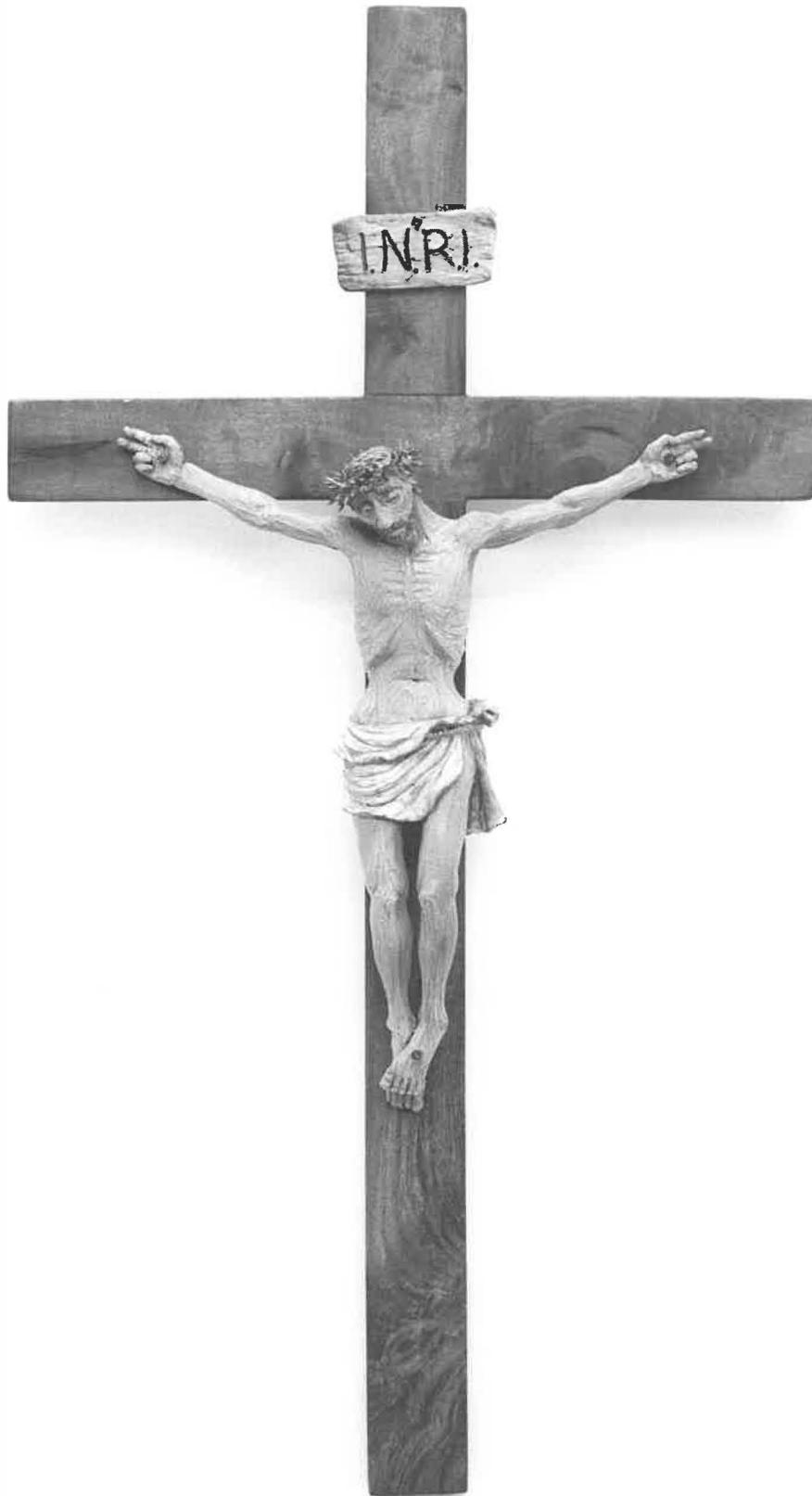


The Living Church

March 31, 1996 / \$1.50

The Magazine for Episcopalians



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Holy Week at Canterbury Cathedral

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Bennett Welsh hangs in St.
Luke's Church, Gresham, Ore.

Quote of the Week

The Very Rev. James
Merrett, dean of St. James'
Cathedral in Quebec City,
Canada, on the tradition of
the 8 o'clock service: "The
Anglican tradition of a half
hour with God."

In This Corner

'I Couldn't Speak or Move'

I should have recognized the symptoms immediately. They are presenting themselves frequently around here.

The young man had come to our bilingual celebration of Candlemas, *La Candelaria*. Like most visitors, he was more than polite when pressed to stay for dinner with the rest of the congregation.

Umberto's (not his real name) actions went beyond politeness. He sought chances to be of service. He sat by a man who has a disability and was grateful to have the young man fetch his food. He leaped up and helped others, picking up dropped items and carrying plates. Umberto would have liked to stay and wash dishes after all 60 people had left, but I insisted that I drive him home.

On the way to his tiny trailer, he told me he had no running water and needed a place to take showers. I was able to tell him that the parish hall has a shower which people in his situation are welcome to use, so I was not surprised to see him return the following day.

This earnest young man had told me that he trusted Jesus' promise that we never need to worry about food, and that we had been part of that fulfillment. Now he was telling me, in an equally matter of fact way, that he had been abused by an alcoholic father for many years. He spoke calmly of beatings with belts and steel cables. He used the familiar phrase, "He nearly killed me," speaking of an attack with a rock.

Then knowing that I had no idea what he

was speaking of, he leaned close to my face and said, "You can't imagine how scared I was, lying there in that coffin. I was surrounded by candles and people were coming to see me and to pray. I couldn't speak or move, but I didn't sleep. On the third day, the day they were going to bury me, I began to move again." The injury had been to the boy's spine. Most of the three days had been a time of darkness, terror and distant voices, a time Umberto remembers as an endless nightmare.

As the story unfolded, I learned that all of this had happened when Umberto was 7 years old. No, his father did not get into trouble for his actions.

Umberto has been in the United States for six years. He has held various jobs, but has decided that the way to a new life is through education and spiritual values. He reads the Bible regularly and can quote quite a bit of it. He is a tonic and a light in a gloomy world which often tells us that we are doomed to repeat our parents' mistakes.

Not every immigrant has a resurrection story as dramatic as Umberto's but many thousands are looking for a community which is ready to share their death to that which is old in life, and to experience newness and freedom in the Resurrection of Jesus Christ.

Our guest columnist is the Rev. Donald J. Maddux, rector of the Church of St. David of Wales, Shelton, Wash.

Sunday's Readings

Christ Reigns from the Cross

Palm Sunday: Matt. 21:1-11; Ps. 118; Isa. 45:21-25 (or 52:13-53:12); Ps. 22:1-11; Phil. 2:5-11; Matt. 26:36-27:54 (55-66)

The Sunday of the Passion appears on the surface to be a day of irreconcilable contradiction. The liturgy begins with a gospel account of the triumphal entry of Jesus into Jerusalem. He comes in the royal manner foretold by the prophet Zechariah, and the people turn out in droves to cheer him as their master and their king.

In the lengthy passion narrative, however, the Lord appears as anything but a powerful ruler. Jesus is jeered and forsaken by those who have previously hailed him. He's mocked and condemned by the authorities, and held up to the ridicule of all. And he dies a hideous death by public execution. How

could images possibly be more disparate?

In fact, there's no contradiction whatsoever, for the unifying theme of the readings for Palm Sunday is the central truth of the Christian faith. Christ the King reigns from the cross. His infinite power is that of self-emptying love. The Lord's humbling himself to accept death on the cross for the redemption of all humankind is both the means of his exaltation to his heavenly throne and the basis of his eternal dominion.

We who participate in the palm procession and say, "Blessed is he who comes in the name of the Lord," do so as a statement of our own willingness to follow him through suffering and death. The way of the cross is for us the way toward life, for its sure and certain culmination is the kingdom where Christ reigns forever.

Losing Ground

Fr. Wade's Viewpoint article [TLC, March 3] was apparently approached with some care, and lacked the vitriol that is so often evident as we struggle with the issue of sexuality. At the same time, I believe Fr. Wade is wrong in his argument, and in his conclusion as well.

While I continue to be astounded that we must even have this conversation about homosexuality in the church, I can't help but be aware that those of us who support the orthodox position are clearly on the defensive, and losing ground. I think many of us are like deer caught in the headlights, so incredulous and amazed are we that we are rendered immobile!

Yet Fr. Wade is wrong, not in the least, because he misses the point. The issue is not sexuality, nor even homosexuality, but rather Christian marriage and orthodoxy. The former because what is proposed would effectively undermine that most foundational of human institutions. The latter because as we deviate from orthodoxy, we cease to be the church at all.

Marriage is the key, because it is the biblical standard. To include same-sex unions under its "umbrella" would be a theological and ontological impossibility. To opt for some sort of "quasi-marriage," the so-called "blessing" of same-sex unions might be a social and economic convenience, but there is simply no place for it in the church. There is not even a scrap of theology upon which to "hang" it.

The point about orthodoxy is that we are either the church or we are not. Either we adhere to orthodoxy or we do not. And if we deviate from orthodoxy to such a degree and in such a fundamental way, i.e. to totally re-conceive the entire ontology of human relationships, in reckless abandon of all scriptural and traditional teaching, then in truth, whatever else we may become, we can no longer be the church.

*(The Rev.) James E. Flowers
Christ Memorial Church
Mansfield, La.*

I am writing to commend you and the author on the excellent article by Francis Wade on his support of the Statement of Koinonia. His balanced reasoning avoids three pitfalls into which I have seen others in this debate fall.

First, the author admits that "Romans and Leviticus clearly condemn homosexual coital behavior," in contrast to some people with his viewpoint who wish to reinterpret scripture so that it doesn't say

what it says. Second, he places "non-celibate homosexual relationships ... in a category similar to marriages for divorced persons," acknowledging that they are not the biblical ideal, but that their acceptance is a contemporary attempt to be faithful to the spirit of the gospel while dealing pastorally with a contemporary issue. Finally, he writes, "I am not through getting smarter on this," with the implication that his mind is still open, in contrast to many on both sides of the issue.

I am pleased to read a thoughtful, reasoned, dispassionate opinion on this subject, without much of the emotional baggage that rapidly escalates into a verbal or written shouting match. I look forward to continuing excellent articles.

*(The Rev.) Tom Sramek, Jr.
Church of the Holy Trinity
West Chester, Pa.*

At the beginning of his article, Fr. Wade writes: "While many individuals have made up their minds about the issue of homosexuality, our church has not."

There are, and there should be, many people on both sides of the argument who would not agree with the assumption that "our church has not" made up its mind. Indeed it has: The ordination of non-celibate homosexuals is not acceptable, nor are same-sex "marriages" (whether identified with that word, or "covenant" or "union" or "blessing" or other casuistries and verbal dodgings). There have been many resolutions addressing these matters for many years. Many attempts have been made to establish new canonical provisions allowing for non-celibate ordination and same-sex marriages. All have been rejected. The mind of the church has continued to hold forth orthodox Christian moral standards. What is at issue is, is the Episcopal Church going to change its mind?

There are some, including Bishops Righter and Spong, who counter that the Episcopal Church has never specifically, in morally or legally binding form, excluded such actions. Maybe so ... technically. But I would say that such a position is based on casuistry, to use the word again. The mind of the church has been clear for a long time, but not in a canonical form immune from precise legal maneuverings.

I would encourage the advocates of same-sex marriage and ordination of non-celibates (whether homo- or hetero-sex-

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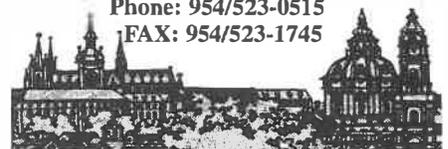
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Letters

ual) to forthrightly and plainly say that they are seeking to change the church's mind. I think to do so will lead to clearer, less cluttered, and hopefully calmer discussions.

*(The Rev.) Douglas J Hadley
St. James' Church
Tigard, Ore.*

I am concerned about the slippery slope arguments in the Rev. Francis Wade's Viewpoint. Therefore, although I fear I am only joining our church's continued beating of a dead horse, I feel that I, too, must "continue the dialogue."

The author claims that while heterosexual marriage is the ideal, there are homosexual persons who, "can be moved from one orientation to another, there are some for whom celibacy is an option, and others for whom neither change nor celibacy is realistic." While change and celibacy may not be realistic, it would seem that most of what we are called to do and believe as Christians is not realistic. Is it realistic to ask a 17-year-old to remain celibate until marriage? I think we as a church are called to that.

The article mentions changing one's orientation and moves from calling it unrealistic to a non-option. That does not follow well with the rules of logic. I

believe that is called a "slippery slope fallacy."

*Chas Williams
Spring Hill, Fla.*

Francis H. Wade for Presiding Bishop! His Viewpoint article was a masterpiece. He said it all and said it well. He forcibly reminded us that biblical revelation is progressive: In his words, "the Bible changes its mind about many things." Verily and forsooth! He asks us to consider: polygamy, slavery, the role of women, the divine right of kings, "usury," the acceptability of Gentiles into the Christian fold, the belief that God rewards upright folks in this life. (I'm all for this one, because I look upon me as upright — but I fear it just ain't so.) Long live Francis H. Wade!

*(The Rev.) E. Frank Henriques
Grass Valley, Calif.*

There Were Two

My good friend, the Rev. Richard L. Rising, has saluted THE LIVING CHURCH [TLC, March 3] for its positive approach toward those discussions which may lead to a closer relationship between the Episcopal Church and the largest body of American Lutherans, ELCA. Like Dean Rising, I find TLC's stance on the matter,

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Letters

thus far, helpful and encouraging.

Reminiscing about earlier times, Dean Rising mentions what he remembers as one somewhat controversial ordination. Actually, the events he recalls happened at two different ordinations.

The first of the two ordinations was held in Trinity Church, Boston, on June 8, 1951. Thirteen of us were ordained as deacons. The service was newsworthy because four of those ordained were sons of bishops. Bishop Peabody ordained his son, George; Bishop Sherrill ordained his son, Edmund; Bishop Whittemore ordained his son, James. Because of post-war conditions in Japan, Bishop Yanagihara of Osaka could not be present for the ordination of his son, the late William Hikaru Yanagihara. Bill and the rest of us were ordained by Bishop Nash, the diocesan.

My father did not preach at this ordination. He and my mother were quite content to be in the congregation. The preacher was the Very Rev. Charles L. Taylor, dean of the Episcopal Theological School.

The second, and controversial, ordination was my ordination to the priesthood on May 11, 1952, by Bishop Nash, also in Trinity Church, Boston, where I was the junior assistant minister. It was a great joy for me that Bishop Nash and Dr. Theodore Ferris, my rector, invited my father to preach and also to join the other presbyters in the laying on of hands. (Edgar Franklin Romig was senior minister of the Collegiate Church in New York City, and a former presiding officer of the Reformed Church in America.)

It is only at this point that I believe that Dick Rising's memory is defective on an important historical point: The editor of TLC was not the only opponent of my father's participation in my ordination. The American Church Union, led by the late redoubtable Rev. Albert J. Dubois, was outraged. The controversy flared to hot heights, not only in the church press but also in daily newspapers.

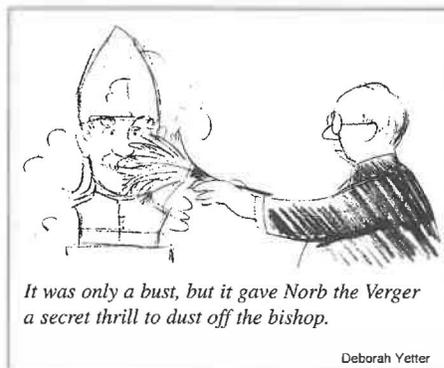
In a lengthy two-page editorial, TLC [Aug. 24, 1952] expressed its strong disapproval of Bishop Nash's inclusion of my father in my ordination. TLC unwisely quoted from the *Prayer Book Commentary* by the distinguished liturgist, the Rev. Massey Shepherd, one of my teachers. It cheered my father and me when Dr. Shepherd in a letter [TLC, Sept. 14, 1952] strongly supported Bishop Nash and stated that "I totally repudiate [your] use of my statements."

Halfway through the 1952 General Convention in Boston, I happened to be the celebrant at Trinity Church, Boston, at the usual quiet service of Holy Communion at 8 a.m. on a Sunday in September. Among those to whom I gave the bread were the Presiding Bishop, Dr. Henry Knox Sherrill, former Trinity rector, and his guest, Dr. Geoffrey Fisher, the Archbishop of Canterbury (in gaiters).

It was kind of them to chat with me for two or three minutes after the service. With his usual warmth, Bishop Sherrill said, "Don't worry about all this fuss!" Dr. Fisher, of course, respecting American autonomy, said nothing but he smiled, and there was a twinkle in his eyes.

(The Rev.) Edgar D. Romig
Washington, D.C.

I was not yet a regular reader of TLC in 1951 and thus do not share Dean Rising's recollection of Peter Day's comments on the Dutch Reformed preacher at his son's ordination. I do, however, remember a criticism of the same, or a very similar, event in a 1952 issue of the *ACU News*. As I recall, the objection was not so much



It was only a bust, but it gave Norb the Verger a secret thrill to dust off the bishop.

Deborah Yetter

to the father's preaching as to his participation in the laying on of hands. The incident was reported in a watchdog column entitled "Lapses in the Apses."

(The Rev.) Lawrence N. Crumb
Eugene, Ore.

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see page 13



Bishop Dixon's 'Red Sea Experience' Anglican Leaders Unite Against Terrorism

She Talks About Visits to Anglo-Catholic Parishes

"The church and the world are facing a major power shift ... where primarily straight white males have been making the decisions and now other people are coming to the table," said the Suffragan Bishop of Washington, the Rt. Rev. Jane Holmes Dixon, in a nationally broadcast radio program on March 1.

The interview took place eight weeks after her initial visit to an Anglo-Catholic parish — St. Luke's, Bladensburg, Md. [TLC, Feb. 4] —and almost half way between her visits to Ascension and St. Agnes in downtown Washington Feb. 4 [TLC, Feb. 25], and St. Paul's, K Street, scheduled for April 21.

"It was a real Red Sea experience for me," she said. "I'm told there was a rite of purification after I left." [Clergy and wardens at Ascension and St. Agnes said the rumor was unfounded.]

Invited by her friend of 30 years, program host Diane Rehm of non-commercial station WAMU, Bishop Dixon returned to the familiar themes of justice, truth and inclusiveness that she stressed in appearing on the same program with two other women bishops in 1992, the day after her consecration.

Justice and inclusiveness were the values she found, she said, when she left the "demanding, judgmental God" of her childhood Presbyterianism for the Episcopal Church and "a new perspective of a God who is inclusive, loving and compassionate, very much on the side of justice."

The presence of women seminarians at St. Patrick's Episcopal Church in Washington in the early 1970s, prior to the first ordination of women, renewed her belief in "justice and inclusiveness." Those values, she went on to say, inspired

her to attend Virginia Seminary and were uppermost in implementing the wishes of the Bishop of Washington, the Rt. Rev. Ronald Haines, for her to finally visit the Anglo-Catholic parishes that had refused to receive her informally or for a teaching series.

"We finally decided to do it for gospel reasons because we are a community of faith which gathers around the bishop," she said. Moreover, "we believed there were persons who desired my ministry."

Among eight call-ins, three of whom were women ministers in the United Methodist Church, an inquiry from New York state was about special gifts women may bring to ministry. Bishop Dixon said there are "men who are more pastoral than I will ever be, but at the same time there are many who would say that I'm tougher than a lot of women."

Although admonished by Mrs. Rehm not to address her guest as "Mrs. Dixon," a male caller from Maryland declared "She's not a bishop to me!" He has seen the church, he said, "that has turned into a liberal protestant denomination very much like the Unitarians, you have severed every connection with the historic catholic faith and I am very sorry that I have been so betrayed!"

Concluding the program, Bishop Dixon cited two areas of scripture as her greatest supports — Isaiah 43 "because it is really clear that God is on the side of justice" and the Book of Micah that encourages her "to do justly, love mercy, and walk humbly."

(The Rev.) James B. Simpson



Bishop Dixon

Anglican leaders have issued statements of sympathy, concern and calls for prayer following the news of the recent bombings in Tel Aviv and Jerusalem.

The Most Rev. George Carey, Archbishop of Canterbury, expressed shock and sadness in a letter to Prime Minister Shimon Peres of Israel and Palestinian President Yasser Arafat.

"Terrorist attacks on innocent people can never be condoned or justified," he said. "I am alarmed that these incidents could lead to the return of the appalling spiral of violence, hatred and revenge at a time when peace was within reach, offering hope that the security needs and national aspirations of both communities could be satisfied."

The Rev. Canon John L. Peterson, secretary general of the Anglican Communion, said, "Having lived in the middle of the conflict in the Holy Land for 12 years, my heart is moved with great compassion for all the innocent people whose daily lives are threatened by such outbursts of violence and outrage."

The Rt. Rev. Samir Kafity, primate of the Episcopal Church in Jerusalem and the Middle East, issued a statement to the two leaders and to his fellow primates of the Anglican Communion.

"I join in condemning such brutal actions and activities by all sides and groups," he said. "Inevitably and humanly, positions will be hardened and already strident voices are demanding justice. But justice is neither retaliation nor revenge. My own people are equally devastated and numbed by the events of this past week. Yet we must not be deterred from the quest for true justice and peace."

Anglican Communion News Service contributed to this article

East Carolina Nominees for Bishop Coadjutor

Five nominees have been chosen for the election of a bishop coadjutor in the Diocese of East Carolina.

The nominees are: The Rev. Clifton Daniel, III, rector of St. Michael's Church, Bristol, R.I.; the Rev. Rayford

B. High, Jr., rector of St. Paul's, Waco, Texas; the Rt. Rev. F. Clayton Matthews, Suffragan Bishop of Virginia; the Rev. Louis Oats, rector of All Saints', Morristown, Tenn.; and the Rev. James J. Shand, rector of Christ Church,

Stevensville, Md.

The Rt. Rev. B. Sidney Sanders, Bishop of East Carolina, has not announced plans for retirement. The election will be held April 20 at Christ Church, New Bern, N.C.

Briefly

The Most Rev. Edmond L. Browning, Presiding Bishop, praised plans of the **television industry** to adopt a voluntary rating system to help parents screen violent programs. "I along with many other religious leaders in this country have long called on the entertainment industry to take responsibility for the kind of programming it shows children," he said. "A rating system is a step in the right direction."

The Anglican and Roman Catholic archbishops of Melbourne have declined invitations to bless the track for the **Australian Grand Prix auto race** in March. Anglican Archbishop Keith Rayner said it would not be appropriate for him to conduct a blessing, but he said other options were under consideration, including a form of pastoral ministry for race drivers and support teams.

Anglican Archbishop Robin Eames of Ireland reacted strongly to the recent **bombing in London** in which two people were killed and 100 injured. The archbishop insisted that those who carried out the bombing did not have the mandate "of the vast majority of people of Ireland." "Nowhere in the U.K. is the disgust and anger and frustration at the events ... more obvious than in Northern Ireland."

Two Episcopal **bishops were arrested** March 6 as they participated in a demonstration in support of a strike against the Detroit Newspaper Agency, parent corporation of Detroit's two newspapers. The Rt. Rev. R. Stewart Wood, Bishop of Michigan, and the Rt. Rev. Coleman McGehee, his predecessor, now retired, were arrested when they were among a group of more than 700 persons who blocked entrances to the *Detroit News* building. Roman Catholic Bishop Thomas Gumbleton also was arrested.

The Presiding Bishop's Fund for World Relief has issued **emergency grants** for flood relief to several dioceses. The dioceses of Eastern Oregon, Oregon, Olympia, Central Pennsylvania, West Virginia and Bethlehem each received \$25,000 grants. Costa Rica was awarded a \$10,000 grant and Rochester and Western New York were presented \$5,000 apiece.

Growing Interest in Health Ministries

Among the developing ministries within the Episcopal Church are those involving parish nursing and health. Such ministries provide care and programming, within the context of the Christian faith, that foster integration of mind, body and spirit.

The Congregational Ministries Cluster of the Episcopal Church Center has begun work to support congregations involved in the formation of a health ministry network. The Rev. Allen Brown, coordinator of rural/small church ministries, and Ann Smith, executive for women in mission and ministry, are working with the Rev. Jean Denton, a deacon at St. Paul's Church, Indianapolis, to form a network.

The Congregational Ministries Cluster hopes to develop a data base of current programs, to form a network for people working in this ministry, to prepare materials for distribution to congregations

interested in beginning health ministry programs, and to prepare resource persons to function in each of the church's nine provinces.

A core group of Episcopal nurses and others involved in health ministries will meet in Chicago in June to attend the seventh annual conference, "Faith and Health," of the Health Ministries Association. The interfaith organization is committed to encouraging and supporting ministries in congregations and the communities they serve. The group of Episcopalians will work together in pre- and post-conference sessions to develop and modify materials for use in the Episcopal Church and to develop strategies for disseminating information to congregations interested in beginning health ministry.

Additional information is available from Deacon Denton at St. Paul's, Indianapolis.

Kentucky Dioceses Hold Joint Convention

The 100th anniversary of the division of the Episcopal Church in Kentucky into two dioceses was observed Feb. 23-24 when the dioceses of Lexington and Kentucky held a joint convention in Frankfort, the state capital. The opening Eucharist, at which Presiding Bishop Edmond L. Browning was the celebrant and preacher, took place at the Church of the Ascension, which was once the cathedral of the original diocese.

Concelebrants were the Rt. Rev. Don A. Wimberly, Bishop of Lexington, and the Rt. Rev. Edwin F. Gulick, Bishop of Kentucky. The gospel was read by Bishop Ralph Kempinski of the Indiana/Kentucky Synod of the Evangelical Lutheran Church in America. Choirs from parishes in both dioceses provided music.

Although the two dioceses held separate business sessions, they met together for meals and to hear an address by Bishop Browning and lectures by the Rev. Robert Capon, theologian and author. Both speakers urged convention participants to take a fresh look at their assumptions about their faith and the institutional church.

"When we speak the truth to the world from the viewpoint of the oppressed, we speak with the power of God," Bishop Browning said. "When we try to ape the

power arrangements of the world, we become just another player — and a minor one at that — on the world's stage. Our only true power is in the truth we speak. We have no other power."

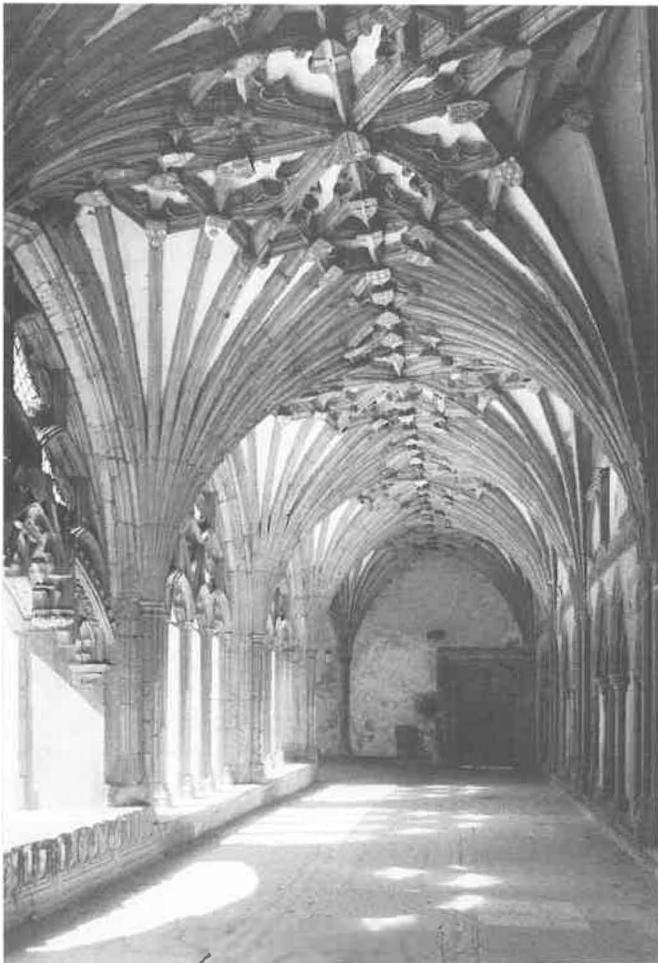


Fr. Capon conducted a teaching session, "Christianity is not a Religion: the Sovereignty of Grace," which was followed by responses from small groups at tables. He also spoke at the banquet on "A Bouquet of Disasters from Church History."

Most of Kentucky's business sessions dealt with canonical revisions. One made possible the creation of "ecclesial communities," congregations which would be "church-like" but would not be a "mission." Such a community exists at the Episcopal Church Home, where the "chapel" has become not a custodial entity but a growing congregation which has in the last year had both baptisms and confirmations. This "ecclesial community" will now have a warden, a bishop's committee, and representation to diocesan convention. Lexington approved a budget of \$938,693 for 1996.

Janet Irwin and Frances Barr

Holy Week at Canterbury Cathedral



Wim Swaan photo

Canterbury Cathedral Priory, 14th-century cloister

BY ROGER JACK BUNDAY

One would have to be “churchy” indeed even to think about going on a pilgrimage to Canterbury Cathedral for Holy Week and Easter, which we undertook a year ago.

We were 29 Americans who lived within the cathedral precincts for a week. Our chief privilege and duty was to go to church — all the time. Our lodging was quite a distance from the entrance to the cathedral designated for our use, and as often as not we seemed to meet ourselves coming or going as we wended our way among a maze of buildings of varying centuries. We were constant at Matins, Eucharist, Evensong, something called Passion Eloquence, and all the special services from Maundy Thursday through Easter Day.

One of these services was Stations of the Cross on Good Friday evening, in the dark with hand-held candles, a service which we Americans devised and presented under the direction of our mentor, Canon Peter Brett. We developed short

The Rev. Roger Jack Bunday is a retired priest of the Diocese of Kansas who resides in Shorewood, Wis.

meditations and prayers for 14 stations. Canon Brett told us that these new biblical stations are proposed by Pope John Paul II, replacing the legendary one now authorized for use by the Episcopal Church! Travel broadens one. That service was judged impressive, as we went singing in procession from sacred spot to sacred spot in the vast cathedral, including the place where Archbishop

Thomas Becket was murdered in 1170. We wondered, but will never know, what the citizens of Canterbury, who came in numbers, thought of a service conducted entirely in American accents.

The pilgrimage was sponsored jointly by Canterbury Cathedral Trust in America and the College of Preachers in Washington, D.C. We participants were well content with the spiritual opportunities the pilgrimage gave us. It was pleasant, too, for us Episcopalians to leave behind the disputes that distract the American church and become ourselves a congenial group.

A Wonder of the World

Canterbury Cathedral is one of the wonders of the world for beauty, majesty, sanctity, and for its music, which amazed and delighted us. The choir of men and boys sings every day under the direction of David Flood, a distinguished musician who exudes and exalts a kind of joy. To see him leading the youngsters of the choir in procession as a shepherd leads his flock is an unforgettable picture.

Much of Canterbury’s stained glass is equal to that of Chartres in France, with the advantage that unstained glass allows daylight in. The reason for the plain glass is that in 1643 a wicked Puritan called

Blue Dick got himself a tall ladder and set about, in his words, “rattling down proud Becket’s glossy bones.” Unfortunately, he was as dexterous with a sledgehammer as in handling the English language.

All ancient buildings in constant use accumulate oddities. One is cheered to find in the cathedral the tomb of the only protestant cardinal of the Roman Catholic Church, Odet de Coligny, who died while on a visit to England in 1571. Nearby is the tomb of Cardinal Reginald Pole, the only Roman Catholic — that is, post-Reformation papal — Archbishop of Canterbury.

Since St. Augustine went there as a missionary in 597, Canterbury has lived and developed as a focus of Christian faith for much of the world. Like any of us in our briefer span, the cathedral has endured multiple vicissitudes and has been blessed with periods of undoubted grace and glory. Many saints are associated with it: Augustine, Theodore, Dunstan, Alphege, Anselm, Thomas Becket, Edmund Rich, William Laud and the late Michael Ramsey, whose ashes are buried in the cloister.

The throngs of pilgrims who began to invade Canterbury after Thomas’s martyrdom are in no way diminished in our time, although now they may call themselves sightseers or tourists. Whoever they are, nobody goes through the cathedral without having impressed on him or her the claims of Christian faith, a graceful introduction to the spirit of the Anglican Communion. This fact is effected in an inviting, peculiarly English way: discreet, polite and firm. Something like a scarcely imaginable 2½ million visitors go to the cathedral yearly. One might expect what one finds in some European cathedrals: chaos, uproar, pandemonium — anything but reverence. Not so at Canterbury. The

(Continued on page 11)

BUSINESS AS USUAL

By T.W. DINGLER

It was 9 o'clock in the morning when they crucified him. Most people were just beginning their working day. Some had already been at work for hours: grocers, bakers, truck drivers, mothers. Right now they were looking around for a place to sit and enjoy a well-earned cup of coffee.

Downtown, the shops and banks and offices were just opening, and inside people were attacking their duties with energy, full of what could be made or fixed or sold or healed or done that day.

The world, in short, was going about its business, while the maker of that world and the giver of all the life in it began the slow process of dying.

By and large, the world was oblivious to what was going on over there on that hill just outside the city. Even the people in town, the people who had to pass that way to get to work or to school, tended to ignore it, to displace it, to put it out of their minds much as, with no ill will, they drove through slums or walked past homeless beggars without seeing them at all.

Yet the one dying there never ignored them, never displaced, never forgot. Without his attention, the world would have winked out of existence without so much as a little bang. He could have been forgiven some distraction that day. After all, he was being killed. Unless he kept in mind those who didn't want to be reminded of him, there would simply be nothing to them.

Yet while he went about the painful business of dying, he remembered them, all of them: supporters and opponents alike — those who loved him and those who hated him and those who were merely indifferent.

When noon came, the offices emptied out: clerks, secretaries, bookkeepers, attorneys, managers, all coming out of their windowless cubicles into the city square to have their sandwich and soda — or an apple and yogurt — outside in the sunshine, in the rare beauty of a warm early spring day.

They barely paid attention as the sky clouded over and the darkness fell, hours early. All anyone thought of was a lunch

hour spoiled — but there would be others.

The world was going about its business, ignoring what was going on over on that hill outside the city. As they scurried back into the protective busyness of office and shop, only a few of the lunchtime crowd bothered to look up, and furrow their brows and wonder, distracted for a moment by the effort of trying to recall something that just wouldn't come. But eventually, even they shook off their uneasiness, and went back to the office, and the afternoon, and whatever awaited them there.

No one heard the sounds of dying on the hill. Not even the soldiers, used to working outside in all kinds of weather, used to noise and pain, used to dying. They scarcely noticed. One of them remembered an especially juicy story, and the rough male laughter punctuated their dice game, and the afternoon stretched on.

And then it was 3 o'clock. Rush hour begins soon, and the weekend. It's too late to start another project. There's just

time enough to clear away some of the loose ends, and leave a clean desk for Monday morning.

Is it too soon to slip down the hall and put on some fresh make-up? Would this be a good time to stop by and make the acquaintance of the new secretary? Maybe she's free tomorrow evening . . . There's a new place over on the west side, with a three-hour happy hour . . . what do you say? So the tempo of the approaching weekend picks up.

Meanwhile, out on the hill, it's quiet now. The one in the middle cried out a little while ago, and then died . . . all by himself. We went ahead and dispatched the others quickly. No sense wasting time waiting for them to go. This way, everybody gets home from work early.

It was 9 o'clock in the morning when they crucified him. And hardly anyone noticed. □

The Rev. T.W. Dingler, formerly a Presbyterian minister, is a member of St. Luke's Episcopal Church, Racine, Wis.



CHRIST DESTROYING, BY OROZCO, 1940

Hub of Activity

Fast-growing Christ Church,

Ponte Vedra Beach, Fla.,

maintains a commitment

to individuals.

By **PATRICK GAHAN**

Below: Easter morning 1995, when 1,500 were in attendance at the sunrise service on the beach.

My eyes were still about halfway stuck together with sleep as we exited the rector's office to prepare for the 7:45 a.m. service. I took one more deep quaff of black coffee from the styrofoam cup to brace myself for the inevitably sparse, weary, early morning crowd who would sit one to a pew, groan through the responses, and meticulously time my sermon.

But as we turned toward the sanctuary, the unexpected thunder of the organ hit me. Opening my eyes wide in shock, I leaned my head toward the rector and asked him, "Jim, just how many folks did you say attend this service?"

"Not more than 175 or so," he said in his typical understated manner, as we fell in behind the cross and walked toward the altar flanked by scores of fully awake voices singing "A mighty fortress is our God . . ."

At the 9 a.m. service, when the youth choir stepped up to sing the anthem, the children covered every inch of the chancel not otherwise inhabited by the altar. I stopped counting little cherubic heads after 50, but noted that there were so many that the choir moms had run out of vestments, necessitating a patchwork of white cottas interrupted by blue dungaree children enrapt in song.

At 11, the adult choir resounded with selections from Wesley, Bach, Pulkingham, Gaither and Watts as some 450 worshipers came forward to make their communion. It was not Christmas Eve, but a sunny Pentecost 22 some two blocks from the beach.

The Rev. Jim Cooper would be first to say that the numbers are not the important thing. But the simple arithmetic is hard to dismiss: Between 1985 and 1995, the congregation of Christ Church, Ponte Vedra Beach, Fla., increased from 701 members to 3,258. One doesn't need the new math to figure out that's a jump of more than 450 percent in 10 years. While the community of Ponte Vedra Beach, 25 miles southeast of Jacksonville, increased

substantially during the same time, Christ Church's membership has surpassed the population numbers by 150 percent.

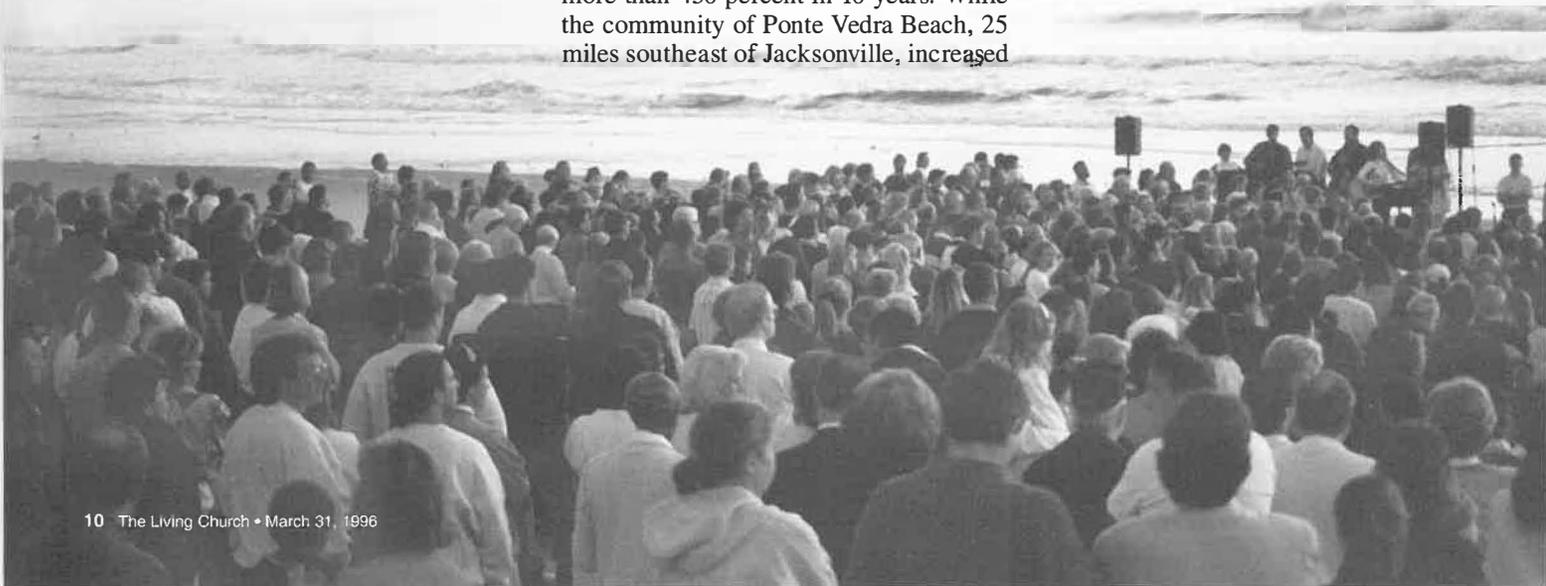
"Jim's work at Christ Church has been strategic without being antiseptic," said longtime member Reid McCormick. "Numbers have never been central to Jim. He has consistently drawn close to the people of this area. Really. That's how Christ Church started growing in the first place."

Fr. Cooper went to Christ Church as assistant rector in 1972. When the Rev. Sandy Juhan retired in 1979, Fr. Cooper became second rector of the church. In those early years, he and his wife, Tay, became well known for festive gatherings they hosted for newcomers to Ponte Vedra Beach. Cookouts, oyster roasts, cocktail parties — you name it. They were tireless and genuine in their hospitality.

"Few members of Christ Church know the story of how the church was built," Mr. McCormick said. "Jim and Tay's early gatherings inevitably resulted in enduring friendships. That ever-widening group was nicknamed the 'Middlers,' and they have provided the foundational leadership of Christ Church. It is quite a story when you realize that a good number of the 'Middlers' were unchurched until they were befriended by Jim and Tay. Those two are true evangelists. They took people of Ponte Vedra and Jacksonville as they found them and led them into the church."

Mr. McCormick observed that Christ Church would make a perfect illustration for Richard Niebuhr's classic theological work, *Christ and Culture*. He noted that Christ Church, in the spirit of its rector, was for many years the hub of activity of Ponte Vedra Beach — a sort of community center. People encountered the church as an inviting place, the epitome of "The Episcopal Church Welcomes You!"

"Once brought into the growing family of Christ Church, the people were transformed into a community gathered under



A LIVING CHURCH

One in a series

the Lordship of Christ. It seemed to happen as naturally as Jesus calling out to people along the way — ‘follow me,’” Mr. McCormick said.

But even the almost indefatigable rector admits that it was much easier pastoring a church of 700 than one of 3,000.

“We have just about every political expression conceivable represented in our congregation,” he said. “But I refuse to allow the debate to fracture Christ Church. It really is like a family, you know. We can’t get up from the dinner table every time a brother or sister has an opinion that doesn’t square with us.”

A further testimony of Christ Church’s commitment to the individuals of its faith community and not to sterile numbers on a parochial report is the retirement living center Vicar’s Landing. As Fr. Cooper and the lay leaders of Christ Church began to see beloved members of their congregation reach retirement age, they wanted to provide safe, accessible, homes for them. That led to the development and construction of the \$52 million, 24-acre facility which now houses more than 300 senior citizens. Under the leadership of the Rev. Joan Bryan, associate rector since 1990, and a devoted cadre of lay ministers, the residents of Vicar’s Landing are able to maintain their full involvement in the life of the parish.

At the other end of the age spectrum, Christ Church has long sponsored a substantial preschool with a budget of \$268,000, serving 152 children five days per week with extended child care available for working parents. The Rev. Gerry Walston, who served as associate rector from 1979-1981 before leaving to become rector of another parish, returned to Christ Church in 1987 as associate in order to focus more of his time into youth ministry, his love. In concert with lay youth leaders, he shepherds the teenaged youth of the parish in programs such as Breakout, Happening, New Beginnings, a soup kitchen ministry and Habitat for Humanity.

However, the key element of Christ Church’s stability is its wide range of Christian formation programs for adults as well as young people. Christ Church

sponsors Cursillo, Vocare, Marriage Encounter, Engaged Encounter, Kairos, EFM, and Family Covenant Weekends.

“We have been extremely involved in the Cursillo movement from the very beginning,” said Christine Donaldson, coordinator of stewardship and development for the parish. “Two years ago we introduced Discovery, a Cursillo-like experience, developed by the Institute of Evangelism and Shared Ministries, which is completed at the parish over a weekend. In just two years we already have 400 graduates of that program.”

Ms. Donaldson noted the same is true for EFM, the four-year Education for Ministry Program designed at the School of Theology at the University of the South, Sewanee, Tenn. “Only a handful of years ago we had one fledgling EFM group,” she said. “In 1996 Christ Church will have five full EFM groups. People are serious about their spiritual formation, and they want their parish to meet that need. That parish model simplifies everything from child care to driving time.”

Although attendance at the four Sunday services currently totals 1,050 to 1,100, Fr. Cooper’s commitment to the familiarity and accessibility of parish-based programs means mega-church status is probably out of the question for Christ Church. This year, in fact, the parish will begin second-site worship at its newly acquired facility, DayBreak, situated in another growth area adjacent to Christ Church. Christ Church will hire and support a full-time missionary priest to lead worship and the pastoral ministry from that location. To support that ministry and others locally and internationally, Christ Church will contribute some \$350,000 to an array of mission projects outside the parish.

Regarding DayBreak, Fr. Cooper says in his quiet, unruffled way, “In five to 10 years DayBreak will be an independent congregation, formed out of new and old relationships, and the story will simply begin again.” □

The Rev. Patrick Gahan is executive director of SPCK-USA, Sewanee, Tenn.

Christ Church, Ponte Vedra Beach

Diocese: Florida
Baptized: 3,600
Staff: Lay 5
 Clergy 3 full,
 1 missionary

Holy Week at Canterbury Cathedral

(Continued from page 8)



dean and chapter, their employees and volunteers are in unobtrusive control at all times. The visitors, who include hundreds of French school children (Canterbury is near to the English Channel), respond appropriately.

Much of the credit goes to Dean John Simpson. In continuity with the medieval prior and monks, he and the chapter rule the cathedral. They work hard at their assignment. The regular services are conducted with the utmost propriety, for the dean is a man of dignity. While he is presiding, no one will feel the time has come for hugging, back slapping or casual chatting. This may seem a bit chilly to some Americans, but consider the alternatives in that immense building. Nevertheless, many informal services are provided for special occasions and groups, because the dean and chapter are conscious of their diocesan, municipal, national and ecumenical responsibilities, as well as of their being entrusted with the care of the center on earth of the Anglican Communion.

The Archbishop of Canterbury, the Most Rev. George Carey, usually lives in London at Lambeth Palace, while the Suffragan Bishop of Maidstone and Dover takes care of the Diocese of Canterbury. However, the archbishop was in residence in the Old Palace at Canterbury during Holy Week and Easter. He presided and preached in the cathedral on Maundy Thursday and Easter Day and found time to meet with us Americans, both hearing us and asking us questions. Despite the palatial names of his dwellings, the archbishop is unpretentious, of lower class background, “a man of the people,” as a person I encountered described him. Both in the pulpit and informally he spoke simply and effectively with the assurance that comes of faith.

All in all, those of our group recommend the pilgrimage to others and commend the cathedral to the interest and prayers of all. □

Editorials

Neglected Visitors

An Episcopalian who recently decided to return to the church after minimal attendance for some years shared with us a sad story. It seems this person moved to a new community and made the decision to start attending the local church. Not knowing any member of the parish, she went to the church feeling somewhat uncomfortable but nonetheless determined. On the Sunday of her first visit, our acquaintance found that no one spoke to her, including the rector. Undaunted, she decided to try it again, taking with her a friend who was a lapsed Episcopalian of many years. The two friends tried the coffee hour following the Eucharist and got the same treatment. Three more Sunday morning appearances were much the same. On one Sunday, someone talked to the visitors, but on the other two, they were left alone.

Unfortunately, this tale is not unusual. Most Episcopalians who travel can relate a similar tale of being ignored by at least one congregation. Being snubbed several times is another matter. We admire the determination of the persons who have been ignored, yet seem to be nourished by word and sacrament in that particular parish. Eventually, chances are good that they

will be discouraged by the lack of community and either look for another church or slip back into the multitude of non-church-goers. The example begs the question of how seriously we take the phrase on the familiar blue-and-white signs, "The Episcopal Church Welcomes You."

The Glory of the Cross

Holy Week can be a glorious time for Episcopalians, indeed for all Christians. This sacred time, the holiest of the Christian year, affords us an opportunity to halt in the mad rush of life and turn to the cross on which our salvation was purchased. We know that the empty tomb awaits us at the end of this week, but in order to reach it, we need to complete our journey. We move from a celebration of Christ as King on Palm Sunday, to the upper room on Thursday then to his trial, and to Calvary on Friday. Having gone through this journey, we are ready for the celebration of Easter. It is Easter, in turn, which provides the meaning and purpose of worshiping on all subsequent Sundays of the year.

Let us be faithful and serious about our observance of Holy Week. May the glory of the cross be truly known among us.

Viewpoint

If Christ Died *For* Us . . .

By M. FRED HIMMERICH

What do we mean when we say that Christ died for us? This surely is the most basic question anyone could ask a Christian. In our history, many and often conflicting answers have been given to this question. We certainly do not speak with a helpful voice if we merely say that each one should accept the explanation which seems to be most meaningful to that person.

A great part of the problem has to do with that little word "for." It carries many meanings. Indeed, the preposition "for" is the English translation for at least a dozen different prepositions in the Greek of the New Testament. In that language, each of these prepositions has a connotation all its own, but each of these connotations is usually lost in the English translation "for." That word is used in many senses: "instead of," "on behalf of," "on account of," "for the sake of," "concerning," "against," etc. Most of these different connotations are apparent in the Greek language, but in English they are all lumped together in the word "for."

And so what do we mean when we say that Christ died for us? The normal understanding since the late middle ages is that we mean Christ died "instead" of us. This is the foundation for what has been called

the "Substitution Theory of the Atonement." Human beings needed to be punished for their sins; Christ endured that punishment in his death; human beings can now go free; Christ died instead of us. This has been the usual explanation in Western churches. A classical expression of this idea is in the first paragraph of the consecration prayer in the Rite I Eucharist.

Many theologians have recoiled at this explanation. In the first place, the normal Greek preposition used in the phrase "Christ died for us" is the preposition "*hyper*." Its elaborated meaning is "on our behalf as one of us." If the New Testament writers meant "instead of us," they would have used the preposition "*anti*." The latter word is rarely used in reference to Christ's death; the former preposition is used over and over again.

In the Incarnation, the Word of God becomes one of us and unites himself to each one of us. In early centuries, the normal meaning given to the phrase in John 1:14 was "The Word was made flesh and dwelt in us." When, therefore, Jesus went to the cross he took everyone of us with him, and on the cross he offered us, with himself, to God the Father. And if we are in him when he dies, we are also in him and with him as he rises and ascends to the Father. These meanings are spelled out

in our baptismal liturgy and in the consecration prayers of Rite II of the Eucharist.

At one point, St. Paul says that Christ died and rose for us (2 Cor. 5:15). This phrase is also in consecration prayer D, the St. Basil prayer, of the Rite II Eucharist. If the word "for" means "instead of," then we would be forced to say that Christ not only died instead of us, but that he also rose instead of us — clearly an impossible interpretation. What St. Paul means is that Christ as one of us died and offers us all to God, and as he rises, we all rise in him.

What do we mean when we say that Christ died for us? We mean Christ died on our behalf as one of us. We mean Christ, embracing each one of us, offers us, in himself, to God.

*My days are few, O fail not, with thine
immortal power;
to hold me that I quail not in death's
most fearful hour;
that I may fight befriended, and see in
my last strife
to me thine arms extended upon the
cross of life.*
(No. 168, The Hymnal 1982) □

The Rev. M. Fred Himmerich is a retired priest of the Diocese of Milwaukee. He resides in Watertown, Wis.

People and Places

Deaths

The Rev. **Harry William Hansen**, retired priest of the Diocese of New Jersey, died Feb. 8 at St. John's rectory, Bristol, CT. He was 72.

Fr. Hansen was born in Jersey City, NJ. He was educated at Rutgers University, General Theological Seminary and Columbia University. He was ordained priest in 1952; he transferred to the Anglican Church of Canada in 1962, only to return to ECUSA in 1964. He served as a missionary to Japan, 1952-62, and as a missionary among the Japanese in the Diocese of South Central Brazil, 1967-76. He served as rector of St. Thomas', Lyndhurst, and as rector of Grace, Plainfield, NJ; and as rector of St. John and Emmanuel Imagane, Hokkaido, Japan. After retiring in 1994, he served at Eagle Head, Nova Scotia, and St. John's, Bristol, CT. Fr. Hansen is survived by his wife, Mary, two sons, the Rev. Mark Hansen and Gustaf, two daughters, Julia and Caroline, a sister, and six grandchildren.

The Rev. **Harry Riddle Johnson**, retired priest of the Diocese of Easton, died Jan. 22 of lung cancer in Salisbury, MD. He was 73.

Fr. Johnson was born in Philadelphia, PA. He was educated at Temple University and Philadelphia Divinity School. He was ordained priest in 1952. Fr. Johnson served as a second lieutenant in the field artillery of the U.S. Army in the Philippines and Japan. He later served as chaplain of the Pennsylvania National Guard after retiring as captain. He was ordained priest in 1952 and served parishes in Chevy Chase, Salisbury, Snow Hill, and Berlin, MD; and Paoli, PA. He retired in 1987. Fr. Johnson spent 25 years as a trustee of the Episcopal Church Building Fund, was dean of the Brandywine Deanery and a member of the executive council in the Diocese of Pennsylvania. He also served the Diocese of Easton as dean of the Southern Convocation, president of the standing committee and vice president of the diocesan council. Fr. Johnson was preceded in death by his first wife, Nancy. He is survived by his wife, Hope, two daughters, a son, and eight grandchildren.

The Rev. **Joseph D. Rowland**, rector of All Saints', Grenada, MS, died Jan. 21 at the age of 45.

Fr. Rowland was born in Jackson, MS. He was educated at Mississippi State University and the Episcopal Theological Seminary of the Southwest. He was ordained priest in 1978. He was a member of the National Association of Church Social Workers. He served at St. John's, Pascagoula, and Trinity, Hattiesburg, MS. Fr. Rowland is survived by his wife, Gail, and a son, Patrick.

The Rev. **Philip Prentiss Werlein**, retired priest of the Diocese of Louisiana, died Feb. 17 at age 102, in Baton Rouge, LA.

Fr. Werlein was born in St. Louis, MO. He graduated from Tulane University, was a Rhodes Scholar at Oxford, and attended General Theological Seminary. He was ordained priest in

1920. He served as a second lieutenant in the 53rd Field Artillery in World War I. He served parishes in Rutherford and Newark, NJ; San Francisco, CA; Houston, TX; Baton Rouge, LA; Atlanta, GA; Lawrenceburg, Lebanon and Cowan, TN. He also served as Archdeacon of Central Louisiana, as a member of the standing committee and as a deputy to General Convention in 1946. Fr. Werlein retired in 1962. He was the author of *History of St. Agnes*. At the time of his death, Fr. Werlein was believed to be the oldest living Episcopal priest in the U.S. Fr. Werlein is survived by his wife, Virginia, two daughters, a son, 11 grandchildren and 12 great-grandchildren.

John P.R. Budlong, chairman of the board of the Seabury Press, formerly publishing arm of the Episcopal Church, died Feb. 15 of cancer in Winter Park, FL. He was 74.

Mr. Budlong was born in Anthony, RI. He was a graduate of Harvard University. He spent 25 years at the Macmillan Company where he became director of the trade book department. He was vice president in charge of general books at McGraw-Hill Book Company and president and chief executive officer of New American Library, before joining the American Management Association. He retired in 1985. Mr. Budlong served as senior warden of St. Barnabas' Church, Irvington, and vestryman of Trinity, Wall Street, NY. He is survived by his wife, Ramona, three sons and five grandchildren.

Retirements

The Rev. **Robert G. Browning**, as rector of St. Hilary's, Fort Myers, FL.

The Rev. **Robert Magnus**, as rector of Episcopal Ministry of Unity, Palmerton/Lehigh, PA.

The Rev. **Dwight Ogier, Sr.**, as deacon of St. David's, Lakeland, FL.

The Very Rev. **Robert Schenkel**, as rector and dean of Nativity Cathedral, Bethlehem, PA.

The Rev. **Russell Smith**, as deacon of St. David's, Lakeland, FL.

The Rev. **Gabriel Weinreich**, as rector of St. Stephen's, Hamburg, MI; add: 754 Greenhills Dr., Ann Arbor, MI 48105.

The Rev. **Barrie Winn**, as priest-in-charge of All Angels', Issaquah, WA.

The Rev. **Charles Jay Wissink**, as rector of St. Luke's, Bustleton, PA.

Corrections

The Rev. **Thomas F. Sramek, Jr.**, priest of the Diocese of California, is assistant of Holy Trinity, 212 S. High, West Chester, PA 19382.

Next Week ...

House of Bishops' Meeting

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.**

ANCHORED WITHIN THE VAIL—135-page pictorial history of Seamen's Church Institute, the nation's largest, most comprehensive seafarers' agency. \$18 + S&H. Prepaid orders only. Personal check, Mastercard/Visa accepted. **Mercedes Wright, Seamen's Church Institute, 241 Water St. New York, NY 10038. (212) 349-9090, ext. 246.**

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.**

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

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.**

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FUNDRAISING WITH SUPPERS! Serving public suppers raises needed funds and strengthens your fellowship. Proven, step-by-step, low cost, doable, detailed instructional system. **Fundraising Suppers, 530 Ridge Rd., Northwood, NH 03261. Call toll free: 800-216-3943.**

(Continued on next page)



Classifieds



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.**

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

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.**

DIRECTOR OF CHRISTIAN EDUCATION & PROGRAM for children, youth and adults. New position for full-time experienced lay professional. Large program parish with new organizational structure and mission priorities. Great opportunity for team ministry. Background check required. For complete job description and application, contact: **Ken Kruger, Church of the Good Shepherd, 1100 Stockton St., Jacksonville, FL 32204. (904) 387-5691.**

RECTOR motivated to move with parish from pastoral to program style church in growing, moderate parish with new building. Congregation desires spiritual and numerical growth and the development of varied ministries. Send resume and CDO before 4/15 to: **Search Committee, Church of St. Anne, 1020 W. Lincoln Rd., Stockton, CA 95207.**

CHRIST EPISCOPAL CHURCH has an immediate opening for a full-time position of Youth Activities Director in a 3,300+ member parish located in a beautiful ocean side resort community in NE Florida (near Jacksonville). For more information contact: **Mrs. Carolyn Sutton, 400 San Juan Dr., Ponte Vedra Beach, FL 32082. (904) 285-6127.**

GALENA, GRACE CHURCH. Oldest church in Diocese of Chicago. Well-kept building, in growing resort community near Mississippi River. Looking for someone to join communicants in venture of building a congregation. Half-time for now. Person willing to work in community part-time a possibility. Also someone with artistic or writing interests appropriate. Please apply to: **The Rev. Canon Carlson Gerdau, 65 E. Huron St., Chicago, IL 60611.**

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.**

ASSOCIATE RECTOR, for Church of the Holy Comforter, a dynamic, corporate-size parish in Vienna, VA. Primary ministry areas include pastoral care, coordination of Stephen Ministry, plus liturgical and pastoral responsibilities. Salary and benefits commensurate with experience. Applicants are asked to send CDO profile and resume to: **The Rev. Richard A. Lord, 543 Beulah Rd., N.E., Vienna, VA 22180-3599. (703) 938-6521.**

DIRECTOR OF YOUTH MINISTRY: Full-time position in large Charlotte parish. Looking for a person who loves young people and wants to build a strong spiritual community. Salary and benefits. Ordination not required. Please send resume to: **Christ Church, P.O. Box 6124, Charlotte, NC 28207. Attn: The Rev. Brian Suntken.**

PART-TIME VICAR, Chief Poohbah and Rainmaker who is a retiring or retired priest in relatively good health with a high energy level, up for a 3-day workweek and lots of vacation time. In addition to certain demonstrated skills, candidates should be comfortable with mild winters (two snow dustings per year), a collegial style of leadership, a Eucharistic family-size cosmopolitan congregation, a town-country, town-gown setting, just an hour from metropolitan Albuquerque. For more information, write **Epiphany Church, P.O. Box 692, Socorro, NM 87801.** For consideration write: **Bishop of the Rio Grande, Attn: Socorro Search, 4304 Cartiste Blvd., NE, Albuquerque, NM 87107.**

PRIEST-IN-CHARGE and CAMP/CONFERENCE CENTER DIRECTOR: St. Mary's Church and the Beaver Cross Conference Center invite applications for immediate combined openings in Springfield Center, NY. Bring a joyful, inclusive ministry to a small but diverse rural parish with excellent facilities and a strong desire to grow. Direct all activities of a growing year-round conference center and summer youth camp with a seasonal staff of 35. Camp management experience is not required. Must bring energy, enthusiasm and joy to the leadership of both institutions. Please direct inquiries and applications, by May 1, 1996, to: **Mrs. Margaret Serra-Lima, Deployment Office, Diocese of Albany, 68 S. Swan St., Albany, NY 12210.**

YOUTH MINISTER OPENING: Christ Episcopal Church in downtown Mobile, AL, is a vibrant, growing and healthy Christ-centered faith community where history (as Alabama's oldest protestant church) and the Holy Spirit meet. We are seeking God's person to join us in ministering full-time to our junior and senior high youth. For inquiries, please contact: **The Rev. Dr. Tim Smith, Christ Church-Mobile, 115 S. Conception St., Mobile, AL 36602. Phone (334) 433-1842; FAX (334) 433-1854.**

RETIRED PRIEST NEEDED: Please call (717) 923-0738. **James Hedgeland, P.O. Box 206, Renovo, PA 17764.**

FOR RENT

HOUSEKEEPING CABIN in Black Mountain, NC, \$150 a week. Call **Fr. Hainlin (704) 669-91116.**

POSITIONS WANTED

A DEGREED 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.**

HYMNAL 1982. 80 new and unused. For information: **St. Alban's Episcopal Church, 148 Lee Ave., New Brunswick, NJ. (908) 247-0808.**

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

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 ICONS & THEIR ORIGINS: St. Petersburg, Novgorod, Pskov, Moscow. Immerse yourself in contemplative Russian Orthodox spirituality as you journey into the world of icons and their makers. August 17-31. Call **The Teleios Foundation 1-800-835-3467.**

PILGRIMAGE TO TURKEY & GREECE: Journey in the steps of St. Paul to Athens, Salonica, Meteora, Delphi, Istanbul, Canakale, Ephesus, Patmos, Rhodes & Crete and experience the wonder of the early Christian world with the Rev. James C. McReynolds, June 23-July 6. Call **The Teleios Foundation 1-800-835-3467.**

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Lent Church Directory

Phenix City, AL

ST. STEPHEN'S 280 at Lee Rd. 567
 The Rev. William P. McLemore, r (334) 291-0750
 Sun 9, 10:30 H Eu, 7 Ev & H Eu

Phoenix, AZ

ALL SAINTS' CHURCH & SCHOOL 6300 N. Central Ave.
 602-279-5539 Fax: 602-279-1429 Zip Code: 85012
 Canon Carlozzi, r; Canon Long; Fr. Lierle; Bp. Harte; Rabbi Plotkin; Fr. Secker; T. Davidson, dcn; S. Youngs, Organist; J. Sprague, Vth; K. Johnstone, v.
 Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues, Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

Buena Park, CA

ST. JOSEPH'S 8300 Valley View
 Near Knott's Berry Farm and Disneyland
 Sun H Eu 8 & 10. Wed 10 and 7:30

Modesto, CA

ST. PAUL'S 1528 Oakdale Rd.
 The Rev. Stanley P. Collins (209) 522-3267
 Sun H Eu 8 & 10, EP 5:30

Stockton, CA

ST. JOHN THE EVANGELIST 316 N. El Dorado St.
 The Rev. Daniel H. Martins, r (209) 466-6916
 Sun H Eu 7:30 & 10 (Sung); Tues-Fri MP 8:30, EP 5:15

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' 333 Tarpon Dr.
 The Rev. Dr. John K. Brackett, r (954) 467-6496
 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

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

St. Cloud, FL

ST. LUKE & ST. PETER 2745 Canoe Creek Rd.
 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 11

Sarasota, FL

CHURCH OF THE REDEEMER 222 S. Palm Ave.
 The Rev. Fredrick A. Robinson, r; the Rev. Richard C. Marsden, the Rev. Ferdinand Saunders, the Rev. Jack D. Bowling
 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

Augusta, GA

CHRIST CHURCH Eve & Greene Sts.
 The Rev. Theodore O. Atwood, Jr., r
 Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

Hinesville-Fort Stewart, GA

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

Kappa, Kauai, HI

ALL SAINTS' 1065 Kuhio Hwy.
 The Rev. Robert E. Walden, r
 Sun 7 & 9:30 H Eu; Wed 9 H Eu & Healing

Riverside, IL (Chicago West Suburban)

ST. PAUL'S PARISH 60 Akenside Rd.
 The Rev. Thomas A. Fraser, r
 Sun H 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

Baton Rouge, LA

ST. JAMES 208 N. 4th St.
 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

ST. LUKE'S 8833 Goodwood Blvd.
 The Rev. Charles E. Jenkins, D.D., r; the Rev. Patrick L. Smith, ass't
 Sun H 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

Newtonville, MA

ST. JOHN'S 297 Lowell Ave.
 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

Pittsfield, MA

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

Minneapolis, MN

ST. LUKE'S 46th and Coffax, S.
 The Rev. Frank Wilson, r; the Rev. Douglas Fontaine, the Rev. Alan Grant, assoc
 Sun HC 8:30 & 10:30. Thurs HC 7

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

ALL SAINTS' 5010 Terry Ave.
 The Rev. Emery Washington, Sr.
 Sun 7:30 & 10, Wed 6:30-8

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 H 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 72 Lodi St.
 The Rev. Brian Laffler, SSC
 Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

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

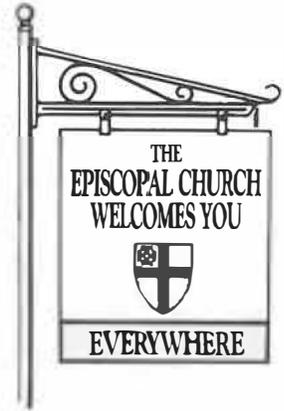
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St. John's Church, Hollywood, Fla.

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

Lent Church Directory



Albany, NY

THE CATHEDRAL OF ALL SAINTS 62 S. Swan St.
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

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. Welis, 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 (704) 253-9361
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. Holy Week: Thurs: H Eu & Maundy 7; Good Fri noon & 7; Easter Vigil Sat 7

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

ANNUNCIATION OF B.V.M. Carpenter Ln. & Lincoln Dr. (Mount Airy)
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 near Philadelphia Int'l Airport)
(610) 461-6698
The Rev. William Duffey, Ed.D., r; the Rev. Arthur Willis, C.S.S.S., 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

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

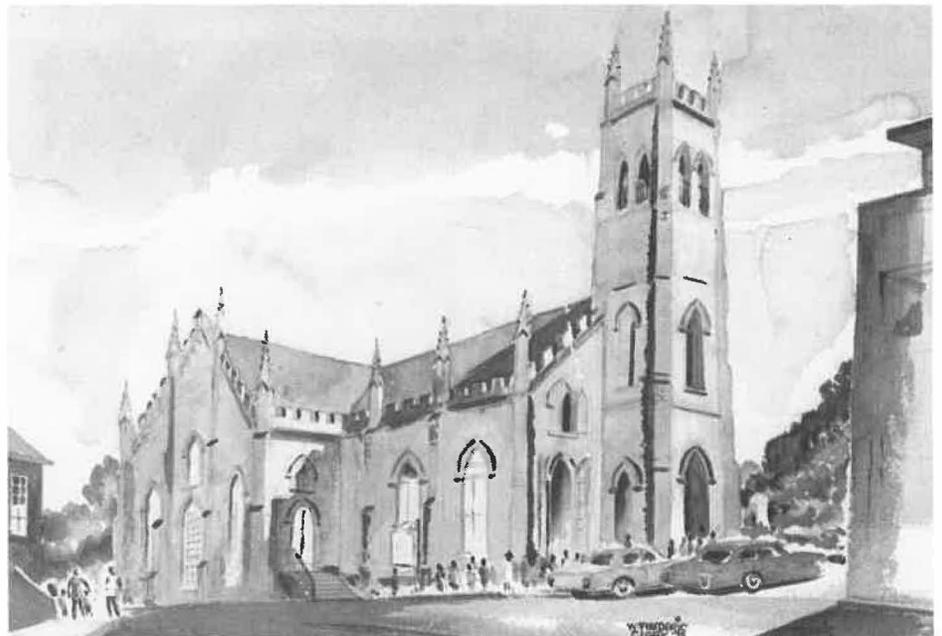
ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean (414) 271-7719
Sun Masses 8, 10 (Sung). Daily as posted

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, 10:45 Sun School, 11 H Eu



St. John's Church, Christiansted, St. Croix, VI