

The Living Church

March 30, 1997 / \$1.50

The Magazine for Episcopalians



*Worthy Is the Lamb
Who Was Slain*

March 30, 1997

Easter Day



High altar window at St. John Chrysostom Church, Delafield, Wis. (Joseph Kucharski photo)

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By Paul Kowalewski

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They Keep Coming Back

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No Horatio Alger gospel

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Quote of the Week

The Rt. Rev. John M. Allin, former Presiding Bishop, on evangelism: "We cannot proclaim the gospel if we do not know the gospel."

In This Corner

The Story Is Being Told

People who ask whatever became of the Decade of Evangelism probably did not attend the G-Code 2000 conference on evangelism at Kanuga in 1995. Many said that conference, which attracted more than 400 persons from 60 countries, was the best of its kind they had ever attended.

So it was with particular interest that I picked up a book titled *The Cutting Edge of Mission*, published by Anglican Communion Publications. Subtitled *A Report of the Mid-Point Review of the Decade of Evangelism*, it includes sermons and reports from that event, and even details the Bible studies which took place. It offers encouraging reading, particularly for persons who are concerned about the future of Anglicanism. A few highlights are worth sharing:

- One diocese in Nigeria reports an average of 5,000 confirmations per year for the past 10 years.

- The church in Japan has set a goal of "releasing the power of the laity and overcoming heavy clericalism."

- In Melanesia, the ministry of evangelism is carried out strongly by youth efforts.

- Small-group ministries are developing in the Church of Ireland.

- The Church in Sudan has become the fastest growing in North Africa.

- One diocese which was formed in Tanzania in 1991 already has 59,000 members.

- The church in Sabah reports Sunday attendance has grown by 10 percent per

year during the first three years of the decade.

- In Nigeria, the laity do not wait for the clergy to initiate evangelism.

- The Church of Uganda has a plan to train 16,000 evangelists.

A story told by Bishop Dinis Sengulane of Lebombo, Mozambique, is worth repeating. Bishop Sengulane was waiting to board an airplane in his country when a 5-year-old girl sat down by him. She saw the bishop's cross and said to him, "You must be one of those people who go to church. When the plane takes off, I will come and sit by you so that you can tell me what you know about Jesus and I will do the same."

The little girl did sit by the bishop after the flight was airborne and they shared experiences of Jesus. "When we finished," the bishop said, "she looked around, saw a lady and turned to me and said, 'See that lady there. She looks miserable: She may not know what you told me about Jesus Christ. I will go and tell her about Jesus'."

After a few minutes, the girl returned to Bishop Sengulane and told him, "That lady was really miserable. She knew nothing about Jesus. But now she knows. I told her what you told me and what I knew."

That's the kind of evangelism Episcopalians don't do well. It's the kind of story which makes one realize the Decade of Evangelism isn't dead after all.

David Kalvelage, editor

Sunday's Readings

Outside the Empty Tomb

Easter Day: Acts 10:34-43 (or Isa. 25:5-9); Ps. 118:14-29 (or 118: 14-17, 22-24); Col. 3:1-4 (or Acts 10:34-43); Mark 16:1-8

Today's reading from Mark appears, at first glance, an odd choice indeed for this queen of feasts. And it's certainly a curious ending to the earliest gospel. Some women discover their crucified Lord's tomb is empty, and they end up telling no one on account of their fear. It hardly seems the stuff of which good news is made.

Yet that, at least in part, is precisely the point. The power of Easter, and therefore of the gospel itself, lies not in the finding of an empty tomb, as the timid silence of the women bears testimony. It lies instead in the personal encounters with the risen Lord toward which the passage points: "He has been raised ... you will see him." It is in

these encounters, beginning in Galilee and continuing to our own time and place, that lives are wonderfully transformed and given new meaning.

Recognizing the risen Savior through eating and drinking with him creates an irresistible impulse to share with others the truth of his Resurrection. Listening to his voice as the word proclaimed dispels all doubt about the mercy and love of his Father. Encountering the living Lord in community and being baptized into his death brings membership in the risen body itself and the promise of life everlasting.

Individuals, congregations, and whole churches who find only an empty tomb today are doomed to silence, timidity and slow death. Those who meet a living Lord, however, and so become part of his risen body, are inheritors of life.

Too Busy With the Muck Underfoot

I make a plea for the church and General Convention to cease behaving like the man with the muckrake in Bunyon's *Pilgrims Progress* who was so busy with the muck under his feet that he failed to see the crown of glory over his head.

We as a church have spent far too much of our energy and time lately in muckraking. One consequence has been that we have ceased to be civil to one another and are making the passing of the Peace a mockery.

Could we not cease to ask for compromise on the important matters, such as the Chicago-Lambeth Quadrilateral, and instead make some agreeable compromises on the less important matters?

For example, could we not say that anyone who wants to use the 1928 prayer book may do so? Other branches of the Anglican Communion that I have attended seem to find no difficulty having more than one prayer book available.

Then could we let the subject of homosexuality drop? We have had gays and lesbians in the church for nearly 2,000 years. They have been for the most part good contributing members of the church — certainly as “good” as those of us who are heterosexual. A blessing of a relationship between two persons of the same sex would seem to be acceptable — after all, we bless hounds and warships!

Finally, we have talked sex to death. We all know there are problems, but why spend the time of General Convention on rehashing them? Let us concentrate rather on the real business of the church, which is to spread the good news that Jesus our Lord came to make all things new, including us, and let us pray for his strength to carry out the task.

*(The Rev. Canon) K.W. Costin
Bennington, Vt.*

Fine Models

Patricia Nakamura's thoughtful and challenging article in the series on family [TLC, March 2] presented several fine models of ministry to those not part of conventional families. May I submit another?

For more than a decade, the Diocese of Northern California has sponsored two conferences a year, over the Memorial Day and Labor Day weekends, for single-parent families. Until last year, these were led by the Rev. Canon and Mrs. Barton

Kendrick. Barbara Kendrick died last February, and Canon Kendrick, now himself single, has continued this wonderful ministry which has drawn participants from neighboring dioceses as well as his own.

*(The Rev.) Peter Farmer
The Sea Ranch, Calif.*

Worth Celebrating

In her article, “Liturgy as a Juggling Act” [TLC, March 2] the Rev. Margaret Decker calls for some revisions of the prayer book to allow for suitable recognition of a variety of things. I would like to suggest something which would cover a great deal, without any action by the Standing Liturgical Commission or subsequent action by the General Convention.

In my last two parishes I had what was called “The Moment of Celebration.” This was in response to the realization that we spend a lot of time complaining about what is wrong with the church and not

enough on declaring what is right.

Right after the sermon I would celebrate something: an event, a group, an individual, a one-time occurrence, ongoing activities, etc. When it was a group, like the altar guild or the ushers, I always read out loud every name, acknowledging the risk that someone would be left out. When the risk became reality (which was often), I was forgiven.

The limits to this are only the limits of the imagination of the person doing it. I always asked for suggestions, but it was easy to come up with suitable subjects. The best part, perhaps, is that I needed permission from no one to do this, and no one ever complained.

*(The Rev.) William L. Hicks
Pawleys Island, S.C.*

Not Everyone

Fr. Zeman does not seem to understand the scripture he is quoting in his letter

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Letters

[TLC, Feb. 9]: "As a father pities his children, so the Lord pities those who fear him" (Ps. 103:8). In this psalm, God's children are evidently defined as "those who fear [God]." Hence, not everyone is a child of God, as Fr. Zeman believes, because not everyone "fears" or reverences God.

Indeed God does love his whole creation, but that does not mean his whole creation loves him or has chosen to be his children. The whole point of the Lord Jesus Christ's Advent with its consequent Incarnation, Crucifixion and Resurrection, was and is to give each person the choice to become a child of God. It is not a condition of birth. Becoming a child of God is a knowledgeable step taken by an individual when that person understands what he/she is doing and is able to confirm with mind and heart the choice made by his/her godparents at that person's baptism.

Therefore Fr. Simons is correct when he writes that "It is an unbiblical idea ... that all people are children of God" because "... being a child of God is not a matter of birth but rebirth. And being re-

born is a matter of receiving and believing in Jesus" [TLC, Jan. 5].

*(The Rev.) Daniel S. Grubb
New Era, Mich.*

Source of Pride

The cover story of the Feb. 23 issue ideally might have given the complete "who, what, where and when" of the event, as there is only an indefinite reference to the Archbishop of Canterbury's sermon at the annual council of the Diocese of Virginia being preached "to a standing-room-only congregation of more than 1,000 people in the nave and in a chapel ..."

From time to time in recent years, this service has been held at rented secular spaces, often in the Washington, D.C. suburbs of northern Virginia, so it is personally gratifying to note that this year it was held in a church, in this case St. Stephen's in Richmond, and in the see city of the Diocese of Virginia.

Naturally, it is a source of some local parish pride to have been asked to be host

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Volume 214 • Number 13

Letters

to this special diocesan event. Furthermore, the archbishop's visit coincided with a tremendous tragedy in our parish, the murder of the son of a beloved associate priest, and the way in which our world-wide spiritual leader took our parish into his heart was inspiring.

*Neal Campbell
Richmond, Va.*

Chapel Cars

TLC readers, the Rev. Herman Page [TLC, Feb. 16], and other railfans will be interested to know that the subject of "chapel cars" was quite fully covered recently. In an article titled "America's Chapel Cars," Norman and Wilma Taylor, in the penultimate issue of *Locomotive and Railway Preservation*, Issue #62, dated November-December 1996.

In a 10-page, well-illustrated article, it recounts the history of the chapel cars of several churches, even listing the existing cars and their present locations. Bishop Walker is cited on the first page, under the subheading of The First Chapel Car.

*William M. Amey
Southern Pines, N.C.*

Recast Heritage

R. William Franklin's article, "William White's Example" [TLC, Feb. 2], is in fact a perfect example of what is awry in our church, that is the rewriting of ecclesiastical history so as to recast our entire Anglican heritage in terms of exclusively Enlightenment categories. The predictable result — the exaltation of so-called reason above the witness of scripture and tradition — is then used to relativize the inspired source and foundation of our faith in sacred scripture and the interpretive lens provided by the witness of the undivided church of the first five centuries.

It apparently has become fashionable in liberal Episcopal circles to appeal to the work of Richard Hooker as justification for this trend. I'm no Hooker scholar, but many who are consistently cite Hooker's appeal to reason as referring to that faculty of "right reason" which does not occur in a void, but is in fact formed in the cradle and crucible of the biblical worldview. Mr. Franklin's allegation that "The word of God has authority for us as we are able to appropriate it in the course of our rational interpretation of it" puts the cart

before the horse. Right reason, being formed by the word of God and subsequent (not antecedent) to it, always bows to that which is prior to and above it. The topsy-turvy world of revisionist Episcopal "scholarship" is intellectually dishonest and irresponsible.

*(The Rev.) Nicholas A. Marziani, Jr.
St. Nicholas Church
Midland, Texas*

reconcile for us the statement's clause "... that in honoring the divine gift of free will to all children of God ..." with the historic Anglican doctrine of free will given in Article X of the Articles of Religion?

*Joseph R. Martin
Magnolia Springs, Ala.*

Reconcile This

Concerning the Executive Council statement [TLC, Feb. 23], would a spokesman for Executive Council kindly

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



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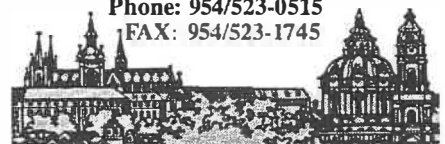
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Bishops Prepare to Elect Next P.B.

Background Checks Required for Nominees From the Floor

Non-legislative matters occupied most of the time as the House of Bishops met March 4-9 at Kanuga Conference Center near Hendersonville, N.C. Bishops have been meeting at the site, in the Diocese of Western North Carolina, each spring since 1991.

The Rt. Rev. Bennett Sims, retired

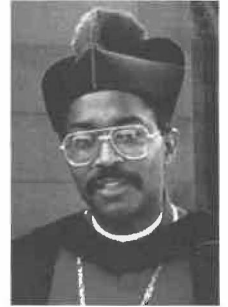
Bishop of Atlanta and president of the Institute for Servant Leadership, was the keynote speaker and addressed the 135 bishops on servant ministry. He also led the bishops through an exercise on listening.

"It was a very helpful exercise of listening."
Continued on page 17)

Bishop Walker Faces Charge in Long Island

Bishop Orris G. Walker of Long Island, already facing serious problems in his diocese, now must deal with a charge of violating canon law.

A group of three clergy and 21 members of St. George's Church, Flushing, N.Y., have charged Bishop Walker with violating church canons in refusing to approve the rector-elect of St. George's.



Bishop Walker

The diocese is already awaiting the results of an investigation into an alleged scandal involving several of its priests and young Brazilian men in homosexual activities in diocesan churches.

The written charges were filed with Presiding Bishop Edmond L. Browning March 4 after Bishop Walker reportedly said the rector-elect of St. George's was not "duly qualified" to serve as its rector. It is alleged that Bishop Walker "intentionally, materially and meaningfully violated the canons of the Episcopal Church" by preventing the Rev. Franco C. Kwan from serving as rector of St. George's after the parish's vestry had elected him.

In 1988, Fr. Kwan was appointed by Bishop Walker to serve as vicar of the Chinese congregation at St. George's. He remains in that position. The wardens were told by Bishop Walker in 1996 that he would not permit Fr. Kwan to be considered among the candidates for rector.

St. George's is a 295-year-old congregation of more than 200 communicants which includes Samuel Seabury among its past rectors. Services are conducted there in English, Chinese and Spanish.

Church canons call for the Presiding Bishop to appoint a review panel consisting of from five to seven bishops to determine whether, if the facts alleged are taken as true, Bishop Walker's actions violated the canons. If the review panel finds that Bishop Walker violated canons, it will designate a board of inquiry consisting of clergy and lay persons to determine whether a presentment should be brought against Bishop Walker.

Thousands Flee to Higher Ground

The central Kentucky town of Cynthiana, a community along the southern branch of the Licking River, experienced its worst floods ever in early March, say longtime residents. Nearly half the town's homes were affected directly, with half of those "losing virtually everything," according to the Rev. Robert Horine, priest-in-charge of Church of the Advent. After a week the town remained without drinking water and the National Guard was carrying away "truckload after truckload" of debris.

Still, Cynthiana residents could count their blessings, he said, in comparison to their neighbors 20 miles north in Falmouth, Ky., perhaps the hardest hit of any place in a five-state area flanking the Ohio River which endured severe flooding after torrential rains in the first weekend of March.

The waters rose so quickly in Falmouth, located at the juncture of two branches of the Licking River, that residents had in some cases only five minutes warning to flee their homes for higher ground. An estimated 90 percent of the homes were evacuated. As of the second week of March, five deaths had been attributed to the flood and a plan was being discussed to move the entire town to higher ground.

On Sunday, March 2, the floods prevented Fr. Horine from traveling to Cynthiana from his home a half hour south in Lexington. When able to visit two days later, he learned that only three parishioners' homes had been flooded.

"Most of our people live on the east side of town," including the church, and the damage was concentrated on the

west, he explained. Nonetheless, the cellar of the 143-year-old church was flooded and the furnace was put out of service. "The underpinnings may be affected," he said, raising concern for the long-term stability of the structure.

The diocesan and cathedral offices in Lexington were closed for a week due to flooding. While Christ Church Cathedral's basement was flooded, in general churches throughout the dioceses were spared damage.

The March 1 storm system that raged from Arkansas to Pennsylvania spawned deadly tornadoes in addition to flash floods. The Ohio River flooded from Wheeling, W.Va., to Cairo, Ill., where it joins the Mississippi.

Tornadoes in Arkansas killed two dozen people and injured more than 200 in the first few hours of the storm.

The Presiding Bishop's Fund for World Relief issued emergency grants to the dioceses of Arkansas (\$25,000), West Virginia (\$15,000) and Lexington (\$25,000), with others pending.

The Rev. Jesse Yarborough, rector of Christ Church, Little Rock, said diocesan relief efforts were being joined with those of other faith groups represented by the Arkansas Interfaith Conference. He said basic tools were especially needed: chain saws, shovels, brooms, work gloves, and "people who are willing to work." Bedding, baby care products and plastic sheeting are also needed. Tornadoes leveled most of downtown Arkadelphia, about 70 miles southwest of Little Rock. Six people were killed.

Episcopal News Service contributed to this article.

Consultant Hired in Attempt to Mend Relationships

A consultant is attempting to improve the relationship between the Bishop of New Jersey and members of his diocese. Criticism of the Rt. Rev. Joe Morris Doss, diocesan bishop, led to the hiring of a consultant to investigate complaints.

The Rev. Peter Steinke, a Lutheran minister, was hired following unanimous votes by the standing committee and

diocesan council at their November meetings. The standing committee's motion noted that the decision was made to "deal with the issues of conflict, dysfunction, tension, trust, anger, and lack of communication which are present in the diocese."

The action of the two groups was noted in the annual report for the convention of the diocese, sent to delegates prior to the

convention March 14-15 in Trenton. The pre-convention mailing contained a report from the diocesan committee on wellness which addressed the conflict. The report summarized 83 phone contacts and 39 letters from parishes which had been contacted by members of diocesan council regarding their concerns. The wellness committee summarized the telephone interviews and letters in a list of 10 general concerns. Those concerns included the following:

A lack of communication, specifically that the bishop does not listen, that letters and phone calls are not answered by personnel at diocesan headquarters, and that there is a lack of information on diocesan programs.

Anger, focused largely upon the bishop, but seen as indicative of a larger systemic problem.

Leadership style of the bishop seen as "angry, provocative, confrontational and task oriented." Others saw the bishop as "arrogant, manipulative and self-serving."

The concerns also mentioned a lack of attention by the diocese to parish problems, a need for more face-to-face contact with the bishop, lack of leadership in the diocese, lack of staff at the diocese, and financial weakness, specifically that "many parishes noted that it is hard to help the diocese when their own financial positions are getting progressively weaker."

The consultant is to prepare written and oral reports to the bishop, standing committee and diocesan council.

The wellness committee report states that a plan of action will follow the report, and that plan will be enacted during the fall of 1997 and the winter of 1998.

"Clearly this situation has been brewing for a few years," said the Rev. Peter K. Stimpson, who chairs the wellness committee, in an interview with the *Trenton Times*. "There is an intense anger at the bishop by some. But the bishop has been quite open and receptive to the process."

Bishop Doss was elected in 1993 and moved to New Jersey from Palo Alto, Calif., where he had been rector of St. Mark's Church. He has faced other confrontational issues, including a lawsuit in which 10 former employees of Trinity Cathedral, Trenton, sued former Dean J. Chester Gray for sexual harassment and included Bishop Doss as a co-defendant. In addition, members of the Episcopal Black Caucus have claimed the diocese has been guilty of institutional racism, and diocesan income from parishes has dropped.

Charges Dismissed Against Bishop Vest

Charges against the Rt. Rev. Frank H. Vest, Jr., Bishop of Southern Virginia, were dismissed by Presiding Bishop Edmond L. Browning after a panel of five judges found Bishop Vest not guilty of charges brought against him by a Danville, Va., parish.

Members of Christ Church, Danville, and two Southern Virginia priests had charged Bishop Vest with violating church canons by refusing to approve the Rev. Peter Toon as rector.

The review panel said Bishop Vest "is required to satisfy himself that Dr. Toon is a duly qualified priest," but he was unable to do so because the rector-elect would not reveal the circumstances for his leaving an earlier place of employment, and would not undergo medical or psychological examinations. The panel determined that none of the charges, if proven, would

constitute an offense under the disciplinary canons governing clergy.

Members of the review panel were Bishops John C. Buchanan, West Missouri; James M. Coleman, West Tennessee; C. Christopher Epting, Iowa; Russell E. Jacobus, Fond du Lac, and Larry E. Maze, Arkansas.

**"This was
not a
theological
... issue."
Bishop Vest**

Reached by telephone, Bishop Vest said, "This was not a theological, ideological or liberal/conservative issue.

My reading is I am prohibited under the canons" from approving Fr. Toon's hiring. He said his hope is to work together with the church in finding a suitable rector.

Bishop Clark of Delaware Dies

The Rt. Rev. William Hawley Clark, 77, retired Bishop of Delaware, died March 7 of cancer at his home in Kennett Square, Pa.

Bishop Clark served in Delaware from 1975 to 1985. He was a part-time, assisting bishop in the Diocese of Massachusetts from 1986 to 1990.

He was a native of Escanaba, Mich., and a graduate of the University of Michigan. He attended Chicago Theological Seminary and received his divinity degree from Episcopal Theological School in 1945. He earned a master of sacred theology from Yale Divinity School and received an honorary doctor of divinity



Bishop Clark
(1975 photo)

degree from Berkeley Divinity School in 1975.

Bishop Clark was ordained to the diaconate and the priesthood in 1946. He was assistant of St. Paul's Church, Flint, and vicar of Trinity, Flushing, Mich., 1945-49; priest-in-charge of St. Peter's, Monroe, Conn., 1949-51; and rector of Trinity, Concord, Mass., 1951-62.

In 1962, he became associate secretary of the World Council of Churches in Geneva, Switzerland. He returned to Massachusetts in 1965 to become rector of St. Andrew's, Wellesley, remaining there until 1973. He was executive director of the Worcester County (Mass.) Ecumenical Council from 1973 until he was elected in Delaware.

He is survived by his wife of 54 years, Rosemary; sons David, of Falmouth, Maine, and William J., of Greenwich, Conn., a sister and three grandchildren.

Easter Joy Renewed

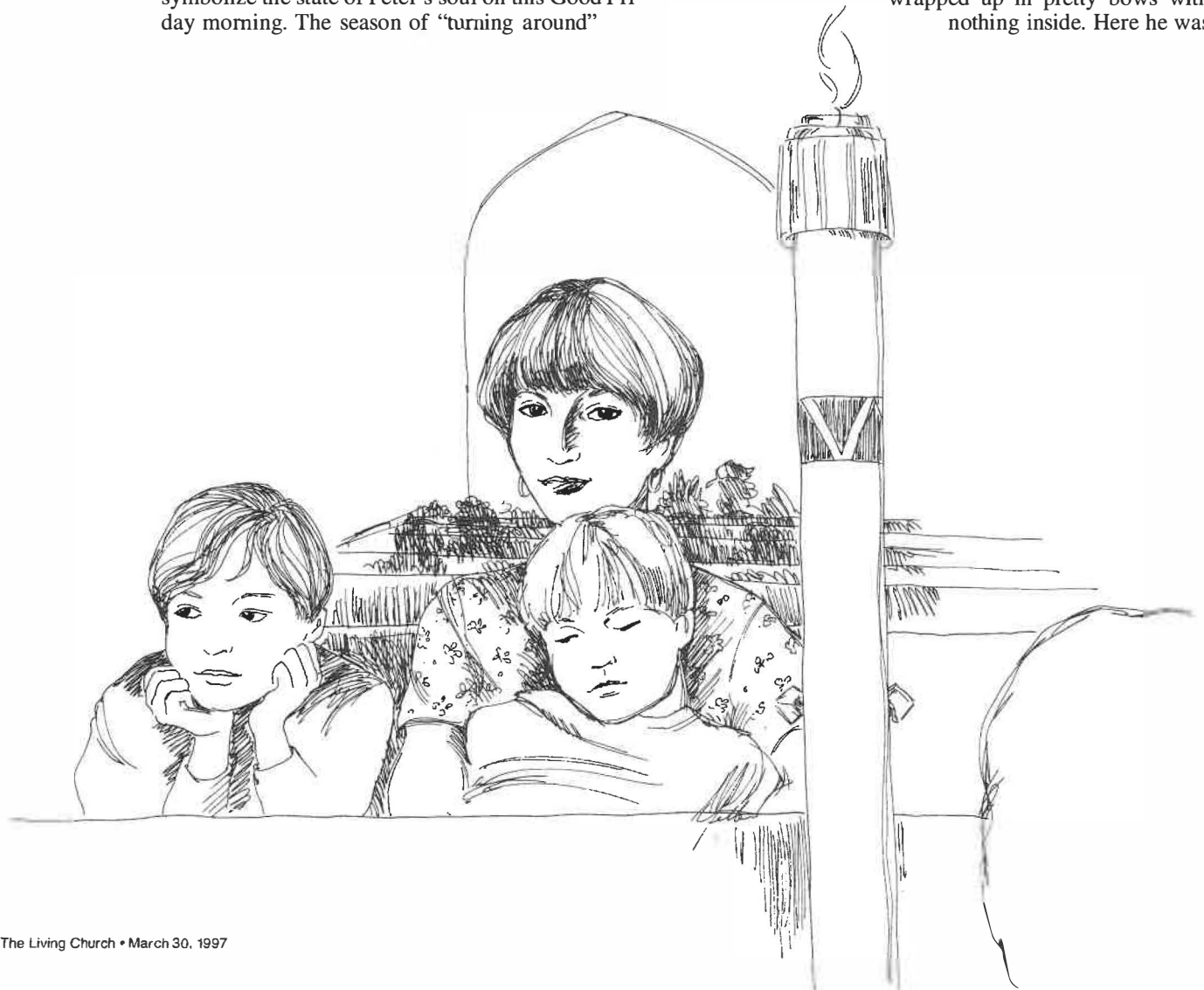
By PAUL J. KOWALEWSKI

HE HAD STEPPED INTO A PUDDLE of slushy black snow on his way to the church that Good Friday morning. His shoes were muddy and his feet cold and soggy. A March Easter meant that there'd be no tulips, no bright morning sunshine warmth — only dampness and frozen mud when the day of Resurrection would dawn this year. Peter Kavanaugh had been a priest for almost 25 years and had been the rector of St. Thomas' Church for more than half that time. As he cleaned the muck from his shoes and hung his coat, he realized how grateful he was that Lent was finally at an end.

In the past, Peter had embraced the Lenten observance as a welcome moment of refreshment — an oasis in which he could breathe deeply the new life of an impending Easter and promised spring waiting for him at the end of the 40, holy days. But not this year. No, this year Lent was indeed a scorched wilderness. The flowerless, frozen, lingering winter seemed to symbolize the state of Peter's soul on this Good Friday morning. The season of "turning around"

had left Peter paralyzed — waist deep in the smudge of some distant murky wasteland. The liturgies of the season had been lifeless and bleak. His preaching was uninspired and trite. Even the Lenten seminars, which had previously been a source of enthusiastic energy, had left him drained, exhausted and apathetic. But somehow he survived it, and now he was glad it was finally over. Maybe now, after Easter, with a few days of rest and vacation, his life could resume some semblance of normalcy. Then he could return to the pattern of his old routine and be himself again.

Peter knew he was in trouble that Good Friday morning as he looked over the sermon he had prepared for the day. When he reached inside himself to find what he honestly believed about the cross of Christ, there was simply nothing there. He had nothing to say. His words about the Passion and the cross, his discourse on salvation and redemption, were like nice, neat little packages, all wrapped up in pretty bows with nothing inside. Here he was





*He knew
that he
was on the
verge of
something
new.*

two hours before the congregation would gather to raise up the cross of Christ on which had hung the salvation of the world. In a few hours, Peter and his congregation would kneel before that cross on which generation upon generation had pinned their hopes and dreams. And here he was empty — he had nothing to offer but barren, arid theological discourse.

A deathlike fear began to come over him: “Have I lost my faith? Am I suffering some kind of breakdown?” In that Calvary moment there at his desk, trapped in the outer darkness, Fr. Peter Kavanaugh had come face to face with his worst fears: “Is it possible there is no God, or worse yet that God has forsaken me? Has my life been a sham — 50 years old and nothing but hollow promises and sterile words?” He felt nothing ... no anger ... no sorrow ... no tears ... nothing. From the center of his deepest, darkest self, he managed to summon the only prayer that seemed to be left: “Take not thy Holy Spirit away from me, O Lord.”

The noonday hour had come and the Solemn Liturgy of Good Friday commenced. After reading John’s bitter tender narrative of Christ’s tortured rejection and death, Peter lied that, in lieu of a sermon, the congregation would do far better to sit in silence and allow the gospel words about that compassionate man of sorrows to “sink in” and “take root.” As he sat for the silent reflection, there was still nothing but the silence. All he was doing was sitting there — just “showing up” to do the service.

As he pondered aimlessly, he noticed Amie Johnson along with her two boys. Amie was a nice young woman, he thought, a bit timid but nice. She certainly had a tough life. Her husband had left her just last year. She struggled through a thankless job as a law clerk, hardly able to make ends meet, trying to raise a 10- and 8-year-old — just barely keeping her head above water. But one thing you could always count on about Amie was that she and her boys would always be there. Yes, week by week she was always there — always right there in the second pew on the left of St. Thomas’ Church. For a fleeting moment Peter wondered why he had even noticed her on that Good Friday noon. Of course she would “show up” on this holy day.

The liturgy had mercifully ended. Peter had managed to get through it and was now scurrying to sneak out the back door without having to talk with anyone. Just as he was about to escape, Amie Johnson appeared: “Father Peter, do you have a minute?” Avoiding her gaze, Peter mumbled: “Well actually, I’m running a bit late.” “Please, it’ll only take a minute, Father.” Amie nervously took a seat as the rector surreptitiously glanced at his watch. “Father, I came here today because there is something I have to tell you. I wasn’t sure I’d have the courage to do it ...

I’m really not used to talking to priests ... but I have to say it.” Peter’s mind began to work furiously: “Oh no, I’ve been uncovered. She’s figured out that I’m nothing but a phony. She’s read through my pretension — peeled off my disguise.”

As Peter Kavanaugh assailed himself with these thoughts, Amie softly said: “I’m here because I need to thank you.” She continued: “As you know it has been tough for me and my boys over this past year ever since my husband left us. Caring for those boys, paying the bills, holding down a job — there were times when I really felt like I was going to lose it. I even worried that I might do something bad to myself.” Feeling a need to respond, Peter nervously interrupted: “Amie, I wish you had come and talked with me.”

“Well that’s just it, Father, I didn’t need to come and talk. All that mattered was that you were there. You see, I’d come to church every Sunday and all I needed to know was that you would be there. Most of the time I couldn’t focus on the service or even hear what you were saying. All I had to do was look at you ... and you were there ... there in your vestments ... there at the altar. For me, you were the church, you were Christ, you were a lifeline, a source of grace and grounding in the midst of my crazy life. And because you were there, I got through a really tough time. I realized that today when I saw you during the service and knew that I had to come back here and thank you.”

Silence. All Peter could do was sit in silence, unable to retort, unable to utter any glib response or thoughtful platitude. Something had happened, something stirred within him — a tiny spark, a pinhole glimmer, the planting of a seed. “Amie, I really don’t know what to say. You know, to tell you the truth, I didn’t really think I did much of a job during this past Lent. I’ve been feeling kind of listless and tedious — my sermons were especially boring, even to me.”

“That doesn’t matter, Father,” Amie said with a laugh. “Like I said, you could have been Billy Graham and I don’t think I’d have really paid all that much attention. All I cared about was that you were there.”

On the Saturday before the Resurrection, when the universal church rested quietly in a Sabbath anticipation of the Easter victory, Peter Kavanaugh, rector of St. Thomas’, 25 years as a priest in the Episcopal Church, found himself feeling a bit childlike and adolescent. Far from feeling nothing, he was now feeling a whole range of emotions. He was confused about what had happened in his conversation with Amie yesterday. He wasn’t able to sort out what her words had accomplished within him, but he knew that he was on the verge of something new — a planted seed was about to burst forth in a budding shoot. Surprisingly, Peter even found himself praying the Daily Office once again on that Holy Saturday: “Grant that as the



crucified body of your dear Son was laid in the tomb and rested on this Holy Sabbath, so may we await with him the coming of the third day and rise with him to newness of life" ... Sabbath, rest, waiting in the tomb for new life ... Somehow Peter thought this was exactly where his spirit was that day — waiting for something new and somehow being sure it would come about.

As night fell, the church was dark, pregnant with a hushed anticipation as the Great Vigil of Easter was about to begin. The congregation, waiting at the doorsteps of the church, huddled around a brazier in which the new fire of Easter had been kindled. All eyes were silently fixed on the paschal candle, the symbol of the risen One, which was now lit and carried into the still tomb of the church. The cantor pierced the darkness of the night with the first sound of Easter hope: "The Light of Christ." The assembly called back: "Thanks be to God" as they lit their candles and took their places in the pews now waiting for the procession to make its way to the front. The cry went out again: "The Light of Christ." "Thanks be to God," as Fr. Peter Kavanaugh walked down the aisle in the gold vestments of Easter victory, looking like a soldier in a conqueror's army about to claim a prize.

And then it all happened. As Peter and the procession passed by the second pew of St. Thomas' Church, Amie and her boys were there, as usual. All she did was smile at him through the glowing resurrection light and suddenly he understood. A moment of profound, life-giving grace occurred in a little smile and a gaze between priest and parishioner because both "showed up" for one another.

Suddenly, it dawned on Peter Kavanaugh: He was accepted! He didn't need to be great, he didn't need to be perfect, he didn't need to be profound. He was allowed to have doubts, it was okay to feel dry. In that momentary gaze at the second pew of that church, Peter got it: You don't have to try so hard; being there is the only requirement for grace. Easter happens when you "show up."

As the rector took his place in the sanctuary, he was suddenly aware of the tears running down his face. Peter remembered an old Russian saying: "Tears are a sign of the presence of God." The day before he had prayed: "Take not thy Holy Spirit from me." That night, his prayer had been answered in full measure. □

The Rev. Paul J. Kowalewski is the rector of St. David's Church, De Witt, N.Y.

Holy Week Alone

Palm Sunday trek to Golgotha,
uncertainty as
One not ready to know cobblestone scars and weight of beam
looks back at love derailed by law
And kindness spat upon by keepers of the rule
while maids and apostles already at fireside
Sought explanation then rumored a lie to indict the One Who dared.

Sweet Supper of Body and Blood atop branches dying,
then accusation in a garden where sweat like blood dripped
to the ground and provoked the kiss to finally condemn,
"He is the One" (not the others who slept) and death by nails
must be His lot.

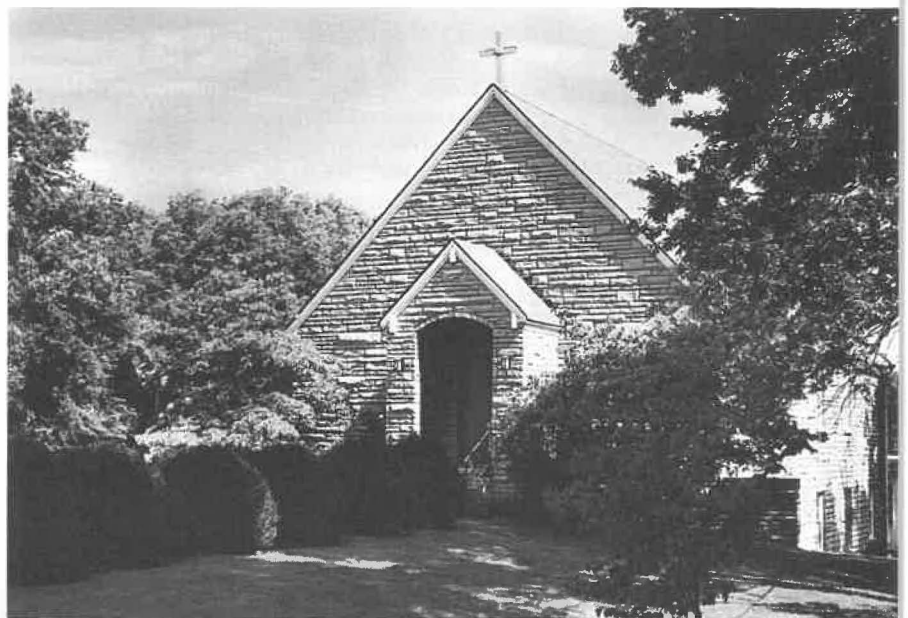
And so the Cross routinely raised found God outstretched crying
to forgive those who would not know the depth of passion which
knows no bounds.

Even stone door rolled away could not deafen what angels came
to tell
He is Risen
The sting is gone
Death is no more!

William Donald McLean III

They Keep Coming Back

Church of Our
Saviour in Gallatin,
Tenn., is a place
where it is hard not
to know people well.



Church of Our Saviour: A "jewel" of Crab Orchard stone.

By PATRICIA NAKAMURA

The Rev. Henry Perkins Minton, Jr., is known universally as "Father Pete." And many of the parishioners of the Church of Our Saviour in Gallatin, Tenn., see him and his wife, Rosie, as "just what our church needed."

The congregation in the middle-Tennessee town of about 18,000 began in the 1950s, meeting in the court house, a school, a house, and finally constructing a building of Crab Orchard stone in 1960. Before Fr. Minton arrived a year and a half ago, the church had had supply clergy for the previous two years. Mickey Dunnegan, one of the first members, said, "The search team found a great one. He is there for you when you need him."

Parish secretary Jane Thompson credits the Mintons with the fact that the church is "growing like Topsy." She said, "Fr. Pete is the one we've always looked for. He gives wonderful sermons, and draws people to him. If they come once, they come back, [because of] the love they find when they come in the door. And Rosie is right beside him. They work as a team. She gave our first rectory tea."

Nine-year member John Meece said the priest and the people "made me feel special. It's a true community." He is a chalice bearer, a vestry member, former senior warden, and occasionally helps his wife with altar guild duties. In addition to the Sunday Eucharist, there is a Wednesday evening service all year with special programs followed by a light

Our Saviour's Works to Break Welfare Cycle

supper during Lent. Mr. Meece said average attendance is up from 50 to 75-80.

Joyce Edwards and her husband returned to the area about two and a half years ago after having "lived many places and gone to many churches. We were church shopping. But here it was so genuinely friendly, we never tried any place else." She described a "good pastor" who "takes care of people in an offhand way" by listening carefully to his parishioners and making quiet connections. "Many little things just happen."

Bigger things, too. Last Christmas the parish "adopted" a family to provide gifts for the children. "The response was incredible," Ms. Edwards said. "Next year maybe we'll have two." Our Saviour's has long been involved in the ecumenical Gallatin Cares, which provides food, clothing and emergency financial assistance. But last year the state of Tennessee began its Families First program to move people from welfare to work. Our Saviour's "worked to find our niche in that program." Families First Aid is designed to "alleviate the unknowns ... that began to appear as obstacles" to employment.

"There were a lot of cracks no one knew of," Fr. Minton said. "For example, someone might receive funds for a nursing scholarship, but not for uniforms and other clothes. Or someone needs an outfit for a job interview — and [needs to] know how to shop." Others might need special equipment such as safety shoes or goggles, "tuition aid for longer term programs of education or training ... child care or transportation."

Families First Aid received a grant of \$20,000 from the Diocese of Tennessee, with an additional \$10,000 to be raised in the community. The program is reaching into the schools, Fr. Minton said, "to break the welfare cycle at an early age" by means of a resource center and tutoring for at-risk students.

The Mintons came from a parish of more than 600 souls. "We came back home," he said. "We're small-church people. This is a wonderful place to be. We are a church family — we share the illnesses, marriage problems, the good stuff like graduations. Here it is hard not to know people well."

Rosie Minton echoes the feeling. "We have more contact with people on a daily basis," she said. "In a larger church, you're sort of — floating. We're getting more

younger families. For awhile there was a single priest, then no priest. I think the church was just craving a minister and his wife, in church and out and about in the community."

Fr. Minton said, "The church is a jewel!" His wife was equally happy about her house. "They redid the rectory for us," she said. "It's just beautiful, with hardwood floors. We had an open house this Christmas, and this spring it will be part of the Tour of Homes."

Her first love is the nursery, where she coordinates the 12 volunteers who work, one each week, with a paid staff person. "The nursery has grown from three to eight children. We keep them through age 4; the 5-year-olds go to church. People here are wonderful [about having children in church]. After all, you can't teach them if they're not there."

The oldest member of the congregation is Ellen Wemyss, a cradle Episcopalian who came to Gallatin in the 1930s and, finding no Episcopal church, enlisted others and set about starting one. For her 102nd birthday, she was unable to be in church because of a broken leg. Ms. Thompson said, "She sent the children balloons for her birthday." Mrs. Minton said her 6-year-old granddaughter "loves Ms. Ellen. She's an inspiration. And she says she'll be in church Easter," fracture notwithstanding.

Our Saviour's has, for the first time in years, a choir. "About 10, with six men," Mr. Meece said. "Really, more men than women!" Ms. Edwards said. "We're doing music for special services, Maundy Thursday and Easter." She said the group has some fine voices, and the congregation includes musicians from nearby Nashville. Dr. James Thomas said the next project may be a new organ. He has belonged to "the smallest parish in the diocese" for 37 years, because of "the Anglican faith, and the people. People seem to feel a part of [us] on their first visit."

Pam McKee has been organizing "boxes and boxes" of photographs and articles into historic scrapbooks for the church. She came to Gallatin some 30 years ago from London, with her American husband. "It takes time to do this," she said. "Of course I have to read all the articles. We all had brown hair!" Of the Church of Our Saviour, she said, "We're growing, but we haven't outgrown ourselves." □



Our Saviour's

Gallatin, Tenn.

Diocese: Tennessee

Communicants: 110

Staff: 1 clergy
3 part-time lay

Left at the Foot of the Cross

The Lord is risen! Alleluia! The glory of Easter is upon us, after the dark and somber days of repentance, of penance. Now, the gift of the glorious resurrection has been given, and it is for everyone. Easter is a celebration for the whole community of those who follow Jesus.

As well, Easter is a profoundly personal celebration, a private victory. Easter morn offers a particular treasure to each of us, each year. There is something in it just for you. Waiting. It is as if there is a secret door to which only you have the key. Jesus didn't go to the cross for the anonymous masses. He died for each of us — particularly.

We each have followed Jesus to the cross, and then left there all that burdens us, all that makes us less than who God wants us to become.

We each left there at the foot of the cross all our fears: of death, of loss, of change, of the unknown, of the inevitable diminishments that make us say: "Hey, I guess I'm not as young as I used to be!"

We each left there at the foot of the cross all our inadequacies, those obvious to all and known only to us, in our secret hearts.

We each left there at the foot of the cross all our sins, our pettiness, our treacheries, those things done and those things left undone.

It has all been left there. A sorry mess. We left it for the One who asked us to follow him. And he has transformed it, all of it, all the sin, inadequacy, fear. All of it. In the power of his glorious Resurrection we, each, have been transformed as well, washed clean, forgiven, and now are ready to begin anew our walk on the pilgrim path.

I don't know what you left at the foot of the cross. I don't know what in you needed transforming. This I do know: It has been done. God's will has been done and God's promise has been fulfilled — for you. The Resurrection means that the world will never be the same, and neither will you.

So sing alleluia and go forth, renewed, cleansed, loved, full of hope, and rejoice in the power of the Spirit to love and care for the whole creation, and for each of us, very particularly.

*(The Most Rev.) Edmond Browning
Presiding Bishop and Primate*

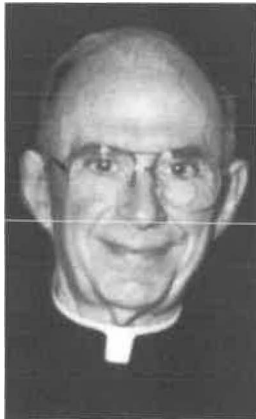


Alleluia! He Is Risen!

Christ is risen! He is risen indeed! We offer the ancient Easter salutation to all our readers on this queen of feasts. The good news of the Resurrection of Jesus brings to us joy and fulfillment, the completion of the entire Christian message. Jesus Christ has conquered death and has opened the way to everlasting life for those who believe in him. May the joy of his Resurrection be yours throughout this season. Alleluia!

No Horatio Alger Gospel

By KENDALL S. HARMON



Cardinal Bernardin

took a posture of

dependence

in preparation

for death.

On more than one occasion in recent weeks I have referred to the life and death of Joseph Cardinal Bernardin, the Archbishop of Chicago, who recently passed from this world to the next after a valiant fight with pancreatic cancer. Among many other things, Cardinal Bernardin was a significant witness to Christ in the greater Charleston, S.C., area for many years, and his demise led to a national discussion about death and how to face it.

These kinds of commentaries are revealing in terms of what we as Americans believe and do not believe. Among all the remarks made, I found this one by *Newsweek* the most telling: "In any tradition, a good life is the best preparation for a good death."

Yes, that's it, isn't it? Cardinal Bernardin is all right because he lived a good life. God helps those who help themselves, correct? Let's hear it for Horatio Alger! If we work hard and discipline ourselves, we will get ahead and life will be better for ourselves and our children. Such a view even has a name attached to it which is associated with religion: the protestant work ethic.

The only trouble is that this is not the message of the gospel. Indeed the cross of Christ drives a stake right through such false (but widespread) ideas. The gospel says that Christ came not to call the righteous, but sinners. In other words, not those who lived a good life, but those who were in painful awareness of the inadequate life they have led. No, "God helps those who help themselves" is not in the Bible, and, no, the best preparation for a good death is not the good life but the life which depends on the mercy of God.

Let us not misunderstand. Of course, good works, and indeed the

good life, are to be the fruit of faith. Jesus Christ and his sacrifice on the cross led to a life of radical transformation by the power of the Holy Spirit so complete that Paul can go so far as to say, if any man or woman is in Christ, he or she is a new creation, the old has passed away, behold, the new has come (2 Cor. 5:17). The key, however, is to understand that the ground and foundation of salvation is in no way these good works and this good life which will inevitably flow from a life committed to Christ. Instead, the ground is the good life and death of Jesus Christ our Lord.

In spite of much of the confusing commentary surrounding his passing, Cardinal Bernardin understood this ever so well. In a prayer service in October of 1995 which he led for priests in Chicago, the Cardinal urged "that we put ourselves totally in the hands of the Lord." He spoke of the cross as a "symbol of suffering and death as well as victory," and he poignantly declared: "My brothers, I am in the midst of this 'letting go.' It is like the cross: Sometimes it is sweet and easy; sometimes it is very difficult."

How did the Cardinal prepare for death? By putting himself in the hands of the Lord, by letting go, and by looking to the sweet cross of Jesus. This posture of dependence, and not the good life, is the Christian preparation for death. Jesus said, "blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5:3). I trust that the poor Cardinal of Chicago is blessed in heaven right now, and I hope we poor fellow travelers will follow him there, where no false gospel of Horatio Alger will take us. □

The Rev. Kendall S. Harmon is senior associate rector of St. Paul's Church, Summerville, S.C.

Not a Quick Bible Fix

POWER THROUGH WEAKNESS
Paul's Understanding of the Christian Ministry in 2 Corinthians
 By Timothy B. Savage
 Cambridge. Pp 251. \$54.95.

This study of some important aspects of 2 Corinthians is one of a series of monographs published under the auspices of the Society for New Testament Study, a fact that tells the reader not to come to this book expecting "pop" theology or quick biblical fixes. Its 30-page bibliography indicates the extensive and careful scholarship here and that, together with the extended footnotes to almost every page, is a reminder that the work began as a doctoral thesis.

Nevertheless, Dr. Savage has much to say of importance to anyone engaged in Christian ministry as he deals with the criticisms Paul's enemies leveled at him for refusing to receive payment, and to insist on status. These and other issues are illuminated by a lively and original in-depth study of the social conditions of Corinth in the mid-first century A.D.

A whole chapter is devoted to a consideration of the word "glory" in 2 Corinthians. There are some detailed word studies of the LXX version of Isaiah, and the conclusion that Paul is relying heavily on this version is well argued and provides suggestive hints for understanding Paul's theology of the Christian as a mediator of the glory of God in the world. The final chapters deal with the central paradox of the cross as the great revelation of God's glory.

This is a book that makes significant demands on the reader, both linguistically and theologically, but it is well worth the effort.

(The Rev. Canon) Simon Mein
 Middletown, Del.

Mystical Landscape

DAKOTA
 By Kathleen Norris
 Ticknor & Fields. Pp. 224. \$11.95, paper

When reading Kathleen Norris's *Dakota*, one has the sense that the author has traveled a very long way indeed from the pleasant poetry readings of New York

City to the desolate region known as the West River of South Dakota — the "Big Open" in the words of outdoor writer Jim Fergus.

The longer chapters are critical of rural American life and the very human characters who people the fields and unwelcome the stranger, even one with roots. But the author would call these long chapters "analytical," and they serve as boundaries to mark the highly poetic and practical mystical landscape of the author's mind. The very human characters she has learned to love as much as the very plain country.

"*Dakota* is a painful reminder of human limits, just as cities and shopping malls are attempts to deny them." The book is filled with morsels like this. The insight Norris is wanting to share is that God is often found in the barren and impossible places. She writes as one whom we must consider counter-cultural. "The Benedictine vow to stay put is counter-cultural," she says. In order to learn about what really matters, she has had to go way out to "the Cappadocia of North America."

She began in the city, where she wrote verse and pursued the thrills of respectable literature, but it is in the nowhere of Dakota that she finally found her subject.

Kathleen Norris surely seems to have found herself by losing herself. We gain much from reading about her experience. She calls *Dakota* a "spiritual geography." Norris would doubtless call her popular book merely a "landscape." But it is a great work of art. It is a "big" picture worth spending a lot of time with. We are surprised how we enjoy entering into its mystery, which is the Big Open. And that is a spiritual thing.

(The Rev.) W.L. Prehn
 San Antonio, Texas

Correction: Because of an editor's error, a line was dropped from the Benediction article written by the Very Rev. M. Dow Sanderson [TLC, March 9]. The closing portion should have read:

Unless we have received "Good Friday" in our hearts, we have no Easter to give. But if we have received Easter, we have no Good Friday to fear!

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The Rev. **Charles Witke** is assistant of St. Andrew's, 306 N Division, Ann Arbor, MI 48104.

The Rev. **Matthew S. Zimmermann** is rector of Calvary, 713 S Ohio, Sedalia, MO 65301.

Change of Address

The Rev. **Dale R. Craig**, Imperial Plaza, 1715 Bellevue Ave. #B913, Richmond, VA 23227.

Resignation

The Rev. **David Parker**, as rector of St. Matthew's, Indianapolis, IN.

Retirements

The Rev. **Edward A. Cobden**, as rector of Christ Church, Grosse Pointe, MI; add: PO Box 295, South Egremont, MA 02158.

The Rev. **Milbrew Davis**, as rector of St. Philip's, Box 200143, San Antonio, TX 78220.

The Rev. **Malcolm J. Matthews**, as associate rector of St. David's, Baltimore, MD; add: 607 Somerset Rd., Baltimore, MD 21210.

The Rev. **Ann J. Nelson**, as rector of St. Andrew's, Cripple Creek, CO.

The Rev. **Dan B. Treece**, as rector of St. John Baptist, Breckenridge, CO; add: PO Box 164, Bluff, UT 84512.

The Rev. **Jean H. Treece**, as deacon of St. John Baptist, Breckenridge, CO; add: PO Box 164, Bluff, UT 84512.

Death

Sister Mary Stephen, C.S.M. (Janet Gilkerson) died suddenly of a heart attack, Feb. 22 at the age of 65.

Sister Mary Stephen was life professed in the Community of St. Mary, Western Province, in 1953. She was an active member of All Saints' Cathedral, Milwaukee, WI, having served as both senior and junior wardens. Her special concern and her most active ministry had been the resettlement of refugees as part of the Episcopal Migration Ministries. She also served on the board of St. Mary's Services for Children, Chicago, IL.

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Bishops Prepare to Elect P.B.

(Continued from page 6)

tening to each other," said the Rt. Rev. Keith Ackerman, Bishop of Quincy.

"We had some fruitful conversations concerning the expectations of the next Presiding Bishop," said the Rt. Rev. Robert G. Tharp, Bishop of East Tennessee. The next time the bishops gather will be at General Convention in Philadelphia, when they will elect one of their own as Presiding Bishop to succeed the Most Rev. Edmond L. Browning.

In one of the few pieces of legislation, the bishops adopted a "mind of the house" resolution that anyone who might be nominated from the floor during the election of the next Presiding Bishop be subject to the same background checks that the nominees from the Committee to Elect the Presiding Bishop undergo.

The bishops also embraced a covenant produced by the Committee on the State of the Church concerning the need for members of the church "to understand our various theologies and opinions" ... and "to listen and talk together with honesty and mutual respect."

Bishop Browning, who will retire at the end of the year, was honored at the meeting and preached at the closing Eucharist.

Bishops also took part in a presentation on racism, participated in a telephone conversation with the Presiding Bishop and other bishops of the Evangelical Lutheran Church in America (ELCA), who were meeting at the same time, heard Bishop Ackerman share concerns of Anglo-Catholics and other traditionalists, and participated in small-group Bible studies.

"A lot of this meeting was spent looking to the future," Bishop Tharp said. "We missed some of the bishops who weren't here, and who might be at both ends of the (theological) spectrum."

"That was really unfortunate because it limits our opportunities for dialogue," said the Rt. Rev. William Smalley, Bishop of Kansas.

"It certainly is helpful to get together in non-legislative sessions," Bishop Tharp said. "I have seen healing in many of the bishops."

Bishop Smalley said he also likes the format of the interim meetings.

"It's really a 10-year process from Phoenix, when we decided to do this, to where we want to be," he said. "It helps to allow us to get our lives together."

The Rev. Curtis Almquist, S.S.J.E., and the Rev. Martin Smith, S.S.J.E., were chaplains for the meeting and offered daily meditations.



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.**

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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.**

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ORGANIZATIONS

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

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

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.**

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 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.**

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, parttime: 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.**

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.**

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: jchess@mail.lm.com.**

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.**

RECTOR: Rite I, low church, located in Dallas, Texas, is searching for a priest to lead its 600-member congregation. A membership of varied ages, with an active lay ministry and vigorous outreach and youth programs, we seek to call a priest between who has strong pastoral and preaching abilities and believes in the traditional approach to the study of the Gospel. Please send a resume not later than 15 April to: **Chairman, Search Committee, Trinity Episcopal Church, 12727 Hillcrest, Dallas, TX 75230.**

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.**

EXECUTIVE DIRECTOR: St. Luke's Community House, a non-profit United Way agency, seeks qualified applicants for the position of Executive Director. St. Luke's offers a diversity of social services ranging from child care to services for the elderly to the West Nashville community. St. Luke's has an annual operating budget of \$860,000 and employs 30 full-time and part-time staff. Successful candidates must hold a bachelor's or preferably a master's degree from an accredited university in business or a human services field. Candidates shall demonstrate a minimum of 5 years' of executive experience, preferably in a non-profit organization. Such experience shall include supervising staff, working with a board of directors, and raising funds for operations. Candidates shall have strong written and oral communication skills, with experience in public speaking and a proven track record in fundraising. Candidates must be comfortable working in a church-related agency and able to support the mission and goals of St. Luke's Community House and the Episcopal Church. Salary will be commensurate with experience and qualifications. Applicants should submit a letter of interest, a current resume and the names, addresses and phone numbers of three references to: **St. Luke's Search Committee, c/o Center for Nonprofit Management, 250 Venture Circle, Suite 250, Nashville, TN 37228.** Applicant screening begins March 31, 1997 and continues until the position is filled.

DIRECTOR OF CHILDREN'S MINISTRIES: St. Columba's Church, Washington, DC, seeks a full-time professional to oversee the spiritual nurture of children from birth through grade six in this large multi-staff environment. Competitive salary and benefits. Deadline May 1. Contact: **The Rev. Scott Slater at (202) 363-4119. Ext. 227.**

RECTOR: Congregation of approximately 100 with an annual budget of \$110,000 (no debt) is seeking a full-time pastor with strong motivational and people skills who can lead us into the 21st century. Apply with letter and resume by April 25 to: **Rector Search Committee, P.O. Box 494, Dixon, IL 61021.**

PROGRAMS

FELLOWS-IN-RESIDENCE, Sewanee: The School of Theology at the University of the South in Sewanee, Tennessee, invites applications for its Fellows-in-Residence Program. Fellows visit for two weeks to accomplish their own programs of academic study and spiritual refreshment. Successful applicants receive a \$500 fellowship and faculty supervision. Dates are October 27-November 7, 1997, and April 13-May 1, 1998. To apply, send by April 25, 1997: 1) curriculum vitae, 2) dates preferred, and 3) 500-600 word statement about the project you want to work on, to: **The School of Theology Programs Center, 335 Tennessee Ave., Sewanee, TN 37383-0001. FAX (615) 598-1165.** For more information call **800-722-1974.**

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.**

POSITIONS WANTED

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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.**

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. E-mail: holytours@worldnet.att.net Web site: http://www.cwd.com/Journeys**

WANTED

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Milwaukee, WI 53202-0936
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Church Directory

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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

Phoenix, AZ

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

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Sun H Eu 8 & 10. Wed 10 & 7, Fri 7

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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

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 (202) 333-6677
Corner of 31st & O Sts., NW
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Washington, DC (Cont'd)

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Sun 7:30, 7:45, 9, 11:15 (High Mass) & 6. Daily: 6:45, 7 & 6.
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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

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Sun: 7 Eu, 8 Hawaiian Mass, 10 Cho Eu. Mon-Fri Eu 7. Wed Eu HS 12 noon. Ev (Last Sun) 5:30 (808) 524-2822

Chicago, IL

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

Limestone Township, IL (Peoria)

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

Riverside, IL (Chicago West Suburban)

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

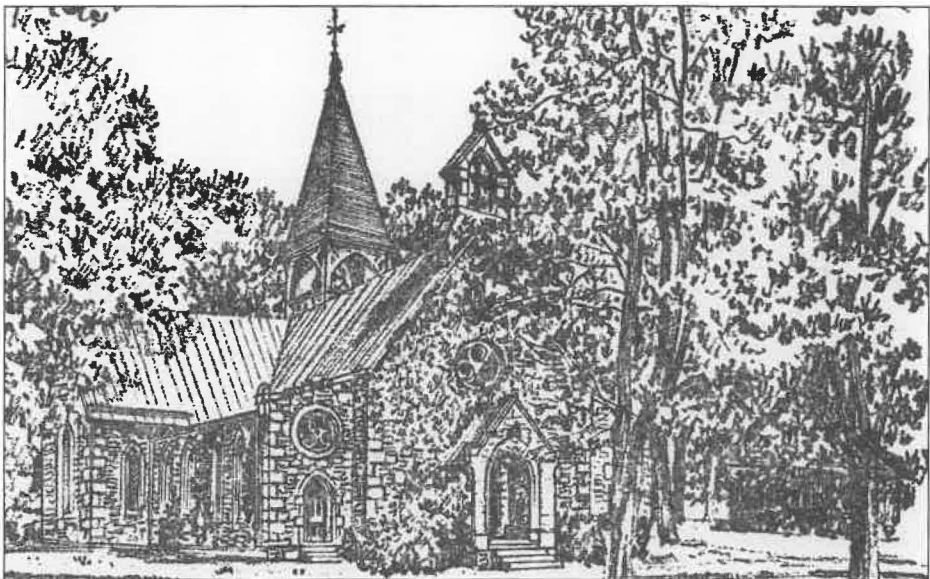
Indianapolis, IN

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

Baton Rouge, LA

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

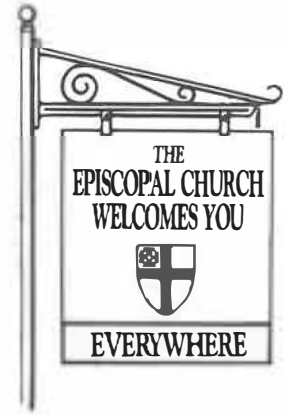
(Continued on next page)



St. Timothy's Church, Baltimore, MD

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.

Church Directory



Baton Rouge, LA (Cont'd)

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

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

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 II 8 & 10:15. Christian Ed 9:15. Daily MP

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

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

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.
(212) 879-4320
(Between Park & Lexington Aves.)
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 app

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

Philadelphia, PA (Cont'd)

ST. MARK'S 1625 Locust St. (215) 735-1416
Within walking distance of '97 convention center
Sun Eu 8:30, Sol Eu 11. Wkdy: Mon, Thurs, Fri 12:10; Tues 5:30; Wed 12:10 Eu LOH; Sat 10

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

CHURCH OF THE NATIVITY 33 Allce 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. Philputt; 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 Matolegwe, dean (414) 271-7719
Sun Masses 8, 10 (Sung). Daily as posted.

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