

IN THE NEWS: NO TRIAL FOR BISHOP RIGHTER (page 6)

The Living Church

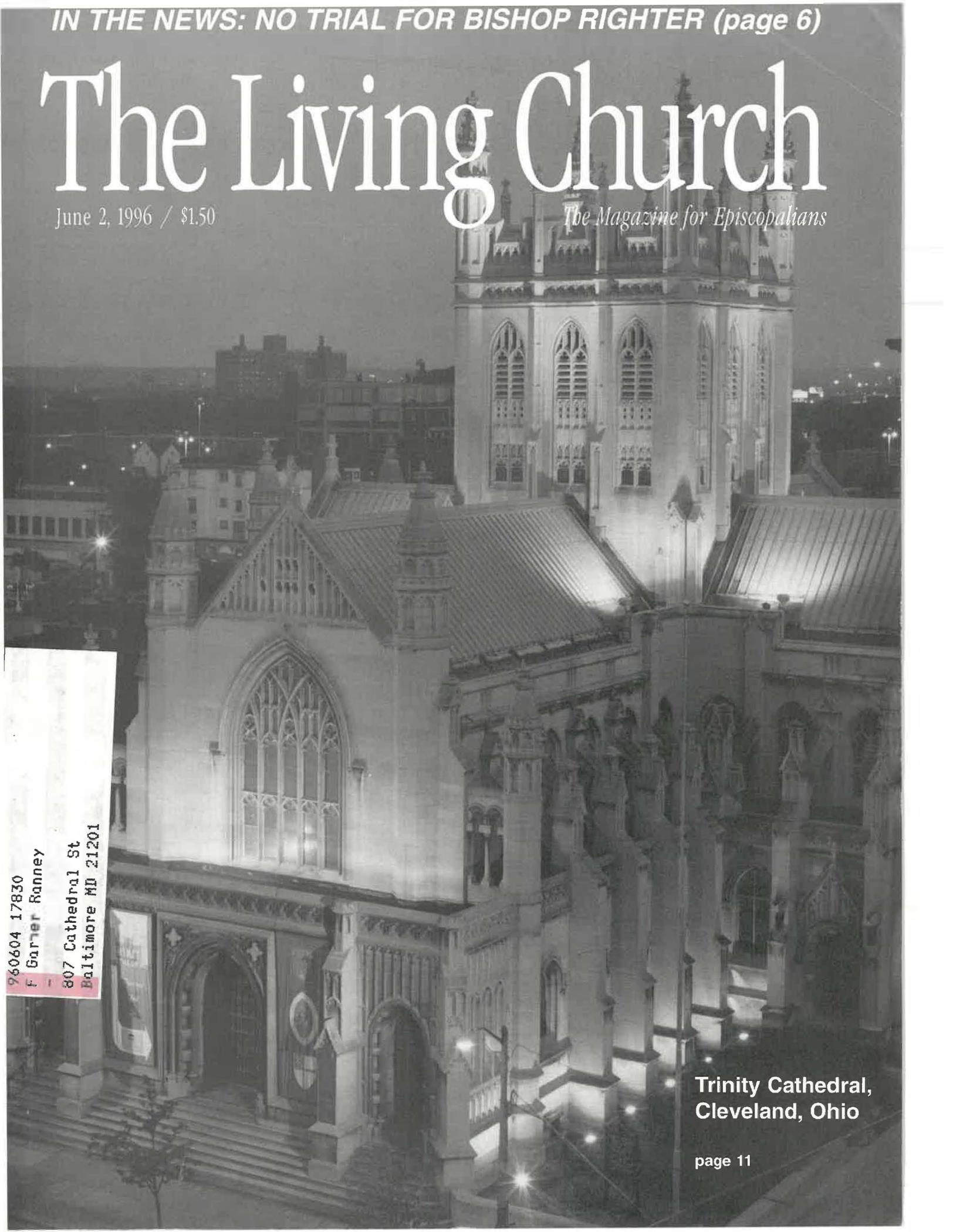
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Quote of the Week

Archbishop Rembert Weakland, O.S.B., writing in *Catholic Herald* on why he stays in the Roman Catholic Church: "Somehow staying in the mainstream of the Catholic Church and its tradition is one of the best ways to avoid religious craziness."

In This Corner

Giving a Boost to Good Preachers

Let's be honest about this right up front. The Episcopal Church is not known for great preaching. Having said that, let's take note of what some people in St. Louis are doing about that.

A member of the Church of St. Michael and St. George, St. Louis, has, through a generous gift, provided the impetus for a preaching competition in honor of the Rt. Rev. William Scarlett, sixth Bishop of Missouri, who died in 1973.

"The purpose of the gift is to identify and honor fine young preachers of the Episcopal Church," said the Rev. Steven Lawler, associate rector of St. Michael and St. George. "The largest hope is for this to raise a certain sense of expectation for the quality of preaching done by the younger clergy of the church."

The competition works like this: Nominations are sent to Fr. Lawler. Copies of sermons are shared with a group of readers, mostly from the St. Louis area. When they find sermons they feel are noteworthy, the committee will ask the preacher for a taped delivery of that sermon. The person selected for the honor will be invited to preach in St. Louis Sept. 22 and will receive a stipend, transportation costs and accommodations.

An obvious question is what does the competition committee mean by "young"?

"The benefactor felt some preference should be given to younger preachers," Fr. Lawler said. "The committee felt somebody who has been a preacher and ordained for

three to seven years. In general, we're looking for someone under the age of 45."

And what about those persons who write a brilliant sermon but don't deliver well, or those who speak eloquently but don't have anything to say?

"We need to trust the nominators that persons nominated can both write and preach good sermons," he replied.

Fr. Lawler said the benefactor wanted to honor Bishop Scarlett because "that person had a positive childhood memory of Bishop Scarlett being a guest in their home. Bishop Scarlett's own ministry was distinguished by a care for all people, but especially those whose lives were most difficult. It is hoped that the person chosen for this honor will represent something of the same concern."

While neither Fr. Lawler nor the committee, nor the benefactor, identified a need for better preaching in the Episcopal Church, one might read between the lines . . .

"There's some really great preaching out there," Fr. Lawler said. "Some of those preachers don't get to be heard very often."

"Really good preaching can make a difference in the lives of the faithful."

The plan is for the competition to be held annually.

Interested in nominating your curate? Your nephew? Your spouse? Send names to the Rev. Steven Lawler, Church of St. Michael and St. George, 6345 Wydown Blvd., St. Louis, MO 63105.

David Kalvelage, editor

Sunday's Readings

Grace Is God's Love Expressing Itself

Trinity Sunday: *Gen. 1:1-2:3, Ps. 150 or Canticle 2 or 13; 2 Cor. 13:(5-10) 11-14; Matt. 38:16-20*

The last words of today's epistle are a valuable statement of Trinitarian doctrine. The words are love, grace and fellowship. Taken together, these words describe God's active presence among us and in us.

God is love, writes the author of the epistles of John. Simply, this is a statement of God's being. God does not choose to love. He does not withhold his love. God does not attach terms and conditions to his love. God's love contains none of the problems that our love for each other often has. God simply is

love; pure, without condition or pretense.

Grace is God's love expressing itself. It is active. It holds within itself the power of its own fulfillment. Grace is directed at God's creation, at us. It will not overrun or overrule us. But God's will for us will be accomplished.

Fellowship is what joins us to another and to God. Most of the fellowship we experience is superficial and passing. God's fellowship is intimate and eternal. The Holy Spirit draws us and all creation into ever deeper union with God.

The grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you all, says Paul, to the Corinthians and to us.

All Things to All People?

Given the range of personalities in our church, it is silly and unrealistic to expect the Book of Common Prayer to be all things to all people. We all have parts of services, or even entire services, that we especially like or dislike, yet that doesn't always mean we would change the church. Services are an expression of the faith which we all share, but may express differently in our hearts. The church must indeed always grow, but we should be wary of trying to force it in any one direction. One of the strengths of this church is that it allows us to struggle and find our own way through its traditions.

We already have a host of publications, both of the church and private publishers, to further our spiritual life, and more are coming out all the time. The BCP itself is probably a neglected spur of creativity, from engaging rubrics, through miscellaneous services in those middle pages, to the historical documents and other addenda handily appended in the back. The canticles and psalms of Morning and Evening Prayer provide excellent meditative and growth material, but their power is perhaps a slow-growing one which requires the leafy layers which can only be laid down by years of repetition of the same services. This cannot be accomplished if we change the prayer book every 20 or 30 years.

*Elizabeth Apgar Triano
Holmes, N.Y.*

Consider This

The author of *Forward Day by Day* for the period of May through July poses a question every reader should consider. On page 28, the meditation for May 27, she cites a passage from chapter 12 in the Gospel of Matthew, verses 22-32. Verse 31 states that blasphemy against the Spirit cannot be forgiven.

Not suggesting that I am qualified to debate with biblical scholars, yet somewhere and sometime in the past a reasonable interpretation was given to me, which I believe to be correct. We clergy are often asked about the "sin against the Holy

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.



Spirit" that God, who is all-powerful, is not able to forgive. Though omnipotent, our heavenly Father has chosen to allow us free will. When we exercise that ability to choose, and we refuse God's love and forgiveness, he is left no choice but to leave us without forgiveness, damned by our own decision to say "no" to his love.

Could this be the intent of Jesus' words quoted by Matthew in verse 31?

*(The Rev.) Griffin C. Callahan
Bluefield, W.Va.*

Cultural Diversity

When I was received into the Episcopal Church some 25 years ago, I was young and naive in not realizing the cultural/ecclesiastical "shift" I would have to make, and what a "novelty" an Italian-American would be in the Episcopal Church. For me, the "novelty" was only compounded when I was ordained priest and had to respond to the question repeatedly, "What's an Italian doing in the Episcopal Church?" At first I was insulted, but I learned to accept it humorously and "get over myself."

What a blessing that the Episcopal Church in its diversity can have "*San Antonio de Padua*" in Hackensack, N.J. [TLC, April 30]. Reading about the saint's outdoor procession, etc., made me nostalgic for the Italian Christianity of my cultural roots in Chicago.

St. Anthony's in Hackensack stands as an incarnation of Anglicanism's authentic cultural diversity in its proclamation of the Good News. *Auguri San Antonio!*

*(The Rev.) Steven M. Giovangelo
Torrance, Calif.*

Not Convincing

Fr. Cook's opposition to the Koinonia Statement [TLC, May 5] is not convincing. No one thinks it necessary to "rewrite Genesis 1-3," about which Fr. Cook is so enthralled. The central command therein is "Be fruitful and multiply." When Genesis was written, this command may indeed have been critical. But we have since overpopulated the earth. Maybe God's present plan is for alternate patterns of emotional attachment which do not produce offspring.

How many of us ask ourselves, "Shall I be gay or straight?" or if we do, answer on the basis of what other people or a book tell us we should be? It is a formula for

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Letters

failure, and redundant.

Does Fr. Cook, in his devotion to Genesis, also believe women are inferior to men, since Eve was created, secondarily, from a rib of Adam's; or that women are inherently evil, since Eve was the instrument through which Satan, in the form of a serpent, caused man's first disobedience?

Fr. Cook's "rewrite of God's creation and saving purpose" does not in fact tear the seams of Christian doctrine, except perhaps in the minds of bigots and pharisees.

Robert F. Dorum
Poughkeepsie, N.Y.

Called to Love

Of course Fr. Baker [TLC, April 14] loves his homosexual son. It would be a sorry world if he did not. Love, acceptance and forgiveness are not the issues facing the church regarding alternative life styles. We are called to love, accept, and where necessary, forgive everyone. God forbid that I would condemn my homosexual brother or sister. They are what they are, and, I believe, their condition is not of their own choosing.

While we are always to be loving, there is a significant difference between accep-

tance and forgiveness, and permission and approval. In love, I can and will accept. In the vernacular, the granting of permission and approval is far above my pay grade!

It makes far more sense, and is of the essence of charity, to allow gay persons to decide for themselves how best to live their lives, following the dictates of their conscience. We must all play the hand we are dealt, and kibitzing is not helpful.

(The Rev.) James Gilmore
Hendersonville, N.C.

Take Time

In reaction to Fr. Miles' objection [TLC, May 12] to your floral Easter cover [TLC, April 14], which he characterized as a "seed catalogue cover ... a truly sad disservice to the Christian revelation and our holy church," I have two comments. I should think that our theology of creation would be guided by St. Paul: "Finally, brethren, whatsoever things are true ... honest ... just ... pure ... lovely ... of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

Secondly, in this "time of trial" for the catholic faith in the Episcopal Church, we all ought to take time to "smell the flowers" and to reflect on whose world and

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Volume 212 • Number 22

Letters

church this is. As a beekeeper, the only thing I found lacking in the cover picture was God's amazing honeybees!

*(The Rev.) Richard C. Chapin
Montrose, Pa.*

Triumphalism

Since I believe women should be ordained, I think I may comment negatively on the well-noted visitations by Bishop Dixon to three parishes where opinion is contrary to mine.

The whole business is a sorry one that smacks of an "in your face" triumphalism and overbearing use of authority. All good "liberals" abhor such manifestations of power unless they exercise it. The reality behind the invocations of "diversity," "collegiality," "tolerance," etc., comes into serious question.

The two Washington bishops may well believe that a "cleansing of the temple," so to speak, is in order. So did my Puritan ancestors, to say nothing of the Inquisition. Neither is viewed as a model of Christian charity.

I believe we are able to do better in our disagreements.

*Abner K. Pratt, II
Eastham, Mass.*

Free Sharing

Living Stones [TLC, May 5] strikes me as an interesting group with a challenging agenda. The photo indicated a small group, sharing informally. The body of Christ at its best!

The report left me wondering if the group's focus was truly ministry and just how free the sharing had been. There were several bishops quoted. When we mix clerics and lay persons, the clergy often talk more. Is it because we have more answers? If we are really searching for, and open to, "systemic change," perhaps it would be better to have only Christian names on the name tags and only casual wear? Then we might affirm the ministry of the baptized — equally — and each person would be heard as a fellow Christian and not as an authority.

*(The Rev.) James G. Estes
St. Francis' Church
Pauma Valley, Calif.*

Discerning Call

Some years ago, when I began the process toward ordination, I was asked many times about my "call" to ordination. When I served as a member of the commission on ministry, I asked aspirants

about their "call" to ordination. I assume the question of "call" is still part of the discernment process in the church.

My question is, if we cannot ordain homosexuals, why does God continue to apparently "call" homosexuals to ordination, and why does God in so many situations bless their ministries? I would appreciate some enlightenment on this question.

*(The Rev.) Michael G. Rokos
Deer Creek Parish
Darlington, Md.*

Supply and Demand

The editorial about seminaries moves me to ponder these thoughts. Seminaries need more enrollments. Commissions on ministry are besieged with men and women who want to be ordained. Many of these aspirants are rejected. Why can't this demand and supply be united?

My prejudice is that all people who can pass the educational, psychological and physical exams should be ordained without all the folderol of commissions on ministry "discerning" their vocation. Who are these folks, anyway, judging whether God is calling a person to the ordained ministry?

*(The Rev.) Robert Warren Cromey
Trinity Church
San Francisco, Calif.*

Spring Planting

The guest column by the Rev. Seth G. Richmond regarding spring committals [TLC, May 5] brought back memories. As a teenager, I worked in my father's burial vault company in Michigan, where spring committals were also common because of the frozen ground. Spring was a busy time of year. We, and our funeral director customers, referred to it as "Spring Planting."

*Jan S. Monningh
Locust Grove, Ga.*

Being Faithful

I was greatly encouraged by and appreciated the interview with John Stott [TLC, May 5].

Thank you for publishing this interview. Indeed our church life and personal spiritual life is dependent upon our faithfulness to Christ in word and deed. Praise God that even when we are not faithful, he is faithful. Otherwise we would be lost and without hope.

*Daniel Armistead
Newport, Tenn.*

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Charges Against Bishop Righter Dismissed

Bishop Walter Righter, forced out of retirement to become perhaps the most famous person in the Episcopal Church, said he felt like a guinea pig. The retired Bishop of Iowa had sat quietly in the Cathedral of St. John in Wilmington, Del., as the Court for the Trial of a Bishop dismissed charges against him.

"It's been a very invasive procedure," Bishop Righter said after the court's announcement May 15. "I know that some of the presenters have said that they did not intend to have a trial, but the trial occurred. And all the stuff that goes before and around it has certainly invaded my life and the life of my wife and kids."

Bishop Righter had been charged with teaching false doctrine and violating his ordination vows when he ordained the Rev. Barry Stopfel, a non-celibate homosexual, to the diaconate in 1990. Ten diocesan bishops brought presentment charges against Bishop Righter, who was Assistant Bishop of Newark when he performed the ordination. The announcement, made before about 150 persons, brought the 17-month process to an end without the court having to hold a trial.

Seven of the court's nine judges agreed that the ordination did not violate the Episcopal Church's doctrine or discipline. Bishop Andrew Fairfield of North Dakota issued a dissenting opinion, and Bishop Frederick Borsch of Los Angeles withdrew as a judge before the court's decision was announced.

Two of the seven judges who formed the majority — Bishop Roger White of Milwaukee and Bishop Donis Patterson of Dallas, retired — raised an additional issue.

"I feel relief and gratitude and hope that General Convention will now have a chance to talk this through and that people will listen to each other as well as speak," Bishop Righter said.

Fr. Stopfel, now rector of St. George's Church, Maplewood, N.J., said he felt vindicated by the decision.

"I feel hopeful and I feel very proud of our church today," he said. "I think you've made a lot of space for gay and lesbian people in this church. You've opened the way for dialogues that are healthy."



Brian Branch-Price photos
Bishop Righter and his wife, Nancy, greet friends and family prior to the trial court's announcement.

The summary issued by the court, read by Bishop Cabell Tennis of Delaware, acknowledges that the presenters, the respondent and the court agreed that doctrine is the basic issue at stake. The court studied the question, "What does and does not constitute the doctrine of the church, particularly as it is binding on what a bishop may or may not teach?"

The majority opinion stated that "The court is not giving an opinion on the morality of same-gender relationships." It also said the court was not deciding whether such relationships are a wholesome example with respect to ordination vows, or whether a bishop and diocese should or should not ordain persons living in same-sex relationships.

The court made references to "core doctrine" of the church found in the New Testament proclamation about Jesus and in the Nicene and Apostles' Creeds.

In dismissing the first count, "the court holds that the protection afforded by the disciplinary canons of Title IV to matters of doctrine is limited to what we describe as core doctrine. The court finds that there is no core doctrine prohibiting the ordination of a non-celibate homosexual person living in a faithful and committed sexual relationship with a person of the same sex and therefore the court dismisses Count 1."

The statement in which Count 2 is addressed: "We hold that for a violation of a doctrinal or traditional teaching to be 'an act which involves a violation of ordination vows,' the proscribed act must have been so specified by the full and

unequivocal authority of General Convention. The court finds that there is no discipline of the church prohibiting the ordination of a non-celibate person living in a committed relationship with a person of the same sex, violation of which would constitute a violation of respondent's ordination vows."

A number of pastoral concerns were addressed in the 12-page summary, including:

- There are sharp disagreements among theologians and ethicists in this matter.
- On both sides of the issue (homosexuality) there must be mutual respect and understanding.
- The court is sensitive to those who seek greater clarity of the issues.

• The court is aware that this decision may be difficult for members of other Christian communities.

The issue raised by Bishops White and Patterson, read by Bishop White, is that "all church teaching must be supported by holy scripture, must be found, interpreted, and fixed by the whole church in its corporate capacity and must be supported by the Book of Common Prayer. There is no scriptural support of commendation in holy scriptures for the ordination of non-celibate homosexual persons." They added that the prayer book also contains no specific teaching to support such ordinations.

Bishop Fairfield read his one-page dissenting opinion in which he found the "respondent's minimalist treatment of doctrine to be untenable. His argument was not logically consistent, and could not stand up to textual evidence."

Others who signed the majority opinion were Bishops Edward W. Jones, Indianapolis; Douglas B. Theuner, New Hampshire; Robert C. Johnson, Jr., North Carolina; and Arthur Walmsley, Connecticut, retired.

Bishop William C. Wantland of Eau Claire, one of the presenters, said, "While the decision of the court is most disappointing, it is totally expected. Three of the five majority judges have themselves done or advocated doing what Bishop Righter has done. The opinion of those bishops, even though serving as trial judges, does not determine what the catholic faith teaches."

'Thanks be to God!'

And Other Reactions to the Trial Court Decision

Persons contacted by TLC for their reactions to the decisions by the Court for the Trial of a Bishop were not surprised by the news. Contacts were made by telephone shortly after the announcement in Wilmington, Del.

Max Bell of Wilmington had been at the Cathedral of St. John for the announcement.

"I was pleased there was a 7-1 disposition," he said. "I thought the majority opinion was very scholarly and helpful. It was an education to hear it. Those people spent an inordinate amount of time handling this, and I'm so thankful for it."

"This is a challenge to the church to come to grips with the ordination of homosexuals," said **Claire Stahler, of Lake Placid, N.Y.**, a General Convention deputy from the Diocese of Albany.

The Rev. **Lucinda Laird**, rector of St. Mark's, Teaneck, N.J., in the Diocese of Newark, was ecstatic over the news.

"Hallelujah! Thanks be to God!" she exclaimed, several hours after hearing the verdict.

"I was driving back from graduation at General Seminary when I heard it on the radio," she said. "I almost drove into the wall of the Lincoln Tunnel."

"I'm pleased that the decision was so clear. It's obvious that General Convention can't pass anything on (ordination of homosexuals) one way or another."

The Rev. **G. Wayne Smith**, rector of St. Andrew's Church, Des Moines, Iowa, said he saw the announcement on ECUNET.

"This is what I expected, and what I had hoped for," he said. "The judicial process has not been helpful in reaching decisions and it probably will not be helpful in the future."

Fr. Smith said Bishop Righter "is fondly remembered by the clergy" in Iowa, where he was diocesan bishop for more than 16 years. He added that many lay persons felt "it was a rotten thing to happen to him."

Hobart Banks of San Francisco, a member of the national Executive Council, called the matter "a trial case," and said he thought the issue of doctrine was the proper focus.

The Rev. **Ashmun Brown**, rector of St. Francis' Church, Bushnell, Fla., seemed surprised when told of the outcome, but then replied, "I guess I'm not surprised.



The Rev. Tracey Lind (left), rector of St. Paul's, Paterson, N.J., at the Cathedral of St. John in Wilmington with Fr. Stopfel (right) and his companion, Will Leckie.

Our Anglican heritage requires us to live with a great deal of ambiguity."

The Rev. **Deborah Dunn**, a non-parochial priest in the Diocese of Los Angeles, was thankful for the members of the trial court.

"I'm grateful to the bishops who had to take charge," she said. "This has been done at much cost to the church. I'm pleased the bishops didn't shirk their responsibility."

Two organizations holding contrasting opinions on the issue, Integrity and Episcopalians United, issued statements.

"By disregarding the church's doctrine of marriage, this court has condemned the Episcopal Church to still more anarchy and conflict," said the Rev. **Todd H. Wetzel**, executive director of EU, an organization for traditionalists.

"**Integrity, Inc.**, the lesbian and gay justice ministry of the Episcopal Church, is deeply grateful that the church has listened to the Holy Spirit and has reaffirmed the inclusivity of the gospel," said a statement by Integrity's national board.

The Rev. **Gerald Anderson**, rector of St. Anthony's on the Desert, Scottsdale, Ariz., also was thankful for the announcement.

"I don't want the turmoil that goes along with the ramifications that could have been made," he said. "This was just a new way to look at an old issue. The homosexual issue is not an easy issue to deal with."

Others also looked ahead cautiously.

"I am hopeful this (process) will not set the church back," Mr. Bell said. "There is enough in these decisions for a giant step forward."

"The church is larger than any one issue," Mrs. Stahler said. "If we are able to put aside our own egos... If we seek to find Christ in each other, we will be given

the direction to take."

Bishop **Richard Grein** of New York released a statement in which he said, "The issue is far from settled for the church. The practice of ordaining non-celibate homosexuals and conducting same-sex unions are issues which will continue to divide us, and it would be dishonest for us to pretend that things are now settled."

"We need to keep praying... keep staying together," Ms. Laird said. "We need to genuinely honor each other."

David Kalvelage

Bishop Chalfant of Maine Resigns

The Rt. Rev. Edward C. Chalfant, Bishop of Maine, has submitted his resignation as bishop following the disclosure that he was involved in a breach of his marriage vows [TLC, May 12].

In a letter to Maine's standing committee and the diocese dated May 6, Bishop Chalfant wrote, "After much prayer and reflection as well as conversation with other bishops, the Presiding Bishop, and members of the standing committee, I have decided that it is in the best interests of all concerned that I resign at this time as the Bishop of Maine."

On April 16, the diocese was informed that Bishop Chalfant would begin a year's leave of absence. Since that time, the standing committee reviewed and evaluated the facts leading to that action as well as additional information and considerations which have been received. Based on that review, and after consultation with Presiding Bishop Edmond L. Browning, the standing committee concluded that Bishop Chalfant should resign.

Twenty Five Notable Years

By DOROTHY MILLS PARKER

On June 9, the Rev. Canon John Andrew will retire as rector of St. Thomas' Church, Fifth Avenue, New York City's famous church, and return to his native England to live. When in Washington recently, he shared some thoughts about his 25 years in the Episcopal Church — a ministry notable for traditional worship, great music,

The Rev. John Andrew retires from St. Thomas' Church, Fifth Avenue in New York City.

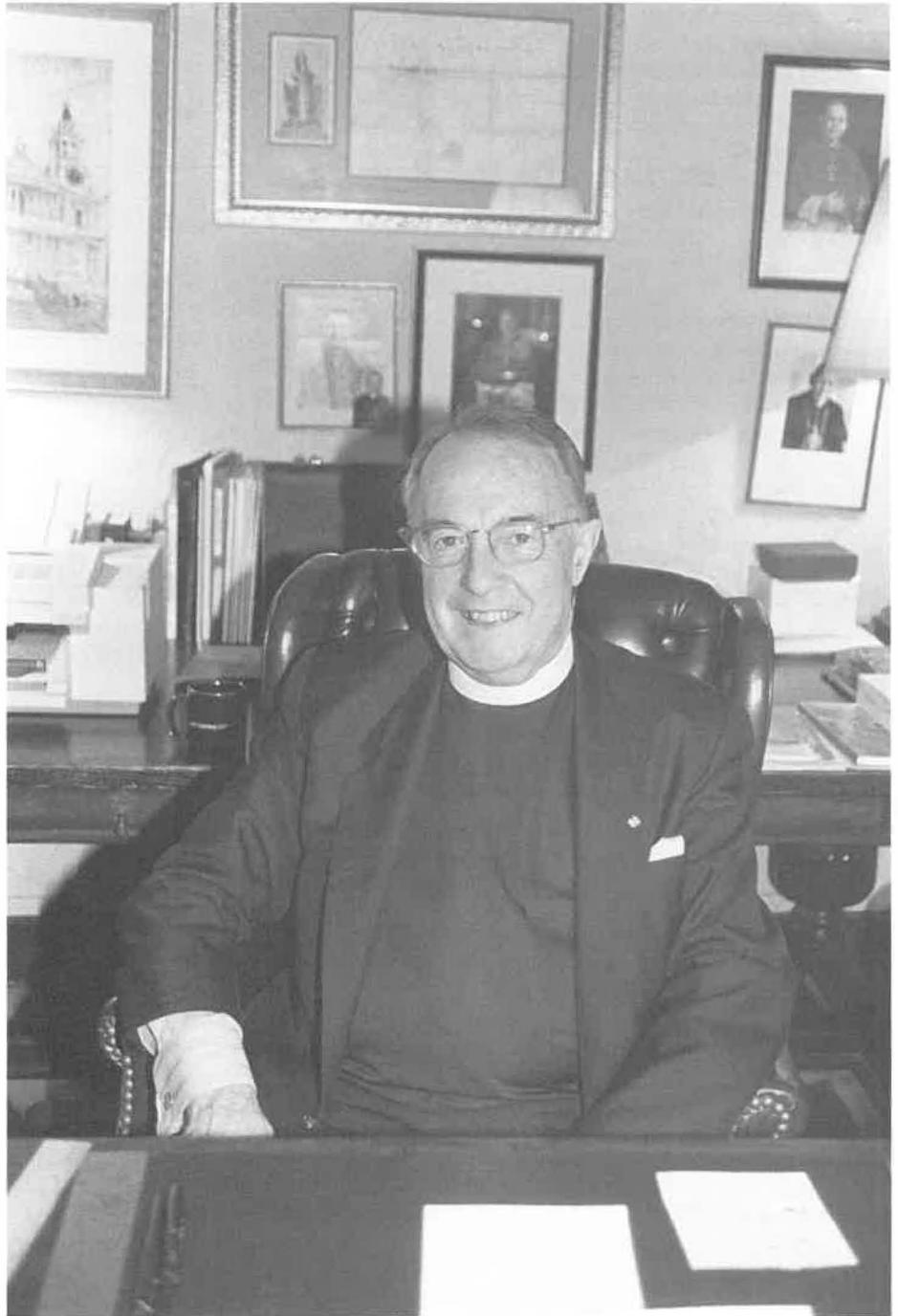
liturgy and preaching, pastoral care and community outreach.

How, he was asked, has he maintained these high standards and the harmony and unity of the parish, at a time of so much controversy and division in the church at large?

"The answer," he said, "is good teaching, communication, and trust, between rector, staff, vestry and congregation. But first and foremost is the worship, and the principle of doing something beautiful for God, for whom nothing is too good. Great music and liturgy are also an extraordinary means for bringing people together as a family. And I can say that there has never been any real dissension on any controversial issue.

"For instance," he continued, "on liturgical revision, I took the congregation into my confidence from the beginning. There is a certain mind-set in some bishops, to forbid the 1928 prayer book, and to me that is mistaken pastoring. I might add

Dorothy Mills Parker was formerly TLC's correspondent for the Diocese of Washington. She resides in Washington, D.C.



Amy Elliott photo

Fr. Andrew on unity at St. Thomas': "Great music and liturgy are also an extraordinary means for bringing people together as a family."

that in England the old book (1662) continues in use along with the new" (*Alternative Service Book*).

Does he think the next prayer book revision will be entirely in inclusive language?

"I really don't know," he said, "and I

won't be here when it appears. But I think inclusive language is a very faddish and dangerous thing."

Fr. Andrew also touched on the ordination of women, a divisive issue in both churches.

"To a certain degree I am agnostic

about this, for I don't think the theological reasons, for or against, have been really convincing . . . and I have many doubts. I do know that on both sides of the Atlantic there is enormous grief and anger on the part of some."

It was noted that in England provision has been made for traditionalists, in the establishment of "flying bishops," and the directive that there shall be no discrimination in the appointment to office. It was also mentioned that both York and London are now headed by traditionalist bishops — chosen, said Fr. Andrew, "simply because they were the best for the job."

He said he doesn't know any women bishops, "but New York now has a woman suffragan who is intelligent, godly and wise." He doubts there will be women bishops in England any time soon. "This country has had women priests for 20 years — time for growth and seasoning; England for only two." He predicts that Anglican priesthood in the future will include "a sizable number of women worldwide."

Fr. Andrew, a graduate of Keble College, Oxford, and Cuddesdon Theological College, was for 10 years senior chaplain to the late Michael Ramsey, in both York and Canterbury, and credits the archbishop with shaping his priesthood and his theology, "both by his great learning and his own example, his holiness of life.

"To my mind," he continued, "he stands head and shoulders above all the others for centuries . . . and I'm happy to say he now has a day in the English church calendar . . . and so is named as one of the saints of Anglicanism and of the Church of God."

He also spoke of the emphasis in the church today on political correctness, social activism and power, and so little evidence of that holiness of life, in its leaders.

"I loathe political correctness, and I don't mind your quoting me," he said. "I detest it because I believe courtesy and good manners obviate political correctness." But he went on to say that "there is still holiness among the church's leadership. In England, the present Archbishop of Canterbury, George Carey, whom I know and love as a friend. And in the American Church, the former Presiding Bishop John Allin, whose holiness and clear-headedness helped greatly to inform me. And there is the present Bishop of New York, Richard Grein, a quiet, schol-

(Continued on page 11)

Ripe With Ministers

By GEOFFREY PRICE

I am a priest with a quarter of a century's experience in parish ministry. Being yet in my 40s, this qualifies me as being a sophisticated rector, as of yet unriper years. I admit this only for purposes of clarification, lest anyone reading this be under the illusion that I am either young and uninitiated, or too old and somewhat dotty. Rather, my concern in this issue is based upon pastoral necessity and not the perfidy of inexperience.

It seems to me we are in a great danger of under-valuing the majority of institutional lay ministries in the church. I am certain this is not a matter of intention, on the part of our theologians and hierarchy, but rather an inadvertent product of dereliction not intended. I speak, or write as the case may be, of the neglect of certain liturgical and other ministries not included in the reforms of recent years.

We are all well aware of the recent developments concerning the heretofore offices of "lay reader" and "chalice." These ancient and noble functions of the church finally have achieved the status and approbation which our Lord would have intended for them, namely the status of "ministry." It is now possible for mere lay persons to be elevated to the level of function, designated by the noble title of LEM ("Lay Eucharistic Minister"). Indeed it is now even possible, in my own diocese, to be licensed as either a L-LEM or as a PV-LEM (ie. a "Liturgical Lay Eucharistic Minister" or a "Pastoral Visitation Lay Eucharistic Minister")!

Either of these ministries, of course, requires the individual to have a diocesan license, issued by the office of the bishop, and has as its prerequisite the successful completion of a diocesan training program, requiring many hours of standardized training. (This policy, which seems to limit those available for these ministries, is undoubted a reflection of the same diocesan bureaucratic mastery experienced in recent ordination requirements which have so delimited those practicing the priesthood. We are assured that the very complexity of the

program is intended to preclude anyone from assuming them to be construed as "minor orders" within the life of the church.)

What a great leap forward this is for our church which, in our homespun colonial beginnings, had untrained yet baptized and literate lay persons establishing so many of our patrician parishes by the occasional but humble reading of the Daily Offices. *Sic transit ecclesiae mundi.*

My pastoral concern is for those offices inadvertently omitted from our recent "reforms." What of altar guilds, ushers and vergers? And what of the non-liturgical offices so vital to the life and ministry of the church? Should not they also have recognition, licensing and title?

Might I modestly suggest that henceforth altar guild persons be addressed as "LPMs" (Liturgical Preparation Ministers)? Ushers could be addressed as "LGMs" (Liturgical Greeting Ministers). Vergers as "LSMs" (Liturgical Safety Ministers).

And what of the extra-liturgical ministries of the body of Christ? Here I speak of such offices as warden, member of the vestry, parish secretary or sexton. Is it our intention that they be neglected? Should not wardens be addressed as REMs (Ruling Ecclesiastical Ministers), vestry members as GEMs (Governing Ecclesiastical Ministers), parish secretaries as CEMs (Coordinating Ecclesiastical Ministers) and our venerable sextons as CUEMs (Clean-Up Ecclesiastical Ministers).

My concern for the Episcopal Church today is that we often venture into major and controversial areas of reform so half-heartedly, and without thinking the whole matter through. Let's finally get with it, and give these other offices their proper due! □

The Rev. Geoffrey M. Price is the rector of St. Paul's Church, Rock Creek Parish, Washington, D.C. He has for 20 years been an instructor in liturgics at Virginia Theological Seminary.

Editorials

More Than Numbers

One of the aspects of church life which continues to interest Episcopalians, perhaps more than any other church, is the matter of numbers. Whether it is the declining number of communicants nationally, or a reduction in Sunday attendance at the local level, Episcopalians pay great attention to numbers. We, too, are interested in numbers, recognizing also that they do not always bring bad news. For example, the average Episcopalian's pledge continues to increase, new congregations are being established in many parts of the church, and some dioceses are showing encouraging numerical growth.

While we do not wish to dwell on the declining numbers, we do need to take them seriously. Christian people are the bearers of the gospel message. Without members, the church obviously cannot do what it is supposed to do. Yet members are not likely to be attracted to a church which is doing nothing but waiting for them to appear. The worship and sacraments of the church are not primarily intended to celebrate our feelings and wishes, but rather to glorify Jesus Christ and to put him at the center of our lives.

In places where the gospel is being preached with enthusiasm and confidence, the message is not falling on deaf ears. Where the liturgy exalts Jesus as Lord and Savior, lives are renewed and changed. Where clergy and laity work together in

mission and ministry, people do bear witness to others. Such proclamation is far more hopeful than numbers.

Good Teaching on the Trinity

Every year on Trinity Sunday, one rector we know asks his congregation to recite the Athanasian Creed instead of the Nicene Creed. The former is, he believes, the clearest statement on the doctrine of the Trinity the church can offer. The Athanasian Creed appears on page 864 of the Book of Common Prayer, in the section titled Historical Documents. Believed to have been composed in the fifth or sixth century, it is divided into two sections, the first on the Trinity and the second on the Incarnation.

This creed appeared in the first Book of Common Prayer (1549) and in the revision of 1662, still in use in the Church of England, where the ancient creed is directed to be used 14 times a year at Morning Prayer.

We commend the Athanasian Creed as a resource for those looking for clear teaching on the Trinity. At a time when persons are hearing explanations of this mysterious doctrine ranging from banana peels to water, steam and ice, it is reassuring to read the words of this creed, "And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity, neither confounding the Persons nor dividing the Substance."

Viewpoint

Baltimore Declaration Still Has Much to Offer

By MARK GATZA

On the Feast of the Holy Trinity in 1991, six priests from the Diocese of Maryland published The Baltimore Declaration, an eight-page apologia on behalf of "the evangelical, apostolic and catholic witness" that they claimed was subject to a "thoroughgoing revision" within the Episcopal Church.

Beginning with a context-setting preamble, the document addressed seven points: the unique and definitive revelation of God in Jesus Christ; the threat of "monism," that is, the blurring of the distinction between creator and created order; the possibility that Jesus is but one divine revelation among many; the possibility of salvation outside of the "atoning death and resurrection of Jesus Christ"; errors concerning the proper relationship between Judaism and Christianity; the orthodox understanding of God as Father; and, finally, the authority of scripture itself.

The late '80s and early '90s were heady times in the Episcopal Church — or at least busy ones! *Prayer Book Studies 30* was in circulation and diocesan and parish

committees were looking hard (and occasionally askance) at the language of the supplemental liturgies. General Convention had asked local dioceses to study human sexuality, and many of us plunged headlong into a little-known realm of scientific and psychological research, especially with respect to questions of homosexuality.

There was much energy and enthusiasm evident in all of these efforts, and considerable excitement about seeing how a rapidly changing culture could open up new understandings of God. At the same time, to many the church felt like a cyclist hurtling downhill with hands off the handlebars. Where, in all of these efforts, were the steadfast traditions of the church, the authoritative witness of scripture, or even human reason, carefully shaped and guided by the other two? Such was the milieu out of which The Baltimore Declaration emerged.

The declaration drew a wide variety of responses from all quarters of the Episcopal Church. Some dismissed it out of hand, suggesting that Anglicans didn't do "confessional theology." Others said, "Hallelujah! It's about time somebody

stood up and said something." That fall's annual clergy conference of the Diocese of Maryland was devoted almost in its entirety to debate with the authors about the declaration. Some 18 months later, Ephraim Radner and George Sumner collected essays on matters relating to the declaration and published them in *Reclaiming Faith: Essays on Orthodoxy in the Episcopal Church and the Baltimore Declaration*.

Five years later, few in Baltimore talk about the declaration. Asked what they remember most about the declaration, many of my colleagues describe a "political incident" rather than a theological call to action. The support group which brought the six priests together still meets, but it has changed. One has left the Episcopal Church and is now a priest in the Antiochian Orthodox Church. Two others have recently left the diocese in response to calls to new ministries. During the early stages of the conversation about the declaration, Maryland clergy became aware of how difficult it was to talk with each other about important questions, much to our embarrassment.

(Continued on next page)

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ment. So despite its promise of sparking significant dialogue, it would not take much, at this point, for the Baltimore Declaration to fade into the footnotes of our church's history.

That would be a shame for two major reasons. First, the seven issues that the document raised are worth thinking and talking about. It seems too obvious to point out that they raise difficult questions. But time spent on them can yield significant results.

For example, I must admit that I was amused by the declaration's concern with monism. However, the implication that we recall and take seriously the "classic" heresies caused me to pay more attention to what I have been hearing from parishioners. No monism, but a lot of pelagianism of the sort that many of us hear at hospital bedsides: "I've tried to be a good person ... God knows that, right?" My preaching has changed significantly as a result.

Or again, the declaration reminds us to pay attention to our language about God. No one I know has tried seriously to claim that God is female (any more than any traditional theologian ever rigorously held that God was male), but many are now more aware of feminine qualities that have been previously passed over, in both our liturgical and our homiletical imagery. Having listened to many sermons on a recent sabbatical leave, I am sure that simply substituting the noun "God" for the pronouns "he," "his," or "him" isn't enough. That ultimately may mean less sleep on Saturday nights as sermons are more carefully crafted, but better preaching on Sunday mornings.

Second, there are, I believe, a couple of important lessons to be learned from our experience with the declaration. One has to do with trust, which we discovered is not a given among clergy in a large diocese, much to our chagrin. The word "repudiate" appears 15 times in the highlighted sections of the declaration, which make it seem (in an atmosphere of suddenly evident mistrust) as if the document was intended more to declare condemnation than inspire conversation.

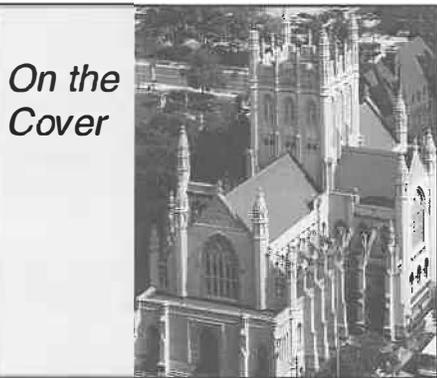
The other point has to do with the venue where our theological disagreements are played out. It may be argued that the single most important cause of the concern which led to the declaration was the defeat in 1990 of a diocesan convention resolution proclaiming our belief that "Jesus is the way, the truth and the life." Our habit of doing our theological debating as we would do business, in the con-

text of a convention, in fact probably works against us. We vote for a resolution which is defeated and we cannot help but feel like losers. It took the rich blend of narrative and parable and genealogy and commandment and poetry for God's word to be completely revealed to us. How faithful are we being, then, when we keep trying to boil it down to "whereases" and "be it therefore resolveds"?

My plea is not to let The Baltimore Declaration disappear into history, but to look at it again, drawing whatever wisdom and perspective we have gained since the original publication five years ago. Let me suggest a model for doing so. At least one of the declaration's authors, frustrated at the inappropriateness of the way we have argued and the slow process of encouraging real respect among a large and diverse college of clergy, initiated a dialogue group. It consists of a handful of priests of widely different backgrounds, inclinations and experience who meet together monthly for directed conversations, discussions of books and articles, and community building. There is no long-term agenda, no political or even theological goal. Rather, it has become a haven for inquiry and introspection — and ultimately for trust — for its participants.

If The Baltimore Declaration can inspire such small-group conversations in dioceses throughout this church, it will have contributed more to our unity than any number of convention debates or resolutions. This, I believe, is what its authors hoped for all along. □

The Rev. Mark Gatza is rector of Christ Church, Rock Spring Parish, Forest Hill, Md.



On the Cover

Trinity Cathedral, Cleveland, is one of many places in the Episcopal Church named for the Trinity. The photo was taken in 1994, a few days after a lightning strike took off one pinnacle. A matched piece of Indiana limestone was quarried, a local stonemason hired, and a new pinnacle lowered into place by helicopter last summer.

25 Notable Years



(Continued from page 9)

arly, godly man. This church could do with more godly bishops."

Others in the Episcopal Church have had a marked influence on Fr. Andrew's ministry.

"There was Bishop Horace Donegan, for his wisdom, gentleness and humor," he said, "and Canon Edward West, an extraordinary man. And today, at General Seminary, the scholarship of Robert Wright, and William Franklin's clear position on hopes for work with Rome. And there is Bill Tully, rector of St. Bartholomew's, for whom I have deep regard. And for many others."

How can this holiness, for which so many years, best be restored in parish life today?

"Well," he said, "there must be deeper prayer, deeper study and reading of scripture, of the Daily Office. Church people in this country are largely biblically illiterate. And we must recognize the danger in captivity to contemporary culture. The church should illumine it, be critical of it, but never captive to it."

As for personal plans, he has a flat in Bath, where he will do some writing and a lot of gardening, "for I was a deprived gardener in New York. And there may be something in London, for at 65, I would not want to just sit and rot."

Finally, what is he most grateful for, to the Episcopal Church?

"For many things ... but what I owe most is a quarter century of unmitigated happiness and fulfillment in the parish life; for people always willing to try something new ... and for their extraordinary generosity. They have been well taught to give, in some cases sacrificially — something the Church of England is having to learn, having relied too long on endowments. I'm immensely grateful to my curates and colleagues, for their cheerfulness and hard work, their devotion to God and to those in our care."

Fr. Andrew, who is also a canon of the Cathedral of St. John the Divine, has recently received two signal honors: The Order of the British Empire (OBE), awarded him by Queen Elizabeth II, and the Cross of St. Augustine, usually given to bishops and archbishops, and bestowed on him by Archbishop Carey. □

Five Church Paradigms

CHRISTIANITY
Essence, History and Future
By Hans Küng
Continuum. Pp. 936. \$44.50

Reading a book by Hans Küng is equivalent to taking a mini-course in a significant aspect of the Christian faith, at times the very core itself.

Küng's name has long been linked with dissent within the Roman Catholic tradition. The director of the Institute of Ecumenical Research at Tübingen, he has since 1979 been deposed from his status as an official Roman Catholic theologian.

Using the organizing categories of the Princeton historian of science, Thomas Kuhn, Küng has organized Christianity around five "paradigms," each representing a stage of Christian history.

First comes the Jewish Apocalyptic

period of the first century. Here "a community of brothers and sisters" shared ecstatic experiences, a meal of commemoration and thanksgiving, and the expectation of an imminent end-time. The second Hellenistic period was marked by different forms: A state church, stress upon the divine Jesus at the expense of the human, and faith defined more in terms of right belief than of personal trust.

Küng's third paradigm is Roman Catholicism of the Middle Ages. Not surprisingly, he emphasizes Thomistic theology, militant monasticism, veneration of Mary and the primacy of the Bishop of Rome. In covering the fourth paradigm, which he calls the protestant evangelical, Küng sees "a return to the gospel of Jesus Christ as it was experienced in a living way in Holy Scripture and especially in Paul." Here he praises Anglicanism on a

number of matters — solid theology, strong lay representation, and extensive educational and social work.

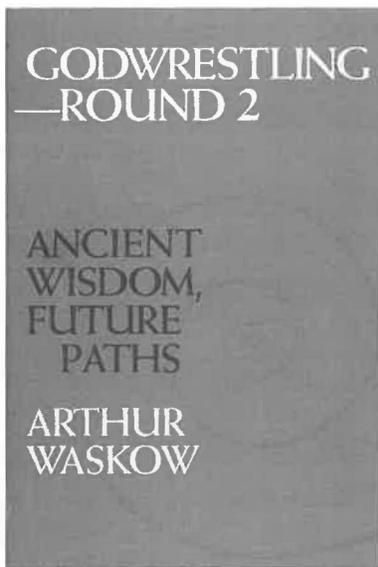
We are now living in the fifth paradigm, the age of modernity, which began with the 17th-century scientific revolution. Faith gives way to reason, grace to nature, Christian morality to natural law.

Küng makes repeated attacks on papal claims, and in his demand for absolute female equality, strongly attacks Augustine and Aquinas. He claims that the original creeds were "not meant to be fixed statements of a definitive and binding character."

This book is readable, clear and meant to be disturbing. His analysis needs thoughtful response, not superficial dismissal.

Justus D. Doenecke
Sarasota, Fla.

Short and Sharp



By TRAVIS DU PRIEST

LIVING WITH GOD: In Good Times and Bad. By John Carmody. Crossroad. Pp. 166. \$13.95 paper.

The author of bestselling *How to Handle Trouble* and former teacher at Santa Clara University explores thinking and feeling about God and working for and loving God. He offers excellent sections on "Darkness" and "Discernment."

Wrestling with God . . .

WHEN GOD INTERRUPTS: Finding New Life Through Unwanted Change. By M. Craig Barnes. InterVarsity. Pp. 160. No price given, paper.

For those who find themselves living "interrupted lives." A Presbyterian pastor uses case studies to look closely at "terrifying opportunities," "abandoned by success," "abandoned by health," "abandoned by family," and "abandoned by God." Very helpful on God's joining us in our abandonment.

PLAYING GOD: 50 Religions' Views On Your Right To Die. By Gerald A. Larue. Moyer Bell (Kymbolde Way, Wakefield, RI 02879). Pp. 477. \$24.95.

A collection of primary documents from major Christian churches and other faiths in response to euthanasia, especially physician-aid-in-dying or physician-assisted suicide. Thirteen pages on the Church of England and the Episcopal Church. Professor Larue taught biblical history and archaeology at USC and is currently adjunct in gerontology.

EUTHANASIA: A Christian Evaluation. Latimer Studies 49. By H. Jochemsen. Latimer House (131 Banberry Rd., Oxford, England OX2 7AJ). Pp. 38. £2 paper.

A professor from Holland discusses what is and is not euthanasia and gives the cultural and ideological background of the euthanasia movement. His Christian perspective begins with an exploration of "created in the image of God" and includes the "full protection" of the lives of all patients.

GODWRESTLING — ROUND 2. By Arthur Waskow. Jewish Lights. Pp. 338. \$23.95.

The tradition of wrestling with God and theological ideas is strong in Judaism. For example, Who was Adam? What is "Our image," "Our likeness"? In wrestling with Gen. 1:27 and Gen. 5:1-2, rabbis have had to deal with "him," "them," and "male and female created He them, and called their name Adam." Fascinating, insightful reading.

People and Places

Appointments

The Rev. **John H. Barrett, Jr.** is rector of All Saints', 475 Main, Johnson City, NY 13790.

The Rev. Canon **Charles Cesaretti** is vicar of Trinity Cathedral, W. State & S. Overbrook Ave., Trenton, NJ 08618.

The Rev. **Jannel Glennie** is priest-in-charge of All Saints', 800 Abbott, East Lansing, MI 48823.

The Rev. **Daniell Hamby** is assistant of St. Andrew's, 45 W. Afton Ave., Yardley, PA 19068.

The Rev. **B. Frederick Hannan** is vicar of Holy Nativity, Jacksonport, and Christ the King, 512 Michigan, Sturgeon Bay, WI 54235.

The Rev. **Rob Henley** is rector of St. Francis', W. M-72, Grayling, MI 49738.

The Rev. **James W. Hunter** is part-time priest-in-charge of St. Stephen's, Box 366, Morganton, NC 28655.

The Rev. **Bill Jamieson** is deacon of the Cathedral of All Souls, Box 5978, Asheville, NC 28803.

The Rev. **John S. Keller** is interim rector of Trinity, 120 Allegheny Ave., Towson, MD 21204.

The Rev. **Catherine Munz** is priest-in-charge of St. John's, 115 S. Woodward Ave., Royal Oak, MI 48067.

The Rev. **Hannah M. Pedersen** is rector of Grace, 108 N. 5th, Allentown, PA 18102.

The Rev. **P. Wayne Runner** is rector of Trinity, 139 Ocean Ave., Cranston, RI 02905.

The Rev. **Nancy H. Shepherd** is rector of St. Andrew's, 283 Bridgeport Ave., Milford, CT 06460.

The Rev. **Jane Smith** is assistant of Grace, 871 Merrimon, Asheville, NC 28804.

The Rev. **Harold R. Warren** is rector of St. Timothy's, 200 Oyster Creek Dr., Lake Jackson, TX 77566.

Changes of Address

The Rev. **Jere S. Berger**, Box 1125, Montvert Rd., Middle Springs, VT 05757.

The Rev. **Arthur L. Bice**, 4100 E. Fletcher Ave. #805, Tampa, FL 33613.

The Rev. **Edward J. Fiebke**, 6014 7th Ave. W, Bradenton, FL 34209.

The Rev. **Charles E. Sturm**, 1225 N. Broadway #8, Escondido, CA 92026.

Ordinations

Deacons

Easton — **Jerome H. Colegrove**, deacon-in-charge, St. Mark's, Box 337, Perryville, MD 21903.

Iowa — **Karen Wacome**.

Newark — **Cathey Leigh Deats**, **Margaret Rice Hodgkins**, **James William Warnke**, **Martha Wheelner-Bonwitt**.

Pennsylvania — **Robert H. Brown**, St. Gabriel's, 101 E. Roosevelt Blvd., Philadelphia, PA 19120.

South Dakota — **Tony Buquor**, Christ Church, 513 Douglas, Yankton, SD 57078.

Western North Carolina — **Taylor Smith**.

Priests

Michigan — **Sally Boelter**, assistant, Trinity, 11575 Belleville Rd., Belleville, MI 48111.

South Dakota — **Mercy Hobbs**.

Renunciations

Michigan — **Gary R. Seymour**.

Resignations

The Very Rev. **J. Chester Grey**, as dean of Trinity Cathedral, Trenton, NJ.

The Rev. **H. Holly Knight**, as rector of Trinity, Monroe, MI; add: 9067 S. Pheasant Dr., Temperance, MI 48182.

The Rev. **Joseph I. Moore**, as rector of Trinity, Ambler, PA.

Retirements

The Rev. **James P. Frink**, as rector of Trinity, North Scituate, RI.

The Very Rev. **Richard J. Kirk**, as rector of Advent, Kennett Square, PA.

The Rev. **Lewis A. Payne**, as rector of St. Andrew's, Carbondale, IL.

The Rev. **Robert S. Snyder**, as rector of St. Faith's, Havertown, PA.

Deaths

The Very Rev. **Harry W. Henning, Jr.**, retired priest of the Diocese of Central Florida, died April 13 at his home in Haines City, FL. He was 77.

Fr. Henning was born in Toledo, OH. He graduated from the University of Toledo and Bexley Hall and was a veteran of World War II. He was ordained priest in 1949. Fr. Henning served parishes in Conneaut and Jefferson, OH; Sewickley, PA; Wheeling, WV; and Ocala, FL. He was dean of Calvary Cathedral, Sioux Falls, SD, 1959-68, and served on the board of examining chaplains and the executive committee of the Diocese of Central Florida, 1960-68. He retired in 1986. Fr. Henning is survived by his wife, Amy, one son, three daughters, six grandchildren and two great-grandchildren.

The Rev. **Frederick Milburn**, retired priest of the Diocese of Michigan, died March 30 at the age of 87.

Fr. Milburn was born in Woodstock, Ontario, Canada. He received his bachelor of pharmacy degree from the University of Toronto, in 1934, and later earned a degree in sacred theology from Huron College. He was ordained in the Anglican Church of Canada in 1937 and was received into the Episcopal Church in 1957. Fr. Milburn served parishes in Pecos and Stockton, TX; Deming, Gatch, and Lake Valley, NM; Sandusky, Forester, Marysville and Port Huron, MI; and St. Petersburg and Indian Rocks Beach, FL. Fr. Milburn is survived by his wife, Mildred, and two children.

Corrections

The Rev. **Phyllis G. Taylor** is rector of Trinity, 6901 Rising Sun Ave., Philadelphia, PA 19111.

Next Week . . .

A Plea for Pastoral Sensitivity

Classifieds

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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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(Continued on next page)



Classifieds



ORGANIZATIONS

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

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PILGRIMAGES

RUSSIAN CHRISTMAS FESTIVAL: St. Petersburg. Celebrate Orthodox Christmas while experiencing the rich cultural, historic and spiritual treasures of Russia, January 2-12, 1997. Special highlight: attend a Russian Christmas "Yolka" (Children's Party). Call: **The Teleios Foundation 1-800-835-3467.**

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

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

REGIONAL INSURANCE MANAGER. The Church Insurance Company, the wholly owned affiliate of the Church Pension Fund, is looking for a seasoned property/liability insurance executive to manage its Northern Territory. Interested candidates should contact: **John Snyder at 1-800-223-6602, ext 826.**

YOUTH MINISTER. Full-time director of youth ministries. Responsibilities include youth groups, Bible studies, retreats and mission trips. We are looking for someone who has a calling to youth ministry, experience working with students, and training in youth ministry (or is willing to receive training). Send resume and references to: **The Rev. Herbert Hand, Church of the Ascension, 315 Clanton Ave., Montgomery, AL 36104.** For more information call Fr. Hand at 334-263-5529.

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.

SMALL TOWN PARISH in scenic Western Michigan looking for part-time (half) rector. Send inquiries to: **Susan Mast, 3961 S. Stone Rd., Fremont, MI 49412.**

POSITIONS OFFERED

DIRECTOR OF CHRISTIAN EDUCATION for a very large and active suburban parish. We need a mature person with vision and energy to build on an already strong program. Complete responsibility for both adult and children's programming. It's more than just Sunday school! Episcopal Church experience preferred. Send resume and salary requirements to: **The Rev. Douglas E. Remer, St. Martin in the Fields Church, 3110 Ashford Dunwoody Rd., Atlanta, GA 30319.**

SMALL PARISH, very actively involved in community, seeks half-time rector to help us grow and develop lay ministry. St. Alban's Episcopal Church is located in Tillamook, OR (population 4,000) a farming/tourist area on the coast. Contact: **The Rev. Neff Powell (503) 636-5613.**

YOUTH DIRECTOR: The Cathedral of St. Philip is seeking a young, energetic person with broad vision, large parish experience, excellent organizational and communication skills. A minimum of 3 to 5 years of professional youth experience and a bachelor's degree required. Duties to include coordinating, overseeing and participating in: church school for junior and senior high youth, two EYC programs, confirmation program, development of a youth mission trip and development of new programs. Highly competitive salary package commensurate with experience. Inquiries by fax or mail only. Contact: **Ms. Kit Mason, Youth Director Search Committee, The Cathedral of St. Philip, 2744 Peachtree Rd., Atlanta, GA 30363-0701. FAX (404) 237-3503.**

NOW INTERVIEWING for a full-time position in youth ministry and young adults. Candidates should know and love Jesus and be prepared to motivate and lead adults and youth in creative ministries of education, service, worship, fellowship and fun. We are a friendly, Christ-centered Episcopal church in a lovely village in Cleveland's eastern suburbs. Contact: **The Rev. Ralph W. Pitman, Jr., Rector, St. Martin's Episcopal Church, 6295 River Rd., Chagrin Falls, OH 44022.** Telephone (216) 247-7406; FAX (216) 247-7404; E-mail RWPit@aol.com

DIRECTOR OF YOUTH MINISTRIES. St. Luke's Parish in the 9th largest congregation in US with 1,100 families. We seek an energetic pastor and articulate Christian with exceptional organizational skills for this full-time position, available in early summer of 1996 following the highly successful 5-year tenure of first director. Minimum professional youth/campus ministry experience of 3-5 years and bachelor's degree required. Relational ministry incorporates: 250 youths, grades 6-12, with 4 separate EYC programs, 6-8 grade Christian ed., confirmation ministry team of 6, extensive inreach and outreach programs, 2 annual 8-10 day work camps—Maine/Navajo Reservation. \$130,000 annual budget management, 16 annual trips/events. Strong community presence/advocacy role. Highly competitive salary package commensurate w/experience. Contact: **Youth Director Search Committee, St. Luke's Parish, P.O. Box 3128, Darien, CT 06820. FAX (203) 655-7716.**

REAL ESTATE

SEWANEE, TENNESSEE — Restricted mountain tracts from 5 acres up with utilities. Many of the tracts are on the bluff with breath-taking views. These properties are near 1-24 and 15 minutes from the town of Seawanee, where there are schools, a hospital and an airport. Call **423-942-6911** days and **423-942-2391** nights. Brochures and video will be furnished upon request.

FOR RENT

HOUSEKEEPING CABIN in Black Mountain, NC, \$150 a week. Call Fr. Hainlin (704) 669-9114.

RETREATS

RETREAT led by Canon Martin Tunncliffe of English Fellowship of Contemplative Prayer, July 11-13, Keameysville, WV. Info from: **FCP, P.O. Box 98, Valley Forge, PA 19481.** \$100 cost includes 7 meals.

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.**

TRAINING PROGRAM

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

WANTED

DATED, WORN, TORN or otherwise unusable vesture needed: vestments, paraments, burses/veils, linens, etc. We recycle the pieces into new vestments or wallhangings whose sale benefits an HIV/AIDS project. We sell still usable vesture, vessels and appointments on the missions. **Eileen Freeman, Angelwatch Foundation, 226 Robinhood Rd., Mountainside, NJ 07092. 1-800-862-1350.**

Classified Advertising Rates

(payment due with order)

- 43¢ per word for one insertion; 39¢ per word per insertion for 3-12 insertions; 37¢ per word per insertion for 13-25 insertions; and 35¢ per word per insertion for 26+ insertions. Minimum rate per insertion is \$4.50.
- Blind Box (keyed) advertisements, same rate as above, add three words (for box number) plus \$3.30 service charge for first insertion and \$1.65 service charge for each succeeding insertion.
- Resolutions and minutes of church organizations: 34¢ per word.
- Copy for advertisements must be received at least 26 days before publication date.

The Living Church
P.O. Box 92936
Milwaukee, WI 53202-0936
Fax: 414-276-7483

Attention, Readers

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a personal or gift subscription, please return our memorandum bill showing your name(s) and complete address(es).

Summer Church Directory

Birmingham, AL

ST. ANDREW'S 1024 S. 12th St. (Downtown)
The Rev. Francis X. Walter, r
Sun 8, 10:30 H Eu; Tues 7 H Eu; Thurs 12:05 H Eu (in University Commons); Fri 10:30 H Eu

Buena Park, CA

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

Estes Park, CO

ST. BARTHOLOMEW'S 880 MacGregor Ave.
The Rev. Edward J. Morgan
Sun Eu 8, 10:30. June 2-Sept. 1: Sat Eu 5:30

Branford, CT

TRINITY-ON-THE-GREEN 1109 Main St. (203) 488-2681
The Rev. Richardson A. Libby, r; the Rev. Allyn Benedict, ass't; the Rev. Archibald Hanna, d
Sun H Eu 8, Cho Eu 10. Healing Eu Wed 12:10

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)

Seaford, DE

ST. LUKE'S Front St.
The Rev. Jeanne Wise Kirby, r (302) 629-7979
Sun 9 H Eu, 9 Storytelling for children, 10 Brunch. Wed 7 H Eu/LOH

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

CHRIST CHURCH CHRISTIANA HUNDRED

E. Buck Rd. (off Rt. 100) — Greenville
Near Brandywine Valley Attractions
The Rev. John Martiner, r; the Rev. William Lane, assoc
Sun 8 & 10 Eu; Wed 9 Eu; Daily 8:30 MP

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

Savannah, GA

ST. FRANCIS OF THE ISLANDS Wilmington Island
590 Walthour Road
Sun 8 & 10:15 H Eu; Wed 7 H Eu; MP 8:30

CHURCH OF ST. PAUL THE APOSTLE 34th & Abercorn
The Very Rev. William Willoughby, III (912) 232-0274
Sun Masses 8 & 10:30; Mon 12:15; Tues 6; Wed 7; Thurs 10; Fri 7

ST. THOMAS Isle of Hope
The Rev. R. Dale Harmon, r (912) 355-3110
H Eu 8 & 10:30

Honolulu, HI

ST. ANDREW'S CATHEDRAL Beretania & Queen Emma
Sun: 7 Eu, 8 Hawaiian Mass, 10 Cho Eu. Mon-Fri Eu 7. Wed Eu HS 12 noon. Ev (Last Sun) 5:30 (808) 941-7515

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

Angola, IN

HOLY FAMILY CHURCH 909 S. Darling
The Rev. J.P. Carver, r; the Rev. Barbara S. Carver, d
Sat Eu 5, Sun Eu 8 & 10, Rite 2 (1S, 3S, 5S), MP Wed 8, Fri 8:30 on the water (219) 665-5067

Indianapolis, IN

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun Eu 8 & 10

Baton Rouge, LA

ST. JAMES 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev. Bob Burton, assoc; the Rt. Rev. Robert Witcher, Bishop-in-Residence; Dr. David Culbert, organist-choirmaster; Lou Taylor, Director of Christian Ed
Sun 7:30, 9, 11, 4:30 H Eu

Plymouth, MN

EPIPHANY 4900 Nathan Lane N
(W of 169 N on 49th Ave. N) (612) 559-3144
The Rev. Dr. Fred Nairn, r; the Rev. Judy Hoover, assoc
Sat HC 5; Sun HC 8 & 9:30 (1S HS 5; 3S Prayer & Praise Ser 5). Wed HC 7:30 Maple Grove. Call for info

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

Kearney, NE

ST. LUKE'S 2304 2nd Ave., (308) 236-5821
Sun Eu 8 & 10:30; Sat 5:30; Wed HS & Eu 6:15. Sun MP 8:45 at Kearney Holiday Inn (I-80 Exit 272)

Barnegat Light, NJ

ST. PETER'S AT THE LIGHT W. 7th & Central
The Rev. Canon William H. Paul, v (609) 494-2398
Masses: Sun H Eu 8 & 10. July & Aug. H Eu 5 Sat

Ruidoso, NM

CHURCH OF THE HOLY MOUNT 121 Mescalero Trail
(505) 257-2356
Sun H Eu 8, 10:30. Wed H Eu 5:30

Santa Fe, NM

CHURCH OF THE HOLY FAITH 311 E. Palace
The Rev. Dale Coleman, r
HC Sun 8, 10:30. HC Thurs 12:10. MP or EP daily

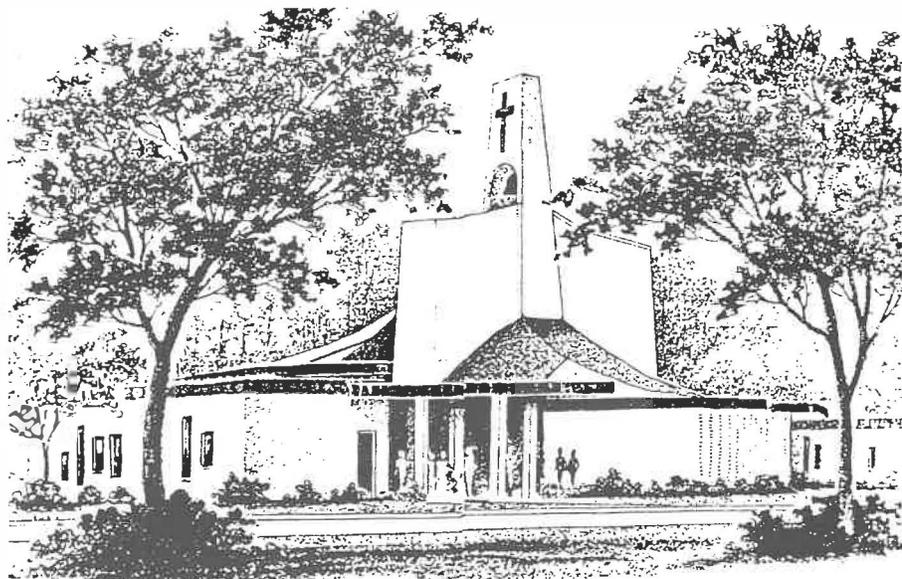
Newark, NJ

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 Founded 1880
W. Penn & Magnolia
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

(Continued on next page)



St. Stephen's Church, Whitehall, Pa.

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.

Summer Church Directory

(Continued from previous page)

New York, NY

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

EPISCOPAL CHURCH CENTER

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

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

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

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

ST. PAUL'S Broadway at Fulton
Sun H Eu 8

Trinity Bookstore, 74 Trinity Pl. Open Mon-Thurs 8:30 to 6, Fri 8-3:30

Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8-3:30

Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

ST. MICHAEL'S Amsterdam Ave. at 99th St. (212) 222-2700
The Rev. Canon George W. Brandt, Jr., r; the Rev. Thomas T.P. Pellaton; the Rev. Georgene D. Conner; Deacon Lawrence Schacht
Sun 8 HC, 10 HC (Sung) and sermon; Mon-Fri MP & HC 7:45, Sat 9. Tues EP & HC 6:30

Niagara Falls, NY

ST. PETER'S 140 Rainbow Blvd.
(a block from the Falls) (716) 282-1717
The Rev. Guy R. Peek, r
Sun: 8 H Eu, 10:30 H Eu (Sung). Wed H Eu 10

Saratoga Springs, NY

BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke, r (518) 584-5980
Sun Masses: 6:30, 8 & 10

Asheville, NC

HISTORIC TRINITY CHURCH (downtown) 60 Church St.
The Rev. Canon (Hon.) Michael Owens, r (704) 253-9361
Sun H Eu 8 & 10:30. Daily MP 9, H Eu 12 noon

Pendleton, OR

CHURCH OF THE REDEEMER 241 SE Second
The Rev. A. James N. MacKenzie, r; the Rev. Ken Cryslor, assoc (541) 276-3809
Sun H Eu 8 (Rite 1), 10 (Rite 2); HS (3S). HD as anno A/C, H/A

Douglassville, PA

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

Gettysburg, PA

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

Norristown, PA

ST. JOHN'S (Founded 1813) 23 E. Airy St.
(Across from Court House) (610) 272-4092
Btwn exits 24 (Valley Forge) & 25 (Norristown) of PA Tpke
The Rev. Vernon A. Austin, SSC, r, the Rev. Frederick C. Watson, assisting
Sun: MP 7:40, H Eu 8, 9:30; Wkdays: Tues & Thurs 9, Wed 6; Sat 10. Traditional worship, Gospel preaching, liturgical music

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

Wellsboro, PA

ST. PAUL'S Pearl & Charles Sts.
The Rev. G. P. Hinton, r (717) 724-4771
Sun HC 8, 10, Wed 12:10

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

Rapid City, SD

EMMANUEL 717 Quincy St.
(On the way to Mount Rushmore) (605) 342-0909
The Very Rev. David A. Cameron
Sun 8 & 10:15 (H Eu), Wed 10 (H Eu & Healing)

Chattanooga, TN

ST. MARTIN OF TOURS 7547 E. Brainerd Rd.
The Rev. James F. Marquis, Jr., r
Sun H Eu 8 & 10:30. HDs as anno

Nashville, TN

ST. PHILIP'S 85 Fairway Dr. (Donelson)
The Rev. Peter Whalen Near Opryland (615) 883-4595
Sun H Eu 8 & 10

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

HOLY APOSTLES 3900 Longvue Ave.
The Rev. Canon James P. DeWolfe, Jr., interim r
Sun H Eu 9:30; Tues H Eu 9:30

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

Houston, TX

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

Halifax, VA

ST. JOHN Sun 9 Mountain Rd. (804) 476-6696
EMMANUEL Sun 10:30 Rte 360
CHRIST CHURCH 10:30 Main St.
The Rev. Dr. Michael G. Cole, r. Traditional Worship Service

Hayward, WI

ASCENSION 216 California Ave.
The Rev. Bruce N. Gardner, CSSS
Sun Mass 10:15

Milwaukee, WI

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

St. Croix, Virgin Islands

ST. JOHN'S 27 King St., Christiansted
(809) 778-8221
Fr. Keithly R.S. Warner, S.S.C., r
Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

Paris, France

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Rosalie H. Hall, M. Div., canon missionary; the Rev. George Hobson, Ph.D., d
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu

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. Wkdays as anno.
Spanish service Sat 6