

The Living Church

November 24, 1996 / \$1.50

The Magazine for Episcopalians



Saying Grace



November 24, 1996

Last Pentecost

Features



Impatient to Do More

St. Christopher's Church,
Killeen, Texas

By Patricia Nakamura

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Quote of the Week

House of Deputies president Pamela Chinnis on her successor: "I would like to see many strong women in the pipeline, so that when it comes time to elect my successor, the deputies will not look at 'electing a woman' as 'been there, done that'."

In This Corner

Disheartening, to Say the Least

Rudy Maxa, the author of the *Penthouse* article on the alleged sex scandal in the Diocese of Long Island [TLC, Nov. 17], is an experienced investigative reporter. I first encountered him 20 years ago when we were working for rival newspapers in Washington, D.C. He is reliable, accurate and thorough.

It was with some surprise that I learned he was the author of this article, which far surpasses even the Ellen Cooke and David Johnson stories in shock value. Mr. Maxa is now a free-lance journalist who was contacted by *Penthouse* after two young Brazilians, Wasticiunio Barros and Jairo Pereira, went to the magazine with their story.

I asked Mr. Maxa in a telephone interview if he thought, as some people in Long Island did, that this story was "the tip of the iceberg."

"I got the sense it was a widespread problem in the diocese," he said. "I know the church has been struggling with gay marriage, but this is something else."

Mr. Maxa called his interview with Bishop Orris Walker "extraordinary" and found the bishop's comments surprising. It seemed to me that some of those comments bordered on condoning some of the behavior reported by the magazine.

"I got the sense the bishop was close to some of these men," he said, referring to the six or seven priests who were reported to

have been involved in the bizarre homosexual and cross-dressing rituals.

He said the two Brazilians "had no confidence in going to the bishop with their story."

Mr. Maxa found other surprises. For example, "I was amazed at the amount of money being spent on travel, apartments and food" to provide for the young Brazilians. He documented one \$8,000 transfer of funds and said there were probably others.

The article reported the sexual activities took place not only in St. Gabriel's Church in Brooklyn, the only parish identified, but in other churches as well. Mr. Maxa said all the priests and the churches involved were Episcopal and added that some of the churches "very definitely" were prominent congregations.

"What struck me was how widespread these activities were," he said. While the events he reported on took place only from 1994 to 1996, he said "they probably were going on for years."

He emphasized that the men involved were of various races and included married priests with children.

If you haven't read the *Penthouse* article yet, don't do it. For the price of \$6.99, you will be sickened, revolted, discouraged, even grieved. You will be left wondering how much worse things can get.

David Kalvelage, editor

Sunday's Readings

Simple, Gracious, and Grace-Filled

Last Sunday of Pentecost: Eze. 34:11-17,
Ps. 95:1-7, 1 Cor. 15:20-28, Matt. 25:31-46

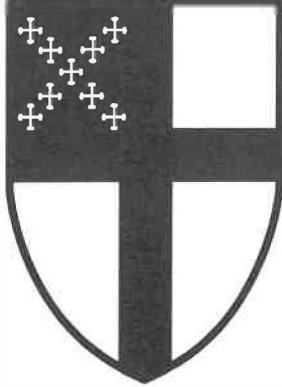
It seems so simple. We are called by God to give a sip of water to those who thirst, a morsel of bread to those who are hungry, a cloak to those who are cold, a healing touch to the sick and a visit to someone in prison. These are simple, gracious, and grace-filled acts of human kindness. Why then do they scare us so? Why are we so revolted by these tasks? We would rather be asked to do almost anything else than these simple acts of caring and compassion. These are acts which scandalized the religious establishment of Jesus' day. Scandalized, even though Ezekiel had given them this great image of God as a Shepherd out rounding up his lost people, doing for them what they

could not do for themselves.

We live in a society terrified by the night. We live with a criminal justice system taxed beyond measure. Our response is to build more jails and prisons. Jesus calls us to touch those in prison with our hands and arms and hearts, not with cattle prods.

Paul called these groups of people the offscourings of the world. We want them out of sight so they will be out of mind. But each represents a human failure for which we are responsible. They also represent the objects of chief concern to God, the very people Jesus died and rose for. Rather than running from them, we need to embrace them. It is here that we will see the Lord. We are sheep, every bit as needy as the rest of the sheep. All of us need a Shepherd.

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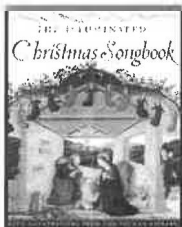
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Letters

A Courageous Act

I find the continual accusation that the Presiding Bishop and others are, as the headline says, "marrying the church to secular society" [TLC, Oct. 27] almost humorous. All anyone needs to do is look at the national sampling of attitudes on the issue of the role of gay and lesbian people in church and society, and you will see that the vast majority of Americans disapprove of them leading in institutions such as churches, schools, the military and other institutions where gays and lesbians have always been leaders.

The fact is, when the Presiding Bishop and others refuse to automatically exclude gays and lesbians or any other group from the councils of the church, they are divorcing the secular society and embracing Christ's admonition to "feed my sheep." Jesus didn't say "love your neighbor except for" ... and then a list of those to be excluded.

The letter writer from Berwyn, Pa., has, I believe, completely turned the facts on their head by suggesting that radical

inclusion in the life of the church is giving in to "the world." It is, in reality, a courageous, Christ-like act of inclusion against the conventional wisdom of the day. The Pharisees had all kinds of reason why tax collectors, women, Samaritans and other "unclean" people should be excluded. Jesus said they were nothing of the sort and included them. The hue and cry was great then, and these letters continuing the myth that inclusion is the rule in secular society are simply not facing the reality of contemporary American life.

If each Episcopal church reached out to all the excluded in our community ... gays and lesbians, divorced, singles, people of color, the disabled, the eccentric ... our biggest problem would be where to seat everyone on Sunday morning, not who we can and should exclude. I rather think Jesus would prefer that God do the judging, and we do the inviting.

(The Rev.) Howard Anderson
 St. Paul's Church
 Duluth, Minn.

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Letters

Glut of Clergy

In his Viewpoint article, "Early Retirement" [TLC, Oct. 13], Fr. Sullins goes to great lengths to point out that the CPF's proposed plan would stand to benefit only a relatively small percentage of now-active clergy, and that even this percentage would diminish in future years.

As one who could benefit from the implementation of this plan, I concur with Fr. Sullins' conclusions. On the other hand, it is no secret that there is a glut of clergy, which means, among other things, that the movement of the clergy has been slowed greatly, so that in the older age groups especially the chances of getting a "good call" are virtually nil.

There are many older clergy who are thus "overstaying their welcome," and who would gladly opt out were retirement a financially viable option. The proposed plan does make early retirement such an option — and would go a long way, I believe, in enhancing the "wellness" of the Episcopal Church.

*(The Rev.) Grady Richardson
Church of the Epiphany
Tuniga, Miss.*

Other Blessings

I understand that St. Barnabas' Church, Greensboro, N.C., "welcomed ... animals to take part" in a church service, and that they even received a special blessing from the vicar [TLC, Oct. 27]. I wonder if a same-sex couple attending the service would have sought a blessing for themselves, would it have been granted? Or am I to assume that the church values animals above gay and lesbian human beings?

*Julian Scott
Toledo, Ohio*

Dramatic Increases

Thank you for publishing Fr. Fenton's "The Nuts and Bolts of a Successful Stewardship Program" [TLC, Oct. 20]. Four members of my vestry and I attended a presentation given by Fr. Fenton and Dr. Karen Rowlett. We have experienced

exciting and tremendous growth in giving as a result of his message and the inspiration which accompanied it. Members of St. George's truly see stewardship as a way of life.

*(The Rev.) Ben Alford
St. George's Church
New Orleans, La.*

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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The issue also includes a review of the literature and selected reviews of relevant books.



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Correction: Because of a reporter's error, an incorrect title was given for a book in our Christmas Book and Gift Issue [TLC, Nov. 17]. The correct title for the best-selling book by Charles Hefling at St. Paul's Cathedral, Boston, is *Our Souls & Bodies*, published by Cowley.

Former Rector Says He Will Sue *Penthouse*

'I categorically deny the veracity of the article . . . It is a tissue of lies.' — Mr. Andries

William Lloyd Andries, the former rector of St. Gabriel's Church, Brooklyn, identified in an article in *Penthouse* magazine [TLC, Nov. 17] as being involved with other clergy in homosexual sex and cross dressing in Brooklyn churches, says he will initiate a lawsuit against the magazine for libel.

In a statement issued a week after the magazine was published, Mr. Andries said, "I categorically deny the veracity of the article which appeared in the December issue of *Penthouse* magazine. It is a tissue of lies."

Mr. Andries said he never had sexual

relations with Wastelinio Barras, a young Brazilian who was a source for many of the allegations reported by *Penthouse*. He also claimed he "never had sex with anyone in St. Gabriel's Church," never used cocaine nor did he provide it to others, never cross-dressed as a woman, never wore eucharistic vestments during sexual activities and never engaged in sado-masochism.

Mr. Andries, who resigned his orders after the article appeared, also mentioned the eight photographs which accompanied the *Penthouse* article. Four were taken at what he called a "commitment ceremony"

in which the magazine reported he "married" Jairo Pereira, and four were taken during a sexual encounter with Mr. Pereira.

Mr. Andries also said he gave Mr. Pereira \$16,000 in two \$8,000 installments "to help his family purchase a home" in Brazil.

"I repent of my sins," he said. "I now realize that I was used by two hustlers.

"I ask the Episcopal Church to forgive me for the embarrassment that I have caused. But I also ask for fair treatment and a fair investigation of what occurred."

In other developments, the Rev. Howard Williams, director of children's ministries at the Episcopal Church Center, who was mentioned in the *Penthouse* article but not implicated, resigned his position.

A statement issued by Bishop John W. Howe of Central Florida and signed by nine other bishops, had 34 signatures of bishops as of Nov. 6. The original statement was later appended to include four requests of the national Executive Council: To hold a "full, complete, independent investigation" and report to the church; to review the role of Bishop Orris Walker of Long Island in the scandal; to disclose the involvement, if any, of the Rev. Howard Williams; and for General Convention and diocesan conventions "to provide clear and binding standards regarding the sexual behavior of clergy."

The following bishops have signed the statement: Keith L. Ackerman, Quincy; C. FitzSimons Allison, South Carolina, retired; John F. Ashby, Western Kansas, retired; David S. Ball, Albany; Maurice M. Benitez, Texas, retired; Anselmo Carral, assistant, Texas, retired; Robert H. Cochran, Olympia, retired; James M. Coleman, West Tennessee; William J. Cox, assistant, Oklahoma; Alex D. Dickson, Jr., West Tennessee, retired; Robert W. Duncan, coadjutor, Pittsburgh; Herbert D. Edmondson, Jamaica, retired; Leopold Frade, Honduras; William C. Frey, Colorado, retired; R. Heber Gooden, Panama, retired; Hal R. Gross, suffragan, Oregon, retired; Clarence R. Haden, Northern California, retired; Robert J. Hargrove, Western Louisiana; John W. Howe, Central Florida; Jack L. Iker, Fort Worth; Russell E. Jacobus, Fond du Lac; Stephen H. Jecko, Florida; Terence Keshaw, Rio Grande; Edward H. MacBurney, Quincy, retired; Robert H. Mize, Jr., assistant, San Joaquin, retired; Donald J. Parsons, Quincy, retired; Hugo L. Pina-Lopez, assistant, Central Florida; Victor M. Rivera, San Joaquin, retired; John-David Schofield, San Joaquin; William C.R. Sheridan, Northern Indiana, retired; Harry W. Shipp, Georgia, retired; James M. Stanton, Dallas; Robert P. Varley, Nebraska, retired; William C. Wantland, Eau Claire.

Long Island Suffragan Bishop Elected

The Rev. Rodney Michel, rector of St. Peter's Church, Bayshore, N.Y., was elected Suffragan Bishop of Long Island Nov. 2 at the Cathedral of the Incarnation, Garden City.

The election took place after a lengthy and spirited debate on whether the diocese was in a position to elect, given the publicity generated by the article in *Penthouse* magazine [TLC, Nov. 17]. Delegates voted 218 to 127 to proceed with the election, and Fr. Michel was elected on the third ballot.

Fr. Michel, 53, has been in Long Island since 1987, when he became canon pastor of the cathedral. He moved to the Bay Shore parish in 1991.

The bishop-elect is a native of Nebraska and a graduate of the University of Nebraska and Seabury-Western Theological Seminary. Following ordination in 1970, Fr. Michel was vicar of St. Mark's, Gordon, St., Paul's, Merriman, and St. Mary's, Rushville, Neb. He was rector of St. Andrew's, Scottsbluff, Neb., 1972-82, and rector of St. Paul's, Grand Forks, N.D., 1982-87.

He is president of the standing committee of Long Island and a member of the diocesan commission on music and liturgy. He is a member of the Society of Mary, the Order of St. Luke, and is an associate of the Sisters of the Holy Nativity.

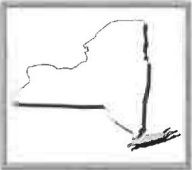
Fr. Michel and his wife, Marie, have been married for 31 years and are the parents of four children.

Following the election, Fr. Michel was

presented to the convention and accepted with thanks and a request for the delegates' prayers. He led those assembled in reading Psalm 133.

Others who were nominated were the Rev. Canon F. Anthony Cayless, canon pastor of the Cathedral of the Incarnation; the Ven. John A. Greco, archdeacon of Nassau, Long Island; the Rev. Frederick J. Howard, director of pastoral care in Long Island; the Rev. David Bryan Hoopes, O.H.C., rector of St. Thomas', Farmingdale, N.Y.; the Rev. Charles Sullivan, rector of St. Thomas of Canterbury, Smithtown, N.Y.; and the Ven. Bernard O. Young, archdeacon of Queens. The latter two were nominated from the floor.

(The Rev.) Noreen Mooney



LONG ISLAND

Ballot	2		3	
	C	L	C	L
Needed to Elect			80	91
Cayless	16	17	10	9
Greco	28	24	22	24
Howard	14	12	8	5
Hoopes	28	25	32	29
Michel	50	64	74	100
Sullivan	15	12	10	9
Young	6	9	4	5

C = Clergy; L = Laity

Two Priests Leave for Charismatic Episcopal Church

Two priests in the Diocese of Western New York have left the Episcopal Church to organize a congregation in the Charismatic Episcopal Church (CEC).

The Rev. David Dodge, rector of St. Stephen's Church, Niagara Falls, and the Rev. Michael J.T. Welch, of Christ the Redeemer, East Amherst, have formed a new congregation in Wheatfield. They cited the Episcopal Church's increasing acceptance of abortion, ordination of non-celibate homosexuals and same-sex blessings as reasons for their departure.

The Rt. Rev. David Bowman, Bishop of Western New York, issued a statement in which he said he was disappointed by the resignations. He said the two priests "see the Episcopal Church through a different set of lenses than I do."

'Most Important Things'

The two priests told the *Buffalo Evening News* that they reached their decisions independently.

"I have been preaching about this for about a year and a half, seeking what God would have us do," said Fr. Dodge, 54. "And this is indeed what he called us to do — leave the Episcopal Church and join a new denomination."

"I love the church and wanted to stay and fight for the most important things," Fr. Welch said. "But I found I couldn't stand up in the pulpit every Sunday knowing I was in communion with a national leadership, and a bishop, preaching something I knew was wrong."

The Buffalo paper reported the first service of the new congregation attracted about 50 persons.

Setting New Financial Anchors

The Rev. Loren Mead, founder of the Alban Institute and author of *Financial Meltdown in the Mainline*, spoke at an interactive telecast, "The Future of Episcopal Philanthropy," Oct. 19, sponsored by the Episcopal Church Foundation and broadcast live from Trinity Parish, New York City, to 91 downlink sites across the country.

"Money, and the idea of asking people to plan their estate so as to include the church, are most often taboo subjects, especially for clergy," he said. "We won't talk about it. We're scared of it, and I think we clergy are the worst offenders."

With his co-panelists Suzanne Mink, vice president of advancement at the Council for Advancement and Support of Education (CASE), and Larry Carr, president of the Presbyterian Church (U.S.A.) Foundation, Fr. Mead predicted substantial difficulties for mainline churches unless they change their ways.

According to his research, he sees the traditional financial anchors for main-stream churches melting away over the next decade due to several factors: a decline in membership, the aging of many current donors, a legacy of unrepaired buildings, an increasing inability of congregations to afford trained clergy and continued, if not escalated, pressure on diocesan and national budgets.

Coupled with these issues, said Ms. Mink, is the financial forecast that an unprecedented sum of money from older Americans will be passed down to their children, the government (via taxes) and various charities. "Some \$10.4 trillion will be passed to the next generation by 2035," she said, "and most of that by 2005."

Mr. Carr, who oversees the management of more than \$1 billion in planned gifts for the Presbyterian Church, believes all church leaders first need to



'Unless the church is prepared, financial resources will go elsewhere.'

Suzanne Mink

be less apologetic about raising money.

"Church leaders at all levels need to understand their vital role and responsibility in developing the financial resources required for the church's vital mission in the name of Jesus Christ," he said.

Communicating our faith-into-works philosophy on a parish level needs to work in three directions, Fr. Mead said. "A parish should always be thinking on three different levels: annual pledge campaigns, an occasional capital campaign, and planned giving."

Nancy Berry, planned giving officer for the Diocese of West Texas, stressed the need for every congregation to begin an effort, even if minimal at first. In West Texas, a comprehensive program has been put in place, consisting of investment alternatives for congregations, a range of planned giving vehicles available to individuals, guidelines for endowment trusts, recommended annual parish planned giving programs, and three years of special programs which any congregation can carry out. Other dioceses are doing similar things.

"The window of availability is closing," Mr. Carr said. "If we don't put these mechanisms in place during the next 15 years, it will be too late for funding 21st-century ministries."

Lindsay Hardin Freeman

Statement in Michigan Urges Prayer With Lutherans

A joint statement signed by bishops of the Episcopal Church and the Evangelical Lutheran Church in America (ELCA) was presented to the conventions of the dioceses of Western Michigan, Northern Michigan and Eastern Michigan when they met in October. The convention of the Diocese of Michigan and the synod of the ELCA also will receive the document.

The statement urges all Episcopalians and Lutherans to create opportunities for joint prayer, worship and study of the pro-

posed Concordat of Agreement, which will be voted upon by the national bodies of both churches in 1997. If adopted, the four Episcopal bishops and three Lutheran bishops in Michigan commit themselves to forming "a state-wide strategic planning task force to develop a vision for our two churches that will lead to more effective, comprehensive and mutual mission and ministry in our synods and dioceses.

The bishops "urge the people of our dioceses and synods to meet together to

discuss seriously the Concordat and especially the implications for future congregational life, mission and witness . . ."

The statement was signed by Bishops Edward L. Lee, Jr., Western Michigan; Edwin M. Leidel, Eastern Michigan; Thomas K. Ray, Northern Michigan; Stewart Wood, Jr., Michigan; Gary L. Hansen, North/West Lower Michigan Synod; Dale R. Skogman, Northern Great Lakes Synod; and J. Philip Wahl, South East Michigan Synod.

Youth Gains Voice in Province 7

Some 150 persons from 12 dioceses gathered at St. Mark's Church, San Antonio, for the Province 7 Synod for three days in mid-October.

Among them was a contingent of a dozen young people who secured for their future voice and vote as full delegates to synod, beginning in 1999. The resolution asked that "one youth from each diocese of the province, representing the ethnic, economic and geographic diversity of each diocese in the province, be given seat, voice and vote at all future provincial synods." It was adopted unanimously.

A second resolution will create a part-time provincial coordinator position that the synod hopes the national church will fund by half. The Rt. Rev. William Smalley, Bishop of Kansas and synod president, explained that other provinces have had positive experiences with paid administrative and program support. As the church looks to the localization of mission and ministry, it will be the provinces, and not the national church, that will be the programmatic locus, the resolution noted.

A total of \$4,500 over the triennium of 1997 to 1999 has been included in the provincial budget, and Bishop Smalley said he expects to fill the position immediately. The province will ask General Convention that the national church fund half the cost of such a position in each of the church's nine provinces.

The province recognized the work and life of Bill B. Cody of the Diocese of West Texas. Mr. Cody was president of the province at the time of his death in 1995.

The synod also heard the Rt. Rev. Henry Orambi, Bishop of Nebbi, Uganda, who noted apathy in the Episcopal Church. "They love God, but ...," he said. "God doesn't make his people to just enjoy him sitting down. America needs the church of Christ to stand up and share the gospel of Christ. God must top the list of priorities. The rest we can talk about sitting down."

Participants heard a panel discussion on the Concordat of Agreement with the Evangelical Lutheran Church in America.

Marjorie George

Leading Scholars Speak Positively of Concordat

Leading Lutheran theologians from Europe and the United States along with the Presiding Bishop of the Evangelical Lutheran Church in America (ELCA) made presentations as part of the Paddock Lectures held at General Theological Seminary Oct. 22-23.

The scholars brought their expertise to bear on the proposed Concordat of Agreement, which would establish full communion between the ELCA and the Episcopal Church. The Rev. Gunther Gassmann, a noted scholar in the field of Anglican-Lutheran relations, was joined by a principal Lutheran architect of the Concordat, the Rev. Walter Bouman of Trinity Lutheran Seminary in Columbus, Ohio, and the Rev. H. George Anderson, the ELCA Presiding Bishop.

All three spoke positively about the benefits of the Concordat to both churches. Although there was acknowledgment of the lack of unanimity in both churches, the presenters seemed optimistic about ratification. Both churches will vote on the Concordat at their national legislative bodies' meetings in Philadelphia in 1997.

Dr. Gassmann offered a summary of the history of Lutheran-Anglican relations, emphasizing their shared heritage, beginning in the discussions between English and German reformers of the early 16th century. "It is within the wide and fascinating global horizon of seeing God's people in the Anglican and Lutheran traditions marching toward communion with each other that the Concordat has its scope and its purpose," he said.

Dr. Bouman expanded the discussions to cultural implications. "The denominational period in American history is coming to an end," he said, and added the Concordat offers an "alternative to brand-name denominationalism."

Presiding Bishop Anderson suggested how the two churches might cooperate under the proposed agreement. "What a testimony it would be in this balkanized society if two churches, long separated, could affirm each other and begin to knit back together a ministry so long separated," he said. "It would show that love is stronger than self-interest and that Jesus Christ still has the power to renew lives and to change hearts."

Bishop Turner of Virgin Islands Dies

The Rt. Rev. Edward Mason Turner, retired Bishop of the Virgin Islands, died Oct. 21 in Las Vegas, Nev. He was 77 years old.

The bishop spent 27 years in the Virgin Islands, as rector of St. Paul's, Fredericksted, St. Croix (1959-72) then as bishop until his retirement in 1986. He also served in



Bishop Turner
(1975 photo)

Alaska and Puerto Rico. He was priest-in-charge of St. Peter's, Seward, Alaska, from 1944 to 1949, and canon of St. John's Cathedral, Santurce, P.R., 1953-59. He also was assistant to the director of the Overseas Department of the Episcopal Church, 1949-53, and a Navy chaplain in 1950-51.

A native of Chicago, he attended Marquette University and Carroll College. He graduated from Nashotah House in 1944. He was ordained to the diaconate in 1943 and to the priesthood in 1944.

He is survived by his wife, Shirley, a brother and two children.

Consecration in Southwestern Virginia

The Rev. Frank Neff Powell was consecrated fifth Bishop of Southwestern Virginia Oct. 26 in Burruss Auditorium on the campus of Virginia Polytechnic Institute in Blacksburg.

More than 2,000 persons were in attendance, including 27 bishops. Among them were the Rt. Rev. David J. Smith, Bishop of Bradford in the Church of England, and the Rt. Rev. Daniel Deng, Bishop of Renk in Sudan, the two dioceses which share a companion relationship with Southwestern Virginia.

The Rt. Rev. Robert L. Ladehoff, Bishop of Oregon, where Bishop Powell had been executive assistant to the bishop, delivered the sermon. He said the focus of the day, and the rest of the new bishop's ministry, was that God is in control.

Bishop Richard Bansemer of the Evangelical Lutheran Church in America's Virginia Synod participated in the laying on of hands.

Bishop Powell succeeds the Rt. Rev. A. Heath Light, who was diocesan bishop for 17 years.

Editorials

Many Blessings

As Thanksgiving Day approaches, we would do well to pause and consider all the things we have for which we should be thankful. At this writing, there are few wars in the world. There is a growing number of people willing to help feed those who have little or no food. Medical technology continues to make progress in battling some of the most debilitating illnesses facing humanity.

This national holiday is an appropriate time to give thanks to God for the many benefits he has bestowed upon us, and it is also a good time to begin expressing our thanks to God daily. A logical place to start is by saying grace at meals. We are thankful that there seems to be a sizable increase in the number of persons who say grace, even in restaurants and other public places. The Book of Common Prayer provides forms for grace on page 835, and many persons will want to develop their own prayers. We are greatly blessed by God. Let us show our thanks.

Profane Acts

The events reported by *Penthouse* magazine which are alleged to have taken place in churches of the Diocese of Long Island [TLC, Nov. 17] are an affront to all who care about the Episcopal Church. If the homosexual events, bizarre rituals and cross dressing aren't offensive enough, the fact that such activities reportedly took place in churches is cause for great concern.

Sadly, we note that churches of all sorts have been profaned by abusive events which have taken place in offices, choir rooms, parishes halls and sacristies. But if the *Penthouse* article is accurate, consecrated, sacred space was used as a place to satisfy the prurient lust of members of the clergy.

It is of little consolation to note the resignations of the two priests identified in the article, and to read the strong statement signed by 34 bishops. At this time, we may be strengthened in the reminder that it's God's church. His will is going to be done, no matter what we may do to mess it up.

Viewpoint

'Findings' of the Jesus Scholars

By GRANT S. CAREY

Scholars researching first-century Palestine are attempting to reconstruct the Jesus of the New Testament, generally discrediting the accounts of those who, if not intimately involved with Jesus, were his contemporaries in time and place.

Among the findings of the Jesus Scholars, many of which are speculative: Jesus was a revolutionary who led an unsuccessful revolt against the Roman occupation of his homeland. As a result, he, like many others, was put to death. Later, followers attempted to make him a hero by claiming he had come back to life, initiating a cult that eventually spread throughout the Roman and Persian empires.

As to Jesus himself, the scholars have determined that he was charismatic, visionary, prophetic and quite possibly illiterate. He did, however, possess an ability to heal, accounting for his popularity, particularly among the lower classes. His political outspokenness, however, proved a threat both to the privileged ruling party and to the Roman governor, leading to crucifixion, a fate reserved for those involved in insurrection. Other "messiahs" both before and during Jesus'

time, also were executed in this manner.

Finally, the Jesus Scholars point out that their studies indicate that not only was the story of Jesus' Resurrection a fabrication, but most of the teachings attributed to him came from other sources.

The New Testament does not hide the fact that rumors circulated early on that Jesus' disciples had stolen his body and secretly buried it. St. Paul writes that the idea of Jesus' Resurrection was both a stumbling block to the Jews and a folly to the Gentiles. Early Christians had a difficult time convincing those outside their circle of believers that Jesus rose from the dead ... even when "mystery religions" promising life after death flourished in the Roman world.

Greek philosophers heard Paul with some interest until he brought up the topic of resurrection. The idea was simply too absurd to be given credence.

And even after Christianity had taken root in the Roman Empire and was no longer considered a Jewish sect, intellectuals ridiculed both the movement and its leaders for worshiping a common criminal who had been executed.

So the Jesus Seminar and its controversy is really nothing new. There have been — and there will be — thoughtful intellectuals who are unable to accept other than Jesus was a misguided vision-

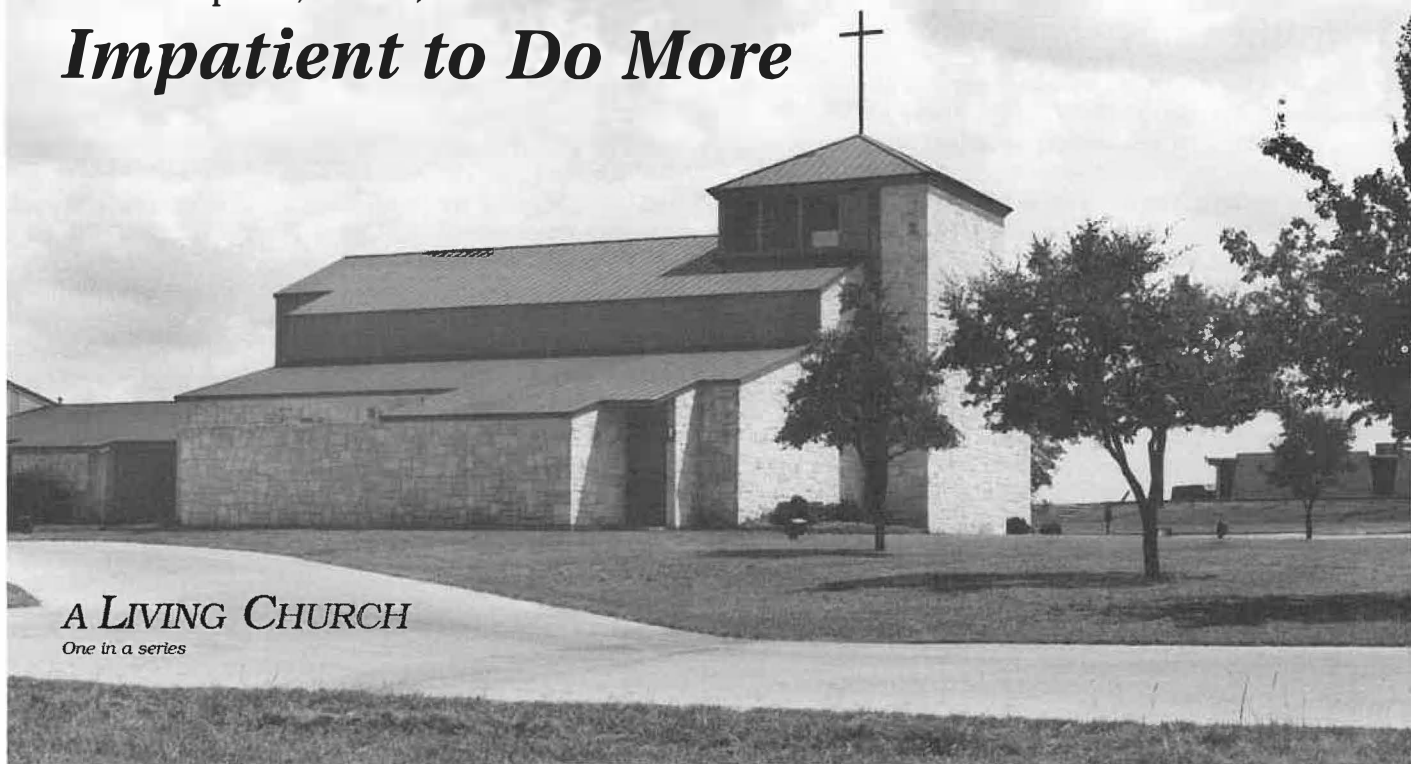
*There will always
be intellectuals who
accept Jesus only
as a misguided
visionary with
successful followers.*

The Rev. Canon Grant Carey is canon precentor of Trinity Cathedral, Sacramento, Calif.

(Continued on page 12)

St. Christopher's, Killeen, Texas

Impatient to Do More



A LIVING CHURCH
One in a series

By PATRICIA NAKAMURA



Thirtysome years ago, Killeen, Texas, was a dusty town next to Fort Hood, the sprawling home of the First and Second Armored Divisions. The most memorable building downtown was the Cowhouse Hotel, and there was no noticeable Episcopal church.

Today Killeen is a small city and St. Christopher's Church is "busting at the seams," almost chaotic at times, and "impatient to do more." Diaconal candidate Jeff Gorman described it as "a way-station for people passing through — there is a yearly turnover of about 300." Many of these are active-duty military personnel and their families. Many also are base chaplains of various denominations who make St. Christopher's their church home.

Karol Faasse, an ordained Methodist minister who is secretary to the rector, said, "They come here for the 11:00 service, after their chaplaincy duties are finished." Lutheran, Methodist, Church of the Nazarene — "At one point, we had 10 ordained ministers running around!"

The turnover is "a challenge for pro-

gramming," said Rebecca Smith, who oversees the youth ministry for 60-70 sixth through 12th graders, 50 elementary children and perhaps 20 toddlers. "We were chartered in the '60s. The city is still growing, and there's more of a balance of civilians, active duty and retired military. The congregation is becoming more racially diverse. In fact, we have a Kenyan Anglican priest who is a U.S. Army chaplain. His wife is a deacon."

Newcomers are immediately challenged. "We are a family on the move at St. Christopher's," states a newsletter. "Many of us are of necessity here for only a short time. Therefore, all newcomers are encouraged to become active ... We can use your help with acolytes, choir ... greeting ... Bible study ... men's breakfasts, women's luncheons, etc. You will be cementing lifelong relationships and serving our Lord and Savior."

Visitors' "sweet teeth" are targeted by the Daughters of the King and their recently begun cookie ministry: An hour after leaving the church, visitors receive a bag of fresh-baked cookies with a message of welcome. "No visiting," Ms. Bryan said. "Just hand someone the cookies, or leave them on the door. We

On the outskirts of Fort Hood military base,

St. Christopher's is a way-station for people

passing through

follow up three weeks later. In between, the rector sends a letter and someone else calls. It keeps us in touch." The group also takes food to people who are ill, and performs other services as needed. "We are a close congregation," she said. "Like family. We hope people who come feel that, too."

The live wire in this congregation is the rector, the Rev. Lanny Geib, a former Air Force pilot. "I was a hard-driven person," he said. "The Lord mellowed me out. I became somebody else." He has been at St. Christopher's six years. During that time, he has received other calls, but "the Lord calls me to stay here. I believe in long-term ministry, to help others shape their ministry." He has worked in Kairos prison ministry and even, as a layman years ago, as a lead-in for Billy Graham. "If there's something to learn, I'll go to any denomination." His goal is "to empower my people." Several members of the congregation are seeking ordination. The Stephen Ministry is strong.

A healing service takes place every Wednesday evening, with oil and laying on of hands. "We keep it open and let the Lord handle it," Fr. Geib said. "He will take care of the miraculous things. Much healing goes on — physical, psychological, spiritual." This year nine men from St. Christopher's attended Promise Keepers.

"Disciples making disciples," the church's mission statement, is "printed on everything," including the parish's World Wide Web site, senior warden Ginger Bryan said. "The rector is big on evangelism." He said the congregation is "seeker-friendly, going toward seeker-oriented." To that end the services are printed on service leaflets to avoid prayer book juggling. When hymns from sources other than *The Hymnal 1982* are used — and this happens frequently — they too are written out. Ms. Smith

described the Eucharist as "typical Episcopalian with a twist — not a dry, staunch, stay-in-your-place service." While the rector may not have a full instructed Eucharist, she said, "he points out some elements of the Eucharist to visitors; there is some teaching." The first two Sundays of Advent are another "teaching time," she said. On those days, "very high Mass" occurs "with incense, bells. [The rector] explains that this is another type of Episcopal Church." The organist is a former Southern Baptist; sometimes hymns from "Songs of Praise" are used, and the style of hymn playing may be reminiscent of her former home. Members of the high school EYC lead folk services.

The congregation publishes its own devotional booklets for Advent and Lent. Although a list of contributing authors is included, Ms. Faasse is the only person who knows who wrote what. "People call me and ask 'Who wrote such-and-such?' I won't tell. Even Fr. Lanny doesn't know."

Some members return to St. Christopher's years later and, like Ms. Bryan, "felt right at home the minute I walked back in." She and her husband, both cradle Episcopalians, moved back to Killeen after he retired from the Army. "St. Christopher's is more 'home base'," she said. "Some of the original charter members are still here. We have a core group of about 100 families, even as the numbers rise and fall."

"This is a seed-planting church," Ms. Smith said. "Many people are looking. They worship here while they're here [at Ft. Hood]. Some join the Episcopal Church."

And some don't. Ms. Faasse said, "We'll help you find a church, if ours is not for you."

"We're after them for the kingdom, not necessarily for the Episcopal Church." □



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Killeen, Texas***

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Viewpoint

'Findings' of the Jesus Scholars

(Continued from page 9)

ary whose followers were successful in preserving his name and heroic deeds.

All that exists, they point out, is found mostly in New Testament accounts that reflect and build on an earlier oral tradition regarding Jesus' life, death and Resurrection. No other known historical data exists, only writings after the fact by Paul of Tarsus, Peter, a fisherman, biographers known only as Mark, Matthew, Luke and John, and a Jewish historian named Josephus.

Attempts to discover the "Historical Jesus" date back at least two centuries and include the work of Albert Schweitzer, which caused quite a stir earlier in this century. Thomas Jefferson was so captivated by Jesus that he produced his own version of the New Testament, eliminating everything that could not be rationally explained.

Scholars are correct in asserting that the Resurrection of Jesus cannot be proved on the basis of biblical record alone. But what about the faith of those who, against overwhelming odds, responded to the great commission "to go therefore and make disciples of all nations"? (Matt. 28:19). If the apostles had not been entirely convinced that Jesus, the Son of God, had risen from the dead, it is incredible that they have taken so great a risk.

These first "adventurers for Christ" appeared to be ordinary people. Most of the original 12 came from the province of Galilee, an area considered to be "backwater" to both the Romans and the Jewish elite.

It is unlikely that Jesus' followers were educated beyond what would be necessary for that time. Their language was Aramaic, though some may have understood Greek, the language of commerce throughout the Mediterranean.

Most were unaware of the vastness of the world outside of their homeland; or what skills and resources they might need to enable them to survive; or how they might convince others that what they had to say was true . . . that Jesus had risen from the dead.

Would they risk their lives, invest what wealth they had, endure imprisonment, beatings, and even death in order to promote the deeds of a dead hero? Or were they totally convinced in their proclama-

tion that Jesus was not only the awaited Messiah, but also the Savior of the world?

Of all the first missionaries, Paul was the best qualified. He had studied at one of the finest centers of learning in the ancient world. He was fluent in language, educated in religion and philosophy, persuasive, and physically able to live in a hostile environment. He was also a Roman citizen, which offered him both passport and protection anywhere in the empire.

The centerpiece of Paul's teaching was the crucifixion and the Resurrection of Jesus. For Paul, the fact of Jesus' Resurrection did not depend on historic evidence so much as it did on faith.

For Christians, then and now, the "proof" of the Resurrection is a matter of personal encounter with the living Christ. It is experienced in the lives of people who have been changed by a relationship which begins with a personal discovery that the tomb is empty, and nurtured by a companionship with the Lord in "the breaking of bread."

While there is no reason why scholars should not continue their search for the "historical Jesus," belief in the resurrected Christ hinges not on intellectual evidence alone, but rather from a relationship that transcends that which can be physically seen and felt.

Even if bones were someday found in a tomb inscribed with the name "Jesus of Nazareth," it would be impossible to prove their authenticity.

The New Testament record, considered as a whole, provides a clear picture of the historical Jesus as he was seen by both his friends and his enemies. No more detailed biographical account exists for any other figure of his time.

The Jesus Seminar and its like is nothing new. Nor should it be viewed as a threat to historic, credal Christianity. Rather it presents an opportunity for dialogue. People are becoming more aware of Jesus through books and periodicals, and he has become the topic of conversation in places where his name was scarcely mentioned before.

And, as thoughtful persons begin to ask essential questions, they may well discover that Jesus is everything his followers claim him to be.

Christians need not fear honest inquiry. What we need fear most is apathy. □

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And I heard the voice of the Lord saying,
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“HERE I AM! SEND ME.”

— Isaiah 6:8

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*Racial/Ethnic Exposure Program 1996



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 Dean of St. George's College, Jerusalem
 His wife Mary Page Jones accompanied him.



Finn and Jean Pond
 Diocese of Spokane
 Teachers in the Diocese of St. Mark the Evangelist
 in South Africa.
 Their children Jacob and Cody accompanied them.



Rev. Robert and Mrs. Jean Schwarz
 Diocese of Milwaukee
 Respectively serving as Partner for Development and Elementary school teacher, Diocese of Haiti
 Their children Kartherina and Karl are with them in Haiti while the eldest Gretchen and Mariah remained in college in the States



Melvena Green
 Diocese of Massachusetts
 English Teacher by special appointment with the Amity Foundation, China



Margaret Novotny
 Diocese of Vermont
 Teacher at Grace Church, Taiwan, Diocese of Taiwan



Rev. Gregory Bakker
 Diocese of Connecticut
 Theology Instructor at St. Philip's College, Kongwa
 Diocese of the Rift Valley, Tanzania



Rev. Hannah Atkins
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People and Places

Deaths

The Rev. Canon **John Barr**, retired priest of the Diocese of Upper South Carolina, died Oct. 8 in his home in Columbia, SC. He was 78.

Canon Barr was born in Charlotte, NC. He attended North Carolina State University and the University of the South. He was ordained priest in 1952. He served parishes in Cheraw and Columbia, SC; and Hendersonville, NC. He also served on the boards of St. Christopher's Camp, Kanuga Conference Center, and was a trustee of St. Mary's Junior College, Raleigh, NC, and the University of the South, Sewanee, TN. Canon Barr was deputy to four General Conventions and was three-time president of the standing committee of Upper South Carolina before being named honorary canon of Trinity Cathedral, Columbia, in 1985. He retired in 1986. Canon Barr is survived by his wife, Nell, a son, the Rev. John M. Barr, III, a daughter, five grandchildren, and a sister.

The Rev. Canon **T. Christian Nelson**, retired priest of the Diocese of Montana, died Aug. 17, in Deer Lodge, MT. He was 74.

Canon Nelson was born in New Brunswick, NJ. He held a master's degree in civil engineering from Cornell University. He graduated from Philadelphia Divinity School in 1956 and was

ordained priest later that year. He served St. Matthew's, Glendive, and St. Luke's, Billings, MT; Christ Church, Mandan, ND; and St. James', Deer Lodge, MT. He was named honorary canon of Gethsemane Cathedral, Fargo, ND, and retired in 1987. Canon Nelson is survived by his wife, Joann, six children, and 20 grandchildren.

The Very Rev. **Leslie Skerry Olsen**, former dean of Grace Cathedral, Topeka, KS, died Sept. 29 of cancer at his home in Redlands, CA. He was 84.

Dean Olsen was born in Fruita, CO. He graduated from Carleton College and Seabury-Western Theological Seminary. He was ordained priest in 1937. He served parishes in Hudson, River Falls and Ellsworth, WI; Elkhart, and Bristol, IN, before becoming dean of Grace Cathedral, Topeka, where he served from 1957 to 1984. He served on the standing committee, nominations committee and executive council for the Diocese of Kansas, and was a trustee for Seabury-Western. Dean Olsen is survived by his wife, Erna, two daughters, a sister, five grandchildren and two great-grandchildren.

The Rev. **Joseph N. Pedrick**, retired priest of the Diocese of Central Pennsylvania, died Aug. 19, at the age of 89.

Fr. Pedrick was born in Centerton, NJ. He attended Ursinus College and Drew University.

He served the Methodist Church, 1933-47, and the Evangelical and Reformed Church, 1947-52. He was ordained priest in 1954. Fr. Pedrick served St. Thomas', Croom, and Incarnation, Brandywine, MD; St. John's, Lawrenceville, PA; and St. Paul's, Lock Haven, PA. He retired in 1976. He is survived by his wife, Margaret, and one child.

Next Week . . .

Being Watchful

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CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Dept. TLC, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

ORGANS

REED ORGANS for church, chapel, home. Beautiful, reliable. All sizes: 1-manual, 2MP, 3MP. Delivery everywhere. Since 1970. Specs: \$1.00 and SASE. **PHOENIX Reed Organ Resurrection. HC 33-28, Townshend, VT 05353. (802) 365-7011.**

PILGRIMAGE

ENGLAND: SAINTS & SINGERS from Canterbury's 1400th Anniversary Celebration to Salisbury's Southern Cathedrals Festival. July 8-21, 1997 with the Rev. Nancy and Mr. Robert Roth blending spiritual and cultural enrichment. **The Teleios Foundation 1-800-835-3467.**

POSITIONS OFFERED

SCHOOL DIRECTOR SOUGHT: Grace Episcopal School, a thriving K-8 coeducational Episcopal day school with 400 students, seeks a director to begin the 1997-98 school year. Grace is located in Monroe, Louisiana, and is approved by the State of Louisiana and accredited by the Southwest Association of Episcopal Schools. Application for this position does not depend on sex, race, religion or national origin. Master's degree or higher and prior administrative experience required, prior experience with parochial/Episcopal schools preferred. Send resume and cover letter to: **Search Committee, Grace Episcopal School, 1400 N. 4th St., Monroe, LA 71201. E-Mail: evlaw@iamerica.net**

DIRECTOR OF MUSIC for expanding program in lively, musically eclectic (Holst/Haugen/Honegger) parish of 260 households. 30-32 hours per week with benefits. Friendly small-town atmosphere in a wine-grape region 85 miles NE of San Francisco. Send resume to: **Music Search Committee, The Episcopal Church of St. John the Baptist, P.O. Box 297, Lodi, CA 95241.**

CHRIST CHURCH, St. Simons Island, Georgia, is accepting applications for a full-time organist/choir director. Duties include children's, adult and handbell choirs, service accompaniment (1928 and 1979 liturgies), and seasonal programs. Salary range \$26,000 to \$32,000 plus benefits. For an extended position description or to apply write to: **Organist/Choir Director Search Committee, Christ Church, P.O. Box 21185, St. Simons Island, GA 31522.**

ASSOCIATE RECTOR/DIRECTOR of children's and family life ministries. Innovative, rapidly growing and mission oriented suburban parish seeks a catalytic team leader to promote the Christian development of children and families, and to shepherd a dynamic new Sunday evening service. Our new associate rector will be a strong motivational leader who can communicate a deep biblical, creedal Christian faith, and is passionately committed to seeing children grow up as fully developed followers of Jesus Christ. More than 200 children are served each Sunday through the ministries of 80+ adult teachers and team members. Our creative, collegial staff of 12, and all programs and ministries are organized as small groups adapted from Metachurch models, utilizing individuals' gifts, passions and abilities. Contact: **Christ Episcopal Church Search Committee, 5500 W. 91st St., Overland Park, KS 66207. (913) 648-2271 or FAX (913) 648-0854.**

PARISH OF 350 FAMILIES committed to the ministry of word and sacrament looking for rector with appropriate experience and vision. For information reply: **Mary-Gale McPharlin, Grace Church, 1213 Sixth St., Port Huron, MI 48060. FAX (810) 985-4771 or telephone evenings (810) 987-5978.**

ASSISTANT TO THE RECTOR. Priest, with responsibilities for youth ministry and Christian education, involvement in full ministries of the parish including diversified outreach ministries (Jubilee Ministry). Stipend \$22,000-\$24,000. Send CDO/resume to: **The Rev. James J. Cardone, Jr., Grace Church, 6 Elizabeth St., Utica, NY 13501.**

POSITIONS OFFERED

RECTOR: St. Andrew's, Greenville, SC. Liturgically Anglo-Catholic, Rite I, socially inclusive parish of 90 communicants in downtown area. Dates to 1900 in Diocese of Upper South Carolina. 1915 Tracker organ (rebuilt-1994); Our Lady of Walsingham Shrine. Challenges include teaching, reinforcing catholic roots, establishing neighborhood and community outreach, supporting diversity in congregation. Send c.v., etc., to: **Nan Banks, Sr. Warden, St. Andrew's Parish, 400 Pendleton St., Greenville, SC 29601.**

DEANERY YOUTH MINISTER. The Delta Deanery of the Diocese of San Joaquin is seeking a called and gifted lay person to supervise Jr. High and High School youth program in seven parishes and missions. This is a full-time, hands-on ministry position involving both direct pastoral contact with youth and support of lay volunteers. Training, experience and some college required. Degree preferred. Competitive compensation package. For application details contact **The Very Rev. Robert Rhoads, P.O. Box 1325, San Andreas, CA 95249. Phone or FAX (209) 754-3878.**

ORGANIST/DIRECTOR OF MUSIC sought by **St. James' Episcopal Church, 119 N. Duke St., Lancaster, PA 17602.** Full-time position to begin as soon as possible in 1997. Musical experience in Episcopal liturgy, program development, choirs of adults and children, organ and other instruments and willingness to work as part of a team of clergy and lay staff essential. Full detail available from the rector, **the Rev. Canon Peter Eaton.** Deadline for inquiries 31 December 1996.

POSITIONS WANTED

ORGANIST-CHOIRMASTER. 20 years experience, strong interpersonal skills, also choir training (adults, children, RSCM program), liturgy, service playing, teaching. Collegial, outgoing, devoted to parish worship-centered life. Professional choral singer, conductor, experienced elementary and H.S. choral teacher. East coast preferred, excellent references. Available possibly before Easter, definitely thereafter. Reply **Box B-764*.**

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.**

EPISCOPAL CHURCH TIES superbly woven in England. Shield in full color on navy or burgundy. Quantity order discount. To order specify color and send \$24.95 to: **Church Ties, 310 N. Campbell Rd., Landrum, NC 29356. Phone: (864) 895-4968.**

TRAVEL

CELEBRATE the 1600th anniversary of St. Ninian's arrival at Whithorn, the 1400th anniversary of St. Columba's death at Iona, and the 1400th anniversary of St. Augustine's arrival at Canterbury, on a pilgrimage to Iona, Whithorn, Durham, Whitby, York, Ely, Walsingham, St. Albans, Canterbury and other historic sites of British Christianity conducted by **the Rev. Christopher L. Webber and Margaret Webber, May 15-27, 1997.** For information call **(860) 364-1139** or write **P.O. Box 1724, Sharon, CT 06069.**

MAY 10-24, 1997 — Anglican Heritage Pilgrimage. Visit cathedrals, castles, the Cotswolds, Shakespeare's home, Canterbury, London (theater, tours, Chelsea Flower Show). Led by: **The Very Rev. R. H. Cobbs, IV—\$2,899 a.f./incl. 1-800-260-5104.**

☛ **c/o The Living Church, P.O. Box 92936, Milwaukee, WI 53202-0936**

Church Directory

Phoenix, AZ

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

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
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)

ST. PAUL'S, K Street
2430 K St. NW — Foggy Bottom Metro
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

CATHEDRAL CHURCH OF ST. JOHN
10 Concord Ave., 19802 (302) 654-6279
The Very Rev. Peggy Patterson, dean
Sun H Eu 7:30 & 10:30, Tues & Thurs 12:10, Sung Compline Wed 9:10

Boynton Beach, FL

ST. JOSEPH'S S. Seacrest Blvd. (561) 732-3060
The Very Rev. W. Michael Cassell
Sun Eu 8 & 10; Sat 5; Mon, Thurs, Fri 8:30; Tues HU & Eu 10; Wed 8:05

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

Honolulu, HI

ST. ANDREW'S CATHEDRAL Beretania & Queen Emma
Sun: 7 Eu, 8 Hawaiian Mass, 10 Cho Eu. Mon-Fri Eu 7. Wed Eu HS 12 noon. Ev (Last Sun) 5:30 (808) 524-2822

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

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

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.

Indianapolis, IN

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun Eu 8, 9 & 11; Christian Ed 10

Baton Rouge, LA

ST. JAMES 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev. Bob Burton, assoc; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Dr. David Culbert, organist-choirmaster; Lou Taylor, Director of Christian Ed
Sun 7:30, 9, 11, 4:30 H Eu

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. James D'Wolf, the Rev. Michael D. Kinman, the Rev. Steven W. Lawler, the Rev. William M. North, Jr.
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

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
(212) 378-0200

Sun Eu 8, 9 Cho Eu 11, EP 5 (Ev 1S). Mon-Fri MP 8, Eu 12:05 ("Sun on Thurs." Cho Eu 12:05), EP 5:30. Sat MP & Eu 10. Church open 365 days 9-6. For tours call 378-0252. Café St. Bart's: good food and hospitality Mon - Fri 10 to 6

EPISCOPAL CHURCH CENTER 2nd Ave. & 43rd St.
CHAPEL OF CHRIST THE LORD

The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036

The Rev. Edgar F. Wells, r; the Rev. William C. Parker, c; the Rev. Allen Shin, ass't
Sun Masses 9, 10, 11 (Sof & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15, Mon-Fri MP 7:45 H Eu 8 & 12:05, EP 5:15. Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

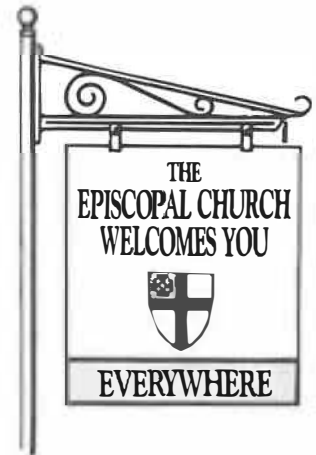
Trinity Welcome Center (in Trinity Church, Broadway at Wall St.) Mon-Fri 10-12; 1-2:30 ex Thurs 10-12; 2-2:30.
Trinity Museum (in Trinity Church) Sun 1-3:45; Mon-Fri 9-11:45 & 1-3:45; Sat 10-3:45.
Trinity Churchyard (north & south of Trinity Church) Sun 7-3; Mon-Fri 7-3:45; Sat 7-3.

Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)
Mon-Thurs 8:30-6; Fri 8:30-5:30; call for weekend hours

ST. PAUL'S Broadway at Fulton
Sun H Eu 8 (212) 602-0800
St. Paul's Churchyard: Open Sun 7 to 3; Mon-Fri 9 to 3

Gettysburg, PA

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by app



Philadelphia, PA

ST. MARK'S 1625 Locust St. (215) 735-1416
Within walking distance of '97 convention center
Sun Eu 8:30, Sol Eu 11. Wkdays: Mon, Thurs, Fri 12:10; Tues 5:30; Wed 12:10 Eu LOH; Sat 10

Selinsgrove, PA

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

Whitehall, PA (North of Allentown)

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

Corpus Christi, TX

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

Dallas, TX

INCARNATION 3966 McKinney Ave.
The Rev. Frederick C. Philpott; 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

Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matlongwe, dean (414) 271-7719
Sun Masses 8, 10 (Sung). Sat Celebration Eu 5. Daily as posted.

St. Croix, Virgin Islands

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

Paris, France

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