

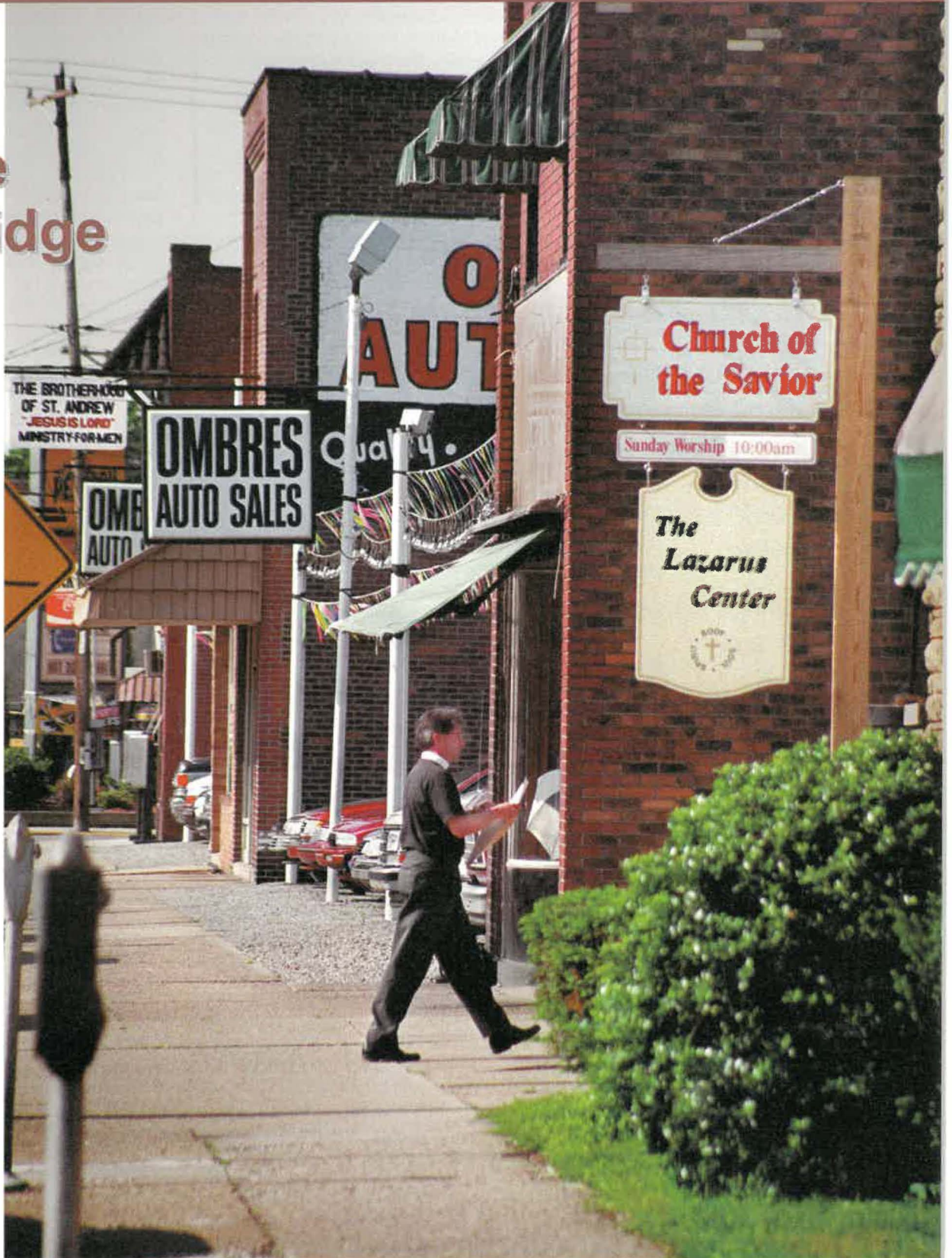
The Living Church

September 8, 1996 / \$1.50

The Magazine for Episcopalians

At Home in Ambridge

page 16



Parish Administration Issue

September 8, 1996

Pentecost 15

Features

When the New Rector Comes

By Christopher Moore
page 14



At Home in Ambridge

By John Schuessler
page 15

Friendship Online

By Roselind D. Wood
page 18

College Chaplaincy

By Park Allis
page 22

Bring Jesus to Life

By Fritz Herrick
page 24

Departments

Letters (p. 4)

News (p. 12)

Sharps, Flats & Naturals (p. 10)

Editorials (p. 19)

Viewpoint: A widening division
By Philip Turner (p. 19)

Books (p. 25)

Short and Sharp (p. 29)

Benediction (p. 34)

People and Places (p. 35)

Quote of the Week

The Rt. Rev. Furman Stough, Assistant Bishop of Alabama, in an ordination sermon: "And at the end, our Lord will ask you, 'were you born anew ... and did you have a good time?'"

In This Corner

Sacred Mystery

Dear Ann:

I wish Mom and I had had a chance to talk with you after your wedding. Things were so hectic that there wasn't a good opportunity. I wanted to ask whether you were able to focus on any part of the liturgy that day — the lessons, the sermon, the great thanksgiving, or even the blessing. Your mind must have been a plethora of thoughts, and I wouldn't blame you if you didn't remember anything.

When your godmother and your aunt read the lessons, I hope you were able to get past how well they read, and think about what they were reading. Those familiar words from 1 Corinthians took on a new meaning when I thought of how they applied to you and Doug. It was like a revelation. But that's not all.

My guess is you didn't hear much of Dean Kriss's sermon. You probably were fretting about whether it was ever going to end, and whether it was making some of your friends and relatives a bit uncomfortable. If you were tuned out, you missed some good stuff, especially about mystery. I'm not referring to a mystery like how your mother has put up with me for 31 years, but I'm alluding to a sacramental mystery. The mystery of marriage. The mystery of God. Truths which cannot easily be put into words.

"God made them male and female," the gospel said at your wedding. "For this rea-

son a man shall leave his father and mother and be joined to his wife, and the two shall become one.' So they are no longer two but one. What therefore God has joined together, let not man put asunder."

I don't know about you, but I encountered God that day in a new way. In even more of a mystery than usual. It came when I thought about those words of two becoming one flesh. Certainly that is a particularly profound mystery established by God. I don't pretend to comprehend it. When I heard those words in the gospel, and repeated in the sermon, I had trouble keeping my mind on anything else. You and Doug, and all of us who were there that day, were privileged to be part of that mystery: the presence of God.

At a time when much of society, and some within the church, are trying to make a sham of marriage, these messages of mystery, of commitment, of sacramentality, were heartening. You and Doug signify to the rest of us, as the dean said in his sermon, "this mystical relationship between Christ and the church, between God and the world." Think about that sometime.

This comes with best wishes to you and Doug. May this wonderful and sacred mystery, even though you and I may not understand it, be yours forever.

Love,
Dad

David Kalvelage, editor

Sunday's Readings

Telling It Like It Is

Pentecost 15: Ezekiel 33:1-11, Ps. 119:33-48, Rom. 12:9-21, Matt. 18:15-20.

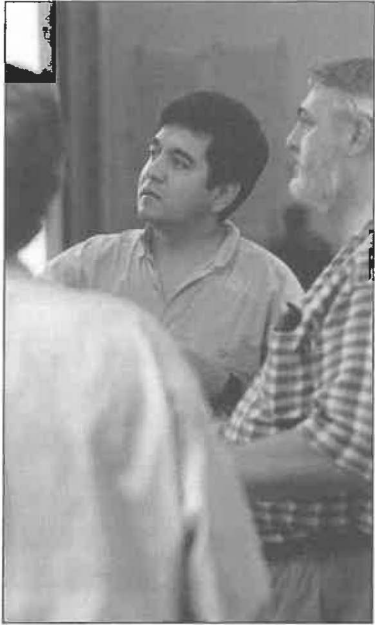
There are consequences to the choices we make and to our behavior. There is a sense in which we are responsible to the larger community for our actions and choices. The Judeo-Christian tradition was born in the notion that before we see to our own needs we see to the needs of the larger community, be that a family clan or worshiping community. We are called to sacrifice our own needs for the sake of larger reality. These notions fly in the face of American values of independence, self-sufficiency and me first. Humanistic psychology is not good Christian theology.

Ezekiel learns that his behavior has a life

and death impact on the welfare of the people of Israel. He was called to be a watchman and a deliverer of the word of God. If he failed in his work, he would experience the consequences. Today, we have shifted from keeping rules to not getting caught breaking them. The prophet calls us back to real honesty and accountability.

How long has it been since you sat down with a friend and set him straight about his behavior? How long has it been since a priest sat down to set you straight? The gospel for today indicates both practices are essential for the proper functioning of the Christian community. We have instead made morality a private, individual business. No one seems willing to say "Enough is enough." Yet, that is a part of our Christian calling.

REGISTER
NOW FOR
SUMMER 1997



Innovative Programs in

Congregational Development

*at The General Theological Seminary
and The School of Theology, The University of the South*

*Comprehensive leadership training programs focused on the ministry of
developing the community and organizational life of congregations*

- Prepares participants to serve in the congregation, the diocese, and as consultants
- Proven programs that are grounded in Anglican spirituality and have brought new life to congregations throughout the Episcopal Church
- Equips lay leaders and clergy to engage congregations in transformation while gaining clarity on their own role as leaders
- An interactive approach that is practical, competency oriented and community centered

Comments from Participants

"...I continue to be surprised at how the content and work engage me. I always leave energized!"

"Particularly helpful as I begin a new ministry as rector... gave me useful models as we begin to shape a vision for our common life."

"The single most important education program in my 19+ years of ordained ministry!"

For brochures and further information, contact:



The Parish Development Institute
The Rev. Melissa M. Skelton,
The General Theological Seminary,
175 Ninth Avenue,
New York, NY 10011-4977,
(212) 243-5150 EXT. 401.



The Church Development Institute
The Rev. Dennis Campbell,
School of Theology, The University of the South,
335 University Avenue,
Sewanee, TN 37383-1000,
(800) 722-1974



Don't miss out!

Upcoming Issues Include:

- Profiles on candidates for Presiding Bishop
- The Concordat of Agreement
- Previews of General Convention

(for a sample copy call 414-276-5420)

I'd like to join the other informed readers of **The Living Church** with my own subscription.



As a new subscriber, my enclosed payment of \$39.50 entitles me to receive 56 issues for the price of 52.

That's **4 WEEKS FREE!**

Name _____

Address _____

City _____

State _____ Zip _____

Phone _____

Check VISA or MasterCard

Card # _____

Exp. date _____

Signature _____

P.O. Box 92936, Milwaukee, WI 53202-0936

Offer expires Oct 1, 1996

9966

Letters

Statement Was Necessary

I was surprised to find a respondent who characterizes the editorial regarding the church burning tragedies "irresponsible" [TLC, Aug. 4]. I wish to add my support and appreciation for a very necessary editorial statement.

Reliable reports indicate that fires have occurred between 1 and 3 a.m. without any mechanical building problems being present. The letters KKK have been photographed at scenes of fires. The spray-painted words "non-whites will die" have been photographed at scenes of fires. A pastor serving a church in Oregon was quoted as saying, "My heart was concerned for those churches ... but I never expected it to happen here ..." following the destruction of his church. From January, 1995, to the end of June, 1996, 34 black churches have been destroyed by suspicious fires. A congregation in my own area of New York was destroyed by a suspicious fire in May. Its pastor is a member of the local human rights commission. Two white men are under arrest and the fire is being investigated as a bias crime.

As with many throughout our church as

well as people generally, the Diocese of New York is providing assistance in rebuilding one of these churches, Rising Star Baptist Church in Greensboro, Ala. I certainly reflect upon the experience of those church members in having their place of worship destroyed, and I felt it as an attack on all of us who believe that we have the right to worship when, where and how we please as citizens of this nation. There can never be too many prayers offered in support of the victims, and it would be "irresponsible" to avoid addressing this horrific tragedy.

(The Rev.) Stephen O. Voysey
St. Mark's Church
Mount Kisco, N.Y.

Resist Evil

I have read with interest the report of the conference "Out of the Whirlwind" [TLC, July 14] and the subsequent correspondence [TLC, Aug. 18]. I would like to make the following clarifications:

1. While I certainly read the statement to the conference as a whole, the statement was in fact composed by a group of

The Living Church

An independent weekly record of the news of the church and the views of Episcopalians, since 1878

Editorial and Business offices: 816 E. Juneau Ave.
Mailing address: P.O. Box 92936
Milwaukee, WI 53202-0936
TELEPHONE 414-276-5420
FAX 414-276-7483
Internet: livingchrch@aol.com.
Quest: livingchurch

David A. Kalvelage, editor and general manager
The Rev. Canon H. Boone Porter, senior editor
John E. Schuessler, managing editor
Patricia C. Nakamura, music editor
Julie L. Erkenwick, People and Places editor

The Rev. Travis T. Du Priest, Jr., book editor
Betty Glatzel, business manager
Barbara A. Pizzino, circulation manager
Lila J. Thurber, advertising manager

Board of Directors

The Rt. Rev. Donald Hultstrand, Bishop of Springfield (ret.), president and treasurer; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee (ret.), secretary; Howard M. Tischler, Grosse Pointe, Mich., Treasurer; Jackson Bruce, Jr., Milwaukee; Leonard Campbell, Jr., Milwaukee; the Rev. Thomas A. Fraser, III, Riverside, Ill.; Phyllis Hayden, La Crosse, Wis.; the Rev. Canon H. Boone Porter, Southport, Conn.; the Rev. Jeffrey Steenson, Fort Worth, Texas.

NEWS: THE LIVING CHURCH's chief sources of news are correspondents, news releases from church agencies, and syndicated news services. TLC cooperates with Episcopal News Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Second-class postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.00 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 92936, Milwaukee, WI 53202-0936.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

©1996 The Living Church Foundation, Inc.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

Volume 213 • Number 10

Letters

more than 20 people. I stand by the statement, but so do many others.

2. The statement begins with a set of affirmations, which we made as the groundwork for our call to resist evil. We said that such resistance "may include, for example, civil disobedience and ecclesiastical disobedience of various sorts, acting up, expenditure of funds and allocation of time."

3. The Center for Progressive Christianity has been in existence for two years, under the leadership of the Rev. James Adams, recently retired rector of St. Mark's, Capitol Hill, Washington, D.C. "Out of the Whirlwind" was a public forum organized and sponsored by the center to facilitate dialogue and discussion. Our statement requested that the center act as a clearinghouse for a wide range of information, and that it serve as a liaison with other progressive Christian groups.

*(The Rev.) Ellen K. Wondra
Rochester, N.Y.*

Friend or Foe?

The Viewpoint article by Donald Brown, "Islam: Friend or Foe?" [TLC, Aug. 11], was excellent. Thank you for opening up a subject that Christians need to know more about.

We should pay attention to what the Koran has to say about relationships between Moslems and Christians, and to examine the way radical Moslem governments treat their Christian minorities:

The Koran says: "Believers, take neither Jews nor Christians for your friends ... Whoever of you seeks their friendship shall become one of their number. God does not guide the wrongdoers" (*The Koran*, chapter V, vs. 51, known as "The Table").

There is more persecution, including enslavement, imprisonment, torture and killing of Christians occurring in Islamic societies today than ever before. This is due mainly to three factors:

1. Islam is both a religion and a society. Whoever is not a member of the religion is considered a spiritual threat and an outsider.

2. Moslems believe all lands on which they live, lived, or which were ever conquered by Moslems, are part of the "House of Islam," thus holy ground. In Saudi Arabia, for example, it is forbidden to build a Christian church or to bury a Christian, because it is forbidden to profane Moslem soil.

3. Since the beginning of the Decade of

MOREHOUSE PUBLISHING



Words of Joy and Comfort

edited by Mark Water
illustrated by Sue Climpson

Each of these four small gift books gathers wise words and comforting thoughts from the Bible and well-known writers, and presents them with charming, miniature full-color illustrations.

Hardcover (with jacket) 2-3/4 x 3-1/2 \$4.95 each

Bless All Creatures Here Below A Celebration for the Blessing of the Animals

written and illustrated by Judith Gwyn Brown

Charming watercolor illustrations and rhyming verses combine to create a delightful book that celebrates the blessing of animals.



Hardcover (with jacket) 7 x 10 \$15.95



Making Sense of the Episcopal Church An Introduction to Its History

by Ken Clark and Charlie Steen

The history of the Episcopal Church comes alive through the letters and diaries of those who lived it, providing the framework for understanding the church as it exists today.

Leaders Guide 5-1/2 x 8-1/2 \$9.95

Resource Book 8-1/2 x 11 \$12.95

The Way of the English Mystics An Anthology and Guide for Pilgrims

by Gordon L. Miller

An invitation to rediscover seven contemplative mystics of Western Christianity and to visit the places where they were inspired to write the words that have influenced generations.



Paper 5-1/2 x 8-1/2 \$15.95

RESOURCES FOR THE NEW YEAR...



The 1997 Christian Pocket Diary

This black leatherette diary features a ribbon marker, space for addresses and telephone numbers, a three-year calendar, prayers for special occasions and daily devotions. An excellent gift.

Leatherette 3 x 5-1/2 \$8.95

The Episcopal Church Lesson Calendar 1997

Contains lectionary for the Daily Office for Sundays, Holy Days and weekdays; lessons for Holy Communion; notes and suggestions for the proper; liturgical colors; and hymn suggestions.



Hole-punched 10 x 9 \$11.95



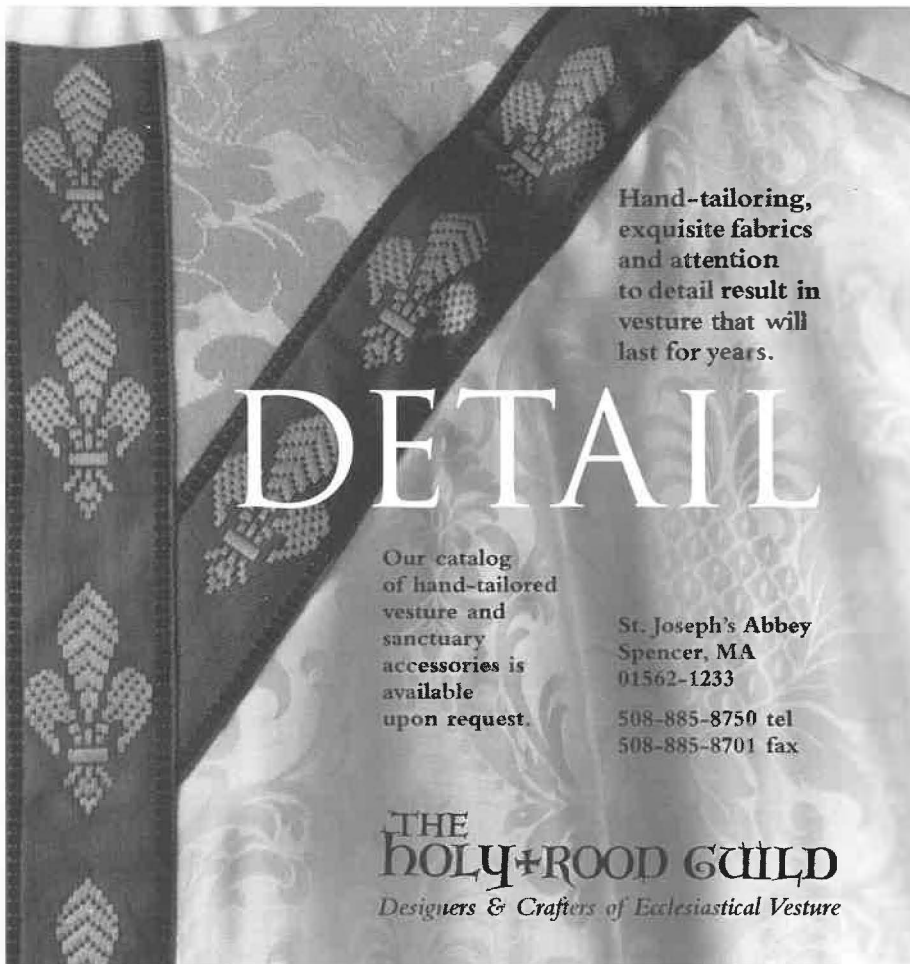
The Christian Planning Calendar 1996-97

September 1996 — 16 months

Cites all religious days and seasons for Protestant, Anglican, Roman Catholic, Orthodox, and Jewish faiths, as well as secular holidays. Ample space for writing daily notes.

Spiral Bound 8-1/4 x 10-7/8 \$9.95

To order, call 1-800-877-0012



Hand-tailoring, exquisite fabrics and attention to detail result in vesture that will last for years.

DETAIL

Our catalog of hand-tailored vesture and sanctuary accessories is available upon request.

St. Joseph's Abbey
Spencer, MA
01562-1233
508-885-8750 tel
508-885-8701 fax

THE HOLY+ROOD GUILD
Designers & Crafters of Ecclesiastical Vesture

Evangelism, Western Christians have been evangelizing Moslem lands more fervently. Today more than 2,000 Christian radio and TV stations are flooding the airwaves with the gospel. There are almost 4,000 foreign mission organizations sponsoring an overall force of about 285,000 foreign missionaries, and more Moslems are converting.

So in answering the question "Islam: Friend or Foe?" we must sadly conclude that, for Christians at this time in history, the answer is "foe."

*Karen E. Howe
Orlando, Fla.*

I believe Donald F. Brown misreads Christian-Moslem relations in Palestine. The Presiding Bishop and other Christians throughout the world, including the 200 who attended the Sabeel Conference, "The Significance of Jerusalem for Christians and of Christians for Jerusalem," in January are supporting Palestinian Christians as they stand in solidarity with their Palestinian Moslem brothers and sisters in their pursuit of peace with justice. Humanitarian aid is only part of this work, for charity must lead to justice.

His Beatitude, Michael Sabbah, the first Palestinian to hold the office of Latin Patriarch of Jerusalem in modern times, said in an address he gave in Chicago in 1995, "We ... [Palestinian Christians] ... have to see the image of God in all our Moslem brothers and sisters. We have to educate ourselves to a spiritual solidarity with them."

At least in Palestine Christians do not regard Islam as the foe. The Presiding Bishop is right in urging Episcopalians to pray and work for peace with justice for Palestinian Christians and for Palestinian Moslems.

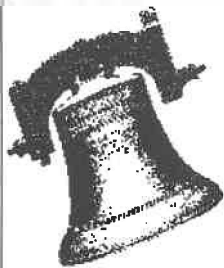
*Newland F. Smith, III
Evanston, Ill.*

The point that should be realized in the article on Islam is that in this latter part of the 20th century, Christianity is in grave danger of becoming just another portion of a national secular civil religion.

Which should raise a vital question to those of us who call ourselves Christians. Is it indeed the way and the truth or not? Are the creed, the scriptures, and the sacraments what we say they are? And if they are not (we buy into the myth) then why are we wasting our time?

As was stated in another Viewpoint

Bells. . . A Call To Prayer.



The clear, crisp tones of church bells are a call to worship.

Bells from John Taylor Bellfoundry are of the highest quality and craftsmanship available. Each bell from Taylor's provides a legendary sound, making the foundry the world's largest and our bells peerless.

Ideal as gift, donation, or memorial, bells from John Taylor are traditionally cast in bronze, ranging from a few pounds to 20 tons. A memorial bell from Taylor's is the perfect way to provide glory to God, memorialize a loved one for centuries, and bring honor to the place they ring.

John Taylor makes bells for every application — change ringing peals, single bells, carillons, clock bells and handbells. *For new bells or restoration work, ring the master craftsmen.*

Call or fax Gary Murray, our U.S. Representative:

(214) 328-1001

or write to: P.O. Box 180305, Dallas, TX 75218.



John Taylor Bellfounders, Ltd., Freehold Street, Loughborough, Leicestershire, England LE11 1AR



Society of Mary

An Anglican
Devotional Society

For Information Write:
Wallace H. Spaulding
1206 Buchanan Street
McLean, VA 22101



THE MISSION BOOKSTORE

KEMPER GIFT SHOP
NASHOTAH HOUSE
NASHOTAH, WI 53058

All books seen in The Living Church are available.
Ask about clergy and church discounts.
(414) 646-3371 ext. 262

Letters

article, are we becoming atheists in Christian clothing? [TLC, July 14]. Happily, there is a concerted core, even within the Episcopal Church, that denies the myth, and practices the faith as it was once delivered to the saints. We live our lives in love and charity (well, more or less; we are still striving toward that level of perfection), doing good, and worshipping God.

Then what are we to do about these other belief systems? The scriptures tell us only to go out and to witness, to teach and to preach. Historically, Christianity has not always had a clean slate in this regard. Any reasonable historical work on the Crusades will find plenty of greed, hatred and avarice on the part of all the parties involved.

There is something telling about Christianity that should be realized. "In his service, we are made free." And freedom is what it is all about. Freedom to love and cherish, God above all, and our fellow man. This is our root of the "first and great commandment." And it is in this freedom that we do, and must, allow other belief systems to exist. Even if they are

diametrically opposed to what we stand for or believe in.

*Tad Parks
Milwaukee, Wis.*

It's sad that the Viewpoint article, "Islam: Friend or Foe?" appears merely to perpetuate past suspicion and ill will between two major religions. Yes, Islam and Christianity are certainly different, but wouldn't it be wonderful if the human race had evolved to the stage where we might start to consider seriously the many ways in which the several great religions significantly complement each other?

Surely there are many channels through which God might have chosen, or may choose, to reveal his nature and will to his creation. Instead, it seems all too tempting to self-righteously circumscribe God within certain closely defined parameters, arrogantly excluding anyone who doesn't buy into our particular creed, dogma or doctrine.

Mr. Brown asserts that apart from "...Christ as their only Savior, Moslems will die in their sins to an eternal life apart from the grace and mercy of God." To

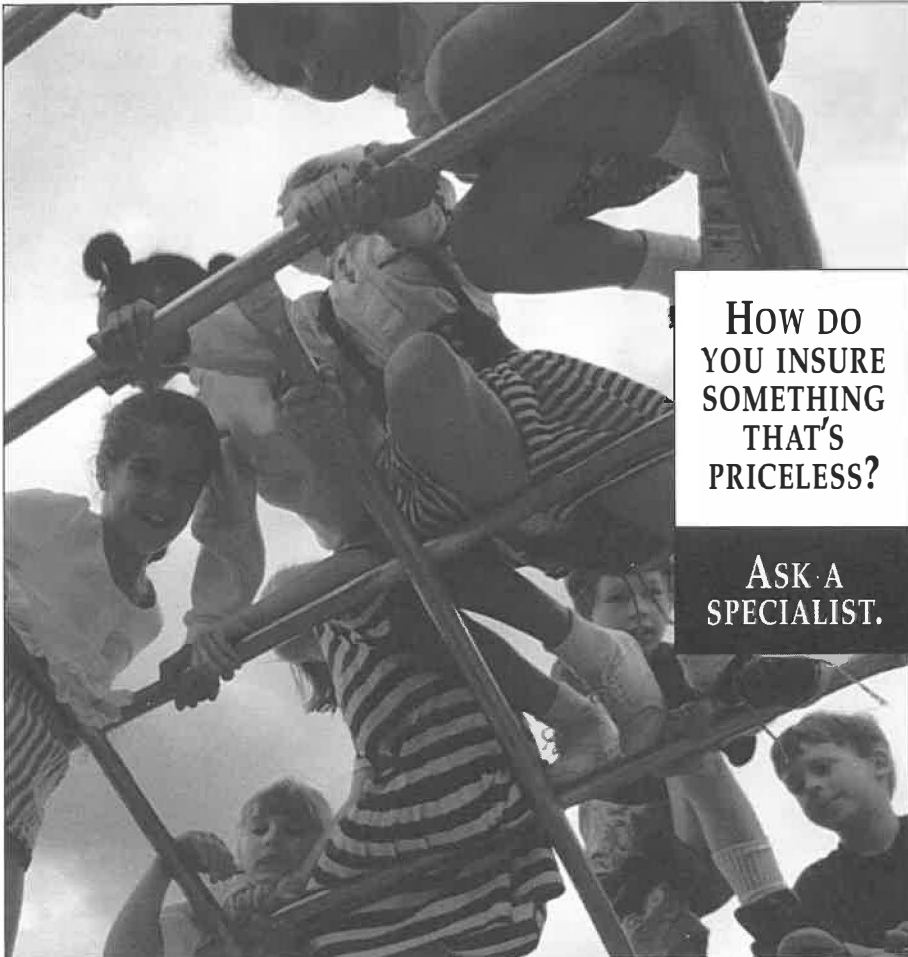
limit God to the historical Jesus as the sole conduit of divine salvation would seem the height of pretension. Who can say here is God's love and wondrous mercy at work and there it isn't?

What heavenly advances might be made if there were more openmindedness in the approach of Jews to the Torah, of Christians to the Bible, and of Moslems to the Koran? No religion is totally pure, nor is any totally impure. Rather than arbitrarily writing whole groups out, wouldn't it be more constructive and loving to take a positive approach of affirming mutually held beliefs as well as the right to hold diverse views, teaching each other and learning from each other?

*(The Rev.) Donald G. Stauffer
St. Louis, Mo.*

Unique Position

I write to respond to the retirement of the Rev. Peter J. Jagger, warden and chief librarian of St. Deiniol's Residential Library in Wales, a well-known figure throughout a large part of the Episcopal Church. Unfortunately, he is having to



**HOW DO
YOU INSURE
SOMETHING
THAT'S
PRICELESS?**

**ASK A
SPECIALIST.**

The priceless gifts of youth. Your Sunday school, pre-school or day-school is dedicated to enriching their lives. We help insure your dedication. Church Mutual specializes in protecting churches, church schools and other religious operations in today's litigious environment. Call for a free insurance needs analysis. See why more church leaders place their trust with Church Mutual than any other insurance company in America.

1 8 0 0 5 4 2 - 3 4 6 5



CHURCH MUTUAL
The SpecialistSM

3000 Schuster Lane, P.O. Box 357LC, Merrill, WI 54452

Church Mutual is rated A+ (superior) by industry analyst A.M. Best

© 1996 Church Mutual Insurance Company

Letters

retire early and very unexpectedly on grounds of ill health from his unique and international post. St. Deiniol's Library reaches out to Anglicans all over the world, and for the past 20 years Peter Jagger has been the force behind this great and special mission and ministry.

During his term of office, he has visited all but one of the provinces in the United States. Through these regular tours to America he has visited some 40 states, fulfilling a wide range of invitations to lecture to a variety of groups in church, academic and library circles. He has been a leading consultant and encourager in

connection with the sabbatical program and funding offered by St. Deiniol's Library, which is the only residential library of its kind in the world, and in recent years has welcomed guests from more than 45 nations.

St. Deiniol's Residential Library has become perhaps one of the best-known sources of its kind in the United Kingdom among the bishops, clergy and laity of the Episcopal Church. It is regrettable that early retirement has become necessary for Peter Jagger, but you can be assured that the legacy and the work of this unique residential library will continue its special

ministry of serving the Episcopal Church and many other churches in America as well as throughout the world.

*(The Rt. Rev.) Charlie F. McNutt, Jr.
Chief Operating Officer
Episcopal Church Center
New York, N.Y.*

Mormon Formula

There has continued to be some discussion of Mormon baptism. Following the publication of a letter last May about Bishop Tuttle's acceptance of Mormon baptism, I made inquiry of a Mormon acquaintance on the Internet. He affirmed that the Mormon formula is in the name of the Father, Son and Holy Ghost, but added that Mormons recognize only baptisms performed by a Mormon priest.

I particularly inquired about the alleged Mormon belief that the Trinity comprises three gods. I shall quote from his reply:

"Mormonism teaches that God is not unique — that he is not the only being such as he is. Rather we see him as part of his own 'godly' society and part of a society that we can grow into and become part of. We believe that under the right conditions, one can become a 'God' even as God is — capable of creating worlds, populating it, etc. But to do so, to be a 'joint-heir' of all the power, authority and capabilities of the Father, one must become even as he is — into a 'oneness' with him and his attributes.

"When we speak of God in an identification mode, we are speaking of the heavenly Father and he alone. Since we worship him and him alone in the fullness of the term, we are truly monotheists."

Does anyone else detect sophistry here?

*Robert C. Tompkins
Towson, Md.*

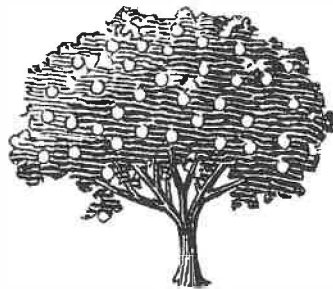
Parts of Scripture

The barrage of letters declaring that the Episcopal Church has abandoned the mandates of scripture prompts me to write. One side is against ordaining "practicing" homosexuals (one wonders how long one must practice to get it right!); the

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.



Participate in a nationwide televised event that will address the future of Episcopal life in the 21st century.



The Future of Episcopal Philanthropy

Saturday, October 19, 1996
1 p.m. to 3 p.m. (Eastern)

An interactive tele-conference (via satellite) will explore the inter-generational transfer of wealth and its potential for the Episcopal Church.

Some \$10 trillion in assets will transfer between generations during the next 15 years. Is your church or agency prepared to respond?

Be inspired, informed, and educated through ...

- ❖ an interactive panel discussion
- ❖ off-air discussions at each site
- ❖ success stories

For information about the down-link site nearest you, please call Steve McCoy, Coordinator, at the Episcopal Church Television Network, 1-800-449-ECTN.

Or send mail to:
smccoy@interport.net.



Sponsored by:

The Episcopal Church Foundation
815 Second Avenue, Room 400
New York, New York 10017
(1-800-697-2858)

Visit ECTN's homepage at
<http://www.iaim.org/ectn>.

Letters

other says we have given up on the Bible and pay it no attention.

Jesus gave us 21 commandments. For example, the admonition in Matthew 19:1-9: Don't divorce. At the consecration of Catherine Roskam as Suffragan Bishop of New York [TLC, Feb. 18], I was struck hard by the reading of 1 Timothy 3: "Now a Bishop must be above reproach, married only once . . ." Am I to understand that the many bishops of the Episcopal Church who have been divorced and remarried, some several times, are ignorant of this passage? Do we dare say that the Episcopal Church has abandoned the authority of scripture? And, if we are to follow the mandates of the Bible — all of them — are the various divorced and remarried bishops prepared to resign? Probably not.

And so, why the hoopla over the supposed immorality of ordaining gays? Do we tear paper on the sabbath? It is clearly time to move on. We take all of scripture if we are going to be literal.

I have a dream: On one particular Sunday in the church year, all members of the clergy who are gay should announce

they are not going to be in church to celebrate. We would then see the incredible and sensitive ministries we have enjoyed for years, standing right before our eyes.

Matthew 7:24-27 tells us to hear and understand. Let's stop selecting the portions of the Bible which serve our own ends. Matthew 28:19-20 tells us to "teach and baptize everywhere." Isn't it time we got on with the commands of Jesus?

(Br:) *Richard Thomas Biernacki, B.S.G.
White Plains, N.Y.*

A Reminder

Thank you for Prof. McMichael's excellent article [TLC, July 14]. He reminds any among us who claim God as a partisan of their cause of a principle by which any of our positions must be tested.

(The Rev.) *Robert Carroll Walters
St. Michael's Church
Worcester, Mass.*

Loose Ends

Regarding the Ellen Cooke sentencing [TLC, Aug. 4], let us all pray and hope

that this is the end of a sad chapter. However, there appear to be loose ends in this whole tale.

We read that husband Nicholas is a former priest. I cannot help but wonder where he was when this mess happened. Were my working wife to come home from her job and announce that we were buying another home in Virginia, showing me brand new jewelry and expensive clothing, paying for fixing up "our" Montclair home, entertaining lavishly, etc., I would want some straight answers. How could he not see the error of her ways then?

With due respect to periods of an obsessive compulsion personality disorder, how could the family not react? Or did they, and said nothing? It is a sad chapter in church history and hopefully it will be closed.

The editorial in the same issue on the sentence was helpful. Now we read that Mrs. Cooke is going to appeal the decision [TLC, Aug. 11]. Does she not think that justice has been easy for her?

*George W. Bleezarde
Spring Hill, Fla.*

New Revised Standard Version

Readings for all celebrations

Eucharistic Readings

All readings for the Sundays of Years A, B, C, and Holy Days. Lectern edition has ribbon markers sewn in.

163-X Lectern, cloth \$79.95
159-1 Pew, cloth \$16.95

Gospel Readings, Deluxe

All Gospel selections for the Sundays of Years A, B, C, Holy Days, and Special Occasions.

Gold edges, ribbons, gift box.

196-6 Red Leather \$150.00

Occasional Readings, Lectern Edition

All Readings for Various Occasions and Occasional Services. Ribbon markers

234-2 Blue Cloth \$39.95

Passion Gospels, Ormonde Plater

The Passion Gospels of Matthew, Mark, Luke and John set to traditional chants. May be reproduced for parochial use.

164-8 Paper \$14.95

Revised Office Readings

All readings necessary for the Daily Office in two volumes.

161-3 Cloth \$89.95

Weekday Readings

The eucharistic lectionary for the weekdays following the first Sunday after Epiphany and the Feast of Pentecost. Authorized for study and evaluation.

249-0 Paper \$10.95

To Order: ☎ 1-800-CHC-1918



CHURCH

The Church Hymnal Corporation • 445 Fifth Avenue • New York, N.Y. 10016

LeaderResources

The Journey to Adulthood
a Parish Program
of Spiritual Formation
for Young People

The Journey to Adulthood promise is that if you are seeking the Christ, together we will find him.

Call us today to join this exciting journey

800-941-2218
149 Dewberry Drive Suite 101
Hockessin, DE 19707-2121

CONSIDERING RAISING FUNDS IN 1997?

Holliman Associates successfully assists Episcopal dioceses, parishes, schools and charities in raising funds for:

- ▼ remodeling
- ▼ restoration
- ▼ expansion
- ▼ debt reduction
- ▼ endowment

Call today for a free copy of "How to Prepare for a Capital Campaign," by Glenn N. Holliman, President.

HOLLIMAN associates
FUND RAISING COUNSEL

Founded and directed by Episcopalians

Serving the Episcopal Church and Anglican Community nationally and internationally

P.O. Box 126208
Harrisburg, PA 17112
1-800-516-8322

Sharps, Flats and Naturals

Transparently Lovely

By PATRICIA NAKAMURA

SING JOYFULLY
Trinity Episcopal Church Choir;
Houston, Texas
Byron E. Franklin, Choirmaster
Nicosia Productions. CD

Trinity Church choir's 1995 England and Wales trip was "the parish route" rather than "the cathedral route." Most performances of the 12-day tour were in aid of a local project: At St. Mary's, Eastling, a parish festival built around the choir raised money to repair the roof of the church built in the 1200s, and included a 1662 prayer book service. Choirmaster Franklin said, "I stayed in the manor house with the lord and his lady, in the 'new wing,' built in 1627." At Trinity parish, Coventry, ancient friezes had been discovered in the bell tower, and funds were needed to research them.

Most popular with British and Welsh audiences were "the American group," and these are the selections that shine on the recording. Rene Clausen's not-at-all-simple "Simple Gifts" is transparently lovely, each melodic line clear. Edwin Earl Ferguson's "Ye Followers of the Lamb" and L. L. Fleming's "Ride On, King Jesus," with soloist Elizabeth Wiles, are standouts, as are the spirituals arranged by Alice Parker. Earlier on the disc are more classical selections by Byrd and Allegri, sung by the all-adult choir with a pure straight "Anglican" tone.

HYMNS OF GRACE
The Grace Cathedral Choir
of Men and Boys
San Francisco, Calif.
John Fenstermaker, Organist/Choirmaster
CD

"Some of the deepest, most transcendent moments of my life have come while singing hymns," John Fenstermaker says. Choirmaster Fenstermaker's joy in being part of "a large body of people singing together" and his choir school's weekly hymn sing led to this recording of 27 favorite hymns, including "When Morning Gilds the Skies," "Come, Labor On," "Humbly I Adore Thee," and "What Wondrous Love is This." They are sung simply, in unison or harmony, with organ accompaniment purposely "not over the hill on special effects."

There are beautiful descants, some by



Mr. Fenstermaker and contemporaries, free harmonies in which "the familiar harmonies are changed to more adventurous ones," and a few examples of "tone painting," as when the 32-foot pedal contre-bombarde provides the "fierce wild beast" of *Grand Isle*, or the "engines and steel" of *Earth and All Stars*.

This collection's simplicity and familiarity make it a good accompaniment to meditation, or even, if you can't resist, for singing along with Grace Cathedral's 30 boys and 15 men, its own "large body" of excellent singers.

YOURS IS THE DAY
Prayer at Daybreak

COMPLINE
Prayer at the Close of Day
Sung by the Brothers of the
Society of St. John the Evangelist
Cowley, Cass.

Two services of Morning Prayer and two of Compline were recorded at the monastery in Cambridge, Mass., where the 19 brothers sing the offices daily at 6 a.m., noon, 6 p.m. and 9 p.m. Readings on the first Morning Prayer are Isaiah 49:1-8 and Matt. 8:1-13; the second side's are Gen. 12:1-9, and 1 Cor. 1:4-17; the title is taken from Psalm 74:16: "Yours is the day, yours also the night." One of the Compline services is very simple, the other "more mellifluous and festive." Both recordings include plainchant, psalms and canticles, hymns and prayers. Listening with eyes closed, one can imagine oneself in the calm, peaceful surroundings of the monastery — a meditative beginning or a serene ending to the day.

Br. Rusty Page, S.S.J.E., said the public is welcome at all services, and the church is always open. "We have no vandalism and little theft," he said, but funny things happen occasionally. "One person lit all the votive candles. Someone else drank the holy water for a month, until we added salt."

*“Let the children come to me;
do not stop them; for it is
to such as these that the
kingdom of God belongs.”*

Mark 10:14

Many children in God's family are at risk and in crisis. At The Saint Francis Academy we change children's lives. As a national, not-for-profit behavioral healthcare organization, we serve children ages 10 through 18 with their families. Guided by the principle of Therapy In Christ, our early intervention and residential treatment programs successfully restore wholeness to 72% of children we serve.

- Do you know a family with a behavioral disordered child?
- Are you actively interested in the welfare of children?
- Would you, your parish, deanery or diocese benefit from talking with a Saint Francis Academy representative?

Please call: 800-423-1342

Locations

Salina, Ellsworth, Atchinson, Kansas;
Santa Fe, Española, Taos, New Mexico;
Lake Placid, New York;
Picayune, Mississippi; and
Philadelphia, Pennsylvania



**THE
SAINT
FRANCIS
ACADEMY**
INCORPORATED

Bishop Righter: The Presentment Was About More Than Sexuality

Bishop Walter C. Righter, accused of violating his ordination vows and teaching false doctrine when he ordained a non-celibate homosexual to the diaconate, says he believes heresy was not the real reason he was the subject of presentment charges.

In an article in the Aug. 4 issue of *The Boston Globe*, Bishop Righter wrote that opposition to the ordination of women by some members of the Episcopal Church "had somehow been redirected, spilling over into the debate about ordaining gays and lesbians."

Charges against Bishop Righter, the retired Bishop of Iowa, were dismissed when the Court for the Trial of a Bishop ruled he did not violate church doctrine when, as Assistant Bishop of Newark, he ordained the Rev. Barry Stopfel to the diaconate [TLC, June 2].

Bishop Righter also wrote that the charges against him were not simply a sexuality issue.

"The more Southern or Southwestern people were, the more emotional they seemed to be," he wrote. "So intense was the response that it seemed something more than sexuality had to be involved."

The bishop also cited debates on the abortion issue as having an effect on the 10 bishops who brought the presentment charges against him, and mentioned the attitudes and words of those who opposed him.

"Indeed, among the 10 'presenters' who made the heresy charge against me, there seemed to be some confusion about the root of my alleged misdeed," he said. "Some of them said, 'It is not about sexuality, it is about order and discipline in the church.' Some even said, 'We don't want you to take this personally, Walter!' One bishop who voted to have me tried sent money to my defense fund. There seemed to be a lot of people uncomfortable with what I did who were uncomfortable with themselves — people who felt marginalized or alienated."

In the concluding portion of his article, Bishop Righter commented on societal changes.

"What's really going on here is a most serious debate about the value of human

beings and their relationships with each other," he wrote. "Listen carefully to the debate about family values in this election year. It is not really about the demise of the family, as the debate is often characterized. Indeed, the family is alive and well — just different.

"The political focus on 'family values' is trying to convince us that the only healthy family is one in which there are a male and female parent. Not so says [author Jane] Howard. Not so, says the experience of many of us."



'There seemed to be some confusion about the root of my alleged misdeed.'

Bishop Righter

Resolution Appeals for Moratorium

The first major resolution to go to General Convention following the Righter decision has been written by the editors of *The Harvest*, the journal of the organization Scholarly Engagement with Anglican Doctrine (SEAD).

The Rev. George R. Sumner, of Geneva, N.Y., and the Rev. Ephraim Radner, of Stamford, Conn., have proposed a seven-point resolution titled "An Appeal for a Moratorium on Altering the Church's Teaching Regarding Homosexuality and for the Protection of Private Conscience."

In the July-August issue of *The Harvest*, Frs. Sumner and Radner list the points of their resolution and present articles on the subject addressed by the proposed legislation. The authors write that the resolution is "a response to the continuing crisis surrounding the church's teaching and practice regarding homosexuality and in the aftermath of the Righter trial judgment."

Seven Points

The resolution states:

1. Current resolutions of General Convention forbidding the ordination of non-celibate gays and upholding the normativity for sexual relations within marriage will be maintained without new resolutions or legislation aimed at their revision or abrogation. This will be understood to be the official and public teaching

of the Episcopal Church on the subject.

2. This moratorium will extend to revision or expansion of official liturgical norms that would contradict the above resolutions.

3. Bishops will abide by these resolutions so as to avoid public scandal.

4. The exercise of episcopal or priestly conscience counter to these resolutions, but in a way that does not cause public scandal, will not be subject to public censure within the church.

5. Public scandal on the part of bishops counter to the resolutions will be met with prompt episcopal censure but without disciplinary measures.

6. Public scandal counter to the resolution on the part of priests will be met with the discretionary discipline of the local diocesan bishop.

7. This moratorium will be understood to be in effect for a "Sabbath of conventions," for seven triennia, which is the roughly the period of leadership of most of the current House of Bishops.

"We offer a proposal that takes realistic cognizance of the controverted nature of the church, but still one that recognizes the teaching office of the church," Fr. Sumner wrote.

"The motive for the appeal is a particular reading of the condition of the Episcopal Church at this time in history and a concern about its continued communion," said Fr. Radner in his article.

Downsizing General Convention

Officials of General Convention are continuing their attempt to reduce the number of resolutions to come before the triennial body, July 16-25, 1997.

In a recent mailing to all bishops and deputies, the Rev. Canon Donald A. Nickerson, Jr., executive officer and secretary of General Convention, outlined procedures to improve the legislative process.

Canon Nickerson reminded bishops and deputies that rule changes enacted at the 1994 General Convention state that all resolutions proposed by bishops "shall be proposed by one bishop and endorsed by not less than two additional bishops, all being from different dioceses."

Individual bishops and deputies are limited to proposing not more than three resolutions.

April 15 Deadline

Canon Nickerson said procedures for pre-filing resolutions have been adjusted so that resolutions submitted by April 15 will be formatted and returned to the proposer prior to distribution at a meeting of legislative committee chairs May 14-16.

Persons who pre-file resolutions are asked to submit them on a computer disk, preferably in Microsoft Word 6.0, or in a WordPerfect/ASCII format.

The presiding officers of convention set April 15 as the cutoff date for receiving pre-filed resolutions. The secretary of convention will continue to receive resolutions from bishops, provinces, dioceses and deputies after April 15, until June 10 for distribution to the cognate committees for pre-convention hearings July 14-15.

Canon Nickerson said that at the time of registration in Philadelphia, all bishops, deputies and paid alternate deputies will receive copies of all pre-filed resolutions available at that time. Other resolutions received on site will be distributed as they are processed. Bishops and deputies may file resolutions at convention through the second legislative day, July 17.

The General Convention office has prepared a document titled "How to Write a Resolution" as a guideline to the 1997 convention. Copies of the document are available from the General Convention office at the Episcopal Church Center in New York City.

Apostolicae Curae

100 Years for Vatican Letter on Anglican Orders

By R. WILLIAM FRANKLIN

On Friday the 13th, we mark the day 100 years ago when Pope Leo XIII issued his apostolic letter on Anglican orders, *Apostolicae curae*. This document laid out the doctrinal basis for the Roman Catholic Church's rejection of Anglican ministry, and it is the background of the continuing Roman Catholic practice of admitting Anglicans to Holy Communion only in very limited circumstances.

In 11 of its sections, *Apostolicae curae* presents the theological defense of what continues to be the contemporary Vatican policy of the rejection of the validity of Anglican orders, which now for 100 years the Roman Catholic Church has refused to rescind or modify. In April, Cardinal Edward Cassidy, prefect of the Pontifical Council for Christian Unity, said: "In the centenary year of *Apostolicae curae*, the papal bull of 1896 by which Leo XIII declared Anglican ordinations invalid, the Vatican plans no initiative around this."

Apostolicae curae claims that because there was a deficient view of priesthood and Eucharist at the time of the Reformation, the line of apostolic succession was decisively broken within the Church of England, and all subsequent Anglican ordinations must therefore be null and void, even if carried out in the context of an adequate, from a Roman Catholic point of view, Anglican theology of Eucharist and priesthood.

These judgments are based on the argument that Anglican ordinals have been defective since the 16th century in "intention" and "form." By "defect of intention," Leo XIII meant that by the omissions of any reference to the Eucharist as a sacrifice and to a sacrificing priesthood in the ordination ritual of the 1552 Book of Common Prayer, the Church of England intended to introduce a radically new rite into England, one markedly differ-

ent from those approved by the Roman Catholic Church. By "defect of form," Leo XIII meant that the words of the Anglican ordination prayer, "receive the Holy Ghost," do not signify definitely the order of the catholic priesthood with its power to consecrate and offer the body and blood of Christ in the eucharistic sacrifice.

The celebration of the Eucharist had been designated as a sacrifice early in church history. For Christianity, there is but one sacrifice — that of Christ on the cross at Calvary — but there came to be a growing understanding of a relationship between the cross of Christ and the Eucharist.

This sacrificial aspect of the liturgy came to be so emphasized that when the Roman canon of the Mass finally emerged in the sixth century, it spoke of almost nothing else. This Christian sacrifice came to be seen as being offered by the leaders of the community on the community's behalf, and in this way the theology of sacrifice prepared the way for calling the leaders of Christian worship "priests," as in the Hebrew tradition, and by this terminology distinguishing them from the rest of the people of God.

Apostolicae curae argues that the exclusion of this concept of sacrifice from eucharistic worship in the Book of Common Prayer definitively signified that Anglicans had departed from the catholic tradition and did not intend to ordain bishops and priests in the way that such ordinations had taken place before the Reformation in the Catholic Church. Accordingly, Anglicans could no longer after 1552 ordain any deacons, priests, and bishops validly in the apostolic succession.

The long Anglican tradition of holding to the eucharistic sacrifice was summed up by the Archbishops of Canterbury and York in their response

(Continued on page 32)

One of the most crucial times in the life of a parish, and of a priest, is the first 12 to 18 months of a new ministry. During this period, important questions present themselves on both sides. From the parish: Will we like this new priest? Will he or she be like our previous rector? Will this new person want to change everything? From the priest: What does this new parish expect of me? Is there really a “honeymoon period”? If I do decide to change things, when should I do it, and how much?

With approximately 10 percent of Episcopal parishes in leadership transition at any given time, these issues are of concern to many Episcopal priests and parishes.

Two things need to be said about this crucial transitional period. First, the pattern of the relationship between the priest and the parish appears to be established early on. Roy Oswald, a parish life consultant for the Alban Institute in Washington, D.C., has written, “The start up period (the first 12-18 months of a new pastorate) will determine to a greater or lesser degree the entire ministry of that clergy person in that congregation.”

Second, the stakes are high. For the parish, an unsuccessful placement can mean three to five years of conflict. The parish may even cycle into a pattern of conflicted relations with future rectors. For the priest, it is estimated that one in 10 leaves the ordained ministry as a result of an involuntary termination, so traumatic is the experience.

Obviously neither priest nor parish enters their new relationship intending to fail. So what sometimes happens to throw things off track?

One cause may be a misunderstanding of the nature of the “honeymoon period,” the first six months of a priest’s new ministry. Until recently, the prevailing wisdom was that the honeymoon period was the time for the priest to institute major changes in worship and in the ongoing life of the congregation. It was thought the honeymoon period was a time when the priest enjoyed unconditional favorable regard, and therefore changes during this period would not be resisted as they might be later.

About two decades ago, the Alban Institute initiated a study of congregational dynamics during the honeymoon



WHEN THE NEW RECTOR COMES

By CHRISTOPHER C. MOORE

period. What it discovered surprised many and challenged the prevailing wisdom.

The honeymoon period, rather than being a time of unconditional favorable regard, was better understood as a time of relative non-communication. The priest was not yet trusted enough to be given honest feedback. Major changes initiated during this period had the effect of violating that trust.

“Clergy need to be very careful about making changes in their new parish during the first 12 months,” one church consultant wrote, “especially in worship.”

What do the priest and parish really need from each other in order to make the transitional period a success?

Probably the greatest gift a congregation can give a new priest is the gift of acceptance. As much as possible during the first few months, the new priest needs not to feel on trial. The congregation needs to take the attitude that a search process took place and now it is over. A new person has been named. This new person will not have the same strengths as the previous rector, nor the same weaknesses. But God has called that person, through the search process, to this new ministry and the congregation’s role is to accept and affirm him or her as the new spiritual leader.

Perhaps the greatest gift a priest can give a new parish is the gift of listening. The priest needs to listen carefully to the

The crucial transitional period in a parish.

hopes and dreams — and fears — of the new congregation.

One of the things the priest needs to hear is congregational expectations of the new rector. These expectations may not have been stated directly in the position profile. They will probably be based largely on the strengths of the previous rector.

One new priest was told about his predecessor, a highly pastoral individual: “Wally knew if a parishioner was sick before the parishioner knew it himself.” When encountering a remark like this, how should a new priest respond? While it is true that the priest will develop the style of his or her own ministry, and that it will not be — and should not be — a carbon copy of the style of the predecessor, nevertheless a priest who ignores strong congregational expectations does so at risk.

Priests who listen empathetically also will hear expressed the real needs of the congregation. Often these needs and the personal interests of the priest will be one and the same (That was after all what the search process was all about), but this will not always be the case.

The priest may have come to a new parish expecting to focus on worship and liturgy and discover instead that the immediate need of the congregation is for building a solid financial base. Such a dichotomy poses the priest a fundamental question: Whose needs have I been called to serve — my own or the needs of the parish? Clearly the answer to this question will determine future ministry in that place.

If the first 12 to 18 months of a new ministry are negotiated with some degree of care, and no little forgiveness and tolerance on both sides, there is the potential for establishing the base of a healthy, productive ministry. During this transitional period is laid the groundwork for many years of fruitful ministry together. □

*The Rev. Christopher C. Moore is rector of Church of the Holy Comforter, Drexel Hill, Pa. He is the author of *Opening the Clergy Parachute*, Abingdon, 1995.*

The Brotherhood of St. Andrew's office overlooks Trinity Episcopal School for Ministry (left). A towering cross dominates the seminary's courtyard (below).

Photos by John Schuessler

AT HOME IN AMBRIDGE

Pennsylvania town is hub for Episcopal groups

By JOHN SCHUESSLER

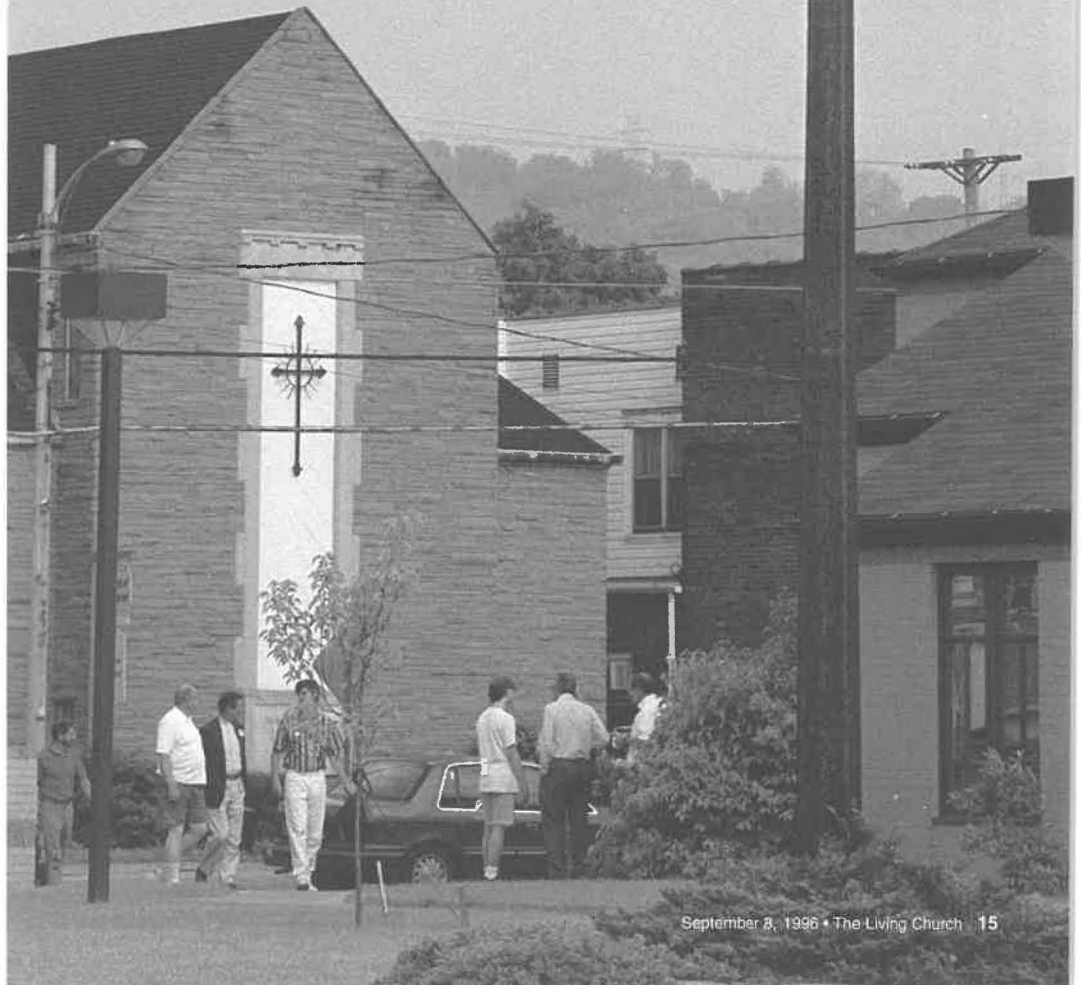
Martha Ory remembers the mornings she would brush off the window sills of her home near Ambridge, Pa., only to see them just as dirty a few hours later. They would be covered with soot, a product of the steel mills.

But in the early 1980s, the steel industry collapsed. With cleaner air came severe financial strain on the blue-collar families living in Western Pennsylvania's Ohio River Valley.

Since then, Mrs. Ory, manager of the national office of the Brotherhood of St. Andrew, has been part of a developing story affecting the Episcopal Church and even the financial health of Ambridge. It began about the same time the steel mills were quieted.

A city of 8,000 people (half its 1950 population) located northwest of Pittsburgh on the Ohio River, Ambridge is growing as the hub for a number of national organizations in the church whose purposes indicate a strong commitment to spreading the gospel.

The story begins with Trinity



AT HOME IN AMBRIDGE

Episcopal School for Ministry. Having started in 1976 in rented classrooms at a nearby college, the seminary moved to downtown Ambridge in 1978 when it purchased two buildings, a Presbyterian church and an A&P grocery store, directly across from the church. The store has become the school's library.

The seminary grew from its initial class of 17 students and other groups began arriving: South American Missionary Society (SAMS) and Episcopal Church Missionary Community (ECMC). And Emmaus Ministries, the work of the Rev. Earle Fox, who said he wanted "to be in an academic community with people who have an interest in the same things as I do." His focus as he works in his home is Christian apologetics.

Another is YouthQuest (now called Rock the World), founded by the Rev. Whis Hays when he moved to Ambridge with his wife, the Rev. Mary Hays, associate professor of pastoral theology at Trinity. High school, college and seminary students are trained in youth ministry through Rock the World. Fr. Hays is also priest-in-charge of Living Stones Mis-

sionary Fellowship, a congregation with a median age of 18.

Other groups make their homes in nearby communities:

- Church Army, which had been nearby in Beaver Falls, is now based 30 minutes away in downtown Pittsburgh.

- The Community of Celebration, a religious order of married and single men and women, is five minutes across the river, in Aliquippa, another steel town. Its members conduct retreats and are known for blending traditional and contemporary music in worship. The community of fewer than 20 people resides in two blocks of row houses it purchased on the city's main street. The units not being used are rented.

- A few minutes south of Ambridge is St. Stephen's Church, Sewickley, the new home of the National Organization of Episcopalians for Life (NOEL), formerly based in Fairfax, Va., and the mailing address of the American Anglican Council [TLC, July 14], which was formed recently.

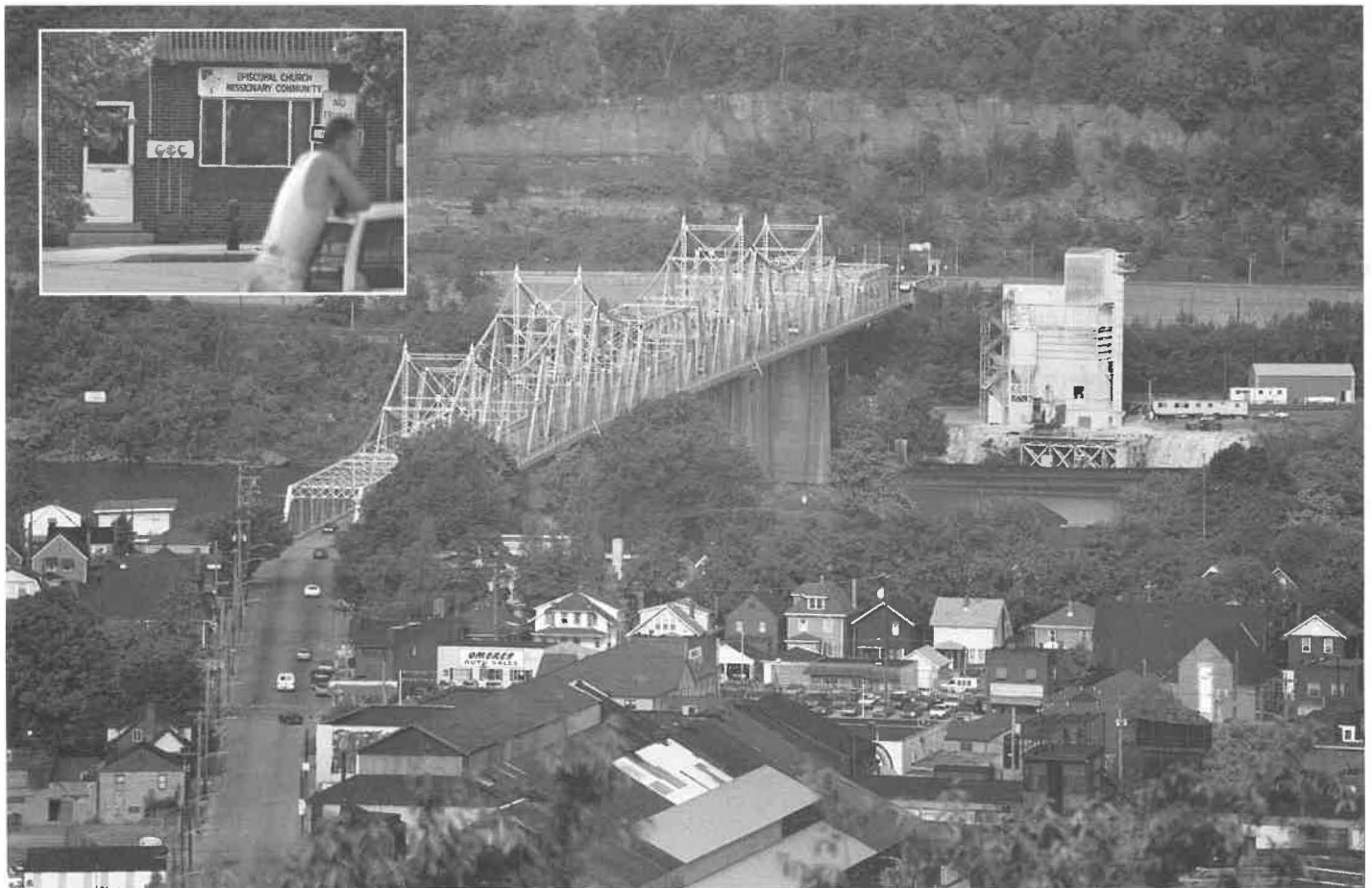
Gospel Alley, they call it.

A pedestrian going south along Merchant Street hears the voices of those gathered in Trinity's chapel, singing a hymn or song at the end of the seminary's service of Morning Prayer. But a sign in front reads Church of the Savior. That is because most of the time the building serves as the home of an Episcopal parish, whose rector, the Rev. Joe Vitunic, is a Trinity graduate. Below the sign is another identifying the Lazarus Center, which provides counseling services. Neither existed prior to Trinity's arrival. Together they bear witness to the school's commitment to its last name.

Church of the Savior, which Fr. Vitunic began as a house church, has outgrown the seminary chapel and hopes to move into a former Roman Catholic building, which was used for an Episcopal confirmation service recently.

The Lazarus Center has a separate board of directors, but is accountable to Church of the Savior's vestry. Five certified counselors rent space at the center for a nominal fee. Support groups are also offered.

A car dealership separates the church



Predominantly blue-collar Ambridge, located along the Ohio River, was named after the American Bridge Company.

from the thin, two-story building serving the Brotherhood of St. Andrew and its mission of bringing men and boys into a personal relationship with Christ. Upstairs is a seminarian's apartment.

Mrs. Ory explained that the brotherhood moved from York, Pa., to be near the seminary and establish stronger ties with parishes. The hope is that seminarians will take the brotherhood to their parishes.

"This is kind of a web of ministries that help each other," Mrs. Ory said. The secretaries of the various groups meet monthly and exchange ideas, she said, such as how to work with their computers.

Mrs. Ory sat at a large table with Julie Weikert, financial secretary, and talked about the city.

"It used to be, if you would come through Ambridge, you'd see a few stores, a lot of bars and mills. Slowly the stores are coming back, and the seminary has been able to spur some of the that."

She continued, "The students have done marvelous evangelism in town." She talked about Fr. Vitunic, how in the spring of 1995, he conducted a healing prayer service in the high school auditorium with school board members present. It was for the band director, who had cancer, which is now in remission. This spring, he prayed at the high school's graduation ceremony.

Across Merchant Street and a few steps south is the entrance to Panek Park, named in honor of a former mayor. On some nights there are concerts in the park's new bandshell, sometimes by groups playing Christian rock music.

Through the park you can see the home of the Episcopal Church Missionary Community, founded by the Rev. Walter Hannum and his wife, Louise, in 1974. They were missionaries in Alaska for 20 years, then went to Fuller Seminary "for practical help in being a missionary." They moved to Ambridge in 1990, to establish a degree program in missions and evangelism at Trinity through the Stanway Institute. A former volunteer, Sharon Stockdale, is now ECMC's director.

The Hannums live downstairs from ECMC's second-floor offices in the two-story house. From their window, they can look across the seminary's courtyard.

Fr. Hannum explains ECMC's purpose as fourfold: 1. to raise a vision for missions in the church, 2. to train missionaries, 3. to focus on unreached peoples and 4. to pray for missionaries and their work.

"The church basically is very ignorant

of missions," Fr. Hannum said.

Having the Hannums and the Stanway Institute at Trinity has provided the South American Missionary Society with better trained missionaries, said the Rev. Canon Tom Pritchard, executive director of SAMS. The move from North Carolina in 1988 was a fresh start for SAMS, he said.

The society's board was "a little concerned we would be seen by some as a fringe organization," if near Trinity, Canon Pritchard said. (Trinity's conservative theological stand and the view of some that the church already had enough seminaries made its founding controversial.) But financial gifts to SAMS have tripled since 1988, he said.

The nondescript brick building that houses SAMS and Rock the World used to be the state unemployment office. The state constructed a new building when it ran out of space; the seminary bought the old one and rents it.

To residents of "the borough of Ambridge," the seminary is clearly the most identifiable part of the Episcopal community, especially because of the school's classroom and administrative buildings, the city's only other new structures in perhaps 20 years.

The Very Rev. Peter Moore, who became dean of Trinity in April, cited many reasons why Ambridge is a good place to be.

"We are self-consciously in a blue-collar city to make a statement that the gospel is relevant sociologically across the board," he said, in contrast to the idea that the Episcopal Church is "exclusively for the rich."

Another reason: Housing is affordable for seminarians and faculty members.



Volunteers Wendell Quarles and Eleanor Anderson assist in mailing for many of the Episcopal organizations. Together they stuffed and labeled 25,000 pieces of mail in the first half of the year for the seminary alone.



Dean Moore: "We are self-consciously in a blue-collar city."

Dean Moore lives in Sewickley, but Trinity's first dean, the Rev. John Rodgers, remains in Ambridge.

No one is happier to see the new residents than Ambridge's mayor, George Kyrargyros, who many years ago was a stock boy at the grocery store turned seminary building.

"To me, this seminary has been one of the most beautiful highlights in the borough of Ambridge," he said.

For now the mayor shares a tiny office with the police chief at a weary-looking police station in the middle of town, but soon the city will construct a new municipal complex. In the mayor's view, the city is following the seminary's lead.

"It's a joy to be able to drive by and see what's been done in that part of the community," he said. "They're great people to work with, great people to talk with. I've found them a delight, personally.

"And with God's help, they pointed their finger toward Ambridge, and we're more than happy to have the seminary here."

The mayor paid tribute to the Rt. Rev. William Frey at a spring gathering honoring the bishop upon his retirement as dean of Trinity.

Fr. Hays remembers another gathering of Episcopal groups in and near Ambridge when Bishop Frey arrived. While it is wrong, he said, to suggest that the only people serious about evangelism are in Ambridge, the meeting showed something special was going on.

Speaking of Bishop Frey, he said, "He looked around at all of us — nearly half of the groups that make up PEWSACTION — and he asked, 'What is God doing here?'" After a period of silence, someone responded, "He is consolidating the heart of the church for evangelism." □

Friendship Online

By ROSELIND D. WOOD

Last September, after months of pleading and cajoling, my husband convinced me that our computer, with its access to cyberspace, might be something that would fascinate me. I would watch him sit in the blue glow of our den and grin, shake his head knowingly, and occasionally utter mumbled disgust. Whatever could be so engaging?

One day I sat down and read some of the meetings he belongs to on ECUNET, the group which includes the Episcopal Church as one of its members through its Quest network. I also read some notes he had obtained from mutual friends, and notes from our children, received through e-mail. Oops, I got hooked.

The next big step was to write something of my own and send it to someone unknown. Quest Coffee Hour seemed a good place to start. A friendly meeting. Not too intimidating. I did it! I wrote a note and sent it! The next day it appeared on the magic screen, and lo and behold, a kind person sent a message and welcomed me to cyberspace. So lurking became my pastime. (I hate that word lurking.)

It's computer lingo. It seems to imply that people reading notes in meetings are unwelcome and snooping. I prefer to call the pastime "reading."

Next I set up my own inbox/address. Now I was official. I joined a few meetings. In Quest Coffee Hour, I asked if there were any clergy spouses who would like to share stories. The moderator suggested I start a new meeting and see what could happen. I invited clergy spouses and partners to join me.

I chose as the meeting name "Neither Fish Nor Fowl." I've always felt that as a clergy wife I'm in a kind of limbo. I'm not seminary educated or ordained, yet I'm looked to frequently for the answers to those haunting, deep questions of life and faith. On the other hand, I was no longer a member of the congregation. I had been an active lay person before my husband was ordained, and I missed the close and active involvement with parish life. Imagine me being elected to my church's vestry! What clergy spouse would want to?

And then the fun began! People from

Clergy Spouses Meet in Cyberspace

all over the U.S. and Canada were sending notes, sharing life and becoming a network of support. Mostly we are women. A few hearty males have joined us, and one or two stay in touch and contribute when the spirit moves. About 30 members of the meeting contribute regularly. On any given week, at least 80 persons read our meeting, and we have been regularly listed in the top 10 most active meetings.

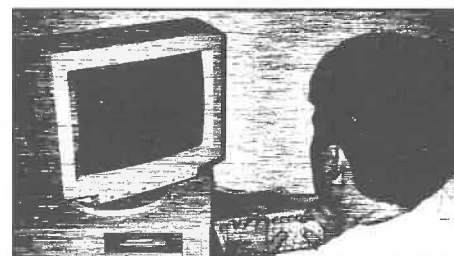
We are all ages: grandmothers, young newlyweds, mothers of teenagers. We are Episcopalians, Methodists, Lutherans, Presbyterians, United Church of Canada and the Anglican Church in Canada. Some of us are not engaged in any church affiliation. We live in the West, East, North, South, Southwest, and the Midwest, and all parts of Canada.

It seems in the confines of the rectory, manse or preacher's home, we all understand and feel the loneliness, isolation and pressures to be something other than who we are. Family members and friends can even try to understand, but only the children and mates can really know what it's like to live in the fish bowl.

Some of us have had the good fortune to have careers and are able to balance the job with family and church involvement. Most live in rural areas where, if they have a profession, they cannot find employment because of the location and lack of jobs.

All of us struggle with moves from place to place, putting career and family in stressful times. We all know what it's like to live with the lack of understanding of the lay people who worship with us. Two or three in the meeting are no longer members of their husband's parish because of the abuse suffered from congregations and even denominational hierarchies who have been demanding and not able to see the needs and pain of their clergy family. Some of the stories would curl your hair.

Several months ago, we started talking about how much fun it would be to get together. Nothing big, just a time to "see"



one another. I believe in the possibilities of dreams and the hope of all things. So I said, "What would we do if we could?" Answers came back. Let's have a weekend together, just to share life. With the help of regulars in the meeting, we picked a date, a three-day weekend in November in Las Vegas (Don't you love it?). The motel rates and meals are cheap, and if we're lucky the airlines will be offering deals. We've all planned to pack our prim navy blue dresses, sensible shoes and pearls, and meet at a motel one block from the strip. I've been knocking on doors for several months trying to cover some of the expenses for our gathering. So many are from small parishes and small dioceses, districts or presbyteries that cannot afford the funds to make the trip possible. I must say that those people in the Episcopal Church whom I have approached have been generous.

Getting together is only the beginning of our hopes and dreams. We would like to see some sort of ecumenical effort in dealing with the stress of clergy families. Those in the upper levels of our separate churches seem to recognize the obvious effects of stress on clergy in their vocation. Less understood is the stress on clergy families. Spouses and children live lives that are to be examples of strength and wholeness, when in fact they suffer from isolation and the strain of being the example. It's hard for wives and children to compete with the ministry of God.

The delightful outcome is that we have found one another. We have become a support group and all we need is a computer, a sense of humor and the ability to share our strength with others when their faith or hope are tested or lost. We are neither fish nor fowl. But we have all been there. We've lived in the fish bowl, and we only want a safe nest to support us when we suffer from the pain and hurt. □

Roselind D. Wood is a resident of Pittsburgh, Pa., where her husband is a rector.

Editorials

Fracturing the Church

At a time when serious efforts are being made to hold the Episcopal Church together, it is not helpful to hear of statements like the one made by the Rev. Ellen K. Wondra (p. 4) at the recent "Out of the Whirlwind" gathering [TLC, July 14]. That statement, calling for resistance to evil, states that such resistance "may include, for example, civil disobedience and ecclesiastical disobedience of various sorts, acting up, expenditure of funds and allocation of time." It is statements like these and the actions which sometimes result which have helped to bring about the situation described by Philip Turner in his Viewpoint article on this page. Disobedience is a sure way to fracture further this portion of the body of Christ.

Parishes Growing in Importance

For many years this magazine has tried to emphasize parish life without diminishing the importance of the diocese, the national church or the wider Anglican Communion. Strong, vital parishes can help to make a healthy diocese. Effective dioceses can influence and strengthen the Episcopal Church.

For a large number of Episcopalians, their parish church is all that matters. While that approach may smack of congregationalism, it is in the parish where they find fellowship, in the parish where the sacraments are administered, in the parish where such elements as evangelism and stewardship are most effective.

In many parishes, the only link its members have with the diocese is when the bishop comes for an annual visitation. Members active at the local level may know nothing of the national church except when some church-related scandal is reported in their local newspapers. As for the Anglican Communion, we would guess there are Episcopalians who do not know they are also Anglicans.

Looking toward the next millennium, it is not difficult to predict that parishes will become even more important. Downsizing and decentralization already has begun at national church headquarters, and many dioceses are undergoing similar reductions in staff and program. The national church may rely on the provinces to administer programs, and some dioceses may delegate ministries to their deaneries. The parish will continue to be, and will, in fact, increase its role as the place where the action is.

With this in mind, we present this special Parish Administration Issue, one of four we publish each year. It is an attempt to present articles of interest to those who are the administrators of parishes, usually the clergy. Much of the work of building strong, vital parishes will fall on their shoulders. At the same time, we hope they continue to stress upon their members that we are members of a wider fellowship.

The New Testament of Christ

Let the old of me die
Bringing a justified death of old
Being born anew into the
New Testament of Jesus Christ.

Michael Weaver

Viewpoint

The Division Is Widening

By PHILIP TURNER

On July 14, two articles appeared in TLC which, when placed side by side, display all too clearly Bishop John MacNaughton's thesis that the Episcopal Church is no longer one but two churches [TLC, May 7, 1995].

The first article reported the formation of the American Anglican Council. Bishop James Stanton of Dallas was quoted as stating that the purpose of the group is to give expression to a desire "as so-called 'conservatives,' to stop reacting to another's agenda, but instead to uphold the faith of the church." In upholding this faith, the American Anglican Council understands that "the basis is the scriptures," and that the scriptures are "the ground upon which we (the AAC) stand."

The second article reported a forum held in Columbia, S.C., at which the Rev. Ellen Wondra, associate professor at the Rochester Center for Theological Studies, called for civil and ecclesiastical disobedience in matters of blessing same-sex couples and ordaining non-celibate homosexuals. She also called for the formation of an organization to be known as the Center for Progressive Christianity. This center would have as its purpose the promotion of inclusive language liturgies and liturgies for blessing same-sex couples.

Though I do not agree entirely with the way in which Bishop MacNaughton characterized the two churches, I do believe his observation that we now have two churches is largely correct. It also seems clear that the meeting in Chicago which led to the formation of the American Anglican Council and the forum in Columbia calling for the establishment of a Center for Progressive Christianity provide clear examples of the two-church thesis. In the light of the Righter decision, we can only

(Continued on next page)

The Very Rev. Philip Turner is dean of Berkeley Divinity School at Yale.



Dean Turner: The observation of two churches is largely correct.



EMERGING CHURCH NETWORK

Church Conference and Parish Revival October 13-16, 1996 Christ Episcopal Church — Plano, Texas

We believe that God is building a new church of the 21st Century. Church leaders, clergy and lay, are invited to attend networking sessions and workshops to prepare them for ministry in the new millennium.

Topics will include:

- ⊕ Capturing a Vision for the Emerging Church
- ⊕ Building Lay Leadership Through Small Groups
- ⊕ Church Planting and Church Growth
- ⊕ Contemporary Worship in a Liturgical Setting
- ⊕ Using the Team Concept to Build Youth Ministry
- ⊕ Revitalizing an Old Church For New Ministry
- ⊕ Case studies in Congregational Development
- ⊕ Stewardship: Funding the Emerging Church
- ⊕ How To Successfully Implement Change

The Rt. Rev. Alden Hathaway, Keynote Speaker

Network speakers: The Rev. Canon Kevin E. Martin, The Rev. Ronald L. McCrary, The Rev. Charles H. Murphy III, The Rev. Jon C. Schuler

For more information, or to register with a credit card, call 1-800-823-9748 or 214-618-0222 or email to emergenet@aol.com. The cost is \$139 for registrations postmarked on or before 9/16/96; all others \$179.

Viewpoint

(Continued from previous page)

expect this division to widen. Indeed, I expect there will be a number of additional groups formed in the days ahead, each seeking to show the way ahead for a divided church.

The question is not whether these groups will form. The question is how we


Those on each side
see themselves as
members of the true
and faithful church.

ought to understand their significance. Those in what Bishop MacNaughton called Church One see themselves as a faithful remnant, a continuing church, in the midst of widespread apostasy. Those in Church Two see themselves as a prophetic minority struggling to be obedient to God in the midst of wrenching social change and oppressive reaction. The point is that those on each side see themselves as members of the true and faithful church. Those in the middle simply remain silent, fearful of being labeled in some way that both places them in a negative light and fails to do justice to either their convictions or their questions and reservations. They don't really want to join up with either Church One or Church Two. And so the Episcopal Church may be diagrammed as a barbell with heavy weights at its extremes which are connected only by a thin and not very strong rod.

These conditions suggest that the most likely way forward at the moment is a continuation of the battle that now rages between Church One and Church Two — a battle in which each seeks to control the governance of the church. The life of the church is now politicized all the way down, and the result of the struggle is an increasing lack of charity all the way around.

The standard way of viewing our divisions has set us on a collision course that in the end will destroy the Episcopal Church. Perhaps that is God's will. I do not know. I have, however, asked if there is another way to view the significance of our present divisions. In asking this question, I have come to the conclusion that the standard interpretation of our circum-

Inspirational & Beautiful!



This exclusive Eickhof Columbarium Design is hand-crafted in the European tradition. We will deliver and install it anywhere in the adjacent 48 states and parts of Canada.

For 100 years, the Eickhof name has meant quality. Notice the clean, classic finished surface with no intrusion by surface mounted hardware.

Let an Eickhof Columbarium contribute a sense of timelessness and deepened faith to the life of your congregation.

We have designs for the church yard as well as for inside the church.

For a FREE information kit, call, fax or write:

EICKHOF
Columbaria

P.O. Box 537, Crookston, MN 56716
1-800-253-0457 • Fax: 218-281-6244

*Rev. John Bentley
St. Dunstan's Episcopal Church
Houston, TX*

Ordination or anniversary coming up?

A subscription to **The Living Church** can be the perfect gift.

stances is itself a symptom of our problem rather than a means to its solution. I believe that what God wants from our church is not a series of claims and counter claims about the nature of the true church, but an admission of deficiency on the part of all parties to this suicidal combat.

In taking this position, I am not saying, in effect, a plague on all your houses. I do not wish to claim a righteous position in the middle. I am saying only that members of both churches, along with those who identify with the moderate middle, need to give up their claims to righteousness and ask themselves where the hostility and timidity that characterize our increasingly less common life come from. Why can't we in fact grapple with our divisions in a manner that is both truthful and charitable and so Christianly apt? It is hard to believe that this disability is the mark of a true and faithful church. Our inability to address the matters that divide us does not indicate the presence of the Spirit and its fruits but rather their absence.

If indeed our problem is not a battle between a true and a false church but a church whose entire body lacks those qualities which mark the presence of the Spirit of love and truth, then the way ahead for both Church One and Church Two (and the moderate middle) is not an inflated identification with the true church, but a searching self-examination on the part of everyone. Such an examination properly ought to be carried out on the basis of the baptismal covenant and, if indeed it is, there is good reason to believe that the examination will end in repentance, amendment of life and a renewed presence of the Spirit.

Self examination, repentance and amendment of life are the necessary preconditions of both truth and charity within the communion of saints. At present neither is a part of our thinking. Given the place from which we begin (self-assertive claims to be either God's vanguard or God's faithful remnant), one can only conclude that it will take years for these attitudes and practices to become effective aspects of the life of our church.

This diagnosis suggests not only that our true circumstances are quite different than we believe them to be; it also suggests what we ought to look for in the platform of anyone who might seek the office of Presiding Bishop. That platform ought to contain four planks — each a marker along the only way left for a

church which finds charity and truth out of its reach:

1. The next Presiding Bishop ought to call the entire church, and particularly its most clearly defined groups and parties, to a searching self-examination on the basis of the baptismal covenant.

2. He or she ought to call the entire church to the sort of repentance and amendment of life that will allow us to replace political struggle with both truth and charity.

3. In order to provide space for us to turn from our present way to another, the

next Presiding Bishop ought to call for a moratorium on all resolutions and canons having to do with disputed theological and moral issues for the entire time he or she is in office.

4. He or she ought to call all bishops and clergy to pastoral restraint and discretion in respect to the issues that now divide us.

These proposals may seem timid to some, but they in fact define a more excellent way — one that, by giving up the idea of victory, in fact makes unity, truth and charity real possibilities. □

TWO OF THE TOUGHEST . . .

aspects of parish administration can be *stewardship* and *vestry relations*. Kanuga offers these programs to help in each.

❖ CHURCH STEWARDSHIP & FUND RAISING SYMPOSIUM, NOVEMBER 16-19

Learn from 30 of the most successful stewardship educators and fund raisers in the Anglican Church of Canada and the Episcopal Church. Featured speakers, Episcopal Presiding Bishop Edmond Browning and James Cruickshank, Bishop of Cariboo, Canada. Co-sponsored.

❖ HOW TO BE A VESTRY, JANUARY 10-12

Vestries attend to understand their individual and corporate roles. Time is scheduled for each vestry to work on its plans for the year. Keynote, Edward Salmon, Bishop of South Carolina, 30 years a parish priest.

❖ Kanuga also offers a **DO YOUR OWN THING** vestry weekend January 3-5. Vestries work entirely on their own.

Kanuga is an Episcopal conference center respected worldwide for its facilities, service and program. Located in Western North Carolina, Kanuga is accessible by interstate highway and air, with complete host facilities and a welcoming spirit.



Kanuga

Write Kanuga, Dept. LC
Postal Drawer 250
Hendersonville, NC 28793



Telephone: 704-692-9136
Facsimile: 704-696-3589
e-mail: kanuga@ecunet.org
<http://www.dgandf.com/kanuga>

Bring Jesus to Life

By FRITZ HERRICK

I spent my teenage years, from 1989 to 1996, as a member of the Episcopal Church. As a 19-year-old college student looking back on these years, I see that I was blessed because I was shown the love of Jesus. My life has direction, meaning and peace. But unfortunately, not all young people who were brought up in the church have had such a good experience.

The diocese in which I lived hired a youth minister who knew us well, could meet us where we were, and who showed

us how exciting Jesus is. A youth group formed around his activities, of which I was a part. He knew we needed stimulation in order for us to listen. Our activities were very lively. We did hilarious skits on themes or parables, we talked about events that mattered both to us and to God, and sang youth group songs, some with dancing, clapping, moving around, and even yeehaws. In this atmosphere of activity, reality and stimulation, Jesus spoke to us because he was exciting.

Many of us who are currently teenagers have spent our childhoods going to church with our parents. As our teenage years approached, more immediate stimulants began to compete for our attention. In the age of video games, grasping cereal

advertisements, affordable drugs, skateboards, and colorful and jarring music videos, we have become accustomed to a cheap thrill every free minute of the day. For a variety of reasons, I have managed to escape most of these. But as a culture, the youth of today have been bombarded with massive stimulation throughout our lives.

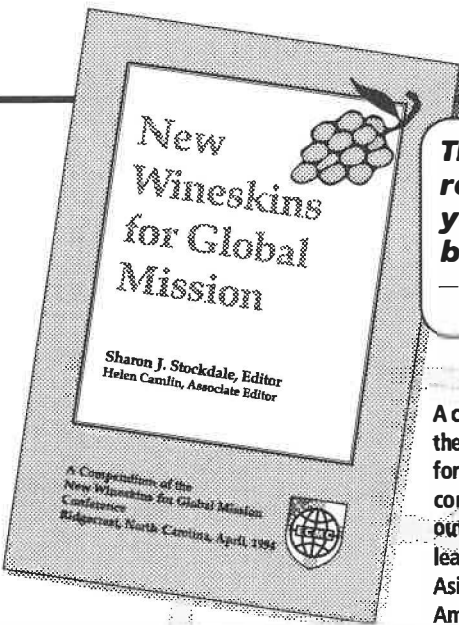
Now, as I talk with my fellow college students, I hear many stories of how the church has failed them. Most of my friends have fond memories of their childhood Sunday school days, but few of them go to church now. The reason why they no longer attend church is always the same. Sometime during their teen years, Jesus was presented in a way that did not compete with the other stimulants available to them. Church was boring, the music simple, the sermons abstract, and the scenery never changed. We'd get more sensory stimulation at home watching music videos. Commercial society has made us think that anything that doesn't look and feel like the video channels should be yawned through and complained about. We listen to excitement. We usually don't listen to anything else. Jesus isn't alive to most teenagers because, all too often, the church doesn't make Jesus sound exciting to us.

Slowly but surely, I see that the members of the church are recognizing this problem, and are taking positive steps to reach out to the teenagers of this generation. I see more and more adults helping youth groups by volunteering to spend time with us and pray for us. I see the rapid growth of programs like Happening and New Beginnings. I hear about the fantastic times young people are having in their youth groups. And I even see a few want ads in this publication of churches and dioceses wanting to hire youth ministers.

Jesus is the most exciting person we will ever know about. The things he did were so radical that they can draw our attention and excite us. Not only that, but the thrill of experiencing Jesus is not an empty thrill like the ones we teenagers are used to. Jesus can bring us grace. That's exciting.

Like everyone in every generation before us, the young people of today are searching for the truth, for salvation, and for grace. Jesus has offered this to every person before us, and offers it to us teenagers as well. But in order for us to find our answers in Jesus, we need to know he is alive.

Fritz Herrick is a sophomore at Hobart College from Greenville Junction, Maine.



This book is a must read. But beware: your life may never be the same.
— The Rev. Canon Tom Prichard, Dir., So. American Missionary Society

Gave us a burning passion for evangelism.
— Diane Roseberry, Outreach Commission Member

A compendium from the New Wineskins for Global Mission conference by outstanding mission leaders from Africa, Asia, Europe, South America, and the USA.

New Wineskins for Global Mission
edited by Sharon J. Stockdale; William Carey Library, 1996; paperback, 445 pp; \$15.00

Please send me _____ copies of **New Wineskins for Global Mission** @ \$15.00 each = \$ _____
 Postage & handling \$ 3.00
TOTAL \$ _____

Name _____
 Address _____
 City _____ State _____ Zip _____

Please make checks payable to **ECMC.**

Return to: **Episcopal Church Missionary Community, P.O. Box 278, Ambridge, PA 15003**

From Baseball to Charismatic Renewal

THERE IS A LAD HERE

By David B. Collins

Available from the Cathedral Book Store,
2744 Peachtree Rd., Atlanta, GA 30305
Pp. 315. \$15.95 paper

The former president of the House of Deputies and retired dean of the Cathedral of St. Philip, Atlanta, shares some fascinating tales of his days at Sewanee, his love of baseball, his life-changing experience in charismatic renewal, and his term as presiding officer of the House of Deputies of General Convention.

Dean Collins' ability to tell stories enables this autobiography to stay lively. He recounts a 3:45 a.m. service for duck hunters during his days as a young priest in Arkansas, visiting General Conventions when he was 6 and 9 years old, being elected a bishop when he didn't know he was nominated, the visit of the Prince of Wales to the Atlanta cathedral, and the debates over ordination of women and prayer book revision at the 1976 General Convention.



Dean Collins

One scene in particular stands out for the reader as it did for the author. He was in Rome in 1975. "As we were milling around St. Peter's Square," he writes, "I saw a group of priests and nuns rush across the square to embrace another group with joy and love. 'Who are these people?' I asked. I was told that they were protesters from Northern Ireland embracing Catholics from Northern Ireland with real and deep love in the Holy Spirit.

"There are times when I think the Lord brought me all the way to Rome to witness that scene, so I could know and believe and share that belief with our Episcopal General Convention in 1976."

Read this book, even if you haven't had the privilege of meeting Dean Collins. You'll feel as though you know him when

you get through. His thousands of friends will find it equally enjoyable.

David Kalvelage
Waukesha, Wis.

Three Distinct Voices

YOUR WAY WITH GOD'S WORD

By David J. Schlafer

Cowley. Pp. 142. \$11.95, paper.

Prof. Schlafer brings us a sense of excitement about preaching. His theme is summarized in his own phrase, "Discovering your distinctive preaching voice."

Several good poetry-meditations are given: "The Priest Who Lost His Voice," "The Bureaucrat (Matthew)" and "Two Named 'Mary'."

Every beginning preacher might do well to read this book at least twice during his or her first two years.

The highlight for me is the section "Toward a Homiletical Spirituality." The book's several practical guides make it well worth reading, especially for those

Take a NEW look at

KERYGMA

*Bible Studies
for Spiritual Growth
& Congregational Vitality*

**FREE! 12-PAGE INTRODUCTORY BROCHURE
PROGRAM GUIDE WITH SAMPLE SESSIONS \$5.95**

CALL, FAX OR WRITE FOR INFORMATION OR TO ORDER:
1-800-537-9462
FAX 412-344-1823
THE KERYGMA PROGRAM
300 MT. LEBANON BLVD., SUITE 205
PITTSBURGH, PA 15234

**3 Foundational Courses on
the Bible Whole (26-34 parts)**
Discovering the Bible
The Bible in Depth
The Bible and Theology

**9 Elective Courses on Biblical Themes
and Contemporary Issues (6-14 parts)**
Beginnings
Shalom
Interpretation
The Book of Revelation
Discovering the Psalms
Lord, Teach Us to Pray (*The Lord's Prayer*)
Blessed Are You
Good News for All (*Luke*)
Hallelujah (*Handel's Messiah*)

Books

who preach regularly for the same congregation.

MODELS FOR INTERPRETATION OF SCRIPTURE

By John Goldingay
Eerdmans. Pp. 328. \$20

Mr. Goldingay, principal of St. John's Theological College in Nottingham, England, details our opportunity to draw stories from the scriptures and apply them to our current lives. He treats of truth in the Torah, proclaims truth from the New Testament, and gives a special section on discerning truth within the apocalyptic literature.

This book will have a deep appeal to the catechist, the theologian, the preacher and the serious listener.

PREACHING FROM THE PROPHETS

By James Ward and Christine Ward
Abingdon. Pp. 126. \$12.95 paper

This is not a "how-to" book but a guide to the appropriate use of prophetic litera-

ture in preaching. The authors recognize the difference between "prophetic preaching" (about the end times, for instance) and "truth for today found in the Old Testament prophets."

A highly significant statement comes as early as page 9: "Prophetic preaching is not timeless but occurs in a particular time and place and is influenced by its context." The writers offer excellent helps and challenges.

(The Rev.) Paul Z. Hoonstra
Savannah, Ga.

For Pastors in Peril

A TIME FOR HEALING

Overcoming the Perils of Ministry

By Judy Seymour

Judson. Pp. 110. No price given, paper.

This book, by a United Methodist, North Carolina ordained minister concerned about her colleagues who fall into peril, is built around: 1. relating the biblical story to various kinds of clergy-woundedness; 2. using the Enneagram to

shed light on leadership styles revealing ways that pastors may be wounded; and 3. a 21-day self-guided journey of renewal. It is meant for "wounded healers." Her caring shows throughout her good writing. She has some acquaintance with the current "ministry studies" literature, widely considered — from Holmes to Maloney to the spiritual direction of Dean Alan Jones.

My reaction is that the first part is chock full of wise perceptions and helpful suggestions. I am of two minds, however, about the Enneagram section. Rohr's nine types obviously work for Judy Seymour. But others may benefit more from Rudge's five administrative styles, MacGregor's Theories X-Y-Z, or styles based on the Myers-Briggs typology. The third part is a fine 21-part outline of short daily meditations for clergy renewal.

Do not expect Seymour to deal with the dysfunctions of the personal system, as James Fenhagen does. In all fairness, she has only set out to provide individual help for pastors in peril. The book is worthy of placement on the clergy bookshelf. But it is not an absolute must for purchase.

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

About the Concordat

INHABITING UNITY

Theological Perspectives on the Proposed Lutheran-Episcopal Concordat.

Edited by Ephraim Radner and R.R. Reno. Eerdmans. Pp. 247. \$14.99.

In recent years the Episcopal Church and the Evangelical Lutheran Church in America have formulated a major ecumenical Concordat of Agreement which, in 1997, will be submitted to the Episcopal General Convention and the Lutheran Churchwide Assembly.

Such a document is bound to cause controversy, particularly given the longstanding Anglican insistence upon ordination to the historic episcopate. Radner, an Episcopal priest in Connecticut, and Reno, professor at Creighton University (Omaha), have edited essays by 12 scholars discussing the significance of the agreement.

The authors all endorse the Concordat. Hence the tone of the anthology is unabashedly positive. At the same time, some essays are far from uncritical, while others frankly argue that the arrangement may not make possible the renewal

Move
Ahead
With...

**FORWARD
DAY BY DAY**

Hundreds in a Florida congregation do...

The CEO of a Fortune 500 Company does...

Enhance Your Ministry
Engage the Faithful
Energize Daily Devotions



The Rev. Edward Stone Gleason
Editor and Director

Call us: (800) 543-1813
to receive a free copy of
Forward Day By Day
plus our new publication
"Using Forward Day By Day"



Forward Movement Publications

412 Sycamore Street • Cincinnati, Ohio 45202 USA
(513) 721-6659 • (800) 543-1813 • FAX (513) 421-0315
E-mail forward.movement@ecunet.org

Books

desired by both groups, much less help in revitalizing Christendom.

S.W. Sykes, Anglican Bishop of Ely, argues that the historic episcopate may be justly cherished without turning its presence into a decisive "test" of apostolic continuity. Lutheran scholars Reno, Bruce Marshall and Wolfhart Pannenberg (the last a particularly prominent theologian) argue with dissenting Lutherans, who assert that the Concordat betrays the traditional Lutheran claim that only the word of God and the sacraments of baptism and the Lord's Supper constitute the basis for true unity. Other essays critique various position papers, call for revising the lectionary, indict the Episcopal House of Bishops for lack of discipline, make comparisons to the historic Israel, offer a Roman Catholic response, and note elements in both traditions that should be shared.

(Prof.) Justus D. Doenecke
Sarasota, Fla.

Reality of Pluralism

A CHRISTIAN THEOLOGY
OF RELIGIONS

The Rainbow of Faiths

By John Hick

Westminster. Pp. 160. No price given,
paper. \$

What are Christians to make of the other great world religions? This is no longer a question of academic interest only. Mosques, temples and shrines of various faiths are becoming nearly as ubiquitous as churches. Many of our friends and neighbors are finding the spirituality of other religions more satisfying than a Western theology that is no longer persuasive, morally or intellectually.

John Hick, an English theologian who has made a name for himself challenging the traditional understanding of many Christian doctrines, asserts that we need to begin to think and act pluralistically. We need to learn to see our Christian faith as one true religion among a constellation of other equally true religions: each one with unique gifts of myth, poetry and devotion; each one capable of great good and great evil; each one an attempt to conceptualize in human terms the ineffable Real.

The book is not an "easy read," not only because of the rigorously logical way in which its arguments are built, but because many Christian doctrines and their traditional expressions are called

WIPPELL'S

Clergy Surplices "SALE"

(ends 12/96)

Our most popular styles ON SALE NOW!

PRICES INCLUDE "Airmail" SHIPPING FROM ENGLAND.

Duty Free items of "Church Regalia" White polyester & cotton (wash and wear fabric)

#4B Medium gathered, minimal fullness - worn knee length. \$85.00

#4 Medium gathered with rounded sleeves and worn knee length. \$93.00

#5 Fully gathered, rounded sleeves and double hand gauging into neckband. Usually worn knee length. \$163.00 (All above: standard lengths of 34", 36", 38", 40", 42", 45")

#7 "Old English". Full gathering into neckband. Long pointed sleeves. Mid-calf length or longer, as preferred - \$120.00 (standard lengths: 45", 48", 50", 52", 54", 56")

20% DISCOUNT
ON ALL CHOIR ROBES
(Now Thru December 1996)

- CASSOCKS
- SURPLICES
- ALBS
- GOWNS
- TUNICS

Write for details,
indicate quantity.

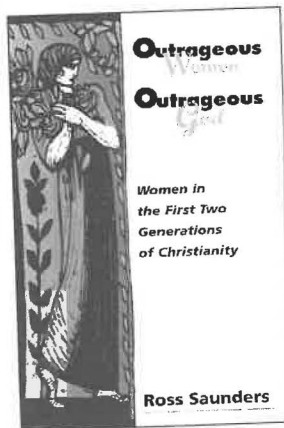


CALL TODAY! Visa, MasterCard & American Express charge cards accepted!

J. WIPPELL & COMPANY LTD.

1 Mill St. (PO Box 468) • Branchville, NJ 07826
Phone: (201) 948-2134 / 2144
Toll Free Fax: 1-800-5 CLERGY

Pushing the Envelope in the First and Second Centuries



Outrageous Women, Outrageous God Women in the First Two Centuries of Christianity

by Ross Saunders

An eminently readable exploration of women who gained prominence in early Christianity. Describes what daily life was like for these women and how they demanded three things: to be heard, the right to be ministered to, and the right to serve.

"A classic! Uncluttered, accurate, terse and engaging portrayals. A gem of a book."

— Professor Jerome H. Neyrey
University of Notre Dame, Indiana

"I commend [Ross Saunders'] fresh approach to a topical issue."

— Associate Professor Alanna Nobbs,
Macquarie University, Sydney, Australia

MOREHOUSE PUBLISHING

Paper \$12.95
(E.J. Dwyer)

To order, call 1-800-877-0012

Find It, Buy It, Sell It, Fill It

Look to the Classifieds

see page 38



Books

into serious question. It would be interesting to explore whether "pluralistic Christianity" would remain authentically Christian. But the reader who perseveres will be drawn into a thoughtful and vital conversation on a matter of great importance — even without agreeing with Mr. Hick's conclusions.

*Tedrow W. Dingler
Oak Creek, Wis*

Pray and Fast

**THE COMING REVIVAL:
AMERICA'S CALL TO FAST, PRAY,
AND "SEEK GOD'S FACE"**
By Bill Bright
New Life Publications. Pp. 223. \$9.99
paper.

Bill Bright is founder and president of Campus Crusade for Christ International. This book arises out of Bright's personal experience of a 40-day fast in which he was led to convene a meeting of Christian leaders. The group of 600 met December 5-7, 1994, to fast and pray for America.

The tone of the book is one of humility in the midst of a powerful response. Campus Crusade has touched millions of lives and provides intensive training in evangelism. Through his books and addresses, Bright has touched the lives of many Christian leaders who respect and value his contributions to the spread of the Gospel.

The Coming Revival offers practical steps to deepen one's own spiritual life and to reach out to the political leadership of the United States government. In the prologue, Bright goes right to the point: Sign a commitment to pray and fast for God's guidance for the president, Congressional leaders, the chief justice, and the chairman of the Joint Chiefs of Staff. This is to be sent to them with the assurance that the signers will "respect and uphold the important office" which they fill and that prayers for them and their families will be offered daily. To this is added the pledge of daily prayer for the renewal of spiritual life in America and the world.

Bright goes on to explain the place of

fasting in the spiritual life, and how to do it safely from a medical point of view. In appendices he gives rules for the spiritual life.

This is a simple, practical teaching book about the gospel. It makes a radical demand and requires the support of spiritually awakened congregations and leaders.

*(The Rev.) Charles V. Day
Hellertown, Pa.*

Alert to the Moment

THE LIGHT OF DISCOVERY
By Toni Packer
Tuttle (153 Milk St., Boston, MA 02109)
Pp. 126. \$17.95

Toni Packer's first book, *The Work of This Moment*, has become a mainstay in my spiritual-reading library. I find that I quite often recommend either this book, or tapes of her talks from Springwater Retreat Center in Rochester, N.Y., to those wanting to go more deeply into serious questions of being present and alert to the moment.

Raised in Nazi Germany, Toni Packer had one Jewish parent and one Gentile parent. She embraced Buddhism for many years, and was quite advanced when she abandoned as much affiliation with any organized religion as she could. Her questions, then, are not couched as religious questions per se; and she espouses no particular way of belief. Yet her "meditative inquiry" into the present moment — inside and outside of our bodies and minds — opens up worlds for those on the spiritual quest through meditation and quiet sittings.

I find her spare language, her insistence on basic questions, and her constant return to "non-evaluative looking" or "finding out directly" to be most helpful. The fact that it was a Roman Catholic priest and an Episcopal nun who first told me about her center and her work attests to the spiritual quality of her work and her writing.

Like her first book, this new one is also a collection of essays, answers to letters, and talks given at Springwater.

If these questions engage you at all, you will want to read this new one. If they seem as distant as Mars, then "meditative inquiry" may not be your thing. Or have you sat quietly in silence and asked yourself, Where is impermanence this very instant?

*(The Rev.) Travis Du Priest
book editor*

ANNOUNCING THE CENTER FOR CHRISTIAN FORMATION ON-LINE SCHOOL

Do you want to pray, but don't know quite how to start?

Do you want to "live right" but aren't sure what that means?

Do you want to be in relationship with God, but don't really understand who God is?

If so, the CCF School is a place where you can meet other seekers like yourself and explore how you can grow in faith. Our courses are great supplements to the Confirmation course in your Parish.

NEW FALL 1996 COURSE

Begins October 14

**Praying and Living the Lord's Prayer:
A Modern In-Depth Look at the Lord's Prayer.**

Cost \$175

A fascinating, in-depth look at this most familiar yet little-understood prayer, supplemented with exercises and reflections.

- Six-week course you can take on-line
- Be part of a small group of others on a spiritual journey
- Read and respond to carefully prepared materials that will help you learn more about yourself, God and the Christian faith
- Sign on anytime during the day or evening to read and respond

TO REGISTER AND FOR FURTHER INFORMATION:

contact CCFSchool@aol.com

Mailing address: Center for Christian Formation
115 East 62nd Street, New York, NY 10021

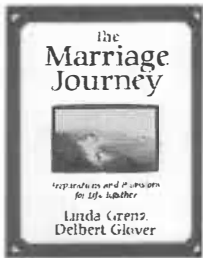


Theological and Practical Issues of Married Life

By TRAVIS DU PRIEST

THE MARRIAGE JOURNEY: Preparations and Provisions for Life Together. By Linda Grenz and Delbert Glover. Cowley. Pp. 210. \$13.95, paper.

An Episcopal priest and a layman explore the theological and the practical issues of married life. Discussions and



questions are designed for couples preparing for marriage as well as for those who have been married for several years. A particularly strong section called "Why Bother?"

states clearly the spiritual benefits of being married rather than just living together.

THAT AMAZING GRACE: The Role of Clarence and Grace S. in Alcoholics Anonymous. By Dick B. Paradise Research (247 Bret Harte Road, San Rafael, CA 94901). Pp. 136. \$16.95, paper.

The story of "Amazing" Grace, the wife of one of the founders of A.A., Clarence S., who died in 1984. The anonymous author, Dick B., has written extensively on the Christian origins of A.A. He continues to unfold the spiritual dimensions of the 12 steps.

BATTERED BUT NOT BROKEN: Help for Abused Wives and Their Church Families. By Patricia Riddle Gaddis. Judson. Pp. 74. No price given, paper.

Looking for a saner discussion of domestic violence than the afternoon talk shows? A certified crisis-intervention counselor writes for abuse victims and their pastors, listing clearly the characteristics of the battered woman and the batterer who inevitably blames the victim for the abuse.

LISTENING & CARING SKILLS IN MINISTRY: A Guide for Pastors, Counselors and Small Group Leaders. By John Savage. Abingdon. Pp. 152. \$12.95, paper.

What I like about this approach to building better skills is the premise that it is the relationship with others that holds the transformative possibilities, not simply polishing professional skills. Instruc-

tion in productive questions; "fogging," i.e., agreeing with points of criticism; and creative silence.

THE ROUGH PLACES PLAIN. Anglican Evangelical Assembly 1995. Latimer Studies 50-51. Latimer House (131 Banbury Rd., Oxford OX2 7AJ, England). Pp. 128. £3.50, paper.

The Church of England Evangelical Council presents reflections on ministry. Among the topics covered are mission, worship and biblical hermeneutics. From the Archbishop of Canterbury's essay, "Re-focusing the Church for a New Millennium: "there are times in the church's life when we are required to do ... hard work ... on particular issues.

"....this journal....is the best among all the journals addressed to the pulpit."

- Dr. Fred B. Craddock, Candler School of Theology, Atlanta

The Living Pulpit

The world's most respected theologians, biblical scholars, preachers, teachers, and secular writers contribute their thought-provoking ideas, biblical interpretations, and commentaries to this unique and inspirational quarterly, ecumenical journal.

Each issue of *The Living Pulpit* is on a single theme, as in fall, 1996: *Joy*, and, during 1997: *God, Healing, Money, and Advent*.

There is a regular column for those who follow the lectionary.

Subscribe now! Send in the form below.

<http://www.pulpit.org>

E-mail: staff@pulpit.org

The Living Pulpit, Inc., is a nonprofit, ecumenical organization, founded by The Rev. Dr. David H.C. Read and The Rev. Dr. Walter J. Burghardt, S.J., who serve, respectively, as Chairman and President of our Trustees.... and as Editors of *The Living Pulpit Journal*.

The Living Pulpit Subscription Acceptance

Yes! Send me one year (four quarterly issues) of *The Living Pulpit* for only \$39.00. I understand, if I am not completely satisfied with *The Living Pulpit*, I may cancel my subscription for a full, prompt refund on all unserved issues. (In Canada: \$41.00 US; Foreign: \$45.00 US)

Payment: Check or money order enclosed
 Visa MasterCard Bill me

Card No. _____ Exp. _____

Name _____

Address _____

City, State, Zip _____

Mail to: **The Living Pulpit, Inc.**
Subscription Services Dept. TLP,
P.O. Box 3000, Denville, NJ 07834

The Living Pulpit, Inc. is a nonprofit organization

46L9



RUSSIA

LOW-COST ALL-INCLUSIVE PILGRIMAGES FROM \$1495!

St. Petersburg / 1 week - \$1495 Moscow / 1 week - \$1695

Combine BOTH for 2 weeks - \$2195

CHRISTMAS FESTIVAL - St. Petersburg January 2 - 10 \$1995

EASTER PILGRIMAGE - St. Petersburg & Moscow
April 22 - May 1 \$2495

The Teleios Foundation 1-800-835-3467

As the lessons
are being read...

**do your
people
even
listen?**



When surveyed, many worshipers admit that they often find the reading of the scripture during worship services to be dull and incomprehensible. Many just tune out and do not really even listen.

"Illuminations" is a program founded 20 years ago at C.D.S.P. to make the readings comprehensible and interesting. In use today in around 1400 parishes and missions.

Lectors, Rectors and Vicars:
Write today for a free copy of our current quarterly issue. No obligation.

Illuminations®
100 Thorndale Dr., #417
San Rafael, CA 94903-4583

**THE BISHOP WHITE
PRAYER BOOK SOCIETY**
Founded in 1833

Donates to those Parishes, Missions and Institutions at home and abroad, which are unable to purchase them:

**The Book of Common Prayer
The Church Hymnal**

Each request must be endorsed by the Bishop of the Diocese.

Apply: **The Rev. James C. Dorsey, Sec'y.**
257 W. Somerville Ave., Philadelphia, Pa. 19120

INEXPENSIVE EPISCOPAL SOFTWARE

CANONICAL PARISH REGISTRY
'79 & '28 BOOK OF COMMON PRAYER
RSV & NRSV LECTIONARY TEXTS
CHRISTIAN EDUCATION
BOOK OF OCCASIONAL SERVICES
LESSER FEASTS AND FASTS
BIBLE TRANSLATIONS
SPANISH BCP & BOS
LECTIONARY INDEX
MEMBERSHIP & CONTRIBUTIONS
REVISED COMMON LECTIONARY

For DOS, Macintosh and
Windows compatible computers

SOFTWARE SHARING MINISTRIES
PO BOX 312
STERLING, CO 80751
970-522-3184

ORTHODOX EPISCOPALIANS

Get all the news of interest to you nationally and internationally from the magazine that has tracked Anglican events from the orthodox viewpoint for 34 years—**THE CHRISTIAN CHALLENGE**. For a full year (nine issues) at our special introductory rate, send check or money order for \$20, or VISA or MASTERCARD information, with your name and address to:

TCC, 1215 Independence Ave SE, Dept L
Washington, DC 20003; fax (202) 543-8704

A Bundle plan for your parish? Call our circulation department for details.

The Living Church
(414) 276-5420

Short and Sharp

And one such at the moment is our sexuality."

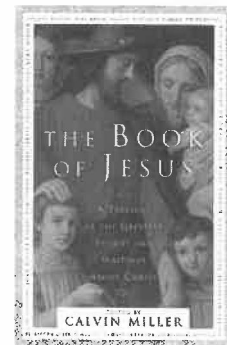
SEXUAL ABUSE PREVENTION: A Course of Study for Teenagers. By **Rebecca Voelkel-Haugen** and **Marie M. Fortune**. United Church (Cleveland, OH). Pp. 56. \$8.95, paper.

An updated version of a 1989 booklet produced by the United Church Press. A curriculum designed for teenagers exploring God's gift of sexuality, power and vulnerability, date rape and child abuse. Each session includes objectives, resources, leader background, an outline and discussion questions.

Good Gifts

THE BOOK OF JESUS: A Treasury of the Greatest Stories and Writings About Christ. Edited by **Calvin Miller**. Simon & Schuster. Pp. 620. \$30.

Writers and poets — William Blake, Christina Rossetti, Elton Trueblood, C.S. Lewis, Phillips Brooks, Marcus Borg and scores of others, speak out on who Jesus was, his birth and friendship with us, his miracles and teachings, and his continuing reign.



GOD GO WITH YOU. Edited by **Mark Water**. Morehouse. Pp. 87. \$4.95.

Sometimes I mention that a book is small or pocket-sized. Well, this one is teeny-weeny: about 3 x 3 1/2 inches. From Morehouse's miniature gift book series, it collects one-line insights from spiritual travelers such as Sir Walter Raleigh, Ralph Waldo Emerson, Abraham Lincoln.

LISTENING TO THE SPIRIT: Prayers for All Occasions. By **John E. Biegert**. United Church. Pp. 104. \$11.95, paper.

Congregational pastor John Biegert offers prayers for community gatherings, seasons of the church year, and special events. Most have a collect-like rhythm and are well composed. For music recognition: "God of harmony, who has put a song in our hearts, we have come this day to join the procession of those who have sung your praises throughout the centuries."

Short and Sharp



Thinking Globally

TURN TO GOD: Rejoice in Hope. Bible Studies, Meditation, Liturgical Aids. WCC. Pp. 102. \$7.95, paper. Many Christians

from around the world contributed to this World Council of Churches publication intended for personal study as well as preparation for the eighth assembly of the WCC. Much is geared toward Lenten meditation and worship. Black and white illustrations and discussion suggestions throughout.

YES TO A GLOBAL ETHIC: Voices from Religion and Politics. Edited by Hans Küng. Continuum. Pp. 239. \$16.95.

In hope of a global ethic, these declarations from different faith traditions, largely Judaism and Christianity, but including Islam and Eastern religions, are edited by internationally known theologian Hans Küng, an authority on this topic. Archbishop Desmond Tutu contributes "Religion and Human Rights."

"THROUGH THE VALLEY ...": Prayers for Violent Times. By Margaret Anne Huffman. Judson. Pp. 182. No price given, paper.

Meditative musings on difficult moments: "monkey see, monkey do," looking back, fear, being a role model, each followed by a scriptural reference. I was struck by "No Negotiation": "When battle lines are drawn in the sands of our lives, if we know we are right, why negotiate? If we don't, we win."

KNOWING JESUS IN YOUR LIFE. By Carol Anderson with Peter Summers. Morehouse. Pp. 92. \$7.95, paper.

An American edition of a book published earlier in England explores the identity of Jesus, how God deals with our needs, and life in the kingdom. The Rev. Carol Anderson is rector of All Saints', Beverly Hills, Calif.; Peter Summers is a screenwriter in Los Angeles.

DISTURBED BY GOD: A Journey of Spiritual Discovery. By June Maffin. Anglican Book Centre (600 Jarvis St., Toronto, Ontario M4Y 2J6, Canada). Pp. 128. \$11.99, paper.

An Anglican priest directs us toward

those moments in her life when God disturbed her, and suggests "reflection starters" for us to discover those similar moments, easily overlooked, in our lives. Succinctly written with well-focused questions.

PROCLAIM JUBILEE! A Spirituality for the Twenty-First Century. By Maria Harris. Westminster/John Knox. Pp. 144. \$13, paper.

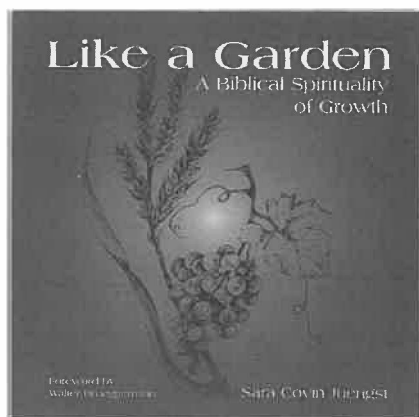
Explores the biblical focus of Jubilee by looking carefully and thoughtfully at a text and excerpting a primary image or symbol from the ancients' practice or experience of the land, the Sabbath, forgiveness or liberty. Also has practical liturgical and study suggestions and questions throughout.

SACRED TEXTS OF THE WORLD: A Universal Anthology. Edited by Ninian Smart and Richard D. Hecht. Crossroad. Pp. 408. \$29.95 paper.

A 1996 edition of a 1982 collection of primary source documents and bibliographies from the religions of the world. The section on Christianity has a two-page introduction on the rise of scripture, doctrine and ritual and 31 pages of scriptural passages arranged by themes.

LIKE A GARDEN: A Biblical Spirituality of Growth. By Sara Covin Juengst. Westminster/John Knox. Pp. 128. \$13, paper.

My wife has recently become a gardener, so I have a feel for this one. The author, a Presbyterian minister, begins with a look at the "grass of the field" (possibly edible herbs), plants and gardens of the Bible, then asks us to cultivate the inner garden and consider water, oasis and the restoration of the soul.



Continuing Education

at



Virginia Seminary
1996 - 1997

October 26 - 28

Youth Ministry Conference

Mike Yaconelli
and others

November 17 - 22

Claiming

Your Unique Ministry

Burt Newman, Christy Lassiter

January 6 - February 13

Renewal & Growth For Today's Ministers

Dick Busch, Burt Newman

February 24 - 26

The Humanchild

Walter and June Wink

April 1 - May 8

Renewal & Growth For Today's Ministers

Dick Busch, Burt Newman

May 27 - June 4

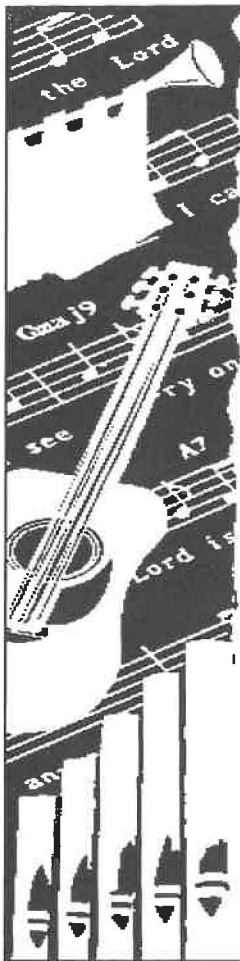
Summer Refresher

June 9 - July 11

Doctor of Ministry Studies

For further information
regarding any
of the programs listed above,
Call (703) 370-6600
FAX (703) 370-6234

3737 Seminary Road
Alexandria, Virginia 22304



SING A NEW SONG III WORSHIP CONFERENCE

All Saints Episcopal Church
Pawleys Island, South Carolina
November 7-10, 1996

Conference Speakers

The Rt. Rev. Michael Marshall The Rev. Charles Murphy, III
The Rt. Rev. FitzSimmons Allison The Rev. Ron McCrary
The Rt. Rev. Edward Salmon The Rev. Tory Baucum
& some of the All Saints staff.

Clergy, Music Directors & Lay Leadership

Due to remarkable interest and response we are happy to offer our 3rd Sing A New Song Worship Conference. Come join us for a long weekend of exploration into the joy and power of worship. This conference is designed to help congregations discover more about the "new song" the church is receiving from the Lord. We will share times of worship, teaching and fellowship which will give you new insights into the work that God is doing around the church.

Please call us, fax or send for a brochure:

All Saints Episcopal Church
3560 Kings River Road
Pawleys Island, SC 29585
(803) 237-4223
Fax: (803) 237-1958

100 Years for Vatican Letter on Anglican Orders

(Continued from page 13)

to Leo XIII, *Saepe officio*, of 1897 in which they made it clear that the Church of England had taught the doctrine of the eucharistic sacrifice in terms at least as explicit as those of the canon of the Roman Mass.

In the period following World War II, in which the Liturgical Movement was influencing the Roman Church, reforms of Pius XII and Paul VI decisively narrowed the gap between the Anglican Ordinal, which had descended from Thomas Cranmer, and the Roman Pontifical, which these two recent popes had both inherited from Leo XIII. Pius XII, in the apostolic constitution *Sacramentum ordinis* of 1947, made the "matter" of the sacrament in the Roman Pontifical to be simply the laying on of hands, as in the Books of Common Prayer. In *Pontificalis Romani recognitio* of 1968, Paul VI formulated the principle that would now guide the Latin rite for the ordination of all bishops: Keep close to the patristic rites and to those of the Oriental Church. By these liturgical shifts, Paul VI was helping to shape a new ritual context which might be seen to be favorable to the re-evaluation of Anglican orders within the Roman Catholic Church.

Vatican Council II marked a point of no return in such a trajectory. The promulgation of the council's Decree on Ecumenism, which recognized, but did not define, the "special place" of Anglicanism among the churches of the West, opened the way to the establishment of a dialogue between the Roman Catholic Church and the Anglican Communion, ARCIC, which now could officially take up the theological issues outlined by Leo XIII.

The historical significance of the ARCIC process, which led to its *The Final Report* of 1981, is that in the 1580s theological convergence had been reached by official representatives of the two churches on the specific issues which Leo XIII had said divided the churches: the essentials of eucharistic faith with regard to the sacramental presence of Christ and the sacrificial dimension of the Eucharist.

The "Canterbury Statement" of *The Final Report* concludes with these historic words: "We are fully aware of the issues



The Almy Liquid Wax Candle Free Trial

Our elegant solution to the mess, hazard and expense of traditional wax candles. Almy Liquid Wax Candles are made in our own Maine shop and are the best "oil candles" you can buy. They are also among the least expensive. QuikShip sizes fit most candlesticks and candelabrum — custom made sizes also available.

Free Trial. To try an Almy Liquid Wax Candle in your church please call us. Almy, since 1892 the nation's finest outfitter to the church and clergy.



C. M. ALMY & SON, INC.
10 GLENVILLE ST. BOX 2644
DEPT. Y1 GREENWICH, CT 06836
1.800.225.2569

Traveling?

Check our Church Directory listings
for a welcome invitation wherever you go

raised by the judgment of the Roman Catholic Church on Anglican Orders. The development of the thinking in our two communions regarding the nature of the Church and of the ordained ministry, as represented in our statement, has, we consider, put these issues in a new context."

However, in its *Response to the Final Report* of 1991, the Vatican, while approving the main thrust of the statement on eucharistic doctrine, asked ARCIC for clarifications concerning points, such as:

1. the essential link of the eucharistic memorial with the sacrifice of Calvary; and,
2. the certitude that Christ is present sacramentally and substantially.

In the light of this Vatican Response, ARCIC-II published in 1993 its *Clarifications of Certain Aspects of the Agreed Statements on Eucharist and Ministry*, and ARC-USA, the dialogue of the Episcopal Church with the Roman Catholic Church in the United States, in 1994 published an agreed statement of *Five Affirmations on the Eucharist as Sacrifice*. The United States Affirmations conclude: "The Eucharist as a sacrifice is not an issue that divides our two Churches." This judgment was confirmed by a statement of the Pontifical Council for Christian Unity in a letter of Cardinal Cassidy of March 11, 1994, to the co-chairmen of ARCIC in response to their *Clarifications*: "The agreement reached on Eucharist and Ministry by ARCIC-I is thus greatly strengthened and no further study would seem to be required at this stage."

Cardinal Cassidy expanded on this sentence in an important interview recorded in *The Tablet* in April 1996: "... ARCIC-I's final report, as clarified by ARCIC-II, with the above-mentioned exceptions [the question of women's ordination and the issue of the authority in the Church] is considered fully acceptable to the Catholic Church..."

In these ways, perhaps, the Vatican is preparing the ground for the reception by its people for a new stand which it may take some day in the future on Anglican orders. All signs, however, point to a serious canonical action, such as widespread conditional ordination for convert Anglican clergy, or a concrete liturgical step, such as official interim sharing of the Eucharist, based on the theological convergence claimed, delayed for well into the second hundred years, or another pontificate. Both churches have conducted a thorough internal review of the relation-

ship and at this point remain committed to the dialogue. The Archbishop of Canterbury will be the honored guest of Pope John Paul II in Rome in December, at which time the shape of things to come will be determined.

But a question remains before Anglicans as we mark this milestone of a century, and it has been formulated officially for the Episcopal Church in those words of our Standing Commission on Ecumenical Relations: "How do we deter-

mine an Anglican policy toward Rome if there is continued Roman silence on the issue of Anglican orders?"

(The author is professor of church history at the General Theological Seminary in New York City, and editor of Anglican Orders: Essays on the Centenary of Apostolicae Curae 1896-1996, published by Morehouse in the U.S., and by Mowbray's in other parts of the Anglican Communion.)

Synthesis

The weekly resource for preaching and worship in the Episcopal tradition with eight years of service to more than 2,000 clergy around the world

Well-researched commentary on all aspects of the Episcopal Sunday liturgy

1. Scripture — Exegesis and hermeneutics
2. Tradition — Church history and theology
3. Culture — Contemporary culture and literature
4. Hymnody — Classical, traditional and folk hymns
5. Postscript — Theological reflection on the Scripture

Respected writers

The Rev. Dr. J.H.W. Rhys, S.T.M., Th.D., Professor Emeritus of New Testament, School of Theology, Sewanee, Tenn. • **The Rev. Dr. Donald S. Armentrout, Ph.D.**, Professor of Ecclesiastical History, School of Theology, Sewanee, Tenn. • **Sue Ellen Armentrout, BA., M. Div.** • **Susan L. McLeod, BM., M. Mus. Ed.**, music director and co-ordinator of worship at Ascension Episcopal Church, Cartersville, Ga. • **The Rev. H. King Oehmig, D. Min.**

Satisfied customers

“What a wonderful day it was for me when I received Synthesis... This is an answer to my prayers. I have tried many other tools of this nature, but you always know what happens — whenever there is a lesson that is difficult, our lectionary varies from the material. Thank you for Synthesis.” — **The Rev. Howerd A. Shoech, St. Luke's, Plattsmouth, Neb.**

“I love to preach but I hate getting there. With Synthesis I don't have to reinvent the wheel every Saturday. It shortens the “getting there” process by providing quality work in five subject areas every week.” — **The Rev. Larry Britt, St. Andrew's, Mount Holly, N.C.**

Synthesis Subscription Reservation

YES, I want to inspire my parishioners every Sunday. Please sign me up for 58 issues — only \$120 a year. I may cancel any time and get a refund for all unmailed issues.

- Check enclosed for one year — \$120. (Make check payable to Pasha Publications. In Texas, please add sales tax or provide your tax exempt number.)
- Charge my VISA, Mastercard, American Express (circle one)

Acct. number _____ Exp. date _____ Signature _____

Name _____

Church _____

Address _____

City _____ State _____ Zip code _____

Telephone _____ Tax exempt # _____

Mail to: Pasha Publications, 1616 N. Ft. Myer Dr., Suite 1000, Arlington, VA 22209

Or fax to 703-528-3742 • Or call 1-800-424-2908

96CØTLC

"It is clear that in the church things are going to become more conflicted and more demanding before they get better. Meanwhile continued prayer and conversation become urgent as our best way ahead. The Witness matters mightily to that conversation wherein none of us can see ahead clearly. And some of us will admit that The Witness moves into our prayer life as well as our conversation." --Walter Brueggemann

The Witness

Discerning the way ahead.

The Witness considers today's societal, cultural and religious issues from a left-wing, Anglican and frequently iconoclastic perspective. Each issue is topical; study guides and back issues are available. For more information and/or a complimentary copy, call 313-962-2650; fax 313-962-1012. Or send \$25 to *The Witness*, 1249 Washington Blvd., Suite 3115, Dept. LC, Detroit, MI 48226.

Organist/Choir Director

seeks full time appointment
in large parish

- Experience with adult, youth, and children's choir
- Experience teaching individuals and classes
- Experience conducting instrumental ensembles

Send information about position to:

Cassandra E. Shuford
P.O. Box 33352
Charlotte, NC 28233

The General Theological Seminary

is seeking a new Director for its Center for Christian Spirituality. Candidates for this full-time faculty position must hold the Ph.D. or Th.D., and show evidence of broad experience as a spiritual director. Clergy of the Anglican Communion will be preferred. Those interested may contact Sub-Dean John Koenig for a complete job description. Formal applications must be submitted to Dean Craig Anderson by Oct. 15, 1996. Please send all relevant documents to: 175 9th Ave., New York, NY 10011. *The General Seminary is an equal opportunity employer.*

PEW CUSHIONS

Since 1877

R. Geissler Inc.

P.O. Box 432, Old Greenwich, CT 06970
Phone: (203) 637-5115

Subscribe today to

The Living Church.

See the special offer on page 4.

Benediction

A Moment to Remember

It was the young crucifer's first Sunday. When the final hymn began, she carefully and deliberately extinguished the candles on the altar. But "Rise up, ye saints of God!" has only three short stanzas, and by the time she had retrieved the processional cross and was ready to lead the vicar out of our small chapel, the hymn had ended and the organist had closed his book.

For an awkward moment we stood quietly, waiting for the now-silent march to begin. The vicar announced, "First verse again, please." But the organist didn't return to the page quickly enough, and the awkwardness was renewed momentarily.

But then a rare and wonderful experience began. Someone in a front pew started to sing, alone, the first line, "Rise up, ye saints of God!" The rest of us quickly joined in, a cappella, as the crucifer headed for the chapel doors. The vicar waited beside the front pews to speak his final words, but our small congregation wasn't finished singing yet.

Without hesitation we plunged into the second stanza, some now singing in harmony. Stronger voices supported quieter ones; all blended wonderfully. As we approached the end of the second stanza, the vicar again prepared to speak. But we were on a roll, and we sang the third stanza as well, with even more vigor.

As the hymn ended — for the second time — we stood in silence, stunned by the power of the moment. The vicar finally spoke his words of dismissal and we filed out, awed not only by what we had done, but also by how beautiful it had sounded.

Still reflecting on the experience a few days later, I telephoned the vicar. Together we reviewed the unique combination of circumstances which had spawned it: a first-time crucifer, who took longer than usual to extinguish the candles; a familiar hymn with three brief stanzas; and one person with the courage and the presence of mind to begin singing alone when the organ remained silent. And we agreed that even if such a thing could have been planned (by mortals, that is), it would not have been the same.

It is said that we remember moments, not days. This will be one of mine to remember. In the vicar's words, "It truly was a gift from God."

*George W. Bostian
Davidson, N.C.*

Stained Glass

EXCELLENCE

Celebrating our
75th year of
creating art
for today's
environ-
ment.
We serve
the
religious
and
architectural
communities -
worldwide.

First
Baptist Church
Tarrytown, NY
Jean Jacques Duval, Designer

Rohlfs Stained & Leaded Glass
783 South Third Avenue
Mount Vernon, NY 10550
800-969-4106



TRADITIONAL • CONTEMPORARY • RESTORATIONS

People and Places

Appointments

The Rev. **Richard Aguilar** is rector of St. Andrew's, 201 E. Nolte, Sequin, TX 78155.

The Rev. **Sandra Arrington** is associate rector of St. Paul's, 95 Westminster Rd., Rochester, NY 14607.

The Rev. **Scott Bellows** is curate of All Saints', 108 Church St., Frederick, MD 21701.

The Rev. **Angela Boatright** is assistant of St. Mary's (Manhattanville), 521 W. 126th St., New York, NY 10027

The Rev. Canon **Robert Brodie** is canon for ministry in the Diocese of Tennessee.

The Rev. **Allen Cherbonneau** is vicar of St. Joseph's, Box 161, Mentone, AL 35984.

The Rev. **Henry M. Cheves** is vicar of St. Paul's, 5th & Green Sts., Lee's Summit, MO 64063.

The Rev. **Gerald Collins** is curate of St. Augustine's, 292 Henry St., New York, NY 10002.

The Rev. **James A. Fisher** is rector of Church of the Advent, P.O. Box 261, Cape May, NJ 08204.

The Rev. **David P. Galletly** is pastor of Holy Family, 1866 S. 120th St., Omaha, NE, and St. Augustine's, Elkhorn, NE.

The Rev. **Steven Giovangelo** is rector of St. John's, 1514 Palisade Ave., Union City, NJ 07087.

The Rev. **Terri Heyduck** is assistant of Trinity/St. John's, 1142 Broadway, Hewlett, NY 11557.

The Rev. **Diane Hill** is rector of Church of Our Merciful Saviour, 473 S. 11th St., Louisville, KY 40203.

The Rev. **Will Wauters** is chaplain of the Lawrenceville School, Lawrenceville, NJ.

The Rev. **Matthew Zimmerman** is rector of Calvary Church, 713 S. Ohio St., Sedalia, MO 65301.

Ordinations

Deacons

Dallas — **Helen R. Betenbaugh**, assistant, Ascension, 8787 Greenville St., Dallas, TX 75243; **Diana N. Luck**, assistant for Hispanic ministry, St. Matthew's Cathedral, 5100 Ross Ave., Dallas, TX 75206; **Susan P. Price**, assistant, St. Matthew's Cathedral, 5100 Ross Ave., Dallas, TX 75206.

Nebraska — **Susan L. LeSueur**.

Priests

Central New York — **Paul A. Metzler**.
Dallas — **Nancy Hood**.

Retirements

The Rev. **Norman J. Amps**, as rector of Trinity, Dallas, TX.

The Rev. **Robert Bain**, Diocese of Western Massachusetts.

The Rev. **Brewster Beach**, as rector of St. Peter Lithgow, Millbrook, NY.

The Rev. **Clayton T. Holland**, as chief of chaplain services, Veterans' Administration Medical Center, Bonham, TX.

The Rev. **Richard F. Kuenkler**, as rector of Grace Church, Elmira, NY.

The Rev. **Edwin K. Sisk**, as rector of St. Theodore's, Bella Vista, AR; add: 2 Dodman Ln., Bella Vista, AR.

Resignations

The Rev. **Dan Gallagher**, as priest in charge of St. Thomas', Armenia Union, NY.

The Rev. **Joseph Harmon**, as rector of Grace, White Plains, NY.

The Rev. **H. Marshall Lowell**, as rector of St. Margaret's, Hibernia, FL.

The Rev. **William C. Warnky**, as rector of St. Andrew's, Farmers Branch, TX.

The Rev. **Craig A. West**, as rector of Church of the Cross, Ticonderoga, NY.

Deaths

The Rev. **Ian Mitchell**, priest of the Diocese of Los Angeles, died June 11 of leukemia in Indianapolis, IN, at the age of 69.

Fr. Mitchell was born in Hamilton, Ontario, Canada. He attended the American Conservatory of Music, Canterbury College, Butler University, and Nashotah House. He was ordained priest in 1958. He served churches in Anderson, IN, Chicago, IL, Bluff, UT and Los Angeles, CA. He was music director of Omega Productions since 1967. His compositions included *The American Folk Song Mass*; the *Funeral Folk Mass*, *Jazz Rock Mass*, and *Morning Glory*. Fr. Mitchell is survived by his wife, Mary, and children.

The Rev. **Roger Martin Lund**, non-parochial priest of the Diocese of Spokane, died of a heart attack on July 30 in Seattle, WA, at the age of 58.

Fr. Lund was born in White Salmon, WA. He was a graduate of Pacific Lutheran University, and received the M.Div. degree in 1965 from the Church Divinity School of the Pacific. He was ordained to the priesthood in 1965. He served churches in the dioceses of Alaska and Spokane before becoming non-parochial in 1971.

The Rev. **Charles Snowden**, retired priest of the Diocese of Pennsylvania, died in Easton, MD, on July 29. He was 88 years of age.

Fr. Snowden was born in Fenton, MI. He was a graduate of the University of the South, and was ordained to the priesthood in 1934. He served parishes in Nebraska, Texas, New York, Georgia, Kansas and Pennsylvania before retiring in 1972. He is survived by two sons and three grandchildren.

Correction: Because of a reporter's error, the ordinations listed in the Aug. 18 issue for the Diocese of Western Massachusetts were incorrect. The ordinations took place in the Diocese of Olympia.

Next week...

The primary role
of the parish priest

The Teal Curriculum

Teaches The Faith
and
Our Anglican Heritage

We Offer
Easy To Teach Courses
Which Cover
Every Aspect Of The Faith!

Now In Use Throughout
The Anglican
Communion!

For our free catalogue



THE TEALS

Dept. LC

P.O. Box 349

Granby, CO 80446

970/887-3806

800/332-8325 (TEAL)

SOLID OAK CHAPEL CHAIR



with:
PADDED KNEELER & BOOKCRACK
FIBRE RUSH SEAT or
UPHOLSTERED SEAT

Pews • Chairs • Pew Refinishing • Cushions
Painting & Decorating • Custom Woodwork
• Lighting Restoration

R. Geissler Inc.

P.O. Box 432, Old Greenwich, CT 06870
Phone: (203) 637-5115

Since 1877

College Services Directory

ALABAMA

Auburn University *Auburn*
ST. DUNSTAN'S CHAPEL & COLLEGE CENTER
The Rev. John W. Cruse, chap
Eu Sun 6; Tues 5:30

Tuskegee Univ. *Tuskegee*
ST. ANDREW'S
The Rev. Liston A. Garfield, r
Sun H Eu 11. Wed 12 noon
701 Montgomery Rd.

Univ. of Alabama *Tuscaloosa*
CANTERBURY CHAPEL
The Rev. David M. Bargetzi, chap
Sun 8, 10:30, 6; Tues 5:30; Wed 10
812 Fifth Ave.

CALIFORNIA

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

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

COLORADO

Univ. of Colorado *Boulder*
ST. AIDAN'S
The Rev. Don K. Henderson, chap; the Rev. Dr. Marilyn Thorsen, asst chap; Kathleen McGuire, music ministry
Sun Eu 8, 10:30 & 5. Dinner/discussion 6
2425 Colorado Ave.
(303) 443-2503

DELAWARE

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

FLORIDA

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

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

Univ. of Florida
CHAPEL OF THE INCARNATION
The Rev. Nancy Coppas Tiederman
Sun H Eu 11; Wed H Eu 12:15
1522 W. University Ave.
Gainesville 32603
(352) 372-8506

University of Miami *Coral Gables*
CHAPEL OF THE VENERABLE BEDE
The Rev. Frank J. Corbishley, chap
Sun Eu 8, 10; Dinner & Eu 6
1150 Stanford Dr.
Coral Gables, FL 33146

FLORIDA (cont.)

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

ILLINOIS

Southern Illinois Univ. *Carbondale*
ST. ANDREW'S
Sun: 8, 10. Tues 9:30
402 W. Mill

INDIANA

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

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

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

IOWA

Iowa State Univ. *Ames*
ST. JOHN'S BY THE CAMPUS
(meeting during renovation at 3727 Calhoun Ave., Ames, 50014)
Sun 8 & 10. Wed 12:05

KENTUCKY

Univ. of Kentucky *Lexington*
ST. AUGUSTINE'S/Canterbury
The Rev. Canon Christopher Platt
Sun H Eu 10:30 & 6; Wed 6
472 Rose St.

LOUISIANA

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

Southern University *Baton Rouge*
ST. MICHAEL AND ALL ANGELS'
The Rev. Gary E.A. Lawler, v & chap; the Rev. Floyd L. Knox, ass't
H Eu: Sun 11; Wed 6; Fri 12:15. Canterbury Club info (504) 357-8852
1666 77th Ave.

MARYLAND

Johns Hopkins Univ. *Baltimore*
CATHEDRAL CHURCH OF THE INCARNATION
4 E. University Parkway, Baltimore, MD 21218
The Very Rev. Van H. Gardner, Dean (410) 467-3750
Sun: 8 H Eu; 9:15 Adult Ed; 10:30 H Eu, Sun School (Nursery-12). Tues H Eu noon; Wed H Eu 7; Thurs 6 Taizé H Eu

MASSACHUSETTS

Harvard & Radcliffe *Cambridge*
THE EPISCOPAL CHAPLAINCY
The Rev. G. Stewart Barns (617) 495-4340
Sun 5; other as announced

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

Williams College *Williamstown*
ST. JOHN'S
The Rev. Peter T. Elvin, r
Sun H Eu 8, 10, Wed 7:15. HD 12:15, MP 8:50 wkdays
35 Park St.
(413) 458-8144

MINNESOTA

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

MISSOURI

UMC, Stephens College, *Columbia*
Columbia College
CALVARY
The Rev. James P. Fallis, r; the Rev. Rocky Rachal, chap
Sun H Eu 8, 9, 11:15. Wed 5:30. Student Gathering Thurs 5:30
123 S. 9th St. (573) 449-3194

NEBRASKA

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

University of Nebraska *Lincoln*
ST. MARK'S ON THE CAMPUS
The Rev. Don Hanway, v & chap
Sun Eu 8:30, 10:30, 5. Tues 12:30
1309 R

NEW JERSEY

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

Rider University *Lawrenceville*
ST. LUKE'S
The Rev. Dr. Virginia M. Sheay, r & chap
Sun HC 8:30, 10:30, Wed HC 9
1628 Prospect St., Ewing
882-7614

Refer to key on page 39

College Services Directory

NEW MEXICO

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

Univ. of New Mexico *Albuquerque*
CANTERBURY CAMPUS MINISTRY/St. Thomas of
Canterbury 425 University, NE 87106 (505) 247-2515
The Rev. Carole McGowan, r; Maureen Doherty, asst campus
minister
H Eu Sun 8, 10, 5 followed by student dinner, Wed 12:05.

NEW YORK

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

Univ. of Buffalo *Buffalo*
ST. ANDREW'S 3105 Main St. at Lisbon
The Rev. Peter Arvedson, Ph.D., r
Sun H Eu 8, 10, H Eu Tues 5:30, Thurs 9:30

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

NORTH CAROLINA

Duke University *Durham*
THE EPISCOPAL CENTER AT DUKE 505 Alexander Ave.
The Rev. Anne Hodges-Copple, chap
Sun H Eu and Dinner 5 (Center); Tues H Eu 12:15 (Duke
Chapel); Tues-Fri MP 8:00 (Duke Chapel)

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

OHIO

Kent State University *Kent*
CHRIST CHURCH 118 S. Mantua St.
The Rev. Robert T. Brooks, r 673-4604
Sun 8 & 10, 5 (Canterbury Club Eucharist)

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

PENNSYLVANIA

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

RHODE ISLAND

Univ. of Rhode Island *Kingston*
ST. AUGUSTINE'S 35 Lower College Rd.
The Rev. Norman MacLeod, v & chap (401) 874-2739
Sun 8 & 10; Tues 7:30 Mass for Peace followed by potluck
breakfast

SOUTH CAROLINA

**College of Charleston,
Medical Univ. of So. Carolina,
The Citadel**

GRACE CHURCH 98 Wentworth, Charleston
The Rev. Donald S. McPhail, r; the Rev. Paul S. Winton
Sept-May: Sun 8, 9, 11. Wed 5:30. Summer 8, 10. Wed 5:30

TENNESSEE

Austin Peay State Univ. *Clarksville*
TRINITY CHURCH 317 Franklin St.
The Rev. David Murray, r 645-2458
Sun Eu 7:30 & 10:30; Wed Eu 7; Thur Eu 10



The College
Directory page is published in
all January and September
issues of

The Living Church

To the Clergy: If your church
serves in a college commu-
nity, and your listing is not
included, please contact the
Advertising Manager for
information on rates.

To Parents and Friends:
The churches and chaplains
listed in this directory
welcome the names of
students, and don't forget to
write the students providing
them with the names and
addresses of the churches and
clergy serving the area.

TEXAS

Angelo State Univ. *San Angelo*
EMMANUEL / CANTERBURY ASS'N AT ASU
3 S. Randolph (915) 653-2446
The Rev. John Loving, r; the Rev. Michael Smith, ass't r & chap
e-mail: FrMikeS@aol.com
http://LARRY.ANGELO.EDU/direct/orgs.htm
Sun H Eu 8 & 10:30; Mon noon (lunch & fellowship); Thurs 5:30
(H Eu & Dinner) at St. Luke UMC on campus

Rice University *Houston*
TEXAS MEDICAL CENTER 6265 S. Main
AUTRY HOUSE—Collegiate Chapel of St. Bede
Sun Eu 5 p.m.

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

**Univ. of Texas
Houston-Tillotson**
ST. JAMES CHURCH 3701 E. M.L. King, Jr. Blvd.
The Rev. William B. Miller, v Austin, 78721
Sun 8 (Rite I) without music, 10 (Rite II) Sung Eu

UTAH

Univ. of Utah *Salt Lake City*
EPIPHANY HOUSE 75 S. University St., 84102
The Rev. JoAnn Z. Leach, chap
Thur Eu 5:30

VIRGINIA

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

Univ. of Virginia *Charlottesville*
ST. PAUL'S MEMORIAL CHURCH 1700 University Blvd.
The Rev. David Poist, r & chap; the Rev. Paula Kettlewell,
assoc & chap; the Rev. Wayne Ray, assoc & chap; the Rev.
Thomas Milam, p
Sun 8, 10 & 5:30. Student Fellowship Wed 5

Virginia Wesleyan *Norfolk*
GOOD SAMARITAN 848 Baker Rd., VA Beach
The Rev. Robert Lundquist, v (757) 497-0729
Sun Eu 8, 10:30 E-mail: goodsam@norfolk.infi.net

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

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

WASHINGTON

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



Classifieds



BOOKS

ANGLICAN THEOLOGICAL BOOKS—scholarly, out-of-print — bought and sold. Send \$1 for catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.**

NOTES ON THE CELEBRATION OF THE EUCHARIST, Bruce Ford, \$7.50. **Making Eucharistic Vestments on a Limited Budget**, Linda Hall, \$10.50. Hymnary Press, 1223 Southeast Blvd., Spokane, WA 99202. VOICE/FAX (509) 535-6934. E-MAIL HymnaryP@aol.com.

CATECHUMENATE

CHRISTIAN FORMATION: A Twentieth-Century Catechumenate by the Rev. William Blewett, Ph.D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bish ops, priests, seminary faculty, laity. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. **Christian Formation Press, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.**

CHURCH FURNISHINGS

TRADITIONAL GOTHIC chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers, Sewanee, TN 37575. (800) 662-4466 or (615) 598-0208.**

FOR SALE: 16 new chapel chairs with back book racks — kneelers can be added — in dark walnut finish. Call **1-800-662-4466.** Ask for **John.**

CHURCH MUSIC

ST. MICHAEL'S MASS, RITE II. Send \$3.00 for packet w/accomp. and pew editions. **Benjamin Harrison, 6902 W. 52nd Pl., #2A, Mission, KS 66202.**

THE HYMNARY II: A Table for Service Planning, \$18.50. **The Psalms: Gradual Psalms for Cantor and Congregation,** James Barrett, \$26.00. Hymnary Press, 1223 Southeast Blvd., Spokane, WA 99202. VOICE/FAX (509) 535-6934. E-MAIL HymnaryP@aol.com.

COMPUTER SOFTWARE

INEXPENSIVE EPISCOPAL SOFTWARE: 79 & 28 BCP, RSV & NRSV Lectionaries, Canonical Parish Registry, BOS, LFF, Christian education, Spanish BCP & BOS, music libraries, Lectionary Index, membership & contributions, Revised Common Lectionary. For DOS, Windows, Macintosh. **Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751; (970) 522-3184.**

CONFERENCES

CELEBRATE 3,000-YEAR HISTORY of Jerusalem with Bishop Walker of Long Island. 10 days only \$1,698. December 2, 1996, deluxe hotels, round trip airfare, sight-seeing, meet the Mayor of Jerusalem, walk the walls, full day conference/entertainment and more. Respond and receive gift with this ad. Special price for clergy. Call: **Everett, Journeys Unlimited 800-486-8359.**

NEEDLEWORK

BEAUTIFUL NEEDLEPOINT KITS: Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (800) 784-1958.**

ORGANS

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

ORGANIZATIONS

ANSWER ARCHBISHOP CAREY'S CALL to the Anglican Communion to revitalize Anglican Catholicism. Join **The Catholic Fellowship of the Episcopal Church, Conrad Noel House, P.O. Box 646, Sunapee, NH 03782.**

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

PILGRIMAGE

SAINTS & SINGERS: ENGLAND from Canterbury's 1400th Anniversary Celebration to Salisbury's Southern Cathedrals Festival, July 10-21, 1997 with the Rev. Nancy and Mr. Robert Roth blending spiritual and cultural enrichment. Call **The Teleios Foundation 1-800-835-3467.**

POSITIONS OFFERED

WANTED: Executive director for diocesan camp, conference and retreat center. Applicants should have experience in administration, communication, marketing, personnel and facilities management. Must be an outgoing Christian who can relate to all ages and enjoys living and working in a rural setting. Bachelor's degree required. Contact: **The Rev. Mary-Pat Ashby, the Diocese of Maryland, 4 E. University Parkway, Baltimore, MD 21218. (410) 467-1399.**

WASHINGTON NATIONAL CATHEDRAL is seeking nominees for Canon Precentor. Post open. Unique opportunity. Names and/or resumes accepted through September. All correspondence and inquiries to: **The Rev. Canon Elton Smith, Executive Director for Program and Ministry, Massachusetts and Wisconsin Ave., NW, 20016-5098. Telephone (202) 537-6226; FAX (202) 364-6600.**

SEEKING: SPIRITUAL FRIEND, RECTOR, to join with us in our celebration of our love and life in Christ. St. Mark's is a loving parish of 250 with strong lay support and a loving music ministry. Located in Aberdeen, SD, a city of 26,000 in the Dakota heartland, providing a safe, healthy and comforting environment for any family. We seek a priest to lead us, teach us and grow with us as we identify new ministries to utilize our newly-built parish activity center (gym and offices). St. Mark's is the "GEM" of the Dakotas. Please consider sharing and joining your ministry with ours. To receive an application and parish profile, write to: **Karen Anderson, Search Committee Chairperson, St. Mark's Episcopal Church, P.O. Box 22, Aberdeen, SD 57401. Positions closes 10/15/96.**

DIRECTOR OF MUSIC, part-time: St. Mark's Episcopal Church, Mt. Kisco, NY, seeks a director of music—professionally trained and experienced organist/choirmaster—to be responsible for adult choir, girls' choir (including RSCM training), and children's choir and having excellent skills on 2-manual pipe organ. Traditional service and informal service each Sunday and 3 weekly choir rehearsals. Work directly with the rector in establishing a ministry of music to serve the liturgical and spiritual needs of the parish, administer the music budget and assist in involving parishioners in music as an integral part of the worship of the church. Must be able to work well with people of all ages in a diverse and growing parish setting. Some medical and pension benefits included. Salary dependent on qualifications. Please send resume to **St. Mark's Church, 85 E. Main St., Mt. Kisco, NY 10549.**

POSITIONS OFFERED

ASSISTANT RECTOR. Experienced priest with success in Christian education and/or lay ministry development. Rapidly growing parish on Philadelphia's Main Line. For detailed description, write: **Assistant Rector, P.O. Box 334, Paoli, PA 19301.**

FOR RENT

DISNEY WORLD vacation villa. Sleeps 6. Deluxe 2 BR, 2 BA, full kitchen, washer/dryer, pool, private telephone, tennis. Special rates: \$82/nite, \$500/week. **1-800-684-6492 (ext. 2713).**

RETREATS

RACA WEST RETREAT, Oct. 27-29. The Sahara, Las Vegas. \$119. Call **Ed G. (520) 648-3242.**

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.**

ALLEN MDC 42 ORGAN. 2 5-octave (61 note) manuals; 32 note concave AGO pedalboard; 34 ranks; 2 built-in speakers, plus two optional external speakers. Price \$4,900. Call **(941) 383-1157,** or write for full specs to: **Edward S. Hoyt, P.O. Box 8088, Longboat Key, FL 34228-8088.**

Classified Advertising Rates

(payment due with order)

- 43¢ per word for one insertion; 39¢ per word per insertion for 3-12 insertions; 37¢ per word per insertion for 13-25 insertions; and 35¢ per word per insertion for 26+ insertions. Minimum rate per insertion is \$4.50.
- Blind Box (keyed) advertisements, same rate as above, add three words (for box number) plus \$3.30 service charge for first insertion and \$1.65 service charge for each succeeding insertion.
- Resolutions and minutes of church organizations: 34¢ per word.
- Copy for advertisements must be received at least 26 days before publication date.

The Living Church

P.O. Box 92936

Milwaukee, WI 53202-0936

Fax: 414-276-7483

Attention, Readers

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

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

Church Directory



Washington, DC

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

Wilmington, DE

CATHEDRAL CHURCH OF ST. JOHN
 10 Concord Ave., 19802 (302) 654-6279
 The Very Rev. Peggy Patterson, dean
 Sun H Eu 7:30 & 10:30, Tues 12:10, Sung Compline Wed 8:30

Hollywood, FL

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

Augusta, GA

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

Honolulu, HI

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

Riverside, IL (Chicago West Suburban)

ST. PAUL'S PARISH 60 Akenside Rd.
 The Rev. Thomas A. Fraser, r
 Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

Indianapolis, IN

CHRIST CHURCH CATHEDRAL
 Monument Circle, Downtown
 The Very Rev. Robert Giannini, dean
 Sun Eu 8 & 10

Brookline, MA

ALL SAINTS 1773 Beacon St.
 The Rev. Dr. David A. Killian, r, the Rev. Lyle G. Hall
 Sun H Eu 8 & 10:30

Kansas City, MO

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

St. Louis, MO

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

Newark, NJ

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

New York, NY

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

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

Trinity Welcome Center (in Trinity Church, Broadway at Wall St.) Mon-Fri 10-12; 1-2:30 ex Thurs 10-12; 2-2:30.

Trinity Museum (in Trinity Church) Sun 1-3:45; Mon-Fri 9-11:45 & 1-3:45; Sat 10-3:45.

Trinity Churchyard (north & south of Trinity Church) Sun 7-3; Mon-Fri 7-3:45; Sat 7-3.

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

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

Gettysburg, PA

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

Philadelphia, PA

ANNUNCIATION OF THE B.V.M. Carpenter & Lincoln Dr.
 The Rev. David L. Hopkins, r
 Sun Mass 10. 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

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

Arlington, TX

ST. ALBAN'S 911 S. Davis Dr.
 Sun Eu 7:45, 9, 11:15 & 6.
 Daily Eu (817) 274-7826

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. Frederick C. Philputt; 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

San Angelo, TX

EMMANUEL 3 S. Randolph (Downtown)
 The Rev. John H. Loving, r; the Rev. Michael A. Smith, ass't; the Rev. Robert B. Hedges, past. ass't
 Sun H Eu 8 & 10:30. Christian Ed 9:30. Eu Wed 5:30, Thurs noon, H/A

Milwaukee, WI

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

St. Croix, Virgin Islands

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

Paris, France

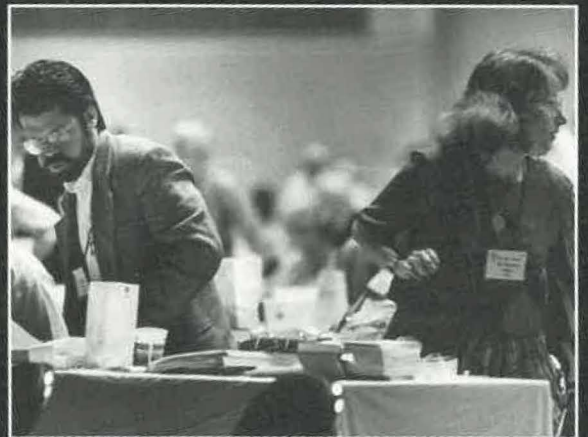
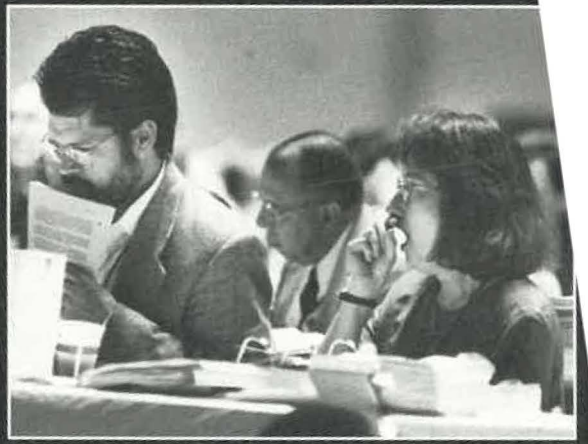
THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
 23, Avenue George V, 75008 Tel. 011 331 47 20 17 92
 The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Rosalie H. Hall, M. Div., canon missionary; the Rev. George Hobson, Ph.D, canon
 Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu

KEY - Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

Encourage attendance among your parishioners and those traveling. Invest in a Church Directory listing.

Catching the candid moments of General Convention

Let us keep you
up to date with
the only weekly
publication
covering the
convention
issues.



General Convention 1994

Don't miss the offer on page 4.