

The Living Church

July 30, 1995 / \$1.50

The Magazine for Episcopalians

Grace in the Desert

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Features



**Grace
in the Desert**

Total Ministry at a Nevada
parish

By **Patricia Nakamura**
page 10

Departments

Letters: Spin doctors at "815"
(p. 3)

News: Canon seeks
to mandate ordination of
women (p. 6)

Viewpoint: A Stubborn
Presiding Bishop
By **Dale Coleman**
(p. 8)

Editorials: Step forward for
children (p. 9)

Books (p. 12)

Benediction (p. 14)

On the Cover:
Las Vegas News Bureau photo

Quote of the Week

The Rev. Robert S. Snell, on the conference for retired clergy in the Diocese of Florida: "One of our discussions pinpointed with precise accuracy all the faults and foibles of the House of Bishops and the national church, together with fail-safe solutions for each. If we could only remember what they were, we would share them with you."

In This Corner

Taking a Swat at the Mail

The early part of the summer has been one of the hottest on record in the upper Midwest, but heat and humidity haven't failed to keep the U.S. Postal Service from completing its rounds. To wit:

From San Joaquin: "TLC once represented the 'catholic,' conservative position/voice for the Episcopal Church. It appears to have become editorially the reverse. Sometimes it sounds like *Episcopal Life*."

Dear San J.: But we don't have "A Little Leaven." Ed.

From Virginia: "There is a fresh breeze blowing through the Episcopal Church — traditional yet renewed and not afraid to stretch beyond old borders. Come on, folks, talk to us more of what can be, and less of bewailing the loss of the good old days."

Dear Virginia: Good old days? What good old days? Ed.

From South Carolina: "I would like to write letters to the editor and opinion articles, but I am afraid of alienating my priests."

Dear South: Go ahead. If you don't alienate them, someone else will. Ed.

From Chicago: "When you juxtapose two sharply contrasting viewpoints on a hot-button issue, just what do you think you are accomplishing?"

Dear Chicago: Koinonia? Ed.

From San Diego: "Either stop referring to male priests as 'Father' or start calling female priests 'Mother'."

Dear San D.: Perhaps we'll do both. Ed.

From Washington: "You give too much space to the avant guard (sic), way out, fringe

elements of the church."

Dear Washington: At least it's not the National Guard. Ed.

From Delaware: "Your magazine keeps me in touch with 'church dirt.' Beyond that, it serves little need."

Dear Delaware: If you roll it up, you'll find it is convenient to swat winged insects. Ed.

From Hawaii: "There is an East Coast bias, large-church mentality, lack of looking to the future with an emphasis on the past in your magazine."

Dear Hawaii: Other than that, I will assume you enjoy it. Ed.

From Maine: "Lighten up. Have more of a sense of humor. After all, the faith and the church are fun. Don't let the extremists and the doomsdayers take away the joy."

Dear Maine: You've got a deal ... as soon as I finish reading all these letters from extremists and doomsdayers. Ed.

From Michigan: "I rely on THE LIVING CHURCH. It is my parish church."

Dear Michigan: OK, as your rector, I'd like to discuss your pledge ... Ed.

From Western Louisiana: "I hope you'll continue having a sense of perspective handling all the alligators."

Dear Western: I'm afraid of alligators. And snakes, too. Ed.

From Louisiana: "Some people call your magazine The Livid Church — and with reason. Some of the letters you publish are irresponsible and should not appear in print."

Dear Lou: Thankfully, we don't write 'em. Ed.

DAVID KALVELAGE, editor

Sunday's Readings

God May Be Silent, but Not Absent

Pentecost 8: Gen. 18:20-33; Ps. 138; Col. 2:6-15; Luke 11:1-13.

Lord, teach us to pray. And Jesus responds by teaching his followers what has come to be the Lord's Prayer. But he goes on to talk of persistence and urgency and the gift of the Holy Spirit in prayer — all gifts from God.

Through the ages we have complained that many of our prayers go unanswered. We have wondered why if God knows all our needs, hopes, fears and aspirations, we should pray anyway. Intercessory prayer seems silly under these circumstances.

When that question was posed to St. Paul,

he said we should pray without ceasing.

Prayer is best understood at a personal, private level as an ongoing dialogue with God through Jesus Christ in the power of the Holy Spirit. To keep from seeing God as a vending machine who dispenses grace and gift like candy bars, we need to remember that "no" is a possible answer to our prayers. The silence we experience before God is not his absence. It is his quiet, giving us a chance to align our wills with his will. But there is nothing wrong with our persistence, or importunity as the gospel for today calls it. Paul says that persistence ought to characterize our thanksgiving and praise as well.

LETTERS

Time for Action

Has anyone noticed the careful work of the "spin doctors" at "815" to lay the blame for ills at the Episcopal Church Center, and throughout the church, on the matter of missing finances from what appears to be a private fund of the Presiding Bishop?

The ills of this church seem to stem from what Prof. Tom Oden adequately describes as "the McGovernization of the church by an elite, neo-pagan, and anti-democratization" bureaucracy and the small but vocal and powerful, self-selecting leadership, and hangers on, in that bureaucracy.

The ills of our church in the last decade are well monitored and the intimidation of the new inquisition well known. It is time for "civil disobedience" and for more church members to join voices and action against the tradition-deprived ideologies and their proponents in the church. It is also time to challenge and dispel the self-described "victimization" of those who misuse that term for their own benefit.

(The Rt. Rev.) **TERENCE KELSHAW**
Bishop of the Rio Grande
Albuquerque, N.M.

Charity Begins ...

I commend you on your coverage of the Ellen Cooke affair. This episode has deeply wounded the church I love.

There has been one fact that you reported that has not resulted in a response in the letters to the editor. That is the \$120,000 salary paid to our national treasurer. That is more than one-half of the fair share of the Diocese of Western New York to the national church.

With salaries like that, it is no wonder we do not have the means to support our missionary outreach. Talk about "charity beginning at home," it seems to begin at "815"!

(The Rev.) **RICHARD B. DUNCAN**
Cuba, N.Y.

him to be anything but forthright would further humiliate us all.

PATRICIA W. DOWNS
Spring Valley, N.Y.

The audit report released by the office of the Presiding Bishop reveals a world of corporate gift accounts with the Tiffany Co., and Steuben Glass; discretionary funds for the Presiding Bishop so huge that \$110,000 wasn't even missed by him; and secret vaults at "815" holding numerous valuable "gifts" which Ellen Cooke removed for her personal use.

I do not see why the Episcopal Church management needs to live in such luxury and wealth. I look forward to learning what expensive baubles were purchased at Tiffany and Steuben, and why.

The amount stolen over the last four years, plus additional amounts squandered on "corporate gifts," would have made a real difference in the missionary strategy of the church.

(The Rev.) **JAY L. CROFT**
St. Barnabas' Mission of the Deaf
Adelphi, Md.

The case of the embezzling treasurer of the Episcopal Church provides a startling revelation of the dysfunction of the leaders of the national church. The Presiding Bishop and Executive Council were unable or unwilling to demand regular public accounting or competent auditing of millions of dollars of expenditures of the church's funds. Instead, they relied on their feelings that the treasurer was trustworthy. What a perfect setup for a con game!

This parallels the church's administration of its teaching. Although missing dollars are fixed and real to our leaders, doctrine may not be. What seems to matter to our bishops is what they describe as *koinonia*, which realistically translates into the feeling of bishops that they can trust one another to be both friendly and honest.

The church is unable or unwilling to demand regular public accountability or competent auditing of the teaching or actions of bishops. Despite their liturgical and canonical vows, the bishops can no longer agree among themselves how to require dependence on scripture as the standard for knowledge of God's revelation of himself, nor can they agree to any

(Continued on next page)

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LETTERS

(Continued from previous page)

unambiguous position on Christian sexual ethics.

How can Jesus be Lord in this church when his avowed overseers can reach no consensus on basics that secular values contradict but Christ commands?

We are still dealing with a theological con game, one that on the whole our bishops are not auditing. At least our national leadership is consistent: No public checkup prevents embezzlement of the word of God and the discipline of Christ by those who claim to follow the Bible and to take their direction from our Lord but do not. Likewise, no one is to be allowed to make serious waves about that, since rocking the boat might not feel good.

Watch carefully. God's hand in unfolding events is making this unmentionable elephant in our living room more and more visible.

(The Rev.) DON H. GROSS
Sewickley, Pa.

• • •

The tragic scandal involving Ellen Cooke is something for all of us to evaluate, ponder and pray about.

Yet the spleen, the venom and the vituperation directed at "815" and our Presiding Bishop — to say nothing of the perpetrators — is a scandalous tragedy.

Anglican restraint seems much more in order than is cannibalism.

(The Rev.) BILL EASTER
Rio Rancho, N.M.

• • •

Yes, of course, the Presiding Bishop should resign for allowing the multimillion-dollar theft. But that is only money. An infinitely vaster theft was perpetrated: that of ECUSA itself from the true church. No longer is it part of the mystical body of Christ on earth.

Even worse than lawlessness is the dangerous presumptuousness that imagines the undergoing of ordination rites by a woman confers valid ordination or consecration. Trendy, sociologically-suggested wishful thinking cannot justify a disastrous break with 20 centuries of apostolic succession.

THOMAS F. BURROUGHS
Palm Beach, Fla.

Pot Shots

I suspect the editor is indulging in the popular prelatorial pastime of pot-shooting

at those whom he chooses to characterize as *congregationalists* [TLC, June 11]. I solved this for myself years ago by discovering that the church existed on these shores for nearly half of its lifetime with the nearest bishop being about 3,000 miles to the east. And this body did succeed in growing into a healthy, independent part of the Anglican Communion without the plethora of ecclesiastical, bureaucratic personnel which began to sprout after World War I, grew nearly exponentially, and with which it is now encumbered.

Do we need a treasurer who is paid more than \$2,000 a week? Plus tips?

(The Rev.) GEORGE T. COOK
Rangeley, Maine

Skillful Substitution

The Rev. Paul Evans' letter objecting to "the sinful eye" in "Holy, Holy, Holy" [TLC, June 18] interested me because I have long considered that one of the more skillful substitutions of inclusive language in *The Hymnal 1982*. I doubt Fr. Evans would prefer the earlier version, although "the eye of sinful man" did provide one of the rare instances where the sexism inherent in the English language worked to the advantage of women.

PATRICIA K. BALLOU
Chester, Vt.

Guidance Needed

Fr. Geromel's article, "Why Presentment Is Necessary" [TLC, June 25] was well articulated. I would like to add another reason or two supporting presentments for both Bishops Wood and Righter.

Call me silly or old fashioned (at 38), but I and probably many laity actually do look to our church for moral guidance. Without it, our cathedrals might as well be parking lots with darn nice windows. While not a confessional church, we as a faith must have some core beliefs and dogma or evangelism is impossible. Every church has standards to which it holds its current and future leaders. The knowing ordination of noncelibate individuals is a matter, unlike liturgics or music, on which people expect any church to have a pretty clear message. These cases are not matters on which "wigggle room" or "fudging" is going to be cute or even possible if we hope to maintain any credibility.

Given that both bishops do appear or

(Continued on next page)

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(Continued from previous page)

even admit to having ordained a noncelibate homosexual, and with Archbishop Carey weighing in on the issue, the matter now is front and center with spotlights before our entire church, the Anglican Communion and, indeed, Christendom (not to mention all the company of Heaven). We expect and frankly need a ruling at least as clear as our church's past policy statements on nuclear proliferation or aid to the Contras. Failing to rule only will present the church soon with a *fait accompli*.

Presentment is not supposed to be easy, fun or nice. This is why bishops "get the big bucks." If, however, our bishops fail to use these now famous episodes (and others?) to clarify our policy about an obviously important issue, then we might as well start converting St. John the Divine to "Bishop Pike's Memorial Parking Lot."

RICHARD S. ANDREWS
Fort Collins, Colo.

Not Your Average ...

"It is high time" (is there a low time?) to point out the glaring — to a persnickety parson — Freudian (?) slip in the Book of Common Prayer, page 99. In *A Collect for Saturdays* we ask God to grant that we, after putting away (where?) all earthly, rather than worldly, anxieties, may be dully [sic] prepared for the service of his sanctuary.

Maybe the revisers intended to describe thus the broad average of Episcopalian state of readiness to worship. In that case, my theory falls to the ground that the proof reader was merely dully dilly-dallying on the job.

(The Rev.) SPAULDING HOWE
Cordova, Alaska

My BCP has "duly." Ed.

Narrow Sense

Fr. Crossley [TLC, June 18] makes an interesting contribution to the ecumenical dialogue by quoting W. R. Huntington's daughter on her father's use of "historic episcopate" in the Chicago-Lambeth Quadrilateral.

However, I suspect that both he and Dr. Huntington are using "apostolic succession" in the narrow sense of a tactual succession of bishops going back to individual apostles. In recent decades, many have come to understand it in the

broader sense of the succession of the apostolic community, of which the consecration of bishops is the outward sign. This concept has, I think, been helpful in the development of Anglican-Lutheran relations and may eventually be helpful in the more difficult area of relations with the Reformed churches. I'd like to think that Dr. Huntington would have not only accepted but actively promoted the principle of apostolic succession in this understanding of the concept.

(The Rev.) LAWRENCE N. CRUMB
University of Oregon
Eugene, Ore.

• • •

Let us be reasonable about the Anglican/Lutheran love affair.

It is impossible for us to accept non-episcopally ordained clerics without reordaining them. The preface to the ordinal cannot be set aside, nor can canon law be changed.

We can say that we regard the Lutherans as having a ministry that is of value, and that we regard them as brethren. But the proof of the pudding is in the eating, and, if these Lutheran pastors would come to serve our congregations, they would first have to go through the entire process of being examined, approved, and then reordained.

We might like to talk of a mutual recognition of ministries, and we might like to think of the Lutherans as being just like us, but they are not. It is a sin against Christian charity to pretend otherwise.

Why not leave well enough alone and get our house in order before we invite others in to share what we have to offer? Is this not only reasonable?

(The Rev.) GEORGE PORTHAN
Soudan, Minn.

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. Writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

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Canon Would Require All Dioceses to Ordain Women to the Priesthood

The implementation of full rights for women to prepare for ordination and serve in every diocese of the church will be mandatory under a proposed canon which would be effective Jan. 1, 1998.

Details were hammered out in Arlington, Va., July 5-7, in a meeting of a special committee on legislation known as Canon III.8.1. The bishops of dioceses in which women are not ordained as priests — Eau Claire, Quincy, Fort Worth and San Joaquin — will be subject to presentment if they fail to submit to the proposed canon. The 5-to-4 vote by the committee was a major victory for the Episcopal Women's Caucus, which had insisted on speeding up deliberations and supplied most of the people offering statements.

A marked undercurrent of impatience that full acceptance for women was even an issue after nearly three decades of discussion was tersely articulated in a statement read by the Rt. Rev. Jane Dixon, Suffragan Bishop of Washington, in behalf of herself and the two other women bishops, the Rt. Rev. Barbara Harris, Suffragan Bishop of Massachusetts, and the Rt. Rev. Mary Adelia McLeod, Bishop of Vermont. They declared that "we will no longer participate in a dialogue intended to avoid implementation of Canon III.8.1."

Bishop Dixon's remarks were followed within a few hours by a response from the Rt. Rev. William Wantland, Bishop of Eau Claire, who renewed his intentions to resign his office if the 1997 General Convention votes to accept the proposed canon, changing what he had considered as permissive to mandatory.

The opening day included testimony from the Rt. Rev. John-David Schofield, Bishop of San Joaquin, and Rt. Rev. Jack Iker, Bishop of Fort Worth. A third colleague, the Rt. Rev. Keith Ackerman, Bishop of Quincy, did not appear because of a previous engagement. The Rt. Rev. Russell Jacobus, Bishop of Fond du Lac, said he supports women clergy but thought it would "take time" for his diocese to change.

Bishop Schofield said, "The question assumes that by not ordaining [women] I'm keeping my spiritual skirts clean. The real question is whether a woman can

Proposed Canonical Changes

- No one shall be denied access to the ordination process nor postulancy, candidacy or ordination in any parish or diocese of this church solely on account of sex.
- No member of the clergy shall be denied a license solely on account of sex.
- The ecclesiastical authority shall not deny or refuse to accept letters dimissory solely on account of sex.
- Sex alone shall not be a factor in the ecclesiastical authority's determination of whether such person is a duly qualified priest.

indeed be a priest."

"It's incredible to me for you to declare that the Roman Catholic and Orthodox churches do not hold a recognized theological position, which was the position of this church until 20 years ago," Bishop Iker said.

Presiding Bishop Edmond Browning was absent because physicians had ordered him to bed because of a sciatic nerve condition. Pamela Chinnis, president of the House of Deputies, was seated with the committee but did not vote.

Having been summoned only for the first day, neither Bishop Iker nor Bishop Schofield was present for testimonies by numerous persons on the second day. Most testimony was similar to the hearings that led up to General Convention's approval of women's ordination in 1976; some alleged a "siege mentality," fear of retribution, and "a police state" in Fort Worth and San Joaquin. Numerous other viewpoints came from the Anglican Church of Canada, where a comprehensive canon has long been in effect, and Integrity, the national organization for

gays and lesbians.

Executive sessions on Thursday evening as well as floor discussion led to the rejection of three alternatives, most with features that would have to be approved by two consecutive General Conventions:

1. The "Quincy Plan," in which a bishop ordains those who will not or cannot be ordained elsewhere.

2. The "Pennsylvania Plan," adopted from the Church of England's "flying bishops," in which a retired bishop or suffragan goes to congregations which cannot accept a non-traditionalist.

3. The "Parallel Jurisdiction Plan," in which traditionalist parishes would be an "island" within a diocese under direction of an outside bishop.

The non-canonical resolution adopted on the third day states:

- No member of this church shall be denied access to the ordination process, postulancy, candidacy, ordination, license to officiate in a diocese, a call to cure in a diocese or letters dimissory solely on account of their theological views;

- No one shall be denied a place in the life and governance of this church solely on account of theological views on ordination of women;

- Every person who exercises a ministry as a leader and trustee . . . is obliged to obey and implement the canon law of this church.

Committee members who voted for implementation of the canon were: The Rt. Rev. Frank Allan, Atlanta; the Hon. James E. Bradberry, Southern Virginia; the Rev. Canon Gay Jennings, Ohio; Sara G. McCrory, Upper South Carolina, and the Rev. Anne W. Robbins, Southern Ohio.

Those who voted against implementation: Rita Moyer, Pennsylvania; David W. Rawson, Pennsylvania; the Rev. Rebecca Spanos, Pittsburgh; and Bishop Wantland.

The meeting ended with a minority statement from Bishop Wantland regretting the lack of time given to significant dialogue, a rushed agenda to be ready for the House of Bishops' meeting in September, and the loss of a responsible position by those who oppose women's ordination.

(The Rev.) JAMES B. SIMPSON

New Priorities at Seabury-Western

Seabury-Western Theological Seminary will shift its focus to evangelism, leadership and congregational development, offering programs for ministry students as well as for experienced clergy and laity, the seminary's dean announced. The Evanston, Ill., seminary, through its new doctor's degree in congregational development, will serve as a center of training and research into developing vital and growing parishes, the Very Rev. Mark Sisk, dean and president, said.

"To lead the seminary into the 21st century, the board of trustees decided to focus on evangelism and growth at both the introductory and advanced level because the continuing vitality of the Episcopal Church is our chief concern," Dean Sisk said.

The newly formed Seabury Institute will serve as a center for advanced training and research in congregational development through a partnership between parishes.

The Seabury Institute, under the direction of the Rev. Arlin J. Rothauge, began its doctoral program in congregational development last month with a three-week residential session that can lead to the degree's completion in three summers.

"The Seabury Institute will offer rich opportunities for the people in the field — both lay and ordained — to come together for periods of intense learning which will assist them in bringing new vitality and growth to their congregations," Fr. Rothauge said.

Seabury-Western will continue to offer its master of divinity program but with additional emphasis on evangelism, leadership and congregational development.

"The established master's program for those entering the parish ministry will be offered in the same worship-centered environment, with a renewed focus on evangelism and mission," Dean Sisk said. Although the new program has brought new faculty to the seminary, the number of full-time faculty has been reduced through retirements from 10 to seven. The Rev. Ruth Meyers has been hired to fill a vacancy in liturgics and worship.

Dean Sisk noted that the new orientation and the seminary's reorganization have involved some hard choices. "We have come through a difficult transition, and we have moved from an operating budget of \$2.2 million to one of just under \$1.5 million today," he said.

Innovative Programs Merit \$66,000 from Bishop's Fund for Children

The Bishop's Fund for Children, formed at the convention of the Diocese of Connecticut last October, has awarded 12 grants totaling \$66,000. The recipients of these awards are organizations serving children at risk, and have at least an identifiable relationship with the Episcopal Church.

"We believe that children who are truly in need will benefit by these programs," said the Rt. Rev. Clarence N. Coleridge, Bishop of Connecticut. "We are also proud of the many people whose contributions have made these grants possible."

At the 1994 diocesan convention, Bishop Coleridge challenged Episcopalians "to begin a long-term commitment of prayer and action on behalf of our children at risk." He called upon Episcopalians to become involved as volunteers,

mentors and tutors, working locally with a variety of programs for children who are "vulnerable ... and disinherited, having little hope for a bright future."

The largest grant (\$10,000) went to St. Mark's Day Care Center in Bridgeport. Grants of \$7,500 went to the Children's Mission of St. Paul's and St. James', New Haven, and the Curtis Home Children's Program in Meriden.

One of the most creative programs among grant recipients was the Church of the Good Shepherd in Hartford, which was awarded \$5,600. The parish put together a consortium with five other sponsoring agencies and organizations, and the grant will allow the newly renovated parish house of Good Shepherd to be the site of several community activities for children.



Patrick Getlein photo

Members of the Lynn Morris Band perform July 4 during the Bishop's Bluegrass Festival at Shrine Mont, the conference center in the Diocese of Virginia. Listening to bluegrass music while traveling to parishes throughout the dioceses has been a favorite pastime of the Rt. Rev. Peter Lee, Bishop of Virginia, who began the annual festival in 1991.

A Stubborn Presiding Bishop

"We are on a path, on a journey. We have been given a mission. We are following Jesus. Even so, we don't just press right along. We get pulled from the path. We are diverted, distracted ... things that pull me, and this church, from the path, that I do not welcome and that I respond to with anger. I believe there are times when we are pulled off course, diverted from our mission in ways that are not creative, not part of our learning, but are destructive ... Enormous amounts of energy that should be used responding to the imperatives of the gospel are diverted by inappropriate demands and preoccupations." (From the address of Presiding Bishop Edmond Browning to the Executive Council, Feb. 14.)

By DALE COLEMAN

In the midst of a conversation with a bishop, whom I believe could be characterized as a moderate with regard to his approach to social and theological issues facing the Episcopal Church, he stated flatly that Bishop Browning had completely lost the trust of his colleagues in the House of Bishops, and that he was now clearly a "lame duck."

The reason for the bishop's view was the scandal of \$2.2 million embezzled by the former treasurer of the Episcopal Church, Ellen Cooke, who had been one of Bishop Browning's first appointments after he became Presiding Bishop in 1986. Subsequent to that appointment, Bishop Browning had received complaints from many working at the Episcopal Church Center in New York City about Mrs. Cooke's "imperious" and bullying style of treating other staff workers. Bishop Browning responded by brushing aside all complaints, and finally informed any complainants that their criticisms of his

close friend and top assistant were nothing less than reflections on his judgment. Even as Mrs. Cooke resigned her office, Bishop Browning was praising her work with superlatives.

Shortly after Mrs. Cooke's leaving office, Bishop Browning began hearing word of possible "financial irregularities" in the way the treasurer had handled many church funds, including the Presiding Bishop's own discretionary fund. The \$2.2 million, and the fact that the Presiding Bishop has responded by claiming himself a victim of "personal betrayal," has caused such outrage from bishops, clergy and lay leaders that calls for the Presiding Bishop's resignation are being heard.

"The Presiding Bishop had clearly stated standards for handling church funds, which were mandated for all bishops, rectors and treasurers throughout the church; and we now find that he failed to implement these in his own office. Incredible." These words by a rector in Shreveport, La., are being echoed in various parts of the Episcopal Church.

When, in his February statement to the Executive Council, the Presiding Bishop used the embezzlement as one of three matters causing him anger, and causing

the church to be diverted and distracted from its mission, he did not mention his own responsibility in failing over a nine-year period to implement his own fiduciary standards in his own office.

In the face of overwhelming opposition of lay members in the Episcopal Church, (according to a Gallup poll commissioned by the Presiding Bishop in 1989), and strong opposition among bishops and other clergy, let alone the teachings of the Episcopal Church, reflected in resolutions from General Convention and the House of Bishops as late as 1994, the Presiding Bishop has made it a priority of his mission to change the church's teaching on homosexuality.

A much-respected bishop who was close to Bishop Browning informed me recently that he had warned Bishop Browning several times that the Presiding Bishop's great push to force the church to accept homosexual relationships as equal to heterosexual relationships would split the church and cause schism. Presumably, these warnings by this bishop, and the continued resolutions by General Convention and the House of Bishops, along with the presentment put forward by 10 bishops against Bishop Walter Righter for knowingly ordaining a practicing homosexual, are all what Bishop Browning means by "inappropriate demands and preoccupations" that keep the Episcopal Church from "responding to the imperatives of the gospel ..."

Wolfhart Pannenberg, a German Lutheran who is arguably the foremost systematic theologian in the world, recently made the same point more forcibly, when he said:

"Whoever pressures the church to alter the normativeness of its teaching with regard to homosexuality must be aware that that person promotes schism in the church. For a church that would permit itself to be pressured no longer to understand homosexual activity as a deviation from the biblical norm and to recognize homosexual partnerships alongside of marriage, such a church would no longer be based on the foundation of scripture, but, rather, in opposition to its unanimous witness."

(Continued on next page)

The Rev. Dale D. Coleman is rector of St. Matthias' Church, Shreveport, La.

Step Forward for Children

At its convention last fall, the Diocese of Connecticut established the Bishop's Fund for Children. Bishop Clarence Coleridge challenged Episcopalians to commit themselves to prayer and action on behalf of children at risk by becoming volunteers, mentors and tutors and through financial support. Episcopalians in Connecticut have responded in impressive numbers [p. 7].

In only seven months, more than 1,000 persons contributed to the fund, meaning that \$66,000 in grants could be awarded to 12 programs in Connecticut which address the needs of children at risk and have "an identifiable relationship with the Episcopal Church." The fund also seeks to educate church members and the community at large about the plight of children at risk.

Connecticut has taken a bold step in providing leadership to a society in which children at risk have become an increasing

concern. We hope other dioceses will make similar commitments to the health and welfare of young persons in their communities.

Remember Your Pledges

This is a time of year when many of us are away from our parish churches. Vacation trips and weekend activities may mean we will not be present for the Sunday Eucharist. In most cases, that means our pledges may not be paid for the Sundays we are absent. Meanwhile, expenses continue at the church. Salaries must be paid, the diocesan assessment met, and bills for utilities and other expenses arrive.

The reminder brings to mind sad but true stories of pledgers. One felt she was supposed to pay a pledge only on the Sundays she attended church. The other pledged for only nine months a year because he didn't go to church on summer Sundays. Keeping pledges up to date is as important during the summer as in other parts of the year.

VIEWPOINT

(Continued from previous page)

If the Episcopal Church is close to schism today, and many respected leaders think it is, I believe it is because of the stubborn persistent actions of Bishop Browning. He has maintained consistently that sexual issues should be a top concern of the church, and by this he means forcing the church to accept homosexual partnerships as God given. (For him, this is not a moral issue, but a "justice" issue.) He has made speeches at gatherings of Integrity, urging its members to stay with their agenda, which he calls a justice agenda.

He has appointed staff members of the Episcopal Church's headquarters, most recently the new evangelism officer, the Rev. Canon Linda Strohmer, who are either homosexual, or who are as fervent in their advocacy of militant homosexuality as is he. He has seen to it that key committee chairmanships and seats on committees go to those who agree with him on this issue among others. In these ways, he has kept the dialogue process on homosexuality before the Episcopal Church, in spite of nearly universal weariness about the issue.

Finally, the Presiding Bishop has seen fit to appoint a committee of five bishops stacked in favor of ordaining practicing homosexuals, to clear Bishop Stewart

Wood of Michigan of a formal complaint against him of ordaining an active homosexual to the diaconate. And he has misused his office by unfairly, unjustly and inappropriately informing the House of Bishops of his total opposition to the presentment lodged against Bishop Righter, a process intended to bring some order to a

*If the Episcopal Church
is close to schism
today . . . it is
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actions of
Bishop Browning*

church in grave danger because of his leadership. He said, "When it is my turn to vote, I cannot, and will not, consent to this presentment. And I pray the house will realize that this is not the way." In this matter, as in the matter of dealing with his former treasurer, the Presiding Bishop is exhibiting a *hubris* causing

grave harm to the Episcopal Church.

A much-repeated story emanating from "815" in the fall of 1991, on the eve of the Persian Gulf War, was that the Presiding Bishop had telephoned President Bush and read to him several resolutions passed by recent General Conventions, all opposing war. The Presiding Bishop was quoted as saying in conclusion, "Those are not just my views, Mr. President, but those of General Convention of your church, which have authority and which I urge you to follow."

Since the Presiding Bishop has now ordered his own Council of Advice to stay away from meeting with him, is there anyone who could call Bishop Browning and read to him the series of resolutions passed by General Convention or the House of Bishops, in 1979, 1986, 1991 and 1994, unanimously upholding marriage between a man and a woman, and opposing the acceptance of homosexual partnerships as alternatives to it?

Bishop Browning: These are not just my views, but those of the General Convention and the House of Bishops of your church, which have authority and which I urge you to follow.

Isn't it time, at long last, for the leaders of the Episcopal Church to single out the one who more than any other has been diverting our Lord's mission in ways that are not creative? □

Grace

in the Desert



Presiding Bishop Browning, Deacon Preas, Fr. Zaiss and Fr. Frederick visit the future home of Grace in the Desert. The church celebrated its July 2 Eucharist at the site.

A LIVING CHURCH
One in a series

By PATRICIA NAKAMURA

At Grace in the Desert Church, the priest is not “some guy in a collar who does everything.” That is the old-fashioned model that “doesn’t work any more,” said the Rev. Sherman Frederick. He is one of the clergy group consisting of two priests and three deacons called to ordained ministry from the Nevada parish by the parish as part of the Total Ministry concept.

The Rev. Richard Henry is the regional vicar in the Diocese of Nevada who looks after churches whose clergy are ordained under Title III, Canon 9. “It was originally called TEAM — Teach Each a Ministry,”

he said. “Now it’s Total in some places, Mutual or Shared Ministry in others. The concept is a community of ministers, instead of a community gathered around a minister.”

“It has proved to be a wonderful concept, essential in rural dioceses,” said the Rt. Rev. Stewart Zabriskie, Bishop of Nevada. “Old claims on the clergy no longer apply. Pastoral care [here] is done by lay people — as it has been for years. It’s not Pastoral, but pastoral.”

To prepare for the calling of a member to the priesthood or the diaconate, Bishop Zabriskie explained, the entire diocese prays with the parish for a month. They prepare for calling with sermons, newsletters, and discussions, Fr. Henry said, using St. Paul’s model to identify leaders in the community. On the chosen Sunday, each parish member writes the name of her or his candidate. These papers go directly to the bishop, who determines by count whether a true call has occurred.

“The calling process can be difficult ... uncomfortable sometimes. It’s not what we’re used to,” said junior warden Rhonda Duncombe, who became an Episcopalian 12 years ago when she married into the tradition. “With Total Ministry, we can’t be so laid back. We have to get involved. A little discomfort is good.

“We’re open to the Holy Spirit speaking to us all, [saying] ‘This person has the qualities we’re looking for.’”

The bishop notifies the individuals, and

schedules a later announcement to the church. Barbara Lewis is one of the two newly called deacons at Grace in the Desert. At the time she was interviewed, the congregation did not know who had been chosen, and Ms. Lewis did not know the identity of the other person. How had she felt when the bishop called to tell her?

“Overwhelmed, surprised,” she replied. At one point, she said, she had thought, “I hope they don’t pick me! Then I was so grateful to the people of the congregation. I just hope I can do it — I’m not a youngster.

“I felt a little trepidation, and I prayed on it,” she said. “Now it’s hard for me not to [tell anyone] ‘It’s me, it’s me!’” As a deacon, Ms. Lewis said, “I’d like to concentrate on the elderly — since I’m getting there myself — and hospice programs.” Her daughter, a youth minister at Trinity Church, Chicago, already calls her “Deacon Mom.”

Ms. Lewis and Allen Winters, the other new-called deacon, will participate in interviews with Bishop Zabriskie, physical and psychological testing, and roughly two years of classes, with the bishop and with the regional vicar.

“The parish studies with them,” Bishop Zabriskie said. “Many actually attend classes, and meetings at the church.”

“The training takes two to three years,” said “the other Barbara,” Deacon Preas. “Then we are ordained for our own parish.”

The Rev. John Zaiss was ordained

Grace in the Desert, Las Vegas, Nevada

Diocese: Nevada

Communicants:

approx. 100

Clergy:

2 priests (part-time)

3 deacons (part-time)

priest last October. "My father was anti-organized religion. He emphasized living your religion, not going to church," Fr. Zaiss said. He and his wife liked the casual, friendly atmosphere of Grace Church. "They helped you through the prayer book," he said. Even though Fr. Zaiss became involved in parish leadership very quickly, "when I got the call I was shocked. The bishop said, 'You don't have excess baggage.' It sort of echoed my father's advice."

Fr. Zaiss is a full-time money manager. And Fr. Frederick is the publisher of a daily newspaper, the *Las Vegas Review Journal*. "It's no piece of cake," Fr. Frederick said, having two priests who also work in "day jobs" that call for frequent travel. Both may be out of town at the same time. "I'm in awe of all it takes to be a priest. Doing the liturgy is a joy. Sermons are more difficult, but I'm used to deadlines. The pastoral portion is the most time-consuming. But a lay person may be called to that ministry and be better at it."

Fr. Zaiss said he and Fr. Frederick make a quarterly schedule to try to avoid conflicts. Total Ministry, he said, "diminishes the role of the priest as one who does everything, knows everything."

The first task of the Grace congregation is to build its church building. "We are blessed with a lot of land — as much as we could get," Fr. Frederick said. That is a bit more than four acres in the planned community of Summerlin. The church is presently meeting in a new community center which happens to overlook its property.

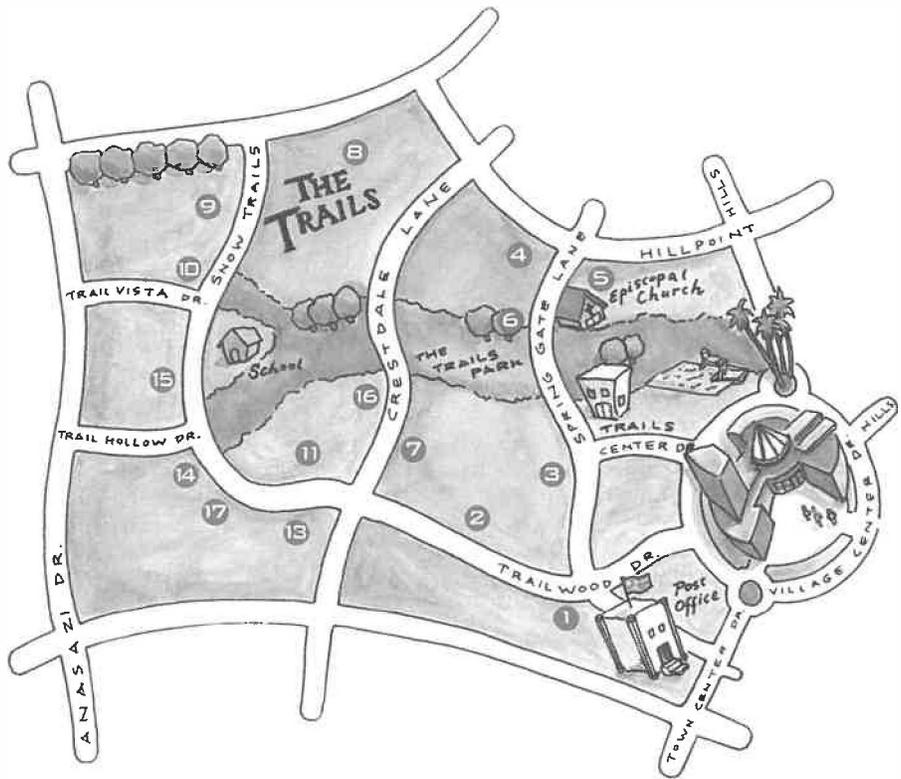
"We're growing by leaps and bounds," Deacon Preas said. Fr. Frederick estimated an average Sunday attendance of about 70 people, and said, "I expect a big jump, [now that we are] meeting next to the land. I think we're going to double in size by Advent."

The architect's drawings will be unveiled Aug. 1, Ms. Preas said, "and then we begin serious fund-raising. We may decide to build a multi-purpose building first, and start a pre-school, to help pay the mortgage."

Church school director Ginny Hastings enlarged upon the idea. "We'll open a pre-school to generate revenue for the church," she said. "We'll take 3- and 4-year-olds first, and eventually add infant and toddler care. Eventually we'd like an after-school program, and senior day care" interacting with the little ones.

"Our long-range plan is for a campus atmosphere."

Area day care centers are full, both women said, with long waiting lists. "Not all kids receive Christian values and



Summerlin promotional materials
The Howard Hughes Corporation

morals," Ms. Hastings said. "We won't preach a doctrine, but offer good-quality education."

Grace in the Desert "was formed to attract non-Episcopalians and non-Christians," said senior warden Christina Frederick. "Some people have had bad experiences with church. We try to make it non-scary, very friendly and social."

"We welcome the unchurched," said Fr. Zaiss. "We're very low church, very casual. And we have lots of children, more than 50 in the church school."

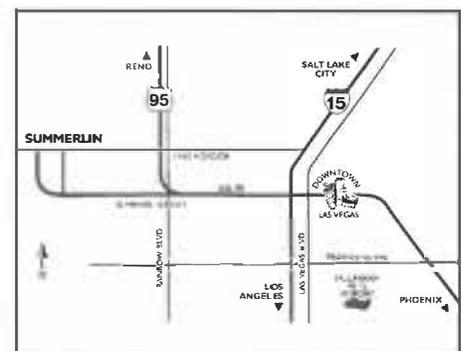
The area to the west of Las Vegas, including Summerlin, is growing rapidly, he said. According to its marketing brochure, Summerlin is "southern Nevada's premier master-planned community. In the early 1950s, American legend Howard Hughes acquired a vast and stunningly beautiful piece of land." The community, named after his grandmother Summerlin, "was designed to preserve, protect, and compliment the natural surroundings." The 22,500-acre development contains schools, businesses, medical facilities and parks. It's divided into "villages" offering various styles and prices of housing. Next to Summerlin is Sun City, a large retirement community.

Grace is planning a church to seat 400, Fr. Henry said. "It may be the largest in Nevada when it's finished." The little con-

gregation has a teen group. It has just sent a missionary family to China, contributing money and supplies. It also assists a former Las Vegas priest, the Rev. Rand Frew, in his worldwide AIDS education work. As the church grows from its original 10 founders, Fr. Frederick said, "we have to dream big, then go out and raise the money."

Grace in the Desert is five years old. Its membership has grown from four families to perhaps 35; it has raised up five of its own for ordination, it had a visit from Presiding Bishop Edmond Browning this year, and is about to build a church complex on its four acres of land.

"It's astonishing what happens when you trust God," Bishop Zabriskie said. □



BOOKS

In Small Ways

GRACE HAPPENS: Stories of Everyday Encounters with Grace. By **Bob Libby.** Cowley. Pp. 163. \$10.95 paper.

The rector of St. Christopher's by-the-Sea in Key Biscayne, Fla., and author of the popular *Forgiveness Book* also published by Cowley, gives us two (baker's) dozen stories about grace in the lives of people he has known. Each story is followed by a reflection prefaced with a scriptural quotation and rounded off with another quotation from the Book of Common Prayer or other collection of spiritual writing.

You'll meet Sally, whom the computer in the hospital said belonged to his parish, and her husband Frank, the Wilcoxes — Margaret and Morgan ("the M & Ms"), and Scotty the environmentalist. You'll also discover wonderful moments of grace in these people's lives and the lives of many others. Always we are encouraged to review and look more compassionately into our own lives.

At the end of the story about Madeleine L'Engle Theotisto, whom he met during a visit with the Sisters of St. Mary in Sewanee, Fr. Libby asks, What does the idea of surrendering your life to God mean to you? Are there small ways in which you feel you are being asked to relinquish control over your life?

Each story, each reflection, and each set of questions renders the reader more and more open to the gentle spiritual direction which this book offers.

A delightful "extra" is the appendix with Words of Grace, Prayers of Grace, and Quotations of Grace from classical and contemporary spiritual writers.

(The Rev.) TRAVIS DU PRIEST
book editor

Common Life

SPIRITUAL LIFE IN THE EARLY CHURCH: The Witness of Acts and Ephesians. By **Bonnie Thurston.** Fortress. Pp. 115. No price given, paper.

Thurston seeks to provide a description of the spiritual life of the early church for a general audience. Broadly conceived, the spiritual life is the practice of religion. In focusing on Acts 1-10, 1 Cor. 11:23-26

and Ephesians, Thurston seeks to provide a picture of the Jewish church, eucharistic fellowship and worship, and the gentile church. Among the central practices she identifies are prayer, devotion to the name of Jesus, singing and fasting, and table fellowship and eucharistic worship.

Despite differences in context, the language of prayer itself provides the basis for Thurston to draw conclusions about the common character or spirituality of the early Christian life. This common character is that of a life of total commitment to Christ expressed in a common life together that stands apart from the larger culture. Always prayer, the Lord's

Supper, and devotion to the name of Jesus were central.

TIMOTHY F. SEDGWICK
Evanston, Ill.

Collection of Lectures

NARRATIVES OF A VULNERABLE GOD. By **William C. Placher.** Westminster/John Knox. \$14.99 paper.

Its title should have prepared me for the 180-degree change of my image about God, God of omnipotence invading my life and thinking.

Placher suggests that a vulnerable God can be seen in the Old Testament through his relationships with Israel and her enemies. The beauty of the vulnerability of God is completely described in the Incarnation, and it is fulfilled in the crucifixion of Christ.

Christ is the one who lets himself be invaded which allowed him to be a reconciler and a healer, and a savior. His Resurrection, as Placher describes it, is a love that comes into our lives so we can become vulnerable apostles.

According to Placher, Christianity should become vulnerable and therefore a viable and contributing factor in the family of religions. Placher also pleads with social movements, economic institutions and political parties to

become vulnerable instruments in the shaping of a world of reconciliation and love.

The book is a collection of lectures given before clergymen, theologians, and representatives from the academic community. William C. Placher is professor of philosophy and religion, Wabash College, Crawfordsville, Ind. He is also the author of *Unapologetic Theology, A Christian Voice in a Pluralistic Conversation.*

(The Rev.) DOUGLAS G. MCCREIGHT
St. Louis, Mo.

GOD, PRAYER AND HEALING: Living with God in a World Like Ours. By **Arthur A. Vogel.** Eerdmans. Pp. vii and 127. \$10.99 paper.

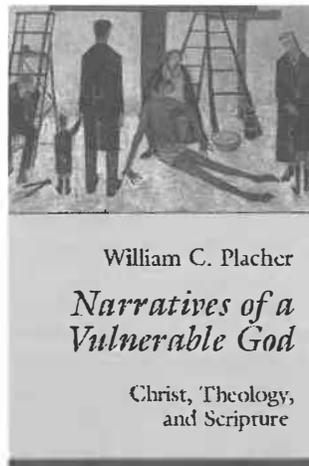
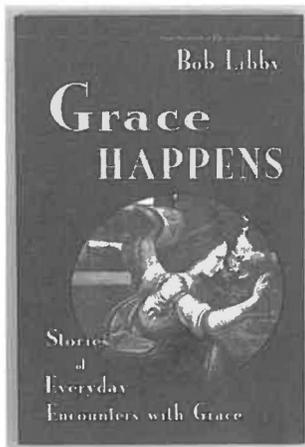
Bishop Vogel seeks to address the age-old question of God's relationship to human suffering. He asks whether God intervenes in human life to heal as the result of prayer. This is a crude summary of an intricate book. Bishop Vogel himself admits that he is not trying to write an academic study of the problem of evil, nor is he offering us a "typical" testimony.

With every philosophical tool at his command, Bishop Vogel argues it is not just possible, but also reasonable to believe the Creator heals in response to prayer without upsetting those very laws by which creation is governed. In this way he attempts to say that what may seem "supernatural" (i.e. a subversion or overriding of the natural order) is in fact "supremely natural."

In conversation with writers like Fred Frohock, Keith Ward and Austin Farrer, he wrestles with the nature of illness, the way we conceive of ourselves, each other and God, what God is like, and the complexity of the world in which we live.

If I have one regret about this book, it is precisely that it is — in Bishop Vogel's own words — "too theological." The book begins, like all good theology, as a reflection on a profound experience. This is obviously a vitally important book for Bishop Vogel. The bishop's son, having been diagnosed and treated for cancer, is found to be free of the disease. For the bishop this healing is due not just to medical intervention, but to the prayers of many who kept his son in their fervent and particular intercession.

If I have disagreed with



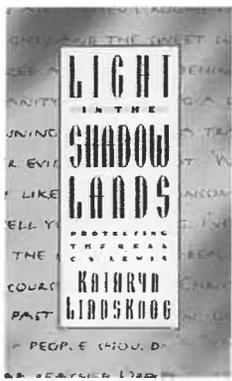
Bishop Vogel and found some of his arguments ultimately unconvincing, it is not without having learned a great deal from what he has written. This book makes an important contribution to a discussion that deserves serious treatment.

(The Rev. Canon) PETER EATON
Salt Lake City, Utah

Continuing Research

LIGHT IN THE SHADOW LANDS: Protecting the Real C.S. Lewis. By Kathryn Lindskoog. Multnomah. Pp. xxv and 345. \$10.99 paper.

Referring to Kathryn Lindskoog's 1988 book, *The C.S. Lewis Hoax*, a May 14,



1989 TLC editorial said "... for a long time questions have been brewing with regard to some of the material in what can only be called the C.S. Lewis industry... His well-known and admired books remain in a class by themselves, although

certain reprints leave much to be desired. On the other hand, the authenticity of some posthumously published material has been challenged ... and we may anticipate that debate about the puzzling and perhaps tantalizing matter will continue for some time to come."

Publication of Lewis books is still an ongoing "industry," and the debate has continued.

Lindskoog's challenge to some new material allegedly written by Lewis is often denied; however, her accusations, supported by extensive evidence, have never been disproved or adequately refuted. On the contrary, she continues to find additional, convincing documentation to answer her critics.

Her new book expands the eight chapters of the 1988 book and adds three new chapters and six appendices, strengthening and clarifying her charges of misrepresentations, inventions, even forgeries under Walter Hooper's editing. She also updates events and adds new information gleaned from her continuing research, especially from the Lewis family papers maintained in the Wade Library at Wheaton College.

Lewis once wrote that greatness was to be judged by knowledge of great persons

themselves rather than by what others have written about them. Since many people are profoundly influenced by his writing, the integrity of his published works is essential. Authenticity has nothing to fear from objective scholarship. Lindskoog's devotion to this scholarship is to be commended.

HELEN D. HOBBS
Salem, Ind.

Exceptional Women

WOMEN MYSTICS. By Louis Bouyer. Ignatius. Pp. 197. \$13.95 paper.

Bouyer gives a fine example of his own theological acumen and paints a clear portrait of the magnetism with which these women enhanced the history of the church. He actually credits the sustaining power of the Roman Catholic Church to these "exceptional feminine personalities" whose influence and persistence both renewed and revitalized it throughout the medieval and modern eras.

Though the five women under consid-

eration, Hadewijch of Antwerp, Teresa of Avila, Therese of Lisieux, Elizabeth of the Trinity and Edith Stein, each warrant a full treatise, Bouyer has brought them together in a single study. However, almost half of the book is given over to a discussion of Hadewijch, a little known lay woman who joined the Beguine movement in the first half of the 13th century.

Bouyer's scholarship is impeccable, as we have come to expect. He explores the mystical genre of these women, highlighting the dominant themes within each one's interior life. Those who are looking for a particular feminist perspective, however, will not find it here, as that is not Fr. Bouyer's focus nor purpose.

The love of God is and always has been the central theme of the mystical tradition. Fr. Bouyer explains how these five women distinctly exemplify this in their lives and in the writings which they left as their legacies.

Sr. BARBARA JEAN, S.H.N.
Santa Barbara, Calif.

Unlocking the Mystery Notes from the Book Editor

By TRAVIS DU PRIEST

We are always gratified to learn that readers have read, enjoyed, and benefited from our book reviews. This makes the many steps of ordering, assigning, sending, and editing all worth it. We wish we could be of more service, but it isn't possible for us to assist you in actually locating or purchasing the books we review.

It might help, though, to know certain facts when locating or ordering books:

First, if a publishing house is new, small, or not well known, we try to put its address in parentheses after the name of the publisher in the heading of the review. We do not give addresses for well-established and larger publishing houses, many of which do not fill individual orders.

Remember that the publisher is always listed in our reviews directly after the author or editor of the book under review. Thus, Morehouse or Harper or Fortress is the publisher; we do not use "Press" "Publishing" or "House" in our headings.

These larger, established, often better known publishing houses are listed in *Literary Market Place*, available in libraries, if you wish to look up a telephone number or address. Book dealers and libraries also have *Books In Print*. Another reference source is *Religious Market*, which catalogs religious publishing houses only.

The best way to get a book you'd like is to write directly to the smaller publisher who does handle individual orders or go to or call a local book shop to order a book from one of the larger commercial houses.

One more clue: If a book is paperback, we say "paper" after the price; if the review heading ends with a period after the price, you may assume the book is hard cover.

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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.**

POSITIONS OFFERED

RETIRED PRIEST WANTED as pastoral assistant for active, traditional parish on the coast of Maine. Small stipend provided. Contact: **St. Thomas' Church, Box 631, Camden, ME 04843.**

CONTEMPLATING RETIREMENT: Seeking retired, or soon to be retired minister interested in serving an organized mission St. Paul's Church in the new Episcopal Diocese of Eastern Michigan. Beautiful church and parish hall located in retirement / resort community on an island in the St. Clair River between Michigan and Canada. Year round energetic membership of dedicated laity with increased attendance in the summer. Require part-time minister, terms negotiable. Contact **Richard Chute 810-748-3752.**

POSITIONS OFFERED

PROFESSIONAL YOUTH MINISTERS: Contact: **Betsy Paulson, Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801. Phone: (800) 373-4796**

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DIRECTOR OF YOUTH MINISTRY. Full-time position in a large Episcopal parish. This talented individual will develop and implement programs for 6th through 12th grade children. Interested candidates should contact the Rev. Mary Caucutt for a detailed job description. **The Church of St. Michael and St. George, 6345 Wydown, St. Louis, MO 63105. (314) 721-1502.**

THE TRINITY EPISCOPAL MINISTRY is searching for leadership to guide us in our "Journey in Faith." We are three small parishes within 35 miles of each other and about 50 miles south of Chicago. If you are interesting in "Journeying" with us, please contact: **Trinity Episcopal Ministry, St. Ambrose Episcopal Church, 925 MacArthur Dr., Chicago Heights, IL 60411 (708) 748-6166.**

ASSISTANT wanted for large, traditional parish with day school (N-8). Full liturgical, educational and pastoral responsibilities shared with rector. Looking for priest with solid faith and good people skills. Resume and CDO to: **The Rev. Richard A. Ginnever, 405 Glenmar Ave., Monroe, LA 71201.**

MINISTER TO CHILDREN AND YOUTH position open at **St. John in the Wilderness Episcopal Church, 2175 First St., White Bear Lake, MN 55110-3488.** Full-time work in program parish with approximately 175 active children and youth. Bachelor's degree required; experience desired. Salary range in mid-20s, depending upon experience. Please send resume and references to **Sherri Afryl** at above address.

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EXCEPTIONALLY gifted organist/choir director seeks fulltime appointment in large parish; Middle Atlantic states preferred; will consider all inquiries. Send info about your church to: **Cassandra E. Shuford, 1421 Statesville Ave., Charlotte, NC 28206.**

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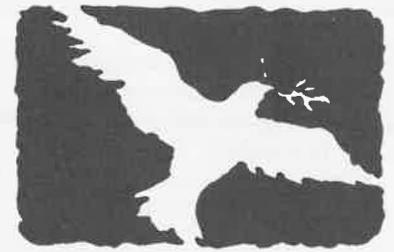
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Benediction

Remember when volunteering was a way of life? I do. I have been the good Samaritan since first grade when I stayed after school to scrub Sister Rosealee's blackboard and sweep her floor. Sister Rosealee must have liked me or at least appreciated me!

Say it is predetermined by love toward man, guilt within man, or perhaps even fear of man. Whatever the reason, I volunteered... a lot! I was the first to open my mouth and raise my hand. And it didn't stop after I graduated from Sister Rosealee's class!

Volunteering became a fulltime business. I have found it both demanding and rewarding. Except the time I foolishly offered to sing the Christmas cantata solo. That was plain punishment for everyone.

Ironically, the most difficult place to find a volunteer is at home today! I never found much glory in cleaning up milk spills, scrubbing the toilet or fixing the gate. Yet, I promise to be a good volunteer as long as I stand able. Volunteering through the years has given me the same good feeling that I got from Sister Rosealee's smiles.

Personally, I believe God will continue blessing me with strength if I'm willing to share it with others. Every charitable act just might be a stepping stone to heaven. I only pray all this goodness doesn't backfire when one fine morning I'm waiting at heaven's entrance and St. Peter calls for a volunteer to open the gate!

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Sun H Eu 8 & 10. Wed 10 H Eu & Healing

LOS ANGELES, CALIF.

ST. JAMES' 3903 Wilshire Blvd.
The Rev. Kirk Stevan Smith, r (213) 388-3417
Sun 8 & 10:30 H Eu. H Eu 12:15 Mon & Wed, 5:30 Tues & Thurs, 7 Fri

ESTES PARK, COLO.

ST. BARTHOLOMEW'S 880 MacGregor Ave.
The Rev. Edward J. Morgan
Sun Eu 8, 10:30

ROXBURY, CONN.

CHRIST CHURCH Church & North St., Roxbury
The Rev. Bruce M. Shipman, r (203) 354-4113
Sun H Eu 8 & 10:30 (Sung). HD as anno; Fri MP, H Eu 9

HOLLYWOOD, FLA.

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

SAVANNAH, GA.

CATHEDRAL OF ST. PAUL THE APOSTLE 34th & Abercorn
The Very Rev. William Willoughby, III, Dean
Sun Masses 8, 10:30 (Sung). Daily as posted

ST. FRANCIS OF THE ISLANDS Wilmington Island
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Sun 8 & 10:15 H Eu; Wed 7 H Eu. MP 8:30

KAPAA, KAUAI, HAWAII

ALL SAINTS' 1065 Kuhio Hwy. (808) 822-4267
The Rev. Robert E. Walden, r
Sun 7 & 9:30 H Eu. Wed 9 Healing & H Eu

BLOOMINGTON-NORMAL, ILL.

CHRIST THE KING 918 S. University
The Rev. Robert M. Montiel, r
Sun Mass 8 & 10; Mon-Thurs 8 MP; Mass Thurs 5:30; Fri 7

OLNEY, ILL.

ST. ALBAN 231 S. Elliott
The Rev. John F. Wall
Sun H Eu 9. Bible Study Wed 6 (Parish House)

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

ROBINSON, ILL.

ST. MARY W. 33
The Rev. John F. Wall
Sun H Eu 11. Bible Study Monday 6:30

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 10 Sung Eu

BLADENSBURG, MD. (D.C. AREA)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. A. E. Woolley, r (301) 927-6466
Sun Masses 8, 10. Tues 9, 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

LENOX, MASS.

TRINITY Parish Nearest Tanglewood
The Rev. Duncan R. McQueen (413) 637-0073
Sun 8 Eu, 10:15 Eu (2S & 4S MP & Eu), Ev 7:15. Wed Eu 7, Thurs Eu 10

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

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT 7th St. & Central Blvd.
The Rev. Canon William H. Paul, v
Sun H Eu 10 (all year). July & Aug. Sun H Eu 8 & 10. July & Aug. Sat H Eu 5

NEWARK, N.J.

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

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace
The Rev. Ivan Weiser, interim r
HC Sun 8, 10:30, HC Wed 7. Thurs 12:10

LONG BEACH, L.I., N.Y.

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, 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

(Continued on next page)



St. John's Church, Hollywood, Fla.

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

SUMMER CHURCH SERVICES

(Continued from previous page)

NEW YORK, N.Y. (Cont'd.)

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

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
The Rev. John Martin, D.Min., r; the Rev. Sunny McMillan, ass't; the Rev. Robert Spears, assoc
Sun Eu 8 & 10. Wed H Eu 12, Sat 5 H Eu

ROME, N.Y.

ZION CHURCH 140 W. Liberty St.
The Rev. Richard S.M. Emrich, III, r (315) 336-5170
Sun 8 & 10. Wed 11

SARATOGA SPRINGS, N.Y.

BETHESDA Washington St. at Broadway
The Rev. Thomas R. Parke, r 584-5980
Sun Masses 6:30, 8 & 10

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

WESTHAMPTON BEACH, N.Y.

ST. MARK'S Main St., 11978 (516) 288-2111
The Rev. George W. Busler, S.T.M., r; the Rev. John H. Peterson, M.Div., ass't
Sun 8 HC (Rite I), 10 H Eu (Rite II) 1S & 3S; MP 2S, 4S, 5S. 10 Special Music, Spiritual Healing 8 & 10 (3S), 11:15 H Eu (2S, 4S, 5S)

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

ST. ANDREW'S 147 Campbell Ave.
The Rev. Berry Parsons, r (516) 746-5527
Sun Mass 9; Thurs Mass & HS 10; HD as anno

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

NORRISTOWN, PA.

ST. JOHN'S (Founded 1813) 23 E. Airy St.
(Across from Court House) (610) 272-4092
Btwn exits 24 (Valley Forge) & 25 (Norristown) of PA Tpk
The Rev. Vernon A. Austin, SSC, r; the Rev. Charles L. McClean, assisting; the Rev. Frederick C. Watson, d
Sun: MP 7:40, H Eu 8, 9:30; Wkdys: Tues & Thurs 9, other days as anno. Traditional worship, Gospel preaching, liturgical music

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. MP Tues-Thurs 9:30. Sol Eu HD 7:30. C by appt

SELINGROVE, 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

RAPID CITY, S.D.

EMMANUEL 717 Quincy St.
(On the way to Mount Rushmore) (605) 342-0909
The Very Rev. David A. Cameron
Sun 8 (H Eu Rite I), 10:15 (H Eu Rite II). Wed 10 (H Eu & Healing)

NASHVILLE, TENN.

ST. ANDREW'S 3700 Woodmont Blvd.
Sun MP 7:30 Masses 7:45, 10 (Sung). EP daily ex Fri 5. Daily Mass Mon 5. Tues & Wed 6:30, Thurs 12:05, Sat 8

ST. PHILIP'S 85 Fairway Dr. (Donelson)
The Rev. Peter Whalen Near Opryland
Sun H Eu 8 & 10

CORPUS CHRISTI, TEXAS

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 & 10. Weekdays as anno

DALLAS, TEXAS

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5100 Ross Avenue 75206-7719 (214) 823-8134
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Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 & 6:30 Sung Eu (Spanish)

DALLAS, TEXAS (Cont'd.)

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, TEXAS

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

HOLY APOSTLES'

8200 Tumbleweed Trail
The Rev. Canon James P. DeWolfe, Jr., interim r
Sun H Eu 9:30

HOUSTON, TEXAS

ST. DUNSTAN'S 14301 Stuebner Airline Rd.
The Rev. John R. Bentley, Jr., r; the Rev. Beth J. Fain, the Rev. George W. Floyd
Sun 7:45, 9, 11:15 Eu. Wed 7 H Eu & Healing

PHARR, TEXAS

TRINITY 210 W. Caffery / at Bluebonnet
The Rev. Robert Francis DeWolfe, r (210) 787-1243
Sun 10 H Eu (2S & 4S MP & HC). Sunday School 9 (all ages—nursery 9-11:30) Wed 7 H Eu & Healing

SAN ANGELO, TEXAS

EMMANUEL 3 S. Randolph (Downtown)
The Rev. John H. Loving, r; the Rev. Michael A. Smith, ass't; the Rev. Robert B. Hedges, past. ass't
Sun H Eu 8 & 10:30. Christian Ed 9:30. Eu Wed 5:30, Thurs noon, H/A

SAN ANTONIO, TEXAS

ST. LUKE'S 11 St. Luke Lane (near 281 & Basse Rd.)
Fr. Joseph DiRaddo, r; Fr. Don McLane, Fr. Omar Pitman, ass'ts; Tim Smith, organist (512) 828-6425
Sun H Eu 7:45, 10, 6. Wed 10. Prayer-Praise H Eu 7:15

RICHMOND, VA.

EMMANUEL AT BROOK HILL 1214 Wilmer Ave.
The Rev. Dr. E. Allen Coffey, r at I-95 & U.S. Route 1
The Rev. Prof. Reginald H. Fuller (804) 266-2431
Services: Sun 8 and 10. 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

ST. CROIX, VIRGIN ISLANDS

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

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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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