish with traditional values in southern Virginia seeks rector with strong leadership ability and particular skills as a preacher, pastor and youth minister. Historic city, modern church building with newly constructed parish hall. Enthusiastic and supportive congregation with strong youth and music programs. Letters of interest and/or resumes should be sent to: **Search Committee, P.O. Box 4832, Danville, VA 24540** or contact Search Committee Chairman, **David Dodson at (804) 793-9490, 9 AM to 5 PM EST.**

THE EPISCOPAL DIOCESE OF UPPER SOUTH CAROLINA is seeking an Executive Director for the Bishop Gravatt Center, located in rural Aiken County. Must have experience in camp and conference center administration, programming, hospitality, public relations and fund raising. For further information contact: **Gravatt Search Committee, Diocese of Upper South Carolina, 115 Marion St., Columbia, SC 29201.**

FOR RENT

NEAT AND COMPLETE, "2 + 2" vacation cabin in Black Mountain, NC. \$150 a week. Call: **Fr. Hainlin (704) 669-9114.**

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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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) 486-8359. Journeys Unlimited, 150 W. 28th St., NYC, NY 10001.**

ENGLISH SPIRITUAL HERITAGE PILGRIMAGE June 14-26, 1995. Led by the Rev. Dr. Arnold Klukas, renowned retreat leader/art historian, pilgrimage will explore spiritual and artistic context of "pilgrim's way," focusing on East Anglia: Canterbury, Walsingham, Norwich, Lincoln, others. Call for brochure: **1-412-381-6020.**

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14 DAYS IN THE STEPS OF SAINT PAUL, July 24-August 6. Visit cities of St. Paul's journeys, including Athens and Istanbul. Breakfasts, suppers, hotels, ground and air transportation included. R/T from New York, \$2,109, other cities quoted. For brochure: **The Rev. Michael Hartney, 374 Main St., East Aurora, NY 14052.**

TURKEY—Cultural Tour, May 17-30, 1995—14 days fully escorted. \$2,195.00 includes: airfare from JFK/other cities arranged, hotels, meals. Itinerary: Istanbul, Bursa, Canakkale, Troy, Pamukkale, Ephesus, Kusadasi, Antalya including many biblical sites. **CLERGY HONORARIUMS.** For brochure call **1-800-558-7963. Goodwin World Travel, 109 N. Bridge St., Bedford, VA 24523.**

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602-279-5539 Fax: 602-279-1429 Zip Code: 85012
Canon Carlozzi, r; Fr. Fraatz; Bp. Harte; Rabbi Plotkin;
Canon Long; Canon McClain; Fr. Secker; T. Davidson, dcn;
S. Youngs, Organist; J. Sprague, Yth; K. Johnstone, v.
Sat 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues,
Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS 602 N. Wilmot
The Rev. Carey C. Womble, interim r
Sun Masses 8, 9 (Sol), 5. Mon 5, Wed 12, Thurs 9, Sat 8

WASHINGTON, D.C.

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)

FORT LAUDERDALE, FLA.

ALL SAINTS 333 Tarpon Dr.
The Rev. Dr. John K. Brackett, r (305) 467-6496
Sun H Eu 7:45, 9, 11 & 6. Wkdy H Eu Mon 9, Tues 12 noon,
Wed 12 noon, Thurs 10, Fri 12 noon. Weds in Lent: 6 Soup
Supper, 7 Bible Study

SARASOTA, FLA.

CHURCH OF THE REDEEMER 222 S. Palm Ave. Zip 34236
The Rev. Fredrick A. Robinson, r; the Rev. C. Carter Croft,
the Rev. Ferdinand D. Saunders, the Rev. Jack D. Bowling,
ass'ts
Sun Masses 7:30, 9 (Sung), 11 (Sung). Daily Mon-Sat 10, Wed
7:30, Thurs 5:30

ST. PETERSBURG, FLA.

ST. MATTHEW'S 738 Pinellas Point Dr., S.
The Rev. Ernie Sumrall, r (813) 866-2187
Sun Masses 8 & 10; Wed 9; Thurs in Lent 6

HINESVILLE, GA.

ST. PHILIP'S (912) 884-5748
Serving the Hinesville/Ft. Stewart Army Base Community
General Stewart Way at Bradwell St., Hinesville
The Rev. Canon Samir J. Habiby, D.D., r
Sun 8 H Eu, 10 H Eu, Ch S & Childcare. Wed H Eu 11:45 Ft.
Stewart, Freedom Chapel, US Army; 6:30 H Eu. Fri 6:30 H Eu

OAK PARK, ILL.

GRACE 924 Lake St. (708) 386-8036
The Rev. Linda A. Packard
Sun H Eu I 7:30, H Eu II (Sung) 10. Tues H Eu 12:15; Wed H
Eu II 7; Thurs H Eu & Healing 7:30; 3rd Fri Integrity H Eu 7:30

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 relig-
ious 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

RIVERSIDE, ILL.

(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, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 9 Sung Eu, 10 Christian Ed, 11 Cho Eu

BATON ROUGE, LA.

ST. JAMES 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev.
Bob Burton, assocs; the Rt. Rev. Robert Witcher, bishop-in-
residence; Dr. David Culbert, organist-choirmaster
Sun 7:30, 9, 11, 4:30 H Eu

ST. LUKE'S

8833 Goodwood Blvd.

The Rev. Charles E. Jenkins, D.D., r; the Rev. Timothy P.
Perkins, the Rev. Patrick L. Smith, the Rev. Wm. Don
George, the Rev. Donald L. Pulliam, ass'ts
Sun Eucharists 8, 9, 11 (Sol), 5:30. Sat Vigil Mass 5:30. Wkdy
MP 8:30, EP 5:15. Daily Eucharists as scheduled; C Sat 11

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. Arthur E. Woolley, r (301) 927-6466
Sun Masses 8, 10. Tues 10. Wed 6:30, Thurs 7

OCEAN CITY, MD.

ST. PAUL'S BY-THE-SEA 302 N. Baltimore Ave.
The Rev. Bryan Eaton Glancey, r (410) 289-3453
Sun 8 & 10, Thurs Eu Healing 9:30

BOSTON, MASS.

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

OLD NORTH CHURCH

193 Salem St.

The Rev. Dr. Robert W. Gollodge, v (617) 523-6676
Sun H Eu 9 & 11; EP 4. Open 9-5 daily

PITTSFIELD, MASS.

ST. STEPHEN'S Park Square
H Eu Sat 4:30; Sun 8, 10, 5:30. Tues 6:45; Wed 12:30 (BMC
Chapel); Thurs 10, MP daily 9; EP as anno

MINNEAPOLIS, MINN.

ST. LUKE'S 4557 Colfax Ave., S.
The Rev. Frank Wilson, r, the Rev. Douglas Fontaine, the
Rev. Alan Grant, assoc priests
Sun: 8:30 & 10:30 HC, Education 9:30

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

HACKENSACK, N.J.

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

NEWARK, N.J.

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

RED BANK, N.J.

TRINITY 65 W. Front
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AUBURN, N.Y.

CHURCH OF SS. PETER & JOHN 173 Genesee St.
The Rev. Robert C. Ayers, r 252-5721
Sun H Eu 8 & 10. Wed H Eu 12 noon. Sat H Eu 5:30

(Continued on next page)



St. Paul's Parish, Riverside, Ill.

LENT CHURCH SERVICES

(Continued from previous page)

NEW YORK, N.Y.

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

TRANSFIGURATION 1 E. 29th St.

(212) 684-6770

"Little Church Around the Corner"

Sun Masses 8 & 9 (Low), 11 (Sol). Masses & Offices Daily

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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

STONY BROOK, N.Y.

ALL SOULS'

Main St., Stony Brook Village

The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034

Sun Eu 9. HD as anno. Christian Ed for Children & Adults Sun 10. All Souls' Mill Pond Preschool Daycare information call (516) 689-7825

WILLISTON PARK, L.I., N.Y.

ST. ANDREW'S

147 Campbell Ave.

The Rev. B. Parsons, r (516) 746-5527

Sun Masses 8 & 10; SS 9:45. Thurs HS 10; HD as anno

PENDLETON, ORE.

REDEEMER

241 S.E. Second

The Rev. A. James MacKenzie, r, the Rev. Kenneth Cryslar, assoc

Sun H Eu 8 (Rite I), 10 (Rite II), CS 10. Wed H Eu (Rite I) 6:30

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

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

CHURCH OF THE NATIVITY

33 Alice St.

The Rev. Scott T. Quinn, r (412) 921-4103

The Rev. Dr. Rodney A. Whitacre, ass't

Sun Servies 8 & 10

PROSPECT PARK, PA

ST. JAMES'

11th Ave. & 420 (between I-95 & MacDade

(610) 461-6698

near Philadelphia Int'l Airport)

The Rev. William Duffey, Ed.D., r; the Rev. Walter Frieman, Th.D., assoc; the Rev. Arthur Willis, CSSS, assoc.

Sun Eu 8 & 10 (Sung), Ch S 10; Coffee & Conversation 11:30, YPF 4:30. MP Tues-Fri 9; EP Mon-Fri 5; Midweek Masses Tues 7, Wed 9:30. All HDs @ time anno; Bible study Tues 7:45, Sta & B Wed 7, Adult Catechumenate Ed Sun 9:15, Wed 7:30

SELINGROVE, PA.

ALL SAINTS

(717) 374-8289

129 N. Market

Sun Mass 9:30. Weekdays as anno

VILLANOVA, PA.

CHRIST CHURCH 536 Conestoga Rd.

(610) 688-1110

The Rev. Ronald W. Parker; the Rev. Winfield W. Richardson, d

Sun H Eu 8:30; Sung H Eu 10:30; Wed 12:15 H Eu; 1st Wed H Eu & Healing 8

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

GREENVILLE, S.C.

CHRIST CHURCH

10 N. Church St.

Sun H Eu 8, 9, 10:15, 11:15; Christian Ed 10:15 all ages. Lenten Preachers Sun 9, 11:15, Mon, Tues, Wed 12:10

NASHVILLE, TENN.

ST. ANDREW'S

3700 Woodmont Blvd.

Sun 7:30 (Low Mass), 10 (Sung). Mon Mass 5:30. Tues & Wed Mass 6:30, Thurs Mass noon. C Sat 4. Wed 7 Sta & B



Church of the Transfiguration,
New York, N.Y.

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5100 Ross Avenue 75206-7798

(214) 823-8135

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Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

INCARNATION

3966 McKinney Ave.

The Rev. Rex D. Perry, r; the Rev. Frederick C. Philputt; the Rev. George R. Collina

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, TEXAS

ST. ANDREW'S

10th and Lamar Sts. (Downtown)

Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S). 1928 BCP Daily as anno (817) 332-3191

ST. TIMOTHY'S

4201 Mitchell Blvd.

Sun 8, 9:30 (High). Mon, Tues, Wed 6:30, Thurs & Sat 9:30. C Wed 6, Sat 10. Fri in Lent, Sta & B 7

HOUSTON, TEXAS

ST. DUNSTAN'S

14301 Steubner-Alrline Rd.

The Rev. John R. Bentley, Jr., r; the Rev. Beth J. Fain, the Rev. George W. Floyd

Sun 7:45, 9, 11:15 H Eu. Wed 7 H Eu & Healing

PHARR, TEXAS

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)

SONORA, TEXAS

ST. JOHN'S

404 N.E. Poplar

The Rev. Monte Jones, r

Sun 8 & 11 H Eu. S.S. 9:30

ALEXANDRIA, VA.

CHRIST CHURCH

118 N. Washington St.

The Rev. Pierce W. Klemmt, r; the Rev. Deborah Elder, the Rev. Jane W. Barr, the Rev. Steven Wilson, the Rev. Boniface Ogozi

Sun Eu 8, 9, 11:15 (1S), 5; MP 11:15 (2S, 3S, 4S, 5S); Ev 5 (1S); Wed Eu 7:15, 12:05

PETERSBURG, VA.

ST. JOHN'S

842 W. Washington St. 23803

The Rev. Michael Malone Tel: (804) 732-8107

Services 11 Sun (1S & 3S), HC (5S), Matins (2S & 4S). SS Days HC 7:30 on Day

RICHMOND, VA.

EMMANUEL AT BROOK HILL

1214 Wilmer Ave.

The Rev. Dr. E. Allen Coffey, r (804) 266-2431

The Rev. Prof. Reginald H. Fuller

Services: Sun 8, 9:15 & 11:15. HD 7:30

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL

818 E. Juneau

The Rt. Rev. Patrick Matolengwe, dean 271-7719

Sun Masses 8, 10 (Sung). Daily as posted

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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