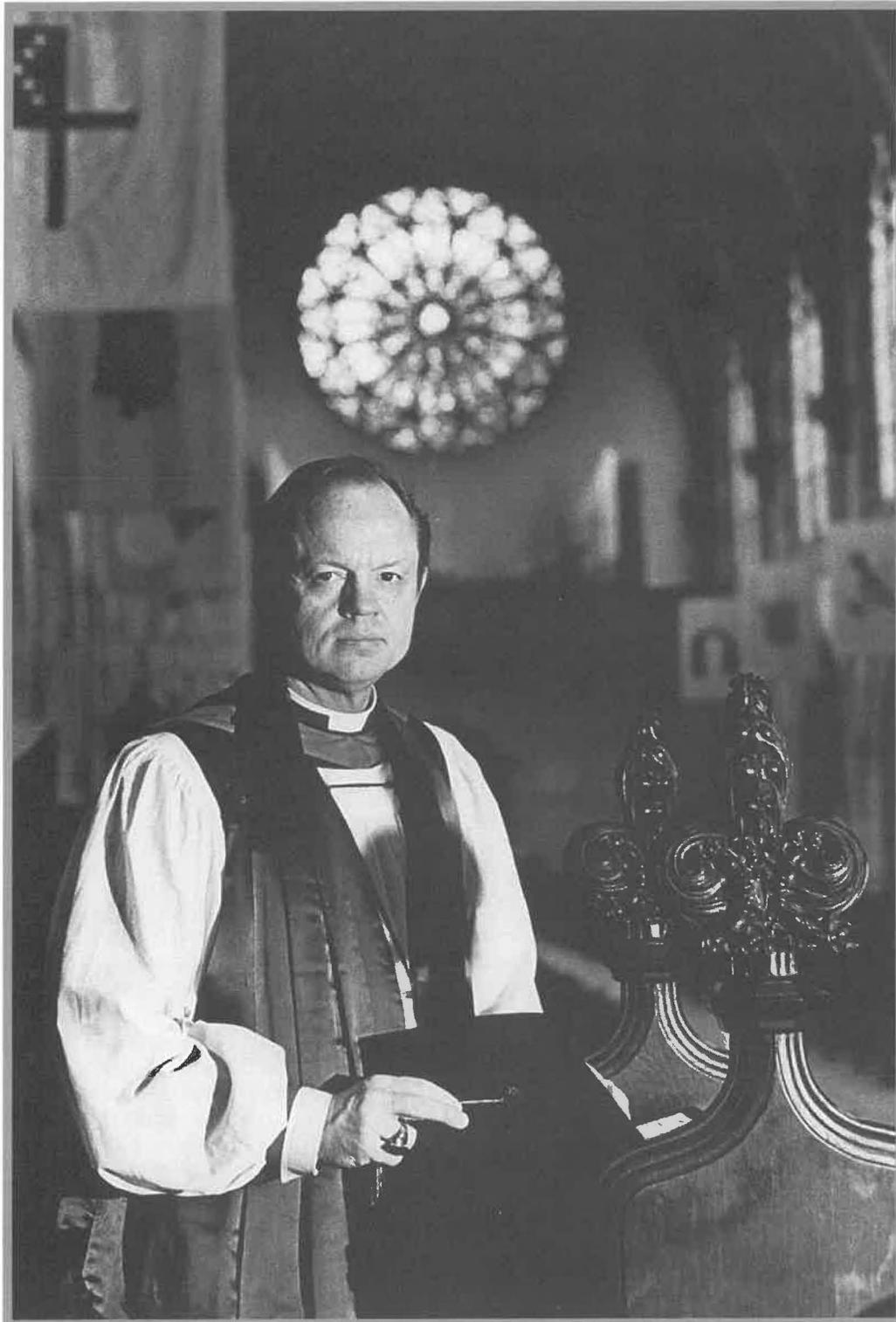


The Living Church

March 29, 1998 / \$1.50

The Magazine for Episcopalians



John
Maury
Allin
1921-1998

Features

Raising the Steeple

St. John's,
Decatur, Ill.

By Patricia
Nakamura

page 12



Thanks for the Support

1997 contributors to TLC
page 17

Departments

Letters:

Remember the audience (p. 3)

News:

Bishop John Allin dies (p. 6)



On the cover:
Bishop John Allin,
the 23rd Presiding
Bishop, at the time
of his installation as
chancellor of the
University of the
South.

Editorials (p. 16)

Viewpoint: Drop the weapons
By Edward Little (p. 14)

Books (p. 20)

People and Places (p. 21)

Quote of the Week

The Rt. Rev.
William Winterrowd,
Bishop of Colorado,
on the formation of
PECUSA, Inc.: "It's
a sinful act on the
part of the people
who did this."

In This Corner

Trying Too Hard

One of the great temptations we Christians face is keeping a good Lent. We are urged to do this — from the pulpit, in the prayer book, in church newsletters. And most of us want to do just that. So we try.

And most of us try by adding, rather than subtracting: We go to Wednesday evening discussion groups or Bible studies; we go to mid-week Eucharists followed by simple Lenten pot luck dinners. We take on spiritual reading. We beef up our prayers. We strive for times of extended meditation. And, most traditionally, we give up something dear to us — our pre-dinner drink, desserts, coffee, television.

All of these "Lenten disciplines" are meet and right. They can, and often do, add immeasurably to our knowledge of Christianity, our biblical storehouse of wisdom, and our spiritual health and well being. But do they bring us closer to God? In fact, do they even point us to God?

Indeed, they might. But for sure they point to us: We have to live up to those disciplines, we have to pray more, we have to watch more carefully what we eat and drink. And whether we succeed or don't succeed, the applause meter tilts toward us rather than God. I did keep my Lenten discipline, I did do without sugar for 40 days, I did attend every Lenten service at our church this year.

Or, conversely: Oops, I ordered that martini before I remembered it was Lent; O golly, I ate that piece of pie without even

thinking about my Lenten rule. Oh dear, I've broken my rule. On and on the scenarios play — pride on the one hand, guilt on the other.

A friend of mine puts it this way: Don't try to keep Lent; let Lent keep you. Look for that place, that inner cell, where Lent, the spring of life, is budding and about to bloom in your life. Go there, fasten to that.

Rules are fine. They certainly have an ancient and venerable history among people of faith. They certainly pull us more deeply into the drama of the 40 days in the wilderness with our Lord. They are especially efficacious for those personalities among us who allow the rules themselves to eventually fade and allow God to focus.

Aren't all our disciplines and rules just that? Pointers, triggers to That Which is Beyond — segues to God? Perhaps if our rules were, then, more opaque, we could see that all of created life — the reality of what is — all things, all people, all actions, all events — are such pointers or "rules" — if and when they trigger our thoughts and desires for God. Perhaps less is more in the spiritual life: Take on only that which you can clearly see through.

By our giving up Lent, Lent has a stronger chance of keeping us. Of drawing us closer to the focus of all our prayers, longings, teachings, disciplines and rules — the awareness of God's indwelling presence in our hearts and souls.

(The Rev.) Travis Du Priest, book editor

Sunday's Readings

No Room for Arrogance

Lent 5: Isa. 43:16-21; Ps. 126: Phil. 3:8-14;
Luke 20:9-19

A recurring malaise throughout Christian history is the development by both the church and by groups within it of triumphalist and arrogant attitudes toward the faith they profess. It's evidenced in the church when it comes to believe that it constitutes the kingdom here and now, and its symptoms include authoritarian leadership and the stifling of discussion and dissent. And its presence is seen when smaller groups believe they're uniquely privy to the truth, which in their own thinking gives them the right to impose their will on the whole body.

Christian arrogance, however, is a contradiction in terms, and whenever it raises its

head there's a price to be paid. Those who presume to sit on Christ's throne are invariably brought so low that they cannot rise up. And all who usurp God's authority to teach are eventually silenced. It is Christ alone who is the rock on which all of us stand. "Everyone who falls on that stone will be broken to pieces," he warns us, "and it will crush anyone on whom it falls."

The truth is the church isn't the kingdom, but a community of redeemed sinners who make our pilgrim way toward its fulfillment. And no group within it is infallibly possessed of the infinite depths of God's truth. It's only when we recognize and accept these facts that we collectively live in trust and faith and so humbly declare the Lord's praise.

Remember the Audience in Designing Web Site

The Rev. Marc Lee's observations on web sites hosted by churches [TLC, March 8] are interesting but incomplete, and perhaps inaccurate. While I agree that one reason for hosting a web site is to promote and grow a local church, there are other equally compelling and important reasons which impact decisions about content, quality and design. Actually, since most visitors to web sites are not geographically proximate to the host site, recruitment and church growth issues should probably take a back seat to other goals, such as teaching about the Episcopal Church and providing helpful services to browsers. Although the goal of increasing intra-parochial communication via the web holds potential for the future, this function is currently limited by the number of parishioners "online."

I agree that it is important to design the site for the right audience. Although many people do use quite sophisticated computers and browsers to surf the web, there are still many who use Lynx (text based) readers, and/or somewhat dated browsers. Many web pages are functionally inaccessible to Lynx, and of little use to people with older browsers. Remember the audience, and remember the equipment which the audience is using.

Of course, in God's good time, technology will catch up with the medium and considerations such as modem speed will no longer matter. Until then, my recommendations are to be very clear about what you wish to accomplish with your web site (education, community service, parochial pride, church growth, whatever), design your site to meet the goals, and, above all else, keep it simple, fast, accurate and up-to-date.

(The Rev.) James A. Hammond
Gainesville, Va.

Not the Time

Stephanie Cowell ends her piece on the writings of Gerard Manley Hopkins [TLC, Feb. 22] with the optimistic belief that after more than a hundred years "the time has come for his verses." Having studied Hopkins' work for nearly a half-century — part of that time with Hopkins' own Jesuits in the days of the "*ratio studiorum*" — I am forced to admit to myself that this is far from being so. The key to this is the fact that Fr. Hopkins fig-

ures prominently not only in *The Oxford Book of Christian Verse* but also in *The Penguin Book of Homosexual Verse*. This certainly explains why the Jesuits burned Hopkins' papers immediately following his death, an act which continues to horrify both scholars and lovers of poetry.

Hopkins was a victim of the homophobia of his day, a situation which has not improved that much since, especially in religious circles. Hopkins sought in

Roman Catholicism a place where celibacy was conveniently arranged for persons like himself. It would be simplistic to say that the aftermath of the Oxford Movement was homosexuals going to Rome and heterosexuals staying Anglicans, but there is some truth to this. It was, after all, easier for unmarried persons to make the move. Rome offered a place of sexual sublimation for the high-minded, at least a place where no one would ques-



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(see page 22)*

Letters

tion why the attractive young curate was not at all interested in the attractive young ladies.

*Paul Glavin
Lenox, Mass.*

'Relevant' Services

I was very heartened by the article by Dean Kriss [TLC, Feb. 8]. I have my own concerns about what is happening to liturgy in the Episcopal Church and I fear that as we make our services "relevant" and "available" we are doing away with the very reason that people come to join and love the Church.

I sometimes wonder why the organist/choirmaster, who is a gifted musician, at my parish even bothers with preparing a prelude or postlude as one cannot hear and appreciate it over the talking and laughing in the church.

Clergy seem to be one of the biggest offenders! Why must rehearsals for a service go on before the service while people are trying to pray or center themselves? Why cannot the sanctuary party stay seated during the sermon rather than walk

around tending to things that should be attended to before the service begins? It is distracting and rude.

The trend now appears to be having people write the intercessions which means they are no longer the Prayers of the People but the "prayers of the person who wrote them."

Maybe this is an artifact of television, but I long for the days when we did worship the Lord in the beauty of holiness. Whatever happened to "Be still and know that I am God"?

*Stephen D. Montgomery
Chicago, Ill.*

The Wrong Place

Marjorie Kellett's letter [TLC, March 8] reminded me how irritated I get every Sunday when it's time for the Peace. Do we really need a seventh-inning stretch at that particular time? There's nothing wrong with the Peace per se, it's just in the wrong place. As Ms. Kellett's letter demonstrates, it really belongs after the final hymn. A church service should not be a social hour, but a time of quiet for

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Volume 216 • Number 13

Letters

prayer and meditation. After the service is the time for conversation, not in the middle. In our parish, with its majority of young families, decorum is very difficult to maintain. The mid-service Peace does not help.

*Elizabeth M. Sweeney
Stamford, Conn.*

Strive Together

The danger of trinitarian universalism, described so succinctly as "spiritual arrogance" [TLC, March 8], is one danger of which my church has been well aware at least since 1877. True, universalists do not believe "salvation is their inalienable birthright"; in fact, when we gather around the Lord's table, we are admonished to testify "not that we are righteous, but that we sincerely love the Lord Jesus Christ, and wish to become his true disciples." We then make our prayer of humble confession.

Yes, arrogance before the Lord is a problem all sincere Christians should face. The antinomianism denounced is indeed arrogant, but so is any form of pelagianism in which we are led to believe that somehow we can earn God's grace.

May I suggest that as Jesus bids us to "strive to enter in at the straight gate" (Luke 13:24a), we might consider that he means for us to strive together, lest we are all left in the cold, bickering and blaming each other for our woes.

*(The Rev.) Jim Blair
First Universalist Church
Harrisville, R.I.*

Required Reading

How encouraging to read the article by Dean Kriss [TLC, Feb. 8]. It should be required reading for all seminarians and those who feel they must out-do Cranmer.

Thank you also for the return of the First Article by the Rev. Canon H. Boone Porter. It seems long overdue that we should all think more about that which is "true and pure and lovely and of good report."

*Betty Hancock
Oconomowoc, Wis.*

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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Twenty-Third Presiding Bishop Dies at Age 77

'Reconciliation,' ordination of women to priesthood mark his primacy

John Allin, 1921-1998



The Rt. Rev. John Maury Allin, 23rd Presiding Bishop of the Episcopal Church, died March 6 in Jackson, Miss., of lung cancer. He was 77.

Bishop Allin led the church through some of its most turbulent times, serving from 1973 through 1985. Ordination of women, a new prayer book and loss of membership were major issues which faced Bishop Allin.

He was born in Helena, Ark., April 22, 1921. He graduated from both college and seminary at the University of the South. He also earned a master's degree in education from Mississippi College, and he received honorary doctorates from a number of institutions.

He was ordained in the Diocese of Arkansas, to the diaconate in 1944 and to the priesthood in 1945. He was vicar of St. Peter's Church, Conway, Ark., 1945-49; curate of St. Andrew's, New Orleans, 1950-51, and chaplain to Episcopal students and institutions in New Orleans; rector of Grace Church, Monroe, La., 1952-58; rector and president of All Saints' Junior College, Vicksburg, Miss., 1958-61. He was elected Bishop Coadjutor of Mississippi in 1961 and was consecrated bishop Oct. 28 that year. He became Bishop of Mississippi March 31, 1966, serving in that ministry until he was elected Presiding Bishop at the General Convention of 1973.

When he was installed as Presiding Bishop, reconciliation was the theme of Bishop Allin's sermon. He spoke often of reconciliation during his term as primate, and in an interview at the end of his term, he said, "Our Lord's mission was to reconcile us with God and with each other. We had lost the sense of the comprehensive Christian mission."

One of the first crises Bishop Allin faced as Presiding Bishop was the ordination of 11 women to the priesthood July 29, 1974. The General Convention of 1973 had failed to approve the ordination of women, so the service in Philadelphia was uncanonical. Bishop Allin called for an emergency meeting of the House of Bishops, who declared the ordinations invalid.

He Offered to Resign

When the 1976 General Convention, meeting in Minneapolis, voted to permit women to be ordained as priests, Bishop Allin faced additional crises. At a meeting of the House of Bishops following that convention, Bishop Allin offered to resign

because he said he was "unable to accept women in the role of priest." The bishops responded by adopting unanimously a resolution which affirmed his leadership and respected his right to hold a personal conviction on the issue. At the same meeting, the bishops adopted a statement

which said "no bishop, priest or lay person should be coerced or penalized in any manner" for opposing ordination of women. That statement remained in effect until the General Convention of 1997.

In 1977, despite his attempts to avoid schism, the Presiding Bishop had to deal with the loss of many Episcopalians who left the church to join one of several "continuing" churches. The issues of ordination of women and prayer book revision led to the formation of new churches composed largely of former Episcopalians.

Venture in Mission

Bishop Allin was a supporter of Venture in Mission (VIM), a campaign to raise funds for special mission and ministry. With a goal of \$100 million, VIM raised more than \$170 million.

Following his time as Presiding Bishop, he served as chaplain at Christ Church, Hobe Sound, Fla., 1986-94, and during summers as vicar of St. Ann's, Kennebunkport, Maine.

Before becoming Presiding Bishop, he served on the national Executive Council and several of its committees. He was a member of the Joint Commission on Ecumenical Relations and was its chairman for a time, and was a member of the Anglican-Roman Catholic Consultation. He was a past president of the Alumni Association of the University of the South and was a member of the university's board of regents. He was chancellor of the university from 1973 to 1979.

He also was a trustee of the Episcopal Radio and Television Foundation and of All Saints' School, Vicksburg, and was a longtime member of the Living Church Foundation.

Bishop Allin was an honorary canon of the Cathedral of St. John the Divine in New York City and St. George's Cathedral in Jerusalem.

He is survived by his wife, the former Frances Ann Kelly, whom he married in 1949, and by four children: Marci Skelton, Jackson, Miss.; John, Jr., Jackson; Kelly Ann Butler, Cincinnati, Ohio, and Frances Elizabeth Hazel, Brevard, N.C.

Bishop Allin Remembered as Model of Compassion

Members of the House of Bishops were meeting at Kanuga, the conference center near Hendersonville, N.C., when they received news of the death of former Presiding Bishop John M. Allin.

The Most Rev. **Frank T. Griswold**, Presiding Bishop, said the bishops “remembered and gave thanks for his leadership of our church, and for his release into the larger life of eternal peace.”

Bishop Allin’s immediate successor was Bishop **Edmond L. Browning**, who recently retired as the 24th Presiding Bishop.

“Jack was a very dear friend and someone for whom I had deep respect and love,” Bishop Browning said. “That came because of his humanity and his sense of vulnerability about himself and the life of the church. He commanded respect from quarters that differ greatly because he reached out to listen and respond with as much integrity as he possibly could to each situation. He was a leader in a time of a lot of growing diversity.

“Jack always had his heart and eyes on the mission of the church and he will always be remembered rightfully so for that vision as it was known in the Venture in Mission program. His heart led him into issues, and I know there were some social issues on which he spoke out very bravely. He didn’t back away from the issues. He was a great gift to the church and will be greatly missed.”

The Very Rev. **David Collins**, former president of the House of Deputies of General Convention, recalled his 61-year friendship with Bishop Allin in a telephone interview with TLC. “We met in our junior year of high school,” he said, “and we roomed together four years at Sewanee.

“He had a real ministry of reconciliation, which, of course, is all of our ministry,” he continued. “He ought to be remembered, if not sainted, for Venture in Mission. There was lots of opposition to it, and through it, he raised so much hope for the church. His faith and stubbornness helped bring that through.”

Venture in Mission’s success was remarkable given the controversies in the church at the time, said **Charles M. Crump** of Memphis, Tenn., a deputy to 14 General Conventions. “I think that’s probably the most outstanding thing he did,” Mr. Crump said. “Everybody said it [VIM] was impossible. He was a very



Bishop Allin, through the years (clockwise from top left): with Archbishop Runcie; at the installation of Presiding Bishop Edmond Browning; talking to a young confirmand at a service in St. Thomas, V.I.; speaking at General Convention in Louisville, where he was elected in 1973; while Bishop of Mississippi, at the dedication of a Jewish synagogue in Jackson.

loving and compassionate person and I think that’s what saw him through.”

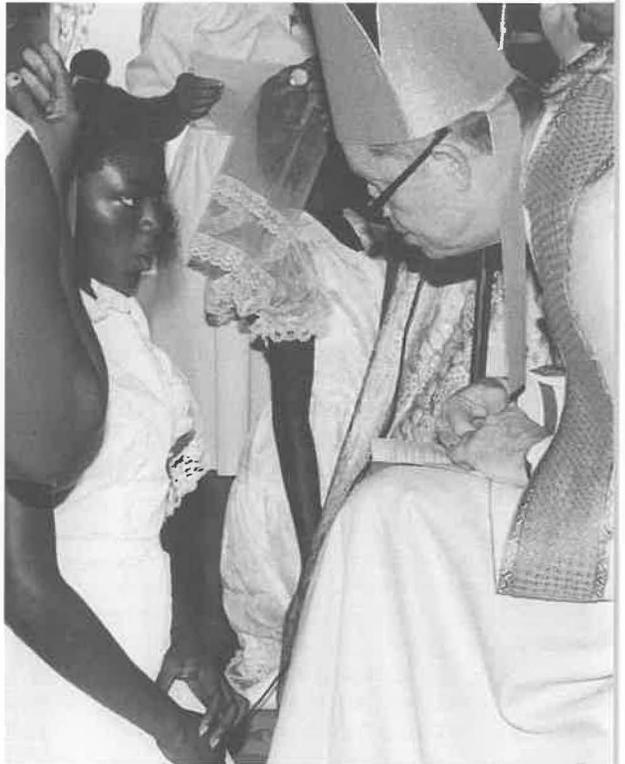
The Rev. **William Norgren**, retired ecumenical officer for the national church, remembered fondly his time working with Bishop Allin.

“I recall those 12 years working with him with great affection and fondness,” he said. “He had a kind of Christian forbearance which was a model to us all.”

The Rt. Rev. **Charles T. Gaskell**, retired Bishop of Milwaukee, had positive memories. “He was always an upbeat person,” Bishop Gaskell said. “I recall receiving unexpected, welcome notes from him from time to time.

“He was my consultant bishop — every new bishop got a consultant bishop. He was always very gracious and a delight.”

Barry Menuet, who was involved in a variety of roles at the church center under three Presiding Bishops, said, “I feel a true sense of loss over his death. I



was constantly surprised by his capacity for inclusiveness. There is a personal sense of appreciation, especially considering our differences of opinion.”

“Bishop Allin came into the leadership of the church at a time when it was greatly challenged,” said the Rt. Rev. **Don A. Wimberly**, Bishop of Lexington. “He brought a pastoral concern that was needed. He brought a lot of humor to it, and he was a great visionary and a great leader.”

Samuel R. Williamson, president of the University of the South, said, “During his tenure he gained an intimate knowledge of the people who make up the worldwide church community. As both chancellor of the University of the South and Presiding Bishop, he strengthened and reinforced the institution’s ties to the Episcopal Church.”

Episcopal News Service contributed to this article.

Spring 'Retreat' in Kanuga

Members of the House of Bishops participated in a retreat-like format at their meeting at Kanuga, the conference center near Hendersonville, N.C., March 5-10. With Presiding Bishop Frank T. Griswold presiding over the house for the first time, the gathering took on a different format.

"We spent more time together in a small room, and not so much in small groups at tables," said the Rt. Rev. Geralyn Wolf, Bishop of Rhode Island. "It was a wonderful, wonderful meeting."

The Rt. Rev. C. Wallis Ohl, Bishop of Northwest Texas, was participating in his first meeting at Kanuga, and called it "a wonderful experience."

As in recent years, the spring meeting did not deal with issues, but time was spent in Bible study which focused on 2 Corinthians, reflection and listening to each other. Bishops who spoke to TLC were impressed by the leadership of Bishop Griswold and by his presentations.

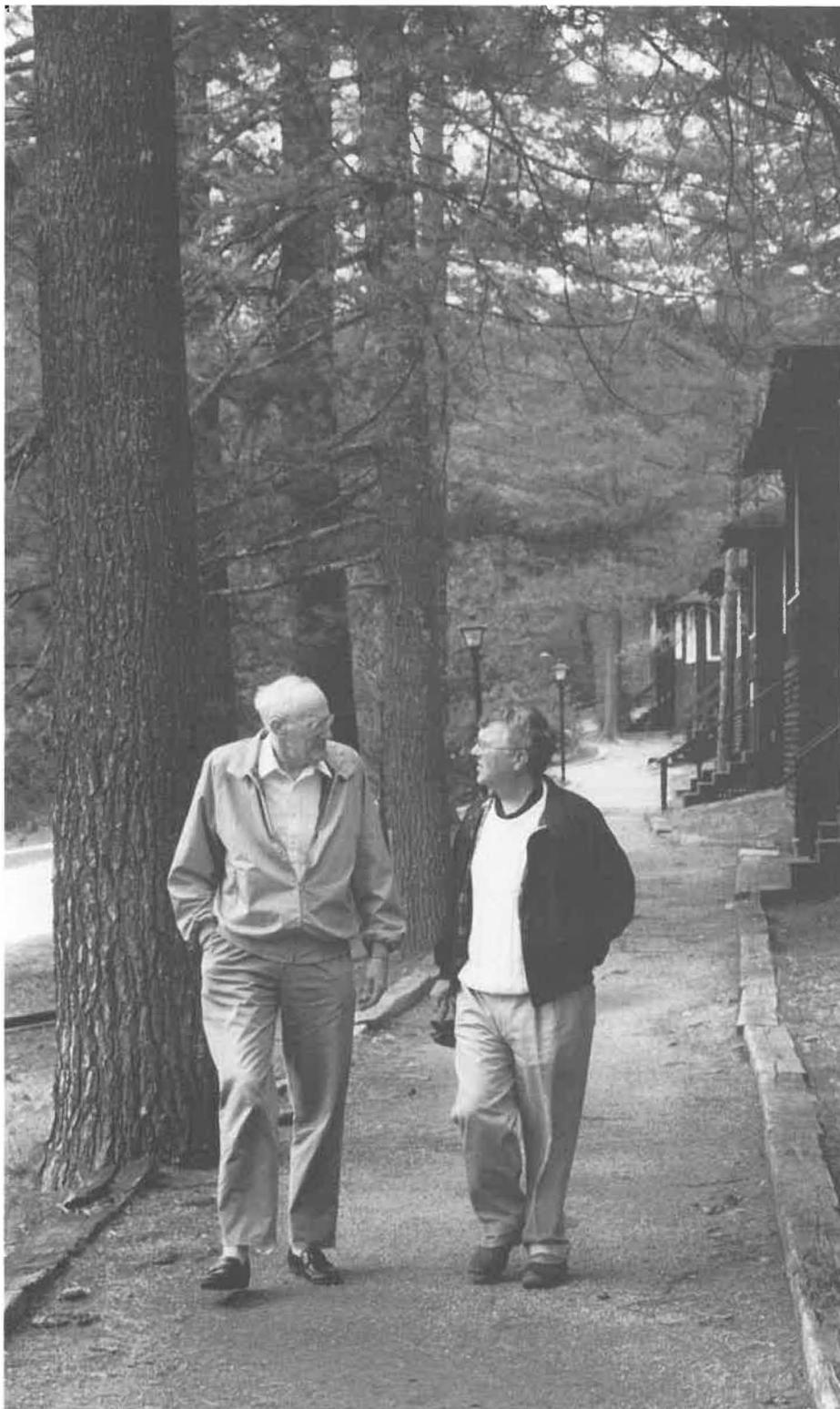
"We had splendid thoughts from the Presiding Bishop," Bishop Wolf said. "He integrates patristics and theology so well and his own spirituality."

"He's a remarkable man," said the Rt. Rev. Jerry Lamb, Bishop of Northern California. "If Bishop Browning hadn't brought us together in 1992 to look at our lives, Bishop Griswold wouldn't be able to take us to the next step now."

The Rev. Martin Smith, SSJE, and the Rev. Curtis Almquist, SSJE, offered reflections daily in their role as chaplains, which they had filled at previous meetings.

Bishop Ohl thought reconciliation was an important focus of the meeting. "From my perspective, some of that began to take place," he said.

The bishops did hold a short business session in which they re-elected the Rt. Rev. Arthur Williams, Bishop Suffragan of Ohio, as vice president of the house, and the Rt. Rev. Mary Adelia McLeod, Bishop of Vermont, as secretary. Bishops decided they wanted to bring the topic of racism back for discussion. And in another resolution, bishops asked the Church Insurance Co. to provide financial resources for clergy who are accused of sexual misconduct and found not guilty.



Frank Ballard photo

Bishops Robert Ladehoff of Oregon and Frank Neff Powell of Southwestern Virginia at Kanuga Conference Center in Hendersonville, N.C., during a break at the House of Bishops meeting.

"We're finding another way to talk and to appreciate each other, in a much more biblical way of being followers of Christ," Bishop Wolf said.

"If the leadership doesn't know how to be the church, how can we expect the rest of the church to do so?" Bishop

Ohl asked.

"I'm optimistic," Bishop Lamb said. "I've always been optimistic about the church. If we can really begin to talk together, and build understanding of our shared faith, then we can look at the issues."

Bishop Matthews Will Direct Pastoral Development Office

The Rt. Rev. F. Clayton Matthews, Bishop Suffragan of Virginia since 1993, has been named director of the Office of Pastoral Development by Presiding Bishop Frank T. Griswold. Bishop Matthews will assume his new ministry in June and will succeed Bishop Harold Hopkins.

Bishop Matthews was elected to the episcopate in 1993. Previously he had been canon to the ordinary in Virginia and was rector of Emmanuel Church, Richmond, Va., prior to joining the diocesan staff.



Bishop Matthews

The Office of Pastoral Development is responsible, on behalf of the Presiding Bishop, for systems of pastoral care for bishops, as well as support for dioceses in the episcopal election process, and conferences on effective exercise of ordained ministry.

"I hope to focus on the whole issue of

the vocation of bishops, post Lambeth and as we prepare for the 21st century," Bishop Matthews said, "and to create systems for wellness and vocational health" for bishops.

"Bishop Matthews' gifts and his involvement on the Council for the Development of Ministry as well as the Committee on Pastoral Development, make him eminently suited for his new post," Bishop Griswold said.

Bishop Matthews said he and his wife, Martha, will remain in Virginia when he moves into the new ministry.

Foundational Changes

Group of Clergy Discuss Strategies for Reforming the Episcopal Church

Some 50 priests who signed the "First Promise" statement met in Atlanta March 2-3 to renew their call to reform the Episcopal Church at the parish level.

The First Promise statement originally was drafted last September at a meeting in Pawleys Island, S.C. It holds that the acceptance of the Kuala Lumpur Statement on human sexuality should be a condition of communion within Anglicanism.

Concluding that the bishops of the Episcopal Church are either unable or unwilling to keep their consecration vow to guard the faith of the church, especially in light of efforts to revise traditional moral teaching, the clergy present in Atlanta insisted that an authentic and effective gospel ministry requires an orthodox doctrinal foundation.

And they began to consider strategies for restoring that foundation, the most controversial involving the support of bishops from outside the Episcopal Church.

The Rev. Jon Shuler, the executive director of the North American Missionary Society (NAMS) and one of the First Promise founders, announced that his bishop, the Rt. Rev. Edward Salmon of South Carolina, had signed a letter dimissory releasing him to the Most Rev. Moses Tay, Archbishop of Singapore. Fr. Shuler will spend the next three months in Southeast Asia, but he expects to return to the U.S. in the summer to continue his work with NAMS, with Archbishop Tay as its "guardian archbishop."

He spoke of his dismay after last summer's General Convention. "I was devastated by the ease with which major decisions were made in Philadelphia which took the Episcopal Church away from biblical morality," he said. "When I returned to Pawleys Island in August I told the rector here what I believed to be the truth: 'The

bishops of this church are not going to stop this drift into apostasy. We have waited for others to act, and now we must make our witness or stand condemned on the day of judgment'."

Five board members of PECUSA, Inc., were also present to report on the corporation which has been sued in federal court by the dioceses of Newark and New Jersey for its claim to the historic name of the Episcopal Church [TLC, Feb. 22].

"While we certainly do not welcome the lawsuit, it suggests that we have touched a nerve. When I saw the response, I knew we did the right thing," said the Rev. Chuck Murphy, rector of All Saints', Pawleys Island.

"Our lawyers believe that we will prevail, and so we will continue to keep the agenda open. PECUSA, Inc., is like an open vessel. It's there if God wants to fill it. We don't know how God will use it, but he can't use it if it doesn't exist," he said.

The conference also heard about a plan under consideration to create a national commission on ministry.

"We're calling it the Ministry Development Pilot Project of the American Anglican Council," said the Rev. Geoff Chapman, rector of St. Stephen's, Sewickley, Pa. "It will work within the existing canons, but it will get around obstacles that keep orthodox candidates from being accepted by local ministry commissions."

The attendees also pledged \$50,000 so that bishops in the provinces of Burundi, Congo, Kenya, Rwanda, the Sudan, Tanzania and Uganda can meet ahead of time to prepare for the Lambeth Conference of Anglican Bishops in July. According to the Most Rev. Livingstone Nkoyoyo, the Archbishop of Uganda, these seven provinces represent more than 20 percent of the worldwide Anglican population.

(The Rev.) Jeffrey Steenson

'While we certainly do not welcome the lawsuit, it suggests that we have touched a nerve.'

The Rev. Chuck Murphy, on PECUSA, Inc.

Tornado in Central Florida

'At First It Looked Really Cool'



Joe Thoma photos

Lucille and Sidney Stewart lived through the late February tornado that killed two of their Winter Garden neighbors.

Forget the analogies to freight trains and rocket liftoffs — to Lucille Stewart of Winter Garden, Fla., the burst of deadly tornadoes which crossed Florida Feb. 22-23 sounded like a screaming devil at her door.

"I was sitting there, listening to the wind," she said, "and all of a sudden the other side of that wall just went 'Whooooooeeeeeeeeee!'"

The tornado that hit Winter Garden shortly before midnight that Sunday ripped some roofing from her home and the 260-mile-per-hour winds blew out windows and punched small bits of debris through the walls. Mrs. Stewart says she got off easy.

Many of her neighbors weren't as lucky. Most houses in the manufactured-home community suffered worse damage; about half are uninhabitable and some were torn completely from their foundations, leaving behind a few shattered sticks littering a muddy rectangle of ground.

As the death toll from Florida's worst tornado catastrophe mounted to at least 39 people, with another 200 injured and three missing, help began pouring in from the Diocese of Central Florida and other church and social-service groups, as well as full-time relief agencies such as the Red Cross.

Emergency Grant

The Rt. Rev. John W. Howe, Bishop of Central Florida, immediately put in for a \$25,000 emergency grant from the Presiding Bishop's Fund for World Relief to help aid victims of the tornadoes. The grant was approved in full, and fund administrators sent application materials for additional money.

"I was talking with a nurse who had spent six months in Homestead after Hurricane Andrew, and she said that, in many ways, this is a worse disaster for the victims," Bishop Howe said. "We thank God that more people weren't injured or killed. Our hearts go out to all those affected. They are in our hearts and our prayers as we all work together to rebuild our community."

Miraculously, the diocese has deter-

mined so far that only one parishioner was directly affected.

Just Before Midnight

Kim Mitchell, a member of Church of the Messiah in Winter Garden, was in her first-floor apartment in Winter Garden, with her son, Jason Gomola, 18, and her mother, Helen Mitchell, when the roof was torn off just before midnight Sunday.

"At first, with the lightning and all, it looked really cool," Ms. Mitchell said the day after the disaster. "Then the wind whipped up, and it got real quiet, and the next thing we heard was a loud roar.

"The pressure built up so much I thought my ears would pop," Ms. Mitchell said. "Then the windows shattered and it felt like the whole building was coming apart."

"Kim was wiped out of her apartment," said the Rev. Tom Rutherford, Messiah's rector.

The response from the congregation was swift: "We got together six pickup trucks and 18 people — old people, young people, some of them disabled but wanting to help," Fr. Rutherford said. "We had Kim moved out in one hour and completely moved into her new place in one hour. We were steppin' and fetchin'."

One group of young people, led by Dan Young, youth minister at Messiah, is getting some exercise out of their Bible lessons.

Mr. Young spent one Monday volunteering at the local emergency shelter set up at a high school. He stayed to help manage the arrival of students for their school day, and has been back several times. He soon recruited a small band of student volunteers to help Ms. Mitchell move.

"We had been reading James, chapter 2, about loving your neighbor and not showing favoritism, and I asked how many of them would want to put what we learned in the Bible into practice," he said.

Several in the group joined up, and their efforts have expanded to benefit others in need.

Tornadoes touched down in three different swaths in Winter Garden as well as spots in Volusia, Seminole and Osceola



Canon Pinder (left), Mr. Spalding and Bishop Pina-Lopez survey damage in the Hyde Park subdivision of Winter Garden: condolences, prayer and encouragement.

counties — all in the Diocese of Central Florida.

Fr. Rutherford's wife, Stoney, almost drove into one. "She missed it by three minutes," he said.

The Rt. Rev Hugo Pina-Lopez, assistant bishop for the diocese; the Rev. Canon Nelson Pinder, regional director for the Presiding Bishop's Fund; Ed Spalding, diocesan board member; and Fr. Rutherford toured the disaster areas two days later, assessing the damages in tornado-wracked neighborhoods such as Hyde Park.

"This is unbelievable, just terrible," Bishop Pina-Lopez said as he walked through the mud-caked, debris-scattered streets.

Digging and Salvaging

The group stopped along the way to offer condolences, prayer and encouragement to groups of city workers clearing trees and wires and homeowners trying to sort out their jumbled lives. A few homeowners were poking through the piles of sheet metal, wood, fiberglass insulation and tree limbs, trying to salvage their least-damaged belongings.

Nearby city governments are rallying around the devastated areas, offering municipal workers, police, fire trucks and construction equipment to help their neighbors dig out.

Scenes from the disaster are almost beyond belief:

- Cars, vans and trucks lie crushed like beer cans, lodged in roofs or burst into pieces too small to identify.

- Yellow fiberglass insulation hangs from trees like cotton candy.

- The rubble of an imploded house huddles 15 feet from an unblemished neighboring home and its potted plants hanging on the porch — not a leaf out of place.

The Ven. Linda Brondsted, archdeacon of the diocese, works in the emergency room at Orlando Regional Medical Center. After arriving home at about midnight Sunday from her shift at the hospital, she was called back in at 3 a.m. and stayed until mid-morning.

"There's just no way to imagine the devastation on people's lives, especially because most parts of Central Florida were absolutely untouched," she said. "It's bizarre to look out the window, a few hours later, and see the sun shining, the flowers in bloom, the birds singing."

Archdeacon Brondsted told of seeing one family of four that had huddled in

their bathroom as the tornado approached.

"The mom held on to one little boy's shirt and said, 'Wherever you go, I'm going.' The dad was holding on to the 9-month-old son," she said. "Then everything started whirling around, and when it was over, the dad was found in the house next door, and the 9-month-old was gone."

The hospital and other area health facilities were blessed with an otherwise slow Sunday night, she said.

"On the previous nights, Friday and Saturday, there were eight-hour waiting times in the emergency room. On Sunday there were plenty of places available, thank God."

The archdeacon said the experience has brought home the need for a strong faith: "We've got to walk real, real close to Jesus, because there's no way we're going to get through this kind of thing without him."

"We need to work through the ecumenical groups and with the professional relief groups," Bishop Pina-Lopez said. "They have the experience with this kind of thing. They've been there before, with Hurricane Andrew and other disasters, so they already have the training and equipment needed here.

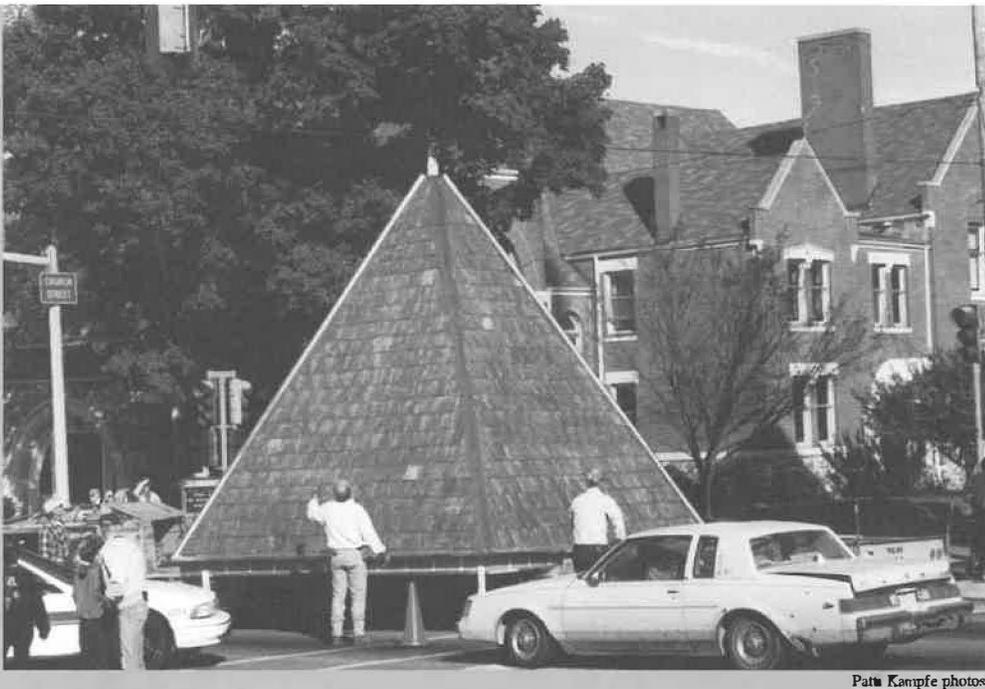
"The best thing we can do as a diocese is to say, 'Here we are, what can we do?'" Bishop Pina-Lopez said. "We will do anything to help."

Joe Thoma

Raising the Steeple

By PATRICIA
NAKAMURA

**One quarter
for outreach
'off the top.'**



Patti Kampfe photos

The new steeple of St. John's is part of a major restoration project.

I've never encountered such a caring group of people. They really minister to each other," said a friend about the church she had come to from another denomination. That caring goes beyond their own concerns with their own congregation and their 100-year-old building and into the diocese and the surrounding community.

It might seem difficult for a congregation of 400-500 people in a "not too good" neighborhood of a medium-sized, mainly blue collar, city to raise the funds necessary for major repair and restoration of a building in its second century. St. John's Church on Eldorado Street is "the only Episcopal game in [the] town" of Decatur, Ill., said its rector, the Rev. Edward Holt, and "the only Episcopal church between Champaign and Springfield."

The congregation took a hard look at its Wisconsin sandstone Gothic revival structure, under the guidance of engineer and master carpenter Randy Kampfe, and realized that a great deal of work was needed, interior and exterior, seen and unseen.

At the same time, Fr. Holt said, "We knew it was not healthy to raise money only for ourselves." They launched into the Century II/Extra Mile Campaign that raised, over a four-year period, more than \$680,000.

"Off the top" might be a symbolic phrase here. More than \$50,000 was to be spent in the community. Barbara Ohlsen, parish secretary, said "the money has been given to already existing programs, rather than start new ones." Among those receiving funds "off the top" of St. John's campaign were a food bank and prescription medication fund, HIV/AIDS projects, Habitat for Humanity, assistance for victims of sexual assault, and senior centers. Nearly \$135,000 is pledged to the Diocese of Springfield's Endowment Fund.

"Off the top" also describes the appearance of the bell tower. In 1957 the steep, slate-roofed steeple had been removed from the tower, leaving a flat top out of visual sync with the rest of the building. In 1996, Patti Kampfe said, the bell tower itself, with its single bell rung by hand for every service, was dismantled for repair. Each stone was photographed and numbered for reassembly.



“When the structural work on the tower began,” Mr. Kampfe said, “major problems were found. The mortar had turned to sand. The whole tower had to be taken down and rebuilt.” It was decided then to replace the original steeple. When the new 16-foot pyramid was raised with a crane, “It was a traffic-stopper,” long-time member Connie Oakes said. The oldest parishioner, 104-year-old Elmer Wheal, was there to watch. The cross-topped peak completes the symmetry of the building.

The large “west” window was another highly visible project. It consists of five-foot sections of stained glass, circles within a larger circle in a rounded arch. Mr. Kampfe said, “The wood frames had rotted and buckled — we couldn’t postpone the work. [We put in] new stainless steel and aluminum. The space was boarded up for six to eight months while the glass was cleaned and reinstalled.” A Lexan storm was added for protection. The replacement of the window within its prepared frame was another crowd-pleaser.

The exterior stone had suffered the fate common to city surfaces. “It had darkened, lost its character and color,” Mr. Kampfe said. “Contaminants had actually attacked the stone, from cars, the soot of industry.” Some were leery of changing the familiar face of the church. But the power washing and sand blasting have brought out the original colors — soft reds, pinks, golds — and highlighted the architectural details.

During the third year of the project, the “interior subcommittee” found “people with talents” to redo walls and floors, red oak woodwork.

“Every bit of wood was refinished; the walls were painted,” Barbara Ohlsen said. “The stained glass windows in the clerestory were taken out and cleaned, and put into new frames. There were many things you don’t see, like the heating and air conditioning.”

Finally, according to the parish report, “the church was thoroughly cleaned by parishioners on consecutive nights ... vacuumed ... dusted ... washed ... polished.”

Mr. Kampfe is perhaps proudest of the fact that the whole effort involved “lots of people working hard. [We had] about 95 percent participation. We have no huge givers, just broad giving.” And the church would not allow the outreach portion to be “sacrificed to overruns” or unforeseen needs. “Fr. Holt kept us focused. He’d say, ‘Are we building a church or a museum?’” Last month, the building was rededicated in a special “Century II/Extra Mile Celebration.”

The Life of the Parish went on while the structure was being taken apart and put back together. Fr. Holt said the “nearly program-sized” church has an active pastoral care group visiting Episcopalians in hospitals and

nursing homes. Eucharistic ministers take the sacrament. High school and junior high groups number 30, and seven people are enrolled in EFM. “Perhaps 10 Foyers — Dinner for Eight — meet in each other’s homes for a meal and fellowship. Greeters meet newcomers. We intend to start a group to integrate newcomers” into the parish.

Organist/choirmaster Roberta Monson said her choir of anywhere from nine to 18 is “incredible. They just grit their teeth and do it. We tried a new *Gloria* and it was pretty cool. For Palm Sunday we’re doing ‘The Seven Last Words of Christ.’ We went out on a limb and decided not to hire soloists.”

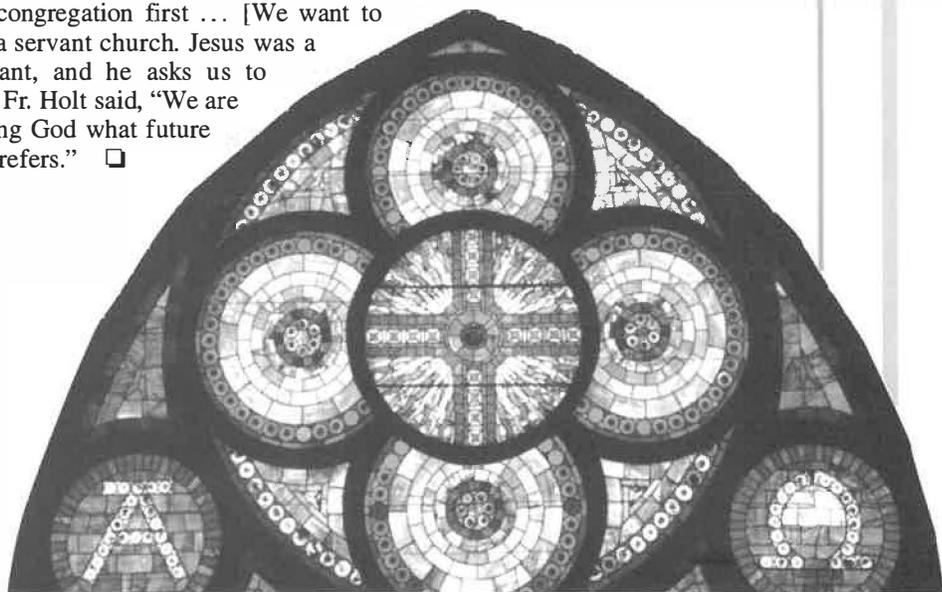
Elizabeth Keith chairs the evangelism committee. Last fall, she said, a small group began a visioning process “to discern God’s will for us at St. John’s.” With the help of a consultant, the group is evaluating resources financial, physical, demographic to determine “where to go from here with worship, pastoral care and plant. The building is in good shape, so now we’re looking to people, with Bible study and prayer. We begin to see the Holy Spirit working.

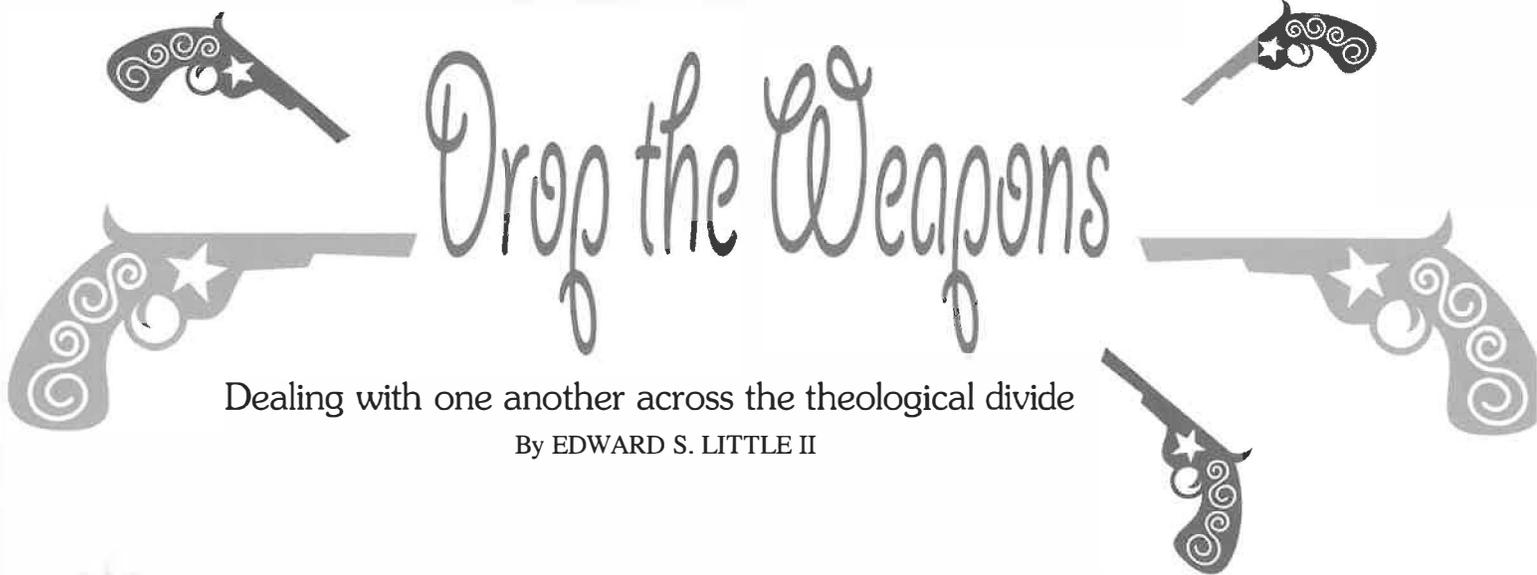
“[Jesus said] to go out to all corners of the earth. We’ve got all corners right here in Decatur.

“We’re more comfortable with one another, sharing our faith. We don’t know how we’re taking it out. We have to take it to the congregation first ... [We want to be] a servant church. Jesus was a servant, and he asks us to be.” Fr. Holt said, “We are asking God what future he prefers.” □



The large “west” window was another highly visible project.





Dealing with one another across the theological divide

By EDWARD S. LITTLE II

Gunfight at the OK Corral. It was my favorite childhood movie. No matter how often I saw it, I never tired of the final confrontation between the forces of good (Wyatt Earp and his brothers, assisted by Doc Holliday) and the forces of evil (the Clantons and their allies). Guns blazed, dust flew, blood flowed, bad guys died: profoundly satisfying for a 10-year-old.

How do we fight our battles? I find myself troubled as I look over the ecclesiastical and political landscape of the Episcopal Church. Does it resemble, perhaps, the OK Corral? Putting the question positively, how should we deal with each other at a time of severe theological conflict? I am on the conservative side of the spectrum, enthusiastically so, orthodox in doctrine (or try to be), evangelical in perspective, but I must admit that people on the right are as guilty as those on the left of fighting with the “weapons of the world” (2 Cor. 10:4).

Theological protagonists in the Episcopal Church tend to employ three primary strategies.

✠ **1. Legislation.** We try to win at General Convention, or at our diocesan conventions. For liberals, the goal might be to pass legislation which would provide liturgical forms for the blessing of same-sex unions. For conservatives, the goal might be to proscribe sexual activity outside of marriage for clergy, either by resolution or by canonical amendment. In either case, the goal is to win.

✠ **2. Ecclesiastical trials.** Here we seek to deal with our opponents by getting a judicial body to outlaw them. The Righter presentment was an attempt to do that from the right, and the (anticipated) presentments surrounding issues connected with implementing Canon III.8.1 would be an analogous attack from the left. In both cases, the church court becomes a way of seeing to it that our side wins and the other side loses.

✠ **3. Legal maneuvering.** Sometimes we look to civil law to help us in our conflicts. Thus the legal battles that often surround the departure of a congregation from the Episcopal Church. Thus “PECUSA, Inc.,” its foundation — and now the countervailing lawsuit filed by the dioceses of Newark and New Jersey [TLC, Feb. 22]; one legal maneuver answered by

another. Since we cannot keep our house in order through canonical procedures, proponents might argue, we must push beyond the boundaries of the church into the murky waters of litigation. We invoke the world to assist us when we are unable to help ourselves.

Now here I must add a two-fold acknowledgment. First, the Christians involved in all three strategies are persons of integrity, people who desire the Lord’s best for his church. Second, I am hardly a bystander to solution-by-legislation, ecclesiastical trials, or legal maneuvering. While not a “mike hound” at General Convention, I am not “mike shy” either. I’m fully engaged in the political processes by which our church makes its decisions; and in the future I expect to continue to be involved.

And yet ... is there another way? To fill out the passage mentioned earlier: “Though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world” (2 Cor. 10:3-4). Paul makes this statement in the context of theological/ pastoral controversy. Things aren’t going well between him and his Corinthian converts. These new Christians have become “superspiritual,” thinking that they have outdistanced their mentor. And so Paul goes to battle. In doing so, he eschews the ways of the world. Can we?

I believe we need a change of heart, a massive corporate conversion on both sides of the theological



We live with a twin calling:
as “ambassadors for Christ” (2 Cor. 5:20)
and as ministers of the One who reconciled
the apparently irreconcilable (Eph. 2:15-16).

divide. God has ever put this challenge before the church. The apostolic college, after all, included Matthew the tax collector and Simon the Zealot, the New Testament church numbered James the Judaizer and Paul, missionary to the Gentiles, among its leaders. We live with a twin calling: as “ambassadors for Christ” (2 Cor. 5:20), contending with all our might for the truth, for the deep convictions of our hearts and minds; and as ministers of the One who reconciled the apparently irreconcilable (Eph. 2:15-16), “making every effort to maintain the unity of the Spirit in the bond of peace” (Eph. 4:3). What then must we do?

1. Pray. This is no pious prelude. “Almighty God, you know that we have no power in ourselves to help ourselves” (Collect for 3 Lent). So we must begin by coming before God acutely aware of our dependence upon him. In the face of “the great dangers we are in by our unhappy divisions” (BCP, p. 818), we are reduced to prayer. There is nowhere else to turn. We must pray for ourselves. We must pray for our allies. We must pray for our opponents. We must pray above all for the church which Jesus loves, which is his bride, and for which he gave his life.

2. Recognize the reality of sin. All of us, despite our sincerity, are blinded by sin, the inherent tendency (as William Temple described it) to place ourselves at the center of our own universe, with God relegated to the fringes. We are “bent” (C.S. Lewis’ term), turned in on ourselves, capable of infinite self-deception. Yes, we are redeemed; but like our brother Paul, we struggle with the on-going reality of our rebellious hearts (Rom. 7:14-24): all of us, Ed Little included. And so we must enter the ecclesiological fray with great humility.

3. Foster genuine theological encounter. We tend to throw slogans at each other. We need instead to move toward in-depth discussion. The “Burning Issues” conference in Virginia [TLC, Jan. 4] was an unprecedented attempt to deal with a hot issue (homosexuality) in a venue that allowed for an encounter with ideas. I must add that some press reports indicate a difference of approach: conservatives tending to be propositional (I certainly am!) and liberals more story-driven. Perhaps we can learn from one another’s methodologies.

4. Promote genuine personal engagement. We also tend to view one another through stereotypical lenses. We need to discover the real person, the real Christian. Not every conservative is a reactionary, bigoted Neanderthal. Not every liberal is a Christ-denying, Bible-weak reductionist. There are shades of viewpoint throughout the spectrum. For example, I am the conservative rector of an evangelical parish, and I have gay communicants.

They know where I stand, yet feel welcomed here. I know of liberals who, on all of the issues except those involving sexuality, seem to be as orthodox as Athanasius. We can only discover these things by engaging one another.

5. Allow for time. Episcopalians — at least the politically savvy kind — live in threes: not, in this case, the blessed Trinity, but the interval between General Conventions. We’re always pressed by the run-up to the next battle. Can we elect sufficient deputies on “our” side to guarantee victory, or at least to stave off defeat? What an enormous expenditure of energy, resources and time, while “the Church neglect[s] its mission and the Gospel go[es] unheard” (Hymn 528). Perhaps we need to say, “Time out!” Stop. If we’re going to do our theological homework, and if we’re going to deal with each other as people, we must take a breath and realize that we need live in the already/not yet tension of not making a decision.

6. Provide space. We react quickly to supposed attacks from the other side. We assume the worst of the other’s motives. Why must we? Why not assume that our opponents (though we’re convinced they’re wrong) are honorable men and women? I am not talking about theological relativism here. I believe that my cause is right, and I will work for biblical orthodoxy with all of my strength. But I also believe that we must give people the space to grow. All of us, on both sides of the divide, must speak “*sotto voce*.” A commitment to “space” means a commitment to allowing the Spirit to work in the heart of an opponent — and in our own as well.

7. Focus on the person of Jesus Christ. Neither is this a pious afterthought. No, it is the very heart of the matter. Jesus is our only hope — and I mean that quite literally. We cannot bring healing to our church. Jesus alone can do that. “For he himself is our peace” (Eph. 2:14). Somehow, having gone to the theological mat with our opponents, we need to stop and turn our eyes upon Jesus. I am not naive; our alienation is profound. This is bad news, yes; but it is also good news: Our cleverness and even our commitment to ideas deeply maintained cannot rescue us from disaster. That is the work of Jesus, who ended his earthly ministry by praying for our unity (John 17:20-22). So we must together throw ourselves upon his mercy and meet him whom we encounter in the manger, on the cross, in the Risen One who beckons us to follow him. □

The Very Rev. Edward Little II is an occasional contributor to TLC. He is the rector of All Saints’ Church, Bakersfield, Calif.

His Patience Was Exemplary

As Presiding Bishop, the Rt. Rev. John Maury Allin led the Episcopal Church through what must be considered, arguably, its greatest crises in more than a century. Taking over as primate following a period of emphasis on social activism under his predecessor, the late John Hines, Bishop Allin was plunged into the battles over ordination of women and prayer book revision. The irregular ordinations of women in Philadelphia in 1974, and the decision by the General Convention of 1976 to permit ordination of women as priests, precipitated massive conflict. The refusal by many to accept the vote to approve a new prayer book compounded the tension and anguish.

Bishop Allin's leadership was instrumental in keeping the church together during that turbulent period. His restraint and perseverance toward persons on both sides of the disagreements were a shining example of pastoral ministry. His tolerance, patience and moderation while being criticized from both the left and right provided a lesson for Episcopalians everywhere. The impact of Bishop Allin on the church he loved so dearly was enormous.

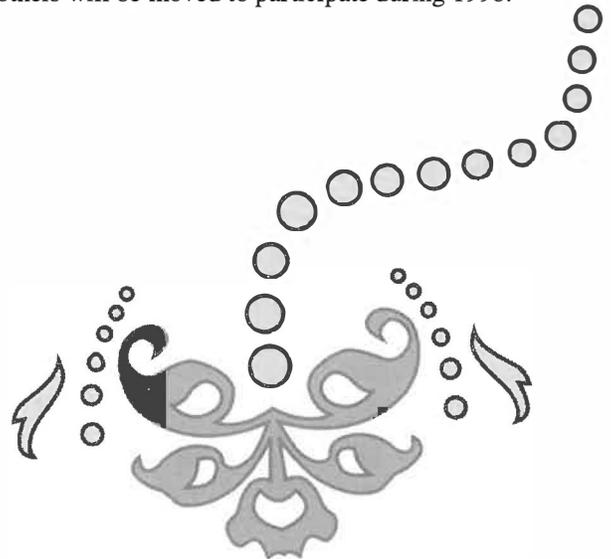
Constructive Thinking

We commend to our readers the Viewpoint article by the Very Rev. Edward Little II, who writes of the need for persons "on both sides of the theological divide" to have a change of heart in dealing with each other at a time of theological conflict in the church. Fr. Little's irenic approach is not only welcome, it is also sensible. TLC readers may recall that an article written by Fr. Little more than a year ago led to a covenant proposed by the Committee on the State of the Church and signed by many deputies at last summer's General Convention. That covenant had a major effect on the tone of that convention, when participants seemed to be trying to achieve a more rational, peaceful way of dealing with each other. The church needs much more of this kind of thinking.

Thanks for Your Support

Once a year we salute those persons who contributed to the Living Church Fund during the previous year. The fund is an important part of the fiscal life of this magazine, for it supplements TLC's working budget. Because income from subscriptions and advertising is not enough to meet the ever-increasing expenses of publishing a weekly magazine, it is necessary for us to ask readers to assist us through this fund.

While we are grateful for all gifts, of every amount, we are particularly thankful for the Living Church Associates, those persons who give at least \$100 in a particular year. The names of those persons are listed in this issue, and we are particularly pleased to note the presence of a substantial number of people who appear in this category for the first time. We extend our thanks to all who contribute to this fund, and we hope many others will be moved to participate during 1998.



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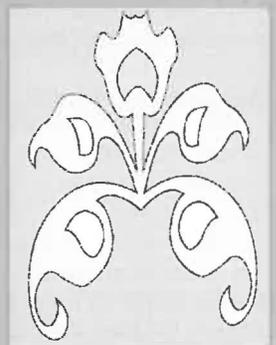
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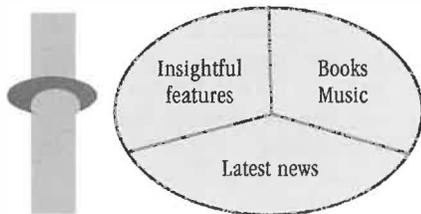
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History of Rural Church Work

VISION FULFILLING

The Story of the Rural and Small Community Work of the Episcopal Church During the Twentieth Century
By Leo Maxwell Brown, William Davidson, and Allen Brown
Morehouse. Pp. 400. \$19.95, paper

It was a pleasure to review this book, for a number of reasons. Being directly involved in small church ministry, I found it fascinating and heartwarming to read of individuals who have had an impact on my ministry. The book is a comprehensive history of the church's involvement in rural and small church ministry, from the beginning of this country's history, but especially focusing on the 20th century. It is a record of commitment by, not only clergy, but also many lay persons, who had a vision, saw a need, and responded to God's call. The book consists of only seven chapters, each dealing with one decade, with the exception of the first, which covers the church from its beginning in this country through the 1930s.

One of the early movements in this ministry was the organization in 1924 of the Rural Workers' Fellowship, for the purpose of providing contact/support for rural church workers and supporters, as an advocacy group, and liaison to the executive officer for rural work at the national church, purposes that the RWF still fulfills. Early efforts to strengthen and support isolated small churches were weakened by the Depression and World War II, due to significant social, economic, cultural and geographic changes. But as the nation began to recover, so did these pioneer programs, and the national church began to re-focus its attention toward this work. New and creative means of bringing the church to the people were used, such as trailers, boats, one diocese even using a "wayside cathedral," and Christian education materials were developed that dealt with the particular needs of rural areas. Seminarians dedicated themselves to rural ministry and began promoting it. By the 1950s seven of the 10 Episcopal seminaries offered cur-

riculum dealing with rural ministry.

During the 1950s, rural and small church ministry took on an international flavor, when the Anglican Church of Canada expressed interest in the work being done in the USA, and in 1958, the first national Rural Life Conference in



New and creative means of bringing the church to the people were used.

Canada was held. Initial contact with the English Church also occurred.

Each succeeding decade brought its own challenges to rural/small church work, in such areas as politics, culture, family structure, government, moral standards and religion.

The book closes with the challenge of being not only on the threshold of a new century, but the world of cyberspace, which will undoubtedly bring new challenges and visions. For anyone who has an interest in rural and small church ministry, this book should be on your personal list of required reading.

(The Rev.) Netha N. Brada
Iowa Falls, Iowa

'Stained Glass Ceiling'

FEMINIZATION OF THE CLERGY IN AMERICA

Occupational and Organizational Perspectives

By Paula Nesbitt. Oxford. Pp. 281. \$45

Women's labor has been "grafted into the clergy but has not taken root," Paula Nesbitt concludes in her book, *Feminization of the Clergy in America*. Women clergy who feel as though they are bumping their heads against a "stained glass ceiling" as they move through their careers will find some faint consolation in Nesbitt's book. They are not alone.

Nesbitt, a sociologist and professor at

Cliff School of Theology in Colorado, bases her work on data from the Episcopal Church and from the Unitarian Universalist Association over a 70-year period. In both groups she notes that ordained women find it harder to reach higher level positions than do men, although there has been some progress for women since 1993. Women, she maintains, more often fill part-time, non-stipendiary, interim and lower-level jobs in the church than do men. There also has been some backlash as women have moved into the clergy job market. Some of that, she says, has been in the form of attacks on the legitimacy of ordination of women, tokenism, and the proliferation of multiple ordination tracks.

Nesbitt also sees the increases in the vocational diaconate, growth in Canon 9 ordinations to the local priesthood and diaconate and even the emphasis on the ministry of the laity as factors that have marginalized ordained women. Nesbitt's book is a thorough and well-documented study, an eye-opening and sobering glimpse into the realities of clergy deployment. It is a "must read" for deployment officers and others who want to know more about a complex kind of social change as women continue to move into new roles in the church.

(The Rev. Canon) *Kristi Philip*
Spokane, Wash.

African Concepts

RECONCILIATION

The Ubuntu Theology of Desmond Tutu
By Michael Battle
Pilgrim. Pp. 272. \$19.95 paper

Michael Battle argues that Desmond Tutu's work as troubler of the apartheid regime in South Africa, and as post-apartheid reconciler, is grounded in the African concept of "ubuntu," or community. "Ubuntu" suggests that identity is not

individual, but communal. Tutu, as an African, was shaped by this way of thinking. His response to the theologically sup-



ported apartheid system reflects more than just a "black" theology, for Tutu's consistent refrain is one of the unity of the human (meaning all races) community. This allows him both to oppose the systematic separation of the races and also to support the corporate work of reconciliation between them. Tutu represents a unique combination of the pastoral roles of the church, and Battle sees this as a blending of African "ubuntu" and Tutu's Christian liturgical piety.

Battle draws on Tutu's public discourse, on his liturgical formation and practice, and on his early life and experience in black African society, in residence with Tutu in South Africa. The book is full of quotations and anecdotes to support Battle's argument.

There are some weaknesses. There is a strange lack of interest in Tutu's ecclesiastical roots. The writing is sometimes not clear, and the collage-effect created by the quotations sometimes confusing. There is repetition, each chapter covering the same ground from a different perspective. But the emphasis on African concepts is an engaging way for Westerners to see Tutu in a different light. This focus helps pay tribute to the African concepts which have formed this important figure of our time. It is, of course, too early to speak fully of Tutu's legacy — he is still quite energetically creating that! But, as his work is assessed by history, this book will help to interpret that legacy.

A lengthy index of Tutu's writings, speeches and public appearances is also included.

(The Rev.) *Peter W. Wenner*
Milwaukee, Wis.

Appointments

The Rev. **Janet E. Avcin** is vicar of Christ Church, 402 Market St., Lykens, PA 17048.

The Rev. **James E. Curry** is executive officer of the Diocese of Connecticut, 1335 Asylum Ave., Hartford, CT 06105-2295.

The Rev. **Rick Draper** is rector of Christ Church, 500 Mulberry St., Madison, IN 47250.

The Rev. **William E. Eberle** is rector of St. Thomas', 301 St. Thomas Rd., Lancaster, PA 17601.

The Rev. **Bruce W. Gray** is rector of St. Matthias', 7056 S Washington Ave., Whittier, CA 90602.

The Very Rev. **George Hillman** is dean of All Saints' Cathedral, 818 E Juneau Ave., Milwaukee, WI 53202.

The Rev. **Brian Hobden** is rector of St. James', 102 St. James Ave., Las Cruces, NM 88004.

The Rev. **Laurence H. Miller** is rector of St. Peter's, Hazleton, and St. James', Drifton, PA.

The Rev. **Dale Moyer** is priest-in-charge of St. Paul's, Box 96, Columbia, PA 17512.

The Rev. **Bayani Rico** is vicar of Holy Child and St. Martin, 777 Southgate, Daly City, CA 94015.

The Rev. **Frederic G. Stevenson** is pastoral associate at St. Andrew's, 1502 4th Ave., York, PA 17403.

The Rev. **James C. Thompson** is assistant at Redeemer, 2341 Winterfield Rd., Midlothian, VA 23113.

The Rev. **Andrew Walmsley** is rector of All Souls', 2220 Cedar St., Berkeley, CA 94709.

Ordinations

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Retirements

The Rev. **Donald R. Clawson**, as rector of St. Paul's, Delray Beach, FL.

The Rev. **Claude A. Collins**, as vicar of St. James, Mooresville, NC; add. 204 Swaim Ct., Castlewood, Salisbury, NC 28147-1349.

The Rev. **F. Lyman Farnham**, as rector of Memorial, Baltimore, MD; add. 624 S Paca St., Baltimore, MD 21230-2412.

The Rev. **Fred Jessett**, as vicar of Good Samaritan, Redmond, WA.

The Rev. **Charles Rines**, as rector of Our Saviour, Placerville, CA.

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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.**

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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.**

ASSISTANT RECTOR: Church of the Redeemer, Greenville, SC, seeks full-time ordained assistant to our rector of 17 years. Talent priorities: Prepare and present compelling sermons; head Newcomer Program; actively participate in education programs; involvement in youth programs. Competitive salary and benefits plus reasonable relocation expenses. Send resume to: **The Rev. J. Philip Purser, P.O. Box 8155 Station A, Greenville, SC 29604. (864) 277-4562.**

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 German-town Ave., Philadelphia, PA 19144.**

POSITIONS OFFERED

ANTIBES, SOUTH OF FRANCE. Flexible energetic evangelical priest needed for young, ecumenical Episcopal/Anglican church in Science Park. Must be capable of working with different nationalities and with all Christian denominations. Familiarity with French language and culture a distinct advantage. Non-stipendiary candidates particularly welcome. Details from: **Beryl Arnould. Phone: 011 334 93427183.**

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.**

SERVICES OFFERED

ANTIQUÉ CHURCH SILVER and metal work supplied. English and European. Special items sourced on request. Call: **E. Van Dyck, London 011 44 171 222 7169.**

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
Web site: <http://www.cwd.com/Journeys>

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.**

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.**

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PO Box 92936, Milwaukee, WI 53202-0936

Fax 414-276-7483

Email livngchrch@aol.com

Lent Church Directory

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
The Rev. Wayne F. Sanders, r; the Rev. Caroline S. Diamond,
assoc (619) 458-1501
Sun H Eu 8 & 10. Tues Dr. Creasy Bible Study 10-12 noon & 7-9

Yucaipa, CA

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

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
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

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

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

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; MF, 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.

Augusta, GA

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

Chicago, IL

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

Limestone Township, IL (Peoria)

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

Riverside, IL (Chicago West Suburban)

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

Indianapolis, IN

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

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 Dalrymple & Highland
The Rev. Patrick L. Smith, interim chap
Sun 10:30, 6; Wed 11:45

Baton Rouge, LA (Cont'd)

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.
The Rev. Dr. Richard Cornish Martin (617) 523-2377
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

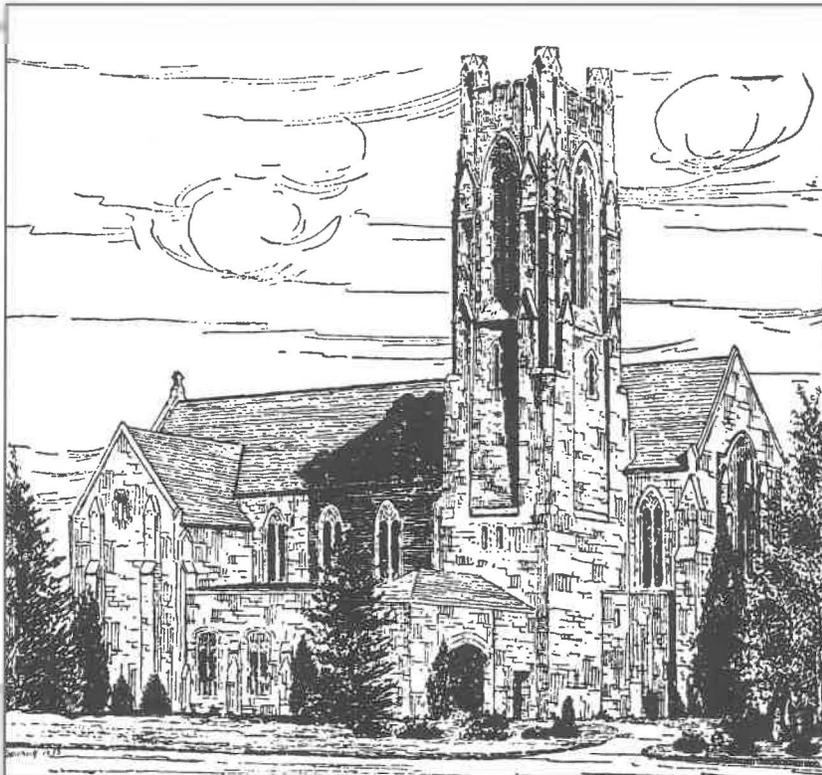
Biloxi, MS

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)



St. George's Church, Ardmore, Pa.

Lent Church Directory

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, assoc (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

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
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
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

ST. MARK'S 1625 Locust St.
The Rev. Richard C. Alton, r (215) 735-1416
The Rev. Michael S. Seiler, c FAX 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

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)

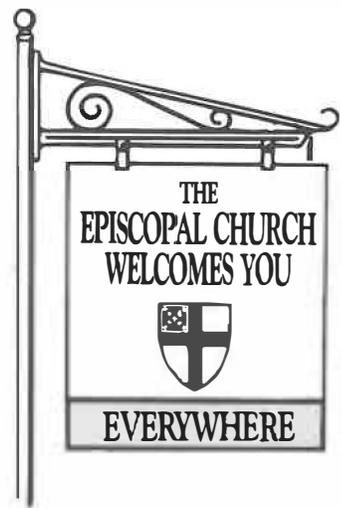
ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs & Fri 7 HC. Bible & prayer groups. 1928 BCP

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



Church of the Incarnation, Dallas, Texas



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,
asst
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

St. Croix, Virgin Islands

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

Paris, France

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev.
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

Encourage attendance among your
parishioners and those traveling

Invest in a Church Directory listing.