

The Living Church

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The Magazine for Episcopalians

Seekers & Finders in Prison

page 8



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May 19, 1996
Easter 7



Jim Cook

Features

Seekers and Finders in Prison

By **Barbara M. Sadtler**
page 8

The Big Picture

An overview of the series,
“2015: A Church Odyssey”

By **Roger White**
and **Richard Kew**
page 10

Departments

Letters: The real meaning
of orthodoxy (p. 3)

News: Bishop coadjutor con-
secrated in Pittsburgh (p. 6)

Editorials: Variety in church
music (p. 11)

Viewpoint: Pastoral care
restrictions have merit
By **James Leehan** (p. 11)

Books: *The Resurrection*
of Jesus (p. 12)

Short and Sharp (p. 13)

People and Places (p. 13)

Benediction (p. 14)

Quote of the Week

Ysenda Maxtone
Graham, writing in
Church Times on church
attendance: “A week
after rejoicing over the
empty tomb, we’re back
to panicking about the
empty pew.”

In This Corner

Prayer Book Is a Pleasant Surprise

(First of two parts)

“Trendy” would not be a word people use to describe me, although I did buy a leisure suit in 1976. So I surprised even myself by insisting I had to have a copy of the Church of the Province of New Zealand’s prayer book. There has been a virtual stampede of Episcopalians trying to purchase a copy.

I was prepared not to like *A New Zealand Prayer Book*. My thinking was, if everyone’s in such a rush to get one, it’s probably too *avant-garde* for me. I was pleasantly surprised by what I read and experienced. Reading Evening Prayer from the book daily for a week and perusing the other liturgies does not qualify one to be an expert, but it’s enough to form some opinions.

I’m not sure yet what it is that has made the book so popular with Episcopalians, but I was attracted to its variety. For example, in a section titled “Daily Services,” there are particular opening sentences, songs of praise, or canticles, and collects for each morning, and each evening. For example, on Monday evening, the Song of Judith and the Prologue of John are the songs of praise. On Friday morning, it’s the Song of Zechariah and *Salvator Mundi*.

There are variations of the eucharistic liturgy as well. In a section titled “Liturgies of the Eucharist,” clearly marked by pages

edged in red, one finds three liturgies in English, another in Maori, one in Fijian and another in Tongan.

In a song of praise in one of these liturgies, “we offer our thanks for the beauty of these islands.” In another, the celebrant states, “in Christ there is no discrimination of gender, class or race.”

One of the more controversial elements of the book is the prayer which appears to be an alternative form of the Lord’s Prayer but isn’t labeled as such. It’s found in “Night Prayer” (Compline), following the Lord’s Prayer, and is preceded by the word “Or.” It begins, “Eternal Spirit, Earth-maker, Pain-bearer, Life-giver, Source of all that is and that shall be, Father and Mother of us all, Loving God, in whom is heaven.”

My guess is the book receives much of its acclaim because, for the most part, it uses inclusive language. “There has been an increasing need to choose language which affirms the place of each gender under God,” the book’s preface states. The changes probably aren’t enough for hard-liners. Such “patriarchal” words as “Lord” and “Father” and “Son” have been retained, but “he” and “his” have become “God” and “God’s.”

Fans of Rite I or the 1928 book probably won’t like this, for nearly all of it is written in a language which resembles our Rite II.

Next week: Some likes and dislikes.
David Kalvelage, editor

Sunday’s Readings

Prayerful Waiting and Watching

Easter 7: Acts 1:8-14 (or Eze. 39:21-29);
Psalm 47; 1 Pet. 4:12-19; John 17:1-11

The placement in the calendar of the Seventh Sunday of Easter, occurring as it does between Ascension Day and Pentecost, itself sets the theme for this day. When Jesus is not physically present to give instruction, and when the Holy Spirit is not yet fully manifested, faithful Christians are charged with prayerful waiting and watching as they seek to know the divine will.

It’s obvious that this is the situation and task of the early disciples in Acts. What’s not always clear to post-Pentecost Christians is that it’s frequently our situation and calling as well, at least so far as the major issues and decisions which confront us are concerned. While it’s true that God’s Spirit has been poured out upon us, individually as well as collectively, we’re never entitled to presume

thereby that the Spirit is our assured possession. Individual Christians can and do make decisions which have not the slightest relation to the leading of the Spirit. And the church is fully capable of acting on its own will instead of from God’s. The Spirit’s guidance is anything but automatic for God’s people; the Holy Spirit needs constantly to be discerned and experienced anew.

In the absence of new tongues of fire and the sound of mighty winds, how do we know when the Spirit is among us as we wrestle with issues which confront us? God’s Spirit is present and active, Paul tells us, when enmity, dissension and petty squabbling give way to kindness and charity (Gal. 5:20-23). The Spirit is known where God’s people are one, even as Jesus and the Father are one. And until these things happen, on any issue, our task is with one accord to devote ourselves to patient, expectant prayer.

The Real Meaning of Orthodoxy

I write in response to those who appeal to "orthodoxy" in seeking to resolve some of the differences that currently divide and unsettle us. We need to remember that "orthodoxy" means "right glory" as well as "right belief." Orthodoxy means giving right glory to God as much as it means holding right doctrine. Elevating doctrinal positions to the point of dividing and excluding people does anything but give glory to God, and would therefore seem to have little to do with real orthodoxy.

Our worship of God has always shaped our belief. We are to be a people who are characterized by the way we give glory to God, not by the way we impose doctrinal positions on one another. I am aware of those who, by what they say and do, seem to be demonstrating that they are more concerned with doctrinal positions than with people. This is essentially the same behavior our Lord found so reprehensible and condemned in the scribes and pharisees of his day. Doctrine was made for God's people, not God's people for doctrine. When we forget that, our efforts to hold right belief can easily get in the way of living our vocation and ministry of giving right glory to God.

*(The Rev.) James E. Campbell
St. John the Evangelist Church
Essington, Pa.*

'Foretaste of Heaven'

With regard to the letter from the Rev. Robert G. Hewitt [TLC, April 28], scripture says that when Jesus returned to Nazareth, he could not do many mighty works there because of their unbelief. I would certainly not equate Bill McCartney with Jesus Christ, but I see in Bill reflections of the One whom he serves.

It is interesting to me that the Bishop of Colorado arranges a men's weekend for his diocese after he sees the success of Promise Keepers. This, of course, negates one of Promise Keepers' goals, which is to break down the "denominational" and racial walls. Now we have a critical letter from Colorado, accusing Promise Keepers of being "a bandwagon to male dominance."

From someone who has been to a Promise Keepers' conference, and soon will be taking a group of men to a conference, and also attended the pastors' conference in Atlanta, I would say this has

been one of the most significant events in my spiritual journey. The pastors' conference was truly a foretaste of heaven in which we experienced "true unity in diversity," a much-used phrase in Episcopal circles.

*(The Rev.) Brian C. Hobden
St. John's Church
Portsmouth, Va.*

Fr. Hewitt writes that unless Promise Keepers radically changes its message to promote ... Perhaps that is exactly why Promise Keepers is doing well, and God is showering it with blessings. The organization refuses to try to change the gospel message and all that it entails. God asks that we be faithful to his holy word, not to try to change it.

*(The Rev.) Steven J. Kelly, SSC
Church of the Good Shepherd
Rosemont, Pa.*

A Basket Case

After an absence of several years, I am back as an Episcopalian, hopefully for the rest of my life. The liturgy is matchless, a great joy to me again. However, the drift away from any convictions about anything (except perhaps that all convictions are outmoded!) is very distressing.

I now hear a lot of simplistic thinking about moral and social issues. It seems one is either "for" a complete list of causes, from abortion to ordination of women, as a good liberal should be, or as a staunch conservative against the whole list. Putting all issues in one basket can make one a moral basket case.

Each issue on the list should be studied and decided on its own merits. There is very little legitimate connection between the questions of ordination of women, for example, and that of gay rights.

Empowering women to use their God-given abilities has perhaps been the great achievement of this century, greater than the computer/communications revolution. If men would stop denying women their rightful aspirations, those far-out shrill feminists would lose their following.

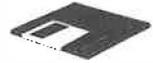
In contrast, encouraging homosexuals has brought serious problems. It is doubtful we would have had an AIDS epidemic without them. Sex is an awesome blend of rights and responsibilities. Through the centuries every possible variant and combination has been tried. Monogamous het-

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Letters

erosexual marriage has survived as the only answer. Our church should never hold up anything else as an example to our children. Ordaining non-celibate gay clergy sends the wrong message.

*Jim Burke
Covington, La.*

A Matter of Taste

Here are more excerpts from letters to the editor sent in response to the guest column by Keith Shafer [TLC, April 14]:

Keith Shafer's plea that we "Just Say No" to simplistic praise music reminded me of what another commentator on church art once said: Catholics believe in salvation by good works; protestants in salvation by faith alone; and Episcopalians in salvation by good taste.

"Trite" biblical phrases sung to tunes a self-respecting musician would classify as "drivel" may be better worship than fine poetry set to tasteful melodies nobody can sing.

*(The Rev.) Philip Pearce
Seaside, Calif.*

I have attended services at St. Paul's Church in Augusta, Ga., and I found them to be excellent performances of traditional

Episcopal music, just as Mr. Shafer intended. But I must tell you, if the Holy Spirit was moving in the congregation at St. Paul's, it was being exceedingly subtle about it.

By contrast, I must testify that I have felt the presence of the Lord Jesus Christ in a group of untrained, enthusiastic singers of "Ooh La La, Lord" renewal music.

*Jim Shearouse
Hixson, Tenn.*

Most of the music of *The Hymnal 1982* is the "renewal" music of other moments in the church's history. Lutheran chorales and Genevan Psalter tunes vitalized the Reformation on the Continent. Wesleyan and Victorian hymnody captured the spiritual imaginations of worshiping folk of a later time.

I am a long-standing advocate of the eclectic approach, and as such, I would hate to see excluded outright anything that the Holy Spirit might deem useful in breathing new life into our liturgy. I would hope, however, that we could find something more compelling than the likes of "Jesus — there's just something about that name."

*(The Rev.) Sherman Hesselgrave
Roseburg, Ore.*

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Letters

Not Discussed

I believe Herbert Gant's memory [TLC, April 14] may be doing him a disservice. He seems to remember things of which I have no recollection.

He and I served respectively as senior and junior wardens at St. Paul's, K Street, Washington, D.C., in 1993-94 (I succeeded him the next year). I don't recall the topic of "efforts ... to reach a settlement" by the Bishop of Washington (regarding a visit by the suffragan to St. Paul's) being mentioned, either at the executive committee meetings, when the rector and we planned the monthly vestry meeting agenda, or at vestry meetings themselves.

If the senior warden had private, contemporaneous knowledge of the bishop's feelings or actions, I wasn't made aware of them. It was in the summer of 1995, when both of us were no longer wardens, that this subject surfaced as a major issue at St. Paul's. Incidentally, while Mr. Gant transferred at about that time to a parish across the Potomac, in another diocese, we all remember his fine work in our parish.

*Marie L. Barnes
Bethesda, Md.*

It's Hypocrisy

I cannot begin to express how deeply sick I am of our church's obsession with homosexuality. Satan is having a heyday watching us siphon off massive amounts of energy on this issue that otherwise might be spent in pursuing gospel priorities.

Our church is now engaged in blatant pharasaic hypocrisy. Here is what I mean: The deal is, if you are gay and do not say anything about it in the ordination process, you might well get ordained. We all know this has happened thousands of times in the history of our church. In fact, I would bet that every one of us knows of an instance in which this has happened. But if you are honest about your sexual orientation, you are punished for it, as is the bishop who ordains you. So it is tempting to conclude that our church cares more about appearances than about honesty. What a very sad situation. God weeps for us.

We ought to consider prioritizing sins as Jesus did: The most heinous sin of all, to him, was that of self-righteousness. "I have not come to call the righteous but sinners" is something like what he said. Second to the sin of self-righteousness is

that of ignoring the crying need of the poor and wounded in our midst. Let's get off our high horses and get down to gospel business.

*(The Rev.) Darius Mojallali
St. Stephen's Church
Delmar, N.Y.*

Exchanging Truth

I have had a heavy heart ever since reading the letter from the Rev. Richard Baker [TLC, April 14]. I know he loves his homosexual son just as God, the Father, loves us, his children, even though we disappoint him over and over with our rebelliousness. But to "bless and affirm" aberrant behavior is to exchange the truth of God for a lie. From the beginning God created male and female, blessed them and commanded them to be "fruitful and increase in number." In creation there is egg and sperm, negative and positive, to bring life. There is an innate urge in all living things for survival and reproduction. The ultimate end to "same-sex" intercourse is unfruitfulness and annihilation.

If we have discernment, it becomes obvious that the "arch-enemy" is out to destroy God's creation by abortion, homosexuality, disease, war or any other means by which the sinfulness of man can be manipulated.

*Audrey R. Buck
Atlanta, Ga.*

It Happened Before

The "unusual exchange of clergy" in Florida, taken from *Nashotah News* [TLC, April 28], is indeed unusual but not unprecedented. In 1955, two other Nashotah alumni exchanged parishes: Albert Colbourne went from St. Clement's, Seattle, to Ascension, Vallejo, California and James Golder went from the Vallejo parish to St. Clement's.

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

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. Letters should be signed and include a mailing address.

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Family Sues Diocese of Hawaii for \$1.12 Million

Mediation efforts in the matter of the Episcopal Church in Hawaii's guaranty of a \$4 million bank loan to Episcopal Homes of Hawaii, Inc. (EHH) have failed, and the Diocese of Hawaii has been sued by one family of investors in EHH for more than \$1 million, according to two reports distributed by the diocese in late April.

On March 25, the church's "Special Committee wrote to participants in the mediation, informing them the mediation had ended, and that the church would be pursuing its legal remedies," according to an unsigned "Public Statement Re. Mediation."

The \$1.12 million-plus suit against the church was filed April 3, and named as defendants "The Episcopal Church of Hawaii; Episcopal Homes of Hawaii, Inc.; Graham, Murata, Russell, a Hawaii

General Partnership; Donald Hart (resigned Bishop of Hawaii); Doe individuals 1-100; Doe entities 1-100."

The plaintiffs are identified as Melvin Teruya; Kairnuki Radio Ltd., d.b.a. Honolulu Electronics, a Hawaii corporation; and Lillian Teruya, individually and as special administrator of the estate of Thomas T. Teruya, deceased.

The Teruyas are Episcopalians who were encouraged to invest in the EHH project. Their complaint states that Bishop Hart, the Rev. Peter Van Horne, and the Rev. Rudy Duncan were officers of both the Episcopal Church in Hawaii and Episcopal Homes of Hawaii, Inc., and that Donald Porter was chancellor of the diocese and legal counsel of EHH. Over a period of two years, the Teruyas invested more than \$925,000 in the project. They are seeking at least \$1.12 million in pecu-

niary damages plus general and special damages as are proved in court plus interest and attorney fees and costs.

The unsuccessful mediation effort took place Nov. 29-Dec. 2, 1995, according to the reports.

The suit is a result of the failure of Episcopal Homes of Hawaii, a nonprofit corporation formed in 1989, to build a proposed retirement community known as Hale O Malia. The \$150 million project was to provide 320 residential units. In 1994, it was revealed that EHH was essentially insolvent, that it had spent more than \$12.4 million and had some \$4 million in unpaid bills, with no ability to pay its loans.

The diocese had been promised a \$1 million fee in exchange for guaranteeing a \$4 million bank loan.

A public statement released concerning the mediation said, "The Episcopal Church in Hawaii (TECH) has been in dispute with several individuals and entities over TECH's guaranty of a \$4 million bank loan to the Episcopal Homes of Hawaii. TECH has maintained that these individuals and entities failed to provide TECH with information critical to its decision to guaranty the loan."

Bishop Hart resigned in June 1994, and the diocese has not yet elected his successor.

(The Rev. Canon) John Paul Engelcke

Pittsburgh Consecrates Bishop Coadjutor

The Rev. Canon Robert William Duncan, Jr. was consecrated Bishop Coadjutor of Pittsburgh April 27 at St. Paul's Roman Catholic Cathedral in Pittsburgh.

The Most Rev. Edmond L. Browning, Presiding Bishop, was the chief consecrator, and the Rev. Jon Shuler, general secretary of the North American Missionary Society, was the preacher. Nearly 30 other bishops were present.

Bishop Duncan, 48, was canon to the ordinary in Pittsburgh when he was elected bishop coadjutor last December. He will work with the Rt. Rev. Alden E. Hathaway, Bishop of Pittsburgh, until Bishop Hathaway's retirement, on or before Jan. 1, 1998.

Before moving to Pittsburgh in 1992, Bishop Duncan was rector of St. Thomas' Parish, Newark, Del.; Episcopal chaplain at the University of North Carolina and associate rector of the Chapel of the Cross, Chapel Hill, N.C., and assistant dean for student affairs at General Theological Seminary.

He is married to the former Nara Dewar, and they are the parents of a daughter, Louise, of Philadelphia.



Bishop Duncan

Finalists in Alabama

Five finalists in the election of a bishop coadjutor in the Diocese of Alabama have been announced.

Those persons are: The Rev. Robert H. Blackwell, rector of St. Peter's Church, Talladega, Ala.; the Rev. Canon Massey Gentry, canon to the ordinary of the Diocese of Alabama; the Rev. John M. Gibson, Jr., rector of St. John's, Pascagoula, Miss.; the Rev. Henry N. Parsley, rector of Christ Church, Charlotte, N.C.; and the Rev. William T. Pickering, rector of St. Paul's, Mt. Lebanon, Pa.

The bishop coadjutor-elect will succeed the Rt. Rev. Robert Miller, Bishop of Alabama, upon his retirement.

The finalists will be presented at a special convention May 25 at St. Luke's, Birmingham, and the convention will be reconvened June 8 at St. Luke's for the election.

Briefly

The Rev. **Andrew C. Mead**, priest-in-charge of the Church of the Advent, Boston [TLC, April 14], has accepted a call to become rector of St. Thomas' Church, Fifth Avenue, New York City. He will succeed the Rev. John Andrew, who will retire in June.

The **Court for the Trial of a Bishop** was scheduled to announce its decision May 15 at the Cathedral of St. John in Wilmington, Del. The court decision will address the issue of whether or not the

Episcopal Church has a doctrine concerning ordination of non-celibate homosexuals. Bishop Walter Righter, retired of Iowa, is charged with teaching false doctrine when he ordained the Rev. Barry Stopfel in 1990.

The Most Rev. Walton Empey, 61, is the new **Archbishop of Dublin**. He was elected April 26 by the Church of Ireland's Electoral College. The new archbishop was Bishop of Meath and Kildare from 1985 until the election.



Sevier House: sold for \$2.4 million.

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Historic Home Sold in Washington

Sevier House, the former Episcopal Church Home in Washington, D.C., has been sold to a neighboring historical estate known as Tudor Place.

The transaction for \$2.4 million for the Georgetown property brings to a close a long dispute on disposal of property given as a memorial.

The holders, known as Episcopal Senior Ministries of the Diocese of Washington, contended that less than full occupancy and lack of facilities for care for advanced disabilities of the aged made continued operation costly and impractical. The decision, which involved resettlement of the residents, was opposed by some members of the Sevier board and Christ Church, Georgetown, even though

financial assistance was continued for most of the residents. Objections were also voiced by heirs of Mrs. John Sevier at whose death in 1953 the property was given to the diocese.

Known as "the mansion" because of its resemblance to an English country house and its finely laid brick dating from 1805, the central building of the complex is a three-story, 30-room mansion in the midst of spacious gardens.

Both Sevier House and the 200-year-old Tudor Place were part of the original Rock of Dumbarton grant from Lord Baltimore. The Tudor Place Foundation will use Sevier House as a museum and a center for community programs.

(The Rev.) James B. Simpson

Province 5 Synod and ECW Hold Meetings

Two Province 5 spring meetings attracted representatives from nearly all the 15 member dioceses. Province 5 Synod, meeting at Villa Redeemer in Chicago, heard as keynote speaker the Rev. Arlin Rothauge of Seabury-Western Seminary, author of *Sizing Up the Congregation*. He addressed the topic of the future of the province in light of the number of churches with fewer than 150 members.

The Rt. Rev. Roger White, Bishop of Milwaukee and president of the province, described the presentation as part of the "process of asking what God is calling us to be in this time of radical structural realignment." Province secretary Connie

Ott, also of Milwaukee, said, "It was a good beginning."

The synod voted to hold a pre-General Convention meeting for all provincial delegates, and elected the Rev. Wilson Roane of Fond du Lac member-at-large to the provincial Executive Council.

Province 5 Episcopal Church Women gathered for three days in Madison, Wis. Keynote speaker was Katerina Whitley of the Presiding Bishop's Fund for World Relief. Workshops topics included choral music, liturgical dance, an inner-city after-school program, and women in the present life of the church. Aerobics, meditation, and a trip to the city's famous State Street were offered for leisure time.

Theological Issues for the Parish

More than 60 parish clergy, academics and lay persons met April 11-13 at Virginia Theological Seminary for the seventh annual conference of SEAD (Scholarly Engagement with Anglican Doctrine).

Titled "Pastoral Practice Seeking Understanding: Theological Reflection on Parish Ministry," the conference juxtaposed theological issues in parish ministry with the Christian theological heritage received in Anglicanism.

The Rev. Carlotta B. Cochran, associate rector of St. John's Church, Roanoke, Va., the first plenary speaker, selected three theological issues in parish ministry: The tension between contemporary religious consumerism and fidelity to classical Christian faith; discovering a motivating theology for evangelism in Episcopal congregations; and finding a theologically well-grounded understanding of leadership.

The Rt. Rev. Mark Dyer, professor of theology and director of spiritual formation at Virginia Seminary, represented the Anglican theologian's voice. Bishop Dyer presented a spiritual vision doctrinally shaped by the Triune God, the Incarnation, the Christian understanding of human being and servant leadership in dialogue with the first presentation.

In addition to the plenary presentations, the registrants divided into groups to discuss the theological issues of pluralism, Anglican identity, evangelism and triune humanity — the four theological issues selected for the 1998 Lambeth Conference.

In addition, seven SEAD members presented papers. Biblical scholar the Rev. Katherine Grieb of Virginia Seminary presented on Charles Wesley's biblically formed hymnic imagination; the Rev. Stephen Noll, a New Testament scholar from Trinity Episcopal School for Ministry, on Matthew's gospel and pastoral discipline; the Very Rev. Philip Turner, dean of Berkeley Divinity School at Yale, on pastoral practice of the church; philosopher Harriet Baber of San Diego on the demands of orthodoxy and the claims of tolerance; the Rev. Leander Harding, of Stamford, Conn., on the power and dignity of the priesthood; the Rev. Ephraim Radner of Brooklyn on the validity of Anglican orders and priestly vocation; and the Rev. Joseph Trigg of LaPlata, Md., on "the church's Bible."

(The Rev.) David Scott

Seeker's & Finders



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By BARBARA M. SADTLER

Matthew Matthew is a 16-year-old tough guy from an inner-city 'hood. A jagged, bulging scar runs down his face, testimony to his ability to survive. Long hair covers his eyes and brushes his shoulders. After a number of encounters with the law, Matthew is now incarcerated at the

end-of-the-road male juvenile correctional center where I am the chaplain.

I first went to see him when his grandmother died. It's hard on folks in prison when somebody dies. They often don't get to go to the funeral. They don't get to say good-bye. Their last time with that loved one probably had a good share of shame involved. They don't dare cry —

not in prison! So I went to let Matthew talk. His parents had died when he was small, so his grandma was more like a mom than a granny. He has lost seven family members in recent years, and he was so numb he couldn't feel a thing. The pain of being human has been so great for him that Matthew has built a fortress around himself. He can't get out and no

one can get in.

"I'm tough, Chaplain," he told me. "I don't need anybody. I'll make it. I don't let anybody get close to me because they always go away. And besides which, I don't believe in your God."

But Matthew didn't have to be talking to me. And he was. A few weeks later, he came to chapel.

"Just this once, Chaplain."

Then he started coming some more. On Christmas Eve, he showed up with his hair cut off; the hair that was his sign of rebellion; the hair that kept anybody from looking into his eyes. Matthew was in church singing Christmas carols. God is breaking through his walls.

Hard-core inmates like Matthew are a small portion of the prison population. As chaplain at the juvenile center, a men's medium security prison, and on death row in Virginia, I find that by far the largest number of inmates are folks who, when taken off the drugs and away from the negative influences, are human beings struggling with what on earth happened to their lives. Nobody has to convince convicts that their lives aren't working out too well. They know. But they do not know how to change. Their concepts of God have more to do with the judge who pronounced them unfit to live in human society than with the loving parent who made them for himself and wants them back.

These children of God are seeking, but they need help to find the God who has already found them. They need encouragement to come to terms with the harm which they have done. They need guidance to find a new way to live, both in prison and beyond the walls.

Mark

Mark is seeking. He's another I went to for grief counseling. His father had just been murdered. His brother and uncle had died the year before. In all seriousness, Mark said to me, "No disrespect, Chaplain, but I know my father went to hell. And my brother and my uncle are probably in hell, too. If everybody I care about is in hell, why should I want to go to heaven?"

Mark has no vision of his future except being shot, but God made him for more than that. What a waste of his poet's heart if Mark settles for getting shot. He needs somebody else to care about, somebody who is aiming at heaven.

Luke

Luke has moved much further along in his searching. He is a sex offender. One component of the sex

offender program is the victim identification module in which Luke finally realized the pain he put that girl through. He has learned to take his crime seriously.

"If I accept God's forgiveness," he asked me, "does that mean I'm letting myself off the hook of taking my crime seriously?"

One day Luke will hear Jesus saying, "Come to me all you that are weary and are carrying heavy burdens, and I will give you rest." One day Luke will finally learn how to give God his sin. He will discover that the Lamb of God is willing to take that sin away.

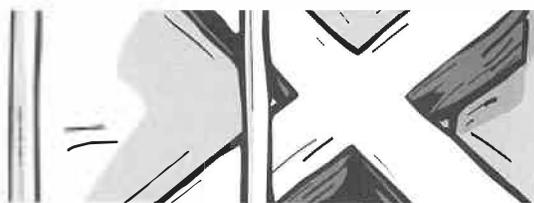
Each prison where I serve also has a group of men who are Christians and are trying to live their faith in a hard environment. It is difficult to love, to give, to find community in a place where hate, suspicion and victimization are the rule, where gathering in groups requires a ton of paperwork, and where sharing what you have is actually illegal. Such folks need encouraging. They need to know that the spiritual battles they fight are not just the result of their place of residence.

As Episcopalians, we can offer a much-needed diversity. Most prison volunteers are nondenominational, Baptist or pentecostal. Most inmates are unchurched and have no idea of the full range of spirituality which Christianity encompasses.

John

John's grandmother, with the wisdom grannies so often have, nicknamed him Buddha when he was 3. The name stuck. When he was 20, Buddha received the death penalty. After the first year or two, his grandma praying for him all the while, he came to a saving knowledge of Jesus Christ. Slowly over the next decade, he changed. He developed an intense prayer life. Grandma is a Baptist. The volunteers on death row are mostly Baptist. For years Buddha thought there was something wrong with him because he couldn't get much out of the only prayer he knew. It is the very verbal pump-you-up kind of prayer that many traditions follow.

But Buddha, as his grandma had known, somehow had a contemplative spirit. It wasn't until the last six months of his life, when he and this Episcopalian finally got beyond the superficialities, that he knew his way of prayer was an okay way of prayer, that God is happy to meet us in our silence and stillness as much as in our shouting and dancing. Buddha did not want to die, but his prayerful center held and he lived his final days with serenity.



Andrew

Andrew also committed murder. He narrowly escaped the death penalty. After some years of hard time, God touched him, too. He has been locked up more than a quarter of a century now. For many years, he worked outside the walls on the farm at the men's prison. In all that time he never missed a count, never failed to come in, never acted up. He found pleasure in hard work, in accomplishing something. He delighted in the fresh air.

Then a violent offender on work release committed a series of murders and the Department of Corrections decided that no serious offender would ever be allowed outside the gates again. Andrew lost his job and his fresh air. So he learned how to read. He developed an intentional ministry inside, taking new arrivals under his wing. Every year Andrew goes up for parole. Every year he gets turned down.

He came to me in tears. His latest turn-down had come. Like every other turn-down in his manila envelope full of parole letters, it read, "Reason for denial: Serious nature of offense."

"Chaplain, it doesn't give me anything to work on," he said. "I can't change the nature of my crime. It's done. Why won't they give me anything to work for?"

I asked Andrew if he had ever tried praying for the family of the woman he had killed. He hadn't. No one had ever suggested it before. His face came alive as he realized he had something to do. He could pray that God would heal family members of the pain he had brought into their lives. He could hope that if they were healed and could move beyond that horrible day, they would let him move beyond it, too. He will probably never get out of prison, but he has something to do to try to make up at least a little bit for what he did. God can give healing to them all.

I get to be in prison a lot, and one thing I know is that I do not bring Jesus in. He is already there. He calls us to come visit him, to listen to the questions of those who seek him, to share the journey with those who have already named themselves members of his family. As Jesus replied to another disciple who asked where he was staying, "Come and see." □

Barbara M. Sadtler is an institutional chaplain for death row in two Virginia correctional centers. She is a member of St. Matthew's Church, Richmond, Va.

2015
A Church
Odyssey

The Big Picture

In March, the authors completed a monthly series of articles titled 2015: A Church Odyssey. This presentation is an overview of the series.

By ROGER WHITE
and RICHARD KEW

As we end this series of articles, we reflect on all that has happened in the Episcopal Church in the past year. And as we ponder the contributions made by readers of TLC, our conviction has been reinforced that this is a moment of paramount opportunity for American Christians. At the same time, a growing undertow of anxiety, fear, frustration and depression is evidence that large numbers of us have yet to understand the dynamics of the revolutionary change going on both in church and in society as a whole.

In the research and writing of these articles, our own views have evolved. We are now convinced that the emerging church will be even more radically different than we had first thought. In our introductory article of the series, we asked the church whether it was going to be a dinosaur or a dynamo in the next century. That question still needs to be answered.

Like the many other institutions in America, the churches are being battered by waves of creative destruction. New technologies are not only remaking our world, they are further complicating our existence.

We have intentionally said little about the seemingly endless procession of controversies which have confused the orderly life of the church, not because they are unimportant, but because they are mere symptoms of the seismic shift taking place everywhere. Strifes like these are little more than skirmishes in a much bigger battle. Will we follow in the footsteps of Paul, becoming missionaries within an alienated and dysfunctional culture, or will we allow ourselves to be assimilated into that culture, thereby losing our distinctive apostolic message? Like most other people, we see no easy solution to

these seemingly intractable conflicts. This reality is raising frustration levels, and could lead to a radical reshaping of all the Christian churches.

These debates have had a polarizing effect, exhausting the resolve of the theological and ideological middle, while lighting a fuse which will inevitably lead to significant realignment or even total disintegration.

Sadly, we expect some to leave the Episcopal Church, many more to retreat into their dioceses and parishes, muttering “a plague on all your houses,” while others may reorganize along non-geographical lines, maintaining an Anglican identity through a network of alliances within the Anglican Communion. The rebels will continue to do their own things, which are likely to be ever more at odds with the historic Christian tradition.

Whether we are right in details or not, the movement is toward a fragmentation and re-coalescing of our church along very different lines in the next 20-25 years. Something similar is likely to take place in all major Christian communities. It is very likely that a parallel — and massive — realignment could take place transdenominationally.

What is happening in the church is not taking place in a vacuum, but is part of a more radical re-formation of global society. Also, while there are casualties in every revolution, if we persist in concentrating on the minutiae, we will fail to see the big picture and grasp how God is at work in our midst. Out of this crucible will come a tested people, perhaps more attentive to God. Their eyes will be focused on their mission rather than on the survival mentality which has manifested itself in an obsession with institutional concerns rather than Christ’s call to witness.

As an aside, the articles which addressed the more institutional aspects of our life elicited mountains of mail, while those looking at mission received little more than a passing nod. We believe this is indicative of our present self-absorption.

This might seem a disturbing picture, but we sense that God is lifting us out of the present confusion or malaise, and equipping us to venture forth into a new era. The seeds of this reformation have been planted and are starting to bear fruit. Spirituality is high on everyone’s agenda. Christian formation leading to a more selfless discipleship is becoming more effective. After a long pause, church planting has gone into high gear in many places. Increasingly conscious of our provincial mentality, we sense that we have a vital role to play in the multinational global church. Educators, aware of their shortcomings, are working to revision theological education for all the baptized. Furthermore, we are hearing a variety of proposals to restructure the national church. These, and many other signs, are more than straws in the wind.

By 2015, we expect a new kind of church will have begun to emerge. We are starting to reinvent most of the institutions of the church, and when we — or our children — have finished the task, North American Anglicanism will look very different. The fresh face of the church will look out onto the new millennium more confident of God’s call, and perhaps more eager for selfless service. The pope’s words to the United Nations’ General Assembly last fall are ones we should take to heart: We shall see that the tears of this century have prepared the ground for a new springtime. A new church is being born. □

We end by expressing our thanks to TLC for this unprecedented opportunity to share our thoughts and ideas, and to each person who wrote or spoke to either of us about what we wrote. Those thoughts are being incorporated into a book, 2015 — A Church Odyssey, to be published by Cowley Press in March 1997.

The Rt. Rev. Roger J. White is the Bishop of Milwaukee. The Rev. Richard Kew is coordinator of the Russian Ministry Network.

Editorials

Prisoners Are God's Children

The article on prison ministry [p. 8] is one of hope, of courage and of redemption. While Episcopalians are not renowned for bringing the gospel to the incarcerated, there are many instances of effective prison ministries taking place in this church. Often led by deacons, groups from nearby parishes have brought Bible studies, music, and the sacraments of baptism, the Eucharist and reconciliation to those in prison. The Kairos program, being used in many dioceses, has brought the gospel to thousands. Prisoners may be remembered, often by name, in the Prayers of the People during the Eucharist.

Visiting persons in prison can be an intimidating experience. Once we realize that prisoners are children of God, and sinners like the rest of us, we may comprehend the importance of such a ministry. Let us remember that those in prison are often without hope, and may have little or no knowledge of Jesus. May we take the words of our baptismal covenant seriously and reach out to those in prison.

Celebrating Pentecost

Next Sunday we celebrate the great feast of Pentecost, the 50th and final day of the Easter season. While this feast is one of the great days of the Christian year, it sometimes isn't treated that way. For one thing, it often occurs on the Memorial Day holiday weekend, as it does this year. For another, it falls

at a time when church activities begin to wane for the summer.

If preparations for a joyous feast have not been made by now, it is not too late. In some congregations, persons who speak or read languages other than English may be asked to read one of the lessons or part of the Prayers of the People. In many places, people may wear red, the color of the Holy Spirit, as a reminder of the tongues of fire which settled upon the Apostles. Perhaps a musician in the parish can assist the organist with a trumpet or flute or some other instrument. Finally, this is a day on which baptism may be administered.

On the Feast of Pentecost, we are reminded that the Holy Spirit unites peoples of many tongues in the confession of one faith. We can still make plans to celebrate with joy and solemnity.

Variety in Church Music

Letters continue to arrive concerning the column written by Keith Shafer in our Music Issue [TLC, April 14]. Mr. Shafer wrote that church musicians should "just say no" if requested to incorporate renewal music into the liturgy. As a few of the letters to the editor have pointed out, there is good and bad renewal music, just as there are good and bad traditional hymns and service music.

Like most liturgical matters, there is plenty of room in Anglicanism for a variety of church music. Whether a congregation worships with a Haydn Mass accompanied by organ and strings, or with songs of praise using synthesizer and electric guitar, music in which God is praised is pleasing in his sight.

Viewpoint

Pastoral Care Restrictions Have Merit

By JAMES LEEHAN

The soul searching and discussion that has attended the Church Insurance Company's response to sexual misconduct liability is a profound opportunity for the church to examine and refine its theology and practice of pastoral care.

In a Viewpoint article last November, John Rawlinson issued a strong objection to the restrictions imposed on pastoral care relationships by the CIC. (It calls them "safeguards.") He wrote that CIC's mandate "attacks the basic pastoral practice of the church as it has been since the Apostolic Age."

I would hope such a commitment to consultation could be done from a more

The Rev. James Leehan is a priest and certified clinical social worker. He is a member of the affiliate faculty at Christian Theological Seminary, Indianapolis.

open and less defensive position. Unfortunately, the ancient tradition of pastoral care has included a significant amount of sexual misconduct over the centuries.

Patrick Carnes reported at a consultation conducted by the Interfaith Sexual Trauma Institute that 10 percent of presently ministering clergy self-reported sexual contact with parishioners.

The proposals and codes of conduct are an overdue response to a long standing but generally unacknowledged problem in pastoral care. Misconduct has damaged the spiritual and psychological growth of parishioners and dishonored the pastoral profession for centuries. Because the church and its clergy haven't been willing to confront the issue for purely "pastoral" reasons, secular institutions (insurance companies) are forcing the issue for financial reasons. It is a sorry commentary on our commitment to pastoral care.

Those who object to restrictions (safeguards) being placed on the nature and

practice of pastoral care also should be concerned about the abuses of pastoral care being perpetrated in the church and the damage being done to the pastoral profession by clergy who are either unscrupulous in their behavior or are naive and unprepared for the sacredness and delicacy of their ministry.

The former need to be identified and weeded out before they do further damage to the reputation of the pastoral ministry and harm to parishioners who count on the church for safe, trustworthy response to their "life issues." The latter need to be educated, trained and supervised in order to exercise adequately and respectfully the sacred ministry to which they are called.

This is the major flaw in Fr. Rawlinson's article. Although he makes a strong case for the uniqueness and importance of the pastoral role, he does not acknowledge the perils inherent in such a relationship. It is true pastors are not therapists and, according to Fr. Rawlinson, they deal with people in a more intimate way. They bring

A code of ethics might keep control over pastoral care in the hands of the pastors.

“close and personal knowledge to a pastoral situation” and see people and their situations “in their true complexity.”

This is a blessing and a curse. Do we as clergy recognize the implications and dangers of those complexities? Do we appreciate and stand in awe of the myriad ways we might become entangled in that web of relationships? Therapists spend considerable time studying and being supervised about how they can become entwined in the transferences and countertransference involved in the mere “slice of time” during which they counsel with a client. How many pastors have been taught about transference and countertransference, much less helped to understand how this process may be impacting (for good or ill) their relationships with parishioners?

Unrecognized Entanglements

Those who study professionals who violate their relationships with clients know it is frequently through unrecognized and unanalyzed emotional entanglements that the best-intentioned pastors (and therapists) become involved in sexual relationships which destroy the healing, growth-producing nature of a pastoral or therapeutic relationship.

It is time the church (and not just the

Church Insurance Company) and its pastoral care givers initiate consultations about how the traditional role of pastoral care can be safeguarded by clearer definitions of its tasks and responsibilities and better training and supervision of its practitioners.

Pastoral care is an ancient and venerable tradition of the church, but that doesn't mean it can't be improved. That doesn't mean it can't learn from newer disciplines like social work and psychotherapy. It may simply mean a refinement and enhancement of the pastoral care ministry of the church.

Some questions that might be considered in such consultations:

What is pastoral care? What are appropriate roles and boundaries for pastors? Is it always appropriate to counsel and socialize with the same people? What are the power dynamics involved in a pastoral relationship? What would an ethical code for pastoral care givers look like?

It continues to amaze me that pastors are the only group of professionals who work intimately with people, who are not bound by a code of ethics. Such a code is no panacea, as every professional group will attest, but it does provide for a minimum standard of conduct and a means of enforcement. Such a code and process might keep control over pastoral care in the hands of the pastors. If we don't do it,

the insurance companies and civil and criminal courts will do it for us. They are already beginning.

How are pastors trained and maintained in providing sound, responsible and competent care? Under what circumstances (advanced levels of training, certified specialization, e.g. grief work) might a pastor counsel with a parishioner for more than six (or whatever the magic number might be) sessions? (The CIC does say “sessions,” not coffee hour conversations.) Is there a role for post-ordination supervision and continuing education? Once again pastors are the only professional group which is not required to fulfill a minimum continuing education requirement and supervision of one's work to maintain professional standing.

The CIC is not advocating turning pastoral care over to therapists. It is trying to preserve the competence of pastoral care and assure the safety and spiritual growth of the person being cared for. This is a goal all pastors, as well as their parishioners, should embrace. The CIC's guidelines could provide a worthwhile starting point for such a consultation. Hopefully, pastors in the field can improve upon what an insurance company has begun. If they can't, the pastoral profession is in even worse shape than the insurance company thought. □

Books

Factual Approach Leaves Much to Imagination

THE RESURRECTION OF JESUS

History, Experience, Theology

By Gerd Luedemann

Translated by John Bowden

Fortress. Pp. 264. No price given, paper

“Why is it thought incredible by any of you that God raises the dead?” Paul asks in Acts 26:8. For Gerd Luedemann, professor of New Testament at the University of Gottingen, the answer to Paul's question is that rational people require a correspondence between their faith and reality as defined by empirical evidence.

Luedemann wishes to ascertain what actually happened at the Resurrection. He comes to the (not surprising) conclusion that there is no empirical evidence for the

Resurrection as an undisputed historical fact. He concludes that the Resurrection did not take place but claims that this does not prevent him from being a Christian — even though he views Jesus as merely an exceptionally good man.

Luedemann's book has raised quite a storm in Germany, where many of his Lutheran brethren feel he has gone too far. The real problem with his book is that it does not go far enough. He spends most of the book in historical examination, going over much of the same territory covered by Strauss and his followers and adding very little to their expositions. He devotes only a few pages to explaining why his materialistic view of the (to him) non-Resurrection does not invalidate his faith.

This is the real question, and not the provability of the Resurrection. He is fairly contemptuous of the “mystics” who do not feel the need to test their faith against historical reality, but his factual approach leaves much to the imagination.

Having brought himself to the conclusion that there is no ground for his faith, he seems afraid to accept the obvious consequences. While this is reassuring in terms of his spiritual well being, it does not demonstrate the value of the historical approach. If, in the end, faith is beyond reason, why bother with the historical approach at all? *The Resurrection of Jesus* fails to answer that essential question.

(The Rev. Canon) Nancy Rosenblum
Albany, N.Y.

Short and Sharp

By TRAVIS DU PRIEST

LORD, TEACH US: The Lord's Prayer & the Christian Life. By William H. Willimon and Stanley Hauerwas. Abingdon. Pp. 112. \$7.95 paper.

The dean of the chapel and the professor of theological ethics at Duke University take us phrase by phrase through the Lord's Prayer and remind us that prayer is from God: It is the Lord's prayer. Healthy correctives abound: We don't take Jesus into our hearts, we don't give our lives to Christ; our relationship with Christ is his idea, not ours.

Finding God through humor

HOLY HUMOR: Inspirational Wit & Cartoons. By Cal and Rose Samra. Mastermedia. Pp. 242. \$13.95 paper.

An Associated Press reporter and his wife put together an anthology of comics, jokes and short stories which use religious themes. Maybe we should all take a break and lighten up on each other. After all, "The jawbone of an ass is just as dangerous a weapon today as it was in Samson's time."

History of a seminary

LIFT HIGH THE CROSS: A History of the Trinity Episcopal School for Ministry. By Janet Leighton. Harold Shaw. Pp 143. No price given.

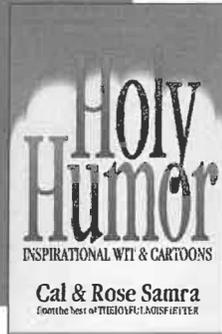
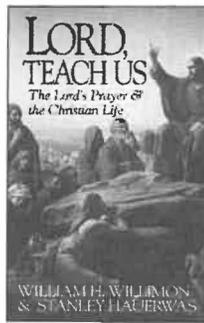
Tells of the founding and development of the Episcopal Church's newest seminary, Trinity School for Ministry in Ambridge, Pa., and in chapter 16 reports on the successful ministries of several graduates.

Reference and handbooks of interest to Episcopalians

HANDBOOK OF DENOMINATIONS IN THE UNITED STATES. By Frank S. Mead. Revised by Samuel S. Hill. Abingdon. Pp. 352. \$15.95.

Alphabetical listing of more than 200 religious groups in the U.S., with sections on evangelicals and pentecostals, and a glossary of terms. The "Walking Tour" through newspaper religion pages reveals that most American congregations pay no attention to the Christian year. The seven pages on the Episcopal Church are good on the development of Anglicanism.

CONCISE DICTIONARY OF CHRISTIANITY IN AMERICA. Edited by



Daniel G. Reid. InterVarsity. Pp. 378. No price given, paper.

Thumbnail sketches, arranged alphabetically, on theologians, ministers and lay leaders, colleges and seminaries, historical events, and important women and ethnic leaders. I checked "Anglican Communion," "Low Church," "James DeKoven" and "Latitudinarianism," all of which were brief, but fair.

THE HISTORY OF THE EPISCOPAL CHURCH IN AMERICA, 1607-1991: A Bibliography. By Sandra M. Caldwell and Ronald J. Caldwell. Garland. Pp. 528. No price given.

An excellent guide for research on the Episcopal Church. Sections on archival guides, general histories, period histories, topical works (African American, Education, Music, Religious Communities, for example), biographies, and local histories. Well indexed.

THE HANDBOOK OF PRIVATE SCHOOLS. 76th Edition. Porter Sargent. Pp. 1,396. \$85.

This handbook lists and describes independent schools in the U.S. according to regions. It is divided into "Leading Private Schools," "Features Classified" and "Private School Illustrated." Many were founded by and are still affiliated with the Episcopal Church.

A new set of tapes

AN ALTAR IN YOUR HEART. Living in the Presence of God: Explorations of the Jesus Prayer. By Bob Hibbs. Stillpoint (P.O. Box 90016, San Antonio, TX 78209). Set of 4 cassette tapes. \$24.95.

The Jesus Prayer — perhaps you use it regularly, perhaps you've only heard the phrase? Clearly, devotionally, with learning, sincerity of personal practice, and touches of humor, Bishop Hibbs, newly consecrated Suffragan of West Texas, leads us through five retreat meditations into the ancient Orthodox prayer: *Lord Jesus Christ, Son of God, have mercy on me a sinner.*

People and Places

Appointments

The Rev. **Rhoda Baker** is vicar of Holy Communion, 201 S. 5th Ave., Maywood, IL 60153.

The Rev. **Jeffrey Cave** is vicar of St. Luke's, Fort Valley, and St. Mary's, 608 Rawls, Montezuma, GA 31063.

The Rev. **Allan Conkling** is rector of Epiphany, Box 1258, Kingsville, TX 78363.

The Rev. **Richard Gough** is deacon of St. Mark's, 4129 Oxford, Jacksonville, FL 32210.

The Rev. **Donna M. Hayhow** is associate rector of St. Martin's, 6295 River Rd., Chagrin Falls, OH 44022.

The Rev. **Roy Hoffman** is vicar of St. Benedict's, 909 S. Harlem Ave., Bolingbrook, IL 60439.

The Rev. **Robert Hutchinson** is vicar of St. Bartholomew's, 5828 S. Broadway, Wichita, KS 67216.

The Rev. **Albert Leveridge** is rector of St. Paul's, Box 1148, Brady, TX 76825.

The Rev. **Harriet B. Linville** is rector of St. Peter's, 545 Shasta Ave., Morro Bay, CA 93442.

The Rev. **James Scott Mayer** is rector of Heavenly Rest, 602 Meander, Abilene, TX 79602.

The Rev. **John Palarine** is rector of Our Saviour, 12236 Mandarin Rd., Jacksonville, FL 32223.

The Rev. Canon **Patricia M. Thomas** is assistant to the dean of Washington National Cathedral, Washington, DC 20016.

The Rev. **Harper Turney** is associate rector of St. Paul's, 2747 Fairmount Blvd., Cleveland Heights, OH 44106.

The Rev. **Richard Ullman** is rector of Trinity, 1 Trinity Pl., Toledo, OH 43604.

The Rev. **Elizabeth Walker** is chaplain of Federal Bureau of Prisons, Alderson, WV.

The Rev. **David Weidner** is rector of St. Christopher's, Box 386, Portland, TX 78374.

Changes of Address

The Rev. Canon **Thomas Doyle**, St. Michael's Community, 13270 Maple Dr., St. Louis, MO 63127.

Ordinations

Deacons

Iowa — Elizabeth Koffron-Eisen, Grace Church, 525 A Ave., NE, Cedar Rapids, IA 52406; Dorothy Pecaut.

Mississippi — Marion Goodsell, Lonnie Herring, Jr, Johnny Lynn Hough, Patricia Peets.

Northern California — Nordon Winger.

Priests

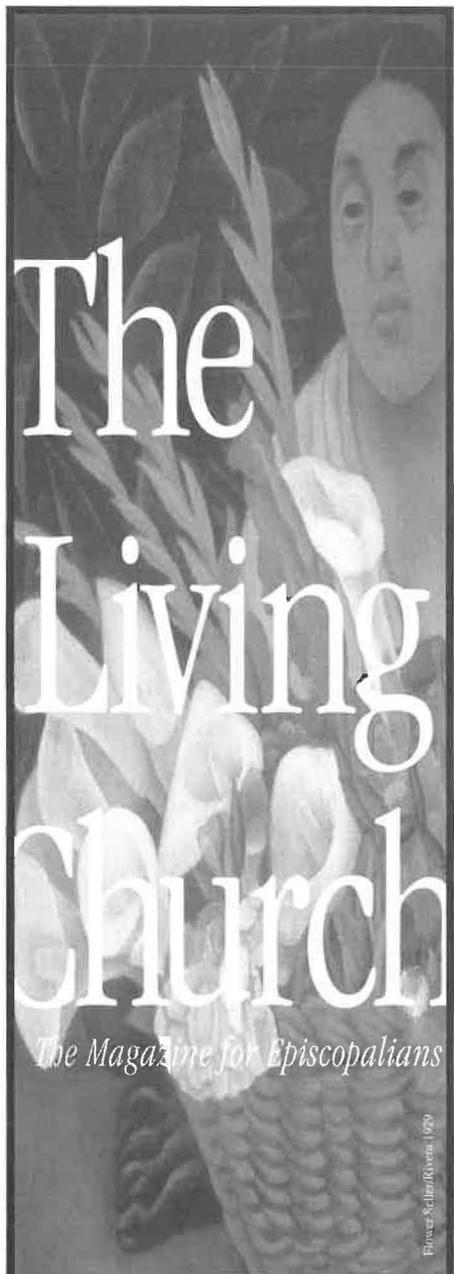
Northwest Texas — James Paul Haney, V, regional vicar for Quanah, Childress and Vernon, TX.

Colorado — Robert LaVelle Newby.

Resignations

The Rev. **Donn Brown**, as vicar of St. James', Clayton GA.

The Rev. **Lynn McCallum**, as rector of St. (Continued on next page)



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People and Places

(Continued from previous page)

Paul's, Oregon, OH

The Rev. **James B. McConnell**, as rector of All Saints', Enterprise, FL.

The Rev. **Bob Rickard**, as vicar of St. Clement's, Canton, GA.

Retirements

The Rev. **Ed Rose**, as rector of St. John's, McAllen, TX.

Deaths

The Rev. **David Leonard Anderson**, associate of Christ Church, Oberlin, OH, died March 8, at age 76.

Fr. Anderson was born in Portland, OR. He was educated at Harvard University where he earned his PhD. He was ordained priest in 1956. He served the Church of England in 1954-1955 and the Church of Scotland in 1968-1969. He was professor emeritus of physics at Oberlin College. Fr. Anderson also authored *The Discovery of the Electron*, *The Discovery of Nuclear Fission* and various articles in scientific journals. He is survived by his wife, Madeleine, and four children.

The Rev. **James Walter Heilman**, retired priest of the Diocese of New Jersey, died March 31 at the age of 79.

Fr. Heilman was born in St. Clair, PA. He graduated from Moravian College in 1939. He was ordained priest in 1950. Fr. Heilman served as a lieutenant in the United States Naval Reserve, 1942-46. He served parishes in Olathe, KS, and Vineland, Salem, and Trenton, NJ. He was also a member of the New Jersey department of missions. He retired in 1982. He was preceded in death by his first wife, Blanche. He is survived by four children.

The Rev. **Roland S. Sherwood**, rector of Trinity, DeRidder, and vicar of Polk Memorial, Leesville, LA, died March 26 after a brief illness. He was 61.

Fr. Sherwood was born in Yonkers, NY. He was educated at Rider College and Seabury-Western Theological Seminary. He was ordained priest in 1991. He served as vicar of St. Andrew's, Lake Charles, LA, 1991-94, and as rector of Trinity, DeRidder, and vicar of Polk Memorial, Leesville, LA, since 1994. Fr. Sherwood is survived by his wife, Eleanor, and three children.

The Rev. **George Welsch**, retired priest of the Diocese of Texas, died March 23. He was 79.

Fr. Welsch was born in Chicago, IL. He graduated from Harvard University and Episcopal Theological School. He was ordained priest in 1943. Fr. Welsch served as rector of Christ Church, Big Stone Gap, and St. Stephen's, Nora, VA. He also was rector of Holy Trinity, Dickson, and Christ Church, Eagle Lake, TX. He retired in 1988.

Next week ...

**A Living Church:
St. Gabriel's, Philadelphia**

Benediction

Scattered Like Seed

I belong to two churches in Madison, Wis. Both have the same name: St. Andrew's Episcopal Church. One of the churches (call it Church B) consists of the buildings and grounds. The other (Church A) consists of the people comprising the St. Andrew's family.

Church B is at the corner of Regent Street and Roby Road on Madison's near west side. It visually impacts people who reside in the neighborhood or travel along those streets. We aim to keep Church B attractive and an asset to the neighborhood. Other than that, the impact of Church B probably is minimal.

On Sunday mornings, Church A can be found in Church B. But where is Church A between Sundays, when the buildings are empty except for pastor and staff? Church A is everywhere! Scattered, like salt and seed, penetrating neighborhoods, organizations, schools, and businesses in Madison and Dane County. The impact of Church A on Madison is like dropping grains of salt out of a salt shaker to make contact with food — disappearing as it penetrates. When salt is doing its work, it is invisible.

In his parable of the wheat and the tares, Jesus said, "The Son of man is the sower, the field is the world, the good seed are the children of the Kingdom" (Matt. 13:37-38). When seed is doing its work, it is buried in the soil. When St. Andrew's Church A is doing its job, its members are scattered throughout the city, like seed in soil.

We can measure many aspects of Church B: size of lot, size of building, seating capacity, size of budget, etc. For Church A, we can count the number of members, but it is impossible to measure its influence.

Although we cannot measure the impact of St. Andrew's Church A, there is no reason why we cannot thank God for her, rejoice in her accomplishments, consider ways to improve her performance, and pray as a parish regarding every aspect of her life.

*John W. Alexander
Madison, Wis.*

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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.

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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INEXPENSIVE EPISCOPAL SOFTWARE: 79 & 28 BCP, RSV & NRSV Lectionaries, Canonical Parish Registry, BOS, LFF, Christian education, Spanish BCP & BOS, music libraries, Lectionary Index, membership & contributions, Revised Common Lectionary. For DOS, Windows, Macintosh. Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751; (970) 522-3184.

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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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.

PILGRIMAGES

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

RUSSIAN ICONS AND 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.

RUSSIAN QUICK STUDY PROGRAM: St. Petersburg/Moscow. Experience the rich cultural, historic and spiritual treasures of Russia in autumn, staying at the St. Petersburg Theological Academy and Seminary and hearing special lectures on Russian history, icons, culture and Orthodoxy. September 2-12. The Teleios Foundation 1-800-835-3467.

POSITIONS OFFERED

RECTOR: Recently merged suburban Episcopal congregation in the Spokane Valley seeks full-time rector. Job requires enthusiasm/experience/talent in group development with emphasis on outreach, and on-going pastoral skills. Interested parties send resumes/profiles to: George Koehler, Search Team, 3821 S. Ridgeview Dr., Spokane, WA 99206.

RECTOR: St. Mark's Church, Philadelphia, PA. Program-size downtown parish that values and maintains Anglo-Catholic heritage, celebrates progressively traditional liturgy, upholds ordination of women to the priesthood. Strong community outreach, active lay leadership and significant gay membership involved in many ministries. Seeking preacher, pastor, liturgical leader and teacher as we begin our sesquicentenary. Please send resume and CDO profile to: Davis d'Ambly, St. Mark's Church, 1625 Locust St., Philadelphia, PA 19103 before 30 June 1996.

FULL-TIME ORGANIST-CHOIRMASTER, 1,000 member parish in a small university town in Central Florida. Position includes a part-time teaching position in our pre-K through 8th grade parish school. Adult and children's choirs, Visser Rowland mechanical-action pipe organ. We are looking for dynamic new leadership to build on our heritage of a strong and comprehensive music program. Music at 9 (Rite 2) and 11:15 a.m. (Rite 1) as well as Evensongs, monthly healing service and other feast days. The children's choir is in affiliation with the Royal School of Church Music. Our music is predominantly from the Anglican liturgical music tradition. However, candidates must be sensitive to the need of integrating traditional and contemporary music in the liturgy. In addition, they need the skill to direct our adult and children's choirs, teach in our school and be able to work effectively with our staff and congregation. Our abiding commitment is to glorify God through our worship, ministry and mission with the finest offering we can make. Program includes a music library, practice space and music budget. Salary negotiable based upon qualifications, education and experience. Letters of inquiry, including a resume and a list of references, should be addressed to: The Rev. W. Donald Lyon, Chair, Music Search Committee, St. Barnabas Episcopal Church, 319 W. Wisconsin Ave., DeLand, FL 32720. Telephone: (904) 734-1814.

POSITIONS OFFERED

DIRECTOR OF YOUTH MINISTRIES. St. George's Parish, the largest parish in the Diocese of Tennessee, is seeking a dynamic and energetic individual to pioneer the development of an active youth ministry program and Christian education program for youth ages 12 to 18. This will be a full-time lay position which will have the full support of the clergy and a strong core of lay volunteers. St. George's has 3,000 members and a budget of \$1.5 million. Previous experience and training preferred. Contact: Dyer Rodes, Search Committee Chair, 424 Royal Oaks Dr., Nashville, TN 37205. FAX (615) 292-5833.

SMALL CHURCH in Bogalusa, LA (60 miles north of New Orleans) seeks a retired or semi-retired priest for regular part-time position, rectory provided. Contact: Ellis Sampson, Senior Warden, St. Matthew's Episcopal Church, 208 Georgia Ave., Bogalusa, LA. Day phone (504) 732-8410, evenings (504) 732-5195.

YOUTH MINISTER — as assistant to the rector of St. Bartholomew's Episcopal Church in Nashville, TN. Beginning late spring or early summer to work with junior and senior high school youth. Areas of responsibility are youth groups, discipleship groups, teaching, worship and mission involvement. A strong call to youth ministry is expected. Training and qualification in youth and education ministries desired. St. Bartholomew's Church is strongly evangelical and charismatic in a liturgical tradition. Contact: Fr. Ian Montgomery, St. Bartholomew's Church, 4800 Belmont Park Terrace, Nashville, TN 37215 enclosing resume and references.

ORGANIST-CHOIRMASTER: Full-time organist-choirmaster position available July 29, 1996. Historic downtown 1,500 member cathedral parish seeks energetic individual to direct music program. Must work well with children as well as adults and provide a wide range of music for parish, diocesan and community events. Must understand the Episcopal service. Five years experience minimum. Masters degree in the field of music desired. Send resume and representative tape to: Chair, Organist-Choirmaster Search, Trinity Episcopal Cathedral, 301 W. 17th St., Little Rock, AR 72206-1492.

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Church Directory



Washington, DC

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

Wilmington, DE

CATHEDRAL CHURCH OF ST. JOHN
10 Concord Ave., 19802 (302) 654-6279
The Very Rev. Peggy Patterson, dean
Sun H Eu 7:30 & 10:30, Tues 12:10, Thurs 7:15, Sung Compline Wed 9:10

Hollywood, FL

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

Augusta, GA

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

Riverside, IL (Chicago West Suburban)

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

Indianapolis, IN

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

Kansas City, MO

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

St. Louis, MO

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

Newark, NJ

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

Long Beach, L.I., NY

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

New York, NY

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

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

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

PARISH OF TRINITY CHURCH
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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.

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Sun H Eu 8

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Gettysburg, PA

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

Phoenixville, PA

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

Pittsburgh, PA

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

Selinsgrove, PA

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

Whitehall, PA (North of Allentown)

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

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

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

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23, Avenue George V, 75008 Tel. 011 331 47 20 17 92
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Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu

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

Encourage attendance among your parishioners and invite those traveling to your church.

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