

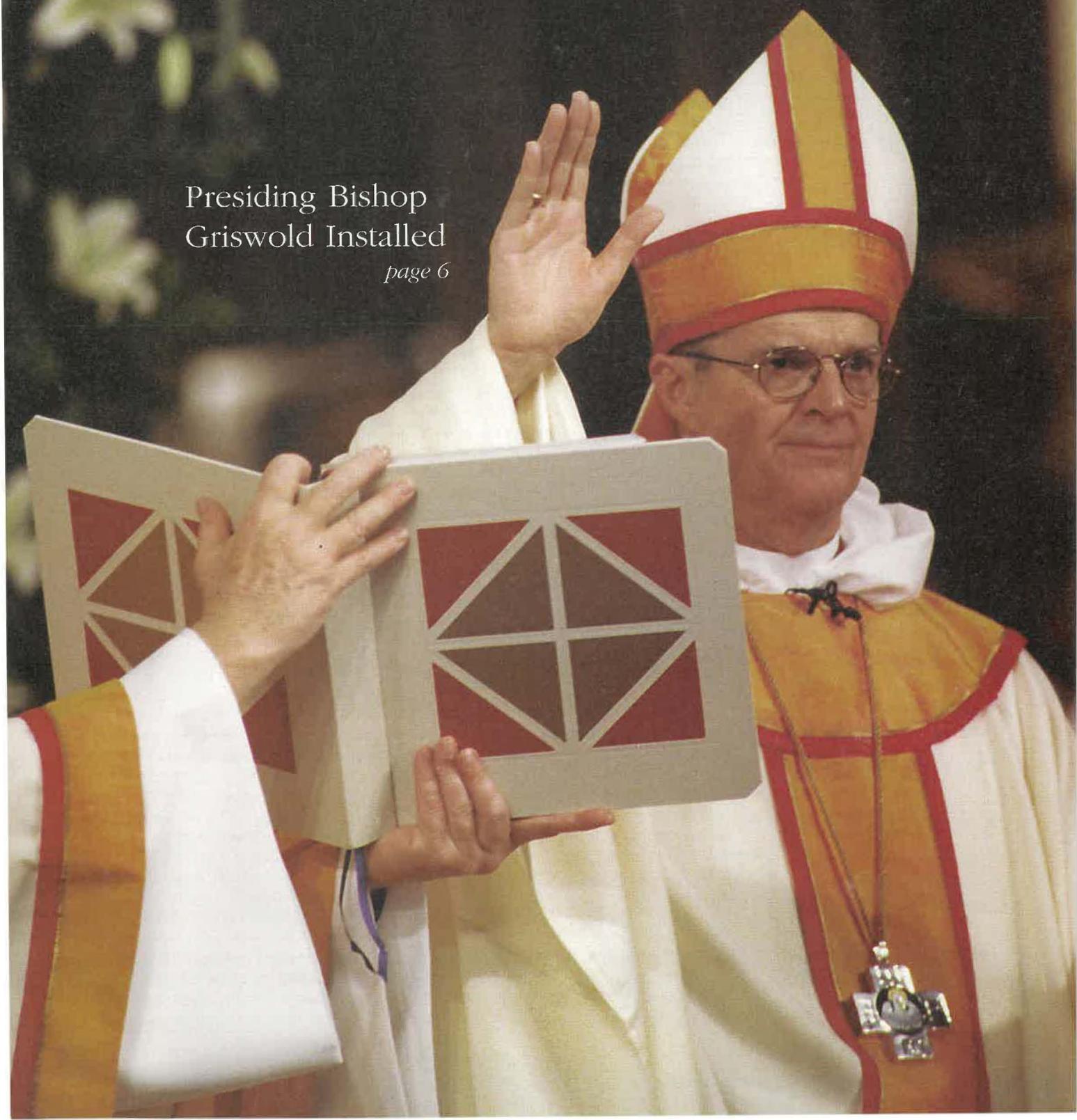
# The Living Church

February 1, 1998 / \$1.50

*The Magazine for Episcopalians*

Presiding Bishop  
Griswold Installed

*page 6*



Features



**Presiding Bishop  
Griswold's  
Service of  
Installation**  
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**Left:** Bishop Griswold preaches at his investiture.

**Cover:** The new P.B. during the Eucharist.

David Skidmore photos

**They Never Lost Hope**

An ecumenical parish in Virginia

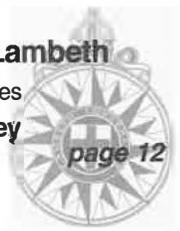
By **Mary Lee Simpson**

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**Looking to Lambeth**

The first in a series

By **David Duprey**



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Lessons & lections (p. 17)

**People and Places** (p. 18)

Quote of the Week

The Most Rev. Frank T. Griswold, Presiding Bishop, on conversation:

"... a capacity for ambiguity and paradox is part of the glory and frustration of the Anglican way."

# It's Our Nature

Few people think of February as their favorite month. For most people, it is certainly not a time for observing nature, if by nature we mean birds and wildflowers and butterflies.

Yet there is a portion of nature we could all observe without moving one yard away from the warm kitchen stove. It is human nature. What is it? What is truly human and, in this context, what is truly natural?

When we see someone doing something dishonest, or selfish, or jealous, we say, "That's human nature." Yet we hope and believe there is some goodness in the human heart, and some special act of generosity or kindness to a person or to a beast is called "humane." What is the truth about our nature?

This question evidently occupied our spiritual ancestors thousands of years ago. In the first chapter of Genesis, we have the stately account of God creating things in ordered steps, and finally creating humans in his own image, with power over the other creatures (a responsibility we should be taking more seriously).

Then in the second chapter of Genesis we get a different story of creation. The man is molded out of dirt, and his wife out of his rib, and they grievously disobey their heavenly Father.

Which story is correct? In fact the Bible does not ask us to choose; it presents both. Each story stimulates the heart and mind to a deeper understanding of reality. We were indeed created nobly to fulfill the purposes of God — yet we repeatedly fail to do so. Make no mistake, Adam and Eve are not just shadowy figures in an ancient book. They

*Sunday's Readings*

## Risky Leadership

*Epiphany 4: Jer. 1:4-10, Ps. 71:1-17 or Ps. 71:1-6, 15-17, 1 Cor. 14:12b-20, Luke 4:21-32*

A curious development over the past few decades has been the appearance of conviction- and value-free politicians. Such people don't lead in any traditional sense. Instead, they poll and test public opinion, they discern the direction that the wind is blowing on any particular issue, and they position themselves out in front so the masses appear to be following. This is leadership performed through a rearview mirror.

One hardly needs the church in order to learn the virtues of political correctness. It's already proclaimed, after all, throughout the secular world. And popular morality, so readily espoused by our spiritual mentors, has long been taught by the tabloid press

are us, you and me, and everyone we know.

We all have the potential for what is excellent and good, and we all constantly think, say, and do things that we shouldn't. Even the worst people sometimes do something generous and good; even the best people sometimes

slip and do something for which they are later very sorry. Wealth,



education, a happy home, and a challenging job do not cure this ambiguity, this conflict of forces in the human heart.

Which side then is "natural"? Putting the two chapters of Genesis together, we may say that we were first created good but later sinned. On this view, we may say that the good side of humanity is what is truly natural. On the other hand, the bad side of us constantly asserts itself. We sin, and see others sin, in thought, word and deed, constantly, when there is no need of it, no reason for it, no accounting for it. It is this observable reality which has come to be called "human nature." This is something to reflect on in the season of Lent.

Left to our own devices, men and women constantly sin. As Christians we know that it is the grace of God which helps us overcome sin. Grace is above mere nature; grace is super-nature, if you will. Yet we were not human beings made in the first place to be in communion with God? Does not super-nature provide our original and ultimately true nature? Christianity is our road home, the path traversing earthly obstacles, the way to become what we were meant to be.

*(The Rev. Canon) H. Boone Porter,  
senior editor*

and on radio and television talk shows.

The mission of the church, from the top on down, is to lead in our culture and not to follow. It's to speak the words that God himself puts in our mouths — to proclaim the word both in season and out of season. And we do that most effectively by example. We do that as we feed the hungry instead of assigning blame for their plight, when we comfort the widowed and bereaved instead of "referring" them, and when we welcome and embrace the leper in our midst, whatever form he or she takes.

Such leadership involves risk, to be sure, for true prophets are notoriously unpopular in their own native lands. But if our object is to build up the church, we can't do much worse than we're already doing by our trying to be all things to all people.

## It's Balanced

I read with interest the Rev. Wayne Schwab's letter [TLC, Jan. 11] concerning the gender imbalance in the composition of the Church Pension Fund's board of trustees. Several comments and observations are in order.

The first is that the fund's board is elected by General Convention from a slate of nominees submitted by the Joint Standing Committee on Nominations, not by the fund itself. A constraint not of the fund's making. At Philadelphia last July, the slate submitted contained the names of six women and 18 men. Of the six women nominated, four, or 66.7 percent, were elected, as compared to eight of 18 men, or 44 percent.

The six elected joined two continuing women on the board, a total of eight. Yes, two were missing from the Christmas card picture. Three of the women hold key positions on the board: Betty Connelly as one of two vice-chairs (the other being the Rt. Rev. Herbert Thompson); Diane Pollard as chair of the fund's Benefit Policy Committee and Amy Domini as chair of its Social and Fiduciary Responsibility Committee.

Given the above, I can assure Fr. Schwab and others who might share his concern that the fund's policy considerations are balanced, with all views and perspectives present and heard.

*John K. Cannon  
Chair, Church Pension Fund  
New York, N.Y.*

The Rev. Wayne Schwab questions if the imbalance of gender of the trustees would affect policy-making of the Church Pension Fund. Frankly, to use the word of the King of Siam, it is a "puzzlement" to me.

Trustees are not hand-picked by the board. They are elected by the General Convention.

Allow me to use a crude parallel: According to the alumni directory of the Virginia Seminary, the Rev. Wayne Schwab and I were students there at about

*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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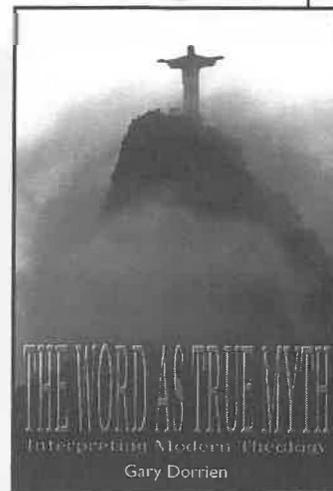
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## Letters

the same time. But I could not recall having any conversation with him. Does that mean that this obvious "foreign"-looking student was a snob? Or vice versa?

*Yung Hsuan Chou  
Kingston, Mich.*

### It Wasn't Funny

I have always assumed THE LIVING CHURCH tried to maintain a position of "middle of the road" when it came to discussing or depicting issues in the church. But in the issue of Dec. 14, TLC tipped its hand toward what I perceive as its real attitude toward women who are priests. By publishing a ridiculous cartoon depicting a woman who is a priest looking glumly down at her stole, the symbol of her priesthood, covered with advertising from an assortment of sponsors, TLC insulted women on two fronts. First, as a mindless ninny accepting meekly the latest church fad, and secondly as a person totally unaware of the sacredness of the office she holds by allowing herself to put this abominable thing around her neck!

I did not find any humor in the cartoon,

only foolishness and naivety involving the primary symbol of the priesthood — our stole. Rather, I felt sad that an esteemed publication committed what I consider an unforgivable sacrilege: mocking and humiliating the historic and sacred order of priests.

On one hand, the cartoon showed a surface veneer of gentility by acknowledging a woman priest in vestments (one of the few times in the 20 years I have been reading the magazine, that I have ever seen a graphic depiction of a female cleric either as a cartoon or a photo reproduction). On the other hand, a passive aggressive nature against woman clerics comes out in full force in a priest stupid enough to put "Corporate Sponsorships" on her stole. Also note that for the most part, the logos shown reflect businesses usually associated with woman and children; hats, food, children's shops, office supplies, etc.

I will not stop reading the magazine, but what I will do, is be more vigilant in watching its pages for signs of further abuse.

*(The Rev.) Elizabeth Gomes  
St. James' Church  
Wichita, Kan.*

## The Living Church

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## Letters

### Wrong Number

The figures quoted for the number of deacons at the end of 1996 [TLC, Jan. 11] are inaccurate. The actual figures were 1,734 deacons, including 912 men (53 percent) and 822 women (47 percent). There were also about 450 persons in the ordination process.

*(The Rev.) Ormonde Plater  
New Orleans, La.*

### It Deserves Better

Really now, don't you think that one of the principal feasts of the church deserves better than a 10-line blurb that lists an incorrect day for its celebration [TLC, Jan. 4]? Perhaps you should consider moving the Parish Administration Issue to a different week so as to give the Epiphany its rightful coverage.

*(The Ven.) John H. Park  
Diocese of Honduras  
San Pedro Sula, Honduras*

### Here's the Steeple

An article in the *Wall Street Journal* of Dec. 23, 1997, tells about large communications companies obtaining permission from churches to use their steeples for radio transmissions. Apparently there is no obvious difference in the appearance of the steeples, and the churches receive revenue in return.

Is this good?

All four gospels tell about Jesus driving out those who bought and sold in the tem-

### A Morning Sacrifice

Rising sun,  
dimly reflecting the beauty  
of the Risen Son, declares  
Your Glory.

Angels and Archangels  
and all the powers adore.  
Waking chorus of creatures  
cries out:

"Heaven and earth are full of . . .

"Your Glory"  
to which I,  
with a whisper of wonder,  
offer this day.

**Timothy Perkins**

ple and those who changed money there.

Looking back to Daniel 5, we read about Belshazzar, king of Babylon, giving a great feast for 1,000 of his lords, wives and concubines, using sacred gold and silver vessels taken from the temple in Jerusalem. Warning words appeared on the wall and Daniel told the king that God had numbered his days and brought his kingdom to an end. That night Belshazzar was killed.

*William R. Romain  
McPherson, Kan.*

### No Help

Thank you for the articles about the architect Ralph Adams Cram [TLC, Jan. 11]. Many years ago, it was my joy to be seminarian assistant at All Saints', Ashmont, one of Cram's great churches. The gorgeous, gothic architecture added to the impact of the mass for all who worshiped there.

Fr. Whittemore of the Order of the Holy Cross grew up at that church, with its tall, gothic towers. Father told me that he and some schoolboy chums once dangled a

classmate by his heels from the top of one of the towers "because the lad was afraid of heights." With a poker face the old monk continued: "It didn't help him at all!"

*(The Rev.) Fred Fenton  
St. James' Church  
Baton Rouge, La.*

### Disrespectful

In response to the letter of the Rev. William D. Galer, Jr. [TLC, Jan. 4], as a delegate to the 131st convention of the Diocese of Long Island, I can categorically state that during a most rude and disrespectful confrontation between our father in God and Fr. Galer, Bishop Walker publicly affirmed his position that he did not advocate "traditionalists" leave the Episcopal Church.

To even state that Bishop Walker "encourages the practice of sodomy" is so beyond the pale of Christian dialogue that it invites the prayers of all Episcopalians for Fr. Galer and his fellow travelers.

*Carl Clausen  
Flushing, N.Y.*

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# Presiding Bishop Griswold Installed

**“We bring before you the Rt. Rev. Frank Tracy Griswold ... With pride, affection and gratitude for his ministry with us, we joyfully send him forth ...”**



David Skidmore photo

**Bishop Griswold (left) receives the primatial staff from Bishop Browning.**

With these words, the standing committee of the Diocese of Chicago presented to the assembly in Washington National Cathedral the new Presiding Bishop of the Episcopal Church, during his installation Jan. 10. At the freestanding altar at the crossing, he was greeted by the Rt. Rev. Edmond Browning, the 24th Presiding Bishop, and Pamela Chinnis, president of the House of Deputies, who accepted Bishop Griswold's pledge to "be a faithful shepherd and pastor among you." Bishop Browning addressed the assembly:

"My brothers and sisters, will you who witness this new beginning do all in your power to support and uphold Frank in this ministry?" Some 3,800 people answered, "We will!" and the vow resounded and re-echoed through the great stone vaults and piers of the cathedral.

The theme of new beginnings was woven through the installation service. Among the gifts presented the new primate, with traditional offerings from representatives of other Christian churches, were copies of the Torah and the Koran.

Much of the music performed by organ, trumpets, and four choirs — the Washington Cathedral Choir of Men and Boys, the Cathedral Choir of Girls, the choir of St. James' Cathedral, Chicago, and the choir of Grace Church, Norfolk, Va. — was composed for the occasion. Bruce Saylor heard his "Fanfare to Salzburg" played by trumpets, trombones and tympany from the great choir. Gregory Norbet served as cantor in his *Dona Nobis Pacem*, sung while communion was offered at 21 stations. The setting of Psalm 42 composed by Douglas Major, cathedral organist/choirmaster, featured synthesizer, with verses sung by each choir from widely-separated locations in balcony, transept, nave and great choir.

The St. James' Sunday school children brought forward a model titled "Our Worldwide Household of Faith." Bishop Griswold unfolded a multicolored strip of joined paper dolls. "Here we are!" he said.

Bishop Griswold in his sermon spoke of rebuilding and repair. He told of being drawn to "the crucifix that spoke to St. Francis ... from the Church of San



David Skidmore photo

**Congregational singing at the installation service in Washington National Cathedral included music of many cultures.**

Damiano where Francis prayed at the beginning of his conversion.” At a conference on the Catechesis of the Good Shepherd, in Assisi last September, he was, he said, drawn to that cross. By chance, he found a plaque with the words of Christ: “*Francesco, va ripara la mia chiesa ...* Francis, go rebuild my church.” And this story, Bishop Griswold said, “is about us. [I]t speaks of what we are to do together, and of what we are to be together.”

He went on to talk of communion, conversation, and “different dimensions of truth.” He asked, “What would happen if instead of leading with our opinions fully formed and our conclusions smartly arrayed ... we asked questions of one another such as ‘Who is Christ for you?’ ‘What does the church mean to you?’ ... Are we afraid that if we asked such questions we might have to modify our positions and make room for the ambiguity and paradox another person’s truth might represent?”

“I for one am immensely hopeful” about the future of the Episcopal Church, he said, because of “good will and generosity of spirit ... vitality and faithfulness.” A “transformed heart that has been

cracked open by God’s love” is capable of “rebuilding the church in the service of the gospel for the sake of the world.

“My dear sisters and brothers ... let us begin again.”

The entire assembly was invited to renew the baptismal covenant, from a large font created in the main aisle. After the blessing of the water and the renewal of vows, the Presiding Bishop and assisting bishops dispersed to all the corners of the cathedral, aspersing all present.

### Diversity

The celebration had begun with a carillon prelude, performed by Edward Massor, and the parallel theme of diversity was apparent in the program, as in all the music of the day: Samuel Wesley’s “The Church’s One Foundation,” “*Rendez à Dieu*,” “Wondrous Love,” and Britten’s “Fanfare for St. Edmundsbury.” The hymn *Siyahamba* was sung in English, South African, and Spanish; the Zimbabwe Alleluia was sung by all and signed, hands uplifted, by many including

the Ven. Richard Pemble, Archdeacon of Chicago. Hymns new to many were balanced by the familiar *Abbot’s Leigh*.

As the procession of bishops, deacons, presenters and guests entered, led by many-colored “jubilation streamers,” a song of welcome was performed by the Little River Drum. The Chicago choir, high up in the south transept, challenged its basses with Tschesnokoff’s weighty “Salvation is Created”; the Richmond group provided a gospel swing in “Ev’ry Time I Feel the Spirit.” The choir of men and boys, from their accustomed place in the great choir, symbolized enduring Anglican tradition. The voices of the new girls’ choir, directed by Bruce Neswick, floated over all from the side of the nave.

Following the communion, the assembly received a threefold blessing: the Epiphany blessing of the guiding star, a blessing recalling Jesus’ baptism in the Jordan, and another invoking the “power that turned water into wine at the wedding feast at Cana.” The congregation streamed out to the thunder of the organ, and were met in the sunlight by the peal of the cathedral’s great bells.

Patricia Nakamura

**More on the Installation  
Pages 8, 9 and 16**



'Many  
the gifts,  
many the  
works,  
one in  
the Lord  
of all.'



Fraction anthem,

'One Bread,

One Body,'

at the installation.



**Top:**  
Bishop Griswold and  
Archdeacon Pemble  
at the Eucharist.

**Center:**  
The choir of Grace  
Church, Richmond, Va.,  
led by Carl Haywood.

**Bottom:**  
Bishop Browning leaves  
the cathedral.

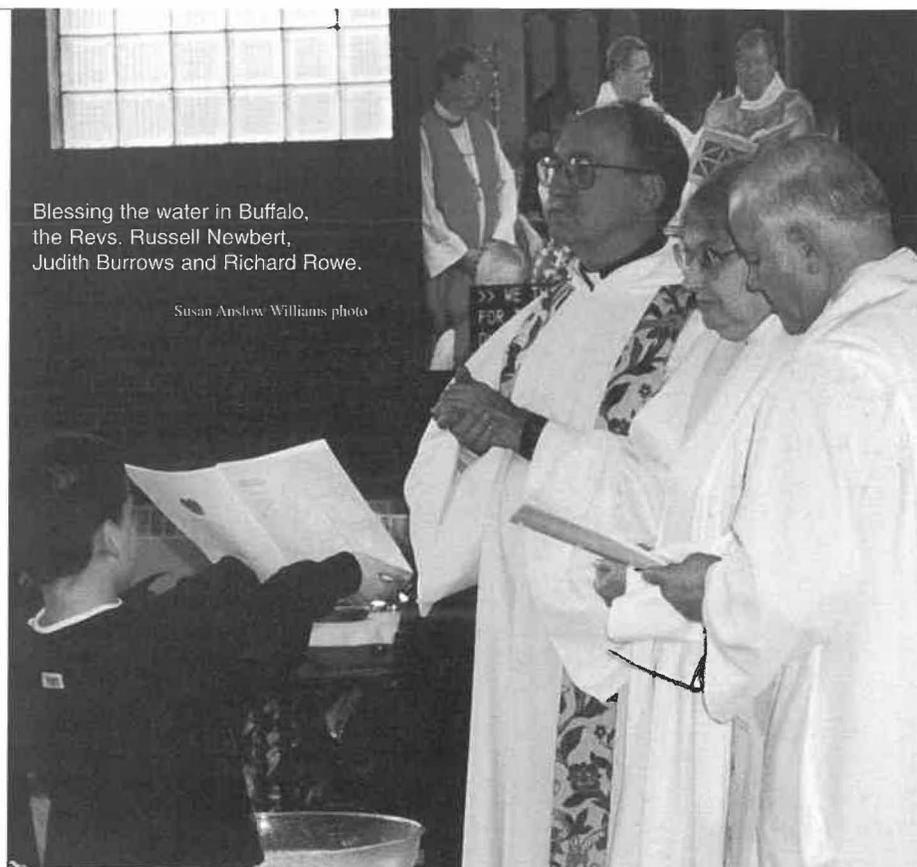
David Skidmore photos

## Long Distance Liturgy

With no tickets or press passes required, about 80 Episcopalians, ages 5 to 85, gathered in Buffalo at the Episcopal Church Home (a senior residence and nursing facility), and another 45 met at St. Matthias' Church in the nearby village of East Aurora to participate in the Jan. 10 investiture of the Presiding Bishop "live-via-satellite." An altar was prepared at each, with large viewing screens nearby. The Diocese of Western New York joined with more than 210 other downlink sites in this long-distance liturgical experiment.

Cameras at Washington National Cathedral provided panoramic views that conveyed the grandeur of the setting, yet also offered striking close-ups of the multi-faceted service. Viewers in the distant locations could revel in the lengthy procession of bishops and dignitaries; then with the switch of a camera be outside with Bishop Frank Griswold, watching the tip of his crozier pound on the massive doors of the cathedral. They were privy to the faces of choristers and lectors; the anxious looks of choir directors coordinating their efforts: ripples in the baptismal font as water was poured from terra-cotta jugs; dark wine in a beautiful glass chalice; hands breaking loaves of bread at the altar.

Occasional "technical difficulties" caused groans of disappointment, some the result of unusually high winds locally. Viewers at St. Matthias' fared better than those in Buffalo, since they were able to capitalize on liturgical architecture and appointments, the use of incense at the offertory and generally a worshipful environment, while those at the nursing home struggled with a non-liturgical atrium, small floor-level altar, and the closed-captioning system (which



Blessing the water in Buffalo, the Revs. Russell Newbert, Judith Burrows and Richard Rowe.

Susan Anslow Williams photo

was not used in East Aurora). From this writer's standpoint the Baptismal Renewal worked better than the Great Thanksgiving, as I found myself wondering about the efficacy of "*epiklesis* via satellite" and which words should be repeated locally (our concelebrants joined in at the words of institution). Being sprinkled with holy water along with thousands around the country was a powerful spiritual experience.

The commentary by the Rev. Ruth Myers (of Seabury-Western Seminary) interrupted the sense of liturgy, particularly when she was speaking over a hymn that we were trying to sing. The combination of voiced-over notes and closed

captioning gave the impression that the producers had not fully decided whether this was a teleconference or a liturgy. Some viewers at the Buffalo downlink needed the closed-captioning, but this was visually distracting and occasionally humorous, given some of the spelling mistakes. Our group broke into laughter at one solemn moment, when the captioning described Bishop Griswold's promise to be a "*fateful* shepherd and pastor."

Still, it was a memorable event that we were glad to have experienced. Numerous folk said they really did feel more like participants than spectators. (The Rev. Canon) Susan Anslow Williams with contributions from Sally Hezel

## The Living Church Foundation Acquires Illuminations

Illuminations, a service which provides introductions to the Sunday readings, has been acquired by the Living Church Foundation, publisher of *THE LIVING CHURCH* and *The Episcopal Musician's Handbook*. Announcement of the acquisition was made by Alan Conner, founder and publisher of *Illuminations*, and David Kalvelage, editor and general manager of *THE LIVING CHURCH*.

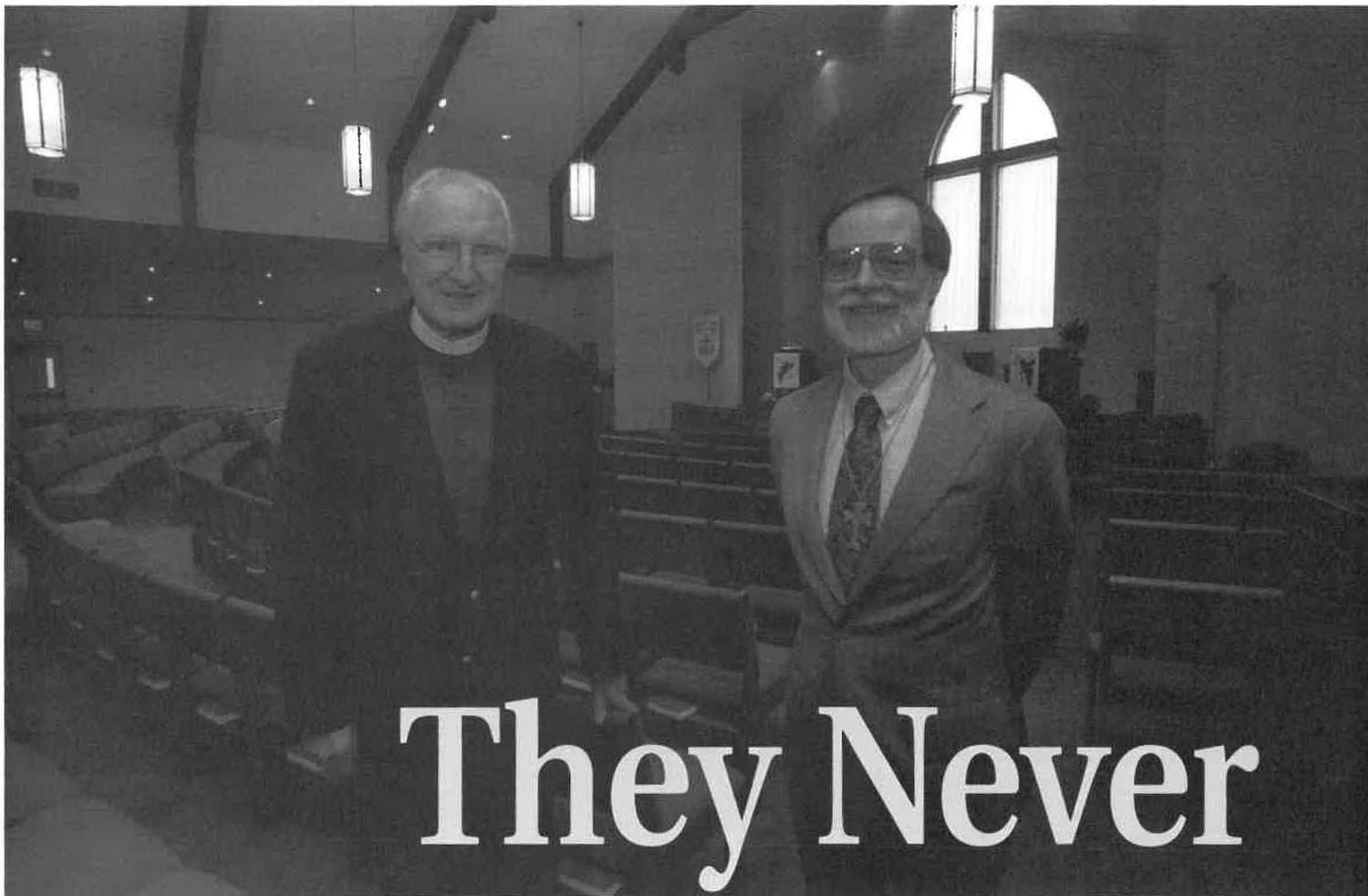
*Illuminations* was begun in 1973 at Church Divinity School of the Pacific by

Mr. Conner, of San Rafael, Calif., and the late Massey H. Shepherd, Jr., to help make the Sunday readings more comprehensible and interesting. It consists of short introductions to the readings which are read by lectors.

"I have known *THE LIVING CHURCH* for many years and have been impressed by the work it does for the church," Mr. Conner said. "The capabilities of the organization have grown remarkably along with the size and ability of the staff."

"We look at *Illuminations* as a natural part of the growth of the Living Church Foundation," Mr. Kalvelage said. "It fits very well into one of the purposes of the foundation as stated in our articles of incorporation: 'the publication and distribution of literature of the Christian religion, and specifically of the Episcopal Church'."

Currently *Illuminations* is in use in more than 1,000 Episcopal churches, Mr. Conner said. It is published quarterly and will be printed in the Milwaukee area.



# They Never

# Lost Hope

## Episcopalians, Presbyterians and Lutherans Make a Parish in Southwestern Virginia

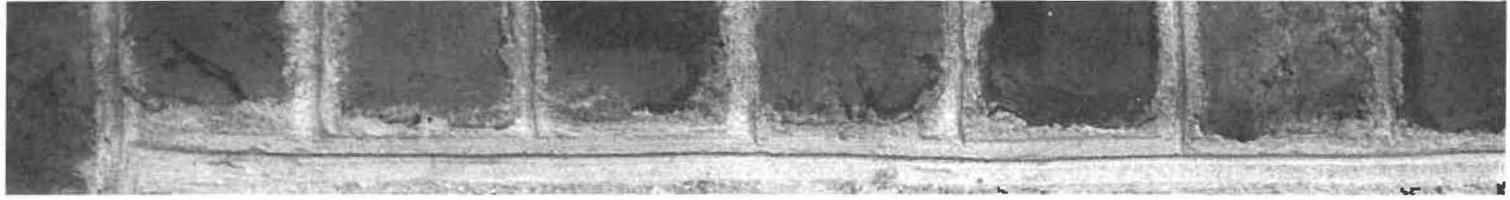
By MARY LEE B. SIMPSON

That they accomplished what theologians and ecclesiastical bureaucrats proclaimed couldn't be done isn't all that's phenomenal about Trinity Ecumenical Parish at Smith Mountain Lake, south of Roanoke in the Diocese of Southwestern Virginia.

What's also extraordinary is the booming membership of this community of Episcopalians, Lutherans and Presbyterians

Fr. Cooke (left) and Mr. Scheidt at the newly constructed Trinity Ecumenical Parish at Smith Mountain Lake, south of Roanoke, Va.

Eric Brady photos



# 'They got our Southern dander up.'

*Mr. Klein,  
on those  
who didn't  
think the  
parish  
would  
work.*

worshiping together under one roof.

Membership already is nearing 300, the seating capacity of their new church building consecrated less than four months ago.

"At our recent new member recognition, 37 new members renewed their baptismal vows," said the Rev. Gary Scheidt, Presbyterian pastor. "People were calling me at home the Saturday night before the service to see if they could become new members."

Hundreds of worshipers from far and near sang this new church into being during an afternoon celebration that matched the beauty and glory of the first day of autumn.

"This is a great vision of ecumenical cooperation," noted the Rt. Rev. Neff Powell, Bishop of Southwestern Virginia, at the dedication which featured an adaptation of the eucharistic liturgy from the 1982 World Council of Churches' Faith and Order meeting in Lima, Peru.

The consecration of the new building was the culmination of a 20-year arduous journey through a trinitarian bureaucratic swamp supported by ecumenical neighbor Methodists and Roman Catholics. Started as a Bible study group at St. John's Episcopal Church in nearby Bedford, the ecumenical ministry of Smith Mountain Lake began regular worship, study and fellowship at Epworth United Methodist Church. The late Rev. Nolan Akers, a retired Episcopal priest, served as pastor-in-charge.

In 1988, Resurrection Catholic Church offered its new building, where the Episcopalians, Lutherans and Presbyterians worshiped every Sunday until their own building was completed.

Along with supply clergy from each denomination, the Rev. Bruce Cooke, retired Episcopal chaplain, and Lutheran pastor John Derrick cared for the congregation until 1993, when the current Presbyterian pastor, Mr. Scheidt, was called as permanent, full-time pastor.

At one point in its history, local congregational leaders invited representatives from each church's judicatory to Smith Mountain Lake for a meeting to help clarify and enlighten them in their efforts.

"They talked theology and ecclesiastical polity and why this would never work," recalled the Rev. William Klein, head of the steering committee. "Instead of dampening our spirits, they got our Southern dander up."

Mr. Klein, a Presbyterian, remembered what

retired Episcopal Bishop A. Heath Light told him: "Our venture will work if we can keep the ecclesiastical experts out of our hair."

"This has far exceeded our original vision," said Beth Hoover, part of that Bible study group years ago. "There was never a time — even when the national people came and were so pessimistic — that I lost hope. This has been a step of faith."

The Rev. M. Anderson Sale, representing the Presbyterians, described the accomplishment as "a profound vision that goes beyond our ecclesiastical borders."

"Sorry about our vote," said Lutheran Bishop Richard Bansemer, referring to the Evangelical Lutheran Church in America's rejection of the Concordat of Agreement, "but we will get that straight!"

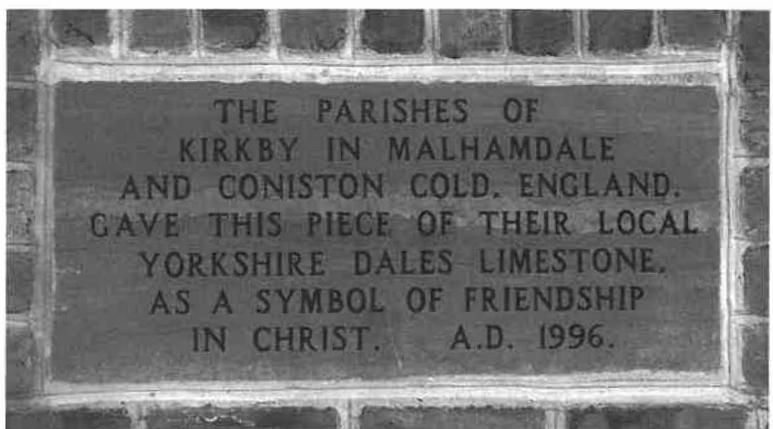
He pledged his continued support of the Concordat and praised the congregation for the role model it is in ecumenical accomplishment.

The long-time partnership with their Roman Catholic neighbors was evident in the recent celebration. Choir members from Resurrection Catholic were part of Trinity Ecumenical Parish's choir. Sister Elizabeth Bagen, pastoral coordinator for Resurrection Church, read the litany of intercession.

And the people sang:

"Let us bring the gifts that differ and in splendid, varied ways, Sing a new church into being, one of faith and love and praise." □

*Mary Lee B. Simpson is TLC's correspondent in the Diocese of Southwestern Virginia.*



# Looking to Lambeth 1998

By DAVID DUPREY  
(First of a series)

If a newcomer to the Episcopal Church were to peruse our national and diocesan publications, it would not take long to discover that there are many issues which divide us. When, in our local congregations, we encounter such issues on the diocesan or national level, we often have the tendency to recoil, away from involvement in the wider circles of the church, back to our parishes, and sometimes further back to our own homes.

However, if we chose, rather than retreating, to reach beyond the level of our frustration, we might find that there is a wider beauty in the Anglican Communion which many Episcopalians have never explored, nor had the opportunity to celebrate.

Just as we trace our Episcopal tradition back through the Revolution, to the Church of England, so Christians the world over refer to themselves as Anglicans, in recognition that the gospel first came to them through the Church of England. Today, that Communion is diverse and independent, joined together not by legislation or authority, but through our common bond in Christ.

There are roughly 2 million Episcopalians in the United States. But there are 70 million Anglicans around the world who will be represented at the Lambeth Conference in Canterbury, England, this summer by more than 800 bishops, among whom will probably be the bishop of your diocese. Because the conference is held only every 10 years, a bishop with an average tenure may have the opportunity to attend only one Lambeth Conference.

Convened by the Archbishop of Canterbury, who is the 103rd Archbishop, the Most Rev. and Rt. Hon. George L. Carey, the 13th Lambeth Conference will be a remarkable contrast to the first Lambeth

gathering in 1867. At the first conference, Archbishop Longley gathered the 76 (English speaking) bishops at his London residence, Lambeth Palace, on the Thames River. In 1978, because the number of bishops had exceeded the capacity of Lambeth Palace, the conference was moved to Canterbury, whose cathedral houses the archbishop's official seat.

With 300 more bishops in attendance than the 1988 conference, the archbishop and the staff of the Anglican Communion office will have to perform the miracle of Pentecost in order to set up a communications system which reaches 800 bishops, most of whom do not speak English as their first language.

The archbishop has extended the invitations to the bishops, and has called them to a time of study, sharing and prayer.

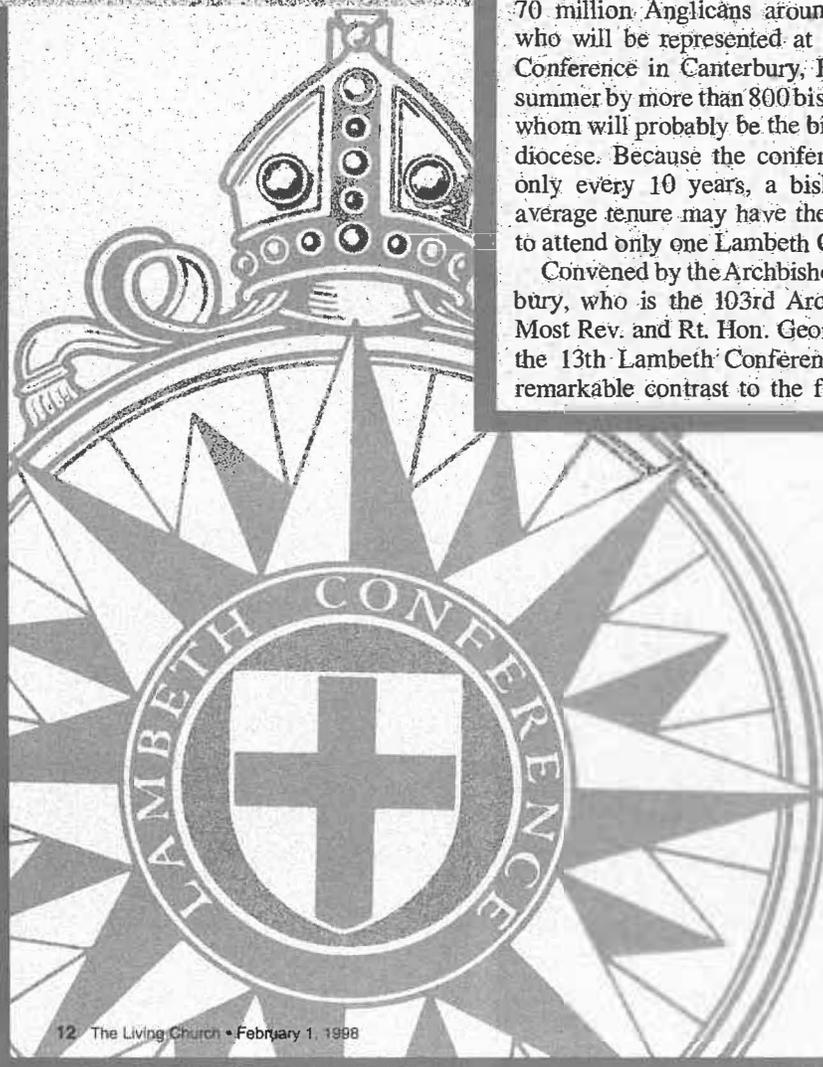
In his words, "It is my prayer that the Holy Spirit will lead us in an openly constructive way to look to the future with confidence as we proclaim the good news of Jesus Christ. The story we have to tell is life changing, and we should not falter in the call to make Christ known to all people. I hope that Lambeth 1998 will be supported by all the Communion as the bishops meet in the dying years of the present millennium. Effective leadership depends upon vision, faith and commitment. Lambeth '98 will help to focus the minds and hearts of all bishops as the Anglican Communion prepares for the challenges and opportunities of the new century."

Above all, it is the call to prayer which reaches the heart of our congregations.

*The Rev. David Duprey is the rector of St. Peter's Church, Sheridan, Wyo.*

Next month: A call to prayer.

Finding beauty  
in the Anglican Communion





## Editorials

### We're Here to Inform

On some occasions we are questioned or challenged about publication of a news article on our pages. It is the perception of some readers that inclusion of a particular news article in this magazine implies that THE LIVING CHURCH approves of the event reported. Such understanding is, of course, false.

Our policy is simply to report the news, trusting that our readers will be able to evaluate it for themselves, and that, whatever their own point of view may be, they will want to know what is happening. We believe it is important for Episcopalians to know what is going on in their church. If people are aware of what is happening, the church, guided by the Holy Spirit, should be able to govern itself in a wise and responsible way. If church members neither know nor care, ignorance and apathy are the norm, and an elected system of representative government is hopeless. The church needs informed members, especially among its leaders, in order to make responsible decisions.



**The church needs informed members, especially among its leaders.**

### A Precious Heirloom



The brouhaha over the incorporated name of the church [TLC, Jan. 11] raises some far deeper and non-humorous questions. A name is a sensitive thing, for an individual or a group. It symbolizes who or what we are, our very selves.

For decades, editorials in this magazine campaigned for change from Protestant Episcopal Church in the United States of America. Protestant no longer has the positive connotation it had in the 18th century, and it suggests a negative and one-sided emphasis in our Anglican middle way or *via media*. The U.S.A. part, moreover, has been embarrassing in some other nations where we have had missionary work.

Some of us cherish the term Anglican and wish it were in our title. It connotes, we may feel, much of what is best in our theology, traditions and spirituality. But will it always be so? Anglican means English (in Latin, *ecclesia anglicana* means Church of England), but the English church no longer overshadows us as it once did. It is in the Third World (especially in Africa) that our communion exhibits the greatest life and growth, and this will undoubtedly continue in the century ahead. Why should French-speaking members of our church in West Africa describe their church with a word which in French plainly means English? Or Ho-

cano speakers in the Philippines, or Portuguese speakers in Brazil? Why should they be stuck with a term that is a cognate of English? At a deeper level, we can hardly expect them to cherish the prose of Archbishop Cranmer, or the books of the Caroline Divines or the fidelity of the Nonjurors. We are deeply grateful for the growth of our church in other cultures, but we must recognize that what are precious heirlooms to us may be meaningless and cumbersome baggage to them.

As long as we are letting our imaginations work, what about the word Episcopal? It means having bishops. When Bishop Seabury was consecrated in 1784, we were the only non-Roman church having a bishop in the entire Western hemisphere. And should the mere fact of having bishops be the outstanding identifying characteristic of the church? Are not proclaiming the gospel and holding the catholic faith the basics?

For a title in A.D. 2050, in all the different national churches in our communion, contemplate this: The Evangelical Catholic Church. That should say it all. Our people all over the world, could with both pride and humility, introduce themselves as Evangelical Catholics.

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By DAVID E. SUMNER

**It's an old, frequently repeated argument:**

**If you oppose homosexual behavior on biblical grounds, then you accept the Bible literally.**

**Therefore, you must condemn a number of other behaviors in order to be consistent.**

**Since you don't condemn them, you're not consistent. Therefore, you're an ignorant, homophobic fundamentalist who doesn't belong in the Episcopal Church.**

**Go somewhere else.**



recent letter writer asked this question of conservative Episcopalians: "How can you accept the Bible's simple, literal denunciation of behavior, on the one hand, and completely ignore the Bible's equally unequivocal and literal defense of . . .?"

It's an old, frequently repeated argument: If you oppose homosexual behavior on biblical grounds, then you accept the Bible literally. Therefore, you must condemn a number of other behaviors in order to be consistent. Since you don't condemn them, you're not consistent. Therefore, you're an ignorant, homophobic fundamentalist who doesn't belong in the Episcopal Church. Go somewhere else.

This argument's problem is its flawed premise: Only fundamentalists or biblical literalists oppose homosexual behavior. Because this premise is wrong, the conclusions are wrong.

Condemnation of homosexual behavior on biblical grounds doesn't require a literal interpretation of its texts. The strongest evidence is found in the teachings of Roman Catholicism and Eastern Orthodoxy. Both traditions believe that because the church created and decided upon the scriptural canons, then the church has the right to interpret their meaning. Both churches are also clear in their teaching about the sinfulness of homosexual behavior.

Let me rephrase my position positively, however. The Bible sets a standard of sexual purity for unmarried homosexual and heterosexual persons. Those who throw away the celibacy standard for homosexuals cannot do so without eliminating it for single heterosexuals. Like the Bible, the church should teach consistent standards of sexual purity and faithfulness for homosexuals, single, and married heterosexuals.

Like most Episcopalians, I believe the Bible must be interpreted in light of its complete message of God's redemptive love for humanity expressed through Jesus Christ. I don't believe isolated passages should be taken out of their intended context. When a verse appears to condemn a particular practice, I ask these questions in order to determine if it genuinely expresses God's intended will:

a. Does the condemnation of the practice occur more than once in the Bible? If

so, how often?

b. Does it occur in both the Old Testament and the New Testament?

c. Is the meaning of the verse clear and unambiguous to the average reader?

d. Is the Bible's prohibition upheld by the church's teachings over the centuries?

e. Does the Bible teach a positive behavior that is the opposite of the condemned behavior?

In the case of homosexual practice, the answer to all five questions is clearly "yes." In the case of other straw-man behaviors a literalist is supposed to condemn, the answer is "no," "sometimes," or, "maybe." That, I believe, is why Roman Catholic and Orthodox churches have condemned homosexual behavior while maintaining a critical view of scripture.

The Bible takes a positive view of sex as a way of expressing lifetime love and commitment between a man and a woman, which is the opposite of adultery. The opposite of sex between unmarried persons is celibacy and honor of one's body as the "temple of the Holy Spirit, who is in you, whom you have received from God" (1 Cor. 6:19).

One also may ask, "Did Jesus condemn the behavior?" Since Jesus never mentioned homosexuality, many argue that he considered it inconsequential. The gospels don't record that Jesus commented on a number of subjects: child or spousal abuse, extortion, embezzlement, sexual harassment, smoking, suicide, or alcoholism, to name a few. The reason is that Jesus did not come to present himself as a great moral teacher or ethicist. He came to present himself as a savior and friend of sinful humanity.

Nevertheless, Jesus said he supported scriptural teachings on morality and expected a moral lifestyle that exceeded the Pharisees: "Do not think that I have come to abolish the Law or the Prophets; I have come not to abolish them but to fulfill them ... Unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven" (Matt. 5:17, 20 NIV).

Divorce and remarriage is admittedly the area on which conservatives most frequently compromise. I accept Jesus' teaching on divorce. I believe the church has caved in to culture by giving its easy blessings to remarriage in the church.

Nevertheless, divorce and remarriage, like other sins, are forgivable regardless of the reasons.

In ethical terms, the primary difference between divorce and homosexual practice is that divorce generally occurs once or twice in a lifetime. Homosexual practice is typically a "lifestyle preference." One cannot be forgiven for a behavior that one does not intend to forsake, whether it be licentious sex or divorce.

It's striking to note that the concept of psychological or sexual orientation wasn't present in the Bible. If people are born this way, why doesn't the Bible mention it? Scriptures condemn homosexual practice each time it's mentioned.

I know what many argue about these passages: They say Leviticus 18:22, 20:13, and Deuteronomy 23:18 are irrelevant because the only kind of homosexual behavior the Israelites knew was homosexual prostitution in the pagan temples. The Greek words in 1 Corinthians 6:9 and 1 Timothy 1:10 are said to be ambiguous. They probably forbid pederasty, the sexual possession of an adolescent boy by an older adult man. Romans 1 is reduced to a condemnation of heterosexual people who engage in homosexual acts. They rebel against God by engaging in what is unnatural today. Revisionists say this passage isn't relevant because modern homosexuals do what is "natural" to them and aren't rebelling against God.

Reaching these conclusions from these passages strains at my intellectual integrity. I have two seminary degrees, a doctorate, and am familiar with the tools of biblical scholarship. I find these arguments unconvincing.

We all agree that Jesus' love and compassion for sinners were his most important qualities. And like St. Paul, I regard myself as chief among sinners (1 Tim. 1:15). Conservatives have a lot to learn from liberals about compassion and sensitivity. Regardless of what Jesus thought about a person's behavior, he never hesitated to offer his friendship. If Jesus came today, I am sure he would spend time in the homosexual community. He would listen, love and care. He never waited for people to "shape up" before he welcomed them into his presence. □

*David E. Sumner is an associate professor of journalism at Ball State University, Muncie, Ind.*



# Bishop Griswold Talks About Being 'Formed'

*'I certainly hope not to become a prisoner of the East Coast over the next nine years.'*

At a press conference in Washington, D.C., Jan. 9, the day before his installation, the new Presiding Bishop, the Most Rev. Frank Griswold, described experiences that had changed him and, perhaps, the style of his ministry.

He recalled moving from one congregation to another early in his ministry. "I remember arriving and having a very fully formed sense of what I should do. I came armed with a file of sermons I had given at the [church] where when you spoke the lights dimmed and the sexton adjusted the sound system. Suddenly I found myself in a room ... that seated 120 people. And I realized that I had to learn over again what it meant to minister.

"The congregation pulled ministry out of me," he said. "I was not so much shaping and forming them as I was being shaped and formed by them." Each time he moved, he said, he was formed anew by the community, and this will happen with his new community in his new position.

In Chicago — "a very direct part of the world ... where people tell it like it is" — he said, "I found myself being much more courageous and forthright." After he became accustomed to the style, he said, "I realized that this is really healthy. Much better than kind of polite murmurings

while behind your back all kinds of untoward things get said and done." He has learned, he said, "there is an incredible richness to the life of this country and the life of this church that exists in the Midwest, and I certainly hope not to become a prisoner of the East Coast over the next nine years."

As his first act as Presiding Bishop, "I fled to a monastery in upstate New York for five days of retreat ... a Benedictine community there I've known for 34 years."

Asked about dealing with "diverse groups," he said that "a bishop's heart must be open, a bishop's door must be open to everyone, absolutely everyone. Don't try to pin me down either to the right or to the left ... I'm ready for conversation. All one can do is open the door and say please come in, please sit down and let's talk.

"On the other hand," he continued, "they can choose not to come in and talk, there's no way to compel them to do so." Questioned specifically about PECUSA, Inc. [TLC, Jan. 11] he said he had received a letter from Bishop Wantland of Eau Claire "indicating a desire on his part to talk with me. I look forward to that conversation."

He expressed regret that foreign mis-

sion commitment has lessened in recent years, while the church in the United States has been "preoccupied."

Among other things, he plans to work on "ecumenical and inter-faith relationships." First, however, is just learning "what does it mean to be the Presiding Bishop, just getting my sea legs ..." and learning the names of the 200 or so staffers at the Episcopal Church Center.

*Episcopal News Service contributed to this report.*

## Worth Noting ...

- One of the presenters of the Gospel Book was noted author and theologian Verna Dozier.

- The wine was presented by the Canon Precentor and a lay Eucharistic minister of Washington National Cathedral, the bread by the Bread Bakers' Guild of the Church of St. Martin in the Fields, Chestnut Hill, Pa., at which Bishop Griswold served as rector before going to Chicago.

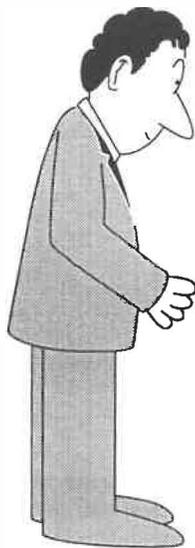
- The report of the Anglican Consultative Council, *Being Anglican in the Third Millennium*, was given by Mrs. Eileen Carey, representing the Archbishop of Canterbury, Canon James Rosenthal, and the Most Rev. Michael Peers, Primate of the Anglican Church of Canada.

- Television monitors were liberally scattered throughout the cathedral, as few in attendance could actually see everything. Ear phones were available for those who wished to hear explanation and commentary.

- Wreathes and garlands of white lilies, roses, daisies and other flowers adorned altar, font, arches and banisters.

- Participants entered in six processions, from different corners of the building. They passed through the many spaces in which the congregation was gathered, in order to include everyone in the processional movement.

- Following the communion, the new Presiding Bishop was escorted by the Bishop of Washington and the dean of the cathedral to the cathedra, the stall in the great choir reserved for his use.



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**PROPHETS & POETS: A Companion to the Prophetic Books of the Old Testament.**

Edited by **Grace Emmerson**. Foreword by J. Ellsworth Kalas. Abingdon. Pp. 302. No price given, paper.

Grace Emmerson, who lectures at the University of Birmingham (England), also collects commentaries from the Bible Reading Fellowship for "earnest students," covering the vast time period from the 8th to the 2nd century BC.

**SOWERS & REAPERS: A Companion to the Four Gospels & Acts.**

Edited by **John Parr**. Foreword by John Killinger. Abingdon. Pp. 459. No price given, paper.

Ridley Hall, Cambridge, England, professor John Parr seeks to convey insights of recent biblical scholarship to a wider audience. He does so by collecting commentaries of Bible Reading Fellowship members in Great Britain. I would say these are easy-to-read, serious essays on the New Testament.

**THE MESSAGE PROMISE BOOK.**

By **Eugene H. Peterson**. Navpress (P.O. Box 35001, Colorado Springs, CO 80935). Pp. 144. \$5.00 paper.

A distillation of his various paraphrases of scripture by British Columbia professor of theology Eugene Peterson. Arranged under some 80 topics, including ambition, children, conscience, depression, encouragement, friendship, peace, self-image, wisdom and worry. His rendering of Luke 11:36 — "Keep your life as well-lighted as your best-lighted room."

**THE NEW TESTAMENT.**

Translated by **Ronald Knox**. Templegate. Pp. 286. \$14.95 paper.

A new American release of a 1950 translation by Oxford University classics scholar Ronald Knox. Let's check out 1 Corinthians 13: "I may speak with every tongue that men and angels use; yet if I lack charity, I am no better than echoing bronze, or the clash of cymbals."

**TRINITY CHURCH: 300 Years of Philanthropy.** By **Gerald J. Barry**. Hundred Year Association, Inc. Pp. 159. No price given, paper.

No single congregation embodies philanthropic vision and action more than Trinity Parish in New York City. In this, the parish's 300th year, Gerald Beatty records how early leaders like John Henry Hobart nurtured philanthropy and stewardship, and describes how the parish's foundation has exercised its trust, and continues to do so.

**WITH GENEROUS HEARTS: How to Raise Capital Funds.** By **Glenn N. Holliman** and **Barbara L. Holliman**. Morehouse. Pp. 71. \$7.95, paper.

This slim volume provides practical and important reading for the leadership of any parish, mission or diocese considering a capital campaign, and institutional ministries as well as individual churches will find sound guidelines here. Topics covered include the necessity for a thorough feasibility study, the actual organization of a drive, and questions and answers about the role of professional counsel in the effort.

(The Rev.) **John R. Throop**  
*Limestone, Ill.*

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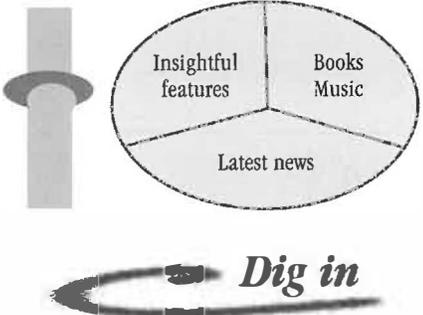
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## People & Places

### Appointments

The Rev. **Robin T. Adams** is vicar of Church of the Word, 14215 Lee Highway, Gainesville, VA 20155.

The Rev. **Jerry Adinolfi, Jr.**, is rector of St. Paul's, Box 1641, Coffeyville, KS 67337.

The Rev. **Jeffrey Alan Batkin** is rector of Trinity, St. Augustine, FL.

The Rev. **Jonnie L. Cassell** is community missionary for the Diocese of Northwestern Pennsylvania and the Cathedral of St. Paul, 134 W Seventh St., Erie, PA 16501.

The Rev. **Janice E. Duncan** is rector of Christ Church, 16 Central Ave., Oil City, PA 16301.

The Rev. **Gary D. Hamp** is interim pastor of St. Michael and St. George, 6345 Wydown Blvd., St. Louis, MO 63105.

The Rev. Canon **Michael Hansen** is canon to the ordinary of the Diocese of California.

The Rev. **Debora L. Jennings** is vicar of St. Jude's, 354 S 100 West, Cedar City, UT 84720.

The Rev. **Katherine Jordan** is rector of St. John's, 11040 Baltimore Ave. N, Beltsville, MD 20704.

The Rev. **Robert J. Kerner** is rector of Our Saviour, 4000 Stigall Dr., Midlothian, VA 23112.

The Rev. **Pat Nahikian** is deacon assistant at Trinity, Highway 26, Melrose, FL 32666.

**Mary Ratliff** is director of youth and young adult ministries in the Diocese of Lexington, Box 610, Lexington, KY 40586-0610.

The Rev. **John Reese** is rector of Trinity Church, 11 Day St., Fredonia, NY 14063.

The Rev. Canon **Gregg L. Riley** is honorary canon of Christ Cathedral, Salina, KS.

**Bob Rogers** is administrator of the Diocese of Lexington, Box 610, Lexington, KY 40586-0610.

The Rev. **Carol Sims** is priest-in-charge of St. James', 502 W Montana St., Lewiston, MT 59457.

The Rev. **Roger Robillard** is rector of St. James', 24 Hamlet Ave., Woonsocket, RI 02895.

The Rev. **William M. Romer** is rector of Redeemer, Box 1824, Rochester, NH 03867.

The Rev. **Roger Schellenberg** is vicar of Church of the Spirit, Kingstowne, VA.

The Rev. **George Sotelo** is rector of Holy Trinity, 555 37th St., Richmond, CA 94805.

The Rev. **Erwin Veale, Jr.**, is associate director of pastoral care at the Medical College of Georgia.

The Rev. **David F. Wayland**, as vicar of Holy Cross, Batesville, and St. John the Baptist, Ivy, VA.

### Ordinations

#### Deacons

**Fort Worth** — **Michael Meyer, Zeke Rogers.**

**Quincy** — **Diane Jean Brooks**, assistant, Trinity, 1818 6th Ave., Rock Island, IL 61201; **Paul William Brooks**, assistant, Trinity, Rock

Island; **Joel James Morsch**, add. Nashotah House, 2777 Mission Rd., Nashotah, WI 53058; **John Farris Palmer**, add. Nashotah House, 2777 Mission Rd., Nashotah, WI 53058.

**San Joaquin** — **Som Vongsanit**, assistant, St. Martin's, 709 N Jackson St., Fresno, CA 93702.

### Priests

**California** (for the Diocese of Olympia) — **Patricia Walker-Sprague**, assisting, St. Mark's, Berkeley, Calif.; add. 5653 Merriewood Dr., Oakland, CA 94611.

**Florida** — **John Eason, Susan Frye, Beth Hixon, Jacob Owensby.**

**Fort Worth** — **Stephen Hart.**

**Kansas** — **Gar Demo**, assistant, St. Margaret's, Box 1207, Lawrence, KS 66044; **Kelly Demo**, curate, Trinity, 1011 Vermont St., Lawrence, KS 66044.

**Olympia** — **Lois Buffam Hart**, associate, St. Margaret's, 47 535 Highway 74, Palm Desert, CA 92260; **William Landram.**

**San Diego** — **Rachel Endicott**, associate, St. Margaret's, 4228 128th Ave., Bellevue, WA 98006.

### Resignations

The Rev. **Sherodd Albritton**, as priest-in-charge of Incarnation, Mineral, VA.

The Rev. **Nancy Bloomer**, as rector of St. Paul's, Tivoli, NY.

The Rev. **Joseph A. Hagberg**, as rector of Holy Cross, Dallas, TX.

The Rev. **Richard C. Harlacher**, as rector of St. Paul's, Columbia, PA.

The Rev. **John Kenny**, as deacon assistant at St. Paul's, Bantam, CT.

The Rev. Canon **Ronald D. Osborne**, as vicar of St. Martin's, Perry, IA.

The Rev. **P. Douglas Peterson**, as assistant at Christ Church, Ridley Park, PA.

The Rev. **Roger Schellenberg**, as rector of St. Matthew's, Worcester, MA.

The Rev. Canon **Daniel Simons** as canon pastor and assistant to the dean of St. Stephen's Cathedral, Harrisburg, PA.

The Rev. **Jim Young**, as vicar of St. Mary's, Palmer, MA.

The Rev. **Aaron B. Zull**, as rector of St. Edward's, Lancaster, PA.

### Retirements

The Rev. **James R. Howie**, as rector of St. Andrew's, Toledo, OH.

The Rev. **Ross Keener**, as rector of St. George's, Newport News, VA.

The Rev. **Lawrence Mason**, as rector of Manakin, Huguenot Springs, and St. Luke's, Fine Creek Mills, VA.

The Rev. **David S. Sipes**, as rector of Grace, Mansfield, OH.

### Religious Communities

**Society of St. Margaret** — **Karen Kubal** and **Teri Danner** were received as postulants.

### Change of Address

The Rev. **James Calvin Thompson**, 8707 Rockcrest Ct., Richmond, VA 23235.

Next Week ...  
**Participation**

# Classifieds

## BOOKS

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

## CATECHUMENATE

**MAKE DISCIPLES with Christian Formation:** A Twentieth-Century Catechumenate by the Rev. Canon William Blewett, Ph.D., and Lay Canon 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. 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.**

## CHURCH FURNISHINGS

**TRADITIONAL GOTHIC** chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers, Sewanee, TN 37575. (931) 598-0208 or (888) 598-0208.**

## 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, Windows, Macintosh, CDROM. **Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751; (970) 522-3184. Email: ssministry@aol.com**  
Internet: <http://members.aol.com/ssministry>

## EXCHANGE

**PARISH EXCHANGE.** Church of England priest from Nottingham, UK, seeks exchange in New Jersey/New York for autumn 1998. Two churches, 13thC and 19thC, central churchmanship. Staff team 4 clergy. Beautiful modern 4 bedroom house. Central location. Opportunities for study. Contact: **Mark Beach, Rectory, Rectory Drive, Gedling Nottingham NG4 4BG, England. 01159613214**

## NEEDLEPOINT KITS

**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

**ORDER OF THE ASCENSION** — a dispersed Christian community; a Benedictine rule; shared commitments to the revitalization of congregations and the struggle for justice in our society. A five-day gathering each spring in Philadelphia for spiritual retreat, mutual support and education. Open to laity and clergy. All current members have been through comprehensive training in congregational development. For more information: **Lowell Grisham, 215 N. 6th St., Fort Smith, AR 72901.**

## ORGANIZATIONS

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

## POSITIONS OFFERED

**FULL-TIME REGIONAL** and parish coordinator of youth and Christian education needed in rural north Florida. Creative, self-motivated person, experienced in youth ministry and/or Christian education, to create and develop innovative regional youth and educational programs, explore linkages among 17 congregations and work with St. Luke's parish programs. Bachelor's degree required. Send resume and two recommendations to: **The Rev. Canon Donald L. Woodrum, St. Luke's Episcopal Church, P.O. Box 11238, Live Oak, FL 32964-1238.**

**RETIRE TO THE GULF COAST OF FLORIDA.** This small, 130-year-old parish in the Diocese of Florida would like to have a retired priest serve them as their vicar. The City of Cedar Key (population 750) is an island community that gains much of its living from the sea, in one way or another. Sport fishing is superb, and the Cedar Key oysters and clams are prized throughout the Southeast. The little town is also home to many painters, ceramicists and other artists, as well as retirees, a number of whom are parishioners of Christ Church. The church boasts a dedicated, generous membership, warm and friendly to the parish's many visitors, a small, well-directed choir and some of the handsomest modern stained glass windows to be seen anywhere. The only liturgical church in the immediate vicinity, it serves a number of members of other denominations as their church home away from home. If you are interested, please apply through: **The Rev. Canon William J. Yates, The Diocese of Florida, 325 Market St., Jacksonville, FL 32202-2796.** A copy of the current parish profile will be sent to anyone requesting it. **Christ Episcopal Church, P.O. Box 210, Cedar Key, FL 32625.**

**ARE YOU RETIRED** or thinking about early retirement? Would you like to work part-time supporting creative ministry development? The Diocese of Wyoming is looking for active retired clergy who are thinking about living in the Rocky Mountain West. Retired clergy are respected and their gifts utilized. Call or write: **The Rt. Rev. Bruce Caldwell, The Episcopal Diocese of Wyoming, 104 S. 4th, Laramie, WY 82070. (307) 742-6606; FAX (307) 742-6782.**

**VICAR** sought for eucharistically-centered congregation located in Virginia's Blue Grass Valley, a friendly rural setting. Good Shepherd, the only Episcopal church in Highland County, is four years old. Modest stipend and housing allowance. Ideal position for retired priest, military chaplain or city priest wanting slower lifestyle in the mountains. Send resume to: **Betty Mitchell, Sr. Warden, P.O. Box 7, Blue Grass, VA 24413.**

**FULL-TIME DIRECTOR OF MUSIC** (organist/choir-master) for growing church in university community. Century-old ministry of music excellence in Anglican tradition. Sung Sunday Eucharist, choral Evensong. Large, vibrant adult and children's choral program. RSCM affiliate. Excellent 1993 43-rank Dobson organ. Team ministry with clergy. Applicants should be professional, highly skilled organists and choral directors, Master's degree or equivalent experience, knowledge of Anglican liturgy, commitment to spiritual life and proven skills in teaching/working with all ages. Competitive salary, full benefits and pension package. Applications accepted until position is filled. Anticipated start: summer of 1998. Send resume, references, tapes (both organ and choral) to: **The Rev. C. Mark Ruttenbar, Rector, St. Luke's Episcopal Church, 247 W. Lovell St., Kalamazoo, MI 49007.**

## REED 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, Townshead, VT 05353. (802) 365-7011.**

## FOR SALE

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

## TRAVEL

**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](mailto:holytours@worldnet.att.net)  
Web site: <http://www.cwd.com/Journeys>

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

**AIR-TRAVEL—BUY DIRECT.** St. George's College Students—Holy Land visitors—25% discount off all fares on a major US carrier. Similar discounts to over 80 destinations. Call or FAX for quotes: **(800) 642-0682; FAX (305) 893-5110.**

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# Church Directory

## Phoenix, AZ

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

## Carlsbad, CA

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

## Washington, DC

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

## ST. PAUL'S, K Street

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

## Pompano Beach, FL

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

## Stuart, FL

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

## Augusta, GA

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

## Chicago, IL

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

## Riverside, IL (Chicago West Suburban)

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

## Indianapolis, IN

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

## Baton Rouge, LA

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

## 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

## 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

## New York, NY

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

## EPISCOPAL CHURCH CENTER

**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43rd St.  
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Daily Morning Prayer 8:45; H Eu 12:10

## ST. MARY THE VIRGIN (212) 869-5830

145 W. 46th St. (between 6th & 7th Aves.) 10036  
The Rev. Canon Edgar F. Wells, r; the Rev. William C. Parker, c; the Rev. Allen Shin, ass't  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

## PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Samuel Johnson Howard, Vicar

**TRINITY** Broadway at Wall  
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**TRINITY BOOKSTORE (Behind Trinity Church)** 74 Trinity Pl.  
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**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8 (212) 602-0800

## Poughkeepsie, NY

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

## Gettysburg, PA

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

## Philadelphia, PA

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

**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
20th and Cherry Sts. (215) 563-1876

The Rev. Canon Barry E.B. Swain, r  
Sun Masses 8, 9:15 & 11 (High); Matins 7:30; Sol Ev Novena & B 4. [June through Sept: 8, 10 (High), Ev & Novena 5:30] Daily: Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

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## Pittsburgh, PA

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

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

## Selinsgrove, PA

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

## Whitehall, PA (North of Allentown)

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

## Corpus Christi, TX

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

## Dallas, TX

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

## Fort Worth, TX

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

## Milwaukee, WI

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

## 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

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

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The Rev. Patton Boyle, interim rector; The Rev. Sibylle van Dijk, d ass't; Canon Richard C. Nevius, r-em; the Rev. Dean Underwood, r-em  
Sun: HC 9, Cho H Eu with sermon 10:30. Wkdays as anno. Spanish service Sat 6

**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; Insr, 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.