

The Living Church

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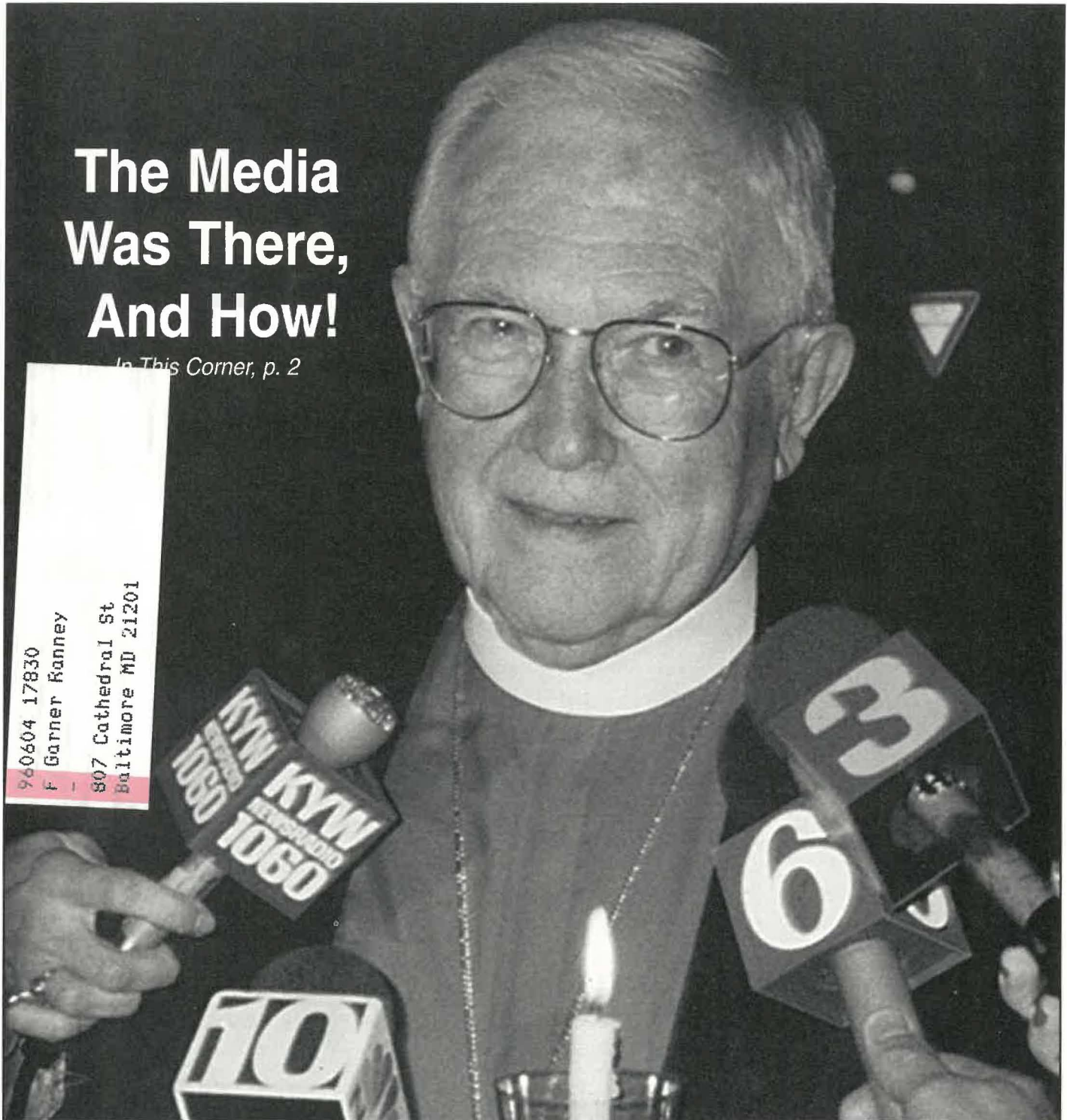
The Media Was There, And How!

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Bishop Righter, the center of attention at the hearing in Delaware.

ENS photo/Jim Solheim

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Quote of the Week

The Rev. Paul V. Marshall, bishop-elect of Bethlehem, on being the successor to Bishop Mark Dyer: "I have seen nothing so painfully sad as the sight of a bishop seeming always to be 'running against' a predecessor for the affections of a diocese, when the truth is that there is enough love to go around."

In This Corner

A Power-Packed Day in Delaware

It would not be stretching the truth to say that the hearing before the Court for the Trial of a Bishop [TLC, March 17] attracted more media attention in Delaware than did the state's presidential primary election a few days earlier. The major television networks, newspapers from such major cities as New York, Chicago and Philadelphia, and even radio stations were among the media horde clamoring and shoving to get close to Bishop Walter Righter as he moved into and out of the Great Hall of the Cathedral of St. John. It also might be accurate to say that the event drew more media interest than the consecrations of Bishop Barbara Harris and the ordination of the Philadelphia 11.

Bishop Righter and the Rev. Barry Stopfel, whom he ordained to the diaconate in 1990, were the objects of the media frenzy. As each arrived at the hearing, he was followed, or led, step by step, into the hall with cameras and microphones thrust ever forward for a closer look or a thoughtful word. It was no wonder Bishop Righter said later he wanted to go home and play with his dog, or that Bishop Maurice M. Benitez, retired Bishop of Texas and one of the presenters, said, "There's a thousand places I'd rather be today than here."

Once the cameras and microphones disappeared, the historic hearing began as planned, exactly at 9 a.m. with Bishop Edward W. Jones of Indianapolis, the presiding judge, leading Rite I prayers for the church, for guidance, and the Lord's Prayer. Judges were seated at the end of the rectan-

gular-shaped room in a semi-circle. Bishop Jones was in the center. Attorneys for the presenters were seated to the right, facing the judges, and lawyers for the respondent were at the left.

The gallery contained perhaps 50 accredited members of the media at a time, and bishops and diocesan chancellors and former chancellors also were spotted. Lobbyists distributing literature, members of the Diocese of Delaware, representatives of the Episcopal Women's Caucus, and observers from several other dioceses also were in attendance. Near the front of the room, an artist sketched masterfully, recording the scene for a TV network.

Outside, trucks from television stations with antennas poking skyward lined the street, and police cars parked nearby, their occupants prepared for trouble which never occurred. No pickets, no protests, no interruptions.

The hearing was carried out efficiently, with none of the "mean spiritedness" which has become a church buzzword in recent months. Counselors seemed organized and well prepared, and presented their cases respectfully and decisively, if not convincingly.

For the most part, the secular media covered the event well. From what I read and viewed, most seemed to have at least some understanding of what the hearing was about. But was it really worth the frenetic scrambling? Time probably will tell.

David Kalvelage, editor

Sunday's Readings

Our Baptism Into the Death of Christ

Lent 5: Eze. 37:1-3, 11-14; Ps. 130; Rom. 6:16-23; John 11:17-44

Ours is a culture incredibly ill at ease with the idea of death. Our talk about it is frequently cloaked in euphemisms: People "expire," they "pass away," or they "pass on." We increasingly segregate from our midst those persons who, by reason of age or infirmity, are particularly inclined to die, for not seeing death helps keep us from thinking about it. Our collective reluctance to embrace the inevitability of death assures that a fair number of us will die alone in institutions, a terrifying prospect for us as individuals.

The good news of this final "Scrutiny Sunday" is that we as Christians don't need to be victims of our cultural preoccupation

with fear of dying. Our baptism into the death of Christ is our acceptance of God's promise of resurrection.

Though our bodies, like ancient Israel, shall undoubtedly be reduced to dry bones, baptism provides the assurance that God will open our graves on the last day and lead us into his kingdom. Though our mortal remains, like those of Lazarus, shall one day be sealed within tombs, our baptism guarantees that at his coming Christ will command us as well to "come out."

Baptism frees us from our cultural fear that death is our ultimate end. It also liberates us from the unbridled hedonism that assumes that this life is all there is. Our baptism empowers us to live as "slaves of righteousness" as we follow the pilgrim way toward resurrection.

Some Simple Practices to Help Avoid Theft

As a prosecutor of fraud and theft cases, I know too well the damage that is done by persons who are trusted. Within the past four months we have prosecuted a couple who stole \$125,000 from a guild of a major medical research center and a bookkeeper who stole \$300,000 from her church.

Regular audits as required by the canons have been the recommended solution. However, they seem to be like safe sex: much touted, but little practiced. They are expensive, unless the service is donated. They certainly are a deterrent, but because the auditor does a small amount of sampling at best, they are not likely to detect theft, in my experience. Rarely have I seen a major theft detected by an audit.

A large organization should have checks and balances designed by auditors in its financial systems. Most parishes don't have enough employees to check on each other, but there are two simple things they can do to reduce the chances of theft. One I recommend to any small business: The owner, the rector, or some other independent, trusted person should personally receive the bank statement(s) each month before it is opened. That person should review the payee and endorsement on every check. Most thefts are accomplished simply by writing checks to the person's creditors, a bogus employee or outside business, the person himself, cash, or by inflating paychecks. This is an easy way to prevent or detect such schemes.

The second thing I recommend is to keep track of the amount of money (perhaps broken down between cash and checks) received each week. The parish eventually will have a baseline for comparison, to detect any potential skimming of receipts. Those amounts should be compared to the bank deposits by the person who reviews the bank statement each month.

*Patrick Sainsbury
Seattle, Wash.*

Worthy of Thought

"A Different Kind of Church Growth" by Jay Martin [TLC, Feb. 18] strikes me as one of the best pieces you've had in a long time. It should be copied and sent to every bishop in our church because it really speaks not to the small church, but the whole church. The paragraph begin-

ning, "What if each day, the priest in this still small church, arose to say Morning Prayer and the Eucharist?" is the most succinct statement of Anglican theology

and ecclesiology I have ever read.

Instead of all the hot issues, all the ones that push everyone's buttons, maybe we should take that one small paragraph and

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Letters

ask if we as Episcopalians understand and believe what is written there.

The most timely question for us is how do we view the Eucharist, the church, the communion of saints. Fr. Martin offers us a very orthodox view of some very important doctrines. My fear is not only we may not believe them, we don't even understand them. This would be tragic enough if it were true of the laity. The fact that it may well be true of a large portion of the clergy could explain why we are in trouble. If we understand and believe what Fr. Martin has written, it would cost us nothing to put it into practice. I for one am rethinking the daily routine of my parish church. I invite others to do the same.

(The Rev.) Terrence E. Johnson
St. Thomas' Church
North Syracuse, N.Y.

Going Too Far?

Regarding the section titled "Many Religions" in the Short and Sharp book reviews by Travis Du Priest [TLC, Feb. 18], why can't we just stay with Jesus Christ and Christianity? I don't think we really need to read books about Zen Buddhism, Yoga meditation practices, Native American pagan ritual, Islam (give me a break!), "tunnels of inner light"

(whew!). Any intelligent, observant Christian knows we are constantly bombarded today with New Age nonsense. Why devote space in TLC to promote this anti-Christian doctrine? Could it be some of us have become so tolerant and open minded that anything is allowed in?

I had better stop now as I sense the blood pressure of many a tolerant liberal may be going a little too high for comfort.

Frank M. Wiers
Willard, Ohio

Freezing Over?

I am intrigued by the snowstorms that have preceded Bishop Dixon's visits to traditionally Anglo-Catholic parishes. [TLC, Feb. 4, 25]. Are they coincidence, or are they an indication of divine disapproval, or are they an indication that the proverbial hot place is freezing over?

Jamie Adams
Fairfax, Va.

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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Joan Goodbody photo

One of the many visitors from the Dominican Republic presents Bishop Skilton with a gift.

First Suffragan for South Carolina

In a service which included national and international participants, the Rev. William J. Skilton was consecrated as the first Suffragan Bishop of South Carolina March 2 at the Cathedral of St. Luke and St. Paul in Charleston. The Most Rev. Edmond L. Browning, Presiding Bishop, was the chief consecrator.

Co-consecrators were the Rt. Rev. Edward Salmon, 13th Bishop of South Carolina, the Rt. Rev. C. FitzSimons Allison, 12th Bishop of South Carolina, and the Rt. Rev. Gray Temple, 11th Bishop of South Carolina. Many other bishops were present, including the Rt. Rev. Leo Frade, Bishop of Honduras; the Rt. Rev. Leopold Alard, Suffragan Bishop of Texas; and the Rt. Rev. Onell Soto, Assistant Bishop of Atlanta.

The Rt. Rev. Julio C. Holguin, Bishop of the Dominican Republic, was among the presenters, and the Rt. Rev. Telesforo

Isaac, retired Bishop of the Dominican Republic and currently Assistant Bishop of Southwest Florida, preached.

The 55-year-old Bishop Skilton, former rector of St. Thomas' Church in North Charleston, is known throughout the diocese for his emphasis on mission and the need for unity among Christians of all races.

Born in Cuba, he spent some 10 years serving churches in the Dominican Republic. Several former parishioners from that country attended the ceremony, after which they presented him with gifts, including a mahogany chalice.

Bishop Skilton's crozier, given by the clergy of the diocese, was designed to reflect the theme of transformation. As one follows the crozier from its base, a piece of solid black walnut is transformed at the crook into a diving pelican.

(The Rev.) Kendall S. Harmon

Trial Court Calls For Clarifications

The Court for the Trial of a Bishop, convened to consider whether or not Bishop Walter Righter taught false doctrine and violated his ordination vows by ordaining a non-celibate gay man in 1990 [TLC, March 17], has called for a memorandum from each side to help it clarify the underlying issues.

Following a public, full-day hearing on Feb. 27 at the Cathedral Church of St. John in Wilmington, Del., the court went into chambers in an effort to determine whether the church has sufficient doctrine to proceed with a trial.

The court said it would reach its decision and issue a written response as soon as possible.

On March 1, however, the court notified attorneys for both sides that the court wants them to write a memorandum addressing two questions:

"Do resolutions, statements and/or actions of the General Convention or House of Bishops constitute disciplinary authority, as distinct from doctrine, violation of which subjects a bishop, priest or deacon to Presentment under Title IV?" And, second, "With particular attention to the issue of discipline, does the ordination of a noncelibate homosexual person constitute a violation of the ordaining bishop's Oath of Conformity?"

The court set a deadline of March 25 for the memoranda. Each side can respond with a reply by April 9.

The court also denied a motion filed by Bishop Righter's attorney at a pre-trial hearing Dec. 8 in Hartford, Conn. The motion asked the court to sever the second count that charged Bishop Righter with violating his ordination vows. The motion claimed that the court did not have jurisdiction on count 2 because the canonical procedures for bringing a bishop to trial for offenses other than "holding and teaching . . . any doctrine contrary to that held by this church" have not been followed. It suggested that the count should be referred back to the Presiding Bishop for consideration by a panel of bishops and a Board of Inquiry.

The court did not rule on the motion because it decided to "consider the issue of doctrine first," which it did at the Wilmington hearing.

Episcopal News Service

Retired Oregon Bishop Dies

The Rt. Rev. Matthew Bigliardi, retired Bishop of Oregon, died Feb. 26 in Maitland, Fla., of a heart attack. He was 75.

Bishop Bigliardi served in Oregon from 1974 until his retirement in 1986. Following his retirement, he was bishop-in-charge of the Convocation of American Churches in Europe, from 1988 to 1993. He had lived in Carmel, Calif., in recent years.

A native of Charleroi, Pa., Bishop Bigliardi was a graduate of the University of California and Church Divinity School of the Pacific (CDSPP). He was ordained deacon in 1953 and priest in 1954 in the Diocese of California. He was curate at Trinity Church, Seattle, 1953-55, then

became vicar and later rector of Emmanuel, Mercer Island, Wash., serving there from 1955 until 1974, when he was elected to the episcopate.

Bishop Bigliardi was a deputy to several General Conventions from the Diocese of Olympia, served twice on the board of trustees of CDSPP, and was a member of the board of trustees of the Presiding Bishop's Fund for World Relief.

He is survived by his wife, Jeanne, a son, Aidan, and five grandchildren.



Bishop Bigliardi
(1971)

Promise Keepers Clergy Conference Focuses on Racial Reconciliation

More than 100 Episcopal clergy, including two bishops and a former president of the House of Deputies, participated in what organizers called the largest gathering of clergy in church history, the Promise Keepers Clergy Conference for Men, which attracted an estimated 50,000 to the Georgia Dome in Atlanta, Feb. 13-15.

Promise Keepers, founded in 1991 by then University of Colorado football coach Bill McCartney, is an evangelical Christian version of the cultural phenomenon known as the men's movement. During 1996, Promise Keepers expects to fill stadiums in 22 cities with its message that men must exercise spiritual leadership and responsibility in their relationships with their wives and children.

The clergy conference introduced Promise Keepers' 1996 theme, "Break Down the Walls," calling men into reconciliation with God, their families, their brothers, and the body of Christ. Clergy were told that the Promise Keepers' movement is not an alternative church. The critical event is one man keeping his promises in the context of the local church, Mr. McCartney said.

One of the highlights of the conference was a service of racial reconciliation, which erupted into a celebration of hugging and cheering as men reached out to each other across racial barriers. Mr. McCartney led participants in a

pledge: "I will go back to my pulpit and be a man who will stand for justice, reconciliation and the death of racism."

Among the speakers was the Rev. Tony Evans, pastor of the Oak Cliff Bible Fellowship of Dallas, who taught that racism is a theological, not sociological, problem. There was also a call for a new kind of ecumenism, which author and Church of Christ minister Max Lucado introduced with a cheer-leading exercise. "On the count of three, what's your denomination?" he asked. The response from the crowd was unintelligible. "On the count of three, who's your savior?" This time the dome rang out with the response: "Jesus!"

The Rev. Geoff Chapman, rector of St. Stephen's Church, Sewickley, Pa., said he hoped Episcopal clergy would not feel threatened if men in their congregations become involved with Promise Keepers.

"It is a tremendous privilege to be part of something far bigger than our own church concerns," he said. "There can be no doubt that Promise Keepers is a great movement of the Holy Spirit in our land, restoring men to the dignity and uniqueness and privilege of being a man for Christ. The recovery of this vision by the men of our parishes is really needed. It will mean stronger parishes and a re-focusing on the great commission."

(The Rev.) Jeffrey Steenson

Conventions

Adoption of a resolution giving 16-year-olds voice and vote at diocesan convention was a major accomplishment of the convention of the **Diocese of Georgia**, Feb. 8-10 in Augusta.

The Rt. Rev. Henry I. Louttit, beginning his second year as diocesan bishop, opened the convention with his annual address at Evensong, held in First Baptist Church, site of all convention liturgies and a portion of the plenary sessions. Bishop Louttit spoke of his vision of ministry, both lay and ordained, in a diocese where half the congregations are mission churches in rural or small town settings. He called on the diocese to seek out new and innovative ways to maintain a witness in communities the diocese presently serves, and to seek out new opportunities for mission.

The Rev. Canon Herbert O'Driscoll, of the Anglican Church of Canada, in his homily at the convention Eucharist and in his keynote address, painted a vision of what the church might be, and could be, in what he described as a post-Enlightenment age.

Arguing that Christianity, long used to being the major player in our society, now finds itself face to face with the other major world religions, Canon O'Driscoll said he sees this period of church history as a time when we must define more clearly who we are as Christians.

Delegates met at tables in small groups for the second convention in a row. Young persons were seated at many tables and participated in discussions along with clergy and lay delegates. Their participation was instrumental in adopting the only major resolution to be put forth, a proposed change to the constitution lowering the minimum age for delegates to 16. The resolution passed its first reading with little opposition, and will be brought to next year's convention for final passage.

Convention adopted a budget of \$1.4 million, which included for the first time in memory, funding for a half-time diocesan youth activities director.

(The Rev.) James Parker, Jr.

The convention of the **Diocese of Alabama** met Feb. 8-10 at the University of Alabama in Tuscaloosa, with Christ Church, Tuscaloosa, as the host parish.

About 1,000 persons were present for the celebration of the Eucharist on the opening night in the auditorium of the university's School of Music. The Rev. Thomas Ward, chaplain of the University

(Continued on page 13)

God Is Waiting for Me

By JOANNA J. SEIBERT

We are in the midst of another Lenten season. I did not anticipate Lent as I did Advent. I treasured Advent, a time set aside by our church to contemplate waiting, waiting for the promised savior, waiting for God to enter the world, waiting for God to enter my life, your life. Lent feels barren, cold, a time for emptying. I do not like the music. I miss the flowers. I do not feel the expectation of Easter as I did for Christmas.

But today, as I look out into this misty cold winter morning, I feel strangely warmed. I am waiting for something, but I also feel something waiting for me. Advent symbolized our waiting for God, but this Lent may be a time to remember that God is waiting for us. While my many character defects block my relationship with God, he seems to be there still, waiting patiently, longing for relationship, giving more than I can comprehend, caring for me and those whom I have neglected and forgotten to wait for.

I think of times in my life when God has waited for me. I immediately think of my children. I was so involved in my career during their early growing up years. When I realized how much time I had missed, some were almost grown. Was it too late for relationship? Had I missed the most important years? I had not been there for so many things with them. Our three children are now grown and two have finished college, but they are all now living at home! Many friends talk about this with horror, but I see it so differently. God has given me another chance to find relationship with my children at a different age in a new way. It seems we have so many opportunities for redemption. We make wrong choices, but our

Lord seems constantly to give us new opportunities. God waits for us until we are ready to do the job we have been given, and then gives us another chance in a new situation, usually not one we had planned.

I think of my relationship with the church. I was very involved as a child but stopped attending religious services in college. I didn't need them. I infrequently returned at times of crisis. I did not really come back until I had children. I wanted them to be exposed to and experience something that once had been meaningful to me at their age.

On this second encounter God overpowered me. I found a relationship that filled a large void in my life. I tasted a love that I had always longed for. I knew I was on a journey, like the seekers after the holy grail. I

would be searching for the rest of my life.

God constantly calls and waits for us. He longs and yearns for us, and we are like the deer longing for that cool stream. I do not worry when my children intermittently stop going to church. My experience is that God will call them back. I know God waits for me, for them, and for you. My meditations this Lent will be to continue to remember those times in my life when God has waited and cared for me when I was not present. I will try to muffle my alleluias for this relationship until Easter. □

Joanna Seibert is director of pediatric radiology at Arkansas Children's Hospital in Little Rock, Ark., and is a frequent contributor to THE LIVING CHURCH.



Robert F. Campbell photo



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Likely Scenario in Righter Case

As we await the decision, or judgment, or pronouncement, of the Court for the Trial of a Bishop [TLC, March 17], speculation is rife over how the judges might respond. Very few persons expect the court to rule that the Episcopal Church has a doctrine concerning the ordination of non-celibate homosexuals. If the court rules there is no such doctrine, or if it decides it is not the body to determine doctrine and sends the matter to General Convention, there is the likelihood that each diocese will have to make that determination. Each diocesan bishop, with input from commissions on ministry and standing committees, will decide whether to ordain non-celibate homosexuals.

Such a prospect sounds very much like the state of affairs following the 1976 General Convention, which determined women could be ordained as priests and bishops. Diocesan bishops decided whether to ordain women, and that has continued to the present.

The comparison between ordination of women and ordination of homosexuals was not lost on Bishop Walter Righter, the defendant in the presentment trial. "There is a connection between the ordination of women and this," he said following the hearing in Delaware. "Misogyny and homophobia go together." If Bishop Righter is correct, the outcome of the trial and the manner in which the church deals with ordination of non-celibate homosexuals in the future is quite predictable.

Your Generosity Is Appreciated

In this issue, we are pleased to give recognition to the Living Church Associates, those persons who contributed at least \$100 to the Living Church Fund or the Endowment Fund during 1995.

Our recognition of the Living Church Associates is appropriate, for without the generosity of these persons, this magazine could not be published. The costs of paper, production and postage have increased more rapidly than income from subscriptions and advertising, causing us to rely even more on the generosity of those who contribute to the annual campaign of the Living Church Fund.

While this Associates Issue is dedicated to those who have given at least \$100, please know we are grateful for all gifts, of every amount, made in support of this magazine. The commitment shown by Living Church Associates is truly gratifying.

A Day for Celebration

When the feast of the Annunciation is observed this week, it enables us to turn from the discipline and penitential theme of Lent and to celebrate, if only for a day. This feast, commemorating the announcement of the Incarnation by the archangel Gabriel to the Blessed Virgin Mary, occurs nine months before Christmas Day. It almost always occurs during Lent, raising questions of how much celebrating ought to take place.

Mary's response to Gabriel, "Behold, I am the handmaid of the Lord; let it be to me according to your word" (Luke 1:38), is an act of obedience worth celebrating. Her agreement to bear the promised Messiah is reason to give thanks. Let us pause in our observance of Lent to break our fast, to rejoice in, even with music and flowers, Mary's willingness to be obedient to God's call.

Tactic in Newark Is Successful, Destructive

By STEPHEN H. BANCROFT

The Diocese of Newark, at its convention [TLC, Feb. 18], passed a resolution declaring that suicide is an appropriate Christian response to certain of life's situations. It further said that this resolution was passed to challenge the church to a dialogue on the important questions surrounding end-of-life issues.

I am in great sympathy with the need to have serious theological discussion about end-of-life concerns. I don't know what result such discussions will produce, but it is clear that the church, if it has any relevancy to the present state of affairs, must get theologically serious about these issues, and soon. Modern medical technology demands it.

But I am appalled that a diocesan convention felt itself competent to address so cavalierly this issue with a resolution stating a public change in the church's moral theology.

I could understand, and indeed applaud, a resolution calling for either the General Convention or the House of Bishops, or some appropriate sub-body of either, to address the issues and produce even a church-wide study, similar to what we did on human sexuality. But to act unilaterally, as if the Diocese of Newark can change the ethical and moral theology of the church by a resolution at its convention, is arrogance beyond measure. And to use the excuse that this is a means to challenge the church to dialogue is insulting.

To so inappropriately overturn centuries of accepted Christian morality (which Newark's convention has no authority to do, being a mere flyspeck of Christian decision-making bodies) is like walking up to someone and poking him in the eye and then saying, "Now that I have your attention, I want to have a discussion with you." Not a very good way to produce a dialogue.

Or is it? After I got over my initial shock and anger, it occurred to me that this is just another in a series of radical confrontations that have been hurled at the church. In the name of modernity, political correctness, and social or economic justice, segments of the church have eschewed the historic Anglican ethos of considered discussion and consensus opinion-making. In its place, they have engineered a formula for success for their point of view which starts with a defiant statement, or more often action, and then challenges the rest of the church to enter into "dialogue" with them. What the so-called dialogue really says is, "Stop me if you can." To declare a new stance, or to act upon it, and then ask for dialogue is a ploy intended to force affirmation of the action by making it a point of debate. Secondly, if the action is ignored, then, in time, it will merely be a *fait accompli*.

The Episcopal Church has proven particularly susceptible to the success of this tactic. We have been a church that has greatly valued moderation in both debate and action. We have

What the so-called dialogue really says is, 'Stop me if you can.'

(Continued on page 14)

Helping the Church Understand Native American Spirituality

After participating in a workshop to combat racism, delegates to the annual meeting of Coalition 14 in mid-February in Burlingame, Calif., voted to conduct a church-wide gathering about Native American spirituality.

The coalition has a "present and historic involvement in Native American ministry," said the Rt. Rev. Bob Jones, Bishop of Wyoming, who concluded his term as president of the organization.

Bishop Jones noted the Native American worship service at General Convention in Phoenix in 1991 "caused some confusion" because "no one tried to explain what was going on — the sacredness of what was going on."

The event planned for 1997 should help the church understand Native American spirituality, and would include trips to the "holy lands" of Native Americans, Bishop Jones added.

"This is a chance to learn about our own spirituality," said the Rt. Rev. Rustin Kimsey, Bishop of Eastern Oregon and new president of the coalition.

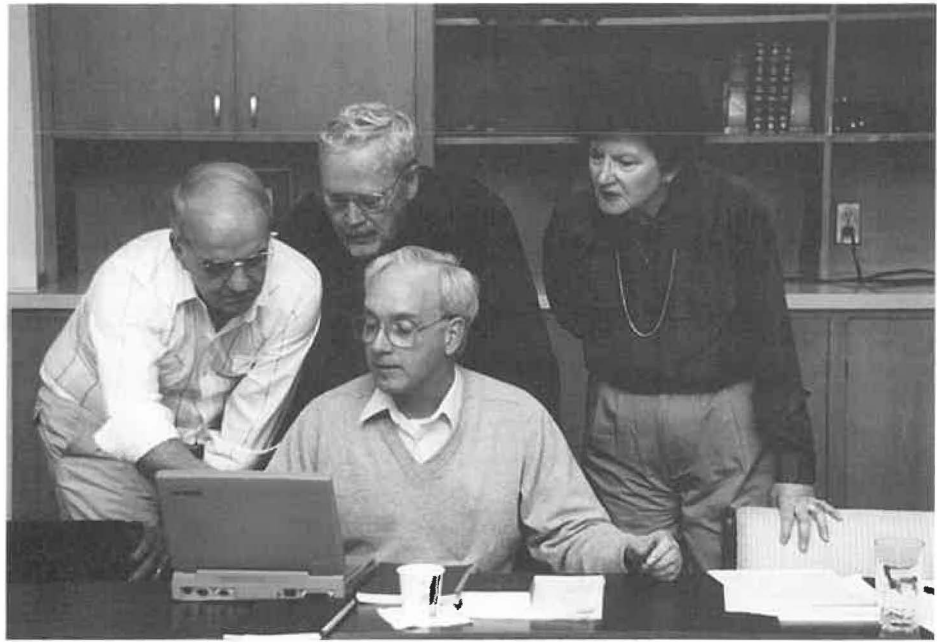
The coalition originally was formed to allocate base budget support from the national church to its aided, or "missionary," dioceses. Its membership has declined in recent years with a reduction in the number of aided dioceses, and when dioceses with large amounts of Indian ministry started receiving their funding through the Episcopal Council on Indian Ministry. The coalition also has been a source of developing new methods of mission and ministry within the church.

Delegates endorsed a resolution by Bishop Jones "to contact former and other dioceses" to join with C-14 in exploring involvement in Native American ministry.

The racism workshop was conducted by the Diocese of Wyoming's committee on racism. Mary Page Jones, wife of the bishop; Patricia Bergie, a member of the Shoshone tribe; and the Rev. Ann Fontaine, who led delegates through a process to identify and deal with racism in the church and in society. Mrs. Jones said 300 people in her diocese had been trained in the process, which is designed to be used at the parish level.

Member dioceses represented at the meeting were Eastern Oregon, Idaho, Western Kansas, Wyoming, Navajoland, Nevada and North Dakota.

Dick Snyder



Dick Snyder photo

Bishop Vernon Strickland of Western Kansas, Bishop Jones, the Rev. Bob Nelson of Nevada, and Mary O'Farrell of Western Kansas, at the Coalition 14 meeting.

Alabama Convention

(Continued from page 7)

of the South, Sewanee, Tenn., was the preacher.

The Rt. Rev. Robert Miller, Bishop of Alabama, in his report to convention, said that because the diocese has kept growing substantially, and because he expects to retire in four or five years, he requests a bishop coadjutor to be chosen to serve with him and to succeed him.

A method of seating delegates which was begun last year was used again. Each of the 500 clergy and lay delegates was assigned to one of the eight places around a table. Parish delegates were assigned different tables so they would not sit together. Before votes were taken, the eight persons at each table discussed the matter under review. Persons were able to address the convention from one of several microphones.

The Rev. Michael Schnatterly, injured New Year's Day by the explosion of a bomb left on the trunk of his car [TLC, Jan. 21] attended convention and was welcomed with applause.

On Friday evening, all 500 delegates were guests for dinner in the homes of Christ Church parishioners.

Bishop Furman Stough, formerly Bishop of Alabama and now assisting Bishop Miller, was honored by convention, having been consecrated 25 years ago. He was the celebrant and preacher at the closing Eucharist.

A budget of slightly more than \$2 mil-

lion was adopted, 22 percent of which is the diocesan commitment to the national church.

(The Rev.) Emmet Gribbin

The convention of the **Diocese of Easton** met Jan. 26-27 at St. Peter's Church, Salisbury, Md., with the theme "The Ministry of All the Baptized: by Word and Example."

In his convention address, the Rt. Rev. Martin G. Townsend, Bishop of Easton, urged all to become missionary congregations. "A missionary congregation balances its journey inward to know God, with its journey outward in service to God's world. A missionary congregation's faith is expressed both in worship and in works."

The Rev. Charles Price, professor emeritus at Virginia Theological Seminary, was guest speaker, noting that "The commission that baptism lays on us does not necessarily call us to a different life, but it does call upon us to live life in a different way."

Convention adopted a new budget structure on a three-year trial basis. Instead of the separate assessments and apportionments, the new unified budget will be funded by a single, graduated asking. A special non-legislative convention will be convened in May and will include parish wardens. Chief among the objectives will be the consideration of the need to make financial commitments for more than the present year-to-year basis.

A budget of \$580,905 was adopted.

Paul Stimson

Briefly

The Very Rev. **James Parks Morton**, dean of the Cathedral of St. John the Divine for the past 25 years, announced his resignation Feb. 28, effective Jan. 1, 1997. Dean Morton, 66, will become the head of the Interfaith Center of New York.

The Evangelical Lutheran Church of Latvia has postponed signing the **Porvoo Declaration** because of unhappiness with the Thirty-Nine Articles of the Anglican Communion. The Porvoo Declaration is an agreement among Anglican churches in the British Isles and Lutherans in the Baltic and Nordic regions.

Representatives of the **Scottish Episcopal Church** met with persons from four other churches in February to discuss a plan for eventual union. Other participants were the Church of Scotland (Presbyterian), Scottish Congregational Church, United Reformed Church and the Methodist Synod in Scotland.

Bishops of the Episcopal and Roman Catholic dioceses and the Evangelical Lutheran synod of **Pittsburgh** signed a

covenant recently, pledging cooperation in prayer, fellowship, education and social ministry. The Rt. Rev. Alden E. Hathaway, Episcopal Bishop of Pittsburgh, signed the document, which encourages praying for one another, sharing facilities and cooperating in initiatives that minister to persons in need.

Presiding Bishop Edmond L. Browning has responded by letter to a *Washington Post* article which reported the Central Intelligence Agency (CIA) could waive a 20-year-old regulation which prohibits **recruitment of clergy or missionaries** overseas for clandestine operations. A recommendation that "intelligence agents be allowed to pose as church workers should ... be rejected," Bishop Browning wrote to CIA director John Deutch.

The Lutheran Evangelical Church, the **state church of Sweden** for more than 400 years, will be separated from the state during the next four years. As a result of the denationalization, the church, rather than the state, will appoint its bishops, and local congregations and the state will divide church properties.

Newark Employs a Popular Tactic

(Continued from page 12)

trusted each other with an unwritten rule that says we can live with great variety of opinion as long as we are circumspect in how we act on those differences. It has been a wonderful ethos that has allowed the church to embrace great diversity, and not splinter into other-negating camps. Episcopalians have been able to discuss issues, make decisions, expect people to live by those decisions, and live in broadly liberal acceptance of each other. The old "decently and in order" phrase sort of summed up this attitude. Those days seem to be fading fast, if they are not gone altogether.

I for one decry the loss of the Anglican genius of considered action. I hate this present moment of using tactics that will have someone win no matter the consequences to the church. I detest the political forces of liberal and conservative camps figuring out new ways to bludgeon the other. I decry the fact that people in opposing political camps within the church so despise Christian Episcopalians of different opinions that they will risk destroying the church to assure that their point of view will be the only point of view.

I pray that there are other Episcopalians out there who can understand that the church can't be frozen in time and must conscientiously address new realities — again and again — if we are to be faithful to a God who promises to make all things new. I also hope that at the same time these same Episcopalians appreciate and honor tradition and the value of things long and fondly held.

And I pray that there are enough of us left in the Episcopal Church to recognize the need for change and the need to move in deliberate, measured, argued-out steps that allow flexibility of belief. And that there are enough of us out there to reclaim the Episcopal talents for mutual acceptance built on honor for the other opinions, yet honor the authority and structure of the church.

Are there any passionate and zealous moderates out there? Can we be passionate enough to save our church from exploding into factions determined to win their way, no matter the consequence? There's a center out there somewhere; I believe it.

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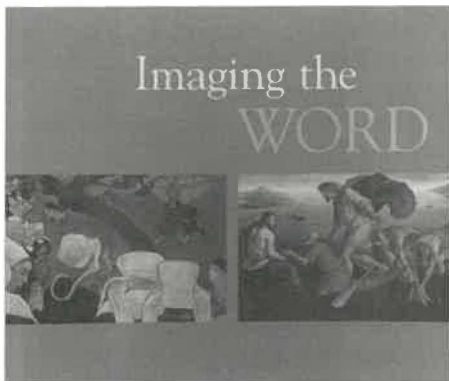
For Lent, Easter and Other Times

ASHES TO EASTER: Lenten Meditations. By Robert F. Morneau. Crossroad. Pp. 119. \$12.95.

An assemblage of poems, prayers and brief meditations to "stir the spirit" during Lent. By a Roman Catholic bishop with a good eye and ear for poetry. He includes George Herbert, R.S. Thomas, and others, along with several of his own.

IMAGING THE WORD: An Arts and Lectionary Resource. Vol. 2. Edited by Susan A. Blain, et al. United Church (Cleveland, Ohio). Pp. 208. \$29.95, paper.

An oversized art book which traces the



church year (Cycle A, with parts Cycle C) in text and image. Stunning traditional and contemporary artwork and photographs with stylish printing and use of color throughout.

LENT: Reflections and Stories on the Daily Readings. By Megan McKenna. Orbis. Pp. 224. No price given, paper.

Retreat leader and writer Megan McKenna provides thoughts on the (Roman Catholic) daily lectionary for Lent (Year A, with references for B and C). Each set of readings receives three to seven pages of explication and is consequently more of a study-through-Lent than a devotional.

LET NOTHING DISTURB YOU: A Journey to the Center of the Soul with Teresa of Avila. GOD AWAITS YOU: Based on the Classic Spirituality of Meister Eckhart. YOU SHALL NOT WANT: A Spiritual Journey Based on The Psalms. Ave Maria. Pp. 212 each. \$6.95 each, paper.

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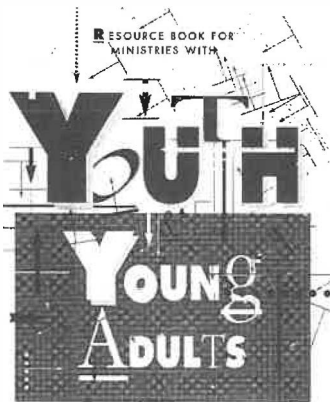
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FORTY DAYS OF GRACE: Lenten Prayers and Reflections. By Laurin J. Wenig. Twenty-Third. Pp. 165. \$9.95 paper.

Another set of musings on the lectionary (Years A, B and C for the Sundays) for Lent. These average about two pages a day and include questions to think about at the end of each chapter.

CHRIST THE COMPANION: Daily Meditations for Lent and Easter. By Father Andrew, SDC. Marcia B. Stearns (9 Summer St., Rockport, MA 01966). Pp. 164. \$5.95 (includes postage and handling), paper.

Privately printed to commemorate the 50th anniversary of the death of Anglican monk Fr. Andrew, SDC. Christ the Companion was originally published by Mowbray's in 1945 and is a rich collection of daily readings for Lent and Easter week. Meditations for other Holy Days and occasional prayers follow the main text. I am happy to make this Anglican writer's acquaintance.

HAVE A GOD DAY. By Philip H. Steinmetz. Hexagon (454 Maple Ave., Marietta, GA 30064). Pp. 60. \$5 (post-paid) or \$4 each for five or more, paper.

"Personal Ponderings" on various topics, arranged by seasons of the church year. An Episcopal priest for more than 60 years, Fr. Steinmetz has a wit and charm about his writing that I wish more religious writers had. Don't miss "Forty Day Fast" in which he tells of the sin of pride over losing 10 pounds from a Lenten fast! Or the real depth of "How Often Is Enough?" Good reading.

JOURNEY: 365 Meditations for People on The Way. By Thomas L. Ehrich. Crossroad. Pp. 225. \$14.95 paper.

Episcopal priest and writer Thomas Ehrich shows how the Spirit permeates all our daily comings and goings, and how our daily comings and goings thread through the spiritual seasons of our lives. Some practical liturgical insights as well: "I treasure our Church's discovery of Holy Week ... but the Easter Vigil still needs some work. As a baptismal feast, it's too long, too late in the day."

People and Places

Appointments

The Rev. **Kathleen Adams-Shepherd** is rector of Trinity, 36 Main, Newtown, CT 06470.

The Rev. **Daniel Ade** is assistant of St. Luke-in-the-Fields, 487 Hudson, New York, NY 10014.

The Rev. **Mark Baker** is vicar of Holy Comforter, 737 Woodland Ave. SE, Atlanta, GA 30316.

The Rev. **Bettine Besier** is director of religious education of Calvary, 33 Church, Stonington, CT 06378.

The Rev. **George C. Brower** is priest-in-charge of Christ Church, Bethlehem, and St. John's, Box 716, Sandy Hook, CT 06482.

The Rev. **Kathleen Burn** is associate of Christ Church, 3445 Warrensville Center Rd., Shaker Heights, OH 44122.

The Rev. **David Carlson** is priest-in-charge of St. Augustine's, 18 Old Post Rd., Croton, NY 10520.

The Rev. **Mark Crawford** is chaplain of Texas A&M University, College Station, TX 77843.

The Rev. **Charles Fish** is assistant of St. Mary's, 41 Park, Manchester, CT 06040.

The Rev. **Andrew Frearson** is assistant of Christ Church, 16 W. Peachtree, Norcross, GA 30071.

The Rev. **Charles Girardeau** is vicar of St. Mary and St. Martha of Bethany, Box 1211, Buford, GA 30518.

The Rev. **Marsha Bacon Glover** is assistant of St. James', 865 Madison Ave., New York, NY 10021.

The Rev. **Henrietta H. Grosseohme** is rector of St. Peter's, 270 E. Wilbeth Rd., Akron, OH 44301.

The Rev. **George Hall** is priest-in-charge of St. Mark's, Box 143, Bridgewater, CT 06752.

The Very Rev. **Arch M. Hewitt** is interim rector of Christ Church, Box 545, Kealakekua, HI 96750.

The Rev. **Jose Enrique Irizzary** is senior hispanic missionary of the Diocese of Connecticut, 1335 Asylum Ave., Hartford, CT 06105.

The Rev. **Briggett J. Keith** is vicar of Epiphany, 55 George, Allendale, NJ 07401.

The Rev. **Laura Minnich Lockey** is assistant of Church of the Mediator, 3825 35th Ave., Meridian, MS 39305.

The Rev. Canon **John A. Logan, Jr.**, is canon to the ordinary of the Diocese of Texas, 3203 W. Alabama, Houston, TX 77098.

The Rev. **Molly McGreevy** is assistant of St. Francis', 2810 Long Ridge Rd., Stamford, CT 06903.

The Rev. **Margaret Minnick** is rector of Holy Trinity, Box 187, Middletown, CT 06457.

The Rev. **Eric Muehleisen** is vicar of St. Anne's, Box 577, McPherson, KS 67460.

The Rev. **Bradley Tod Page** is assistant of St. John's, 211 N. Monroe, Tallahassee, FL 32301.

The Rev. **Ormonde Plater** is deacon of Grace Church, 3700 Canal, New Orleans, LA 70119.

The Rev. Canon **Charles Preston Pridemore** is rector of Trinity, Box 108, Ossining, NY 10562.

The Rev. **Patricia D. Stevens** is assistant of Christ Church Cathedral, 45 Church, Hartford, CT 06103.

The Rev. **David Sutcliffe** is vicar of Good

Shepherd Mission, P.O. Box 618, Ft. Defiance, AZ 86504.

The Rev. **Hugh Tudor-Foley** is assistant of Christ Church, 254 E. Putnam Ave., Greenwich, CT 06830.

The Rev. **Carl Westbrook** is vicar of St. John the Baptist, 514 W. Vance, Tyler, TX 75702.

The Rev. **Michael Wyatt** is dean of the Diocese of Olympia School of Theology.

Ordinations

Deacons

Chicago — Rhonda Baker, Margaret Corinne Crammer.

New Jersey — Hannah Elizabeth Atkins.

Rhode Island — Mary Korte, Cecelia Perry, Susan Stiles-Randak.

Priests

Central Florida — Gray Echols.

Chicago — Ted Durst, Judy Hipple, Mary Lou Kator, Jean Mather, Regina Marie Christina Volpe.

Connecticut — George Allen LaMontagne; Lisa Ransom; Terry Marie Thompson Wysong.

Louisiana — Andrew S. Rollins.

Maryland (for the Diocese of Mississippi) — Louanne Mabry.

Receptions

San Joaquin — The Rev. Woodrow Canieso Gubuan (from the Roman Catholic Church) is vicar of Holy Cross, 117 E. Miner Ave., Stockton, CA 95202.

Resignations

The Rev. Canon **Randolph Cooper**, as canon to the ordinary of Diocese of Texas.

The Rev. Canon **Marie Fleischer**, as deputy to the bishop for ministry of the Diocese of Western New York.

The Rev. **John Henry**, as rector of Christ Church, Tarrytown, NY.

The Rev. **Stephen Kirk**, as rector of St. Matthew's, Wilmington, and as priest-in-charge of St. Andrew's, Wilmington, DE.

The Rev. **John R. Palarine**, as associate of Ascension, Clearwater, FL.

The Rev. **Edward Schultz**, as rector of Trinity, Trumbull, CT.

The Rev. **Andrew D. Smith**, as rector of St. Mary's, Manchester, CT.

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Key Biscayne, Miami, FL

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

St. Cloud, FL

ST. LUKE & ST. PETER
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
2745 Canoe Creek Rd.

Sarasota, FL

CHURCH OF THE REDEEMER
The Rev. Fredrick A. Robinson, r; the Rev. Richard C. Marsden, the Rev. Ferdinand Saunders, the Rev. Jack D. Bowling
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
222 S. Palm Ave.

Augusta, GA

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

Hinesville-Fort Stewart, GA

ST. PHILIP'S
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
General Stewart at Bradwell St.

Kappa, Kauai, HI

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

Riverside, IL (Chicago West Suburban)

ST. PAUL'S PARISH
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
60 Akenside Rd.

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
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
208 N. 4th St.

ST. LUKE'S

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 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
8833 Goodwood Blvd.

Newtonville, MA

ST. JOHN'S
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
297 Lowell Ave.

Pittsfield, MA

ST. STEPHEN'S
in the heart of the Berkshires
H Eu: Sun 8, 10, 5:30, Tues 6:45, Thurs 10, Sat 4:30. MP daily 9
Park Square

Minneapolis, MN

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

Kansas City, MO

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

St. Louis, MO

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

CHURCH OF ST. MICHAEL & ST. GEORGE

6345 Wydown Blvd., at Ellenwood
The Rev. Kenneth J.G. Semon, r; the Rev. Steven W. Lawler, the Rev. William M. North, Jr., the Rev. James D'Wolf
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
Clayton

Newark, NJ

GRACE CHURCH
The Rev. J. Carr Holland, III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10
950 Broad St., at Federal Sq.

Albany, NY

THE CATHEDRAL OF ALL SAINTS
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
62 S. Swan St.

Long Beach, L.I., NY

ST. JAMES OF JERUSALEM BY THE SEA
W. Penn & Magnolia
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
Founded 1880

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

EPISCOPAL CHURCH CENTER

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

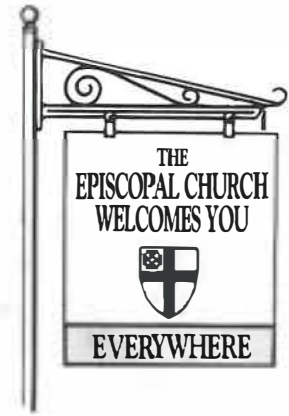
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KEY - Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; 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.



St. Paul's Church, Modesto, Calif.

Lent Church Directory



New York, NY (Cont'd.)

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 (704) 253-9361
Sun H Eu 8 & 10:30. Daily MP 8:45, H Eu 12 noon

Cleveland, OH

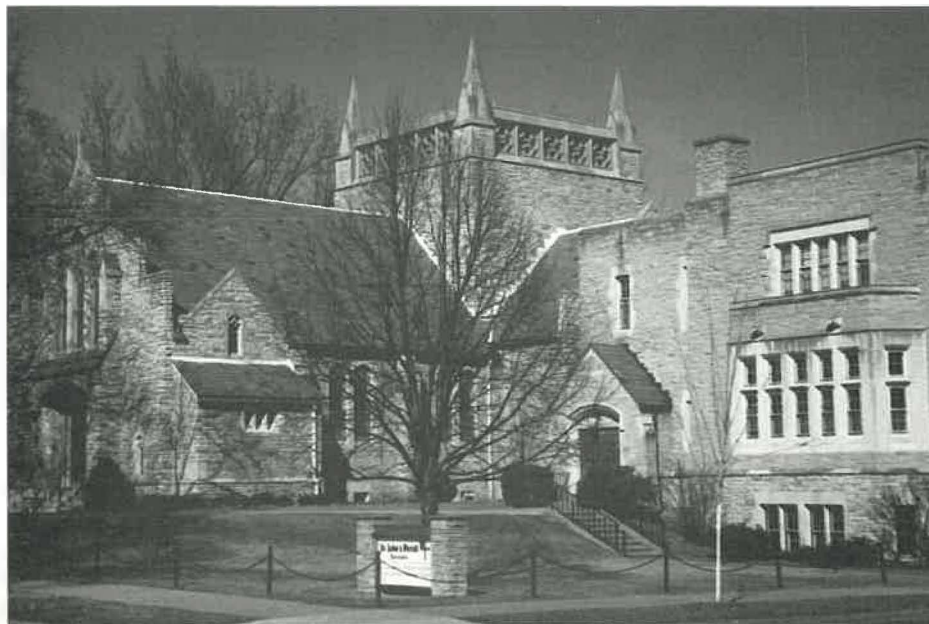
ST. MARTIN'S 6295 River Rd. Chagrin Falls
The Rev. Ralph Pitman, r (216) 247-7406
Sun H Eu 8, 9 & 11. Wed H Eu & Healing 9:30

Pendleton, OR

CHURCH OF THE REDEEMER 241 SE Second
The Rev. A. James MacKenzie, r; the Rev. Kenneth Cryslar,
assoc
Sun HC 8 (Rite I), 10:15 (Rite II) HS (3S), ChS 9:15 Adults,
10:15 children. Wed HC 6:30, Ev & Eu 7. Mon-Fri EP 5:30. HD
as anno. A/C. H/A

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.



St. Luke's Church, Minneapolis, Minn.

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

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

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 app

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

Dallas, TX

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frederick C. Philputt, 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

Houston, TX

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

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 Ndoro, 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

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

Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolegwe, 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.
Rosalle H. Hall, M. Div., canon missioner; the Rev. George
Hobson, Ph.D., d
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu