

# The Living Church

March 23, 1997 / \$1.50

*The Magazine for Episcopalians*



*Meditation for Good Friday*  
page 11

March 23, 1997  
Palm Sunday

## Features

### Sandals in the Snow

By Richard Bamforth



page 9



### Good Friday Meditation

By Pamela Bradburn

page 11

## Departments

### Letters:

The wrong word (p. 3)

### News:

Diane Porter steps down (p. 6)

### Viewpoint:

Foot washing confuses worship

By Donald Berry (p. 12)

### Editorials:

Unlike any other week (p. 13)

Books (p. 14)

Short and Sharp (p. 15)

People and Places (p. 16)

Benediction (p. 17)

## Quote of the Week

The Rev. Graham Cole, principal of Ridley College, Melbourne, Australia, on Anglicans: "A friend of mine who was joining the Anglican Church was asked, 'Why are you swimming toward the Titanic?'"

## In This Corner

# Still a Guessing Game

It was only a matter of time before someone published names of persons reportedly being considered as "finalists" for the election of the next Presiding Bishop. The publication to do it was somewhat of a surprise.

The *Church of England Newspaper*, a weekly published in London, identified potential candidates in its Feb. 28 issue in an article written by the Rev. Bob Libby, a rector in the Diocese of Southeast Florida and an occasional author of articles in TLC.

Fr. Libby identified the "most frequently mentioned" names as the bishops of Chicago, Virginia, El Camino Real and Lexington.

Before that article was published, the Rt. Rev. Roger J. White, Bishop of Milwaukee, had withdrawn his name from consideration. In a letter to members of his diocese, Bishop White said he made the decision "for a variety of reasons, vocational, personal and diocesan."

Bishop White said, "I am not hearing God's call to the office of Presiding Bishop," and "I see myself primarily as an idea person, a visionary, and visionaries are not necessarily the best implementors of vision." He added that his reasons are complicated "by a lawsuit to be filed against the Diocese of Milwaukee involving the development of a housing project which failed in 1991."

The names published in England are close to those TLC has been hearing. The

Committee to Elect the Presiding Bishop is charged with presenting at least three nominees to the House of Bishops. Those names are scheduled to be announced by April 15. The election will be held July 21 at General Convention in Philadelphia. Bishops will vote, then the election must be ratified by the House of Deputies.

It's fun to speculate upon the identity of the next Presiding Bishop, but if the committee holds to its April 15 date, there's still plenty of time before the nominees are announced. A lot could happen in the meantime.

✠

The license plate watch: I spotted GOD LVS, STMARK, and RO15 30.

Shirley Barrett of Wakefield, R.I., sent HESED (Hebrew for acts of kindness and justice to change by intervention) and BGOOD. The Rev. Oscar W. Swensen, of Alfred, Maine, reports his license plate reads FAR (Swedish for father, "in both senses of the word," he writes. "I tease my Roman brethren that I earned it in ordination and walking corridors in the middle of the night."). Alan O. Dann, of Woodbridge, Conn., saw JOY PAX while in Missouri.

✠

Note to Michael in Chicago: Women are not ordained in the Polish National Catholic Church.

David Kalvelage, editor

## Sunday's Readings

# Accepting Our Mortality

*Palm Sunday: Mark 11:1-11a; Ps. 118:19-29; Isa. 45:21-25 or 52:13-53:12; Ps. 22:1-11; Phil. 2:5-11; Mark 14:32-15:39 (40-47) or 15:1-39 (40-47)*

An elderly Latin American woman once explained the central place of the Lord's crucifixion in the devotional life of her culture. "Christ's Passion is so important," she said, "because it teaches us how to die."

There's much wisdom in that simple observation, for barring the imminent return of Christ in glory, each of us is destined for death. And when our own time draws near, we can either be content to die *of* something or choose to die *for* something. Following the Lord in his Passion enables us to do the latter.

Emulating the Savior in being "obedient to the point of death" entails the humble and honest acceptance of our God-given physi-

cal mortality. We don't have to relish the idea of dying when death is staring us in the face, but then neither were we particularly thrilled with the prospect of being born. Most of us, in fact, entered this world kicking and screaming. "Yet not what I want," says Jesus to the Father, "but what you want." And such obedience will involve our trusting God fully, even though we might feel he's forsaken us. For if we empty ourselves unconditionally into God's care, embracing with utter abandon a transition we can't understand, then our faith will be brought to completion as our fear of dying disappears.

Our baptism enables us to follow the Lord through his Passion and thereby find meaning in our death. "For if we (are) united with him in a death like his, we will certainly be united with him in a resurrection like his" (Rom. 6:5).

# The Wrong Word in Describing Long Island

I must challenge the discouraging moralistic way an editorial refers to the Diocese of Long Island [TLC, Feb. 16]. To call the diocese "tarnished" in view of what happened there is unfair and unchristian. The bishop, Orris G. Walker, has dealt carefully with parishes that were in dire straits. He has been careful in these days of rushing to judgment, to have one of the most highly respected retired bishops of the church to investigate. In addition, Bishop Walker has confronted his own human condition with courage and honesty and entered treatment for alcoholism.

In my time as bishop, we always rejoiced when a parish church was able to pull itself out of a mess. And we did some double rejoicing when alcoholic persons went into treatment, after which their wisdom and judgment became much more useful to the people they lived and worked with. It was for that reason that the Diocese of Iowa had an alcoholism policy that guaranteed continued employment

for clergy who went away for treatment.

It's tragic that the editorial used the word "tarnished" for a person and a situation where there is opportunity to live up to the story of lost sheep. "There is more joy in heaven over one sinner that repents than over ninety and nine just persons."

(The Rt. Rev.) Walter C. Righter  
Bishop of Iowa, retired  
Alstead, N.H.

## The Real Problems

We can all echo the call for civility and reconciliation made by Bishop Browning and Mrs. Chinnis [TLC, Feb. 16]. How to achieve this is less clear.

The three opportunities named by Bishop Browning, while important, do not touch on the issues threatening to destroy the Episcopal Church. Few could or would argue against the necessity for "understanding of stewardship, the sense of the role of the church in national life,

and of efforts against racism."

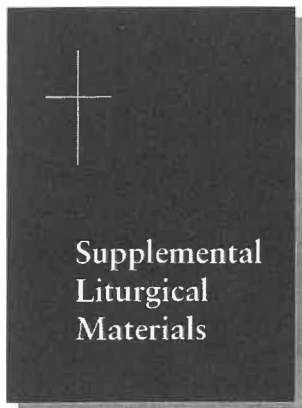
Mrs. Chinnis' address came closer to touching the real problems, hinting at but not mentioning the two issues threatening to divide the church irretrievably, namely issues regarding ordination of women and issues regarding homosexuality.

Far from being "received" in the Episcopal Church, the recommendation of the Eames Commission reports, ordination of women is still a contentious issue. The opposition has not disappeared, and this opposition is considered such a threat that mandatory canons will be enacted to enforce its demise, with no regard for the consequences to the church.

If full acceptance of homosexual activities is not made mandatory at the convention, the first attempts will have been made, and it is only a matter of time before such changes are made. This may be the final divisive act.

So long as the legislative process at General Convention remains the same, with resolutions to effect canonical

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## Letters

change, there will be winners and losers.

Those who hold to the traditional standards of the church have faced persecution in their dioceses for 20 years, with no apparent effort or hope of reconciliation or compromise. As one facing exile from the Episcopal Church if the revisionist leadership prevails, I certainly pray that some means of reconciliation will be found.

*Dorothy W. Spaulding  
 McLean, Va.*

Mrs. Chinnis calls the church to a course of civility during General Convention. I ask, has she, in her appearances around the country, not helped to set the stage for, "... a nation of rude people, a church community without simple manners?"

The same article states that Mrs. Chinnis and Bishop Browning have called their respective councils of advice to discuss "how the mind of the church could be expressed in the most creative, healthy way possible through the legislative process." Mind of the church? Why not seek the mind of Christ, not only at Gen-

eral Convention but in all our doings as his church?

Lastly, we have Bishop Browning's remark, "I hope my voice and the work of my staff over these past 11 years has made a difference, however small, to the life of our country and the life of the church." With all due respect and civility, his tenure as Presiding Bishop has made not a small, but a large difference in the church. Just look at the local and national church reports which reflect, in numbers, those who have left. And look as well to the divisions amongst those of us still in it, this facilitated by his tenure. Sad but true. The quality of civility to be found in General Convention will be the product of the leadership, or lack thereof, during the last decade.

*(The Rev.) George Ortiz-Guzman, SSC  
 La Sagrada Familia/St. Mary's  
 Imperial Beach, Calif.*

## Fond Memories

Reading Patricia Nakamura's article, "Small, 'First-Class' Church in Middle

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## Letters

America" [TLC, Feb. 23], brought back many fond and nostalgic memories. I began my ordained ministry in St. Matthew's by-the-Bridge, Iowa Falls, Iowa, in 1952. I was ordained to the priesthood there, and continued to serve the congregation until 1957. Certainly, Ms. Nakamura has captured much of the warmth and beauty of St. Matthew's as I remember it and for which I am deeply grateful.

Fr. Robert Matheus is to be commended for his diligent oversight, support and encouragement. Many of us are looking forward to the ordination of Netha Brada as the first Canon 9 priest in the Diocese of Iowa. We believe Ms. Brada's ordination will provide the model and new possibilities of ministry and growth for other small congregations in the Diocese of Iowa.

*(The Rev. Canon) Robert E. Holzhammer  
Iowa City, Iowa*

### A Treasure

As a fairly new Episcopalian, I've been quite shocked to read the many voices of doom in letters to TLC.

I've known from the start the church is dealing with debate over controversial issues — I've engaged in it myself on these pages. But perhaps those who seem to see the church as falling apart could benefit from hearing from someone who joyfully chose to call the Episcopal Church home after 30 years without any church. What I want to shout is, You don't seem to realize the treasure you have!

From the day I attended my first Eucharist two years ago, I've experienced a wealth of spiritual gifts and felt the beautiful and harmonious blending of tradition with personal experiences of today.

No matter how vigorously we may disagree about certain temporal matters, I believe the Episcopal Church offers us the sacred space in which we can, together, be silent and humbly worship our God.

*Rita Regnier-Yvarra  
Santa Maria, Calif.*

### Not Enough

I, alas, do not share either Mr. Gritter's [TLC, Feb. 23] or Fr. Webber's [TLC, Feb. 16] apparent optimism concerning so-called "same-sex unions." Both gentlemen and the myriad others objecting to the editorial [TLC, Dec. 29] seem to take

inadequate account of the law of unintended consequences that so consistently and perniciously attends the social experiments of the late 20th century.

The notion that any two people (why just two?) who love each other and desire a covenanted relationship ought to be granted the church's blessings and the state's sanction raises some obvious objections. I love my mother, my children, friends from church, etc. If any or all of these want to enter into a committed, life-long, covenanted relationship with me, well, why not? Why can't I go to the local homeless shelter, marry everyone there and thereby provide them coverage under my medical insurance?

The obvious objection: sex. I don't desire any of these people sexually and so, presumably, have no business marrying them. This argument needs clarification. The New Testament, as I pointed out [TLC, Nov. 3], evinces no interest whatsoever in sexual attraction. Why should Caesar assign greater significance to erotic attachments than any other kind?

So, to the claim that homosexual couples love one another and desire a sexual relationship, I find myself asking, so what? Neither sentimental attachment nor sexual desire, nor a combination of the two, constitutes sufficient ground for a theology or legal philosophy of marriage.

*Daniel W. Muth  
Prince Frederick, Md.*

### ...Another Dollar

Ever since I saw one-pound notes in the collection plate in England in 1970, I too have pushed for the adoption of the \$2 bill as the lowest denomination [TLC, Feb. 16]. More seriously, we pledge a significant amount, paid quarterly or annually. When my wife is in the pew, she hates to let the plate go by, so she drops in a dollar as an extra donation.

*(The Rev.) John Steed  
Scotland Neck, N.C.*

**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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*see page 16*



## Peace and Justice Groups Urged to Look Past Politics

"You are a peculiar people," the frail 79-year-old woman said to the 500 people from 90 dioceses and six foreign countries who were absolutely silent to hear her. "In the dictionary sense ... odd, strange, unexpected — agents of change." She accused the group of having its sights set upon General Convention, and upon nothing less than the completion of God's creation.

Verna Dozier, author, theologian and preacher, was speaking to the Justice, Peace and Integrity of Creation Summit held in Cincinnati Feb. 27-March 1. The goal of the conference, in the words of the Rt. Rev. Arthur Williams, Suffragan Bishop of Ohio and chairman of the JPIC committee, was to set the peace and justice agenda for the Episcopal Church for the next triennium. Ms. Dozier described her vision: "What does the Lord require? [That we] do justice, love mercy, and walk humbly with the Lord.

"But we reverse that. We make statues of justice and consider our duty discharged. But we do acts of mercy ... and despise the people for whom we do them. We distance ourselves ... from them."

On the first day of the summit, participants attended workshops on a variety of issues: racism and AIDS, environmental justice, immigrants and refugees, peace education, public policy, simplicity as compassion, socially responsible investing, violence against women.

The next day began the difficult work of distilling the concerns, ideas and passions of all of these "peculiar people" into action recommendations to be presented to General Convention through the Executive Council. Though the assignment to groups was random, the "assemblies" process proved highly structured and somewhat

(Continued on page 8)

## Diane Porter Leaves Post at 815

Diane M. Porter, senior executive for program for the Episcopal Church, is leaving that position, it was announced recently by the Rt. Rev. Edmond L. Browning, Presiding Bishop.

Bishop Browning said Ms. Porter was to go on leave effective March 15.

Episcopal News Service reported that she had intended to remain at the Episcopal Church Center through the end of the year, when Bishop Browning concludes his term as Presiding Bishop.

"Diane and I both take satisfaction in the positive contribution she has made and the significant accomplishments of her tenure," Bishop Browning said.

Reached by telephone, Ms. Porter said she would be visiting the Diocese of the Virgin Islands in March, and attending a spirituality conference, conducted by five covenanted dioceses, in Las Vegas. After leaving "815," and "resting for a week," she will work on several projects on which she has long been involved. "I'm

on two hospital boards for the Diocese of Long Island," she said. "One is desperately trying to get a hospital built. Interfaith is a merger of St. John's Episcopal and a Jewish hospital. It's in an old building that needs to be replaced."

Ms. Porter was appointed senior executive for program in 1992, and has been at the Church Center since 1988, beginning as deputy for public ministries. She held various positions in

local, state and federal governments prior to going to the Church Center.

She will continue to represent the church on the board of the National Council of Churches and on the Seminary Consortium on Urban Pastoral Education as a link to the office of the Presiding Bishop.

Bishop Browning said the Rt. Rev. Charlie F. McNutt, chief operating officer, will assume the responsibilities of the senior executive for program. Sonia Francis, director of media services, will assist Bishop McNutt as coordinator of program.



Dick Snyder photo

Ms. Porter

## Integrity's Banner Kept Out of Service

Representatives of Integrity, the organization for gays and lesbians in the Episcopal Church, were told to remove their banner and literature from the site of the consecration of the Bishop Coadjutor of Pennsylvania [TLC, March 16].

The Rev. Benjamin Smith, pastor of the 7,000-member Deliverance Evangelistic Church, where the Rt. Rev. Charles Bennison, Jr., was consecrated, said through a spokesman that his church "did not condone the principles of the organization Integrity and he therefore could not let them parade around the church with their banners."

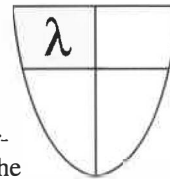
An Integrity member had planned to walk in procession with the organization's banner along with banners from churches and other groups.

Mr. Smith told the *Philadelphia Daily News* that had he known in advance about

the presence of Integrity, that the 5,000-seat church would not be rented to "people who embrace people who are the anti-Christ."

"We were not aware of the fact they were having some kind of gay celebration, that gay people were involved in their service," the newspaper quoted Mr. Smith. "I did not know they embraced gays as believers. I thought it was a regular Christian Christ-honoring service."

"It's just two completely different communities that are thinking differently," Bishop Bennison told the paper. "We had no idea it was an issue for them. Gay and lesbian people are such a part of our life, it was a nonissue from our perspective." He said gays and lesbians "suffered enormous humiliation ... and it pained me deeply for them."



# Seabury Chosen for Study Project in Use of New Technology at Schools

Seabury-Western Theological Seminary has been selected to participate in a program to increase and maximize technological capabilities for teaching and learning. The \$6.8 million program is funded by Lilly Endowment, Inc., of Indianapolis.

Seabury, in Evanston, Ill., is one of 30 theological schools which will receive \$10,000 planning grants to prepare proposals that will be considered later this year for implementation grants of around \$200,000 apiece.

The program aims to encourage cooperation among librarians, faculty members, computer technicians, media specialists and administrators to develop new and creative ways to enhance theological education.

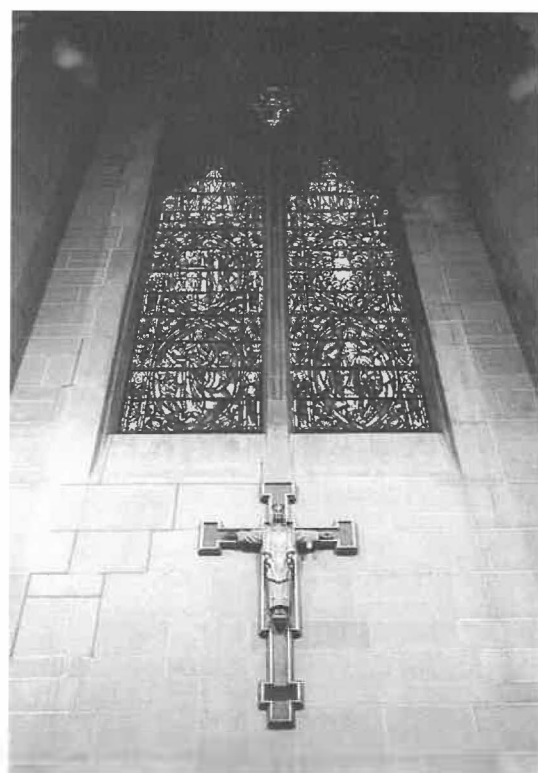
"Many of the leading schools have the technology in place," said Craig Dykstra, the endowment's vice president for reli-

gion. "The problem most face is how to make the best use of it, how to keep it updated and, most importantly, how to integrate this new technology to serve the central mission of a seminary — namely, teaching and learning.

The Very Rev. Mark S. Sisk, dean and president, was one of four persons from Seabury-Western to attend a meeting in Indianapolis Feb. 10-11 concerning the program.

"We are very pleased to have been selected for this program," Dean Sisk said. "It comes to us at precisely the right time, as the generosity of seminary friends has provided the technological infrastructure. Then this grant will be able to focus directly on student learning and faculty teaching."

Seabury-Western was the only Episcopal seminary among the 30 participants in the program.



James Ballard photo

**The chapel of St. John the Divine at Seabury-Western Seminary. The school will look for new ways to enhance theological education.**

## Archbishop Carey: 'Only in Marriage'

The Archbishop of Canterbury, the Most Rev. George Carey, stirred up some controversy at Virginia Theological Seminary during a recent sermon. Archbishop Carey, preaching at the seminary Feb. 10, said sex outside marriage defies Christian teaching.

The archbishop's remarks were reported by *The Washington Times* in its March 4 editions. Only a few weeks earlier, Virginia's board of trustees voted 31-3 to change the school's housing policy to permit enrollment of homosexual students [TLC, Feb. 16].

"I know that this statement will distress some," the archbishop said in his sermon, near the end of a seven-week sabbatical leave spent at the Alexandria, Va., seminary. "For all I know, some of you may be wrestling with this issue personally."

While not speaking directly to the seminary's new policy, he was emphatic in defining Christian morality.

"Let me make this personal," he said. "I do not find any justification, from the Bible or the entire Christian tradition, for sexual activity outside marriage. Thus same-sex relationships in my view cannot be on par with marriage and the church should resist any diminishing of the fundamental 'sacramentum' of marriage.

"Clergy especially must model relationships that command the faith of

Christ," Archbishop Carey said.

The archbishop said he was mindful that traditional sexuality is a pastoral challenge for the church, and it should be dealt with openly, but that "neither should we necessarily abandon principles and theological truth that have served the church well in the past."

The *Times* reported the sermon is being embargoed by the seminary for publication in its journal in May or June.

## Briefly

The Rt. Rev. **Patrick Matolengwe**, Assistant Bishop of Milwaukee, has resigned in order to return to South Africa. Bishop Matolengwe, who also is dean of All Saints' Cathedral, Milwaukee, will lead the South African Council of Churches' response to the government's Truth and Reconciliation Commission.

Reform, a group of evangelicals in the Church of England, has said it will attempt to organize an **international network of bishops** to provide episcopal oversight to its members. The organization, opposed to ordination of women and of non-celibate homosexuals, intends to bypass the oversight of the archbishops of Canterbury and York.

## New Retirement Plan Supported

A proposal which will give clergy an option to retire early has been supported by the trustees of the Church Pension Fund. When the trustees met Feb. 20 in New York City, they voted unanimously to support a proposal which will permit clergy with 30 years credited service to retire, with the approval of their diocesan bishop, without a reduction in benefits.

The proposal was developed by the Wellness Initiative Advisory Committee, under the leadership of the Rev. James C. Fenhagen following three years of discussion and study. The committee also recommended improved benefits for retired clergy and surviving spouses.

The Rev. Donald E. Bitsberger, vice chair of the fund, said substantial increases in the minimum benefits for retired clergy and surviving spouses will be announced no later than the April 17 meeting of the board of trustees.

The 30-year early retirement option will be presented to General Convention in Philadelphia July 16-25 as the basis for the revision and adjustment of the rules of the Church Pension Fund as soon as practicable. "Its importance would be to make possible for clergy at the end of their careers to do ministry differently," Fr. Fenhagen said.

# Peace and Justice Groups Examine Agenda



Patricia Nakamura photo

**Bishop Charleston: Without the Spirit, Philadelphia "will be nothing but politics."**

*(Continued from page 6)*

restrictive. Groups of 10 became groups of 20, 100, and finally 500, or the entire body. Each assembly — earth, wind, fire, water, and creation — presented "action plans" to the "town meeting."

It became apparent throughout the process that issues were interrelated, were both global and local, and that "the choir," in the words of Presiding Bishop Edmond L. Browning, the gathered "liberals," while desiring to sing harmoniously and present a united plan, had some desire for solos, passionate devotions to particular causes.

The "water" assembly's document noted, among many other topics, "the pri-

ority of racism and economic justice throughout all our concerns," and called for increased funding and support by the national church for "grassroots ministries and networks," and for "parishes [to] lobby to stop urban pollution of rural areas, and to stop tobacco dumping on foreign nations."

"Fire" urged recognition of the harm done by labeling individuals and groups, and called for opportunities for dialogue and "telling our stories in a safe, trusting space." The word "intentional" came up frequently, emphasizing that such problems as racism, over-consumption and violence cannot be casually addressed.

"Earth" presented a theme of the Anglican role of witness: Anglicanism sees the church and its members as being responsible for and to the wider community ... by incorporating and responding to differences" and proposed "reclaim[ing] the Anglican role of witness by using the Benedictine tradition of linking prayer, study and working for justice."

The "creation" group began "with the focus on starting locally, rather than on what the national church could do." Its document discussed welfare reform and children, assisting refugees and immigrants, working for employment equity, especially within and by parishes.

"Wind" proposed "using liturgical processes to express protecting creation as a sacrament" by changing "the language of domination and hierarchy" and "encourag[ing] preaching on JPIC issues." The entire summit report took 22 pages.

The summit was energized and focused ahead to General Convention by Bible studies conducted by the Rt. Rev. Steven

Charleston, former Bishop of Alaska. Pacing the stage and holding out his Bible in its beaded cover, he told the group, "I couldn't sleep last night ... a presence, the Spirit of God, is here." Unless that Spirit was allowed to work, he said, "what we do in Philadelphia will be nothing but politics."

## "You Are Blessed"

He said he had asked the Spirit for a bit of scripture to use — "a little bell I can ring" — but was led instead to "two full chapters of Matthew," chapters five and six: the Beatitudes. "You are blessed," he said, who come to work "tired after many battles. But listen! ... We are accused of wanting to change, tear down, the church, tradition." He quoted Jesus stating, "You have heard it said ... but I say to you," contrasting the Old Testament with the New. Bishop Charleston predicted "a new understanding ... like someone's hands shaping ... the tradition into something meaningful for our lives. Righteousness is justice lived."

He warned the gathering to "beware of visible piety, empty phrases — stop passing resolutions! Don't talk, DO it." The new tradition, he said, will be "the glory of God for all the world to see!"

"Do not be anxious.' We've been anxious for years — I know now the author of Matthew was an Episcopalian! — I didn't mean to make this a sermon but I couldn't sleep last night.

"What will come for the Episcopal Church will be the rebirth of a grand church. Do not be anxious. Be courageous and loving. The dawn of a new tomorrow will be in Philadelphia!"

Patricia Nakamura

## Conventions

The Rt. Rev. Henry N. Parsley, consecrated last September as Bishop Coadjutor of Alabama, preached at the opening Eucharist of the convention of the Diocese of Alabama, Feb. 13-15 in St. Luke's Church, Birmingham. The celebrant was the Rt. Rev. Robert O. Miller, Bishop of Alabama.

Among the reports made was one by a group of young people about their annual Bible school for children, and a house



repair program in one of Alabama's poorest rural areas.

The Rt. Rev. Furman Stough, retired Bishop of Alabama, reported the "I Love Camp McDowell" campaign had almost reached its goal of \$3 million. It was reported that 1,251 children attended the summer camps and 4,600 elementary school children had come to the three-day sessions on nature and the environment.

Resolutions adopted concerned the sanctity of marriage, establishing a Sunday each October featuring campus ministry, the establishment of an ecumenical

commission, and pastoral ministries to persons with AIDS.

Preliminary discussions about entering into a companion relationship with the Diocese of Sao Paulo, Brazil, were approved. The Rt. Rev. Henry K. Sherrill, retired Bishop of Central Brazil, was a guest at convention. He also preached at the Saturday Eucharist and led a workshop.

A budget of \$1,997,000 was adopted, 11 percent of which supports campus ministries in the diocese.

(The Rev.) Emmet Gribbin



# Sandals in the Snow

By RICHARD A. BAMFORTH



Being a retired pastor opens the door to all kinds of creative opportunities. Most of them have nothing to do with the church. In fact, no one, sacred or secular, seems to care about past training or expertise. What counts is present interest and immediate availability. Seminary training and years of pastoral experience are as nothing.

But recently my local parish church called on me to play a role which apparently no one else could play, on the day before Palm Sunday. The "Holy Week Pilgrimage" for young children calls for a man in white alb, hood and sandals to play the part of Jesus, and the only prerequisite is a beard! It doesn't seem to matter that my beard is gray and my eyes are blue and I'm twice the age of the Nazarene. What's important is facial hair.

It is a silent part, and although I'm pretty well acquainted with the book, I don't have to memorize any lines. I'm just supposed to walk solemnly through a crowd of children waving palm branches, then distribute morsels of bread and sips of wine. Next I am to remain hidden in the sacristy while the children listen to the ominous sound of nails being hammered into wood. Then, as the children gather in the darkened basement, I am to appear out from behind the furnace carrying a lighted candle, and lead them up the stairs and out into the sunny garden.

I guess the furnace room is supposed to represent hell. I tried it out the other day and it is quite warm, but I never before pictured hell with all those hot water pipes. The room may be the most comfortable stage in our pilgrimage, for the garden is still buried in snow and the forecast calls for more.

For primary age children in Maine, the climate probably won't raise any problem but, for my own sense of authenticity, I intend to wear my sandals, without wool socks, and, while the youngsters are being herded to hell, I'll have a chance to warm my toes on the hot water pipes. What to wear under my alb raises questions like

the popular ones about what Scotsmen wear under their kilts. Blue jeans just won't do. Perhaps sweat pants will, if pulled up high enough to reveal bare mid-eastern ankles. Above the waist I'd best avoid the sweat shirts with printing on them that would show through my alb. This will cancel out my Berkeley Divinity School shirt or the red one emblazoned with "Moscow State University." Far be it from Jesus to flaunt such academic bravado.

I think it will be wise to remove my wedding band and my wristwatch, as well as my glasses, just as long as I watch where I'm going on those basement stairs. After all, there is no point in raising questions about Jesus' marital status. The cosmic Christ and conqueror of time hardly needs a sweep second hand, and we know his vision is all-seeing and eternal. I can't bear the thought of a near-sighted Saviour.

At the end of the pilgrimage, I'm supposed to disappear while the children are distracted by making banners and baking bread. I'm hoping I can sneak back into the sacristy with the hammer and nails so I can roll down my sweat pants, put on my wool socks, and secretly remove my hooded white alb. It would be so embarrassing to be taken for a Ku Klux Klansman on the road while driving home.

Then I have to choose what the kids will see me wear in church on Sunday. It will certainly be shoes instead of sandals, and I hope my wedding ring, my watch and my glasses will restore an aura of a 20th-century married man who knows what time it is and can see where he is going. My gray-haired beard is with me always and reminds me of my mortal nature. But you can't knock the thrill of stepping out of time into eternity for a part of a Saturday afternoon. What a thrill, while pretending to be only 33, to lead the young out of darkness into light, even if it is just a wee bit silly wearing sandals in the snow. □

*The Rev. Richard A. Bamforth is a retired priest who lives in Augusta, Maine.*

*While the  
youngsters are  
being herded  
to hell, I'll have a  
chance to warm  
my toes on the  
hot water pipes.*



# Good Friday Meditation

By PAMELA BRADBURN

The two timbers slumbered, each resting against the other, until he shouldered them awake. "It is he," whispered one. Both quivered with joy in their master's hands.

Pieces of iron awaited their destiny, long since recovered from the forge's flames. The first nail, positioned at his wrist, screamed the rest awake.

"No," cried the nails. "We will not pierce." "No," answered the timbers, "we will not yield." All of mute creation held its breath.

"Please," he murmured. "Nails bite sharp as intended. Timbers accept as your maker planned. Please."

Nails flew through muscle and bone, quick as prayer. Timbers cradled his body, like the rough-planked manger. "It seems very hard," nail whispered. "But since he asks," timber answered.

A mote of rising dust touched his straining foot, and rocks tumbled back into the mattock-hewn hole. "Never," promised the stone on which Abram placed bound Isaac. "Never," swore the slate that bore the first commandment. "Never," shrilled the pebble that pierced Goliath's brow. "Please. Be solid and steady as boulders."

Dust and stones and pebbles melted around the plunging butt of the cross, then firmed and held it lovingly. "Since he asks: 'My God, my God. Why have you forsaken me?'"

"I am here," sighed the timber behind his neck, softening to pillow his head. "I am here," breathed the thorn at his temple, flattening to shield him from the sun. "I am here," cried the hyssop reed, stiffening to raise the sponge to his lips. "We are here," panted the nails as they struggled to support his body.

"Thank you, dear ones." And he breathed his last.

The universe froze.

The stars blinked out.

Earth's heart stopped.

Its rocky mantle shuddered, eager to throw off the pride-drunk creatures seeking to steal their Creator's place as Lord of the earth.

The sun hid its face in grief.

The new-hewn tomb received his body like an exhausted mother her firstborn. "Please," his spirit rumbled in waves that spread through all mute creation. "Wait. Watch. Hope." □

Pamela Bradburn resides in Seattle, Wash.

## A Lenten Prayer

*Forgive me, Lord Jesus  
For thinking of myself  
Rather than of others  
And others ahead of You.*

*Pardon me, Lord  
For complaining  
Of my worldly hunger  
When you feed me  
The bread of angels.*

*Grant me your mercy  
Sweet Jesus  
When my pride  
Demands self-serving justice  
For my meager works  
The awe of dust mites.*

*Lord, come to me  
Even when I run  
Into myself  
For pity and justification  
And away from you.*

*May all the tabernacles  
In all the churches  
On all the continents  
And in every age  
Lighten my heart  
To return home  
To You, O Lord!*

-Philip C. Kolin

## Dogwood

*Along the dogwood's arms I see  
by April's early moon  
the first white feathering of blooms to come,  
fore-set and lifted up against the night,  
the hint of bud, stark on the limb,  
but clustered mist-like, growing  
spreading, swelling as the clouds  
mount on a summer day, joining  
the earth and sky.  
So grow these cruciforms  
from faery-stones of green into the flower  
that tells a thousand times  
the Passion in its wounds and crown of thorns.*

-Joy Nimnom Kraus

# Foot Washing Confuses Worship

By DONALD L. BERRY

*No longer do we*

*regularly wear*

*sandals and walk*

*on dusty paths.*

These comments are offered by way of explaining why I regard the ceremony of foot washing as inappropriate liturgically, offensive theologically, and, despite the permissible rubrics of the Book of Common Prayer, subversive of the central emphasis of the Maundy Thursday observance.

That service is primarily a time to celebrate the institution of the Holy Eucharist (and the priesthood). This theme is clearly articulated in the Collect for Maundy Thursday:

*“Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life . . .”*

Nothing should occur to obscure that focus. Introducing the foot washing ceremony does just that.

What, then, are we to make of the optional reading from John 13:1-15, especially 13:12-16 (foot-washing), instead of Luke 22:14-30 (Eucharist)?

“If I, then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you also should do as I have done to you.”

The Johannine supper pericope makes no reference to the Eucharist, and the appointed lection does not extend to 13:34: “A new commandment I give to you, that you love one another,” the omission of which undercuts the designation of the day as Maundy Thursday (from “*novum mandatum*,” — “new commandment”).

The eucharistic significance of Jesus’ body and blood is suggested in other ways in the fourth gospel: “I am the bread of life” (6:35); “I am the true vine” (15:1); et

al. A careful reading of the Gospel of John readily discloses the importance which the Johannine communities attached to the Eucharist. The authors/editors apparently felt this conviction was sufficiently preserved in the text without an explicit narrative of the Eucharist itself, and that a foot-washing passage could be introduced into the supper narrative without doing violence to the eucharistic climate of the text as a whole.

But when we attend to the foot-washing passage out of its context in the gospel as a whole (by reading or ritual) we confuse an example of Christ’s humility and service with the self-offering of Christ in the broken bread and out-poured wine — a constitutive act of a radically different character than the foot washing.

What then, are we to do about the words ascribed to Jesus: “For I have given you an example, that you also should do as I have done to you”?

Unlike eating and drinking (eucharistic actions), foot washing is a culture-specific, non-universal, action. We do not live in a time and place where we regularly wear sandals and walk on dusty paths. In first-century Palestine, that was the case for most people, and washing one’s feet before reclining to eat would have been a perfectly normal practice. To expect contemporary women and men to relate positively to this situation and to adopt this practice ritually requires an extraordinary act of the imagination.

In the homes of the Palestinians wealthy enough to have slaves or to employ servants, the foot washing would customarily have been done by these slaves or servants. In the Johannine narrative, these expected roles are reversed. The master of the house performs the work of the slave/servant. As Jesus says, “For the Son of Man also came not to be served but to serve, and to give his life as a ransom for many” (Mark 10:35).

The medieval observance of the foot-washing ceremony, as well as most contemporary Roman practice symbolically  
(Continued on next page)

*The Rev. Donald L. Berry is a retired priest who lives in Hamilton, N.Y.*

### Unlike Any Other Week

The holiest week of the year for Christians begins with emotional drama. On Palm Sunday we walk in procession with Jesus as he approaches Jerusalem. Like the crowd which greeted Jesus with palms and shouts of praise, hailing him as king, we sing "Blessed is he who comes in the name of the Lord." A few minutes after the procession, we hear in the gospel the story of the Passion of Jesus, the stark reality of the cross.

Palm Sunday is unlike any other experience in the liturgical calendar. The blessing of the palms and the procession which follows is an act of worship offered to Christ. For many, the procession is an act of devotion, an act of witness to our faith. The use of red vestments on this day is a vivid reminder that it is through the blood of Jesus that we have been redeemed.

The reading or singing of the Passion gospel, often with various parts assigned to members of the congregation, heightens the drama. The liturgy takes on a more somber tone, which is the mood during the remainder of Holy Week.

Let us journey with our Lord into Jerusalem on Palm Sunday and follow him throughout Holy Week. It is only by following the way of the cross that we can journey to the empty tomb.

### Cloning Raises Many Concerns

The recent cloning of a sheep in Scotland raises far more questions than it answers. Perhaps the most important and obvious of the queries is, can the cloning of human beings be far behind?

For Christians, God has been understood as the Creator, the giver of life. The Evening Prayer canticle *Phos Hilaron* refers to Jesus as "Giver of life," a collect for the sick mentions our Heavenly Father as the giver of life, in the baptismal service we pray to "fill them with your holy and life-giving Spirit."

Who would be the giver of life to cloned human beings? Who will give approval for cloning to take place? Who is qualified to enact laws to prevent it from happening? Religious leaders, scientists and government officials each will have their own set of questions.

Cloning presents an enormous ethical challenge for the church. Because it is so unfamiliar, its ramifications may not be known until further studies take place.

We hope such dialogue and study will include qualified religious leaders, and that the matter will be addressed soon, before it is too late.

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## A Directive That Is Not Binding in Our Day

(Continued from previous page)

replicates this reversal of expected social roles of master-slave/servant. Even the highest, even those of most exalted station, are to be servants of the servants of God.

The presupposition of this picture is clearly a hierarchical model of the Christian community. Indeed, the words of the priest as representatives of the congregation are invited to come forward reinforces this model: "... that I may recall whose servant I am by following the example of my master" (*Book of Occasional Services*, p. 93).

The hierarchical character of this model can, of course, be qualified by the change to "... that we may recall whose servant we are by following the example of our master," and then having each person wash the feet of another. But unless the whole congregation personally, not vicariously, participates, it becomes an action to watch, not a ritual to share — a deficient picture of Christian worship.

There is no gainsaying the presence at this point in the Johannine text of an explicit command ascribed to Jesus: "For I have given you an example, that you also should do as I have done to you." How is this directive to be regarded as no longer binding on the church?

1. One way might be to consider it as

unhistorical; that is, absent any synoptic parallel, it is unlikely to have been issued by the earthly-historical Jesus of Nazareth. The many differences between John and the synoptics have long been recognized. An early explanation discerned a distinctive spiritualizing/interpreting strategy in John, in contrast to the more straightforward narrative style of the synoptics. While not rejecting this observation, most contemporary New Testament scholars regard this way of understanding the contrast as over-drawn, recognizing a clear historical layer in the fourth gospel.

2. A second way begins by acknowledging that there are several explicit commands ascribed to Jesus whose literal meaning no longer has binding force, but whose metaphorical significance has continuing power: "If anyone strikes you on the right cheek, turn to him the other also ... If any one forces you to go one mile, go with him two miles" (Matt. 6:39, 41). The command about foot washing could be regarded metaphorically in a similar way, that is, as a kind of enacted parable, whose literal meaning can be disregarded for the sake of living out its inner meaning and intent. In this way, to engage in any act of humble service is to follow the inner intent of the command, while setting aside its more literal sense.

3. A third way begins by acknowledging that there are many specific commandments in the Old and New Testaments that we simply no longer regard as binding, literally or metaphorically: commandments with respect to levirate marriage, usury, divorce, among many others. The command with respect to foot washing might well be added to this list.

The presence of an explicit command in the Bible then is never sufficient reason in itself to require us to conform to its mandate. Such a judgment means that we must seriously address the problem of selective criteria. On what basis do we identify some commandments as binding? The criteria must be consistent with two principles: the language of the baptismal liturgy, in which we promise to "respect the dignity of every human being," and the injunction that what we do ought to contribute to building up Christ's body.

The foot-washing command fails to meet both of these criteria. Its literal meaning can thus be dismissed while honoring its symbolic power. Introducing the foot-washing ceremony into the Maundy Thursday observance literalizes a parabolic or metaphorical action, ignores its culture-specific character, and confuses the liturgical emphasis on the institution of the Holy Eucharist. □



# In Search of a Family Ethic for Our Times

## FAMILY, FREEDOM & FAITH

*Building Community Today*

By Paula M. Coeey.

Westminster John Knox.

Pp. 131. \$12.99, paper

The word "family" is fraught with images and ideals. Religious conservatives stress "family values" while Hilary Rodham Clinton declares, "It takes a village to raise a child." Religious liberals stress that a two-parent, patriarchal household is but one of many expressions of family which also includes extended families, same-sex partnerships, single-parent households and religious communities.

With so much attention to "family," it is interesting that there is so little theology of family and thus little carefully grounded family ethic in contemporary Christianity.

Paula Coeey, professor of religion at Trinity University in San Antonio, discusses family and family values in this provocative, thoughtful, yet very imperfect book. She is utterly scornful of the Religious Right's reliance upon a patriarchal, power-oriented approach to family. Yet liberals, she says, have made themselves irrelevant in the discussion. How

can the church minister effectively to varieties of families? Her conclusions may or may not be valid, but a careful reading of this book will definitely start a lively and urgent discussion in a church which tries to be faithful to the tradition and inclusive of all people.

(The Rev.) John R. Throop  
Peoria, Ill.

## New Perspectives

### LEAD, KINDLY LIGHT

*My Journey to Rome*

By Thomas Howard

Franciscan University.

Pp. 88. \$4.95, paper.

### DANCING ALONE

*The Quest for Orthodox Faith*

*in the Age of False Religion*

By Frank Schaeffer

Holy Cross Orthodox.

Pp. 327. \$20, paper.

The writings of converts have a special appeal resulting from the personal investment in the issues which led to their decision. The spiritual journeys of both these

authors led them to and subsequently from the Episcopal Church: Thomas Howard to Roman Catholicism after 25 years as an Episcopalian; Frank Schaeffer to Greek Orthodoxy after a much shorter stay.

Schaeffer is the son of Francis Schaeffer, the well-known Reformed (Calvinist) apologist and founder of L'Abri. *Dancing Alone* is a study of church and culture based on his new perspective rather than a description of how he became convinced of that position.

*Dancing Alone* begins with an analysis of contemporary American culture. Schaeffer finds it to be seriously flawed, along with the Western culture which underlies it. Our culture has followed its own false religion in rejecting holy tradition (which has been preserved in Orthodoxy). This same "protestant" mind-set is present to a lesser extent in Roman Catholicism, he believes, resulting in the development of papal monarchy and the distinctly Western theological emphases.

The second half of the book is a positive exposition of Orthodoxy. The strengths Schaeffer finds there can be summarized as its authenticity, guaranteed by the direct succession of its bishops from the apostles, and its integrity, manifested by the unchanging tradition that has resisted secularism and cultural fads throughout the centuries.

In *Lead, Kindly Light* Thomas Howard briefly tells the story of his journey from fundamentalism into the Roman Catholic Church. He acknowledges that there is much truth in the casual evaluations that many may make of converts to Rome: "He was the type who needed authority." But such a dismissal ignores whether the Roman Church's claim of authority is in fact true.

Howard sensitively recounts his struggle in seeking the truth as well as his fears of what a conversion will mean in terms of his job and his family. He concludes the book with a reflection on his almost 10 years as a Roman Catholic.

These two books highlight some of the issues confronting us and challenge the pat answers we so glibly give. The questions which Howard and Schaeffer raise are worth thinking seriously about, even if the conclusions we reach may be different.

(The Rev.) Michael J. Godderz  
Chesapeake, Va.



"What parish did you say you were from?"

To see the Bishop, it helps to have Faith on your side.

## Praying and Preaching

By TRAVIS DU PRIEST

**PRAYING WITH THE ORTHODOX TRADITION.** Foreword by **Kallistos Ware**. St. Vladimir's. Pp. 76. \$5.95, paper.

One of many new "praying with" books on the market. Prayers from the various "hours" or offices of the day which are kept in most monasteries and in some parish churches. From "Afternoon": "stir our hearts to celebrate your wonderful goodness."

**A FRIAR'S JOY: Magic Moments from Real Life.** Edited by **Kevin M. Cronin**. Continuum. Pp. 151. \$14.95.

Another Francis-inspired book, this one is a collection of "peak moments" of joy from the lives of 14 Franciscan friars. One of my favorites is Friar Brennan's recall of an elderly woman who stopped him on the streets of Boston and told him how much she envied his life. When he asked why, she said, "Because you live right across from Filene's Basement."

**THE MINISTER'S MANUAL. 1997 Edition.** Edited by **James W. Cox**. HarperSanFrancisco. Pp. 345. \$17.

A professor at Southern Baptist Theological Seminary in Louisville, Ky., provides quotable quotes, biblical blessings and sermons for 52 Sundays and funerals, weddings and different seasons of the church year. Perhaps most helpful are his thematically grouped "Little Treasury of Sermon Illustrations" and various "calendars" such as anniversaries of hymn writers for '97.

**THE SUNDAY SERMONS OF THE GREAT FATHERS: A Manual of Preaching, Spiritual Reading and Meditation.** Four Volumes. Translated and edited by **M. F. Toal**. Preservation (P.O. Box 612, Swedesboro, NJ 08085). Pp. 1844. \$99.99.

This magnificent set of books enshrines what has been called "the inheritance of all Christians," ancient sermons of the great Eastern and Western fathers and doctors of the church, grouped from Advent to Quinquagesima, Lent to the Sunday after the Ascension, Pentecost to 10th Sunday after Pentecost, and the 11th Sunday after Pentecost to the Last Sunday after Pentecost. Includes the text of each gospel reading and the relevant passage from *Golden Chain*, St. Thomas

Aquinas's compilation of commentaries by the fathers and doctors of the church, available for the first time in English. Originally published, 1955-1963, by Regnery of Chicago. For every serious library, personal or institutional.

**ANCIENT SECRETS: Using the Stories of the Bible to Improve Our Everyday Lives.** By **Levi Meier**. Villard. Pp. 246. \$23.

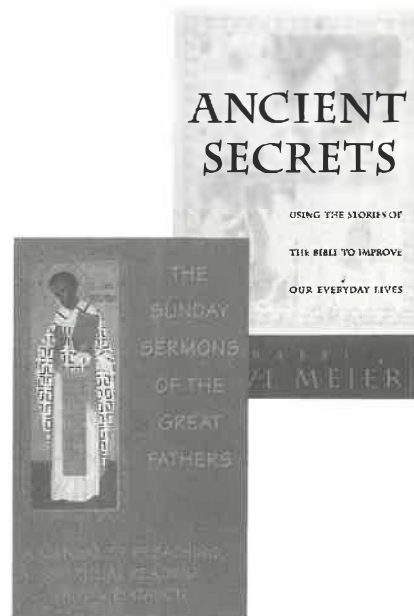
Jungian therapist and chaplain, Rabbi Meier rolls the ancient stories of the Hebrew Bible over and over. He writes well, establishing an immediacy with both the text and the reader of his words. Even this synopsis gives you a taste: "Once upon a time and far, far away ... about 3,200 years ago ... this unusual man climbed a mountain in the desert. We will never know exactly what happened ... but when he came back down, he told the people ... God had ... given him the answer to every question about life."

**COMPANIONS ALONG THE WAY: Sermons About Relationships.** By **Francis H. Wade**. Selected and edited by **Credo Schwab**. Posterity (4610 DeRussey Pkwy., Chevy Chase, MD 20815). Pp. 125. \$16.95.

Twenty-five sermons on different relationships by the rector of St. Alban's, Washington, D.C. A sampling of titles: "A Relationship with God," "Why Hast Thou Forsaken Me?," "The Limit of God's Patience," "A Baby Lives," "A Man Dies," "Jesus' Inaugural Address." One quick excerpt from "Hypocrisy": "I have heard people say that they do not like to come to church because the people there are hypocritical. The fact is that this is where we hypocrites belong." The author has an unassuming yet pleasantly rhetorical voice.

**BACK IN THE DAYS OF JESUS: Gospel Homilies For Children.** **John**. Pp. 88. **BACK IN THE DAYS OF JESUS: Gospel Homilies For Children.** **Luke**. Pp. 104. Morehouse. \$14.95 each, paper.

Questions and ideas to provoke thought among children on gospel passages from John and Luke. Each section begins with a summary, lists materials needed, outlines a homily with questions, and ends



with a retelling of the gospel story and a prayer. A good way to say to children, You belong in church and this is for you.

**OCCASIONS OF GRACE: An Historical and Theological Study of the Pastoral Offices and Episcopal Services in the Book of Common Prayer.** By **Byron David Stuhlman**. Church Hymnal. Pp. 381. \$27.95.

Episcopal priest and scholar, Fr. Stuhlman provides thoughtful commentary on the various pastoral offices and episcopal services in the Book of Common Prayer. His introduction surveys historical linkages and relates these offices and services to the Holy Eucharist. Appendices include historical documents such as the collects in the 1550 Ordination Rites. Especially helpful are his historical notes on the dedication of a church, in which he discusses architecture and the rite of consecration. Excellent addition to any liturgical library.

**THE SPIRITUALLY BENEFICIAL TALES OF PAUL, BISHOP OF MON-EMBASIA.** Translation and commentary by **John Wortley**. Cistercian. Pp. 225. No price given.

Canadian priest and professor of medieval history at the University of Manitoba, John Wortley brings to a wider audience the wisdom of these delightful — and often wild — mid-10th-century texts. Appellations such as "all-hymnable Mother of God," unique circumstances such as the monk who purchases a child and raises him with care, and spritely wit and depth as found in "The Naked Nun."



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### Appointments

The Rev. **John Ambelang** is rector of St. Francis', Box 194, Menomonee Falls, WI 53052.

The Rev. **Douglas E. Anderson** is rector of Christ Church, 62 Delaware, Woodbury, NJ 08096.

The Rev. **David Badgley** is missioner for youth and social ministries of the Diocese of Bethlehem.

The Rev. **Raymond Bradley** is priest associate of Christ Church Cathedral, 55 Monument Cir. Ste. 600, Indianapolis, IN 46204.

The Rev. **David Brower** is priest of the Western Episcopal Cluster of the Diocese of Ohio.

The Rev. Canon **Anne Clevenger** is canon residentiary of the Cathedral Church of St. Mark, 519 Oak Grove, Minneapolis, MN 55403.

The Rev. **Mary Elizabeth Conroy** is assistant of Palmer Memorial Church, 6221 S Main, Houston, TX 77030.

The Rev. **Carol Cook** is vicar of St. Bartholomew's, 678 Enos Way, Livermore, CA 94550.

The Rev. **Bill Coolidge** is priest-in-charge of St. Matthias', 1 Dundee St., Asheville, NC 28801.

The Rev. **Christopher D. Creed** is interim pastor of Christ Church, 815 Portola Rd., Portola Valley, CA 94028.

The Rev. **Daniel F. Crowley** is assistant of St. John's, 9120 Frederick Rd., Ellicott City, MD 21043.

The Rev. **David Davenport** is vicar of Mission of the Holy Spirit, Box 1861, Norfolk, VA 23501.

The Rev. **Scott Dolph** is rector of St. Aidan's, Box 1319, Gresham, OR 97030.

The Rev. **Kathleen E. Dorr** is chaplain of Episcopal School of Dallas, Dallas, TX 75229.

The Rev. **Jan Dougherty** is deacon of the Cathedral Church of St. Mark, 519 Oak Grove, Minneapolis, MN 55403.

The Rev. **C. Clyde Elledge** is assistant rector of St. Christopher-by-the-River, Gates Mills, OH; add: 3441 Blanch Ave., Upper Suite, Cleveland Heights, OH 44119.

The Rev. **Linda Fernandez** is rector of Christ the King, 1930 Brookdale Rd., Baltimore, MD 21207.

The Rev. **Ladd Fields** is priest-in-charge of St. Paul's, PO Box 70, Edneyville, NC 28727.

The Rev. **Ken Fields** is vicar of St. Andrew's, Oak and Plowman, Montevallo, AL 35115.

The Rev. **Maurice Friedman** is rector of St. Peter's, 412 N Live Oak, Rockport, TX 78382.

The Rev. **Travis Greenman** is vicar of St. Teresa of Avila, Wakulla County, FL; add: Box 759, Crawfordville, FL 32326.

### Deposition

In accordance with Title IV, Canon 8, Section 1, of the Constitution and Canons of the Episcopal Church in the United States of America, and with the advice and consent of the Standing Committee of the Diocese of the Rio Grande, the Rt. Rev. Terence Kelshaw has accepted the resigna-

tion and renunciation of the ministry of **Addison H. Hart**. Mr. Hart intends to join the Roman Catholic Church. This action is taken for cause not affecting his moral character.

### Ordinations

#### Deacons

**Chicago** — **David Baughman, William Daniels, Kathy Tapauchevich.**

**Connecticut** — **Ronald J. Cebik.**

**Oregon** — **Barbara Connors, Meredith Pech.**

**Southern Virginia** — **Julia Tucker**, Mission of the Holy Spirit, Box 1861, Norfolk, VA 23501.

#### Priests

**Chicago** — **Stephen Carlsen, Matthew Gunter, Elizabeth Ward.**

**Connecticut** — **Julie V. Kelsey, Margaret S. Russell, Janice M. Walden, Steven E. Woolley**, (for the Diocese of Olympia) **Christopher Martin.**

**Fond du Lac** — **Bradley O. McIntyre**, hospital chaplain of Doctors Medical Center, Modesto, CA; add: 2800 Floyd Ave. #43, Modesto, CA 95355.

**Massachusetts (for the Diocese of Connecticut)** — **Manuel P. Faria III.**

**Minnesota** — **Alice Mae Applequist, Anne Elsworth Scheible.**

**New York (for the Diocese of Connecticut)** — **Christine McSpadden.**

**Oregon** — **Britt Olson.**

**Rhode Island** — **Mary J. Korte.**

**Southwest Florida** — **Floyd Brewer.**

**West Texas** — **John David Badders, Jr.**, rector of St. Francis by the Lake, PO Box 2031, Canyon Lake, TX 78130; **Bill DeForest, Nancy Van Kleef DeForest, Jonathan Hunter Folts.**

### Resignations

The Rev. **Stephen G. Alexander**, as vicar of St. Paul's, Newport, KY; add: 6987 Cambridge Ave., Cincinnati, OH 45227.

The Rev. **Richard Bardusch**, as rector of St. John's, Hampton, VA.

The Rev. Canon **Ronald Crocker**, as canon to the ordinary and clergy deployment officer of the Diocese of Rhode Island.

The Rev. **Gary Green**, as rector of St. Thomas of Canterbury, Greendale, WI.

The Rev. Canon **Robert Hansel**, as canon for congregational development of the Diocese of Indianapolis.

The Rev. **Bryce Hunt**, as rector of St. Luke's, Utica, MI.

The Rev. **Vishwa Mishra**, as assistant of Advent, Orchard Lake, MI.

### Retirements

The Rev. **Chester Boynton**, as rector of St. James', Dundee, IL.

The Rev. **Robert A. Buck**, as rector of St. Paul's, 9200 W 10th Ave., Lakewood, CO 80215.

## Benediction

### Christ's Final Message

"Father, into your hands I commend my spirit."

These famous words from Luke are a chilling end to the passion narrative. When I hear them, I feel abandoned . . . sad. I see the sanctus candle being blown out on Maundy Thursday. I feel the silence that follows in the liturgy as Christ breathes his last. I see Jesus leaving this world and us at the end of a painful, misunderstood struggle. I see the women who loved him weeping. I see his disciples confused and afraid.

As I hear these words this Good Friday, I have on new glasses. I see another picture. "Into your hands I commend my spirit." This is Christ's final human experience, his final example for us to follow. He calls us to turn over our spirit to God. Is this only a story about dying, the end?

Today I think differently. This is Christ's final message for living for us. His example from the cross is to surrender our struggle, our life, our triumphs, our obsessions, our concerns, our will, our pain to God. The Good Friday message is not just about physical dying. It is a reminder to surrender daily to God, our higher power. Then what follows?

The next promise is resurrection. This has been my experience, too. The new life comes after surrender to a higher plan than my own. Surrender is not my style, but I am learning that it is the best option for survival, especially from the cross on which we live daily. Pain seems to be a powerful motivator for surrender. Could this possibly also have been true for Christ? I do not know this answer, but I sense that my loving God knows about the pain I feel that brings me to surrender. Out of his pain came a new life, and he offers this resurrection also to me.

I am also beginning to sense another motivator for surrender — peace. Christ's example is also the peace which comes with turning our lives and our wills over to God. I am beginning to feel and see a glimpse of that peace that comes with knowing that I am no longer in charge of my children, my work, my husband, the world.

This Good Friday I wish you peace.

Joanna Seibert  
Little Rock, Ark.



# Classifieds



## BOOKS

**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.**

**ASSESSING SKILLS AND DISCERNING CALLS.** Practical, comprehensive manual and workbook for search committees and vestries engaged in the clergy search process. **Voyle and Voyle Consulting.** Phone/FAX (805) 647-6244.

## CANDY

**EASTER:** Remember an angel you love with the best Coconut Macadamia Toffee you've ever tasted or your money back. A great gift anytime, beautifully packaged in an angel-winged gift box. "Angel Food" made in St. Michael and All Angels' own candy kitchen by parishioner/candy maker Howard Morrow of Morrow Nut House fame. \$14.25 per 1 lb. box shipped. Order blanks: **St. Michael's, 602 N. Wilmont Rd., Tucson, AZ 85711.** Faster service (502) 886-7292.

## 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.**

**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.

## NEEDLEWORK

**BEAUTIFUL NEEDLEPOINT KITS:** Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (800) 784-1958.**

## ORGANIZATIONS

**ANSWERARCHBISHOP 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.**

**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.**

## 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.**

## ORGANS

**REED ORGANS** for church, chapel, home. Beautiful, reliable. All sizes: 1-manual, 2MP, 3MP. Delivery everywhere. Since 1970. Specs: \$1.00 and SASE. **PHOENIX Reed Organ Resurrection. HC 33-28, Townshend, VT 05353. (802) 365-7011.**

## POSITIONS OFFERED

**CHURCHMUSICIAN:** Large diverse Florida parish seeks church musician with versatile skills in traditional and renewal music, choral conducting and worship design. Salary negotiable, faith commitment is not. Send materials to: **Musician Search Committee, St. Andrew's Church, 210 S. Indian River Dr., Fort Pierce, FL 34950.**

**ASSISTANT TO THE RECTOR** of a vital, growing 350-member Anglo-Catholic parish. Fully-shared ministry with the rector. Applicants should have strong preaching/teaching skills, be energized by the whole gamut of parish ministry, and skilled/willing to be trained in discipling the faithful to do the work of evangelism. Good beginning financial package. Contact: **Fr. Dwight Duncan, St. Matthias' Church, 3460 Forest Lane, Dallas, TX 75234. Phone (214) 358-2585; FAX (214) 352-8457.**

**EXCITING OPPORTUNITY IN YOUTH MINISTRY.** Christ Episcopal Church is a large, growing, evangelical church in Dallas suburbs. We are looking for a strong, energetic, experienced youth minister to lead a 150 strong and growing youth ministry. Candidate needs to be a team player able to disciple both youth and adult leaders in ministry. For more info contact: **The Rev. Clay Lein, 4550 Legacy Dr., Plano, TX 75024. (972) 618-0222; e-mail address: claylein@aol.com**

**YOUTH MINISTER:** Clergy or lay to develop junior high, senior high and recreational programs at an established 400+ family parish. Resume and cover letter to: **W. Seldon Murray, St. John's Episcopal Church, 322 S. Greer St., Memphis, TN 38111-3398.**

**SMALL PARISH,** rural, eastern North Carolina in farming/fishing/hunting community, seeks resident clergy. Forward resume and salary requirement to: **June Liverman, Search Committee, St. George's Episcopal Church, P.O. Box 101, Engelhard, NC 27824**

**ASSISTANT TO THE RECTOR** for missions and evangelism. Large parish committed to outreach and inclusivity is seeking a priest to work collegially on multi-priest staff with primary responsibility for outreach ministries, connecting spirituality and mission and newcomer incorporation. Minorities encouraged to apply. Send resume to: **The Rev. Stacy F. Sauls, Rector, St. Bartholomew's Episcopal Church, 1790 LaVista Rd., NE, Atlanta, GA 30329.**

**ST. CLEMENT'S EPISCOPAL CHURCH** in Berkeley, Calif., seeks a rector who has a strong spiritual commitment, will maintain the traditions of St. Clement's and help us grow, flourish, and exert a positive influence in today's world. Send inquiries to: **Search Committee, St. Clement's Episcopal Church, 2837 Claremont Blvd., Berkeley, CA 94705.**

(Continued on next page)





# Classifieds



## POSITIONS OFFERED

**CATHEDRAL CANON** to oversee existing youth and education programs, further develop small group ministries, work with young families and develop a "seeker" Eucharist, and general liturgical and pastoral duties. Send resume to: **The Dean, St. Paul's Cathedral, 3601 N. North St., Peoria, IL 61604.**

**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.**

**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.**

**SHORT-TERM INTERIM ORGANIST-CHOIRMASTER** for historic, downtown, medium-sized parish. Beginning 1 May 1997. Successful candidate will be an accomplished organist and choir director, have love for and familiarity with Anglican choral music, and ability to work with and inspire all ages. Adult choir, paid section leaders. Two manual, 28-rank Fisk organ (1994). Separate search process ongoing for full-time permanent position for which the interim may also apply. Send resume to: **Ashley Vincent, St. Andrew's Episcopal Church, 509 E. Twiggs St., Tampa, FL 33602.**

**ASSOCIATE POSITIONS:** Two full-time clergy positions (priests/transitional deacons) are to be filled this summer at St. James, Lancaster, PA, a large (1,300+), growing historic, downtown parish. These are an Associate for Education Ministries and Christian Nurture (who will have overall direction of the program with special emphasis on children and youth) and an Associate for Social Ministries and Congregational Development. Commitment to collaborative work with a clergy and lay staff, a diverse parish, and ministry to the city essential. Cover letter, resumes and CDO profiles by 15 April 1997 to the rector, **The Rev. Canon Peter Eaton, 119 N. Duke St., Lancaster, PA 17602.**

## POSITIONS OFFERED

**SMALL, ACTIVE PARISH** in rolling hills of southeast Kansas has immediate opening for full-time priest. Church located in town of 1,300. Three-bedroom rectory, utilities and car mileage furnished. Cohesive parish of 90 communicants. Half young families with children; half middle aged with a few elderly. Numerous sports and recreational activities in area. Contact: **June Mendenhall, P.O. Box 100, Sedan, KS 67361. (316) 725-3537.**

**WASHINGTON NATIONAL CATHEDRAL:** Newly created position directing the new Cathedral Choir of Girls. This half-time position will be responsible for recruiting and rehearsing the choir; training junior choristers, playing organ and directing choirs at cathedral services. B.A. in organ or organ concentration, excellent keyboard skills and sight-reading ability, knowledge of and experience with Episcopal Church music, demonstrable success in training pre-adolescent voices and in choral conducting required. Salary \$25,000. To apply, please send a cover letter and resume only to: **The Washington National Cathedral, Human Resources, Attn: U-3, Massachusetts and Wisconsin Aves., Washington, DC 20016-5098.**

**PROGRAM-SIZE CHURCH** in the Sandhills of NC seeks energetic Christ-centered and scripturally grounded person with a demonstrated ability to inspire, teach and lead young people in their relationship with Jesus Christ. Applicant should be self-motivated, enthusiastic leader with good administrative and communication skills. Musical talent preferred! Contact: **Emmanuel Episcopal Church Youth & Children's Search Committee, P.O. Box 2319, Southern Pines, NC 28388 or FAX (910) 693-3735 no later than April 30, 1997.**

**DIRECTOR OF RELIGIOUS EDUCATION:** Calvary Episcopal Church, Pittsburgh, Pennsylvania. To support our growth, we seek to add a full-time DRE to our existing 3 clergy and staff. Calvary is a large, urban, diverse, inclusive, theologically centrist, cardinal parish with strong lay leadership. The DRE would evaluate the present program and design and implement new programs for adults as well as children and youth in cooperation with a large and talented pool of lay people. Prefer strong theological background with seminary training. Please send resume to: **DRE Search, Calvary Episcopal Church, 315 Shady Ave., Pittsburgh, PA 15206. FAX (412) 661-6077. E-mail: jhess@mail.m.com.**

A **SMALL MATURE** enthusiastic parish with renewed purpose is seeking a spirit-filled priest to guide and motivate us in Southwestern Montana. Send letter and current profile to: **P.O. Box 336, Ennis, MT 59729.**

## POSITIONS WANTED

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

**ORGANIST-CHOIRMASTER-TEACHER** with 20 years experience and strong skills in choir training, RSCM program, service planning and playing, congregational music education, seeks post in active worship-centered parish. Outgoing, people-oriented, collegial working style and strong Anglican awareness. References, resume available. **John Brooks, 4641 Seminary Rd., Apt. 204, Alexandria, VA 22304**

## FOR SALE

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

**CLERGY SHIRTS** in 100% cotton, poplin (50/50) or broadcloth (65/35) by Christian former migrant worker cooperative. Contact: **Indios, Box 901, Indiantown, FL 34956.**

## 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.**

**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.**

**CELTIC ENRICHMENT IN WALES,** June 16-26 and August 11-21. Stay in a village in Southern Snodonia in parishioners' homes. Led by a Welsh priest, author, raconteur and musician, the tour includes visits to important sites from St. David's to Anglesey. Priced from \$1,299.00 without air. Call **Anglican Tours (800) 438-2403** for detailed brochure.

**ITALY.** Visit mystical Umbria, "Land of the Saints." Stay in recently renovated apartments overlooking Tuscan hills. Assisi one hour away by car also Perugia, Florence and Siena. Rome one hour by train. **TEL/FAX 01144 181 748 5195.**

**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

**FOR ANGLICAN CHURCHES AND CLINICS** in the Diocese of Northern Mexico: Medical and dental equipment and supplies, school supplies, altar linens and vestments, clothes, pews, school desks. Contact: **Good Shepherd Episcopal Church, San Angelo, Texas. (915) 949-6260. FAX (915) 944-0001.**

### Attention, Readers

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



# 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**  
10 Concord Ave., 19802 (302) 654-6279  
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

## 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 Witche, Bishop-in-Residence. Lou Taylor, Dir of Christian Ed.; Dr. David Culbert, organist-choirmaster  
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. Rex D. Perry, the Rev. Donald L. Pulliam, ass'ts; the Rt. Rev. C. C. Pope, Bishop-in-Residence; Ruby B. Dart, DMA, FAGO, Org/Music Dir; D. Michael Williams, B.M., M.M., ass't org & choirmaster  
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

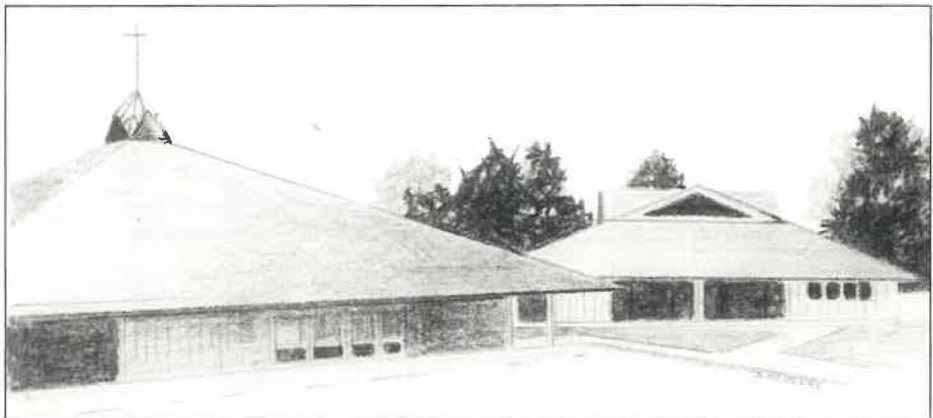
## Baltimore, MD

**ST. TIMOTHY'S (Catonsville)** 200 Ingleside Ave.  
The Rev. Sudduth Rea 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 11 8 & 10:15, Christian Ed 9:15. Daily MP

(Continued on next page)



St. Ambrose Church, Boulder, Colo.

**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

## 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)

## Newtonville, MA

**ST. JOHN'S** 297 Lowell Ave.  
The Rev. Robert G. Windsor, 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

## 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

## 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

## 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 Dinegar, 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

## 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

## New York, NY (Cont'd)

**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. 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

**RESURRECTION** 119 E. 74th St.  
(Between Park & Lexington Aves.) (212) 879-4320  
The Rev. Allan B. Warren III  
Sun Masses 8:30 & 11 (High & Ser), MP 8; Tues 6:15 with Healing. Wed 8; Thurs in Lent 6:15 Sta & B

**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

## 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 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

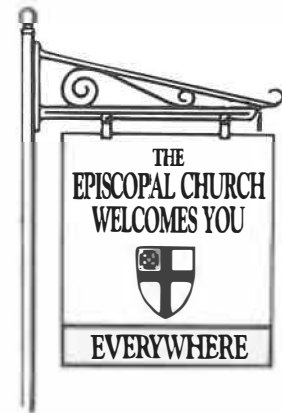
## Phoenixville, PA

**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  
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.



## Pittsburgh, PA (Cont'd)

**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. Miffin H. Dove, Jr., v (915) 247-5276  
Sun Eu 8:30, 10:30 (3S 8:30 only). 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