

The Living Church

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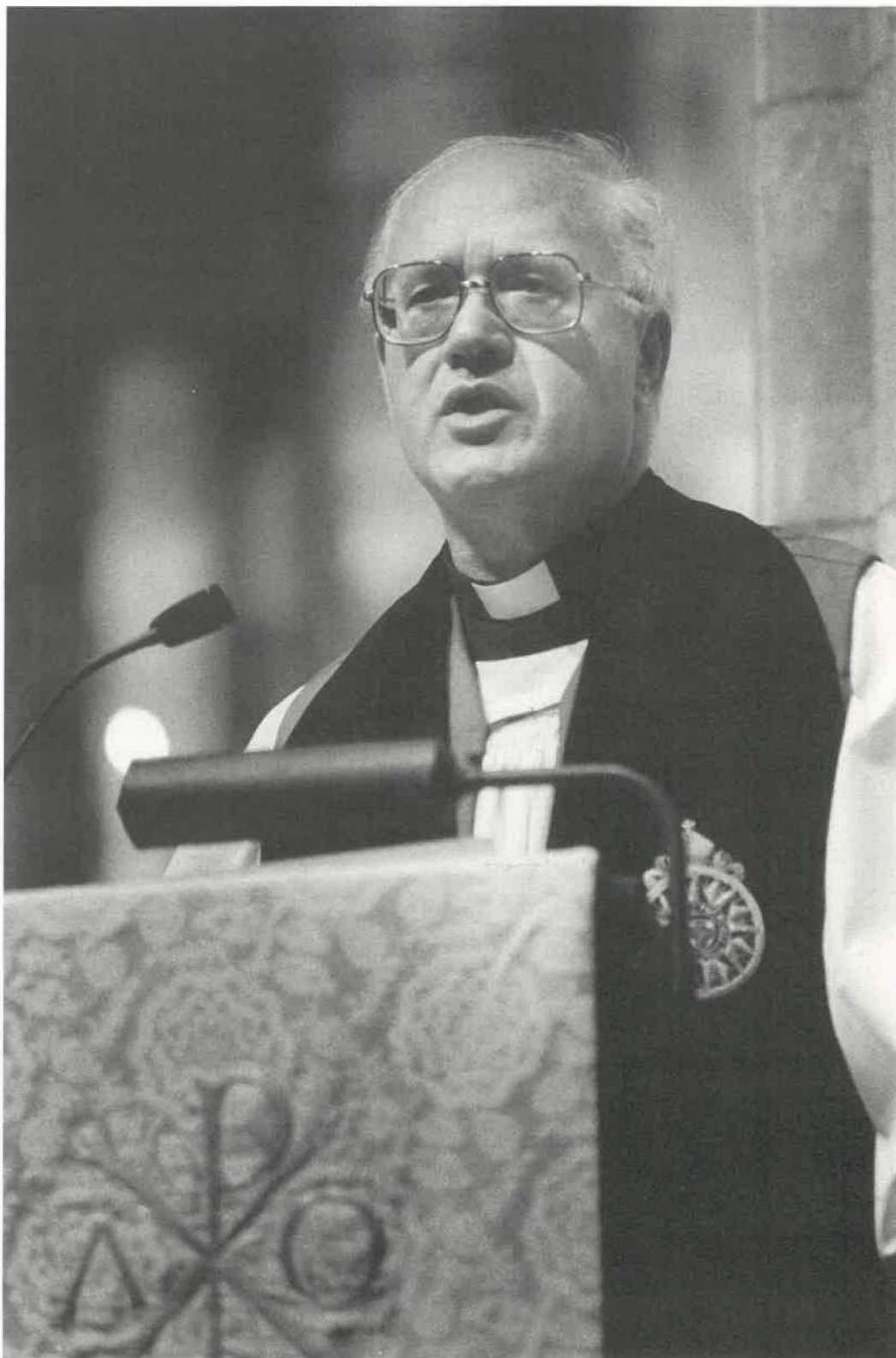
The Magazine for Episcopalians

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Doug Buerlein photo

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Quote of the Week

The Very Rev. Boak Jobbins, Anglican dean of Sydney, on the latest death by euthanasia in the Northern Territory: "We no longer have anything to offer the terminally ill, the aged or the disabled but a quick exit at the end of a needle."

In This Corner

Many Proposals on Structure

It is doubtful that any standing commission of General Convention has done more work during the current triennium than the Standing Commission on the Structure of the Church. The 12-member commission has issued a report to General Convention which contains 49 resolutions and recommends substantial changes, as one would guess, in the structure of the church.

We learned of the commission's intentions last summer when it issued a report which was sent to about 1,000 persons.

That report created somewhat of a stir, and now the oft-revised document is in its seventh version, headed to General Convention. Among its proposals:

- Reducing the number of the church's standing committees from 29 to 18 through merging and revising duties.
- Shifting the emphasis of the Presiding Bishop's ministry from managing to leading.
- Creating a canonical office of executive director, who would direct the programs of the national Executive Council.

"We want this to be fruitful for the church," said Robert Royce, secretary of the commission, who, along with its other officers, presented its report to the Executive Council when it met recently.

By proposing a cutback in the number of commissions, the structure people figure there will be fewer meetings, hence less travel, meals and lodging, which means reduced expenses. For example, one proposal is to combine the Church Deployment Board, the Council for the Development of Ministry and the Board for Theological

Education into a Standing Commission on Ministry. The standing commissions on Evangelism, Churches in Small Communities and the Church in Metropolitan Areas would be merged into a Standing Commission on Domestic Mission and Evangelism.

"It's a report produced by consensus, so there are no winners and no losers," said Betty Gilmore, president of the commission. "If there were individual agendas brought to this group, they quickly faded away."

Mr. Royce spoke emphatically about the need to change the role of the Presiding Bishop.

"Our senior ecclesiastical figure is also the senior executive figure, which is a cause for confusion," he said. "There is a very unique role of Presiding Bishop. This frees that person to be a person of prophecy, a pastor to the pastors. A great deal of the management load can be shifted."

Significantly, the Commission on Structure did not recommend changes in the size of General Convention. There's a good reason. For 30 years this commission proposed major changes by reducing the number of deputies and/or proportional representation. Each time legislation was proposed, it was defeated overwhelmingly.

Do the resolutions have a chance at General Convention? It depends on whom you talk to. One commission member was optimistic about the possibility, but a council member said there was no chance.

Like it or not, restructure ought to be one of the livelier topics at General Convention.

David Kalvelage, editor

Sunday's Readings

The Challenge of Lent

Lent 2: Gen. 22: 1-14; Ps. 16 (or 16:5-11); Rom. 8:31-39; Mark 8:31-38.

It's far easier to make a commitment than it is to keep one, and our culture does its best to assure that's the case. Increasingly popular pre-nuptial agreements can reduce the marital covenant to the level of a hedged bet. All manner of financial obligations can be renounced through creative use of bankruptcy laws. Promises with conditions and easy outs really aren't commitments at all. They bespeak instead a lack of trust and faith.

Unlike the limited faithfulness we so often show to each other, our God asks unconditional commitment from those who seek to follow him. Indeed, the covenant with God which we made in our baptism leaves no room for hedging or imposing

conditions. Our call is to love all people without any exception. It's to follow God's leading obediently with no hesitation, even to the point of giving our life for the gospel.

The commitment God offers in return, of course, is equally unconditional. In giving his Son up to death on the cross, he promises to all who accept his grace a share in Christ's Resurrection. And as the Apostle makes clear, there is nothing in creation that can "separate us from the love of God in Christ Jesus our Lord."

While unconditional commitment to God, or perfect faith, can probably never be fully achieved in this life, that's hardly an excuse for our not making daily progress toward it. And the fewer our reservations about trusting in God, the more ready we are to enter the promised kingdom when it comes.

Welcoming Others to the Lord's Table

Reading James R. Cox's letter [TLC, Jan. 26] I was reminded of Groucho Marx's famous quip that he would never join any club that would admit him as a member. For Canon Cox seems to have an unseemly fondness for the Orthodox and Roman Catholic churches, neither of which recognizes the validity of his priestly orders. It is interesting that the "liberal" Anglican Communion is the only branch of the Catholic Church which welcomes the other two branches to the Lord's table.

It is also interesting that those individuals among us who claim to be so "traditional" have such love for the 1928 prayer book, etc., seem to have conveniently forgotten the 39 Articles of Religion which were expressly written to purge the church of un-scriptural and anti-scriptural Roman excesses.

Hopefully Canon Cox's former Episcopal acolytes will find happiness in their new homes: safe havens where they will never have to endure women priests, women college chaplains, gay clergy, or the concept of civil rights for all Americans.

*Paul Glavin
Lenox, Mass.*

Under the dramatic headline, "What Does This Say About the Church's Future?" were published several letters from people associated with the conservative wing of the Episcopal Church, all attempting to prove through the use of anecdotal evidence a general truth: The liberal leadership of our church has brought about the moral and numerical decline of our church. This use of anecdotal evidence is, of course, a logical fallacy.

I can counter the example in the letter by Canon Cox of two young Episcopalians finding a home in two other branches of the Catholic Church by the example of a dozen or more former Roman Catholics, male and female, straight and gay, who have found a home in my small, liberal Episcopal congregation openly accepting homosexuals under the leadership of a woman priest. Assuming the reports are true and factual, the sad events in the Diocese of Long Island and the comments of the Rev. Robert Cromey [TLC, Dec. 22] prove only that there were one or more unworthy Episcopal priests in the Diocese of Long Island and that most of us would not agree with Fr. Cromey's

justification of their alleged actions.

Bishop Allison's attempt to make Bishop Hampton an example of the moral decay of our episcopate is hardly convincing. Bishop Hampton was not opposed to an investigation. He merely said that this was most appropriately done in the diocese where the alleged events took place.

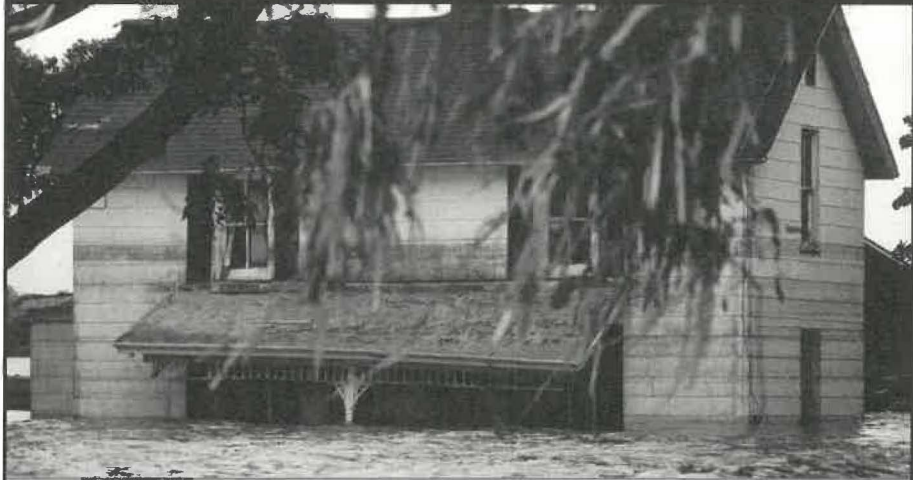
I suggest that these letters say nothing

valid about the future of the Episcopal Church. The theological division in our church is a serious one. I feel sure that I am not the only one hoping for a higher level of intellectual integrity in the conduct of discussions.

*Nicholas T. Molnar
Santa Fe, N.M.*

(Continued on next page)

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— St. Teresa of Avila



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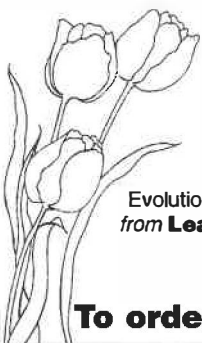
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Letters

A Better Choice

The cover showing Luther staring intently at Henry VIII staring intently at us [TLC, Jan. 19] troubles me. As a Roman Catholic ecumenist, I rejoice in the substantial breakthrough that the Episcopal/Lutheran Concordat of Agreement will represent. (One authentic movement forward eventually benefits all the dialogues, many of us believe.) And it seems evident that Luther can legitimately represent Lutheranism on a cover featuring the encounter of the two churches. But can Henry VIII adequately represent Anglicanism?

To put it analogically, is Henry to Anglicanism what Luther is to Lutheranism? I was always taught, in my Anglican days, that such a claim was offensively anti-Anglican and revealed ignorance of its history and ecclesiology. Perhaps one shouldn't make too much of a magazine cover, but symbols have their power — often greater than words — and also their implicit theology.

Our Anglican/Roman Catholic ecumenical group, the fellowship of St. Gre-

gory and St. Augustine, represents the Anglican Communion with the figure of the great saint and first Archbishop of Canterbury. That has problems — we know that Christianity predated the St. Augustine mission by centuries. But St. Augustine does seem a more adequate representation of Anglicanism than Henry VIII. The ecclesiological implications are not minor.

(The Very Rev.) Robert Hale, O.S.B. Cam.
New Camaldoli Hermitage
Big Sur, Calif.

New Phenomenon

The editorial, "Skewed View of Marriage" [TLC, Dec. 29], is inaccurate in its assertions about Old and New Testament marriage.

Old Testament marriage was patriarchal and polygamous. It included concubinage, and divorce was readily available.

By the time of Christ, marriage was by family arrangement, typically involving a man mature enough to have some economic standing, and an adolescent female, who became his property when he had

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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

E-mail: livingchrch@aol.com Quest: livingchurch

David A. Kalvelage, editor and general manager

The Rev. Canon H. Boone Porter, senior editor

John E. Schuessler, managing editor

Patricia C. Nakamura, music editor

Julie L. Erkenwick, People and Places editor

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Volume 214 • Number 8

Letters

fulfilled the betrothal contract. Joseph and Mary were in such an arrangement, and presumably so were the anonymous couple whose marriage in Cana was attended by Jesus.

European marriage developed as a joint legal/religious agreement. In the U.S., separation of church and state resulted in two kinds of marriage: a legal contract under governmental authority, and an optional parallel religious ceremony. American marriage has become highly individualistic and centered upon romantic "love," rather than Christian standards. It has little resemblance to either the O.T. or the N.T. versions.

Now we have a new phenomenon: Mature, sincere Christians of the same sex who have covenanted together to live in monogamy, fidelity and sexual chastity. Some have done so for many years. They ask that their vows be blessed by the church and legalized by the state.

This, if done, will not be "a crushing blow" to marriage. On the contrary, it may re-emphasize the solemn covenant and the quality of shared life, which is the real essence of marriage as intended by God.

Gordon W. Gritter
San Luis Obispo, Calif.

Discerning Good and Evil

I, too, am tired of those who continuously demand that Christianity accept homosexuality unconditionally. Personally, I believe homosexuality to be contrary to the teachings of the New Testament, in violation of our criminal and common law, culturally taboo, and detrimental to the health and welfare of our nation. Mankind is innately imbued with the will to do both good and evil. However, if we cannot discriminate between good and evil, then we serve only ourselves.

If the Episcopal Church, in its rush to embrace all diversity, collectively subverts the lifelong quests of its parishioners to discriminate between good and evil, then the church no longer serves Christianity. I speak against those who would force the Episcopal Church into this oxymoron.

Percy C. Nowlin III
Hot Springs, Va.

Worthy of Honor

I noticed on reading through an old issue of TLC that an editor's reply to a query stated that both St. Lucy and Evelyn Underhill had been added to the calendar

of Lesser Feasts and Fasts by General Convention of 1988. It is meritorious that they were added, but I would hope any General Convention would consider the addition of the names of three great women pioneers of the revival of the healing ministry: the late Agnes Sanford, Kathryn Kuhlman, and the late Emily Gardiner Neal. Surely such tireless persons merit such remembrance.

Ray St. Clair Dwyer
Santa Clara, Seville, Spain

A Resource

Those involved in discussions on the use of inclusive language in the liturgy might read *A Prayer Book for Australia* [TLC, Oct. 6].

A number of years ago, the Australian

Anglican Church produced *The Australian Prayer Book*, which updated the 1662 Church of England book, and is comparable to our 1979 *Book of Common Prayer*. Recently the Australian Church revised its new book by using inclusive language to produce *A Prayer Book for Australia*, used for most services by many Anglican churches there.

Stuart S. Bamforth
New Orleans, La.

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



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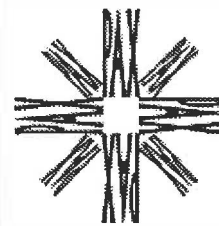


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Executive Council Issues Sexuality Statement

The Episcopal Church's Executive Council, which rarely deals with controversial topics, issued a statement and accompanying resolution on sexual behavior when it met Jan. 27-30 in Cincinnati, Ohio.

The resolution, titled "Common Beliefs on Relationships and Appropriate Sexual Behavior," will be sent to General Convention, which meets in Philadelphia July 16-25.

The statement and resolution came from the council's Standing Committee on Program because, according to the statement, "We believe a strong statement outlining the aspects of sexuality and relationships where we are united in our beliefs is needed and within our ability to produce. Executive Council may be the only place where this can be accomplished. We have attempted to draft a statement that expresses those common beliefs in this resolution."

The 45-member council adopted the resolution unanimously after little discussion. Its opening clause states "that we recognize recent discussions in the church regarding human sexuality have revealed increased ambiguity and tensions. We affirm the mysterious nature of human sexuality. These matters are deeply personal, and it is quite difficult to arrive at comprehensive and widely accepted statements..."

The resolution does not call for any action by General Convention but simply states the mind of the council, which carries out the business of the church between sessions of General Convention.

Council member Ralph Spence, Jr., of Montana, said the statement should be "helpful to the whole church at large."

The resolution is identical to the statement with the exception of an explanation which appears at the bottom of the statement.

"This resolution will be helpful in dealing with the many resolutions on sexuality which are likely to be brought before General Convention," said the Rt. Rev. C. Christopher Epting, Bishop of Iowa.

Following its opening clause, the statement reads, "... that in honoring the

divine gift of free will to all children of God, we cannot and will not attempt to control the behavior of others. However, we accept the church's responsibility to offer the values and guidance that enable individuals to avoid or heal relationships which are exploitative and hurtful and to seek and create relationships which are life giving and grace filled."

The statement also states that council foster an awareness that sexual activity can result in unwanted pregnancy, that the church continue the discussion of "the possible life-determining consequences of irresponsible sexual activity"; that council affirm the teaching of the House of Bishops' Pastoral Study Document, "Continuing the Dialogue," and concludes, "we recognize that all people are children of God and those who fall short in their attempt to live by these teachings have a full and equal claim upon the love, pastoral care and concern of the church."

Budget Adopted

The proposed budget for the next triennium, 1998-2000, was adopted by council and will be sent to General Convention. The three-year total of more than \$117



David Skidmore photos

The Rt. Rev. Franklin Turner, Suffragan Bishop of Pennsylvania (top) and Diane Porter, senior executive for program at the Episcopal Church Center (left) stress their points to committees as part of the Executive Council's meeting in Cincinnati.



million includes \$38.1 million in 1998, \$38.4 million in 1999 and \$40.8 million in 2000.

"It is a budget which does not include any significant spending increases," said Stephen Duggan, national church treasurer. He said dioceses will be asked to give 20 percent of their income to the national church, an increase of about 2 percent from the graduated percentages under the current budget.

In a written report, Mr. Duggan revealed the finances of the national church as of Nov. 30, 1996, and said, "As of that date we were still on target for a break-even year," but he indicated there had been "very heavy spending activity at the end of December."

Among the other resolutions adopted to send to General Convention were one which would provide a stipend for the president of the House of Deputies and another which would amend the Title IV canons to provide a new section on mediation.

The Rt. Rev. Calvin Schofield, Bishop of Southeast Florida and co-chair of the Nominating Committee for the Election of the Presiding Bishop, told council of the committee's work.

Bishop Schofield said committee members are in the process of visiting nominees and acknowledged that the

(Continued on page 15)

Archbishop Carey Lauds Strength of the Church in the United States

The early church described in the Acts of the Apostles provided inspiration for the members of the 202nd annual council of the Diocese of Virginia, as they faced the divisions that threaten to impair the mission of the church, not only in Virginia but throughout the world, during their meeting in Richmond, Jan. 31-Feb. 1.

The first-century church was also divided, the council heard, but in its weakness God gave it power for witness, and the church grew when it might have faltered. That was the message which delegates and visitors heard from their own bishops, as well as from the Archbishop of Canterbury, the Most Rev. George L. Carey. The archbishop and his wife, Eileen, attended the council meeting at the invitation of the Rt. Rev. Peter James Lee, Bishop of Virginia.

The Careys have been in residence for four weeks at Virginia Theological Seminary in Alexandria, where they are reading and studying as part of a seven-week sabbatical.

Archbishop Carey preached during the council Eucharist on Friday afternoon, to a standing-room-only congregation of more than 1,000 people in the nave and in a chapel wired for sound and video.

In addition, council heard Bishop Lee reflect on "power for witness" in his pastoral address. Suffragan Bishop Clay Matthews reflected on how God transforms our weaknesses into strengths, and Suffragan Bishop David Jones spoke about the variety of gifts which were needed in the early church, gifts which are still needed today.

In his sermon, the archbishop praised the American church and its contributions to the Anglican Communion. "You are a generous church; you are a committed church; you are a powerful church," he said. "To such a church the words of our Lord apply: To whom much is given, much is required."

He cautioned, "The temptations that challenge strong churches often arise from aspects of strength," and he reminded the congregation that for those who belong to "settled, strong and comfortable churches in the first world . . . our weaknesses and temptations are the mirror images of blessings; subtle distortions of the things God has done for us."

Later, he said, "To be an Anglican is to accept a body of doctrine which is centered on scripture and historic Christian-

ity. We must disabuse people of the idea that Anglicans . . . do not care about truth. We do care. But we also care about tolerating differences and doing all we can to maintain the unity of the Spirit in the bonds of peace. Let us never be among those who separate from other Christians because of our disagreements with them over matters to do with discipline or doctrine."

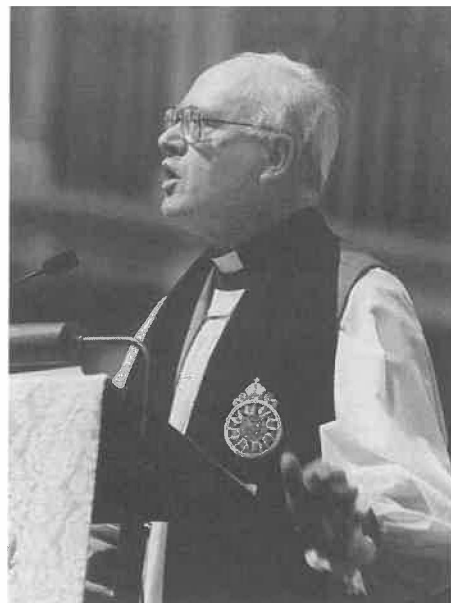
The council had numerous opportunities to consider that plea. The troublesome issues that affect the church were evident in each of the three items of business considered on Saturday: the budget, resolutions, and proposed changes to the diocesan constitution and canons. And anticipation of the 72nd General Convention served to heighten the intensity of some of those issues.

Budget discussions were overshadowed by uncertainty over the pledges of two congregations which have registered their dismay over the result of last year's ecclesiastical proceedings against the Rt. Rev. Walter Righter. Both churches are unwilling to have the diocese's customary 21.9 percent go to the national program. But the bishop, the annual council and other diocesan leaders have stated their unwillingness to allow churches to restrict or designate their giving to avoid that participation, and there was no move during the meeting to lower the percentage.

In the end, the budget of about \$3 million passed by the council represented a decrease from the 1996 budget by about \$250,000.

Many of this year's resolutions were related to actions which are expected to come before General Convention, including standards of sexual behavior for ordained persons; rites for blessing relationships between homosexual persons; church structure; and the "Rowley report" on the 20-year-old canon permitting the ordination of women.

Following two rounds of hearings, the



Doug Buerlein photo

Archbishop Carey: "We must disabuse people of the idea that Anglicans . . . do not care about truth."

resolutions committee proposed a substitute for two diametrically opposed resolutions on sexuality and a third resolution which had asked the bishop, the standing committee and the treasurer to develop ways to all allow conscience-stricken congregations to continue to support the diocese without necessarily supporting the general church. The substitute resolution calls on the members of the diocese to pray for one another as they struggle for discernment on issues of faith and practice, and asks the bishop to provide opportunities, in addition to annual council, for "continued prayer and dialogue among . . . the elected leadership of the diocese and all of the baptized people of the diocese which will provide opportunity for serious engagement on contemporary issues from the Anglican standpoint of scripture, tradition and reason." That substitute received overwhelming support.

When it was all over, Archbishop Carey commended members for "how well people have taken the debate, seriously, intelligently, and humorously, as well, and I think this is most admirable."

And in remarks that seemed to bring the deliberations and the preaching full circle, he reflected on his own study of the Letter to the Ephesians, in which he was struck by "the way in which the apostle speaks about Christ loving the church, who gave himself for her, and I began to ask myself, 'Do I love the church?' It's easy to love your own congregation, but do you love the wider church? Do you love the national church?"

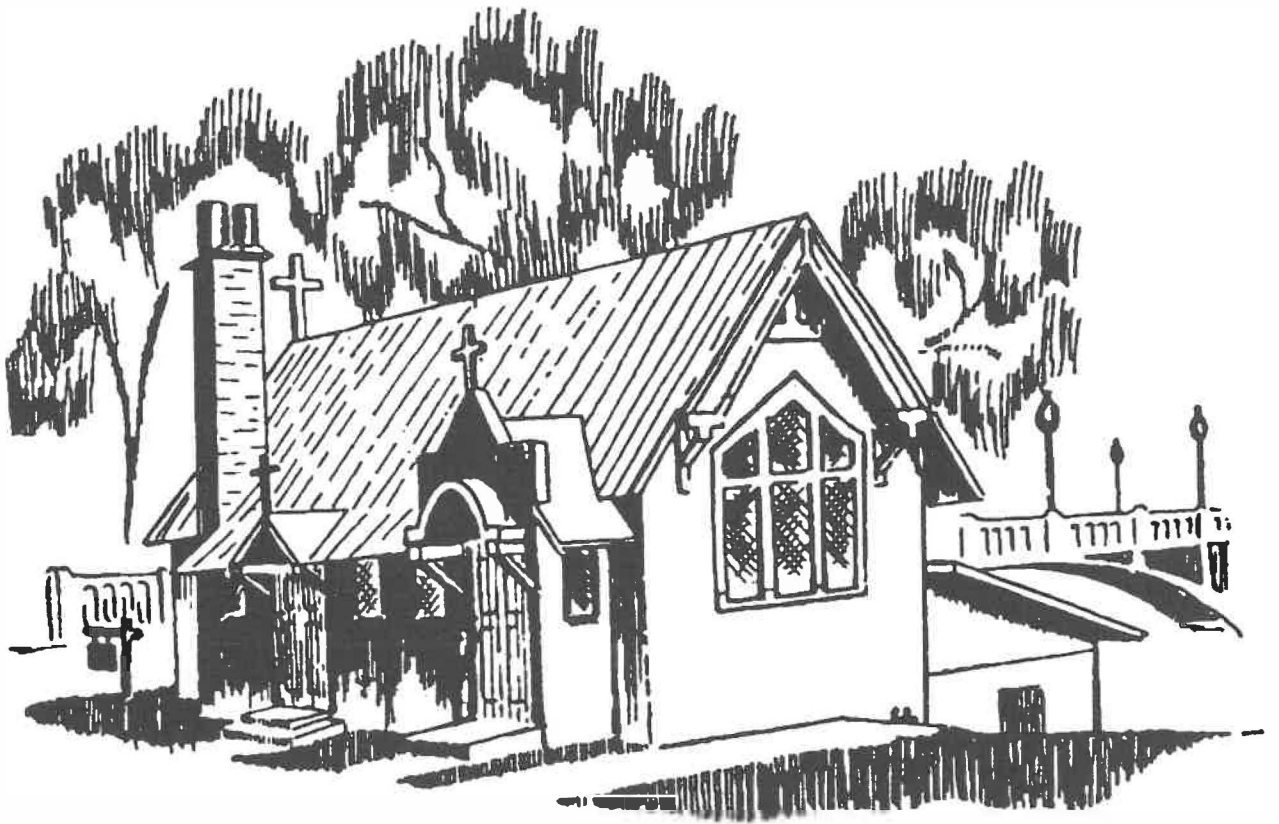
Sarah Bartenstein

**Bishop Coadjutor Elected
in Northwest Texas (p. 15)**

**Albany and Alaska
Name Nominees (p. 16)**

A LIVING CHURCH

One in a series



Small, 'First-Class' Church in Middle America

By PATRICIA NAKAMURA

It's an 84-year-old church with a membership of about 50 people, a "permanent temporary" priest in charge who is "working himself out of a job," a world-class organist, and a new, two-manual combination pipe and digital organ. St. Matthew's-by-the-Bridge is high above Highway 69 and the Iowa River, in the "pretty little town" of Iowa Falls.

Mark McClellan dropped in to St. Matthew's one day to borrow a hymnal. The organist for a Methodist church, he was scheduled to play for an Episcopal wedding in another town. "We cornered him," said Dave Crupper. Mark put up a few roadblocks: He couldn't make the service time because of his other job; maybe they couldn't afford his salary. But the church had been thinking about hiring an organist and conditions were met. "We'd said maybe we ought

to pray about (finding a musician), or put an ad in the paper," Mr. Crupper said. "We never got around to the ad — so it must have been prayer."

For his part, Mark McClellan was delighted. "This is the liturgy I'd been looking for!" he said.

Mr. McClellan studied at Cornell University with Robert Triplett; he has performed around the world and this summer will be part of the 13th International Organ Festival in Turin, Italy. Under his direction, St. Matthew's music has broadened awareness of the church in its community. People for whom the historic little church was part of the scenery came in for the first time for the first-ever Advent Lessons and Carols. Readers included local celebrities: a barrister, the elementary school principal, the provost of Ellsworth Community College, and the Hon. Daniel Brown, mayor of the city of Iowa Falls. Seventy-eight people attended the ser-

A LIVING CHURCH

One in a series

vice in the church of 17 pews. Two services are planned for next year.

Junior warden Ron Crupper said St. Matthew's has "some memorial funds that have been languishing for a long time" that will go toward the new organ. In 1944, both Mr. Crupper and Mr. McClellan related, when a new organ was needed, the funds were raised in 24 hours. "The organ was there for six years," the organist said. "No one knows what happened to it."

For the completion of the new organ, a whole season of dedicatory concerts is planned, to begin with a performance by Massimo Nosetti, the director of the Turin festival. "Everything here is done first-

During a three-month "summer hiatus," the congregation prayed and meditated on "how we fit into this." In fall, when the questions were formally tackled about "who would be in which spots, what we would like to see, we discovered we had everything we needed," Ms. Brada said. "People have done ministry without realizing they were." As the bishop said, others discovered their gifts, too.

Ms. Brada is "almost finished with the written ordination exam for local priest. It was developed in the diocese and refined. Bishop Epting said, 'We're building this plane while we're flying it.'" She expects to be ordained deacon this year, and perhaps six months later, priest.

or two every year." He had been a "kinda sorta Methodist. We started regular attendance when we adopted our Korean daughter. We felt welcomed."

He was confirmed and soon after found himself on the vestry. Daughter Chelsea is now an acolyte. His wife, Mary, a cradle Episcopalian who confessed to having been "a C and E Christian for awhile," said, "It's a very close congregation. I like the people and the service." And, of course, the organist. Her comment about Mr. McClellan serves to define the spirit of the church: "He gets the congregation to sing out loud instead of under our breath. He brings out the best in us!" □

'This is the liturgy I'd been looking for!'

class," Mr. McClellan said. "It's amazing how, in a church of so few members, such blessings abound!"

Within the congregation, senior warden Ron Clock said, "People sing louder now. It's more enjoyable."

The music ministry is one part of St. Matthew's Total Ministry. "The whole congregation is the ministry team," Mr. Crupper said. "Through several meetings, various elements of ministry were identified, together with the people who considered, would be good at, or in many cases already were, performing them: Welcoming, altar guild, sexton, visitors, liturgists, lectors, chalice bearers, a human needs person for anyone in the community."

The person who will allow the Rev. Robert Matheus to really retire is Netha Brada, who, when ordained a Canon 9 priest, will be "sacramentalist and preacher," she said. Four years ago, "I was already in the Education for Ministry (EFM) program. I had thought 'deacon,' but I wasn't making progress. The bishop (the Rt. Rev. C. Christopher Epting) helped me see what I was called to."

"Her call was not about the outreach and servanthood of the diaconate, but was altar-centered, for the St. Matthew's community," Bishop Epting said. "When she read about Canon 9 ministry, she said, 'This is it!'"

Fr. Matheus, she said, "helped with the how-to training on the sacraments, until celebrating the Eucharist is almost second nature. He's given tremendous support — three or four hours on Sunday afternoons" before he would drive the 65 miles back to his home in Boone. Initially, after Ms. Brada is ordained, Fr. Matheus will serve as her supervising priest. "It's a growing process for him, and for the diocese," Bishop Epting said.

The ordination of one of their own is also raising the church's visibility. "There's curiosity in town," Ms. Brada said. "A friend told me, 'When you start preaching I'll be there.'" She hopes to add services, "opening it up" more frequently.

St. Matthew's building was designed in 1913 by Robert Layton, a high school industrial arts teacher who drew up sketches based on country parishes in his native England. "The building is 24 by 52," a newspaper of the day reported, and it has grown only by the addition of class rooms and a study. Its listing on the historic register has resulted in a \$16,000 grant which will help with roof repairs.

"But we've always been self-sufficient," Mr. Clock said. Even though his family is about the youngest, the church seems to maintain a balance between its older members with a "a younger family



St. Matthew's Iowa Falls, Iowa

Diocese: Iowa
Staff: Clergy 1
Communicants: 54



Freedom and Redemption: Lessons from the Seder Meal



An old-world Passover Seder as depicted by Arthur Szyk

RNS photo

By JAMES CAVANAGH

At Passover each year, Jewish families gather together to remember the deliverance of their ancestors from slavery in Egypt thousands of years ago. Integral to this ancient ceremony is the role children play. Certain children are selected to ask specific questions regarding the meal: "Why is this night different from other nights? Why do we eat only unleavened bread? Why do we eat bitter herbs? Why do we dip the greens twice in the saltwater? Why do we recline?" These questions invite a recitation of the story of the Exodus, how the people of Israel came to be, and, most important, they evoke an affirmation of God's love for his people.

The Seder meal is one of the most cherished customs in Judaism. Even some Christian churches have begun adopting at least some form of the Seder as a way of being connected to their Jewish roots. The holy meal is a powerful vehicle for recreating the Exodus. It is a family meal accompanied by elegant table setting, sumptuous feasting and the joyous reunion of loved ones. But behind the facade of eating and pleasant socializing, a remarkable pedagogical event unfolds: By eating the special foods, the participants re-enter a world of slavery which their ancestors knew only too well. The matzah, the bitter herbs, the saltwater and so on bring to consciousness the memory of a distant time when freedom was unknown.

The family character of the meal is not incidental, but an essential and central part of the message. The Seder teaches that freedom involves being faithful to God and providing for the needs of others, especially one's family. Sometimes, the responsibilities to our children, our parents, our husbands and our wives can create frustration and anxiety. But compared to slavery . . .

It is the mark of freedom that one can even have a family, enjoy a meal together, and provide protection and sustenance for it. A slave is answerable only to his or her master; a slave cannot

protect his children from being sold, or worse. There is no future, no hope for the child of a slave.

Children are central characters in the re-enactment of the Passover meal. Their innocent curiosity and provocative questions arouse an important memory that all would be well to heed. Their role reminds us that the life of the story lives on in each succeeding generation.

The failure to communicate these essential stories to our children runs the risk of losing them altogether. It only takes one generation to lose the faith. Most of our society has already lost the connection between faith and freedom. Such a loss must not be underestimated. Losing our religious heritage is not the same as forgetting the story of Little Red Riding Hood.

Redemption and freedom are central themes, not only in the story of the Exodus, but throughout the Bible. From beginning to end, the Bible tells the story of a people marching toward greater freedom. First, freedom from slavery and oppression, and finally freedom from sin. But the Bible also tells the story of how the people of God abused their freedom and lost the blessings and heritage they once took for granted. The unenlightened slave thinks freedom means the right to be carefree and not responsible for others — liberated not just from oppression but from anything that stands in the way of personal profit or pleasure. But true freedom means accepting the ethics of responsibility. Real freedom is about choosing commitments and obligations that benefit others.

Family is a great symbol of that commitment. What better reminder than our children do we have that ultimate freedom is found by following in ritual procession in the footsteps of our ancestors? And what better vehicle do we have than teaching them The Greatest Story Ever Told? □

The Very Rev. James Cavanagh is dean of St. Paul's Cathedral, Fond du Lac, Wis.

An Ambitious Restructuring Proposal

Sincere and well-meaning Episcopalians have been concerned with restructuring the church for decades. Proposals have ranged from insisting that the Presiding Bishop be a diocesan bishop as well as primate, to reducing the size of General Convention by cutting the number of deputies. The latest and perhaps most ambitious restructuring proposal comes from the Standing Commission on the Structure of the Church, which is sending a series of resolutions to General Convention.

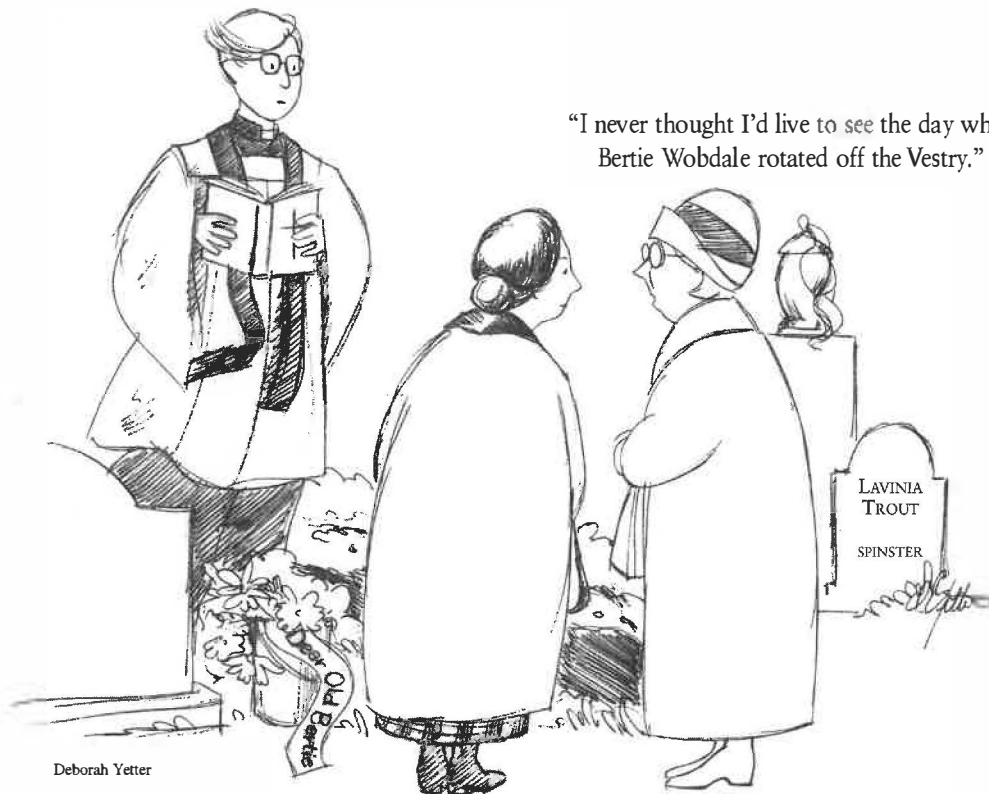
The commission has worked for the past two years, having been charged by four sources: a canonical mandate, a resolution from the 1994 General Convention, a letter from the presidents of both houses of General Convention, and a resolution from the national Executive Council. It has put forth a sensible proposal which calls for major changes in the national church's structure of commissions and committees, and it recommends a change in the focus of the Presiding Bishop's ministry.

The Structure Commission's proposal would reduce the number of legislative committees and standing commissions from the current 29 to 18. At a time when there seems to be a movement toward emphasizing mission and ministry at the parish level, the idea of cutting back on national church bodies is quite appealing. Merging groups which address similar topics is good stewardship, and eliminating committees which have little or nothing to do with General Convention should be done with haste.

The report of the structure commission also addresses the problem of the large number of resolutions to come before General Convention. The commission proposes a limit of three resolutions and endorsements per deputy in an attempt to cut further the number of resolutions to come before convention. We are supportive of this legislation if for no other reason than limiting the number of resolutions may make deputies more judicious in their proposals.

A resolution which would shift the emphasis of the Presiding Bishop's ministry from managing to leading is worth consideration. Managing the bureaucracy at 815 Second Ave., New York City, probably should not be part of the Presiding Bishop's duties. The day-to-day administrative responsibilities which the P.B. faces might be better accomplished by an executive officer, which the Commission on Structure also proposes. The church's canons are clear on what the Presiding Bishop ought to be doing. Such phrases as "visit every diocese," "pastoral consultations" and "preaching the word" in Canon I are apt. The proposed changes in the emphasis of the Presiding Bishop's ministry need to be discussed in anticipation of the convention in Philadelphia in July.

The Commission on the Structure of the Church has put together a thoughtful, challenging report. While it will not solve the church's problems, it honors its polity and ought to be taken seriously before and during General Convention.



Deborah Yetter

When Shopping for a Church . . .

By HAROLD R. BRUMBAUM

Congregations
should indicate
what subset
they happen
to adhere to.

That our church is caught up in a fracas between the defenders of one faith and the propagators of another is hardly news these days, nor, come to that, has it been anything new for quite a while.

Some 35 years ago, when Bishop Pike was in flower, his freewheeling views propelled many a soul out of parishes like mine in a huff, but enticed many another in, intrigued to think that this might be, at last, the wide-open church of their dreams. If numerically a “wash,” then, it yet produced no small demographic shift, the likes of which, across the board, we are still none-too-nimble coming to terms with.

But on closer inspection that rift turns out to have been, not the simple fracture orthopedists like to see, but a splintering into testy little factions jarring against one another and giving rise to many a yelp and wince. What here is customary, there is quaint; what here gains acclaim, there occasions alarm; what here is treasured, is there so much trash. An altar guild at odds over whether plastic poinsettias and propane-driven candles won't really make do for God's greater glory at Christmas (idealist vs. pragmatist). A congregation put off by the woman who dares to appear in sandals and shorts, another bemused at the one who shows up in hat and heels (traditionalist vs. modernist). The priest, dour of mien, who avers with all the glee of someone facing a root canal, “I was glad when they said unto me, ‘We will go into the house of the Lord’ ” — to be met by the teenager's gaze which conveys in return, “Come on, get off it. Get real” (fantasist vs. realist). The vestry debating whether that \$20,000 earmarked for a rank of organ pipes should go to homeless relief instead; and whether a line-by-line exposition of the Second Book of Samuel or a demonstration class in tantrics would better serve to enlarge the youth group

The Rev. Harold R. Brumbaum, a frequent contributor to TLC, is a retired priest who resides in Nicasio, Calif.

(protectionist vs. activist). And so the list of oddities goes on: If it's the right church for you, roomy as it is, yet perhaps, worse luck, it's the wrong pew.

To help people find a niche they can feel at home in, then, it would be useful if, beyond declaring themselves “Episcopal” (read, a church having fallible bishops and then some), congregations were also to indicate what subset of the kind they happen to adhere to. Among which options a half dozen readily come to mind, their salient features being best caught by caricature:

A Showplace. Mainly found in your fancier parishes and cathedrals with paid choirs. Abandoning any pretense to “common prayer,” the service is strewn with musical settings which the congregation can't share in, nor is it supposed to. A small price to pay, too, if the acoustics are such that, while doing wonders for the music, the spoken word comes through as if delivered from the bottom of a well. And, of course, the choice of hymns that only graduates of Julliard can navigate serves very well (in the cause of negative evangelism) to keep the tone of the congregation up while keeping the size of it down. A good place to go to church without actually doing so.

A Tunnel of Love. The high point of the service, in the light of which everything leading up to it may be seen as a kind of liturgical foreplay, appears with the exchange of the peace, a form of sybaritic rite wherein the faithful mill around the aisles until everyone in sight has been properly high-fived or bear-hugged by everyone else — taking the occasion, too, to exchange recipes, friendly jibes, and golf scores. Then, thus bucked up and refreshed, on to the coffee hour for an encore. A good place to drop in if you happened to miss the last Rotary lunch.

A Fun House. Leave your cares and troubles at the door and get ready for a jolly time, then, an hour or so later, be prepared to assume them again. Nicely captured by a *New Yorker* cartoon of some

months ago which showed a parson at a graveside, those assembled cracking up with mirth at his remarks, and captioned "But now, seriously, folks..." A few laughs, it may be, can provide a tonic for the soul. But unless you think that life is nothing but a barrelful of them, you'd better look for a better-balanced menu elsewhere to remedy whatever might ail you.

A Shooting Gallery. For militant extroverts, the focus here is upon social evils and environmental ills, and features center-stage a bully pulpit with the preacher taking potshots at the perpetrators of both with the congregation looking suitably grim. Attracted a lot of people to ordination in the 1960s until they found the world to be impervious to such assaults, like a horse idly flicking off flies. Not recommended for anyone concerned with the next world and personal salvation.

A Time Capsule. The opposite of the above, here the world and its cares are kept at bay, since the church should have no truck with moral issues or politics. The Bible tends to be taken as God's fixed and final word (at least within earshot, the Almighty hasn't spoken since), and accordingly, in this environment it's hard to tell what year, decade, or sometimes century you're in. Cozy as a mother's lap, but upon emerging you could get a case of the cultural bends.

A Sane Asylum (here the author tips his hand). All week long, life has been like a tour of the monkey house at the zoo, or maybe, instead, as flat as stale beer. At best — and perhaps because your attention has been otherwise engaged — there have been only fleeting, peripheral glimpses of God, of the Good, the Beautiful, and True, to the point that you find yourself adrift as if your life-line has been severed, with little sense of who or why in the world you are.

The fact is then, that you don't need diversion so much as you need an identity check, a

therapy session which will clear your vision, validate your existence, and enable you to savor life's bill of fare once more. So, like the damaged goods you are, you turn yourself in to your Maker for repair: to be assured yet again that, despite the evidence and thanks to a friendly court, you are considered worth your salt; to extend your hand like a beggar for a crust of bread (soul food indeed) that, thus taught a lesson in compassion, it may be put to service elsewhere later on; to commune with the departed, and to shore up the hope that, to the scoffers' endless chagrin, the gulf between you will be bridged

at the last; and, yes, to take heart that, at least for this little while, this little breather, the lost sheep in you is back in the fold of its birth.

Of all the available flavors, that is the kind of church most to my taste — because it is also, of course, the one best attuned to my need. And since it is also the simplest kind, it can be found wherever the local management, retaining its vagaries as it will but with due restraint, allows things to happen that way.

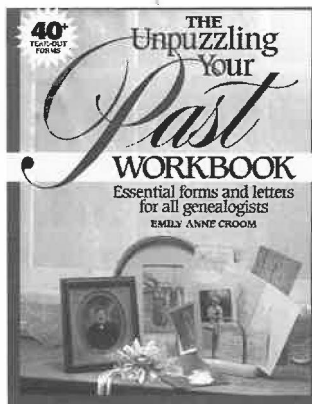
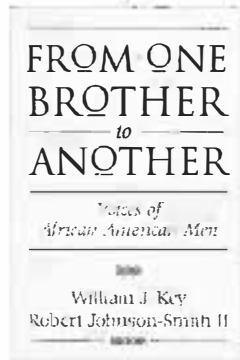
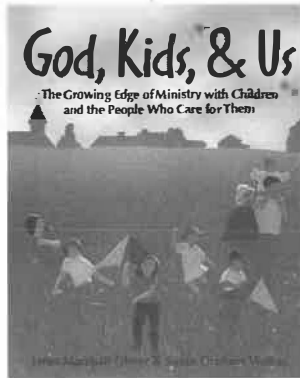
"And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers." □



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Learning From One Another

By TRAVIS DU PRIEST



THE SMALL/RURAL CHURCH. *The Anglican Theological Review.* Fall 1996. Edited by **James E. Griffiss.** The Anglican Theological Review, Inc. (600 Haven St., Evanston, IL 60201). Pp. 170. \$23 annually, paper.

A thematic issue of the well-respected *Anglican Theological Review* on small and rural churches with articles by church management consultant Charles Wilson, *THE LIVING CHURCH*'s senior editor H. Boone Porter, Diocese of Kentucky staff member LaDonna Wind and others. The issue also contains a major review of literature in the field and other book reviews.

FROM ONE BROTHER TO ANOTHER: Voices of African American Men. Edited by **William J. Key** and **Robert Johnson-Smith II.** Judson. Pp. 242. \$10, paper.

A collection of three-page reflections on various topics (God's goodness, non-violence, spiritual survival) by African American men such as Morehouse College freshman Scott Isaiah Brown, Philadelphia judicial aide Venord Mark Cowan and author Jawanza Kunjufu.

GROWING IN WISDOM, AGE AND GRACE: A Guide for Parents in the Religious Education of Their Children. By **Joseph Cardinal Bernardin.** William H. Sadlier (9 Pine St., New York, NY 10005). Pp. 104. \$12, paper.

A new, revised edition of the late cardinal's thoughts on the "daunting task" of parenting with what he calls "a gentle challenge from the church," published shortly before his recent death. Naturally, the cardinal draws from the Roman Catholic Catechism and addresses Roman Catholic parents, yet much here is helpful to anyone, such as reporting information you have gathered from meetings you attended to working or non-English speaking parents.

GOD, KIDS & US: The Growing Edge of Ministry with Children and the People Who Care for Them. By **Janet Marshall Eibner** and **Susan Walker.**

Anglican Book Centre. Pp. 156. \$17.95, paper.

Questions, ideas, materials needed, outlines for worship, instructions for team teaching and worksheets by two leaders in congregational development and Christian formation in the Anglican Diocese of Toronto. A well-done how-to resource for those who work with young children.

UNPUZZLING YOUR PAST: A Basic Guide to Genealogy. Pp. 180. \$14.99, paper. **THE UNPUZZLING YOUR PAST WORKBOOK.** Unpaginated. \$15.99, paper. **THE GENEALOGIST'S COMPANION & SOURCEBOOK.** Pp. 229. \$16.99, paper. All by **Emily Anne Croom.** Betterway (Cincinnati, OH).

Three books on how to do genealogy and family history. While not exactly religious, these books remind us of the number of genealogies in the Bible and of the spiritual heritage we are likely to encounter when we trace our families back several generations. And of the religious sources — family Bibles, church records — of much genealogy. The workbook is brand new and supplements the basic guide, now in a third edition.

THE BEST PREACHING ON EARTH: Sermons on Caring for Creation. Edited by **Stan L. LeQuire.** Judson. Pp. 221. \$16, paper.

Groupings of sermons by those who care about and for the earth. Among the preachers represented are John R.W. Stott, Bob Seiple, Virginia Patterson, Philip Yancey. Don't miss "Whoops!" by Madeleine L'Engle.

GROUNDING IN GOD: Listening Hearts for Discernment for Group Deliberations. By **Suzanne Farnham,** et al. Morehouse. Pp. 128. \$9.95 paper.

Ideas and helpful suggestions for groups discerning community and wishing to move in new directions. One of the strongest elements is its keen awareness that many long for spiritual growth and nourishment even as they work on the business concerns of the church. Appendices on listening, consensus, sample agenda and planning meetings. Annotated bibliography.

Northwest Texas Elects Bishop Coadjutor

The Rev. C. Wallis Ohl, Jr., rector of St. Michael the Archangel Church, Colorado Springs, Colo., was elected Bishop Coadjutor of Northwest Texas Feb. 1 at a special convention in Lubbock.

Fr. Ohl, 53, was elected on the seventh ballot. The native of Bay City, Texas, received an undergraduate degree from the University of the South and graduated from Nashotah House in 1974. He was ordained deacon in 1973 and priest the following year. He was assistant to the dean of St. Paul's Cathedral, Oklahoma City, 1974-76; vicar of St. Michael's, Norman, Okla., 1977-80, and rector of that parish from 1980 to 1991. He became rector of the Colorado Springs parish in 1991.

In the Diocese of Oklahoma, Fr. Ohl was a member of the standing committee, and served as its president for a time, the commission on ministry, including some time as its chairman, and was a deputy to

General Convention. He also was chairman of the board of examining chaplains. In Colorado, he is a member of the commission on ministry and was an alternate to the ecclesiastical court.

Fr. Ohl also served in the Marine Corps, and is former member of the board of trustees of Nashotah House.

He and his wife, the former Sheila Byrd, have three children.

Others who were nominated are: the Rev. Charles Cook, professor of pastoral theology at the Episcopal Seminary of the Southwest; the Rev. Canon Edmund L. Dohoney, canon to the ordinary of West Texas; the Rev. Rayford High, rector of St. Paul's Church, Waco, Texas; and the Rev. John Loving, rector of Emmanuel, San Angelo, Texas.

Fr. Ohl will succeed the Rt. Rev. Sam Hulse, Bishop of Northwest Texas, who will be retiring. The consecration is scheduled for June 28.

Executive Council Prepares for Philadelphia

(Continued from page 6)

committee's work is a frequent topic of conversation.

"There are a lot of people out there who know as much as I do," Bishop Schofield said. "We are giving up the idea that everything is secret."

He said the committee's final meeting will be in April and that names of the nominees will be announced following that meeting.

The Rev. David Perry, the church's ecumenical officer, reported on the status of the proposed Concordat of Agreement

with the Evangelical Lutheran Church in America (ELCA).

"We are proceeding as though there will be a positive vote in both of our churches," he said. Fr. Perry said he knew of no organized opposition to the Concordat within the Episcopal Church, and he was aware of only some individuals and small groups associated with some synods of the ELCA who are unfavorable toward it. He called the Concordat "one of the good-news parts of our church's life."

The Rev. David Andert of Duluth, Minn., one of two ELCA participants with the council, said of the Concordat, "I have cautious optimism. The concerns raised seem to be more from misunderstandings." He said the two churches "share much more in common than what separates us."

Council members also heard brief remarks from the two Canadian partners, the Very Rev. James Merrett and Suzanne Lawton.

On one evening, council and Episcopal Church Center executive staff members traveled to the Church of the Advent in Cincinnati, where they heard about Advent, a congregation which is experiencing new life after its rector and a majority of its members left three years ago.

The last meeting of the council before General Convention will be April 25-29 in Honolulu.

David Kalvelage

Briefly

Churches in Ireland should agree on a common **admission of guilt** for their part in the wrongs of centuries, said the Rt. Rev. Samuel Poyntz, former Anglican Bishop of O'Connor. "There is much in our past histories of which we should be ashamed," he said.

A former financial secretary at the Chapel of the Cross, Chapel Hill, N.C., received a **10-year sentence for embezzling** nearly \$500,000 from the church over a three-year period. Brian Patrick Mullaney is expected to serve 18 to 32 months before being released from a county correctional institution.

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Yale University Divinity School expects to make a junior level faculty appointment in Anglican Studies, effective July 1, 1997. Candidates must have an earned doctorate in theology and/or historical studies, substantial critical knowledge of the religious traditions rooted in the English Reformation, the ability to interpret these traditions in an ecumenical framework, and a commitment to lay and ordained ministries, with special attention to the churches of the Anglican Communion. For full consideration for this appointment, applications, including a letter of intent, a curriculum vitae, and three letters of reference should be sent no later than March 1, 1997, to

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Albany and Alaska Announce Nominees

Three rectors and a cathedral dean have been nominated for the election of a bishop coadjutor in the Diocese of Albany. A profile and search committee released the names of the nominees for the election, to be held May 31 in Albany, N.Y.

Those nominated are: The Rev. Kenneth J. Dorsch, rector of St. John's Church, Hagerstown, Md.; the Very Rev. Philip M. Duncan II, dean of St. Matthew's Cathedral, Dallas; the Rev. Daniel W. Herzog, rector of Christ Church, Schenectady, N.Y., and the Rev. Pierri W. Whalon, rector of St. Andrew's Church and School, Fort Pierce, Fla.

The Rt. Rev. David S. Ball, Bishop of Albany, has announced he will retire upon reaching his 72nd birthday, in 1998.

The Rt. Rev. Donald P. Hart, former Bishop of Hawaii, is one of three persons nominated for the election of Bishop of Alaska. The election will be held May 3.

Since leaving Hawaii, Bishop Hart has been involved in interim ministry and has assisted with episcopal visitations in the Diocese of Connecticut.

Others nominated by a search committee are the Rev. J. Michael Garrison, a regional vicar in the Diocese of Nevada, and the Rev. Canon Mark MacDonald, canon missionary for training in the Diocese of Minnesota.

Alaska has been without a bishop since the Rt. Rev. Steven Charleston resigned in 1996.

Conventions

The 165th convention of the **Diocese of Tennessee**



heard good news when it met Jan. 24-25 in Trinity Church, Clarksville. A packed house of delegates heard the report of the Rt. Rev. Bertram Herlong, Bishop of Tennessee, on the growth of the diocese.

From its beginning in 1828 at St. Paul's, Franklin, with 115 members and three clergy, the diocese now numbers 14,000 members. That took 170 years. Since 1993, however, the diocese has grown 18 percent in members and 21.3 percent in congregational budgets. One new congregation had quadrupled its membership in less than 24 months.

In his address, Bishop Herlong repeated his watchword that "The Ten Commandments have not been repealed, the Summary of the Law still applies, and the wages of sin are still the same. The Diocese of Tennessee is a bright spot in the Episcopal Church." He restated St. Paul's question and answer: "Am I seeking human approval or God's approval? Am I trying to please people? If I were still pleasing people, I would not be a servant of Jesus Christ."

The convention admitted one new mission, and received news of the rapid growth of two new congregations. It adopted a 1997 budget of \$1.16 million, which had grown 10.4 percent from 1996. A title of the 1996 budget surplus was pledged to the national church.

A major challenge was made to diocesan giving to the national church by several parishes. After deliberate discussions,

delegates arrived at a specific pledge to the national church based on the approved General Convention formula.

(The Rev. Canon) Robert Dedmon

The Rt. Rev. Ronald H. Haines, Bishop of Washington, praised delegates to the diocesan convention when it met Jan. 24-25 at Washington National Cathedral.



In his convention address, Bishop Haines said he had "seen the Spirit at work through your steadfastness and your creativity. Our convention theme — 'Ministry and Imagination' — is an apt description of your witness to the good news of Jesus Christ."

Delegates considered 16 resolutions and adopted nine. A document outlining a range of perspectives for and against assisted suicide and euthanasia was accepted for further study. A new diocesan group has begun meeting to discuss issues relating to human sexuality, and resolutions concerning those issues were postponed to give the dialogue process an opportunity to work.

The Eucharist was celebrated Friday evening with the Hon. Togo D. West, Jr., secretary of the Army and senior warden of St. John's Church, Lafayette Square, as the preacher.

Bishop Haines praised the convention, where the mood moved from one of strict parliamentary procedure to a process of dialogue.

People and Places

Send your clergy changes to P&P Editor:
E-Mail livngchrch@aol.com Fax (414)276-7483
P.O. Box 92936, Milwaukee, WI 53202-0936

Appointments

The Rev. **Lauren Ackland** is rector of Grace Church, 4 Madison Ave., Madison, NJ 07940.

The Rev. **Robert Askren** is associate rector of Our Saviour, 12236 Mandarin Rd., Jacksonville, FL 32223.

The Rev. **Bettine Besier** is vicar of St. Thomas', Box 33, Wood River Junction, Alton, RI 02894.

The Rev. **Christopher Cantrell** is rector of Holy Apostles, Fort Worth, TX; add: 520 Elektor Way, Fort Worth, TX 76108.

The Rev. **Daniel Crockett** is rector of St. Peter's, 175 Old Tannery Rd., Monroe, CT 06468.

The Rev. **Douglas Folsom** is assistant of Trinity, Church St., Tariffville, CT 06081.

The Rev. **Brenda Husson** is rector of St. James', 865 Madison Ave., New York, NY 10021.

The Rev. **Tom Jackson** is rector of St. Paul's, 3439 Payne, Falls Church, VA 22041.

The Rev. **Steven J. Kelly** is rector of St. Mary's, Charleroi, PA; add: 509 6th St., Charleroi, PA 15022.

The Rev. **Don Kroeger** is rector of St. John's, 434 N. Iowa, Fallbrook, CA 92028.

The Rev. **Ron Longero** is rector of St. Margaret's, 5310 Stahl Rd., San Antonio, TX 78247.

The Rev. **Daniel Mattila** is priest-in-charge of St. George's, 755 Clinton Ave., Bridgeport, CT 06604.

The Rev. **James McCaslin** is assistant rector of Redeemer, 7500 Southside Blvd., Jacksonville, FL 32256.

The Rev. **Laurence K. Packard** is rector of Good Shepherd, 9350 Braddock Rd., Burke, VA 22015.

The Rev. **Christian Pierce** is rector of St. Matthew's, 2325 S. 24th, Lincoln, NE 68502.

The Rev. **Louise Pietsch** is priest-in-charge of Holy Trinity, 22 Coulter Ave., Pawling, NY 12564.

The Rev. **Noel Rich** is rector of Emmanuel, Box 231, Alexandria, MN 56308.

The Rev. **John A. Smart** is rector of St. Alban's, 357 W. Yavapai, Wickenburg, AZ 85390.

The Rev. **Jim Snell** is rector of St. Columba's, Fresno, CA; add: 5073 N. Palm Ave., Fresno, CA 93704.

The Rev. **John Tarrant** is rector of St. Paul's, Box 704, Stockbridge, MA 01262.

The Rev. **Paul Williams** is curate of Holy Trinity, 316 E. 88th, New York, NY 10128.

Changes of Address

The Rev. **Ronald Spann**, 7026 St. Paul, Detroit, MI 48207.

Ordinations Deacons

Bethlehem — Estelle C. Webb.
Eau Claire — Roi Prueher.
Idaho — Margaret E. Kurtz.

Lexington — Bonnie Q. Jones.
Massachusetts — Shariya Molegoda, n/SSM.

Minnesota — Peggy Tuttle, assistant of St. Thomas', 2201 Dexter, Denver, CO 80207.

Priests

Arizona — Lawrence Biddle Weeks, regional missionary for the Casa Grande Valley, 739 Padre Kino Dr., Coolidge, AZ 85228.

Minnesota — Paul Allick; Gerald Krumenacker, Jr.

San Diego — Terry Bull; Julie Gray; Alan James; Michael Mayor.

Virginia — Sean Mullen.

Resignations

The Rev. **Fred Nairn**, as rector of Epiphany, Plymouth, MN.

The Rev. **David Owen**, as rector of Old St. Andrew's, Bloomfield, CT.

The Rev. **Geoffrey Schmitt**, as assistant of St. Margaret's, Charlotte, NC.

The Rev. **Whit Stodghill**, as associate of St. David's, Minnetonka, MN.

The Rev. **Rick Wallis**, as vicar of St. David's, Jacksonville, FL.

Retirements

The Rev. **Jane T. Gurry**, as rector of St. Mark's, Raleigh, NC.

The Rev. **Charles E. Hocking**, as rector of St. Paul's, Cary, NC; add: 822 Chip Circle, Cary, NC 27513.

The Rev. **Henry Hoover**, as rector of Christ Church, Woodbury, MN.

The Rev. **Irvin S. Mitchell**, as rector of All Saints of the Desert, Sun City, AZ; add: 16818 Burns Dr., Sun City, AZ 85351.

The Rev. **Robert A. Moore**, as vicar of St. James', Leyland, Preston, England; add: 19 Lea Rd., Whittle-Le-Woods, Chorley PR6 7PF, England.

The Rev. **William Tapley**, as rector of Redeemer, Eagle Pass, TX.

Next Week: Single Parents

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Classifieds

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ANGLICAN THEOLOGICAL BOOKS—scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.

CATECHUMENATE

CHRISTIAN FORMATION: A Twentieth-Century Catechumenate by the Rev. William Blewett, Ph.D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, discipleship and renewal. Highly commended by bishops, priests, seminary faculty, laity. Spanish edition available February, 1997. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. Christian Formation Press, 750 Knoll Rd., Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.

COMPUTER SOFTWARE

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

NEEDLEWORK

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ORGANIZATIONS

THE ORDER OF THE HOLY CROSS, an Anglican congregation for men, invites you to explore a monastic vocation in the Benedictine tradition. We live in community in the U.S., Canada and Ghana serving God, the church and the world. Contact: Vocations Director, Holy Cross Monastery, West Park, NY 12493-0099.

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.

ANSWER ARCHBISHOP CAREY'S CALL to the Anglican Communion to revitalize Anglican Catholicism. Join The Catholic Fellowship of the Episcopal Church, Conrad Noel House, P.O. Box 646, Sunapee, NH 03782.

ORGANS

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(Continued on next page)



Classifieds



POSITIONS OFFERED

DUBOSE CONFERENCE CENTER, Monteagle, Tennessee, seeks executive director for conference center. Located on Monteagle Mountain, DuBose is a year-round, not-for-profit camp and conference center operated by the three Episcopal dioceses of Tennessee. Duties include operation of the center, development of marketing strategies, maintenance and improvement of facilities. Please fax or mail resumes to: **David Ramsey, DuBose Search Committee, P.O. Box 48, Chattanooga, TN 37401; FAX (423) 756-6501.**

RECTOR: St. John's Episcopal Church, Wytheville, VA. Congregation of approximately 300 with an annual budget of \$120K (no debt) is seeking pastor to lead us through a transition from a pastoral to a program parish. Skills in pastoral care and young adult ministry would be especially welcomed. Staff includes secretary, organist and youth/education coordinator (all part-time). St. John's is located in a beautiful section of the Blue Ridge Mountains. Profile is available. Apply before March 15. **St. John's Church, 275 E. Main St., Wytheville, VA 24382, Att: Search Committee.**

INTERIM RECTOR: Grace Episcopal Church of Long Island, New York, seeks a trained interim rector to guide the parish through its search for a permanent rector. Grace Episcopal is a program church with a pre-K through 8th grade day school, located in the Nassau County suburb of Massapequa, 35 miles from NYC. Church staff consists of 3 clergy and head of school. Send resume, cover letter and CDO profile by April 30 to: **Interim Rector Search Committee, Grace Episcopal Church, 23 Cedar Shore Dr., Massapequa, NY 11758.**

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.**

RECTOR: A program-size suburban parish is seeking a rector who is a strong motivational leader with good people skills who can communicate a deep biblical faith and utilize individuals' gifts, passions and abilities. We are Eucharist centered, committed to outreach and pastoral care. **St. Thomas the Apostle Search Committee, 12251 Antioch Rd., Overland Park, KS 66213; (913) 451-0512 or FAX (913) 451-1966.**

SMALL ENTHUSIASTIC PARISH in rural southwest Montana seeking permanent part-time priest, located in prime fishing, hunting and scenic area. Send letter and current profile to: **P.O. Box 336, Ennis, MT 59729.**

COORDINATOR OF CHILDREN'S MINISTRIES: St. Thomas' Church, Whitmarsh, located on 43-acre suburban Philadelphia campus, seeks a full-time coordinator of children's ministries to oversee a dynamic and comprehensive education program for nursery to 6th grade. He/she will work with the Sunday program, assist in creating liturgies involving children and families, and strengthen family programming. He/she will be responsible for recruiting and training volunteers and acquiring appropriate teaching materials. We are seeking someone who possesses a deep love for children, a strong spiritual life, a high energy level and excellent interpersonal skills. A degree in Christian education and 3-5 years experience preferred. Send resume to: **Lyn Simensen, St. Thomas' Church, Whitmarsh, P.O. Box 247, Ft. Washington, PA 19034.**

POSITIONS OFFERED

TRINITY EPISCOPAL SCHOOL FOR MINISTRY seeks candidates for the following positions: **ASSISTANT OR ASSOCIATE PROFESSOR of Pastoral Theology/Director of Field Education.** Candidates should have strong parish experience, including at least one congregation which demonstrated growth in numbers and depth and involvement in evangelism and cross-cultural missions under their leadership. Candidates should have administrative abilities and a desire to mentor both students and clergy. Also required is the ability and desire to teach in one or more of the following areas: liturgics, pastoral care, leadership, communications and church growth. Desirable qualifications include some cross-cultural missions experience, a doctorate and some experience with or knowledge of extension education. **ASSISTANT DEAN OF EXTENSION MINISTRIES (ADEM).** The assistant dean will be responsible for planning the extension department's ministries in consultation with the executive director of Trinity Episcopal Extension Ministries (TEEM). This may include the launching and directing of a newly formed Doctor of Ministry program. The ADEM will also be responsible for planning and administering the department's budget, supervising the work of the executive director and planning and supervising the programs of adjunct faculty development. Candidates should have a doctorate. This is a faculty-level appointment. To apply, please send your resume or curriculum vitae, CDO profile and a brief description of your interest in the position(s) to **TESM, 311 Eleventh St., Ambridge, PA 15002, Att: Beth Bogard Vander Wel by March 7, 1997.**

DIRECTOR OF MUSIC, part-time. St. Mark's Episcopal Church, Mt. Kisco, NY, seeks a director of music—professionally trained and experienced organist/choirmaster—to be responsible for adult choir, girls' choir (including RSCM training), and children's choir. Have excellent skills for 3 manual, historic Aeolian-Skinner organ, signed by G. Donald Harrison, double swell, original instrument with added trumpet en chamade. Monies have been allocated for full restoration of the organ in 1997. Traditional Anglican service and Family Eucharist service each Sunday and 3 weekly choir rehearsals. Work directly with the rector in establishing a ministry of music to serve the liturgical and spiritual needs of the parish, administer music budget and assist in involving parishioners in music as an integral part of the worship of the church, maintaining the tradition of an excellent music program. Must be able to work well with people of all ages in a diverse and growing parish setting. Some medical and pension benefits included. Salary dependent on qualifications. Please send resume to: **St. Mark's Church, 85 E. Main St., Mt. Kisco, NY 10549.**

POSITIONS WANTED

EXPERIENCED SEXTON from busy urban parish seeking full-time position. I am also a qualified church-bell-ringer. All opportunities considered. Superior references. **L. C. Woodford, c/o Dickerson, 3 Audubon Rd., Lexington, MA 02173.**

PROGRAMS

A **BENEDICTINE EXPERIENCE** Bishop's Ranch, Sonoma County, CA, July 6-13; House of Prayer, Collegeville, MN, Sept. 18-21; College of Preachers, Washington, DC, Oct. 31-Nov. 2. To cultivate and nourish the monastic dimension within. **Canterbury Cathedral Trust in America, 2300 Cathedral Ave., NW, Washington, DC 20008; (800) 932-2282.**

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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

ATTENTION CLERGY: Lead your parish, friends and family on a pilgrimage to ISRAEL and extend to Greece, Turkey, England, Africa, etc., and travel FREE. Call or write: **Journeys Unlimited, 500 8th Ave., New York, NY 10018; (800) 486-8359 or FAX (212) 736-8959.**

VILLAS & GARDENS IN VENICE & THE VENETO — April 22-May 6, 1997. For this trip and other cultural vacations, please contact: **The Pilgrim's Guide, Donna Osthau, 7481 Huntsman Blvd., Suite #105, Springfield, VA 22153; (703) 644-1896.**

CELTIC PILGRIMAGES 1997. Prayer and study programs to Ireland: July, September; to Wales: May, August. Emphasis on deepening relationships with God through lectures by outstanding scholars, visits to holy sites, worship. **Sr. Cintra, Convent St. Helena, 134 E. 28th St., New York, NY 10016. Phone (212) 725-6435; FAX (212) 779-4009.**

THE CELTIC PILGRIM—From Island to Island: A pilgrimage to Celtic Sites, May 26-June 10, 1997. Travel to Iona, Whithorn, Clonmacnoise, Glendalough, Wales and Lindisfarne, extra days to explore in Iona, Glendalough and Lindisfarne! Contact: **The Rev. Mary L. Allen, 984 W. Bloomington Dr., S., St. George, UT 84790. Phone (801) 652-3009 (H); (801) 628-1181 (O); e-mail: marya@infowest.com**

WANTED

KNEELERS/HASSOCKS sought, church in Alabama. Contact: **Mary Gerhardt, St. James' Episcopal Church, 860 N. Section St., Fairhope, AL 36532. (334) 928-2912.**

1940 HYMNALS, large and small. 1-561-793-1976.

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- Resolutions and minutes of church organizations: 34¢ per word.
- Copy for advertisements must be received at least 26 days before publication date.

Lent Church Directory

Fairfield, AL

CHRIST CHURCH (205) 787-2053
4912 Lloyd Nolan Parkway
Sun Services: 10 H Eu

Phenix City, AL

ST. STEPHEN'S US 280 at Lee Rd. 567
The Rev. William P. McLemore, r (334) 291-0750
Sun 9, 10:30 H Eu, 7 Ev & 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 & 7, Fri 7

Carlsbad, CA

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

San Diego, CA

GOOD SAMARITAN 4321 Eastgate Mall, 92121
The Rev. Wayne F. Sanders, r; the Rev. Caroline S. Diamond, assoc (619) 458-1501
Sun H Eu 8 & 10. Tues 7-9 Bible Study

Yucaipa, CA

ST. ALBAN'S 12692 Fifth St.
The Rev. Bruce Duncan, v (909) 797-3266
Sun Services: 8 H Eu; 10 Sunday School & H Eu

Boulder, CO

ST. AMBROSE 7520 S. Boulder Rd.
The Rev. John Elledge, r (303) 499-3041
Sun H Eu 8 & 10:30. Healing Eu Tues 12:15

Cortez, CO

ST. BARNABAS OF THE VALLEY 110 W. North St.
The Rev. Dennis Garrou
Sun H Eu 8 & 10:15. Wed H Eu 6:30

Branford, CT

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

Washington, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. 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)

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

Wilmington, DE

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

Boynton Beach, FL

ST. JOSEPH'S S. Seacrest Blvd. (561) 732-3060
The Very Rev. W. Michael Cassell
Sun Eu 8 & 10; Sat 5; Mon, Thurs, Fri 8:30; Wed 8:05, Tues Mass & Healing 10

Hollywood, FL

ST. JOHN'S 1704 Buchanan St.
Sun 8 & 11 (Sung). Weekdays as anno

Pompano Beach, FL

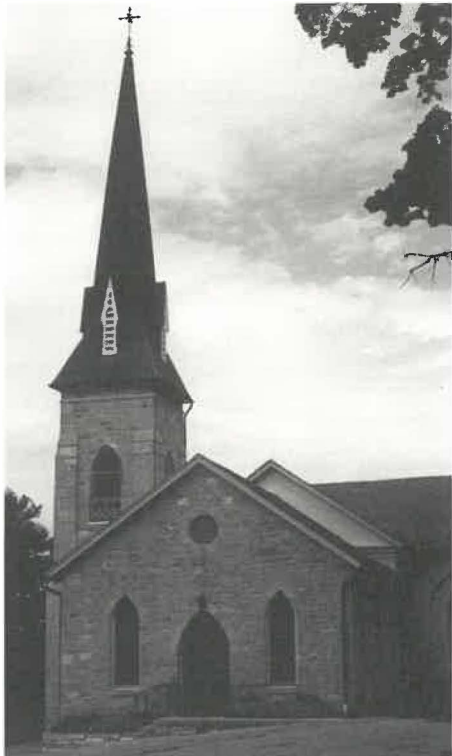
ST. MARTIN-IN-THE-FIELDS
Atlantic Blvd. and the Intracoastal Waterway
The Rev. Hobart Jude Gary, interim-r
Sun 8 and 10:30

Sarasota, FL

CHURCH OF THE REDEEMER 222 S. Palm Ave.
The Rev. Frederick A. Robinson, r; the Rev. Richard C. Marsden, the Rev. John A. Porter, the Rev. Ferdinand Saunders, the Rev. Jack D. Bowling
Sun Masses: 7:30, 9 & 11. Daily: Mon-Sat 8:30 MP, 10 H Eu; Mon-Sun 5:15 EP. H Eu 7:30 Wed; 5:30 Thurs; H Eu & Healing Fri 10

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



Sherwood Church, Cockeysville, Md.

Augusta, GA

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

Savannah, GA

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

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

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

Limestone Township, IL (Peoria)

CHRIST CHURCH Christ Church Rd.
The Rev. John R. Throop, D.Min., v (309) 673-0895
Sun H Eu 9:30. Peoria's historic church built by Bishop Philander Chase

Riverside, IL (Chicago West Suburban)

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

Indianapolis, IN

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

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
Sun H Eu 7:30, 9, 11, 4:30

ST. LUKE'S

8833 Goodwood Blvd.
The Rev. Charles E. Jenkins, D.D., r; the Rev. Patrick L. Smith, the Rev. Carl T. Cannon, the Rev. Frederick D. Devall IV, the Rev. Wm. Donald George, the Rev. Donald L. Pulliam, ass'ts; the Rt. Rev. C. C. Pope, Bishop-in-Residence; Ruby B. Dart, DMA, FAGO, Org/Music Dir
Sun Eu 8, 9, 11 (Sol), 5:30; Sat Vigil Mass 5:30. Wkdy MP 8:30, EP 5:15. Daily Eu as scheduled. C Sat 9:30

West Monroe, LA

ST. PATRICK'S 1712 Wellerman
The Rev. Ray Waldon, r (318) 396-1341
Sun 8:15 Low; 10:15 Choral. Wed 6 Low

Baltimore, MD

ST. TIMOTHY'S (Catonsville) 200 Ingleside Ave.
The Rev. Sudduth Rae Cummings, r (410) 747-6690
Sun HC 7:30 & 10:15. Wed HC 10

Cockeysville, MD

SHERWOOD CHURCH 5 Sherwood Rd.
The Rev. Stephen H. Paul, r
Sun H Eu II 8 & 10:15, Christian Ed 9:15. Daily MP

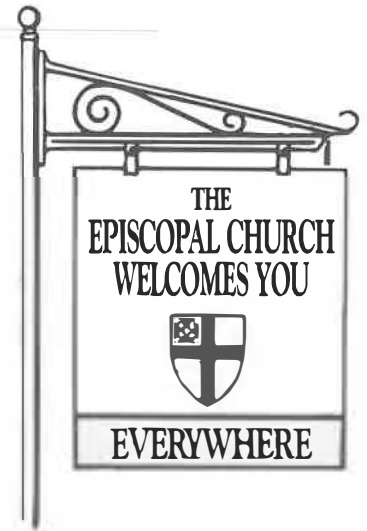
Boston, MA

ADVENT 30 Brimmer St.
The Rev. Dr. Richard Cornish Martin, p-i-c
Sun Masses: 8, 9 (Sung), 11 (Sol). Daily: MP 7, Mass 7:30, EP 5:30 (ex Sat MP 8:30, Mass 9)

(Continued on next page)

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.

Lent Church Directory



Newtonville, MA

ST. JOHN'S 297 Lowell Ave.
The Rev. Robert G. Sindsor, r; the Rev. John H. Thomas,
priest assoc
Sun 8 & 10 H Eu. Wed 10 H Eu; Sat 9 Bible Study

Quincy, MA

ST. CHRYSOSTOM'S (Wollaston) Hancock & Linden Sts.
The Rev. Richard W. Murphy, r (617) 472-0737
H Eu Sat 6. Sun 8 & 10

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. James D'Wolf, the
Rev. Michael D. Kinman, the Rev. Steven W. Lawler, the Rev.
William M. North, Jr.
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S)
followed by HC 12:15, Ev 5 (1S Oct. - May) Sun Sch 9:15; Daily
7:30 & 5:30 ex Sat 8:30 & 4:30

Brandon, MS

ST. PETER'S-BY-THE-LAKE (Reservoir Area)
1954 Spillway Rd. (601) 992-2691
Sun 8:15, 10:30. MP Mon, Wed, Fri 7, w/H Eu Wed

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

Minden, NV

COVENTRY CROSS 1631 Esmeralda
Serving Minden-Gardnerville (702) 782-4161
Sun H Eu 10

Albany, NY

THE CATHEDRAL OF ALL SAINTS 62 S. Swan St.
The Very Rev. J. Edward Putnam, D.Min., Dean
Sun: 7:15 MP, 7:30 H Eu, 9 H Eu, 11:15 H Eu, 5:15 EP. Mon-Fri
8:45 MP, 12:05 H Eu, 5:15 EP. Sat 9 H Eu

Lake Ronkonkoma, NY

ST. MARY'S 315 Lake Shore Rd.
The Rev. Dr. Roger W. Raskopf, interim (516) 588-1888
Sun Masses 8, 9 & 10:30. Wed in Lent: 9, 7:30, HD as anno

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

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

New York, NY (Cont'd)

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. 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 Rt. Rev. Herbert A. Donovan, Jr., 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 Welcome Center (in Trinity Church, Broadway at
Wall St.) Mon-Fri 10-12; 1-2:30 ex Thurs 10-12; 2-2:30.
Trinity Museum (in Trinity Church) Sun 1-3:45; Mon-Fri 9-
11:45 & 1-3:45; Sat 10-3:45.
Trinity Churchyard (north & south of Trinity Church) Sun 7-
3; Mon-Fri 7-3:45; Sat 7-3.
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.):
Mon-Thurs 8:30-6; Fri 8:30-5:30; call for weekend hours

ST. PAUL'S Broadway at Fulton
Sun H Eu 8 (212) 602-0800
St. Paul's Churchyard: Open Sun 7 to 3; Mon-Fri 9 to 3

Niagara Falls, NY

ST. PETER'S 140 Rainbow Blvd.
The Very Rev. Guy R. Peek, r, Dean of Niagara
Sun H Eu 8 & 10:30. Wed H Eu 12:10, St. Francis Chapel

Asheville, NC

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

Goldsboro, NC

ST. STEPHEN'S 200 James St.
The Rev. William S. Brettmann
Sun H Eu 8 & 11, Christian Ed 10

Drexel Hill, PA

HOLY COMFORTER 1000 Burmont Rd.
The Rev. Christopher C. Moore, r (610) 789-6754
Sun Services 8 & 10. Wed 10 HC (Healing)

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 app

Phoenixville, PA

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

Pittsburgh, PA

CALVARY 315 Shady Ave. (412) 661-0120
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Margaret
S. Austin, the Rev. George L. Choyce
Sun H Eu 8, 10:30 (Sung), 12:15. Mon-Fri H Eu 7, MP 8. 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.

CHURCH OF THE NATIVITY 33 Alice St.
The Rev. Scott T. Quinn, r (412) 921-4103
The Rev. Dr. Rodney A. Whitacre, ass't
Sun Services 8 & 10

Selinsgrove, PA

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

Whitehall, PA (North of Allentown)

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

Corpus Christi, TX

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

Dallas, TX

GOOD SAMARITAN 1522 Highland Rd. (214) 328-3883
Sun Mass 10:15; Christian Ed 9 & 10:15

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

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

Llano, TX

GRACE 1200 Oatman St.
The Rev. Mifflin H. Dover, Jr., v 247-5276
Sun Eu 8:30, 10:30. Thurs Eu 7

Milwaukee, WI

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

St. Croix, Virgin Islands

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

Paris, France

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00
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; the Rev. Mark Wood, M.Div., canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu