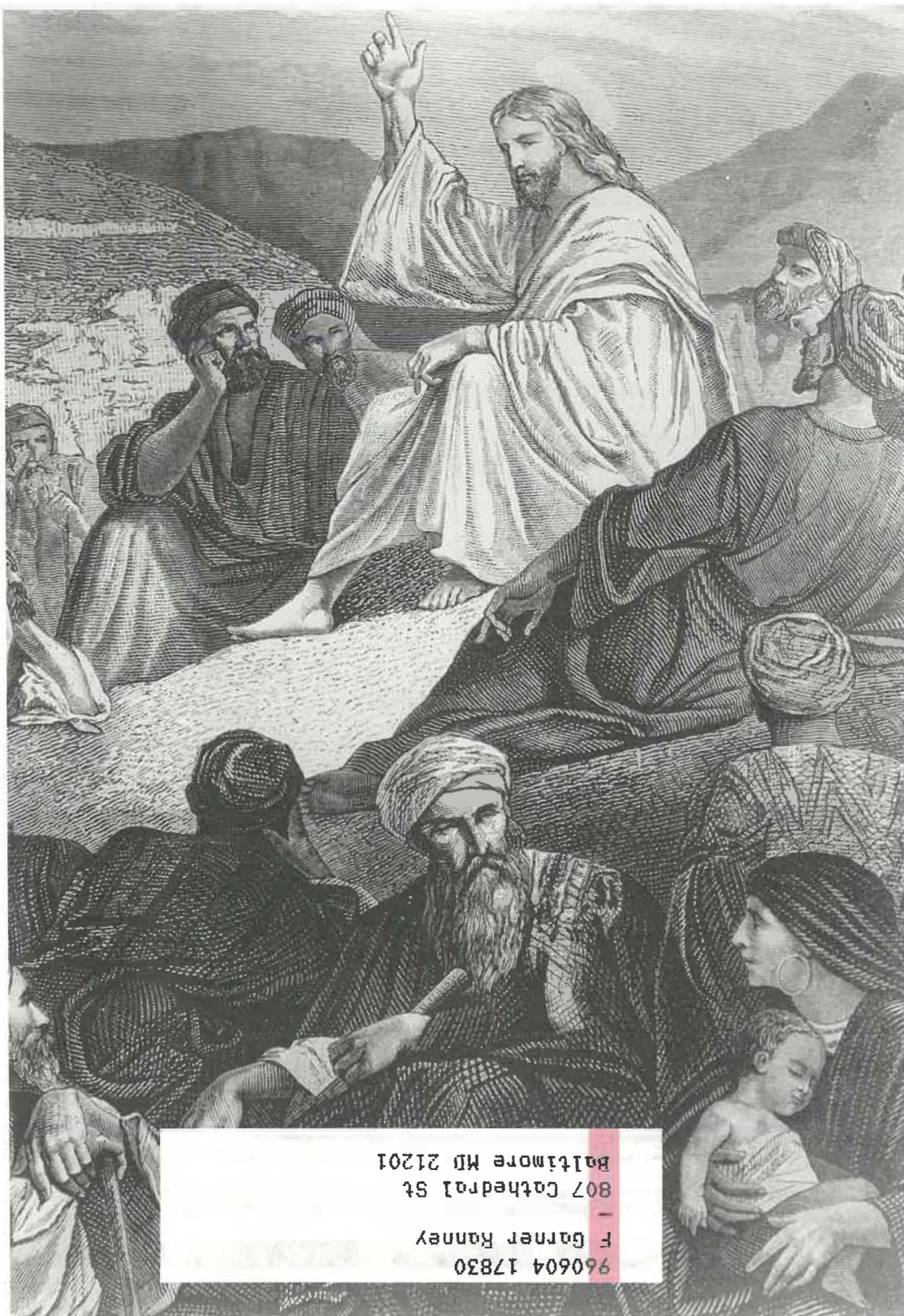


# The Living Church

February 11, 1996 / \$1.50

*The Magazine for Episcopalians*



**Actions pleasing to God, Jesus tells us, spring from honest and pure motives.**

*Sunday's Readings*  
p. 2



**Slowing Down for a More Meaningful Lent**

p. 8

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## Features



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By J. Edward Putnam

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**On the cover:**  
The Sermon on the Mount  
RNS photo

## Quote of the Week

The Rt. Rev. David S. Ball, Bishop of Albany, on how clergy are portrayed in movies and on television: "We are almost always marginalized or trivialized; we are either pompous stuffed shirts or buffoons who have no relevance to those with whom they interact and no effectiveness in dealing with them."

## In This Corner

### From Fort Oglethorpe to Dinwiddie

It's been more than a year since readers were subjected to the last installment of useless facts about the Episcopal Church. That's long enough:

St. Luke's Cathedral, Orlando, Fla., has a series of noontime musical programs called "Bach's Lunch."

The three sons of former Presiding Bishop John Hines are all priests and all are named John.

Church of the Nativity in Fort Oglethorpe, Ga., is part of the Diocese of East Tennessee.

Bishop Peter Beckwith of Springfield is a rear admiral in the United States Naval Reserve.

There's a St. Mark's Church in Plainfield, N.J., and in Plainfield, Ind.

The Diocese of Northern California formerly was named the Diocese of Sacramento.

The Rev. Nan Kennedy, assistant at Trinity Church, Tulsa, Okla., recently became the mother of triplets.

Palmer Memorial Church in Houston has six Eucharists each Sunday.

Bishop James Stanton of Dallas, one of those who brought presentment charges against Bishop Walter Righter, once served under Bishop Righter as a rector in the Diocese of Iowa.

Two of the church's few lay canons serve on the Church Deployment Board.

St. Thomas' Church, Elizabethton, Tenn.,

is located at 815 N. Second St.

St. John's Church, Eagle Butte, S.D., sometimes receives mail addressed to "Eagle Butt, S.D."

There are Episcopal churches in Pentwater, Mich., Waterproof, La., and Gladewater, Texas.

There's a Christ Church in St. Joseph, Mich., and a Christ Church in St. Joseph, La.

Bishop Charlie McNutt, executive officer at the Episcopal Church Center, really is named Charlie, not Charles.

There are Episcopal churches in Moncks Corner, S.C., Truth or Consequences, N.M., and Dinwiddie, Va.

St. Paul's Church, Mishawaka, Ind., was, for a time, the cathedral of the Diocese of Northern Indiana.

Bishop William Montgomery Brown, the defendant in the last trial of a bishop, wound up being a bishop in the Old Catholic Church.

The Antiochian Orthodox Church reports that more than 40 percent of its recent converts have come from the Episcopal Church.

There's a St. John's Church in Decatur, Ind., and in Decatur, Ala.

There are Episcopal churches in Jim Thorpe, Pa., Paul Smiths, N.Y., and Charlotte Hall, Md.

St. Paul's, Houston, has a sign which reads "Visitors Expected."

David Kalvelage, editor

## Sunday's Readings

### After-the-Fact Self-Justification

*Epiphany 6: Eccles. 15:11-20; Ps. 119:9-16; 1 Cor. 3:1-9; Matt. 5:21-24, 27-30, 33-37*

Morality is a matter of clear choices, or so it appears on the surface of things. Right and wrong, we like to believe, are separate and tangible realities — water and life on the one hand, and fire and death on the other. And so ethical action, we think, is a simple matter of obeying laws and commandments — of acting faithfully as a matter of our own choice.

Our everyday moral decisions, however, are rarely such straightforward procedures. Our fallen human nature makes it likely and even inevitable that we'll regularly violate God's commandments and then convince ourselves that we haven't done wrong after all. We'll tell ourselves that we really didn't have any choice. We'll make ourselves believe we were victims of extenuating cir-

cumstances. Or through a remarkable casuistry at which all of us are infinitely talented, we'll identify some technical sense in which we haven't really violated the strict letter of the commandment in question. All of us really are masters at after-the-fact self-justification.

Jesus makes it clear in today's gospel, however, that God isn't impressed in the least with our post-sin rationalizations for wrong behavior. Neither is God terribly moved by our arguments of non-culpability which spring from mere technicalities. Actions pleasing to God, he tells us, aren't those we can afterwards justify, but rather those which spring from honest and pure motives in the first place. Our inner intentions are the true measure of our ethical stature, for when God's law is written in our hearts, we can never stray far from his commandments.

## Letters

# Extending the Challenge to Serve the Church

Two years ago, at the Council for the Diocese of West Texas, Bishop John MacNaughton challenged the young people to become more active in the work of the church, the diocese and their home parishes. As a college junior, I was active in the Canterbury Association at my university, but realized many of the laity who served on various ministry committees were older adults. And so I accepted Bishop MacNaughton's challenge, albeit apprehensively.

One year later, I was elected to a three-year term on the diocesan lay ministry committee. The fulfillment I have felt by serving my church in this manner has been truly magical. To me, it seems like the more I give, the better I feel, and like some drug, the more I want to give again. I have learned from clergy and laity, expressed and heard innovative ideas, and have shared in the communion of God with fellow Christians. I find myself anticipating the next meeting, as an opportunity to further participate in my church.

I would also extend this same challenge to the youth and young adults. Whether you are in high school, college or are 20-something, I challenge you to display the talents and gifts that you have, and become active in the dynamic life of your church. If you know of young persons you believe can serve the church well, talk to them about the opportunities available to them. As we all know, young persons are not the church of tomorrow, but the church of today.

*Matthew Gray  
Wimberley, Texas*

### A New Identity

I left a protestant denomination and became an Episcopalian because I found in this church, and particularly in its Anglo-Catholic worship, a truly unique expression of the Christian faith. Then, having moved to Minnesota, I found myself surrounded by Lutherans of multiple varieties. Many of them are close personal friends, and I have deep respect for their traditions and integrity. Nevertheless, I am an Episcopalian and cherish the heritage of this branch of Christ's church.

It is predictable and inevitable that inter-communion with a protestant denomination, Lutheran or any other

[TLC, Jan. 14, 21], will change forever our catholic identity and impair still more any hope for inter-communion with our Roman Catholic and Orthodox brothers and sisters in Christ. I happily have accepted prayer book revision, priestly and episcopal ordinations of women, and other changes that have enriched our Episcopal Church, but I will draw the line and opt out the moment we reach out in inter-communion with a protestant denomination and close the door still more on opportunities for eventual inter-communion with catholic churches.

*Roger D. White  
Rochester, Minn.*

Here we go again — talking intercommunion and “unity” before we tackle the basic problem of the ordering of the ministry. The well-written and carefully phrased editorial does not take cognizance of these facts.

First, the priests of the Swedish Lutheran Church were episcopally

ordained, and not by men who were bishops in name only. That is why their ministrations were accepted.

Second, the recent meeting of the Lutheran (ELCA) Council of Bishops, as reported in their official magazine, expressed concern as to how ELCA's view of a one-office ministry could be squared with the Anglican view of a three-ordered ministry.

Third, neither of our churches is ready for such a step. The ELCA is struggling with its own identity, with congregations easily breaking off because of what are termed non-evangelical tendencies. We are in a dysfunctional state ourselves.

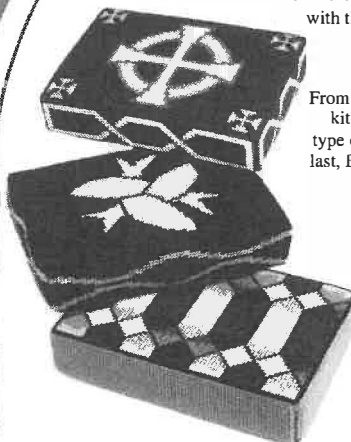
Should two dysfunctional groups get together? The Lutheran bishops wondered what the advantage would be. We talk unity, talk around the real problem of the apostolic ministry, and then wonder why things break down. First things first, please.

*(The Rev.) George Porthan  
Soudan, Minn.*

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**Letters**

**Borrowed Thoughts**

Raymond Brown, a Roman Catholic priest and perhaps the leading New Testament scholar in America today, in his book, *The Birth of the Messiah*, mentions Bishop John Spong [TLC, Jan. 7] on several pages. On page 637, Fr. Brown challenges the bishop's borrowed thoughts on Jesus' conception. On page 704 of this same work, one reads (after Fr. Brown acknowledges Bishop Spong's compliment of his own work) "I hope I am not ungracious if in return I remark that I do not think a single NT author would recognize Spong's Jesus as the figure being proclaimed or written about."

If one denies the possibility of any divine supernatural (supernatural here meaning above or beyond the natural) intervention by God into his creation, then natural explanations must be found. If this were admitted up front, at least one would not be so shocked at some of Bishop Spong's conclusions. Natural explanations assume that the church has been absolutely wrong for nearly 2,000 years and we finally have the correct understanding. Even the people who recorded it had it all wrong and deliberately wrote to mislead their readers. Or they were so naive that they really did not know what

they were writing. All who wrote and read have been misled.

*(The Rev.) Larry E. Valentine*  
St. Andrew's Church  
Emporia, Kan.

**Much to Offer**

In discussing the Rev. Carey C. Womble's letter [TLC, Dec. 17] some of us are recommending his thoughts for the "read, mark, learn and inwardly digest" exercise.

He is right on when he raises the question of the church giving up the "experience and wisdom" of its "human resource treasures" that comes only with age. There is another and deeper dimension to this. There is a necessity incumbent on bishops to see to it that pensioned priests are afforded the opportunity of a continuing ministry, not only as a "Sunday stop-gap," but also for ministry in the ongoing life of the church by service on commissions, committees or task forces which have risen to such prominence in the corporate style of the church today.

As an act of thanksgiving to Almighty God we have much to give back to him — all that we have received.

*(The Rev. Canon) Harold G. Hultgren*  
Lucerne Valley, Calif.

**The Living Church**

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

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

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

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

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

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

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**Volume 212 • Number 6**

## Letters

### 'Mischief' Done

I write with deep concern regarding an item in the editor's column [TLC, Jan. 28] in which a service booklet of a blessing of a same-sex couple in Trinity Cathedral, San Jose, Calif., is quoted as follows: "This particular service you are about to experience is a liturgy created by a subcommittee of the Standing Liturgical Commission of the Episcopal Church in the United States." The quotation then continues, "It is the document the church is considering for all non-procreative unions — homosexual and heterosexual."

As chair of the Standing Liturgical Commission, this was news indeed inasmuch as neither the commission nor any subcommittee has either created or is presently considering any ritual for the blessing of a same-sex couple. Indeed, such action is explicitly prohibited by Resolution C-042s of the General Convention 1994. The note in the service leaflet is, therefore, either the result of gross ignorance or willful misrepresentation.

In either case, mischief has been done which makes it all the harder for the Standing Liturgical Commission and the House of Bishops' Theological Committee to do what it has been asked to do, namely, to prepare a report for the next General Convention "addressing the theological foundations and pastoral considerations involved in the development of rites honoring love and commitment between persons of the same sex." The enabling resolution then goes on to state unequivocally that "no rites for the honoring of love and commitment between persons of the same sex be developed unless and until the preparation of such rites has been authorized by the General Convention." We have scrupulously adhered to our charge, which makes this kind of misrepresentation all the more painful.

*(The Rt. Rev.) Frank T. Griswold  
Bishop of Chicago  
Chicago, Ill.*

The preliminary notes to a service of same-sex commitment that was celebrated here at Trinity Cathedral suggested that the service was taken largely from a document titled "An Illustration of a Rite for the Celebration of Commitment to a Life Together," which issued from a national "Consultation on Same-Sex Unions" in July, 1993. The preliminary notes, written by the participants in the service, went on erroneously to attribute this document to a

"Subcommittee of the Standing Liturgical Commission of the Episcopal Church."

I regret the error that was quoted and especially lament any complications that it has wrought for the Standing Liturgical Commission and its chairman, Bishop Frank Griswold.

*(The Very Rev.) Philip A. Getchell  
Trinity Cathedral  
San Jose, Calif.*

### Distracted

I note with interest the letters from Canon Collins and Shirley Fowler [TLC, Jan. 7].

Canon Collins stresses the need for setting rules in the confrontation between factions within our church. Shirley Fowler, on the other hand, asks how we can create a win-win conclusion. Both are on target.

The problem, though, seems to me to be one of focus. Like Peter, when he was attempting to walk on the waters of Galilee to reach the Lord, we have allowed ourselves to become distracted from what is vital, and we have taken our eyes off the Lord and we are sinking. Jesus is saying to us today just as he reminded Peter: You of little faith, take my hand and keep your eyes on me.

It is only when we keep our focus on the Lord that we can act as his body in the world today. We do not need to tell the Lord what we want him to do. We need to ask him what he would have us do!

*(The Rev.) Douglass C. Colbert  
El Paso, Texas*

### Gospel Words

Two comments on the Jan. 14 issue:

Thanks to Bishop Shimpfky for good gospel words written in a pastoral fashion.

Note that the ELCA Book of Worship uses the Psalter translation of the BCP 1979.

*(The Rev.) Ernest Priest  
Denver, Colo.*

.....  
**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. Letters should be signed and include a mailing address.



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## Find It, Buy It, Sell It, Fill It

Look to the  
Classifieds  
see page 15



## Floods Harm West Virginia Church — Again

Members of St. John's Church in Marlinton, W.Va., inundated by flood waters from usually-small Knapps Creek during mid-January, saw their new doors "in Williamsburg cranberry red" severely damaged and the Baldwin organ, given after the '85 flood, destroyed.

The Rev. Lada Hardwick, vicar, said the interior of the church was "very depressing," with four feet of water, halfway up the altar. Her rented house, she said, had "only a foot of water."

"Three people's houses were wiped out," she said in a telephone interview with TLC. "One couple is living with me. We're banding together." The congregation has been through flooding before, in 1977 and 1985. "They knew just what to do. They rallied right away — pulled up the carpet — worked round the clock."

The vicar said she had been "running back and forth, and trying to get a tetanus shot." These are essential, along with rubber gloves, she said, because of contamination.

St. John's is a small, mission-style building, which "we've done so much to beautify." The stained-glass windows, newly releaded, withstood the pressure of the water for the most part.

The doors expanded, then froze in the 8-degree weather that followed the flooding. "The Sunday school room had new books. They're all destroyed," she said. But a new hand-carved signboard was high enough and escaped damage.

Help arrived rapidly to Marlinton with the Red Cross and the Salvation Army. "There's a shower set up in the town hall. Food is no problem — just go across to the Salvation Army. They beat FEMA. The National Guard is here; you need a sticker to get into town."

Even though Marlinton is in mountainous country, it's prone to flooding from the eight rivers which originate in the area. Ms. Hardwick said the congregation of 35-40 faces serious decisions about the future. For the present, "I'll move things out of my living room and dining room and we'll have services here. We're sloshing through together."

In the Diocese of Bethlehem, heavy flooding was reported in Wilkes-Barre, but representatives of the city's three congregations said their churches were not damaged. A Red Cross shelter has been set up at St. Stephen's for residents without heat and running water.

## Ellen Cooke Pleads Guilty

Ellen F. Cooke, former treasurer of the Episcopal Church, will be sentenced April 29 after pleading guilty to embezzlement and tax evasion. Mrs. Cooke appeared in U.S. District Court in Newark, N.J., Jan. 24 on charges of embezzling more than \$1.5 million in church funds and evading federal income tax on more than \$310,000 that she stole in 1993.

Mrs. Cooke, accompanied to the court by attorneys, waived her right to indictment by grand jury and admitted she was guilty on both counts. Plato Cacheris of Washington, D.C., Mrs. Cooke's attorney, said his client has been diagnosed by a psychiatrist as having a bipolar mental disorder that causes her to "black out certain events that happened in the past."

The former treasurer told Judge Marianne Trump Barry that she is taking two drugs to treat her condition, and that the disorder keeps her from recalling the actual crimes she committed.

"I now believe and understand that I did embezzle funds from the Episcopal Church," she said. "I accept responsibility for what I have done. I can only assume that I knew at the time it was wrong."

Mrs. Cooke said she had reviewed documents which detailed how she stole funds by writing checks on church accounts and depositing them in her own accounts, by writing checks from church accounts for personal expenses, and by misusing a corporate credit card. "I accept that it is true," she said.

Assistant U.S. Attorney Robert L. Ernst, who is prosecuting the case, said further evaluation of Mrs. Cooke will be done by a psychiatrist appointed by his office.

The maximum sentence for the embezzlement count is 10 years in federal prison and a \$250,000 fine. For the second count, the maximum sentence is five years in federal prison and a \$100,000 fine.

Presiding Bishop Edmond L. Browning wrote a letter to all bishops and other church leaders, and said, "Mixed with my relief at having reached this stage is a deep sense of sorrow at the tragedy of Ellen Cooke. Please keep Ellen and her family in your prayers."

*Episcopal News Service contributed to this article*

## Briefly

The rector, seven members of the vestry and about half the members of **St. Clement's Church, Rancho Cordova, Calif.**, left the parish in January and formed themselves into a community church. *The Sacramento Bee* reported that the Rev. Michael D. McClenaghan and about 50 former members of the Diocese of Northern California parish were upset that the Episcopal Church had become too liberal on homosexual issues.

The Most Rev. George Carey, Archbishop of Canterbury, urged evangelicals to encourage a **new generation of scholars** when he addressed the 150th anniversary observance of the Evangelical Alliance UK. The archbishop also said the direction of the church should be in part

"back to the following of Christ which has always been central to evangelical life."

The Rev. **Mark Kowalewski**, a non-celibate homosexual, was ordained to the priesthood Jan. 14 at All Saints' Church, Pasadena, Calif. The ordination was performed by the Rt. Rev. Chester L. Talton, Suffragan Bishop of Los Angeles. Fr. Kowalewski assists at St. Wilfrid of York Church in Huntington Beach.

The Rev. **David P. Hegg**, rector of St. Peter's Church, Morristown, N.J., has been named senior vice president (pastoral care) of the Church Pension Fund, it was announced by Alan Blanchard, president of the Church Pension Group.

# In Search of Better Models for Small Churches

## University of the South Joins Others to Create Center for Ministry in Small Churches

The majority of Episcopal churches are small, with 70 percent of congregations having 150 or fewer in average Sunday attendance, according to annual parochial reports. More than a third of Episcopal churches have fewer than 50 people in the pews on any given Sunday.

In an effort to address the needs of small churches, the dioceses of East Tennessee, Tennessee and West Tennessee, with the School of Theology of the University of the South, Sewanee, have created the Center for Ministry in Small Churches.

The Center for Ministry in Small Churches will be a residential center located at Sewanee that provides "real life" experiences, for clergy and lay persons called to ministry in small churches, through study, action, reflection and evaluation, said Bishop Bertram Herlong of Tennessee. He serves on the center's board of directors, along with Bishops Robert Tharp of East Tennessee and James Coleman of West Tennessee.

Organizers of the center hosted a planning conference at DuBose Conference Center, near Sewanee, last November to gather input from the people the center hopes to help. The event drew 130 people from Tennessee, Kentucky and Arkansas.

"Part of our thesis is that we need to find new ways to do ministry in small churches," Bishop Herlong said. "So we invited people from those churches to come and help review what [the planning committee] had done and try to fill in the blanks to make this an institution that will in fact serve the church.

"[The center's] intent is to avoid failed and ineffective paradigms and programs and to seek new models of ministry that build on strengths, shared values and relationships."

Dennis Campbell, interim director, said the center will serve as a clearinghouse for other resources that support small churches. "We're serious about not reinventing the wheel," he said.

Those attending the planning event included people from "apostolic-sized" churches — 12 or fewer on Sunday — to "big" small churches with 100-150 people

attending on Sunday.

In his keynote address, the Rev. Garret Keizer, author of *The Dresser of Sycamore Trees*, called small churches "treasures" because they "represent God's delight in small things" such as the mustard seed and the widow's mite.

"The small church bears testimony to the word of God that will accomplish its purposes with or without money, multitudes, human power or our permission. The small church is the recounting of the story of the whole church," he said.

Participants gathered in small groups to "brainstorm" their perfect small church. From those discussions, a profile of small Episcopal churches emerged. Many small churches cannot afford fulltime priests and are yoked with other congregations. Others manage with supply priests or deacons-in-training.

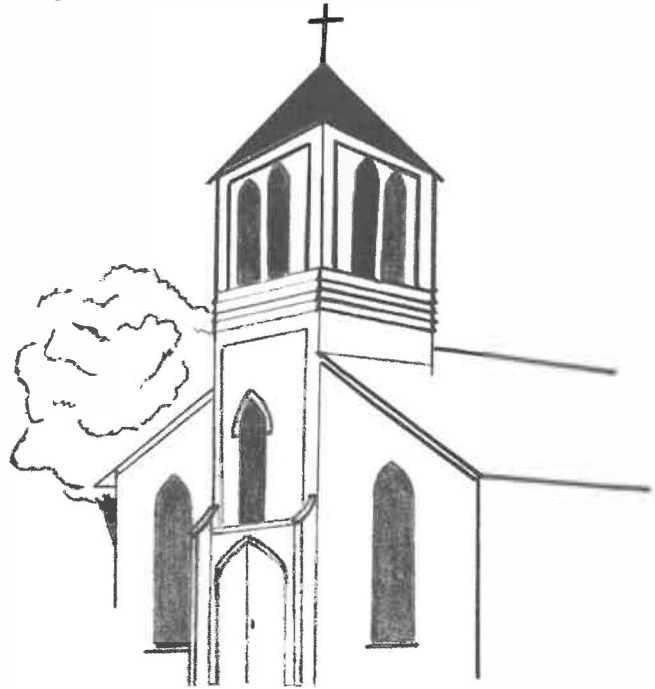
The uncertainty of not having a consistent clerical presence can be demoralizing to a congregation, one participant said.

"One of the difficulties I remember in our church was just having regular clergy. It was an adventure in liturgy every Sunday. People were so focused on what might happen next that it became a barrier to worship," said Dan Brown, a seminarian from the Diocese of Lexington.

Another obstacle for small churches is an inability to maintain their physical plants because of budget constraints. Deteriorating buildings and grounds place congregations in a "Catch-22" position of having to spend money they don't have to make their church buildings and grounds attractive to visitors, said the Rev. Mark Brown, rector of Church of the Nativity, Fort Oglethorpe, Ga.

Closely linked to the image of the church buildings and grounds is the image of the congregation. Because many small church congregations continually operate in a crisis mode, they may have a poor self-image which prevents them from setting and achieving goals.

"You can't plan for the future because you're fighting for survival today," said



the Rev. Frank Sanders, a vocational deacon from Winchester, Tenn.

Participants said they often felt judged by larger churches and the diocese because of their small membership and budgets, and they felt left out of diocesan programs for the same reasons.

As the conversations continued, participants examined not only their problems but possible solutions as well. They stressed that small churches must become proactive in expressing their needs to the diocese and the national church.

"Small churches themselves have to articulate their vision, and I'm not just talking about a mission statement. If we expect the diocese and the national church to make that commitment to be proactive, then we have to articulate who we are, what we are and what we're doing," Dan Brown said.

Although many participants walked away with more questions than answers, they and the meeting organizers believe the exchange of information was beneficial. Data gathered from the small groups will be used to design future Center for Ministry in Small Churches programs.

"We're at the point we're still trying to bring [the data] down to earth," Mr. Campbell said. "We're hearing a lot of requests for on-site training and on-site consultations. From the responses, we know there is a real need out there and people are willing to make a commitment to it."

Alice Clayton

# Slowing Down

## for a More Meaningful Lent

By J. EDWARD PUTNAM

**W**e come, very quickly it would seem, to the season of Lent, in which we are invited to participate in "self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy Word ..." (BCP, p. 265). There is something about those words from the Ash Wednesday invitation which sounds a lot like we are being invited to a retreat.

One of the qualities of a retreat is that it removes us from our normal environment, stills the ringing of the telephone, and reduces the pace of things so there is time to think, pray and rest. Simplicity of life is practiced, with uncomplicated days, simple, uncomplicated meals, and lots of time to pay attention. The word which names

church has been to identify Lent as a season of preparation for Easter, and in our post-enlightenment mentality, we fill every possible moment with some form of educational experience.

Wouldn't it be wonderful to see the season of Lent in a different way, in which these weeks leading toward Easter are planned as if a congregation were going on a retreat? Imagine a message from the rector saying, "Slow down, pray quietly, take time to read, and please spend time with your family. Simplify your meals, and build them around healthy patterns. During this season of Lent, we will reduce the number of meetings, delete the heavy meals, and support you and your family in your life together."

scripture, a daily meditation, and pray ... maybe even together!

4. If activities are going to be held in the congregation, design them so families can do them together. We in the church are very good at separating members of families into choirs, youth groups, classes, committees, etc.

5. Provide a book list — and maybe even the books — for some reading which can be done during Lent.

6. Encourage congregants to use the Daily Devotions portion of the Book of Common Prayer (pp. 137-140).

7. Structure liturgy to create an emphasis on simplicity and quiet prayer. Choose music which leads to meditation.

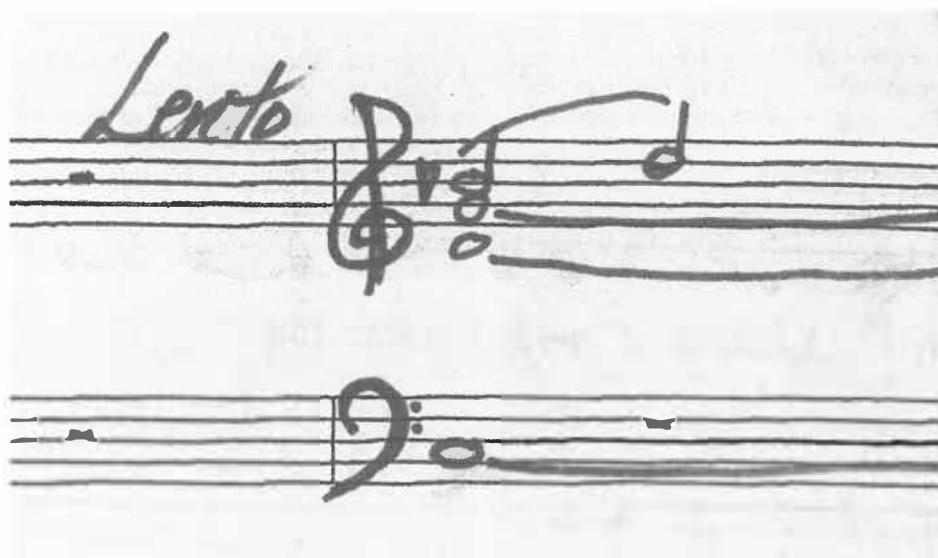
8. Enlist the help of a nutritionist in the congregation or the community to publish a Lenten cookbook of simple, healthy meals and snacks.

9. Instead of adding to the schedule of Lenten Eucharists at the church, schedule several house Eucharists, and encourage the hosts to invite nearby members to join them. Encourage invitations which include singles as well as couples and families.

10. Adopt a Lenten project which focuses upon providing assistance to an agency, organization, church or other group. Ask the congregants to make a Lenten contribution of money, food, clothing or some other item to a need recognized by the congregation. (The Episcopal Church in Jerusalem and the Middle East, for instance, is the recipient of Good Friday offerings. Accumulating a gift over Lent and presenting it on Good Friday can be a meaningful congregational focus.)

The task is yours. I cannot prescribe for your congregation what it needs to do to simplify its Lenten season. But the results can be a powerful experience of coming to Holy Week prepared to be invested fully in the wonderful liturgies which lead us to Easter Day. The opportunity to pace one's self during Lent can create a hunger for the ritual and splendor of those beautiful liturgies. □

*The Very Rev. J. Edward Putnam is dean of the Cathedral of All Saints, Albany, N.Y.*



the season of Lent is specifically related to its musical homonym, *lento*, which tells the musician, "slow down!"

Isn't it strange, however, to look at the various Lenten programs which we develop in congregations which, if anything, increase our activity and add greater confusion to our already-frenetic schedules: weekly Bible studies, suppers with speakers, luncheons for the community, ecumenical services, baptismal and confirmation preparation classes, and early morning liturgies appear in the Sunday bulletin, announcing to us that the rush is on to Easter. Our tradition in the

That need not be a pipe-dream. In a previous parish, and at the cathedral I now serve, we have experienced such a Lent, and I have to tell you that it is wonderful.

Here are suggestions for keeping a retreat-like Lent in a congregation:

1. Schedule only those meetings which absolutely must occur.

2. If meetings must be held, keep to a tight schedule, and finish in a reasonable amount of time.

3. Prepare a Lenten study guide for members of a household to use in their own homes. Suggest that they find a quiet time during their day when they read



# Three Steps

## to Promote a Healthier View of Sexuality

By DAVID E. RICHARDS

For the past decade, religious institutions of all denominations have been dealing with difficulty — and yet more openly than ever before — with instances of sexual misconduct of ministers, which have caused not only scandal but also legal problems that have been costly and embarrassing.

Revelations have been made that indicate pastoral neglect and indifference to the pain and suffering caused to victims of such misconduct. Perpetrators have been protected. Discipline has been lax. In many cases, appropriate penalties and punishment have been overlooked. And information regarding such misconduct has been hidden.

This pattern has been replicated in other churches. It also appears that in various other institutions, both governmental (such as the U.S. Navy) and in the private sector, the same trend toward ignoring and covering up instances of sexual misconduct has prevailed.

Reports and accounts of sexual harassment, sexual misconduct and sexual abuse by religious figures commonly occur in the press and on television. Allegations and court proceedings have resulted in million- and multimillion-dollar settlements by insurance companies.

The result of this sensationalistic attention called now to the sexual behavior of religious leaders has caused religious institutions quite appropriately to raise for themselves the question, "What do we do now?"

In many instances, frantic reactivity driven primarily by insurance companies and those charged with protecting the good image of religious institutions has taken over. All of this is quite understandable given the economic costs and the disastrous loss of prestige and respect that the cause of institutional religion has suffered.

In attempting to deal constructively with a devastating problem which will not go away, there are three avenues to be pursued. To take steps along all of these three avenues simultaneously is the only way that the world of religion can deal wholistically with the problems raised by this sexual unhealth, which must be acknowledged to exist even in the lives of devout, religious, and seemingly competent leaders in the field of religion.

**Step 1:** The devastation to individuals being caused by sexual misconduct of religious leaders, and the immeasurable damage to religious institutions and the community in general, pose an urgent and critical challenge. To neutralize the destructiveness of sexual misconduct, carefully developed resources need to be made available to all victims of sexual abuse. Additionally, perpetrators must be detected and evaluated and, where possible, treated. In instances in which treatment is either resisted or unsuccessful, perpetrators must be constrained through rules of discipline and/or punished.

It appears that in many religious institutions enormous efforts are being made along these lines. However, institutional track records vary considerably, but public attention has a way of keeping the focus on the need for someone to do something about the problem.

**Step 2:** The need to neutralize the destructiveness of sexual misconduct cannot be separated from the need for system-wide plans aimed at prevention.

To date, action in this way has been minimal. These plans for preventing misconduct will require tremendous educational effort. They will involve the establishment of policies and procedures governing the selection of persons for admission into ministerial training programs, the content of theological education, an emphasis on effective continuing education and supervision, and a rethinking and persuasive articulation of a sexual theology for our times.

**Step 3:** An even more exacting and demanding requirement is to develop the effectiveness and authenticity of religious institutions. This needs to be done in such a way that to belong to a religious body includes the promotion of sexual health as an aspect of religious, spiritual and mental health.

Religious institutions have played and continue to play a significant role in marriage. This, then, provides a natural means for expressing an interest in the importance of sexual health in adult life. But since most religious institutions offer no preparation or education to children and youth regarding sexual health, it is unrealistic to expect that anything constructive will happen when the time comes to relate sexual health to adults who marry.

The apparent interest of religious institutions in marriage as the appropriate condition for sexual expression leaves entirely

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# Three Steps to Promote a Healthier View of Sexuality

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aside the sexual needs and concerns of unmarried persons.

Over the years religious institutions have accommodated to the trend to accept divorce as a current reality and to accommodate further to remarriages following divorce. The role that is played of sexual unhealth in divorce and multiple remarriages — even among ordained ministers — is never acknowledged.

In the judgment of some, it is felt that religious institutions have contributed extensively to sexual unhealth and appear to have no concept nor any commitment to the promotion of sexual health as an aspect of spiritual and religious health. The gulf between the life of the soul as expressed in prayer and worship and the life of the body and spirit as expressed in wholesome, healthy, joyous sexual feelings and expressions is fantastic!

Just why this gulf exists between what is obviously desperately needed and what is provided appears to many as quite a mystery, but in all likelihood there are probably several explanations and causes — several of them with deep historic roots. The reason for the hiatus needs careful analysis and study. Until religious institutions are willing to look in depth at the positive relationship that can and must exist between what it means to be carnal and what it means to be spiritual, and how these two critical and creative areas of life and human experience can

be seen together, then institutional leverage and moral judgment will be employed primarily to detect and punish misconduct.

The task of preventing misconduct and, in its place, promoting sexual health will be left aside. Religious leaders operating through their various structures and organizations may never get around to it. The prevailing perception will be that there are more pressing and immediate needs to be addressed.

With regard to sexuality, religious institutions now have these three major tasks to perform in order to help persons to move from sickness to health:

1. To neutralize the damage and destruction caused by the sexual misconduct of persons who represent and offer leadership in religious institutions.
2. To develop system-wide plans and resources aimed at preventing such sexual misconduct.
3. To promote sexual health in the lives of those persons who turn to religious institutions to find support and guidance in their search for meaning and growth as human beings.

Currently there is widespread preoccupation with the first task. However, nothing will change — neither for the institutions nor for their constituents — until massive efforts are made to address the other two tasks. □

*The Rt. Rev. David E. Richards is director of the Center for Sexuality and Religion, Coral Gables, Fla.*

## Editorials

### Unity and Collegiality Cannot Be Forced

The forcing of the visits of Suffragan Bishop Jane Dixon upon three Anglo-Catholic parishes in the Diocese of Washington [TLC, Feb. 4] is a glaring example of the removal of inclusivity from the Episcopal Church. When Bishop Ronald Haines insisted that his suffragan bishop make official visits to three congregations where the majority of members do not accept the ordination of women as priests and bishops, it marked an unwarranted attempt to snuff out a theological position recognized as legitimate in most of the Anglican Communion.

Parishes like St. Luke's, Bladensburg, Md., Ascension and St. Agnes, and St. Paul's, K Street, both in Washington, D.C., possibly some day will recognize the ministry of women priests and bishops. But why was it necessary now to send Bishop Dixon to parishes where most of the members do not accept her ministry?

In a letter dated Jan. 2, Bishop Haines addressed the matter. "While I recognize the right of dissent around the issue of ordination of women," he wrote, "as bishop, my first concern must be with the unity of the whole and the building of our diocesan collegiality." Following the first visit of Bishop Dixon, it would appear that unity and collegiality are no closer to being achieved.

In the same letter, Bishop Haines justifies his action by claiming that the division in the church over ordination of women is actually increasing rather than being overcome by time. The willingness of all but four diocesan bishops to ordain women and the number of congregations which have welcomed the ministry of ordained women would seem to conflict with the bishop's statement.

The necessity of sending Bishop Dixon to the three congregations is questionable. Bishop Haines could have looked to the Diocese of Massachusetts, where the late Bishop David Johnson and his successor, Bishop Tom Shaw, have not attempted to force Suffragan Bishop Barbara Harris on congregations where she might not be welcome.

In past centuries, some churches, including our own, used coercion in their attempt to secure unity of belief and practice. This does not work in America today: Coercion tends rather to consolidate opposition and to encourage that disrespect for authority so widespread today. Whether we like it or not, religion here is voluntary. A bishop in any diocese who desires people to come to know and respect a controversial suffragan does well to adopt tactful and patient steps — which are more likely to be successful in the long run.

# That Primal Unity

By CHRISTOPHER L. WEBBER

**H**ave we, somewhere along the way, forgotten who we are? Have we forgotten what it is we represent? Have we forgotten what it means to be a church instead of a sect? When the suggestion is made that we are becoming two churches and even that the time has come to separate [TLC, Dec. 10], perhaps it is time to say some fundamental things about the nature of our common life.

First, perhaps we should note that this rising sense of division afflicts not only our church, but our larger society as well. The radical members of the current Congress have been told specifically to avoid even speaking the word "compromise." Both sides, it seems, would rather have no government at all than a government not completely under their control.

These tensions also divide the church. A generation ago, churches were looking toward a new ecumenical age, and hopes were high that the divisions inherited from the 16th century could, at last, be overcome. Instead, today, every church can see within itself the potential for division. No church, perhaps, is so torn as the largest. Edicts flow down from Rome and pronouncements on the evils of birth control, abortion and ordination of women are read from every pulpit. But the overwhelming majority of Roman Catholics ignore their leadership, picking and choosing what they will accept of papal doctrine and what they will reject.

Meanwhile, Presbyterians and Methodists and Episcopalians fight about issues of human sexuality with some plunging ahead to ordain and marry homosexuals and others resisting to the point of schism. Where in all this is the Holy Spirit at work? More particularly, what witness do we have to make as Anglicans?

At the time of the Reformation, the splintered segments of the Western church attempted to consolidate their positions in a number of ways. The Roman, Lutheran,

and Genevan fragments adopted confessional statements and required doctrinal conformity. Rome also tightened the authority of the Bishop of Rome. Anglicans, somewhat insulated from the continental controversies by the English Channel, adopted instead a Book of Common Prayer and looked for unity in worship. What mattered, it seemed to them, was that everyone be able to go into the same church and say the same prayers. As for doctrinal mysteries, Queen Elizabeth I is reported to have said, "I will not make windows into men's souls."

Julian Casserley, one of the leading Anglican theologians of this century, used to quote the Athanasian Creed: "Now the Catholic faith is this: That we worship . . ." What is primary is not that we like each other or understand each other, but that we come together to worship a mystery beyond our words and explanations.

On Sunday morning, in every Episcopal parish, people kneel together who have nothing else in common except a desire to worship God in the beauty of holiness. That experience, ideally, enables them to work together in many ways. But human transformation comes slowly; committee meetings can try the patience of saints — and also create that patience. We have never been able to agree about the proper number of candles on the altar, let alone more abstruse and weighty matters. But surely the point is that we keep at it, not give up and walk away. If we have that primal unity, surely, in God's good time (God's time, not ours), the rest will follow.

Imagine, on the other hand, a church in which we give up the dialogue, cease to speak to each other, and cease to listen. Where then would be the unity for which Christ prayed, and died?

This church and this society are going through traumatic change. We are becoming a global village. The old landmarks

*(Continued on next page)*

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# That Primal Unity

(Continued from previous page)

and securities are disappearing. Our economic insecurity is caused by the lowering of borders, the free flow of goods, the free exchange of information, the end of nationalism and the emergence of a world in which all may share at last in the good earth's bounty. In the process, jobs can disappear overnight, homelessness and hunger appear in our midst instead of at a safe distance, people with alien accents and customs become, literally, our neighbors.

While attending the last General Convention, I was struck by the fact that the woman who cleaned the hotel room where I stayed had a Middle Eastern name, while the bus-boy in the hotel restaurant was Korean, and the waiter was Hispanic. And that was in Indianapolis! The global village is here and, like it or not, we have to learn to live in new relationships. No wonder a few of the more suspicious personalities among us wander off into the woods to form militias and search for black helicopters. We cling to the imagined security of old ways and, where old wounds can be re-opened as in Yugoslavia, we turn to the slaughter of our neighbors.

And should the church respond to these same tensions by dividing itself like Bosnia? Shall we give up the effort to provide a model for resolving differences and living together in spite of tension? Should we add to the divisions in the body of Christ? How will anything ever be resolved if we simply wander off in different directions?

As the Rev. Nan Peete pointed out [TLC, Aug. 5], we have in some sense always been two churches — or more. We have always been divided racially, socially, theologically, and in every way that our society is divided — except one: We have been able to come together across all those divisions as a church because we have been able to pray out of the same book. "I stayed," Nan Peete

wrote, "because I was a part of a worshiping community that nourished and supported me." Of course. I had thought that was why all of us were here.

I am, I must admit, sometimes appalled by what other members of this church believe and do. But if we use the same prayer book and recite the same creed, we have in common a solid rock on which to build. The building we do will often be clumsy and sometimes counterproductive. Others tear down what I am trying to build, and vice versa. But as long as we worship together, there is hope that grace will clarify our vision, that we will begin

**If we use the same prayer book and recite the same creed, we have in common a solid rock on which to build.**

to see why it is that we have been going at our common task so differently, that we will begin to find small agreements and, gradually, larger ones.

Why, after all, should we expect to see the vision clearly through the haze of this earth? Even hereafter, it may be that we will have different visions. Rudyard Kipling's poem,

which begins, "When Earth's last picture is painted . . ." suggests that even in eternity each of us "shall draw the Thing as he sees It, for the God of Things as They are." Perhaps even then it will be our calling to praise God through a variety of voices rather than a monotonous singleness of expression.

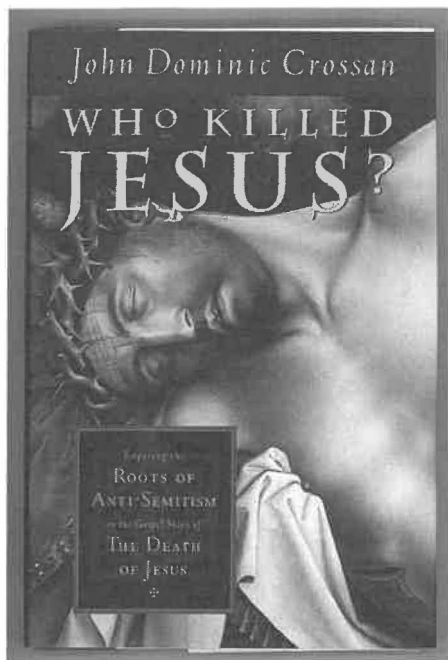
Meanwhile, as long as others will stand and kneel beside me in church and read prayers from the same page of the same book, recite the same creed (whatever the words mean to them), receive the same sacrament (whatever they understand it to be), and attempt to live out that faith in their lives (even in ways of which I sometimes disapprove), I will give thanks for that unity and seek ways to work with them to minister to the world's needs in thankfulness for the grace at work within us toward God's purpose. □

*The Rev. Christopher L. Webber is vicar of Christ Church, Canaan, Conn., and author of the forthcoming book, In Search of the Catholic Church, Cowley Publications.*

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The Rev. Herbert A. Ward, Jr., Boulder City, Nev.

# Jesus' Death: A Question of Responsibility



**WHO KILLED JESUS?**  
By John Dominic Crossan  
HarperSanFrancisco. Pp. 230. \$25

“(The) reiterated juxtaposition of Jewish demands for Jesus’ crucifixion and Roman declaration of Jesus’ innocence is not prophecy and neither is it history. It is Christian propaganda.” Thus opines De Paul University Professor John Dominic Crossan in his scholarly investigation of the answer to the question, “Who killed Jesus?”

The author says propaganda may be inspired, and still be propaganda. He comments in his epilogue that Jesus “... was executed in Jerusalem through a conjunction of the highest Jewish and Roman authority.” This reviewer believes that a consensus has it that it was, in truth, a conjunction of authority but that the highest authority at the time was Roman as administered by Pontius Pilate.

However, it is also likely that most of us WASPs think Jesus’ death and Resurrection were designed by God to give Christianity to mankind and to tell us that sin is forgivable. We are likely to feel that real anti-Semitism derives from the fact that Jews are a minority of unusual capability and constitute difficult competition for those of other ethnic backgrounds.

Nevertheless, for those who persist in seeing Jews as Christ-killers, this book is

important and persuasive evidence that such feelings are anti-human and worthless.

*Philip Ardery  
Louisville, Ky.*

## Prejudice Showing

**THEOLOGIES AND MORAL CONCERN**  
*Religion and Public Life, Vol. 29*  
Edited by Paul Gottfried  
Transaction. Pp. 127. \$19.95, paper.

This, the 29th volume in a series on religion and public life, covers a wide range of subjects in an academic manner. The intellectualization of issues, many of which are usually written about in a polemic mode, is refreshing when it comes off. I found “Making Moral Sense of Abortion” by Anthony M. Matteo particularly helpful since it discussed in calm, rational tones the various possible intellectual options in approaching the subject and pleaded for further exploration leading to some kind of reconciliation between the embattled sides.

Some of the other issues discussed include the conflict between philosophical thinking and political commitment. In this essay, a dialogue between Paul Gottfried and Michael Weinstein, some ideological posturing shows through the erudite discourse.

An article on church and state by Brian Mitchell diagrams the spectrum of political structures available to government and comments on the pros and cons of each. I disagreed strongly with the author’s statement that the doctrine of separation “in effect places the Christian church under house arrest.” I believe and have found to be true that the separation allows the church to be prophetic and free to criticize the state.

“The Cost of Political Correctness” is a

vitriolic piece against this point of view. It speaks of gay rights, “our effete elites have made it their business to pursue this cause with a special intensity.”

I found it interesting to see how such a group of scholars handles a wide variety of questions, but their laborious academic style does little to free many of them from ideological prejudice.

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

## Practical Approach

**TOWARD HOLY GROUND**  
*Spiritual Directions for the Second Half of Life*  
By Margaret Guenther  
Cowley. Pp. 151. \$10.95, paper

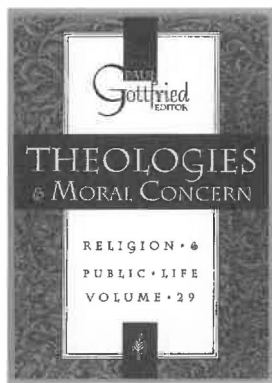
“The second half of life is a time of fruition,” writes Margaret Guenther, the director of the Center for Christian Spirituality at the General Theological Seminary. She goes on to probe that second half of life skillfully and thoughtfully, sharing some fascinating stories along the way.

Intercession, she points out, may be “a distinctive vocation” for persons who have attained the second half of life. Some practical points about intercession are offered. For example, don’t tell persons you’ll pray for them unless you are able to do it. Or, it is enough simply to name the person you are praying for.

Ms. Guenther uses her “patron” saint, Anne, to illustrate much of what she shares with readers, usually in a practical, common-sense approach. Perhaps the most valuable chapter is the final one, titled “Ministry with the Aged.” The author stresses the importance of listening in this ministry, which requires the gifts of time and patience. The chapter includes a helpful section on practical points for pastoral visitors.

Readers will learn the second half of life can be entered at any age. It brings with it a set of questions all its own. Ms. Guenther addresses those questions skillfully and thoughtfully in a book which can be appreciated by persons in all stages of life.

*David Kalvelage  
Waukesha, Wis.*



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## People and Places

### Deaths

The Rev. **William Kirk Cresap**, retired priest of the Diocese of Central Pennsylvania, died Nov. 19 in Columbia, MO. He was 79.

Fr. Cresap was born in Baltimore, MD. He was educated at Johns Hopkins University and Virginia Theological Seminary. He was ordained priest in 1945. He served parishes in Baltimore, MD; Boston, MA; Glenburn, PA; Wilmington, NC; Richmond, VA, Macon, MO; and Selingsgrove and Northumberland, PA. Fr. Cresap was an instructor of church history in the Polish National Catholic Church. He was a member of executive council and the board of examining chaplains for the Diocese of Bethlehem. He retired in 1981. Fr. Cresap was preceded in death by his first wife, Helen. He is survived by his wife, Claire.

The Rev. **Robert Thatcher Gibson**, retired priest of the Diocese of Texas, died Dec. 24 of cancer in El Paso, TX. He was 74.

Fr. Gibson was born in Alexandria, VA. He was educated at the University of the South and Virginia Theological Seminary. He was ordained priest in 1948. Fr. Gibson served parishes in Houston, Henderson, Jacksonville, Longview, El Paso, Houston, The Woodlands, and Woodville, TX. He was the founder of St. Clement's Parish School, where he was also headmaster and rector emeritus. He was general chairman of arrangements of the 63rd General Convention in 1970, and founding vicar of Trinity, The Woodlands, TX. He was dean of Christ Church Cathedral, Houston from 1965 to 1976. He retired in 1986. Fr. Gibson is survived by his wife, Frances, a daughter, Elizabeth, and a son, Robert, Jr.

The Rev. **Donald Norelius Heyer**, retired priest of the Diocese of Minnesota, died Jan. 3 while visiting friends in Hemet, CA. He was 68.

Fr. Heyer was born in Minneapolis, MN. He was educated at Pomona Junior College, University of California at Los Angeles, and the Church Divinity School of the Pacific. He was ordained priest in 1954. He served parishes throughout the Diocese of Los Angeles for 18 years before returning to Minnesota, where he served as assistant of St. Patrick's, Bloomington, for more than 30 years. Fr. Heyer was an associate of the Order of the Holy Cross and a chaplain in the Order of St. Luke. He is survived by a sister.

The Rev. **John William Robertson**, retired priest of the Diocese of Northern Michigan, died Dec. 5 at the age of 82.

Fr. Robertson was born in Marquette, MI. He was educated at Northern Michigan University and Seabury-Western Theological Seminary. He was ordained priest in 1941. Fr. Robertson served parishes in Nahma, Manistique, Wilson, Ralph, and Iron Mountain, MI. He was a member of the board of examining chaplains of the Diocese of Northern Michigan and honorary canon of Grace

Cathedral, Menominee, MI. Fr. Robertson is survived by his wife, Frances, two sons, a daughter, a brother and a sister.

The Rev. **Roy Turley**, retired priest of the Diocese of Montana, died Dec. 22, in Butte, MT. He was 64.

Fr. Turley was born in Hartford City, IN. He graduated from the University of Indianapolis, the University of Missouri, and Nashotah House. He was ordained priest in 1989. He served the Majestic Mountains Ministry, St. Paul's, Virginia City, and Trinity, Jeffers, MT. Fr. Turley is survived by his wife, Shirley, and two sons.

The Rev. **George Stickney Wilson**, retired priest of the Diocese of West Texas, died Nov. 27. He was 80.

Fr. Wilson was born in Sanborn, NY. He attended Alfred University and Colgate-Rochester Divinity School. He was ordained priest in 1969. He was a chaplain in the United States Air Force from 1940-46 and again from 1951-67. He was director of radio on the audio-visual commission for the Philippine Federal Churches in Manila. Fr. Wilson was also executive secretary of the Allentown County Churches and served at Calvary, Trinity Junction, TX. He also authored three books. He retired in 1978. Fr. Wilson is survived by his wife, Winifred and their children.

### Corrections

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

### Next week:

Lent Book Issue,  
including a  
conversation with  
Madeleine  
L' Engle

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# Classifieds



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## CATECHUMENATE

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

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## CONFERENCES

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## ORGANS

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**ORGANIST & CHOIRMASTER.** Full-time, competitive salary/benefits, for large, vital, suburban parish located 20 minutes from downtown Cincinnati. Successful candidate will be accomplished organist, choir director, have contagious love for and familiarity with Anglican choral music, ability to work with and inspire all ages. Particular focus will be building boy and girl choir traditions. Must also be willing to explore best of contemporary liturgical music and find suitable expression. Variety of choirs currently enrich worship, some with paid section leaders. Organ is 28 rank Wicks installed 1966, re-voiced 1990. Send resumes, letters of interest to: **The Rev. J. Donald Waring, St. Thomas Episcopal Church, 100 Miami Ave., Terrace Park, OH 45174.**

**MUSIC DIRECTOR AND ORGANIST:** Immanuel Church-on-the-Hill, an Episcopal parish in Alexandria, VA, with historical ties to the Virginia Theological Seminary, seeks a part-time music director and an organist or one person who can serve in both roles simultaneously. Our parish of approximately 500 families has an active and diverse music program, including a children's choir and two adult choirs, that draws on a wide range of traditional and contemporary music. Applicants should be serious music professionals who are familiar with the liturgy of the Episcopal Church and who share our vision of music ministry's integral role in worship. Preferred starting date August 1, 1996, expressions of interest by March 15 or until the position is filled to: **Dagobert Soergel, Chair, Music Director Search Committee, Immanuel Church-on-the-Hill, Alexandria, VA 22304, Stephen H. Wade, Rector.**

**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 youth 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.**

## POSITIONS OFFERED

**TRINITY EPISCOPAL CHURCH, 520 11th St., Huntington, WV 25701,** is seeking a full-time organist/choirmaster for a downtown 400-member parish. Choirs consist of adult, youth and handbell. Organ is a 1979 III/35 Austin. Programs include Marshall University choral scholarships, a "Music at Trinity" series, and musical outreach. The candidate must exhibit excellent musical and administrative abilities as well as pastoral skills with volunteer, student and youth musicians. Salary \$25,000 plus benefits: health, retirement and continuing education. Letters of inquiry or resumes may be sent to the above address.

**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.**

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**NORTH-CENTRAL FLORIDA** lake house available to rent for retired clergy. 3BR/1B. Central air/heat. References required. Monthly rental \$500. Write: **St. Thomas', P.O. Box 148, White Sulphur Springs, WV 24986-2411.**

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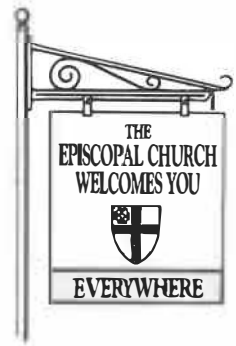
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# Church Directory



## 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

## Key Biscayne, Miami, FL

**ST. CHRISTOPHER'S BY-THE-SEA** 95 Harbor Dr.  
The Rev. Bob Libby, r; the Rev. Allen Downey, assoc;  
Deacon Carroll Mallin  
Sun 8, 10 H Eu. Wed 12 noon

## 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

## Newark, NJ

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

## Long Beach, L.I., NY

**ST. JAMES OF JERUSALEM BY THE SEA**  
W. Penn & Magnolia Founded 1880  
The Rev. Marlin Leonard Bowman, r; the Very Rev. Lloyd A. Lewis, Jr., hon. r  
Sat 5 EP & Eu. Sun 8 MP & Eu, 10 High Mass

## New York, NY

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

## EPISCOPAL CHURCH CENTER

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

## ST. MARY THE VIRGIN (212) 869-5830

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

## PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector  
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

## TRINITY Broadway at Wall

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

## ST. PAUL'S Broadway at Fulton

Sun H Eu 8

Trinity Bookstore, 74 Trinity Pl. Open Mon-Thurs 8:30 to 6, Fri 8-3:30  
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## 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. 215-844-3059  
The Rev. David L. Hopkins, r  
Sun Masses 8 & 11 (Sung). Wed 10

## Phoenixville, PA

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

## Pittsburgh, PA

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

## Selinsgrove, PA

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

## Whitehall, PA (North of Allentown)

**ST. STEPHEN'S** 3900 Mechanicsville Rd.  
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs & Fri 7 HC. Bible & prayer groups. 1928 BCP

## Arlington, TX

**ST. MARK'S** 2024 S. Collins (Between I-30 & I-20)  
Fr. Timothy P. Perkins, r; Fr. Alan McGlauchlin, SSC, c; Fr. Thomas Kim, Korean v (817) 277-6871; Metro 265-2537  
Sun Masses 8, 9, 11, 6. Daily Masses as anno

## 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. Philpott, v; the Rev. George R. Collina; the Rev. Thomas G. Keithly; the Rev. Michael S. Mills  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP 5 (214) 521-5101

## Fort Worth, TX

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

## 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 Ndoor, 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

**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.