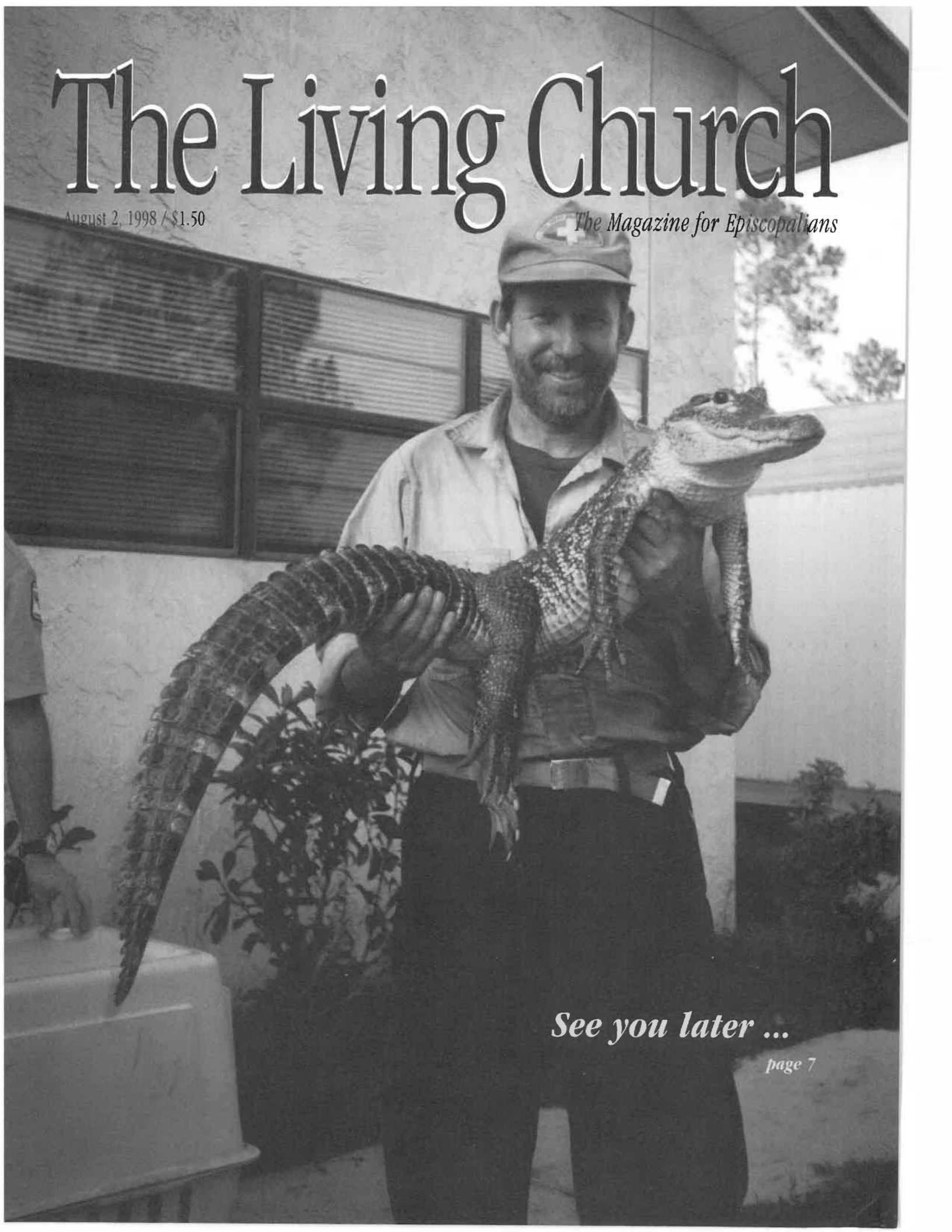


The Living Church

August 2, 1998 / \$1.50

The Magazine for Episcopalians



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Quote of the Week

Journalist Caroline Chartres, in *Church Times* on playing the organ:

"I used to find playing the organ the perfect job for a meglomaniac vicar's wife: you're the only person in church with the power to silence your husband."

God in Touch With the World

The nation seems to be embracing "spirituality." If you go into a bookstore at a mall, you may well see more shelf space devoted to "New Age" or "Spirituality" than to Christian books. Even clergy promote "spirituality." This can be dangerous, when "spirituality" becomes a substitute for faith. Many of these followers of "spirituality" seem to think the spiritual is so lofty and refined that it doesn't need, or want, anything else.

Modernists insist they have no need of miracles and cures and God coming into the world. Their minds, they imply, can triumph over all. The "spiritual" truths, they insist, are all that really matters.

This can be a fatal notion. Much of this spirituality is close to, or identical to, Gnosticism. This early heresy basically said that Christ was a purely spiritual being. Why is this wrong?

First, as writers such as Paul Johnson and Elaine Pagels make clear, this kind of overly spiritual religion has always had very shallow roots. It is popular with the intelligentsia, who love to titillate their minds with long words and arcane phrases. But it never takes deep root. It doesn't connect with our lives. Some Gnostic texts portray a super-Jesus who on Golgotha evaded crucifixion, either by leaving an illusion on the cross, or by substituting a bystander. Indeed, some of these ancient heresies describe a Jesus who laughed at the spectacle. Such a super-Jesus can indeed only laugh at our sufferings. Such a Jesus could never be loved by ordinary people, and such versions

Sunday's Readings

'No Jesus, No Peace'

Pentecost 9, Proper 13; Eccles. 1:12-14; 2(1-7, 11) 18-23; Psalm 49 or 49:1-11; Col. 3:(5-11) 12-17; Luke 12:13-21

Ecclesiastes has been described as the most despairing book in the Bible. It exhibits little faith, almost no hope, and mentions God only rarely and never in terms of a personal, loving relationship. Yet the book is vital in the overall revelation of scripture, for it shows what life is like under these conditions. As Augustine of Hippo wrote on the first page of his Confessions, "our hearts are restless until they find their rest in you." The restlessness is evident in the heart of the writer of Ecclesiastes, who earnestly strives to find meaning in life. He concludes that life is meaningless. It is a fearful conclusion: "All his days are full of pain, and his work is a vexation; even in the night his mind does

of Christianity have never lasted.

Moreover, a purely "spiritual" realm would not be superior to the material; it would be inferior to it. On a hot day, we can think of blizzards all we want, but we are still going to be sweating. Sometimes the contrast between our cool thoughts and the hot weather may make us feel worse. A real swimming pool, however, certainly will cool us off.

You can't fix a car's engine without getting your hands greasy. You can't take care of a baby without changing its diapers. A God who can't touch our world can't help our world.

Think of it this way: Don't we all laugh at ivory tower thinkers who expound on subjects they know only from books and theories? Then how can a God who has never been in our world have any value?

This debate reminds me of a professor who once told us students his life story. In his youth, he had gotten some of his short stories published in *The New Yorker*. "Only one thing kept me from being a great writer," he told us once. "Just one thing: a lack of talent."

The "spiritual" god who never impinges on our world has everything except the one thing needed to be a god: the ability to reach into and affect our world. Such a being may be a shiver in the neurons or a flutter in the brain, but it is not a god, and certainly not God.

Our guest columnist is Jim Tynen, a member of St. Stephen's Church, Wilkinsburg, Pa.

not rest." Jesus teaches in the gospel lesson that this is the result in the lives of those who lay up treasure for themselves and are not rich toward God. He adds, "A man's life does not consist in the abundance of his possessions." The psalm teaches that life is more valuable than all our possessions: "The ransom of our life is so great that we should never have enough to pay it." The epistle presents the resolution to this hopeless situation. "Put to death what is earthly in you." The search for meaning in life, even with the best of intentions, is terminally limited if a relationship with God in Christ is not part of the search. Once we put to death whatever is earthly in us, then we can "let that peace of Christ rule in our hearts." The teaching in these lessons can be summarized in one of today's popular Christian sayings: No Jesus, no peace; know Jesus, know peace.

In Either Case, There Are Choices to Make

The Viewpoint article, "Two Kinds of Suffering," by William Roberts [TLC, July 19], took issue with an earlier essay, "Embracing the Cross," by Charlanne Van Beveren [TLC June 14]. Mr. Roberts claims Mrs. Van Beveren equates bearing illness with bearing the cross, and that the former is the result of living in a sinful world, whereas the latter is "suffering for the sake of the kingdom of God." I think Mr. Roberts is wrong in several ways.

First, it does not seem to me that Ms. Van Beveren equates bearing illness with suffering for the kingdom. She does draw an extensive parallel between them and points out that embracing one's sorrows rather than avoiding them brings the cross and Resurrection closer to one.

Second, Mr. Roberts claims the situations are different in that Jesus chose to suffer for the kingdom, but the sufferer from illness has no choice. While it is true that few of us can or would choose to be sick, there is choice in how one handles

that illness. We all are aware of people who have handled a minor illness with complaint and bitterness. We are also aware of people who have dealt with their problems gracefully.

Third, it seems that the need for Jesus to die upon the cross came about because of this broken and sinful world. It is useless to argue whether he would have done so in an unfallen and sinless world, but it is still true that deadly sins require a desperate remedy. In a limited sense, therefore, both the cross and our sufferings arise from sin.

*Josephine R. L. Earl
Spartanburg, S.C.*

Unfair View

In her article, "Faces of Anger in Jerusalem" [TLC, June 28], Mary Page Jones conveys a view which is common in the Episcopal Church. This is, "Isn't it terrible what the Jews in Israel are doing to

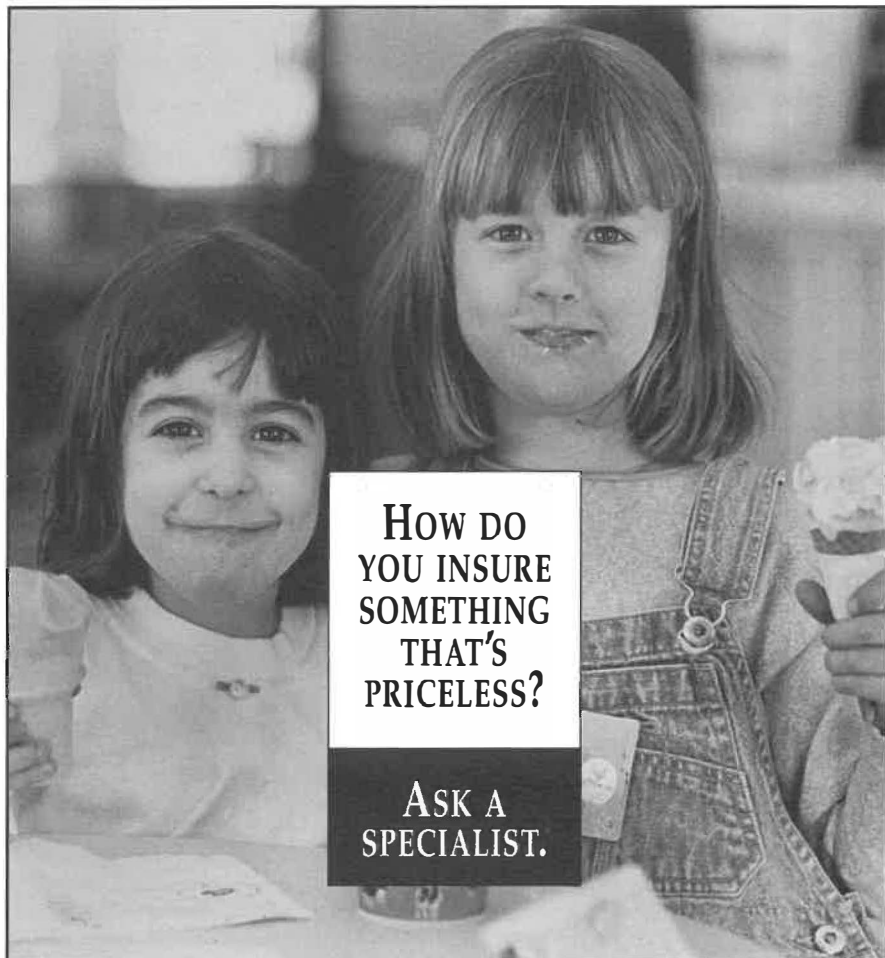
those Arabs, not one of whom would hurt a flea?" Most of the Arabs, as well as the Jews, desperately want peace but the extremists on both sides are keeping the cauldron of hate boiling.

Furthermore, it is not fair to compare Israel's treatment of the Palestinians to the Nazis' treatment of the Jews. The Jews in Europe were not represented by an organization that had in its charter a call for the destruction of Germany. The PLO does have such a call in its charter in reference to Israel.

*(The Rev.) Andrew H. Zeman
Holy Trinity Church
Onancock, Va.*

'Triumphalist Pontification'

While I do not consider myself a follower of Bishop Spong, I do feel that his theses [TLC, May 17] deserve far more serious treatment than that accorded to them by most readers of TLC. Like these



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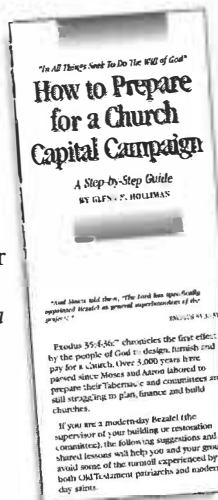
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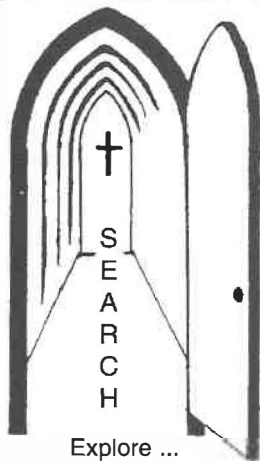
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Letters

readers, Dean Bancroft, in his Viewpoint article [TLC, July 12], seems to believe that a bit of triumphalist pontification will somehow make the questions raised by the Bishop of Newark go away. Bishop Spong asks for serious discussion of what he presents. Responses so far have been anything but serious. In fact, for the most part, they have been dangerously superficial.

Dean Bancroft seems to think he deals with Bishop Spong's call to us to address the reality of a post-Copernican (Newtonian, Darwinian, etc.) world by noting that the views of those men are now by and large regarded as obsolete. They may well be, but they have certainly not been replaced with anything like what went before them. The point Bishop Spong is making is that Copernicus, Newton, Darwin and company changed the way we think about things for good. Those who have come after them in the sciences may have left them behind, but they have gone on in the direction indicated by those trailblazers: In no way do they point us back to a pre-Copernican, etc., world view. The

challenges they posed remain. Dean Bancroft appears to miss the point entirely.

Charles W. Mock
Pasig City, Philippines

Bishop Spong, a recent guest on the "Jim Bohannon Show," a national radio show, was promoting his latest book and discussing the 12-point theses [TLC, May 17]. Upon completion of his remarks, the host, an avowed agnostic, was prompted to say that in his view Bishop Spong's characterization of himself as a Christian was in error.

Sadly, it was one of few times I found myself agreeing with an agnostic.

Jim Kirk
Nitro, W.Va.

At first glance, the list of bishops [TLC, July 5] who signed a statement opposing Bishop Spong's 12 theses [TLC, May 17] looks quite formidable. Closer examination shows 22 retired bishops. While these retired bishops are certainly entitled to a voice and vote, one would expect them to

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Letters

take a more "let's not rock the boat" attitude.

When you add to these retired bishops the names of other bishops on the list whose attitude is "What in the world is the Episcopal Church coming to?" — those who think the Episcopal Church is going to hell in a handbasket anyway — you end up with some eight to 10 names. This is hardly a number to strike terror in the hearts of the Anglican Communion throughout the world.

(The Rev.) Lewis W. Towler
Wickford, R.I.

Helpful Reading

Regarding Robert Hancock's article: "Undisciplined Disciples" [TLC, June 28], I suggest it might be helpful to him to read chapter 7 (titled "Servanthood and Sexual Ethics") in the Rt. Rev. Bennett Sims' *Servanthood*. (Cowley Publications, 1997).

(The Rev.) Marta S. Weeks
Snowbird, Utah

What to Call Them

I think this whole conundrum about how best to address female priests could be readily solved if we were simply to address them according to the title of their office (as we now do with deacons and bishops). One good friend of mine suggests the usage of "Priest Smith," although I confess to preferring "Presbyter Smith." Either would produce a sensible and easily understandable connection between title of office and form of address. It would also help relegate to blessed oblivion the condescending notion that only "Father knows best."

(The Rev.) Douglas E. Remer
Atlanta, Ga.

God's Presence

On returning from San Diego and the North American Conference of the International Order of St. Luke the Physician, I was delighted to read Patricia Nakamura's article [TLC, June 28].

The OSL started in 1932 in San Diego,

and is active in more than 100 countries. Through OSL, people experience the presence of God, true spirituality, in the churches.

Leonie Miller
Tampa, Fla.

Let Down

I am appalled to think that Bishop Griswold would receive communion at a Roman Catholic church [TLC, June 14]. We have devout Episcopalians striving to pull the church together and he lets us down.

Edward C. Lawrence
Bedford, Mass.

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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'Thank God for That Rain'

Battling the Fires in Florida



Above: Helicopters lug huge water buckets from lakes to burning forests west of Ormond Beach.

Below: Subdivision residents express their gratitude.

Linda Merola photos



As wildfires tore through central and northeast Florida in June and July, nature awfully reclaiming its own, human beings banded together, relying on themselves and each other.

Jim Clements feels doubly blessed. Mr. Clements, a member of Holy Child Church in Ormond Beach, in the Diocese of Central Florida, was able to help save his neighbors' homes as a driver/engineer with the Ormond Beach Fire Department. While fighting one of numerous blazes in woods near Ormond Beach, his team got called to another flare-up — this one threatening his own neighborhood.

"The fire burned right up close to my house," he said. "We let it burn the woods, but saved all the homes there."

Mr. Clements was one of more than 7,000 firefighters from 45 states who helped put out the fires before rains helped their task late in the week of July 5. He and others put in 50-hour shifts in the days preceding the fires' peak of danger on the July 4 weekend.

His wife, Joan, and sons, Patrick, 15, and Christopher, 11, were among 70,000 people in Volusia County who were ordered to evacuate. The family stayed with his mother, JoAnn Clements, secretary at St. James' Church. Her home was in an area not threatened by fires.

In addition to the 125,000 acres in Volusia that burned, 50,000 acres burned in Flagler County, where 44,000 were evacuated. In Brevard County, 35,000 acres burned and 10,000 were evacuated. The fires claimed no human life. No Episcopal Church buildings burned, and no

church members' homes burned. All evacuation orders were lifted by July 7, when most burned areas were in the clean-up stage.

"Thank God for that rain," Mr. Clements said. "We need more. We don't know what's going to happen next."

The Rev. C. Rob Merola, assistant rector at St. James', also is giving thanks for God's grace.

Fr. Merola, his wife, Linda, and their daughters, Christine, 9, and Mary, 7, came within 100 yards of homelessness during the fires. Their home is in a subdivision west of Interstate 95.

"There was an incredible amount of flame in the woods around us," Fr. Merola said. "When we were being evacuated, we saw fire 40 to 60 feet high. If that had continued, we wouldn't have homes."

Fr. Merola credits the heroic efforts of firefighters for saving nearly all threatened homes in central Florida. He makes a special point of crediting the power and grace of God for bringing the much-needed rains.

'No Lives Lost'

"As bad as it looks, with tons of woods burned and so much lost beauty, we thank God that no lives were lost," he said.

Before leaving for a pre-Lambeth teaching tour of England, the Rt. Rev. John W. Howe, Bishop of Central Florida, issued an appeal to be read at Sunday services June 28, asking for prayers and donations for the persistent drought and brush fires.

Since then, the diocese has rallied to the aid of

'The land and landscape looks like the back drop for the new movie hit *Armageddon*.'

Fr. Bob Stuart

victims and those who fought the fires and other natural disasters that have plagued Florida this year.

During the fires, Episcopal churches throughout the diocese distributed truckloads of water, Gatorade, meals and other supplies to firefighters on the front lines.

Beach-side churches, which were far less threatened than buildings in inland areas, served as impromptu shelters for evacuated families. St. James', Ormond Beach, housed several families, plus a veritable Noah's Ark of pets — including dogs, cats, snakes and birds.

The Rt. Rev. Hugo Pina-Lopez, assistant Bishop of Central Florida, organized a diocesan-wide disaster response team after the region's devastating tornadoes of late February. The team aims to build on its success in helping relieve suffering and loss by forming a general disaster-relief fund.

The diocese also is working closely with an ecumenical group, Florida Interfaith Networking in Disaster. "Everything we do during times of crisis should involve ecumenical groups," Bishop Pina-Lopez said. "There always is some immediate help available from the government, but the real challenge is continuing to help in the long haul."

Northern Florida

In the Diocese of Florida, some of the "evicted" from Flagler County streamed into nearby Palatka in Putnam County. "We handled 50-80 people Friday (July 3)," said the Rev. Bob Marsh, rector of St. Mark's Church. St. Mark's and other churches "opened our parish hall and started feeding people, we turned the TV on. We weren't prepared for this magnitude." By evening, the Red Cross had opened the high school as a shelter, and evacuees were relocated for the night.

"We were setting up for a 60th wedding anniversary reception for Sunday. The volunteers just stayed and worked, and recruited others," Fr. Marsh said.

"We are in various states of shock," said the Rev. Bob Stuart, rector of St. Thomas' Church in Palm Coast, in Flagler, the county now known across the country.

The town, he said, is in the middle of a



Firefighters from Montana get to know an alligator and friend. (Cover: a firefighter takes a turn holding the alligator.)

Gator Helps Say Thanks

Church of the Reconciliation, St. Augustine, Fla., organized a rather unusual way to show appreciation to a firefighting crew using the church as a staging site. Parish secretary Ginny Craig said the Salvation Army fed 100-200 men three times a day, and crews have come in to rest and cool off. Particularly popular was a crew of Blackfeet Indians from Montana.

"The one thing they wanted to see in Florida was an alligator," she said. "They hadn't seen any and they didn't have time to visit the nearby alligator farm." So the farm brought a five-foot,

live alligator to Friday's dinner. "Area restaurants donated wonderful seafood," Ms. Craig said. "The highlight, of course, was the alligator. They all had their pictures taken with it. A local trapper came and told stories, and he gave away jewelry made from various parts of alligators. And a big bag of alligator teeth!"

Before the message on Reconciliation's phone answering machine lists the weekly services, Ginny Craig's voice says, "We thank God and firefighters from across the country for keeping us safe."

52,000-acre pine forest that supplies the raw material for paper products. A carpet of pine needles and cones, 15-24 inches deep, supplies ideal fuel for the fires started by lightning strikes, accidents and carelessness, and arson. In some places peat marshes are burned nine feet underground.

"We were ejected from the ball game," Fr. Stuart said, when the voluntary evacuation became a mandatory eviction of the entire county. In addition to removing residents from harm, emptying the county "freed up water and other resources," allowed firefighters to move around faster, and eliminated "people looking over their shoulders telling them how to fight the fire. We have lots of retired firefighters." He said the traffic out of the county produced highway gridlock, especially as Interstate 95 was closed for a time when flames leaped across it. "The evacuation system was designed for hurri-

canes," he said, "to get people inland."

His family found themselves with an extra car — his, hers and the parish's. Neighbors they barely knew were packing two adults and two teenage sons into one car. "I gave the keys to the parish car to the teens." They were astonished, he said, but if it had been left in the driveway, it might have burned. "I never thought I'd see it again. But it was there with a note when we got back home."

The Wednesday service after residents returned to their homes was "a sharing time. What usually lasts 30 minutes took several hours," Fr. Stuart said.

In a letter to the Rev. Canon Robert Lee, diocesan canon for ecumenical and outreach ministries, he said, "The land and landscape looks like the back drop for the new movie hit *Armageddon*."

St. Thomas' parishioners, he said, had had some damage to homes but no losses. "Firefighters risked their lives staying to save houses." In turn, they were gratified by expressions of support and thanks from the citizens.

Joe Thoma and Patricia Nakamura

• More News, page 15 •



It's How You Look at It

The Grace of God


By KAREN E. J. HENRY

Suddenly I am treated like a dead woman among the living. You have not read my obituary and you did not miss the funeral. Along with Mark Twain, I protest, news of my death has been greatly exaggerated. A diagnosis of breast cancer was the culprit.

Just last week I received a telephone call from a minister who told me she was devastated by the news of my cancer and lamented, "I was just getting to know you and I had hoped that we would become friends." Obviously, she had dismissed that possibility from ever happening now, now that I had cancer. Who could blame her? After all, who actively chooses to befriend the sick and dying? It is a guarantee we will open ourselves to pain, suffering, loss and grief. It is a guarantee we will have to face our own mortality, our fears, uncertainties, powerlessness and death. Yet if we seek truth, we must see things as they are, i.e. reality. Rather than deny human pain and suffering and death, we need to embrace the reality of our condition, for this is precisely where the miracle occurs and we find we are embraced by truth.

By the grace of God, with or without cancer, I am alive until I die . . . and then, I live! Christians are alive in the midst of a hell of a lot of dying and dead people; not people with cancer, necessarily but people who refuse to acknowledge God's gift of life or hear the good news of Jesus Christ. If only they would, what freedom! Like Martin Luther King, Jr., I find myself swelling and singing, "Free at last, free at last, Thank God, Almighty, I'm free at last!" You see, if I am dying (and the brutal truth is we are all in the process of dying), then my energies must be focused, spent on what is really, truly important. There simply is no time for lies or activities based in denial. I simply do not have the time (or energy) to lie to myself, or you, about what is.

The "truth" about breast cancer is that we don't know how much time I have — a few years, 10 years, or whether I'll die of old



*The diagnosis of cancer
is not an automatic
death sentence.*

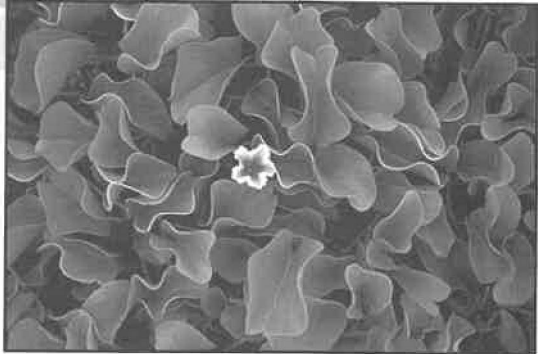
The diagnosis of sin is.

age instead. Of course, if you are honest, you do not know how much time you have, either. We simply do not know, not any of us — not the doctors, the oncologists, the pathologists, the soothsayers, or me, an Episcopal priest. The diagnosis of cancer is not an automatic death sentence. The diagnosis of sin is.

We all know people who have died from cancer. Without Christ, we all die from sin. Mention the word “sin” and people barely take notice. Mention the word “cancer,” and everyone pauses. “Cancer” has the power to confront us with that great awesome and mysterious trump card called “death.” And death will take whatever your faith currency is and spend it to the absolute limit, asking, “O.K. just what do you believe about life and death and God, and is there a God, and why do good people suffer, and if God is omnipotent then why evil,” etc.

In baptism we proclaim that we have already died, and the life we now live is hidden with Christ and is in Christ. Yes, hidden in the mystery of Word made flesh, of Word entering flesh defaced by sin, disfigured, cancerous flesh, dying flesh, “my” flesh and yours. The trump card called “death” has already been played, and dealt with on the cross.

I used to imitate the hushed funeral parlor



tones when discussing the topic of cancer and the concerned projections that sugar coated and denied the truth, the truth that we all have sinned and deserve the judgment of death, and yet have received life abundant and grace and mercy. Now, more and more I try to mirror the light, the one true light of Christ’s life: The light that shines in the darkness. This light proclaims life, true life, in the midst of decaying cancerous flesh and all human sin and death. The light shines eternally, and has power (can you hear that? — POWER!) even to resurrect the dead!

So you’ll have to excuse me for not mourning my death, or yours. The simple truth is that with whatever time is still granted me, I do not have time for that which has nothing to do with the truth. And I, with or without breast cancer, have so much good news to proclaim. It is time to sing out and dance and be overwhelmingly thankful! □

The Rev. Karen E. J. Henry is rector of St. Luke’s Church, Smethport, Pa.

Praying By Heart



Today most Episcopalians do not say daily Morning or Evening Prayer in parish churches or even in their own homes.

By ROBERT GRIBBON

Use of the first Book of Common Prayer was required June 9, 1549. One of the great innovations was the reduction of the seven monastic offices to daily Matins and Evensong. Morning and Evening Prayer were modified but preserved in every Book of Common Prayer since. Although they have become less familiar in recent years in the United States, they were once read daily in every parish church in England and on ships at sea at least on the Lord's Day. Cranmer was wildly successful in creating a form of prayer for the laity, and the prayer book offices have been read daily by many individuals and households even to this day. The practice of reading the offices or in some way participating in this ongoing prayer of the church has been considered a basic element of any rule by most Anglican spiritual directors.

Compilers of parochial report data for the Episcopal Church might tell us how many congregations say daily Morning and Evening Prayer. There are few. For many reasons today most Episcopalians do not say daily Morning or Evening Prayer in parish churches or even in their own homes. However, the 1979 BCP does provide four short "Daily Devotions for Individuals and Families" which may be said. These "micro-offices" include the basic elements of psalm, scripture reading, Lord's Prayer and collect. Other intercessions and the creed may be added. Lessons appointed for the day may always be used in place of the short fixed reading which is incorporated in each office. The four offices are appointed to be read in the morning, at noon, in the early evening and at close of day. Personally, I find it helpful to supplement this cycle of offices which can be recited by heart with two others, roughly at 9 a.m. and 3 p.m. There are many printed resources. Even before Cranmer's time, the various "books of hours" were popular among lay people who could afford them. The new "micro-offices," together with other material, are helpfully reproduced by the Church Publishing Co. in a pocket format called *A Time to Pray*.

An expanded four-fold office for each day of the week called *The Rhythm of Life* from the Celtic prayer tradition observed on the island of Lindisfarne has been prepared by David Adam (U.S. edition by Morehouse Publishing, 1997). These wonderful prayers or other prayer book offices with lections for the day can supplement the cycle of little offices at those times of day we have the opportunity to open a book. (Cranmer combined five of the medieval offices into Matins and Evensong because this was common practice anyway among secular clergy who used the Breviary. Even today people who

attempt to read seven or eight offices a day outside of monastic settings often find themselves having to read offices “back-to-back” when interrupted by travel or other commitments.) The great advantage of the micro-office is that it can be easily memorized and said by heart.

Praying the little offices by heart is not meant to replace other prayers of our hearts: contemplation, arrow prayers, intercessions, praises, or “groans too deep to utter” that may accompany our work in the world. The office is the ongoing work of corporate prayer being carried out by the whole church throughout the world. It is truly common prayer. Even when we are alone, we join in a common recitation, even if we are not using exactly the same words. We pray with our sisters and brothers, and we pray with Jesus. The Lord’s Prayer is the heart of the office, accompanied by a psalm that Jesus might have said. We read from the church’s Bible and say a collect, that is, a common prayer. Congregations might well join in a common discipline of all saying one of the short offices for a season.

In nostalgic fantasy, I sometimes imagine how good it might be to live where one could hear the church bells ring and step in to join the singing of Evensong. Those who travel tell me they are disappointed by the reality, and most churches remain tightly locked. However, throughout the day “the voice of prayer is never silent.” We can always join that ongoing service of the church, the “divine office” offered in praise, thanksgiving and intercession to God on behalf of all the human race.

The Rev. Robert Gribbon is a retired priest of the Diocese of Easton. He lives in Queen Anne, Md.

The short office below follows the format of the daily devotions of the BCP and is intended for use around 9 a.m. or at the beginning of the working day. Familiar texts are used to encourage recitation from memory, so individuals should adopt the texts of whatever translation is best known by heart.)

AT THE BEGINNING OF WORK

From Psalm 100

*O be joyful in the LORD all ye lands;
serve the LORD with gladness and
come before God’s presence with a song.
Be sure that the LORD is God.
It is God who has made us,
and not we ourselves.*

A reading

Jesus said; Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment, and the second is like it; Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the prophets. (Matt. 22:37-40.)

Prayers may be offered for ourselves and others, concluding with The Lord’s Prayer.

The Collect:

Direct us, O Lord, in this and all our doings, and further us with thy continual help; that in all our work begun, continued, and ended in thee, we may glorify thy holy name; through Christ our Lord. AMEN.

The office
is the ongoing
work of corporate
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carried out by
the whole church
throughout
the world.

It is truly
common prayer.



Editorials

Young Servant Hearts

It has been interesting this summer to note in various diocesan newspapers and parish newsletters the kinds of ministries in which young Episcopalians are involved. No longer is it enough for young people to gather at the church on a Sunday night and discuss the Bible or how to deal with parents. Young persons, especially teenagers, are involved in a variety of hands-on ministries.

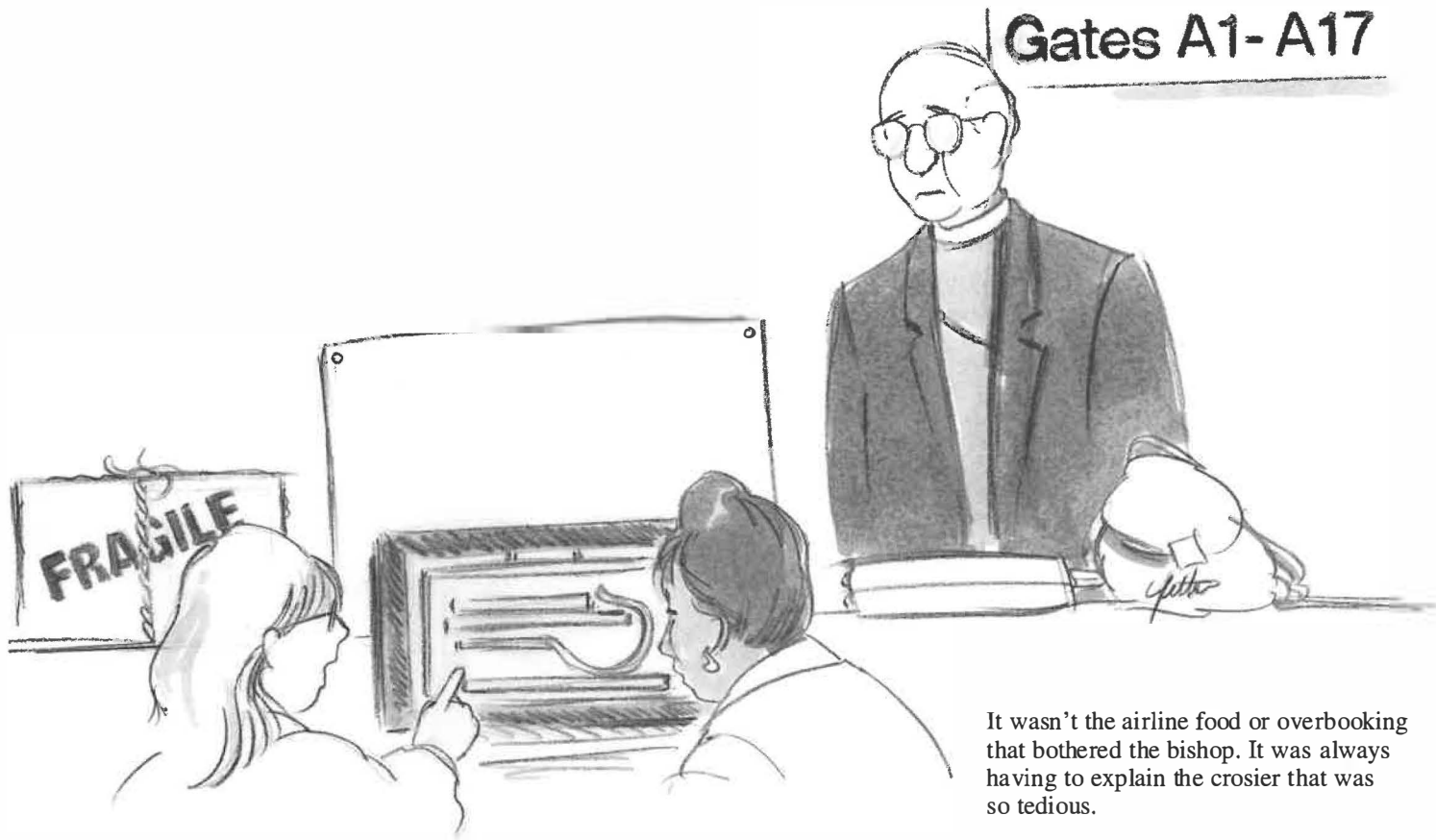
In many parts of the country teenagers are working on the construction of Habitat for Humanity houses. Some parishes or dioceses have organized trips to other parts of the country or to other countries to assist with local projects. Suburban young persons learn about life in a far-away American city. A largely rural congregation sends its young members on a diocesan-organized mission to work in a shelter for the homeless. Enthusiastic youngsters from a Midwest diocese travel to a Southeastern state to help a local congregation build a new church. Teenagers from the South work on a northern Indian reservation. Diocesan youth leaders find a trip to their companion diocese the highlight of their summer.

Many of the persons involved in such ministries report they

are life-changing experiences and eye-opening opportunities. A ministry of compassion, like that practiced by Jesus, can have a major impact on both the giver and receiver. We salute the young people who are willing to become involved in such ministries. They have much to teach the rest of us.

Worthy Feast

On the Feast of the Transfiguration, Aug. 6, the Community of the Transfiguration will celebrate its centenary with a Eucharist at its convent in Glendale, Ohio. The religious community for women has served the church well, not only in this country, but also in Puerto Rico and the Dominican Republic. The sisters of the Transfiguration have had particularly effective ministries with the aged and with children. We extend best wishes to the 34-member community and its 800 associates and wish them many more years of faithful service.



It wasn't the airline food or overbooking that bothered the bishop. It was always having to explain the crozier that was so tedious.



Intrusions

The Wrong Kind of Ringing

By JOHN T. ARMS IV



Recently I had occasion to be reminded how difficult a clash occurs when the church encounters contemporary American life and values.

I was attending the ordination to the diaconate of a friend of mine, and as is often the case the ordination took place at the cathedral of that diocese. As the hour approached for the service to begin, I was surprised — more than usually — at the volume of the conversations taking place in every part of the nave, the wandering around, and the total lack of sensitivity to the fact that the congregation was supposedly in a house of prayer.

Presently one of the cathedral canons came to the crossing, turned on his microphone, and asked for everybody's attention. When things quieted down (which took some time), the canon announced, "It is now time to stop talking and to start praying. So would you please refrain from conversation, turn off your cellphones, pagers and digital alarm watches, and take a few moments to pray for yourselves for those who are about to be ordained, and for those in need." On that note, the organ prelude began.

Half an hour later, midway through the sermon, the cellphone of the woman sitting in front of me rang. She pulled it out of her purse (thereby making the ringing even more audible) and brightly said "Hi!" to whomever was calling. She explained to the caller that she could not talk right now, "But can I call you back later?"

Twenty minutes later, precisely as the bishop was laying hands on the candidates

for ordination, the cellphone rang again.

The woman yanked it out of her purse and — obviously never having turned the ringer off before — spent what seemed like an eternity trying to find the on/off switch. Two candidates later, she finally managed to turn the ringer off.

As I was driving home after the service some thoughts came to mind:

1. If what happened at this service had been the exception rather than the rule, I might have been more patient. However, these types of intrusions have become so standard in Episcopal worship that most people do not even seem to notice.

2. Has it come to this — that the only way for churchpeople to respect the fact that they are in a house of prayer is for someone in authority to stand up, tell them so, and instruct them like school-children to behave accordingly?

To paraphrase something I once read in Miss Manners' column, apropos of people who bring cellphones to parties: If you are so very important that you cannot even go to church without your cellphone, then perhaps you need to stay at home. □

The Rev. John T. Arms IV is a resident of Naples, Fla.

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Books

God's Righteousness

WHAT SAINT PAUL REALLY SAID

By N. T. Wright

Eerdmans. Pp. 192. \$14 paper

Dean Wright has written this book for preachers. Though it is certainly scholarly, it is also concise and readable. In a few pages Dean Wright explores and illustrates the essence of St. Paul's writings. He shows, briefly, the history of scholarly work on Paul. I warmed to Wright immediately because he treats each of the writers with respect both for their scholarship as well as their integrity, while he disagreeing with them at many points.

Wright's description of the two branches of Pharisaism, placing Saul of Tarsus in the radical, aggressive and often violent wing, gives the reader a clearer image of the man and the intensity of his mission.

What "hooked" me were these words written while discussing Saul's/Paul's background as a Jew versus a Hellenist: "What matters is not so much where an idea has come from as where it is going to. Confrontation is even more important than derivation. The more Jewish we make Paul's 'gospel,' the more it confronts directly the pretensions of the imperial cult, and indeed all other paganisms whether 'religious' or 'secular'... To announce that YHWH was king was to announce that Caesar is not. This was the 'good news' that Isaiah's herald was called upon to proclaim" (p. 44). That will preach!

Wright elaborates on the term "righteousness," discussing the various ways in which it can be interpreted or understood. But his main emphasis is upon God's righteousness which is faithful to the covenant. Wright disclaims the centrality of righteousness/justification/faith in Paul's thought and intentions (even in Romans!). He points out that in and of themselves they are not the goals of the faithful community to achieve but rather the signs or proofs or gifts of the faithful community.

The one area in which the book does not ring clearly is Wright's treatment of the second coming of Christ. He left the impression with this reader that it was not truly a Pauline concern. But the Thessalonian epistles (at least the first) and 1 Cor. 15 would seem to argue otherwise.

This is a book to read and read again (and highlight). Those who believe that our relationship with the Lord is dynamic and open rather than fixed and static will find much to think about and preach about here.

(The Rev.) Murray Trelease
Lopez Island, Wash.

Portrait of a Bishop

MERVYN STOCKWOOD

A Lonely Life

By Michael De-la-Noy

Mowbray. Pp. 253. \$19.95 paper

Of Mervyn Stockwood, Bishop of Southwark in England from 1959 to 1980, a friend once said, "He could be proud and prelatish but he was the best bishop I ever had."

During his life, Stockwood held only three positions: 1. curate and then vicar of St. Matthew's, Moorfields (Bristol); vicar of Great St. Mary's, Cambridge; and Bishop of Southwark. In retirement he was Assistant Bishop of Bath and Wells.

He was largely responsible for the re-invigoration of the Diocese of Southwark, including the development of the Southwark Ordination Scheme, one of the first programs in the Church of England for training ministers who were raised up locally.

He had an uncanny talent for spotting men of ability. He also had a talent for saying outrageous things. Politically, he was an outspoken socialist but he was nominated bishop by a Tory Prime Minister, Harold Macmillan, and became friends with both Queen Mother Elizabeth and Princess Margaret. One either liked him or could not abide him.

De-la-Noy has given us a finely crafted portrait of a bishop whose "care for his clergy was outstanding, and championship of controversial theological and ethical issues brave."

John M. Flynn
Saskatoon, Canada

South East Asian Bishops Issue Call to Repentance

On the eve of the Lambeth Conference, bishops of the Province of the Anglican Church in South East Asia sent letters to the Archbishop of Canterbury, the Most Rev. George Carey, expressing concern on topics facing the Anglican Communion.

In a letter signed by the Most Rev. Moses Tay, Primate of South East Asia and Bishop of Singapore, along with six other bishops, the Asians raised their concerns about the future of the Anglican Communion. The bishops were upset by the closing of the Missions and Evangelism Department of the Communion and the dismissal of its executive, the Rev. Cyril Okorocho. They called the move

“discouraging to many provinces which are genuinely concerned about real missions and evangelism. We regret that we have to exercise our prophetic ministry even within the church and call our leadership to repentance.”

In the same letter, the Asian bishops also challenged the effectiveness of some of the networks of the Anglican Consultative Council (ACC) and the ministry of the general secretary of the ACC. “The Family Network has undermined biblical ideals of marriage and has been promoting ‘alternative’ styles such as cohabitation,” the letter states.

The letter also suggests that it may be

time to review the role and the relevance of the ACC and to determine “if it is now outliving its usefulness.”

A second letter from the Asian bishops expresses concern over Bishop Spong’s 12 theses [TLC, May 17], and recommends that the Lambeth Conference dismiss the bishop and his theses without debate. A joint letter by Bishop Spong and Bishop Peter Lee of South Africa was criticized, and a proposed commission to study matters of sexuality was called “inappropriate” by the Asian bishops. It concluded by stating that the Communion “is at the crossroad and crisis of faith and mission.”

English Synod Debates Crown Appointments

A debate on the Church of England’s practice of appointing bishops highlighted the meeting of the church’s General Synod July 4-7 in York.

A motion was made by Canon Timothy Yates to reform the election of bishops. Canon Yates said the present practice of appointments by the crown left in place “a model of the exercise of power which the church should disown and disregard.”

“At the moment, I think the church is too much in hock to the state at various points,” said the Rt. Rev. Mark Santer, Bishop of Birmingham.

The synod wound up recommending a review of the working of the Crown Appointments Commission.

In other action, the synod discussed draft marriage and funeral services and the draft service of thanksgiving for the birth of a child; debated for the first time the misuse of drugs; called for government action against tobacco; and approved draft eucharistic prayers.

Briefly

Henry R. Maguire, a member of St. John Chrysostom Church in Golden, Colo., has been elected chairman of the board of director of Faith Alive, a parish renewal ministry serving the Episcopal Church. Mr. Maguire has been a member of the national board for three years.

The Rt. Rev. **Edward L. Salmon**, Bishop of South Carolina, was elected chairman of the board of trustees of Nashotah House seminary at the board’s recent meeting. Bishop Salmon succeeds the Rt. Rev. William C. Wantland, who will retire as Bishop of Eau Claire in 1999.



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People & Places

Appointments

The Rev. **James M. Adams, Jr.**, is rector of Trinity, 1717 Church St., Wauwatosa, WI 53213-2199.

The Rev. **Linda M. Babcock** is deacon at Trinity, Box 1615, Lebanon, MO 65536.

The Rev. **Cass Bailey** is rector of St. Christopher's, Box 456, Kanoeha, HI 96734.

The Rev. **Jeffrey Barnes** is serving the Cheyenne River Reservation in the Diocese of South Dakota.

The Rev. **Donna Brown** is associate at Christ Church, 2627 Atlantic St. NE, Warren, OH 44483.

The Rev. **Kenneth E. Brown** is priest-in-charge of St. Andrew's, 765 Thayer St., Akron, OH 44310.

The Rev. **Jeffrey Bullock** is rector of St. Barnabas on the Desert, 6715 N Mockingbird La., Scottsdale, AZ 85259.

The Rev. **Carol J. Burgess** is deacon at Emmanuel, PO Box 2319, Southern Pines, NC 28388.

The Rev. **Barbara Connors** is deacon at St. Paul's, 1444 Liberty St. SE, Salem, OR 97302.

The Rev. **George Deatrick** is rector of St. Uriel's, Phila Blvd. & 3rd Ave., Sea Girt, NJ 08750.

The Rev. **Charles Dickey** is priest-in-charge of St. Andrew's, 1301 W Main St., Cottage Grove, OR 97424.

The Rev. **Stephen Fregeau** is the director of the Duncan Center in the Diocese of Southeast Florida.

The Rev. **Christine Cainas Harrell** is associate at All Saints', 4171 Hendricks Ave., Jacksonville, FL 32207.

The Rev. **Rachel F. Haynes** is assistant, St. Alban's, PO Box 93, Davidson, NC 28036.

The Rev. Canon **Cameron Hess** is honorary canon of Christ Church Cathedral, Nashville, TN.

The Rev. **Bill Hyde** is vicar of Creator, 1445 Clinton-Raymond Rd., Clinton, MS 39056.

The Rev. **James Jensen** is associate at Grace, 120 E 1st St., Hinsdale, IL 60521.

The Rev. **William L. King** is bishop's deputy of ministry in the Diocese of Alabama, 521 N 20th St., Birmingham, AL 35203-2682.

The Rev. **Dale Lumley** is rector of Trinity, Box 1168, Madera, CA 93639.

The Rev. **Robert Oliver Lundquist** is rector of St. Gabriel's, 6190 S Quincy Ave., Englewood, CO 80111-1002.

The Rev. **Peter B. Maupin** is serving the Cheyenne River Reservation in the Diocese of South Dakota.

The Rev. **Chris Young** is assistant at St. Paul's, 120 N. Hall St., Visalia, CA 93291.

Ordinations

Deacons

Albany – Joan Pettit Anders, add. 4 Christopher Mill Rd., Medford, NJ 08055-8940.

Chicago – Christopher Cole, assistant at St.

Paul's, 1444 Liberty St. SE, Salem, OR 97302; **Dorian Mulvey**, curate at St. James the Less, 550 Sunset Ridge Rd., Northfield, IL 60093; **Lorna Williams**, director of Christian formation at St. Paul's Cathedral, 128 Pearl St., Buffalo, NY 14202.

Colorado – **Debra Lanning Angell**, curate at Epiphany, 100 Colorado Blvd., Denver, CO 80206-5533; **John Alan Huffman**, curate at St. John Chrysostom, 13151 W 28th Ave., Golden, CO 80401-1601; **Michele Quinn-Miscal**, curate at St. Stephen's, 1 Del Mar Cir., Aurora, CO 80011-8225; **Rebecca Ferrell Nickel**, curate at St. Andrew's, 2015 Glenarm Pl., Denver, CO 80205-3121; **Nina Louise Stasser**, curate at St. John the Baptist, PO Box 954, Granby, CO 80446-0954; **Carolyn Kay Tuttle**, curate at St. Stephen's, 1303 S Poross La., Longmont, CO 80501-6801.

Dallas – **Judy A. Frizzell, D. Keith Garvin, Barbara Sajna, Pamela Theodore.**

Fond du Lac – **Joan Smoke**, assistant at St. James', 434 N 8th St., Manitowoc, WI 54220.

Fort Worth – **Johnson Shannon**, assistant at St. Alban's, 911 S Davis St., Arlington, TX 76004.

Los Angeles – **Juan Barragan, Brian Coleman, Alix Evans, Argola Haynes, Joyce Stickney, Judy Turberg, Joan Yetter.**

Michigan – **Clare Hickman**, curate at Christ Church, 120 N Military Ave., Dearborn, MI 48124; **Kurt Huber**, Trinity, 36 Main St., Newtown, CT 06470.

Mississippi – **Charles Culpepper, Alston Johnson.**

Montana – **Ruth Ann Garcia, Joanne Skidmore**, assistant at St. Matthias', 111 E Main St., Waukesha, WI 53186.

North Carolina – **Elizabeth Dowling-Sendor**, assistant at St. Philip's, PO Box 218, Durham, NC 27702; **Carolyn Eklund**, assistant at Good Shepherd, PO Box 7791, Rocky Mount, NC 27804.

Ohio – **Andrea P. Baldyga**, associate with the West Side Shared Ministries, Cleveland, OH; **Susan H. Russell**, assistant, St. Paul's, 317 E Liberty St., Medina, OH 44256.

Oregon – **Alice Scannell.**

Pittsburgh – **William T. Henry**, assistant at Grace, 503 S Broadway, Ocala, FL 34471; **Shirley L. Morris**, assistant at Our Saviour, 2405 Clearview Dr., Glenshaw, PA 15116; **James D. Shoucair**, assistant at Nativity, 33 Alice St., Pittsburgh, PA 15205.

Renunciations

Dallas – **William E. Simpson**

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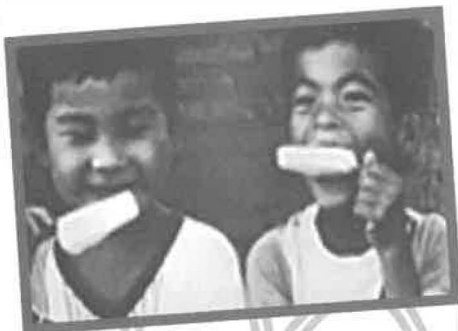
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Benediction

Retirement Meditation

Dear God of my youth, my middle and senior years, 42 years ago I snapped a collar around my neck, knelt before my bishop and began a ministry as pastor and priest to your people. You called me to serve in Michigan, New York and, for my final stretch, in Rhode Island. Now it is time to say goodbye to the congregations I have served during these years.

It is time for me to step aside, to give place at your altar to younger men and women who will place collars around their necks and stoles over their shoulders.

In my sadness in offering a last blessing upon your people, fill my heart with gratitude for the privilege and honor of serving in the ministry to which you have called me.

Cleanse my heart of any envy toward those whom you raise up to serve in the years ahead. Lead me to say an honest "good bye" to the past and a sincere welcome and greeting to what lies ahead.

And, finally, dear God who created me, who redeemed me and who sanctifies my coming in and my going out, help me to realize that now, after 42 years, I am ready to be a priest. Amen.

*(The Rev.) Lew Towler
North Kingston, R.I.*

Next Week ...

Jonathan Daniels



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POSITIONS OFFERED

ASSISTANT FOR SPIRITUAL FORMATION AND PASTORAL CARE: Corporate size, multiple staff parish, minutes from Atlanta, is seeking an experienced priest with particular gifts in the areas of Christian spirituality and pastoral care. This part or full-time position would encompass our chaplaincy to Agnes Scott College, leadership for the feminist theological reflection group and oversight of our Labyrinth ministry. A sharing in the liturgical, preaching and pastoral care ministries would also be included. Please send a letter of interest, resume and CDO profile to: **Mr. Bill Clark, Search Committee Chair, Holy Trinity Parish, 515 E. Ponce de Leon Ave., Decatur, GA 30030.**

RITE I ANGLO-CATHOLIC PARISH, growing professional congregation in southeastern PA, excellent music program and church school, average Sunday attendance of 250, seeks assisting priest or transitional deacon. Skills needed in preaching, adult education, newcomer ministry, youth work. Excellent compensation. Reply **Box P-774**.

PART-TIME ASSISTANT (retired?) priest for exciting church in the cool mountains of northern Arizona. Epiphany needs an assistant priest for campus ministry, assist with services in Flagstaff and nearby communities. Support the lay chaplain in the campus ministry, and lend creativity, guidance and support to other ministries. Help with relocating, half-time salary. Contact: **The Rev. Joseph M. Harte, Jr., Episcopal Church of the Epiphany, P.O. Box 1473, Flagstaff, AZ 86002.**

YOUTH MINISTER, Good Shepherd Episcopal Church, Englewood, CO. Growing 300 family church in south suburban Denver seeks an energetic, experienced full-time youth minister to develop a comprehensive junior and senior high youth ministry program. You must love Jesus and teens, possess outstanding leadership and communication skills and be able to implement a relational ministry that creates a safe and loving environment for our youth. Please mail, e-mail or fax your resume to: **The Rev. John R. Johanssen, Good Shepherd Episcopal Church, 8545 E. Dry Creek Rd., Englewood, CO 80112. Telephone (303) 740-2688; FAX (303) 740-6037; e-mail johnj@chisp.net**

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.**

RECTOR: St. Dunstan's Episcopal Church, Carmel Valley, is seeking experienced leader for a wonderful, loving parish in the central coast area of California. Located in a rural residential setting, this dynamic group of worshipers is rich with local programs for all ages, active ministries and outreach. We enjoy a talented staff including an ordained assistant and a permanent deacon. Send resume to: **Rector Search Committee, c/o 7062 Fairway Pl., Carmel, CA 93923-9586.**

ASSISTANT FOR CHILDREN'S AND YOUTH MINISTRIES: Corporate size, multiple staff parish, minutes from Atlanta, is seeking a dynamic priest committed to our church's future. This full-time position would include oversight for the Episcopal Church curriculum, Journey to Adulthood program and youth group activities. Some shared responsibility in the liturgical and preaching ministries of the congregation would also be expected. Please send a letter of interest, resume and CDO profile to: **Mr. Bill Clark, Search Committee Chair, Holy Trinity Parish, 515 E. Ponce de Leon Ave., Decatur, GA 30030.**

POSITIONS OFFERED

FULL-TIME YOUTH DIRECTOR, youth center director and Christian education director/facilitator for St. James' Episcopal Church, Oneonta, NY. Looking for a Christian man or woman who works well with children and young people of all ages. St. James' is a very active parish with a variety of ministries for all age groups. The position of director requires someone who is extremely flexible, energetic and enthusiastic about mission to young people. The job requires the director to deal with three different sets of young people, the St. James' youth group, "Ichthus" youth center, and Christian education department. Interpersonal relationship skills are of the utmost importance in this position. If you are interested in this exciting opportunity to do ministry to young people, please call **Fr. Mark Cole, Rector of St. James' Church at (607) 432-5362.**

YOUTH DIRECTOR. Christ Church Cranbrook, Bloomfield Hills, MI, seeks a youth director for junior, high and college groups. Our Episcopal parish needs an energetic and dynamic leader. If you are a spiritual and caring person with a Christian background, we would like to hear from you. Become a part of our key staff with an excellent salary and benefits. Send your e-mail to the **Rev. Ed Mullins: cchurch@concentric.net** or FAX your resume to **(248) 644-0148, attn. Deb Gollnitz.**

WELL-ESTABLISHED and growing parish of over 80 years seeks priest with talents in stewardship, Christian education, preaching and pastoral care to serve 200-member congregation in beautiful lakeside community. Resume to: **Trinity Episcopal Church, Attn: Search Committee, 30205 E. Jefferson Ave., St. Clair Shores, MI 48082.**

DIRECTOR OF CHRISTIAN EDUCATION. Part-time salary with benefits. BA or its equivalent. Self-starter, organized, creative, grounded in theology/spirituality, experience in training, supervising, excellent communication, team player. Family-oriented suburban church. Episcopalian preferred. Send resume to: **Grace Church, 1815 Hall, SE, Grand Rapids, MI 49506.**

COME IN FROM THE COLD October through May. Wanted: an Episcopal priest for St. Philip's Episcopal Church, a small, friendly, spirit-filled congregation located in a small desert community and winter resort on the Colorado River. Phone **(520) 669-9498; (520) 667-2852. FAX (520) 669-9498. Write: 1209 Eagle Ave., Parker, AZ 85344.**

CHRISTIAN EDUCATION DIRECTOR, Chapel of the Cross, an Episcopal parish in Chapel Hill, NC. Chapel of the Cross is seeking a part-time director of Christian education beginning July 1, 1998. This position is 20 hours per week. Primary emphasis will be on church school for children ages 2-18. We are looking for someone with an advanced degree in Christian education or comparable experience who is creative, energetic and able to delegate. Please send resume to: **The Rev. Tammy Lee, Chapel of the Cross, 304 E. Franklin St., Chapel Hill, NC 27514.**

CHAPLAIN—Cathedral Home for Children, Laramie, WY. Residential treatment center providing a family-like setting and milieu treatment for troubled adolescents (12-18 y/o). Write for position description to: **The Rt. Rev. Bruce Caldwell, 104 S. 4th, Laramie, WY 82070; 1-307-742-6606, annkri@aol.com**

CHRISTIAN ED RESOURCE PERSON for 10 parish deanery in Rhode Island. Experienced lay person wanted for full-time position to train teachers, gather resources, assess curricula, make connections among parishes. Send resume to: **The Rev. William Locke, 490 Broadway, Pawtucket, RI 02860 or e-mail Wlocke723@aol.com**

RETREAT CENTERS

THOMAS THE APOSTLE CENTER, 45 Road 3 CX-S, Cody, WY 82414; Telephone/Fax (307) 587-4400. E-mail thomap@wave.park.wy.us. Individual and group retreats; spiritual direction; pastoral counseling; conferences and day meetings; family reunions, studio and gallery, all in the shadow of Yellowstone Park.

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. (850) 562-1595.**

TRAVEL

ATTENTION CLERGY: Lead your parish, friends and family on a pilgrimage to ISRAEL and extend to Greece, Turkey, England, Africa, etc., and travel FREE. Call or write: **Journeys Unlimited, 500 8th Ave., New York, NY 10018; (800) 486-8359 or FAX (212) 736-8959. E-mail: holytours@worldnet.att.net Web site: journeys-unlimited.com**

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Summer Church Services

Birmingham, AL

ST. ANDREW'S 1024 S. 12th St. (Downtown)
The Rev. Francis X. Walter, r
Sun 8, 10:30 H Eu; Tues 7 H Eu; Thurs 12:05 H Eu (in University Commons); Fri 10:30 H Eu

Carlsbad, CA

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

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

Estes Park, CO

ST. BARTHOLOMEW'S 880 MacGregor Ave.
The Rev. M. Paul Garrett (970) 586-4504
Sun: H Eu 8 & 10:30; Sat 5:30 H Eu (June-Aug)

Rocky Mtn. Nat'l Park—west side

ST. JOHN'S Grand Lake, Granby, CO
The Very Rev. Kelsey G. Hogue (970) 887-2143
Sun HC 8:30, Wed HC 7 4th & Garnet in Granby
Call about Sunday EP on Grand Lake (vacation attire appropriate)

Hartford, CT

CHRIST CHURCH CATHEDRAL
Corner of Church & Main Sts.
<http://www.cccathedral.org> (860) 527-7231
The Very Rev. Richard H. Mansfield, D.D., Dean; Canon Wilborne A. Austin; Canon Anika L. Warren; the Rev. Christopher H. Martin Sun Eu 8, 10:30. Daily Eu 12 noon

Roxbury, CT

CHRIST CHURCH Church & North Sts.
The Rev. Bruce Shipman, r; Jack Gilpin, lay theologian
Sun 8 & 10:30 H Eu (860) 354-4113

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)

Washington, DC (Cont'd)

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

Wilmington, DE

CHRIST CHURCH CHRISTIANA HUNDRED
Off Rts. 52 & 100
Near Brandywine Valley Attractions
The Rev. John Martiner, the Rev. Mary Duvall, the Rev. Charles Weiss (302) 655-3379
Sun Eu 8 & 10, Wed Eu 9 (chapel). MP wkdays 8:30

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

Atlanta, GA

ST. PAUL'S 306 Peyton Rd., SW
The Rev. Edward L. Warner, r (404) 696-3620
July 5-Sept. 13: Sun H Eu 10; Wed 7:30

Augusta, GA

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

Decatur, GA

HOLY TRINITY 515 E. Ponce de Leon Ave.
The Rev. Philiip C. Linder, r; the Rev. Susan Latimer, the Rev. Hunt Comer
Sun 8, 10:30 H Eu. Wed 10 H Eu & Healing (404) 377-2622

Savannah, GA

ST. FRANCIS OF THE ISLANDS Wilmington Island
590 Walthour Road
Sun 8 & 10:15 H Eu. Wed 7 H Eu. MP 8:30

ST. PAUL THE APOSTLE

34th & Abercorn
The Very Rev. William Willoughby III (912) 232-0274
Sun Masses 8 & 10:30. Mon 12:15; Tues 6; Wed 7; Thurs 10; Fri 7

Kaneohe (Oahu), HI

CALVARY (808) 247-2733 45-435 Aumoku St.
The Rev. Joseph J. Carr, r E-mail: CalvryChHI@aol.com
Sun Eu 7 & 9:30. Prayer & Praise 1st Fridays 7

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

Peoria, IL

CHRIST CHURCH (Limestone) Christ Church Rd.
The Rev. John R. Throop, D.Min., v (309) 673-0895
Sun 9:30 H Eu. Founded by Bishop Philander Chase in 1845

Riverside, IL (Chicago West Suburban)

ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 10:15 (Sat 5). 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 & 10

Baton Rouge, LA

ST. JAMES (Founded 1844) 208 N. 4th St.
The Rev. Fred Fenton, r, the Rev. George Kontos, sr. assoc.; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Lou Taylor, Dir of Christian Ed; Dr. David Culbert, organist-choirmaster, 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 33 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). Wed Mass 6—Reconciliation, Wed 5, Sat 9:30

Gloucester, MA

ST. JOHN'S 48 Middle St.
The Rev. Richard Simeone, r; the Rev. Lyn Brakeman, assoc
H Eu Sun 8, 10:30. Wed 12:15 (978) 283-1708

Mt. Desert, ME

ST. MARY'S-BY-THE-SEA, Northeast Harbor S. Shore Rd.
June 14-Sept. 6: Sun 8 H Eu; 10:30 H Eu (1st), MP (2nd-5th)

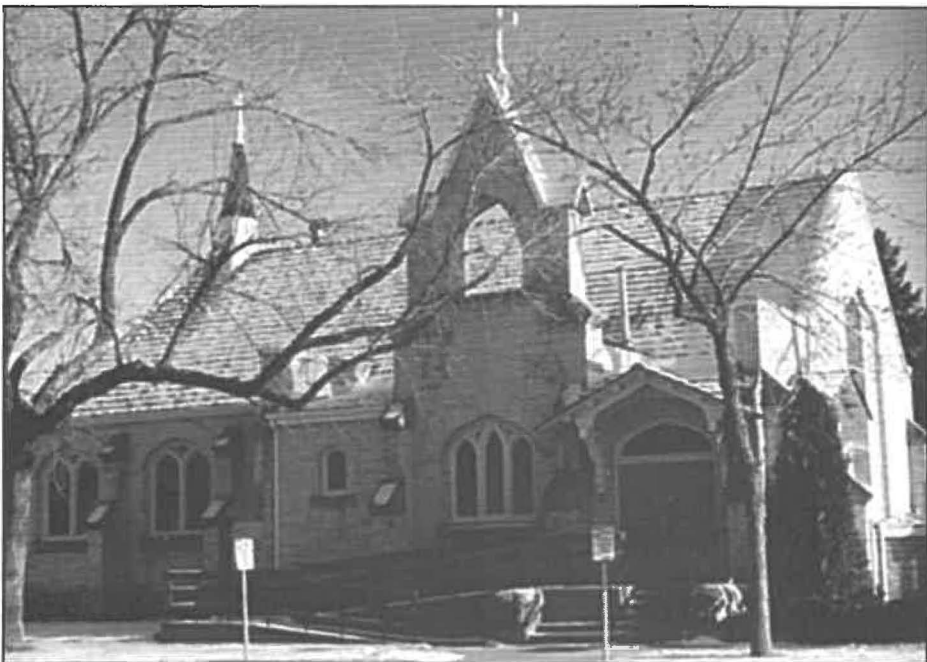
ST. JUDE'S, Seal Harbor

Rt. 3
July-Aug: Sun 10:30 H Eu (1st, 3rd), MP (2nd, 4th, 5th)
The Rev. Charlene S. Alling, r (207) 276-5588

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

(Continued on next page)



St. Luke's Church, Billings, Mont.

Summer Church Services

Billings, MT

ST. LUKE'S (406) 252-7186
119 N. 33rd St.
HC Sat 5, Sun 8 & 10:15, Wed noon w/lunch

Asheville, NC

CATHEDRAL OF ALL SOULS
2 Angle St. (Biltmore Village)
Sun Eu 8, 9, 11:15. Daily Eu 12:30 (828) 274-2681

Hertford, NC (Dio. of East Carolina)

HOLY TRINITY 207 Church St. (919) 426-5542
The Rev. Dale K. Brudvig,
Sun H Eu 10

Lincoln, NE

ST. MARK'S-ON-THE-CAMPUS 13th & R
The Rev. Dr. Don Hanway, v (402) 474-1979
Sun Eu 8:30 & 10:30; Tues Eu 12:30

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

Carlsbad, NM

GRACE CHURCH (505) 885-6200 508 W. Fox St.
Fr. Thomas W. Gray, r
Sun 8:30 & 10:30 (Sung), Wed 10. HDs 5:30 (Sat 10)

Ruidoso, NM

HOLY MOUNT 121 Mescalero Trail
The Rev. Canon John W. Penn, r (505) 257-2356
Sun: H Eu 8; 10:30. Wed H Eu 5:30

Santa Fe, NM

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

Minden, NV

COVENTRY CROSS 16 Esmeralda Pl.
The Rev. Shep Curtis (702) 782-4161
Summer Hours: H Eu 9, Sunday school 9, Fellowship 10

Long Beach, LI, NY

ST. JAMES OF JERUSALEM BY THE SEA
W. Penn & Magnolia
Gethsemane Garden Cemetery/St. Rocco Pet Cemetery
The Rev. Mariin Leonard Bowman, r; the Very Rev. Lloyd
Lewis, Jr., h.r.
Sat 5; Sun 8 & 10 (High Mass)

New York, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St.
(212) 378-0200
Sun Eu 8, 9 Cho Eu 11, EP 5 (Ev 1S). Mon-Fri MP 8, Eu 12:05
("Sun on Thurs." Cho Eu 12:05), EP 5:30. Sat MP & Eu 10.
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EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
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,
asst
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

ST. THOMAS 5th Ave. & 53rd St.
The Rev. Andrew C. Mead, r (212) 757-7013
Sun Eu 8, 9, 11. Wkdys MP & Eu 8, Eu 12:10, EP & Eu 5:30.
Sat Eu 10:30

New York, NY (Cont'd)

PARISH OF TRINITY CHURCH
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The Rev. Samuel Johnson Howard, Vicar
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TRINITY Broadway at Wall
Sun H Eu 9 & 11:15, Mon-Fri MP 8:15 H Eu 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.

Niagara Falls, NY

ST. PETER'S 140 Rainbow Blvd.
(a block from the Falls) (716) 282-1717
The Rev. Guy R. Peek, r
Sun: 8 H Eu, 10:30 H Eu (Sung), Wed H Eu noon

Saratoga Springs, NY

BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke, r
Sun Masses: 6:30, 8 & 10

Westhampton Beach, NY

ST. MARK'S Main St., 11978 (516) 288-2111
The Rev. George W. Buster, S.T.M., r; the Rev. John H. Peter-
son, M.Div., priest assoc
Sun 8 HC (Rite I), 10 H Eu (Rite II) 1S & 3S; MP 2S, 4S, 5S. 10
Special Music, Spiritual Healing 8 & 10 (3S), 11:15 H Eu (2S,
4S, 5S)

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, SSC, r
The Rev. R. Trent Fraser, c
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:
Mass 12:10 & 6:15 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6
& Sun 10:30, at any time on request.

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. Wkdys:
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 app.

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

Pawleys Island, SC

HOLY CROSS FAITH MEMORIAL (843) 237-3459
Hwy 17 S (at Baskerville Ministries)
Sun H Eu 10 (traditional, small, racially mixed)

Rapid City, SD

EMMANUEL 717 Quincy St.
(On the way to Mount Rushmore) (605) 342-0909
The Rev. David A. Cameron
Sun 8 & 10:15 (H Eu), Wed 10 (H Eu & Healing)

Corpus Christi, TX

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

Dallas, TX

INCARNATION 3966 McKinney Ave.
The Rev. Larry P. Smith r; The Rev. Frederick C. Philpott v;
the Rev. George R. Collina; the Rev. Thomas G. Keithly
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, 10 MP (HC 1S), 11:15 HC (ex 1S). 1928 BCP. Daily
as anno (817) 332-3191

Houston, TX

PALMER MEMORIAL 6221 Main St.
Across from the Texas Medical Center & Rice Univ.
The Rev. James W. Nutter, r; the Rev. Samuel R. Todd,
assoc; the Rev. Mary Elizabeth Conroy, assoc
Sun 8 & 11 (Rite I), 9 & 6 (Rite II). Wkdys 8:30 MP; 6 EP ex
Wed; Tues 7:30 H Eu; Wed 6 H Eu, HS.
(713) 529-6196; www.palmer.tx.com

Tomball, TX

GOOD SHEPHERD 715 E. Carrell
The Rev. Stan Gerber (281) 255-9872
Sun H Eu 8:15, 10:30; Sunday school 9:30

Bayfield, WI

CHRIST CHURCH 125 N. 3rd St.
The Rev. Dennis Michno (715) 779-3401
Sun Mass 10. Wed Mass noon. Concert Thurs 5

Hayward, WI

ASCENSION 10612 N. California Ave. (715) 634-3283
The Rev. Bruce N. Gardner, CSSS bngcss@aol.com
Sun Sung Eu & Ch S 10:15

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

Rhineland, WI (Northwoods)

ST. AUGUSTINE OF HIPPO 39 S. Pelham St.
The Rev. John W. Biggs, r (715) 362-3184
Sun H Eu 9; Daily as scheduled

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

San Miguel de Allende

GTO Mexico

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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. Wkdys as anno.
Spanish service Sat 6