

The Living Church

The Magazine for Episcopalians

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A chaplain's day at
*Washington
National
Cathedral*

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Features

A Day at Washington Cathedral

By **Frederick Quinn**

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Short and Sharp: A sampling of books by and for women (p. 12)

Quote of the Week

Princeton University sociologist Robert Wuthnow, quoted in *Newsweek* about the Devil: "Look at the parking lot outside any church. If you see Lexuses and Cadillacs, you won't hear Satan preached inside. If you see a lot of pickup trucks, you will."

In This Corner

Tracking a Spiritual Family History

Recently our 17-year-old son was confirmed. As one of his gifts, I wrote for him a spiritual history of the DuPriest family, surveying what I know about French Huguenots and the generations of our family in Virginia. I told him about about my father being a deacon and Sunday school superintendent, and his own baptism. Granted, it probably wasn't his favorite confirmation gift, but I hope he'll keep it, read it later, and share it one day with another generation.

Like many who became interested in their family history, I have gone a bit overboard at times, traveling to out-of-the-way libraries, ordering esoteric books and, yes, investing in a new computer program. Genealogy is addictive, no doubt about it.

After all, your parents had two parents; each of them had two parents; each of them... "The stars in the heavens" and "the sands of the sea" begin to sound like realistic metaphors.

Of course, it is not always possible to track down all our family lines. But most of us can trace our immediate family back a number of generations, and all of us have oral histories which embellish our family narratives.

We also have a spiritual heritage. As children of God, yes, but also as children of particular people in particular places at particular times. Episcopal clergyman and hymn writer Phillips Brooks once quipped that he was probably a Christian because of his aunt in Teaneck, N.J. Likewise, each of us is who he

or she is through the incredible mix of genes, geography and relatives — blood or adopted. Attached to these particulars are often spiritual bequests.

To write your spiritual family history, record or look up, if you're fortunate to have material already in print, your direct family line. If you have a Family Bible, determine to whom it belonged and list the family names and dates inscribed inside, along with the title page information. If you have copies of wills in your family, read them, especially the opening paragraphs, which often bequeath the Christian faith to children, as well as request a Christian burial.

If you know the origin outside of the U.S. of your family, begin there with what you know. Then simply trace your lineage from one generation to another, with names and dates, but adding whatever you've learned about the religious heritage of your family.

End with your parents, yourself and your children, telling about your church school (or lack thereof) experience, vacation Bible school, baptism, confirmation and marriage. Tell about your teachers, priests and bishops. Children and grandchildren love to hear about adults as children.

Each of our stories will be different, yet rich with personality and humor and sadness. And each story we record and pass along makes more real and poignant the wondrous ways God works through particular people.

(The Rev.) Travis DuPriest, book editor

Sunday's Readings

The Message to Proclaim Is Clear

Epiphany 3: Amos 3:1-8; Ps. 139:1-11; 1 Cor. 1:10-17; Matt. 4:12-23

A perennial dilemma faced by far too many clergy is deciding what to preach about on any given Sunday. And the church as an institution often acts as though it's faced with the very same quandry — if not from week to week, then from one generation to the next. What message shall we proclaim? What do we have to say to those who we hope are listening?

Left to their own devices, both individuals and the institution have come up with some pretty peculiar answers to this seeming problem. Individual clergy, led by their personal interests and proclivities, have variously preached pop psychology, left- or right-wing politics, or their own brand of spirituality. And the corporate body, depending on particular times and circumstances, has tried

nationalism, civil disobedience, and more recently "political correctness." Difficult business, this deciding what to proclaim.

Today's readings make it clear that we don't have a choice of what to preach, as individuals or as the church, at least if we're to be faithful to our God. "The lion has roared," insists Amos. "The Lord God has spoken." And the message — the only message — we're given by God to proclaim is that of Jesus himself in today's gospel. "Repent, for the kingdom of heaven is at hand."

What we as Christians are called to proclaim to the world is far more basic than we generally suppose. Like Paul, our task is to preach the gospel of the power of the cross. With Jesus, our mission is to preach boldly the gospel of the kingdom, a mission pressed upon us from behind and before by the hand of the living God.

Why Can't We Rest in Peace?

Why can't the Diocese of Washington allow even one traditionalist parish to live out its days in peace?

Out of some 96 congregations, mine is almost the only one left in which most members do not accept the ordination of women. By 1997, the ordination of women will no doubt become mandatory and my parish church will be history. One would think this imminent death warrant would satisfy those who do not believe we traditionalists have a right to exist. But the bishop and his suffragan have clearly indicated that they intend to perform a premature execution on us. They will proceed on Jan. 14, by forcing upon us a visitation by the female suffragan whose ecclesiastical authority they know we cannot in conscience recognize. This action will be one in a long series which shows disregard for due process in this diocese.

Why does the leadership act this way? Does the bishop see himself as the "Pope of Washington"? The diocesan leadership has made no secret of the fact that it views the present canons (not to mention the holy scriptures) as infinitely malleable. I recently had occasion to hear both the bishop and the chancellor of this diocese state (in the context of the Righter presentment) that canons don't really mean much, if anything, that they are subject to various interpretations, etc.

So where do we draw the line? How can the church as an organization survive without the structure of canons reinforced by due process?

*Stella Morabito Green
Bladensburg, Md.*

Being Important

Canon Harkins' letter on being nice [TLC, Dec. 24] brings to mind the fact that recently my wife, for reasons obvious to me, bought me a little trivet to hold my coffee cup. The trivet bore the words, "It's nice to be important, but it's more important to be nice."

So what's so nice about always being pleasant and agreeable? Why isn't it important to be important once in a while? Of course, it's true that unwaveringly nice people have few if any enemies. On the other hand, they don't have very many real friends either.

Consider the nobility of Jesus. Was he nice? No doubt he was most of the time. One doesn't hold the loyalty of disciples by treating them in a disagreeable and

unpleasant way. Yet one can think of at least three separate occasions when Jesus deemed it more important to be important than to be nice in his dealings with others. Once he violently drove some merchants out of the temple and overturned the cashier's tables. On another occasion Peter reprimanded him for predicting his own death. Jesus retorted by calling Peter a henchman of the devil and a hindrance to Jesus' mission. Not very nice, but important.

God in Christ has a mysterious way of knowing when it's important to be nice, and when it's ever so much nicer in the long run to be important.

*(The Rev. Canon) John R. Whitney
Wellsboro, Pa.*

Sharing Power

In his letter, [TLC, Dec. 24], the Rev. Jack Aber is particularly upset with the Episcopal Women's Caucus because it seeks "power" rather than being "like Jesus," and saying (from their cross), "Father, forgive (men), for they know not what they do."

Actually, that would be an appropriate saying for women, and probably has been for most of the church's history, because most men in the church, vis-a-vis women, know not what they have long done, and are still doing to them, in the name of Jesus. Does Fr. Aber really think women have not been marginalized and discounted for centuries in our beloved "Anglican tradition?" Does he think they should not have noticed? If I surmise his position correctly, it is that men should have power in the church, and women should just love them for it.

In fairness, the Episcopal Women's Caucus, I believe, is not trying to "undermine this church," but rather to undermine a patriarchal system that has no place in a just and loving Christian society.

*(The Rev.) Robert G. Hewitt
Colorado Springs, Colo.*

Consistent Behavior

In the first paragraph of the editorial "Flaunting Authority" [TLC, Dec. 17], Bishop Allen Bartlett is charged with "strange behavior," his announcing that he — facing presentment charges — would ordain to the priesthood the same person he previously ordained to the diaconate. I suggest that this behavior is not "strange," but consistent. The bishop thought he had

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Letters

acted appropriately in the first event, and obviously thinks he will act appropriately in the second. The fact that he is facing presentment charges has only peripheral pertinence to the ordination process the Rev. David Morris is undergoing, as "facing a presentment" only means that some others disagree with his actions. "Facing a presentment" doesn't in any way mean Bishop Bartlett is no longer a bishop of the church or that he should no longer ordain deacons and priests.

In the second paragraph, the bishop is described as having followed all established procedures in the ordination process, even having consulted "with all the bishops of Province 3 . . . only two of the bishops objected." The editorial calls this a "flagrant breakdown of authority," an epithet which I don't find in the slightest consonant with the aforementioned description. The only way the epithet could be true would be if the bishop were false to the process, and it appears he wasn't. On the contrary.

The same paragraph states, "Because the ordination of non-celibate homosexuals has not been approved by the church, Bishop Bartlett defied the doctrine and discipline of the church." This is trickier, as it has been argued that the Episcopal Church doesn't really have doctrine per

se, and discipline as contained in the Constitutions and Canons doesn't mention practicing homosexuals. The opinion of General Convention is that it is not now appropriate to ordain practicing homosexuals; however that opinion has yet to become canon law, and thus is not "authoritative." As the editorial states, "the ordination of non-celibate homosexuals has not been approved by the church." However the ordination of non-celibate homosexuals has yet to be forbidden by canon law.

Yes, Bishop Bartlett's decision to continue the ordination process for his priest-to-be is rather "in-your-face," as it deals with a sore and divisive issue in today's church and has led the bishop to confront his critics by ignoring them. But can Bishop Bartlett be said to be "flaunting authority"? I think not, at least not any definitive authority currently reigning in the Episcopal Church.

The underlying message of the editorial — that active homosexuals have no place in the priesthood and that anyone supporting them is wrong — is clear. The support you give for this message, however, is sorely lacking. The end result borders on the sensational; it's not worthy of you.

*Jim Watkinson
Hailey, Idaho*

The Living Church

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Letters

No More Need

Richard S. Andrews [TLC, Nov. 12] asks "where will our sacraments, our church and indeed our souls" be if "in the fullness of time" theologians were wrong about women's ordination.

My understanding is that in the fullness of time we will rejoice at our Lord's return, in whose presence there will be no more need for sacraments. In the fullness of time the church will be seated at a celestial banquet in the presence of the blessed Trinity, along with the vast company of all who have gained heaven by virtue of the incomparable sacrifice of Jesus Christ. In the fullness of time, our souls will be united with our Maker and Redeemer in a union of inconceivable sweetness.

I share with Mr. Andrews an uncertainty about whether any of the drafters of proposed Canon III.8.I will give witness at my strayed soul's judgment. What gives me a reasonable and holy hope as I consider the day of my judgment is the eloquent witness put forward on my behalf by the One who made of himself a "full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world ..." I commend that hope to Mr. Andrews.

*(The Rev.) Jonathan Weldon
Eugene, Ore.*

Funds Needed

One hears that the trial of Bishop Righter will cost the Episcopal Church in around \$1 million. This is a large sum, and one which the church can ill afford at this time.

Would the bishops who brought the presentment, thereby ensuring that this sum of money would be expended, consider a modest proposal to do something concrete to offset these costs? Would they undertake to personally head up fund raising drives in their dioceses, and through any other avenues available to them, which would match the monies being expended on the trial and make these funds available through the Presiding Bishop's Fund for World Relief for the alleviation of human misery?

If not, why not?

*David E. Crean
Durham, N.C.*

It's a Problem

Unfortunately, I missed the article "Must Wine Be Used?" [TLC, Oct. 22]. I am a new subscriber to TLC and didn't

get that issue. However, I heartily second all the responses to that article [TLC, Nov. 26].

Please, bishops and priests, think of your altar guilds before deciding to offer grape juice in addition to the wine. I was part of a parish where permission was granted to allow grape juice in addition to the wine. Praise the Lord that our interim rector has stopped its usage after seven years.

Grape juice spoils easily and unless you buy it in the baby food section of the grocery store, you cannot get small amounts. During the absence of our rector, the supply priests who came to the church were not sure what to do with the grape juice. "Do I consecrate it? Do I add water to it?" On one Palm Sunday, the visiting priest added wine to it. There's more, but this letter would be too long.

So often consequences of changes put a burden on the altar guilds. I realize that is part of our ministry, and we gladly do what we are asked to do. But, please, think twice before you ask us to deal with grape juice!

*Jane Holmes
Baltimore, Md.*

Decision Needed

It seems to me we must decide in the Episcopal Church whether we believe in "the Holy Scriptures of the Old and New Testament as the revealed Word of God" (BCP, p.877) against which we test all new practices and alleged leading of the Holy Spirit, or that the holy scriptures are to be continually interpreted by a society never constant and progressively changing.

If it is the former, then changes in our generation (ordination of women, acceptance of homosexuality, abortion) may not be the "leading of the Holy Spirit" and suggestions such as use of grape juice rather than wine [TLC, Oct. 22] would be totally inappropriate. If it is the latter, then scripture is not dependable but flexible according to the dictates of the society in which it is interpreted, and we are without any absolute for testing doctrine and dogma. The former equates to a type of literalism; the latter to chaos!

*(The Rev. Canon) Philip E. Weeks
Barnabas Ministries
Maitland, Fla.*

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Typed submissions with double spacing are more likely to be published.



The National Organization of Episcopalians For Life (NOEL)

is sponsoring a forum entitled, "Human Abortion — Can It Ever Be A Moral Choice?" with the Rev. John Rankin, president of the Theological Education Institute, Hartford, Connecticut and The Rev. Katherine Ragsdale, Episcopal priest and president of the Religious Coalition For Reproductive Choice.

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'Holy, Catholic and Apostolic'

Basics of Anglicanism Addressed in Lectures

Three basic aspects of Anglicanism were addressed by one of the Church of England's best-known and articulate young bishops, the Rt. Rev. Geoffrey Rowell, in the Louise Haskin Lectures, Dec. 15-16, at St. Paul's Church, K Street, Washington, D.C.

Bishop Rowell was fellow, chaplain and tutor at Keble College, Oxford, and a lecturer in the Oxford Faculty of Theology for more than two decades before appointment as Bishop of Basingstoke, suffragan to Winchester.

The three lectures at St. Paul's had the overall title, "On Being the Church: an Anglican and Ecumenical Exploration." On Friday evening, his subject was "On Being Catholic." Saturday's lectures were "On Being Holy" and "On Being Apostolic." He also preached at St. Paul's on Sunday before returning to England.

In his first address, Bishop Rowell recalled John Henry Newman's interest in American Episcopalians, whom he saw as a proof that Anglicanism was not a "mere creation of the State." The bishop urged Anglicans to remember that their claim to be part of the "one, holy, catholic and apostolic church" demanded "a walking in the ways of convergence, not diver-

gence"; an awareness that "decisions of parts of the church are always partial; and that claims to an unfettered provincial, local, or national church autonomy impair our catholicity."

Taking up the topic of holiness, on Saturday, Bishop Rowell urged that, just as St. Augustine had argued with the Donatists that the holiness of the church was primarily Christ's holiness, and would be fully manifested only at the end, so we might now need to understand both catholicity and the fullness of apostolic faith and ministry in an ecumenical perspective.

"Although that holiness is not yet fully realized, the call to holiness is one which we need to hear," he said, "for that call for Christians means growing in the likeness of Christ."

In his final lecture, Bishop Rowell drew on insights offered by his current appointments to the Anglican-Oriental Orthodox International Forum and the Church of England Doctrine Commission, as well as his academic knowledge of the theology of the Oxford Movement.

Preaching on Sunday, Bishop Rowell took as his theme the great Advent antiphons, whose longing "O" is a longing for the coming of God's kingdom, of which here and now we have a foretaste.

(The Rev.) James B. Simpson

North Dakota's Bishop Masuda Dies

The Rt. Rev. George T. Masuda, 82, retired Bishop of North Dakota, died Dec. 18 of pulmonary fibrosis at his son's home in Monterey, Calif. He was the eighth Bishop of North Dakota, serving from 1965 until his retirement in 1980.

Bishop Masuda was born in Rochester, Minn., and graduated from Carleton College (Minn.) and Seabury-Western Theological Seminary. He was ordained to the diaconate in 1942, and to the priesthood in 1943. He was vicar of five churches in Montana from 1942 to 1948, when he became rector of St. Luke's Church, Billings, Mont. He served there until he was elected to the episcopate in 1964.

Following his retirement, Bishop Masuda served in interim ministry in 14 churches, including Okinawa, Ireland,



Bishop Masuda
(1974)

Alaska and Hawaii. He lived in Kalispell, Mont.

The bishop was a former president of Province 6, a trustee of Seabury-Western, and a trustee of Roanridge Foundation.

He was married to the former Jeanne Bennett, and had two sons, David, of Sandpoint, Idaho, and Michael, of Monterey, Calif., and three grandchildren. He is survived by two sisters, Lorraine Jones, of Whitefish, Mont., and Janet Masuda, of Fridley, Minn., and a brother, Robert, also of Fridley.

Package Bomb Injures Priest in Alabama

The Rev. Michael Schnatterly, rector of Emmanuel Church, Opelika, Ala., was injured when a package bomb, left on the trunk of his car, exploded on New Year's Day. Fr. Schnatterly was hospitalized with broken bones, but escaped serious injury.

The incident occurred about 9 a.m. when Fr. Schnatterly went to his carport and found a package atop the trunk of his car. When he lifted the package, it exploded, sending nails and other debris through the air with such force that the roof of the carport was penetrated. The back window of the car was shattered and the trunk dented.

According to Associated Press, a neighbor, Guy Mangrum, said he saw nails embedded in the carport ceiling and scattered about the blast site. He told AP he heard Fr. Schnatterly moaning inside the carport as police arrived.

"He's a good guy and doesn't deserve this," Mr. Mangrum said.

The Federal Bureau of investigation, the Bureau of Alcohol, Tobacco and Firearms (ATF), and Opelika police were investigating. An FBI official said the device was built to kill its intended victim.

Officials investigating the incident asked area residents for assistance in identifying anyone who might have purchased several Rayovac batteries. CBS News reported the bomb was accompanied by a note vowing revenge against the ATF.

Fr. Schnatterly, 40, has been rector of Grace Church since 1992.

"I share with many the horror and grief over the bombing which has left one of our priests, Michael Schnatterly, hospitalized," said the Rt. Rev. Robert O. Miller, Bishop of Alabama. "It is difficult to imagine such a senseless act of violence anywhere, especially directed toward a priest."

Sewanee Seminarians Enter Prison Bearing Gifts

Christmas break. Most students jump into cars and head for home — fast. But at the School of Theology of the University of the South in Sewanee, Tenn., the first thing 22 Episcopal seminarians did was go off to prison.

A team of men and women celebrated Christmas early with 125 male inmates at the Special Unit of the Limestone Correctional Facility in Huntsville, Ala. The prisoners are isolated, not only from society, but from other inmates. Each has been diagnosed HIV positive or with AIDS. In this Alabama prison, they are assigned to live in a “compound within a compound.”

“What they want most, is not to be forgotten,” said Robert “Bude” Van Dyke, who organized the trip. Mr. Van Dyke, a Methodist pastor from Athens, Ala., is studying at Sewanee. He began to visit the Special Unit in July 1995. Very few people minister to the men, he said.

In preparation for the visit, the team gathered the day before for Eucharist in the seminary’s Hamilton Hall Chapel.

Encircling the altar, the group received unction with laying on of hands and a commissioning to go out to “proclaim hope where, humanly speaking, there is not very much hope,” said the Rev. Howard Rhys, a 78-year-old professor emeritus.

Early the next morning, carrying Bibles, prayer books, song books, guitars, a banjo and a violin, the seminarians walked into the prison. They balanced boxes of homemade cookies made by classmates, staff, nuns, and suburban Huntsville parishioners, and lugged gallons of hot coffee to share after the service they entitled “Surprised by Grace.”

They surrendered their driver’s licenses to prison guards, went through two sets of locked doors, across a prison basketball court, and entered into a white-walled chapel where more than 125 men were singing gospel music, rocking with electrified acoustic guitars, drums and piano, awaiting the ministry team. On the wall were written inspirational slogans, like



Katharine Scranton photo

Prof. Rhys (second from left) blesses Sewanee seminarians before their pre-Christmas visit to an Alabama prison for a service with inmates who have been diagnosed HIV positive or with AIDS. What the prisoners want most, said the trip’s organizer, “is not to be forgotten.”

“Life’s experience should make us better — not bitter.”

The inmates wore starched whites and white sneakers. Some sported red ribbons on their shirts, noting support for people with AIDS. Most were young.

For two hours the group sang, prayed, praised and talked. Words of “hallelujah,” “amen,” “praise God,” and “oh, yes, indeed,” echoed Bible readings, talks by three seminarians and hymns and carols.

Shannon Cloyd of the Diocese of Lexington thanked the men for inviting the seminarians into “their world.” Senior Allan Hughes from the Diocese of South Carolina poked the air, saying “Jesus is the man,” and that the faithful followed him in spite of certain death. Seminarian Tom Filchek of Fort Wayne, Ind., closed by telling the men to “Go over the top with prayer.”

The inmates’ gospel quartet sang a blues rendition of “Silent Night.” A choir of about 10 sang foot-tapping and soulful hymns as teams of two seminarians each stood to offer prayer and healing oil. Inmates came forward for touch and

shared their concerns for prayer.

“It is a blessing for you to bring God to us,” said one young man. Another asked a pair to pray for his friends here, as he was about to leave the prison. A third asked to pray for his wife. They had just lost their two daughters in a fire, he said. A fourth wanted prayer for his wife who was pregnant with a baby girl. He added, they planned to name her Promise.

The prison visit provided one of the most significant days in their education, the students said. “I’m so glad we had the opportunity,” said Mr. Filchek. “It gave us the chance to really minister.”

“We should institute [this visit] at least once a semester,” said Bill Carlin from the Diocese of Mississippi, president of the senior class.

Senior Jan Duncan, a mother of six and candidate for holy orders from the Diocese of Northwestern Pennsylvania, was moved by her experiences outside the classroom.

“I don’t feel we fulfill the gospel unless we do prison ministry,” she said.

Sarah T. Moore

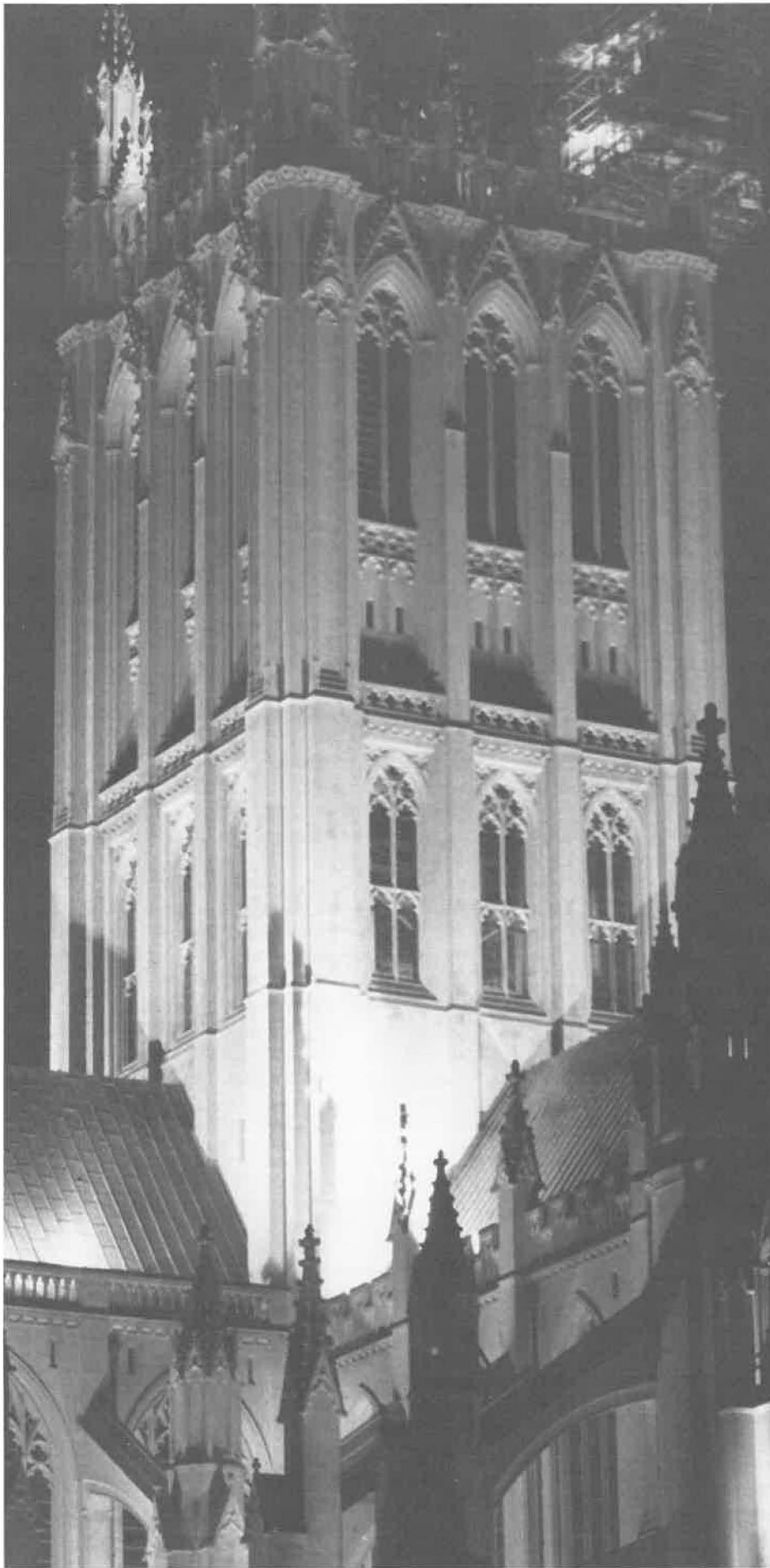
Briefly

The Rt. Rev. Craig Anderson, dean of the General Seminary, is president-elect of the National Council of Churches. Bishop Anderson will serve in that role during 1996 and 1997, then will become president for 1998 and 1999. The NCC is a 45-year-old organization composed of 33 churches.

A Czechoslovakian woman has claimed she was **ordained as a Roman Catholic priest** in 1970. Ludmilla Javorova, 65, told the religious magazine *Kirche Intern* that she was one of a number of women priests ministering under Bishop Felix Davidek, leader of the underground church established under communist rule

in Czechoslovakia. One report indicated Ms. Javorova is still celebrating the Mass.

The Church in the **Province of the West Indies** approved the ordination of women to the priesthood when its synod met in November in Port of Spain, Trinidad.



A Day at Washington National Cathedral

By FREDERICK QUINN

The plastic badge with purple Canterbury Cross reads “Cathedral Chaplain” and the wearer’s name. I count 18 such clergy on the first monthly list I receive.

Volunteers come from the tip of southern Maryland, the inner city, and Washington National Cathedral’s neighborhood. Some, like Milo G. Coerper, an internationally known attorney, are active in secular professions and offer a day a month to the cathedral’s ministry, which has been revitalized by the new canon vicar, Elton O. Smith, Jr., who recently completed 26 years as dean of St. Paul’s Cathedral in Buffalo, N.Y.

I leave home at 9 a.m., making a brisk hour’s walk southward on Wisconsin Avenue to the cathedral. Its English Gothic spires become visible about a mile into the two-mile hike, rising above the pizza and Chinese carry-out places. There is no one, dominant perspective of the cathedral. From across the Potomac River, along the George Washington Parkway, it looms over the city from atop one of Washington’s highest elevations. From the immediate north and south, it is visible only in slices. From the rear, there is a lovely vista at the top of a meandering hill.

A row of eight volunteer guides — among 100 docents — aligned like English robins at the entryway, greets visitors to the huge building. The women are impeccably turned out in purple academic robes with Canterbury caps (the only people I’ve ever seen who looked good in a Canterbury cap). I listened to some of the tours, given with enthusiasm, grace and many personal touches about favorite windows or parts of the massive church, and with devotional insight. Possibly 800,000 persons visit each year, as

Photo by Ken Cobb

tourists, worshippers or concert-goers.

Nearby, a volunteer flower arranger spends the morning on a large Japanese-influenced floral display set against a granite pillar. Volunteers are the cement holding the cathedral together, 900 of them when literacy workers, altar guild members, guides, ushers, office personnel, clergy and choir are counted.

The building is unwieldy and impractical, not what would be designed by a task force today. That's OK. The cathedral stands out from the rest of Washington for being the opposite of a solid government building, for its sense of mystery, fantasy, wonder, timelessness, awe and spaciousness, using architecture to unite heaven and earth. That may be its greatest contribution to national and international life, to affirm the existence in time and space of a world beyond the one in which we live and move and have our being.

I check in at the clergy office, a dark Gothic vault behind a side altar, illuminated with two modern stained glass windows and pleasantly furnished with a comfortable desk and sofa, and a GE radio that might have appeared in an early Ronald Reagan TV ad. There are lists everywhere, one of programs, another of worship services, one of chaplains, another of pilgrimages, noting, "This lunch will be backing up to a DLG meeting in the POG. We will be able to use the DLG coffee that remains for the meeting, no new pot." Good news, it would appear.

There is also a *Gothic Gazette*, a breezy, upbeat sheet "by and for the people of Mount Saint Alban." The lead story is the cathedral's \$50 million capital campaign to preserve the building and expand its mission, and news of the \$920,000 annual fund. Next I stroll about the nave, greeting people, trying to project a *via media* countenance, neither too outgoing to scare off visitors nor too formal to perpetrate a "God's frozen people" image.

Some people ask "trivial pursuit" questions, others do not request, but willingly share, prayers for family and friends undergoing surgery in nearby hospitals. Some avoid eye contact, others rush up to say how meaningful their visit is to them. Cathedral clergy carry beepers, and I draw two telephone calls, one from a drug addict seeking a church connection, another from a woman student needing temporary shelter.

At noon, I celebrate the Eucharist at the high altar, aided by the cathedral's able assistant verger, Larry Keller, whose previous work at Boston's Church of the Advent and Schubert Theater are good preparation for this job. There is a lovely

spaciousness to the altar, but the cathedral's acoustics are weak, despite efforts to improve them.

The original architect was told to come up with a 14th-century English Gothic structure, which he did. Altar, choir, side chapels and cathedral nave are all separate entities, fusing together much as sections of a medieval town were linked together. This means the cathedral is an ideal space for worship services, but not an easy

In late afternoon, the tower bells are ringing, as a different group of volunteers practices change ringing.

venue for public affairs programs, concerts or large events. This day most communicants come from nearby, except for a Swiss student and a Hispanic Anglican realtor from Miami who spends the afternoon with us before catching a taxi for National Airport.

After the service, I pick up a sandwich and soda at the gift shop's food stand, and sit in the Bishop's Garden, lovely in any season, but especially interesting in winter with holly bushes and their brilliantly red berries and infinitely complex dark green leaves. The building gains from the 57 acres of grounds around it.

At 2:30, I lead a service in the newly opened Center for Prayer and Pilgrimage, deeply underground in the Resurrection Chapel, just over the building's main heating pipes, which produce an incubator-like warmth. Most prayers begin with "Risen and Ascended Christ..." A Resurrection mosaic dominates the Norman room. The service is short, but the center volunteer and I spend longer time with the day's 40 written petitions. (Time allowing, cathedral chaplains send personal notes to some petitioners.)

There are requests for prayers for families, about deaths and illnesses, those facing job changes, and:

☉ Please pray for a priest and friend who took his life when accused of child molestation. He couldn't face the trial.

☉ I wish to get a GS-13 project manager's job with the government, and win the \$43 million lottery.

☉ Pray for my son, Rico, a gifted bass guitarist who loves God. I want to see him get more jobs. And for me — for success in the travel business.

☉ A young Jesuit priest asks for prayers as he begins a new ministry among the Chinese.

☉ A social worker from San Francisco prays for, "the families who will lose their financial, emotional, and spiritual hope from the disastrous budget cuts in the winter of '95."

The well-thumbed red service book shows more than 206,000 persons attended services by the year's end, about the same number as last year. The five Christmas Eve and Christmas Day services drew about 7,500 persons, and there were consecrations of bishops, funerals of prominent figures, observances of national days, plus a steady round of morning, noonday, and evening services each attended by a handful of persons.

I do not know what the numbers say, for the ceaseless round of prayers by the faithful have their meaning, however many participate, as do the more elaborate services.

As I leave in late afternoon, the tower bells are ringing. Hundreds of feet above, an entirely different group of volunteers practices change ringing. By now it is dark and cloudy; cold rain falls and people boarding or leaving buses cast a momentary glance at the towers on Mount St. Alban before heading toward their evening round.

The cathedral, by its size, history, and complexity, defies any easy summation. My enduring memory of the place is an architectural one. Congregations, causes, and clergy come and go, the building endures. Cathedrals like Salisbury, Chartres, and Durham achieve a rare quality of seeming to rise from the earth around them, encompass the landscape about them, and connect the temporal with the eternal, serving as a passage point between the two worlds.

Nevertheless, it seems to be a building in search of a mission, housing activities that interact tangentially, much as the cathedral's various chapels are fit together like parts of an ancient town. Lacking a congregation, there is no steady core of worshippers, although distinct congregations form for the four Sunday morning services, plus evening healing or meditative rites. Dean Nathan D. Baxter creates a welcoming warmth and energy, and is deeply concerned about the cathedral's future direction.

As the Cathedral Church of Sts. Peter and Paul battles with contending principalities and powers of the national capital, it faces a daunting task, but prospects are bright as the Christian message.

The Rev. Frederick Quinn is a retired priest and a cathedral chaplain who lives in Chevy Chase, Md.

Our Seminaries Are Not the Problem

By PATRICK GAHAN

I have a confession to make. A confession that will not endear me to many of my priestly colleagues:

Seminary is not our problem.

Now before you jump to the conclusion that I am yet another far left, deconstructionist, lost-in-the-'60s, tweed-jacketed, sandal-shod Episcopal priest, let me give the reader certain assurances. I bow for the cross, stand for the flag, root for the Crimson Tide every Saturday of autumn, prefer cornbread and turnip greens over sushi, genuflect at the Name of the Trinity, believe in the Virgin birth, think family is important, say the creed and mean it, attest to Providence, and proclaim the Resurrection.

Having stated all of that, you can bet I wanted seminary to be the problem, the major problem of the priestly vocation. After all, isn't the seminary the place where they try to dampen your idealistic, fervent faith? I had been told before I went to seminary, "Don't let them squash your faith." While I attended seminary, I was told, "Just hang on, for it will soon be over." And after seminary, I was greeted with a slap on the back and congratulated: "You made it; welcome to the real church."

Truthfully, for a while I did think seminary was the problem. It is so easy to think so, to imagine that our theological schools are necessary black holes, dark initiation rites, evil step-parents on the path to ordination. Such a view is even kind of psychologically trendy — like the impediment of being the "adult child of something."

It does help to have someone to blame, especially a parent who won't fight back. I mean, what's in it for Mom or Dad to tell us that we have failed when they feel a part of our failure regardless of their measure of participation in it? In a way, I do believe our seminaries — parents of sorts in our ministerial formation — are often blamed for our problems in the modern

Episcopal priesthood.

Make no mistake, we do have problems — even if right now, in your neck of the woods, things are hunky-dory. Priestly vocations are down, associate positions depleted, budgets slashed, diocesan programs abandoned and significant numbers of clergy are leaving their curacies for secular employment, either by choice or by episcopal order. Because of the pessimism, down-sizing and culture wars pervasive within our communities, we seem unable to offer an alternative to the growing agnostic, pseudospiritual, anthropocentric soup being served our people by the present, ever frenetic, overstimulated, grossly affluent societies in which we live. In our despair, we have either become an ingredient in the soup or simply left the kitchen.

In other words, instead of offering an alternative menu, we have reshaped ourselves in a manner more agreeable with our world, thereby taking on the guises of CEO, therapist, self-help enthusiast and the like. The results are predictable. We serve our congregations inadequate fare; thus we become frustrated that what we once felt called to do, we are unable to do. An easy out is to blame these frustrations on our early priestly formation — the seminary.

But our seminaries are not the problem. As a matter of fact, they hold the answer we seek. As a parent, they tried to tell us and, more importantly, show us what is the really important ingredient in ordained ministry. So many of us have tried another recipe for ministry and thereby ended up with a dish we can't serve. The staple we have forgotten is the foundation of the whole stew. What we lack is prayer.

Don't misunderstand me, I am not talking about three short minutes on the knees at bedside at sunrise, with a repeat performance at 10 p.m. No, I mean in addition to saying our prayer in solitary, being part of a community of people at prayer. At best, I am encouraging all of us to yoke ourselves to some type of community

worship — "common prayer" — each day. Could anything be more Anglican than that?

I am writing this piece in great humility, for this necessity of common prayer



for the furtherance of ministry has just hit me squarely between the eyes. Just two months ago, I was called to a new ministry, a ministry like most of your ministries — one full of stress and great uncertainty. Questions like "Can we make payroll this month?" "When is that bill delinquent?" "Does the mortgage have to be paid by the 15th?" You know the drill. My office is just a short walk from the seminary chapel at the School of Theology of the University of the South. My wife and I have made it a habit to be there each morning at 8:05 to worship with the seminary community assembled in the chapel for Morning Prayer. At 4:20, the community assembles again at the ringing of the bell. On most mornings I even sit beside Marion Hatchett, the "granddaddy" of the prayer book. I have noticed how he, the rest of the professors, and sundry community members humbly and quietly take their places alongside the seminarians to offer praise, thanksgiving and repentance to the Lord.

I had forgotten how important corporate prayer is to sustain a priest in his or her work. When I join daily with my sisters and brothers, I am reminded that my sorrows, joys, fears, regrets, hopes and failures are not my sole possession, but part of the living, vibrant, indestructible body of Christ. I now can see why the English church has maintained its rubric that the parish vicar ring the church bell before saying the mandatory morning and evening offices. It is not merely a ministry to the community the priest serves, it is an

(Continued on next page)

**What we
lack is
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common
prayer.**

Lutherans and Episcopalians: Much in Common

Last week, we called attention to the proposed new relationship between the Episcopal Church and the Evangelical Lutheran Church in America (ELCA). This is to be presented to the governing bodies of both churches in 1997. The membership of both churches should be aware of it and should pray, especially during this Week of Prayer for Christian Unity (Jan. 18-25), for God's guidance to those who must vote on it.

As was said last week, our two churches have been divided by culture, national backgrounds, and often by language, but these divisions have been melting away in America. There have always been many similarities. We will not be seeking to mix oil and water, or salt and sugar. Both churches claim both a catholic and a protestant heritage. The proposed concordat provides that both churches remain autonomous and self-governing, as they are now, but that they enter into full inter-communion. Nothing is being taken away from either church.

The obstacles to inter-communion have been mainly two. On the Lutheran side, they desire a clear doctrinal and theological stand. For them, this is summed up in the Augsburg Confession, a document of 28 articles published in 1530. (It influenced the later Anglican 39 Articles). Theologians in both churches agree that there need be no contentions between Anglicans and Lutherans here. Lutherans require, however, that the Augsburg Confession be studied by future Episcopal candidates for ordination. In the ELCA, such candidates must make a formal affirmation of it, and any Episcopal clergy switching to the ELCA would be required to do so, which is fair enough.

On our side, Episcopalians (like other Anglicans) require a threefold ordained ministry of bishops, priests and deacons, their ordinations being conveyed by bishops in the historic apostolic succession. Of great importance for us, this has been agreed to. How will it be achieved? Future bishops in both

churches will be ordained by a group of bishops from both churches. They will in turn ordain clergy in the future. Thus, after a number of years, this problem will vanish.

But what about the present? The concordat proposes that initially the Episcopal Church simply recognize existing Lutheran pastors as authentic ministers of word and sacrament, equivalent to our own clergy. What about apostolic succession here? Traditionally, we have defined this succession in terms of what people did in the past. Here it is proposed to be seen in terms of what will be done in the future. This interim recognition will be for the purpose of achieving a threefold ministry ordained by bishops in the future. It will be what was apparently done when bishops were introduced into Scotland in the 17th century, and perhaps resembles current use in China.

It may be added that Lutheranism had lost the traditional ordained diaconate, but it is being revived in several ELCA synods. Lutheranism has a notable and praiseworthy history of ministry by deaconesses.

We would make one proposal. When the first joint ordinations of bishops occur, we believe it would be of deep meaning to have the participation of at least one bishop from the Lutheran Church of Sweden or of Finland, where the historic episcopate already exists. We would go further and point to the indigenous bishop of the Finnish mission in Africa. His participation would proclaim a transcending of racial and cultural divisions, and a commitment to world mission.

Granting that we all desire a church which is one as well as holy, catholic and apostolic, what practical difference will inter-communion make? That will depend on us, the members of both churches, and our willingness to embrace the new opportunities for cooperation, mutual strengthening, and the pursuit of the church's mission.

All of us need such a community of prayer

(Continued from previous page)
essential ministry to the priest as well.

Furthermore, I must attest that seminary is not the false community that we so often accuse it of being. In fact, it is as "real" a world as we will ever experience. The real world is where folks are out on a limb, vulnerable, living day to day, filled with hope, filled with anxiety, and honest enough to say so and pray so. That is the real world. It is a world which keeps us on our toes, dares us to step out in faith a little further, allows us to laugh or cry out loud, and reminds us that we are not in charge, but Christ is.

And in that real world where Christ is in charge, there is no limit to what we may be called upon to do in his Name. This seminary community has reminded me of that, as well. Daily, I am surrounded by men and women who maintain a zealous sense of call. They seem eager for their

assignments to parishes, schools, hospitals, missions or simply for a different slant on life back home. They are in debt, they have left family and home and security and sameness miles away, and they do not know where this seminary road will lead.

When I consider their circumstance, I realize at once — "My God, that's the call of Abraham and Sarah, of Simon Peter, of Dorothy Day, of Mary Magdalene, of Latimer, Ridley, and Cranmer, of Desmond Tutu — that's the call to our Lord's service." This community of prayer has reminded me of my call, a call not to security but to ever deeper waters.

All of us need such a community of prayer, especially those of us "called to work as pastors, priests and teachers" (BCP, p. 531). And while it may be easy for me to say so, as I walk a few hundred steps each day and pray and sing between

the voices of my wife and Marion Hatchett, we all must gather a community for daily prayer. We priests cannot honor the glory of our calls unless we are set within a body of believers which comforts us, confronts us, and thereby transforms us so that we are equipped with the courage to fulfill our callings.

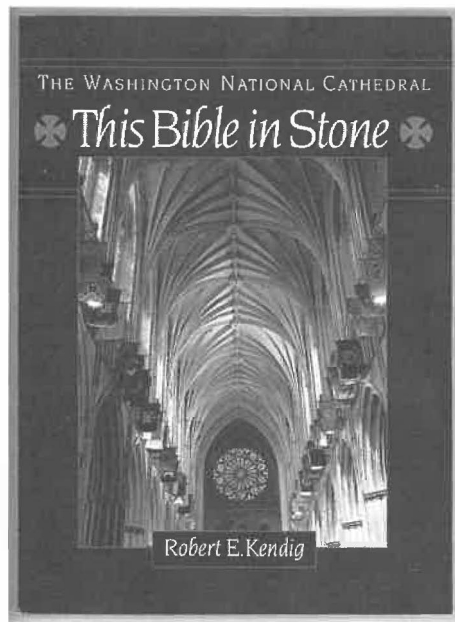
It's not as though no one ever tried to tell me this earlier. A month before I was to graduate from my seminary, Episcopal Theological Seminary of the Southwest in Austin, Texas, one of my professors told me, "Pat, mark my word, your congregation will know when you stop praying."

I just wasn't ready to listen yet.

The Rev. Patrick Gahan is executive director of the Society for Promoting Christian Knowledge — U.S.A., Sewanee, Tenn.

Books

Delightful Reading About a Beautiful Building



THIS BIBLE IN STONE

By Robert E. Kendig

EPM Publications, Inc., McLean, Va.

\$29.95, paper

Robert E. Kendig, a volunteer at Washington National Cathedral for the past 18 years, shows his love for the beautiful Gothic structure in this handsomely illustrated work.

Anecdotes from the building of the great church and its ministries will delight even the most casual reader. Stories of the moon rock, the day both Cesar Chavez and Ravi Shankar came to the cathedral, a visit by an Amish group, and the Helen Keller plaque are among the fascinating tales told briefly and skillfully.

One of the most enjoyable sections is titled "Embarrassing Moments." For example: "one of the things that distresses

docents at the cathedral is the misinformation given touring groups by outside tour guides. As an example, in St. John's Chapel is the tomb of Lt. Norman Prince, the founder of the Lafayette Escadrille during World War I. A guide was overheard telling her group about the tomb and then adding, 'You have all heard about Snoopy and the Red Baron. This is the tomb of the Red Baron.'"

Some of the cathedral's well-known personalities — Francis B. Sayre, Jr., Richard Feller, Richard Dirksen and others — almost come to life through anecdotes and story telling.

Anyone who has visited the Washington landmark or marveled at it from afar will find enjoyable reading in this book.

David Kalvelage
Waukesha, Wis.

Short and Sharp

By TRAVIS DU PRIEST

A sampling of books by and for women:

SISTER TO SISTER: Devotions for and from African American Women. Edited by **Suzan D. Johnson Cook.** Judson. Pp. 234. \$10, paper.

Senior pastor of a New York City Baptist church, Suzan Cook collects scores of two-page devotions by African American lay women and pastors. Topics range from "Presumed Incompetent" to "The Value of Pain" to "The Presence of God to Deliver" to "Casting Out Fear."

HIDDEN SPRINGS: Cistercian Monastic Women. Edited by **John A. Nichols** and **Lillian Thomas Shank.** Cistercian. Book One, pp. 443. Book Two, pp. 379. \$55 each; two vol. set, \$85, paper.

These two volumes comprise *Medieval Religious Women*, vol. three. Scholarly articles on the history and spirituality of Cistercian nuns of the 12th and 13th centuries, as well as a section on the continued tradition through our own time.

BELOVED & CHOSEN: Women of Faith. By **Jill Evans.** Canterbury

(Distributed by Morehouse). Pp. 272. \$14.95 paper.

Jill Evans, deacon in the Church of Wales, traces the contributions of women from the New Testament and early church period through desert spirituality (there were some 20,000 desert mothers in early Christianity) to the royalty of medieval Europe into the modern period: Mary Magdala, Hilda of Whitby, Julian of Norwich, Jane Austen, Evelyn Underhill.

CELEBRATING WOMEN. Edited by **Hannah Ward, Jennifer Wild** and **Janet Morley.** Morehouse. Pp. 170. \$12.95 paper.

An anthology of women's liturgical writing. Includes prayers and litanies, collects and blessings for various occasions. I was pleased to see a centering prayer, sadly lacking from many liturgical gatherings: "Come weave a silence to my ears, come weave a resting to my eyes..."

HILDEGARD OF BINGEN AND HER VISION OF THE FEMININE. By **Nancy Fierro.** Illustrated by **Madeleva Williams.** Sheed & Ward. Pp. 51. \$12.95 paper.

Doctor of music, Nancy Fierro presents the 12th-century mystic and musician Hildegard of Bingen as one who felt women were endowed with "greening power." She traces her life, her visions, her highly symbolic music and her creative authority. Includes an annotated bibliography.

GRANDMOTHER TIME AGAIN. By **Judy Gattis Smith.** Dimensions for Living. Pp. 86. No price given, paper.

Activities, games, and stories for grandmothers to use with their grandchildren. Special emphasis on retelling the stories of faith from the Bible.

A PLACE AT THE TABLE: Women at the Last Supper. Edited by **Judi Fisher** and **Janet Wood.** JBCE (Distributed by Morehouse). Pp. 90. \$24.95 paper.

In narrative exposition with stunningly beautiful color reproductions of paintings, various authors discuss the relation of theology and art vis-a-vis representations of the Last Supper. Focuses first on traditional paintings, then on contemporary renderings of the Last Supper including women and children.

College Services Directory

Refer to key on page 16

ALABAMA

Tuskegee Univ. Tuskegee
ST. ANDREW'S 701 Montgomery Rd.
The Rev. Liston A. Garfield, r
Sun 11. Wed 12:05

CALIFORNIA

Occidental College Los Angeles
ST. BARNABAS' 2109 Chickasaw Ave.
The Rev. Alan Scarfe, r 254-7569
Sun 10. Services signed ASL

San Francisco State Univ.
ST. FRANCIS 399 San Fernando Way San Francisco
The Rev. Charles Ramsden, r, the Rev. Michael Wyatt, chap
H Eu: Sun 8, 10; Thurs 9:15 (415) 334-1590

COLORADO

Univ. of Colorado Boulder
ST. AIDAN'S 2425 Colorado Ave. (303) 443-2503
The Rev. Ronald L. Albert, r; the Rev. Don K. Henderson,
chap; the Rev. Dr. Marilyn Thorsen, peer ministry; Dr. David
Vickers, music ministry
Sun H Eu 8, 10:30 & 5. Dinner/Discussion 6; Wkdys 7 MP, 5:30

DELAWARE

University of Delaware Newark
ST. THOMAS' / EPISCOPAL CAMPUS MINISTRY
The Rev. Thomas B. Jensen, r; the Rev. Kempton D.
Baldrige, assoc & univ. v
Sun 8, 10:15, 5:30, Wed 12:10, 10. Fellowship Wed 9. EP daily
5:15. Christian concert series each semester.

FLORIDA

Florida State Univ. Tallahassee
CHAPEL OF THE RESURRECTION (904) 222-4053
655 W. Jefferson
The Rev. John Beach, chap
Sun H Eu 8:30, 11; Wed 5:30

Jacksonville Univ. Jacksonville
ST. LUKE'S 2961 University Blvd., N.
The Rev. Kenneth M. Roach, r
Sun Eu 10. Wkdys as anno

Univ. of South Florida Tampa
ST. ANSELM'S CHAPEL—EPISCOPAL UNIV. CENTER
12850 N. 50th St. (813) 988-6928
The Rev. G. Robert Cain, chap; the Rev. Mark Bowen, d
Sun H Eu 6; Wed EP 7

GEORGIA

Georgia Inst. of Tech. Atlanta
ALL SAINTS' (404) 881-0835
The Rev. Harry Pritchett, r; the Rev. Martha Sterne, ass't r;
Benno Pattison, chap; the Rev. Jim Pritchett, ass't; the Rev.
George Alexander, ass't
Sun: 8, 9, 11:15, 6. Wed 12:05

ILLINOIS

Southern Illinois Univ. Carbondale
ST. ANDREW'S 402 W. Mill
The Rev. Lewis A. Payne and Peer Ministers
Sun: 8, 10. Tues 9:30

INDIANA

Purdue Univ. West Lafayette
EPISCOPAL CAMPUS MINISTRY
435 W. State St. 47906-3540 (317) 743-1347
The Rev. Peter J. Bunder, c
e-mail: goodshep@holli.com
http://www.holli.com/r_goodshep
Sun HC 8:30, 10:30. Lutheran/Anglican dinner 5:30

INDIANA

Univ. of Notre Dame South Bend
Indiana Univ. (219) 232-4837
CATHEDRAL CHURCH OF ST. JAMES
117 N. Lafayette Blvd.
The Very Rev. Frederick E. Mann, Dean; the Rev. Joseph P.
Illes, d
Sun H Eu 8, 10:15, 6; SS 9; Adult Ed 9:15; H Eu Tues 7; Wed
9:30, Fri 12:05; Bible Study Wed 10 & 7:30; Call for transport.

Univ. of Evansville Evansville
Univ. of Southern Indiana 301 SE First St.
ST. PAUL'S
The Rev. James B. Hempstead, r
Sun H Eu 8 & 10. Wed H Eu noon

LOUISIANA

Louisiana State Univ. Baton Rouge
ST. ALBAN'S CHAPEL Dalrymple & Highland
The Rev. Charles A. Wood, chap
Sun 10:30, 6; Mon-Fri 11:45

MASSACHUSETTS

Smith College Northampton
ST. JOHN'S 48 Elm St.
The Rev. James G. Munroe, r
Sun HC 8 & 10 Student Fellowship—Tues noon (HC & Lunch)

MICHIGAN

Wayne State Univ. Detroit
Jenny Gale Tsering, chap
687 Student Center Bldg., Detroit, MI 48202

MINNESOTA

Univ. of Minnesota
University Episcopal Center Minneapolis/St. Paul
317 17th Ave., S.E., Minneapolis 55414 (612) 331-3552
Sun Eu 6 FAX (612) 627-9450

NEBRASKA

Hastings College Hastings
ST. MARK'S PRO-CATHEDRAL 5th & Burlington 462-4126
The Very Rev. John P. Bartholomew, Dean, the Rev. Fr. Karl
E. Marsh, ass't
Sun Eu 8, 10; Mon Eu 7; Wed Eu 10

NEW JERSEY

Drew University Madison
GRACE CHURCH 4 Madison Ave. 377-0106
The Rev. Wesley Wubbenhorst
Sun H Eu 7:30, 9 & 11:15. Wed H Eu 9:30, Thurs H Eu 7 &
breakfast

NEW MEXICO

New Mexico St. Univ. Las Cruces
ST. JAMES' / EPISCOPAL STUDENT MINISTRIES
102 St. James St. (505) 526-2389
Mail: P.O. Box 2427, Mesilla Park, NM 88047
The Rev. Addison H. Hart, r & chap
Sun H Eu 8, 10:30, 7; Adult Ed 9:30. Wed H Eu 10, 6:30; Bible
Study 7

NEW YORK

Univ. of Buffalo Buffalo
EPISCOPAL CAMPUS MINISTRY
The Rev. Beverly A. Moore-Tasy
Suite 112, The Commons

NEW YORK

Skidmore College Saratoga Springs
BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke
Sun H Eu 8 & 10. Wed 12:10

NORTH CAROLINA

Duke University Durham
THE EPISCOPAL CENTER AT DUKE 505 Alexander Ave.
The Rev. Anne Hodges-Copple, chap
Sun H Eu and Dinner 5 (Center); Tues H Eu noon (Duke
Chapel); Thurs H Eu 7:30 (Center); Tues-Fri MP 8:30 (Duke
Chapel)

East Carolina Univ. Greenville
ST. PAUL'S 401 E. 4th St.
The Rev. Thomas Cure, chap
Sun 7:30, 9, 11:15 HC. Wed 5:30 Episcopal Student Fellowship
HC/supper

OHIO

Kent State University Kent
CHRIST CHURCH 118 S. Mantua St.
The Rev. Robert T. Brooks, r 673-4604
Sun 8 & 10, Wed 5:30 (Room 311, Student Center)

Youngstown Univ. Youngstown
ST. JOHN'S 323 Wick Ave., Youngstown
The Rev. William Brewster (216) 743-3175
Sun 8 & 10:30 (8 & 10 summer)

PENNSYLVANIA

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

TEXAS

Sam Houston St. Univ. Huntsville
EPISCOPAL STUDENT CENTER 1614 University Ave.
Fr. Jim Sproat, chap (409) 295-3988
Sun 6 Mass & Meal. Wed 6 Compline & Bible Study

VIRGINIA

Randolph-Macon
Woman's College Lynchburg
ST. JOHN'S
The Rev. Frank G. Dunn, r; the Rev. Fran Stanford, ass't; the
Rev. Wm. P. Parrish, p; Pattie W. Ames, youth min
Sun H Eu 8, 10:30; MP Mon-Fri 9; EP third Sun 4; Bible Study
Tues 7:30

Virginia Tech Blacksburg
CHRIST CHURCH 120 Church St. 552-2411
The Rev. Clare Fischer-Davies, r; the Rev. Rod Sinclair, chap
Sun 7:45, 9, 11:15. Wed 5:30 Student Fellowship

Washington & Lee
Virginia Military Inst. Lexington
R.E. LEE MEMORIAL CHURCH
The Rev. David Cox, r; the Rev. Dr. Sandra Levy, assoc
Sun Eu 8:30, 10:30, 5. Wed 12:15

WASHINGTON

Univ. of Washington Seattle
CHRIST CHURCH—Canterbury
1305 NE 47th St. (206) 633-1611
The Rev. Stephen Garratt, chap
Sun H Eu 8, 10, 11:30. Wed 11:30, 7. Student Fellowship Wed
7:45; Student-led liturgy and dinner Sun 6:30

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People and Places

Appointments

The Rev. **John Boucher** is rector of St. Thomas', 2100 Hilton Ave., Columbus, GA 31906.

The Rev. **Janice Chalaron** is rector of St. Andrew's, 301 Circle Dr., Rocky Mount, NC 27804.

The Rev. **Richard Downes** is priest-in-charge of Redeemer, 379 Hammond, Newton, MA 02167.

The Rev. **Hazel Glover** is rector of Grace, 105 S. Madison, Whiteville, NC 28472.

The Rev. **James Gurley** is rector of Calvary, Box 393, Danvers, MA 01923.

The Rev. Canon **Ross B. Hildebrand**, rector of St. Peter's, Bronx, NY, is also canon of the Pro-Cathedral of the Resurrection, Diocese of Klerksdorp, South Africa.

The Rev. **Eugene Bradlee Hultman** is rector of Good Shepherd, 357 Main, Fairhaven, MA 02719.

The Ven. **Michael S. Kendall**, archdeacon of New York, is president of the Council of Churches of the City of New York.

The Rev. **Lori Lowe** is rector of St. Mark's, 207 N. Greenwood, LaGrange, GA 30241.

The Rev. **John S. McDowell** is priest-in-charge of St. James the Less, 125 Beverly Rd., Ashland, VA 23005.

The Rev. **Alan Mead** is rector of Christ Church, 16th & Evergreen, Berwick, PA 18603.

The Rev. **Edward L. Mullins** is rector of Christ Church, Box 801, Bloomfield Hills, MI 48303.

The Rev. **Michael Munro** is vicar of St. Matthias', 1901 San Ramon Valley Blvd., San Ramon, CA 94583.

The Rev. **Hal Obayashi** is assistant of St. Andrew's, Box 2272, Framingham, MA 01701.

The Rev. **Robert Outman-Conant** is priest-in-charge of St. John's, Box 323, Holbrook, MA 02343.

The Rev. **Donald Place** is rector of St. John's, Box 374, North Adams, MA 01247.

The Rev. **Michael O. Stewart** is chaplain of Froedtert Hospital, Box 26099, Milwaukee, WI 53226.

The Rev. **Mollie Williams** is vicar of the Church of the Holy Family, Lake Villa, IL; add: 183 Mainsail Dr., Grayslake, IL 60030.

The Rev. **Thomas Wilson** is rector of St. Paul's, 753 College, Macon, GA 31201.

Lay Appointments

Joel Shannon is coordinator of resource development for the Diocese of Texas, 3203 W. Alabama, Houston, TX 77098.

Ordinations

Deacons

Atlanta — Charles Baldwin, Bob Eckardt, Carla Hungate, Bill Kirkland, Gene Owens, Edith Woodling.

North Carolina — Jamie L'Enfant, St. Paul's Winston-Salem, NC; add: 520 Summit St., Winston-Salem, NC 27101; Sarah Lemmon.

Delaware — Willett Smith.

Priests

Atlanta — Thomas Herbert Conley, Harriette James Simmons, Alicia Dawn Schuster Weltner.

Delaware — Larry Byrne, curate of St. Paul's, 661 Old Post Rd., Fairfield, CT 06430

El Camino Real — Carol Evans, Patricia Trytten.

West Texas — Mifflin Hawley Dove, Jr., vicar of Grace, P.O. Box 697, Llano, TX 78643; Martha Sylvia Vasquez, assistant of St. Paul's 1018 E.

Grayson, San Antonio, TX 78208.

Renunciations

The Rt. Rev. Keith L. Ackerman, Bishop of Quincy, in accordance with Title IV, Canon 8, Section 1, of the Constitution and Canons of the Episcopal Church of the United States of America, has accepted the resignation and renunciation of the ministry of the Rev. **Gregory George Harrigle**. This action is taken for cause not affecting his moral character.

Resignations

The Rev. **Carol Gadsden** as priest-in-charge of St. John's, Franklin, MA.

Retirements

The Rev. **Earl Dunst** as deacon of St. Paul's, Milwaukee, WI.

The Rev. **Thomas Feamster** as rector of St. Paul's, Louisburg, NC; add: Rt. 3 Box 600, Louisburg, NC 27549.

Deaths

The Rev. **Everett Campbell**, retired priest of the Diocese of Pittsburgh, died of heart and respiratory failure, at Canterbury Place, Lawrenceville, PA, on Nov. 24. He was 81.

Fr. Campbell was born in Pittsburgh, PA. He was educated at the University of Pittsburgh and Bangor Theological Seminary. He was a member of the Society for Advancement of Continuing Education for Ministry and the American Association of Pastoral Counselors. Fr. Campbell was ordained priest in 1960. He was a psychologist for the Veterans Administration and then the Pittsburgh Home for Crippled Children. He served as executive director for the Pittsburgh Pastoral Institute from 1975-86. Fr. Campbell served parishes in North Hills and Brentwood, PA. He retired in 1986. Fr. Campbell is survived by his wife, Esther.

Correction

The Rev. **Larry Harrelson** may be addressed at P.O. Box 130, Sisters, OR 97759.

Next week...

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Classifieds

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JOIN IN THE CONTINUING liberation of Anglicanism and a revolutionary Catholic Revival. Join **The Catholic Fellowship of the Episcopal Church, Conrad Noel House, 116 Lower Main St., Sunapee, NH 03782.**

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MUSIC DIRECTOR & ORGANIST for historic, downtown, medium-sized parish on west coast of Florida. Successful candidate will be expected to re-establish a well-rounded, multi-choir program including the best of traditional and contemporary music. Although parish presently uses a Baldwin electronic organ, it owns an 82-rank Cassavant (1912) that is stored. Current adult choir is open to growth. Carillon and 5-octave handbells round out the program possibilities. Send resume including salary requirements and availability to: **Music Committee, c/o Joan Kline, 10297 Monarch Dr., Largo, FL 35644** by February 29, 1996.

ORGANIZATIONS

COORDINATOR OF YOUTH MINISTRIES to join a large, dynamic, multi-staff, urban parish in Memphis, TN, for our Journey to Adulthood Program for youth 6th-12th grades. Seeking an energetic, self-motivated, fun-loving team player trained in this ministry within the Episcopal Church. Academic degree and/or professional experience required. Send resume to: **The Rev. Gay M. Rahn, Calvary Episcopal Church, 102 N. Second St., Memphis, TN 38103. FAX (901) 525-5156.**

PART-TIME (GROWING TO FULL-TIME) PRIEST for family-size parish in mid-Michigan's recreational paradise. Send resume and CDO to: **St. Mark's Episcopal Church, P.O. Box 72, Bridgeport, MI 48722.**

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SEMINARS

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'SAINTS GALORE' TOUR of England led by the Rev. Canon David Veal, author and historian. July 22-Aug. 13, 1996, from Dallas. Contact: **Canon Veal, P.O. Box 1067, Lubbock, TX 79408. (806) 763-1370; FAX (806) 763-2026.**

TRAVEL

BRITISH ISLES 1996: Explorations of Celtic Spirituality. Prayer and study programs to Ireland May 20-June 3; Sept. 2-26; Wales July 1-15; Oct. 7-21. Emphasis on deepening relationship with God through lectures by outstanding scholars; visits to holy sites. **Sr. Cintra, Convent of St. Helena, 134 E. 28th St., New York, NY 10016; Phone (212) 725-6435; FAX (212) 779-4009.**

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Canon Carozzi, 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

Washington, DC

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

Wilmington, DE

CATHEDRAL CHURCH OF ST. JOHN
10 Concord Ave. (302) 654-6279
The Very Rev. Peggy Patterson, dean; the Rev. Dr. M. Antoinette Schlesler, ass't
Sun H Eu 7:30 & 10:30, Tues & Thurs 12:10. Compline (Sung) 9 Thurs

Hollywood, FL

ST. JOHN'S 1704 Buchanan St.
The Rev. Hobart Jude Gary, interim r
Sun 8 & 11 (Sung). Weekdays as anno

Augusta, GA

CHRIST CHURCH, Eve & Green Sts.
The Rev. Theodore O. Atwood, Jr.
Sun Masses 8 & 10 (Sung). Wed 6:30

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 8 Eu, 9 Sung Eu, 10 Christian Ed, 11 Cho Eu

Boston, MA

ALL SAINTS 209 Ashmont St., Dorchester
At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9

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

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown Blvd., at Ellenwood
The Rev. Kenneth J.G. Semon, r; the Rev. Mary A. Caucutt, the Rev. Steven W. Lawler, the Rev. William M. North, Jr., the Rev. James D'Wolff
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S) followed by HC 12:15; Ev 5 (1S Oct.-May) Sun Sch 9:15. Daily 7:30 & 5:30 ex Sat 8:30 & 4:30

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

New York, NY

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8, Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

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145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
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

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The Rev. David L. Hopkins, r 215-844-3059
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Whitehall, PA (North of Allentown)

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Dallas, TX

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The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon Juan Jimenez; Canon Trudie Smither; the Rev. Benjamin Twinamaani; the Rev. Tom Cantrell; the Rev. Phyllis Doty; the Rev. Canon Roma A. King, Jr.
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 & 6:30 Sung Eu (Spanish)

INCARNATION

3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frederick C. Philpott, v; the Rev. George R. Collina; the Rev. Thomas G. Keithly; the Rev. Michael S. Mills
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP 5 (214) 521-5101

Fort Worth, TX

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

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TRINITY 210 W. Caffery / at Bluebonnet
The Rev. Robert Francis DeWolfe, r (210) 787-1243
Sun 8 H Eu, 10:30 H Eu (2S & 4S MP & HC). Sunday School 9:15 (all ages—nursery 9-12)

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The Rev. Pierce W. Klemm, r; the Rev. Pamela L. Foster, the Rev. Beverly K. Weatherly, the Rev. Steve C. Wilson, the Rev. Dorcas Ndro, John Lewis, seminarian
Sun H Eu 8 & 9, MP (1S H Eu) 11:15, 5 H Eu (HS 2S & 4S after 5 service). Wed H Eu 7:15 & 12:05

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The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Rosalie H. Hall, M.Div., assoc
Sun Services 9 H Eu, 10 Sun School, 11 H Eu

Florence

ST. JAMES' Via Bernardo Rucellai 9 50123 Florence, Italy.
Tel. 39/55/29 44 17
The Rev. Ledlie I. Laughlin, Jr., r
Sun 9 Rite I, 11 Rite II

Frankfurt

CHURCH OF CHRIST THE KING
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3
Miquel-Allee. Tel. 49/64 55 01 84
The Rev. David W. Radcliff, r
Sun HC 9 & 11. Sunday school & nursery 10:45

Geneva

EMMANUEL 3 rue de Monthoux, 1201 Geneva, Switzerland
Tel. 41/22 732 80 78
The Rev. Gerard S. Moser, r
Sun HC 9; HC 10 (1S & 3S) MP (2S, 4S, 5S)

Munich

ASCENSION Seybothstrasse 4, 8000 Munich 90, Germany
Tel. 49/89 64 8185
The Rev. Harold R. Bronk, Jr.
Sun 11:45

Rome

ST. PAUL'S WITHIN THE WALL
Via Napoli 58, 00184 Rome, Italy
The Rev. Michael Vono, r Tel. 39/6 474 35 69
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

Brussels / Waterloo

ALL SAINTS' 563 Chaussee de Louvain, Ohain, Belgium
The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556
Sun 11:15 ex 1S 9 & 11:15

Wiesbaden

ST. AUGUSTINE OF CANTERBURY
Frankfurter Strasse 3, Wiesbaden, Germany
The Rev. Karl Bell, r Tel. 49/61 22 76 916
Sun 10 Family Eu

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, hand-capped accessible.