

# The Living Church

April 5, 1998 / \$1.50

*The Magazine for Episcopalians*

‘Lord Jesus Christ ...



we pray  
you to set  
your  
passion,  
cross,  
and death  
between  
your  
judgment  
and our  
souls ...’

From the prayer  
at the conclusion  
of the liturgy  
for Good Friday

April 5, 1998  
Palm Sunday

## Features



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Porter

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Paul Gray photo

## Quote of the Week

The Rev. Roger Hamilton, rector of Christ Church, Somers Point, N.J., on the Diocese of New Jersey: "We have become the Jerry Springer Show of the church."

## In This Corner

# Wait 'til You Hear This One

Nobody can accuse our readers of not having a sense of humor . . .

The Very Rev. David G. Bollinger, rector of St. Paul's Church, Owego, N. Y., noted the item about the vicar who refused to baptize a dog [TLC, March 15] and sent a dog tale of his own:

A woman's beloved dog had died, so she telephoned the local Episcopal priest to see if he would perform a funeral for the departed pet. The priest responded indignantly that he would not do a funeral for a dog.

"But Father, there is a \$500 honorarium set aside for the service," the woman countered.

"Oh," said the priest, now flustered. "Why didn't you tell me it was an Episcopal dog?"

John Davis, of Rapid City, S. D., sends this along:

Anaheim Mighty Duck superstar Teemu Selanne had never had his father see him play professional hockey. He was thrilled to have his father visit him recently to watch him play. In honor of the occasion, his good friend, Mikkaail Shtalenkov, arranged a special banquet at the renowned local Scandinavian restaurant, Gustav Anders, where noted chef Anders Standberg prepared a gourmet dinner of the Selannes' favorite Finnish dishes. In addition to the entire Mighty Ducks team and staff, Disney and Orange County dignitaries attended with the entire tab being picked up by the Ducks' goalie. The event was a huge success. The *Orange County Register* reported the next day that it was a dinner worthy of " . . . the

father, the son and the goalie host."

And from the Rev. Jim Workman, rector of Grace Church, Radford, Va.: "One of our veteran lay readers regularly does some interesting things with words. In the Prayers of the People one Sunday, he was covering our prayer calendar and included, 'In the *Angle-in* Cycle of Prayer . . .' The pronunciation was just like that — 'angle-in.' It struck me that this was the perfect tag for our Communion. Since we have few agreed defining points, many of us seem to be 'angle-ing' these days."

Finally, Roy Malone, of Athens, Ala., sent one from the *Huntsville Times*. A reader of that newspaper, Chris Hauder, Jr., told this story of an incident which happened to one of his friends while they were in seminary together:

"The stern old plant manager was also the leading layman in the church and always sat in the front row, directly in front of the pulpit. One warm Sunday, the church windows were open, and just as my friend was about to begin his sermon, a little breeze blew through the window and swept his notes off the pulpit and onto the floor, right in front of the layman. He (the layman) picked them up, but did not return them to the fledgling preacher. Instead he kept them, and followed along very carefully as the frightened young seminarian tried desperately to deliver his sermon from memory."

David Kalvelage, editor

## Sunday's Readings

### From the Cross

*Sunday of the Passion: Palm Sunday: Luke 19:29-40, Ps. 118:19-29; Isa. 45:21-25 or Isa. 52:13-53:12; Ps. 22:1-21 or Ps. 22:1-11, Phil. 2:5-11, Luke 22:39-23:49(50-56) or Luke 23:1-49(50-56)*

Today's readings begin with Jesus entering Jerusalem as a king on his way to be crowned, and they end with the awful spectacle of his crucifixion and death. But what appears on the surface as a story of utter defeat is in fact just the opposite. Today Jesus does become the King of all who follow him, and he reigns with authority from the cross.

Our King, a royal inscription above him and with nails as scepter and orb, proclaims by word and example the basic law of the new age now dawning. Unwavering obedience to God's will must supersede every other concern of his subjects, for true free-

dom is found only in faithfulness. Mercy and forgiveness henceforth replace justice as the standard for dealing with transgression, for we hold onto the forgiveness that we've received only to the extent that we pass it on. And selfless service to others, even at the cost of our own lives, is the irreducible ethic of those whom the Savior has chosen. For paradoxically it's only what we're willing to die for that gives our life its meaning, and it's only through letting go of ourselves that we inherit life in its fullness.

Today Christ our King reigns from a cruciform throne decreeing a new law of love. To the extent that we obey it we become members of his body and so share in the promise of his glory. In obedience to the divine will and for the love of sinners everywhere the Lord humbles himself "even to the point of death." Therefore God highly exalts him, enabling us who are now citizens of his kingdom to become through our own death its residents.

## A Notion of Nonsense

Our continuing dialogue about sexuality brings out various struggles toward understanding. An instance is the letter by John G. Miller [TLC, March 15], in which he asks if "a purpose can be revealed for the pairing of likes in a sexual act which can never reproduce its kind."

The marriage service in our Book of Common Prayer, page 423, immediately makes clear that reproduction, although held in esteem, is not essential. Those who can never reproduce, and those who choose not to reproduce, are not barred from marriage. We all know of nonreproductive, but blessed, marriages.

What are the purposes of pairing? The BCP recommends "union in heart, body, and mind ... for their mutual joy," "for help and comfort in prosperity and adversity," and for the "nurture of children in the knowledge and love of the Lord." These purposes are also surely found in Christian pairing of likes: same-sex people who are committed to each other in love and faithfulness. Many people who

are in same-sex relationships also have children — biologic, step, or adopted.

Marriage is complex. Some marriages include a lot of sex, some less, some none. We "unlike" people take that knowledge for granted for ourselves. Strangely, however, we tend to have a fixed notion that "likes" are together only for sex — as if their relationships are nothing but a continuous orgy of lascivious genital activity. This notion is nonsense. In fact, when "like" people have a loving and committed relationship, their physical sexuality is as much a part of the whole equation as it is in our marriages, no more and no less.

What, then, is the vital essence? Turn again to the BCP, pages 429-30: nine prayers to which we all say "Amen." Note that the spirit and content of all nine prayers apply to "unlike" relationships and to "like" relationships which are established in Christian love and fidelity.

These prayers beautifully identify and illuminate the purposes of Christian "pairing of likes." Discussion with fellow

Christians who are experiencing such blessings will confirm that, by the grace of God, these prayers are being answered for them.

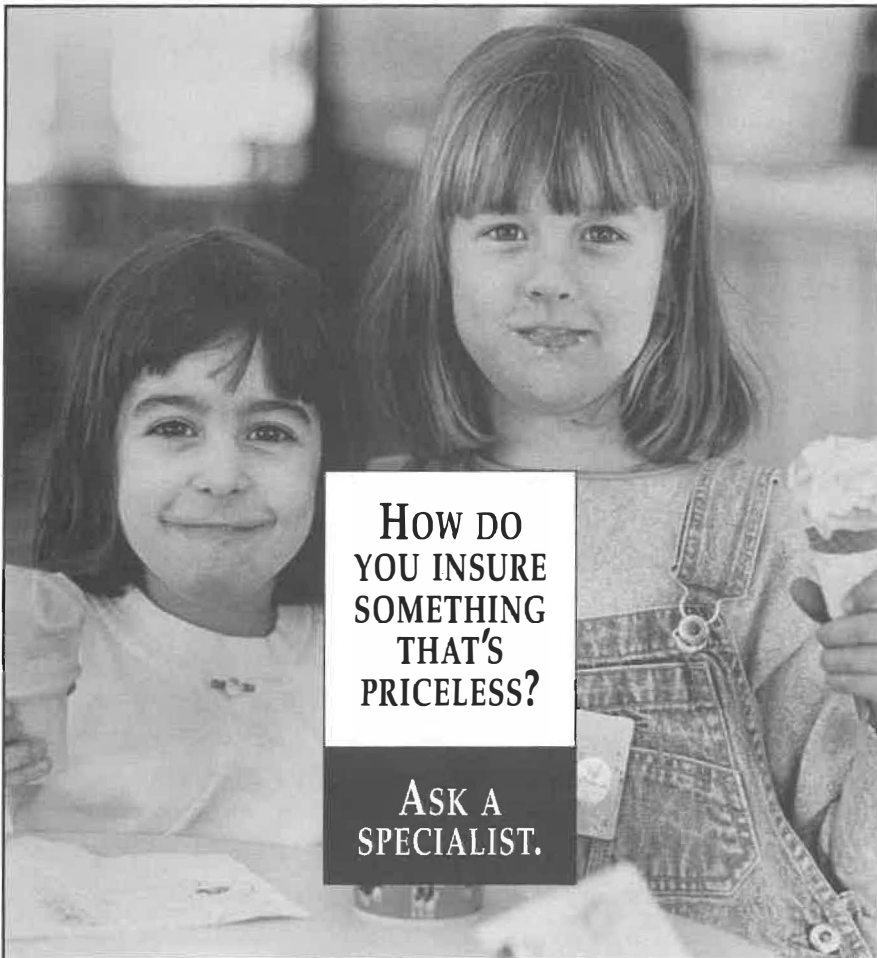
The answer to Mr. Miller's question is there in the BCP. I sincerely share in his hope that "there will follow an act of Christian reconciliation."

Gordon W. Gritter  
Avila Beach, Calif.

### On Call

I just finished reading *Visiting the Flock* by Elizabeth M. Davidson [TLC, March 15].

When I got out of seminary I had three small missions in Michigan. They were out in the country and my first year or so I called on the flock and had vegetables and jars of jam in the back seat of my car to prove it as I arrived home. At the end of a couple of years I did not seem to have time to make general calls, except on new



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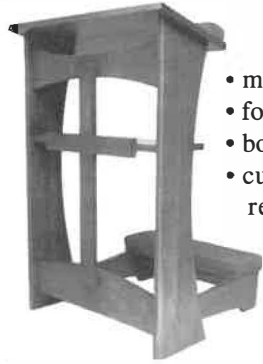
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## Letters

people, as I was too busy.

When I moved to a larger church, which was about ready to become a parish, I was told many times about the good old days when the priest called at least two or three times a year. I asked the size of the church back then, and they said, "About 25 families." Most of the congregation got the point.

What happens that fills up the time of the clergy after the first year? I can remember calling and spending an hour with either a new or old parishioner. Then it was time to leave and as you stood with your hand on the doorknob, the parishioner would say, "Oh, by the way, there is something I wanted to talk about." You spent the rest of the afternoon there and it probably called for some follow-up calls. I remember one priest saying, "If you are bored or don't know what to do or what to preach about, just make a few calls and you will be back in business."

(The Rev.) William T. Elliott  
Hope, Mich.

### More Than One

The Rev. Canon H. Boone Porter's question, "Can someone get a real donkey for Palm Sunday?" [TLC, March 15] reminds me of a comment made by the Rev. Burton Scott Easton, the professor who taught our liturgics class when I was a student at General Theological Seminary. His comment about a priest who rode a donkey in his parish's Palm Sunday procession was, "Gentlemen . . . two asses in that procession!"

(The Very Rev.) J. Robert Orpen, Jr.  
Chicago, Ill.

### The Wrong Image

If a picture is worth a thousand words, the cover photo [TLC, March 15] is a lengthy diatribe against the Anglican view of Eucharist.

The photo shows an absolutely solitary

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## Letters

priest raising a chalice. What better way of saying — contrary to all that our tradition stands for — that Eucharist is the work of the priest and not the work of the people? What better way of saying that the laity are mere incidental spectators to a ritual involving only the clergy and God? The photo undercuts the important teaching going on in parishes such as mine all across the country that Sunday Eucharist is common prayer, in which all the baptized have an active role.

In future issues let us see a cover photo that accurately reflects the eucharistic theology of the '79 BCP: one showing the people gathered in prayer around the presider or exchanging the peace or sharing the bread and cup.

*(The Rev.) Glen Michaels  
St. John's Church  
Essex, N.Y.*

### Not an 'It'

In an otherwise orthodox and timely letter by Fr. Jensen [TLC, Feb. 22], there is an error in pronouns which is significant. From the content and tone of the letter, I am persuaded that Fr. Jensen did not intentionally depersonalize the Holy Spirit by referring to *him* as *it*. If the choice of pronoun was not accidental but purposeful, may I with all charity encourage my brother in Christ to spend some time in the Gospel of John asking the Holy Spirit to reveal himself to him as to who he truly is. He is not an "it."

*(The Rev.) Donald F. Brown  
Bakersfield, Calif.*

### Vicar of Christ

In regard to the article by the Rev. Merrill Orne Young [TLC, March 15], if the writer is convinced that the pope is the vicar of Christ, he should forthwith "depart for the Church of Rome," no matter what the Episcopal Church does or does not do. If he does not believe that the pope is the vicar of Christ, he should not seek to join the Roman Church, no matter what the Episcopal Church does or does not do. If he does not know what he believes, perhaps he should refrain from writing articles for major religious publications.

*(The Rev.) Charles Witke  
Ann Arbor, Mich.*

**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.

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## Non-Celibate Homosexual Among Newark Nominees

A non-celibate homosexual priest is among the five nominees in the election of a bishop coadjutor in the Diocese of Newark. The Rev. Canon Gene Robinson, canon to the ordinary of the Diocese of New Hampshire, is one of those who will be nominated to succeed the Rt. Rev. John S. Spong as Bishop of Newark.

It is believed Canon Robinson, 50, is the first openly gay person to be a finalist in an episcopal election. He and the four other candidates were chosen by a committee that considered some 70 persons.

The others nominated are: The Rev. Jack Croneberger, rector of the Church of the Atonement, Tenafly, N.J.; the Rev. Rosemary Sullivan, rector of St. Clement's, Alexandria, Va.; the Rev. Gray Temple, Jr., rector of St. Patrick's, Atlanta, Ga., and the Rev. Will Wauters, chaplain of Lawrenceville School, Lawrenceville, N.J.

The election will take place June 6. The person elected will need to be approved by a majority of diocesan standing committees and diocesan bishops. Additional

nominations may be made by petition prior to April 15.

Canon Robinson was reported to be away on vacation when the nominees were announced March 13.

"He has worked for me for nearly 12 years," the Rt. Rev. Douglas Theuner, Bishop of New Hampshire, told the *New York Times*. "His colleagues in New Hampshire have great confidence in him. He is a very worthy candidate, and I am delighted with his nomination."

The *Times* noted that Canon Robinson had told the nominating committee that he was the divorced father of two daughters and lived in Weare, N.H., with a partner, Mark Andrew, a program manager for the New Hampshire Department of Health and Human Services.

When he was asked by the committee what risks he had taken for his faith, Canon Robinson wrote, "I answered God's call to acknowledge myself as a gay man. My wife and I, in order to keep our wedding vows to 'honor each other in the name of God,' made the decision to let each other go. Risking the loss of my children and the exercise of my ordained ministry in the church was the biggest risk I've ever taken, but it left me with two unshakable things: my integrity and my God."

"He was totally open," said Marge Christie, co-chair of the nominating committee, in an interview with the *Newark Star-Ledger*.

"He knows there will probably be more focus on him that he would like and we would like, but he's committed and we're committed to his nomination."

## Woman Priest Serving in San Joaquin

A woman priest has been permitted to function in the Diocese of San Joaquin. As a result of the mandatory legislation adopted by General Convention last year, the rector and vestry of Holy Family Church, Fresno, Calif., made a formal request to the Rt. Rev. John-David Schofield, Bishop of San Joaquin, to allow the Rev. Linda Gail Robinson to function as a priest at Holy Family. San Joaquin has been one of four dioceses in which women are not ordained or licensed as priests.

Mrs. Robinson is canonically resident in the Diocese of Alabama. She was ordained a priest in 1986, and served in a number of congregations in Alabama before moving to Clovis, Calif., in 1994 with her husband.

The Rev. Stephen Mills, rector of

Holy Family, Mrs. Robinson and Bishop Schofield engaged in discussions on how to carry out the request and to respect the consciences of everyone involved. It was mutually agreed that Bishop Schofield grant formal permission for the priest to serve at Holy Family.

Should she have special pastoral needs as a priest which would require a bishop's counsel, the Rt. Rev. Jerry Lamb, Bishop of Northern California, has agreed to serve in that capacity.

"I feel very satisfied about the way Bishop Schofield and I have related with one another," Mrs. Robinson said. "We've had a good sharing, with an excellent level of trust established. We feel this is a very good way to meet the canonical requirement."

*(The Ven.) Donald Seeks*

The musical group Jerry and the Judge provide music at the convention of the Diocese of East Tennessee [p. 15]. Among the group's members is the Rev. Samuel Payne, assistant at St. Paul's, Chattanooga, Tenn. (left).





# Moving Forward in Total Ministry

Living Stones, the group formed "to encourage new ways of engaging in ministry," showed continued growth and vitality at this year's meeting. A total of 18 U.S. and Canadian dioceses participated in the meeting Feb. 12-14 at Well-spring, the retreat center operated by the Sisters of Charity in Boulder City, Nev.

The group is centered around a strong belief in the "importance of the ministry of all the baptized," said the Rt. Rev. James Krotz, Bishop of Nebraska.

Member dioceses gather each year to discuss their projects in total ministry, or mutual ministry, which often include diocesan training for locally ordained clergy. Bishop Krotz noted that a key part of the agenda is accountability: dioceses being asked to assess how they did in meeting their goals from the previous year.

"There is great sharing here," said the Rt. Rev. William Smalley, Bishop of Kansas.

Living Stones has nine U.S. member

dioceses — Iowa, Kansas, Olympia, Nebraska, South Dakota, Ohio, North Dakota, Nevada and Northern Michigan. Four Canadian dioceses — Qu'Appelle, Rupert's Land, Kootenay and Nova Scotia — also are members. In addition, five new dioceses sent observers to the meeting: Eastern Oregon, West Virginia, Eastern Michigan and Vermont from the U.S. and Calgary from Canada.

"It's been very interesting," said the Rt. Rev. Mary Adelia McLeod, Bishop of Vermont. "We definitely plan to be part of this."

Increasing interest by new dioceses in the development of total ministry, or mutual ministry, has meant two new developments for Living Stones, said the Rev. Jim Kelsey of Northern Michigan.

One is an orientation meeting planned by the diocesan Living Stones coordinators for May with dioceses which have expressed joining. The second is holding next year's meeting in Burlingame, Calif., because Living Stones has outgrown the



Dick Snyder photo

**The Rev. Kevin Forrester of Eastern Oregon makes a point at the Living Stones meeting.**

facilities at Well-spring.

The Rev. Susanne Watson of Iowa is the new convener, succeeding the Rev. Don Phillips of Qu'Appelle.

Dick Snyder

## Conventions

# Bishop Doss of New Jersey: 'It's a Divided House'

The division in the **Diocese of New Jersey** between supporters of the bishop and those calling for his resignation was clear when the diocesan convention met March 13-14 in Atlantic City.

The Rt. Rev. Joe Morris Doss, Bishop of New Jersey, emphasized that he has no intention of resigning, even though his supporters were not elected to various offices in convention business sessions.

"It's a divided house, and we have (to do) a lot of work to have the kind of communion that God is calling us to," Bishop Doss said to reporters. "The leadership I'm providing is open-armed, inclusive and accepting of everyone."

### Call for Resignation

"I think the convention gave Bishop Doss a message that should be loud and clear, and that is he must resign," said the Rev. Roger Hamilton, rector of Christ Church, Somers Point, and outgoing president of the standing committee. "If he does not leave, the diocese will continue in a downward spiral, fracturing what little fellowship remains."

Persons who supported Bishop Doss were nominated for all of the positions up for election at convention, including trea-

surer, standing committee and diocesan council, but each of them was defeated.

"This has been an extraordinary year, one of the most extraordinary in the life of any diocese in the Episcopal Church," Bishop Doss said in his convention address.

"This year has seen two bodies of our diocese (standing committee and diocesan council) call for the resignation of a bishop . . . This call for resignation stands by itself in the nature of the motivation and is one of the most extreme actions taken in the history of the Episcopal Church.

"My decision to stay the course is a result of a desire to fulfill my call and my vocation, a desire rooted in the profound nature of our baptismal unity and the role of the episcopacy in fostering those bonds . . . what it means to be an Anglican now."

Bishop Doss has been under fire for more than a year on a variety of issues, including his leadership style, accusations of misuse of his discretionary fund and charges of racism coming from the predominantly black congregations of the diocese.



Bishop Doss acknowledged that many of those who hold key positions in the diocese are opposed to him, but he said he believes the majority of the 62,000-member diocese is supportive.

"No healing will be able to take place until he is gone," the Rev. Alan French, rector of St. Andrew's, New Providence, and the new president of the standing committee, told *The Press* of Atlantic City. "He has betrayed our trust, and will never again be our bishop, except, perhaps, only in title."

Peter Hausman, treasurer of the diocese, told reporters that 34 parishes have decided to withhold their voluntary contributions to the diocese.

"I hope that the church wakes up to the reality that when the church uses stewardship as a political football, it is opposed to what the gospel is all about," Bishop Doss said.

## Mission With Lutherans

The convention of the **Diocese of Kentucky** met Feb. 27-28 on the campus of Murray State University, with the Rt. Rev.

(Continued on page 14)

# The Incredible Shrinking



# Church ?

By KEVIN E. MARTIN

**If** you have been reading the popular press, you know that the word “downsizing” has developed a fairly negative image. It has come to stand for a lot that is wrong in American business. It sometimes means cutting the work force to gain short-term profits to benefit shareholders and a few overpaid executives. Originally, the word had a much more positive sense. It was used as a re-energizing term that meant streamlining an organization by focusing its mission on critical priorities.

Now downsizing is being used to express a whole sociological and organizational trend that might explain a good portion of what is happening to mainline churches and in particular the Episcopal Church. This is what Naylor and Willimon have done in their new book, *The Downsizing of America*. The original principle here was developed in 1952 by an Italian economist to explain why organizations, be they businesses, nations, states, empires or churches, tend to fall apart. He postulated

that organizations grow until their complexity exceeds the ability of the individuals in it to control its life. When this happens, the organization declines and then fragments. When this fragmentation occurs, attempts to control the organization and regain its momentum actually serve to accelerate this fracturing and consequent downsizing.

Naylor and Willimon go further in speculating that the tower of Babel story actually teaches that such a process is providential. We might say that God built the human community so that



our own prideful success becomes the seeds of ruination. This is the story of the Persian Empire, the Roman Empire, the dissolve of the former Soviet Union, problems at GM and IBM. It may be the story of the Episcopal Church.

My suggestion would be this: The Episcopal Church grew until its own complexity exceeded the skills of its leaders to hold it together. In recent days, attempts to control its life have only accelerated its fragmentation.

Whoa, you protest! Hasn't the Episcopal Church actually declined over the past 30 years? How can I contend that its growth has led to this moment of downsizing? The simple truth is the Episcopal Church has continued to grow in complexity since 1945. The reason you are confused is that I am not talking about numerical growth. I am talking about an increasingly growing, complex organizational life that has continued unchecked for almost 50 years. Let me share three examples of this. One is from my own diocese. The second is from the national church and the third is from General Convention.

I live in the Diocese of Texas, which has been served by some fairly remarkable bishops. Among these was the Rt. Rev John Hines, who served as coadjutor for 10 years and then as diocesan until his election as Presiding Bishop in 1965. While Bishop Hines is best known on the national level as the person who led us full sail into social activism, in Texas he is the bishop who led the diocese through its fastest and largest period of growth in its history.

But here is what I discovered in doing research. In 1958, at the height of Bishop Hines' leadership, the Diocese of Texas operated with three, I repeat, three committees! They were the standing committee, the finance committee and the missions committee. Today, 40 years later, I serve as canon in the Diocese of Texas which has more than 50 committees, commissions, divisions and organized ministries. What really fascinated me is that during the period from 1965 until 1992, the diocese remained essentially the same size. However, if we had grown in numbers the same way we grew in complexity, today we would easily be the largest diocese in the Episcopal Church.

My second example can be stated very simply. Today, despite cutbacks and layoffs, the number of national staff officers is still larger than when Bishop Hines was elected P.B. in 1965.

Third, in Philadelphia, I sat at my place in the House of Deputies with a notebook that eventually grew to more than 400 resolutions. What amazed me as a newcomer to this process was the uncommon and unchallenged assumption that we were there as a church to act on all these issues. The president of the house noted that despite Herculean efforts to cut down on the number of resolutions, the amount of legislation continued to be about the same as six years ago.

How did we get so organizationally fat? A friend says that every time the General Convention meets, every seminary is mandated a new course to teach and every diocese gets a new commission to organize. The point, however, is not how we got that way; the answer is simple: naturally. It's the way organization works. The point

is what happens when the complexity overwhelms the individuals? There is where downsizing comes in.

I know what you are thinking. I thought it, too. Why doesn't the leadership see what is happening and move to streamline and simplify the structure? Silly question, isn't it? You might just as well have asked the laborers in Babel, "Don't you guys see what will happen if you keep going on with this tower?" The point is that those within the organization, and especially those leading it, are so much a part of the organization's culture that the last thing they could or would do is see the problem. We continue to see the creation of committees, commissions and ad hoc groups as the solution to problems instead of the problem itself.

Let me return to General Convention, for example. After hours of debate and discussion, we acted on an extensive "re-structuring report." The results were minor because many existing groups could not conceive of the church living without them. In the year 2000, this church will have its leaders meet again to discuss more than 400 resolutions. Meanwhile, meltdown, fragmentation and downsizing.

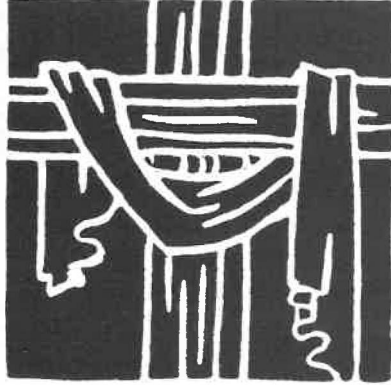
I learned about the opposite of this phenomenon from entrepreneurial business folks I have interviewed over the years. They taught me a very counter-intuitive fact. Fast-growing organizations have very simple structures with great autonomy on the local level. This is not only the story of Microsoft, McDonald's and Wal-Mart, but it is also the story of the Four Square Gospel Church. In 1988, this denomination, formed in the mid-1930s, passed us in membership.

As a person who often consults with congregations on growth, getting the leadership to buy a simpler structure is the most difficult task I face. Even parishes with 100 members have developed elaborate social structures held together in a complex web of relationships. Of course, nothing could be more conducive to decline than the sheer strength needed to maintain such an organization. What I find is that those congregations that re-engineer their organizational structure and downsize their organization life are the ones that succeed in substantial numerical growth. It can't be that simple, you demand! It can, I lament. The problem isn't creating the growth structure; it's ending the old culture so ingrained in maintenance.

Finally, one could ask, could we learn from all this and apply it to our present life? The answer is a resounding no! First, we are in the period of control. All around us are signs that various groups are singularly concerned, not with reform and revitalization, but with getting their way. Every month a new group seems to spring into existence whose purpose is to change the direction of our church. They cannot understand that in so doing they are only adding to the problem itself.

Second, the only way we know to tackle this problem of complexity is to form a committee to study it and make recommendations. Such committees only add to the problem. Soon few of us will be able to talk to one another. Or has it already happened? □

*The Rev. Canon Kevin E. Martin is congregational development officer for the Diocese of Texas.*



## Holy Week of Opportunity

We come again to Holy Week, that week-long commemoration of the events which preceded our Lord's Resurrection. During this most solemn week of the year, Christians have an opportunity to enter deliberately and prayerfully into the mystery of the death and Resurrection of Jesus. On Sunday, we recall the triumphal entry of our Lord into Jerusalem. On Thursday, we celebrate the institution of the sacrament of the Eucharist and we remember the final meal Jesus had with his disciples. Christ's agony and death on the cross are the focus of the liturgy on Friday. And on Saturday we gather for the greatest of all services, the Easter Vigil, for the blessing of the paschal fire, for readings of scripture, for baptisms and for the first Eucharist of Easter. On Easter Day, the church celebrates the queen of feasts with all the splendor and solemnity it can offer to proclaim Christ is risen.

This week before Easter offers us a unique spiritual opportunity. Whether the previous weeks of Lent have been spent carefully or carelessly, whether we have invested much or little during this season, we now have a chance to participate in a spiritual blessing. These services are an opportunity for us to follow Jesus through the momentous events of his life on earth. Let us not fail to take advantage of them.

## Hopeful Meeting

It was encouraging to hear the reactions of the bishops who attended the House of Bishops' meeting last month at Kanuga [TLC, March 29]. Bishops contacted by TLC and others quoted in various news stories all felt their time together was well spent. Meeting for the seventh straight year in closed sessions, the bishops' spring meeting has become almost a retreat. That aspect was emphasized even more strongly this year by Presiding Bishop Frank T. Griswold, who addressed the bishops often during the five-day gathering. Some of the church's most conservative bishops and some of its most liberal were in agreement that this was an encouraging meeting. They agreed that in his first meeting as the presiding officer, Bishop Griswold performed admirably. And some said that they felt hope for the church for the first time in several years. It is too soon, of course, in the term of Bishop Griswold to say that the church is headed in a new direction, but clearly there is reason to be hopeful.

## Tuesday in Holy Week

In Estonia

"Lord, you know it was my intention to be at Mass this evening."

Marya dropped in this afternoon, as she often does. I made a pot of tea, as I often do. We had a chat.

"I'm going to church at 6:00," I said.

"Why church today?" she asked.

"It's every day this week," I explained. "It's Holy Week."

"Of course," she replied.

She has faith that could move mountains — and lives it.

She is the Good Samaritan

who gives her only crust of bread to the needy.

She is the Widow

who drops her last few coins in the church box.

Her idea of churchgoing is to pray alone in an empty church

whenever she finds one open.

Attending services is not her practice.

How could it be, when religious observances were suppressed in Estonia for half a century?

I would leave with her, I thought.

Perhaps this time she would come to church with me . . .

But she stayed. And stayed.

There was so much to talk about.

Time to leave for Mass came — and passed.

My husband came home from work.

I left them chatting while I made supper — for three.

"I'll go home now," she announced.

"Do stay and have supper with us," I urged. "It's all ready."

She saw three places set — and stayed.

We joined hands and gave thanks to God.

I thought about the Supper I had missed.

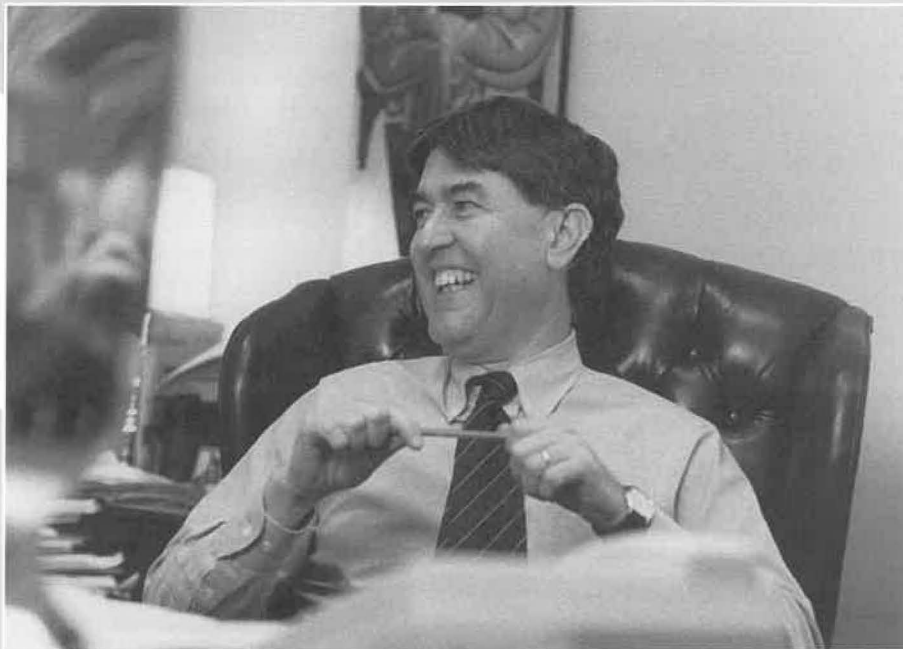
"Lord, you know I meant to be at your Table this evening.

Instead, you have come to ours."

Fay Campbell

# The Vision of Christian Humanism

An Interview with R. William Franklin



By H. BOONE PORTER

*R. William Franklin was recently named dean of Berkeley Divinity School at Yale. He was interviewed by the Rev. Canon H. Boone Porter.*

**TLC:** *I don't need to welcome you, Dean Franklin, to the pages of THE LIVING CHURCH, as you have been such a frequent writer in these pages for the past 16 years.*

**RWF:** THE LIVING CHURCH has meant a great deal to me and has made it possible for me to write for a broad audience of readers outside of academic circles.

**TLC:** *I would like us to focus on your ecumenical activities, on your involvement in church renewal and the liturgical movement, and on your development of the vision of Christian humanism. Taking ecumenism first, where did you start?*

**RWF:** I started in Brookhaven, Miss., where I was born in 1947. I went to college at Northwestern University, where I majored in European history and became deeply interested in the history of churches in the 19th century. I was strongly influenced by St. Luke's Church in Evanston and its rector, Charles T. Gaskell, later to be Bishop of Milwaukee

and long-time member of the board of this magazine

**TLC:** *What came next?*

**RWF:** I then did graduate study at Harvard and received the Ph.D. there in 1975. My dissertation was devoted to the dynamic new thought emerging among church leaders in the last century in Roman Catholicism, Lutheranism, and in the Oxford Movement of the Church of England. In these years, I traveled to several European countries and visited the great Benedictine monasteries such as Maria Laach, Mt. Cesar, Solesmes, and Maredsous, which were the homes of the liturgical movement. I also visited great outposts of the Oxford Movement in England, such as St. Saviour's, Leeds, and St. Peter's, London Docks. I found many convergences in these different places — great emphasis on the Holy Eucharist, on the corporate character of the church and on social service. This, of course, was what the liturgical movement was all about.

**TLC:** *Let's get back to that later. Where did you go after getting your doctorate?*

**RWF:** I was given a position teaching history at St. John's University, the institution founded by the great Benedictine abbey at Collegeville, Minn. I remained there almost 20 years. My family and I lived in nearby St. Cloud, where I was organist in St. John's Episcopal Church.

**TLC:** *Were you as an Anglican well received at the university?*

**RWF:** Oh yes, very much so, I taught college students and those preparing for the priesthood. I learned a great deal about the Roman Church, and also had opportunities to tell about our church.

**TLC:** *There was some special Episcopal project at Collegeville, wasn't there?*

**RWF:** Yes, the Episcopal House of Prayer. I worked with Bishop Robert M. Anderson in developing it as a retreat and conference center.

**TLC:** *At this time, did you become involved in formal relations between our church and the Roman Church?*

**RWF:** Yes, in 1982 I was appointed to the American Anglican-Roman Catholic Dialogue. The next year I was appointed to

the Standing Commission on Ecumenical Relations and became its secretary. From then on, I have been deeply involved in relations with other churches.

**TLC:** *Where do you see the Anglican-Roman Catholic Dialogue today?*

**RWF:** Certainly it faces grave obstacles, among them, of course, papal opposition to the ordination of women. Yet we must not give up. Many contacts continue. I am a governor of the Anglican Centre in Rome, where we have many friends. I think today our two churches can at least try to take some smaller steps forward — such as eucharistic sharing in certain cases and the recognition of Anglican ordinations.

**TLC:** *You have been an important force in the discussion of the latter.*

**RWF:** In 1995, I was chairman and organizer of the conference on Anglican Orders held in New York at the General Theological Seminary. The Roman Catholic speakers were very affirming,

uncompromised. After all, we are a catholic church.

**TLC:** *Let us now turn to church renewal and the liturgical movement.*

**RWF:** As I mentioned before, I had opportunities in the 1970s to visit a number of the great liturgical centers in Europe, and I studied their archives. Then I went to Collegeville, where the liturgical movement was introduced into American Roman Catholicism by a remarkable monk, Virgil Michel (pronounced like Michael). I was co-author with Robert L. Spaeth of a book about him — *Virgil Michel: American Catholic* (Collegeville, Liturgical Press, 1988). Michel had the vision of a revived Christian life, affecting individuals, families, the social order, commerce and worship. Michel had been deeply influenced by the thought of some European thinkers whom I had studied. One was Johann Adam Mohler, who gave a dynamic view of the corporate character of the church to Roman Catholics, protestants and Eastern Orthodox.

what is fullest and best in human life. Christian humanism challenges us to use our finest talents, which can never be fulfilled except by the grace of God.

**TLC:** *Then you do not mean some movement at some point in history?*

**RWF:** No, I mean an integral part of Christianity itself, which has been expressed in different ways and to different degrees in different periods.

**TLC:** *How have you approached this as an educator?*

**RWF:** In 1978, I and some others organized the Christian Humanism Project, a program for outstanding students at St. John's University, St. Olaf College, Northfield, Minn., and Luther College, Decorah, Iowa. The National Endowment for the Humanities gave us half a million dollars over several years for this program, enabling students to understand more fully the contributions of Christianity to our culture and civilization. I have continued introducing these themes into



**'Christian humanism challenges us to use our finest talents, which can never be fulfilled except by the grace of God.'**

and the papers were published: *Anglican Orders, Essays on the Centenary of Apostolicae Curae*.

**TLC:** *That conference was a splendid occasion, and the church owes you a debt of gratitude for it. Now what about contacts with other churches?*

**RWF:** While at Collegeville, I and others organized the Christian Humanism Project, a program involving St. John's and two Lutheran institutions. This was a very gratifying project to which we can come back, and which involved good contacts with Lutheranism. Last year I was appointed as one of our representatives in COCU — the Consultation on Church Unity — with its diverse membership of churches.

**TLC:** *What do you think about that?*

**RWF:** There are some fine people, but I don't think our church should jump into a theologically weak plan of union among churches. Above all, we must keep the apostolic succession of our bishops

**TLC:** *Do you keep up your interest in these things?*

**RWF:** I am an active member of the North American Academy for Liturgy. I have also continued to write and lecture on these topics in many places. I have, for instance, been particularly interested in the saintly Edward B. Pusey of Oxford and in N.F.S. Grundtvig of Denmark, both great educators and spiritual leaders with powerful views of a renewed church.

**TLC:** *Those who know you or who have read some of your writings may associate you with the term "Christian humanism." Some people use the word humanism to mean secular atheism in which humans are accountable to no higher power. Others associate humanism with the great art and literature of the 15th, 16th and 17th centuries, some of it indeed very Christian. You mean something else, but what?*

**RWF:** I mean essentially the incarnational principle in Christianity, that God created us in his image and that he came among us in Jesus Christ. This affirms

my teaching.

**TLC:** *How did you enjoy New York?*

**RWF:** I enjoyed teaching at General. Among other activities in New York, I became a trustee of the Church of St. Mary the Virgin, and a member of the executive committee of the Anglican Society. My wife is a professor of medieval Latin at Columbia University.

**TLC:** *What do you see ahead for Berkeley Divinity School?*

**RWF:** It is an exciting time to go to New Haven. Berkeley now has a largely new faculty, working in close conjunction with Yale Divinity School and the Institute of Sacred Music. The buildings for these three closely linked schools are being rebuilt, and Berkeley will have an integral part in the new structure. I am also associate dean of Yale Divinity School. Our Episcopal students have access to the scholarly resources of Yale, but no pressure is put on us (or on any other constituency of the Divinity School) to compromise our own traditions.

# Good *Friday* for Children

By EMMET GRIBBIN

One of the few parishes that has a Good Friday service especially for children is the Church of St. Martin in the Fields, Columbia, S.C.

The church has developed "The Way of the Cross, a Form for Children," a simplified version of the traditional Stations of the Cross, based on the one found in the *Book of Occasional Services*. It is printed as a 12-page service leaflet.

At St. Martin's the stations are placed in an extensive covered walkway along one side of the church and around the inner courtyard playground of the parish house. Brief explanations (usually just two sentences) are read at each station. Next, someone leads a prayer, which is followed by a brief sentence from scripture to which all respond, "We thank you, Lord Jesus."

At the first station, a crown of thorns and a purple robe are handed around for all who want to touch them. Some children gingerly put the crown on their heads. At the next station the pilgrims begin to carry the large wooden cross.

Simon of Cyrene, played by the rector, appears at the third station wearing a hooded robe and a black beard. He asks what is going on, why is Jesus to be crucified, and says he would carry the cross for Jesus, if some of them would carry his heavy sack and basket. As they move along to the other stations, eight or 10 boys and girls help Simon carry the big cross, and others carry Simon's burdens.

At one station vinegar in water is tasted in small paper cups. At the crucifixion station each child, and each adult, is given a nail, a square one, the kind now used to nail into concrete.

As the group moves from station to station, a 13-year-old girl plays the familiar "Kum-bahya" melody on her flute, and walking along, all sing the various "Someones" — "Someone's thirsty, Lord," or "Someone's dying, Lord ..."

The story of Joseph of Arimathea is read as the children roll the round "stone" to cover the opening of the tomb. All then join in singing,

*"Were you there when  
they crucified my Lord?"*

They also sing, "He's got the whole world in his hands."

Beside the Memorial Garden, where the ashes of former parishioners are buried, the large cross is placed by Simon and the children into a stand made to hold it.

The final station is beside the entry to the parish house. It is a tomb made of large cardboard boxes covered with paper painted by children to look like large stones. There is a circular entrance about three feet in diameter. The story is read about Joseph of Arimathea asking for Jesus' body, which he buries in a tomb carved in the rock, and a great stone is rolled to cover the door of the tomb. The children roll the round "stone" to cover the opening. All then join in singing, "Were you there when they crucified my Lord? Were you there when they laid him in the tomb?"

Simon of Cyrene then speaks in a way the children can understand about how sad it was that Jesus was killed, but somehow Simon is sure something wonderful might yet happen. "So come back on Sunday, and see what it might be," he says.

Last year this Way of the Cross was held at 4 p.m. Good Friday afternoon. Most of the 55 or 60 children seemed to be of elementary school age, but some were younger.

On Easter Day the stone had been rolled away from the entrance to the tomb. Small children kept going in and out to see what they could see. At the Easter egg hunt the rector urged those who found lots of eggs to leave some in the basket at the tomb so that those who found very few could come get a few more to take home. The basket was filled.

St. Martin's is a parish with quantities of children, and more on the way. The prayer listings printed in the Sunday bulletin include the names of all pregnant parishioners. One week in March, 16 were listed, but a few were relatives of parishioners. In addition to two clergy, a lay woman is employed for special responsibilities for the ministry to children, youth and families, and a layman, employed part-time, is coordinator of children's ministries.



*The Rev. Emmet Gribbin is a retired priest of the Diocese of Alabama and a resident of Northport, Ala.*

# Conventions

(Kentucky — continued from page 7)

Larry E. Maze, Bishop of Arkansas, as guest speaker.

Deputies, including for the first time five youth deputies with both voice and vote, passed the proposed \$1 million budget unanimously without discussion. It was reported overall giving from congregations was up nearly 10 percent from the previous year. Small-group discussions before the beginning of business sessions had brought a complaint that not enough money had been budgeted for Christian education and for youth and young adults.

About \$4,000 was added to the budget to respond to that concern.

The Rt. Rev. Edwin F. Gulick, Jr., said in his convention address that during his four years as Bishop of Kentucky he has emphasized the importance of moving "from maintenance to mission." The increase in giving and the enthusiastic endorsement of starting a new mission with the Evangelical Lutheran Church in America (ELCA) in Campbellsville seem to indicate that the people of the diocese are willing to partic-



ipate in making the vision a reality.

Bishop Maze, whose vision for the Diocese of Arkansas is much like that of Bishop Gulick in Kentucky, emphasized the importance of the laity in the life of the church. "Empowerment comes through baptism, not ordination," he said.

While the Kentucky convention was being held, the Synod of the Diocese of Glasgow and Galloway in Scotland voted to approve a companion diocese relationship with Kentucky.

It was announced that the 1999 convention will be a second joint meeting with the Diocese of Lexington.

Janet Irwin



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## Missionary Strategies

The annual council of the Diocese of West Texas gathered in San Antonio Feb. 19-21 and renewed its emphasis on mission to its neighbors near and far.

Among the missionary strategies the

council adopted was a resolution to begin conversation with the Diocese of Nebbi, Uganda, for the purpose of establishing a companion diocese relationship. The

Rt. Rev. Henry Orombi, Bishop of Nebbi, has formed a friendship with West Texas during two trips to the diocese in the past two years.

"This relationship will not be a patronizing relationship of the richer to the poorer," said the Rt. Rev. James Folts, Bishop of West Texas. "Indeed, the Diocese of Nebbi is rich in ways we cannot help but envy, and we have much to learn from each other."

The council also took a hard look at two moral issues: substance abuse and capital punishment. In establishing a diocesan commission on alcohol and drug abuse awareness, Bishop Folts pointed out that "the physical, emotional and spiritual destruction caused by alcohol and other drugs is immense, and there is no segment of our population that is immune."

Bishop Folts also asked the diocesan standing committee to establish an appropriate means for studying and reflecting on capital punishment. "Texas has gained national and international attention as a jurisdiction where capital punishment is applied with notable frequency," he said,





adding that both he and Bishop Suffragan Robert Hibbs are persuaded "that this practice is not according to the mind of Christ."

The council also approved a 1998 operating budget of more than \$2.8 million.

Marjorie George

## Election Scheduled

The date for the election of the third Bishop of **East Tennessee** was announced as Oct. 17 when the diocese held its convention Feb. 13-15 in Chattanooga.

The convention unanimously approved a timeline and process for the election. The episcopate committee will receive names of possible candidates through May 1. The deadline for receiving materials from prospects is June 7. The committee will announce the names of persons to be submitted to the convention on Sept. 7.

Living up to its billing as a celebration of the life of the diocese, the convention brought together clergy and laity for

prayer, work and play. For the first time the convention was held over three days instead of two, and offered workshops and informational sessions. It began with Evensong at St. Paul's Church on Friday night and concluded Sunday with the Eucharist at the Tivoli Theater.

In business sessions, the convention overwhelmingly approved the move of the Church of the Annunciation, Newport, from mission to parish status. It also adopted a new mission strategy calling for the formation of mission teams from different regions of the diocese. The mission teams will have authority to develop strategy appropriate for their areas. The convention allotted \$10,000 from the budget for implementation of the mission strategy plan.

A budget of \$1.3 million was adopted.

## Reaching Newcomers

The Rt. Rev. John W. Howe, Bishop of **Central Florida**, stressed evangelism during his address to the diocesan con-

vention Jan. 31 at St. Luke's Cathedral, Orlando.

Bishop Howe said members of the diocese should invite, welcome, incorporate, evangelize, disciple and deploy newcomers, "not only as members of the body of Christ, but as members of our particular household of faith."

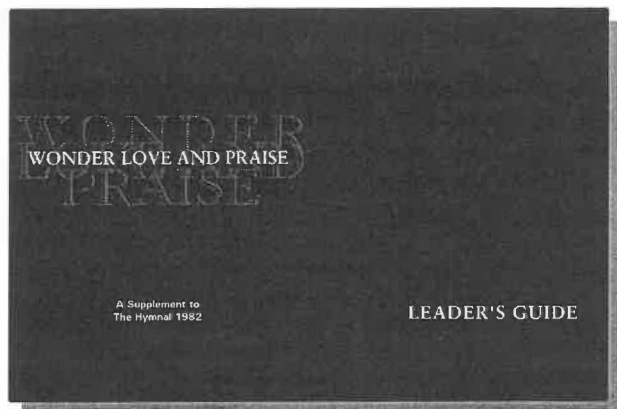
He said every rector and vicar should institute a program of intentional evangelism, which will begin by identifying persons in every congregation who are willing to be trained and equipped, then sent out to do evangelism.

The bishop also spoke of unity within the church, and said, "I believe we are perilously close to division." He said he feared that division and is "totally opposed to it — and infinitely more so over the past couple of months than previously. I want to do whatever I can to prevent division, not bring it about."

The convention completed its agenda in record time, and spent the largest amount of debate on whether a one-day or a two-day convention is more effective. Next year's convention will be two days.

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## People & Places

### Appointments

The Rev. **John Leon Heckert** is deacon at Grace Church, Ottawa, KS; add: 218 S Maple St., Ottawa, KS 66067.

The Rev. **James A. Kaestner** is chaplain at Nashotah House, 2777 Mission Rd., Nashotah, WI 53058.

The Rev. **Sheryl Kujawa** is associate professor of pastoral theology and director of congregational studies at Episcopal Divinity School, 99 Brattle St., Cambridge, MA 02138.

The Rev. **Robert J. Nagiel** is rector of St. Mary's, 1500 Chelwood Park Blvd., Albuquerque, NM 87112.

The Rev. **A. Edward Sellers** is rector of St. Dunstan's, 10888 126th Ave. N, Largo, FL 33778.

The Rev. **Sherry Hardwick Thomas** is rector of St. James', Box 1216, Louisa, VA 23093.

The Rev. Canon **Jenny Vervynck** is canon for the development and nurture of ministry in the Diocese of San Diego.

The Rev. **John Warfel** is rector of Grace Church, 12 Depot St., Middletown, NY 10940.

### Ordinations

#### Priests

**Hawaii** — Elizabeth Butler.  
**Olympia** — Sroun Houi Ly.

### Deacons

**Rochester** — **Dahn Dean Gandell**, associate, Good Shepherd, Webster, NY; add. 21 Warwick Dr., Fairport, NY 14450.

### Resignations

**Michael Barwell**, as deputy director of news and information at the Episcopal Church Center.

The Rev. **Kenneth Herzog**, as assistant at St. Mary's, Stuart, FL.

The Rev. **Betsee Parker**, as assistant at St. James', Leesburg, VA.

The Rev. **Sylvanus Regisford**, as rector of St. Christopher's, Fort Lauderdale, and St. Philip's, Pompano Beach, FL.

The Rev. **Charles Spigner**, as associate at Holy Comforter, Vienna, VA.

### Deaths

The Rev. **David Lee Jones**, a retired priest of the Diocese of Colorado, died Jan. 25 in Boulder, CO, after being in poor health for some time. He was 68.

Fr. Jones was born in St. Louis, MO. He was a graduate of the University of Colorado and studied at Episcopal Theological School at Claremont and Bishop's School of Theology. He was ordained deacon in 1987 and priest in 1988. He was president of Rainbow Life Ministries and

was an associate at St. Ambrose Church, Boulder. He is survived by his wife, Nell, and four children.

The Rev. **Robert E. Noble** died of a stroke Feb. 27 in Oceanside, CA. He was 68. Fr. Noble was the founder of Noble Ventures in Faith, a ministry dedicated to church growth and mission, which later grew into the Gather the Family Institute.

He was a native of Los Angeles, a graduate of the University of California and Church Divinity School of the Pacific. He was ordained to the diaconate in 1958 and to the priesthood in 1959. In nearly 40 years of parish ministry he served many congregations in California, and he was rector of St. John's Church, Idaho Falls, ID, 1971-83. In recent years he was involved in part-time ministry in a number of congregations in the Diocese of San Diego, most recently at Sts. Peter and Paul, El Centro. Fr. Noble's wife, Gale, died last August, and he is survived by four children: Sandra Cannon, Lexington, KY; Michelle McCain, Watsonville, CA; Roxanne Cattedra, Monterey, CA, and Paul Noble, Vista, CA.

The Rev. **Richard Linn Rising**, former dean of the Episcopal Theological Seminary of the Caribbean, died Feb. 18 in Ashland, OR, where he resided, following a long illness with cancer. He was 77.

Fr. Rising, a native of Columbus, OH, was a graduate of Williams College, Harvard University and the Episcopal Theological School. He was ordained deacon and priest in 1952 and assisted at Christ Church, Cincinnati, for three years. He spent the next five years in the Philippines, including three as the dean of the Cathedral of St. Mary and St. John in Manila. He was rector of St. John's, Williamstown, MA, 1961-63, and dean of the Episcopal Theological Seminary of the Caribbean, Carolina, Puerto Rico, 1968-70. He was a staff associate of the American Association of Theological Schools, Dayton, OH, 1968-70; associate director of the Board for Theological Education, 1970-76, and rector of St. Barnabas', Cortez, CO, from 1976 until he retired in 1980. He had been involved in interim ministry since his retirement. Fr. Rising is survived by his wife, Charlotte, and six children.



## EPISCOPAL DIVINITY SCHOOL

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## Dr. Marcus Borg

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Lecture III, Fri., May 8, 2:30-4 p.m.

Please contact Judith Lidberg, Development Associate for Alumni/ae and Church Relations, 617-868-3450, ext. 306 (e-mail: [jlidberg@EpisDivSchool.org](mailto:jlidberg@EpisDivSchool.org)).

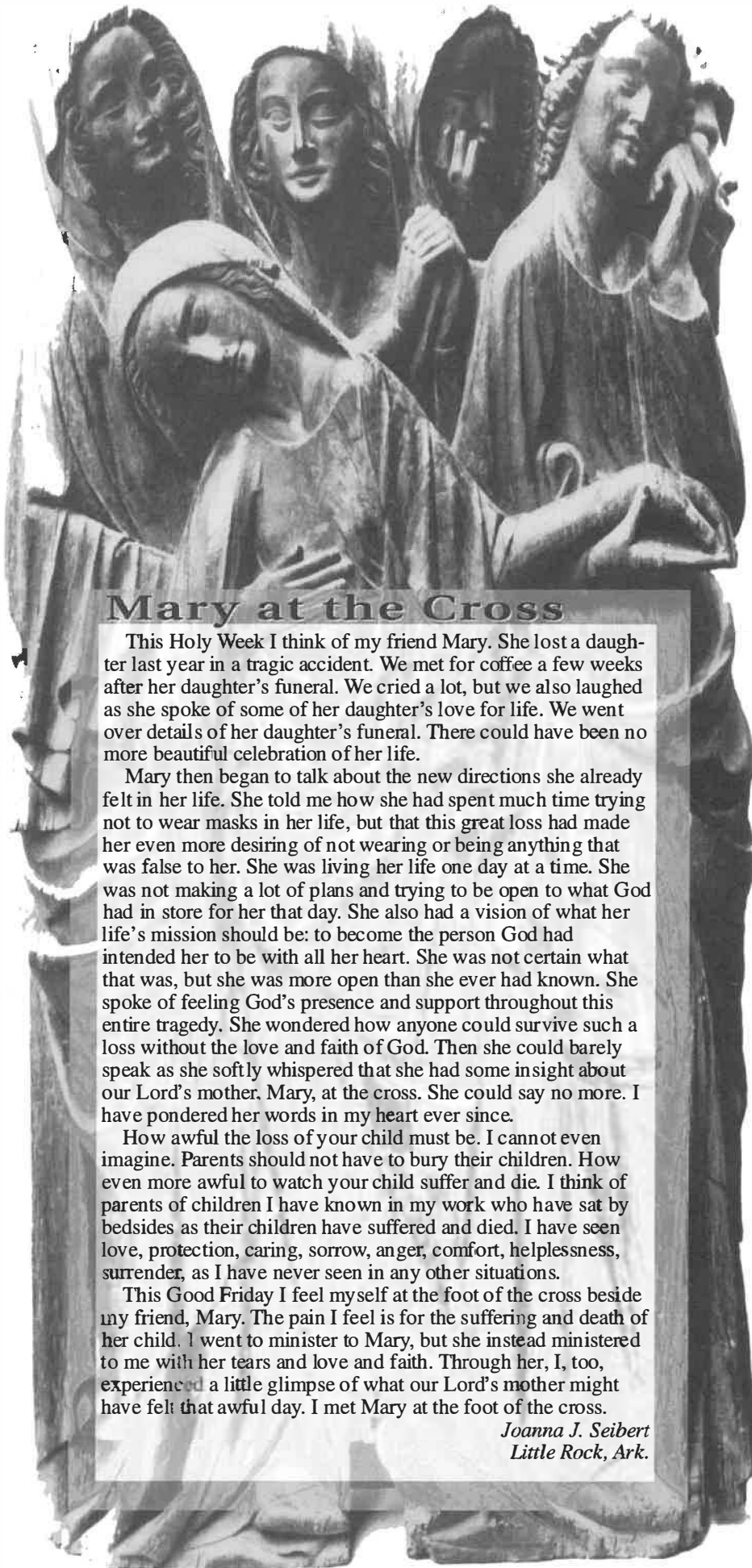
Next Week ...

## He Is Risen!

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### Mary at the Cross

This Holy Week I think of my friend Mary. She lost a daughter last year in a tragic accident. We met for coffee a few weeks after her daughter's funeral. We cried a lot, but we also laughed as she spoke of some of her daughter's love for life. We went over details of her daughter's funeral. There could have been no more beautiful celebration of her life.

Mary then began to talk about the new directions she already felt in her life. She told me how she had spent much time trying not to wear masks in her life, but that this great loss had made her even more desiring of not wearing or being anything that was false to her. She was living her life one day at a time. She was not making a lot of plans and trying to be open to what God had in store for her that day. She also had a vision of what her life's mission should be: to become the person God had intended her to be with all her heart. She was not certain what that was, but she was more open than she ever had known. She spoke of feeling God's presence and support throughout this entire tragedy. She wondered how anyone could survive such a loss without the love and faith of God. Then she could barely speak as she softly whispered that she had some insight about our Lord's mother, Mary, at the cross. She could say no more. I have pondered her words in my heart ever since.

How awful the loss of your child must be. I cannot even imagine. Parents should not have to bury their children. How even more awful to watch your child suffer and die. I think of parents of children I have known in my work who have sat by bedside as their children have suffered and died. I have seen love, protection, caring, sorrow, anger, comfort, helplessness, surrender, as I have never seen in any other situations.

This Good Friday I feel myself at the foot of the cross beside my friend, Mary. The pain I feel is for the suffering and death of her child. I went to minister to Mary, but she instead ministered to me with her tears and love and faith. Through her, I, too, experienced a little glimpse of what our Lord's mother might have felt that awful day. I met Mary at the foot of the cross.

*Joanna J. Seibert  
Little Rock, Ark.*

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Litany for the Dead,  
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Internet: <http://members.aol.com/ssministry>

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## POSITIONS OFFERED

**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.**

**DIRECTOR OF CHRISTIAN EDUCATION.** Large parish with over 300 children and 30 teachers in central area of city of 100,000 and metro area of 250,000 is looking for a DCE who loves Jesus Christ and children. Oversee growing program utilizing a strong, Bible-based curriculum. Other programs include Mother's Day Out, VBS, Wednesday night programming, two Sunday Children's Chapels. Send letter of intent and resume to: **Paula Howbert, DCE Search Committee, Holy Trinity Church, 1400 W. Illinois Ave., Midland, TX 79701. www.holytrinity.org**

**TRINITY,** Owensboro, KY, seeks applicants for rector. Excellent opportunity for mature, young priest. **406 W. 15 St., Owensboro, KY, 42301.**

**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.**

# 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**

**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.**

**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** 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.**

**GRACE EPISCOPAL CHURCH** is accepting resumes/inquiries for the position of full-time youth minister. Grace Church is a spiritually alive church. We are excited about our future in Christ and are looking for a youth minister who shares that enthusiasm. Please address correspondence c/o Mrs. Wendy Grabe, **Grace Episcopal Church, 503 SE Broadway St., Ocala, FL 34471.** A parish profile and position description will be sent to all inquiries.

**HISTORIC CHURCH** in small, friendly Southern town is in search of a rector who possesses traditional values, a person who will preach the word 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.**

**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 candidate will have experience in youth development programs, be conservative in liturgy presentation, utilizing spiritual based preaching in ministry. If you are interested, please send resume and CDO to: **St. Paul's Episcopal Church, Search Committee, 576 Roscoe Rd., Newnan, GA 30263. FAX (770) 253-1871**

## 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.**

**ST. HELENA'S EPISCOPAL CHURCH, Beaufort, SC,** is accepting applications for the position of a full-time organist/choir director/parish musician. St. Helena's is a large (and growing) congregation of over 400 families located in a historic church building. The 1986 parish pipe organ is by Taylor & Boody. Seeking five years of experience as an organist/choir director/parish musician. Liturgical knowledge preferred. Bachelor's degree in music performance or equivalent experience. Competitive salary and benefits package. Full time. Please send resume and references to: **Parish Musician, P.O. Box 1043, Beaufort, SC 29901, FAX (803) 522-1754. (No tapes)**

**CHRISTIAN EDUCATION DIRECTOR, Trinity Episcopal Church, Columbus, GA.** "Uptown Church" is looking for a full-time staff person to coordinate, develop and oversee its active and wide-ranging Christian education programming for adults, youth and children. Qualifications include a bachelor's level college degree or significant Christian education experience, a knowledge and love of Episcopal traditions, strong management and budgeting skills, the ability to teach and train teachers, and, most importantly, a loving and creative spirit to lead others in Christian formation. The director will be responsible to a clergy member and work closely with the parish's Christian education committee. Youth activities will be coordinated with a lay youth director. The salary package includes full benefits. Resumes or further inquiries should be addressed to: **The Rev. Thomas G. Jones, c/o Christian Education Search Committee, Trinity Episcopal Church, P.O. Box 1146, Columbus, GA 31902-1146. Telephone (706) 322-5569, FAX (706) 322-3190. Resumes should be submitted no later than April 10, 1998. A start date of June 1, 1998 is desired.**

## FOR SALE

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# Lent Church Directory

## Phoenix, AZ

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

## 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. (909) 797-3266  
**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**  
 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

**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** (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. Mary's Church, Stuart, Fla.



# 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, 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.  
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**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

## Ardmore, PA

**ST. GEORGE'S** Ardmore Ave. & Darby Rd. in Haverford  
The Rev. William Duffey, Ed.D., r; the Rev. Frederick Erick-  
son, 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

**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
20th and Cherry Sts. (215) 563-1876  
The Rev. Canon Barry E.B. Swain, r  
Sun Masses 8, 9:15 & 11 (High); Matins 7:30; Sol Ev Novena &  
B 4. [June through Sept: 8, 10 (High), Ev & Novena 5:30] Daily:  
Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C  
Sat 5-6, at any time on request

**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

## 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, ass't (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. Philputt v;  
the Rev. George R. Collina; the Rev. Thomas G. Keithly; the  
Rev. Michael S. Miils  
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. 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

## San Miguel de Allende GTO Mexico

**ST. PAUL'S** Caizada del Cordo  
Near the Instituto Allende  
Mailing address Apartado 640  
Telephones: office (415) 20387; rectory (415) 20328  
The Rev. Patton Boyle, interim rector; The Rev. Sibylle van  
Dijk, d ass't; Canon Richard C. Nevius, r em; the Rev. Dean  
Underwood, r-em  
Sun: HC 9, Cho H Eu with sermon 10:30. Wkdays as anno.  
Spanish service Sat 6

## 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.



St. Paul's Church, Riverside, Ill.