

# The Living Church

March 22, 1998 / \$1.50

*The Magazine for Episcopalians*



*And the  
angel said  
to her,  
'Do not  
be afraid,  
Mary,...'*

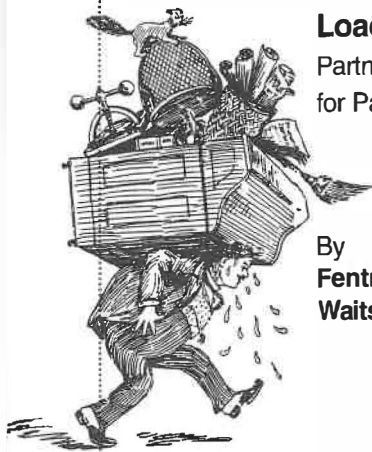
*The Annunciation,  
March 25*

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Partnerships for Parishes

By  
**Fentress Waits**

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Quote of the Week

The Rt. Rev. Steven Charleston, chaplain at Trinity College, on the renewal of the Episcopal Church: "The dark days of this church are over. The power of God's love is coming to this church."

*In This Corner*

# The Donkey Wouldn't Budge

One of the most wonderful miracle stories we heard on our pilgrimage several years ago to Santiago de Compostela in Spain was that told at O Cerebro. The tiny mountaintop village with its medieval hostel and church is one of the last pilgrimage sites before the descent into the Galician river valley and the holy city of Santiago itself.

The legend involves Queen Isabella, her donkey, and the bread and wine of the altar. But, in reality, it is about the conversion of a priest by a devout member of the laity.

One winter's day, with snow and icy wind swirling around the mountaintop, the parish priest was grumbling on his way to celebrate Mass. He had lost his faith and secretly hoped no one would show up. But, alas, a shepherd came to Mass, a faithful shepherd who said his prayers and wanted to receive the sacrament. A man who prayed for his parish priest.

During the consecration of the elements, the bread on the altar turned visibly to flesh and the wine to blood. The priest was converted and regained his faith.

To commemorate the miracle, two vials, one with the flesh and the other with the blood, were kept in the church and venerated by pilgrims. (And still are to this day.) Queen Isabella apparently thought the site worthy of a stop on her pilgrimage. She also thought the vials should rest in a place of greater importance than this lowly village.

So the queen ordered the vials removed

from the parish church so she could take them with her to the great cathedral in Santiago de Compostela.

But her donkey had another idea. He wouldn't budge. No matter how much he was coaxed, he would not leave O Cerebro. Seeing this as a sign from God, Isabella left the sacred vessels, signs of the miracle, in O Cerebro.

There are many such stories and legends surrounding the Holy Eucharist throughout Christendom, but this one, which focuses on the conversion of the priest, is particularly dear.

I recalled it as a parishioner who had come to me for confession told me she prayed for me every day, and as she did she envisioned me kneeling at my ordination, surrounded by the bishop and other priests.

Thanking her for her prayers, but wanting to move on, I muttered something about not always feeling quite as holy as she made me out to be.

She added, "At that moment your heart was pure and God's intention for you was entirely focused. That sacred core of your life never changes."

My little donkey of self-doubt and unworthiness had been nudged: I needed to hear that. Especially from a devout lay person who believes in and prays for the spiritual efficacy of priestly ordination.

*(The Rev.) Travis Du Priest,*  
book editor

*Sunday's Readings*

## Land of the Lost

*4 Lent: Josh. (4:19-24), 5:9-12; Ps. 43 or Ps. 34:1-8; 2 Cor. 5:17-21; Luke 15:11-32*

God's work throughout history has involved calling the estranged to return to his favor and grace. From the earliest human disobedience, in fact, God's passion has been to bring the lost back into fellowship with him. Through prophets and sages God invites wayward people to repentance and amendment of life. He offers deliverance and freedom to those whose wrong choices have wound up enslaving them. And in the fullness of time he sends his own Son to atone for the sins of people everywhere.

The church, as Christ's body on earth, must inevitably join in God's reconciling work to be true to its mission and identity. It does this, most certainly, as it seeks to fulfill

the great commission, leading those who do not know the Lord to a saving relationship with him. This is accomplished as its members "proclaim by word and example the Good News of God in Christ."

Yet the ministry of reconciliation to which we're called doesn't stop with reaching out to the unchurched. As God goes out of his way to call home those who leave his embrace, so we need to do the same thing. And there's certainly no shortage of those whom the church has injured or offended, or who have simply wandered away. The fact is our church today has more alumni/ae than it has active members.

God constantly seeks to reconcile those who have left him. Our challenge as a church is nothing less.

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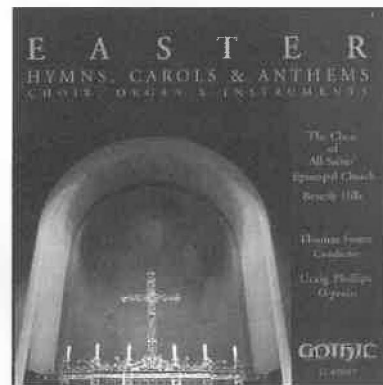
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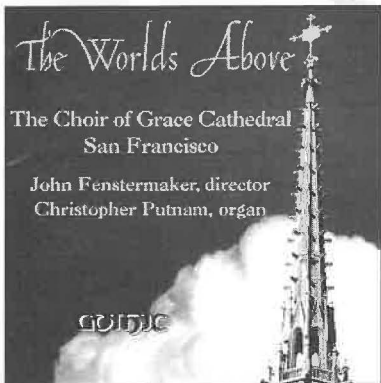
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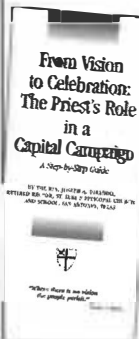
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(See back cover)

## Letters

# Avoiding the Central Issue

I could not attend or watch the televised installation of the new Presiding Bishop [TLC, Feb.1], but the bishop of my diocese very kindly sent a copy of his sermon to the clergy.

Bishop Griswold's generous spirit is obvious, needed and welcome, but at one point he expressed himself in a way that avoids an issue central to serious division within the church and among people of faith. Such avoidance, unhappily, can only undermine what he wishes to achieve. "[R]enewing of the mind is largely a communal enterprise whereby your truth and my truth address one another and give room to one another." This is well-meaning, but not the same as "your perception of truth and my perception of truth will be treated with respect as we each work to purify our understanding."

For some of us there is truth existing apart from and transcending any human vision. As a case in point, was care taken with the mass sprinkling during the

renewal of baptismal vows not to get water on Jewish representatives for whom the messiah has not yet arrived or upon the Muslim representatives for whom the idea of Allah as incarnate is blasphemous?

(The Rev.) Robert Carroll Walters  
St. Michael's Church  
Worcester, Mass.

## Balance Needed

As a priest who has been laboring to introduce more contemporary worship in our church, I am discouraged by the letters from Bruce Flood and Marjorie B. Kellett as well as Dean Kriss' article [TLC, March 8].

It seems to me that we have had an overemphasis on the transcendence of God in our worship, and to balance that with some expression of his immanence is "meet and right so to do." Most of these arguments against spontaneity and human warmth in liturgy are no more than cranky

# The Living Church

*An independent weekly record of the news of the church  
and the views of Episcopalians, since 1878*

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Mailing address: P.O. Box 92936  
Milwaukee, WI 53202-0936

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**PHOTOGRAPHS and MANUSCRIPTS:** THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

**SUBSCRIPTION RATES:** \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.00 per year.

**POSTMASTER:** Send address changes to THE LIVING CHURCH, P.O. Box 92936, Milwaukee, WI 53202-0936.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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Volume 216 • Number 12

## Letters

expressions of longing for the way it used to be.

The truth is that people for the most part are not attracted to dirge-like worship and we are called to take the gospel to the unchurched. I don't see Rite I as a primary tool for evangelism in the 21st century. It should be possible to provide a traditional option in most churches, but the voices calling for a return to the good old days should not drown out the call for change and the movement of the Holy Spirit in our worship of Almighty God.

*(The Rev.) Stephen C. Secaur  
Trinity Church  
Baraboo, Wis.*

### Modern Doctrine

The only accurate part of Fr. Knight's rebuttal [TLC, Feb. 22] to my letter [TLC, Jan. 11] is the title, "Bad Choice of Words." I was indeed not up to par in my writing. A couple weeks earlier another letter appeared expressing my viewpoint far better.

Let me first repeat: We are all descended from savages and infidels. Christianity is a proselytizing religion. We have been bidden by our Lord to bring the good news to those who have not heard it, no matter their way of worshiping their false god.

Evidently Fr. Knight subscribes to the pernicious modern doctrine that all religions are equally valid. It is this doctrine that vitiated the Decade of Evangelism. Of course catholic Christianity has always given infidels the benefit of the doubt for a chance of salvation, but there is no assurance of it. The doctrine of invincible ignorance rests not on scripture, but on church tradition.

*Robert C. Tompkins  
Towson, Md.*

### Under One Roof

Few could portray the tensions within our church more aptly and succinctly than the Feb. 15 issue of TLC. Printed in juxtaposition are Harold Brumbaum's "Just Right" and Daniel Muth's "Nowhere to Turn." Perhaps it is our collective catholic sensibilities that allow these views to breathe the same air under the same Anglican roof.

*William B. Easter  
Rio Rancho, N.M.*

#### To Our Readers:

*We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Letters should be signed and include a mailing address.*

### Ironic Action

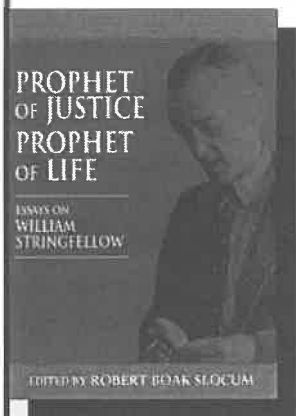
I was surprised to note the attention to a resolution signed by less than 10 percent of the congregation of St. Anne's Parish, Stockton, Calif., who are calling for their bishop to apologize [TLC, March 1].

This group, composed mostly of members and sympathizers of the Episcopal Women's Caucus, has been very critical of Bishop John-David Schofield since his election almost 10 years ago.

In this diocese, if such a congregation was to "withhold a percentage of its diocesan assessment," it would mean that the parish would be deprived of both voice and vote at the next annual diocesan convention. What an irony that would be for a group who complains about actions they perceive to be schismatic, to then separate themselves from the diocese.

*(The Ven.) Donald A. Seeks  
Archdeacon of San Joaquin  
Fresno, Calif.*

# William Stringfellow



## Prophet of Justice Prophet of Life

*Essays on William Stringfellow*  
Robert Boak Slocum, editor

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## Bishop Griswold Names Assistant for Administration

*'I'll miss the view of the National Cathedral from my office window.'*

*Pat Mordecai*

Pat Mordecai, a veteran of church administration, has been named assistant to the Presiding Bishop for administration. Ms. Mordecai, currently director of operations for St. Alban's Parish in Washington, D.C., will move to the Episcopal Church Center in New York City by the end of March. The announcement was made by Presiding Bishop Frank T. Griswold.

Before moving to Washington, Ms. Mordecai worked for the Diocese of Massachusetts, first as a secretary and eventually as director of personnel and administration. She went to St. Alban's in 1995.

"It will be difficult to disengage from St. Alban's," Ms. Mordecai said in a telephone interview with TLC. "I'll miss the view of the National

Cathedral from my office window."

At the church center, she will be an advisor to Bishop Griswold and will lead the executive group of managers, which includes the treasurer, secretary of General Convention, and the special assistant to the Presiding Bishop.

"I've only met the Presiding Bishop once," she said. "I hope we'll be on the same wavelength, on carrying out the mission."

"Pat brings an understanding of the church and practical managerial skills," Bishop Griswold said. "She is the person I would like to work with."

She and her husband, Don, are the parents of four grown children.

The appointment concludes a five-month process in which more than 50 applicants were considered.

## Delaware's Election of Bishop Comes on the 17th Ballot

The Rev. Wayne P. Wright, rector of Grace Church, New Orleans, La., was elected Bishop of Delaware Feb. 28 when a special convention was re-convened. It took four ballots that day for Fr. Wright to be elected, and a total of 17 ballots for the convention. In Delaware's first attempt to elect [TLC, March 1], no candidate received the required two-thirds vote in both the lay and clergy orders in 13 ballots.

After the first round of voting, Feb. 6, Fr. Wright had the third highest total in both orders among six candidates. On the 14th ballot, with four candidates remaining, he had a significant lead, which increased by

the 16th to a two-thirds majority in the lay order. Others on the ballot were the Rev. William Baxter, of Owings Mills, Md., the Rev. Mark Harris, and the Rev. Thomas Kerr, both of Wilmington.

Fr. Wright, 46, accepted the election and will become the 10th Bishop of Delaware.

"I am excited and honored to be invited by the people of Delaware, to share their ministry," he said. "I love the great variety in the church in Delaware and the opportunity that presents us. I hope I can use my experience in rural and urban ministry for us to work together in a fruitful way."

Fr. Wright is a graduate of William &

Mary College and the School of Theology of the University of the South. He has been rector of the New Orleans parish for 10 years. Prior to that, he was rector of St. John's, Suffolk, Va.

Fr. Wright is a past president of the National Network of Episcopal Clergy Associations and he has been a deputy to General Convention. He has served on the Joint Standing Committee for Nominations of General Convention.

He and his wife, the former Holly Lee Brown, have one son, Parker.

The consecration has been tentatively scheduled for June 20 at St. Andrew's School in Middletown, Del.

## Briefly

The world's major religions and the World Bank will establish **joint working groups** on development issues, it was announced recently following a two-day exploratory session at Lambeth Palace, the Archbishop of Canterbury's headquarters in London. The archbishop and James Wolfensohn, president of the World Bank, co-chaired the meeting, which included leaders of nine world faiths.

The **falling number of Christians** in the Middle East was a concern of 20 leaders of churches who met Jan. 23-24 in

Nicosia, Cyprus, organized by the Middle East Council of Churches. Observers in that part of the world called the meeting significant because it was only the second meeting of high-ranking church officials from the region since the Council of Ephesus in 431.

**Two versions of the Lord's Prayer** — modern and traditional — will appear in the Church of England's new service books, the church's General Synod decided recently. The modern version is

the one drawn up in 1975 by an international commission and already being used widely by other churches.

More than 1,000 clergy in the United Methodist Church have signed a statement expressing their **dissent from the church's teaching on homosexuality**, and affirming "appropriate liturgical support" for same-sex marriages or covenant partnerships. The church forbids clergy from performing same-sex marriages and prevents the ordination of non-celibate homosexual persons.

## Conventions

### Generous Spirit Sought

The recessed convention of the **Diocese of Long Island** gathered Feb. 28 in the Cathedral of the Incarnation, Garden City, N.Y. The Rt. Rev. Orris G. Walker, Jr., celebrated the Eucharist and presided over the meeting in Cathedral House.

Delegates were urged in the homily of Bishop Suffragan Rodney R. Michel "to recapture generosity of spirit which Jesus modeled for us."



In his opening remarks, Bishop Walker said there was "room for all to be heard," setting the tone for a gathering which was in marked contrast to the November convention which had been marked by acrimony and adversarial stances, leading to the recess.

Legislation seeking to define "duly qualified" was referred to the committee on canons for a new resolution to be submitted to the next convention. Debate took place on a resolution concerning appointment/election of archdeacons, with Bishop Walker leaving the platform to speak from the floor about his perspective. A motion was adopted to recommit the resolution for rewriting and presentation to the next convention.

A resolution concerning the standing committee and its investigation was amended and adopted with letters of thanks to be sent to the Rev. Richard Brewer, president of the standing committee, James O'Rourke and Bishop O'Kelly Whitaker, "expressing appreciation for their months of labor and for the excellent product of their work."

Another resolution, concerning the expenses of the archdeacon of Brooklyn, was withdrawn following the announcement by Bishop Walker that the archdeacon has resigned.

A substitute for a resolution regarding the diocesan audit committee was adopted, calling for measures to ensure accountability from all persons and bodies handling diocesan funds.

*Suzette L. Cayless*

### Stressing Evangelism

Evangelism was the theme of the convention of the **Diocese of Honduras**, Feb. 20-21 at the diocesan Santa Cruz Conference Centre in Muchilena, Omoa.

Workshops were led by the Rev. Canon John Macdonald, canon for evangelism, and the diocesan evangelism commission.

### Combatting Racism

## The Problem of Not Knowing

The Episcopal Church continues to be "a church of privilege," Presiding Bishop Frank T. Griswold told members of the Episcopal Urban Caucus during their meeting in Boston Feb. 18-21.

"As chief pastor of the Episcopal Church, I am aware that we are largely unaware of racism in society," Bishop Griswold said. He said such unawareness is a spiritual disease and must be cured with spiritual treatment.

"When a person is in a place of unawareness, it tends to keep people in a cyclical pattern of not knowing," he added. "Racism is an incredible undermining of who we are called to be in grace and truth," and is a "sin against the Holy Spirit."

Nearly 200 participants also heard Manning Marable, director of African American studies at Columbia University, who addressed the conference's theme, "A Church for All Races — A Church to End Racism."

"Racism is institutional violence," he said. "We cannot be content with merely dialoguing. We must do more. We must find the spiritual power to confront the institutional evils we face.

"If this nation really wanted to engage in a conversation about race, we'd have to put many things on the table most people don't want to see there."

*Episcopal News Service contributed to this article.*

Drawing on the Winter Olympics and the Central American Games, which had been held recently in the see city of San Pedro Sula, the convention slogan was: "Winning Christ is the best gold medal."

### Spectators received evangelistic tracts along the procession route.

Convention delegates were bused to Puerto Cortes, where a procession began at the oldest church in the diocese, San Juan Bautista, and wound 15 blocks to the Casa de Cultura. The delegates were joined by several hundred more Episcopalians from various churches in Puerto Cortes and Omoa and who helped to hand out evangelistic tracts to spectators along the procession route.

An evangelistic service was held at the Casa de Cultura, which was attended by more than 500 people. The preacher for the event was the Rt. Rev. Anselmo Caral, who during his tenure as Bishop of Guatemala had been Bishop-in-charge of Honduras when the first Spanish-language work was started in the Omoa area.

The convention Eucharist included the consecration of the new open-air chapel of La Santa Cruz and the installation of new deans for all the deaneries of the diocese. The preacher was the Bishop of Honduras, the Rt. Rev. Leo Frade. This is the fourth church building consecrated in the diocese during 1998.

*(The Ven.) John H. Park*

### Calling for an Election

The Rt. Rev. R. Stewart Wood, Jr., Bishop of Michigan, announced to his diocesan convention he is calling for the election of a bishop coadjutor when the convention of the **Diocese of Michigan** met Feb. 27-28 at St. Paul's Church in Lansing.



Bishop Wood

Bishop Wood, who has been diocesan since 1990, requested that a committee be formed and begin what will likely be a year-long process which will culminate in the election of the next diocesan bishop sometime after the 1999 diocesan convention next February.

The convention focused on affirmative aging, and, among its business, adopted a budget of \$2.2 million.

### Bishop Daniel's Investiture

For the **Diocese of East Carolina**, the theme of its convention, "Behold, I Make All Things New," turned out to be prophetic. Working with the late Bishop Sidney Sanders and Bishop Coadjutor Clifton Daniel III, the convention committee chose the theme early in 1997, not knowing the changes the year would bring.

The convention's opening service

melded a celebration of the life and ministry of Absalom Jones and the investiture of Bishop Daniel as diocesan bishop. Bishop Daniel had been serving as diocesan since the death of Bishop Sanders last June. African drummers and dancers, colorful banners and African-American spirituals combined for a representation of life in the diocese. Even the visiting bishops



Bishop Daniel

— the Rt. Rev. David Alvarez, Bishop of East Carolina's companion Diocese of Puerto Rico, the Rt. Rev. Ernest M. Shalita, Bishop of Muhabura, Uganda, and the Rt. Rev. Edward L. Salmon, Jr., Bishop of South Carolina, seemed to reflect the diversity in East Carolina.

In his address, Bishop Daniel outlined his vision for the diocese, focusing on inclusivity and love for all.

"The church is not meant to be dull or homogenous," he said, "but expansive, diverse, restless, searching out God's will and new arenas for ministry, growing."

Bishop Daniel outlined several new initiatives for ministry begun in the past year: a system of pastoral care for retired clergy, a ministry for persons with AIDS and their caregivers; a commission on hunger, peace and justice; a spirituality commission, a committee studying the feasibility of establishing a retirement community in the diocese, and a consulting committee to begin working on a long-range plan for the diocese.

The bishop also recalled the image of Rosa Parks on a bus in Montgomery, Ala., in the 1960s. He said his wish was that he could have sat beside her on that bus and washed her feet. Noting that the fight with racism is not over, Bishop Daniel said, "I share this image of kneeling at the feet of Rosa Parks because it is part of my vision for being your bishop."

The call for inclusivity was not missed during legislative sessions. More than 200 persons attended the hearing on three resolutions addressing issue of human sexuality — one in support of the ministry of Exodus, one adopting the Kuala Lumpur statement on sexuality, and one adopting the American Anglican Council's statement, "A Place to Stand: A Call to Mission." All three resolutions were defeated.

The Rev. Canon Phillip Craig, Sr., was invested as canon to the ordinary and Bruce Nolin was welcomed as the new deployment officer.

Alicia Alford

## Renewal on the Horizon

The annual council of the **Diocese of Southern Virginia** met in Williamsburg Feb. 13-15 to conduct business and share worship and fellowship.

The worship began with the Office for the Burial of the Dead, when the ashes of the sixth Bishop of Southern Virginia, the Rt. Rev. David Shepherd Rose, were interred in the floor of Bruton Parish Church. Bishop Rose, who served as suffragan, coadjutor and diocesan from 1958 until 1979, died in November. The worship concluded with a Sunday morning festival Eucharist, where the pastoral letter was presented by the Rt. Rev. David C. Bane, Jr., bishop coadjutor.

The keynote speaker for the council was the Rt. Rev. Stephen Charleston, former Bishop of Alaska and now chaplain at Trinity College in Hartford, Conn.

He spoke on what he saw as a coming renewal in the Episcopal Church, the Anglican Communion and all of Christianity. Speaking as "a Baptist preacher in purple," he related several stories from his days in Alaska as examples of a reawakening of spirit, vitality and hope he saw underway in the church.

During business sessions, it was announced that congregational pledges to the diocese increased about 7 percent over 1997, but the overall budget was up only about 3.7 percent because of some one-time occurrences that benefited the 1997 budget.

The most debate resulted from a resolution concerning how the church deals with the many variations in and expressions of human sexuality, both in the clergy and in the lay leadership. The final resolution, to affirm that God calls all Christians to high standards of sexual morality "contained in traditional teachings of the church," failed to pass after a very close vote. The ability to share in a pastoral and constructive way discussions about a difficult issue led Bishop Frank Vest to remark at the conclusion of the discussion, "In 25 years of debates on this issue, I've never been in a debate where more grace was shared. There were no winners and no losers here today."

The Rt. Rev. Zebedee Masereka spoke to council about his work as a priest and bishop in the Diocese of South Rwenzori

in the Anglican Church of Uganda.

Bishop Masereka and his wife, Stella, are visiting the United States, supporting the work of African Team Ministries.

A budget of more than \$1.6 million was adopted.

Carlyle Gravely

## African American History

The African American experience lived out in the history of the **Diocese of Georgia**, in the streets of Baltimore, Md., and in voices raised in songs found in the hymnal *Lift Every Voice and Sing II*, set the theme and tone of the diocesan convention Feb. 24-25 in Savannah.

In his convention address, the Rt. Rev. Henry I. Louttit, Bishop of Georgia, recounted the long history of ministry within the African American community, from the slave missions on the Ogeechee River in the 1840s, through the Civil War and reconstruction, to the convention of 1947, when black congregations were readmitted as full members of diocesan convention.

"I believe once again we are in a place in history where we have the opportunity to share the gospel with all sorts of people and to minister, in Christ's name, to all sorts of people," Bishop Louttit said. He also pointed out that in this century the diocese has shrunk from 13 historically black congregations to six, and said, "If God sends us (to build new congregations), he will give us the imagination and resources to do the job."

Lifting a convention full of voices in song, first at the general session on Friday morning, again at the Eucharist and again at one of several workshops that extended past the convention's official closing at noon Saturday was Horace C. Boyer, general editor of *Lift Every Voice and Sing II*.

Equally as powerful were the words of the Rev. Michael Curry, rector of St. James' Church, Baltimore, whose sermon, titled, "Our God is a great God, and we are all God's children," brought a standing ovation from about 500 worshipers at the convention Eucharist. His keynote address on urban ministry as he has lived it in Baltimore also drew a standing ovation.

Convention delegates dealt quickly with the few resolutions brought to the floor. A budget of \$1.5 million was approved.

(The Rev.) James N. Parker, Jr.





# Take a Load Off

## How Partnerships Help Struggling Parishes

### Examples From the Diocese of Pittsburgh

By FENTRESS B. WAITS

Partnerships between strong congregations and small, struggling parishes are helping to revitalize the Diocese of Pittsburgh. The partnerships not only offer a helping hand to parishes in crisis but enrich everyone's sense of what it means to be a diocese, according to the Rt. Rev. Robert W. Duncan, Bishop of Pittsburgh.

"Our first partnership was born of necessity," Bishop Duncan said. "A conflict between the rector and members of a small, urban parish meant a change in leadership was needed, but with dwindling numbers, the vestry knew they couldn't support a full-time priest. At the same time, one of our large parishes risked losing a creative associate who wanted a full-time position."

The covenant that eventually linked the struggling parish (Grace Church, Mt. Washington) and its stronger sister (St. Paul's, Mt. Lebanon) grew from a proposal made by the associate, the Rev. Arnold Klukas. While remaining a member of the St. Paul's staff, he would also become the vicar of Grace. For three years, St. Paul's and the diocese would contribute to his salary as he led in building the membership. To provide additional stability,

the rector of St. Paul's would become the rector of Grace and joint ministries would be planned.

Bishop Duncan negotiated the agreement between Grace and St. Paul's. "It was such a positive experience that we all recognized that, by God's grace, we had stumbled onto something that could prove valuable to us in other situations," he said. Since 1993, five partnerships have been forged and a sixth is under discussion. Two of the struggling parishes have achieved financial independence.

Bishop Duncan came to the diocese in 1992 as canon to the ordinary, charged with developing a plan for revitalization. The decline of the steel industry had led to a diminished population and economic base that affected parishes throughout the 11 counties. With the vision of moving "from maintenance to mission," the strategic plan called for developing "missionary congregations" and for restructuring diocesan operations to serve that purpose. Bishop Duncan led in shifting the budget away from programmatic staffing to invest directly in parishes that were ready to rebuild. He created a diocesan mission team to help with congregational devel-



Outside All Saints', Brighton Heights, Pa., the Rev. Robert Morris, vicar (right), looks at renovation plans with architect John Radelet (center) and contractor Richard Wendlek.

A retired executive of a large construction company, Mr. Wendlek volunteers his services as a member of Christ Church, North Hills, a partner to All Saints'.

Fentress Waits photo

# Take a Load Off

**P**artnership can be a powerful tool for renewal.'

opment and with assessment of proposals made by parishes for new initiatives.

"Not every struggling parish is a candidate for partnership," he noted. "A developmental grant may be more appropriate in rebuilding some parishes, and several congregations are exploring the Canon 9 model of ministry. When certain factors are in place, though, a partnership can be a powerful tool for renewal."

The principals in the partnerships agree these factors are key:

**The struggling parish has reached a crisis and realizes radical change is required.** Rebuilding an established parish is difficult under any circumstances. Welcoming the assistance and leadership of another congregation is usually possible only when members have exhausted other alternatives.

The newest partnership links St. Paul's, Kittanning, and Fox Chapel Church in suburban Pittsburgh, 30 miles south. For more than a century, St. Paul's has been an active parish in the county seat, but years of internal strife and attrition took their toll. "St. Paul's used to be a flagship of the diocese, but things had gotten so bad we were afraid the doors were going to close," said Jane Gilligan, a former vestry member. "A partnership was an unknown concept, and we had a lot of concern. The vestry went round and round, but we felt driven to do something."

**The struggling parish is seeking new clergy leadership.** The prospect of a new priest reinforces the idea of change and allows members to imagine a future that is different from the past. If a priest is already in place and the congregation doesn't feel itself in transition, mobilizing to rebuild becomes more difficult. For St. Paul's, Kittanning, the promise of a full-time vicar was a strong motivation. Like most of the other struggling parishes, it had relied on supply clergy before entering a partnership.

**The parishes usually have a prior relationship.** In one partnership, a suburban congregation reached out to a city neighborhood where members had roots. In another case, the previous relationship was one of hostility. For years, Episcopalians in Moon Township left their neighborhood parish of St. Philip's to attend St. Stephen's Church in nearby Sewickley. In 1993, when Bishop Duncan asked the latter's help in rebuilding St. Philip's, the Rev. William "Mike" Henning, rector, readily agreed — as an act of repentance for a large parish's insensitivity to its vulnerable neighbor. By 1997, the expanding ministries at St. Philip's required converting the rectory to office space. The parish dedicated its new annex to the memory of Fr. Henning, who died a year after launching the partnership.

**The rector of the strong parish also becomes rector of the struggling parish and leads the search for a vicar, though the bishop and vestries must concur with the**

**selection.** The selection process may seem to give dominance to the strong church, but the strategy has proven effective. The kind of dynamic priest who can turn around a declining parish is best recruited by another strong, stable leader. The strong church "wants to invest in a winner," as one member said, and confidence in the vicar inspires confidence in the outcome. The process also ensures clergy compatibility, a requirement for a close relationship between congregations.

Other advantages were cited by the Rev. Rodgers Wood, rector of Christ Church, North Hills, and the Rev. Robert Morris, vicar of All Saints', Brighton Heights. "Since I'm the rector, any steering of the partnership from outside has to come through me," Fr. Wood said. "That takes a lot of the load off Bob and lets him simply do ministry. In fund raising, it has also been helpful for me to be able to speak as the rector in support of his work."

Fr. Morris agreed, adding that because Fr. Wood is not caught up in the day-to-day operation of All Saints', his counsel has a helpful objectivity. Fr. Morris emphasized the importance of the collegiality he enjoys as a member of the Christ Church staff. "I couldn't do this job without their support," he said. "Early on, when there were only 19 people in a church that seated 150 and there were no members under the age of 60, it would have been too discouraging."

**The struggling parish sets membership and stewardship goals, and outside contributions decrease each year.** The small parish must have the potential for self-sufficiency within three to six years, and goals reflect that reality. In the first year, attendance is expected to double or triple and then move steadily toward a targeted size. The initial investment from the diocesan granting budget averages \$15,000 to \$20,000; and from the strong parish, \$10,000 to \$20,000. These amounts decrease as the small congregation's own stewardship grows. The diocesan board of trustees also has provided grants, and, in the case of All Saints', made a major contribution for building repairs.

**The strong parish respects the identity of the struggling parish.** The small congregation claims its own mission; it does not become an imitation or extension of its partner. The partnership between St. Francis' in Somerset and St. Michael's in Ligonier is an example of contrasting personalities. Hunting and other outdoor sports are popular in Somerset, where pickup trucks dot the parking lot at St. Francis'. Ligonier, 25 miles away, is a scenic retreat for corporate Pittsburgh, and St. Michael's includes families of affluent executives — whose support has helped pay off the mortgage that handicapped ministry at St. Francis'.

**The partnership undergoes an annual review, and either parish may terminate the**

agreement. "When growth occurs, new people take away some of the power and the congregation begins to change," Bishop Duncan noted. "Inevitably the vestry has second thoughts, but we're able to ask, 'Do you want to stop?' And then they tell stories of how the other parish has helped them, how they're not in financial straits any more, how the old patterns of conflict aren't acceptable with another congregation standing alongside — and they make the decision to keep going."

**The paired congregations interact in various ways.** No parish is more than a 50-minute drive from its partner, and several pairings span only a few miles. The proximity allows the vicar to attend staff meetings at the larger church and permits pulpit exchanges and joint programs. The strong congregation offers assistance ranging from training church school teachers to providing legal and financial advice. Even small acts of kindness help the struggling parish feel less alone. During the first winter of one partnership, members of the strong church plowed the sidewalks of their partner and baked cookies for vestry meetings.

For the strong parish, the missionary spirit is a powerful leavening. Parishioners can see the difference they are making as the partner congregation takes on new life. Members whose talents are in ready supply in their own congregation find fresh meaning in using these skills to help another parish. As newcomers, they notice — and help the small parish rediscover — assets such as spacious facilities or a strategic location. They recognize and validate the commitment of the faithful core who have struggled to keep the parish alive.

At a time when many parishes are dysfunctional or in a state of decline, the Pittsburgh partnerships provide a strategic example of renewal. As healthy members of a diocesan family share their strength, their spirit influences others to relate in new ways. Archdeacon Elizabeth Rodewald, who helps to facilitate partnerships as a member of the diocesan mission team, stressed the significance of the personal, as well as financial, involvement. "The important by-product of 'people help' is the relationship that grows between members of the congregations," she said. "It's a constant reminder that we are all part of the body of Christ, whatever our different gifts may be."

And the leavening continues. Jane Gilligan, rejoicing in the recent baptisms and confirmations at St. Paul's, Kittanning, said, "The support we've received has lifted us all. The struggle isn't over, of course, but now we dream of becoming strong enough to help another parish." □

*Fentress Waits, formerly of Pittsburgh, is a freelance writer in Atlanta.*



Bob Donaldson photo (Pittsburgh Post Gazette)

**The Rev. Arnold Klukas, vicar of Grace Church, blesses Tracey McAlister's ferrets on the Feast of St. Francis. The service is one of several events the Anglo-Catholic parish celebrates with its neighbor, St. Mary of the Mount Roman Catholic Church.**

## Grace Church, Pittsburgh

# Center of Anglo-Catholic Worship

From dysfunctional parish to Pittsburgh's premier Anglo-Catholic witness. That is the amazing story of Grace Church. Backed by a partner congregation and the Diocese of Pittsburgh, the Rev. Arnold Klukas has led in creating a ministry that attracts people from across the city.

Grace Church is on Mt. Washington, a bluff with spectacular views of downtown Pittsburgh. Once solidly working class, the neighborhood now draws artists and professionals as well. To minister to this diverse mix, the parish offers the ritual and color of Anglo-Catholic worship.

"The Anglo-Catholic tradition is transcendent enough to attract intellectuals and blue collar workers alike," Fr. Klukas said. "Our agenda supersedes sociology." The church appeals to a broad community with events like its St. George's Day parade and annual pancake race.

When the parish spotlighted the English heritage at a city-wide folk festival, "an architect designed our booth, a union laborer supervised construction, and a stage designer painted it," Fr. Klukas recalled.

The support of St. Paul's Church, Mt. Lebanon, has been critical in the parish's redevelopment. A classic broad church, St. Paul's nevertheless enthusiastically endorsed Fr. Klukas' vision for a center of Anglo-Catholic worship. Members had liked the classes and retreats he led as their associate, and they helped to create a "second congregation" at Grace — supporters from other parishes who come for special services and arts events. This larger group also supplies volunteers for outreach, including "St. Afterschool," a five-day-a-week ministry Grace offers to neighborhood children.

*Fentress Waits*



### What if... ?

On Wednesday of this week we take a break from the mood of fasting and repentance and celebrate the joyous Feast of the Annunciation. At this time we recall the visit to the Virgin Mary by an angel named Gabriel, who told her she would become the bearer of our Lord Jesus Christ. It is hard to observe this feast without asking "what if ... ?" What if Mary had said no to the angel? What if she had exercised her free will and refused God's wish? The prospect of Mary not being the bearer of our Lord and Savior seems almost unimaginable.

Mary's willingness to say yes was a supreme act of obedience and adoration. May her words, "Be it unto me, according to your word," be a shining example for us, that when God calls us, we may respond with an unqualified yes.

## Overlooking Tradition

Many of the persons who write letters to the editor or articles for this magazine mention the importance of tradition in the church, or cite its loss. It is a natural subject, for Anglicans have long spoken of scripture, reason and tradition as the threefold authority of the practice of the church. Tradition is the process by which, under the guidance of the Holy Spirit, the church's faith is handed down from one generation to the next. It involves customs, practices and usages in which people express their faith. Such aspects of church life as the organization into dioceses, the threefold ordained ministry, the church year and much more should be credited to tradition.

It seems to us that whenever Anglicanism's "three-legged stool" of scripture, reason and tradition is mentioned these days, it is tradition which is most often overlooked, even ignored. Many Episcopalians have substituted experience for tradition, or at least have added experience as a fourth leg of the stool. Tradition cannot be legislated by General Convention or synod. It is something which has been done for centuries and is passed on to others.

The de-emphasis of tradition in the church is unfortunate. We think it's time tradition ought to be restored. Turning to the wisdom of the saints, and the disciplines of the church, could be an enlightening experience. We may not be prepared to face the issues and problems of our time in a truly Christian manner if we cannot draw on the riches of our inheritance.



By JOHN W. ALEXANDER

In the 30 years between 1965 and 1995, the population of the United States increased from 194 million to 263 million, an increase of 34 percent. During that same period, the membership of the Episcopal Church did not keep pace with the nation's population growth. It did not even hold its own. Indeed, it decreased from a 1965 peak of 3.6 million to 2.5 million, a loss of almost 34 percent. What are the causes of such shrinkage? It seems to me there are at least five causes: one minor and four major. No doubt you can think of others.

1. Changes in criteria for membership resulted in removal of "dead wood." For a long time the criteria for membership in local parishes had been so loose that rosters contained names of many people no longer active. In the late 1960s, churches began to tighten the criteria in order to identify people who were participating members. That is the minor cause.

2. Break with tradition in liturgy for Holy Communion. The movement to revise this liturgy was gathering steam in the 1960s, culminating in revision of the Book of Common Prayer in 1976. That revision gave us the 1979 BCP and gave rise to the displacement of Rite I by Rite II (although admittedly both are in the book). Rite II represents a break with tradition. The abandonment of that centuries-old tradition has caused many people to depart the Episcopal Church because they loved Rite I and are not satisfied with Rite II.

3. Break with tradition in observing the Ten Commandments. For ages prior to 1976, a rubric in the Holy Communion liturgy said, "Then shall the Priest, turning to the People, rehearse distinctly The Ten Commandments . . . The Decalogue may be omitted, provided it be said at least one Sunday in each month . . ."

There are at least three reasons for observing those Ten Commandments. First, by observing them we show our love for Jesus Christ, "If you love me you will keep my commandments." Second, we ourselves will be better off if we observe them, since God said the commandments were given for our own good. Third, society will be better off if we observe those commandments. For example, think how many social problems would be alleviated, if not eliminated, if people obeyed the seventh commandment. Some people have such deep inner convictions about those rules that they have left the Episcopal Church for churches which will help them to obey.

4. Failure to proclaim the whole gospel. The gospel consists of two parts: (a) the bad news followed by (b) the good news. The bad news is that everybody is guilty of sin (rebellious against God) and is en route to eternal separation from him

*John W. Alexander is an occasional contributor to TLC who is a member of St. Andrew's Church, Madison, Wis.*

## Membership decline was caused by ...

1. Changes in criteria for membership.
2. Break with tradition in liturgy for Holy Communion.
3. Break with tradition in observing the Ten Commandments.
4. Failure to proclaim the whole gospel.
5. Confusing our attitudes toward the world.

(which is called hell). Moreover, there is nothing we can do (by our works or with our money) to save ourselves from the ultimate destination. The good news is that God loves us, does not want us to separate ourselves from him, and has done something through Jesus Christ's death on Calvary's cross to save us from being eternally separated. Few of us understand completely how his death accomplishes that result, but with our faith we choose to believe it and to commit our lives to Jesus as our Savior and our Lord. We are not doing an adequate job of helping people understand that whole gospel. We are not preparing people to pass life's final examination — and not helping them to be certain that they will pass. Many people sensing such a need are going to other churches where they think they can receive help in preparing to be with God — both now and eternally.

5. Confusing our attitudes toward the world. On the one hand, we are to love the world's people because God loves them. On the other hand, we are not to love the world's scale of values. "Do not love the world, neither the things that are in the world ..." In brief, do not be conformed to this world. We have become conformed to too many of the world's values rather than influencing the world toward conforming to Christ's values. Many people believe the Episcopal Church has adopted too much of the world's values. Consequently, they have left in search of churches which have refused to adopt them.

The net result of the foregoing trends is that we are failing to help people know God. Thousands have a felt need to know God — and are hungry for him, the bread of life. The church may be helping them know *about* God, but we are not doing an adequate job of helping them *know* him. Knowing about a person is not the same as knowing him. As a result, many people seeking to know God have given us a try but then moved over to other churches where they think they have a better chance of knowing him. In some instances, entire parishes have left the Episcopal Church.

Numerous readers will disagree with

this analysis, thus setting the stage for their explanations for our sobering shrinkage from 3.6 million to 2.5 million members. All of which should merit prayer,

reflection and discussion during coffee hours and vestry meetings in Episcopal churches throughout the country. □

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Short & Sharp

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By TRAVIS DU PRIEST

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David embodied an inner consciousness newly in tune with an outer world of human and social creations, says the author who provides a new translation of portions of 2 Samuel and David's Psalms. The opening of the 23rd Psalm: The Lord is my shepherd and keeps me from wanting what I can't have / lush green grass is set around me and crystal water to graze by. Informative and enjoyable reading.



**SACRED MARRIAGE: The Wisdom of the Song of Songs.** By Nicholas Ayo. Illustrated by Meinrad Craighead. Continuum. Pp. 272. \$29.95.

Contains both a new translation of the Song of Songs and the King James Version, with line-by-line commentary by a teacher at the University of Notre Dame. Rich, color illustrations add to the attractiveness of this book combining sexuality, sensuality and spirituality.

**MANSIONS OF THE SPIRIT: The Gospel in a Multi-Faith World.** By Michael Ingham. Anglican Book Centre (Toronto, Canada). Pp. 167. \$15.95 paper.

A thoughtful look at Christianity in a world of people of other faiths by the Anglican Bishop of New Westminster (Vancouver, Canada). He discusses Christian exclusivism and inclusivism, religious pluralism, and develops a principle

of "grounded openness," a middle road between welcoming interest and hostility to conversations with people of other faiths.

**THE WORD & YOU: A Lectionary-based Exploration of the Bible.** Vol. 1. Edited by Nan Duerling. United Church. Pp. 256. \$14.95 paper.

Former English teacher and active Methodist laywoman Nan Duerling uses the New Revised Standard Version of the Bible for this lectionary-based Bible study program which covers from Proper 18, Year B to Proper 16, Year C. Each four-page lesson provides the liturgical date, a scripture passage, directions on entering, engaging and responding to the word, and a poem or meditation to "Go with the Word."

**BETWEEN SUNDAYS: Daily Bible Readings Based on the Revised Common Lectionary.** By Gail Ramshaw. Augsburg. Pp. 139. \$12, paper.

A detailed listing of books of the Bible, chapters and verses, for each day of the week from Advent 1 through Christ the King for all three cycles — A, B, C. Includes a listing of Lesser Festivals and an Index.

**READINGS FOR THE ASSEMBLY: New Revised Standard Version, Emended.** Revised Common Lectionary. Cycle C. Study Edition. Edited by Gordon W. Lathrop and Gail Ramshaw. Augsburg. Pp. 412. \$19.95 paper.

The editors provide all Cycle C Sunday lectionary texts from the season of Advent through The Reign of Christ, plus Lesser Festivals and Occasions. Appendix B offers readings from the Apocrypha. Indexed. Emendations eliminate "generic speech, that is, male language which is meant to include also women."

**FRESH ILLUSTRATIONS FOR PREACHING & TEACHING FROM LEADERSHIP JOURNAL.** Edited by Edward K. Rowell. Baker. Pp. 239. \$16.99.

A sourcebook of stories, arranged topically, for teaching or proclaiming the word. The Introduction gives the reader

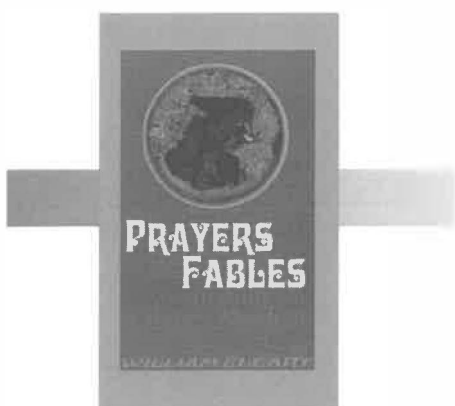
permission to copy and use the stories. Lightly scanning the topics yields contentment, endurance, God's glory and greatness, honor, stubbornness, Sunday school, victory and worship.

**ODE TO JOY: Homily Reflections for Sundays and Holy Days.** Cycle C. By **Harold A. Buetow.** Alba House (2187 Victory Blvd., Staten Island, NY 10314). Pp. 267. \$14.95 paper.

Third in a series of reflections on readings of the liturgical year by the senior editor of *The New Catholic Encyclopedia*. Dr. Buetow focuses on cultivating and communicating joy as a homilist, using humor where natural and appropriate. Includes some Roman Catholic festivals which do not appear on the Episcopal calendar.

**BENEDICT: Stories of the Great Saint.** By **Norvene Vest.** Source. Pp. 64. \$6.95 paper.

A most pleasant little book to read and look at, with charming black and white sketches by Fr. Maur. Norvene Vest intertwines and retells stories about St. Benedict (and his twin sister, Scholastica), bringing them to life for children and adults alike.



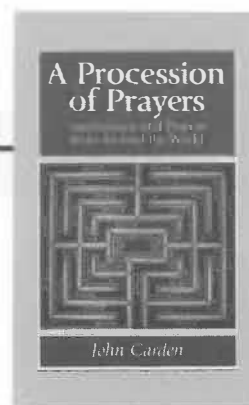
**PRAYERS AND FABLES: Meditating on Aesop's Wisdom.** By **William Cleary.** Sheed & Ward. Pp. 167. \$14.95 paper.

An uplifting journey through Aesop's Fables. Begins with the famous City Mouse and Country Mouse and ends with the Fox and the Crow and is sprinkled throughout with psalm paraphrases. You

know you're in for a treat with this introduction: "Grant, Holy Wisdom, that it be as much fun and as useful to the reader as writing it has been to its author."

**WHEN THE WELL RUNS DRY: Prayer Beyond the Beginnings.** By **Thomas H. Green.** Ave Maria. Pp. 188. \$9.95 paper.

I've lost count of the number of times I've recommended the original version of this now-revised book, especially to those who find themselves in a time of spiritual aridity, but also for anyone serious about mature prayer life. In the same chapter we encounter, "we must learn to waste time gracefully" and the question, "How genuine is a spirituality which leads me to neglect the basic human needs of my neighbor?"



**A PROCESSION OF PRAYERS: Meditations and Prayers From Around the World.** By **John Carden.** Morehouse. Pp. 344. \$20.95 paper.

"Lord, make us realize that our Christian faith is like a rice field; that when it is newly planted, the paddies are prominent ... so give us roots of love" begins a prayer from the Philippines, one of the many luminous expressions of faith from around the world and arranged according to the church calendar. By an Anglican priest who has served in Asia and Africa.



THE GENERAL THEOLOGICAL SEMINARY

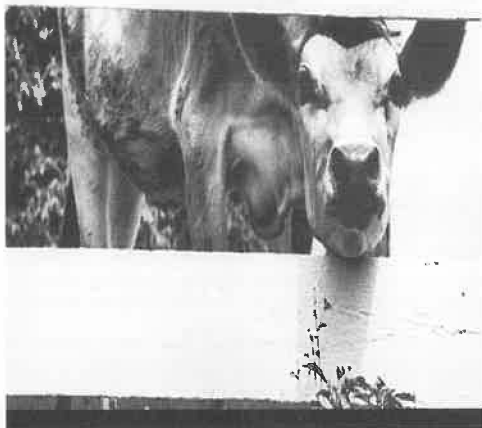
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P.O. Box 92936, Milwaukee, WI 53202-0936

### Appointments

The Rev. **Allan Baldwin** is priest-in-charge of St. Mary's, 18 Forster St., Palmer, MA 01069.

The Rev. **Richard Bellows** is rector of Atone-ment, 36 Court St., Westfield, MA 01085.

The Rev. **Ted Boswell** is rector of St. Paul's, 9200 W 10th Ave., Lakewood, CO 80215.

The Rev. **Rob Clements** is priest-in-charge of Good Shepherd, Main St., South Lee, MA 01260.

The Ven. **P. William Greeley III** is archdeacon of the Diocese of Arizona, 114 W Roosevelt St., Phoenix, AZ 85003.

The Rev. **Harry Harper** is priest-in-charge of St. George's, Valley Lee, MD 20692.

The Rev. **Norman Johns** is priest-in-charge of St. Joseph's-St. John's, Box 97298, Tacoma, WA 98497.

The Rev. **Linda Kramer** is assistant at Grace, 1607 Grace Church Rd., Silver Spring, MD 20910.

The Rev. **Nicholas Menjivar** is vicar of the Hispanic Mission, Durham, NC; add. PO Box 218, Durham, NC 27702.

The Rev. **Mark Meyer** is rector of Christ Church, Box 28, Canon City, CO 81215.

The Very Rev. **James Munroe** is dean of Christ Church Cathedral, 35 Chestnut St., Springfield, MA 01103.

The Rev. **Margaret O. Williams** is rector of St. Luke's, Bustleton, PA.

The Rev. **Arthur Wolford** is deacon assistant at St. John the Baptist, PO Box 152, Corona, CA 91718.

### Resignations

The Rev. **John T. Adams**, as priest-in-charge of Calvary, Cairo, and Gloria Dei, Palenville, NY.

The Rev. **Bolling Bryant**, as priest-in-charge of Our Savior, Midlothian, VA.

The Rev. **William J. Fischler**, as rector of Holy Trinity, West Chester, PA.

The Rev. **Blair M. Hatt**, as deputy for pastoral care in the Diocese of Long Island.

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

The Rev. **Rodger Patience**, as communications officer of the Diocese of Milwaukee.

### Retirements

The Rev. **John C. Humphries**, as rector of Trinity, Elmira, NY.

The Rev. **Frederick Mills**, as rector of Trinity, Camden, NY.

The Rev. **Robert Rohleder**, as deacon at St. Mark's, South Milwaukee, WI.

The Rev. Canon **Richard F. Tombaugh**, as executive officer of the Diocese of Connecticut.

The Rev. **Harry Walsh**, as rector of Christ Church, Delavan, WI.

### Change of Address

The Rev. **Clinton G. Dugger**, PO Box 148, New Lebanon, NY 12125.

### Deaths

The Rev. Canon **John Henry Michio Yamazaki**, who served St. Mary's Church, Los Angeles, for 45 years, died Jan. 29 in Santa Monica, CA, following a series of strokes and a brain tumor. He was 83.

Canon Yamazaki was born in Los Angeles, graduated from UCLA and Church Divinity School of the Pacific. Following his ordination to priesthood in 1942, he was taken with other Japanese-Americans to internment camps during World War II, and he provided pastoral care to those who were detained. He became vicar of St. Mary's, where his father, John, was rector, in 1946, and became rector in 1956. He retired from the parish in 1986 and was named rector emeritus. Following retirement, he was missionary for Asian-American ministry in the Diocese of Los Angeles until 1997. He was active in his diocese, serving as a delegate to the Province 8 Synod, General Convention deputy, member of standing committee and various other boards and committees. He is survived by three children, Mark, Sarah and Francis, seven grandchildren, a sister and two brothers.

The Rev. **Daniel Suders**, assistant at St. Stephen's, Hollywood, CA, died Feb. 19 of kidney failure. He was 49.

Fr. Suders was a native of Glendale, CA, who was educated at California State University at Los Angeles, General Theological Seminary and Claremont School of Theology. He was ordained deacon in 1973 and priest in 1974. He was rector of St. Clement's, Huntington Park, CA, 1974-79, vicar of St. John's, La Verne, CA, 1979-80, associate at St. Paul's, Pomona, 1980-83, associate at St. John's, Los Angeles, 1983-88, and assistant at Trinity, Los Angeles, 1988-90. In the early '90s he assisted at Ascension, Tujunga, and St. Francis, Atwater Village, and had been at the Hollywood parish since 1994. He was a lecturer in church music at the Episcopal Theological School at Claremont from 1974 to 1978, and for a time he chaired the diocesan program group on Hispanic ministry. He is survived by his mother, Ramona Frost.

The Rev. **Malcolm Richard MacDonald**, 84, of Spokane, WA, died Feb. 19 in Spokane. Fr. MacDonald had retired in 1967 following six years as rector of All Saints', Riverside, CA.

He was born in Riverside, CA. He graduated from USC and from Berkeley Divinity School, and was ordained deacon in 1951 and priest in 1952. He was vicar of St. Andrew's, Cocoli, Panama, 1952-54, and was dean of St. Luke's Cathedral, Ancon, Panama, 1954-56. In 1956 he became rector of Grace and St. Luke's, Memphis, serving there until 1961. He was rector in Riverside for the remainder of his active ministry. Following retirement he was vicar of St. Paul's, Cambria, CA, until 1978. Surviving are his wife, Pat, two sons and two daughters.



## Books

# ZEST for Life

A TACTFUL GOD

Gregory Dix, Priest, Monk and Scholar

By Simon Bailey

Gracewing (2 Southern Avenue, Leominster HR6 0QF, England) Pp. 268. £12.99.

Dom Gregory Dix, OSB (1901-1952), according to scholar-Bishop Kenneth Kirk, was his "closest friend and the most brilliant man in the Church of England." Gregory's father was a professional educator and priest in the Anglo-Catholic tradition. His mother's family was from the Wesleyan tradition. Gregory was well known for claiming Norman French descent on his father's side of the family.

In this biography, the first major survey of Dix's life and work since his death, Simon Bailey does not attempt a full biography. Instead, he has focused on three particular aspects of Gregory: as monk and priest, his involvement in church politics, and the mind of the scholar and teacher.

The result is a revelation of Gregory's range of abilities and skills, his energetic zest for life and his passion for the causes he espoused. His wit, humor and charm as well as his widely acknowledged gift for friendship is revealed. For example, when told, "Dix, you're as bad as ever," by an old friend, his reply was: "But I've slowed down the deterioration!"

The author received considerable help from Gregory's Benedictine confreres and a fund of Dix stories. The community's sister house, St. Gregory's Abbey, Three Rivers, Mich., which Gregory helped nurture, also provided information and photographs.

In this book, those encountering Dom Gregory for the first time will, in the words of Abbot Matthews, "discover their indebtedness to him."

(The Rev.) Derald W. Stump  
State College, Pa.

## Sharps, Flats & Naturals

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John Repulski, Organist

The Very Rev. Charles Kiblinger, Officiant  
(1313 Clarkson St., Denver, CO 80218)

Those of us not near a radio station enlightened enough to broadcast the Evensong series recorded by the Episcopal Radio-TV Foundation will be delighted to learn that at least one of the services is available on CD. Recorded at St. John's in January, 1997, and broadcast in May, it begins with a processional psalm by Richard Proulx and ends with the voluntary Paeon by Kenneth Leighton, and includes readings and prayers. Several of the choral settings are absolute gems: the *Magnificat* and the *Nunc Dimittis* by Bryan Kelly, David Hurd's "Love Bade Me Welcome," Don Pearson's own Invitatory and Psalter, and prayers. John Gardner's "Tomorrow Shall Be My Dancing Day" followed by Randall Thompson's "Alleluia" make the spirit dance. "I Love You, O My God Most High" reminds us of the talented composer, David Hogan, lost in the crash of TWA 800 in 1996.

In addition to the Evensong Choir, directed by Donald Pearson, and the organ work of John Repulski, guitarist Alex Komodore adds a fresh note with the 14th-century *Canto Dei Virolai* and "The Rune of Hospitality" by Alf Houkom.

The CD is available in limited numbers from St. John's. Thank you, Don, John, and Company, for giving more of us a chance to hear one of the lovely Evensong programs.



Next Week ...

### Raise the Steeple



## 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

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### COMPUTER SOFTWARE

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Internet: <http://members.aol.com/ssministry>

### EDUCATION

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### POSITIONS OFFERED

WHITAKER SCHOOL OF THEOLOGY, dynamic educational arm of the Diocese of Michigan, is looking for a visionary, exciting executive director to take us into the 21st century. Inquiries to: **Chair of the Board, 3865 Lincoln, Bloomfield Hills, MI 48301-3962.**

RECTOR wanted for small parish located in the western Catskill Mountains of New York State. Historic church and large three story Victorian rectory situated within a small college town, excellent schools. Need rector who will foster growth and offer spiritual guidance. Send inquiries to: **St. John's Vestry, P.O. Box 121, Delhi, NY 13753.**

(Continued on next page)



# Classifieds



## POSITIONS OFFERED

**PARISH NURSE:** St. Stephen's Episcopal Church and Peace Health/St. John Medical Center seek qualified applicants for a half-time position in our Parish Nurse Program. The parish nurse will be an employee of St. John working at and through St. Stephen's. The parish nurse will promote and support the mission of the church and the hospital through word and action. The PN will serve as education resource for health minister to church members, staff, and surrounding community members. In addition, the PN acts as a visitation health minister to the hospitalized, homebound, and care facility residents as assigned by the parish. Qualified applicants will be registered nurses, graduates of accredited school of nursing, with 3-5 years experience and committed to the ministry of Jesus Christ. Must be able to secure a WA state license and complete the parish nurse training. For more information, contact, or to apply, send resume to: **St. John Medical Center, Attn: Human Resources, P. O. Box 3002, Longview, WA 98632. (360) 636-4128; FAX (360) 636-7243. EOE**

**DIRECTOR OF DISCIPLESHIP MINISTRIES**—Trinity Church, Vero Beach, FL, is seeking a full-time Director of Discipleship Ministries to provide oversight and support for the parish's total educational ministry. This large multi-staff parish provides a wide range of activities for children, youth and adults, with an average Sunday morning church school attendance for all ages of about 120. The paid staff includes a Director of Student Ministries, Child Care Coordinator and several clergy involved in teaching and leading various groups within the parish. Applicants should have formal training in Christian education and experience in organizing and coordinating educational ministries. The position involved recruitment, training and supervision of volunteers, and administrative leadership and support for church school, related activities and special events. Compensation package is competitive and includes pension (after one year), health insurance and vacation. Send letter of application and resume to: **Alex Ross, Chairman, DDM Search Committee, Trinity Episcopal Church, 2365 Pine Ave., Vero Beach, FL 32960. For additional information call Trinity at (561) 567-1146.**

**RECTOR:** St. Alban's Parish, Worland, WY, located at the foot of the Big Horn mountains. Applicant should be someone who can be at home in the small-town Rocky Mountain west. We are looking for someone who will meet our pastoral needs and work with us to develop an education program for our children. Please send letter indicating interest to: **Search Committee, St. Alban's Episcopal Church, P.O. Box 84, Worland, WY 82401.**

**HISTORIC CHURCH** in small, friendly Southern town is in search of a rector who possesses traditional values, a person who will preach the work of God as stated in the Bible. Organizational and communication skills a must, as well as an interest in working with young adults and youth and an interest in promoting continued growth in membership. For further information, interested parties may contact: **Jim Davis, P.O. Box 486, Halifax, VA 24558; telephone (804) 476-1577; FAX (804) 575-1202.**

**SUNNY MEXICO CALLING!** Small English speaking parish (approx. 100) in Guadalajara, Jalisco, is seeking retired priest as rector with limited responsibilities. Small compensation. Send resume and/or CDO profile via air mail to: **St. Mark's Episcopal Church, Apdo. 61-173, Guadalajara, C.P. 44639, Jal., Mexico or FAX same to: 011-52-3-621-27-79 (from U.S.A.).**

**ASSISTANT RECTOR** for mission-minded, program-size parish in renewal; active community outreach, including racial reconciliation. Youth ministry major component along with sharing with rector in preaching, worship and pastoral work. Located in growing northeast Jackson metropolitan area. Send resume to: **Rebecca Adams, St. Peter's by-the-Lake Episcopal Church, P. O. Box 5026, Brandon, MS 39047.**

## POSITIONS OFFERED

**ECUMENICAL LEADERSHIP POSITION OPEN:** Executive Steward—New York State Community of Churches, formerly the New York State Council of Churches, with offices in Albany, NY, is seeking an executive steward. The position will be available in mid-July, 1998. The executive steward will be the chief executive officer of the Community of Churches and will provide staff services in all areas of administration, coordination among local and regional ecumenical/interreligious bodies, theological reflection and discussion, public policy, governmental relations and constituency relations. The candidate should have education (including theological) and experiential qualifications that will allow the individual to, as a peer, relate to and work with denominational executives from across New York State as well as heads of New York State agencies. The executive steward shall serve a five-year term of office that may be renewed following favorable evaluation. Salary and benefits package is commensurate with qualifications. The New York State Community of Churches is an equal opportunity employer. Inquiries may be sent to: **Warren Truland, Chairperson, Search Committee 463 Eighth Ave., Troy, NY 12182-2912.**

**CLERK TO THE BISHOP OF PITTSBURGH:** Graduating this year from university or desiring an intern year away from seminary? Articulate, personable, creative individual sought to assist Bishop Duncan with correspondence, hospitality, conferences, driving and project research. Send letter and resume to: **The Bishop's Office, The Episcopal Diocese of Pittsburgh, 325 Oliver Ave., Pittsburgh, PA 15222. Deadline for applications is 25 March 1998.**

**ST. PAUL'S**, a small parish of 200+ communicants with an annual budget of \$150,000, is searching for a rector. We are located in Newnan, GA, 35 miles SW of Atlanta. The successful candidates will have experience in youth development programs, be conservative in their liturgy presentation, utilizing spiritual based preaching in their ministry. If you are interested, please send resume and CDO to: **St. Paul's Episcopal Church, Search Committee, 567 Roscoe Rd., Newnan, GA 30263.**

**CAMP & CONFERENCE CENTER:** Procter Camp & Conference Center, a ministry of the Diocese of Southern Ohio, is conducting a \$6M expansion and renovation and invites applicants for the position of Executive Director. For position description address letter of inquiry by 1 May to: **Administrative Committee, Procter Camp & Conference Center, 11235 State Route 38, SE, London, OH 43140.**

**ASSOCIATE RECTOR:** St. Andrew's Episcopal Church, Kansas City, MO, seeks energetic, evangelical associate priest to complement large traditional parish. Ideal candidate will be experienced in leading adult ministries including Alpha and adult ed courses and small groups. Additional responsibilities: administrative functions, new member ministry and pastoral care along with Bible based preaching. Candidate may expect to share in all sacramental aspects of the church. Salary will be commensurate with experience. Please submit resume by April 15 to: **St Andrew's Search, P.O. Box 7114, Kansas City, MO 64113-0114.**

**CURATE POSITION:** Historic St. Luke's Church, Germantown. Vibrant Anglo-Catholic parish in Philadelphia. Committed to growth, community outreach and Christian nurture and development. Along with full participation in the ordained ministry of the church, primary responsibilities will include design, implementing and coordinating community outreach ministry to neighborhood and city. Salary range with full benefits commensurate with experience. Please send resume and CDO profile to: **The Rev. Canon H. Gregory Smith, St. Luke's Church, 5421 Germantown Ave., Philadelphia, PA 19144.**

**YOUTH MINISTER.** Full-time youth minister wanted for growing parish in resort/retirement community. Send letter of interest and resume to: **The Rev. C. Alex Barron, Jr., 3000 N. Kings Highway, Myrtle Beach, SC 29577.**

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 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

## Scottsdale, AZ

**ST. ANTHONY ON THE DESERT** 12990 E. Shea Blvd. (602) 451-0860; FAX (602) 451-4413 Across from the Mayo Clinic  
**The Rev. Gerald Anderson, r;** the Rev. Dan Schoonmaker, c; the Rev. Harlan Welsh, ass't; the Rev. Jack Eales ass't  
 Sun H Eu 7:30, 9, 11; Wed 12 H Eu & Healing; Thurs 9:30 H Eu

## San Diego, CA

**GOOD SAMARITAN** 4321 Eastgate Mall, 92121  
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 Sun H Eu 8 & 10. Tues Dr. Creasy Bible Study 10-12 noon & 7-9

## Yucaipa, CA

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**The Rev. Bruce Duncan, v**  
 Sun Services: 8 H Eu; 10 Sunday School & H Eu

## 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 Rev. Andrew Leslie Sloane, r**  
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 Parish founded AD 1866

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**The Rev. Hobart Jude Gary, interim-r**  
 Sun 8 and 10:30

## Ponte Vedra Beach, FL

**CHRIST CHURCH** (904) 285-6127  
 400 San Juan Dr.  
 Sat 5:30; Sun 7:45, 9, 11, 5:30. Wed 7, 11, 6

## Sarasota, FL

**CHURCH OF THE REDEEMER** 222 S. Palm Ave. 34236  
**The Rev. Fredrick A. Robinson, r;** the Rev. Richard C. Marsden, the Rev. John Porter, the Rev. Ferdinand Saunders, the Rev. Jack Bowling, the Rev. Orley Swartzentruber, ass'ts  
 Tel. (941) 955-4263; FAX (941) 365-1379  
 Sun Masses 7:30 (Low) 9 & 11 (Choral). Wkdays 10; Wed 7:30 & Thurs 5:30

**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.

## Stuart, FL

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

## Augusta, GA

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

## Chicago, IL

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

## Limestone Township, IL (Peoria)

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**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

## Blue Rapids, KS

**ST. MARK'S** 606 Lincoln  
**Fr. Dan Northway, M.D.**  
 Sun SS 10; H Eu 10:30

## Baton Rouge, LA

**ST. ALBAN'S CHAPEL—LSU** Dairymple & Highland  
**The Rev. Patrick L. Smith, interim chap**  
 Sun 10:30, 6; Wed 11:45

**ST. JAMES (Founded 1844)** 208 N. 4th St.  
**The Rev. Fred Fenton, r;** the Rev. George Kontos, the Rev. Bob Burton, assocs; 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)

## Boston, MA

**ADVENT** 30 Brimmer St. (617) 523-2377  
**The Rev. Dr. Richard Cornish Martin**  
 Sun Masses: 8 (Low), 9 (Sung), 11 (Sol), MP 7:30. 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

## Minneapolis, MN

**ST. LUKE'S PARISH** 46th and Colfax, S.  
**The Rev. Frank Wilson, r;** the Rev. Alan Grant, the Rev. Ed Barnett, assocs  
 Sun HC 8:30 & 10:30. Thurs HC 7

## Kansas City, MO

**OLD ST. MARY'S** 1307 Holmes  
**The Very Rev. Bruce D. Rahtjen, Ph.D., r** (816) 842-0975  
 Masses: Sun 8 Low; 10 Solemn; Daily, noon

## St. Louis, MO

**ALL SAINTS'** 5010 Terry at King Highway  
 Sun 7:30 HC, 8:50 CS, 10 HC. Child Friendly, Aged Caring  
 (314) 367-2314; FAX (314) 367-8781

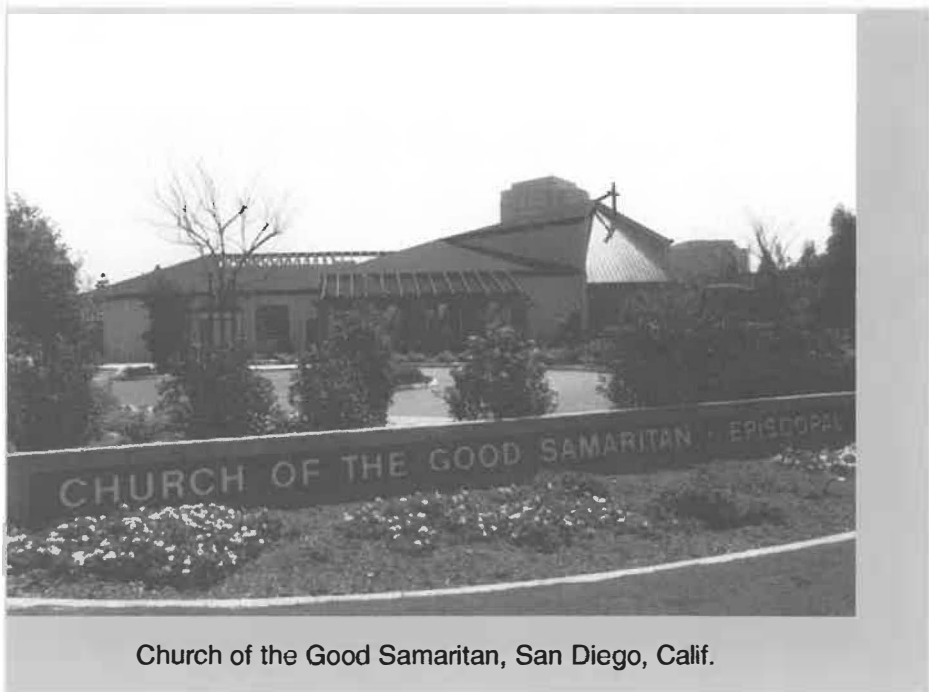
## Biloxi, MS

**REDEEMER** Bellman & Hwy 90 (228) 436-3123  
**The Rev. Harold F. Roberts, r**  
 Sun Masses 7:30 (Eu), 9:15 (Family), 11 (Sol). Wed 6 Cont. & Healing. Fri 7:30 (Requiem)

## Kitty Hawk, NC (Outer Banks)

**ALL SAINTS'** Hwy 158 MP 1  
 Located temp. at Kitty Hawk Elem.  
**The Rev. Margaret S. Shepard** (919) 261-6674  
 Sun 8 & 9:30

(Continued on next page)



Church of the Good Samaritan, San Diego, Calif.

# Lent Church Directory

## Hackensack, NJ

ST. ANTHONY OF PADUA 72 Lodi St.  
The Rev. Brian Laffler, SSC  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

## Newark, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.  
The Rev. J. Carr Holland, III, r  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## Santa Fe, NM

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

## Hoosick Falls, NY

ST. MARK'S 70 Main St.  
Sun Eu 7:15 & 9:30. Daily Eu 6:45, MP 7:15, EP 5:15

## Marcellus, NY (West of Syracuse)

ST. JOHN'S 15 Orange St. (315) 673-2500  
The Rev. Ralph D. Locke, v  
Sun 8 & 10, H Eu Rite I & II. Youth Group—Sun.—Dir. C. Schofield

## New York, NY

CHURCH OF THE HEAVENLY REST 5th Ave. @ 90th St.  
The Revs. James L. Burns, r; Philippa A. Turner, Steven E. Woolley, assocs (212) 289-3400  
H Eu Sun 8 & 10:30; Wed 6:30. Christian Ed all ages Sun 9:15

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. William C. Parker, parish vicar; 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

## New York, NY (Cont'd.)

PARISH OF TRINITY CHURCH  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Samuel Johnson Howard, Vicar  
(212) 602-0800 Internet: <http://www.trinitywallstreet.org>

TRINITY Broadway at Wall St.  
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

ST. PAUL'S Broadway at Fulton St.  
Sun H Eu 8  
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)  
Mon-Thurs 8:30-6; Fri 8:30-5:30.

ST. THOMAS 5th Ave. & 53rd St.  
The Rev. Andrew C. Mead, r  
Sun Eu 8, 9, 11, Choral Ev 4. Wkdays MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30. Choral Eu Wed 12:10. Sat Eu 10:30

## Poughkeepsie, NY

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

## Ardmore, PA

ST. GEORGE'S Ardmore Ave. & Darby Rd. in Haverford  
The Rev. William Duffey, Ed.D., r; the Rev. Frederick Erickson, Ph.D., d  
Sun Eu 8 (Rite I) & 10 (Cho Rite II with int). Midweek Masses Tues 9:30, Thurs with HU 7 and all HDs @ time anno. MP 9 & EP 6 Tues-Fri. Sun adult catechumenate and Bible classes with child care 9:15, Ch S 10, YPF 5; Wed contemplative prayer study group 7:30; Sat youth confirmation ed 11. Quiet Day with CSM Sister, March 7. Phone for other events

## 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

ST. LUKE'S, Germantown 5421 Germantown Ave.  
The Rev. Canon H. Gregory Smith, r  
Sun Masses 7:30 (Low), 10 (Sol). Daily Masses Tues, Wed, Fri 7; Mon Thurs, Sat 9:30

## Philadelphia, PA (Cont'd)

ST. MARK'S 1625 Locust St.  
The Rev. Richard C. Alton, r (215) 735-1416  
The Rev. Michael S. Sellar, c FAX (215) 735-8521  
Sun: MP 8; Sung Mass 8:30; Sol Mass 11; Ev & B 4. Wkdays: MP 8:30; Mass 12:10 (with HU on Wed); EP 5:30 (with HC Tues); Sat C 9:30; Mass 10

## Pittsburgh, PA

CALVARY 315 Shady Ave. (412) 661-0120  
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin Harrington Williams, the Rev. Leslie Reimer  
Sun H Eu 8 & 12:15; Sung Eu 10:30 (MP 5S). Ev (2S) 4 (Oct.-May). H Eu Mon, Thurs 6; Tues, Fri 7; Wed 7 & 10:30

## 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

TRINITY (972) 991-3601 12727 Hillcrest  
The Rev. William Lovell, r; Dr. Paul Thomas, organist  
Sun 8:30, 11 & 5:30. Traditional Low Church Liturgy with Expository Preaching

## 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

## San Antonio, TX

ST. LUKE'S 11 St. Luke's Ln. across from Olmos Park  
The Rev. Wm. K. Christian III, r (210) 828-6425  
The Rev. Omar Pitman, Jr.; the Rev. G. Patterson Connell, ass't  
Sun Eu 7:45, 9, 11:15, 6; Sun Sch 10:15. Wed Eu 10 & 5:30, Supper 6, Classes 7:15. Thurs Eu 7

## Chesapeake, VA

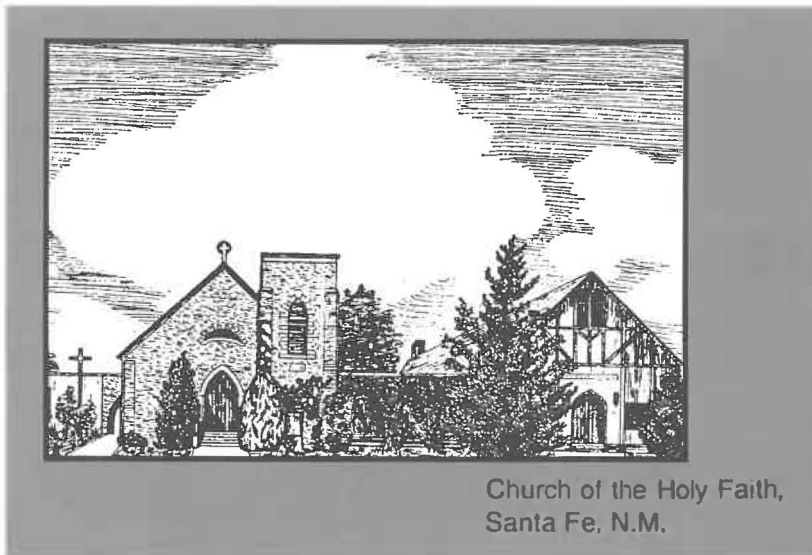
ST. BRIDE'S 621 Sparrow Rd.  
The Rev. Michael J. Godderz, SSC (757) 420-7033  
Masses: Sun 8 Low; 10:15 Solemn High, Daily as anno

## Milwaukee, WI

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

## 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. Nicholas Porter, M.Div., canon; 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



Church of the Holy Faith,  
Santa Fe, N.M.

Encourage attendance among your  
parishioners and those traveling  
**Invest in a Church Directory listing.**