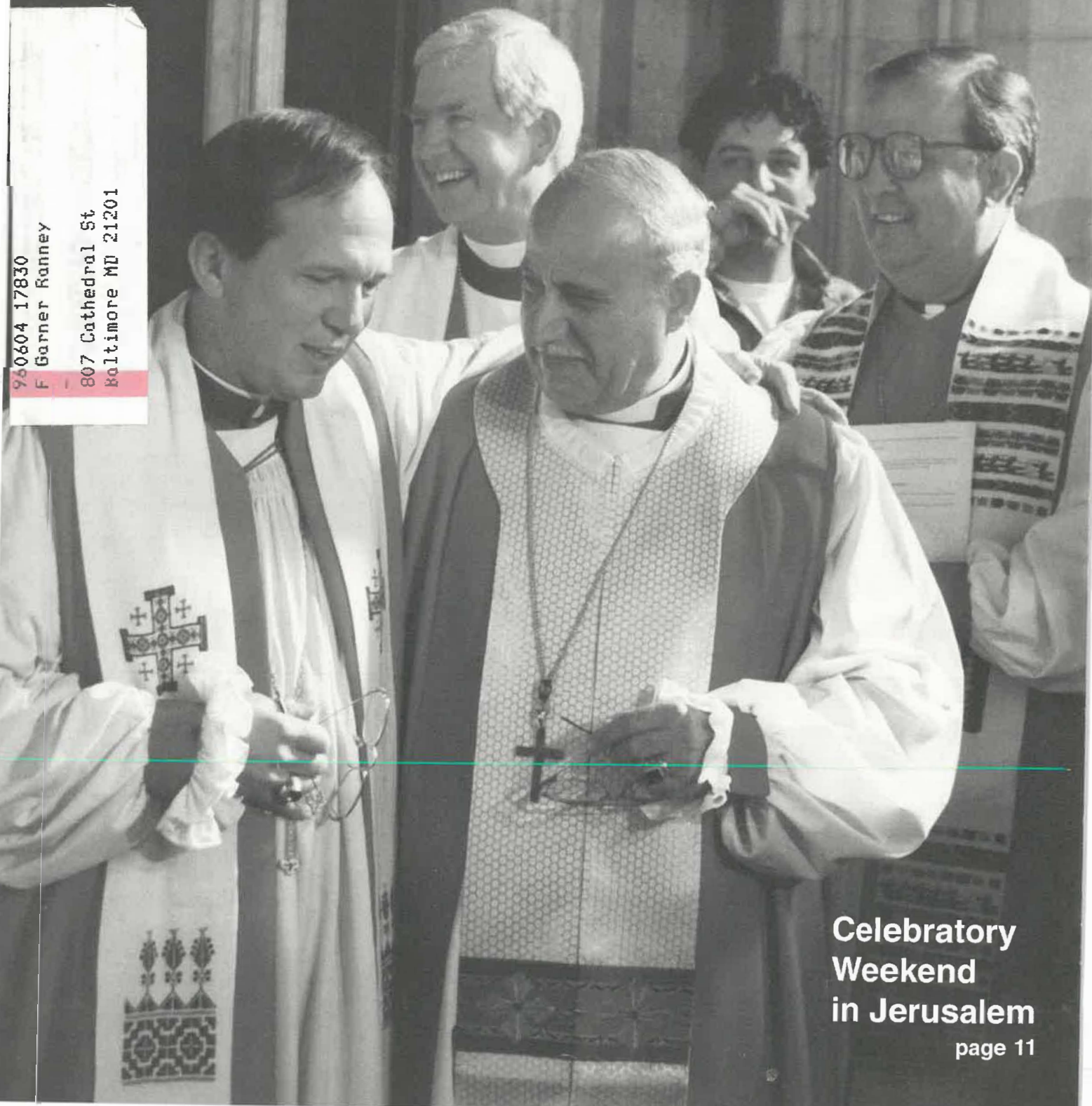


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The Magazine for Episcopalians

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Weekend
in Jerusalem**

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Viewpoint: In defense of Bishop Bartlett
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Quote of the Week

The Rev. Carolyn Tanner Irish, bishop-elect of Utah, a former Mormon, on her conversion to the Episcopal Church: "When beauty touches you, it comes at you sideways. It is a whole different way of experiencing God."

In This Corner

Toward 'Non-Procreative Unions'

Notes from the service booklet of a recent blessing of a same-sex couple in Trinity Cathedral, San Jose:

"This particular service you are about to experience is a liturgy created by a sub-committee of the Standing Liturgical Commission of the Episcopal Church in the United States. It is taken from a document titled 'An Illustration of a Rite for the Celebration of Commitment to a Life Together, Suggestions for Education Regarding Such a Rite, and Theological Reflections on the Need for Such a Rite, June 1, 1995 ...'

"... you are taking part in a piece of history. Together we are witnessing the evolution of the Church. We are actively participating in the healing of the Body of Christ as the Body seeks to reconcile with its lesbian and gay members. While it is not the official rite of the Episcopal Church, it is the document the church is considering for all non-procreative unions — homosexual and heterosexual."

The question of what to call women priests, raised in this church by the Episcopal Women's Caucus, has gone "official" in the Church in the Province of Southern Africa. The question turned into a debate during the church's recent synod, according to *Anglican Update*, the newspaper of the Diocese of Cape Town.

"Surely the time has come quietly to drop these quaint and pretentious titles which hardly promote gospel understanding," said Bishop David Russell of Grahamstown.

Michael Wilson, also of Grahamstown,

Sunday's Readings

It's God's Values That Really Matter

Epiphany 4: Micah 6:1-8; Ps. 37:1-6; 1 Cor. 1:26-31; Matt. 5:1-12

Sometimes it seems like the selfish and the greedy get most of the good things in this world. But while wealth and power often do attach themselves to such people, those things are worthless in comparison to the value of a life which is pleasing to our God.

Today's readings focus on the basic, unchanging core of "biblical morality," a core of which we in the church need frequently to be reminded. "What does the Lord require of you," asks Micah, "but to do justice, to love kindness, and to walk humbly with your God?" Very little more than that, apparently, for these same ethical basics are underscored by Jesus in the attitudes and behaviors he calls "blessed." Poverty of

argued that "mother" was not the female equivalent of "father" in addressing priests. "The titles should express respect and warmth and make you feel at home," he said.

The Synod of Bishops is to study the matter.

A note beneath the mailing label of *The Chronicle*, newspaper of the Diocese of Rochester, reads, "Blessings on postal workers who expedite time sensitive church mail."

License plate spottings: MY GOD, N2GSUS and JOHN 3:8.

The Rev. Lowell J. Satre, Jr., of St. Paul, Minn., saw the following in the parking lot of Luther Theological Seminary: IXOYC, TOP REV and PSTR 2B.

The Rev. George O. Nagle of Saranac Lake, N.Y., spotted LSHADDAI.

Deacons in the Diocese of Albany apparently are noticing bumper stickers. The Rev. Barbara Hanstine of Deposit, N.Y., saw one which read "Jesus is the rock that doesn't roll," and the Rev. Nancy Rosenblum of Albany spotted "For the love of Jesus, stop honking!"

Note to the person in Fort Myers, Fla., whose signature I couldn't read: The Missouri Synod Lutherans are not part of the Concordat of Agreement.

David Kalvelage, editor

spirit can faithfully be translated as humility. Hungering and thirsting after righteousness is enjoined, apparently as opposed to claiming self-righteousness. And purity of heart, our personal holiness, is lifted up — the polar opposite of judgmentalism.

That God's ethics differ radically from those of the fallen world around us is undeniable proof of the Lord's sovereignty. "God chose what is weak in the world to shame the strong," Paul reminds us. "God chose what is low and despised in the world ... to bring to nothing things that are." In the end, it's God's values that really matter.

A life which is pleasing to God, isn't available to the selfish and the greedy. It's gained only through following basic biblical morality as summed up by the psalmist: "Put your trust in the Lord and do good."

Letters

Excellent Resources Are Available

In his letter [TLC, Dec. 31] Marion Hammond asks for "some simple setting for the psalms . . ." I offer several suggestions which have been available for about 10 years, all provided by the Standing Commission on Church Music and the Church Hymnal Corp.

The accompaniment edition of *The Hymnal 1982* provides music for simplified Anglican chants at numbers S408-S415. Permission is given to copy these settings for local use. Many of us find these sorts of settings most approachable by congregations. In my parish, this is our primary method for singing the gradual psalm.

A *New Metrical Psalter*, by the Rev. Christopher L. Webber, is an excellent resource. It contains metrical settings of all of the psalm texts appointed within the prayer book eucharistic lectionary. In addition, all of the prayer book canticles (Rite I and Rite II language) are included. Again, permission is given to copy for local use.

In the accompaniment edition of *The Hymnal 1982*, there are also indices of metrical psalms, hymns based on psalms, and canticles.

The tone of Fr. Hammond's letter is that the leadership of the Episcopal Church has been ignoring those of us in the parishes. Nothing could be further from the truth. I encourage all involved in liturgical ministries to seek out the riches available to us and to share them with others.

*M. Milner Seifert
Wilmette, Ill.*

Three cheers for Marion Hammond! Not only does there seem to be nothing of an immediate liturgical nature "trickling down" from on high, but I am not at all sure that those fine — usually younger — colleagues of ours are "getting it" when they study under the likes of Marion Hatchett and Louis Weil. The real Decade of Evangelism begins anew every Sunday in our parishes with the Eucharist, where those present are touched by God in word and melody, in silence, fellowship and sacrament. Fr. Hammond wrote, "it is often more of a dirge than a celebration."

Agnes ago, an English bishop was quoted saying to his clergy, "Please, gentlemen, no enthusiasm!" Even though he was using the word differently for his day,

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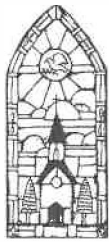
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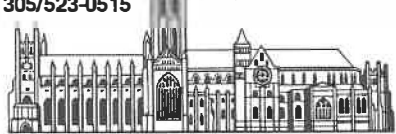
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Letters

The Wrong Bishop?

Something keeps bothering me about the Bishop Righter trial. I think the wrong bishop is on trial! Bishop Righter was, at the time of the ordination in question, the assistant Bishop of Newark. With all respect, that means he was a "Purple Curate." He did the ordination under the directions — or is it orders? — of the bishop and standing committee of the Diocese of Newark. The bishop and standing committee had approved this ordination in the "normal" way. So why try Bishop Righter? Shouldn't Bishop Jack Spong be tried instead? Bishop Walter Righter did not do this on his own.

*(The Rev.) Michael J.M. Shank
Grace Church
Waterford, N.Y.*

Something is terribly wrong. At a time when small parishes are hard pressed to meet their budgets and their diocesan assessments, our national church reportedly is preparing to expend more than \$500,000 to prosecute Bishop Righter for ordaining a gay deacon. According to Bishop Righter, he will need to raise \$500,000 for his own defense.

As a Christian, I endeavor to follow Christ's admonition to love God and my

the truth is that a great many of our colleagues are still following his "godly monition." What is done on Sunday morning comes across so often as "doing what must be done," and nothing more.

Yes, there was a day when we were cautioned to add no interpretation or emphasis of our own to the words of the liturgy so as to allow the individual to add his or her own. Those days are long gone. Yet today we hear the liturgy read as though none of it comes from the heart.

Yes, Fr. Hammond is right. We could use "themes" suggested for each Sunday's lections. We need simple settings for the psalms and the sung parts of the liturgy that the congregation could sing a capella, if necessary. And I for one would like someone to provide us with a version of the lectionary readings as the English *Alternative Service Book* provides with each reading taken from whichever contemporary translation best translates the passage for the ear. But, above all? I really do want to hear the liturgy celebrated, as our prayer book preface says, "in the clearest, plainest, most affecting and majestic manner, for the sake of Jesus Christ, our blessed Lord and Saviour."

*(The Rev.) Kale Francis King
Lowgap, N.C.*

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Volume 212 • Number 4

Letters

neighbor. As a Franciscan, I am pledged to oppose injustice. I see much injustice and an absence of Christian charity in this trial.

If you share my concern about this persecution, please join me in praying fervently for the 10 bishops bringing the charges against Bishop Righter, that God might soften their hearts.

*Marilyn Brandenburg
Bainbridge Island, Wash.*

Those of us who are still aware of the Decade of Evangelism may need some help in understanding the priorities our seniors and betters have set for us. Tell me if I have it right.

There is genocidal slaughter in Rwanda and civil war in Yugoslavia. People in our own country are going to bed, if they have a bed, hungry, hurting and jobless. Children are bleeding and dying. We long ago lost the war against drugs, and now we see crack babies abandoned in hospitals. The government is broke, prisons are overcrowded, and death rows are emptied, one resident at a time. Divorce and abortion are at an all-time high, as are the number of children in foster care. There is tremendous racial tension in the United States.

In the face of all that, we see the quasi-judicial machinery of the church gearing up to try the retired Bishop of Iowa for having ordained a gay man to the diaconate. All the money and energy devoted to all that, think how many hungry children could be fed.

How in God's name are we to explain this prioritizing to those who look to us for answers? It is oddly comforting that we are having so much difficulty finding a diocese to be the host for the trial. Nathan Detroit had a similar problem in *Guys and Dolls*, as the proprietor of the oldest established permanent floating crap game in New York.

*(The Rev.) James B. Craven, III
St. Luke's Church
Durham, N.C.*

Act of Courage

An editorial [TLC, Dec. 17] accuses the Rt. Rev. Allen Bartlett of "selfishness" and "flaunting authority." On the contrary, Bishop Bartlett's decision and announcement to ordain a practicing homosexual strikes me as an act of courage and faithful witness and certainly not selfishness, for it will bring him no end of trouble from those who disagree with his decision.

Bishop Bartlett has already explained his position, which was reached after much soul searching and in direct response to what he felt God was calling him to do. And he has followed the test of checking out his own understanding with that of his community of faith. Like those women and the bishops who ordained them prior to 1976, this is a prophetic act.

It seems to me that Bishop Bartlett is moving in the direction that the article "The Mission Field Is Closer Than You May Think" in the same issue points toward. I support Bishop Bartlett, whom I know to be a thoughtful, cautious and orthodox man, in his courage and willingness to follow what he and his church community feel is right. It surely was not an easy decision.

*Julia Bates Toone
Louisville, Ky.*

Doing Well

In Hawaiian history, the period of 1850 to 1900 is commonly interpreted as one in which New England protestant missionar-

ies "went to do good [a matter of morals], and did very well [a matter of economics] indeed!" Recent revelations suggest the same can now be said of the administration of the Church Pension Fund.

*(The Rev.) John Rawlinson
St. James' Church
Oakland, Calif.*

Try an Anchor

Thank you for David Kalvelage's fine column "From the Heart (and to the Stomach)" [TLC, Dec. 31]. His sense of humor was in fine form. One minor correction from an avid sailor: If you loose your moorings (sic), you need an anchor, not a sextant.

*(The Rev.) Nathaniel W. Pierce
Cambridge, Md.*

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.

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Bishop Atkins

Bishop Atkins, Retired of Eau Claire, Dies at Age 83

The Rt. Rev. Stanley H. Atkins, retired Bishop of Eau Claire, died Jan. 6 at his home in Oconomowoc, Wis., following a long illness. He was 83.

Bishop Atkins was born in Newcastle-upon-Tyne, England, in 1912. He was ordained to the diaconate in 1938 and to the priesthood in 1939 in the Diocese of Durham, and served in the Church of England and the Anglican Church of Canada from 1938 to 1955.

In 1955, he entered the Episcopal Church as rector of St. Paul's Church, Hudson, Wis., and vicar of St. Thomas', New Richmond, in the Diocese of Eau Claire. He remained in those positions until 1961. He was archdeacon of the Diocese of Milwaukee from 1962 to 1969, when he was elected Bishop Coadjutor of Eau Claire. He was consecrated that year and became diocesan bishop the following year, serving until his retirement in 1980.

Bishop Atkins was a deputy to several General Conventions, chaplain to the Western Province of the Community of St. Mary, 1970-76, and a trustee of Nashotah House, where he served as provost in 1983-84, and dean in 1984-85. At the time of his death he was a member of the Living Church Foundation and its board of directors. He was a past president of that board.

"Along with blessed Michael Ramsey, Bishop Atkins is one of my personal heroes," said the Rt. Rev. William C.R. Sheridan, retired Bishop of Northern Indiana. "He taught me by example to be an evangelical catholic."

He is survived by his wife, Maureen, and three children, Paul, Avon, Conn.; Frances Johnson, Kasson, Minn.; and Elizabeth Rude, Eau Claire; and seven grandchildren.

News

A Memorable Snowy Sunday

Sunday, Jan. 7 was supposed to have been a memorable day for the Rev. Robert Sawyer. It was his last Sunday as rector of All Saints' Church, Richmond, Va., and a reception was planned in his honor.

The day turned out to be memorable, but for another reason. It was the day a major snowstorm moved through Richmond, causing cancellation of Sunday services, the reception and a postponement of a baptism.

"Now I'm not sure when I'm moving, because of the weather," Fr. Sawyer said in a telephone interview, as he was packing boxes in his office. He was preparing for a move to Raleigh, N.C., where he is the new rector of Good Shepherd Church, but a forecast for more snow later in the week made his plans tentative.

Richmond was hit with more than a foot of snow as the storm, accompanied by driving winds, made conditions miserable throughout the East. After leaving Virginia, it headed northward, leaving even more snow in and around some of the nations largest metropolitan areas.

"This is incredible. I've never seen anything like it, and I've always lived in the East," said the Rev. David L. Moyer, rector of Church of the Good Shepherd, Rosemont, Pa., near Philadelphia, which reported some 30 inches. Fr. Moyer said a total of 65 persons were in church that Sunday for the three services. "I was amazed at the number of people who ventured out."

At St. Martin's in the Field, Philadelphia, bookkeeper Bill Helm answered the phone. "I came in to do the payroll," he said. "The rector is doing hospital visits." Mr. Helm was driven near the church by his wife, then he walked the remaining distance.

The answering machine at Holy Trinity, Rittenhouse Square, Philadelphia, said, "If you're hearing this message, it means I'm outside shoveling."

A parish in the Diocese of Washington reported serious damage as a result of the storm. The parish house at St. Francis', Potomac, Md., received what the Rev. Jess Reeves called "extensive damage" when water pipes froze. "It brought down part of the ceiling," the associate rector said. He added that the music room and

library in the six-month-old building had "water everywhere." Fr. Reeves said there was about 20 inches of snow around the church with drifts of three to four feet.

Farther east, at Christ Church, Clinton, Md., an answering machine reported that Sunday's services would be canceled "because the forecast is so severe." Not far from there, it was reported that a nursing home roof had collapsed from the weight of snow.

Baltimore and New Jersey

At Emmanuel, Baltimore, business manager Donald Peek said the sexton was outside shoveling. "We're trying to hire others to help," he said. "We don't want to have any heart attacks." Mr. Peek said only a few people were in church Sunday because most of the downtown parish's members live some distance from the church.

Office workers at St. Bartholomew's, Cherry Hill, N.J., just east of Philadelphia, reported about 30 inches and said the Rev. Wayne Smith, rector, was able to make calls because he had a four-wheel drive vehicle.

The Rev. William Gerhart, rector of St. James', Edison, N.J., said "We had 14 people in church Sunday, which was 14 more than I expected. That was before the brunt of the storm hit."

Fr. Gerhart was trying to cope with a difficult problem. "Our snowblower is down," he said. "We can't get anyone into the driveway to pick it up, and we can't get it out of the driveway to take it somewhere."

He said the storm was the worst in his 18 years at St. James'.

The Rev. Kate Conant, of the Mountain Mission in the Diocese of West Virginia, reported on Anglican Internet a snow depth of 31 inches "and still coming down."

And while the last Sunday of a Richmond rector proved memorable, the first Sunday for a rector in Arlington, Va., also was a day to remember. The Rev. Howard Humphrey, new rector at St. Michael's, Arlington, showed up for his first service since moving from Oklahoma City and found only five persons for the 8 a.m. Eucharist. It was a storm most Easterners would long remember.

David Kalvelage

• More News, page 11 •

Communion Means Community

Something to Remember When Ministering to the Sick

By THOMAS H. WHITCROFT

More than 30 years ago, Gothart Booth, M.D., who for many years was the psychiatric consultant to General Theological Seminary, gave me a monograph which has served me for many years of ministry to the sick and shut-in.

Dr. Booth's premise was that when persons are hospitalized or become housebound because of illness, one big element not ministered to by the medical staff is their sudden separation from the community. One way that clergy can minister to them is to attempt to restore them to the community. Dr. Booth opined that this was equally true of prison ministry, something of which I have had little experience.

Whether someone makes a planned move into a nursing home, or is snatched off the street after an accident, these changes in life are dramatic — going from independence to dependence. Doctors and nurses move about, poke and probe, pills are swallowed, forms have to be filled out, prepared meals arrive which are certainly different from home cooking. These people long for news of the real world; they need a connection to the past.

There are many things we Christians, ordained and lay, can do to fill this need. As church people, sometimes we feel we have to engage in God-talk. There is a place for this, certainly, but equally important is news, what I call "good gossip" — such things as who's having a sale on Main Street, any recent event in town, how much was made in the

last rummage sale, who was (not who wasn't) in church last Sunday, even the weather, as long as it is good. Before one visits, it's good to plan what news you can share that will reconnect the patient to the world left behind.

"Bad gossip" should be avoided, but one should be natural and candid. A little "ain't it awful" may be helpful to patients.



They may need an opportunity to complain, especially if that was part of their previous world. They will need to be told they are missed, but in a way that doesn't make them feel guilty for not being there.

Patients often feel obligated to entertain visitors and need to know it is all right simply to have you there quietly. I've done this by saying, "I'll just sit here for a

while and rest, if that's okay. We don't have to talk."

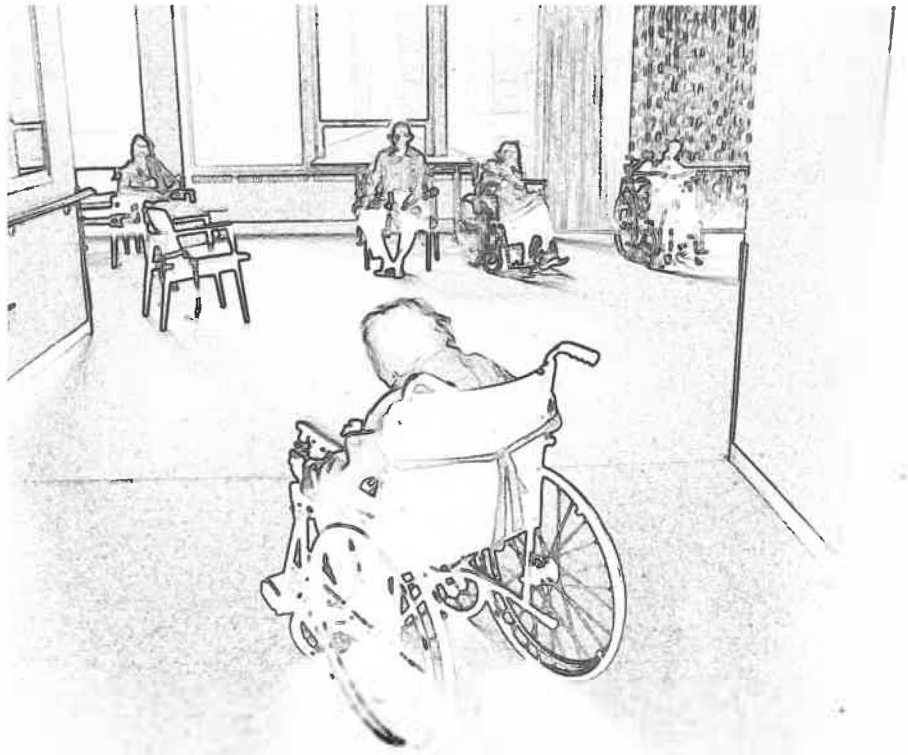
The sacrament is, of course, our main means of restoring the person to the community. For a good part of my ministry, when I took communion to the sick, I put a host in the pyx and administered "private" communion. While theologically this is certainly correct, it doesn't "look like" communion, in the sense that communion means community. A person who has received the sacrament in both kinds in the context of the gathered church community is suddenly confronted with one more foreign experience in the manner by which we often make communion visits.

About six years ago, I was hospitalized for five weeks in Tokyo, recovering from a broken hip. The first Saturday I was there, the English-speaking chaplain called on me to see if I wanted to receive communion the next morning. Early Sunday morning he arrived with a 1928 prayer book, had me say the General Confession, gave me absolution, then administered to me the host. It was all quite different than the usual Sunday Eucharist. As the weeks went on, this same pattern continued. After a while, it occurred to me that the nurses came early each morning with their little white pill and the chaplain came with his on Sunday. While theologically and sacramentally the "pills" were different, they seemed the same. Holy Communion was being used as a sacrament of healing, which it is, of course, but is it not more the sacrament of community? It is my understanding that unction, anointing and the laying on of hands, is traditionally and specifically the sacrament of healing.

From that experience as a patient, my manner of taking communion to the sick has changed, and Dr. Booth's premise has

The Rev. Thomas H. Whitcroft is rector of Grace Church, Wabasha, Minn., and is a licensed clinical social worker.

*Above all,
I am not taking
communion
to the sick;
I am having
communion
with them.*



been the basis of that change. I have felt it important that I communicate myself with the communicant, even at Easter or Christmas, when it might mean I receive communion 10 or more times. Above all, I am not taking communion to the sick; I am having communion with them. I have found it useful to explain this subtlety to communicants, especially if they are to be confined over a period of time, or for the rest of their lives.

I have also taken up the practice of communicating in both kinds from the parish sick call set. I have found it useful if I can have parishioners go with me and have them receive, too. On one occasion, I was going to the hospital to see Edna. I encountered some women who, when they learned I was going to see her, said they had planned to visit her that afternoon as well. I told them I'd wait for them and we could have communion together. Of course, I had to deal with, "But we've already had communion today."

When I arrived in Edna's room, I said her friends were coming and we'd wait until they came. Her response was, "You mean they're going to eat with us." Edna, in her simple way, had understood. Her two visitors later told me they'd never done that before, and how wonderful an experience it had been for them.

Other things can be incorporated in the communion visit which will make it the sacrament of restoring the excommunicate. I usually read the gospel of the day, announcing it as such. Sometimes I paraphrase a bit of the sermon. Altar flowers are especially welcome because they have been on the altar and have been enjoyed by the rest of the community. You can say

who they were for or who gave them or leave a Sunday bulletin with this information. I have found that members of the altar guild often take out the altar flowers; that can be combined with a communion visit. A Sunday bulletin will let those in a hospital see their names on the list of those the community is praying for, that they've been missed, and not forgotten at the parish Eucharist.

I try to do communion visits on Sunday afternoons, as that makes a time connection for hospitalized persons with the weekly Eucharist. I try to set a pattern in terms of what the patient was used to, i.e., if they had been regular Sunday communicants, then I will try to see that they have a communion visit every week. If they weren't regular communicants, then we try to work out a frequency pattern with which they are comfortable. The use of deacons and lay eucharistic ministers, especially with those who are visited every week, can make the excommunicate feel a part of the eucharistic community.

We try to make our shut-ins part of every parish event. One parishioner who lives in a nursing home had the cook make pies for his contribution to our annual food tent. Last September we had a parish celebration to mark my 35th anniversary. An old friend, the Bishop of Quincy, came to lead the celebration. We spent that morning making short visits to all our shut-ins so they could share in the

parish's celebration. A videotape of the festival Eucharist was made and passed around to those who had VCRs.

Finally, don't exclude the shut-ins when you do your every member canvass.

There's one problem with all this. I call it "canteen communions." Occasionally, people who get better, but are still on the prayer list, become dependent on having communion brought to them. Other times it's the family which wants to have communion with the patient. It is difficult to confront them and suggest that they need to rejoin the faithful at the gathered Eucharist in church.

We Episcopalians have a tradition of seeing communion as, somehow, the sacrament of healing and not in its broader context as that which restores us to the whole community. While Holy Communion does restore our bodies and souls, the sacrament of healing should accompany communion and not be precluded by it.

There are times when the patient needs to discuss aches and pains, tell of recent surgery or complain about hospital food. There will be times when the patient needs to discuss spiritual needs and questions, times to prepare for death. We need to be attuned to know those times, to listen, to pray with them and for them, to assure them of our love and God's. We must be ready to put aside our agendas for theirs. □

Restoration in Oklahoma City

By PATRICIA NAKAMURA

The Cathedral of St. Paul was born before the state of Oklahoma. The congregation in downtown Oklahoma City celebrated its centennial in 1991; and the state will turn 90 next year. The "beautiful, majestic building" was built in 1903, and the parish has always renewed its commitment to stay in the urban center, with its "concentration of poor and homeless," near office buildings, hospitals — and the Alfred P. Murrah Federal Building.

The Very Rev. George Back, dean of St. Paul's, described the church and its neigh-

John Koons is president of the Guild of St. George, which operates a food closet and helps people with rent or utility bills. There is greater need now, he said, and somehow there is more money to meet it. "The guild carried on," he said.

"Our downtown calling proceeded," Dean Back said. "We were open all night. People came in handfuls." Some of the rescue workers needed a few moments of quiet in the chapel more than coffee and sandwiches. "The chapel became a respite area," said Mr. Allen.

St. Paul's has had services every Sunday since 1903. On the Saturday after April 19, Mr. Allen said, "we decided we would have church [the next morning]. If we asked permission [of authorities] we wouldn't get it. So we didn't ask.

"We organized a phone tree for Sunday, and they came." An official asked, "Who authorized this?" The response was, "I guess God did."

The physical presence of the cathedral is powerful. Parishioner Susan Urbach, working on the third floor of a building across the street from the Murrah, was standing in the doorway of her office with her back to the windows at 9:00 the morning of April 19.

"Everything started falling," she remembered. "I found myself lying under rubble. You don't believe what you're seeing. The lights were dangling, still on. Black, acrid smoke was pouring in through the glassless windows." Much of that glass was in shreds embedded in her back, though she did not become aware of this 'til later. Ms. Urbach worked her way out of the building, barefoot because her shoes had been blown off, to the corner opposite St. Paul's, where she lay waiting for an ambulance.

"If I turned my head to the left, I could see my friend lying there bleeding," she said. "When I turned to the right, I saw the church, damaged but standing."



A LIVING CHURCH

One in a series

The symbol of St. Paul's has become "the stone cross with a missing arm and a shattered body" that had stood at the highest point of the facade.

In an article presented at the diocesan convention in November, Ms. Urbach compared both herself and the cathedral to the Good Samaritan's charge, beaten and left in the road. "The cathedral, too, had been beaten up and left half dead," she said. "As I lay in the road at 6th and Robinson, I could look to the north and still see the church standing. You have no idea what an anchor that was for me. Literally all hell was breaking loose, but St. Paul's still stood."

Ms. Urbach found it difficult to be the victim, the recipient. Over time she had learned, she said, "to be so independent that I can do all things, to appear that I never hurt, never get down. It is often very hard for me to accept and ask for help, to appear vulnerable ... I have found that I needed to let people help me, both for me and for them." She has always been active in the church and always felt the importance of "the church family. The first Sunday, I needed to be there, though I probably shouldn't have been out of bed.

"I've had so much loss. I'm glad I'm at a church that's been damaged, too. People there understand."

Questions plague her and others: God decided to save you? Where is God and faith in this? She said, "I am grateful for mysteries, in the Episcopal Church, at St. Paul's."

The parish pattern since 1980, said Dean Back, has been growth in attendance and participation as well as in the budget. Facilities are in use seven days a week, and weekday programs in particular are increasing. Meeting space in the administration building is sometimes at a premium as groups having to relocate from

(Continued on page 12)



Ms. Urbach: "The first Sunday, I needed to be there, though I probably shouldn't have been out of bed."

borhood, and identified three distinct callings for the church. The first, he said, is "To be the cathedral; to provide worship and service to the diocese." The second is "to be where God has put us, downtown; to be present, responsive, accessible." The third calling is to be a parish with its traditional activities: church school, groups, programs.

Despite the cataclysm of April 19, 1995, much of the essential St. Paul's continued. Since 1979, the cathedral has been a part of Mobile Meals of Oklahoma City, which coordinates the delivery of hot meals to those in need throughout the city. St. Paul's day to cook and deliver each week is Wednesday. Development coordinator Marilyn Smotherman noted, "Mobile meals did not miss one day ... They delivered on time April 19" — a Wednesday.

In Defense of Bishop Bartlett

By JOHN M. SCOTT

The editorial, "Flaunting Authority" [TLC, Dec. 17], stirs me to reflections on the ministry of Bishop Allen Bartlett of Pennsylvania.

The Random House Unabridged Dictionary defines "flaunt" as 1. to parade or display oneself conspicuously, defiantly or boldly, 2. to wave conspicuously in the air, 3. to parade or display ostentation, and 4. to ignore or treat with disdain.

Members of General Convention experienced Bishop Bartlett as chair of a discussion on sexuality. They might reflect on their experience of a man small of physical stature, keeping track of what is going on, trying to find consensus. None of the dictionary's definitions of "flaunt" would seem to apply; they certainly do not apply to his leadership of the diocese in which I have served 33 years, 10 since he became diocesan.

The measure of a leader is not rigidity, but how that person responds to difficult situations, one of which, at the beginning of Bishop Bartlett's episcopate, was the matter of homosexuality, especially as it relates to openness in the ordination process. His letter to the diocese outlining the fulfillment of each step, and even his willingness to confer with the bishops of the other dioceses in the province, can hardly fit the definition of "flaunt." On the previous two occasions of ordination to the diaconate, he also fully informed the clergy and other leadership of the diocese.

"Flaunt," if the term is to be used, is much more the posture of those bishops who filed the presentments. They have failed in any substantial ways to persuade others in the Episcopal Church of the absolute prohibition of scripture and history

against the ordination of noncelibate homosexuals, or even of the full acceptance of gays and lesbians as fellow communicants. They want the right to discriminate to be bestowed on them by the entire membership of the Episcopal Church.

When Bishop Bartlett was elected in 1985, on the fifth ballot, it had been evident from the first that the lay vote was seeking somebody "safe." He did not come into office on a platform, but he has consistently listened to all sides of any issue. In one instance in 1989, I had been asked to bless a gay union (not a marriage) in the church. Both men were in their 40s; one was a vestry member whom I had known for 16 years. Bishop Bartlett advised, even "admonished" me, against it. Instead, the men said vows to each other; then I vested and celebrated the Eucharist. That was four years into his episcopate and represents a prayerful man seeking his way. The developments in the ordination process over the next four years is another example.

When he became bishop, I had already been drawn into the process of understanding homosexuality. That had come about for two reasons. The first was the defrocking of a married priest (who was a long-time friend) over an encounter. The second was the murder of a scholar and member of the vestry three years after I was called as rector. Both incidents occurred in the 1960s.

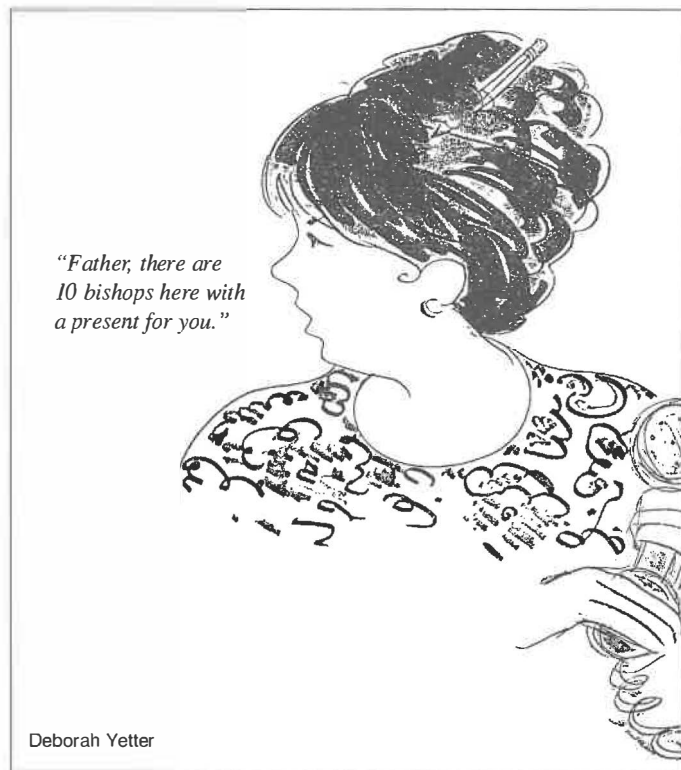
By 1970, because of my reputation in civil rights and anti-war activities, the first openly gay organization in Philadelphia approached me for support. I add that the matter mentioned above was the only time I, as a "straight" married priest, was ever asked to bless a gay union, and the matter never surfaced with any of the 22 candidates for ordination whom I recommended.

"Flagrant breakdown of authority," "selfishness" and "defying the doctrine and discipline of the church" by a mild, thoughtful and prayerful bishop, on the contrary, seems to support the hysteria and rigidity of the few. Perhaps a trial on presentment may be the only means of resolution, however costly in time and money it may be. A house divided may fall, just as Jesus was crucified, but out of that painful event the process of learning to love one another begins.

Christ Church, Philadelphia, where the Episcopal Church was organized after the pain of the American Revolution, recently celebrated its tercentenary. The subject of a three-day symposium was "the Soul of America in a World of Violence." The rector's sermon the following Sunday asked that the Episcopal Church face the question of gospel response in the matter of racism and not divert our energy to Episcopal Church-only issues such as what English to use in the Bible and prayer book, the acceptance of women and homosexuality. I say, "Amen!" Is it not time that we set aside the use of violence in words or actions in the world and in the church? □

The Rev. John M. Scott is a retired priest of the Diocese of Pennsylvania who resides in Philadelphia.

He has consistently listened to all sides of any issue.



Was it a present or a presentment? This did not bode well.

Remembering a Person of Great Faith

The Rt. Rev. Stanley H. Atkins, who died on Epiphany [p. 6], will be mourned by many throughout the church, and particularly by THE LIVING CHURCH family. We express our sincere condolences to Mrs. Atkins, the bishop's devoted companion during his long ministry, and other members of his family.

Bishop Atkins was a man of great learning, wide interests and keen sense of humor. A powerful preacher and speaker, he did not need to glance at his notes in order to give a forceful and moving exposition of Christian basics. We can imagine that he might have been happier using his gifts during a calmer and more peaceful era of Christian history. He was, however, called to serve in a period of turbulence. When many panicked or were swept to and fro by the winds of doctrine, Bishop Atkins stood firm in his faith and his devotion to the church, and advocated wise and moderate policies. He knew what he believed, but was willing to listen to the views of others. We must think of him above all as utterly committed to the Christian faith as expressed in the historic catholic traditions of the Anglican

Communion. Of this faith he was a constant defender.

During the years he was president of the board of directors of the Living Church Foundation, his leadership gave assurance that this magazine is committed to the catholic vision of the historic faith, while at the same time being a journal respected and trusted by people of all perspectives in the church.

One monument to Bishop Atkins is particularly appropriate — namely the Outline of the Faith, or Catechism, in the present Book of Common Prayer (pp. 845-862). He was chairman of the committee that did much of the preliminary work for the compilation of this Catechism. It is a historic document, expressing with force and brevity a broad picture of the teaching of the church, presenting in an acceptable manner topics which in previous centuries had been objects of acrimonious debate. Many of us are profoundly grateful that things Stanley Atkins so deeply believed are in the Catechism formally endorsed by the church he so deeply loved.

Celebrating the Resurrection at Consecration in Jerusalem

The convergence of Christmas and Epiphany seemed more like Pentecost during a multi-national celebratory weekend in Jerusalem.

Anglicans from six continents and representatives of many historic faiths gathered Jan. 6 to invite the Holy Spirit to sanctify and consecrate the Rev. Riah Abu El Assal as Bishop Coadjutor of Jerusalem and the Middle East.

The consecration was preceded by Evensong at St. George's Cathedral in Jerusalem on the Eve of Epiphany, when the present bishop, the Rt. Rev. Samir Kafity, presented his charge to the bishop-elect.

Speaking of the "ecclesia," the people who are called, Bishop Kafity challenged the church to see that we are "called by God to live a faith — not to spread a doctrine — but to live a life, which came out

of a grave, in this very city, the mother of our faith, the faith of the Resurrection and the faith in the Resurrection, for all the people of the world."

The Resurrection was also the dominant theme in the consecration sermon on Epiphany morning, delivered by the Rev. John Peterson, secretary general of the Anglican Consultative Council and a former dean of St. George's College in Jerusalem.

"You have the greatest privilege to be a bishop in the City of the Empty Tomb," Fr. Peterson said. "The bishop's chief obligation, his chief role, his chief mission, is to be the unwavering, unequivocal, uncompromising witness to Jesus' Resurrection."

The new bishop was greeted by PLO chairman Yasser Arafat at the Orthodox Christmas Eve celebration in Bethlehem

On the cover: Bishop Keith Ackerman (left) of Quincy congratulates Bishop Riah Abu El Assal with Bishops Stewart Wood of Michigan and Leopold Frade of Honduras behind them.

Anglican World/Rosenthal photo

on the night of the consecration.

Among the many envoys and messages of greeting from the world over, including representatives from Presiding Bishop Edmond L. Browning and the Archbishop of Canterbury, messages were received from the Israeli minister of religious affairs and the Crown Prince of Jordan.

One of the characteristics of the Diocese of Jerusalem and the Middle East is the cordial ecumenical relations it enjoys with the other historic faiths within the holy city.

As the visiting Anglican bishops looked on from seats of honor at the Greek Orthodox Christmas Eve service in the Basilica of the Nativity in Bethlehem, all could see when the Orthodox patriarch processed into the church and gave the traditional kiss of peace to both of the Jerusalem Episcopal bishops at the iconostasis of the high altar.

Bishop Abu El Assal, 58, has been rector of Christ Church, Nazareth, for more than 30 years. He will serve the diocese from his office in Nazareth until the retirement of Bishop Kafity in 1998.

(The Rev.) David Duprey

Briefly

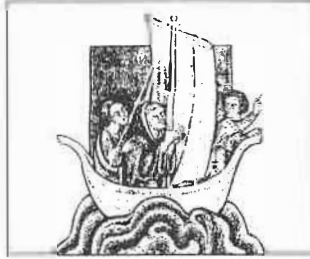
Ecumenical Patriarch Bartholomeos I of Constantinople, the leading patriarch of the Orthodox Church, **strongly criticized proselytism** — the seeking of converts — by protestants since the fall of communism in Eastern Europe. "Missionary networks were established with amazing speed," he told a meeting of staff members of the World Council of Churches. "These networks targeted our people for proselytizing, using methods which were

condemned several decades ago" by the WCC.

A **Roman Catholic monk**, Dom Dominic Milroy of Ampleforth Abbey, was installed as prior recently at the Anglican cathedral in Chester, England, a nominal position, which has no official duties. "We saw it as a wonderful way of building ecumenical unity," said the Very Rev. Stephen Smalley, dean of the cathedral.

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Moving Forward in Oklahoma City

(Continued from page 9)

other damaged buildings come to St. Paul's.

Funerals present problems, Dean Back said. Services are presently held in Dean Willey Hall, on the second floor. "The elevator is tiny — not big enough for a casket. So we begin in the chapel on the first floor, where the casket stays. Receptions are not possible either, since we worship in the hall."

Organist/choirmaster Scott Raab was running a few minutes late that Wednesday morning. He should have been in his office at 9:00. "I arrived shortly after," he said. "My office was a shambles — shattered glass, books and records all over. If I'd been at my desk..."

The church's 40-rank Aeolian-Skinner organ was "damaged; it's not playable. The swell division was hit by falling plaster. We were two blocks away, in the path of the chancel waves."

Christmas in the parish hall was lovely, Ms. Smotherman said. Willey Hall was decorated with greens and poinsettias. Plans are underway to replace the organ and construct a choir gallery. An architect's rendering shows the chancel restored to its original open design, focusing on something noticed by 10-year-old Aimee Ann Vaneck when she and her mother came to see the church the afternoon of April 19. "You know what still stood, no damage I could see?," she asked. "Our wonderful altar."

Dean Back reported that as the engineers inspected the building, older problems came to light. He wrote in his December letter, "We are not in our home. Violence and evil have destroyed God's place in our shared life." The symbol of St. Paul's has become "the stone cross with a missing arm and a shattered body" that had stood at the highest point of the facade.

"We are pressing for reconstruction by next Christmas," Dean Back said, "though the new organ won't be finished." He anticipates everything being completed by November of 1997. As a sort of assurance, he said, "We've already invited the diocese for the reopening."

Susan Urbach described St. Paul's as a ship that had sailed through stormy waters. "It's a phenomenal place, going through exile, going beyond the surface."

"Are we still a community of faith without our beautiful building? Yes! Resoundingly, yes!" □



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The Rev. **Mark Bigley** is rector of St. Raphael's, 802 Leta Dr., Colorado Springs, CO 80911.

The Rev. **Celine Burke** is rector of St. John's, Box 473, Clinton, IA 52732.

The Rev. **Bob DeWolfe** is canon missionary for Partners in Ministry at St. Stephen's, Box 739, Goliad, TX 77963.

The Rev. **Frank Fuller** is assistant of Good Shepherd, 700 S. Broadway, Corpus Christi, TX 78401.

The Rev. **Randal Gardner** is rector of Emmanuel, 4400 86th Ave SE, Mercer Island, WA 98040.

The Rev. **Charles Hay** is vicar of St. Richard's, Box 3001, Jekyll Island, GA 31520.

The Rev. **Sue Holstrom** is vicar of Good Shepherd, 123 E. 2nd, Mokenca, IL 60954.

The Rev. **Howard Humphrey, Jr.** is rector of St. Michael's, 1132 N. Ivanhoe, Arlington, VA 22205.

The Rev. **Gammon Jarrell** is pastor of Holy Angels', Pooler, GA 31322.

The Rev. **Brian Jemmott** is vicar of Sts. George and Matthias, 164 E. 11th, Chicago, IL 60649.

The Rev. **Thomas Kehayes** is rector of St. Michael's, Box 1319, Issaquah, WA 98027.

The Rev. **Jarrett Kerbel** is assistant of St. John's, Park Dr. & Leavitt, Flossmoor, IL 60422.

The Rev. **Ann Kidder** is vicar of Grace, 30 Eastman, Concord, NH 03301.

The Rev. **Elaine Prince** is vicar of St. Andrew's, Clear Spring, and of St. Ann's, Smithsburg, MD 21783.

The Rev. **C. Edward Pritts** is rector of Grace, 7 E. Maple Ave., Merchantville, NJ 08109.

The Rev. **Amy Richter** is assistant of St. Chrysostom's, 1424 N. Dearborn, Chicago, IL 60610.

The Rev. **Robert Sawyer** is rector of Good Shepherd, Box 28024, Raleigh, NC 27611.

The Rev. **Marshall K. Shelly** is assistant of Trinity, Honyman Hall on Queen Anne Square, Newport, RI 02840.

The Rev. **Mary Sulerud** is assistant of Grace, 3601 Russell Rd., Alexandria, VA 22305.

The Rev. **Robin Thomas** is part-time vicar of Trinity, Meredith, NH 03253.

The Rev. **Kwasi Thornell** is rector of St. Philip's, 166 Woodland Ave., Columbus, OH 43203.

The Rev. **Patrick Twomey** is rector of All Saints', 100 N. Drew, Appleton, WI 54911.

The Rev. **John Van Deusen** is rector of Grace, 102 E. Live Oak, Cuero, TX 77954.

The Rev. **Erwin Veale** is deacon of Holy Cross, Box 211, Thomson, GA 30824.

The Rev. **Terry White** is rector of Trinity, 425 Laurel Ave., Highland Park, IL 60035.

The Rev. **Richards Wolff-Richards** is rector of Christ Church, 10th Ave & Linden, Sidney, NE 69162.

Ordinations

Deacons

Chicago — **Joan Clark, John Dolan, Kathryn Guistolise, Dennis Lietz, Elizabeth Ohlson, Rodger Patience, Geoffrey Smith.**

Georgia — **Wanda Parrish Lucas.**

Hawaii — **Agnes Patricia Leo.**

Northern Indiana — **Anne Dorgan, Gordon Samra.**

Rochester — **Gawain de Leeuw.**

Priests

Western Michigan — **Chuck Howell.**

West Texas — **Ram Lopez, Sylvia Vasquez.**

Spokane — **Robert Williams.**

Resignations

The Rev. **Mary Jane Francis**, St. Margaret's House, Bellevue, WA.

The Rev. **Rob Roy Mason** as priest-in-charge of Resurrection, Warwick, RI.

The Very Rev. **William Petersen** as dean of Bexley Hall, Colgate-Rochester Theological Seminary, NY.

Retirements

The Rev. **Howard LaRue** as rector of Emmanuel, Greenwood, VA 22943.

The Rev. **Ron Prinn** as rector of St. David's, Salem, NH.

The Rev. **Howard Schoech** as rector of Holy Family, Omaha, NE.

The Rev. **P. Kingsley Smith** as rector of Trinity, Towson, MD.

The Rev. **Paul Tracy** as rector of St. Paul's, Mishawaka, IN.

Deaths

Martha C. Pray, retired church educator, died Dec. 8, at the age of 85.

Ms. Pray was born in Amherst, MA. She received the B.A. degree from Wayne State University in 1981, and the Doctor in Lay Ministry degree from Whitaker School of Theology in 1989. She did voluntary missionary work in Panama in the 1920s and then worked in the Diocese of Western Massachusetts with young peoples' groups. She was a lay worker for the archdeaconry of the Blue Ridge in Virginia, and also taught Christian education at Bishop Payne Divinity School. In the 1950s she went to the Diocese of Texas and worked as a full-time Christian educator and was involved in the move for racial equality. She served in religious education at churches in the Diocese of Chicago, and moved to the Diocese of Michigan in 1967 to teach. She retired in 1976. Survivors include a brother.

Next Week...
Bishop Calls
for a Response



Classifieds



BOOKS

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

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

CATECHUMENATE

CHRISTIAN FORMATION: A Twentieth-Century Catechumenate by the Rev. William Blewett, Ph.D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. **Christian Formation Press, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.**

CHURCH FURNISHINGS

TRADITIONAL GOTHIC chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers, Sewanee, TN 37575. (800) 662-4466 or (615) 598-0208.**

COMPUTER SOFTWARE

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HOMES/HOUSING

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

NEEDLEWORK

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

ORGANIZATIONS

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.**

ANSWER ARCHBISHOP CAREY'S CALL to the Anglican Communion to revitalize Anglican Catholicism. Join **The Catholic Fellowship of the Episcopal Church, Conrad Noel House, 116 Lower Main St., Sunapee, NH 03782.**

POSITIONS OFFERED

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.

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

PRIEST NEEDED IMMEDIATELY for a pretty mountain top church in Rockland County, NY. Salary is negotiable for a permanent part-time position. Please call **914-786-5489** or send resume to: **C. O. Schaper, P.O. Box 23, Tomkins Cove, NY 10986.**

WANTED: Coordinator to develop and implement a new state-wide church-related program for York Place, the Episcopal Church Home, a residential treatment center serving emotionally disturbed children, located 30 miles from Charlotte. The purpose of the program is to enhance the relationship between York Place and the parishes and develop a "mutual ministry." This reciprocal relationship will focus upon family wellness, continuing education, and the York Place children and families. About 20% of position will be as York Place chaplain. **Qualifications:** An Episcopal priest or other uniquely qualified Episcopalian. Ability to travel and work closely with church systems in two dioceses in South Carolina. High energy, creative, self-starter with excellent communication and public speaking skills. Experience and interest in counseling, psychology, social work or teaching desirable. Excellent benefit package. Salary negotiable. Send resume to: **Coordinator, York Place, 234 Kings Mountain St., York, SC 29745.**

THE VESTRY OF CHRIST EPISCOPAL CHURCH is seeking applications to fill position of full-time rector for the mother church of the Dakotas, established in 1861: Parish of 100+ Christians (and a couple of others) desires conservative direction from a caring priest. For further information contact: **Mr. Chris Christensen, Chairman, Search Committee, Christ Episcopal Church, 513 Douglas Ave., Yankton, SD 57078.**

CHILDREN/YOUTH MINISTRY COORDINATOR sought for congregation in scenic Coeur d'Alene, ID. Qualifications include ability to relate to youth of all ages from Pre/K through Sr. High, effective written and verbal communications skills with youths and adults. The successful applicant will hold a bachelor's degree or have job-related experience in youth ministry. A valid driver's license, ability to pass a background check and a drug screen are required. Complete job description and application materials available from: **St. Luke's Episcopal Church, 501 Wallace Ave., Coeur d'Alene, ID 83814. Closes: February 15, 1996.**

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**

POSITIONS OFFERED

PART-TIME (GROWING TO FULL-TIME) PRIEST for family-size parish in mid-Michigan's recreational paradise. Send resume and CDO to: **St. Mark's Episcopal Church, P.O. Box 72, Bridgeport, MI 48722.**

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.**

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.**

TRAVEL

TOUR ENGLISH CATHEDRALS, ETC. Chauffeur driven from \$750 per week, excl. air fare. Choose your dates and theme. Two-week coach tours from \$1,050. Steam trains 4 April to 17 April; Saxon churches 27 April to 7 May; Gardens 17 May to 30 May; Cathedrals 28 June to 11 July; Castles 19 July to 1 August. **Seasons Tours, 9 Abbots Green, Croydon, England CR0 5BL.**

'SAINTS GALORE' TOUR of England led by the Rev. Canon David Veal, author and historian. July 22-Aug. 13, 1996, from Dallas. Contact: **Canon Veal, P.O. Box 1067, Lubbock, TX 79408. (806) 763-1370; FAX (806) 763-2026.**

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.**

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

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

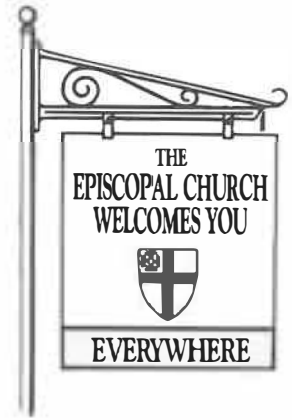
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Church Directory



Washington, DC

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

Wilmington, DE

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

Hollywood, FL

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

Augusta, GA

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

Riverside, IL (Chicago West Suburban)

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

Indianapolis, IN

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

Boston, MA

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

Kansas City, MO

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

St. Louis, MO

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

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

Newark, NJ

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

Long Beach, L.I., NY

ST. JAMES OF JERUSALEM BY THE SEA
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The Rev. Marlin Leonard Bowman, r; the Very Rev. Lloyd A. Lewis, Jr., hon. r
Sat 5 EP & Eu. Sun 8 MP & Eu, 10 High Mass

New York, NY

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho Y & 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)

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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

Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r; the Rev. C. Bruce Wilson, ass't (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 Ndooro, John Lewis, seminarian
Sun H Eu 8 & 9, MP (1S H Eu) 11:15, 5 H Eu (HS 2S & 4S after 5 service). Wed H Eu 7:15 & 12:05

Milwaukee, WI

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

St. Croix, Virgin Islands

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

Paris, France

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

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