

The Living Church

December 14, 1997 / \$1.50

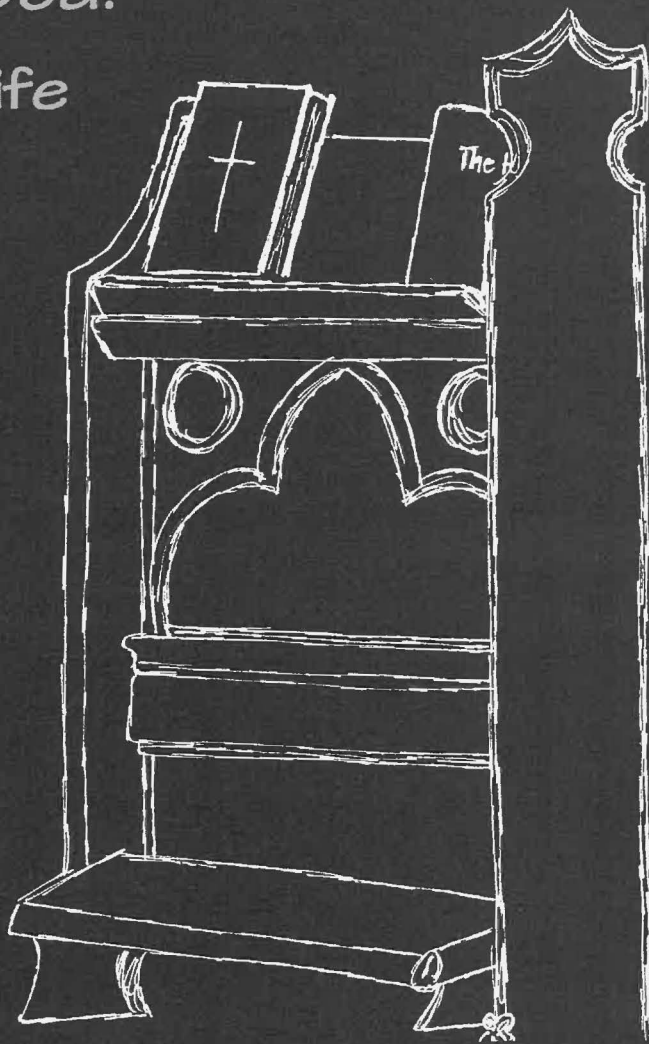
The Magazine for Episcopalians

*So when we pray for another, and
pray we must, finally all we can
do is simply and humbly
open our heart to God.*



It's a Prayerful Life

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December 14, 1997

Advent 3

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It's a Prayerful Life

By Lupton Abshire

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Quote of the Week

The Most Rev. Keith Rayner, Archbishop of Melbourne, Australia, on clergy: "Am I wrong in suspecting that some clergy are spending too much time with their computer and too little time with their people?"

In This Corner

Lean to the Left, Lean to the Right...

I suspect that I receive more interesting mail than anyone in the Episcopal Church. Except for the Presiding Bishop, of course. Take a look at some recent missives:

From Connecticut: "TLC needs to be more balanced in its reporting or it will continue to live up to its unfortunate nickname, 'The Livid Church'."

Dear Connecticut: That nickname hasn't reached this far west. Out here it's sometimes called "The Living Crutch." Ed.

From Spokane: "Stop being so balanced. You don't stand for anything. Don't be afraid to stand up for biblical values."

Dear Spokane: Perhaps we ought to put you in touch with that guy in Connecticut. Ed.

From Washington: "One gets tired of the beating of dead horses."

Dear Washington: They shoot dead horses, don't they? Ed.

From Virginia: "A generation ago, my colleague said, 'If they would just put clergy changes in the back of *The New Yorker*, I wouldn't have to subscribe to TLC.'"

Dear Virginia: But there are no license plates in *The New Yorker*. Ed.

From Tennessee: "For some reason, after reading TLC I am left feeling sick to my stomach."

Dear Tennessee: There's a lot of that going around right now. I recommend a week in Barbados. Ed.

Sunday's Readings

A Living Faith

Advent 3: Zeph. 3:14-20; Ps. 85 or Ps. 85: 7-13 or Canticle 9; Phil. 4:4-7(8-9); Luke 3: 7-18

A popular and growing strain of Christianity holds that all behaviors are acceptable on the part of those who claim the faith of Jesus. It springs, apparently from a fundamental misunderstanding of the meaning of salvation by grace. It ignores the truth that our response of faith to God's grace must always take the form of concrete acts of Christ-like mercy and love.

Today's readings flesh out some practical ways in which our works can embody our faith, and so respond in spirit and in truth to God's unbounded love. Since the Father has freely given us all that we have, our response of faith rightly takes the form of sharing with those who are in need. As God honors us by bestowing upon us dignity,

From Southwestern Virginia: "I always read *People and Places* but I never see any of my friends listed there."

Dear Southwestern: Perhaps you're hanging around with the wrong crowd. Ed.

From Maine: "I am very weary of the editorial emphasis on hyper catholics and their endless vitriol."

Dear Maine: I think I used to be one of those folks. Then someone told me about a new kind of vitamin and it's made a world of difference. Ed.

From Kansas: "If the right-wing drift of TLC continues, I will not renew my subscription."

Dear Kansas: Maybe it's that "No Left Turn" sign in front of our office. Ed.

From San Diego: "I am distressed by the continuing leftward slant of your magazine."

Dear San: Are you reading the same magazine as that person in Kansas? Ed.

From Central New York: "Why don't you increase the size of the Sunday Readings so it would be more helpful in sermon preparation?"

Dear Central: If we did, would we be entitled to an honorarium? Ed.

From Texas: My impression is that some Episcopalians deal with other Episcopalians rather brutally.

Dear Texas: You have qualified for the understatement of the year award. Ed.

David Kalvelage, editor

with infinite forbearance and forgiveness, we rightly respond by dealing with others with honesty tempered by compassion.

A living faith entails our joining with God where we see his "hand at work in the world about us." We're to lift up and empower the outcast in our midst, even (and perhaps especially) those who aren't deemed "politically correct." We're to bend over backwards to accommodate those who are weak, and thereby "seek and serve Christ in all persons." Our challenge is to "bear fruits worthy of repentance."

The life of faith responding to grace boils down to practical actions which draw attention away from ourselves and instead point to Jesus the Christ. And when we live that life our reward is great indeed. "Keep on doing what you have learned and received and heard. . . ." Paul promises, "and the God of peace will be with you."

Statements from New Jersey Not Constructive

As one of the members of the diocesan council of New Jersey who voted against the resolution calling for Bishop Doss's resignation, I must take issue with several statements in the article "Bishop Doss of New Jersey Asked to Resign" [TLC, Nov. 16]. I do not believe it is constructive to quote anonymous rectors, particularly when they choose to speak for the diocese as a whole, yet have no authority to do so.

Statements that: "The bishop has no credibility left," one rector told TLC. "He's alienated almost everyone in the diocese," and "Reconciliation is no longer possible," another rector said. "He needs to go now," are not supported by the facts. Seventy clergy signed a letter supportive of a process of healing and reconciliation that included Bishop Doss. Other clergy who did not have a chance to sign the letter have since voiced their support.

In contrast to the article mentioned above, the editorial, "Diocese to Watch" [TLC, Nov. 2], was helpful to our reconciliation process, as we continue to work through these issues together as the body of Christ in the Diocese of New Jersey. I offer my thanks for your many years of fine reporting.

*(The Rev.) Elizabeth R. Geitz
St. Luke's Church
Metuchen, N.J.*

It's Not Over

I beg to differ with Fr. Lebar's assessment of the situation *vis a vis* homosexual union [TLC, Nov. 2]. He seems to have swallowed whole the latest tactic of the revisionists, i.e. "Declare victory and go home," of which Bishop Doss's expression was the most succinct: "We won!" Many of us recommended such a strategy for Viet Nam long ago. It didn't happen then, and it can only succeed now if us old believers "buy" it and acquiesce.

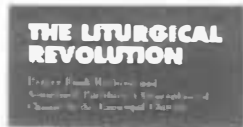
In fact, the new line itself may well be based on despair that revisionists will ever be able to persuade the church to state that homosexual union is within the revealed will of God, the moral equivalent of marriage, and thus appropriate to commend and bless. After all, this has been the revisionists' goal for more than 18 years of strenuous effort, unlawful ordinations and unremitting propaganda. When we look at the model for their campaign, it is easy to see grounds for despair. The model was the struggle for the approval of ordination

of women. In that matter, only two years after the first "courageous" unlawful ordinations in 1974, the Episcopal Church leapt to attention and gave formal approval. Here, 18 years of labor has still not produced the results they seek.

Not that nothing has happened. The

matter has not been settled. The various attempts to settle it by definitive reaffirmations of traditional teaching have not succeeded in doing that, any more than the refusals of General Convention to categorically condemn the novel views have succeeded in settling it. It remains alive,

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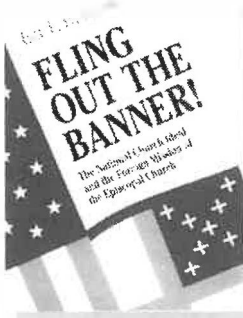
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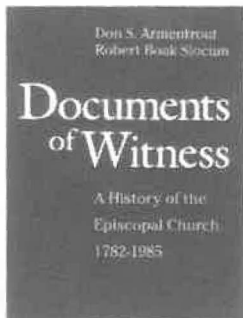


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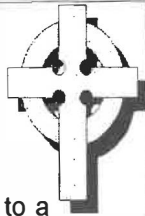
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Letters

Still Waiting

The reactions to the Rev. Fleming Rutledge's article [TLC, Oct. 12] have interested me. She seems to have touched a nerve. The funeral of Diana, Princess of Wales, was stately and moving, but something was missing. What do people remember and talk about? It seems to be the speech given by her grieving brother, Charles Spencer, and the lonely casket, the hand-written note crying "Mummy" and — yes, that song by Elton John. The archbishop's prayer was carefully thought out and delivered. He is a good man, I'm sure. But what did he say? Do folks remember his name? Do we talk about the service in that beautiful abbey? Were our lives changed? No.

There we were, some 2 billion people, standing at the grave weeping for our mortality just as the great anthem says (BCP, 482-483). Yes, we are dust. Only Charles Spencer seemed to cry across the abyss to address his living sister. All we like sheep are wandering on a dark path. We long to hear the church help us to understand the end of our song. We have

prominent, pesky, painful. And perhaps that is where the Lord wants us to remain until the church has thoroughly confronted, lived, struggled, and suffered with it enough to see it whole and to learn its own mind and the mind of the Lord more fully.

Fr. Lebharr sees all the ins and outs, the ploys and fakes, the tricks and games. But I think he doesn't see quite far or deep enough. "It's not over until it's over." And that seems a long way away to me.

(The Rev.) Raymond E. Bierlein
Three Rivers, Mich.

The Wrong Color?

As an old altar guild member and a "royal watcher," I have a question about the funeral of Princess Diana [TLC, Nov. 2].

The frontal, cope, etc., at Westminster Abbey were blue. Why was it not either green for Pentecost, or black or white for mourning? I thought blue was used only for feast days of the Blessed Virgin Mary or for Advent. Could someone explain?

Judith Hubbell
Doylestown, Pa.

The Living Church

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Volume 215 • Number 24

Letters

one; have we forgotten it? Jesus lives. Has the church forgotten that? It is very hard to hide light. But that great abbey was dark. Can the church help the people finish the song? Softly but with the dawning of he who is the Light of the world, we want to hear the words of hope: Alleluia, Alleluia, Alleluia. The service left me sad and we are still waiting.

*Sister Mary Joan of All Saints
Catonsville, Md.*

Diluted Worship

The tone of John Schuessler's column [TLC, Oct. 27], as well as specific statements by Mr. Schuessler, left me shocked and saddened. I refer to the most shocking statement contained in the last paragraph: "I walked off the hill sensing that worship is not complete without the whole church gathered, both male and female." This statement tells me that when men of a parish gather at a prayer breakfast that their worship of our Lord is somehow diluted because no females were present. I am sorry Mr. Schuessler but I cannot and do not share your "sensing."

*Douglas H. Watson
McGregor, Texas*

It Was Needed

I was pleased to read the guest column written by Fr. Houghton [TLC, Nov. 2]. He spoke so well to what I have felt as the debates have risen in volume in the Episcopal Church in recent years. Thank you for printing this viewpoint. I believe it is one we desperately need to hear.

*(The Rev.) John H. Spence
Holy Cross Mission
Sterling, Colo.*

We're All Wet

It is rare to find an error in TLC, but this one bounced off the page of the Oct. 12 issue about the investiture of the Rt. Rev. Robert W. Duncan as Bishop of Pittsburgh. The river is the Monongahela, not the Monangahela, the first river in the country to be improved for navigation. I noticed it immediately because it took me so long to learn how to spell it as a teenager who had just moved to Grafton, W.Va.

*Valerie B. Hymes
Edgewater, Md.*

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

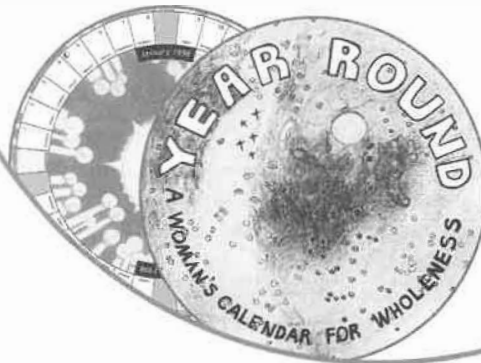
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(answer on page 14)

Bishop Griswold Asked to Remove His Name From Koinonia Statement

The Rt. Rev. Stephen Jecko, Bishop of Florida, and the diocesan council have issued a challenge to the Presiding Bishop-elect, the Rt. Rev. Frank T. Griswold, Bishop of Chicago.

The challenge is in the form of a resolution that harkens back to several earlier documents and offers "an alternative to the people in the pews who now see their only recourse, when disagreeing profoundly with the actions of national leadership, to be either leaving the church or withholding funds."

The resolution, crafted by diocesan council at a second session a month after its regular meeting, requests that Bishop Griswold "publicly remov[e] his name from the so-called Koinonia statement penned at the 1994 General Convention." That document was written by the Rt. Rev. John Spong, Bishop of Newark, in support of the ordination of gay and lesbian persons and in awareness of those already ordained, "some of whom are single, many more of them living in committed partnerships."

The same article also requests that "together he (Bishop Griswold) and the Executive Council make a public response to the document known as The First Promise" [TLC, Oct. 5], which was signed in September by 26 rectors in response to "three actions of the 1997 General Convention: the election of a primate who has departed from the teaching of the apostles; the mandatory and coercive enforcement of the ordination of women; and the failure to uphold and require a biblical sexual ethic for this church's clergy and people." The First Promise, in turn, endorses the 1996 "A Place to Stand: A Call to Mission," described as "an expression of and call to biblical fidelity on many contentious issues of our day," and the 1997 "Kuala Lumpur statement" cited as "a true and accurate statement of the apostles' teaching concerning biblical authority and human sexuality" [TLC, June 8].

The immediate impetus for Florida's resolution was the change in the national church's financial formula which would have meant a 65 percent increase in the

The "non-provocative" resolution, Bishop Jecko said, expresses the voice of the clergy and laity of the Diocese of Florida.

diocese's apportionment. Virginia Barker, diocesan communications officer, said

"Some people were reluctant to contribute to the national church" whose practices have become "deeply offensive to some." At the same time, she said, various opinions are held in the diocese, and "people are deeply troubled by the division. No one wants to stomp out." Council voted to maintain its current 10.6 percent level.

The resolution, she said, is "not a demand. It is a reasoning request." When Bishop Griswold signed the Koinonia statement, he didn't know he would be elected Presiding Bishop. Removing his signature would be a way of moving toward the middle, and would have, she said, a "symbolic effect, a balm to the hearts of our diocese."

Bishop Jecko said the council "unanimously endorsed the Kuala Lumpur statement on sexuality and Third World debt," and said the council chose the "non-provocative" resolution to be "a voice for the clergy and laity of the diocese," even as he hoped that national Executive Council would become "a voice for dialogue between General Conventions."

Florida's resolution also offers, Bishop Jecko said, an innovative idea. Paragraph d. urges that "a national survey of unimpeachable integrity be conducted, with maximum effect, by an independent organization, to discover, for the invaluable use of the Presiding Bishop and the Executive Council, the strengths, weaknesses, opportunities and threats perceived by all members of the Episcopal Church at this critical time in our journey with Christ."

The Florida resolution was sent to Bishop Griswold, Presiding Bishop Edmond Browning, and the Executive Council prior to the council's fall meeting. A small committee was named to draft a response to the resolution for the February council meeting, the first which Bishop Griswold will chair. The Presiding Bishop-elect has declined to comment on the matter at this time, but has promised, Bishop Jecko said, that "it will be carefully considered once I take office" in January.



Patricia Nakamura photo

The Rev. Canon Chilton Knudsen, pastoral care officer of the Diocese of Chicago, who was recently elected Bishop of Maine [TLC, Dec. 7], joins Bishops Griswold (center) and Browning at Chicago's diocesan convention.

Looking Back and Ahead

Presiding Bishop Joins His Successor at Final Convention

The present and the future Presiding Bishops shared the podium for a time at the last convention of the Diocese of Chicago at which the Rt. Rev. Frank Griswold, Bishop of Chicago, would preside.

At a "town hall meeting" in St. James' Cathedral Nov. 21, the Most Rev. Edmond Browning, Presiding Bishop, spoke of his 12 years in office and responded to questions from clergy and lay delegates.

Bishop Browning said he had come to Chicago for two reasons, "to honor you and your work here, and to share with you in the odd mixture of joy and sorrow that is yours in offering one of your own to the wider church." That the diocese is "in good shape to begin your search for another bishop," is, he said, "a tribute to you and to Frank Griswold."

Bishop Browning went on to describe the shape the church is in: "What is Frank walking into? A complicated church," with "a few scars, a lot of strength ... awesome challenges ahead." One of these, he said, is "How do we address the culture and the political process from Christian perspective?" This idea was echoed later when in response to a question he stressed the importance of ministry among the poor and the church's role as advocate, in Washington, D.C., and other arenas. "I get very worried about our government, about Congress" particularly

(Continued on next page)

(Chicago — from previous page)

regarding recent actions on welfare.

Paralleling these questions of communication, Bishop Browning said, "Frank will have to find ways to allow profound disagreement within the body to stay together in love, if not in harmony." The church will grow again, he said, "but it will be a different church from the burgeoning one [of] the 1950s. But ours is a culture which is seeking a spiritual foundation," and Bishop Griswold is well equipped for that challenge. "He brings ancient traditions into fresh contact with a culture that needs them."

Internationally, Bishop Browning said he is "afraid we have not seen the last of war — wouldn't it be nice if we had?" The church, he said, "will respond with compassion to . . . crises arising from war and human cruelty throughout the world." Additionally, he said the church will continue to seek "religious institutional unity" as well as "interfaith dialogue, which will be more important than ever before, given the explosive situations worldwide in which religious differences are brought to bear and, often, to fan the flames of hatred." To work for peace in the Middle East, for example, "religious bodies must work together." In answer to a question about "the new millennium," Bishop Browning emphasized the importance of "communication, sharing, and caring for creation" throughout the whole Communion, with a special appreciation of the "strength and grace received from other parts of the Anglican Communion."

Among the church's strengths, Bishop Browning said, are a "General Convention, in which each part contributes to the whole, and the collegiality between the House of Deputies and the House of Bishops." In lay ministries in the various dioceses, he has seen "how seriously people take their baptismal covenant." He expressed great hope and joy in the young people of the church, the extraordinary energy and vitality he experienced and the EYE conferences, where "I'm known as Eddie!"

There were personal notes, including an opening description of how his office at the Church Center looks now that "my family pictures and all my mementos of my years in this ministry are gone, on their way to Oregon where Patti and I will retire. My office looks a little sad, but it also looks a little excited — empty, expectant, waiting for its new occupant." Of the new occupant and the very hard job awaiting him, Bishop Browning said, "Frank is up to it."

Patricia Nakamura

New Dean at Berkeley Divinity School

R. William Franklin, associate dean at the General Theological Seminary, will become the next dean of Berkeley Divinity School at Yale. Mr. Franklin also will serve as associate dean of the Yale Divinity School and adjunct professor of church history.

Mr. Franklin will succeed the Very Rev. Philip Turner, who has been dean since 1991. He will join Donn Morgan of Church Divinity School of the Pacific as the only lay persons as deans of Episcopal seminaries. The appointment by the seminary's board of trustees is effective Jan. 5.

The dean-elect was appointed by the



Mr. Franklin has written extensively on Christian humanism.

Archbishop of Canterbury to serve as a consultant to the 1998 Lambeth Conference of Anglican bishops. He is a governor of the Anglican Center in Rome, chairman of the board of Friends of St. Benedict, a member of Anglican/Roman Catholic Consultation in the United States, the chair of the 1995 Conference on Anglican Orders, and a member of the Episcopal representation to the Consultation on Church Union Theology Committee. He has been invited to sit on the newly formed Standing Commission on Ministry Development of the national church, which replaces the Board for Theological Education.

He has written extensively on Christian humanism, the modern ecumenical movement and liturgy, and he is a member of the Living Church Foundation.

Mr. Franklin and his wife, Carmela, are the parents of two daughters, Corinna and Beatrice.

Training Leaders for Small Churches

New Directions Northeast held its annual meeting in Stony Point, N.Y., in mid-November. Participants, from the Northeast U.S. and the Southeast of Canada, were clerical and lay leaders of small churches and clusters of such churches which are developing "new directions" or so-called total or mutual ministry, in which members of congregations are trained to assume responsibility for their church's life and witness in the community.

A main speaker was LaDonna Wind of Louisville, Ky., who is vice president of the Rural Workers' Fellowship (RWF) and also of New Directions Ministries, Inc., an

agency with which the Northeast conference is affiliated and which sponsors the continuing education program Leadership Academy for New Directions (LAND). She spoke on the development of suitable leadership in small congregations, fitted to the culture and life of their locality.

The Rev. Stephen Kelsey of the Middlesex Area Ministry in Connecticut spoke of Leaveners, a Connecticut-based agency providing programs somewhat similar to LAND's. The Rt. Rev. Steven Charleston, chaplain of Trinity College and former Bishop of Alaska, presented the basic ideas of Roland Allen with particular attention to Allen's doctrine of the Holy Spirit.

Participants gave encouraging reports of churches coming alive, sometimes after a long period of dormancy and passive dependence. Regret was expressed, however, over situations where the diocesan leadership did not see this vision, and where the ordination of locally selected priests and deacons has been opposed.

Participants were advised of a North American conference to be held in June of 1999 intended to put total ministry squarely before the American and the Canadian churches. Officiating in the closing Eucharist, the bishop sent people away with a memorable blessing of the Holy Spirit.

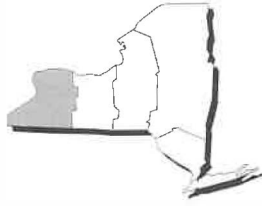
(The Rev. Canon) H. Boone Porter

Briefly

The Rt. Rev. **Jackson Gilliam** has been appointed Assistant Bishop of Hawaii, it was announced by the Rt. Rev. Richard S.O. Chang, Bishop of Hawaii. Bishop Gilliam, retired Bishop of Montana, has been a resident of Hawaii for many years.

The Rt. Rev. **Matthew Chung**, Bishop of Seoul, was elected Archbishop of the Anglican Church of Korea at the church's recent general synod. Bishop Chung, 57, has been Bishop of Seoul for two years.

Conventions



The Rt. Rev. David C. Bowman announced his intention to retire effective Dec. 31, 1998, at the 160th annual convention of the **Diocese of Western New York** Oct. 24-25 in Niagara Falls. Bishop Bowman said the decision was not an easy one. "I have enjoyed serving as bishop more than I ever thought I would," he said. Bishop Bowman was installed as the spiritual leader of the diocese's 23,000 members in September 1986.

Bishop Bowman said he delayed announcing his retirement for as long as possible "to help us avoid the temptation to put everything on hold until the new bishop comes." Over the past three years, the diocese has worked through the process of redefining its mission, adopting a new diocesan Word and Vision Declaration that focuses on Christian

formation. The plan for a new diocesan structure based on that declaration was unveiled at this year's convention.

One key element in the new structure is the provision of Word and Vision facilitators. These are people who will be hired and trained to assist parishes in identifying needs and finding resources to satisfy those needs in areas such as stewardship, education and evangelism.

The Rev. Joseph Russell, a former member of the Standing Liturgical Commission of the national church, presented a workshop on Christian formation that compelled those present to review their lives from a new perspective. Later that same day, the Rev. Paul Nelson of the Evangelical Lutheran Church in America (ELCA) opened his keynote speech with an appeal that Episcopalians not give up on their brothers and sisters in the ELCA. He went on to lend his perspective to the theme of Christian formation.

Bishop Bowman's reminder that "The mission of the church is to the world, not to the church" was underscored as delegates voted to approve two new community agencies for membership in Episcopal Community Services of Western New York.

Laurie B. Wozniak



Howe Military School, in Howe, Ind., was the host for the convention of the **Diocese of Northern Indiana**, Nov. 7-8. The convention Eucharist was held in historic St. James' Chapel on the Howe campus, with the Rt. Rev. Francis C. Gray, diocesan bishop, as celebrant, and the Rt. Rev. Leopold Frade, Bishop of Honduras, as preacher.

In his sermon, and in a later address, Bishop Frade urged the convention to be a church on mission sharing the good news of Christ with sisters and brothers in the Third World. Northern Indiana has responded by building two churches in Honduras, supporting Honduran children in diocesan institutions, and sponsoring young people from Honduras to attend summer camp in Northern Indiana.

Mission and a strategy to implement it was the theme of Bishop Gray's convention address. He spoke of the effort to restructure the diocese so there is greater interconnectedness. He noted the financial strength of the diocese with resources available for growth and mission.

"If there has been a central theme of my episcopate, I hope that it has been our need to proclaim Christ Jesus and to witness his saving healing and grace," Bishop Gray said. He urged delegates to accept empowerment as God's people and take responsibility for leadership. He charged delegates "to recommit yourselves to Christ, to be partners with me in the gospel and to make the congregations in which you live places where the gospel of Jesus shines forth in this darkening world."

The convention passed resolutions encouraging increased evangelism, adoption of a canonical revision strengthening the diocesan council, creation of a committee to study and make recommendations concerning All Saints' Church, located on the property of the diocesan conference center, and reduction of assessments of congregations by 1 percent.

(The Rev. Canon) David L. Seger

Plans for the 150th anniversary celebration of the **Diocese of California** were announced by the Rt. Rev. William Swing, during his address to the convention of the diocese Oct. 18.

The bishop said that on July 17, 1999, the diocese will begin a year-long celebration of 150 years of ministry. A procession will move from Trinity Church, San Francisco, to Grace Cathedral for a Eucharist, and the Rt. Rev. Frank T. Griswold, Presiding Bishop-elect, will preach.

Bishop Swing's address focused on the theme of convention, "Jesus Christ: Yesterday, Today and Forever." He asked congregations and institutions to look at their mission in light of their historical roots. He said he would have a face-to-face with young people in January, and that he was hopeful about the future of the church in China.

Among resolutions adopted was one which requests the next General Convention to prepare canonical provisions

which penalize dioceses that do not pay their full assessment to the national church by reducing their General Convention deputations in proportion to the unpaid amount. Other resolutions addressed clergy wellness and canonical changes.

A budget of more than \$2.5 million was adopted, representing an increase of about \$70,000 over 1997.





At an acceptable time I have listened to you, and on a day of salvation I have helped you. 2 Cor. 6:2/Isaiah 49:8

By LUPTON P. ABSHIRE

William James, in his book, *The Varieties of Religious Experience*, observed, "Here is the real core of the religious problem: Help! help!"

Frank Capra, in his film *It's a Wonderful Life*, provides a slight elaboration on this observation with the prayer of George Bailey (James Stewart): "I'm at the end of my rope. Show me the way, O God." Released in 1946 to mixed reviews and only modest attendance, *It's a Wonderful Life* has become for millions of Americans the consummate cinematic expression of the spirit of Christmas. Far from "a figment of simple Pollyanna platitudes," as one reviewer put it when the movie was released, *It's a Wonderful Life* is a profound and complex portrayal of faith — faith in the broadest sense of the word: a willingness to embrace life with all its challenges of doubt, "service to self alone," and evil — yet, faith open and responsive to the ultimate source of all life and goodness.

Although much can be said about the religious significance of *It's a Wonderful Life*, I would like to focus here on the film's depiction of prayer. We will consider three aspects of prayer that this movie does well in portraying: intercession (prayers for the needs of others), petition (prayers for our own needs) and divine response to prayer. In fact, the very first scene of *It's a Wonderful Life* is of intercessory prayer. The film opens with a

snowy, aerial shot of various homes and other places in the fictitious town of Bedford Falls. Then we hear people praying to God for a man named George Bailey. It is clear that George is in some sort of serious trouble, and later we learn that he is not only in a state of despair, but is planning to commit suicide.

The first thing to notice about this characterization of intercession is simply that these people are praying at all. Sure, they are friends, family and neighbors, people who know George and care about him. Still, it is something that their response to a person in need includes prayer. Second, the quality of these intercessions is one of simplicity and humble earnestness. Although none of Bailey's friends and family are aware at the time that he might actually commit suicide, many do know that George's crisis stems from a bank debt of \$8,000. If George only had some money, his problem apparently would be solved. And, as it turns out, George's wife has spread the word that George is in financial trouble. As a result, everyone does contribute so that their friend ends up with more than enough cash to take care of the debt. But no one prays for money. Instead, they pray simply, "God, watch over him," "Give him a break," and "I love him." A child prays, "Bring Daddy back home."

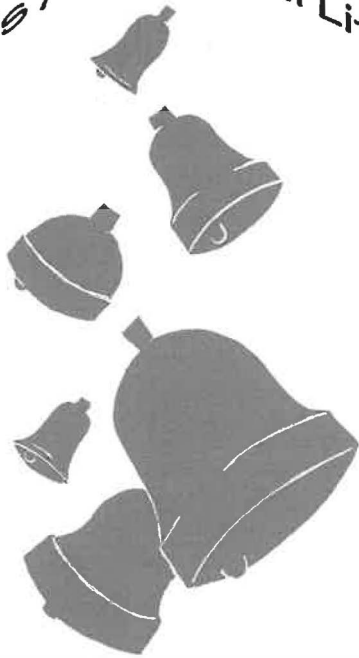
When we intercede for others in prayer, typically we pray for them in terms of our

perception of their needs. But how do we know what another person truly needs? That fact is, ultimately, we don't. But God knows. And so when we pray for another, and pray we must, finally all we can do is simply and humbly open our heart to God, with or without words, so God may know our loving concern for the other who is in need.

The other type of prayer depicted in *It's a Wonderful Life* is petition — praying for our own needs. I know many Christians who feel uncomfortable praying for themselves. They feel it is somehow selfish, especially when we are routinely taught not to think of ourselves, but always others (although, on the other hand, maybe they quit teaching that sometime back in the 1970s or 80s).

In the movie there are two petitions, both made by the central character, George Bailey. The first one appears above. Like the intercessions, it is both simple and humble. Also, it begins with what amounts to a modest confession. George tells God, "I'm not a praying man." He continues, "but if you're up there and can hear me, show me the way." This George prays, not from a church or chapel or from his home, but from a bar. George recognizes his lack of piety, his self-reliance, and his doubts before God. The important thing is that he is sincere. With prayer that's the key. A cynic might argue, "Come on, the guy's desperate. (Continued on next page)

It's A Prayerful Life



intercession (prayers for the needs of others)

petition (prayers for our own needs)

divine response

(Continued from preceding page)

He's ready to grab at anything!", implying that Bailey doesn't really know what he's doing. I would argue that — if only for a moment, an instant — with all the doubts, unknowing, lack of piety, George knows in his heart exactly what he's doing: He is trusting God; trusting God to show him the way; the way out of despair and death, and the way into hope and life. This trust, this faith, only takes a moment — in eternity.

The other petition comes after George has been given a miraculous vision to see what the world would be like if he had never been born, if he had never existed. This vision is part of the divine intervention intended not only to prevent George from taking his own life, but also to provide George Bailey with the occasion to "choose himself in his eternal validity," as Soren Kierkegaard might put it. He believes he has been a failure in life and, therefore, everyone he knows and loves would have been better off without him. The choice George Bailey must make is between life and death in the fullest sense of these terms. In believing that everyone would have been better off without him, George is denying the vital and graceful influence he has been in his community. What the audience sees as we witness George Bailey grow up and proceed through life is that he truly has been a life-giver to all those around him. Then, in a miraculous vision, George himself sees the horrific picture of life in Bedford Falls without his influence: profligate, mean, barren.

In response to this vision, George passionately voices his second petition: "I want to live. Please God, I want to live!" Really, these two petition prayers of George Bailey's constitute a most fundamental and faithful piety: Show me the way/I want to live. In fact, these prayers are two sides of the same coin. Pray to God "Show me the way" and in one form or another God will answer, "The way is Life, so choose life." Pray to God "I want to live" and God will show you the way. This is precisely the response George Bailey

receives from God. But for George it took a miracle.

We turn to the third aspect of prayer this film presents to us: divine response to prayer. The centerpiece of *It's a Wonderful Life* is the fantasy sequence in which George Bailey is granted his wish never to have been born. George is guided through a shocking tour of his hometown by his guardian angel, Clarence Oddbody, "AS2" (angel 2nd class), who tells him, "You've been given a great gift: a chance to see what the world would be like without you." The people of Bedford Falls who hitherto had been caring and generally good-natured, now without George Bailey in their lives, are given over to vice, meanness and strife. Not that George was any saint or savior himself. He has his selfish and dark side, too, as the film clearly demonstrates. Still, his positive influence was enough to tip the balance in peoples' lives between good and evil; that which serves life and that which leads on only to death.

Clarence queries George, "Each man's life touches so many other lives. And when he isn't around he leaves an awful hole, doesn't he?" Can any one person make that much of a difference? Who knows? Who can really know what effect one's life has on the lives of others? There's so much in life we don't see. And often our best laid plans lead to disaster, while our apparent failures turn out for the good in the long run. Who knows? God knows. This is the gift George Bailey is given: a divine vision. To see, in a moment beyond time, what God sees. This is the divine response to George's prayer and the prayers of those who care about him. A transforming vision. Before, he was blind to all the everlasting goodness in his life. Now he sees. And it is this God-given vision that is the answer to his prayer.

The Rev. Lupton P. Abshire is assistant at Christ Church, Georgetown, Washington, D.C.

A Period of Exile

I am an Anglican by choice. And I am grateful for my Anglican heritage and my Anglican Communion. But I have seen other ways of doing church that work. Some of them work right well.



By SAMUEL C. PASCOE

Protestants did not assume that the Virgin Mary had been assumed. Nor did they ascent when Queen Mary ascended. When she came to the throne of England in 1553, she did for tomato juice what Anita Bryant did for orange juice. Her reign of terror changed the face of the English Church forever.

Some protestants bent their consciences and their knees to the "new" faith. Others died rather than renounce. Still others fled the flames to Europe where they experienced a different way of being the church. They returned with a flame in their hearts. These were the Marion Exiles.

As a young man I, too, experienced a period of exile. But it was not flames I feared. On the contrary, as an adolescent chronologically and a babe spiritually, combustion was what I sought. What I left behind was the tentative and tepid churchmanship of my youth. I had met a vital Jesus through vigorous people who lived on the spiritual edge. I spent a season in "para-parish" ministry, living on faith and on the edge. I eschewed institutions and traditions. But I grew in my faith, and, like the Marion Exiles of ages past, I returned to my home. When I did, I brought with me a dual sense of appreciation and possibility.

I appreciated what the church had been all along: the bride of Christ, the steward of the sacraments, the guardian of the faith, the herald of the kingdom. But I also saw possibilities that I hadn't known

existed before. I had experienced a Christian faith that was more than I could ask or imagine as a child. I longed to bring that sense of adventure and vitality to the structure which I believe has God's imprimatur.

At the parish level I have experienced some success. But at the higher elevations the air gets thin. After a dozen years as a priest, I find myself sitting through meetings where people lament lackadaisical attendance at lackluster events. The solution is to schedule more meetings to discuss why no one comes to the meetings. We are making grease to grease the machines that make the grease.

My dad once bumped into one of his entertainment icons on a busy street in Washington, D.C. He was so stunned, all he could blurt out was, "Didn't you used to be Phil Silvers?" Didn't we use to be the church? Of course, we still are, but who could be blamed for wondering if they'd missed our obituary. We have been mismanaged, mismarketed, misde-meanored, and misanthroped in the estate of an endangered species.

On the 25th anniversary of Elvis' death, a bunch of buddies and I noted with amusement that 5 percent of the American population believes Elvis is still alive. We were amused, that is, until someone pointed out that that was five times as many people as are Episcopalians.

Are we Packards? (Not Hewlett-Packard, maker of state-of-the-art tech-

nology; not Green Bay Packers, champions of their violent little world) Packards were stately and sturdy motorcoaches (not simply "cars" please) that once graced the highways of a younger America. "Packard, yeah, great old car, my grandad had one. Whatever happened to them?" What, indeed.

I am an Anglican by choice. And I am grateful for my Anglican heritage and my Anglican Communion. But I have seen other ways of doing church that work. Some of them work right well.

When people accuse me of naivete and say, "Aw, it's bad everywhere," I know that ain't so. Yes, it is bad a lot of places. But to blandly and blindly seek solace in assertions about some sort of mutual malaise of ministry is to betray other's naivete, not mine.

I did not come home to be nostalgic, nor did I come home to lament what we have lost. I came home to be a part of a church that is vital, vigorous, and adventurous. Can the Episcopal Church in America recapture that part of its Anglican heritage and align itself with that part of the world-wide Anglican Communion that is aflame for Christ? I hope so. But don't patronize us by telling us it isn't there for the asking. We've been there. We've done that. And we can do it again.

The Rev. Sam C. Pascoe is rector of Grace Church, Orange Park, Fla.

Editorials

Serious Responsibilities

We heard recently of a congregation which was having so much trouble finding members who would allow themselves to be nominated for vestry at the annual meeting, that the congregation had to vote to revise its bylaws and re-elect the entire vestry for another term. Then there are the churches whose leadership is so entrenched that it is virtually impossible to vote vestry members out of office.

Fortunately these situations are the exception rather than the norm. In most parishes, there are plenty of qualified persons who are willing to take on leadership positions in the church. This is the time of year when candidates are being assembled for election at the annual meeting. Vestry members and wardens must be found, and delegates are elected to diocesan conventions, councils or synods. Serving in these capacities is an honor and a privilege and should be taken seriously. If the rector or vicar should leave, the roles of vestry or bishop's committee members take on added significance.

When the annual meetings take place in congregations (many of them are scheduled in January), we hope members of parishes will be serious about electing qualified, prayerful lead-

ers. Elections to church offices are not popularity contests, nor should they be treated that way.

Awaiting in Advent

Much of the brief season of Advent is centered on awaiting the coming of our Lord Jesus. The collects of the Sundays of Advent emphasize this aspect of the season, but it should not be the entire focus of our Advent observance.

During this third week of the season, amid the bombardment of the commercial Christmas observance all around us, we still have time to concentrate on repentance and amendment of life. The collect for Advent 3 acknowledges that "we are sorely hindered by our sins," and it is clear the destruction caused by such behavior needs to be addressed.

While we watch and wait with hope, we continue to struggle with the world, the flesh and the devil. Following serious self-examination, our Lord's bountiful grace and mercy can deliver us from sin and help us to prepare ourselves for him. Clearly the message of Advent is to prepare the way of the Lord. In this pre-Christmas rush, let us take this task seriously.



Deborah Yetter

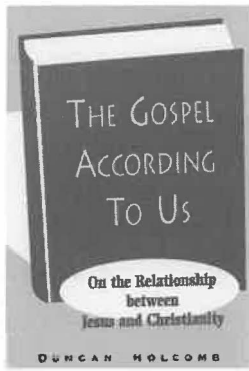
Hot on the heels of Mission Sunday
and Stewardship Sunday came
Corporate Sponsorship Sunday.

Witty Encounter

THE GOSPEL ACCORDING TO US

*On the Relationship
Between
Jesus and
Christianity*
By Duncan
Holcomb

Cross Cultural. Pp. 137. \$14.95



Often before reading a theological book I check the footnotes to see who and what the author has been reading. The notes at the end of Duncan Holcomb's *The Gospel According to Us* consist of seven pages of references to biblical passages. It is not as if Mr. Holcomb has read nothing but the scriptures. Indeed, he is familiar with the most recent scholarship and current discussions in the scholarly press. However, he sees those concerns as irrelevant to hearing and following the call of the Lord.

Mr. Holcomb hopes to provide "a deeper and more fruitful engagement [of the text] than the ones offered to us by modern liberal and conservative scholarship, by the Pharisees and disciples of our own fractured age" (p. 45). He succeeds admirably.

Mr. Holcomb is sensitive to historical context as well as to the way Jesus and the gospel writers use words "to get finite language to express infinite ideas" (p. 74). He provides a sophisticated and intelligent reading of the gospel. His book is an excellent, witty and personal encounter that clergy and laity tired of the controversies spawned by the Jesus Seminar will greet with enthusiasm and thanksgiving.

*(The Rev.) Kenneth J.G. Semon
Vail, Colo.*

Liturgical Revision

LEAPS AND BOUNDARIES

The Prayer Book in the 21st Century

Edited by Paul V. Marshall
and Lesley Northrup

Morehouse. Pp. 200. \$16.95 paper

The contributors to this collection of essays were asked to discuss liturgical revision, both "from the boundaries" which guard against excessive change and in "leaps" beyond those boundaries with views that would be unlikely to get an official hearing. The greatest leap is Philip Pfatteicher's proposal for a joint Lutheran-Episcopal prayer book, and

Books

even here the emphasis and historical common ground keeps us close to the boundaries. By contrast, Marion Hatchett makes no leaps but pushes at the boundaries with seemingly countless proposals affecting almost everything from the cover (show the date for adoption) to the Office Lectionary (add detailed provisions for using these readings at the Eucharist).

Other essays deal with specific topics including music, baptism, ordination and the role of the deacon. Many of these urge a particular position for consideration in future revisions, e.g. more emphasis on music as part of the liturgy or better use of deacons, and may or may not include specific suggestions.

Many will question some specific proposals and welcome others: I find reference to "real" bread tendentious — though I agree bread should be broken and shared — and find the idea that priests cannot be deacons is odd when they can wear a suit and sit in the congregation; I also welcome the suggestions that ordinations should again be observed as diocesan events at set intervals. In any case the book will be interesting to all who follow the current liturgical movement and important to those who are directly involved in the process.

*(The Rev.) William D. Loring
Danbury, Conn.*

Humorous Touch



ON THE ROAD WITH THE ARCHANGEL

By Frederick Buechner

HarperCollins.

Pp. 149. No price
given

First read the Book of Tobit and then read Buechner's novel. The Archangel Raphael becomes the narrator and, in the guise of Azarias, leads Tobias on his journey to find a suitable wife.

The novel unfolds very much like the book in the Apocrypha. It's all here: the bird dung, the cursed bride who occasions the death of seven bridegrooms, the magic potions, the demon Asmodeus.

However, the story is given a very human and humorous touch. Some of the touches are certainly anachronistic, but that makes the story all the more applicable to ourselves.

This is vintage Buechner and well worth a few nights curled up in your favorite book reading spot.

*(The Rev.) M. Fred Himmerich
Watertown, Wis.*

Making God Present

WALLACE STEVENS

A Spiritual Poet in a Secular Age

By Charles M. Murphy

Paulist. Pp. 129. \$9.95 paper

Perhaps it cannot be said the same way about Wallace Stevens as it is about Rainer Maria Rilke, but in some sense it is true: Someone is always discovering Stevens for the first time. This little book by Charles Murphy would not be a bad place to have that first meeting with the man and poet Wallace Stevens. For here, importantly I think, we have an introduction not only to the genius mind but also to the clay feet. But these clay feet are exposed for the heavenly direction that they seem, to Murphy, to be headed. Or more succinctly put, Murphy says it this way: "His [Stevens] aim was nothing less than to discover 'how to live, what to do' in an age in which God for many people is more an absence than a presence."

Part 1 gives us a walk with this eccentric character whose peculiarity at once puzzles as well as attracts. That he could not spend his entire life working in the art form he loved did not divide his heart. He had a distinct pride in his work achievements in the insurance business. But his passion was lived out in the art form he chose and worked at endlessly. His deep look into the world he walked, literally some days the entire day, gave him insight into the "double worlds" as Murphy says: "... the world of exteriors in which he carries out his duties at the Hartford Accident and Indemnity Company ... and ... the untamed, 'savage' and 'barbarous' world he encounters in his meditation, the world of his deepest desires."

Part 2 includes the selections that Murphy considers revelatory of Stevens' spiritual life. These are a view of his mind, a pathway to understanding his understanding, an invitation into the mystery of life revealed but not without cost.

Murphy brings us closer to knowing Stevens, a lover of both heaven and earth, who exposed the sometimes incompatibility of the two for the luminous harmony that really existed.

*(The Rev.) Mark L. Cannaday
Arlington, Texas*

A group of kids
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 something different about them.
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The Journey to Adulthood

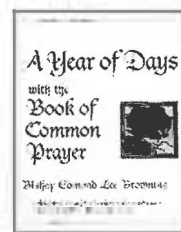
—a priest at the "Chaos to Creativity" Conference, Los Angeles, 1997.

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Books



Heartfelt Stories

*A YEAR OF DAYS WITH
 THE BOOK OF COMMON PRAYER*
 By Edmond Lee Browning
 Ballantine. Unpaginated. \$12.95 paper

The Most Rev. Edmond L. Browning, Presiding Bishop, is a wonderful story teller. Anyone who has heard him describe an embarrassing incident at a gravesite during one of his early years of ministry will never forget it.

Bishop Browning shares that gift in this book. He writes short meditations, one for each day, based on a phrase from the Book of Common Prayer. The writing is concise, heartfelt and direct.

Those who stay with the book for two or three weeks will begin to learn a lot about this 24th Presiding Bishop. He writes frequently about his grandchildren and being a grandparent, and his love for his wife, Patti, shines through. The other topics are eclectic: Busyness, Sunday, inclusiveness, a leper colony, evangelists, rain.

"We were surprised when we found out our fifth child was coming," he writes for July 25. "I remember, in fact, that Patti was more than surprised; livid would be a better word to describe her feelings at that time. Four kids and forty thousand dirty diapers had seemed like enough to her."

My favorite meditation turned out to be June 11 "... who forever sing this hymn to proclaim the glory of your Name." That line from the Holy Eucharist is a jumping off point for Bishop Browning's thoughts on church music. "To lift our voices together and praise God in song is probably the most thrilling thing we do together in liturgy," he writes. He describes Sunday afternoons in which a hymn sung that morning runs through his mind — something familiar to many of us.

Publication of this book is timed well for giving at Christmas. Proceeds from its sale will benefit the relief and development ministries of the Presiding Bishop's Fund for World Relief. If your Christmas shopping is finished, buy it for yourself.

David Kalvelage
 Waukesha, Wis.



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Cosmopolitan Flavor

FROM OXFORD TO THE PEOPLE

*Reconsidering Newman
and the Oxford Movement*
Edited by Paul Vaiss

Gracewing. Pp. 298. £15.99 paper

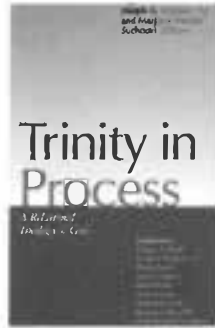
This collection consists of the papers delivered at a conference which I had the pleasure of attending in 1993 at the University of Paris X in the suburb of Nanterre. Its title, "The Oxford Movement: A Reappraisal," indicated the desire for a more reflective and critical approach than the more celebratory conferences held 10 years earlier at the movement's 150th anniversary.

The editor, a French Reformed pastor who organized the conference at the university where he teaches, provides in his introduction a brief but comprehensive survey of the major literature on the movement, from Palmer's *Narrative* and Mozley's *Reminiscences* to contemporary works by Owen Chadwick, Geoffrey Rowell, Ian Ker, Rune Imberg, Sheridan Gilley, and Peter Nockles — all contributors, along with Vaiss' distinguished colleague, Nicolas Lossky, and several young scholars. (Chadwick was unable to attend, but his paper is included here.) The presence of Eastern Orthodox, Lutheran and Reformed scholars, along with Roman Catholics and Anglicans, gave the conference a truly ecumenical as well as cosmopolitan flavor.

Only a few tastes from this rich smorgasbord are possible here. Chadwick reveals what made Newman's *Apologia* so striking to its first readers, and interprets the work as indicating a basic continuity in the author's life. Lossky emphasizes the revival, not only of patristic texts, but of a patristic way of doing theology (i.e., practical and experiential). Frances Knight and Jeremy Morris both cite the predominantly lay patronage of Tractarian clergy, the former also asserting that churchwardens and architects often did more than the clergy to promote Tractarian ideals. Vaiss discovers in Newman's unpublished sermons and correspondence of 1832 a surprising reversion to evangelicalism on the eve of the movement, and Imberg suggests a need to find the "real" Newman behind the image created in part by Newman himself. Roderick Strange's comment on Newman may have unintentionally given us a key to the movement as well: "[he] preached a revealed religion, but he always tried to do so in a way that engaged the heart ..."

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

Books



Speaking of God

TRINITY IN PROCESS
A Relational Theology of God
Edited by Joseph A. Bracken, S.J.
and Marjorie Hewitt Suchocki
Continuum. Pp. 236. \$34.95

The nine contributors to this collection of essays on process theology offer perspectives on four major issues. For some, the traditional doctrine of the Trinity serves as the criterion of truth for the metaphysics of Whitehead. For others, it

is Whitehead's metaphysics that stands in judgment on the traditional doctrine.

The relationship between the One and the Many is understood in diverse ways, which leads to different understandings of how we can speak of God as both three and one. Another issue is the relationship between the finite and the Infinite, especially the notion that the Infinite is the necessary presupposition for a proper understanding of the finite. The fourth and final issue is whether classical and neo-classical metaphysics can combine against those skeptical of any metaphysical enterprise. Joseph Bracken states that metaphysics is ultimately necessary "to justify belief in God as an ontological reality quite independent of human existence and activity."

Both the subject and vocabulary of this book make reading it a hard challenge. Those with a prior knowledge of Whitehead's philosophy will enjoy an important advantage. The development of process theology may still be at a very early stage. These essays represent significant contributions to a wide-ranging and imaginative discussion.

(The Very Rev.) Charles Hoffacker
Port Huron, Mich.

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Visit the ECTN web site for more information and a webcast of the January 10 service. www.ecusa.anglican.org/ectn

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The General Theological Seminary

is seeking a Director of its Center for Christian Spirituality to be appointed as a full faculty member, initially for 3-5 years, with rank to be negotiated. Applicants must be experienced spiritual directors who are deeply rooted in the life of prayer, the resources of Christian spirituality, and the Anglican tradition. Applicants should be familiar with the Episcopal Church, and it is highly desirable that they be ordained. The M. Div. Degree (or equivalent) is required; additional educational credentials, scholarly accomplishments, and pastoral experiences will also be valued.

For a complete job description contact: Sub-Dean John Koenig at 175 Ninth Ave., New York City, 10011. 212-243-5150. FacAdmin@gts.edu. Formal applications, with resumes and letters of recommendation, must be received by Jan. 1, 1998.

The General Theological Seminary is an Equal Opportunity Employer.

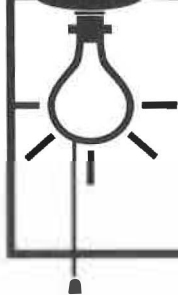
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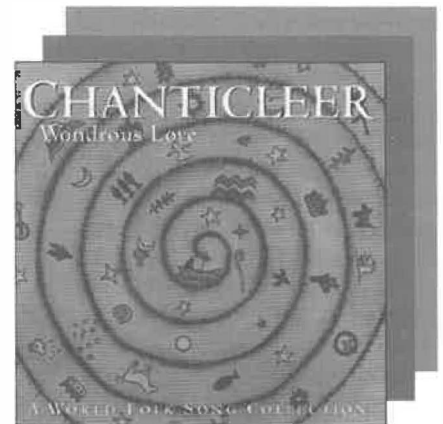
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By PATRICIA NAKAMURA

If you're awakened on Christmas morning by this "rooster," it won't be to a raucous "cock-a-doodle-doo," but to the mellow, almost medieval blending of 12 male voices from the five clear countertenors to the single foundational bass. Chanticleer, founded in 1978, calls itself "the only full-time classical vocal ensemble in the United States"; its recordings and concerts draw from a "repertoire that encompasses early music, gospel, jazz, and adventurous new works." The singing is expressive without being excessive, and the phrasing is absolutely exquisite.

Sing We Christmas is the 1995 recording of "a sampling" from the group's seasonal concerts. Each song or carol is sung in its original language, or languages, as in *Indulci júbilo*, "believed to be the oldest of all macaronic (mixed language) hymns." And so we hear *A un niño llorando* in Spanish, Michael Praetorius' harmonization of *Es ist ein Ros entsprungen* in German, and a modern, "slightly impressionistic" arrangement by Enrique Ribo of *El Noi de la Mare*, in Catalan. American composers include Charles Ives, not in his trademark difficult dissonances but in "A Christmas Carol," gentle and calm with just an occasional unex-

pected catch; and the colonial tanner-turned-composer William Billings' dancey "A virgin unspotted."

Wondrous Love: A World Folk Song Collection is Chanticleer's 1997 release, containing songs both collected from oral traditions and specifically written and composed. Liner notes tell us, "Whenever we visit a country for the first time, we try to learn at least one song in their native language," some of which may then be arranged with "more complex underpinning," creating "a somewhat more sophisticated piece of music." There are tunes from Ireland, Cuba, Japan, Israel, Sweden, Brazil — truly a world tour. Australian Percy Grainger's setting of "Brigg Fair" is here, and a setting of "Fengyang Ge" from central China by Chen Yi, the group's composer in residence from 1993 to 1996. The disk ends with "An American Folk Song Medley" by producer and arranger Steve Barnett, whose selections "exemplified the many and varied characteristics of the vast American spirit." *Wondrous Love* is a fascinating collection of "cultural portraits" to pop into the CD player as a respite from months of Santas and Rudolfs.

Short and Sharp

Prayer in All Stages of Life

LET'S BEGIN WITH PRAYER: 130 Prayers for Junior and Senior High Schools. By Mitch Finley. Ave Maria. Pp. 128. \$8.95 paper.

Here are prayers addressing the triumphs and struggles of teenagers. Young people could incorporate these when given the chance to plan Eucharists or for other gatherings. Consider this prayer before a school dance: "God of the dance ... We thank you for the gifts of music and movement, and we pray that you will help us to act in ways that honor you and each other." Others are for the first game of the season, on the death of a classmate, and on eliminating gossip.

A MOMENT WITH GOD FOR CHILDREN. By Barbara Younger. A

MOMENT WITH GOD FOR TEENS. By Lisa Flinn. Dimensions for Living. Pp. 64. \$5 each.

Both are thoughtful supplements to prayer and study for youngsters. A verse of scripture precedes each prayer. Parents might even consider the prayers for children as conversation starters, such as this on being kind and tender hearted (Eph. 4:32): "Today, one friend pushed me, another pinched. My brother teased me and wouldn't let me touch any of his toys. And to top it all off, my mother made me clean my room, when it wasn't even messy. Help me to forgive all of them. Amen."

GOD, GOOD MORNING: Prayers for Children From Around the World. By Wayne Lee Jones. Berkeley. Pp. 108. \$10 paper.

Many of the prayers here are Christian in origin, but not all (e.g. A Tibetan Buddhist praise of the religious law). The language throughout is beautiful and pleasing.

THE GIFT OF PRAYER: A Treasury of Personal Prayers from the World's Spiritual Traditions. Continuum. \$12.95 paper.

Similar to the previous book for children (including a section of prayers by and for children), but much more comprehensive in number of prayers and in depth of content. The introduction includes principles for effective prayer. I was drawn to the prayer of William Penn in the section "For Peace and Unity": "O God, help us not to despise or oppose what we do not understand."

PRAYERS FOR THE NO LONGER YOUNG. Large print. Forward Movement. Pp. 80. \$2.95 paper.

This is a revised edition of a book of prayers by older people. From "I'm Losing My Looks" by Marjorie Holmes: "But oh, God, whatever happens to my face and body, keep me always supple in spirit, resilient to new ideas, beautiful in the things I say and do."

John Schuessler

MEDIA FOR CHILDREN

MAKE 5 BIBLE MODELS. By Gordon and Charlotte Stowell. Morehouse \$12.95 paper.

When my friend and I (she's 6 and I'm 7) started out, we thought it would be fun and exciting. Punching out and folding the pieces was easy. But the gluing was hard because the pieces kept falling over. It still seems interesting to play with if mom helped. But it's too hard for kids our age to do alone.

ANIMAL TALES. (Six animal shaped books re-telling Bible stories.) By Gordon Stowell. Morehouse. \$6.95 per set. paper.

We've read these stories so many times and we like the regular stories, not ones that focus on Bible animals. My 4-year-old brother really liked them but he's into animals.

BIBLE STORIES FOR THE FAMILY: 16 of the Greatest Stories Ever Told. Narrated by Alexander Scourby. Dramatized with a full cast and orchestra. Pickwick. Four compact disks. (More than 4 1/2 hours.)

We liked listening to these a lot. We liked the different voices and all the sounds. Like the animal sounds in the Noah story. These stories were a lot better than the other books and models.

Jordan Chevako
Milwaukee, Wis

Executive Director

National Association of Episcopal Schools (NAES)

Primary Responsibilities:

- to guide a collaborative effort, with the Governing Board, to develop and execute strategic policies, plans, and objectives that advance NAES's mission and purpose
- to engage the Episcopal Church and Episcopal school communities actively in promoting the Church's vital ministry in education
- to build, support, and lead a responsive and highly capable organization

Additional Requirements

The Executive Director of NAES serves as a resource to Episcopal school leadership including school heads, rectors, chaplains, and trustees of member schools. The Executive Director must embody and articulate the best of the Episcopal Church's mission and ministry within the faith, tradition, teachings and ethos of the Anglican Communion. Applicant must generally and enthusiastically embrace the diversity of schools which reflects NAES's membership. The Executive Director must be a communicant in good standing in the Episcopal Church and passionately believe in the ministry of education in the Episcopal Church.

Applicants

Applicants should send current resumes, personal statements and list of references to:

Peter K. Gunness and John A. Bird
Educators' Collaborative, Inc.
216 West Ridgewood Avenue
Ridgewood, NJ 07450
(201) 670-4890



The National Association of Episcopal Schools is an Equal Opportunity Employer

People and Places

Appointments

The Rev. **Diane W. Bragg** is rector of St. David's, 231 Main St., Salem, NH 03079.

The Rev. **Michael Burke** is rector of St. George's, 635 Wilder Rd., Hilton, NY 14468.

The Rev. **Ronny W. Dower** is rector of St. Mary's, White Horse Pike & Green St., Haddon Heights, NJ 08035.

The Rev. **Charles Edgar II** is rector of St. Mark's, Main & Hillside Ave., Glen Ellyn, IL 60137.

The Rev. **Michael Goldberg** is rector of St. Augustine of Canterbury, 475 43rd Ave., Vero Beach, FL 32968.

The Rev. **M. Bill Knapp** is vicar of St. Mark's, 1550 7th Ave., Silvis, IL 61282, and Holy Trinity, Geneseo.

The Rev. **Jennings Matheson** is rector of St. Michael's, Box 248, Litchfield, CT 06759.

The Rev. **Donald Matthews** is rector of Grace, 375 Church St., Elmira, NY 14901.

The Rev. **John L. McCausland** is vicar of Holy Cross, Box 161, Weare, NH 03281.

The Rev. **John G. McIntyre** is rector of Holy Trinity, Box 25, Churchville, MD 21028.

The Rev. **Ian Montgomery** is rector of St. Thomas', 226 Washington St., Menasha, WI 54952.

The Rev. **Helen Moore** is rector of St. Hubert's, 8870 Baldwin Rd., Kirtland Hills, OH 44040.

The Rev. **Charles Mullaly** is rector of Emmanuel, Greenwood, VA 22943.

The Rev. **Everett Perine** is rector of St. John's, 7 Whittlesey Ave., New Milford, CT 06776.

The Rev. **Donald Raih** is vicar of the Potomac Highlands congregations of Capon Bridge, Romney and Moorfield in the Diocese of West Virginia.

The Rev. **Robert Rachal** is assistant at Trinity, 520 11th St., Huntington, WV 25701.

The Rev. **Henry S. Rogers** is priest associate of All Saints', PO Box 816, Medina, WA 98039.

The Rev. Canon **Gus W. Salbador** is honorary canon of the Cathedral El Buen Pastor, San Pedro Sula, Honduras.

The Rev. **Lee Schaefer** is rector of St. Timothy's, 2152 Hawthorne St., Kingsport, TN 37664.

The Rev. **Ira P. Seymour** is interim rector of Calvary, 123 S Ninth St., Columbia, MO 65201.

The Rev. **Elton O. Smith** is special assistant to the dean of Washington National Cathedral, Mt. St. Alban, Washington, DC 20016.

The Rev. **Michael Tessman** is professor of parish ministry at Nashotah House, 2777 Mission Rd., Nashotah, WI 53045.

The Rev. Canon **David P. Thomas** is rector of Advent, N Union St., Kennett Square, PA 19348.

The Rev. **Guy Usher** is vicar of St. Francis', 616 Wilmot St., Chillicothe, IL 61523.

The Very Rev. **Thomas C. Wand** is interim

dean of Trinity Cathedral, 801 W State St., Trenton, NJ 08618.

The Rev. Canon **George F. Weld II** is honorary canon of the Cathedral El Buen Pastor, San Pedro Sula, Honduras.

The Rev. **Heather Wiseman** is deacon at St. Andrew's, 1809 Rutland Ave., Cincinnati, OH 45207.

The Rev. **Neil Alan Willard** is priest-in-charge of Resurrection, 627 Pine Drive North, Surfside Beach, SC 29575.

Retirements

The Rev. **Herschel R. Atkinson**, as rector of St. Alban's, Elberton, and St. Andrew's, Harwell, GA; add. 509 Rhodes Dr., Elberton, GA 30635-2006.

The Rev. **William E. Crews**, as executive director of the Colorado Episcopal Foundation.

Religious Communities

Order of Julian of Norwich — JoAnn Crupi was clothed as a novice.

Society of St. Margaret — Sr. Marie Therese professed life vows.

Ordinations

Deacons

Michigan — **Donald Dersnah** is assistant at St. Clare of Assisi, 2309 Packard Rd., Ann Arbor, MI 48104.

Oregon — **Janis Lee Hansen, Heather Parr.**
Western Louisiana — **David Perkins**, deacon-in-charge of Good Shepherd, Box 2172, Vidalia, LA 71373.

Theological Seminaries

Church Divinity School of the Pacific — Honorary degrees were presented to the Rt. Rev. **Richard S.O. Chang, Laurie King.**

Deaths

The Rev. **C. Edward Carroll**, retired priest of the Diocese of Missouri, died Oct. 12 in Oxnard, CA, following heart bypass surgery. He was 74.

Fr. Carroll was born in Grahn, KY. He graduated from the University of Toledo, UCLA and Episcopal Divinity School. He was ordained deacon in 1981 and priest in 1982. He served as priest-in-charge of Trinity Church, Marshall, MO, 1984-90, and St. Alban's, Fulton, MO, 1990-94. Following his retirement in 1994, he assisted at All Saints', Oxnard. He was a widower and is survived by one child.

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Next Week ...

Time of the Messiah

Classifieds

BOOKS

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PARISH SURVEY. Windows based, full computer program for surveying parishioners. For clergy search process or mutual ministry review. **Voyle and Voyle Consulting, Phone/FAX (805) 647-6244, www.webcom.com/voyle.**

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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, Dept. TLC, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

FELLOWSHIP OF ST. GREGORY & ST. AUGUSTINE. An international communion of prayer, work and study dedicated to the reunion in diversity of the Anglican Communion and the Roman Catholic Church. **P.O. Box 2436, Novato, CA 94948.**

POSITIONS OFFERED

RENEWAL-MINDED MISSION seeks Spirit-filled vicar to support growth of congregation in membership, outreach, spirituality, and music and youth ministry. We want a full-time pastor, preacher and leader. Apply to: **All Souls Church, 14640 N. Cleveland Ave., North Ft. Myers, FL 33903. (941) 997-7685.**

Classifieds

POSITIONS OFFERED

SENIOR MUSICIAN FULL-TIME: Large, growing and diverse urban parish seeks experienced organist/choral director to lead the musical component of its active worship life. Candidate must be a dedicated and dynamic musician fluent in all forms of Anglican worship and the music of all eras that accompanies it and open to the development of music for contemporary services, provide (with assistance) music for two Sunday services in two different rites; lead two choirs (part professional); maintain parish's 1967 von Beckerath, 3 manual, 55 rank tracker action organ; coordinate development of two youth choirs; help coordinate the use of parish facilities by outside performing arts groups; and work collegially with four full-time clergy, lay staff and volunteers that provide for the spiritual growth of this committed congregation and the growth of its ministry of music. Candidates must hold a master's degree in a performing art or demonstrate equivalent experience. Applicants should provide a resume, together with a statement of applicant's understanding of the place of music in Anglican worship and a salary history to: **Musician Advisory Search Committee, c/o The Rector's Office, St. Michael's Church, 225 W. 99th St., New York, NY 10025-5091.** An Equal Opportunity Employer.

ASSOCIATE RECTOR: Program sized parish seeks associate rector to continue to expand on youth work, Christian education, outreach, new membership development and sharing pastoral care of the parish. Exciting opportunities exist for the right person to develop an ongoing ministry. Contact: **The Rev. Robert M. Lindberg, Rector, Christ Church, 2627 Atlantic St., NE, Warren, OH 44484.**

DIRECTOR OF CHILDREN'S CHRISTIAN FORMATION: St. Paul's Episcopal Church, located in the SC Lowcountry, just outside of Charleston, is seeking an energetic and Spirit-filled layperson to be responsible for the spiritual formation of children from age 3 through the 8th grade and to provide major assistance for the 9th through the 12th grade. Call (803) 873-1991 or write: **The Rev. Michael Szymanowski, St. Paul's Episcopal Church, 111 Waring St., Summerville, SC 29483.**

PRIEST ASSOCIATE is wanted on staff at St. Francis in the Valley, a congregation of over 600 souls located in a predominantly retirement community diocese in the sunbelt. Ideal candidate is recently retired and has interest and energy for minimum of three-year half-time ministry primarily in areas of pastoral care/adult Christian ed./preaching/celebrating. Sound like you? Find us on the map and drop us a line at **600 S. LaCanada, Green Valley, AZ 85614** or phone **Fr. Ted, rector, at (520) 625-1370**; FAX to **(520) 648-5917**; E-mail at **wth11@aol.com**

CHRISTIAN EDUCATION: The Church Divinity School of the Pacific has begun a search for a full-time faculty member in Christian education. Candidates should hold the M.Div. and Ph.D. or their equivalents with significant prior experience in ministry. They should be prepared to teach in an Episcopal seminary. For further information contact: **Arthur Holder, Dean of Academic Affairs, 2451 Ridge Rd., Berkeley, CA 94709.** Review of applicants will begin March 1, 1998.

RECTOR: Small church with dedicated congregation seeks rector to provide spiritual leadership and guidance. Responsibilities include all aspects of church life with emphasis on pastoral care, Christian education and shared ministry. Send letter of interest including CDO profile and resume to: **Search Committee, St. George's Memorial Episcopal Church, P.O. Box 1241, Bismarck, ND 58501-1241.** stgeorge@tic.bisman.com

RECTOR: St. Paul's, Mt. Lebanon. Large (approx. 1,000) suburban Pittsburgh parish seeks a rector with strong preaching ability and pastoral skills, who is accessible, possesses theological and scriptural grounding and can provide us with spiritual guidance and motivating leadership to assist us in reaching our potential. Parish profile available. Send resume and CDO profile to: **St. Paul's Episcopal Church, Rector Search Committee, P.O. Box 14952, Pittsburgh, PA 15234-0952.**

POSITIONS OFFERED

DIRECTOR OF CHRISTIAN EDUCATION, St. Paul's Episcopal Church, Waco, TX, is seeking a spiritually dedicated, highly energetic person with strong interpersonal skills to lead educational program in active, growing parish. Parish has three clergy and part-time youth minister. There is already an active educational program. Average Sunday morning church school attendance (all ages) is about 160 and growing. Applicant should have formal training in Christian education and experience in organizing educational ministries. This leadership position involves administrative direction of church school, special events and small group activities. Waco is a thriving MSA with three institutions of higher education (including Baylor University). It is located midway between Dallas and Austin on I-35. Competitive compensation package includes insurance, pension, vacation and continuing education. Letters of application and resumes should be directed to: **William R. Carden, Chairman of DCE Search Committee, St. Paul's Episcopal Church, 515 Columbus, Waco, TX 76701.**

PART-TIME OR BI-VOCATIONAL PRIEST sought to meet liturgical, pastoral and spiritual needs of pastoral-size, eucharistically-centered (Rite 2) suburban parish with preschool/day care center in its large multi-functional building. Contact: **Search Committee, St. Andrew's Episcopal Church, 1090 Edgewood Rd., New Kensington, PA 15068.**

TRINITY EPISCOPAL SCHOOL FOR MINISTRY seeks candidates for the position of director of its new Doctor of Ministry program (pending degree approval January, 1998). This is a faculty position including some teaching responsibilities. The director will be responsible for the administrative oversight of the doctor of ministry degree. Candidates should have strong parish experience and administrative abilities and a desire to mentor clergy. Ordained Episcopal or Anglican priest with doctorate preferred. Cross-cultural experience valuable. To apply, please send resume or curriculum vitae, CDO profile, and a brief description of your interest in the position to: **Dr. Stephen F. Noll, Academic Dean, TESM, 311 Eleventh St., Ambridge, PA 15003.** Deadline for applications: Jan. 20, 1998.

DIRECTOR OF YOUTH/CHILDREN'S MINISTRIES: For Christ-centered Episcopal parish of 200 families in suburban Philadelphia. We believe in the authority of Holy Scripture and in seeing our children grow into disciples of Jesus Christ. Previous experience in development of programs and training of adult volunteers is preferred. We are looking for a dynamic, self-motivated leader who can build solid faith relationships in the children and parents. Contact: **All Saints' Church Youth/Children's Search Committee, Montgomery Ave. & Gypsy Lane, Wynnewood, PA 19096.** FAX (610) 642-4523.

CHRIST CHURCH, RALEIGH, NC, is seeking a full-time director of youth ministry to oversee the ministry and Journey to Adulthood program for youth 6th to 12th grade. We expect this person to be an advocate for youth in the life and worship of our parish and community. The salary and benefits package is very competitive. For details contact: **The Rev. Dr. Winston B. Charles, 120 E. Edenton St., Raleigh, NC 27601; (919) 834-6259.**

YOUTH MINISTERS wanted for parishes using "Journey to Adulthood." Contact: **LeaderResources, 38 Mulberry St., P.O. Box 302, Leeds, MA 01053; (800) 941-2218.**

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SEMINARS

PASTORAL CARE SEMINAR, St. Louis, MO, Feb. 19-21, 1998. For pastors/pastoral care specialists involved in pastoral care ministry in local congregations. Leader, Peggy Way, Ph.D. Topic: Ethical Issues in Pastoral Care. Registration: \$200.00. Housing provided. Contact: **Don Cochran, 45 W. Lockwood, St. Louis, MO 63319.** (314) 962-9210.

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CELTIC PILGRIMAGE to Lindisfarne, Whitby, Durham (Feast of St. Cuthbert at Cathedral) and abbeys of Yorkshire. March 14-29, 1998. **Stillpoint Ministries, 51 Laurel Lane, Black Mountain, NC 28711.** Phone/FAX **(704) 669-0606.**

1998 TELIOS FOUNDATION PILGRIMAGES, Russia. Christmas (Jan 2-10), Easter (April 15-24), Russia's Golden Ring (May 18-31), Icons & Their Origins (Aug. 17-31); Normandy & England: Saints & Singers w/the Rev. Nancy and Mr. Robert Roth, July 6-20; Scotland: Ancient Music & Sacred Sites w/Br. Andrew, OHC, Sept. 15-24. **The Telios Foundation 1-800-835-3467.**

CELTIC PILGRIMAGES 1998. Prayer and study programs to Ireland, Wales, Scotland. Deepen relationship with God through lectures; worship; visits to holy sites. **Sr. Cintra, 134 E. 28th St., New York, NY 10016.** Phone **(212) 725-6425; FAX (212) 779-4009.**

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THURIBLE—Gothic style—brass-silver plate or sterling. Send photo if possible and price to **Mark W. Nester, 511 Delaware St., Woodbury, NJ 08096; (609) 845-7397.**

SANCTUS BELL, mushroom shaped. St. Paul's, 200 W. St. Paul, Brighton, MI 48116.

Church Directory

Carlsbad, CA

ST. MICHAEL'S-BY-THE-SEA 2775 Carlsbad Blvd.
The Rev. W. Neal Moquin, SSC r
The Rev. W.C. Giles, c
H Eu Sat 5:30, Sun 8, 9, 10 (Sung)

Washington, DC

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

ST. PAUL'S, K Street
2430 K St. NW — Foggy Bottom Metro
The Rt. Rev. Barry Valentine, Bishop in Residence
Sun 7:30, 7:45, 9, 11:15 (High Mass) & 6. Daily: 6:45, 7 & 6.
Prayer Book HDs: 6:45, 7, 12 noon, 6 & 6:15.
Parish founded AD 1866

Pompano Beach, FL

ST. MARTIN-IN-THE-FIELDS
Atlantic Blvd. and the Intracoastal Waterway
The Rev. Hobart Jude Gary, interim-r
Sun 8 and 10:30

Stuart, FL

ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. Ken Herzog, c; the
Rev. Beverly Ramsey, Youth & Christian Ed; the Rev.
Jonathan Coffey & the Rev. Canon Richard Hardman,
assisting; Allen Rosenberg, Music Dir
Sun Eu 7:30, 9, 11. Tues H Eu/Healing 12:10. Thurs H Eu 10.
MP 8:30 daily

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

Chicago, IL

ASCENSION N. LaSalle Blvd at Elm (312) 664-1271
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
The Sisters of St. Anne (312) 642-3638
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult
Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20
(Wed), 10(Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

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

Baton Rouge, LA

ST. JAMES (Founded 1844) 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev.
Bob Burton, assoc; the Rev. Andy Andrews, Dir of Youth
Min.; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Lou
Taylor, Dir of Christian Ed.; Dr. David Culbert, organist-choir-
master, Mike Glisson, Headmaster, St. James Sch; Maureen
Burns, Pres., St. James Place retirement community
Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

KEY— Light face type denotes AM, bold
face PM; add, address; anno, announced; A-C,
Ante-Communion; appt., appointment; B, Bene-
diction; 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 Commu-
nion; HD, Holy Days; HS, Healing Service; HU,
Holy Unction; Instr, Instructions; Int, Interces-
sions; 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.

Indianapolis, IN

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun Eu 8, 9, 11

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

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

Santa Fe, NM

HOLY FAITH (505) 982-4447 311 E. Palace
The Rev. Dale Coleman, r; the Rev. Robert Dingear, Ph.D., assoc
Sun H Eu 8; 9:30 Ch S; 10:30 Sung H Eu. Tues H Eu 10. Thurs
H Eu 12:10. MP or EP daily

New York, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St.
(212) 378-0200
Sun Eu 8, 9 Cho Eu 11, EP 5 (Ev 1S). Mon-Fri MP 8, Eu 12:05
("Sun on Thurs." Cho Eu 12:05), EP 5:30. Sat MP & Eu 10.
Church open 365 days 8-6. For tours call 378-0252. Café St.
Bart's: good food and hospitality Mon - Fri 10 to 6

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. Canon Edgar F. Wells, r; the Rev. William C. Parker,
c; the Rev. Allen Shin, ass't
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 Rev. Samuel Johnson Howard, Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15, Mon-Fri MP 7:45 H Eu 8 & 12:05, EP
5:15. Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

TRINITY BOOKSTORE (Behind Trinity Church) 74 Trinity Pl.
Mon-Thurs 8:30-6; Fri 8:30-5:30; call for weekend hours
For Special Programs: www.trinitywallstreet.org

ST. PAUL'S Broadway at Fulton
Sun H Eu 8 (212) 602-0800

Poughkeepsie, NY

ST PAUL'S 161 Mansion St. (914) 452-8440
Sun Masses: 8 & 10, Sunday School 9:45

Gettysburg, PA

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

Philadelphia, PA

ANNUNCIATION OF THE B.V.M. Carpenter & Lincoln Dr.
The Rev. David L. Hopkins, r
Sun Masses 9 (Low), 11 (High). Thurs 10

ST. MARK'S 1625 Locust St. in Center City
(215) 735-1416 FAX 735-8521
Anglo-Catholic Worship. Sun Masses 8:30 & 11. Mass &
Offices Daily. (Please call for times)

Pittsburgh, PA

CALVARY 315 Shady Ave. (412) 661-0120
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin H.
Williams, the Rev. Leslie Reimer
Sun H Eu 8, 10:30 (Sung), 12:15. Mon-Fri H Eu 7, MP 9. Wed
H Eu & HS 10:30

GRACE 319 W. Sycamore St. (412) 381-6020
The Rev. A.W. Klukas, Ph.D., v
Sun Eu 8, Ch S 9, Sol Eu 10, Ev & B 5. Tues-Thurs MP 9. Wed
Said Eu & LOH 12 noon. Sol Eu HD 7:30. C by appt.

Selinsgrove, PA

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

Whitehall, PA (North of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu, Ev & B 5. Tues 9:30 HS; Thurs &
Fri 7 HC. Bible & prayer groups. 1928 BCP

Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r
The Rev. Frank E. Fuller, asst (512) 882-1735
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

INCARNATION 3966 McKinney Ave.
The Rev. Larry P. Smith r; The Rev. Frederick C. Philpott v;
the Rev. George R. Collina; the Rev. Thomas G. Keithly; the
Rev. Michael S. Miili
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP
6:45, EP 5 (214) 521-5101

Fort Worth, TX

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

Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

The Episcopal Churches of Europe (Anglican)

Paris

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev.
Nicholas Porter, M.Div., canon; the Rev. George H. Hobson,
Ph.D., canon; the Rev. Mark Wood, M.Div., canon
Sun Services 9 H Eu, 10:45 Sun School, 11 H Eu

Florence

ST. JAMES Via Bernardo Rucellai 9 50123 Florence, Italy.
Tel. 39/55/29 44 17
The Rev. Peter F. Casparian, r; the Rev. Claudio Bocca
Sun 9 Rite I, 11 Rite II

Frankfurt

CHURCH OF CHRIST THE KING
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3
Miquel-Allee. Tel. 49/64 55 01 84
The Rev. David W. Radcliff, r
Sun HC 9 & 11. Sunday school & nursery 10:45

Geneva

EMMANUEL 3 rue de Monthoux, 1201 Geneva, Switzerland
Tel. 41/22 732 80 78
The Rev. Gerard S. Moser, r
Sun HC 9; HC 10 (1S & 3S) MP (2S, 4S, 5S)

Munich

ASCENSION Seybothstrasse 4, 81545 Munich, Germany
Tel. 49/89 64 8185
The Rev. Thomas J-P Pellaton, interim r
Sun 11:45

Rome

ST. PAUL'S WITHIN THE WALL
Via Napoli 58, 00184 Rome, Italy
The Rev. Michael Vono, r Tel. 39/6 474 35 69
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

Brussels / Waterloo

ALL SAINTS 563 Chaussee de Louvain, Ohain, Belgium
The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556
Sun 11:15 ex 1S 9 & 11:15

Wiesbaden

ST. AUGUSTINE OF CANTERBURY
Frankfurter Strasse 3, Wiesbaden, Germany
The Rev. Karl Bell, r Tel. 49/61 22 76 916
Sun 10 Family Eu