

The Living Church

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The Magazine for Episcopalians

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Quote of the Week

The Most Rev. Edmond L. Browning, Presiding Bishop, in an interview with the Charleston (S.C.) *Post and Courier* on the past year: "It's been the worst year of my ministry. No doubt about it."

In This Corner

Time of Healing and Hope

Living in a mountainous region of Maine means living where winters are hard and springs reluctantly sputter into existence. While daffodils and tulips bloom in more southerly regions, we are still anxiously awaiting the ice to clear from the lake. On May 5, 1995, 9:30 a.m. was the official time when winter's final stronghold of ice was quietly transformed into the shimmering waters of spring. The thawing of ice also marks the time when souls and hearts thaw as we realize that we have endured the long winter and the hope of new life is something that we allow ourselves the luxury to believe is actually coming.

For many in the North, spring is also a time to revisit and finish the grief and pain brought by death during the winter. Spring committals are a tradition and necessity of life here, where the frozen ground of winter refuses to be opened to accept the bodies of loved ones. Spring becomes a time when families and friends regather to finish the rite of burial that began months earlier and which, like winter, has lingered until it was finished.

As a priest and pastor, I have come to understand spring committals as a unique time of healing and hope. At the time of death and the emotional turmoil that follows in its wake, most of us are like the frozen ground of winter, unable to open ourselves to the reality of losing one whom we have loved so much and for so long. While we may be able to acknowledge death, our hearts cannot accept the pain of separation.

Sunday's Readings

How Not to Get Lost in the Details

Easter 5: Acts 17:1-15 (or Deut. 6:20-25); Ps. 66:1-8; 1 Pet. 2:1-10; John 14:1-14

Every organized human endeavor, from government to law and from industry to commerce, breeds participants within its ranks who "can't see the forest for the trees." Such people are so caught up with the minutiae of policies and procedures that they seem to lose sight of their group's ultimate reason for being.

People preoccupied with mere details at the expense of larger mission, however, hardly confine themselves to organizations in the secular realm. The church has more than its share. Christians abound who are so

The spring committal provides many healing touches that help hearts to come to a place of acceptance and peace. The first grace that comes with a postponed committal is time. We live in time and time is one of the creatures which we must learn from and treasure as a friend who allows us the emotional space to come to terms with the changes that death brings.

The spring committal also makes us gather together again in order to share our grief with others we love and who understand the loss we have experienced. Heartfelt embraces, brave smiles accented with glistening tear-filled eyes, the retelling of old stories during a private walk through a quiet cemetery, are rays of warmth that soften souls that have been frozen by the shock of death. The purposeful gathering to express our faith through the rituals of our church provides a context that I believe we all deeply desire and need. To hear the words of scripture now, after a time of mourning and reflection, is to hear the word of God in a new light that a sudden funeral is unable to allow.

Going forth to our lives that still lie before us, we take with us the promise of the resurrection. The reality of winters to come is never far from the heart's mind, but today we are the survivors of winter. And in the midst of lingering sadness, we quietly celebrate our life. Spring is our season today. Thanks be to God.

Our guest columnist is the Rev. Seth G. Richmond, rector of the Church of the Good Shepherd, Rangeley, Maine.

focused on the "words" of the scriptures that they seem to have lost sight of the Word. Many of us are so caught up in familiar "ways" of worship and ministry that we blind ourselves to the Way. And in this age of theological controversy, more than a few of us jealously guard our favorite "truths" at the expense of loyalty to the Truth.

"I am the way, the truth, and the life," says Jesus, God's Word. "No one comes to the Father, but by me." The Savior himself is the cornerstone of Christian faith and life; everything else, by comparison, is of minor importance. By keeping Jesus alone as the focus of our Christian endeavor, we avoid unedifying dissension and instead give glory to God.

No Difference?

The Rev. Russell Johnson [TLC, April 14] wonders why those who are associated with the American Anglican Congress do not get behind the Presiding Bishop and his "forceful" refocusing of the church toward mission.

This spring our outreach committee interviewed a deacon (soon to be priest) of this church who felt called to mission work with a particular people group in Asia. He had done this previously with an ecumenical organization and now sought to do so as an Episcopalian. He spoke of the difficulty of finding a sending agency, but had finally associated with one of the Episcopal Church's new para-church mission groups. I asked if he had explored the possibility of being sent as a missionary from the church proper (that is the offices at 815 Second Ave. in New York). He told me somewhat reluctantly that he had. However, during the interview, when he stated that the reason he wanted to go to this particular group of people was to introduce them to Jesus Christ, his interviewer, in the missions department, threw up her hands and exclaimed, "Why would you want to do that? They already have a religion. They're Buddhists," and the interview ended.

My question to Fr. Johnson is, "In what sense is the national church 'refocused' on missions?" How can we support a mission strategy which sees no difference between Christians and Buddhists?

(The Rev.) James B. Simons
St. Michael's of the Valley Church
Ligonier, Pa.

Us vs. Them

The poverty and paranoia of contemporary Christianity was spelled out clearly in the letter from Frank M. Wiers [TLC, March 24] where being non-Christian becomes, *de facto*, anti-Christian. What is "pagan" must be fought. The dualistic and divisive us-versus-them Christianity (like the military-industrial complex which it supports) has unlimited rights, and no one and nothing else has any rights. Not to be one of us is, automatically, to be anti-American and a Christian-basher.

And what, ultimately, has this Christianity to offer? I can see very little in the pages of TLC to offer non-Christians except institutionalized racism, sexism, homophobia, colonialism, and economic exploitation. Now we have the so-called

(Continued on next page)

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- * **Women's Conference** with **Elizabeth Habecker**, June 3-5
- * **Conversations with Charles Long**, June 14-16
- * **Christianity and Literature: Quests for the Holy Grail**, with **G. Porter Taylor, Jill Pelaez Baumgaertner**, June 16-21

YOUTH WEEK — June 16-21

- * **Junior Young People's Conference**
(for youth rising in grade 7-9)
- * **Senior Young People's Conference**
(for youth rising in grades 10-12, just-graduated seniors)
- * **Conference for Adults Who Work With Youth**

EDUCATION WEEK — June 23-28

- * **Christian Education and Arts** with **Robert Giannini**
- * **Preschool Parenting** (for parents and parish educators)
- * **Bible Conference** with **Fleming Rutledge**
- * **Storytelling in Ministry**
(especially for preachers, teachers, youth leaders)

RENEWAL/SPIRITUALITY WEEK — June 30-July 5

- * **Renewal Conference** with **Terry Fullam**
- * **Spirituality Conference: Julian of Norwich**
with **Elisabeth Koenig**

ALSO ON THE CALENDAR

- * **Camp Kanuga** (ages 7-15), June 9-August 17
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Letters

(Continued from previous page)

Lawful Power

Promise Keepers [TLC, March 24] using the race-card to attempt to prop up the tottering patriarchy.

Actually, I believe Mr. Wiers, who wonders "why can't we just stay with Jesus Christ," should re-examine the gospels. I mean the actual words and teachings of Jesus (and not the interpretations of Paul, much less later writers). Jesus had more in common with the tolerant and honestly spiritual Hindu and Buddhist traditions than he did with what passes for Christianity today (especially in the U.S.). Jesus never met a Christian, and I do not believe he would like them.

Paul Glavin
Lenox, Mass.

Too Well

The editorial on the Righter hearing in Delaware [TLC, March 24] stated that "the secular media covered the event well ... most seemed to have ... understanding of what the hearing was about." Contrariwise, CBS News characterized the event as "medieval." It looks as though the editorial may be right. The media does, unfortunately, understand all too well.

Josephine R.L. Earl
Spartanburg, S.C.

The attitude of Bishop Jane Dixon toward the three Washington parishes [TLC, Feb. 4, 25] is symptomatic of the attitude held by her diocesan bishop, most of the clergy in the Diocese of Washington and the Episcopal Church at large. It is perfectly consistent for one who understands the gospel in terms of the yen for power to subject unwilling bodies to her ministrations.

Bishop Dixon takes the lid off the well from which she and those who share her views have long been drinking [TLC, March 31]: "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."

On one level, she's right. The issue Jesus put before the uncomprehending world was power, and who's got it. But what Bishop Dixon and her coterie have very wrong is the meaningless nature of the merely human propensity to bind others to our will by our being the ones to "make decisions." They don't understand that the only power there is belongs to Almighty God, and that therefore no "straight white males," or anyone else in this world, has any power worth talking about.

The Living Church

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Letters

Jesus told us who has power: "All authority in heaven and on earth has been given to me" (Matt. 28:18). Jesus has it all, with none held back. The task of his church is, therefore, not to seek power according to what we perceive as right, but to submit to the only lawful power there is — the power of Jesus Christ to save, heal and bring his kingdom according to his specific desires.

We should listen to Christ as he reveals his power in his people, submitted to him. However, it seems we are mostly engaged in Washingtonian Dixonism, i.e. seeking our own.

*(The Rev.) Mario Gonzalez del Solar
Church of the Good Shepherd
Richmond, Va.*

"Bishop Dixon's 'Red Sea Experience'" [TLC, March 31] made me rather sad because of what it implies about the state of the Episcopal Church.

She is quoted as saying, "The church and the world are facing a major power shift ... now other people are coming to the table ... we are a community of faith which gathers around the bishop." This

concern for power seems common in the church, and I for one do not find it very inspiring.

In reading the lives of the saints — those holy men and women the church holds up as examples of the God-pleasing life — I don't recall much being said about power shifts or who was at the table as a result. Thus I would agree with the parishes involved that Bishop Dixon is not a good example to gather around. That being said, she is a human being created in the image of God, and I'm sorry that those parishes didn't figure out some way to treat her better without seeming to approve of her power agenda or "ordination."

*Beyer R. Patton
Golden, Colo.*

Subject to Change

Dean Little's Viewpoint article, "How to Know the Truth" [TLC, April 7] may ultimately help move the "two religions" discussion begun by Bishop MacNaughton to more productive ground, but the author's conclusion that there is a "right"

and a "wrong" epistemology is a hindrance.

Epistemologies are cultural constructs that are subject to change. A religious system that is inextricably tied to an epistemology of objective, absolute truth may prove as untenable as the system that was tied to the pre-Copernican cosmology.

If, as I hope, we can all agree that Christianity does not depend on an earth-centered universe, perhaps we will one day also be able to agree that neither does the faith rise or fall on this particular time-bound way of apprehending the reality of God's love in Christ.

*(The Rev.) Gerald W. Keucher
Staten Island, N.Y.*

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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Washington Traditionalists Gather in Protest

The Good Shepherd Statement, a document of protest against parish visitations by woman suffragan bishops, was introduced April 13 in Washington, D.C. during a rally across the street from Washington National Cathedral.

More than 100 persons who called themselves Concerned Parishioners of the Diocese of Washington and their supporters picketed in Bryce Park, protesting the treatment of traditionalists by the Rt. Rev. Ronald Haines, Bishop of Washington, and his suffragan bishop, the Rt. Rev. Jane Dixon.

Bishop Dixon had visited St. Luke's Church, Bladensburg, Md. [TLC, Feb. 4] and Ascension and St. Agnes in Washington [TLC, Feb. 25] and was scheduled to visit St. Paul's, K Street, April 21.

"They have underestimated our resolve to do whatever it takes to maintain our rightful place within the fold," said the Rev. William H. Ilgenfritz, S.S.C., rector of Mount Calvary Church, Baltimore. "There is growing support from those who, while not agreeing with our theological positions, can identify a truly oppressed minority when they see one. We will no longer back up, give up, or shut up."

Others who spoke included Stella Morabito Green from St. Luke's, Robert England of Ascension and St. Agnes, and Cornelia Landis and John McKendrew of St. Paul's. Patrick Delaney, senior warden of St. Luke's, led the chanting of the Great Litany.

The protesters also targeted Bishop Haines' statement that "it is of no concern" if his course of action of sending Bishop Dixon to St. Paul's results in the destruction of that parish.

(The Rev.) James B. Simpson

Correction: Because of a reporting error, the Rev. Michael McClenaghan, who recanted his decision to renounce orders in the Episcopal Church [TLC, April 14] was identified as leaving for the Charismatic Episcopal Church. Fr. McClenaghan and members of his parish left to form a community church.

At National Cathedral, Celebration of a Life

Episcopal churches were the sites for two of the three funeral services for Secretary of Commerce Ronald H. Brown, who died in a plane crash in Croatia and was buried in Arlington National Cemetery April 10.

The first service for Mr. Brown and the 34 others who died with him was held within 24 hours after news of the tragedy stunned the capital. It was on the morning of Maundy Thursday, April 4, at St. John's Church, Lafayette Square, near the White House. In a televised statement from the plaza in front of St. John's, President Bill Clinton noted that the country was also marking the 28th anniversary of Martin Luther King's assassination.

After the Easter weekend and the return of the bodies of crash victims to the U.S., a celebration of Mr. Brown's life was observed April 9 at Metropolitan Baptist Church in downtown Washington.

By noon the following day, 4,700 persons filled Washington National Cathedral for the third service.

African-American musical favorites were mingled with the liturgical. The Rev. Jesse Jackson's daughter, Santita, sang a tribute in the style of a spiritual, accompanied by a piano, and led the congregation in singing "Amazing Grace." Trumpeter Wynton Marsalis stood at the chancel steps to render "Flee to the Mountain" to a traditional New Orleans tune. The cathedral choir of men and boys sang an

anthem based on a passage from the Book of Revelation, and the Howard University choir offered "The Battle Hymn of the Republic."

Those who read from Tennyson's *Ulysses*, Ecclesiasticus and St. Matthew's Gospel were a mix of the world of communications, business and government: Robert Johnson, CEO of Black Entertainment Television; George Fisher, CEO of Eastman Kodak; and Alexis Herman, assistant to the president for public liaison.

There were also touches of humor. Mr. Brown's son, Michael, shared family stories, launched a foundation in his father's memory, and concluded by saying, "And now without further ado, I give you the President of the United States!"

Stepping up to the pulpit he had last occupied 14 months ago in tribute to Sen. J.W. Fulbright, Mr. Clinton said, "I'm telling you, folks, Ron Brown would have loved this deal today. I mean, here we are ... in the National Cathedral."

In contrast, near the end of the service, the dean of the cathedral, the Very Rev. Nathan Baxter, gave a 10-minute homily that dwelt on themes of shock, despair, faith, comfort, strength and peace. The Rev. Canon Patricia M. Thomas led the Prayers of the People. The Rt. Rev. Ronald Haines, Bishop of Washington, led the committal.

(The Rev.) James B. Simpson

Briefly

Church of the Resurrection, Miami, Fla., has begun to rebuild following the departure of its priest and most of its members to the Charismatic Episcopal Church. The Rev. David Simpson and about 200 of the church's 250 members reportedly left over issues of same-sex marriages, women priests and inclusive language liturgies.

Heathwood Hall School of Columbia, S.C., was the only Episcopal school named a "Recognized School of Excellence" by the Department of Education in its Blue Ribbon Schools program.

The Rt. Rev. Edward Neufville, newly installed **Bishop of Liberia**, was reported in protective custody in his country following violence in Monrovia. Eugene

Cooper, a member of the standing committee of the Diocese of Liberia, said there were no religious services in Monrovia on Holy Saturday or Easter Day.

The Council of General Synod of the **Anglican Church of Canada** voted that the church extend health benefits to same-sex partners of members who participate in its health plan. According to *Anglican Journal*, about half of the Canadian dioceses do not participate in the national church's health plan.

Bernard Wayne Franklin was installed as the ninth president of **St. Augustine's College** March 22 in Raleigh, N.C. Dr. Franklin succeeds Prezell Robinson as president of the church-related liberal arts college.

Growing in Faith Together

Canadians and Americans Focus on the Approach to Ministry

They went to Boulder City, Nev., from around the world to work together on new models of ministry in the church, and found the session “stimulating” and even “exciting.”

They are the diocesan members, observers and visitors to the annual meeting of Living Stones, a diocesan partnership of U.S. and Canadian dioceses.

“There is a wide variety of dioceses here,” said the Rt. Rev. Tom Ray, Bishop of Northern Michigan. “It is a good opportunity to explore the relationship between baptism and ordination. It is also a good opportunity to restore to the baptized their sense of Christian responsibility.”

Many of the dioceses already have a process for training and ordaining local lay people, and much of the discussion at the Living Stones meeting was centered around the selection process, training, supervision and use of the locally ordained clergy.

While a renewed focus on baptismal ministry — known as Total Ministry, or Mutual Ministry — and the responsibility of that ministry is part of the motivation for the group’s activity, so is a growing recognition that shrinking diocesan budgets make it difficult to have a seminary-trained, paid priest in every congregation.

“This talks to the original call to be Christian,” said the Rt. Rev. Andrew Fairfield, Bishop of North Dakota, “It’s valid, and touches a core. But economics, the hard hand of God, is a factor, too. It is causing more and more people to wake up.”

Bishop Fairfield added that he is encouraged by the number of Canadian dioceses which participate. His diocese works with the neighboring Canadian dioceses to provide sacramental ministry in communities near the border.

“We are motivated by a theme, the theology of baptismal ministry,” said the Rt. Rev. Eric Bays, Bishop of Qu’Appelle, Canada.

He said the growing “financial bind”



Dick Snyder photo

A discussion group at Living Stones: growing importance of lay ministry.

that many dioceses face means they will “be spending less on professional ministry. And people in the congregations will take the responsibility of baptized ministry, and find renewed life.”

Bishop Fairfield agreed, saying the renewed emphasis on baptismal ministry is about “renewal of the church. Not just in the remote areas, but renewal, period. For me, at the core, this is a renewal movement.”

“Why is there growth in the membership here?” asked the Rt. Rev. William Smalley, Bishop of Kansas. “It’s one of the few places where there is a real excitement. It’s not just talk. It should be a model for the church community.”

“I find this very stimulating,” agreed the Rt. Rev. Edward Jones, Bishop of Indianapolis.

Fred Zeggil, a lay person from Rupert’s Land, Canada, said the session “was very helpful for me. It helps reignite the flame.” He added he was encouraged by the international theme.

Bishop Bays said he was pleased by the group’s electing a Canadian, the Rev. Don Phillips of Qu’Appelle, as chair.

Two observers from overseas churches — New Zealand and South Africa — were present for the meeting. The Rev. Kevin Wright of New Zealand said seven dioceses there were involved in implementing Total Ministry models. He found

it helpful to come to a meeting “where we could talk about problems, solutions, and also a process.”

Diocesan Living Stones members, each of whom pledges to have the bishop and a ministry development coordinator at the annual meeting, are: Indianapolis, Kansas, Minnesota, Nebraska, North Dakota, Northern Michigan, Nova Scotia, Ohio, Olympia, Qu’Appelle, Rupert’s Land and South Dakota. Observers were sent by the dioceses of Iowa and Nevada.

The Rev. Chuck Wilson and his wife, Lynne, who created the organization and served as its facilitators, announced at the meeting that they were stepping back from active involvement in it. More of the work will be done by the diocesan coordinators. Fr. Phillips, the new chair, is diocesan coordinator from Qu’Appelle. Pat Hanen, coordinator from Ohio, was elected as vice chair.

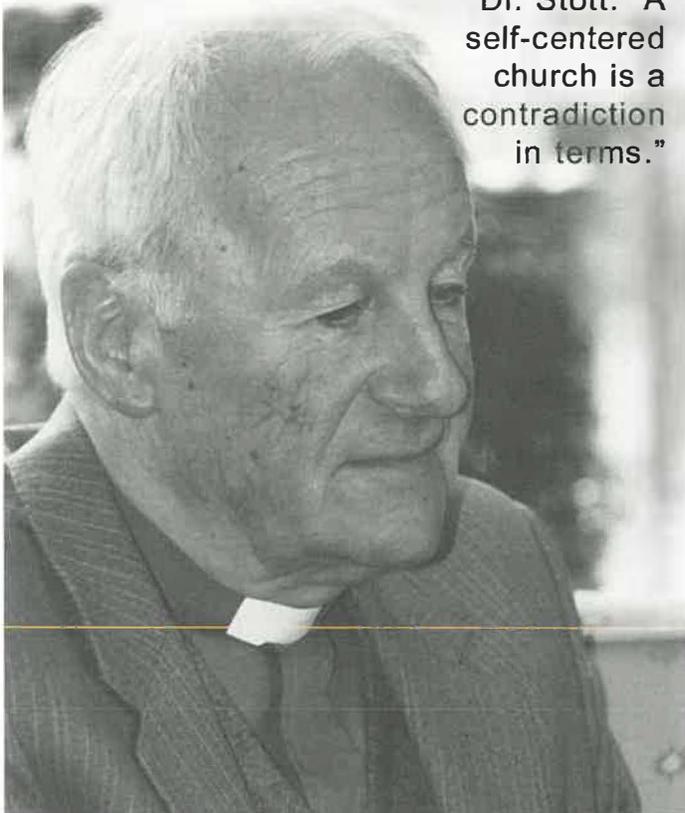
The Rt. Rev. George Harris, retired Bishop of Alaska, served as evaluator for the meeting.

He noted that what the group was talking about was “long term, systemic change in the church.

“It will require an invitation to others to examine this model,” he said.

The meeting was held at Wellspring, the convent and retreat center operated by the Sisters of Charity.

Dick Snyder



Dr. Stott: "A self-centered church is a contradiction in terms."

Ann Chambliss photo

In Worship and Witness

John Stott talks about
today's church

By RUSSELL LEVENSON, JR.

The Rev. John R.W. Stott is widely recognized as one of the leading evangelical preachers and teachers in the Anglican Communion. In addition to serving as rector emeritus of All Souls' Church in London, he is the founder of the Langham Foundation and is the president of the London Institute for Contemporary Christianity. He has conducted teaching missions worldwide and is the author of more than 35 books. He was interviewed recently when he conducted a teaching mission in Birmingham, Ala.

Q: You were ordained five decades ago. How has your ministry changed in the last half century?

A: I have had the unusual experience of being attached to the same church for 50 years, five years as curate (assistant), 25 years as rector and 20 as rector emeritus. All Souls' Church, Langham Place, occupies a strategic position in the heart of London's West End and reaches out to its very diverse population.

Q: Your writings have influenced two generations of clergy and laity. Of all of your works, with which are you most pleased and why?

A: More of my heart and mind went into the writing of *The Cross of Christ* than into any other book, because the cross is the center of our Christian faith and life. I could not myself believe in God at all if it were not for the cross. By the cross God not only justifies us, he also justifies himself in a suffering world.

Q: Any future projects planned?

A: I am the editor of the New Testament Bible Speaks Today Series, and have just turned in an exposition of 1 Timothy and Titus. Now, InterVarsity Press has asked me to draw from my diaries and to consider writing some reflections on today's Christian scene.

Q: Where should the church focus its energies today?

A: Not on its own domestic concerns, but on a needy world, reaching out in compassion to the alienated, the hungry, the homeless and the lost.

Q: Where is it wasting its time?

A: Wherever it becomes preoccupied with maintenance instead of mission. A self-centered church is a contradiction in terms. The church is called to live ex-centeredly, giving itself to God in worship and to the world in witness.

Q: A great deal of American preaching focuses on issues (i.e. inclusivity, abortion, environment, human sexuality, race relations, etc.) and yet, there is also a backlash of folk saying stressing issues is killing the central power of the gospel. Do you find yourself agreeing with one side or the other, or is there a fine line?

A: I understand preaching as a bridge-building activity, relating the word to the world, and spanning the gulf between them. It does not matter on which side of the divide one begins, so long as both sides are involved in the process.

Q: Perhaps the most divisive issue in the Episcopal Church today is human sexuality, in particular the blessing of same-sex unions and the ordination of non-celibate gay persons. Any thoughts on the issue?

A: A Christian view of human sexuality in general and of homosexuality in particular should not begin with the six texts usually quoted (three in the Old Testament and three in the New), but with Genesis 2:24, which is the biblical defi-

nition of marriage. It shows that heterosexual, monogamous marriage is the only God-given context for sexual intercourse.

Q: During his recent lectures at the Institute on Religion and Public Policy, Wolfhart Pannenberg said, "If protestant churches accept homosexual pastors and pastors with gay partners, they can no longer claim to be churches based on the authenticity of the Bible with the heritage of the Reformation..." Do you agree?

A: Yes, I do agree. It is not just a question of Genesis 2:24, but the fact that Jesus himself quoted this text and gave it his own divine endorsement. The church has no liberty to disagree with its Lord.

Q: What troubles you most about the modern church?

A: Its feeble-minded capitulation to what is fashionable or politically correct. The church is called to be like a rock in a mountain stream, not like a reed shaken by the wind.

Q: What are your thoughts on the current status of biblical scholarship in the church?

A: There is a welcome, growing desire to go beyond sterile, negative criticism to positive canonical study, seeking to understand scripture (the treasure committed to the church's trust) both in its original meaning and in its contemporary application.

Q: Tony Campolo recently said the real hope for the future of the church will be found in the mainline. Your thoughts?

A: I am neither a prophet, nor a son of the prophets, but I guess he may be right. Certainly there is great potential in the mainline denominations if only they will return to Christ and to scripture.

Q: In recent years, you seem to have spent time distinguishing more clearly between evangelicals and fundamentalists. Why?

A: No, it is not recent. For 50 years and more, I have urged that authentic evangelical Christians are not fundamentalists. Fundamentalists tend to be anti-intellectual, to have a dictation theory of inspiration, to be literalistic in their interpretation, to deny Christian social responsibility, to condone racial prejudice, and to be totally negative toward ecumenism.

Q: In your travels, you have seen a great deal of hunger and poverty in the world. Is there a difference in

Dr. Stott: What is most troubling in the modern church is a 'feeble-minded capitulation to what is fashionable or politically correct.'

First World and Third World Christianity?

A: Jesus certainly taught that "life's worries, riches and pleasures" can choke spiritual life and hinder spiritual growth (e.g. Luke 8:14). So wherever materialism is not a temptation, one often finds that Christians are more vigorous and vibrant in their faith.

Q: You have written of the church's great blind spots of the past, (the Crusades, the Inquisition, slavery, etc.). What do you feel the blind spots of the 20th-century church are?

A: Some years ago I would have begun with our evangelical slowness (in contrast to catholic and ecumenical people) to condemn weapons of indiscriminate destruction. Indeed, this is still an issue. Next, we evangelicals have also been dilatory in expressing concern for the protection of the environment, whereas we should have been the first in the field. Thirdly, world poverty has not yet sufficiently burdened our conscience or affected our economic lifestyle.

Q: What is the greatest threat to authentic Christianity and spirituality?

A: "Worldliness," that is to say, our tendency to surrender to the beliefs, values and standards of non-Christian society. Instead, we are called to a radical non-conformity to the prevailing culture.

Q: What counsel do you have for Christians who seem to find themselves increasingly at odds with the "world?"

A: Rejoice! If we were not at odds with the secular world, there would be something grievously wrong with us. If we are at odds with the world, it may be because we are taking seriously Jesus' call to his followers to be counter-cultural. "Do not be like them," Jesus said (Matt. 6:8).

Q: You have said that Christians should find other interests besides simply the church and religion. You, for instance, are an avid bird watcher. Why?

A: We seem to have a good doctrine of redemption, but a bad doctrine of creation. Yet God has given us in nature and in scripture a double self-revelation. So nature study and Bible study should go hand in hand. Both are explorations into the revelation of God.

Q: When do you feel closest to the presence of Jesus?

A: Sometimes in private prayer, when claiming his great promises like "I will make myself known to him" (John 14:21), but even more in public worship, when I am caught up with the visible congregation and with angels and archangels in the praise of God.

Q: What is the greatest food for the personal faith of the Christian?

A: Quoting Deuteronomy, Jesus himself declared that human beings live not by bread alone but by God's word. I am an impenitent believer in the discipline of daily Bible reading and meditation.

Q: What is your greatest hope for the church today?

A: That it will renew its loyalty to the authentic Christ of the New Testament witness, the God-man, the unique Savior and Lord; that it will not only proclaim him but embody him in holiness and love, so that it will be salt and light to the world.

Q: As the church enters its third millennium, what counsel do you have for its clergy and laity?

A: The fundamental question before us all is "Who is the boss?" Is Jesus Christ the Lord of the church, with authority to teach, direct and empower it? Or is the church the Lord of Jesus Christ, with liberty to manipulate his teaching, selecting what it likes and rejecting what it doesn't? "Jesus is Lord" was the earliest and most basic Christian creed. It remains the chief criterion of Christian authenticity. □

The Rev. Russell J. Levenson is associate rector of St. Luke's Church, Birmingham, Ala.

Places of Persecution

By PATRICK P. AUGUSTINE

Editor's note: The Rev. Canon Patrick P. Augustine recently testified before the U.S. Senate Committee on International Operations and Human Rights, offering a valuable perspective on the persecuted church in the Islamic world.

The persecution of Christians is on the rise in Pakistan, Sudan, Nigeria, Saudi Arabia, Egypt, Iran and other countries. It is manifested in harassment, killing, unjust laws and many other types of aggressive prejudice.

Hoping for similar action by other dioceses, the 200th annual council of the Diocese of Virginia unanimously adopted resolution R-10 on the State of the Suffering Church, which encourages congregations to form a link of prayer in support of Anglicans and other Christian bodies currently under persecution.

Since the beginning of the Islamic faith in the middle of the sixth century, the Christian community has had *dhimmi* status. As second-class citizens, these non-Muslims must pay a special tax, *jizya*, for protection. The *dhimmi* practice is based on a verse in the Quran:

Fight those who believe not
In God or the last Day,
Nor hold that forbidden
By God and His Apostle,
Nor acknowledge the Religion
of Truth, (even if they are)
Of the people of the Book,
until they pay the Jizya
with willing submission
And feel themselves subdued
(Sura 9:29 translation by Yousaf)

This second-class status is reflected in laws as well as custom in these countries. If a Muslim marries a Christian, for example, the children are automatically classified Muslim. Some countries refuse to acknowledge the conversion of a woman from Muslim faith to Christianity.

Anyone wearing a non-Islamic religious symbol (such as a cross) in the Kingdom of Saudi Arabia is liable to be arrested or publicly harassed by the *metawah* (religious police). There is no non-Muslim place of worship. Christian workers meeting in a private home for prayer have been arrested, beaten and thrown into Saudi jails.

In Sudan, it is difficult for anyone with a Christian name to get a job. Hundreds of thousands of Christians in

southern and western Sudan have been taken into the desert and abandoned without food or water. Relief was only provided to those who converted to Islam.

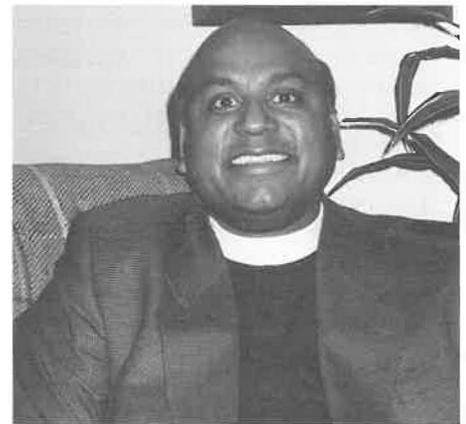
Christians in Arab countries survive by keeping their witness to Christ at a most discreet level, advised a Greek Orthodox Lebanese, speaking before the Middle East Council of Churches in 1988. They reside in communities considered either "militant ghettos" (Lebanon's Maronites) or "non-militant ghettos," such as Copts of Egypt or Chaldeans of Iraq.

Muslim Arab soldiers receive special compensation for wedding Southern Sudanese Christian or animist women and fathering children raised as Muslims. This practice encourages enslavement and rape.

As a result of a Shariat Bill (supreme religious law) passed by the Pakistani Government in 1985, Christians have been charged with blasphemy and beaten, jailed or killed. Three were accused of blasphemy when a young illiterate member of their family wrote slogans on a mosque wall; he and two uncles spent months in jail before one uncle was killed. The other two fled to Europe, leaving their families facing the wrath of the militant Muslims.

St. John's Church in Cairo was in danger of collapsing in 1988, but the Copts recognized that the state would prevent reconstruction. They secretly built a new and smaller church inside the old, then carefully "peeled off" the carcass to reveal the new church.

Following an International Conference of Islamic Organizations meeting at Mecca in 1974, during which it was stated: "All Christian activities must be stopped, no matter what secular expression," hospitals, orphanages, schools, and universities were taken over. By 1977, all



Canon Augustine: "Immigration is an option which threatens the survival of the Christian presence in the Middle East."

Christian institutions were nationalized by the Islamic Government of Pakistan.

Of course, for those immature in their Christian faith, official pressures or financial incentives result in a conversion to Islam. Libya, for example, offered to sponsor major development projects in other north African countries providing local village communities became Muslim. In Pakistan, some conversions have been forced by physical violence, including under gunpoint.

Many Middle Easterners, in search of a better economic life and freedom to pursue their Christian faith, simply move away. Immigration is an option which threatens the survival of the Christian presence in the Middle East.

The Church in the West has little knowledge or understanding of the suffering of our brothers and sisters in Christ. In his second letter to the Corinthians, St. Paul writes: "We do not want you to be ignorant, brethren, of the affliction we experienced in Asia" (1:8). His concern was that the church should be informed of the appalling suffering which he and fellow Christians were undergoing.

We must become actively involved in supporting the persecuted in our church in the Muslim world. In addition to prayer, the church in the West needs to provide knowledge through sermons, meditations and small-group discussions to promote understanding and national support. Christians living in freedom need to form partnerships with these brothers and sisters abroad, thus breaking the isolation that currently exists. □

The Rev. Canon Patrick P. Augustine is associate rector of the Church of the Holy Comforter in Vienna, Va. A native of Pakistan, he is a member of the Presiding Bishop's advisory committee on Christian-Muslim Relations.

Percentage of "official" Christian population

Country	1900	1960	1991
Egypt	10	8	7
Iran	15	-	2
Iraq	35	-	2
Palestine/Jordan	25	7	4
Syria	40	12	10
Turkey	32	-	0.2

Source: St. Andrew's Center, London, U.K.

Editorials

Brevity Is Appreciated

Many readers continue to tell us that our letters to the editor are their favorite part of this magazine. Judging by the number of letters we receive, that is indeed the case. We receive far more letters to the editor than we can publish. In fact, we probably could fill the entire magazine with correspondence from readers.

In recent weeks, we have begun to notice a trend among those who write letters to the editor. The letters are becoming longer. For whatever reason, we are receiving correspondence from readers of three or four pages in length on a variety of topics. While such letters often make valid points and raise worthy subjects, they are far too long to be published, and usually too lengthy to be edited heavily.

We will attempt to strengthen our letters to the editor by giving preference to those letters which make a point with brevity, and our editing of longer letters will be more stringent. Shorter letters will be easier for readers to digest, and they will enable us to present more letters and a wider range of opinions.

Our letters to the editor provide a forum for the entire

Episcopal Church in which opinions may be shared, thoughts exchanged, and information provided. We are grateful to all who send letters. Even though it is not possible to acknowledge the letters, please know they are read and their contents noted. Your thoughts are always welcome.

Ongoing Service

Quietly and unassumedly, the ministry of the Church Periodical Club continues to be effective with its distribution of grants to worthy causes. For example, CPC furnished 175 Books of Common Prayer and 50 Bibles to the Diocese of Venezuela. It assisted Forward Movement Publications in providing copies of the Anglican Cycle of Prayer to those overseas who either can't afford them or are unable to obtain U.S. currency.

Through grants to seminarians, "miles of pennies" and other endeavors, the Church Periodical Club continues to serve the wider church. We are pleased to recognize CPC and hope that in places which have designated May 5 as Church Periodical Club Sunday, there will be an encouraging response.

Viewpoint

Why I Oppose the Koinonia Statement

Those anxious to redefine marriage . . . need to look carefully at the small print of scripture.

By PETER J.A. COOK

The basic questions behind Francis Wade's article, "Why I Support the Koinonia Statement" [TLC, March 3] and the efforts of those suggesting liturgies for same-sex marriages are whether Christian marriage ought now to be redefined to include committed non-celibate homosexual relationships, and whether committed relationships constitute "wholesome examples" as serve to qualify candidates for ordination.

Fr. Wade claims that whereas the Christian tradition has basically opposed homosexual relationships, such relationships have at times been acceptable in the church. Modern scientific studies on homosexuality are exploring such factors as a possible genetic base and environmental factors. He believes homosexuality is precognitive, and bears more heavily on some persons than others.

Based on biblical principles (Fr. Wade

writes that church thinking should be guided by the basic principles and findings of scripture), we should start from God's clear message: "It is not good that man should be alone" (Gen. 2:18). Certainly it is not good that man should be alone. However, we make a grave mistake if we think this statement stands alone, as though unencumbered by all that Genesis 1-3 has to say about man made in the image of God, and God's message concerning marriage as the answer to being alone.

Those anxious to redefine marriage to include lesbian/homosexual relationships need to look carefully at the small print of scripture. To do what is proposed requires a rewrite of all God says in Genesis 1-3 about the psychology of the man+woman sexual relationship, man+woman as the God-ordained nuclear family unit, and how the man+woman partnership reflects the full image man has of God.

One thing that Genesis 1-3 makes clear is that the bond of man and woman is where human relationships start. Man and woman (not man and man, or woman and woman) is what unites the two forms of

human creation, thus reflecting the full humanity of God. Only in the heart of God lies the true essence of maleness and femaleness. So, when God created male and female and ordained their basic fellowship and unity, it somehow reflects his own fellowship and triune unity as Father, Son and Holy Spirit.

Any attempt to redefine marriage requires by definition a rewrite of what scripture understands by man made in the image of God. Philosophical man, when he succumbs to hubris, ever presumes that if man is cast in the image of God, then the least he can do is return the favor and recast God in man's own image. A clear, current example of this, and not unrelated to current demands of feminism, is the attempt to find room for female images of God because the models advanced in scripture seem patronizingly patriarchal and chauvinistic.

Hence liturgies referring to God as "Sophia" are being experimented with. Whether such images add significant knowledge about God that scripture somehow failed to make clear, or whether they merely reflect the male-female

The Rev. Peter J.A. Cook is rector of St. Michael and All Angels Church, Lake Charles, La.

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Viewpoint

antagonism rampant in today's society, is a moot point.

For those intent on raising homosexual forms of "marriage" to the level of sacrament, other difficulties also need to be faced. Scripture makes free use of the marriage symbol when it speaks of the union of God and Israel in the Old Testament, and the union of Christ and the church in the New Testament. God is as committed and faithful in his covenant with us as we are to be with him, and in the human marriage relationship he ordains.

For those intent on "demythologizing" what scripture has to say regarding marriage and man made in the image of God, it is incumbent on them to provide a "remythologized" view of marriage such as allows marriage to continue as the human parable scripture clearly intended it to be for the Old Testament covenant between God and Israel, and the New Testament covenant between Christ as bridegroom and the church as bride.

But the reworking of key Bible themes does not stop there. The Anglican tradition has always held that scripture contains all things necessary concerning salvation. In other words, the Bible is our record of God's history of salvation. Salvation history threads through scripture like a scarlet cord.

What seems to be taken for granted by those advocating alternative forms of marriage is the idea that Christian redemption is irrelevant in the vast area of sexual confusion that now confronts us.

If God's saving history still has relevance, then sexual confusion, as reflected in the rapid advance of the homosexual lobby in its attack on the biblical norm, stands above all else in need of repentance and forgiveness. It needs healing (*salus*), and it needs redemption, certainly not promotion to the rank of "sacrament" or hallowed as "wholesome example" worthy of the call to ordination.

As far as ordination is concerned, the mistake is to treat ordination as some kind of inalienable human right. Ordination ought to mirror God's holiness, not man's sexual confusion. The church of Christ has no mandate to accommodate tradi-

tional teaching to suit modern sexual proclivity. If that is done, Christian redemption loses all meaning.

The sad thing is that many in the church think just that. Even members of the episcopate have stated publically that "sin is no big deal," or put in print that the fall of man "no longer makes sense." "The Christ story no longer makes sense"

because "we have no need of a divine rescuer" (Spong: *Rescuing the Bible*, p. 35).

**The
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modate traditional
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modern sexual
proclivity.**

What traditional Episcopalians need to demand of those who argue for same-sex unions as alternative forms of marriage is: 1. They need to offer a rewrite of all that Genesis 1-3 has to say concerning God's purpose in creating man+woman. 2. They need to redefine marriage as the human sign or parable of the all-important divine-human covenant, both in the Old Testament and the New. 3. They need to explain what salvation means if for "redemption" we now must read "accommodation," and why redemption lacks all power to restore God's created humanity and reclaim creation for his saving purpose.

Personally, I don't think such a rewrite of God's creation and saving purposes can be done without tearing at the seam and fabric of the tradition of Christian doctrine. For this reason I believe that the ordination of non-celibate homosexuals and the inclusion of same-sex relationships in the sacrament of marriage has no place on the church civil rights agenda.

One thing is certain. Further debate, both heated and reasoned, will continue. But, like Francis Wade, I trust that "I am not through getting smarter about this." □

Next Week . . .

**Spring
Book Issue**

People and Places

Appointments

The Rev. **Mary Alexander** is vicar of St. John's, 917 Texas, Woodward, OK 73801.

The Rev. **Marcia Davenport** is rector of St. Paul's, Box 141, Trappe, MD 21673.

The Rev. **John Graham** is rector of Trinity, 1015 Holman, Houston, TX 77004.

The Rev. **Margaret M. Graham** is rector of St. John's Parish, Georgetown, 3240 O St., NW, Washington, DC 20007.

The Rev. Canon **Arnold R. Hoffman** is canon missionary of the Diocese of Springfield; add: 862 Starlight Ct., Herrin, IL 62948.

The Rev. **David H. May** is priest-in-charge of St. Andrew's, 227 S. Cherry, Richmond, VA 23220.

The Rev. **M. Sue Reid** is rector of St. Alban's, 4601 N. Emerson Ave., Indianapolis, IN 46226.

The Rev. **John W. Rick** is associate of Grace Church, 3601 Russell Rd., Alexandria, VA 22305.

The Rev. Canon **Joseph Y. Seville** is canon to the ordinary of the Diocese of Central Pennsylvania, Box 11937, Harrisburg, PA 17108.

The Rev. **Caroline M. Stacey** is rector of All Saints', 800 Abbott, East Lansing, MI 48823.

The Rev. **C. Christopher Thompson** is rector of St. Thomas', 1200 Snell Isle Blvd., St. Petersburg, FL 33704.

The Rev. **John Throop** is vicar of Christ Church, Limestone, IL; add: P.O. Box 3702, Peoria, IL 61612.

The Rev. **Robert Young** is rector of St. Andrew's, 727 Hill, Grand Prairie, TX 75050.

Ordinations

Priests

Alabama — **Frank McRight, Jr.**, assistant, St. Thomas', 12200 Bailey Cove Rd., Huntsville, AL 35803.

Central Pennsylvania — **Stephen Casey**, St. Paul's, Box 206, Lock Haven, PA 17745.

Mississippi — **William Thompson Richter, Jr.**, **George Woodliff**.

Pittsburgh — **Barbara Knotts**.

Upper South Carolina — **Robert Brown**, **Jack Hardaway**, **Patricia Moore**, **Ellen Stallworth**.

Western New York — **Richard Molison**, curate, Advent, 54 Delaware Rd., Kenmore, NY 14217.

Resignations

The Rev. **Adelaide Clark**, as rector of St. Luke's, Shelbyville, IN.

The Rev. **T. Nicholas King**, as rector of All Saints', Reisterstown, MD.

The Rev. **John E. Laycock**, as rector of St. Columba's, Detroit, MI.

The Rev. **David C. Moore**, as rector of St. John's, Royal Oak, MI.

Retirements

The Rev. **Samuel Keith Hall**, as rector of St. Mary's, Martinsville, IN.

The Rev. **Lynde E. May, IV**, as interim rector of St. Mary's, Tampa, FL; add: 5222 S. Russell St. #27, Tampa, FL 33611.

The Rev. **Harold J. Wilson**, as part-time rector of Ascension, Middle River, MD.

Deaths

The Rev. **Thomas C. Barnes**, retired priest of the Diocese of East Tennessee, died March 1 at the age of 66.

Fr. Barnes was born in Onley, VA. He attended Randolph-Macon College, the University of the South, and the University of Tennessee. Fr. Barnes was ordained priest in 1964. He served parishes in Langley and Richmond, VA; West River, MD; and Memphis and Chattanooga, TN. He was a member of the executive councils for the dioceses of Virginia and Maryland, chairman of the Episcopal Society for Ministry on Aging, and author of the *Manual for Lay Ministry*. He retired in 1989. Fr. Barnes is survived by his wife, Betty, two sons and one daughter.

The Rev. **Portia Bowers**, chaplain of Aaron Manor Nursing Home, Chester, MI, died March 15. She was 70.

Mrs. Bowers was born in Baltimore, MD. She was educated at the University of Maryland, Yale University, and Episcopal Divinity School. She was a member of the Order of St. Luke. She was ordained priest in 1986. Mrs. Bowers served as chaplain of Massachusetts General Hospital, Boston, and associate of developing hospital ministry of St. Athanasius & St. Paul, Los Angeles, CA. She is survived by her husband, Dexter, and one child.

The Rev. **Charles W. Carnan**, retired priest of the Diocese of Southern Virginia,

died Feb. 29 following an extended illness. He was 88.

Fr. Carnan was born in Baltimore, MD. He graduated from the University of Virginia, Virginia Theological Seminary, Harvard University, and Yale University. He was a member of the Order of the Holy Cross. He was ordained priest in 1939. Fr. Carnan served parishes in Freeport, TX; Moundsville, WV; Newport News, Virginia Beach, Manassas, Cismont, Accomac, and Pungateague VA; San Francisco, CA; and Rockville Center, NY. He also served in the United States Air Force. He retired in 1972. Fr. Carnan is survived by his wife, Emily, and three children.

The Rev. **Sydney W. Pratt**, retired priest of the Diocese of South Dakota, died March 20 of a brain tumor in Rapid City, SD. He was 62.

Fr. Pratt was born in Simcoe, Ontario, Canada. He attended Oklahoma City University and Drake University. He served in the United States Army from 1956 to 1959. He later entered Seabury-Western Theological Seminary and was ordained priest in 1990. He served parishes in the Standing Rock, Rosebud and Cheyenne River Missions. He was chair of the commission on liturgy, music and allied arts for the Diocese of South Dakota and served as vicar of St. James and St. Elizabeth, Wakpala, SD. He retired in 1994. Fr. Pratt is survived by three daughters, Betsy, Melissa, and Sue, and three granddaughters.

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Benediction

First and Last

Those male chauvinists have relegated you to the benediction!" She-Who-Must-Be-Obedyed began this, our second phone conversation. It was the week before Memorial Day and several weeks after my initial contact with Mrs. H., an energetic octogenarian who is very active in our community. Mrs. H. had called the first time to request that I open our town's annual Memorial Day celebration with an invocation. It seems this redoubtable lady had taken the sponsoring organization to task for not involving more women in its program, particularly women clergy. The gentlemen, quite wisely, asked Mrs. H. to remedy the situation. Somehow she found me, and I happily agreed to give the opening prayer.

Her wrath was considerable when she discovered that the program had been changed. A male pastor had been invited to offer the invocation, and I was assigned to close the service. I assured Mrs. H. that I did not consider the benediction to be a demotion. "Look at it this way," I suggested, "a woman will have the last word." Mrs. H. decided that this would be appropriate, and hung up somewhat mollified — or so I thought.

In her writings, Dame Julian of Norwich (b. 1343) often refers to God as Our Courteous Lord. In the most significant event in human history, Our Courteous Lord chose to give the last word to a woman, and a very young woman at that. I do not know many people who possess the good manners to allow others the final say in a conversation. God, in his courtesy, waited politely for Mary's reply to the angel's announcement. Mary gave it, "Here am I, the servant of the Lord: let it be with me according to your word (NRSV)." That word became flesh and dwelt among us.

A postscript: I arrived early for the Memorial Day service, prayer book in hand. When the moment came for the invocation, the presiding officer called several times for Pastor T., who never appeared. I ended up giving both the invocation and the benediction.

When I asked Mrs. H. after the ceremony what had happened to Pastor T., she replied sweetly, "Never underestimate the power of prayer, my dear."

Once again, apparently, Our Courteous Lord had given the last word to a woman.

*(The Rev.) Jeanne Lutz
Las Cruces, N.M.*



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

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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.**

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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.**

HISTORIC PARISH in beautiful southeast Alaskan island community seeks part-time priest. For information contact: **St. Philip's Search Committee, P.O. Box 409, Wrangell, Alaska 99929. FAX (907) 874-2014.**

DIRECTOR OF CHRISTIAN EDUCATION & CHILDREN'S MINISTRIES. Full-time position. Large parish seeks individual committed to working with children and adults. Degree in CE/equivalent and liturgical background. Salary low \$20s. Resumes to: **The Rector, St. John's Episcopal Church, 2827 Wheat St., Columbia, SC 29205.**

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VICE PRESIDENT FOR DEVELOPMENT, the Church Divinity School of the Pacific, Berkeley, CA. Responsibilities include major gifts, strategic planning, administrative oversight of development department, member of executive staff. Qualifications: experience in annual fund and capital campaigns, collaborative leadership style, team building skills, ability to travel, commitment to Episcopal Church. Contact: **Donn Morgan, President and Dean, Church Divinity School of the Pacific, 2451 Ridge Rd., Berkeley, CA 94709.**

POSITIONS OFFERED

DIOCESE OF NAMIBIA, Province of Southern Africa (Anglican). The Rt. Rev. James Kauluma, Bishop, is accepting applications for the position of personal private secretary to the bishop. Applications are also being accepted for receptionist for the diocesan office. Ideally, the two functions would be filled by a husband and wife team. The post of secretary is open to male or female candidates. The diocesan office is located in the capital city of Windhoek, a cosmopolitan city with a pronounced European ambiance and international flavor. English is the daily language of the office and the official language of the nation. While a nominal stipend would be paid based on the local economy, realistically the candidate(s) would need to be financially self-sustaining or with a solid and reliable mission support base. The diocese is Anglo-Catholic in its worship and evangelical in its faith. Further detailed information may be obtained by contacting **Don or Diane Brown, P.O. Box 81746, Bakersfield, CA 93380** or telephone after April 1, 1996. **(805) 589-2492; FAX (805) 588-9351.** Send detailed resume and a brief statement of your Christian faith affirmation to: **The Rt. Rev. James Kauluma, P.O. Box 57, Windhoek, Republic of Namibia.**

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.**

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), and a collegial style of leadership, a eucharistic, family-size cosmopolitan congregation, and 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 Carlisle Blvd., NE, Albuquerque, NM 87107.**

YOUTH/YOUNG ADULT MINISTRY COORDINATOR (clergy or lay) to facilitate educational, fellowship and sports programs, retreats, service projects and small groups for Christian formation in growing parish of 1,100. Must be actively pursuing personal and Christian growth, have heart hunger for youth ministry as well as verifiable ability to work and play with youth, parents, staff, volunteers. Necessary to be excellent role model for youth and to possess good skills in organization and resource management. Looking for superior communication skills. Background check required. Complete job description and application. Contact: **Patricia Townsend, St. Martin's-in-the-Fields Episcopal Church, 5220 Clemson Ave., Columbia, SC 29206. (803) 787-0392. FAX (803) 782-5658. Closes May 15.**

POSITIONS OFFERED

CHAPLAIN: Westminster-Canterbury, a continuing care retirement community, seeks a part-time chaplain to work with assisted living and nursing care residents. Send resume to: **P. Tulane Patterson, 501 V.E.S. Road, Lynchburg, VA 24503.**

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.**

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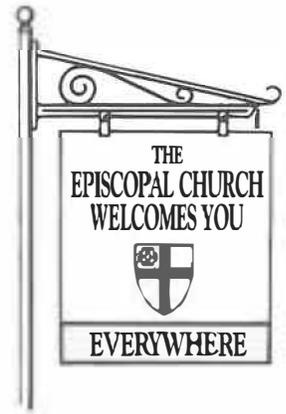
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CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. Thomazine Shanahan, the Rev. Lupton P. Abshire
Sun Eu 8, 9, 11 (1S, 3S & 5S); MP 11 (2S & 4S); Cho Ev 5 (1S Oct.-May). Daily Eu (Wed 7:30), 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; the Rev. Dr. M. Antoinette Schiesler, ass't
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

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.

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New York, NY

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

EPISCOPAL CHURCH CENTER

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

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

PARISH OF TRINITY CHURCH

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

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

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Sun H Eu 8

Trinity Bookstore, 74 Trinity Pl. Open MonThurs 8:30 to 6, Fri 8-3:30
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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 app

Philadelphia, PA

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts. (215) 563-1876
The Rev. Canon Barry E.B. Swain, r
Sun Masses 8, 9:15 & 11 (High); Matins 7:30; Sol Ev Novena & B 4. [June through Sept: 8, 10 (Sung), Ev & Novena 5:30] Daily: Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

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

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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 missioner; the Rev. George Hobson, Ph.D., d
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu

San Miguel de Allende

GTO Mexico

ST. PAUL'S Calzada del Cordo
Near the Instituto Allende
Mailing address APDO 268
Telephones: office (415) 20387; rectory (415) 20328
Rector, vacant; The Rev. Sibylle van Dijk, d ass't; Canon Richard C. Nevius, ret. r; the Rev. Dean Underwood, r-em
Sun: HC 9, Cho H Eu with sermon 10:30. Wkdy as anno.
Spanish service Sat 6

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