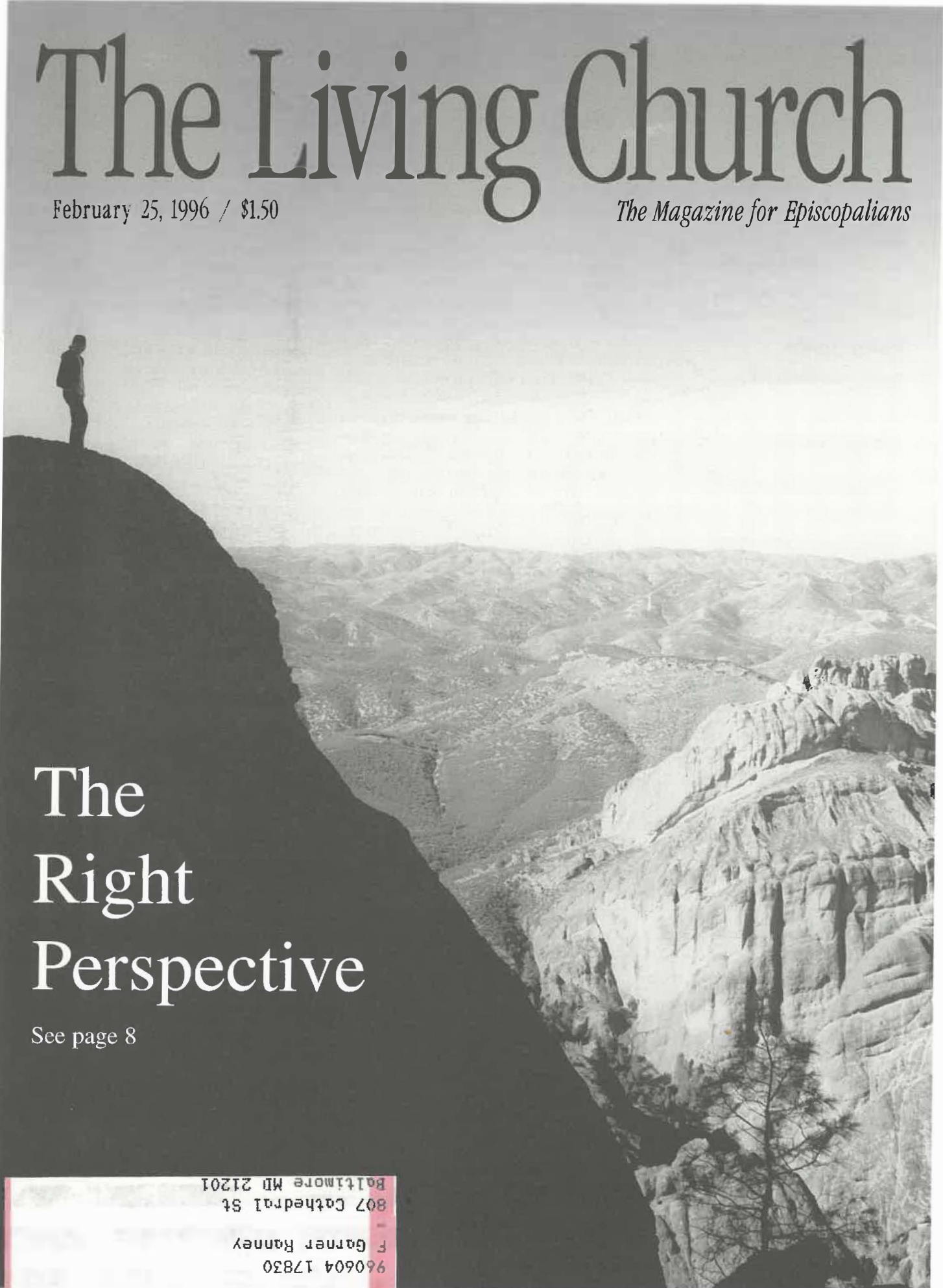


# The Living Church

February 25, 1996 / \$1.50

*The Magazine for Episcopalians*



## The Right Perspective

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The Right Perspective

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Quote of the Week

The Rev. Matthew Fox, Episcopal priest and former Roman Catholic theologian, on the papacy: It "shows a neurotic compulsion to have control which is disenchanting to many people, especially the young."

In This Corner

Sentence Not Likely to Please Many

My dealings with Ellen Cooke have been a marked contrast to what many staff members at the Episcopal Church Center experienced. On one occasion, I had a question about a line item in the General Convention budget. I telephoned and spoke to a person in the treasurer's office who was unable to answer my question, but I was told someone would get back to me soon. I was amazed when Ellen Cooke returned my call shortly with an answer. Another time, I had a question about a financial matter and called Mrs. Cooke. I got through without trouble and found her to be gracious and helpful. Meanwhile, I was hearing complaints from persons who worked in the same building that she was inaccessible and uncooperative.

Some observers, who are far closer to the scene at "815" than I, claim some effective plea bargaining took place in exchange for Mrs. Cooke's guilty plea to the two charges she faced in federal court [TLC, Feb. 11]. The thinking was, it would not be good for the Episcopal Church if she were to testify.

Speculation is rife concerning a sentence for the former treasurer. If my mail is any indication, there will be many people unsatisfied with her sentence, whether it's 20 years in prison or 20 hours of community service. Perhaps a prison sentence of three or four years and a fine might be a better guess.

The January issue of the *Texas Episcopalian* carried a photograph of the

Sunday's Readings

Following Jesus on His 40-Day Journey

Lent 1: Gen. 2:4b-9, 15-17, 25-3:7; Ps. 51:1-13; Rom. 5:12-19 (20-21); Matt. 4:1-11

All of us are self-centered by nature, and selfishness is the root cause of sin. We frequently desire things we don't or can't have, so we cheat and manipulate others to get what we want. Our egos ask us to believe that we don't need to be subject to authority, so we often overstep the limits of acceptable behavior. Sin born of selfishness has a powerful hold on each of us, expressing itself in our striving to "be like God."

That hold, however, can be broken, and selfish temptations and motivations don't have to result in selfish deeds. Jesus, after all, during his 40 days in the wilderness, "was tempted in every way as we are, yet did not sin." He found power to recognize his selfish drives for security, for authority, and for sta-

Rev. Stephen Butts perched on the roof of St. Paul's Church, Killgore, Texas, where he is priest-in-charge. It seems that last July Fr. Butts (at that time Deacon Butts) challenged St. Paul's choir to double its numbers by the beginning of Advent. If the challenge was met, he agreed to spend the day on the roof. The choir had dwindled to three members, and after the challenge, it rose to 15.

Someone sent me a recent issue of *Our Sunday Visitor*, the venerable Roman Catholic publication, which had cover photo of Bishop Walter Righter and a full-page article concerning the presentment. The cover photo caption read, "Is this man a heretic and other signs of Episcopalian meltdown."

St. Paul's, K Street, Washington, D.C., in the news recently as one of the three parishes Bishop Jane Dixon planned to visit [TLC, Feb. 4], is in the news again concerning an unfortunate development. Three of its former curates were chrismated into the Antiochian Orthodox Church during one week, although not all at the same time or place. They are the Rev. Frs. Ralph Bethancourt, David Clark and Gregory Harrigle.

Note to R.T.T. in College Park, Md.: I don't think the Righter trial will reach the point where a verdict is issued.

David Kalvelage, editor

tus as the demonic forces they really are. And in claiming and relying on that power for assistance he was able to avoid their translation into sin and to embrace his Father's righteousness.

We who follow Jesus on his 40-day journey this Lent are called to recognize our own temptation for what it is, and so keep it from dictating our actions. We're enabled to do so, moreover, by the very same power with which Jesus derailed his own selfishness. That power is provided by God's own Spirit, poured out on him and on us in baptism.

And when we claim it and rely on it in our own lives, we cease to be slaves to the Old Adam and embrace the righteousness of the New. God's Spirit, already within us, strengthens us "to live no longer for ourselves, but for him who died for us and rose again."

## A 'Healthy and Vibrant' Church

After traveling the 48 continental states in church agency work for nearly 25 years, the undersigned newly retired priest has the opportunity for considered reflection on the state of the Episcopal Church. I write to counteract the doom-sayers who tell us our church is in a bad way. Nay, not so! She really is healthy and vibrant at the local level all over the place.

According to generally accepted figures, the Episcopal Church bottomed out on losses of people a few years ago, and presently is growing slowly but steadily. And the figures we now have are more honest than those of a decade or two ago. Further, there is a slow, solid, constant growth in overall giving, the rate exceeding that of the growth of the cost of living. Finally, since the late 1980s, we have been able to identify a lovely dozen or so jurisdictions where the growth in communicant population exceeds the rate of growth in the civil populations surrounding them. These are solid signs of health.

One of the thrills in the 37 years since I was ordained has been seeing our church become more Eucharist-centered (while having at the same time less extremes of liturgical practice).

In our church, the laity have a healthy disrespect for much of the hierarchy, but in shared authority, checks and balances. There may be a failure of nerve on the part of some of the hierarchy, but this does not bother most of the local churches which are active at worship, nurture and local outreach. This means that more money therefore goes to local mission, and less to diocesan, national and international purposes. A great number of persons in all places can live with this situation.

I bid my brothers and sisters in Christ to heed not the bad-mouthing, to work through the small but still too-large amount of speculation and peccadilloes sexual and manipulative, and to rejoice in our overall solid life in mission.

*(The Rev.) James L. Lowery, Jr.  
Old Lyme, Conn.*

### Subversion

The diabolical "Non-Procreative same-sex commitment" farce that took place at Trinity Cathedral, San Jose [TLC, Jan. 28], is a perfect example of the destructive subversion being wrought upon the Episcopal Church by the ultra-liberal element that has infiltrated the church to the

highest levels of authority over the past quarter century.

The church used to stand for what is

right, decent, moral and pure. While it ministered to us sinners to try and help us achieve perfection as much as possible, it

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## Letters

never wavered from a position of godliness and morality. We members could look to the church and to the clergy with respect and we could worship, knowing that the church was, is and always would be, a standard by which we could pattern our lives.

No more! The church seems to have become what it used to oppose. It becomes a dilemma to those who have always loved it.

Mainstream Episcopalians who have chosen to ignore what is happening had better wake up and take charge before it's too late!

C.K. Slaughter, Jr.  
Daytona Beach, Fla.

### Acts of Tyranny

Bishops Haines' and Dixon's actions [TLC, Feb. 4] regarding the three churches in Washington, and their insistence on violating the church's promises enshrined in our present regulation that "no Bishop, Priest, Deacon, or Lay Person should be coerced or penalized in any manner as a result of his or her conscientious objection to or support of ... the ordination of women," are outrageous acts of tyranny against a vulnerable

minority as well as a violation of their ordination vows as bishops in regard to the doctrine and discipline of this church.

The exercise of power without regard to law or courtesy is a spirit that is opposed to the Holy Spirit. Its source is described in Alisdair MacIntyre's *Three Rival Versions of Moral Inquiry*, in which all appeal to truth and morality is regarded by the descendants of Nietzsche as no more than a cloak for raw power. Thomas Moore asks Roper in Robert Bolt's play, *A Man for All Seasons*, if he would break all the laws to get at the devil. Receiving an affirmative answer, he then asks: Where will you go for safety with all laws broken when the devil turns on you?

Where will Bishops Haines and Dixon go when the power is against them and all laws are broken?

(The Rt. Rev.) C. FitzSimons Allison  
Bishop of South Carolina, retired  
Georgetown, S.C.

The article about Suffragan Bishop Jane Dixon's controversial enforced visits to traditional parishes in the Diocese of Washington states that the Rev. Richard C. Martin, rector of St. Paul's, K Street, has retired. Actually Fr. Martin has resigned, effective Oct. 31 at the end of a

## The Living Church

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## Letters

sabbatical granted him by the vestry, which begins April 8.

*Dorothy Mills Parker  
Washington, D.C.*

### A Super Message

Super Bowl Sunday. It's one of the biggest media events of the year! So big, corporations are willing to invest as much as \$1.2 million for a 30-second spot during the first half of the game. Obviously, their marketing research tells them these are dollars well spent.

Meanwhile, we in the Episcopal Church mark the halfway point in the Decade of Evangelism by treating our congregations to a trial which may even total the cost of a 30-second Super Bowl spot.

Heck, if we put all the money into Super Bowl advertising, we could sponsor most of the first quarter, reach 90 million people and get the Episcopal Church out of the bedroom and into the living rooms of people around the country. I suggest it is time to re-evaluate our priorities and perhaps align our actions with our words.

*(The Rev.) Alan C. French  
St. Andrew's Church  
New Providence, N.J.*

### Contradictions

It is summer; the rush of Christmas is over, and it is that much-looked-forward-to time to sit beside the beach and catch up on some reading, including several back copies of *THE LIVING CHURCH*.

I enjoy reading *TLC* for a number of reasons. First, my wife is an Episcopalian, and in consequence of that I arranged an exchange to Christ Church, Cambridge, Mass., in 1982. *TLC* continues the feel of the American Church.

Second, it keeps me in touch with the church that wears its contradictions on its sleeve, rather than papering them over as we are wont to do, as much through apathy as anything else. Now that has its good and bad points. Positively, it helps me reflect on the different viewpoints in my own church.

Negatively, I am appalled by the depth of judgmentalism, self-righteousness and lovelessness that finds expression in *TLC*, particularly in the letters. I thank God for our apathy, which, on the whole, prevents us from feeling so strongly!

I was amazed at another contradiction. I and my ministry have been heavily influenced by charismatic renewal. Among my luminaries have been some of

the Episcopal bishops who have sought to provide leadership in this area and to live out their experience and their understanding of life in the Spirit. I was, therefore, staggered to see their names (almost all of them, I think) listed as giving consent to the presentment against Bishop Righter. The idols do, indeed, have feet of clay. How can they believe that this issue is going to be solved by a trial? What light and life do they expect the Spirit to give through such an event?

Ah, well, another contradiction! And I

thank God for the Episcopal Church, which is able to produce them in such abundance. If it did not, I would probably stop my subscription to *TLC*!

*(The Ven.) Philip Newman  
Archdeacon of Malvern  
Toorak, Vic., Australia*

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## Another Unwelcome Visit

The Suffragan Bishop of Washington, the Rt. Rev. Jane Dixon, continued her visits to traditionally Anglo-Catholic parishes Feb. 4 at the Church of the Ascension and St. Agnes in downtown Washington.

Bishop Dixon arrived at the cavernous, 125-year-old stone church in the wake of a snowstorm almost as paralyzing as the one that marked her trip to St. Luke's, Bladensburg, Md., on Jan. 14 [TLC, Feb. 4]. Again she encountered few amenities and a largely absent congregation.

A difference was that four Ascension and St. Agnes parishioners were picketing outside with signs that declared "Freedom of Worship: Our Civil Right," a police car was parked at the curb, and both wardens were at the door. In addition, the priest-in-charge, the Rev. Lane Davenport, was present. Through Bishop Dixon, he had been ordered by the Rt. Rev. Ronald Haines, Bishop of Washington, to be present in the nave for Bishop Dixon's visit or risk losing his license to function.

Bishop Dixon arrived at 9:40 a.m. for a 10 o'clock Eucharist, accompanied by her husband, a lawyer, and a dozen supporters. She heard the objections to the visit by the two wardens; then she proceeded to the Lady Chapel to vest with the assistance of the Rev. Richard Downing, rector of St. James' Church, Capitol Hill, who had been elected president of the standing committee a few days earlier, and the Rev. Enrique Brown, vicar of the recently established Mission San Juan at St. John's, Lafayette Square.

By 10 o'clock, 68 persons had arrived. Only three were identified as members of the parish. About 100 persons had attended an 8 o'clock celebration at which Bishop Dixon was not present.

Bishop Dixon's service was make-shift, in marked contrast to the customary High Mass in setting, liturgy, and congregational participation. The organ was stilled,

choir and acolytes not present; no candles burned; no incense ascended. Almost no one genuflected, few blessed themselves or knelt for the consecration.

Forsaking use of the 12-foot stone altar, Bishop Dixon used a small credence table placed at the altar rail. Instead of the Anglican Missal, in use at the parish for as long as anyone could remember, Bishop Dixon substituted Rite I, frequently using her own words instead of the proscribed form.

"A congregation of voyeurs," said a member of the vestry of St. Alban's, Tokyo, who had formerly worshipped at Ascension and St. Agnes. "The old doctrine of Anglican tolerance is being outraged."

In a 10-minute sermon from the pulpit, Bishop Dixon preached on the words of the late Canon Ted Wedel, declaring that "Christians have but one story to tell, the story of love," which she said had been important to her in 1977 at Virginia Theological Seminary.

"To be taken seriously with dignity, whether we are straight or gay, is the love story we are called to tell," she said. "The church is wrestling with much but its doors are open for all of us as a sign of our relationship with love."

The bishop said she wished to give herself "to this parish, not to change your minds, but so we can find some way to be together."

At the offertory, a large wicker picnic hamper was passed among the people.

"Please be generous because I am leaving the offering here," Bishop Dixon said, "that this parish may continue its life. And all of you can come to God's table. There is a place for you."

A formal statement regarding the visit was issued by Fr. Davenport, the wardens and vestry. The statement cited Bishop Haines' edict as "without warrant in canon law," and "in obedience to our Lord, we have opened our doors, but we do not consent to the visit."

*(The Rev.) James B. Simpson*



**Bishop Dixon is met with protest at the Church of the Ascension and St. Agnes**

## Central Florida May Withdraw Funding to National Church

The **Diocese of Central Florida** will reconsider or rescind its 1996 pledge to the national church if the Episcopal Church should "abandon its own teaching" by sanctioning the blessing of same-sex unions or approving for ordination openly non-celibate unmarried persons."

Delegates to the diocesan convention Jan. 26-27 in Daytona Beach accepted the financial asking of General Convention within the range established in 1994, but they attached a "letter of conscience" recommended by the diocesan board.

Delegates voted to send with the 1996 pledge a letter addressed the Most Rev. Edmond L. Browning, Presiding Bishop, and Stephen Duggan, treasurer. The letter states many congregations "are deeply troubled by the apparent inability or unwillingness of the Episcopal Church to uphold its own teaching and standards, most notably in regard to matters of sexuality. We are conscious that the House of Bishops reaffirmed the church's teaching in the Pastoral Study Document that was issued in 1994.

"But we are alarmed at the growing number of bishops and dioceses that have expressed their willingness to flout that teaching either by sanctioning the 'blessing' of same-sex unions or by approving for ordination openly non-celibate unmarried persons . . . But the ordinations continue, the rites have been produced, and in many instances they are being used."

In his convention address, the Rt. Rev. John W. Howe said, "there can be no denying that this is an extremely difficult moment for the Episcopal Church nationally. We have been rocked by suicide and scandal this past year. The largest embezzlement in the history of any Christian denomination took place in the midst of budgetary shortfalls . . ."

Delegates approved the Church of the Nativity in Port St. Lucie as a new mission, and recognized two missions as parishes, St. Jude's in Orange City and Episcopal Church on the Square in Lady Lake. The Rt. Rev. Herbert Edmondson, former Bishop of Jamaica, and later Assistant Bishop of Central Florida, was honored upon his retirement. A 1996 budget of more than \$1.76 million was adopted.

*A.E.P. Wall*

## 'Hearts Re-Opened to the Church'

The North American Missionary Society's "road show" of programs in cathedrals stopped in Milwaukee Feb. 2 with a day of fasting and prayer. The program at All Saints' Cathedral was the fourth of a series which began in Jacksonville and has continued in Dallas and Kansas City. Future programs are planned on succeeding first Fridays in cathedrals in Charleston, S.C., and Pittsburgh, and a parish church in Austin, Texas.

The Rev. Jon C. Shuler, general secretary of NAMS, spoke on the great commission upon which the organization is founded. NAMS intends to develop and plant churches within the Episcopal Church and in the Anglican tradition, according to seven structural principles.

Fr. Shuler compared the Episcopal Church to the two apostles on the road to Emmaus who did not recognize Jesus after the Resurrection (Luke 24:13ff). Having been with Jesus for three years, "their minds were filled with scripture, but shut down from the truth," he said. Similarly, the Episcopal Church, even though it has had the truth much longer, "we don't get it, don't believe it and don't live it very effectively.

"Like the two disciples on road to Emmaus, Jesus has to re-open our hearts and minds to the truth we have received."

Fr. Shuler, the prime mover of the Shaping Our Future Symposium in St. Louis in 1993, resigned as rector of the Church of the Ascension in Knoxville, Tenn., to found the organization, and spent considerable time traveling throughout the Episcopal Church.

"Everywhere I went I found my brothers and sisters in the Episcopal Church in despair," he told an audience of about 70 on a day in which the wind chill factor in Milwaukee was near minus 50 degrees. "I found people on the verge of leaving this church in despair that this church no longer believes in the truths of the catholic faith."

Fr. Shuler compared the church to the healing of the boy in Matthew's gospel, and said, "the Episcopal Church is the boy in that story."

In one address, Fr. Shuler substituted as a speaker for the Rt. Rev. Alex Dickson, retired Bishop of West Tennessee, who was ill. Others who spoke were the Very Rev. Gary W. Kriss, dean of Nashotah House, and the Rev. Greg Brewer, associate professor of pastoral theology at Trinity Episcopal School for Ministry.

Dean Kriss addressed the question "Who is Jesus?" and used the examples of icons for much of his presentation. "When we meet him face to face, we are compelled to follow him to the cross," he said.

The bishop challenged the diocese "not to dwell on the pathology of our church, but on the potential for ministry and service that clearly lies before us. Our job is to work together."

The convention took note of the catechumenate program in the diocese and celebrated the establishment of the Center for Ministry in Small Churches [TLC, Feb. 11]. The center, co-sponsored by the dioceses of East Tennessee and West Tennessee, and the School of Theology of the University of the South, will train and equip parish priests especially for ministry in small congregations.

The Church of the Good Shepherd, Williamson County, was admitted to convention as a new mission.

The convention adopted a 1996 budget of nearly \$1.05 million.

(The Rev. Canon) Robert Dedmon

## Briefly

The Rt. Rev. David S. Ball, **Bishop of Albany**, has issued a call for the election of a bishop coadjutor. Bishop Ball, 69, announced that an election will take place May 31, 1997, and that he will retire upon his 72nd birthday, in 1998.

The Rt. Rev. **Robert Longid**, Bishop of the Northern Philippines, died Jan. 20 of a heart attack. He was 60. Bishop Longid was well known in the United States, and was a participant in international Anglican affairs. He is survived by his wife and two children.

Members of the Seventh-day Adventist Church took part in a **10-day "noise fast"** in January. The church's youth ministries division called on Christians to take "a vacation from noise," including television and radio, and give the time to prayer or other tranquil activities such as "driving to the lake and feeding the ducks."

The Most Rev. George Carey, Archbishop of Canterbury, urged evangelicals to encourage a **new generation of scholars** when he addressed the 150th anniversary observance of the Evangelical Alliance UK. The archbishop also said the direction of the church should be in part "back to the following of Christ which has always been central to evangelical life."

The **Anglican Church of Uganda** is dealing with a serious financial crisis, according to a report published by Episcopal News Service. A church spokesman said Archbishop Livingstone Mpalanyi Nkoyoyo and employees at the church's headquarters in Kampala were not paid during October and November and were not expecting to be paid during December. "Dioceses have not been remitting their quotas for the past several months," the spokesperson said.

A document published by the Church of England titled *Signs of Life* reports **parish giving has increased** by nearly 20 percent in three years. The report also says the church is gaining an average of one new congregation each week, more than the number of closings reported.

Presiding Bishop Edmond L. Browning has requested that the church's **Good Friday Offering** be sent to the Episcopal Church in Jerusalem and the Middle East, as it has been since 1922. The funds are shared by the dioceses of Jerusalem, Egypt and North Africa, Iran, and Cyprus and the Gulf.


## Convention

A membership growth of 9.5 percent during 1995 was reported by the Rt. Rev. Bertram N. Herlong Jan. 27 to the convention of the **Diocese of Tennessee**. Similar increases of 9 percent in pledged and operating revenues and numbers of pledges in congregations also were noted.

In his convention address, Bishop Herlong challenged the diocese with three major initiatives: 1. To establish another new congregation beginning in 1996; 2. To participate in an organ donor program; 3. To reclaim church ministry opportunities opened up by the new welfare reform program in the state of Tennessee. The bishop also called for energetic diocesan support of people who are least able to care for themselves, in the "Families First" program.

# The Right Perspective

## Discoveries about ourselves in the wilderness



I have heard it said that a person does not reach the end of adolescence until the age of 30. It gives me great comfort to hear that, because in retrospect, although I had accomplished a few things by 30, I was barely beginning to grow up emotionally and spiritually. It was about that time I was married; about that time that I was baptized; about that time that I left one career, one life, really, died to who I had been, and somewhat slowly and painfully entered a new life. At age 30, according to the Old Law, a man can begin to think about becoming a rabbi, a teacher. At age 30 Jesus goes out into the wilderness with the wild beasts where he is tempted by Satan and ministered to by angels.

In the movie *Grand Canyon*, one of the characters describes the Grand Canyon as that place where, when you stand on the edge, you gain a proper perspective on who you are and where you fit within the greater scheme of things. There is something about that vast wilderness that helps you get in touch with who you really are.

When Jesus is 30, he enters the wilderness in one frame of mind and comes out 40 days later having come to a new understanding of who he is.

When he enters into the wilderness, it is as Jesus, son of Joseph the carpenter; when he comes out after 40 days, it is as Jesus, Son of God, Savior and Redeemer of the world. In the wilder-

ness, Jesus leaves behind things that keep him from being who he truly is. In the wilderness, his personality and character are tried and sifted. I don't know all of what Jesus left out in the wilderness, what compulsions were burnt away by 40 days of prayer and fasting, but I am certain that he left a few.

The first temptation, for instance, is to turn stones into bread. Since Satan always tests us where we are vulnerable, I would guess one of the compulsions Jesus leaves in the wilderness is the compulsion to help everyone who is hungry. I know a few people who suffer in chronic ways from this compulsion and are in the process of burning out trying to help satisfy every person's needs. But once Jesus leaves the wilderness, his priorities are clear. He saves the whole world but he does not try to feed it. Those who love God will be fed.

Do you want to find out who you really are? Do you want to know what you are really made of? Go out into the wilderness for a few days. I can guarantee you will learn things about yourself that you have never before realized. You will find strengths you did not know you had. You will find fears you hide from yourself, dependencies you would rather not acknowledge. Probably the first thing you will learn is you are not as self-sufficient as you think you are.

I once accompanied my youngest daughter's eighth-grade class on a 10-day backpacking trip in the high desert. On the first day we learned to rappel off a 70-foot rock cliff. I will never forget that first moment when, supported by a colorful and strong rope, I dropped over the edge and looked down. It was terrifying. But our instructor was encouraging, I was determined to set an example to my younger comrades, and I trusted in God and the rope.

That day was an important day in

By KENNETH J.G. SEMON



each of our lives as we learned we could do much more than we imagined and gained great confidence in our abilities to overcome fear and the obstacles that lay in our paths.

God can take what we see as limitations and turn them into his strength. When we are weak, God can be strong. In the wilderness, we are confronted with the burning sun, with the harsh cold, with the compulsions that keep us from God. In the wilderness, we are purified.

Each year during Lent we have the opportunity to enter a symbolic wilderness. For 40 days through various spiritual disciplines we may follow Jesus into the wilderness. Even that symbolic wilderness of Lent, the wilderness of prayer and fasting, is never what you expect. So the question becomes, do you have the courage to enter the wilderness through fasting, spiritual reading and study, through a rigorous inventory of yourself, through confession and reconciliation? When you strip away the compulsions and illusions from your life, you will begin to be able to inherit the kingdom.

God tries to give us the kingdom but until we are purified in the wilderness, we all keep trying to appropriate the kingdom for ourselves. It is not the powerful, those who believe they are in control, who inherit the kingdom, but those who know their weakness, those who know God is in control.

You are not obligated to go into the wilderness. It was a long time, more than 30 years, before Jesus did and it was a fearsome thing. He lived with wild beasts and was tempted by Satan. It is a fearsome thing to enter the wilderness, as it is to give up control and trust in Jesus. It is like dwelling with wild beasts. One never knows what to expect.

And yet, if you do choose to enter, I promise you the word will be in your heart and on your lips, angels will guard over you, on their hands they will bear you up lest you strike your foot against a stone. God himself will give you all that you need. The choice is yours. May God give us all the grace to follow him. □

*The Rev. Kenneth J.G. Semon is rector of the Church of St. Michael and St. George, St. Louis, Mo.*

# Psalm Tones

#51

Each morning I pray,  
Lord, open my lips. Perhaps  
I should better say,  
Lord, shut my mouth, that I may  
in silence proclaim your praise.

#63

Eagerly I seek,  
thirsting and fainting, for you.  
In remembering  
there is sweetness mixed with fear;  
but Your right hand holds me fast.

#108

God, my heart is fixed;  
I sing and make melody.  
And though my singing  
is imperfect, it is still  
what carries me straight to You.

#22

I cry in distress,  
but You do not answer me.  
Or is it rather  
I who do not hear, and who  
would rather enjoy the tears?

#134

Let this servant stay  
in the brightness of God's night  
where hands are lifted.

#150

Even the stones might  
have a breath to praise the Lord;  
and so must I do  
'Til I close my psalter on  
the final Hallelujah.

Sr. Andrew-John, OBJN

## Editorials

### Trial Hurts Church's Mission

There is a sense of irony in the fact that the presentment trial of Bishop Walter Righter begins during the first full week of Lent, the church's holiest season. At a time when we are invited to a season of self-examination, repentance, prayer, fasting, self-denial and reading and meditating on God's holy word, we are faced by one of the saddest chapters in the Episcopal Church's recent history. Bishop Righter, charged with teaching false doctrine and with failing to uphold his ordination vows for ordaining a non-celibate homosexual to the diaconate in 1990, goes before a trial court of nine bishops in Wilmington, Del.

In a 1995 editorial, we suggested that some sort of compromise might be reached to avert the matter reaching the Court for the Trial of a Bishop, but when the consents of one-fourth of the members of the House of Bishops were received, there was no turning back.

The publicity of the trial, the first of its kind in more than 70 years, will do nothing to help the mission of the church. In fact, it has the potential to obliterate whatever may have been accomplished during the first half of the Decade of Evangelism. The amount of time, energy, resources and money spent on the trial could be put to far better use.

And what may be accomplished? Eventually, we may learn whether the court considers the church has a doctrine concerning the ordination of non-celibate homosexuals. The chances of

Bishop Righter being convicted would seem to be nil. Two of the judges admit to having performed ordinations similar to the one which Bishop Righter is being accused of; a third judge approved of such an ordination, then had his suffragan bishop officiate at the ordination [TLC, Feb. 11]; and a fourth judge is on record as approving. With that record, the process would seem to be impractical for achieving an outcome.

During these early days of Lent, let us pray for all those involved in the presentment trial: the accused, the presenting bishops, the judges and attorneys. May church unity be the focus of our prayers.

### Role of Editorials

On occasion, we receive phone calls from readers wanting to know who wrote a particular editorial, or asking to speak to the writer of a certain editorial. Editorials in this magazine are usually written by the editor or at times by a staff member or a member of the Living Church Foundation's board of directors. Our editorials are not customarily signed. We believe this is as it should be. A variety of topics are discussed in editorials which, we believe, should be considered on their own merits, not in reaction to a particular individual or personality. Writers on more personal or subjective topics may appear as authors of Viewpoint articles, usually on this page, or as guest columnists, on page 2.

## Viewpoint

# What George Herbert Might Say

By STEPHEN F. NOLL



Thirty years ago, I converted to Christianity and was baptized in the Episcopal Church as a college student. When people ask who "brought me to the Lord," I have to name as foremost among them George Herbert. Though he died in 1633, the Anglican priest and poet spoke words of truth and love to me at the appointed time.

Now I find myself caught up in the events surrounding the trial of Walter Righter, and I ask: "What would George Herbert say to the church crisis of our day? Such a question may appear naively anachronistic, but I am convinced that the greatest minds address perennial questions of truth implicitly, if not with the clairvoyance we might wish. And Herbert certainly was one of those rare minds.

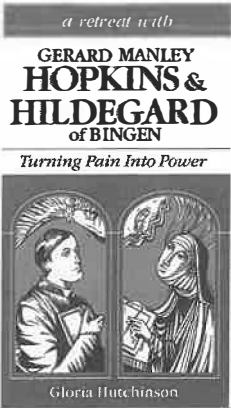
Herbert lived in a time of great tension for the society and culture of England. Within a decade of his death, the Puritans had ripped apart the seamless cloak of the church in order to build a holy commonwealth. Within a generation, this experiment would be succeeded by the stifling

uniformity of Lockean rationalism. While Herbert was hardly a quietist, he responded to this crisis by building up the church in deed through his ministry at a little parish near Salisbury, and in word through his posthumous book of poems entitled *The Temple*.

*The Temple* is a collection of short lyrics, anchored by three long poems. The work's architecture is significant. It begins with a long proverbial poem entitled "The Church-Porch," which lays out the basic moral rules that shape the serious Christian life. A lover of proverbs, Herbert summarizes biblical teaching on sexual ethics in one breath: "Wholly abstain or wed. Thy bounteous Lord allows thee choice of paths: take no by-ways ... Contenance hath his joy: weigh both."

As a Renaissance man, he was not unaware of the power of erotic desire in the realm of culture and philosophy. But the priestly call to Christians, he believed,

(Continued on page 12)



## Short and Sharp

# Spiritual Reading for Lent

By TRAVIS DU PRIEST

**A RETREAT WITH GERARD MANLEY HOPKINS & HILDEGARD OF BINGEN: Turning Pain Into Power.** By Gloria Hutchinson. St. Anthony Messenger. Pp. 124. \$8.95, paper.

Seven retreat sessions using Jesuit poet-priest Gerard Manley Hopkins (remember sprung rhythm?) and medieval abbess Hildegard of Bingen, also a poet-musician, as “directors.” The format is adaptable to personal time frames. Much of the content is helpful to those trying to hold steady during pain or depression.

**A RETREAT WITH THOMAS MERTON: Becoming Who We Are.** By Anthony T. Padovano. St. Anthony Messenger. Pp. 112. \$7.95, paper.

A theologian from the Gregorian University in Rome acts as an unseen retreat conductor, using the life of Thomas Merton as a shaping device for the seven-day retreat. Particularly sensitive to the spiritual desert and solitude.

**THE EASTER MYSTERIES.** By Beatrice Bruteau. Crossroad. Pp. 191. \$14.95 paper.

The founder of Schola Contemplationis, a network of contemplative communities throughout the world, explores the sacramental and instructive aspects of the sacred story of Easter — prayer, fasting, the Way of the Cross, baptism and Resurrection. Her chapter “Our Secret Self” is a fine essay on bridging our inner lives with the life of Jesus.

**SEEDS OF THE SPIRIT: Wisdom of the Twentieth Century.** Edited by Richard H. Bell with Barbara L. Battin. Westminster John Knox. Pp. 181. No price given, paper.

Collections of quotations from spiritual writers such as Maggie Ross, Simone Weil, Anthony Bloom, Matthew Fox and Henri Nouwen, under headings such as attention, community, holiness, love of neighbor, prayer, silence and solitude. The Appendices offer definitions, instructions for use of the book, and biographies of those whose works have been gleaned.

**FOR YOU AND FOR MANY: The Church and Your Place in It.** By Kenneth C. Bolton. Anglican Book

Centre (Toronto, Canada). Pp. 104. No price given, paper.

A Canadian archdeacon, once a professor of pastoral care, uses a “speaking voice” similar to his radio broadcasts to talk to us about the transformation which comes through faith in Jesus Christ. Will everyone who thinks numbers equal success in churches please read chapter eight: “Don’t Go To Church”?

**HELPING CHILDREN FIND GOD: A Book for Parents, Teachers and Clergy.** By Helen Oppenheimer. Morehouse. Pp. 195. \$12.95 paper.

This book confirms what I have experienced with my own children and with the children at our church -- that to commend the Christian faith to the next generation we must face serious issues and not patronize the children with the curious mix of myth and morality we often give them. A first-rate book, long overdue.

**EDITOR’S NOTE:** *Spiritual Songs of Hildegard* [TLC, Dec. 10] and *Stories That Jesus Told* [TLC, Dec. 17] are both published by Morehouse (P.O. Box 1321, Harrisburg, PA 17105).

**WINDOWS ON THE CROSS.** By Tom Smail. Cowley. Pp. 118. \$9.95, paper.

Varying perspectives on the cross — sacrifice, suffering, victory, participation and glory — by an Anglican priest. One central paradox he opens for us is the freedom Jesus experiences on the cross which sets us free. Reflective questions end each chapter.

**ONE HUNDRED GRACES: Mealtimes Blessings.** Selected by Marcia and Jack Kelly. Calligraphy by Christopher Gausby. Bell Tower/Harmony. Pp. 112. \$10, paper.

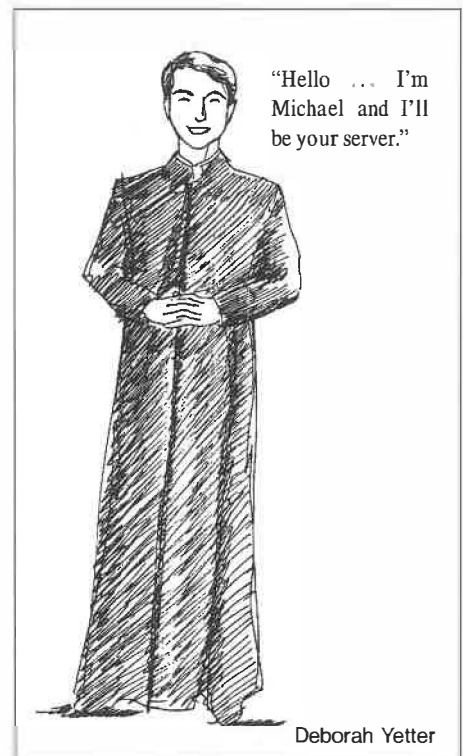
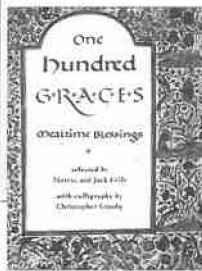
A lovely small book of blessings from Christian, Jewish, Hindu, Buddhist, Islamic and Native American traditions, gathered during travels to religious communities. From the Tassajara Recipe Book: “May I together with all beings, enjoy the pure taste of kind mind joyful mind big mind.”

**SANCTUARIES. The Northeast: A Guide to Lodgings in Monasteries, Abbeys, and Retreats of the United States.** By Jack and Marcia Kelly. Bell Tower/Harmony. Pp. 242. \$15, paper.

By the same authors of *Graces*, reviewed above, this guidebook includes brief histories and pertinent data for potential guests at religious houses in the northeastern states. Through this handy, well-illustrated book I was able to revisit places I have stayed as well as learn of numerous others.

**JOY.** Forward Movement. Pp. 95. \$4.95, paper.

Twenty-five verbal and graphic expressions of joy, defined as becoming aware of God’s presence, by such well-known Anglicans as Alan Jones, Desmond Tutu and Edmond Browning.



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## Viewpoint

(Continued from page 10)

involves a struggle for holiness, with one's "doctrine tuned by Christ." In matters of sexuality, the church's bounteous Lord had commanded options and limits. And that was that.

The acceptance of the church's *consensus fidelium* in doctrine and morals is the entry way to the temple of the human heart, beset by sin and consoled by love. Herbert's poems are a "picture of the many spiritual conflicts that have passed betwixt God and my soul, before I could subject mine to the will of Jesus my Master." But they are typological vignettes for our lives as well.

For all its recognizably modern playing with subjectivity, Herbert's poetry is firmly rooted in the doctrines of original sin, vicarious atonement, and justification by faith. The central long poem, "The Sacrifice," counterpoises the passion of Jesus with the passions of the human heart, leading to his atoning grief, "My woe, man's weal." This very act of sacrifice defines love and is the clue to the eucharistic mystery: "Love is that liquor sweet and most divine, Which my God feels as blood; but I, as wine."

The Walter Righter affair is not just about an isolated moral violation. Bishop Righter acted on behalf of another bishop who has called into question the central mysteries of the Christian gospel. The clash of religious truth, of worldview, is the greater issue. I inhabit the worldview of George Herbert, which is the Great Story of the Bible. The revisionists do not, which some admit and others deny. If readers want to test this proposition, let them ask the supporters of the Righter cause this question: Why did Christ die on the Cross? Then compare the answers they receive with the meditations of George Herbert.

The doctrine of sin cuts both ways, of course, and the righteousness of the orthodox is no more acceptable to God than the error of those who move the boundaries. Herbert knows well the deception in trying to help God out: "I have considered it, and find there is no dealing with Thy mighty passion; For though I die for Thee, I am behind; My sins deserve the condemnation."

George Herbert's temple was, above all, the inner sanctum of the heart. This did not mean that he was unaware of church politics. He was a defender of the Anglican settlement, writing of the British Church, "I joy, dear Mother, when I view

Thy perfect lineaments and hue ... Neither too mean, nor yet too gay shows who is best." The Anglican mean, of course, fell within Reformation options that have been largely forgotten today by the heirs of the Enlightenment.

Yet he hardly viewed any particular church as holding an irrevocable claim on the future. In the long poem that concludes *The Temple*, entitled "The Church Militant," Herbert sketches the progress of true religion in history, as it moved from east to west, dogged by the power of sin. He says of his own day: "Religion stands on tip-toe in our land, Ready to pass to the American strand." Religion in America, he continues, will have its set times too, followed by darkness. The self-destructive collapse of "mainline" American protestantism in the past 40 years may qualify as prophecy fulfilled, as the gospel (in Anglicanism at least) has now moved east and south.

Is it an ironic coincidence that the "historic" trial that may set the Episcopal Church officially on the side of error falls on George Herbert's feast day (Feb. 27)? Probably so. Herbert would not encourage superstitious reading of signs, nor a sentimental despairing for a church rent asunder by schism and distressed by heresy. Rather, he would send us back to the Bible to read in it our sinful heart and Christ's sacrificial love. "Stars are poor books and oftentimes do miss. This book of stars lights to eternal bliss." □

*Stephen F. Noll is professor of biblical studies and academic dean at Trinity Episcopal School for Ministry. He is finishing a book on angels for InterVarsity Press.*

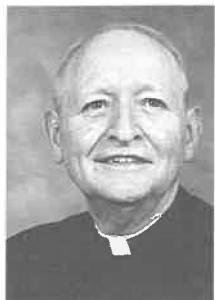
Next Week:

Support  
for the  
Koinonia  
Statement

## People and Places

### Deaths

The Rev. **Robert Stub**, retired priest of the Diocese of Fond du Lac, died Feb. 1, of cancer, in Milwaukee, WI, at the age of 70.



Fr. Stub was born in Harlan, IA. He attended Creighton University, and graduated from the University of Omaha and Nashotah House. He was a veteran of World War II where he served as an army chaplain's assistant in Germany. He was ordained priest in 1953. He served parishes in Bridgeport and Bayard, NE;

Denver and Brighton, CO; Milwaukee, Algoma, Gardner and West Allis, WI. Fr. Stub was dean of All Saints' Cathedral, Milwaukee, from 1969 to 79. He was a deputy to General Convention, 1969-73, and a member of the board of examining chaplains, 1969-75. In 1986, he founded the Community of St. Andrew in the Diocese of Fond du Lac, and soon after, severe health problems forced him to retire. He later recovered and continued his ministry at St. Peter's, West Allis, WI, where he remained until his death.

### Appointments

The Rev. **Richard Bardusch** is assistant of St. John's, Box 313, Hampton, VA 23669.

The Very Rev. **James P. Cavanagh** is dean of the Cathedral Church of St. Paul the Apostle, Box 347, Fond du Lac, WI 54935.

The Rev. **Eugene Alden Combs** is rector of St. Peter's, 170 E. Locust, Canton, IL 61520.

The Rev. **Bill Dickson** is chaplain of All Saints' School, Tyler, TX.

The Rev. **John Elledge** is rector of St. Ambrose, 7520 S. Boulder Rd., Boulder, CO 80303.

**Jesse Keith** is administrator of the Diocese of Alaska, 1205 Denali Way, Fairbanks, AK 99701.

The Rev. **John Palarine** is rector of Our Saviour, 12236 Mandarin Rd., Jacksonville, FL 32223.

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

The Rev. **Tom Slawson** is rector of St. Philip's, 5400 Old Canton Rd., Jackson, MS 39211.

The Rev. **S. Philip Swickard** is vicar of Grace Church, 10121 Hall Ave., Lake City, PA 16423.

The Rev. **Peter Glyn Thomas** is associate of St. Martin's, 717 Sage Rd., Houston, TX 77056.

The Rev. **Laddie Tlucek** is rector of St. Paul's, Box 173, Grand Forks, ND 58201.

The Rev. **Victor von Schlegel** is vicar of St. Michael's, P.O. Box 348, Newberg, OR 97132.

The Rev. **Richard P. Ward** is rector of Holy Trinity, Juneau, AK; add: 325 Gold St., Juneau, AK 99801.

The Rev. **Hugh White** is rector of Grace, Box 1059, Kilmarnock, VA 22482.

The Rev. **Larry Wilkes** is a chaplain of the United States Navy.

### Ordinations Deacons

California — **Jeremy Blodgett; Gwendolyn**

H.R. Butler; William J. Doggetts; Kenneth W. Parris.

Iowa — **Charles Lane.**

### Priests

California (for the Diocese of Chicago) — **Laurie J. Wills.**

Colorado — **Bill Blomquist; Robert Walker; Steve Wilson.**

Florida — **Elizabeth Travis Rees Greenman.**

Lexington — **Johnnie Ross**, priest-in-charge of St. James', 554 University Ave., Prestonsburg, KY 41216; (for the Diocese of Florida) **Kenneth Nelson Vinal.**

Washington — **Patricia S. Downing.**

Wyoming — **Robin Leea Chance, Ann Kristin Fontaine.**

### Renunciations

Central Florida — **Frank J. Costantino**, as deacon, **Terrence I. Highland** as priest, **Drew Wales**, as priest.

### Resignations

The Rev. **Carolyn Craft**, as vicar of St. James', Emporia, and St. James', Warfield, VA.

The Rev. **Elizabeth W. Ely**, as vicar of All Saints', Charlotte, NC.

The Rev. **Robert Schelling**, as rector of Ascension, Pueblo, CO.

### Retirements

The Rev. **Ted Blumenstein**, as rector of St. Paul's, Merion, OH.

The Rev. **June Chandler**, as assistant of St. Stephen's, Durham, NC; add: 4611-G Hope Valley Rd., Durham, NC 27707.

The Rev. **Eugene K. Fenninger**, as rector of Holy Spirit, Colorado Springs, CO.

The Rev. **Allie W. Frazier, Jr.**, as rector of St. John's Memorial, Farmville, VA.

The Rev. **Jack L. Hilyard**, as canon for program and planning of the Diocese of Oregon; add: 311 NW 20th Ave., Portland, OR 97209.

The Rev. **Robert A. King**, as rector of St. Mary's, Madisonville, KY.

The Rev. **Marshall Mason**, as associate of Holy Trinity, Midland, TX; add: 600 N. Carrizo, Midland, TX 79701.

The Rev. **Robert Maurais**, as rector of St. Edward the Confessor, Mount Dora, FL.

The Rev. **Roger Rollins**, as rector of St. Michael's, 220 44th, Cedar Rapids, IA 52402.

## Where's Your Name?

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**YOUTH/YOUNG ADULT MINISTRY COORDINATOR** (clergy or lay) to facilitate educational, fellowship and sports programs, retreats, service projects and small groups for Christian formation in growing parish of 1,100. Must be actively pursuing personal and Christian growth, have heart hunger for youth ministry as well as verifiable ability to work and play with youth, parents, staff, volunteers. Necessary to be excellent role model for youth and to possess good skills in organization and resource management. Looking for superior communication skills. Background check required. Complete job description and application: Contact: **Patricia Townsend, St. Martin's-in-the-Fields Episcopal Church, 5220 Clemson Ave., Columbia, SC 29206; (803) 787-0392. FAX (803) 782-5658. Closes March 15, 1996.**

## POSITIONS OFFERED

**DIRECTOR OF YOUTH MINISTRIES.** St. Luke's Parish is the 9th largest congregation in US with 1,100 families. We seek an energetic pastor and articulate Christian with exceptional organizational skills for this full-time position, available in early summer of 1996 following the highly successful 5-year tenure of first director. Minimum professional youth/campus ministry experience of 3-5 years and bachelor's degree required. Relational ministry incorporates: 250 youths, grades 6-12, with 4 separate EYC programs, 6-8 grade Christian ed., confirmation ministry team of 6, extensive inreach and outreach programs, 2 annual 8-10 day work camps—Maine/Navajo Reservation. \$130,000 annual budget management, 16 annual trips/events. Strong community presence/advocacy role. Highly competitive salary package commensurate w/experience. Contact: **Youth Director Search Committee, St. Luke's Parish, P.O. Box 3128, Darien, CT 06820. FAX (203) 655-7716.**

**FULL-TIME ASSISTANT RECTOR** for active program-size congregation. Historic 150-year-old downtown church community. Full-time youth minister on staff. Senior citizen housing complex and pre-K day school. Recent growth in families with children. Large number of older members. Share in all aspects of parish ministry, with skills in pastoral care and program development. Open this summer or sooner. Send resume and CDO profile to: **The Rev. Dr. Paul D. Tunkle, Rector, St. James Episcopal Church, 1620 Murray St., Alexandria, LA 71301-6843. FAX (318) 473-8236.**

**ASSOCIATE RECTOR** to join a large, vital, multi-staff parish 20 minutes outside Cincinnati. St. Thomas is the only church in Terrace Park and wishes to reach out to young, often unchurched families moving into upper middle class community. Congregational strengths have been low-income housing, healing, music. Seeking self-directed, motivated, engaging priest or transitional deacon to focus on pastoral care, outreach, sacramental preparation, liturgical training. Salary commensurate with experience, diocesan standards. Housing provided (beautifully restored 19th-century, 3-bedroom home). Send resume, letter of interest to: **The Rev. J. Donald Waring, St. Thomas Episcopal Church, 100 Miami Ave., Terrace Park, OH 45174.**

**ASSISTANT SOUGHT** for growing parish. Warm and open corporate parish that is growing spiritually (and numerically) seeks priest with at least two years' experience to serve as assistant to the rector. Major responsibilities include strengthening church school, developing ministry to young adults and families, and building a small group network. Parish is set in a lively university and college community with ample cultural, educational, and recreational opportunities. Competitive salary and benefit package offered. Please send a letter of introduction and resume to: **The Rev. Kenneth I. Chumbley, Rector, Christ Episcopal Church, 601 E. Walnut, Springfield, MO 65806.**

**IF YOU ARE AN ENERGETIC RETIRED PRIEST** seeking to serve for one or two years working part-time, and would like to live at Wisconsin Dells in a very nice rectory and share ministry with some truly good folks, write: **Canon W. Stephens, 804 E. Juneau, Milwaukee, WI 53202.**

## RETREATS

**R.A.C.A. (Recovering Alcoholic Clergy Association)** retreat at Niagara Falls, NY, March 7 and 8, 1996. For information or to register: **Jim M., 100 Genesee, Lockport, NY 14094; (716) 433-2878.**

## 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.**

## TRAVEL

**TOUR ENGLISH CATHEDRALS, ETC.** Chauffeur driven from \$750 per week, excl. air fare. Choose your dates and theme. Two-week coach tours from \$1,050. Steam trains 4 April to 17 April; Saxon churches 27 April to 7 May; Gardens 17 May to 30 May; Cathedrals 28 June to 11 July; Castles 19 July to 1 August. **Seasons Tours, 9 Abbots Green, Croydon, England CR0 5BL.**

**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.**

**SPIRITUALLY FOCUSED TRAVEL** to Russia, England, Ireland, Greece & Turkey. Call: **The Teleios Foundation at 1-800-835-3467.** Making your outer journey a part of your inner, spiritual journey.

**SCOTLAND, LONDON, BATH.** Small group tour for 22 days September 10-October 2, 1996. Personalized itinerary, privileged access to ecclesiastical and secular interiors with professional needlework guide. Two guides makes choice of activities possible. Contact: **Sally Boom, P.O. Box 303, Montrose, AL 36559 (334) 928-1415; FAX (334) 928-1424; Joan Everett Dayton, 128 Grove St., Nevada City, CA 95959; (916) 265-2530; FAX (916) 478-0665.**

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The Living Church

P.O. Box 92936

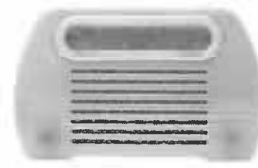
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When renewing a personal or gift subscription, please return our memorandum bill showing your name(s) and complete address(es).



# Lent Church Directory

## Phenix City, AL

ST. STEPHEN'S US 280 at Lee Rd. 567  
The Rev. William P. McLemore, r (334) 291-0750  
Sun 9, 10:30 H Eu, 7 Ev & H Eu

## Buena Park, CA

ST. JOSEPH'S 8300 Valley View  
Near Knott's Berry Farm and Disneyland  
Sun H Eu 8 & 10. Wed 10 and 7:30

## Modesto, CA

ST. PAUL'S 1528 Oakdale Rd.  
The Rev. Stanley P. Collins (209) 522-3267  
Sun H Eu 8 & 10, EP 5:30

## Stockton, CA

ST. JOHN THE EVANGELIST 316 N. El Dorado St.  
The Rev. Daniel H. Martins, r (209) 466-6916  
Sun H Eu 7:30 & 10 (Sung); Tues-Fri MP 8:30, EP 5:15

## Washington, DC

CHRIST CHURCH, Georgetown  
Corner of 31st & O Sts., NW (202) 333-6677  
The Rev. Stuart A. Kenworthy, r; the Rev. Thomas  
Shanahan, the Rev. Lupton P. Abshire  
Sun H 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 Schiesler, ass't  
Sun H Eu 7:30 & 10:30, Tues & Thurs 12:10. Compline (Sung)  
9 Thurs

## Fort Lauderdale, FL

ALL SAINTS' 333 Tarpon Dr.  
The Rev. Dr. John K. Brackett, r (954) 467-6496  
Sun H Eu 7:45, 9, 11 & 6. Wkdy H Eu Mon 9, Tues 12 noon,  
Wed 12 noon, Thurs 10, Fri 12 noon. Weds in Lent: 6 Soup  
Supper, 7 "Symbols and Symbolism of the Church" series

## Hollywood, FL

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

## Key Biscayne, Miami, FL

ST. CHRISTOPHER'S BY-THE-SEA 95 Harbor Dr.  
The Rev. Bob Libby, r; the Rev. Allen Downey, assoc;  
Deacon Carroll Mallin  
Sun 8, 10 H Eu. Wed 12 noon

## St. Cloud, FL

ST. LUKE & ST. PETER 2745 Canoe Creek Rd.  
The Rev. David C. Bryan, r; the Rev. James G. Radebaugh,  
the Rev. Paul S. Kyger, Jr., ass'ts  
Sun H Eu 8 & 10:15, 9 Christian Ed. Wed H Eu and Healing 11

## Sarasota, FL

CHURCH OF THE REDEEMER 222 S. Palm Ave.  
The Rev. Fredrick A. Robinson, r; the Rev. Jack D. Bowling,  
the Rev. Ferdinand Saunders, ass'ts  
Sun Masses: 7:30, 9 & 11. Daily: Mon-Sat 8:30 MP, 10 H Eu;  
Mon-Sun 5:15 EP. H Eu 7:30 Wed; 5:30 Thurs; H Eu & Healing  
Fri 10

## Augusta, GA

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

## Hinesville-Fort Stewart, GA

ST. PHILIP'S General Stewart at Bradwell St.  
The Rev. Canon Samir J. Habiby, D.D., r  
Sun H Eu 8 & 10; Wed 11:45 noon Freedom Chapel, Ft.  
Stewart, USA. Serving Hinesville, Liberty County Communities  
& Ft. Stewart

## Kappa, Kauai, HI

ALL SAINTS' 1065 Kuhio Hwy.  
The Rev. Robert E. Walden, r  
Sun 7 & 9:30 H Eu; Wed 9 H Eu & Healing

## Riverside, IL (Chicago West Suburban)

ST. PAUL'S PARISH 60 Akenside Rd.  
The Rev. Thomas A. Fraser, r  
Sun H 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

## 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  
Sun 7:30, 9, 11, 4:30 H Eu

ST. LUKE'S 8833 Goodwood Blvd.  
The Rev. Charles E. Jenkins, D.D., r; the Rev. Patrick L.  
Smith, the Rev. Wm. Donald George, the Rt. Rev. C.C. Pope,  
the Rev. Donald L. Pulliam, ass'ts  
Sun H Eu 8, 9, 11 (Sol), 5:30; Sat Vigil Mass 5:30. Wkdy MP 8:30,  
EP 5:15. Daily Eu as scheduled; C Sat 11

## 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

## Newtonville, MA

ST. JOHN'S 297 Lowell Ave.  
The Rev. Robert G. Windsor, r; the Rev. John H. Thomas,  
priest assoc  
Sun 8 & 10 H Eu. Wed 10 H Eu; Thurs 7:30 Bible Study

## Pittsfield, MA

ST. STEPHEN'S Park Square  
In the heart of the Berkshires  
H Eu: Sun 8, 10, 5:30, Tues 6:45, Thurs 10, Sat 4:30. MP daily

## Minneapolis, MN

ST. LUKE'S 46th and Colfax, S.  
The Rev. Frank Wilson, r; the Rev. Douglas Fontaine, the  
Rev. Alan Grant, assoc  
Sun HC 8:30 & 10:30. Thurs HC 7

## Kansas City, MO

OLD ST. MARY'S 1307 Holmes  
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975  
Masses: Sun 8 Low; 10 Solemn; Daily, noon

## St. Louis, MO

ALL SAINTS' 5010 Terry Ave.  
The Rev. Emery Washington, Sr.  
Sun 7:30 & 10, Wed 6:30-8

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'Wolf  
Sun H 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

## Albany, NY

THE CATHEDRAL OF ALL SAINTS 62 S. Swan St.  
The Very Rev. J. Edward Putnam, D.Min, Dean  
Sun: 7:15 MP, 7:30 H Eu, 9 H Eu, 11:15 H Eu, 5:15 EP. Mon-  
Fri: 8:45 MP, 12:05 H Eu, 5:15 EP. Sat 9 H Eu

## Long Beach, L.I., NY

ST. JAMES OF JERUSALEM BY THE SEA  
W. Penn & Magnolia Founded 1880  
The Rev. Marlin Leonard Bowman, r; the Very Rev. Lloyd A.  
Lewis, Jr., hon. r  
Sat 5 EP & Eu. Sun 8 MP & Eu, 10 High Mass

## 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 & Sennon; 7 Cho V & Organ Meditation. Mon-  
Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP



Church of St. Michael and St. George  
St. Louis, MO

**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.

# Lent Church Directory

## New York, NY (cont'd.)

**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43rd St.  
 The Rev. Donald A. Nickerson, Jr., chap  
 Daily Morning Prayer 8:45; H Eu 12:10

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

**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. Daily H Eu (ex Sat) 8, 12:05; MP 7:45; EP  
 5:15. Sat H Eu 9.

**ST. PAUL'S** Broadway at Fulton  
 Sun H Eu 8

Trinity Bookstore, 74 Trinity Pl. Open Mon-Thurs 8:30 to 6, Fri  
 8-3:30  
 Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd  
 floor, Mon-Fri 8-3:30  
 Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-  
 3:45; Sat 10-3:45; Sun 1-3:45

## Asheville, NC

**TRINITY CHURCH (downtown)** 60 Church St.  
 The Rev. Canon Michael Owens, r  
 Sun H Eu 8 & 10:30. Daily MP 8:45, H Eu 12 noon

## Cleveland, OH

**ST. MARTIN'S** 6295 River Rd. Chagrin Falls  
 The Rev. Ralph Pitman, r (216) 247-7406  
 Sun H Eu 8, 9 & 11. Wed H Eu & Healing 9:30

## Pendleton, OR

**CHURCH OF THE REDEEMER** 241 SE Second  
 The Rev. A. James MacKenzie, r; the Rev. Kenneth Crysler,  
 assoc  
 Sun H Eu 8 (Rite I), 10:30 (Rite II), CS 9:30 adults, 10:30 chil-  
 dren. Wed H Eu 6:30 (Rite I). Mon-Fri EP 5:30. HD as anno  
 (541) 276-3809



St. Joseph's Church, Buena Park, CA

## Douglassville, PA

**ST. GABRIEL'S** Rt. 422, East of Reading, PA  
 The Rev. Calvin C. Adams, r (610) 385-3144  
 Sun Service: Eu 8 & 10:30; Sun School 9:15; Recovery Liturgy  
 5:30. Wed 9 Healing & Bible Study; 7 Bible Study.

## 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 (Mount Airy)

**ANNUNCIATION OF B.V.M.** Carpenter Ln. & Lincoln Dr.  
 The Rev. David L. Hopkins, r 215-844-3059  
 Sun Masses 9 & 11 (Sung). Thurs 10

## Phoenixville, PA

**ST. PETER'S** 143 Church St.  
 The Rev. Thomas C. Wand, r  
 Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

## Pittsburgh, PA

**GRACE** 319 W. Sycamore (412) 381-6020  
 The Rev. A.W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d  
 Sun Family Eu 9; Sol Eu 10; Ev & B 5. MP Mon-Fri 9:30; Said  
 Eu Wed 12 noon; Thurs LOH 7:30, Bible Study 8. Sol Eu HD  
 7:30. C by appt

**CHURCH OF THE NATIVITY** 33 Alice St.  
 The Rev. Scott T. Quinn, r (412) 921-4103  
 The Rev. Dr. Rodney A. Whitacre, ass't  
 Sun Services 8 & 10

## Prospect Park, PA

**ST. JAMES'** 11th Ave. & 420 (between I-95 & MacDade  
 (610) 461-6698 near Philadelphia Int'l Airport)  
 The Rev. William Duffey, Ed.D., r; the Rev. Arthur Willis,  
 CSSS, assoc  
 Sun Eu 8 & 10 (Sung), Ch S 10; Coffee & Conversation 11:30,  
 YPF 4:30. MP Tues-Fri 9; Midweek Masses Tues 7, Wed 9:30.  
 All HDs @ time anno; Sta & B Wed 7, Adult Catechumenate Ed  
 Sun 9:15, Wed 7:30. H/A

## 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

## Nashville, TN

**ST. ANDREW'S** 3700 Woodmont Blvd.  
 The Rev. George C. Stacey, r  
 Sun 7:30 (Low Mass), 10 (Sung). Mon Mass 5:30. Tues & Wed  
 Mass 6:30, Thurs Mass noon. C Sat 4. Wed 7 Sta & B

## Corpus Christi, TX

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

## Houston, TX

**ST. DUNSTAN'S** 14301 Steubner-Airline Rd.  
 The Rev. John R. Bentley, Jr., r; the Rev. Beth J. Fain, the  
 Rev. Geroge W. Floyd  
 Sun 7:45, 9, 11:15 H Eu. Tues 7:30 H Eu & Healing; Thurs 12  
 noon H Eu & Healing

## Rocky Mount, VA

**TRINITY** 100 Church St., NE, P.O. Box 527  
 The Rev. Karin Howard Lindsay, r (540) 483-5038  
 Sun H Eu 10:30. Wed H Eu 12 noon Healing Service

## Dallas, TX

**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

## Alexandria, VA

**CHRIST CHURCH** 118 N. Washington St.  
 The Rev. Pierce W. Klemmt, r; the Rev. Pamela L. Foster, the  
 Rev. Beverly K. Weatherly, the Rev. Steve C. Wilson, the  
 Rev. Dorcas Nodoro, 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

## Milwaukee, WI

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
 The Rt. Rev. Patrick Matolengwe, dean (414) 271-7719  
 Sun Masses 8, 10 (Sung). 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. 011 331 47 20 17 92  
 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., d  
 Sun Services: 9 H Eu, 10 Sun School, 11 H Eu