

The Living Church

March 17, 1996 / \$1.50

The Magazine for Episcopalians



*Looking on
Our Hearts*



page 9

*Though I walk
through the
valley of the
shadow of
death, I shall
fear no evil
for you are
with me*

Ps. 23:4, for Lent 4

Features

**Dolphin
Ministry**



Providing friendship
for the aging

By **Timothy Pickering**
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Looking on the Heart

Lent is a time
for self-examination

By **Timothy P. Perkins**
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of history (p. 3)

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case of Bishop Righter (p. 6)

Viewpoint: This is dialogue?
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getting to the grassroots (p. 11)

Books: Colin Powell's
remarkable story (p. 11)

People and Places (p. 13)

On the cover: *Peasant Mother*
by Siqueiros

Quote of the Week

The Rev. Jon Shuler,
general secretary of the
North American
Missionary Society, on
the Episcopal Church:
"The Episcopal Church
is in the grip of a
demonic bondage which
is preventing it from
becoming what God
wants it to be."

In This Corner

Message From P.B.: 'Hang in There'

During recent weeks, I've become disturbed by mail from members of charismatic and evangelical parishes, clergy and lay, indicating they're about ready to give up on the Episcopal Church. In one parish, the vestry has begun an organized effort to get parishioners to move to the Charismatic Episcopal Church. In another congregation, the rector is trying to persuade the vestry to join him in pursuing independent status. Individuals in similar churches seem to be weighing their options.

When I covered the Executive Council meeting in February [TLC, March 3], I asked Presiding Bishop Edmond L. Browning what he might say to evangelical or charismatic Episcopalians who feel they can't remain:

"Stay with us. Hang in there," Bishop Browning said. "They have many gifts to offer to the church. Those gifts are needed for the total life of the church. It is with great sorrow that I learn of their need to leave."

As a service to technologically advancing parishes, here's a story submitted by the Rev. A. James N. MacKenzie, rector of Church of the Redeemer in Pendleton, Ore.:

It seems the former rector of an Oregon parish had a wireless microphone installed which was being used for the first time on Maundy Thursday. After the opening collect, the priest felt the need to slip out of the service and visit the restroom as the congregation began to recite the appointed psalm. Unfortunately, he forgot to turn off his trans-

mitter, and as the people were saying "and the waters gushed out like rivers ..." everyone heard clearly the restroom "proceedings." While the rector maintained he was washing his hands, many folks in that parish cannot keep a straight face when they hear Psalm 78.

In the last presentation of "Useless Facts," it was reported that former Presiding Bishop John Hines had three sons, all of whom are priests named John. Actually, there are four sons named John, but one is not a priest.

And the Rev. Bruce Rahtjen, rector of St. Mary's, Kansas City, Mo., responded to the item about Bishop Peter Beckwith of Springfield being a rear admiral:

"Bishop Beckwith, shortly before his promotion to admiral, ordained as deacon his former commander, David Oliver Smart IV, a two-star admiral, USNR, retired," Fr. Rahtjen writes. "The ordination was at Christ Church, Overland Park, Kan. Bishop Beckwith was scheduled only as preacher for the service. He presided when Bishop Smalley became ill and could not attend."

The women of St. Timothy's Church, Athens, Ala., have published a cookbook with the wonderful title "Burnt Offerings."

To Bill in Longwood, Fla.: No, the Presiding Bishop did not reply to Bishop Howe's call for a response [TLC, Feb. 4].

David Kalvelage, editor

Sunday's Readings

Our Actions Are to Embody Our Love

Lent 4: 1 Sam. 16:1-13; Ps. 23; Eph. 5:8-14; John 9:1-13, 28-38

The readings for this second "Scrutiny Sunday" focus on the spiritual illumination which is ours through baptism into the Lord's body. In so doing, they recall us to the new life of grace which we're empowered to live by the Spirit.

The gospel presents us with a man born blind, to early Christians an allusion to his enslavement by original sin. He's unable, in his natural state, to see the glory of God, and his selfishness prevents him from recognizing the needs of those around him. His spiritual blindness is profound. Yet he follows the command of Jesus and is washed in the living waters of Siloam, and at the same time he is anointed by the Savior. Immediately the

man's eyes are opened and he sees clearly; he worships the Christ and he shares his new faith with his neighbors.

Paul stresses the practical implications of our receiving clear spiritual vision through baptism/anointing. We who were once in darkness but now see clearly are called to "walk as children of light." Illuminated Christians are called to do only "what is pleasing to the Lord" in actions that are "good and right and true." Our actions are to embody our love for God and for one another.

By means of our baptism and anointing, God's grace has mightily come upon us, providing us with clear spiritual vision. Our response of faith is to offer fitting worship to God and to "seek and serve Christ in all persons."

Letters

Distorted History

In his "That Primal Unity" [TLC, Feb. 11], the Rev. Christopher Webber proceeds from a faulty characterization of Reformation-grounded Anglicanism to ignore the connection between beliefs and Christian conduct and, for an institution such as the church, between shared beliefs and unity.

To assert that the English reformers defined Anglicanism solely in terms of common prayers, and not also in a distinctive doctrinal stance in the form of the Articles of Religion, is to distort Anglican history. It may be granted that Queen Elizabeth I for a time resisted the legal establishment of doctrinal norms, but eventually she agreed to do so.

A church may require those it licenses to preach and teach to conform to its standard of doctrine, but inner beliefs and the character and conduct that spring from them cannot be legislated. Yet it does not follow that we relax into pluralism and deceive ourselves by claiming we find unity in this diversity. David Wells (in *No Place for Truth*, 1993) has reminded us that the desertion of the cognitive component of faith results in the disappearance of conviction, adding, in the absence of conviction, all belief collapses, even the belief in unity.

Joseph R. Martin
Magnolia Springs, Ala.

Having read Christopher Webber's Viewpoint article, I was reminded of Rodney King's statement, "Can't we all just get along?"

The answer should be, "Yes." But as long as there are diametrically opposed, passionately held Christologies among us, it isn't possible. It would be dishonest and offensive for Christians to engage in corporate worship as a sign of unity as Fr. Webber suggests without a shared Christology. The unity Fr. Webber longs for (as I do) cannot be fabricated liturgically if our worship is to be genuine, and a fitting sacrifice to almighty God of praise and thanksgiving centered in a common, historic Anglican belief system about the Trinity, the creeds, the scriptures and the sacraments.

As a former member of the unity commission of the Diocese of Pennsylvania, I learned among the friends I made on the commission that we didn't agree on and

ANGLICAN THEOLOGICAL REVIEW

Anglican Orders and the Roman Catholic Church:
Reconsiderations and New Departures

Essays on the Centenary of
Apostolicae Curae 1896-1996

Hugh Montefiore, R. William Franklin, George H. Tavard,
Stephen Sykes, Edward Yarnold, Paul F. Bradshaw,
Christopher Hill, Sara Butler, Joanne McWilliam,
J. Robert Wright, Jon Nilson, Frank T. Griswold

English Texts of *Apostolicae Curae*
and the response of
The Archbishops of Canterbury and York,
Saepius Officio



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even
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Letters

weren't committed to the same fundamentals of the Anglican expression of catholic Christianity. We had respect for each other and enjoyed our many challenging meetings, but we were separated by the diversity of thought concerning the doctrine, discipline and worship of the church. Our unity was rooted in the fact that we were clergy and laity in the Episcopal Church, and that we cared about the Diocese of Pennsylvania.

As far as being able to achieve unity from our praying from the same book and reciting the same creed, this seems rather disingenious if such a basic doctrine as the biblical teaching on salvation in Jesus alone is not commonly shared. I believe unity is possible only when we all agree to the fact of the title of Langmead Casserley's book, *No Faith of My Own*. The faith of the church is something we receive and allow ourselves to be conformed to.

(The Rev.) David L. Moyer
Church of the Good Shepherd
Rosemont, Pa.

I must regretfully note that, insofar as he is responding to my earlier article, Fr. Webber's article falls rather wide of the mark. He appears to accept the logic of denominationalism (the belief that there

are disagreements — doctrinal, organizational, or what have you — that necessitate, or at least legitimize, institutional disaffiliation of groups of Christians) as regards the divisions of earlier eras but rejects it in the present context.

As stated in his piece, this is not a tenable position. Our identity as Anglicans is predicated on our not being Roman Catholic, Presbyterian, etc. By our very existence as a separate church, we tacitly acknowledge the legitimacy of our institutional separation from other Christians.

Once this divisive logic is accepted, it cannot matter how many divisions there are nor when these divisions occur. When the matter of schism is raised, the issue is one only of determining whether the reasons posited for separating are sufficient to justify it. My claim has been that our utterly different understandings of sacramentality and institutional authority constitute such a justification.

Really making this point, however, means a good deal more than glomming on to other Episcopalians. It means being prepared, if necessary, to accept the authority of that putatively awful Roman hierarchy — even if it means officially considering abortion evil or not ordaining women. It means being willing to assent to others' confessional statements and

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Letters

accept conformity to their doctrines. A demand for unity solely on Anglican terms will and should fall on deaf ears. Unless and until we as a church are ready to abandon both the pride and bureaucratic inertia that constitute the main barriers to Christian unity, then we *de facto* accept the logic of denominationalism and ought to at least be chary of too easily dismissing those among us who challenge the Episcopal Church to be consistent about it.

Daniel W. Muth
Prince Frederick, Md.

By chance, or perhaps by the Holy Spirit, I was led to read the issue containing the thought-provoking article, "That Primal Unity." It expresses the concern as well as the hopes for our church, and I hope every Episcopalian reads, marks and inwardly digests it. I know parishioners who focus on what divides rather than what unites us as Episcopalians, and who threaten to leave the church. I am appalled sometimes by what happens within our national church and what some of its lay members and clergy do, but that doesn't mean we should throw up our hands and leave.

Andrew J. Moran
Northport, Maine

Role of Deacons

I agree with Deacon Frazier [TLC, Jan. 7] that the church can do more for the disadvantaged and will no doubt be called on to do so in the future.

I wonder about his question, "Does it make sense that deacons should function as equippers, encouragers, and facilitators of lay outreach ministry?" On one hand, it seems a bit presumptuous. Lay ministry functions well in many places with dedicated lay leadership. On the other hand, some would say why not the deacons? They know what needs doing. I think perhaps there is some misunderstanding of what the diaconate is about. I find nowhere in the ordination rite a charge of responsibility for lay ministry. My understanding is that deacons are to interpret to the church the needs, concerns, and hopes of the world (BCP p. 543).

The responsibility of equipping, encouraging and facilitating "lay outreach ministry" or any ministry should be given only to those who are educated, trained and have the experience and expertise to do so. Not all deacons are qualified in this way, nor for that matter are all bishops,

priests or lay people.

Deacons do have a "special responsibility to minister in Christ's name to the poor, the sick, the suffering, and the helpless" (BCP p. 510). That does not necessarily mean we are to head up outreach programs. For many deacons it is lived out simply and quietly in one-on-one relationships or in communities where the service rendered is to make the love of Christ known.

At best, deacons are icons of servanthood ministry. If we allow the Holy Spirit to shine forth in us, then others will see and know that in serving others we are serving Christ himself. The "being" of a deacon is as a window through which God's other friends see a model of the servanthood ministry of Christ.

(The Rev.) Patricia H. Schumacher, deacon
Morristown, Tenn.

Details, Details . . .

I recently had the experience of proctoring the General Ordination Examination (GOE) for a local student. The exam itself seemed reasonable and much the same as when I took it 19 years ago. Perhaps the process around the administration of the exam is much the same, too, but I was unaware of it at that time.

As the student, his typist and I took great pains to comply with all the required details surrounding the exam, I felt as though I was dealing with the IRS! There is no doubt that good reasons exist for all these details of copying and collating. The request to express mail the packet (expensive) on Sunday seemed overly frantic.

The haste was meant to help the process, as five more copies would be made and sent out to various chaplains and readers, etc. Dollar signs began to appear before my eyes. What does all this cost?

It all seems unnecessary. Each diocese can use indigenous talent to assess candidates in the canonical areas required. Many do so anyway, in addition to the GOE. Let's remove this piece of bureaucracy.

(The Rev.) David S. Robinson
Maple Glen, Pa.

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Trial Court Searching for Common Ground

Doctrine or discipline? The question was asked frequently Feb. 27 during a hearing before the Court for the Trial of a Bishop at the Cathedral of St. John in Wilmington, Del.

At stake was whether Bishop Walter Righter taught doctrine contrary to that of the Episcopal Church when he ordained the Rev. Barry Stopfel to the diaconate in 1990, and whether he violated his ordination vows by the action.

Attorneys for Bishop Righter and the 10 bishops who brought presentment charges against him spent three hours apiece arguing the question of whether the Episcopal Church has a doctrine concerning the ordination of non-celibate homosexuals.

The hearing took place in the Great Hall of the cathedral before nearly 100 members of the media and perhaps another 150 persons who filled the hall and spilled over into the nave of the cathedral, where the sound from the hearing could be heard.

The court, composed of nine bishops, went into closed session following the one-day hearing and was not expected to issue a judgment for some time.

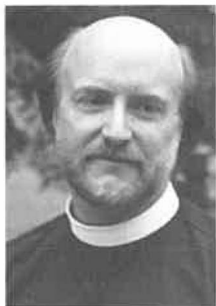
"We will announce a time and place and how the decision will be promulgated," said the Rt. Rev. Edward W. Jones, Bishop of Indianapolis and presiding judge of the court.

Bishop Righter, retired Bishop of Iowa, was Assistant Bishop of Newark when he performed the ordination in 1990. Ten bishops brought presentment charges in 1995 before the five-year statute of limitations was to expire.

Bishop Righter, who spent the day seated at a table with the five diocesan chancellors who represent him, seemed unfazed by the proceedings.

"I was more nervous when I took my driver's test in New Hampshire" (where he now resides), he said afterward.

Fr. Stopfel, now rector of St. George's Church, Maplewood, N.J., sat in the second row of the gallery, whispering frequently to persons on each side of him.



Fr. Stopfel

Under the format for the hearing, Hugo Blankingship, counsel for the presenters, had 2½ hours to plead his case, then Michael Rehill, counsel for Bishop Righter, had 2½ hours. Then each attorney



Bishop Righter

had 30 minutes to present a rebuttal. Both attorneys were asked questions frequently by the judges.

Mr. Blankingship is former chancellor of the Diocese of Virginia. Facing the judges, who were seated in a semi-circle, he reminded the court of the two charges of the presentment.

"This case first and foremost is about authority," he said. He added it is also about order, doctrine, Christian marriage, faithfulness and redemption.

Throughout his presentation, Mr. Blankingship spoke frequently of a 1979 resolution of General Convention which reaffirmed "the traditional teaching of the church" and said every ordained person is expected to lead a life which is "a wholesome example to all people.

"It's up to this court to decide if it's enforceable," he said of the resolution. "There's no one left."

Mr. Blankingship spoke of the catechism as found in the Book of Common Prayer as "getting to the doctrine of the church.

"This is not a supreme court that can take the legislation of General Convention and change it," he said. "I think the place where this will end up is back on the steps of General Convention."

Mr. Rehill, chancellor of the Diocese of Newark, opened the afternoon session by challenging Mr. Blankingship's statement of what the case was about.

"We seemed to have forgotten the presentment," he said. "This case is about whether there is a doctrine in the Episcopal Church over whether a non-celibate homosexual living in a monogamous relationship can be ordained.

"What we have here is a very simple

issue. Is the matter one of discipline or doctrine?"

Mr. Rehill said he could not find the word "doctrine" in the 1979 resolution.

"The reason we're here is because the presenters don't understand doctrine," he said. "They don't understand the canon under which they brought these charges. They're dealing with an issue of discipline."

The Rt. Rev. Arthur E. Walmsley, retired Bishop of Connecticut, was concerned about the lack of a "middle ground."

"In neither presentation is there a middle ground," he said. "You're not addressing the middle ground."

"The middle ground is where the church really is," Mr. Rehill responded. "I'm dealing with a narrow issue."

Mr. Rehill spoke further about the 1979 resolution. "At best it is a recommendation," he said.

While the judges brought forth a variety of topics, the principal topic throughout the day centered on whether a matter was doctrine or discipline.

The principal topic throughout the day centered on whether a matter was doctrine or discipline.

According to Mr. Blankingship, doctrine is "that which is taught."

Mr. Rehill called it "the fundamental nature of our faith." He said, "If it isn't in the Book of Common Prayer, it isn't doctrine."

Mr. Blankingship said, "It must be in accord with scripture."

The majority of the judges' questions centered on doctrine.

"Is everything the church teaches doctrine?" asked the Rt. Rev. Frederick Borsch, Bishop of Los Angeles.

"If it's found in scripture, it's close," Mr. Blankingship replied.

Bishop Cabell Tennis of Delaware asked whether the ordination of women was doctrine. Mr. Rehill said it was not.

Other judges asked whether priesthood, marriage and adultery were doctrine.

Bishop Jones questioned whether there might be areas of common ground for the court to explore.

"That's always the right thing for persons in authority to do," Mr. Blankingship said. "The common ground has to be what is best for the church. That's what those in the pews hope for. That would be for the

(Continued on next page)



Before his consecration in Southwest Florida on Feb. 24, Bishop Lipscomb, was rector of Church of the Good Shepherd, Lake Charles, La.

A Consecration in Southwest Florida

The Rev. John Bailey Lipscomb was consecrated Bishop Coadjutor of Southwest Florida Feb. 24 at Pasadena Community Church, St. Petersburg. The Most Rev. Edmond L. Browning, Presiding Bishop, was consecrator.

Co-consecrators were Bishops James M. Coleman, West Tennessee; Bertram N. Herlong, Tennessee; Robert J. Hargrove, Jr., Western Louisiana; and Rogers S. Harris, Southwest Florida. Bishop Hargrove also was the preacher. Eleven other bishops participated.

Bishop Lipscomb, 45, was rector of Church of the Good Shepherd, Lake Charles, La., when he was elected in September. He will become the fourth Bishop of Southwest Florida following the retirement of Bishop Harris. He also has served churches in the dioceses of Florida, Upper South Carolina and Louisiana.

Bishop Lipscomb and his wife, Marcie, have two children and two grandchildren.

Floods Cause Heavy Damage to Oregon Church

St. Augustine's Church, Vernonia, Ore., located in one of the communities hardest hit by floods during February, was among the places affected by rising waters of the Nehalem River and Rock Creek.

The Rev. Robert Grafe, priest-in-charge, reported 4½ feet of water in the part of the building in which the congregation meets, and seven feet in another area. "The electronic organ was immersed, and we lost our prayer books and hymnals and some of the things in the storage cabinet."

he wrote. He said two members took vestments home "and washed them several times and they look pretty good, but the burses and veils are beyond salvage."

Fr. Grafe said several members sustained losses, including one family which was evacuated by rowboat at 5:30 a.m.

"Fortunately, the Roman Catholic Church is spared and is serving as a storm and refuge center and providing emergency food and clothing and hot showers and some meals.

Bishop Righter: 'It's Going to Take a Long Time'

(Continued from previous page)

church to say we have a moral doctrine on which to stand."

Mr. Rehill called Fr. Stopfel "an outstanding priest," and said "Bishop Righter didn't ordain a homosexual man, he ordained a man who happens to be a homosexual."

He added he felt the church does not have a sexual morality. Rather it has a morality which addresses sexuality.

Bishop Jones announced that a motion by Bishop Righter's counsel to remove a paper filed by the presenters was rejected, and that a motion by the presenters to disqualify Bishop Borsch as a judge because his suffragan bishop had ordained a practicing homosexual [TLC, Feb. 11] would

be taken "under advisement" by the court.

Following conclusion of the hearing, Bishop Righter and Fr. Stopfel met with members of the media.

"My hope is that they can find some way to have a middle way," Bishop Righter said. "We need to talk about this. It's going to take a long time.

"I'm a retired bishop. Let me go home and play with my dog."

"The horrible thing to do would be to draw more absolutes out of this," Fr. Stopfel said. "I'm going to go and exercise my priesthood."

If the judges rule that the church does have doctrine concerning ordination of non-celibate homosexuals, a trial could be held in May.

David Kalvelage

Conventions

The annual council of the **Diocese of Southwestern Virginia** saluted Bishop A. Heath Light when it met Jan. 26-28 in Blacksburg. Bishop Light, the diocesan for the past 17 years, will retire Oct. 26.

Bishop Light and his wife, Sarah Ann, received many gifts from members of the diocese and much of the weekend was spent in tribute.

When asked for a reaction to the celebration, the bishop quipped, "With all that went on during the weekend, my head was so swollen when I got home I could barely get through the kitchen door."

In his final address to council, Bishop Light spoke positively about the proposed Concordat of Agreement with the Evangelical Lutheran Church in America (ELCA), which, if adopted by both churches in 1997, would bring them to full communion. He called the document "one of the most significant ecumenical decisions of our time."

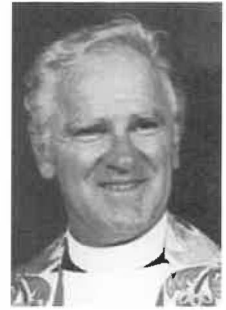
Delegates heard the Rt. Rev. Bennett Sims, retired Bishop of Atlanta and founder of the Institute for Servant Leadership, as the keynote speaker.

"When your new bishop comes," Bishop Sims said, "try hard not to make of the consecration service a gala of enthronement with ice cream and cake and then feed your brother or sister only with your complaints and problems — and the leftovers of your attention and concern."

In business sessions, council decided after 20 years of meeting in Blacksburg, it would meet in Roanoke, called for continued dialogue on the issue of homosexuality, commissioned the bishop and executive board to provide leadership in ways to ensure the survival of small congregations, and adopted a budget of \$795,000.

Briefly

The Rt. Rev. David Birney, retired Bishop of Idaho and later Assistant Bishop of Massachusetts, has been named envoy to the Anglican Church in Rwanda by the Archbishop of Canterbury. Bishop Birney will stay in Rwanda for up to a month, and may be asked to return for a longer period.



Bishop Light



Dolphin Ministry

for the Aging

Dolphin Stevie Graves visits her Dolphin friend, Margaret Mercer, at Kearsley Home in Philadelphia, Pa.

By TIMOTHY PICKERING

In 1978, a candidate for holy orders in the Diocese of Pennsylvania decided to do her required Clinical Pastoral Education summer work in a nursing home. After a few weeks, she became aware that the ministry of the church to persons who reside in nursing homes left much to be desired.

Some clergy were good about bringing the sacrament to their most faithful parishioners, and some rectors would bring a choir and have a short service in the lounge once a month. But this candidate, Virginia Thomas, believed that what many nursing home patients really needed was a friend who would visit weekly, one-on-one. So she recruited a few persons, mostly from her sponsoring parish, and matched them with nursing home residents who did not have family or friends making regular visits.

Providentially, Mrs. Thomas' diocese was in the midst of the Venture in Mission campaign at the time she was ordained. She received a small grant from the VIM fund to set up an office in a nearby parish and launch what became "The Dolphins of Merion Deanery." She wanted a symbol for this ministry, and the reputation of dolphins as intelligent and caring creatures appealed to her.

Mrs. Thomas began to hold "Schools for Dolphins," training sessions led by doctors and chaplains to promote understanding about the needs and problems of the aged, and about the nursing home environment. As the word spread, the 12 churches of the Merion Deanery began to give her support from their outreach funds, and to invite her to recruit new Dolphins at adult Sunday school classes.

A board of directors was elected by the deanery. Although tied to the Episcopal Church through the board, there have been both Dolphins and board

members of other churches.

Mrs. Thomas, whose faithfulness and leadership had been essential to the program, was honored in 1986 by the National Council on Aging for her work with this ministry. She retired and moved to Vermont in 1988. Although her friend and colleague, Eleanor Speer, struggled valiantly to continue the program, there was a period in which funding was low, and the ministry's future seemed in doubt.

Meanwhile, the Dolphins were finding such satisfaction in their visits, and the nursing homes were so grateful to have dedicated volunteers among their residents, that to let the program die seemed unthinkable.

When Miss Speer retired in 1991, the board took on two new staff members. Local parishes increased their giving to the program, as did the diocese and many individuals. There are now some 75 people, of several protestant denominations as well as Roman Catholics, who make regular weekly visits upon their "Dolphin Friends" in some 22 nursing homes.

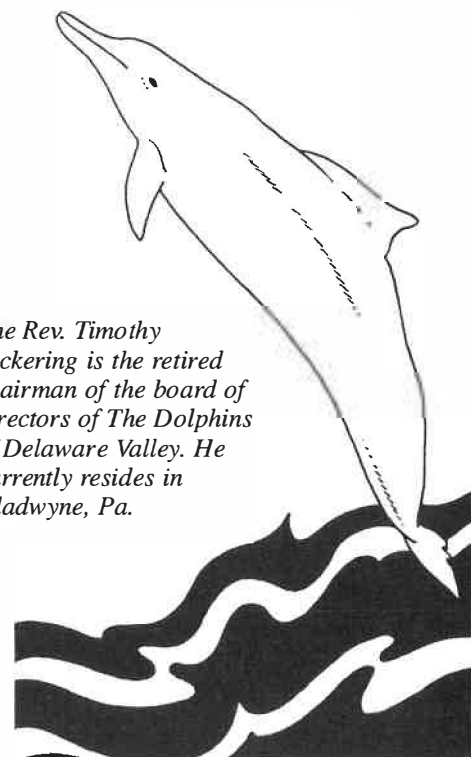
Perhaps even more encouraging, there are 27 "affiliates," groups of Dolphins in other areas, both within the Diocese of Pennsylvania and in other parts of the country. Many of the affiliates have been started by Dolphins who have moved away. Such persons have gone to their new pastors, and with the help of the central Dolphin office, the new Dolphin groups have begun. Some of them consist of only a few Dolphins, while others have 30 or 40 volunteers making weekly calls.

Why does this ministry work? Clearly this must be seen as a ministry, that the motivation is religious, so that one must belong to a parish or synagogue and have the backing of one's pastor before becoming a Dolphin. It also has been helpful that the local Dolphin coordinator

has selected the nursing home resident to be visited, choosing from suggestions by the nursing home staff. The coordinator introduces the Dolphin to the visitor, and keeps in touch by telephone and by occasional personal visits to ensure that the relationship is going well. It seems, too, that some church members seem more comfortable in one-on-one settings than with serving on a committee or belonging to a group.

While these and other considerations help in the recruiting of Dolphins, what makes the ministry successful, vital and growing is the response of the nursing home residents to the visitors.

Most nursing home residents have given up their homes, their independence and much first-hand contact with the outside world. Many of them are caring, delightful persons, able to give as much as they receive. They help the Dolphins discover this ministry is more gratifying than any volunteer work they have known. □



The Rev. Timothy Pickering is the retired chairman of the board of directors of The Dolphins of Delaware Valley. He currently resides in Gladwyne, Pa.

Looking on Our Hearts

Lent Is a Time for Self-Examination

"The Lord sees not as man sees; man looks on the outward appearance, but the Lord looks on the heart" (1 Sam. 16:7).

By TIMOTHY P. PERKINS

The Lord looks on the heart, and it sometimes seems inexplicable what he sees in those whom he chooses. For example, I'd love for someone to make sense out of calling the youngest boy of a sheep-keeping family to be the king of a nation. This makes very little sense. Where would a young shepherd have learned the necessary administrative skills? When would he have developed leadership capability? Now I know young David was a gifted fellow, but can you imagine musical talent being of much real help in governing a people? Yet David was chosen by God, and he became the greatest king in the history of Israel. His reign defined that chosen people's image of what a king should be and what a kingdom is.

The Lord looks on the heart; and aren't you surprised that God doesn't have better taste? I recall the Very Rev. Alan Jones, dean of Grace Cathedral in San Francisco, relating how he came to the conclusion that God has poor taste in people. The idea came to Dean Jones when he found himself praying the Our Father on a New York City subway line. Looking around him in that environment, he saw few "respectable citizens," and yet he realized that the most Christian prayer teaches us to address God as "Our Father." This form of address takes on a slightly different emphasis in a crowded city subway car than it has when we're gathered with familiar folks in our parish church.

But I wonder if even among familiar faces, even gathered in common worship, we human beings tend to see each other only on a surface level. We look on "outward appearance," and at least in most Episcopal parishes, what we see looks pretty good. Typically, we are an attractive bunch of well-dressed, smartly groomed people with easy smiles. We like

to see ourselves as warm and friendly, and from our external point of view, it is likely that we find our impression to be accurate. We Episcopalians are the nicest people around, aren't we? I'd like to say that I also believe we are a committed and holy people, but to see commitment and holiness would require me to look deeper, into our hearts. That's where God looks.

I would bet the Church in Ephesus didn't view itself much differently than we see ourselves. Don't you imagine it thought of itself as attractive, warm, friendly, committed, and so on? But it is obvious from the Epistle to the Ephesians that the inspired apostle saw some serious problems in that church. Isn't it clear from verses 3-5 of the fifth chapter of that letter that fornication, impurity, and covetousness were particular difficulties confronting the Ephesian Christians? These three types of sins were named twice within the space of only three sentences.

I feel certain Paul wasn't trying to get those folks stirred up about sins people outside of the Ephesian church were committing. That would be a little like an Episcopal priest preaching to his congregation about how the Lutherans down the street ought to be giving more of their money or time to their church. We are naturally much less concerned with what other people are doing than with how our own parish or diocese is responding to the love of God revealed in Jesus Christ.

In the same way, the apostle was concerned with "the works of darkness" that were threatening the spiritual lives of the Ephesian Christians for whom he felt responsible; and those people had some pretty serious temptations, if not transgressions, to face. Even so, notice how he addresses them: "Beloved children" (5:1), "saints" (5:3), "light in the Lord . . . children of light" (5:8). These are titles befitting God's chosen. To external observers, the Christians in Ephesus may have looked like impure, covetous, immoral and disreputable people, but God apparently saw them differently.

Likewise, when Jesus looked on the man born blind in the story recounted in the ninth chapter of John's gospel, he didn't see only what others saw. While even the disciples saw a sinner or, at best, the



The Youthful David by Andrea del Castagno, National Gallery of Art

David is an example to people of all ages of what is truly important to God.

son of sinners, our Lord saw one in whom "the works of God might be made manifest" (9:3).

Neighbors who should have recognized a man who had dwelt needily in their midst saw only a source of curiosity. Their outward vision was so dimmed by their lack of compassion that they were uncertain even of his identity. Some wanted to assume that he simply bore a striking resemblance to the blind beggar they had always known, so they could avoid having to deal with the strange reality with which his enlightenment presented them.

Even his parents saw him more as a source of potential trouble than as a beloved son whose misfortune had been overcome. And the Pharisees, those who had influence in the religious community, treated him with suspicion and contempt. What could Jesus see in this unfortunate fellow whom others wished, if not to neglect, at least to avoid?

I believe he saw a man who was eager to be responsive to grace. There is no indication in the story that the man resisted the

(Continued on page 12)

The Rev. Timothy P. Perkins is rector of St. Mark's Church, Arlington, Texas.

This Is Dialogue?

By NATHANIEL W. PIERCE

The issue of ordaining women on the one hand and honoring the consciences of those opposed has been with us for more than 20 years. In the days leading up to the determinative vote at the 1976 General Convention, this question was at the very center of the discussion.

The Rt. Rev. William Gordon, at the time Bishop of Michigan, proposed adding a proviso to the proposed 1976 canonical change which reaffirmed a bishop's final authority in any decision on whom to ordain. The Rev. George Regas, then rector of All Saints' Church, Pasadena, Calif., speaking on behalf of the "Coalition for the Ordination of Women," issued a statement on Bishop Gordon's proposal:

"The question naturally arises in the minds of many whether this represents an inappropriate compromise of the principle that women should be admitted to all three orders of the ordained ministry in the Episcopal Church." The statement cited the following reasons:

"1. The Gordon proviso only reasserts a final freedom for episcopal decision about the ordination that has always existed elsewhere in the canons, and thus in no way imposes a qualification on the principle the new canon affirms.

"2. The proviso responds positively to the Presiding Bishop's appeal in his convention address that the proposed legislation enabling women's ordination be accompanied by some movement toward maintaining the unity of the church.

"3. It also respects the conscience of those bishops and dioceses which are not yet prepared to implement the new canon.

"4. It is the conviction of the Coalition for the Ordination of Women that a fundamental issue of justice is at stake in the matter of the ordination of women, and

our ultimate hope and aim is to persuade the whole church finally to permit all women who are duly qualified to minister in any order of the ordained ministry to which they may be called ..."

This 1976 "ultimate hope ... to persuade the whole church" has now achieved success in more than 95 percent of the dioceses in the Episcopal Church. The Holy Spirit has indeed touched the hearts and minds of many as this remarkable change has swept our church. I believe the ordained ministry is the better for it.

The compromise which made this possible, so carefully crafted in 1976, was strengthened by the report and ensuing resolution (the so-called "conscience clause") from the House of Bishops Theological Committee in 1977. Here are some excerpts from the committee's report:

"Those who are opposed to such ordinations or are uneasy about their rightness require greater assurance of respect for conscience. It is oversimplifying to demand obedience to the canon [on women's ordination] just as one does for every other canon ... The issue is much more clearly subject to problems of conscience than, for example, a canon on the Church Pension Fund or the number of joint commissions ...

"... there are adequate grounds for seeing at least sufficient doubt about the intent of the legislation so as to inhibit insistence that women priests be accepted by all and at once ...

"One is not a disloyal Anglican if he or she abstains from implementing the decision or continues to be convinced it was in error ..."

This effort to be inclusive continued at the 1994 General Convention. Both the House of Deputies and the House of Bishops passed a resolution which "acknowledges that those who support and those who oppose the ordination of



The 1976 General Convention, where the ordination of women to the priesthood was approved.

women to the priesthood and episcopate each hold a recognized theological position in this church."

In addition, the 1994 convention called for a committee "to promote dialogue and understanding and to discuss how the canon [on ordaining women] can be implemented in every diocese of this church."

Remarkably, this mandate to "promote dialogue and understanding" required only two meetings by those appointed. Further, the Committee on Canon III.8.1 almost immediately decided to call for new legislation. Its proposed canon will require every diocese to accept women for ordination. Some dialogue.

Is it too much to presume that those who hold "a recognized theological position" should be entitled to act in accordance with that position? Or are we at the point where we believe that a bit of "theological cleansing" is now needed, organized and carried out by those in the majority?

Perhaps this effort at "dialogue" was best summed up by the Rt. Rev. Barbara Harris, Suffragan Bishop of Massachusetts. Speaking in July 1994 during the 20th anniversary service celebrating the ordination of 11 women to the priesthood, Bishop Harris said traditionalist Episcopalians should recognize they are defeated — and leave. "If this means saying goodbye to the selective traditionalists in our church ... God go with you and peace — goodbye."

Meanwhile, the traditionalists have not

Are we at the point where we believe that a bit of 'theological cleansing' is now needed on the issue of ordaining women to the priesthood?

The Rev. Nathaniel W. Pierce is rector of Christ Church, Cambridge, Md.

(Continued on page 12)

Editorials

Getting to the Grassroots

When it met in Miami last month [TLC, March 3], the national Executive Council spent an entire day participating in an anti-racism program. The program was well presented, thought provoking and challenging, a strong follow-up to anti-racism efforts at the past two General Conventions.

A sizable portion of the church's leadership — Executive Council, the House of Bishops and General Convention deputies — now has participated in at least some anti-racism effort. The challenge before those leaders is how to share what they've learned with the church at large. If anti-racism training is to be truly effective, it must be presented at the grassroots level. If we deny, through ignorance or stubbornness, that racism is a problem in the church, we are fooling only ourselves.

Reaching Out During Lent

The midway point of Lent is a good time for us to pause and meditate on whether we are living up to God's expectations for us. It is a time to consider whether we are following the example set by Jesus Christ. If we have turned away from him, this season is particularly appropriate to return to his fellowship, the church.

Most of us know persons who have turned away from following Jesus as Savior and Lord. Persons who, for whatever reason, have become estranged from God and his church. As we make additional commitments during this season, let us reach out to those who have strayed from Christ's body. May there be a rebirth of their spiritual lives, that they may return to him through word and sacraments.

Books

Remarkable Citizen's Story

MY AMERICAN JOURNEY

By Colin L. Powell

with Joseph E. Persico

Random House. Pp. 643. \$25.95

THE LIVING CHURCH does not usually review the memoirs of retired generals, but Colin Powell's story must be an exception. The former Chairman of the Joint Chiefs of Staff tells an engrossing story of a climb from poverty in the South Bronx to senior positions in the White House and the Pentagon.

Although his autobiography has drawn a wide readership, few reviewers have noted the general's lifelong devotion to the Episcopal Church. The son of Anglican immigrants from Jamaica, Gen. Powell grew up in St. Margaret's, the neighborhood parish where he served as an acolyte and came to love the splendor of Anglo-Catholic liturgy. "The higher the church, the closer to God; that was how I saw it" (p. 17).

Much later, the peripatetic army officer, his wife and children, put down roots in suburban Dale City, Va. There, after many separations while he served abroad, the Powell family came together:

"And at the heart of this life stood our church [another St. Margaret's where Powell would be elected senior warden]. I was following in my father's footsteps, counting the collection and depositing it in the bank; Alma was following in her and my mother's footsteps, working on rummage sales and the altar guild. I watched Mike and Linda assisting at Mass, and saw myself in my cassock waving the incense burner before the altar on



© 1995 Annie Leibovitz

Gen. Powell: "like an endless stream."

Kelly Street. The tradition had been passed to the next generation, from one St. Margaret's to another, like an endless stream" (p. 160).

Gen. Powell's family has not escaped the banality that besets some parts of the Episcopal Church. When his mother passed away in 1984, she "received a unisex, low-key, nontriumphant burial service. I do not recall hearing the word 'God' mentioned once. I found myself whispering, 'Don't worry, Mom. We'll do something better later, because this is not the way you would want to go'." (p. 301).

Gen. Powell's memoirs reflect the influence of the church and its liturgy that inspires lay persons even in the midst of busy careers with heavy responsibilities. *My American Journey* tells us much about the religious values that have shaped the life of this remarkable citizen.

Richard A. Best, Jr.
Washington, D.C.

Worthy of Study

THE MAKING OF THE NEW TESTAMENT

By Arthur G. Patzia

InterVarsity. Pp. 205. \$14.99 paper

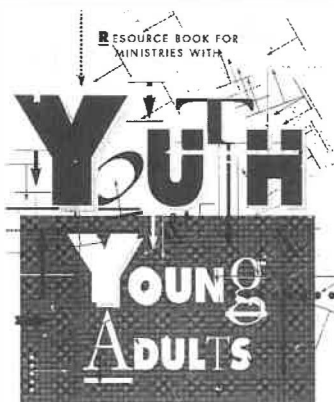
For more than half a century scholars have theorized about the authorship of the New Testament canon, especially as to what were the criteria for inclusion and how sure we are that we have a true and correct rendition of the earliest Christian literature. Prof. Patzia has done us all a favor by examining these and many other questions and by presenting us with a work that is worthy of study.

The format follows along familiar lines. First comes the gospels, then the Pauline writings and finally the catholic epistles. A preceding chapter on the literature of the world at the time of the events recorded in the New Testament is very helpful, as are considerations of the criteria for inclusion in the canon.

A discussion on the mechanics and methods of writing, copying and transmitting manuscripts two millennia ago is an informative adjunct.

Four appendices that give 1. a listing of the books of the Roman, non-Roman, and Hebrew versions of the Old Testament, 2. important leaders in the early church, and 3. early and later canons of scripture are all quite helpful for the "nonspecialists . . . who desire to know how the New Testament came into being." An extended glossary, bibliography, chapter notes, as well as author and subject indices, add to the usefulness of this book.

(The Rev.) Robert H. Dinegar
Los Alamos, N.M.



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Looking on our hearts

(Continued from page 9)

muddy touch of the Healer, and he obeyed the instruction to wash with specific waters without question. Jesus also saw an honest man, one who would be truthful even in the face of powerful opposition. The man born blind never flinched from telling the truth exactly as he perceived it. "I was blind, now I see. Jesus opened my eyes" (see vv. 11 and 25).

Along with this truthfulness, Jesus must have seen in this man's heart the will to give God glory, to be one who "worships in spirit and in truth." The formerly blind man readily acknowledged that the one who had given him sight was a prophet, one who speaks God's word. He recognized and proclaimed God's presence in and through Jesus. "If this man were not from God, he could do nothing" (9:33). Finally, he recognized in Jesus one who was not only to be obeyed, acknowledged and proclaimed, but the "Son of man" who is ultimately to be worshiped. When Jesus looked on the heart of the man born blind, he saw someone who could see into the heart of God, and seeing, believe.

Lent is a time when the church calls each of us to serious self-examination. We are to stop looking only at appearances and to face reality. This can be quite uncomfortable because we may realize that we are not equipped, by training or background, to be the heirs of God's kingdom Christ calls us to be. It can be painful because, if we are honest, each one of us will realize that serious temptation and even sin continue to be part of our lives.

But a good, hard look at ourselves can be wonderful, because we may find our hearts exposed by the light of God's love. The love of God dwells within us, not by virtue of our own goodness, but by the wonder of God's grace. He who looks on our hearts sees us truly and recognizes us as "beloved children . . . children of light."

God looks on our hearts. The good news Jesus brings is that the Father looks on us, not to condemn us, but to love us.

Look on our hearts, ever-merciful Father, and see us through the love of Christ, the love that dwells within us by the power of the Spirit. Seeing our darkness, enlighten us. Seeing our sinfulness, forgive us. Seeing our weakness, empower us that we may worship you in our hearts and glorify you with our lives; through Jesus Christ our Savior. Amen. □

Viewpoint

This Is Dialogue?

(Continued from page 10)

been silent either. They brought heresy charges against the Rt. Rev. Walter C. Righter for ordaining an openly gay man on behalf of the Bishop of Newark. Others have urged our Presiding Bishop to resign.

It strikes me as especially odd to have one bishop on trial for exercising his judgment as to whom to ordain while simultaneously the House of Bishops has recommended by a large margin that we take away that authority from other bishops.

At its September 1995 meeting, the House of Bishops, after supporting the proposed canon by the so-called Committee on Dialogue, issued a pastoral letter which spoke of a "breadth and spaciousness which honors diversity which is able to contain a wide variety of theological perspectives," and "precious comprehensiveness [which is a] gift from God." I think a pastoral letter on keeping one's word and honoring past agreements would have been more appropriate.

In a mere 19 years we have lost sight of the important truth so well stated by the House of Bishops' Theological Committee in 1977: "We hold fast to the Anglican tradition which seeks to distinguish between what is required of believers. Anglican comprehensiveness is not just trying to be gentlemen, not weak so-called 'tolerance,' and certainly not numbers seeking. Rather it is this distinction between what must be believed by a Christian and what cannot be clearly demonstrated from basic Christian sources, together with the awareness that the Spirit leads the Church into further penetration of the Truth" (John 14:26, 16:13)."

Taken together, these events suggest that there is theological as well as moral chaos in our House of Bishops. The pastoral letter which speaks of our "precious comprehensiveness [which is a] gift from God" comes across as utterly insane. Where is this precious comprehensiveness as our bishops tell others to leave our church through explicit words or proposed legislation or a heresy trial?

In the circumstances, brothers and sisters, I bid you to be patient until the coming of our Lord. □

People and Places

Appointments

The Rev. **Walter J. Baer** is rector of Christ Church, 76 Franklin Ave., Staten Island, NY 10301.

The Rev. **Kamila Blessing** is priest-in-charge of St. John's, Battleboro, NC; add: 1315 Morreene Rd. #1K, Durham, NC 27705.

The Very Rev. **Peter Courtney** is dean of St. Andrew's Cathedral, Queen Emma Square, Honolulu, HI 96813, effective April 1.

The Rev. Canon **Ginny Rex Day** is canon for ministries of Nativity Cathedral, 321 Wyandotte, Bethlehem, PA 18015.

The Rev. **Michael T. Flynn** is director of FreshWind Ministries and adjunct of Christ Church, Denver; add: 18603 E. Saratoga Pl., Aurora, CO 80015.

The Rev. **David Roland Francoeur** is rector of Christ Church, 1521 N. Patterson, Valdosta, GA 31602.

The Rev. **Samuel Frazier, Jr.** is priest-in-charge of St. Andrew's, Haw River, NC; add: 404 Perry St., Raleigh, NC 27608.

The Rev. **Elizabeth Grant** is deacon of St. Joseph's, Durham, NC; add: 2509 Wrightwood Ave., Durham, NC 27705.

The Very Rev. **Joel Hafer** is rector of All Saints', 1425 Cherokee Rd., Florence, SC 29501.

The Rev. **Martha Hedgpeth** is assistant of Christ Church, Charlotte, NC; add: P.O. Box 6124, Charlotte, NC 28207.

The Rev. **John Heidt** is rector of Christ Church, 534 W. 10th, Dallas, TX 75208.

The Very Rev. **Henry Lee Hudson** is dean of Trinity Cathedral, 310 W. 17th, Little Rock, AR 72206.

The Rev. **Liz Goodyear Jones** is vicar of St. Paul's, 1009 Taylor, Corinth, MS 38834.

The Rev. **Thomas Jones** is priest-in-charge of Transfiguration, 622 Tacoma Ave., Buffalo, NY 14216.

The Rev. **Barbara S. Kelton** is missionary for campus ministry of the Diocese of Dallas; add: St. Alban's Collegiate Chapel, Canterbury House, Southern Methodist University.

The Rev. **Bruce McMillan** is rector of Christ Church, 110 Randolph, Holly Springs, MS 38635, and vicar of Calvary, Michigan City, MS.

The Rev. **Henry Pendergrass** is director of the Bishop Mason Retreat and Conference Center in the Diocese of Dallas.

The Rev. **Richard Petranek** is rector of St. Francis', 345 Piney Pt. Rd., Houston, TX 77024.

The Rev. **John W. Simons** is vicar of Good Shepherd, Ridgeway, NC; add: P.O. Box 11, Pittsboro, NC 27312. He continues as vicar of St. John's, Henderson.

The Rev. **William A. Smith** is vicar of St. Timothy's, Box 1237, Brookings, OR 97415.

The Rev. **Christian Umeofia** is rector of St. Andrew's, 306 W. Spruce, Goldsboro, NC 27530.

The Rev. **Ray Waldon** is vicar of St. Patrick's, Box 1247, West Monroe, LA 71291.

The Rev. **William Wood** is rector of St. John's, Wichita, KS; add: 1564 Lawrence Ct., Wichita, KS 67206.

Changes of Address

The Rev. **William Erwin**, 4724 Madison Ave. #67, Sacramento, CA 95841.

The Rev. **Ruth McAleer**, 7223 W. 56th Terrace, Overland Park, KS 66202.

The Rev. **Iris R. Slocombe**, 8PD0673, 45920 Ajijic, Jalisco, Mexico.

The Rev. **Samuel West**, 1600 Westbrook Ave. #351, Richmond, VA 23227.

Ordinations

Priests

Georgia — Michael White.
Rhode Island — Mary Ellen Teresa Dolan, Philip Channing Ellsworth, Jr.

Western Louisiana — LeBaron Taylor, Rowena White.

Western New York — Arthur Ward, curate of St. Bartholomew's, Box 265, Tonawanda, NY 14150.

Deaths

The Rev. **Charles Edward Higbee**, priest of the Diocese of Pennsylvania, died Dec. 19 of lung cancer in Lake Worth, FL. He was 64.

Fr. Higbee was born in Muskogee, OK. He was educated at the University of Oklahoma and Philadelphia Divinity School. Fr. Higbee was ordained priest in 1969. He served as rector of All Saints', Darby, and St. Dunstan's, Blue Bell, PA. He was a member of the American Association for Marriage and Family Therapy and was a certified psychiatrist, in which he had a private practice since 1984. He also authored three books. Fr. Higbee is survived by his wife, three sons, a daughter, and several grandchildren.

The Rev. **Lawrence H. Larson**, retired priest of Southern Ohio, died Dec. 22 of heart failure in Louisville, KY. He was 71.

Fr. Larson was born in Detroit, MI. He was educated at Colgate University and Union Theological Seminary. He was ordained priest in 1957. Fr. Larson served parishes in Cleveland Heights, OH, Ligonier, PA, Harrods Creek, and Louisville, KY, and Columbus, OH. He retired in 1982. Fr. Larson is survived by his wife Mary, daughters, Molly and Emily, and son, Peter.

Corrections

Because of a reporting error, the Rev. **Lawrence A.A. Larson's** biographical information was inadvertently used in the Rev. Lawrence H. Larson's death notice [TLC, Feb. 18]. We are happy to report that Fr. Lawrence A. A. Larson, rector of St. Andrew's, Brewster, NY, is still alive and well. We apologize for any inconvenience this may have caused for Fr. Larson and his family.

The Rev. **Allie W. Frazier, Jr.** is retired from Johns Memorial, Farmville, VA; add: 809 First Ave., Farmville, VA 23901.

Next Week ...

God is waiting for us

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.**

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LIFE HERE AND HEREAFTER is a book that should reassure the reader that life here in this world together with the life to come is in the hands of our Loving Savior. Jeffrey A. Mackey, writing in *The Living Church*, says, "Not often does one pick up a book which immediately engrosses the reader. When it happens, it is both a joy and a delight. *Life Here and Hereafter* is such a book." Order your copy from: **Robert's Bookshop, 151 Second St., South Amboy, New Jersey. Cloth-bound \$21.00; soft-cover \$14.00, including packaging and postage.**

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CONFERENCES

JOHN HENRY NEWMAN CONFERENCE with Ian Ker, Ph.D. of Oxford University, England. June 24-28 in NJ-NY area. Golf/tennis/sightseeing available. Write: **The Rev. William L. Winston, 91 Maple Ave., Morristown, NJ 07960.**

CELEBRATE 3,000-YEAR HISTORY of Jerusalem with Bishop Walker of Long Island. 10 days only \$1,698. December 2, 1996, deluxe hotels, round trip airfare, sightseeing, meet the Mayor of Jerusalem, walk the walls, full day conference/entertainment and more. Respond and receive gift with this ad. Special price for clergy. Call: **Everett, Journeys Unlimited 800-486-8359.**

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. (800) 784-1958.**

ORGANIZATIONS

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.**

(Continued on next page)



Classifieds



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.**

ORGANS

REED ORGANS for church, chapel, home. Beautiful, reliable. All sizes: 1-manual, 2MP, 3MP. Delivery everywhere. Since 1970. Specs: \$1.00 and SASE. **PHOENIX Reed Organ Resurrection, HC 33-28, Townshend, VT 05353. (802) 365-7011.**

POSITIONS OFFERED

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.**

SEEKING: SPIRITUAL FRIEND, RECTOR, to join with us in our celebration of our love and life in Christ. St. Mark's is a loving parish of 250 with strong lay support and a loving music ministry. Located in Aberdeen, SD, a city of 26,000 in the Dakota heartland, providing a safe, healthy and comforting environment for any family. We seek a priest to lead us, teach us and grow with us as we identify new ministries to utilize our newly built parish activity center (gym and offices). St. Mark's is the "GEM" of the Dakotas. Please consider sharing and joining your ministry with ours. To receive an application and parish profile, write to: **Karen Anderson, Search Committee Chairperson, St. Mark's Episcopal Church, P.O. Box 22, Aberdeen, SD 57401. Position closes 4/1/96.**

ASSOCIATE RECTOR to join a large, vital, multi-staff parish 20 minutes outside Cincinnati. St. Thomas is the only church in Terrace Park and wishes to reach out to young, often unchurched families moving into upper-middle class community. Congregational strengths have been low-income housing, healing, music. Seeking self directed, motivated, engaging priest or transitional deacon to focus on pastoral care, outreach, sacramental preparation, liturgical training. Salary commensurate with experience, diocesan standards. Housing provided (beautifully restored 19th-century, 3-bedroom home). Send resume, letter of interest to: **The Rev. J. Donald Waring, St. Thomas Episcopal Church, 100 Miami Ave., Terrace Park, OH 45174.**

YOUTH MINISTER: Growing, evangelical/renewal parish in South Hills of Pittsburgh is seeking a full-time lay youth minister to work with 6-12 grade students. Looking for Christ-centered person who desires to bring youth to Christ. Previous experience required. Send resume and references to: **The Rev. Mark Wright, 905 E. McMurray Rd., Venetia, PA 15367.**

ARE YOU RETIRED BUT NOT FINISHED? Still want to share your priestly ministry? Like to live in a place where the cost of living and your pension are more compatible? Consider ministering in the Diocese of Western Kansas. If you would like to explore continuing your ministry, write: **The Very Rev. Keith B. Whitmore, P.O. Box 2507, Salina, KS 67402-2507 or call (913) 827-4440.**

POSITIONS OFFERED

DIRECTOR, Seamen's Church Institute, Philadelphia. Episcopal priest with proven executive experience and strong ecumenical commitment. SCI is a cross-cultural, ecumenical outreach ministry and human service mission reaching seafarers from 70 nations on ships calling at the Ports of Philadelphia and Camden. Work with independent lay board; direct multi-lingual staff and volunteers; continue strong relationships with church and maritime industry. Fund raising experience imperative. Further information: **SCI Search Committee, c/o the Rev. Dr. Melford E. Holland, Jr., Diocese of Pennsylvania, 240 S. Fourth St., Philadelphia, PA 19106.**

THE EPISCOPAL CHURCH OF THE INCARNATION, located in historic Great Falls, MT, is seeking a multi-dimensional, dynamic rector to lead us in God's word and faith. Ours is an active congregation with people drawn from all walks of life. We need someone who can be a coach as well as a team player, sometimes both at the same time. Our church is committed to spiritual growth through worship, outreach and fellowship. Please send inquiries to: **Search Committee, c/o Beth Baker, 138-17th Ave., NW, Great Falls, MT 59404.**

FULL-TIME ASSISTANT RECTOR for active program-size congregation. Historic 150-year-old downtown church community. Full-time youth minister on staff. Senior citizen housing complex and pre-K day school. Recent growth in families with children. Large number of older members. Share in all aspects of parish ministry, with skills in pastoral care and program development. Open this summer or sooner. Send resume and CDO profile to: **The Rev. Dr. Paul D. Tunkle, Rector, St. James Episcopal Church, 1620 Murray St., Alexandria, LA 71301-6843. FAX (318) 473-8236.**

POSITIONS WANTED

A DEGREEED PROFESSIONAL with over 7 years of experience in youth ministry seeks a full-time position within a dynamic congregation devoted to the ministry of young people. I possess a proven track record of success and am devoted to building a successful and comprehensive youth program. I possess excellent references which are available at your request. If interested please contact: **Anthony Wadley at (318) 686-2427** for a resume.

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.**

TRAINING PROGRAM

THE PARISH DEVELOPMENT INSTITUTE: A comprehensive summer leadership training program in congregational development for parish and diocesan leaders and consultants. Practical, grounded in Anglican spirituality, innovative, competency oriented and community-centered. Improve your ability to facilitate congregations in self-assessment, establishing and moving toward a direction and vision and managing the dynamics of the transformation process. For a brochure: **The Rev. Melissa Skelton, The General Theological Seminary, 175 Ninth Ave., New York, NY 10011. (212) 243-5150, ext. 401.**

TRAVEL

SPIRITUALLY FOCUSED TRAVEL to Russia, England, Ireland, Greece & Turkey. Call: **The Teleios Foundation at 1-800-835-3467.** Making your outer journey a part of your inner, spiritual journey.

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.**

SCOTLAND, LONDON, BATH. Small group tour for 22 days September 10-October 2, 1996. Personalized itinerary, privileged access to ecclesiastical and secular embroideries with professional needlework guide. Two guides make choice of activities possible. Contact: **Sally Streeter Boom, P.O. Box 303, Montrose, AL 36559 (334) 928-1415; FAX (334) 928-1424; Joan Everett Dayton, 128 Grove St., Nevada City, CA 95959; (916) 265-2530; FAX (916) 478-0665.**

RUSSIAN SUMMER STUDY PROGRAM: St. Petersburg/Moscow. Experience the rich cultural, historic and spiritual treasures of Russia with the Rev. Robert Hart during the Annual White Nights Festival, June 20-30. **The Teleios Foundation 1-800-835-3467.**

ENGLAND IN JUNE: Music and Worship in East Anglia, June 5-15 with the Rev. Nancy Roth and Mr. Robert Roth. Worship in Julian of Norwich's cell; Walsingham; Little Gidding; and King's College Chapel, Cambridge; and discover cathedrals, villages, homes and gardens in one of England's most picturesque regions. Call: **The Teleios Foundation 1-800-835-3467.**

WANTED

CLERGY VESTMENTS, black wool cloaks, altarware, etc., for churches in Dioceses of Newfoundland and Labrador. Also, seminarians for summer duty and clergy on short term assignment. Write: **St. Paul's, 390 Main, North Andover, MA 01845.**

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- Blind Box (keyed) advertisements, same rate as above, add three words (for box number) plus \$3.30 service charge for first insertion and \$1.65 service charge for each succeeding insertion.
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- Copy for advertisements must be received at least 26 days before publication date.

The Living Church

P.O. Box 92936

Milwaukee, WI 53202-0936

Fax: 414-276-7483

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Lent Church Directory

Phenix City, AL

ST. STEPHEN'S
The Rev. William P. McLemore, r
Sun 9, 10:30 H Eu, 7 Ev & H Eu

US 280 at Lee Rd. 567
(334) 291-0750

Buena Park, CA

ST. JOSEPH'S
Near Knott's Berry Farm and Disneyland
Sun H Eu 8 & 10. Wed 10 and 7:30

8300 Valley View

Modesto, CA

ST. PAUL'S
The Rev. Stanley P. Collins
Sun H Eu 8 & 10, EP 5:30

1528 Oakdale Rd.
(209) 522-3267

Stockton, CA

ST. JOHN THE EVANGELIST
The Rev. Daniel H. Martins, r
Sun H Eu 7:30 & 10 (Sung); Tues-Fri MP 8:30, EP 5:15

316 N. El Dorado St.
(209) 466-6916

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 H Eu 8, 9, 11 (1S, 3S & 5S); MP 11 (2S & 4S); Cho Ev 5 (1S Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10). Noonday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

Fort Lauderdale, FL

ALL SAINTS'
The Rev. Dr. John K. Brackett, r
Sun H Eu 7:45, 9, 11 & 6. Wkdy H Eu Mon 9, Tues 12 noon, Wed 12 noon. Weds in Lent: 6 Soup Supper, 7 "Symbols and Symbolism of the Church" series

333 Tarpon Dr.
(954) 467-6496

Hollywood, FL

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

1704 Buchanan St.

Key Biscayne, Miami, FL

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

95 Harbor Dr.

St. Cloud, FL

ST. LUKE & ST. PETER
The Rev. David C. Bryan, r; the Rev. James G. Radebaugh,
the Rev. Paul S. Kyger, Jr., ass'ts
Sun H Eu 8 & 10:15, 9 Christian Ed. Wed H Eu and Healing Fri 11

2745 Canoe Creek Rd.

Sarasota, FL

CHURCH OF THE REDEEMER
The Rev. Fredrick A. Robinson, r; the Rev. Jack D. Bowling,
the Rev. Ferdinand Saunders, ass'ts
Sun Masses: 7:30, 9 & 11. Daily: Mon-Sat 8:30 MP, 10 H Eu;
Mon-Sun 5:15 EP. H Eu 7:30 Wed; 5:30 Thurs; H Eu & Healing
Fri 10

222 S. Palm Ave.

Augusta, GA

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

Eve & Greene Sts.
(706) 736-5165

Hinesville-Fort Stewart, GA

ST. PHILIP'S
The Rev. Canon Samir J. Habiby, D.D., r
Sun H Eu 8 & 10; Wed 11:45 noon Freedom Chapel, Ft. Stewart; USA. Serving Hinesville, Liberty County Communities & Ft. Stewart

General Stewart at Bradwell St.

Kappa, Kauai, HI

ALL SAINTS'
The Rev. Robert E. Walden, r
Sun 7 & 9:30 H Eu; Wed 9 H Eu & Healing

1065 Kuhio Hwy.

Riverside, IL (Chicago West Suburban)

ST. PAUL'S PARISH
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

60 Akenside Rd.

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

Baton Rouge, LA

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

208 N. 4th St.

ST. LUKE'S

The Rev. Charles E. Jenkins, D.D., r; the Rev. Patrick L. Smith, the Rev. Wm. Donald George, the Rt. Rev. C.C. Pope, the Rev. Donald L. Pulliam, asst's
Sun Eu 8, 9, 11 (Sol), 5:30; Sat Vigil Mass 5:30. Wkdy MP 8:30, EP 5:15. Daily Eu as scheduled; C Sat 11

8833 Goodwood Blvd.

Boston, MA

ALL SAINTS
At Ashmont Station on the Red Line
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9

209 Ashmont St., Dorchester

(617) 436-6370

Newtonville, MA

ST. JOHN'S
The Rev. Robert G. Windsor, r; the Rev. John H. Thomas, priest assoc
Sun 8 & 10 H Eu. Wed 10 H Eu; Thurs 7:30 Bible Study

297 Lowell Ave.

Pittsfield, MA

ST. STEPHEN'S
In the heart of the Berkshires
H Eu: Sun 8, 10, 5:30, Tues 6:45, Thurs 10, Sat 4:30. MP daily 9

Park Square

Minneapolis, MN

ST. LUKE'S
The Rev. Frank Wilson, r; the Rev. Douglas Fontaine, the Rev. Alan Grant, assoc
Sun HC 8:30 & 10:30. Thurs HC 7

46th and Colfax, S.

Kansas City, MO

OLD ST. MARY'S
The Very Rev. Bruce D. Rahtjen, Ph.D., r
Masses: Sun 8 Low; 10 Solemn; Daily, noon

1307 Holmes

(816) 842-0975

St. Louis, MO

ALL SAINTS'
The Rev. Emery Washington, Sr.
Sun 7:30 & 10, Wed 6:30-8

5010 Terry Ave.

CHURCH OF ST. MICHAEL & ST. GEORGE

Clayton

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

Hackensack, NJ

ST. ANTHONY OF PADUA
The Rev. Brian Laffler, SSC
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

72 Lodi St.

Newark, NJ

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

950 Broad St., at Federal Sq.

Albany, NY

THE CATHEDRAL OF ALL SAINTS
The Very Rev. J. Edward Putnam, D.Min, Dean
Sun: 7:15 MP, 7:30 H Eu, 9 H Eu, 11:15 H Eu, 5:15 EP. Mon-Fri: 8:45 MP, 12:05 H Eu, 5:15 EP. Sat 9 H Eu

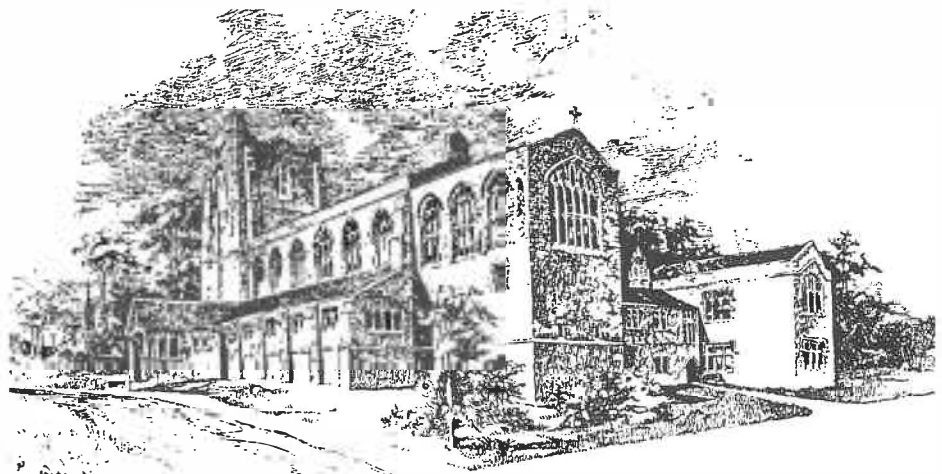
62 S. Swan St.

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

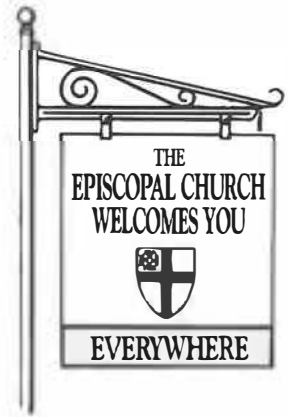
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KEY - Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; 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.



All Saints' Church, Boston (Ashmont), Mass.

Lent Church Directory



New York, NY (Cont'd.)

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

Asheville, NC

TRINITY CHURCH (downtown) 60 Church St.
 The Rev. Canon Michael Owens, r
 Sun H Eu 8 & 10:30. Daily MP 8:45, H Eu 12 noon

Cleveland, OH

ST. MARTIN'S 6295 River Rd. Chagrin Falls
 The Rev. Ralph Pitman, r (216) 247-7406
 Sun H Eu 8, 9 & 11. Wed H Eu & Healing 9:30

Pendleton, OR

CHURCH OF THE REDEEMER 241 SE Second
 The Rev. A. James MacKenzie, r; the Rev. Kenneth Crysler,
 assoc
 Sun HC 8 (Rite I), 10:15 (Rite II) HS (3S), ChS 9:15 Adults,
 10:15 children. Wed HC 6:30, Ev & Eu 7. Mon-Fri EP 5:30. HD
 as anno. A/C. H/A

Douglassville, PA

ST. GABRIEL'S Rt. 422, East of Reading, PA
 The Rev. Calvin C. Adams, r (610) 385-3144
 Sun Service: Eu 8 & 10:30; Sun School 9:15; Recovery Liturgy
 5:30. Wed 9 Healing & Bible Study; 7 Bible Study.

Gettysburg, PA

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

Philadelphia, PA (Mount Airy)

ANNUNCIATION OF B.V.M. Carpenter Ln. & Lincoln Dr.
 The Rev. David L. Hopkins, r 215-844-3059
 Sun Masses 9 & 11 (Sung). Thurs 10

Pittsburgh, PA

CHURCH OF THE NATIVITY 33 Alice St.
 The Rev. Scott T. Quinn, r (412) 921-4103
 The Rev. Dr. Rodney A. Whitacre, ass't
 Sun Services 8 & 10

Prospect Park, PA

ST. JAMES' 11th Ave. & 420 (between I-95 & MacDade
 (610) 461-6698 near Philadelphia Int'l Airport)
 The Rev. William Duffey, Ed.D., r; the Rev. Arthur Willis,
 CSSS, assoc
 Sun Eu 8 & 10 (Sung), Ch S 10; Coffee & Conversation 11:30,
 YPF 4:30. MP Tues-Fri 9; Midweek Masses Tues 7, Wed 9:30.
 All HDs @ time anno; Sta & B Wed 7, Adult Catechumenate Ed
 Sun 9:15, Wed 7:30. H/A

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

Nashville, TN

ST. ANDREW'S 3700 Woodmont Blvd.
 The Rev. George C. Stacey, r
 Sun 7:30 (Low Mass), 10 (Sung). Mon Mass 5:30. Tues & Wed
 Mass 6:30, Thurs Mass noon. C Sat 4, Wed 7 Sta & B

Corpus Christi, TX

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

Dallas, TX

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

Houston, TX

ST. DUNSTAN'S 14301 Steubner-Airline Rd.
 The Rev. John R. Bentley, Jr., r; the Rev. Beth J. Fain, the
 Rev. George W. Floyd
 Sun 7:45, 9, 11:15 H Eu. Tues 7:30 H Eu & Healing; Thurs 12
 noon H Eu & Healing

Alexandria, VA

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

Rocky Mount, VA

TRINITY 100 Church St., NE, P.O. Box 527
 The Rev. Karin Howard Lindsay, r (540) 483-5038
 Sun H Eu 10:30. Wed H Eu 12 noon Healing Service

Milwaukee, WI

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

Paris, France

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



Church of the Redeemer, Sarasota, Fla.

Encourage attendance among
 your parishioners and invite
 travelers to your church.

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 Directory listing.**