

The Living Church

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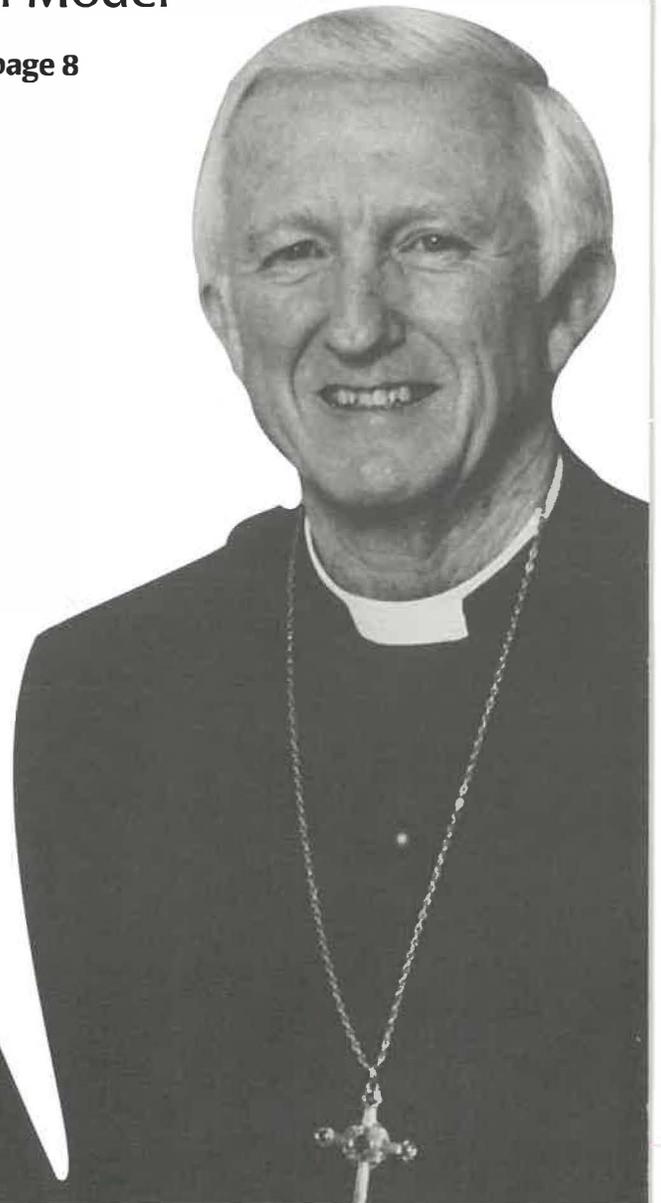
Ecumenical Cooperation

A Russian Orthodox -
Episcopal Model

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Features



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On the cover: His Holiness Aleksy, II, Patriarch of Moscow and All Russia, and Presiding Bishop Edmond Browning

ENS photo

Quote of the Week

The Rev. Andrew D. Smith, Suffragan Bishop-elect of Connecticut, on homosexual clergy: "My belief is that same-sex relationships should be allowed among ordained ministers."

In This Corner

Texans Tithe Something to Build On

According to the New York Times, Presiding Bishop Edmond L. Browning approved the ordination performed by Bishop Walter Righter which led to presentment charges against the retired Bishop of Iowa. The Times recounts the ordination of J. Robert Williams, a practicing homosexual, by Bishop John Spong of Newark, as setting off "a firestorm of protest among his conservative and even moderate Episcopal colleagues."

When it came time to ordain Barry Stopfel to the diaconate, Bishop Righter did the laying on of hands, rather than Bishop Spong.

"Jack (Spong) and the Presiding Bishop agreed it was better for Jack not to ordain Barry ... because he (Spong) was a lightning rod for controversy, and I was kind of a safe person from Iowa, and not too many people paid attention to me," the Times quoted Bishop Righter.

* * *

In a recent issue of his diocesan newspaper, Cross Current, the Rt. Rev. B. Sidney Sanders, Bishop of East Carolina, shares memories of 40 years of ordained ministry with readers:

"I remember fearing that I would say the words wrong in the wedding service, and sure enough, one day it happened," he wrote. "For instead of praying to God that this couple be lawfully joined together, I remember clearly asking that they be joyfully loined together."

"I remember the horror of my good clergy friend when he asked the bride if she took this man ... and the bride answered NO. I

remember my friend's spontaneous response was, 'You can't do this to me!'"

* * *

The newsletter of the Church of the Ascension, Bradford, Pa., included the following bloopers:

"Irving Benson and Jessie Carter were married on October 24 in the church. So ends a friendship that began in school days."

"Please place your donation in the envelope along with the deceased person(s) you want remembered."

"For those of you who have children and don't know it, we have a nursery downstairs."

* * *

One of the most positive stories of 1995 came from Trinity Church, Carrollton, Texas, which is raising funds to expand its facilities. Trinity's members decided they would send the first 10 percent of the funds they raised to a ministry outside their church. That decision led to a gift of \$50,000 to the Diocese of Enugu in the Church of the Province of Nigeria to be used for the construction of a cathedral. Bishop Gideon Nweke Otubelu of Enugu went to Carrollton to receive the check and told parishioners that the Cathedral Church of the Good Shepherd has more than 4,000 members and "a very militant ministry. We are always ready to go and win souls for the Lord," he said.

* * *

To Mike in Houston: Yes, those bits of letters in this space [TLC, Dec. 31] were real.

David Kalvelage, editor

Sunday's Readings

The Gift Is Meant to Be Passed Along

Epiphany 2: Isa. 49:1-7; Ps. 40:1-10; 1 Cor. 1:1-9; John 1:29-41

Many of the best gifts need to be shared with others. Indeed, some gifts, by their very nature, lose their value altogether when they're jealously guarded instead of freely passed around. A birthday cake made for a child, for instance, is an object of delight only when it's shared with family and with friends. To eat it alone can be remarkably distressing. Love is a similar gift.

Isaiah rightly perceives that God's promised gift of a Savior to Israel must be shared with all people if it's to be received and enjoyed in its fullness. The purpose of this gift, after all, is to allow God's people to

shine forth "as a light to the nations," that through Israel "salvation may reach to the end of the earth." It is, therefore, "too light a thing" not to share the Savior. The gift's value lies totally in the sharing.

Our God-given gift of faith in Jesus as Lord needs likewise to be shared. The gift's purpose, of course, was to bring "grace and peace from God the Father" to every human being. As John shared his faith in the Lamb with Andrew, and Andrew in turn shared it with his brother, so we need constantly to share our conviction "that this is the Son of God." Not to do so is to content ourselves with a merely "personal" Savior, when the gift of the Christ is actually given for the redemption of all people everywhere.

The Right Word?

In the editorial "Flaunting Authority" [TLC, Dec. 17], you have done just that. You have the authority. You can print whatever you want. As one wag put it, "Never argue with anyone who buys ink by the barrel and newsprint by the ton."

At the same time, TLC is "Flouting Authority," the authority of the dictionary. The misuse of the two words is so frequent that the *American Heritage Dictionary* puts in a "usage note":

"Flaunt and flout are often confused. Flaunt means 'to exhibit ostentatiously': She flaunted her diamonds. Flout means 'to defy openly': She flouted the proprieties."

In the Episcopal Church, individual bishops have the authority so, at one and the same time, they can flaunt their own authority while flouting someone else's.

(The Rev.) John D. Lane
Staunton Va.

(Editor's note: We know the difference between the two words. "Flaunt" was chosen deliberately.)

It was hard for me to wait to find my pen so I could applaud the editorial "Flaunting Authority." Keep on keeping on!

(The Rev.) C. Boone Sadler
San Diego, Calif.

The editorial, "Flaunting Authority," raised alarm signals, because so many otherwise educated people do not seem to know the difference between flaunt and flout. (Among them is one of your correspondents, whose letter is printed on the very same page.)

However, a close reading of the editorial suggests that you were employing flaunt in its true meaning. Bishop Bartlett, in ordaining contrary to the agreement of the House of Bishops, flaunted his own authority as a diocesan. He flaunted the *koinonia* of the bishops in the sense that he treated it as a collective reality inhering fully in each bishop severally; he subsumed the *koinonia* as personal to himself and flaunted it — "Every bishop is all the bishops, and I am a bishop. I can do pretty much as I like, and who is to stop me?" That, as you strongly show, was the import of his action. He was behaving in the spirit of that saying of not long ago, "If you've got it, flaunt it!" He quite correctly pointed out that he had the authority, and he flaunted it.

At the same that he flaunted his own

authority, of course, he flouted the authority of the House of Bishops.

Phyllis Dean
Spring Grove, Va.

Sound Work

This is to applaud the fine letter of Bishop Dickson [TLC, Dec. 17] in which he praised the good and financially sound work of the Church Pension Fund, and its president, Alan Blanchard.

The spirit of doubt and negativism which has recently arisen with regard to the Church Pension Fund is but one more example of the fact that its fomenters, *Episcopalians United*, come nowhere near nurturing the blessed state their name implies.

(The Rev.) Bert H. Hatch
Edisto Island, S.C.

Freely Do We Give?

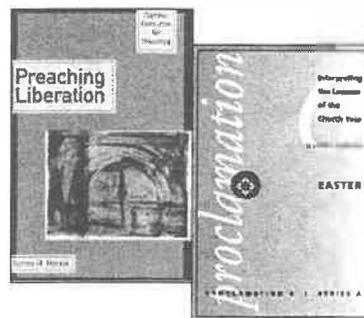
Consider, please, the state of stewardship in the Episcopal Church. Considering that a full 60 percent of Jesus' teachings involve money and its use, it is fair to say that, were this church so far off the mark on any other teaching, the land would be filled with cries of national apostasy.

In February, 1994, the Executive Council embraced a strange sort of voluntary giving to the Domestic and Foreign Missionary Society that was, according to the rhetoric, responsive to local congregations and empowered the dioceses, and especially the provinces. Recently the Executive Council was again slashing the budget, the dioceses are likewise downsizing and the provinces note no increase in overall funding. Nor has there been a surge in congregational outreach. The fabric of good stewardship is unraveling — from the top down. And, it is said, many dioceses and individuals are withholding giving for "good moral purpose": to protest wrongful actions by the great "them."

Jesus calls upon Christians to give. Freely, freely, we've been given, freely do we give, says scripture. What has become of us? Only a generation ago, in my beloved Virginia, when things went awry, we gathered, said our prayers ... and took up an offering for mission. Have we forgotten the mission, forgone stewardship? There is no justification for withheld giving.

Some among us, remembering good

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Letters

Main Difference

stewardship, feel downright "counter cultural" in the American and church environment of local control and states' rights. There needs to be a strong, clear national mission and that, finally, is a matter of stewardship: the strength of national purpose and vision in the affective mission of the whole church. Either we are all in this mission together or we're all lost.

Good stewardship, mission giving, is apolitical. It begins with what tradition requires of dioceses in support of national mission and ends with what scripture requires of the individual. How can a bishop, with any integrity, ask parishes to effect good stewardship if the diocese hedges its full asking to the Domestic and Foreign Missionary Society? How can any priest, with integrity, expect members of a parish to tithe if the diocesan asking is not met? And, if we don't tithe, in the whole or in the parts, we stand apostate to biblical stewardship.

Unraveling stewardship is not good for our soul. It is time for us to gather, say our prayers, confess to God that we've had a very bad time . . . and take up an offering, perhaps \$120 million for the mission of the church — one million in each diocese.

(The Rt. Rev.) *Richard L. Shimpfky*
Bishop of El Camino Real
Monterey, Calif.

It is interesting to see in print [TLC Dec. 10] what I, and I believe many, have been thinking for some time. I agree with the basic premise presented by Daniel Muth, that "the differences between the two groups" (traditionalists and modernists) "do not appear to me to be resolvable." Yet, I wish he had expanded his subject under the headings of "undertakings" and specific "promises" to include what many believe to be the main difference separating these two groups; that is, belief in the Incarnation, virgin birth, and Resurrection of Jesus, atonement through his saving acts, and other fundamental Christian beliefs. It seems that it is from the altering, or rejection, of these truths that modernist thinking emerges.

I find it interesting that we have dialogue with other churches while our own is in such chaos. (So much for the many years of hiding our heads in the sand, believing that the situation in the Episcopal Church was not as difficult as it appeared.) Perhaps this is of the Spirit. If so, then "A split does not have to be rancorous."

(The Rev.) *George Ortiz-Guzman, S.S.C.*
La Sagrada Familia
Imperial Beach, Calif.

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Volume 212 • Number 2

Letters

'Little Vatican'

Among the many words written concerning the recent action of the House of Bishops asking that all diocesans be forced to ordain women, I have seen nothing concerning the erosion of power of the diocesan bishop.

Perhaps I simplify the matter. However, it has always been my understanding that according to ancient custom, in the Anglican Communion the bishop of a diocese was supreme in the bishop's own jurisdiction.

It appears to me that the House of Bishops is asking General Convention to become a "little Vatican," dictating to the local bishop how to administer the diocese.

Do we not believe that when a person is elected to the episcopate, that through the leading of the Holy Spirit, that person reflects the belief and practice of the laity and clergy who are doing the electing?

It seems strange that at a time when a valiant attempt is being made to de-centralize the federal government, the Episcopal Church is putting more power in the hands of the national church.

(The Rev.) Robert G. Preston
Hallandale, Fla.

Isolated

A criticism leveled at older "traditionalist" clergy is that they are becoming more congregational in their thinking and practice of ministry. As the months and years go by, I feel more isolated from the diocese and national church, and my only hope for survival is to turn my attention to the needs of my parish.

I was born, baptized, confirmed and ordained in the Church of England. After about eight years there I served more than 12 years in the Anglican Church of Canada and for the past 13 or so in the Episcopal Church. My experience in serving three churches in our communion is noteworthy. I will not leave the Anglican fold and must exercise my pastoral ministry "divorced" from the happenings at national and diocesan level. Some see this as a head in the sand approach but it is the only one left for me.

Since I have been in my present parish I have reopened a mission which the diocese had closed, and twice a month I visit a neighboring church where there is no resident priest. I have seen my congregations grow, preparing them for the time when I must retire.

I am nurturing myself spiritually by a midweek Holy Communion service from the 1928 Book of Common Prayer. I do not change the order or make additions and subtractions as we usually did in the past, but pay attention to the rubrics, celebrating as the 1928 compilers intended. It

is a wonderful experience and one I recommend.

With a little more flexibility and tolerant understanding our more "liberal" minded bishops could win back many of those who have been lost through their intolerance and dictatorial attitudes. Winning back lost membership is a laudable thing to do. It is certainly better than being like an army of lemmings heading for self-destruction.

(The Rev.) Michael G. Cole
St. John's Church
Halifax, Va.

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Bishop Mayson Dies

The Rt. Rev. H. Irving Mayson, retired Suffragan Bishop of Michigan, died Dec. 3 in an Ann Arbor hospital. He was 70. Bishop Mayson was consecrated in 1976, and remained in this ministry until his retirement in 1992.

Born and raised in Cleveland, Ohio, he graduated from St. Augustine's College (N.C.) and Bexley Hall seminary. He was ordained to the diaconate and priesthood in 1951, and served as priest-in-charge of St. Philip's Church, Akron, Ohio, from 1951 to 1969. He was archdeacon of Michigan from 1970 until his election in 1976.

Bishop Mayson was a founding member and a member of the national board of the Union of Black Episcopalians and the Economic Justice Committee of the national church, and the board of trustees of St. Paul's College, Lawrenceville, Va. He also created the Mayson Scholarship Foundation, which assists Detroit high school students who wish to study at St. Andrew's Academy, Sewanee, Tenn.

He is survived by his wife, Alma, a daughter, Heather Kim Neff, a son, Michael, a granddaughter and a brother.

100 Years in Lexington

The Diocese of Lexington celebrated its centennial Dec. 3 with about 2,000 members of the diocese on hand at Immanuel Baptist Church in Lexington.

The Rt. Rev. Don Wimberly, Bishop of Lexington, spoke of the meeting 100 years ago at which the diocese was formed. "They gathered with probably fewer people and fewer dollars, but with hope and an undying faith in their Lord and Savior Jesus Christ.

"Let us as a diocese use these two things and add another as we move into our next century," Bishop Wimberly said. "Let us begin with hope. Let us begin with undying faith in a personal Lord and Savior. And let us begin with unflinching love for one another."

The bishop introduced families of the Rt. Rev. Lewis W. Burton, first Bishop of Lexington, and the Rt. Rev. Addison Hosea, the fourth diocesan. He also introduced Frances Barr, diocesan historiographer, who presented a copy of *Ripe to the Harvest*, her new history of the diocese.

The Rev. John Guest, evangelist, was the preacher for the service, and urged members of the diocese to "choose this day whom they will serve."



Carol Barnwell photo

Bishops from some of the church's largest dioceses meet in Houston to talk about common concerns, such as building new churches, revitalizing others and maintaining an Anglican style.

Ideas Exchanged on How to Grow

In a meeting room high atop the airport hotel in Houston, 14 bishops from several of the church's largest dioceses met to share ideas and concerns. While jets took off and landed soundlessly beyond picture windows, the Rt. Rev. Claude E. Payne, Bishop of Texas, led the open forum, which included the episcopal leadership from the dioceses of Los Angeles, New York, Virginia, Massachusetts and Texas.

Bishop Payne shared his goal of tripling the size of the 74,000-member Diocese of Texas. He called 200,000 members a "miraculous expectation," and signified a move from maintenance to mission. "We are not up to business as usual," he said.

He also highlighted several events in Texas held in the last 12 months aimed at engaging more lay persons on a leadership level, including the successful Gathering of the Diocese, which attracted about 1,500 members of the diocese in August.

"We are focusing on being 'one church' reaching out to the unchurched," Bishop Payne said. "We want to build new churches and for that, we must expand and educate our leadership."

The Rt. Rev. Peter J. Lee, Bishop of Virginia, said building new churches and revitalizing others is also a priority in his diocese. "We are trying to support and strengthen at a local level," he said, using teams of consultants around the diocese. Virginia Suffragan Bishop David Jones said the diocese had planted one church a year for the last seven years, and aug-

mented five others.

"We have become more intentional about a team approach to new starts," Bishop Jones said, "with a core group prepared to teach Christian formation and support a new congregation with specifics in Christian education and youth ministry."

"The ability to lead and to motivate others is what we are looking for," said the Rt. Rev. Frederick Borsch, Bishop of Los Angeles. Bishop Borsch told of a priest in his diocese who asked for permission to start a service in McArthur Park for the poor who lingered there. "They began with 'Mass on the grass' and now have a storefront with a thrift shop and 'jobs for janitors,'" he said.

Bishop Borsch said the large number of churches built in the '50s and '60s in Los Angeles and the exorbitant cost of land has kept new starts to a minimum, but attention to clergy wellness and a growing multicultural segment of the population are on the priority list.

The Rt. Rev. Richard Grein, Bishop of New York, expressed concern for a loss of Anglican style in a church actively seeking the unchurched. His concerns were echoed by Suffragan Bishops Barbara Harris of Massachusetts and Clay Matthews of Virginia.

The meeting marked the second time bishops had shared approaches to various topics. "We all see ourselves as resources for others, and this kind of proactive meeting is useful for all our dioceses," Bishop Payne said.

Carol E. Barnwell

'Mission' as an Action Word

Anglicans from overseas and missionary leaders along with members of the Diocese of Virginia participated in a conference titled "Empowering Apostles in Mission," Dec. 8-9 at the Virginia Diocesan Center and at All Saints' Church in Richmond.

"The Christian church, by its origin and nature, is a missionary society," said the Rt. Rev. Alden E. Hathaway, Bishop of Pittsburgh. "It was formed for the purpose of carrying the gospel message from its own life and community to the world. When the church isn't a missionary society, the church is in trouble."

The Rt. Rev. Peter James Lee, Bishop of Virginia, who has ties to the church in South Africa and Jerusalem, emphasized the mutuality of mission work. He said it is important to see such relationships as partnerships, rather than as arrangements whereby well-meaning Episcopalians send money and resources to distant countries.

"Every verb in the baptismal covenant is an action word for mission," Bishop Lee said, "but none of us can do it all."

The Rt. Rev. Leo Frade, Bishop of Honduras, also was a participant in the conference. "We have benefited greatly from ministries and gifts from Episcopal churches in the U.S.," he noted. "The gospel has come alive among the people and the church has grown."

Two other bishops, Virginia suffragans

David Jones and Clay Matthews, also were involved in the conference. Other clergy and laity from Virginia talked about their mission experiences.

New Perspective

The Rev. Robert Trache, rector of historic St. James' Church, Richmond, recalled when his church was heavily damaged by fire in July 1994 less than a week after he and a group had returned from a mission trip to Honduras. He said as members of the congregation go about rebuilding, they have a new perspective on their ministry, partly because of their renewed interest in mission.

Beverly Allison, executive director of the Committee to Assist the Episcopal Diocese of Honduras, spoke of her 20-year association with mission.

The scope of the conference caught the attention of those associated with national mission agencies, including the Episcopal Church Center's World Missions officer, Margaret Larom. Three representatives came from the Diocese of Southern Ohio, where Bishop Herbert Thompson has been involved with the new North American Missionary Society.

On the second day of the conference, participants attended workshops on mission opportunities in Asia, Africa, Latin America and Europe, as well as opportunities in this country.

Conventions

A surprise tribute to the Rt. Rev. Robert E. Ladehoff, Bishop of Oregon, marking his 10th anniversary of consecration, highlighted Oregon's diocesan convention Nov. 17-18 in Medford. Bishop Ladehoff received a scrapbook of letters of congratulations from members of the diocese and beyond as well as from Presiding Bishop Edmond Browning.

The convention had a small agenda, dealing with only two resolutions. One established a diocesan task force on the ministry of all baptized, and the other asked that members of the chapter of Trinity Cathedral, Portland, be elected by convention. Both were adopted.

In his convention address, Bishop Ladehoff reflected on his decade as bishop and stated his hopes for the \$1.8 million Forward in Faith capital campaign to finance four diocesan projects.

"Ten years ago I was in a kind of limbo, living in Oregon but not yet a bishop,"

Bishop Ladehoff said. "That was nice. Reality struck within a couple of weeks."

Sponsors of all five potentially controversial resolutions withdrew the proposed legislation at the convention of the **Diocese of Western North Carolina** Nov. 9-11 at Kanuga Conference Center. Sponsors withdrew the resolutions in order to use the time that would have been taken for debate for a dialogue on the issues.

"They were not giving up their opinions or convictions, but giving up the legislative process," said the Rev. Susan Sherard, chair of the commission on ministry.

The resolutions withdrawn concerned an objection to the presentment trial of Bishop Walter Righter; an affirmation of committed, monogamous, same-sex unions; an endorsement of "A Statement

(Continued on page 12)

Archbishop Carey Asserts Uniqueness of Marriage

The Most Rev. George Carey, Archbishop of Canterbury, spoke strongly of marriage and marital fidelity during a debate at the Church of England's General Synod last month. The debate followed publication of a report on the family called *Something to Celebrate*, which states cohabitation should no longer be termed "living in sin."

"Cohabitation is not, and cannot be, marriage in all but name," the archbishop said. "Marriage is public and formal, whereas cohabitation is private. Because marriage is a public event in which promises are made before others, there is recognition that the wider society is involved, and has a strong interest in the stability and the fidelity of family life."

"Those who choose to cohabit on the grounds that their relationship is a private matter, and nothing to do with the wider society, are, frankly, deluding themselves."

"Let us be uncompromising in upholding the values of marital fidelity, in which the ultimate physical intimacy of sex is firmly linked to the unconditional commitment of marriage. These values are under relentless attack."

Something to Celebrate is a report by the church's Board for Social Responsibility, which had been asked by the General Synod to include the topic of cohabitation in the study of the patterns of family life.

"This stands firmly for our belief that marriage is God's proper and best way, while respecting those whose consciences have decided against marriage for the moment," said the Rt. Rev. David Sheppard, Bishop of Liverpool, chairman of the board.

North Carolina Nominees

Five persons have been nominated for the election of a suffragan bishop in the Diocese of North Carolina, which will take place during the diocesan convention Feb. 1-3 in Winston-Salem.

Those nominated: The Rev. Karen Evans, rector of Emmanuel Church, Alexandria, Va.; the Rev. James G. Gloster, vicar of the Chapel of Christ the King, Charlotte, N.C.; the Rev. G. Kenneth Henry, rector of Holy Comforter, Charlotte; the Rev. Elizabeth C. Jones, rector of Epiphany, Atlanta; and the Rt. Rev. Benoni Y. Ogwal-Abwang, rector of St. Paul's, Harrisburg, Pa., and formerly Bishop of Northern Uganda.

The Rt. Rev. Huntington Williams, current suffragan in North Carolina, has announced plans to retire.

Ecumenical Cooperation

A Russian Orthodox-Episcopal Model

By TIMOTHY HOLDER

An estimated 60 million Russian Orthodox Christians and some 2.5 million Episcopalians are blessed by a 200-year history of ecumenical cooperation and friendship. Through the leadership and friendship of two individuals — His Holiness Aleksy II, Patriarch of Moscow and All Russia, and the Most Rev. Edmond L. Browning, the Presiding Bishop of the Episcopal Church — an old and rich ecumenical friendship has been strengthened in recent, eventful years.

Tested amidst the breakdown of society and structure; confronted by the August 1991 coup attempt; challenged by the invasion of American consumerism, profiteers and money brokers; and, faced by proselytizing evangelicals, His Holiness, Aleksy II and the Presiding Bishop lead the way for Anglicans and Russian Orthodox into new and exciting days of Christian cooperation, mission and friendship.

"They (the Russians) are reaching out as a people — especially to Americans — and often as uncertain new Christians," states James H. Billington, Librarian of Congress and Russian scholar. "A recent American polling study found that 30 percent of Russians under 25 have converted from atheism. The number of functioning churches in Moscow alone has risen from 50 to 250 between 1988 and 1993. In the government crisis of last October (1993), both the authoritarians and the reformers turned to the Patriarch to arbitrate the struggle."

Renewal and Partnership

Founded in 1992, the St. Tikhon Theological Institute already has more than 1,000 students, including women, reports a recent Episcopal visitor to Moscow.

Serge Schmemmann, son of a former dean of St. Vladimir's Theological Seminary in New York, wrote about Russian Easter in 1992 in the *New York Times*: "Russians from all walks of life have packed the churches ... More than 6,000 churches have reopened over the last three years, and millions of Russians have come to be baptized."

These are not signs of a people or church spiritually dead. What is happen-

ing in Russia today is a revival, a "renewal" as the Patriarch calls it. The question is not whether the church is "alive or dead," "able or disabled," or even "sinful or pure," as some like to ask. The question is how can Christianity worldwide help provide hope, renewal and partnership in the most Christ-like and effective manner possible? The friendship and leadership of Bishop Browning and Patriarch Aleksy II over the past five years can help to provide answers.

Again and again we learn the value of human relationships. Timothy Ware's discussion of Anglican ecumenical relations in *The Orthodox Church*, a standard reference on Orthodoxy, speaks of the importance of "forging close personal relationships" in the cause of Christian unity. Forging such relationships is an obvious basis for any long-term association or ecumenical partnership. Bishop Browning and Patriarch Aleksy II show us by their own friendship examples of vision, leadership and hope.

"The Patriarch says he has told President Clinton that the best ecumenical relationships of the Russian Orthodox Church are those with the Episcopal Church and that other churches should look to us (the Episcopal Church) as a model," reported the Rev. J. Robert Wright of General Theological Seminary, a visitor with Aleksy at the patriarchal residence in Moscow in 1994.

The Presiding Bishop and Aleksy met in 1989, when the Episcopal primate visited Moscow, Armenia, Georgia and Latvia. It was not until the Patriarch's visit to the United States in November 1991, on the heels of the attempted August coup, that the Presiding Bishop and Aleksy formed a close relationship.

Knowing of the turmoil and uncertainty of the political situation in Russia, especially at that time, and knowing, too, that the church was virtually bankrupt, the Presiding Bishop decided during their luncheon visit on Nov. 13, 1991 to make an unprecedented gift of \$100,000 to the Patriarch for humanitarian aid to the

people of Russia.

In response to the Presiding Bishop's particular concerns for the most vulnerable in Russia during the coming winter, the Patriarch said, "This generous gift will help thousands to survive the terrible winter we face, especially the children and elderly. We will do everything in our power to prevent their dying and suffering."

This gift, and the personal exchange that day between these two leaders, sealed a friendship which leads the Episcopal and Russian Orthodox churches together into new and exciting fields of endeavor.

Vision, commitment and hope marked the exchanges between the Patriarch and the Presiding Bishop, both in November 1991 and in the months and years that followed. The Presiding Bishop knew of the great opportunities for Christian mission in Russia. He appreciated and honored Aleksy II as the spiritual leader of one of the great branches of the one holy, catholic and apostolic church. He honored Aleksy personally who, in his own words, through trial, error, faith and humility, had come to lead the largest national church in the world and as well an international

ethnic diaspora. Against an uncertain, possibly dangerous, political future in Russia, and with pressing needs at home for both pastoral leaders, the Presiding Bishop and Aleksy that day forged relationship through hope.

In May of 1992, the board of directors of the Presiding Bishop's Fund for World Relief formally approved a plan to raise monies and support for the first church hospital in Russia since before the 1917 Revolution: St. Xenia's Church Medical Center in St. Petersburg. Medical care and supplies especially were in short supply in Russia. Prohibited by the former Soviet government, Christian charity was an outward, public practice for the church in 1992. The St. Xenia's project offered an outstanding opportunity for joint partnership because of Aleksy's commitment to a "radical renewal" for the church, his concern for "human dignity" by the church, and his hope to make real the church's message to all people.

A formal fund-raising campaign was launched for St. Xenia's in June 1992 and successfully completed in September 1993. Within about one year, \$944,000 in cash, medicine and in-kind equipment had



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been given for St. Xenia's.

Bishop Furman C. Stough, then executive for the Presiding Bishop's Fund for World Relief, spoke of the model for successful ecumenical relations: relationship through trust, knowledge, understanding, self-giving, respect and love.

"St. Xenia's is exemplary of the Presiding Bishop's Fund for World Relief's mission as one of the most responsive, efficient and compassionate ministries of Jesus Christ in the world today," Bishop Stough wrote.

"At the right time, the Episcopal Church provided the development monies to build an infrastructure for collaboration that will go on for years to come," said Dr. Larry Kennedy, chair of the St. Xenia Hospital Foundation, in early 1995. Dr. Kennedy and his foundation were responsible, with the Russian Orthodox Church, for the development of St. Xenia's in Russia. Unofficial reports from Russia and the Episcopal Church Center in New York City indicate the hospital and food bank will not be completed as originally planned by the board of the Presiding Bishop's Fund. Nevertheless a communique early last year from the Moscow Patriarchate thanked the Episcopal Church for its "significant charitable aid through the St. Xenia Hospital Foundation" providing for "major repairs" and additions for St. Xenia's, and for medicines "to many a patient of the community."

Example to All Christians

The example of the Presiding Bishop and His Holiness Aleksy commend Episcopalians, and all Christians, to honor the faith of Russian Orthodoxy. The friendship of these two leaders calls us to the 1,000-year history, the beauty and tradition of Russian Orthodoxy. We look to Russia's suffering, sacrifice and survival in this century as a great deepening of soul, a great harbinger of wisdom which can bless, strengthen and enrich all who befriend the Russian people.

Following God's commandment that we love one another, and Christ's model on the cross, Episcopalians, led by the Presiding Bishop, seek, and offer friendship. We sing together the common chant, "O Lord, Save Thy People: O Lord, save thy people and bless thine inheritance. Grant victories to Orthodox Christians over their adversaries. And by virtue of thy cross preserve thy habitation." □

Timothy Scott Holder is a postulant for holy orders from the Diocese of Alabama. He is a second-year student at Harvard Divinity School.

Bound Together: An Ecumenical Moment

By ORRENE RABY

Many times a significant occasion isn't revealed to my mind until a later occurrence unites with an earlier event, and then I experience that "ah ha!" feeling. Not this time! This moment by itself was pure and transcendental enough that I felt very close to the kingdom of God. I now look back in memory and identify it as truly ecumenical worship.

In the spring of 1992, I was on a tour of Israel. We made a stop at Bethany, the little village near Jerusalem. This is where Mary, Martha and their brother Lazarus lived. Our guide told us that Jesus often stayed with this family and dearly loved them.

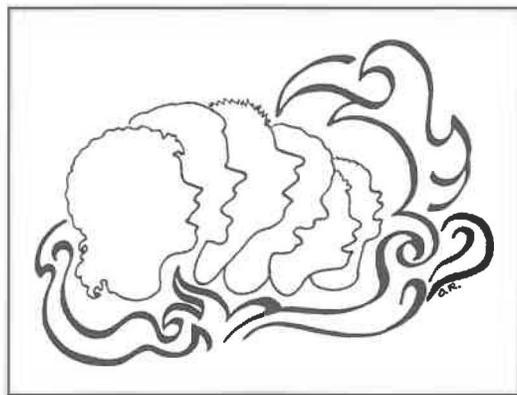
Some of us walked up the hill above to enter Lazarus' tomb. Beside the highway, a large church had been built over where it was believed the family house stood. On this day, the sun was shining and our guide suggested we might like to view the stained glass windows inside the church as they were famous for their vivid colors. He cautioned that we should be very quiet because a service was in progress.

Upon entering the narthex, I was aware of two things — how dark it was and how crowded with tourists it was. Then I saw the windows. They were outstanding! They shone like glorious jewels suspended high in space. Hoping to get closer to them to take some photographs, I had to edge my way into the crowd of bodies.

As my eyes adjusted to the darkness, I could discern a group of about 50 people in the front pews, holding a service. We couldn't hear the speaker well enough to distinguish the language. About that time, the group stood and began to sing. I was surprised, because not only was the hymn one of my favorites, but it was being sung in English! The voices seemed so small and timid in that great space.

In spite of myself, I started humming along softly, not wanting to disturb the other tourists. I soon realized a few others were also singing with the group. I added words to my humming and the music seemed to be spreading all around the church among the tourists. The first verse ended and the original singers turned around facing us as a choir might face a congregation, and they started singing the second verse. By now everyone in the building seemed to be singing.

I turned around, looking to share the



moment with some of my traveling companions. As I searched the crowd for some person with my tourist group, I found I was standing among total strangers. They were of many different ethnicities. I thought how unlike we looked, spoke and dressed! I glanced into the faces of those near me and they appeared to be as surprised and uplifted as I felt. We continued our singing with increasing volume. Then came the final verse:

*When we've been there ten thousand years,
bright shining as the sun.
We've no less days to sing God's praise,
than when we first begun.*

By the last verse, some were adding harmonies, and the volume had grown so strong that I felt totally immersed in the spiritual and physical power of the music and the message. I found myself lifting up my open hands in praise. I saw many other hands lifted upward, showing they were sharing the holy emotions I felt.

After the music stopped, there was a long silence. Then came a hearty applause. I was reluctant to let go of the special quality in the church, and I hoped for a smile from one of these fellow stranger worshipers. It came as a young man sitting in the pew in front of me turned, looked, and smiled at me as if we were old friends! Sharing this Christian spiritual experience with strangers seemed to me to be what ecumenism is all about.

As I reflect on this event, I wonder how it happened that all those diverse people knew the words to this song ... and in English! Was the Holy Spirit so with us that we were singing in our native tongues and the power of the music bound us together as one? The Pentecost must have been like this. I had experienced another example of God's Amazing Grace! □

Orrene Raby is a member of Trinity Church, Oshkosh, Wis.

Similar in Many Ways

During the past few years, ecumenical efforts, as official activities of churches, have not been so conspicuous in church news. Nonetheless, representatives of our church and other churches have patiently continued to study, to meet and to talk together. When will something positive result from all this? Possibly very soon. A historic agreement between the Episcopal Church and the Evangelical Lutheran Church in America (ELCA) will be proposed to the Episcopal General Convention and the Lutheran Churchwide Assembly in 1997. It offers both a great challenge and great promises to both churches and it deserves earnest and prayerful consideration.

Our two churches have been in serious theological consultation for nearly 30 years, and proposals toward reconciliation and ultimate intercommunion have been explored carefully. There is nothing remarkable about that, as it is widely recognized that these churches are similar in many ways. Nor is all of this totally new. In the 18th century, the British employed Lutheran personnel in some missionary activity without anyone being offended. At the time of the American Revolution, when the Episcopal Church was being organized in this country, the Swedish Lutherans had several well-established parishes in the Philadelphia-Delaware area, served by priests who had been ordained by Swedish bishops. The Swedish and Anglican clergy were very friendly and cooperative. When these parishes finally wanted English-speaking clergy, they called Episcopal priests and the parishes were admitted to the Episcopal dioceses. Again, people did not seem to think it was revolutionary. These so-called "Old Swedes" churches still exist.

Our beliefs regarding the creeds and other Christian basics are the same, although the manner of expression has sometimes been different. Anglican theologians have given more attention to the Incarnation; Lutherans to justification by faith and the difference between law and gospel. Lutherans, it must be recognized, have been willing to give more attention and time to theology than we have.

Different National Backgrounds

Our churches also have been divided by cultural differences. As many Episcopalians have been proud of our English heritage, so Lutherans have been proud of their national backgrounds, and many continued to use their mother tongues well into this century. The scene has been complicated further by separate Lutheran churches serving folk of different national backgrounds. Now, however, a majority of American Lutherans are united in the ELCA. It also may be pointed out that historically our strength has been on the East Coast, theirs in the Midwest. They also have been markedly more successful in serving rural populations.

In liturgical worship, there is much convergence. The Lutherans' current forms for Matins, Vespers, Eucharist and baptism are much like ours and reflect decades of friendly collaboration between scholars of the two churches.

Finally, it should be noted that all of this is no splinter action. The Church of England and the Lutheran state churches of Scandinavia are currently engaged in similar negotiations. Next week let us consider the actual proposals for providing American Episcopalians and Lutherans with an intercommunion that will satisfy both churches and leave both as cooperative but self-governing and independently structured Christian bodies.

A Case for Full Immersion

By RICHARD A. BAMFORTH

Thoughts while looking out the window at diocesan clergy retreat:

There is something theologically appropriate about a Baptist conference center being located next to a large body of water. It says there is a connection between ecclesiastical word play and sacramental immersion, between God-talk and getting in all over.

The Baptists and the Orthodox surely have it right by insisting on initiation by inundation. That way there is no doubt about being committed all the way, no question about any half-and-half affair. Whereas, 50 percent or 10 percent involvement is signaled by the dribs and drabs of the half-cup pouring or finger-drip sprinkling which usually suffices among Episcopalians.

In spite of our rubrics allowing immersion, for which most of our church buildings are not equipped, we Anglicans have too few qualms about the message our liturgical dribbling conveys. We have spent far more energy arguing for or against intinction of the host at the Eucharist and what one is to do about leftover bread crumbs than we have about whole-body baptismal dunking. We've been altogether too permissive about merely intincting our candidates and tithing the water, and nowhere near insistent enough on presenting the Christian faith and life as a form of body bathing in deep water and of well-nigh Olympic swimming against often contrary currents.

When I was a child, I lived near the sea and spent every summer day at the beach. I learned to swim, not by instruction, but by observation and daily trial and error. I didn't really learn to swim at all, by the rules, that is. I acquired the ability to navigate somewhat like the way one acquires language facility. By experience and deduction. Getting acquainted with the rules came later as a way of interpreting the experience. That is the rationale behind communicating children at the Eucharist as soon as they are baptized. First we do it, later we develop understandings, or, at least get inklings, of what it's all about.

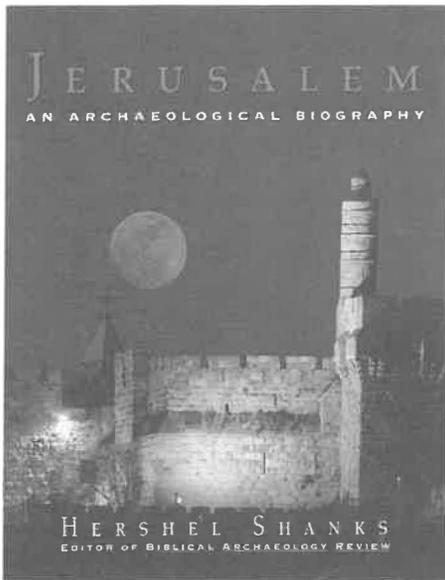
So it is, or ought to be, with living as a Christian. And it ought to be sacramentally dramatized in our baptisms. We are called to be in it all over, up to our necks, and more so, and then to talk about it with some degree of comprehension later. Too many churches operate on a finger-bowl frame of mind. We let our people have the idea that a little bit is sufficient, a smattering of religion will do, especially if we do so "decently and in order."

We would do better to replace our fonts and silver bowls with Olympic-sized swimming pools or with the lakes beside which Baptists build their conference centers. It might just give the impression that we take ourselves and our faith seriously.

The Rev. Richard A. Bamforth is a retired priest of the Diocese of Maine. He resides in Augusta, Maine.

Bibles, References & Handbooks

By TRAVIS DU PRIEST



JERUSALEM: An Archaeological Biography. By **Hershel Shanks.** Random House. Pp. 256. \$45.

The editor of *Biblical Archaeology Review* (BAR) provides an overview in words and pictures of the Holy City of Jerusalem. He takes us chronologically and archaeologically to “Jerusalem Before the Israelites” to “The Tombs of David and Other Kings of Judah” to “King Solomon and the Lord’s House” to “The Jerusalem of Jesus” and “Moslem and Crusader Jerusalem.” The stunning color photographs, many full page, make the book as beautiful as it is informative.

BREAKING OPEN THE GOSPEL OF JOHN. By **Gerard P. Weber** and **Robert Miller.** St. Anthony. Pp. 131. \$9.95.

More of a guide to devotional reading of the gospel than a study source, this

book by two Roman Catholic priests includes contemporary stories about John’s stress on divinity, power and authority. Each chapter ends with questions for personal reflection or group discussion.

THE WORD OF THE LORD: Reflections on the Sunday Readings. By **Philip J. McBrien.** Twenty-Third. Pp. 176. \$9.95 paper.

Two-page mini-commentaries on the Sunday readings for Year “A” in the Roman Catholic lectionary. Enough overlaps to make it a good supplement to Episcopal and protestant offerings in the same genre.

INSIDE THE SUNDAY GOSPELS: New Commentaries for the Year of Matthew, Year A. By **Peta Sherlock.** Morehouse. Pp. 135. \$9.95 paper.

Doctoral candidate, teacher and chaplain Peta Sherlock uses everyday events to enliven her brief remarks on the Year A Revised Common Lectionary. Actually, they are closer to reflections than traditional commentaries, but make for interesting reading.

THE BIBLE AS CULTURAL HERITAGE. Edited by **Wim Beuken** and **Sean**

Freyne. *Concilium.* Pp. 132. Subscription, \$60; back issues, \$15. paper.

A special issue of *Concilium*, a journal which seeks world-wide theological debate, devoted to the cultural heritage of the Bible. I particularly enjoyed David Jasper’s “The Bible in Arts and Literature,” which uses contemporary literary criticism to study images of Mary Magdalene.

THE MESSAGE: New Testament with Psalms and Proverbs. By **Eugene H. Peterson.** Navpress. Pp. 940. No price given, paper.

This is a highly readable idiomatic paraphrase of the New Testament and Psalms and Proverbs. While I usually do not warm up to paraphrases as opposed to serious translations, I must say that this version works very well orally. I have used it for the gospel (once memorizing the passage and presenting it without reading it) at three informal celebrations of the Holy Eucharist. Amazingly, even several weeks later, people actually remembered those particular passages. From Luke’s version of the blessings and woes: “There’s trouble ahead when you live only for the approval of others ... Popularity contests are not truth contests. ...”

Ascetic Imagination

ANGELS THEN AND NOW
The Silence of Angels
By **Dale C. Allison, Jr.**
Trinity. Pp. 133. \$11.95, paper.

ANGELS
Their Mission and Message
By **Charles R. Jaekle**
Morehouse
Pp. 131. No price given, paper

Angels Then and Now is interesting and amusing, but rather pessimistic about present-day culture. The author first suggests that the environment shapes the world’s religions. He compares the very early beliefs of the people who lived almost entirely outdoors with modern people

who spend most of their time indoors.

Today, science and technology rule our culture as religion once did. In the past, God controlled and was found in the darkness, silence and brightness of nature. But now humans control much of the sound and light in which they live. Hence, the silence of the angels of God is greatly needed.

He elaborates on Matthew’s Gospel and Jesus’ verbal teaching, but concludes that there is little desire in people today to follow the example of their heroes, even Jesus. Sadly, the ascetic imagination, so prevalent in the early church, is now all but dead.

Angels: Their Mission and Message is more overtly about the ministry of angels.

The author points out that in Old and New Testaments, angels are active in instructing, saving and changing the lives of men and women. His contention is that they still do so today. The difference is that most people are reluctant to acknowledge their belief in and experience of angels.

After reviewing biblical and present-day examples of angelic intervention, Fr. Jaekle discusses the need for counseling by the clergy and congregational support for people who have had angelic experiences. Angels are, after all, ministers of God’s providence and unconditional love. I found reading this one very worthwhile and enjoyable.

Alice Lowry
Racine, Wis.

Western North Carolina Marks Its Centennial

(Continued from page 7)

of Koinonia," originated by Bishop John S. Spong; a proposal for dialogue on the presentment against Bishop Righter instead of a trial, and an emphasis on a ministry of unconditional love shown by calling sinners to repent of sexual behavior contrary to the teaching of holy scripture.

The Most Rev. Edmond L. Browning, Presiding Bishop, was guest chaplain for the convention, which marked the 100th anniversary of the diocese. Bishop Browning presented meditations, took part in a "town meeting" in which he responded to questions from delegates, and preached at a Eucharist celebrating the centennial.

"I want very much for us to move

beyond making judgments about the validity of other people's ministries and each take up our own," Bishop Browning said, "for this is a time when the world needs to hear from us about healing brokenness, not to see us replicating that brokenness in our own common life."

"In spite of our numbers being large or small, the emphasis here is on being surrounded, being connected, on being part of a community and on witnessing, telling our stories and telling the good news of God's compassion, love and forgiveness for us all in Jesus Christ," said the Rt. Rev. Robert H. Johnson, Bishop of Western North Carolina, in his convention address.

The convention adopted resolutions which established clergy compensation guidelines, opposed violence against women in all forms, urged parishes to increase their levels of voluntary giving

until they reach the goal of at least 16 percent of net disposable income, and amended diocesan canons to conform with national canons.

A budget of about \$1.09 million was adopted for 1996, a 7 percent increase from 1995.

Checks, in the amount of \$1,000 each, were distributed to representatives of every congregation during the convention of the **Diocese of Southern Ohio** Nov. 10-11 in Dayton. The estimated \$82,000 came from a reserve account which had accumulated for more than 20 years.

"We are returning it to you," said the Rt. Rev. Herbert Thompson, Bishop of Southern Ohio, in his convention address. "This is not ordinary money. You have given it to God and now God gives it back to you."

Bishop Thompson said how the money is used will be up to the congregations, and added that he hoped it will not be used for maintenance, "but will use it differently, as in the parable of the talents."

A highlight of convention was the presence of nearly 50 young persons from across the diocese. They led delegates in Bible study and story telling.

Delegates adopted new national canons on discipline of clergy among several resolutions, and approved a budget of about \$2.1 million.

The Rt. Rev. Sehon Goodridge, Bishop of the Windward Islands, and the Rt. Rev. Whakahuihui Vercoe, Bishop of Aotearoa, addressed convention about their hopes for a new three-way partnership with Southern Ohio.

St. Nicholas of Myra Church, located on the southwest edge of Columbus, was accepted as a mission congregation.

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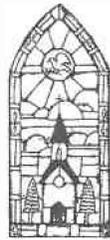
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Briefly

The Most Rev. Desmond Tutu, Archbishop of Capetown, has been named chairman of South Africa's 17-member Truth and Reconciliation Commission that will investigate atrocities committed during the time apartheid policies were in effect.

The general synod of the **Church of Norway**, a Lutheran body, has ruled that persons in homosexual relationships cannot be appointed to church positions. Ecumenical News International reported the synod also said, "It is not a subject of current interest to introduce a church prayer ceremony for homosexual/lesbian couples."

College Services Directory

ALABAMA

Tuskegee Univ. Tuskegee
ST. ANDREW'S 701 Montgomery Rd.
The Rev. Liston A. Garfield, r
Sun 11. Wed 12:05

CALIFORNIA

Occidental College Los Angeles
ST. BARNABAS' 2109 Chickasaw Ave.
The Rev. Alan Scarfe, r 254-7569
Sun 10. Services signed ASL

San Francisco State Univ.
ST. FRANCIS 399 San Fernando Way San Francisco
The Rev. Charles Ramsden, r; the Rev. Michael Wyatt, chap
H Eu: Sun 8, 10; Thurs 9:15 (415) 334-1590

DELAWARE

University of Delaware Newark
ST. THOMAS'S / EPISCOPAL CAMPUS MINISTRY
The Rev. Thomas B. Jensen, r; the Rev. Kempton D. Baldrige, assoc & univ. v
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FLORIDA

Florida State Univ. Tallahassee
CHAPEL OF THE RESURRECTION (904) 222-4053
655 W. Jefferson
The Rev. John Beach, chap
Sun H Eu 8:30, 11; Wed 5:30

Jacksonville Univ. Jacksonville
ST. LUKE'S 2961 University Blvd., N.
The Rev. Kenneth M. Roach, r
Sun Eu 10. Wkdays as anno

Univ. of South Florida Tampa
ST. ANSELM'S CHAPEL—EPISCOPAL UNIV. CENTER
12850 N. 50th St. (813) 988-6928
The Rev. G. Robert Cain, chap; the Rev. Mark Bowen, d
Sun H Eu 6; Wed EP 7

GEORGIA

Georgia Inst. of Tech. Atlanta
ALL SAINTS' (404) 881-0835
The Rev. Harry Pritchett, r; the Rev. Martha Sterne, ass't r;
Benno Pattison, chap; the Rev. Jim Pritchett, ass't; the Rev. George Alexander, ass't
Sun: 8, 9, 11:15, 6. Wed 12:05

ILLINOIS

Southern Illinois Univ. Carbondale
ST. ANDREW'S 402 W. Mill
The Rev. Lewis A. Payne and Peer Ministers
Sun: 8, 10. Tues 9:30

INDIANA

Purdue Univ. West Lafayette
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435 W. State St. 47906-3540 (317) 743-1347
The Rev. Peter J. Bunder, c
e-mail: goodshp@holl.com
http://www.holli.com/r_goodshp
Sun HC 8:30, 10:30. Lutheran/Anglican dinner 5:30

Univ. of Evansville Evansville
Univ. of Southern Indiana
ST. PAUL'S 301 SE First St.
The Rev. James B. Hempstead, r
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Indiana Univ. South Bend
CATHEDRAL CHURCH OF ST. JAMES (219) 232-4837
117 N. Lafayette Blvd.
The Very Rev. Frederick E. Mann, Dean; the Rev. Joseph P. Illes, d
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LOUISIANA

Louisiana State Univ. Baton Rouge
ST. ALBAN'S CHAPEL Dairymple & Highland
The Rev. Charles A. Wood, chap
Sun 10:30, 6; Mon-Fri 11:45

MASSACHUSETTS

Smith College Northampton
ST. JOHN'S 48 Elm St.
The Rev. James G. Munroe, r
Sun HC 8 & 10. Student Fellowship—Tues noon (HC & Lunch)

MICHIGAN

Wayne State Univ. Detroit
Jenny Gale Tsering, chap
687 Student Center Bldg., Detroit, MI 48202

MINNESOTA

Univ. of Minnesota
University Episcopal Center Minneapolis/St. Paul
317 17th Ave., S.E., Minneapolis 55414 (612) 331-3552
Sun Eu 6 FAX (612) 627-9450

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Hastings College Hastings
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GRACE CHURCH 4 Madison Ave. 377-0106
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BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke
Sun H Eu 8 & 10. Wed 12:10

NORTH CAROLINA

Duke University Durham
THE EPISCOPAL CENTER AT DUKE 505 Alexander Ave.
The Rev. Anne Hodges-Copple, chap
Sun H Eu and Dinner 5 (Center); Tues H Eu noon (Duke Chapel); Thurs H Eu 7:30 (Center); Tues-Fri MP 8:30 (Duke Chapel)

East Carolina Univ. Greenville
ST. PAUL'S 401 E. 4th St.
The Rev. Thomas Cure, chap
Sun 7:30, 9, 11:15 HC. Wed 5:30 Episcopal Student Fellowship HC/supper

OHIO

Kent State University Kent
CHRIST CHURCH 118 S. Mantua St.
The Rev. Robert T. Brooks, r 673-4604
Sun 8 & 10, Wed 5:30 (Room 311, Student Center)

Youngstown Univ. Youngstown
ST. JOHN'S 323 Wick Ave., Youngstown (216) 743-3175
The Rev. William Brewster
Sun 8 & 10:30 (8 & 10 summer)

PENNSYLVANIA

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

TEXAS

Sam Houston St. Univ. Huntsville
EPISCOPAL STUDENT CENTER 1614 University Ave.
Fr. Jim Sproat, chap (409) 295-3988
Sun 6 Mass & Meal. Wed 6 Compline & Bible Study

VIRGINIA

Randolph-Macon Woman's College Lynchburg
ST. JOHN'S
The Rev. Frank G. Dunn, r; the Rev. Fran Stanford, ass't; the Rev. Wm. P. Parrish, p; Pattie W. Ames, youth min
Sun H Eu 8, 10:30; MP Mon-Fri 9; EP third Sun 4; Bible Study Tues 7:30

Virginia Tech Blacksburg
CHRIST CHURCH 120 Church St. 552-2411
The Rev. Clare Fischer-Davies, r; the Rev. Rod Sinclair, chap
Sun 7:45, 9, 11:15. Wed 5:30 Student Fellowship

Washington & Lee Virginia Military Inst. Lexington
R.E. LEE MEMORIAL CHURCH
The Rev. David Cox, r; the Rev. Dr. Sandra Levy, assoc
Sun Eu 8:30, 10:30, 5. Wed 12:15

WASHINGTON

Univ. of Washington Seattle
CHRIST CHURCH—Canterbury (206) 633-1611
1305 NE 47th St.
The Rev. Stephen Garratt, chap
Sun H Eu 8, 10, 11:30. Wed 11:30, 7. Student Fellowship Wed 7:45; Student-led liturgy and dinner Sun 6:30

Refer to key on page 16

People and Places

Appointments

The Rev. **Charles Chyke Amuzie** is rector of St. Athanasius', Box 977, Brunswick, GA 31521.

The Rev. **Robert Bird** is deacon assistant of Christ Church, 720 Riverside Ave., Adrian, MI 49221.

The Rev. **Gary Fertig** is rector of Ascension, 1133 N. LaSalle, Chicago, IL 60610.

The Rev. **Jeffrey Gollither** is canon residentiary of the Cathedral of St. John the Divine, 1047 Amsterdam Ave., New York, NY 10025.

The Rev. **Alan Gregory** is assistant professor of church history at the Episcopal Seminary of the Southwest.

The Rev. **Lada Hardwick** is primary pastor of St. Thomas' and Emmanuel, White Sulphur Springs, WV 24986, and missionary of the Greenbrier River Cluster, WV.

The Rev. **Robert Dale Harmon** is rector of St. Thomas', 2 St. Thomas Ave., Savannah, GA 31406.

The Rev. **David Howard** is vicar of Trinity, Lake & Center, Lawrenceburg, IN 47025.

The Rev. **Mark Miller** is rector of St. Peter's, 435 W. 23rd, Huntington, WV 25704.

The Rev. **Mike Murphy** is vicar of Trinity-St. Mark's, Box 307, Alberta, VA 23821.

The Rev. **Mark Seitz** is rector of St. Matthew's, Box 508, Wheeling, WV 26003.

The Rev. **Harold Smith** is vicar of St. Peter's, 950 E. Washington, Lebanon, IN 46052.

The Rev. **Jerry M. Sneary** is rector of St. James', 8th & Denver, Dalhart, TX 79022.

The Rev. **John B. Wheeler** is vicar of All Saints' Chapel, Annapolis Junction, MD; add: 3798 Dalemeade Dr., Edgewater, MD 21037.

The Rev. **Kathryn White** is assistant of Christ Church, 120 N. Military, Dearborn, MI 48124.

The Rev. **Tom Wilson** is rector of St. Paul's, 306 Peyton Rd. SW, Atlanta, GA 30311.

The Rev. **William Wood** is rector of St. John's, P.O. Box 884, Wichita, KS 67201.

Other Changes

The Rev. **John Morgan** has renounced the ministry of the Episcopal Church with the intention of becoming a Roman Catholic.

Deaths

The Rev. Canon **Jay Theodore Black**, a resident Oblate of the Society of St. Paul, died Nov. 25 at the Episcopal Home in Alhambra, CA. He was 87.

Fr. Black was born in Toledo, OH, and was raised in Portland, OR. He graduated from Harvard University in 1930 and General Theological Seminary in 1933. He was ordained priest in 1934. From 1936-40, he was a Benedictine monk at Nashdom Abbey, who then returned to America to help establish the Benedictine order in Valparaiso, IN. He served parishes in Jersey City, NJ, and Olney, PA, before moving to the Diocese of Nassau from 1944-65. He also helped prepare the West Indian Book of Common Prayer. In 1965, he was named honorary canon for the Diocese of Nassau and the Bahamas and also became a resident oblate of the Society of St. Paul. He retired in 1969.

The Rev. **Donald Melvin**, priest of the Diocese of Chicago, died Oct. 1 at his home in Indianapolis, IN, of complications from AIDS. He was 41.

Fr. Melvin was a native of Herrin, IL. He was educated at Southern Illinois University, Episcopal Divinity School, and Seabury-Western Theological Seminary. He was ordained priest in 1987. He served St. John's, Lockport, IL, St. Margaret of Scotland, Chicago, IL, and All

Saints', Indianapolis, IN. Fr. Melvin was also the author of *Missa Pro Dei Plebe*. He is survived by his parents, Eugene and Molly Katherine Melvin.

The Rev. **Frances Bernadette Turner** died Oct. 3 in Milwaukee, WI. She was 93.

Ms. Turner was born in Superior, WI. She graduated from the University of Minnesota, Northwestern University, the University of Chicago, and Washington University. She was ordained deacon in 1986 and priest in 1990. She served as chaplain of the Hillcrest Retirement Center, Boise, ID, and the North Shore Retirement Hotel, Evanston, IL. She was the author of *God-Centered Therapy*, and *The Prosperity & Healing Power of Prayer*.

The Rev. **Jack Wilhite**, vicar of Grace Church, Panama City Beach, FL, died at his home on Nov. 30. He was 67.

Fr. Wilhite was born in Moberly, MO. He attended the University of Missouri, the University of the South and Louisville Presbyterian Seminary. He was ordained priest in 1974. He served parishes in Memphis, TN, and Laguna Beach, FL. He was president of the Diocese of the Central Gulf Coast's standing committee, and a member of the finance committee. Fr. Wilhite is survived by his wife, Dottie, a daughter, Natalie, and a grandson, Christopher.

The Rev. Canon **Robert J. Lewis**, honorary canon of Trinity Cathedral, Trenton, NJ, died on Dec. 17 of heart failure.

Canon Lewis was born in Taylor, PA. He attended American University, Philadelphia Divinity School and Catholic University. He was ordained priest in 1957. He served parishes in Scranton and Harrisburg, PA, Washington, DC, Haddon Heights, NJ, New York, NY, and Burlington, NJ. He was headmaster of St. Mary's School, Haddon Heights, NJ. In 1972, he was made an honorary canon of Trinity Cathedral, Trenton, NJ. Canon Lewis was a Mason, a chaplain for St. David's Welsh Society of New York. He retired in 1994. There are no immediate survivors.

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Tom Ward

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Telephone 704-692-9136
Facsimile 704-696-3589



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ST. MICHAEL'S MASS, RITE II reprinted again! Send \$3.00 for packet w/accomp. and pew editions. **Benjamin Harrison, 6902 W. 52nd Pl., #2A, Mission, KS 66202.**

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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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BEAUTIFUL NEEDLEPOINT KITS: Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (317) 783-1958.**

ORGANIZATIONS

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.**

ORGANIZATIONS

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

POSITIONS OFFERED

WANTED: Interim rector for one year starting April, 1996, for small English-speaking parish of the Diocese of Mexico (Iglesia Anglicana de Mexico) in world-famous art colony in San Miguel de Allende. For more information write: **David Goodloe, Aldama 1, San Miguel de Allende, 37700 GTO, Mexico**

CHURCH OF THE ADVENT, located in historic Madison, GA, is seeking a full-time rector. This unique opportunity offers a growing and involved congregation, graced with 19th-century church and parish house, evoking beauty and peace. This diverse, cohesive congregation has achieved solid financial independence. Madison offers a broad-based economy, cultural events, professional services, a sound educational system and proximity to large city conveniences. We invite a caring and energetic priest to lead our supportive congregation and to apply the teachings of Christ to our lives today. The rector needs a passion for preaching, a heart for pastoral care and a head for administrative, staff and program development. Church of the Advent is committed to spiritual growth through worship, outreach, community involvement, family and individual counseling and fellowship. Inquiries: **Church of the Advent, 338 Academy St., Box A, Madison, GA 30650.**

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

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

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

SEMINARS

SWEDEN, FINLAND AND NORWAY. The American Summer Institutes' 1996 Scandinavian Seminar. A distinguished faculty of Scandinavian theologians and the Rev. Dr. William A. Johnson, Canon Theologian, Cathedral of St. John the Divine; Professor of Philosophy, Brandeis University. Seminar director: Fr. Ralph E. Peterson, D.D.; June 25 to July 16, 1996. **American Summer Institutes, P.O. Box 10, Princeton Junction, NJ 08550. Telephone: (609) 799-5349.**

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

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

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

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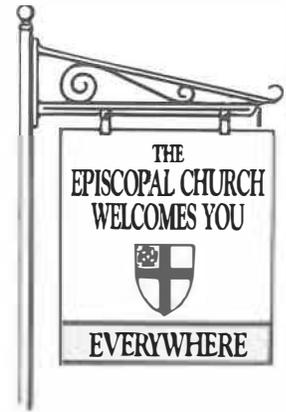
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Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. Thomazine Shanahan, the Rev. Lupton P. Abshire
Sun Eu 8, 9, 11 (1S, 3S & 5S); MP 11 (2S & 4S); Cho Ev 5 (1S Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10). Noonday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

Wilmington, DE

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

Hollywood, FL

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

Riverside, IL (Chicago West Suburban)

ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

Indianapolis, IN

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

Boston, MA

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

Kansas City, MO

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

Augusta, GA

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

St. Louis, MO

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

KEY

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

Newark, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. J. Carr Holland, III, r
Sun Masses 8 & 10 (Sung), Mon-Fri 12:10

Long Beach, L.I., NY

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

New York, NY

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112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

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

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

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

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

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

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

Gettysburg, PA

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

Philadelphia, PA (Mount Airy)

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

Phoenixville, PA

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

Pittsburgh, PA

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

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

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Fr. Timothy P. Perkins, r; Fr. Alan McGlauchlin, SSC, c; Fr. Thomas Kim, Korean v Sun Masses 8, 9, 11, 6. Daily Masses as anno (817) 277-6871; Metro 265-2537

Corpus Christi, TX

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

Dallas, TX

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

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

Fort Worth, TX

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

Pharr, TX

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

Alexandria, VA

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

Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean (414) 271-7719
Sun Masses 8, 10 (Sung). Daily as posted

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. Rosalie H. Hall, M. Div., assoc
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu