

The Living Church

The Magazine for Episcopalians

July 7, 1996 / \$1.50

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Christ*

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Quote of the Week

Jeff Smith, TV's "Frugal Gourmet," on addressing the conference of clergy and spouses in the Diocese of West Texas: "This many Episcopalians in one room scares me."

In This Corner

Questions, Questions

No matter how hard I try, I'm unable to avoid being confronted by questions. Like the following:

Why is it that so many people refer to "the 1976 Prayer Book"?

Did anyone really think Bishop Righter was going to be found guilty?

Has the *filioque* clause been eliminated in any of our congregations?

Do we really need a revised prayer book now?

Now that we have a monk as bishop, isn't it only a matter of time before a nun is elected?

Whatever became of mystery in the Eucharist?

Isn't it only a matter of time before we eliminate confirmation?

Aren't we in desperate need of a true centrist as the next Presiding Bishop?

Why do so many people refer to Bishop Righter in print as Bishop "Richter"?

Does the Church Pension Fund really need 26 trustees?

Aren't parishes which do not celebrate the Easter Vigil missing the high point of the liturgical year?

Why is it that charismatic Episcopalians seem to be the only ones interested in planting new churches?

Is there anything more homely than brown clergy shirts?

Whatever became of kneeling?

Were those visits by Bishop Dixon to the three parishes really necessary?

Why are there three alleluias attached to

the antiphon, "Guide us waking ..." in Compline?

Isn't the declaration of Core Doctrine more confusing than helpful?

Hasn't the phrase "inclusive church" become an oxymoron?

Whatever became of the plan to plant 1,000 new churches by the end of the decade?

Isn't it interesting to note that speculation on candidates for Presiding Bishop seems to be centered on the same few names in all parts of the country?

Why can't people be on time for church? (I've asked this one before and can't get a good answer.)

Wouldn't every five years be enough to hold General Conventions?

Aren't many Episcopalians having trouble with the canon that makes it clear that rectors are in charge of the liturgy?

Does anybody besides me have difficulty with Mark 3:29?

Why is it that very few Episcopalians know anything about the Concordat of Agreement?

Whatever became of Ascension Day?

Isn't it possible that the wrong bishop was charged in the presentment?

Why are so many Episcopalians reticent to greet a Sunday morning visitor?

Don't you cringe when you read about churches sending "missionaries" to Russia?

Why do so many members of the clergy refuse to answer correspondence?

David Kalvelage, editor

Sunday's Readings

Prioritize Yourself

Pentecost 6: Zech. 9:9-12, Ps. 145:8-14, Rom. 7:21-8:6, Matt. 11:25-30

There is a gulf between what we aspire to do, and what we finally accomplish. We can envision a near-perfect life. Reality enters in and our lives are far from perfect. We can envision ourselves as better persons, smarter, more ambitious, more successful. But we never quite achieve these goals. Or we achieve them only to find and confront the emptiness of the achievement.

Paul discusses this situation in today's epistle from his letter to the Church in Rome. The apostle describes an endless and enervating internal struggle within. We appear to be of a divided mind and heart. Prioritize yourselves, says the apostle. Focus on the

things of the spirit, God's Spirit dwelling in us and among us: This is the focus which will be most beneficial in the long term. This is the focus which will yield ultimate purpose and meaning for our lives.

Our Lord says, "Come to me; you will find rest in me. I am gentle and will be gentle with you. For that is my nature; to love and nurture you and bring you home with me to God."

A worldly focus is like the proverbial elephant in the living room. Focus on that, and there is time and energy for nothing else. There is also no one to help. Focus on our relationship with God and the elephant will move over. It will no longer be the centerpiece of our existence. God will be what he has always wanted to be: the source and center of our lives; the start and finish of life.

Sweet Thoughts Can't Cover Jarring Facts

The "reasonableness" and "warm inclusivity" of Bishop Jelinek's article [TLC, June 16] seems almost unarguable. But the facts that jarred me were several: Jesus is not "within us" unless we have been baptized into him and have asked him in, so it is impossible to see "the Christ image" in another unless he truly is incarnated there (we see the potential of someone who will come to Jesus but we don't see him). The bishop gives lip service to "sinful behavior," but fails to admit that one of the problems many of us have with accepting the gay lifestyle is that we recognize that the Bible clearly condemns that lifestyle, but its adherents refuse to call it sin. We can and do love gays, but we cannot be asked to bless something our holy God condemns. This liberality of love Bishop Jelinek praised is not meant to be a license for our sins but rather an invitation to repentance and forgiveness — and redemption and new life to become like him, holy and just as well as loving and accepting.

What Bishop Jelinek calls "daringly

incarnational living" is indeed exciting and challenging, but it involves daily repentance and total surrender to God's will and his standards. My love for Jesus would be shallow indeed if I didn't hold up his cross as the way into life, his life, not my idea of a good life, but his. The bishop's thinking is sweet and kind and loving and politically correct — but I fear it leads to spiritual death.

Joan Francis
Edwards, Colo.

Thank you for publishing Bishop Jelinek's article, "Life after the Trial Court Decision."

Bishop Jelinek would have us so loving and open to "consider some one or ones who are lepers of that day in a new light, to seek and serve the Christ in them." We are urged to "move beyond ... 'this blessed rage for order,' for certainty, and instead [to] live into the longing to be of one heart. When God gives us the gift to be of one heart, we can agree and disagree, we can fight and argue, we can do

all sorts of things without causing even deeper wounds in our passion for truth or justice. Please join me in this prayer of longing to be and live of one heart."

As I recall, Bishop Jelinek was among those bishops voting to make the ordaining of women mandatory.

Yes, yes, of course! "Being of one heart" means being in agreement so long as it is in accordance with Bishop Jelinek's "heart." Others need not apply. In Bishop Jelinek's Protestant Episcopal Church, all lepers are equal, but some are more equal.

(The Rev.) Winston F. Jensen
Trinity Church
Dublin, Texas

Speaking for Whom?

Under "The Examination" portion of the Ordination of a Bishop (BCP, p. 517), we are reminded that our bishops are called to proclaim Christ's Resurrection; to interpret the gospel; to testify to Christ's sovereignty; to guard the faith,



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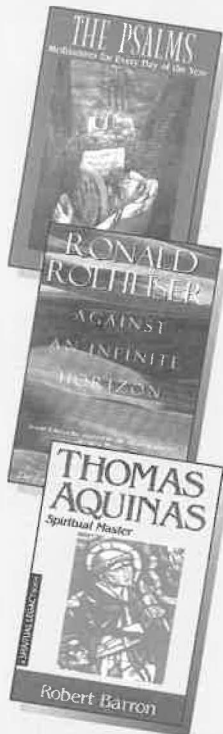
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Letters

unity, and discipline of the church; to ordain priests and deacons and to join in ordaining bishops; and to be in all things faithful pastors and wholesome examples for the entire flock of Christ. Our Presiding Bishop carries the additional mantle, it would seem, of faithfully representing the Episcopal Church ecumenically and culturally. This is, admittedly, no small task given the diversity that exists within our church.

In supporting President Clinton's veto of the partial birth abortion ban, our Presiding Bishop has not faithfully represented our church. We have passed General Convention resolutions that are cautious, at best, with respect to abortion. Those resolutions affirm the sacredness of intrauterine life, while at the same time acknowledging tragic circumstances that might occasion abortion. Episcopal clergy are charged with the responsibility of encouraging alternatives to abortion, when their counsel is sought. There is no General Convention resolution that deals specifically with the issue of these late term, partial birth abortions. These abortions are not simply "necessary medical procedures;" they are barbarism and must be so named.

If Bishop Browning chooses to support such barbarism, that support should be

expressed privately, and not as the Presiding Bishop of the Episcopal Church. I do not want our church to be on record as supporting this appalling method of abortion.

(The Rev.) Elizabeth Zarelli Turner
Yale Divinity School
New Haven, Conn.

There is Room

Hurrah for Philip Morgan's insight [TLC, June 9]! As a person of the female persuasion, I heartily support the entitlement of women to hold any position or embrace any profession, be it sacred or secular; but I also support the right of an individual parish to accommodate that parish's preferences. The Washington parishes should be applauded for sticking to their guns.

Washington is blessed to have many Episcopal churches — if one doesn't fit, around the corner is another. Out in the 'burbs, we have two choices. We can commute a long distance to a parish that meets our needs, leaving behind neighborhood, community and friends. Or we can stay put in our widespread suburban generic parishes, so caught up in trying to accommodate every churched or unchurched individual, Episcopalian or whatever, every fad in liturgy, biblical

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Editorial and Business offices: 816 E. Juneau Ave.
Mailing address: P.O. Box 92936
Milwaukee, WI 53202-0936
TELEPHONE 414-276-5420
FAX 414-276-7483
Internet: livingchrch@aol.com
Quest: livingchurch

David A. Kalvelage, editor and general manager
The Rev. Canon H. Boone Porter, senior editor
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Volume 213 • Number 1

Letters

translation and music, that it's hard to imagine any of them taking a stand on any issue, particularly one of such magnitude.

Wasn't freedom to worship as we choose one of the basic tenets upon which this country was founded? Our constitution frees us from government-inflicted oppression in our choice of faith. Shouldn't we have the same freedom from oppression inflicted by the church hierarchy as well? Surely there is room for all of us.

At a glance, this issue seems to reflect opposition to everything the "women's movement" stands for; in reality it is precisely this attitude — "my way is the only way" — that is the heart of the problem; attitude, and not words like "mankind," "Father," "God of Abraham," or what women or homosexuals should be allowed to do, to be, etc. Let's rid ourselves of the attitude of "I'm right because I'm ... the (most) whatever." The last paragraph from the commentary in the same issue on the Pentecost 2 readings says it all:

"In God there are no distinctions between us. Everyone is in need of God's care and love and forgiveness. The boundaries we erect between ourselves also separate us from God."

Paula Taitt
Severna Park, Md.

Move Ahead

We should go full steam ahead to implement the Concordat of Agreement with the Evangelical Lutheran Church in America (ELCA).

The ELCA is strong in upholding the teachings of the Bible. It also accepts the historic creeds and the sacraments, especially the Holy Eucharist. It doesn't accept the apostolic succession as a *sine qua non*, but this theological position is suspect at best.

If we stop being so stubborn on apostolic succession, the ELCA may lighten up on demanding that we adhere 100 percent to the Augsburg Confession.

(The Rev.) Wendell Tamburro
Springfield, Ore.

While You're Away

There is something to add to the "Traveling This Summer" editorial [TLC, June 23]. By all means we should worship God every Sunday while on vacation. And it is good to meet new friends, experience a slightly different liturgy and see another side of the church. That is why I suggest

that this is a wonderful time for Episcopalians to experience the worship of the Evangelical Lutheran Church in America. We are contemplating a concordat and could vote for full communion next year, but far too few of us know what it is like to worship with — and drink coffee with — Lutherans. What better time to experience this than summer vacation when we are away from the home parish.

(The Rt. Rev.) David Reed
Bishop of Kentucky, retired
Louisville, Ky.

Define Terms

The first admonition in any discussion should be, "Define your terms." So many of us have forgotten that admonition when we rush into print regarding some point of disagreement. If we would agree on terms, we might find there was little or nothing to argue about.

I suggest that the Rev. Michael G. Rokos' letter [TLC, June 2] was incorrect when he stated, "... we cannot ordain homosexuals ..." One word is missing which would make his statement correct. "We cannot ordain practicing homosexu-

als ..." There! Now let us agree on what we are arguing about.

Caroline W. Mackey
Hanford, Calif.

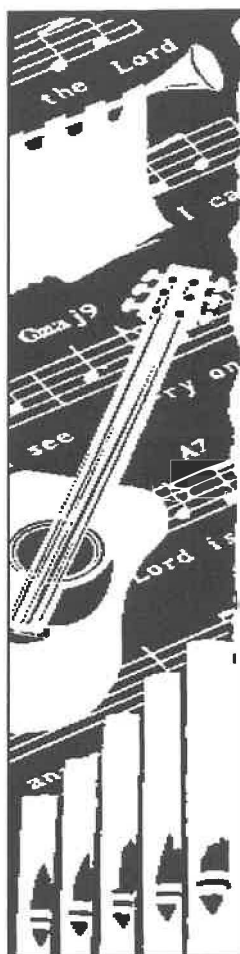
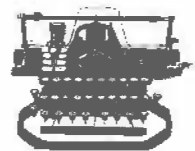
It Can't Be

The Latin phrase in the article "Ripe With Ministers" [TLC, June 2], does not "compute." There is no such word as "ecclesae." There is "ecclesia" and its plural "ecclesiae." Since the verb is singular and the phrase meant to parody a famous saying with the word "gloria" in it, I presume that the word "ecclesia" is meant.

(The Rev.) Robert A. Smith
St. Paul's Church
Dowagiac, Mich.

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible.

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Planned Giving Office to Reopen at '815'

In an action that contrasts with staff reductions of recent years, the national church's Executive Council voted to reopen a planned giving office at the Episcopal Church Center in New York City. The vote was among actions taken by the council during its June 11-13 meeting at a downtown hotel in Charleston, W.Va.

"The focus of that office is really going to be to develop skills at the parish level for better planned giving," said assistant treasurer Catherine Lynch. Such assistance is especially needed, she said, because with baby boomers getting older, "there is a huge generational wealth transfer coming."

Council approved funding of up to \$200,100 in 1996 for the planned giving office.

Ms. Lynch summarized the treasurer's report on the financial status of the national church. With close to 100 percent of diocesan commitments received, income is slightly below budgeted, she said. On the other hand, "short term cash management has been tightened," she said, which has led to better returns on short term investments of cash.

Council member Tim Wittlinger of

Michigan addressed a question concerning approximately \$8 million in national church funds. He said reserve funds had been set aside for building maintenance at the church center, for expenditures that had been approved in the budget but in some cases have not been carried out. He said the treasurer's office is "still trying to figure out what some of these funds are for."

Ms. Lynch explained that the questions came forth "in looking at the balance sheets as part of the audit.

"These things build up over time," she said. "It's one piece of putting things in order." She said the 1995 audit was close to being completed. "It's nice to get through a proper audit," she said. "It helps to restore some confidence."

The Most Rev. Edmond Browning, Presiding Bishop, in his address to the council, spoke of the importance of community. "It is very appropriate that while



Catherine Lynch

we are in this diocese we take an early look at the church in small communities, which we will celebrate in 1997," he said. Referring to the 1994 parochial reports, he noted that a third of the church meets in congregations of fewer than 50 persons, and that three-quarters of Episcopalians are in churches of 150 persons or fewer.

"God's community is not a club. We as Christians live into the community God has already made for us."

He spoke of ongoing discussions about sexuality. "From my perspective, I would say that some good and faithful Episcopalians believe that the answers to the questions we have about sexuality ... are immediately obvious from scripture, and therefore, why continue debating what God has made plain? If everyone believed this our troubles would be over. But, Episcopalians take the Bible too seriously to take it literally, and everyone does not believe this.

"It would be far less complex to take up one position or another and advocate for it with all my might ... But this is not my ministry. However, I can say that I not only believe, I know, that it is possible for gay men and women in committed relationships to be wholesome examples."

Bishop Browning said of the Concordat of Agreement with the Evangelical Lutheran Church in America, "this is going to be the single most important thing to come before our General Convention."

The Rev. David Perry, the Episcopal Church's ecumenical officer, led a discussion on the concordat. The council agreed to allocate \$70,000 to the ecumenical relations office for communications projects, including \$45,000 for a 20-minute introductory video on the concordat for use in congregations.

The council gave special attention to the concerns of small churches. Council members met at small tables from which they conducted business. They discussed challenges to small churches, such as how three congregations might work together in ministry and still retain their identities, or how a church can attract its own young people when they are already involved in a nearby church's youth activities.

A Eucharist and "covered pot" dinner were held in the nearby rural community of Hansford at the Church of the Good

(Continued on next page)

Bishops Decide Not to Appeal Ruling

The 10 bishops who brought presentment charges against the Rt. Rev. Walter Righter have decided not to appeal the ruling of the Court for the Trial of a Bishop [TLC, June 2].

The presenter bishops had charged Bishop Righter, retired Bishop of Iowa, 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. Charges against Bishop Righter were dismissed when the court decided the ordination did not violate Episcopal Church doctrine.

Canon law would have permitted the presenter bishops to appeal the decision in front of a court made up of different bishops as judges.

In a document dated June 11, attorneys for the presenter bishops stated they would not continue the legal process but noted there could have been challenges. The document, produced by church advocate Hugo Blankingship, Jr. and the Rev.

Charles Flinn, said the court's decision not to disqualify four of its members who are on record as being supportive of the ordination of non-celibate homosexuals could have been challenged in an appeal, along with the court's definition of "Core Doctrine."

"The presenters have proposed to give the 1997 General Convention the opportunity to affirm its acceptance of the authority of holy scripture which this court has refused to accept," the document stated.

Earlier, the presenter bishops announced they would submit to General Convention a resolution that would require all clergy to abstain from sexual relations outside of marriage [TLC, June 9].

Bishop Righter told Episcopal News Service, "I'm really on top of a mountain now. I'm glad it's over. I'm glad they're willing to let it go to General Convention. I'm sure there will be other voices represented there as well."



Margaret Stultz, 15, of Charleston, one of four youth representatives at Executive Council, speaks at the close of the meeting while Bishop Browning looks on.

John Schuessler photo

(Continued from previous page)

Shepherd, which joins four others in what is called the New River Cluster.

Other resolutions council approved did the following:

- established a trust fund for the Episcopal Women's History Project, with an initial contribution of \$50,000;
- agreed to increase up to \$50,000 the 1996 funding of *Episcopal Life* for increased newsprint costs and up to \$100,000 the General Convention's budget to computerize convention activities;
- urged Episcopalians "to find tangible ways to assist in the rebuilding" of the black churches that have been burned in recent months;
- designated \$85,000 "for the development, production and distribution of materials related to the King Day Racism Dialogue" to take place throughout the church beginning next January.

Bishop Browning ended the meeting with some personal remarks. He urged the council, in its budget decisions for next

summer's General Convention, to "make some signs to the church that we have heard them."

He said of his recent trip to Cuba with House of Deputies president Pamela Chinnis: "We saw a church that is deeply committed to the proclamation of the gospel and to serving its people." He added, "There is a great deal of fear in places we visited ... there is the possibility for greater aggression against Cuba which could cause the loss of thousands and thousands of lives." Council approved a resolution urging individuals and organizations in the Episcopal Church to visit Cuba and be involved in the worship and ministry of the church there, as well as invite Cubans to gatherings in the U.S.

Mrs. Chinnis was unable to attend the meeting in Charleston because of illness.

Among courtesy resolutions approved at the close of the meeting was one giving thanks for the decision by the 10 present-ing bishops not to appeal the trial court decision in the case of Bishop Righter.

John Schuessler

Discrimination Charges Dropped

Charges by a Vermont priest that his bishop discriminated against him were dismissed by a superior court judge in Woodstock, Vt.

The Rev. Richard Lacava, formerly vicar of Church of Our Saviour, Woodstock, sued the Rt. Rev. Mary Adelia McLeod, Bishop of Vermont, in 1995 for \$2.2 million in damages plus legal fees for allegedly firing him because he was gay and replacing him and two assistants with women.

According to Associated Press, Judge Fisher wrote: "Applying discrimination law to Lacava's case would involve the 'excessive entanglement' with religion prohibited by ... the First Amendment. This court cannot inquire into the firing decisions of a minister by the proper authorities in a hierarchical church."

Another charge by Fr. Lacava, that Bishop McLeod defamed him, was allowed to let stand by Judge Shireen Avis Fisher.

The 'Post-Righter Trial Environment'

The "post-Righter trial environment" was referred to more than once at Trinity Episcopal School for Ministry, where about 80 people focused on the future of the Episcopal Church during classes and other meetings June 10-14.

Many of the participants were clergy doing continuing education and about a third were graduates of the school taking part in alumni week, the second of two in the school's June term in Ambridge, Pa.

In a panel discussion, the Rev. Geoffrey Chapman, rector of St. Stephen's Church in nearby Sewickley, answered a question about what attention the seminary should give to homosexuality. "We should not sweep the issue under the rug," he said, "but develop gospel ministries to people of gay and lesbian practice."

Fr. Chapman, a member of Trinity's first graduating class, echoed the sentiments of many when he said the future church will be "more and more parish-based."

Renée Smith, a student, said parishes should be very much involved in recruiting for ministry. "It begins in our families," she said, "praying for children, watching their gifts develop."

The Rev. Canon Kevin Martin, canon for congregational development in the Diocese of Texas, taught a class on how parishes can move from maintenance to mission.

The Rev. Colenzo Hubbard, director of the Emmanuel Center in Memphis, Tenn., taught about how churches can be effective in urban communities through building trust with people, among other ways. "There is no substitute for going into someone's house and listening to what they have to say as if it has equitable value to you," he said.

Diana Butler, a syndicated columnist and historian, provided a historical perspective in her class on evangelicalism in the Episcopal Church. And Trinity's dean, the Very Rev. Peter C. Moore, taught an evening class on "the things that are going to be essential to the church in coming decades." Among them: "true spirituality" and the biblical meaning of "calling."

Another panel discussion included the Rt. Rev. Roger White, Bishop of Milwaukee, who, as a member of the trial court, responded to questions about the Bishop Righter decision. He also taught a class with the Rev. Richard Kew, on the future church.

John Schuessler

Clergy \$alaries

**How
Episcopal
Church
stipends
compare
to those in
the Church
of England**

By JAMES L. LOWERY, JR.

Some Episcopal clergy are more Anglophile than others. I have always considered myself fairly middle-of-the-road in this respect. Be that as it may, upon retirement I followed the advice of a trusted classmate and subscribed to the international airmail edition of the *Church Times* for amusement and edification. Issue after issue reminded me how wonderful and weird are the ways of the "Brits." One also sees that the extremes in the Church of England are far more so than in our Episcopal Church.

An article in the Feb. 9 issue caught my eye.

Headlined "Clergy Worthy of Equal Hire," it

reported that the Archdeacon of West

Cumberland was slated to move in the February sitting of General Synod that bishops be paid the same stipends as parish priests. Now here, thought I, was an example of true English eccentricity. But what followed revealed an attitude which made me feel uneasy about our American ways. The underlying issue treated was the pay-gap between the top and bottom. The practice over there showed a tendency toward real equalitarianism. I had not expected to find this

in England. The Bishop of Guildford may have been slated to argue against the archdeacon that "the diminution of differentials had gone quite

far enough," but the differential was far less than in our American land of equality and democracy. My interest aroused, I set to work gathering a relevant selection from the data available to a constant clergy-watcher. I have arbitrarily chosen figures mostly from the dioceses of Connecticut, Massachusetts and London. These jurisdictions seem similar: urban-oriented and high cost of living areas.

In England, stipends are presently paid mostly by the Church Commissioners and the rest by the diocese. In process is a change to a situation after the turn of the century where the diocese will pay almost the whole stipend and the commissioners mostly the pensions and the housing. The dioceses set the specific amounts of each grade, but there is a variance of only 3-4 percent among the jurisdictions. Parishes pay a quota to the diocese, which then pays the clergy from a central pool. In the U.S., stipends are set individually by what is politely called the law of supply and demand and generally paid by the employing church with each diocese setting minimums enforceable only for rectors at the time of their calling and remaining in force for mission clergy and diocesan staffers. There is wide variation here, while in England the pay is the same for all in the same diocese in the same grade.

In England, there are approximately 10 grades for compensation with the listed 1995 stipends, translated into dollars @ \$1.52 = 1£: There are approximately the same number of clergy alive and clergy serving parishes in the Church of England and the Episcopal Church.

The Archbishop of Canterbury receives 3½ times the stipend of the lowliest curate. And the normal ordinary receives twice the salary of the lowest neophyte. The diocesan's stipend is 1¾ times that of the normal incumbent. It is the spread between rector/vicar and bishop that the person quoted in the *Church Times* article says is "too great a differential."

As for the differential, in the Episcopal Church, the Presiding Bishop received a \$160,000 stipend in 1995. The Bishop of Massachusetts, in 1996, earns \$110,000. The Bishop of Connecticut, gets \$50,000. The English diocese similar in demography, high cost of living, and numbers, London, has a prince-bishop stipended at \$57,660.

In Connecticut, a young cleric with

zero prior years of service starts at \$25,000. The diocesan receives twice that, the disparity between the two being exactly the same as in the run of English dioceses. In Massachusetts, however, the disparity between the median salary of assistants (\$17,500), and their ordinary is that the bishop's stipend is 6.3 times that of the curate. And the greater disparity in America continues when we compare the difference between curates and incumbents in England (6 percent now, down from 21 percent in 1977) and the situation in Massachusetts. The cardinal rector (paid more than the bishop) of Trinity Church, Boston, has a base stipend of \$130,000. At present rates, this rector receives 7.43 times the median salary of the assistants and curates. And on the national scene, the Presiding Bishop receives 9.7 times the salary of new curates. To use more normal examples, a goodly number of experienced rectors in Massachusetts have stipends in the \$40,000-\$45,000 range while their assistants make \$15,000-\$20,000. Comparatively, the *Church Times* writer Betty Saunders states the differential is 6 percent in the Church of England.

There is another area to explore — total remuneration, or, in the vernacular, the "full package." Many American jurisdictions consider "basic compensation" to be stipend plus housing plus utilities. Then come the benefits: pension/disability, health coverage, car and travel, social security payment and continuing education. Optional perks often added are entertainment allowance, babysitting allowance, business or country club membership and maybe even the parish cottage at the lake! The total mounts. The young parish rector where I live part of the year receives a stipend of \$34,000, but the total package adds up to more than \$70,000. My working figure for average incumbents in the U.S. is 2.1 times stipend. As we move up the scale, the multiplier for the total package is higher. The canon to

the ordinary in Connecticut has a stipend of \$37,600, and his

total package is 2³/₄ times this (\$102,200). My educated suspicion is that the majority of the higher ranking clergy have a full package of roughly three times stipend and in some cases more. This means canon to the ordinary, archdeacon and up, who have big travel allowances, and bishops, many of whom have expensive housing.

One British source reminds me that there is little or no health cost in England because of the governmental coverage used by almost everybody. Not counting this area, therefore, he estimates the total package for parish clergy is still about twice the salary payment. I therefore infer a similar relationship between the Brits and ourselves on the relation between stipend and total package.

What all the above reveals in this selective comparison of urban high-cost dioceses in Olde Englande and New England is a similar acceptance of a pay differential between those with less responsibility and those with more (with the exception that in England all incumbents of all sizes of parish receive approximately the same). Similar also in the two churches is the total compensation package being roughly twice the amount of the stipend for the lesser clergy and three times stipend for greater luminaries.

Then come the differences. First, the divergencies/disparities between the highest pay and the lowest are much larger in

Episcopal Church Clergy Stipends

Connecticut	\$50,167
New Jersey	48,246
Delaware	47,943
Hawaii	47,121
New York	46,037
California	40,778
South Dakota	34,169
Eastern Oregon	32,760
Eau Claire	32,110
Navajoland	29,487

National Median \$42,531

Sources: Church Pension Fund and the National Network of Episcopal Clergy Associations

the U.S. (9.7 times) compared with the British archbishops receiving stipends only 3¹/₂ times that of curates. Second, the gap between incumbents, and their assistants in the U.S. shows the higher getting five to seven times the pay of the lower while in England the differential is only 6 percent. Third, within the same grade with the run of parish incumbents there is substantial equality of stipend in England but a great chasm between the \$17,700 paid to the rector of Holliston in Massachusetts in 1995 and the \$130,000 stipend for the rector of Trinity, Boston (7.3 times as much). In Connecticut, there is a smaller gap between the salary of a young rector and the stipend paid a typical Connecticut cardinal rector (the latter receiving 3.2 times as much) in the last year salaries were printed in the convention journal there.

My conclusion: Life in the Church of England, despite my expectations, offers fairly equal pay for all clergy doing the same thing at the same level no matter what the responsibilities and the situation socially. There is more financial equality and less disparity. In Connecticut, which for a number of years was best in the country on minimum and median pay, there are goodly disparities, but in Massachusetts both the disparities are huge. Ditto the national gap between the highest and the lowest.

I append a final tidbit on the disparity between the high and the low in the secular world culled from Anthony Lewis on the op-ed page of the *New York Times* of March 8, 1996. It may put things in perspective. "The Chief Executive Officers of some major American corporations have gone from pay 35 times the wage of their organizations' average worker 20 years ago to compensation that is today 187 times that of the average worker." □

The Rev. James L. Lowery, Jr. is a retired church agency director and a priest of the Diocese of Massachusetts. He resides in Old Lyme, Conn.

Church of England Stipends

Archbishops (average of the two)	US \$67,500
Prince — bishops (London, Bath & Wells, Durham)	67,660
Diocesan Bishops (Ordinaries)	37,425
Suffragans, deans and provosts	30,315
Archdeacons	30,190
Residentiary (paid) canons	24,825
Vicars and rectors (parish incumbents)	20,175
Curates (beginners in training or internship usual first post after ordination)	19,035

Sources: *Church Times*

Rural deacons and assistants are the two missing positions and were omitted because stipend information was not available.

Tears of Christ

By PETER C. MOORE

He seemed the epitome of self-assurance, dressed in his gray suit and striped tie, and talking in a smooth, educated voice. He seemed very much in control of his life, despite a recent tragedy. He confessed that he wept a lot these days. Keeping the old stiff upper lip just wasn't adequate when his world fell apart.

Now that he knew the Lord working in his life, the tears started coming down, sometimes at the oddest times. "I can sit in church and find myself weeping," he told me. I knew what he meant. I have times when the overwhelming nature of God's love is too much for my own cold heart to take. Sitting in my study, pondering a text of scripture or wrestling with preparation for a sermon, shame for my sins and gratitude for the grace of God will sometimes simply well up and the tears will flow.

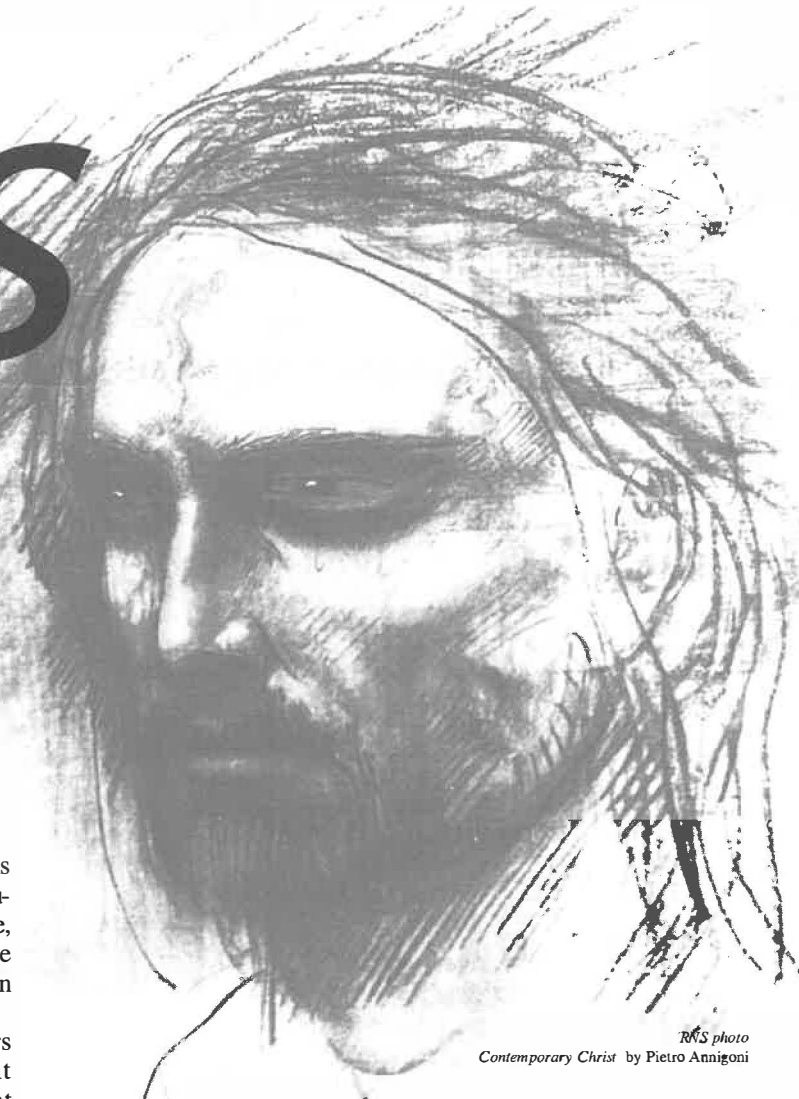
As a boy, I learned that "Jesus wept" (John 11:35) was the shortest verse in the Bible, but neither the protestant piety in which I was reared, nor the evangelical theology I later embraced, focused much on Jesus' tears. His suffering was past. Our suffering was to be endured, learned from, and forgotten as soon as possible. We were certainly not to dwell on suffering like the Roman Catholics!

I am a grateful evangelical, but I missed a lot by avoiding Jesus' tears. His tears were not signs of weakness, nor of emotional excess, but of an ability to see things truly. When he rebuked people for weeping, he rebuked them for being unaware of what was really happening.

To the women who wept while he carried his cross, he counseled, "Do not weep for me, but weep for yourselves and your children." In other words, see my situation and yours as they really are, and weep for that. At the bedside of Jairus' daughter, he told the mourners, "Weep not; for she is not dead but sleeping." It wasn't that they were wrong to cry, it was that their tears did not reflect reality he alone saw.

When people failed to respond to him, he described them as a group of children who wouldn't dance when he piped, or weep when he wailed. That is, they were so out of touch with the reality of their lives and his message that they failed to have the proper emotional response to him (Luke 7:32).

Jesus knew that weeping can actually be a sign of joy:



RNS photo
Contemporary Christ by Pietro Annigoni

"Blessed are you who weep now, for you shall laugh" (6:21). When we begin to see our poverty of spirit, our half-hearted attempts at loving, our inability to express the deeper things that go on inside us, and then think of the extravagance of God's love despite it all, we can be overwhelmed with tears of joy and thankfulness.

We are led to grieve for who we are. By grieving, we let the love of God flow over us in quiet, renewing power. We may then begin to cry because now we see things truly.

It is quite wonderful. I think we get a faint echo of this when we are moved to tears over a poignant movie or book, and find that the release of emotion actually feels good. But how much richer and more satisfying are tears that come from realizing the overwhelming reality of God!

We need to recover the wholesome side of tears — the manly side, if you will pardon me. This is not a subtle way to tame men, as Robert Bly, the philosopher of the modern men's movement, criticizes the church for doing. It is not being tamed to realize how much you need God and to cry with joy that he has found you. Quite the opposite: It's being set free.

Weeping is part of the liberation of people who mistake the superficial Disneyland culture we live in for reality. It is a way people who are out of touch with who they are and who God is, can bring the two together at a level much deeper than their rationalistic selves usually allow. □

The Very Rev. Peter Moore is the dean of Trinity Episcopal School for Ministry. He is the author of Disarming the Secular Gods (IVP), One Lord, One Faith (Nelson), and A Church to Believe In (Latimer).

Editorials

A Gracious Host

Washington National Cathedral has been at its best in recent weeks as host for three services of state: marking the Secretary of Commerce's death in the line of duty, the drowning of the CIA's former director, and the suicide of the Chief of Naval Operations. In each instance, their heritages — Baptist, Roman Catholic and Jewish — were reverently enfolded into the Episcopal liturgy.

"A quiet, smartly organized and by-the-book religious ceremony," declared *The Washington Post* in reporting on the last rites for "gentleman spy" William Colby.

"Washington bid farewell to Admiral Jeremy Boorda at the National Cathedral with pomp and pageantry befitting a military hero," said a *New York Times* lead editorial.

When prominent newspapers take time to salute our premier cathedral, Episcopalians can pause with pride for a moment at least before returning to the divisive issues that are more often the subject of editorials.

Dean Nathan Baxter and his staff are to be commended for their understanding of protocol, precedence, politics and tradition when working with the White House, State Department, Pentagon, embassies, and other agencies of government. It is to their credit that the cathedral is always in polished readiness with well-trained acolytes, exquisite music, tasteful flowers and crisply printed programs. These things are accomplished in the midst of regular services, the continuing maintenance that the noble structure demands, and the huge number of tourists and other visitors who drop in daily.

Washington National Cathedral is indeed, as its wonderful

old banner proclaims in every procession, "a house of prayer for all people."

(The Rev.) James B. Simpson

When No One Answers

In an attempt to obtain some reactions from around the church to the decision of the Court for the Trial of a Bishop [TLC, June 2], we attempted to reach persons randomly. Armed with some diocesan journals, we called members of the clergy, wardens, and other lay leaders.

We were surprised and disappointed when we called church offices. The first seven calls either were connected to an answering machine or there was no answer. In most cases, we found a recording announcing times of services. Out of the total of 11 calls to churches, only two reached someone "live." Six found answering machines and three were not answered. Realizing that many church budgets do not provide for secretarial help, we nevertheless felt there must be a better way.

Members of parishes usually know how to reach their clergy in time of crisis. If there's no one in the office, the home telephone number usually appears in Sunday bulletins, parish directories or newsletters, or sometimes on office answering machines. But what about persons who are not members of the parish? At a time when many persons are searching for a church home or looking for information, our congregations ought to be able to provide someone for them to engage in conversation during normal office hours. Perhaps members of the parish who are retired, unemployed, or work nights could volunteer to help with telephone calls. Surely we can do better.

Viewpoint

A Church of Appropriate Boundaries

By RALPH SPENCE, JR.

God is both male and female, and humanity separately embodies the female and male spirituality and nature of God. Holy matrimony forms a sacred union which makes a new creation that is far greater than the sum of each individual. Therefore, any union without both male and female is spiritually and physically incomplete. This union also provides the opportunity to grow through the mutual ministry which is part of having and raising children. Although same-sex commitments could be considered as partnerships based on love, the church must continue to acknowledge the greater potential for new creation and spiritual growth that is realized through traditional marriage.

In responding to the needs of homosexual members, we must avoid actions which might encourage young members to experiment with their sexuality or consider adopting the homosexual lifestyle. If a person is able to have sex heterosexually, the church should advise him or her to strive for the

spiritual completeness found through traditional marriage. The church should not teach that sexual orientation is simply a matter of choice. We must give guidance to children who might confuse feelings of friendship and love with sexual attraction, or confuse sexual desire with love. All desires are not a gift from God. Therefore, families need a church that can help our children learn to respect themselves and teach them the value of self-discipline and appropriate boundaries.

Current discussion in the Episcopal Church concerning sexuality is in the process of tearing down the authority of the church found in scripture, tradition and even reason. Some persons use "cultural bias" as an excuse to undermine biblical authority, while challenging our tradition because it does not express "modern" cultural bias. They also dismiss the authority of reason by proclaiming that no one has the right to judge others, while they judge those who disagree with them to be wrong. Our families must be able

(Continued on next page)

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a church that
can help teach
our children
to respect
themselves
and teach them
the value of
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Viewpoint

(Continued from previous page)

to look to the church for help in providing the values and beliefs that will guide and protect our children through life. Sexual activity can endanger our young people's spiritual well-being, can result in suicide or unwanted pregnancies, and can expose them to sexually transmitted disease. Without the authority of scripture, tradition and reason, the church can still offer God's healing love, but it cannot offer the values and guidance that can help prevent children from being exploited and hurt. The purpose of embracing the church's moral authority is not to control others, as many fear, but to prevent others from controlling us and our children.

Homosexual members who wish to be sexually active and also serve God should understand that ordination is not a requirement for ministry or a measure of its value. As we discuss their ordination as well as same-sex unions, we must keep several questions in mind. If ordained to the role of "wholesome example" to our membership, can non-celibate homosexual persons separate the example of their sexuality from their spirituality in order to avoid promoting the homosexual lifestyle? Can we ordain individuals for a lifestyle-specific congregation without creating an exclusive community? Does ordaining practicing homosexual members, with no recognition of same-sex unions, encourage promiscuity? Will we undermine the spiritual importance of traditional marriage if we give same-sex unions equal status in the church? What guidance will be given to our children regarding sexual orientation and sexual activity? What comfort can we offer members who believe in the sanctity of traditional marriage and fear the influence church action will have on their children? How will the unity and relevance of the national church be affected by whatever action we take?

Our discussions should seek a pastoral response to these questions and others that have been raised by our membership. Even though we might differ in the solutions we support, most of us do share many of the same concerns. Better understanding of those concerns can unite our membership and might reveal ways to provide answers while avoiding policy that creates winners and losers. □

Ralph Spence, Jr. is a member of the national Executive Council who resides in Billings, Mont.

People and Places

Appointments

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

The Rev. **Walter Jacob Baer** is rector of St. Thomas', Box 7361, Monroe, LA 71203.

The Rev. **Lois Bartlett** is interim rector of St. Michael's, Church & Mill, Birdsboro, PA 19508.

The Rev. **Dennis Berk** is rector of St. Alban's, 2848 St. Alban's Dr., Reading, PA 19608.

The Rev. **Bob Bethea** is rector of Resurrection, 15220 Main, Bellevue, WA 98007.

The Rev. **Thomas Bigelow** is rector of St. Luke's, 99 Wells Ave., Renton, WA 98055.

The Rev. **Robert Gribble** is rector of Trinity, 2216 Ball Ave., Galveston, TX 77550.

The Rev. **Elizabeth Huskey** is assistant of St. Philip in the Hills, Box 65840, Tucson, AZ 85728.

The Rev. **Bruce W. B. Jenneker** is associate rector of Trinity, Copley Square, Boston, MA 02116.

The Rev. **Robert Moore** is rector of St. Bartholomew's, Box 961, Hempstead, TX 77445.

The Rev. **Sam Todd** is associate rector of Palmer Memorial, 6221 S. Main, Houston, TX 77030.

The Rev. **David Wolf** is assistant rector of St. Alban's, Mount St. Alban, Washington, DC 20016.

Ordinations

Deacons

Bethlehem — Jim Turrell.

Indianapolis — James Billington, III; Judy Greene, Dorothy Lee, Gretchen Weller.

Iowa — Margaret Harris.

Texas — Stuart Bates; Fred Brown, deacon-in-charge of Christ Church, 703 S. Main, Jefferson, TX 75657; Bill DeForest, assistant to the rector of St. Stephen's, 1805 W. Alabama, Houston, TX 77098; Nancy DeForest, assistant to the rector of St. John the Divine, 2450 River Oaks Blvd., Houston, TX 77019; Robert Grafe, assistant to the rector of St. David's, Box 315, Austin, TX 78767; Matthew Kessler, assistant to the rector of Ascension, 2525 Seagler Rd., Houston, TX 77042; Al Rodriguez, assistant to the rector of Trinity, 106 N. Grove., Marshall, TX 75670.

Western Louisiana — Steven Roberts.

Deaths

The Rev. **James C. Buckner**, retired priest of the Diocese of Texas, died May 31 at the age of 80.

Fr. Buckner was born in Albany, NY. He graduated from Mercer University and the University of the South. He was ordained priest in 1953. Fr. Buckner served parishes in Little Rock, Monticello, and Crossett, AR; and Shreveport and Kilgore, LA. He retired in 1982. Fr. Buckner is survived by his wife, Celeste, and five children.

Next Week . . .

A Visit to Haiti

Daily Meditations

By TRAVIS DU PRIEST

TAKE & READ. Spiritual Reading: An Annotated List. By Eugene H. Peterson. Eerdmans. Pp.122. \$10, paper.

A rich resource of books which have become Prof. Peterson's personal friends, under headings such as Classics, Prayer, Spiritual Formation, Novelists, Poets, Jesus, Mysteries, Place and Saints. Although I disagree with some of his choices under Novelists and Poets, that's exactly what he wants to happen — for all of us to generate our own lists.

HAVING THE MIND OF CHRIST: 365 Days of Spiritual Growth Through Scripture, Meditation, & Practice. By Paul E. Miller & Phyllis Cole-Dai. Abingdon. Pp 364. \$14.95, paper.

Taking its starting point from Philippians 2:5 — Let the same mind be in you that was in Christ Jesus — this collection offers one-page focus meditations for applying scriptural themes throughout each day.

WHY CHOOSE THE EPISCOPAL CHURCH? By John M. Krumm. Forward Movement. Pp. 184. \$4.95, paper.

A newly revised edition of this old (1957) standby. Covers well the essentials of our church — worship, sacraments, freedom and authority, the parish, and social responsibility. Bishop Krumm was revising this text when he died in 1995.

THE BIBLE FOR EVERYDAY LIFE. Edited by George Carey. Eerdmans. Pp. 400. \$20, paper.

Twenty-nine biblical scholars contribute to this guide for linking up the books of the Bible to one's everyday life. Includes outlines, key passages, charts and maps. Originally published in 1988 in England as *The Message of the Bible*, this is the first American edition.

HOMILIES AND PRAYERS OF THE FAITHFUL FOR THE THREE-YEAR CYCLE. By Desmond Knowles. Twenty-Third. Pp. 394. \$19.95, paper.

A three-year (A, B, C) set of homilies and prayers for the Roman Catholic lectionary. There is enough overlap, of course, to make this of interest to Episcopalians. The intercessory prayers are well done and could provide variety in the Prayers of the People, especially since

they are thematically tied in with the lessons of the day.

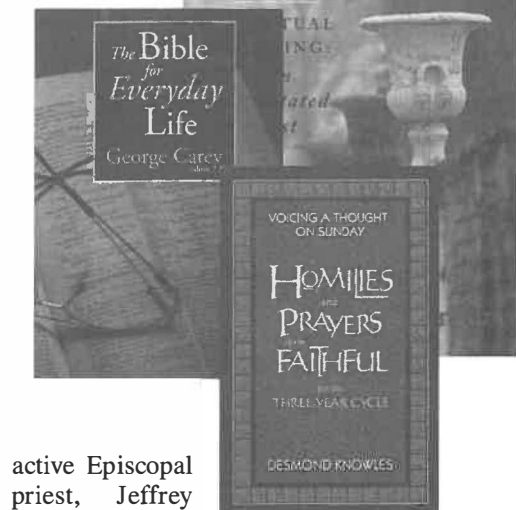
Two on church leadership . . .

DON'T KNOW MUCH ABOUT BEING A LEADER IN MY CHURCH. By Douglas W. Johnson. Abingdon. Pp. 111. \$8.95, paper.

A research director for the United Methodist Church presents guidelines to those who have been called to leadership roles within their church: find allies, use natural leaders, take risks, get feedback, and learn how to change.

LEADING FROM THE MAZE: A Personal Pathway to Leadership. By Jeffrey Patnaude. Ten Speed (P.O. Box 7123, Berkeley, CA 94707). Pp 158. \$17.95.

Using insights from his days as an



active Episcopal priest, Jeffrey Patnaude applies

his learning to all fields of leadership. He classifies his topics under ways of being, knowing and action, using the maze as a metaphor for our searching. Most impressive is the author's chapter on imagination and how to build bridges to unlock its power.



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PILGRIMAGES

RUSSIAN CHRISTMAS FESTIVAL: January 2-10, 1997. Celebrate Orthodox Christmas in St. Petersburg while experiencing the rich cultural, historic & spiritual treasures of Russia. Special highlight: attend a Russian Christmas "Yolka" (Children's Party). **The Telios 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 Telios 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 Telios Foundation 1-800-835-3467.**

POSITIONS OFFERED

HISTORIC DOWNTOWN Episcopal church seeks organist/choirmaster to replace incumbent during one-year educational leave. A keen interest in both adult and children's choirs most important as well as an appreciation of a broad church liturgical style. For more information, or to send a resume: **The Rector, Trinity Episcopal Church, 60 Church St., Asheville, NC 28801. (704) 253-9361; FAX (704) 253-9866.**

DIocese of NAMIBIA, Province of Southern Africa (Anglican). The Rt. Rev. James Kauluma, Bishop, is accepting applications for the position of diocesan secretary/treasurer. The diocesan office is located in the capital city of Windhoek, a cosmopolitan city with a pronounced European ambience 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 (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.**

MEDIUM-SIZE PARISH seeking full-time rector to lead congregation. Sandhills of Nebraska, low crime area and outdoor recreation opportunities. Contact: **Richard Speck, P.O. Box 430, Alliance, NE (308) 762-4001.**

RECTOR: St. Mark's Church, Beaver Dam, WI, an active family type parish ideally located in southern Wisconsin seeks energetic priest to expand membership and assist in program development. Contemporary physical facilities are ideal for expansion. Please send CDO/resume to: **Joe Lawlor, 844 N. Lewis St., Columbus, WI 53925.**

FOR RENT

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

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.**

TRAVEL

ISRAEL '97: Come, walk and learn the land of the Bible. 13 days, 6-18 Jan. See crossroads and breathless historic panoramas. Walk the ancient paths that Jesus and the prophets walked. Stopover in Rome (2 days) on return. Kibbutz stay (2 nights). Call for brochure & itinerary: **The Rev. Bill Tumbleson (216) 835-5717. Jeremiah 6:16.**

JOIN THE CELEBRATION of Jerusalem's 3,000-year anniversary. The Rev. Stephen Mills, rector of the Church of the Holy Family, Fresno, CA, will lead a 12-day tour of the Holy Land and Egypt leaving Los Angeles, CA, on November 4, 1996. He invites you to join him on a spiritually fulfilling visit to Jerusalem, the Sea of Galilee, Capernaum, Nazareth, Cana, Bethlehem, Jericho, the Dead Sea, Masada, Cairo, Memphis and Sakkara. Please write or call: **Fr. Stephen Mills, 1135 E. Alluvial, Fresno, CA 93720; (209) 439-5011; FAX (209) 449-9393.**

WANTED

BLACK WOOL CLERGY CLOAKS, vestments and altarware for Newfoundland churches. Also, short term supply clergy (must possess spirit of adventure). Contact: **St. Paul's, 390 Main, North Andover, MA 01845.**

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 send still usable vesture, vessels and appointments on to missions. **Eileen Freeman, Angelwatch Foundation, 226 Robinhood Rd., Mountainside, NJ 07092. 1-800-862-1350.**

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(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

Phoenix, AZ

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

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

New Fairfield, CT

ST. THOMAS OF CANTERBURY
"Serving the Candlewood Lake Area"
Meets at New Fairfield Town Hall
The Rev. Michael C. Coburn, v, the Rev. Barry W. Miller, pastoral ass't
Sun H Eu 9, Church School 9

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, Sung Compline Wed 8:30

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

Atlanta, GA

ALL SAINTS' 634 W. Peachtree St., NW
The Rev. Harry H. Pritchett, Jr., r
Worship Services during Olympic Games (July 19-Aug 4): MP 9 & EP 5 (Mon-Fri); Noonday Eu Wed 12:05, H Eu (Rite 2) 11 Sun. July 21: Preacher & Celebrant the Most Rev. Edmond L. Browning. *Concerts in Church:* Tues July 23 & 30 5:30; Thurs July 25 & Aug. 1 5:30. *Dances of Universal Peace in Courtyard:* Mon July 22 & 29 5:30; Wed July 24 & 31 12:30, Fri Aug 2 5:30; Sun July 28 12:30

EPIPHANY (404) 373-8338
2089 Ponce de Leon Ave., NE
Web Page: <http://www.netdepot.com/~jyntema/epiphany>
E. Claiborne Jones, r; Ruth T. Healy, assoc
Olympics Schedule, July 19-Aug. 2: EP 7 Mon-Fri. Sun H Eu 8:30 & 10:30. Tues H Eu 7 & 7:30

ST. BEDE'S 2601 Henderson Mill Rd., NE
The Rev. John J. Porter (770) 938-9797
Sun Eu 8:30 & 10

ST. MARTIN IN THE FIELDS 3110 Ashford Dunwoody Rd.
The Rev. Douglas E. Remer, r (Just off of Peachtree Road)
The Rev. R. Kevin Kelly, the Rev. Paul C. Elliott
Sun Eu 7:45, 10 (MP July 28), 5:30. Wed Eu 10; Sat Eu 5:30

College Park, GA

ST. JOHN'S 5 min. from ATL International Airport
Fr. Stan McGraw (404) 761-8402
H Eu Sun 8 & 10:30; Tues 7:30; Thurs 10:30

Dalton, GA

ST. MARK'S 901 W. Emery (706) 278-8857
The Rev. Dean Taylor
Sun 8 (Rite 1), 10 (Rite 2). Wed HS 12:15

Decatur, GA

HOLY TRINITY 515 E. Ponce de Leon Ave.
The Rev. Philip C. Linder, r; the Rev. Susan Latimer, the Rev. Hunt Comer
Sun 8, 10:30 H Eu. Wed 10 H Eu & Healing (404) 377-2622

Hinesville/Fort Stewart, GA

ST. PHILIP'S General Stewart at Bradwell St.
The Rev. Canon Samir J. Habiby, D.D.
7 H Eu, 9 H Eu & ChS. Call (912) 876-2744 for Episcopal Community Services at Fort Stewart Military Installation

Kennesaw, GA

CHRIST CHURCH 1210 Wooten Lake Rd.
The Rev. R. B. Dendtler
Sat Ev 5. Sun Eu 8, 10:30

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 & Abercom
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
H Eu 8 & 10:30. Wed 10 H Eu/HU (912) 355-3110

Snellville, GA

ST. MATTHEW'S 1520 Oak Road
The Rev. P. Douglas Coil, r; Jeffrey Tait, youth minister
Sun H Eu 8 & 10:30. Wed H Eu 7 (770) 979-4210

Stone Mountain, GA

ST. MICHAEL & ALL ANGELS (770) 469-8551
Fr. Emmett Jarrett, r 6740 Memorial Dr. at Park
Sun H Eu 7:30 & 10, 7 (w/healing). Wed H Eu 9. Mon-Fri MP 8:30, EP 5:30

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) 524-2822

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 Wither, 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, 10 (1S & 3S), 5:30; MP & HC (2S, 4S, 5S); Sun Sch 9, Daily 7:30 & 5:30 ex Sat 8:30 & 4:30

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.



Christ Church, Augusta, GA

(Continued on next page)

Summer Church Directory

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

Hackensack, NJ

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

Newark, NJ

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

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

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

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

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

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. Sunday School 10; Recovery Liturgy 5:30. Wed 9 Healing & Bible Study; 7 Bible Study

Gettysburg, PA

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

Philadelphia, PA

ANNUNCIATION OF THE B.V.M. Carpenter & Lincoln Dr.
The Rev. David L. Hopkins, r
Sun Mass 10. Thurs 10

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

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; Wkdys: Tues & Thurs 9, Wed 6; Sat 10. Traditional worship, Gospel preaching, liturgical music

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
Sun H Eu 8 & 10 (615) 883-4595

Arlington, TX

ST. ALBAN'S 911 S. Davis Dr.
Sun Eu 7:45, 9, 11:15 & 6.
Daily Eu (817) 274-7826

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. Frederick C. Philpott; 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, 10 MP (HC 1S), 11:15 (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

San Angelo, TX

EMMANUEL 3 S. Randolph (Downtown)
The Rev. John H. Loving, r; the Rev. Michael A. Smith, ass't; the Rev. Robert B. Hedges, past. ass't
Sun H Eu 8 & 10:30. Christian Ed 9:30. Eu Wed 5:30, Thurs noon, H/A

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

Bayfield, WI

CHRIST CHURCH 125 N. 3rd St.
The Rev. Dennis Michno (715) 779-3401
Sun Mass 10

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

San Miguel de Allende GTO Mexico

ST. PAUL'S Calzada del Cordo
Near the Instituto Allende
Mailing address APDO 640
Telephones: office (415) 20387; rectory (415) 20328
The Rev. Patton Boyle, interim r; The Rev. Sibylle van Dijk, d ass't; Canon Richard C. Nevius, r-em; the Rev. Dean Underwood, r-em
Sun: HC 9, Cho H Eu with sermon 10:30. Wkdys as anno. Spanish service Sat 6

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, canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu