

The Living Church

March 16, 1997 / \$1.50

Parish Administration Issue

The Magazine for Episcopalians

Parish
Nursing
on the
Rise

page 14



March 16, 1997

Lent 5

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Quote of the Week

The Most Rev. Edmond Browning, on his last year as Presiding Bishop: "I'm really looking forward to Dec. 31."

In This Corner

'I Hate Lent'

"I hate Lent," a fellow priest, about my age but ordained far longer, announced one day. I thought for a long time about what he had said and recognized that I, too, hate Lent. Not Lent as it is supposed to be, but Lent as it controls the lives of parochial clergy. Having told my vestry that I would be spending much more time in Lent in prayer, meditation and study, I raced into full swing, ensuring that the parish was enabled to observe a holy Lent, and that all the regalia demanded for Holy Week and Easter was in place. Rather than setting aside extra time, I was at the copier, on the phone, working with the altar guild and the worship committee. The time I had for extra prayer was devoted to thanksgiving for the service of the musicians, the acolytes, and the rest of those involved in celebrating our greatest festival. In that week, instead of my usual one sermon, I must prepare five. Instead of being spiritually refreshed, I, like most clergy, am exhausted!

Perhaps the so-called mega-churches, with enormous staffs, can find ways to send out their clergy one by one on retreat. But in these churches, or even those blessed with the presence of a secretary, we simply shift the burden from the ordained to the laity. Now they can find out about the "priesthood of all believers"; now they can join the ranks of those ready for collapse. Any way we do it, we are failing to control a holy Lent. We are not stating clearly to our parishes the purpose of this season.

Many people will not understand. If they

Sunday's Readings

Lasting Influence

Lent 5: Jer. 31:31-34; Ps. 51 (or 51:11-16); Heb. 5:(1-4) 5-10; John 12:20-33

Every election season brings the curious spectacle of candidates spending many times a job's annual salary in an effort to gain it. The real prize, of course, is power. The body of Christ is not immune to this value, for numerous church leaders in every age have used their positions to satisfy personal control needs. Indeed, most of us are to some degree enchanted by the exercise of authority, and many gauge personal and professional success by the number of people who do our bidding.

Paradoxically, however, the wielding of power is seldom the lasting joy that we think it is. The "swift and varied changes of the world" have a way, over time, of putting

attend a weekly Lenten meditation and are faithful on Sundays, what extra work is there for the clergy? Why don't the priests just take the time they need? There is no realization that mail, for example, does not go away by not being read. Rather, it seems to breed, so the pile that needs attention is 10 times larger after being ignored for two days.

In small churches, the faithful members are also carrying a share of the work often to the point that they, too, are unable to "watch and pray." The clergy cannot and must not lean on them even more in this season.

Is it possible that we can accept the Eucharist as the great celebration it is meant to be, and make it the heart of our Easter worship? Can those who wish bring flowers, rather than going through an elaborate routine of memorials being given, and a church looking as though an interior designer had decorated it?


Can we, perhaps, watch and pray throughout Lent, and let the glory of Easter tell its own story? Granted, we are Episcopalians, the "Frozen Chosen," and we are grounded in "We have always done it this way." But while we have selected this day to celebrate the Risen Lord, we must remember that his Resurrection is a part of our lives at all times. Yesterday, today, tomorrow and forever, we are the Easter people!

Our guest columnist is the Rev. Alison B. Cook, priest-in-charge of Church of Our Saviour, Lebanon Springs, N.Y.

"down the mighty from their thrones." Inevitably, in the words of today's gospel, "the ruler of this world will be driven out."

It is Jesus himself who is the pattern and model of where lasting influence is found. Christ didn't seek his own greatness and glory, and neither did he grab power over others. Quite the contrary, his delight was in reverent submission to the will of his father — selfless obedience even to death on the cross.

Power that abides is the fruit of humility and of radical obedience to God's will. And it's ultimately people like Francis of Assisi and Mother Teresa of Calcutta who transform the world with Christ's own power. "Those who love their life will lose it," Jesus tells us. "Whoever serves me, the Father will honor."

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Letters

Leaving the Familiar

Roger D. White raises a good question about the Concordat of Agreement and apostolic succession [TLC, Feb. 16]. As an Anglo-Catholic, I share with him an uneasiness about "temporarily" suspending the preface to the ordinal.

Perhaps, however, we Anglicans are being called to an Abraham-like faith to leave behind the familiar and venture forth. Lutherans believe that they have preserved apostolic succession through their confessional writings. That is to say, they acknowledge the content, if not the outward and visible sign (the mitred bishop with crozier in hand). Practical experience has shown us that neither "tactile" succession nor elaborate gesture is a guarantee of orthodoxy in our own communion.

If the Concordat passes, our bishops will be consecrated validly by other Anglican bishops, as they always have been. Our priests and deacons likewise. All that is required is that we recognize

that God has given the same "credentials" to Lutheran pastors, and even this is an interim step. Future Lutheran presbyters and bishops will be ordained with Anglicans participating, so that within a season, our ministers will, in fact, have the same orders.

The Lutherans I have known are faithful, scholarly, orthodox and committed to the one, holy, catholic and apostolic faith. It seems to me that we have much to gain by this proposal.

(The Very Rev.) Dow Sanderson
Ecumenical Officer
Diocese of South Carolina
Charleston, S.C.

I'm holding up an "applause!" sign for the letter by Roger White. No, sir, you are not the only voice raised in concern for the "temporary" and "in this case only" suspension of the requirement of ordination by apostolic succession.

Even a temporary suspension raises the

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

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NEWS: THE LIVING CHURCH's chief sources of news are correspondents and news releases from church agencies. 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. Periodicals 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.

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Volume 214 • Number 11

Letters

question of the full authenticity of Holy Eucharist celebrated by clergy whose denominations have not endorsed the fourth part of the Lambeth Quadrilateral. As much as we respect and recognize the presence of Jesus Christ in all sincere worship, as in services called Holy Communion in other churches, our stand, in context of the Quadrilateral, has always been that fully faithful and authentic Eucharist requires the celebrant be within the historic episcopate. To date, I have not seen this addressed in any publications dealing with this issue.

Before anyone holds up a different sign saying "applesauce!" I want to point out that true ecumenism does not require any denomination to "give up" any tenet of its position for the sake of wider unity. To do so is to misunderstand the need to honestly agree to disagree in charity, but to cooperate in any and every way possible with all denominations and with other faiths, especially in efforts of social service and social action.

*(The Rev.) Sinclair D. Hart
Williamstown, Mass.*

Other Lutherans

In the issue featuring the Concordat of Agreement [TLC, Jan. 19], there is a sidebar about "the other Lutherans," in which it was said about the Lutheran Church-Missouri Synod, "Its primary tenets were defined in the 1840s by Carl Walther: 'The Lutheran Church was the church, without which there was no salvation ...'" I question how fully the sidebar was researched.

For example, in W.H.T. Dau's English translation from the German of "The Proper Distinction Between Law and Gospel" (St. Louis: Concordia Publishing House, no date), C.F.W. Walther said on June 19, 1885:

"It is, therefore, an awful mistake to claim that men can be saved only in the Lutheran Church. No one must be induced to join the Lutheran Church because he thinks that only in that way he can get into the Church of God. There are still Christians in the Reformed Church, among the Methodists, yea, among the papists ..."

In more recent time, the LCMS brought

many Anglican priests out of Nigeria to study at Concordia Seminary, St. Louis. I remember taking two priests with me during the 1979-80 school year almost every Sunday to the suburban St. Louis County parish where I was a member at the time. The LCMS did at no cost for the Anglican Communion what we were not doing for ourselves.

There would be those in the LCMS that would agree with the radical statement in quotes in the sidebar. Yet, the picture it wove is not the full tapestry of the history and people I know in the LCMS. What purpose did this misrepresentation serve?

*Bob Chapman
Lynnwood, Wash.*

True or ...

The recent letters in response to Fr. Simons' article concerning the church as the family of God [TLC, Jan. 5] illustrates an essential problem we now face in any discussion regarding "truth" within our church. Simply stated, we are now so strongly polarized that any discussion



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about "truth" or the "truth of scripture" is reduced to strong either/or arguments. In attempts to argue one point of view, portions of the scripture which support an argument are highlighted, while ones that do not are ignored.

The assumption, of course, is that if one "truth" is true, then all other "truths" are negated or false. This kind of thinking does violence to the very fabric of both scripture and theology. The recent letters demonstrate this. For example, scripture

affirms a number of truths regarding the topic under discussion. Among them:

All humans are children of the same Creator. The Jews are the household of God. All Christians are "born again" into a relationship with God by the Spirit who gives us a spirit of adoption by which we can cry "abba" or father or more accurately "daddy." (OK, make it "mommy" if you must.) Individual Christians are members of the body of Christ and as such heirs of God.

Rather than fight about the truth of these seemingly contradictory statements, why not embrace them all as true? Hence, all Christians share in a common humanity, are joined in kinship to our Jewish sisters and brothers, and brought into a new and intimate relationship with God by God's grace and not by our efforts.

Sometimes what appears on the surface to be contradictory is an expression of a deeper reality.

(The Rev. Canon) Kevin Martin
Austin, Texas

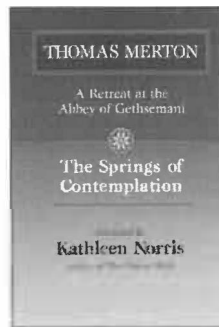
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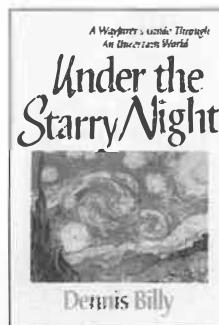
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No Sex, Please

The recent events in the Diocese of Long Island brought to mind a story from my Methodist youth. My home town parish, a spirited mix of Welsh and Norwegian Methodists, is located in north-western Wisconsin, midway between Minneapolis/St. Paul and Duluth/Superior.

I was janitor of the church during my high school days in the early '50s, and the pastor, a large and amiable man, was pleased and supportive of my dusting off a fine old hymn-board which I found in the church cellar.

On one of the monthly family shopping trips to Minneapolis, therefore, I purchased a hymn-numbers set at a Lutheran supply store, and began posting the Sunday hymns week by week. The set came, however, with the names of the Sundays and holy days of the church year, and I began posting them as well. Much of this was quite exotic for Methodists 40 years ago, but the Sundays of Advent and Christmastide slipped by without comment. Epiphany was a bit of a problem, but with the now not much used "Gesima" pre-Lenten Sundays, we began sailing really uncharted waters. Septuagesima slid by with some puzzlement and frowning, but on Sexagesima the pastor sprinted to the hymn-board before Sunday service, quickly snatched the sign, and announced for all in the nave to hear: "There will be no sex in the Methodist Church!"

David J. Strang
Wilkes-Barre, Pa.

'Elite Ranks'

I have been reading with interest but no real surprise the letters regarding the difficulty people have encountered trying to join the Association of Anglican Musicians. I, too, tried to enter the elite ranks, but to no avail.

For more than 35 years I have been a

Letters

professional church organist. It is only within the last two, however, that I have been working for an Episcopal church. Since it is quite different and more structured than the other denomination I work for, my priest encouraged me to join AAM for information and support. I wrote to the address provided, received forms to be filled out: two recommendations by current members and one recommendation from a priest. Finding a priest to recommend me wasn't a problem; the member advocates were another matter.

As a member of the American Guild of Organists for many years, I inquired of several fellow members as to who in our chapter was also in AAM. None was. Last summer my parish sent me to Sewanee for a church musicians conference. I dutifully took my two forms with me — where better to find sponsorship than in a group of Anglican musicians? Of the more than 120 people attending, about 11 were AAM members. When I approached a couple for sponsorship, the response was “we don't know your work.” I had music and my organ shoes with me and inquired about perhaps using the university chapel

organ. I was told this was not possible. One did agree to send me a list of members in my geographic area. To date it has not arrived.

I have wonderful people to turn to and my priest has been most helpful. Thanks to them I am becoming more comfortable and confident within the structure of the Anglican service. I feel, however, that AAM is missing a wonderful opportunity to be of service to organists just beginning in this tradition.

Roberta Monson
Decatur, Ill.

Several letters have been written recently regarding the Association of Anglican Musicians (AAM). My concern with AAM is not its membership policy but with a matter far more significant.

As rector of a parish that despite a limited budget tries very hard to provide continuing education for its musician and tries to do so using conferences within the Anglican tradition such as AAM and the Royal School of Church Music, I have been distressed at the lack of training/con-

tinuing education these have provided in the area of what could be called “renewal” or “praise” music.

I consider myself a classically trained musician and have a deep respect and love for classical and traditional music. However, as one who has served Anglican congregations in Europe and the West Indies and worshiped with Anglican congregations in the Middle East and Africa, I am very much aware that “renewal” and “praise” music is very much Anglican and very much in use everywhere, except in the relatively small branch of Anglicanism known as the Episcopal Church, U.S.A. Unfortunately most of our musicians are unfamiliar and untrained in this facet of Anglican hymnody and song. I wish our continuing education opportunities would live up to their name in this area.

(The Rev.) Benjamin Shambaugh
St. John's Church
Olney, Md.

Questions Arise

The comments in John C. Belt's letter [TLC, Feb. 16] that the decision of the

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7. O sacred head, sore wounded
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9. Come, ye faithful, raise the strain
10. Love's redeeming work is done
11. Good Christians all, rejoice and sing!
12. The day of resurrection!
13. This is the feast of victory
14. Alleluia! alleluia! Give thanks
15. Lift your voice rejoicing, Mary
16. Come away to the skies
17. Now the green blade riseth
18. The whole bright world rejoices now
19. At the Lamb's high feast we sing
20. Christ is alive!
21. Look there! the Christ, our Brother, comes
22. This joyful Eastertide
23. Jesus Christ is risen today

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court in Hawaii concerning the legality of a marriage there affects only the actions of the state of Hawaii, not of any church or religious organization, and in Fr. Webber's Viewpoint article that the church should disestablish marriage, do not completely address the problem.

Our federal constitution requires each state to give full faith and credit to the laws of other states. An effort is being made in Congress to limit this requirement with respect to marriages. Unless that effort is successful and held to be constitutional, a marriage recognized as valid in Hawaii must be recognized as valid in all other states.

One question then is whether a church will recognize as valid a marriage conducted before any authority. If so, the church should recognize as valid anywhere in the U.S. a marriage recognized as valid in Hawaii.

If a church decides not to recognize certain marriages as valid, other questions arise, among them:

Which marriages will not be recognized? How about second, third or fourth marriages performed elsewhere after our clergy have declined to permit them? In our church, who can make a binding decision: the General Convention by amending the canons or by resolution, each diocese, each parish?

As Fr. Webber writes, the choices are not clear. I believe that finding the proper response will require a lot of prayer, thought and discussion, and an effort to develop light and understanding rather than heat.

*Joseph G. Gamble, Jr.
Birmingham, Ala.*

About That Stool

In his letter [TLC, Feb. 2], Gary Dean Lindsay seems to ground his belief that "God's abundant grace will flow into our churches as we bless the relationships of same-gender Episcopalians," in what he calls, "our Anglican heritage of scripture, tradition and reason," as though these are authorities among which one may choose.

What Richard Hooker, to whom this triad is usually attributed, actually said in *Of the Laws of Ecclesiastical Polity* was this: "What Scripture doth plainly deliver, to that the first place of credit and obedience is due; the next whereunto is whatsoever any man can necessarily conclude by force of reason; after these the voice of the Church succeedeth."

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what our Anglican heritage can be used to legitimate. The common talk of a three-legged stool of scripture, tradition and reason as being distinctively Anglican is misleading unless one envisages a stool with one long, one medium and one short leg.

*(The Rev.) W. Francis B. Maguire
Church of the Good Shepherd
Bonita, Calif.*

Gary Dean Lindsay makes statements, poses questions and draws conclusions, but he does not address an important issue — one that I have never heard raised. It is simply this: If same-gender relationships are made legal by a “marriage license” which “grants numerous civil benefits” to the couple, does it also impose civil responsibilities upon that couple that require any separation, divorce, settlements, custody rights, etc., to be in accordance with the state laws and judgments of legally constituted courts? Will the laws promise lifelong “marriage”?

I have never seen or heard mention of what happens — legally or spiritually — when the couple may decide to dissolve that legal relationship. Will the state allow couples who no longer choose to be together to simply drift apart, or must there be a “divorce” in accordance with applicable laws? And what if one partner decides to seek to be joined “legally” to another person of either gender? Is he or she free to do so?

Has anyone given thought to what a complete cycle of same-gender “marriages” entails legally? It would seem to me that regardless of how important and desirable it is for the church to be caring and compassionate to all people, we probably should allow “the state” to do its thing first, asking God to help us discern his will before we lock ourselves into positions that run contrary to scripture, tradition and reason.

*(The Rev. Canon) Beverly Barge
St. Peter's Church
Lake Mary, Fla.*

A GATHERING OF HOMILIES

By

THE RT. REV'D W.C.R. SHERIDAN
Sometime
BISHOP OF NORTHERN INDIANA

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Support Needed

Recently a priest of long standing was removed from his cure by his bishop. The decision was not made to benefit anyone, but was made for the sake of the parish. For all who knew of this action, and especially those who were personally involved, both the events that led up to it

Letters

and those that have followed have been painful. "Why?" seemed to be the most difficult question to answer. Sadness, anger and fear were the most obvious visible emotions.

I have studied critical incident stress and observed it first hand. I have become convinced that most of the stressors that weigh heavily on emergency responders also bear heavily on parish clergy. Over time, those stresses can cumulatively impair or destroy people, personally and professionally. I have seen "routine" stress when not recognized or acknowledged lead to divorce, alcoholism, the end of what could have been a longer career, and death. It is time that clergy embrace what can be learned from trained Critical Incident Stress people to help manage the stressors put on them in the normal conduct of parish ministry.

We need to create a support system to provide defusing, debriefing and other services, including family support. No longer is a caring bishop or a peer group adequate to deal with the real need.

*(The Rev.) David S. Hoag
Christ the Redeemer Church
Pelham, N.Y.*

Regime of Terror

Thank you for the Viewpoint article by Bishop Benitez [TLC, Feb. 9], which accurately reflects not only the statement of the Presiding Bishop concerning the Long Island issue but also his method of dealing with issues in the church. The demagoguery, exclusiveness in appointments, the power of self-appointed lobbyist groups, and the incestuous self-centeredness of liberalism in the church is taking its toll. For an "inclusive" church it is pretty "exclusive," and largely a regime of terror. The spin doctors do a great job but one day even their spin will cease.

*(The Rt. Rev.) Terence Kelshaw
Bishop of the Rio Grande
Albuquerque, N.M.*

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. Letters should be signed and include a mailing address.



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Concerns of the City in Focus at Pennsylvania Consecration

Bishops from dioceses throughout the Episcopal Church joined with Presiding Bishop Edmond L. Browning Feb. 22 to lay hands on the Rev. Charles Ellsworth Bennison, Jr., making him Bishop Coadjutor of Pennsylvania. Bishop Bennison, 54, will lead the diocese when the Rt. Rev. Allen Bartlett retires as diocesan bishop sometime in 1998.

The two-hour-plus service was attended by some 3,500 people in Deliverance Evangelistic Church, a modern structure in North Philadelphia which was chosen primarily because it can hold many more worshipers than any diocesan building. It is also symbolic of diocesan commitment to the city.

Commitment to the city was a dominant theme in the sermon by the Rt. Rev. Barbara C. Harris, Suffragan Bishop of Massachusetts. Both praising and chal-

lenging her home diocese of Pennsylvania, she urged the congregation not to lose heart in the face of "seemingly insurmountable problems of all kinds rampant in our society." She asked Bishop Bennison not to "demur from urging us out of the comfortable pew and challenging us to seek the welfare of the city."

A 170-member choir from some 60 congregations and a brass ensemble led the singing of hymns from *The Hymnal 1982* and *Lift Every Voice and Sing II*.

Among those presenting the bishop-elect for consecration were friends from parishes he served in Upland, Calif., and Atlanta, Ga.; faculty and trustees of the Episcopal Divinity School, where Bishop Bennison was teaching when he was elected last October; and representatives of the diocesan Episcopal Church Women and the Youth Council. The oblation bear-



Charles Penniman photo

Bishop Bennison's father (left) was at his son's side for the celebration.

ers included Bishop Bennison's daughters, Sarah and Kate.

Co-consecrating bishops included the new bishop's father, the Rt. Rev. Charles Bennison, Sr., retired Bishop of Western Michigan, and the Rt. Rev. Franklin Turner, Suffragan Bishop of Pennsylvania.

Barbara Ogilby

Conventions

The convention of the **Diocese of the Central Gulf Coast** was held Feb. 6-8 at Lakepoint State Park in Eufala, Ala.



Considerable time was spent discussing a proposal by the Rt. Rev. Charles Duvall, diocesan bishop, regarding the sexual behavior of clergy. In his convention address, Bishop Duvall proposed an amendment to a diocesan canon.

"Each member of the clergy (and each postulant and candidate in the process of ordination) is expected to be a wholesome example to all people," the bishop suggested. "This holiness of life includes, but is not confined to, the action of faithfulness to one's spouse and abstinence from sexual intercourse outside the bonds of holy matrimony."

Following discussion, the convention asked the standing committee and chancellors to study the proposed canonical change and bring a recommendation on the matter to the 1998 convention.

A diocesan budget of just under \$1.5

million was adopted, an increase of about \$70,000 over the 1996 budget.

Racism was a major focus of the convention of the **Diocese of Upper South Carolina**, which met Feb. 7-8 at St. Thaddeus Church, Aiken.



"Community in Unity and Diversity" was the theme of the convention, which included a video presentation, "A Class Divided," followed by small-group discussion.

The Rt. Rev. Dorsey Henderson, diocesan bishop, addressed convention during the opening Eucharist. He called for the diocese and all individuals to be committed to "having the mind of Christ that we might be the instruments of God for reconciliation and healing harmony in the world."

The only resolution adopted of the four presented to convention calls for every parish and mission to take steps toward

promoting better race relations.

The Rt. Rev. Mark Dyer, former Bishop of Bethlehem (Pa.), addressed convention and spoke of the Concordat of Agreement, to be proposed at General Convention in July.

The newest mission of the diocese, St. Matthias, Rock Hill, was admitted to convention.

A budget of \$2.3 million was adopted without discussion or questions.

"The Ministry of All the Baptized: to Seek and Serve Christ in All Persons," was the theme of the convention of the **Diocese of Easton**, Jan. 31-Feb. 1 in Princess Anne, Md.

Some sessions were held in St. Andrew's Church, and others on the campus of the University of Maryland, East-west Shore.

In his convention address, the Rt. Rev. Martin G. Townsend, Bishop of Easton, illuminated the vision of the Rt. Rev.

(Continued on next page)

Plans Made to Replace Coalition 14

The organization known as Coalition 14 has ended its existence, but its members have formed a new organization to promote ministry in small and rural dioceses.

C-14 was created in 1971 as the vehicle for the national church to funnel base budget support into the aided or "missionary dioceses."

"The coalition had met its goals," said the Rt. Rev. Rustin Kimsey, Bishop of Eastern Oregon and president of C-14. "But it has lost the support of some major players," the dioceses which had been members but had dropped out.

"It is time to bury the name Coalition 14," agreed the Rt. Rev. John Thornton, Bishop of Idaho.

The coalition, once up to 17 diocesan members, had only eight at this year's meeting. Representatives of those dioceses voted to disband C-14 but created a new organization, "Domestic Missionary Partnership." Bishop Kimsey will serve as convener, and members of the C-14 executive board will serve in the same capacity in the new organization.

Three members of C-14 — Eastern Oregon, Western Kansas and Idaho — currently receive financial assistance from the national church. The amount they receive is a line item in the national church budget, explained Diane Porter, senior executive for program at the Episcopal Church Center in New York City, who was at the meeting.

She added that there are also line items for support going to the dioceses with



Dick Snyder photo

Bishop Kimsey (right) leads the group forming a new organization for ministry in small and rural dioceses. With him are Margaret Hardy and Bishop Steven Plummer of Navajoland.

substantial Native American ministry. Those dioceses formerly received their money through C-14, but that stopped in 1990 with the formation of the Episcopal Council of Indian Ministries.

"It was the beginning of the end of C-14," said Chris Telfer of Eastern Oregon. She was the first woman, and the first lay person, to serve as president of C-14.

"C-14 was behind the curve in getting Native Americans involved," said the Rev. John Floberg of North Dakota.

"But it was ahead of the curve in every other area," said the Rt. Rev. Vern Strickland, Bishop of Western Kansas. He noted that several dioceses which became financially self-supporting continued membership because of a common interest in developing new methods for ministry, especially in small and rural dioceses.

He stressed the need for a group like C-14 in the national church "where there is collegiality, where there is acceptance."

Bishop Kimsey said there were "certain aspects of the coalition that we don't want to lose: the challenge process and accountability. The challenge process was used to question dioceses which made requests for national church funds.

In naming the new organization, the group agreed with Bishop Strickland that "We are a missionary church with a missionary soul. We represent the small churches, where the work of the church is being done. We're doing it where no one else wants to be."

C-14 members agreed to meet in Western Kansas next year and view a new youth ministry project there.

National church support of \$113,000 for Eastern Oregon, \$56,500 for Idaho and \$60,000 to Western Kansas was approved by the C-14 board for 1997.

The final C-14 meeting was held in Burlingame, Calif., Feb. 6-9.

Dick Snyder

Conventions

(Continued from previous page)

Henry C. Lay, first Bishop of Easton, and drew parallels between Bishop Lay's ministry and his own.

At the 1874 convention of the diocese, Bishop Lay had noted, "... For it seems that the episcopate is eminently a creative function; its true worth is seen not merely in strengthening the things that are, but in laying foundations for other things as well."

Bishop Townsend organized his thoughts around Matt. 6:25-33, the gospel for the Feast of St. Brigid, focusing on the final verse, "But



strive first for the kingdom of God and his righteousness, and all these things will be given to you as well." "Increasingly we do believe that ministry is most importantly a matter of living out our faith in the world, seeking and serving Christ in

all persons, making a lively connection between Sunday morning and the rest of our week," he said.

Among the resolutions adopted was one which will lead to deacons having vote as well as seat and voice at diocesan convention, and another which takes a further step toward repeal of the Vestry Act, an ancient Maryland law which many feel has outlived its usefulness.

A budget of \$547,061 was adopted.

Paul Stimson



Parish Nursing on the Rise

A growing movement responds to
the need of people for basic wellness.

By PATRICIA NAKAMURA

In the small North Carolina town of Black Mountain, Peg Buchanan has been a registered nurse for 18 years. For the past 15 months, she has also been a deacon at St. James' Church. She works at St. Joseph's Catholic Hospital in patient advocacy and risk management for the health care system. She works at St. James' as the parish nurse.

The widening gap between the technology of health care and its availability, and that between biological and theological concerns, has sparked the church's re-entry into the healing ministries. The parish nurse movement, and more recently, the National Episcopal Health Ministries, are responses to the need of many people for basic wellness and prevention strategies, as well as an examination of the ministries of Jesus and his disciples.

The parish nurse movement is truly ecumenical, even interfaith: a Jewish hospital may support a Roman Catholic nurse in a Lutheran church. Its founder, Dr. Granger Westberg, a Lutheran pastor, retired professor of religion and health at the University of Chicago and the University of Illinois, and hospital chaplain, posed a question in 1983: "What if a Christian nurse served on the staff of every Christian church?"

The idea grew out of various facets of his experience. As a hospital chaplain, he said, he learned that "doctors didn't know all the answers and that nurses are particularly valuable." When doctor-staffed community health clinics proved too expensive, it was the nurses who took over. Again, as a teacher at the University of Chicago, he saw that "nurses understood spiritual needs." It is vital, he said, to bring the spiritual dimension to healing. "Medicine can't neglect the spiritual."

Dr. Westberg has discussed the imbalance between area of greatest need and spending of greatest effort and money.

Writing in the Fall 1986 issue of the *Journal of Religion and Health*, he compared health systems in the United States and China. A group of physicians visiting China discovered that the Chinese people "are about as healthy as American people. Yet in China they were spending perhaps 80 cents of the health care dollar on prevention and only 20 cents on cure." By contrast, in America in 1980, "we were spending probably 98 cents of the health care dollar on cure and only two cents on prevention." Illustrating that problem, he has said, is the distribution of health care professionals, with 70 percent working with 1 percent of people, "the really sick," and only 1 percent working with the 70 percent who are "the well, to keep them well."

The second basis for parish health ministry is reuniting body, mind and spirit. The Rev. Jean Denton, deacon at St. Paul's Church, Indianapolis, and registered nurse, described the health care system as attempting to "divide the unity. [While it is] very comfortable with the physical aspects of life, [it] is uncomfortable with the spiritual aspects."

The church is not blameless. "The church is often uncomfortable with the biological part of life ... the church has split the spiritual (the truly good) from the physical (that which is passing away) ... Even now, the church often becomes uncomfortable when dealing with issues of bodily concern (sexuality, for example)."

The Parish Nurse Institute of Marquette University's College of Nursing in Milwaukee, Wis., defines this member of the pastoral team as "a registered nurse who facilitates the holistic health of a congregation and in so doing reclaims the healing ministry of the church/synagogue." Coordinator Rosemarie Matheus said, "I get calls from nurses who feel there is something missing in their practice; a need to address the total person whether at the bedside or in the community or in the schools."

The biblical underpinnings of healing ministry are strong.

The biblical underpinnings of healing ministry are strong.

Ellen Bogner (left) screens blood pressure at St. Luke's, Whitewater, Wis. The Rev. David Shoulders (below) of St. Paul's, Indianapolis, at a healing station during a Sunday Eucharist.

The second year the cost is split 50/50; the third year, 25/75. By the fourth year, the church assumes the entire cost. In some cities, large assisted-living-to-nursing-home complexes have begun to sponsor parish nurses.

One of Carolyn Lief's programs at St. James-by-the-Sea, La Jolla, Calif., derives from Romans 1:11-12: "For I am longing to see you so that I may share with you some spiritual gift to strengthen you — or rather so that we may be mutually encouraged ..." She leads a twice-monthly exercise class, "Feeling Fine," that goes on to lunch with "an extra portion to ... take home ... for another meal" and socializing, "for seniors, especially, but for any age, singles or couples." She writes articles for the church's monthly newsletter;

recent pieces covered Alzheimer's disease, violence, osteoporosis, high blood pressure, and "body and soul fitness" through "prayer walking." Ms. Lief's program is sponsored by the St. James Memorial Fund, and includes in her 20 hours a week "speaking for parish guild meetings and forums" and "participating in services of laying-on-of-hands for healing."

There are things the parish nurse specifically does not do. An information pamphlet prepared by the Health Ministries Association of Iowa clarifies the parish nurse's role in relation to that of strictly medically oriented practice: "... the nurse facilitates the use of available resources in the congregation and the community rather than provide directly "hands-on" health care services ... he/she does not duplicate other available nursing or medical services, but seeks to creatively bridge the gaps ..." Parish nurses are not allowed to perform such invasive procedures often associated with clinical nursing as drawing blood or giving shots.

Qualifications for the role of parish nurse are basic. The Minister of Health/Parish Nurse Education program of St. Luke's Hospital in Kansas City, Mo., lists among its entrance requirements: Current license as registered nurse in state of practice; graduate of state-approved school of nursing; commitment to an integration of spiritual aspects in a ministry of healing; knowledge of and personal involvement with congregational life. Baptist Hospital, Knoxville, requires two years of nursing experience within the past five years, and "evidence of satisfactory verbal and written communication skills."

At St. Luke's Church in Whitewater, Wis. nurse/deacon Mary Misner is director of health ministries and Ellen Bogner is parish nurse. Both take part in the ministry of preventing illness and maintaining health. They hold monthly



Luke the Physician writes in chapter 9 of Jesus' commissioning of the apostles to deal with both mental and physical ills: "And he gave them power and authority over all demons and to cure disease, and he sent them out to preach the kingdom of God and to heal." Matthew recounts this also, in chapter 10; verse 8 is specific: "Heal the sick, raise the dead, cleanse lepers, cast out demons." Paul, in his first letter to the Corinthians (12:9), lists healing as one of the gifts of the Spirit.

At a 1989 conference at The Carter Center in Atlanta, President Jimmy Carter challenged churches to accept "a new responsibility." He said, "I recently learned that one-third of the personal teachings of Jesus in the four gospels are devoted to healing." The challenge of the conference, he said, was "to derive from the different faiths common premises on which to build an acceptable, effective health program ... We must put our shared beliefs into action."

Parish nurses work toward that end with a wide range of activities that led Ms. Denton to state, "There is no typical day." Dr. Westberg, in his seminal book, *The Parish Nurse*, lists the basic roles: Health educator, counselor, teacher of volunteers, liaison with community organizations, and "clarifier of the close relationship between faith and health."

Cindy Day became the parish nurse at St. Luke's Church, Knoxville, Tenn., after completing the clinical pastoral education training at Baptist Hospital of East Tennessee. Her activities for the first half of 1996 included children's after school health programs, a Lenten series on health, twice-monthly Sunday blood pressure screenings, home visits, a sermon, an article in a newsletter, and individual counseling with parishioners on problems ranging from a child's sprained ankle, cancer and cataract treatment, post-stroke depression, to various medications and illnesses.

Ms. Day's position is jointly funded by Baptist Hospital and St. Luke's. In this plan, the hospital or other health care facility, for the first year, pays 75 percent of the nurse's salary, and the church is responsible for the other 25 percent.



Parish Nursing

Sunday clinics for blood pressure checks, diet review, teaching and talking with parishioners. They maintain a prayer chain, visit the homebound, and "take them to visit others."

Four basic models for a parish nurse program are set out in much of the literature. Ms. Denton, who has recently undertaken the newly created position of parish nurse consultant to the Episcopal Church, lists parish-based, hospital-based, paid, and volunteer.

In the first, "the nurse is from the same faith tradition and is from the community, so she understands the belief system and the religious practices of the parish." In the second, hospitals (and now long-term care facilities) "hire nurses into [their] program, educate them and offer continuing support . . . The hospital then, with the consent of the participating churches, assigns a nurse to the parish. Initially the hospital pays the salary, and the burden moves to the congregation over a period of four years." Some parish nurses split their time between church and hospital duties.



Deacon Peg Buchanan (right) of St. James', Black Mountain, N.C., counsels parishioner Jean Fenton on the use of her medication.

Some parish nurses are paid, with the advantage that "the nurse has clear accountability, is predictably available . . . The parish has more control over the program.

In the 10th chapter of Matthew, when Jesus commissioned the 12 "to heal every disease and every infirmity," he continued "... give without pay." And this, according to the International Parish Nurse Resource Center in Park Ridge, Ill., is the most common among the 2,500 parish nurses worldwide — the unpaid volunteer. They are often "nurses who are recently retired (full of experience, maturity and available time) or . . . at-home mothers who have energy to keep themselves involved in church work and in their profession."

Debbie Hooser, at Grace-St. Luke's Church in Memphis, Tenn., said, "I like not being paid." She has the freedom to structure the program and her time. Nancy Addison, of McComb, Miss., former medical missionary in South America as well as a hospital staffer, said she left hospital work because of the paper work, which sometimes seems to steal time from patient contact. "I saw an article, and I said, 'This is what I want to do!' This is my outreach."

At The Carter Center conference, past Surgeon General and passionate advocate for equitable health care C. Everett Koop said, "I was raised to consider my church . . . as a safety net (although of course we didn't call it that) for those less fortunate, either in health or in worldly goods. Yet today many church people separate their faith from action."

Granger Westberg's response is to call upon the church to motivate its people to lead healthy lives, and to "resume its concern with health care and to once again pick up the reins of innovation and leadership in this crucial and sometimes forgotten area of ministry." □

For More Information

The National Parish Nurse Resource Center
205 W. Touhy Ave.
Suite 104
Park Ridge, IL 60068

Sponsors the yearly Granger Westberg Symposium. Publishes the periodical *Perspectives In Parish Nursing Practice*. Has available books including Dr. Westberg's *The Parish Nurse: Providing a Minister of Health for Your Congregation*, and videos of various aspects of medical ministry.

National Episcopal Health Ministries
St. Paul's Episcopal Church
10 W. 61st St.
Indianapolis, IN 46220

A new organization whose purpose is "to scatter the seeds of health ministry throughout the provinces and dioceses of the Episcopal Church in the USA, thereby assisting local congregations in the gospel mission of health and wholeness." The group is working through the Congregational Ministries Cluster at the Episcopal Church Center.

The Health Ministries Association
P.O. Box 7853
Huntington Beach, CA 92646

"A multifaith and inter-denominational, not-for-profit, national membership organization focusing on the development of health ministries in congregations and communities . . . Its membership includes clergy of many traditions, health professionals and laity." HMA chapters exist in many parts of the country.

Among the many educational and training programs are:

The Parish Nurse Institute
Rosemarie Matheus, MSN, RN, Coordinator
Marquette University College of Nursing
Outreach Office
P.O. Box 1881
Milwaukee, WI 53201

Baptist Hospital Parish Nurse Program
Carol J. Smucker, RN, PhD, Coordinator
P.O. Box 1788
Knoxville, TN 37901

Minister of Health/Parish Nurse Education Program
St. Luke's Hospital
Department of Pastoral Care and Education
P.O. Box 11900
Kansas City, MO 64171-9960

A Proposal for Early Retirees

By R. STEVE LIPSCOMB and JAMES H. PRITCHETT, JR.

The Church Pension Fund recently proposed the idea of allowing clergy with 30 years' service to retire as early as age 55. In his article [TLC, Oct. 13], the Rev. Paul Sullins shows clearly the inequities of this plan for benefiting the Episcopal priesthood as a whole, and, in fact, the parishes which have paid into the Pension Fund toward retirement of the clergy who serve them.

In brief, because the average age of current ordinands is 42, the proposal to allow early retirement after 30 years will not benefit them. In general, only those ordained at an earlier age (which was more typical of ordinands in the 1960s) will benefit.

Because the Pension Fund's proposal was aimed at clergy wellness, what we propose is an alternative plan that will be equally fair (and healthy) to all Episcopal clergy, to the parishes which provided the source for these funds, and to the Episcopal Church as a whole.

We propose a point system (age + time of service) as a means of determining retirement eligibility for Episcopal clergy. Persons meeting the point system criteria would be eligible for full retirement benefits from the Pension Fund. We are proposing an 80-point system with a minimum age of 55 and minimum service time of 20 years for retirement with full benefits. This would prevent 55-year-olds from retiring with less than 25 years and would not allow retirement with full benefits to anyone of any age with less than 20 years service. For instance, if a person was ordained at age 50, he or she would have to work to age 70 to retire with full benefits (but would still be able to retire two years before the mandatory retirement age of 72). If a person was 25 when ordained, he or she would have to work to age 55 (and have 30 years of service) for full retirement. A newly ordained 43-year-old could retire at 63 with 20 years service, and so on.

This seems to be a more equitable plan because it allows a larger percentage of clergy to take advantage of early retire-

ment. The advantage to the church would be the availability of able, retired priests for service such as supply and interim work and as part-time assistants at reduced stipends.

Another more equitable feature of a point system plan is that those who pay the most into the fund get the most out. Let's say the average life span of a priest is 78 years. The 55-year-old who paid into the fund for 30 years will receive benefits for approximately 23 years. On the other hand, the 63-year-old with 20 years service will draw benefits for only about 15 years.

Of course, those reaching retirement age with less than 20 years service would still be eligible for retirement, but with reduced benefits, which is as it should be. Others — both those with and without the minimum number of points for full retirement — will opt to continue in full-time positions rather than reducing their incomes through retirement. Still, the choice would be there.

If the idea behind the Pension Fund's early retirement proposal is, as Fr. Sullins says, to "allow for more creative and diverse career alternatives for older priests, while helping to relieve an oversupply of clergy," then this proposal would do it and in a much more equitable way. If it is believed that the 80-point system would cause too much of a drain on the Pension Fund at one time, then an 85-point system with the same minimum requirements would work as well.

We offer this plan as a viable alternative. □

The Rev. Steve Lipscomb is rector of the Church of the Resurrection, White County, Ga. The Rev. Jim Pritchett is assistant rector of All Saints' Church, Atlanta.



◆ *Especially for Clergy*

Facing Rejection Letters

By STEPHEN NORCROSS



◆ *Especially for Clergy*

There's the mail. Sandwiched between the grocery store coupons and a magazine is the letter. The return address is that of your bishop or the vestry with whom you interviewed for a church position last week or last month. Even before you open the letter, you know what it will say. The words may vary, but you can be sure they will go something like this:

"We appreciate your interest in this position. Your skills are very impressive. However, we have offered the position to another person and he has accepted. We wish the best for you as you move forward in your ministry."

Is it harder, easier or about the same to get turned down by a vestry or a bishop for an ordained position in the church than for secular employment? As a bivocational priest, I have been rejected for both church and secular work opportunities. My recent experience of this sort of rejection following my application for an opening in my diocese has led me to some thoughts on the matter.

If God is calling us to the ministry of the church, why is it so hard to get an offer? The day after a rejection letter is probably not the best time to be questioning God's plans, for we see only the narrowest of perspectives. Three months or a year from now, I may be thanking God that this position was not for me. It is entirely possible that, in the long view, I may be much better off staying where I am, or taking another position elsewhere should the opportunity arise. Ministry does not equal job. Work is a human requirement. God loves and cares for us nonetheless.

The emotions following a rejection in the church are no less keen than for those in secular employment. Clergy may feel that we "should not" feel disappointment, anger, betrayal and uselessness. Far better that we should feel these emotions, widely, broadly and directly than to hide them under a pious pose of being above or beyond them all. Once again, the recommendation we hear from our mentors that we find and develop a support system is never more apt. These good friends will allow us to express the full range of emotions, as well as give us the encouragement to

move on in our lives.

Clergy actually experience rejection far less frequently than those applying for secular positions. Various opinions suggest that there may well be 1,000 applications for every significant, advertised position with a large company. Clergy face far less daunting odds. One is, nonetheless, up against a numbers game. Whether competing against 11 others (my recent situation) or 999 others, one's chances of being chosen may be remote. It's helpful to bear in mind that clergy applying for a position in the church have been given more than passing consideration or immediate rejection.

There are other ways to move into a church position than answering advertised openings. Richard Nelson Bolles, a priest of the Episcopal Church and author of *What Color Is Your Parachute?* and *The Three Boxes of Life*, has made the development of this idea his life's work. Prayer for discernment and guidance might lead clergy to develop talents and abilities in such a way as to gain excellent work. Competing against 11 or 30 others through the conventional application and interview routine may not be the best way.

Life is more than work. The sun actually rises the day after that rejection letter, and probably will do so again the day after that. Clergy may not feel much like playing or spending time alone or with our families, but we probably don't feel much like working either. Time will heal this wound. A balanced life will help that healing. Activities that have provided joy and contentment will do so again, perhaps even now.

While God probably doesn't favor the clergy in grace's abundance, neither does God neglect us, cheat us or withhold from us. To be rejected for work that one truly wants and believes oneself to be qualified for makes for painful moments. Clergy often counsel parishioners that the most painful moments in life may be the ones bringing the most spiritual growth. This is a time to remember this, for ourselves. □

The Rev. Stephen Norcross is vicar of St. Martin's Church, Lebanon, Ore.

Welcome, New Readers

We extend a sincere welcome to those who are not regular readers of this magazine. This issue is being sent to all active clergy of the Episcopal Church who are not subscribers because it is a Parish Administration Issue, one of four we produce each year. Published in January, March, June and September, these issues contain articles and advertisements of interest to parish administrators. Those persons usually are rectors, but in some cases they may be vicars or priests-in-charge of mission congregations, or lay persons who are involved in the day-to-day running of a parish.

Among the articles in this issue is one which proposes additional reform to the Church Pension Fund's retirement plan for clergy. Clergy retirement is an ongoing topic, with major articles having appeared in TLC during the past several months. Judging from the mail following publication of those articles, retirement continues to be a major topic of interest to members of the clergy.

Elsewhere in this issue is an article on the necessity of good communication within the parish through publication of a newsletter and other materials. The Rev. Marek Zabriskie, rec-

tor of a growing parish in the Diocese of Pennsylvania, shares some tips on making the printed word effective in your congregation. The major article this week is about parish nursing, a ministry virtually unknown a few years ago. Staff writer Patricia Nakamura presents the thoughts of a number of experts in this field.

We hope that persons who are not regular readers will find something of interest in this special issue and will want to become members of the growing LIVING CHURCH family.

Praying for the Church

One would have to be incredibly oblivious to be unaware that the Episcopal Church has problems. A quick glance through this magazine or other church-related publications reveals that this church, and many others, face internal and external problems. These will not go away without prayer.

Persons concerned about the state of the church should pray for it daily. Lent is a perfect opportunity for us to give added time and effort to prayer. During these final weeks of Lent, let us remember to pray for the church, keeping in mind that it is God's church. May his will for it, not ours, be done.

Viewpoint

Getting the Word Out

Through a Parish Newsletter

By MAREK P. ZABRISKIE

Most of us are aware that statistics regarding church growth indicate depressing figures for mainline churches. A wide variety of reasons are often cited, ranging from failure to evangelize to a willingness to allow decisive issues to fragment our churches rather than offering spiritual seekers an opportunity for growth in their faith. One reason which is rarely cited, but equally important, is our failure to tell our story.

As a former newspaper reporter (prior to being ordained), I am amazed at how poorly we communicate what most of our parishes have to offer. Good parish publications can contribute significantly to church growth. Unfortunately, there is little written and little being done to improve the average parish's publications.

I believe three things can be done in a simple fashion to enhance church publica-

tions. They can be done by the parish staff or by out-sourcing some printing and desktop publishing work.

The first is to produce a "course catalog." This is a brochure or small booklet which lists each parish program, guild or group with a one-paragraph description defining what it does and what it has to offer. It is useful to include in this booklet an insert sheet with the names of the people in charge of each program and their telephone numbers. This helps the reader who wants to know more about the program become part of that group. It is wise to add to this catalog photographs depicting the life of the parish community and showing people engaged in and enjoying the activities offered.

It is amazing how many churches do not have such a publication. Yet who among us would take our son or daughter to visit a college and be receptive to an admissions director who said, "We have lots of courses and programs at our college and many interesting faculty. I wish we could give you a course catalog, but we have no publication which lists all that



we have to offer and what courses are taught here and who teaches them.?"

The key to helping us decide which college our child would wish to attend is quite often a handsome course catalog that lists all the opportunities for study and the programs available at that particular college.

Most people seeking a church shop for a parish in the same manner that they shop for services in the world around them. As much as we may dislike it, we are in an increasingly consumer-driven society. When the average church-goer visits a parish and finds no printed materials out-

(Continued on page 23)

The Rev. Marek P. Zabriskie is rector of St. Thomas' Church, Whitmarsh, Fort Washington, Pa.

Looking for a Mission-minded Church?

Anglican Frontier Missions, the Church Army, the Episcopal Church Missionary Community, the North American Missionary Society, Sharing of Ministries Abroad, and the South American Missionary Society commend the following mission-minded congregations who are working in partnership with them towards the fulfillment of the Great Commission. Together these voluntary societies have trained over 400 missionaries and are currently sending out more than 90 long-term missionaries and more than 400 short-term missionaries to countries around the world to plant churches, proclaim the Good News of Jesus Christ and serve in a wide range of social ministries. The voluntary efforts of these churches are not in place of, but are above and beyond the important mission programs made possible by the national budget of the Episcopal Church. The following churches gave \$1,000 or more during 1996 to these voluntary societies: (The number in italics multiplied by 100 represents the number of members, e.g. "6" indicates the church has 600 members.)

1	Truro Episcopal Church, Fairfax, VA	29	64078.00	42	Christ the Redeemer Episcopal, Chantilly, VA	1	4500.00
2	Church of the Apostles, Fairfax, VA	14	31470.50	43	Shepherd of the Hills Church, Branson, MO	2	4451.67
3	St. Stephen's Episcopal Church, Sewickley, PA	15	30570.20	44	St. Andrew's by-the-Sea Church, Destin, FL	4	4450.00
4	St. Luke's Episcopal Church, Jamestown, NY	9	25000.00	45	Church of the Good Shepherd, Maitland, FL	3	4200.00
5	St. Luke's Church Foundation, Salisbury, NC	3	16000.00	46	St. Mark's on-the-Mesa, Albuquerque, NM	9	4100.00
6	Church of the Ascension, Montgomery, AL	11	15500.00	47	St. Thomas' Episcopal Church, Plymouth, IN	2	4000.00
7	Pro-Cathedral of St. Clement, El Paso, TX	6	13738.00	48	St. Mary of the Angels Church, Orlando, FL	3	4000.00
8	St. John's Episcopal Church, Huntingdon Valley, PA	8	13300.00	49	St. Francis Episcopal Church, Houston, TX	11	4000.00
9	Immanuel Episcopal Church, Wilmington, DE	2	13100.00	50	St. David's Episcopal Church, North Hollywood, CA	1	4000.00
10	Trinity Episcopal Church, Vero Beach, FL	9	13000.00	51	St. Peter's Episcopal Church, Broomall, PA	1	3981.14
11	The Falls Episcopal Church, Falls Church, VA	19	12850.00	52	All Angels Episcopal Church, New York, NY	3	3850.00
12	All Saints' Episcopal Church, Pawley's Island, SC	4	12500.00	53	Episcopal Church of Heavenly Rest, Abilene, TX	11	3775.00
13	Church of the Good Samaritan, Paoli, PA	6	11563.00	54	St. Paul's Episcopal Church, Chattanooga, TN	10	3774.00
14	Church of the Holy Comforter, Vienna, VA	14	11250.00	55	Holy Comforter Church School, Vienna, VA	14	3750.00
15	Christ Episcopal Church, Charlottesville, VA	10	11250.00	56	St. Thomas Episcopal Church, Lancaster, PA	8	3725.00
16	St. Luke's Episcopal Church, Jackson, TN	4	10594.00	57	St. David's Episcopal Church, Venetia, PA	2	3725.00
17	St. James Episcopal Church, Charleston, SC	5	10000.00	58	Emmanuel Episcopal Church, Southern Pines, NC	7	3651.49
18	St. Matthew's Episcopal Church, Richmond, VA	10	9700.33	59	St. Thomas' Episcopal Church, Menasha, WI	5	3650.00
19	St. Andrew's Episcopal Church, Mt. Pleasant, SC	10	9140.00	60	Church of the Redeemer, Jacksonville, FL	4	3600.00
20	St. James' Episcopal Church, Newport Beach, CA	8	9000.00	61	Holy Cross Episcopal Church, Winter Haven, FL	1	3535.66
21	Church of the Ascension, Pittsburgh, PA	3	8950.00	62	All Saints' Episcopal Church, Anchorage, AK	3	3050.00
22	St. Augustines Church, St. Petersburg, FL	1	8880.00	63	St. Michael's Episcopal Church, Charleston, SC	8	3350.00
23	Episcopal Church of the Advent, Stafford, TX	5	8584.00	64	Church of the Ascension, Houston, TX	6	3102.64
24	All Saints' Episcopal Church, Woodbridge, VA	6	7850.00	65	Church of Our Saviour, Glenshaw, PA	1	3026.32
25	St. Francis-on-the-Hill, El Paso, TX	7	7500.00	66	Trinity Episcopal Church, Indianapolis, IN	7	3000.00
26	Fox Chapel Episcopal Church, Fox Chapel, PA	7	7500.00	67	Trinity Episcopal Church, Columbus, GA	8	3000.00
27	St. James' Episcopal Church, Sonora, CA	2	7440.00	68	Holy Trinity Episcopal Church, Melbourne, FL	7	3000.00
28	St. Matthew's Episcopal Church, Lisbon, ME	1	7110.00	69	All Saints' Episcopal Church, Winter Park, FL	13	3000.00
29	St. Mark's Episcopal Church, Geneva, IL	8	7050.00	70	Church of the Savior, Ambridge, PA	1	3000.00
30	Emmanuel Episcopal Church, Orlando, FL	5	6650.00	71	Church of the Holy Faith, Santa Fe, NM	5	2948.00
31	Christ Episcopal Church, Denver, CO	10	6229.00	72	St. Barnabas' Episcopal Church, Bay Village, OH	5	2800.00
32	Church of the Holy Cross, Raleigh, NC	1	6000.00	73	St. Peter's Episcopal Church, South Windsor, CT	1	2800.00
33	Christ Church, Mobile, AL	3	5307.55	74	St. Luke's Episcopal Church, Chester, VT	1	2750.00
34	All Saints' Episcopal Church, Bakersfield, CA	2	5100.00	75	St. Margaret's Episcopal Church, Woodbridge, VA	6	2750.00
35	Church of the Redeemer, Sarasota, FL	14	5000.00	76	Faith Episcopal Church, Allen, TX	1	2706.89
36	St. Bartholomew's Episcopal Church, Nashville, TN	8	4800.00	77	St. Michael and All Angels', Buffalo, NY	2	2700.00
37	Cambridge Church, Kansas City, MO	1	4554.08	78	St. Paul's Episcopal Church, Oregon, OH	1	2550.00
38	St. John's Episcopal Church, Tallahassee, FL	13	4500.00	79	St. Stephen's Episcopal Church, Richmond, VA	31	2500.00
39	St. Andrew's Episcopal Church, Longmeadow, MA	4	4500.00	80	St. James' Episcopal Church, Potomac, MD	1	2500.00
40	St. Michael's of the Valley, Ligonier, PA	2	4500.00	81	St. David's Episcopal Church, Englewood, FL	3	2500.00
41	All Saints' Episcopal Church, Long Beach, CA	5	4500.00	82	Gloria Dei Episcopal Church, Cocoa, FL	6	2500.00

83	Christ Memorial Chapel, Hobe Sound, FL 1	2500.00	138	St. John's Episcopal Church, Speedway, IN 2	1250.00
84	Trinity Church, Scotland Neck, NC 1	2500.00	139	St. Alban's Episcopal Church, Auburndale, FL 4	1212.25
85	St. Andrew's Episcopal Church, Syracuse, NY 3	2450.00	140	Trinity Episcopal Church, Morgantown, WV 2	1200.00
86	St. Joseph's Episcopal Church, Buena Park, CA 1	2400.00	141	St. Timothy's Episcopal Church, Fairfield, CT 1	1200.00
87	All Saints' Episcopal Church, Rochester, NY 4	2400.00	142	St. Stephen's Episcopal Church, Wimberley, TX 3	1200.00
88	Episcopal Church of the Messiah, Chesapeake, VA 5	2295.00	143	St. Paul's Episcopal Church, Brookfield, CT 3	1200.00
89	Christ Episcopal Church, Pomfret, CT 2	2250.00	144	St. John's Episcopal Church, Farmington, NM 1	1200.00
90	St. Stephen's Episcopal Church, Lakeland, FL 4	2200.00	145	St. John's Episcopal Church, Melbourne, FL 6	1200.00
91	St. Gabriel's Episcopal Church, Englewood, CO 3	2200.00	146	St. George's Episcopal Church, Sanford, ME 2	1200.00
92	Church of the Good Shepherd, San Angelo, TX 3	2200.00	147	St. David's Episcopal Church, Denton, TX 4	1200.00
93	Church of the Redeemer, Kansas City, MO 3	2155.51	148	St. Christopher's Episcopal Church, El Paso, TX 1	1200.00
94	Galilee Episcopal Church, Virginia Beach, VA 15	2100.00	149	Holy Spirit Episcopal Church, El Paso, TX 2	1200.00
95	St. Luke's Episcopal Church, Akron, OH 3	2100.00	150	Church of the Holy Spirit, Portland, ME 1	1200.00
96	Church of the Redeemer, Houston, TX 3	2100.00	151	Christ Episcopal Church, Brownsville, PA 1	1200.00
97	St. Luke's Episcopal Church, Seattle, WA 2	2100.00	152	All Saints' Episcopal Church, South Charleston, WV 1	1200.00
98	St. Martin's Episcopal Church, Monroeville, PA 2	2075.00	153	Holy Spirit, Stockton, CA 1	1200.00
99	St. John's Church, Washington, DC 5	2000.00	154	All Saint's Episcopal Church, Richmond, VA 10	1170.89
100	St. George's Episcopal Church, Laguna Hills, CA 7	2000.00	155	Church of the Good Shepherd, Bonita, CA 1	1140.00
101	St. Andrew's Episcopal Church, La Mesa, CA 3	2000.00	156	St. Barnabas, Annadale, VA 5	1138.00
102	Christ Episcopal Church, Xenia, OH 1	2000.00	157	St. Andrew's Episcopal Church, La Cruces, NM 4	1135.00
103	Church of the Holy Comforter, Sumter, SC 4	2000.00	158	Episcopal Church of the Holy Trinity, Midland, TX 12	1100.00
104	St. Peter's Episcopal Church, Charlotte, NC 5	2000.00	159	St. Edward's Episcopal Church, San Jose, CA 2	1100.00
105	St. Andrew's Episcopal Church, Panama City, FL 4	1923.33	160	Grace Episcopal Church, Newport News, VA 1	1080.00
106	St. Andrew's Episcopal Church, Omaha, NE 8	1844.55	161	St. Michael's Episcopal Church, Ridgecrest, CA 3	1075.00
107	Christ Episcopal Church, Plano, TX 8	1800.00	162	St. Paul's Episcopal Parish, Bakersfield, CA 5	1051.55
108	Church of All Angels, Spearfish, SD 1	1775.00	163	St. Paul's Episcopal Church, San Antonio, TX 2	1050.00
109	St. Luke's Episcopal Church, Kearney, NE 3	1767.83	164	St. John's Episcopal Church, Lancaster, OH 1	1050.00
110	St. Philip's Episcopal Church, Circleville, OH 1	1760.00	165	All Saint's Church, Kansas City, MO 4	1050.00
111	St. Luke's Episcopal Church, Merced, CA 1	1627.00	166	St. Francis in the Fields Church, Somerset, PA 1	1050.00
112	St. Thomas' in the Fields, Gibsonia, PA 3	1600.00	167	Grace Episcopal Church, Yorktown, VA 3	1025.00
113	Grace Episcopal Church, Ocala, FL 8	1584.00	168	St. Luke's Episcopal Church, Anthony, NM 2	1013.00
114	Prince of Peace Episcopal Church, Aliquippa, PA 1	1580.00	169	Trinity Episcopal Church, Victoria, TX 3	1000.00
115	St. John's Episcopal Church, Alamogordo, NM 1	1555.66	170	Trinity Episcopal Church, Ware, MA 1	1000.00
116	Church of the Ascension, Orlando, FL 2	1525.00	171	Trinity Cathedral Parish, Little Rock, AR 15	1000.00
117	Christ the Redeemer, Montgomery, AL 2	1520.00	172	St. Thomas' Episcopal Church, Thomasville, GA 2	1000.00
118	St. Paul's Episcopal Church, Chillicothe, OH 2	1500.00	173	St. Philip's Episcopal Church, Charleston, SC 12	1000.00
119	St. Michael's Episcopal Church, Barrington, IL 6	1500.00	174	St. Mary's Episcopal Church, Park Ridge, IL 5	1000.00
120	St. John's Episcopal Church, McLean, VA 15	1500.00	175	St. John's Episcopal Church, Roseville, CA 3	1000.00
121	St. John's Episcopal Church, Tampa, FL 12	1500.00	176	St. John The Divine Episcopal Church, Houston, TX 41	1000.00
122	St. Francis' Episcopal Church, Rutherfordton, NC 2	1500.00	177	The Parish of St. James', New Haven, CT 1	1000.00
123	Grace Church, Orange Park, FL 5	1500.00	178	Church of the Holy Apostles, Fort Worth, TX 1	1000.00
124	St. Paul's Church, Shreveport, LA 9	1475.00	179	Grace Episcopal Church, Alexandria, VA 11	1000.00
125	Church of the Redeemer, Hermitage, PA 1	1460.00	180	Church of the Epiphany, Wilbraham, MA 2	1000.00
126	Christ Episcopal Church, Huron, OH 2	1440.00	181	Christ Episcopal Church, Ridley Park, PA 4	1000.00
127	St. Peter's Episcopal Church, Tecumseh, MI 1	1424.00	182	Ascension Church, Stillwater, MN 4	1000.00
128	Calvary Episcopal Church, Richmond, TX 4	1400.00	183	St. John's Episcopal Church, Memphis, TN 8	1000.00
129	All Souls' Episcopal Church, Jacksonville, FL 8	1375.00	184	St. Luke's Episcopal Church, Baton Rouge, LA 16	1000.00
130	St. Stephen's Episcopal Church, Oak Harbor, WA 1	1368.00	185	Christ Church, Washington, DC 5	1000.00
131	All Saints' Episcopal Church, El Paso, TX 5	1357.00	186	Christ Episcopal Church, Glen Allen, VA 3	1000.00
132	Grace-Calvary Episcopal Church, Clarkesville, GA 2	1350.00	187	St. John's Church, Huntington, NY 5	1000.00
133	Church of Our Saviour, Midlothian, VA 1	1350.00	188	The Prince of Peace Episcopal Church, Apex, NC 1	1000.00
134	St. Thomas' Episcopal Church, Weirton, WV 1	1310.00	189	St. Stephen's Episcopal Church, Racine, WI 1	1000.00
135	Church of the Ascension, Bradford, PA 2	1300.00	190	St. James' Episcopal Church, Mesilla Park, NM 2	1000.00
136	Trinity Episcopal Church, Bristol, CT 1	1300.00			
137	St. Peter's Episcopal Church, Uniontown, PA 1	1300.00			

Anglican Frontier Missions

AFM is committed to helping to plant churches in the world's 25 least evangelized people groups. We currently have 16 missionaries working with 7 groups. Our goal is to have assignment among the 25 by the year 2000. AFM missionaries are in places like Iran, China, Nepal and India. They emphasize cooperation and partnerships fostering ecumenical and international teams. They are creative and nontraditional approaches, depending on research and networking for planting churches in these restrictive and unreached areas.

The Rev. E.A. de Bordenave, III
Executive Director

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Richmond, VA 23226 AFM@XC.org

www.episcopalian.org/AFM

Church Army

The Church Army is a society of trained and commissioned evangelists of the Episcopal Church which started in 1882 in England, and came to the U.S. in 1927. Currently, 45 officers serve. Since 1990, thirty-nine individuals have been trained in a 40 hour intensive course for parish evangelism. Our mission is: *to raise up evangelists to proclaim the gospel to the least, the last, and the lost and to draw them into the life and mission of the church.*

Captain Steven G. Brightwell
National Director

The CHURCH ARMY (412) 231-5442
PO BOX 1425 (412) 231-5481 fax
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www.episcopalian.org/ChurchArmy

Episcopal Church Missionary Community

ECMC is a voluntary society enabling Episcopalians to be more knowledgeable, active, and effective in fulfilling our Lord's Great Commission to make disciples of all nations. Founded in 1974, ECMC raises mission vision in Episcopal parishes, promotes and provides training for missionaries and mission committees, equips Episcopalians to reach unreached people groups around the world, and raises prayer support for Episcopal missionaries. ECMC runs a clearing house for information about Episcopal and interdenominational mission opportunities and has trained more than 300 Episcopalians for cross-cultural mission. ECMC is the sponsoring organization of the New Wineskins for Global Mission conference, April 2-6, 1997, in Ridgecrest, NC.

Ms. Sharon Stockdale
Director

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www.episcopalian.org/ECMC

North American Missionary Society

NAMS desires, by God's grace, to lift up a vision of missionary reform rooted in the Gospel of Jesus Christ. Our aim is to build a cohesive, dedicated, effective and focused community of church planters able to develop new congregations throughout North America which: *communicate the Gospel effectively; nurture those who respond in basic discipleship; equip every member for ministry; and send them into the harvest fields of the Lord.* In addition, those churches which we plant will themselves help plant other churches.

The Rev. Dr. Jon Shuler
Executive Director

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South American Missionary Society

SAMS was founded in 1976 in the U.S.A. as a sister society to SAMS-Great Britain, which was founded 150 years ago. SAMS has 47 long-term missionary personnel, with work in nine countries in Latin America and Spain. Some 350 people have served through SAMS' rapidly growing short-term mission program. SAMS missionaries serve as church planters, teachers, pastors, and in a wide range of social ministries. A special emphasis of SAMS has been church planting in the rapidly growing cities of Latin America.

The Rev. Canon Tom Prichard
Executive Director

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www.episcopalian.org/SAMS-USA

Sharing of Ministries Abroad U.S.A.

SOMA USA is a short-term mission agency in the Anglican Communion dedicated to fostering renewal in the Holy Spirit throughout the world. At the invitation of the local bishop, we send teams to train, equip, and encourage Christian leaders to proclaim the Kingdom of God and minister in the power of the Holy Spirit. Since its establishment in 1985, SOMA USA has worked in 22 nations and sent forth 109 mission teams.

Mrs. Edwina Thomas
Executive Director

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Newsletters Draw People Into Parish Life

(Continued from page 19)

lining what that church has to offer, in all likelihood, unless the visitor is totally taken by what he or she has seen and heard and experienced on that particular Sunday, that person will keep looking for another church. A course catalog allows visitors to see the range of activities and programs available in a parish that may not be taking place on that particular Sunday, but that are very much part of the vital life of that church and are open to all who would like to participate. It is a good message for us to send.

It is also useful to assemble a handsome packet for newcomers. We insert in each packet a copy of each parish publication, including recent copies of our newsletter, information on children's ministries, youth ministry, music, our nursery school, outreach, information about joining the parish, and stewardship, along with our course catalog. This packet more than pays for itself and allows those who are looking for a spiritual home to discover the breadth of activities at your parish.

All of us would like our churches to be as friendly and inviting as possible. Yet the signal we send when we have no readily available, clear, inviting printed materials is that we are not looking for members. We are often self-absorbed and forget how difficult it is for people who are searching for a church family to gain a sense of what goes on within our doors.

Surveys have shown that a majority of parishioners routinely cite the parish newsletter as the best vehicle for them to understand what is occurring in the parish and what opportunities are available to them. We ought to provide stimulating articles on spiritual growth, outreach, educational ministries, programs for children, youth and families, as well as photographs that celebrate the life of the parish. Photographs, more than anything else, communicate the message that what we are about is fun and exciting. They invite us into community.

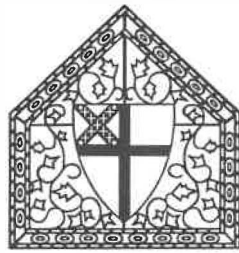
One of the keys to our newsletter is our goal to celebrate the life of our parish. People read the articles or see a photograph and think, "See what I missed. Next year, I will make sure I attend that event." We also put in regular features about newcomers, including photographs and a brief write-up that allows our parish to main-

tain a warm and personal sense despite the growing numbers and many communities from which our people come.

We also are concerned about creating important publications regarding finances, stewardship and outreach. All of these have a way of telling a parish's financial story, inviting people to participate in a life of generous giving, building the mission of the church, and sharing our time and tal-

ents in exciting and meaningful ways.

The goal of all our publications is to create uplifting, tasteful and inviting pieces of information that draw people into the life of a church family and mirror what the kingdom of God is all about. We believe that, in a time in which the Episcopal Church has seen declining numbers, this is an important way to turn that tide around. □



**PENICK
VILLAGE**

Episcopal Life Care Retirement Community

Mission Statement

Penick Village, a ministry of the Episcopal Church, is a vibrant and caring community for older adults, which both values and encourages the individuality and contribution of each resident and is committed to the excellence of care for each from the time of entrance throughout his or her life.

Penick Village, sponsored by the Episcopal Diocese of North Carolina, has a 33 year tradition of caring and quality service unmatched by other retirement communities.

Our Village features:

- ◆ Duplexes, freestanding apartments and residential units in two main buildings.
- ◆ Personal Care and Skilled Nursing Care on-site. It is here if you ever need it.
- ◆ A full range of services including two lovely dining rooms, weekly housekeeping, on-site chapel services led by our full-time chaplain, utilities and cablevision, daily activities, and transportation services.
- ◆ A refundable option of our entry fee.
- ◆ A friendly and caring atmosphere, providing opportunities for growth and enrichment.
- ◆ Nearby Health and Wellness Center, 38 golf courses and a college in the area, moderate climate, and much more....

Let us share more with you about Penick Village.

Call or write:

Penick Village, Marketing Department, P.O. Box 2001, Southern Pines, NC 28388

Phone: 910-692-0300

Fax: 910-692-5509

Traveling?

Take along your
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Directory guide.
(See inside back cover)

ORTHODOX EPISCOPALIANS

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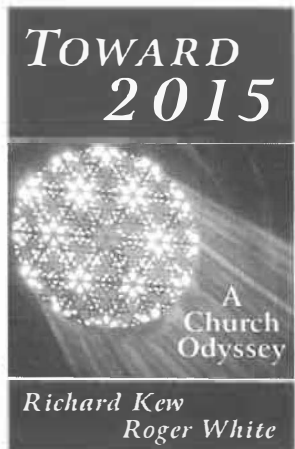
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A New Kind of Anglicanism

TOWARD 2015
A Church Odyssey
 By Richard Kew and Roger White
 Cowley. Pp 183. \$12.95, paper

To use the authors' own description, this book is "about beginning the transition away from merely making Anglicans toward the breathtaking business of making Christians and taking the message of

salvation into all the world." Those who recall Kew and White's series of articles in this magazine in 1995 may find much of this book is familiar. The English-born authors sound a warning that business as usual in the Episcopal Church will not do during the next century, that the survival mentality in effect in many churches must be overcome, and that evangelism is "the primary passport



to a healthy future." Restructure is addressed, with three possible scenarios presented. One would turn the Episcopal Church into a mixture of geographical and non-geographic dioceses, a surprising conclusion from two persons not affiliated with the Episcopal Synod of America. A second scenario would turn the church into a network of autonomous provinces of the Anglican Communion. Kew and White title the third possible scenario "Fragmentation, Schism, Reconstituting," and suggest that in this process "a new kind of Anglicanism would be born, out of which different kinds of ecclesiastical structures would evolve."

In writing this book, the authors used feedback from readers who followed their series in TLC.

Toward 2015 could be the topic for a discussion group at the parish level. The authors have provided pertinent questions at the end of each chapter which would seem appropriate for initiating dialogue on the future of the church.

If you're concerned about what your congregation might look like in 20 years, this book is for you.

David Kalvelage
 Waukesha, Wis.

Safety Concerns

BETWEEN VOICE AND SILENCE
Women and Girls, Race and Relationship
 By Jill McLean Taylor, Carol Gilligan,
 Amy M. Sullivan.
 Harvard. Pp. 253. \$22.

Between Voice and Silence provides support for what many Christian educators, other professionals and many parents have been advocating for at least a generation, that our children need to discuss their personal crises in a non-judgmental



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setting. Furthermore, some subjects cannot be safely (a highly relative term) discussed by everyone at home or even in church or at school.

The reasons for this lack of safety range from simple discomfort (another relative term) to fear for personal safety. These concerns may be magnified in the situation of the subjects of this study, girls at risk of early pregnancy or school dropout.

This study focuses on 26 girls over a three-year period as they moved from junior high school to high school. The subjects were of different racial and ethnic backgrounds but shared the fact that they were from working-class, lower-income families in an urban setting, and were considered at risk.

It is to be hoped by those who work with girls —indeed, with all groups — that they and their charges will maintain a “strong sense of self, an ability to know their feelings and thoughts, and to give authority to their experience.” This is the foundation for the sharing of faith and values and it takes place when adults listen with love and understanding to one another and to those we seek to nurture. It is out of such relationships that appropriate decisions can be made, remade and lived.

(The Rev.) Charles V. Day
Center Valley Pa.

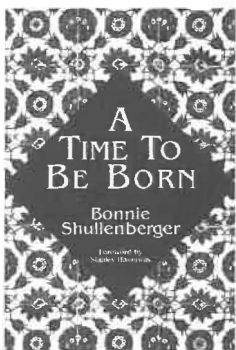
Challenging Views

A TIME TO BE BORN

By Bonnie Shullenberger
Cowley. Pp. 110. \$9.95, paper

Bonnie Shullenberger is a good storyteller and her story captures the reader. We begin when she was 18, a college student and pregnant. It was a Jewish communist friend who convinced her that abortion was murder. We travel with her to the Salvation Army home for unwed mothers, and encounter several other stories en route, and suffer with her; the trauma of separation of the maturing girl from her little son, followed by marriage, the birth of a daughter, divorce, remarriage and the birth of another son.

The pattern of the 1960s was to explore wholeheartedly all forms of religion and lifestyle. Shullenberger was no exception.



Eventually, without fanfare, she found herself committed to Christianity and involved in the Episcopal Church. Another pregnancy, at a most inconvenient time, demanded another decision not to abort, ended in a miscarriage.

By the end of the sixth chapter, Shullenberger has developed into a serious and mature Christian thinker. She raises the theological questions, studies and debates the issues of now-legal abortion. She firmly supports the “right to life” of the

unborn child.

The good thing about this book is that the author is not manic or aggressive about her views. She is courageous and compassionate. For instance, she understands that “There are certainly pro-legality people who are at heart anti-abortion” (p. 80). Decisions are not easily or quickly made.

Experiences while living in Uganda, the reappearance of her first son, and her ordination to the Episcopal diaconate mark further stages in Bonnie Shullenberger’s

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spiritual growth. She ends her story: "I have no gripping conclusion, I have only the sum of my stories, which I hope are entered into the greater story, the story of God's work in the world."

Thank you, Bonnie, for challenging us, not with anger, but in love, to face these tormenting public, yet very private, questions.

Phebe M. Hoff
Richmond, Va.

Historical View

**THE CHRISTIAN EAST
AND THE RISE OF THE PAPACY**
By Aristideides Papadakis in collaboration
with John Meyendorff
St. Vladimir's Seminary
Pp. 424. No price given, paper

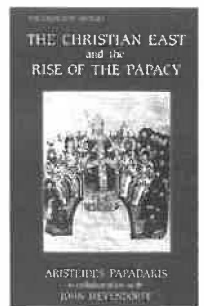
This is an exciting commentary on the papacy and its relationship to Eastern Orthodox thinking. The first 800 years were concerned primarily with gradual acceptance of Orthodoxy by the papal establishment.

There has been a sharp contrast existing between Latin and Orthodox Christianity, especially after Gregory the Great's *Dictatus Papae*, which represented a difference between the opposing sides. The *Dictatus* states: That the Roman Church was founded by God alone; that the Roman pontiff alone is rightly to be called universal; that he alone can depose or reinstate bishops; and that his legate, even if of a lower grade, takes precedence, in a council, of all bishops and may render a sentence of disposition against them.

This document of 1046 became the normative document of papal supremacy until the time when Pope Paul VI and the Patriarch Chrysostom met in Jerusalem, during which time the excommunication of the Orthodox was lifted.

This is a splendid book. It demands considerable concentration.

(The Rev.) Enrico S. Molnar
Cheminus, B.C.



Two Approaches

PEDOPHILES AND PRIESTS
Anatomy of a Contemporary Crisis
By Philip Jenkins
Oxford. Pp. 214. \$27.50

Books

RESTORING THE SOUL OF A CHURCH

*Healing Congregations Wounded
by Clergy Sexual Misconduct*
Edited by Nancy Meyer Hopkins
and Mark Laaser
Liturgical. Pp. 255. \$19.95

Each book approaches this difficult subject in a different style. Author Jenkins remains defensive although he wants to be a dispassionate onlooker; editors Hopkins and Laaser are open, involved and proactive in the ways of healing and problem solving.

Jenkins reviews and analyzes the phenomenon of the sexual abuse of children by Roman Catholic priests over the past two decades. He comes to some controversial conclusions: That it is anti-Catholic bias, feminism, media sensationalism and anti-celibacy bias that have exaggerated the problem and made the church into a victim.

The author provides an exhaustive and perspectival review and excellent commentary but does not venture into endemic causes or solutions. The reader is left with a mass of data put in a sharper focus but still not heuristically meaningful. On some points Jenkins is inaccurate. E.g., his conclusion that the age of the victim is a critical factor in the priest perpetrator's therapeutics is fatuous. It is the frequency and degree of the priest's deviant sexual arousal.

Along this line Jenkins prefers the term "ephebophile" to the common term "pedophile." Ephebophile refers to pubescence while pedophile refers to pre-pubescence. Arguing that the offending priest's chances for recovery and reassignment to ministry are better because of the victim's older age is questionable and misses the point of the abuse of power involved.

Hopkins and Laaser admit the harm to clergy-abused, direct victims and widen the circle of those harmed to include the congregation, the abusing clergy's family, the after-pastor, non-offending clergy, and the church as a whole. They use a systems approach and provide a well-tested and researched manual that every congregation affected by abusive clergy must read. By and large Hopkins and Laaser draw from a non-Roman Catholic view which has taken the lead in responding adequately to victim's needs and concerns.

(The Rev.) Donald R. Hands
Waukesha, Wis.

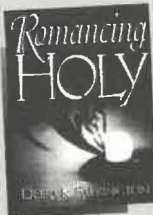


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New Books on Worship

By TRAVIS DU PRIEST

ADMIRABLE SIMPLICITY: Principles for Worship Planning in the Anglican Tradition. By George Wayne Smith. Church Hymnal. Pp. 166. \$21.95.

A thoughtful guide to Anglican worship in both theory and practice. Covers the Daily Office, baptism and confirmation, the Holy Eucharist, and various pastoral offices. The opening chapter, "The Anglican Way," gives not only a general overview of Episcopal worship, ever shaped by conflict and change, but also the numerous idiosyncrasies that abound.



The author, rector of St. Andrew's Church, Des Moines, has chaired liturgy commissions in two dioceses.

THE LITURGICAL REVOLUTION. Prayer Book Revision and Associated Parishes: A Generation of Change in the Episcopal Church. By Michael Moriarty. Church Hymnal. Pp. 272. No price given.

The story of Associated Parishes, formed by 12 priests after World War II, and its role in liturgical reform within the

Episcopal Church, in particular its role in the evolution of the 1979 Book of Common Prayer. They're all here: Gregory Dix, Massey Shepherd, H. Boone Porter, all the trial and proposed rites. A fascinating saga to watch unfold through letters, conversations and documents.

STORIES FOR ALL SEASONS. By Gerard Fuller. Twenty-Third. Pp. 160. \$12.95 paper.

A former hospital chaplain and now a parish priest of the Roman Catholic Church offers themes, stories and practical applications for each gospel, for each Sunday, for each cycle of readings (Years A, B and C). Clever sprinklings of quotations and anecdotes.

AFRICAN AMERICAN SPECIAL DAYS: 15 Complete Worship Services. By Cheryl Kirk-Duggan. Abingdon. Pp. 112. \$8.95 paper.

Melding together traditional elements of Sunday worship such as scripture readings and prayers with African American culture, Cheryl Kirk-Duggan, professor of religious studies at Meredith College, gives new spark to youth days, graduations, family reunions, groundbreaking and the like.

THE ART OF WORLDLY WISDOM: 300 Practical Proposals for Success by a 17th Century Jesuit. By Baltasar Gracian. Templegate. Pp. 300. \$10.95.

This book presents 300 brief paragraphs of wisdom written by a 17th-century Jesuit who knew how to win friends and influence people: from the very practical "avoid victories over superiors" to the refined "show no self-satisfaction" to the more spiritual "do not live in a hurry" and "let things go."

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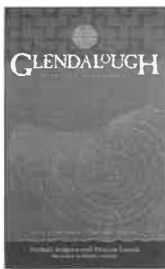


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EARTHSORE: Your Personal Environmental Audit & Guide. By **Donald W. Lotter.** Morning Sun (P.O. Box 413, Lafayette, CA 94549). Pp. 36. \$4.50 plus \$1.50 shipping and handling, paper.

An audit or questionnaire on the environment, covering household energy, consumerism, respect for the land. Includes a brief bibliography and, of course, instructions on scoring your own audit. Customized editions for churches are available.

THE PARABLES. By **Dmitri Royster.** St. Vladimir's. Pp. 166. \$9.95, paper.

The Archbishop of Dallas and the South in the Orthodox Church in America summarizes the lessons of the gospel parables, not looking for critical authenticity but rather for the essence of their teaching as received through the Orthodox tradition. Provides close attention to the settings of the parables as well as the texts and, of course, richly cites interpretations of the Orthodox church fathers.

BLESS THIS FOOD: Four Seasons of Menus, Recipes and Table Graces. By **Julia M. Pitkin,** et al. Cumberland. Pp. 240. \$18.95.

Ever wonder what to serve on stir-up Sunday? How about roast duck, baked tomatoes and potato pudding? Spring, summer, fall and winter menus for Palm Sunday, a Christening luncheon, Graduation Day, a baby shower, Yom Kippur, All Saints' Day, Christmas and Boxing Day, Ash Wednesday and St. Patrick's Day. Each feast day or occasion receives a brief introduction and prayer along with the recipes.

THE FIVE BOOKS OF MOSES: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. The Schocken Bible. Vol. I. Translation, introduction and commentary by **Everett Fox.** Word. Pp. 1,024. \$50.

Based on principles developed in part by Martin Buber, Prof. Fox, director of Jewish Studies at Clark University in Worcester, Mass., sets out to re-create the force of the Hebrew rhetoric and poetry of the original. The prose and poetry texts are printed beautifully and are a delight to read. He renders Genesis 1:2 as follows:

"when the earth was wild and waste, darkness over the face of Ocean, rushing-spirit of God hovering over the face of the waters."

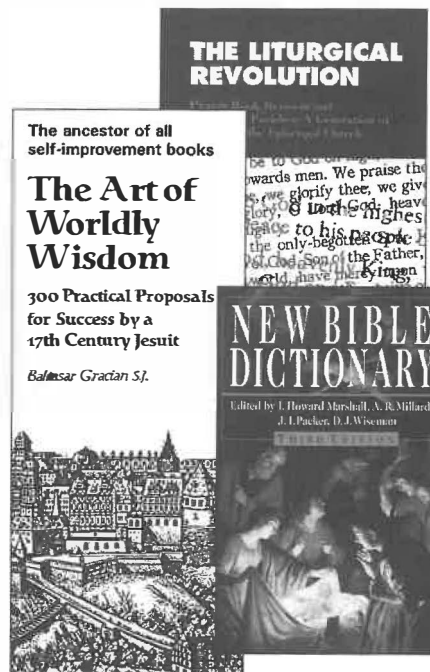
THE GIFT OF BAPTISM: A Handbook for Parents. By **Tom Sheridan.** ACTA (4848 N. Clark, Chicago, IL 60640). Pp. 64. \$3.95 paper.

Baptisms are about learning to love each other. This is but one of the insights about the sacrament of baptism by a Roman Catholic permanent deacon. Parishes might have this one on hand to give to parents, grandparents and godparents.


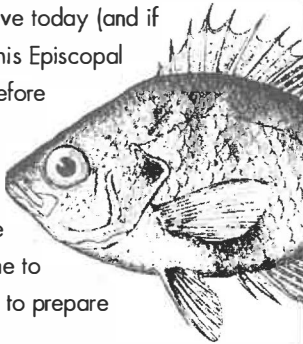
THE SANCTUARY: Preparing the Church for Worship. By **Virginia Gosling Mainprize.** Illustrated by **Willem Hart.** Anglican Book Centre (600 Jarvis St., Toronto, Canada M4Y 2J6). Pp. 96. No price given. Spiral bound, paper.

History and "how to" mingle in this very fine reference work for altar guild members and all who care for the sanctuary of the church. Terms are precisely defined and carefully illustrated with line


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followers, 'You have stayed close to me through all of my trials. You will eat and drink with me in the realm of God'."

PRAYING THE EUCHARIST: Reflections on the Eucharistic Experience of God. By Charles Miller. Morehouse. Pp. 128. \$8.95.

Sometime chaplain of Keble College, Oxford, and now professor of theology at Nashotah House, Fr. Miller deepens our understanding and experience of the Holy Eucharist — moving from a repetitive rit-

ual to an authentic voice of praise and thanksgiving, "the chief covenanted moment this side of heaven." I will recommend that all members of our church's worship committee read this one.

NEW BIBLE DICTIONARY. Third Edition. Edited by I. Howard Marshall, et al. InterVarsity. Pp. 1,298. \$39.99.

Angels, animals, foreigners, images, music, pottery, texts and proper names of the Bible. Written by largely evangelical scholars in this new edition of a 1962 publication.

TO BELIEVE IS TO PRAY: Readings from Michael Ramsey. Edited by James E. Griffiss. Cowley. Pp. 189. No price given, paper.

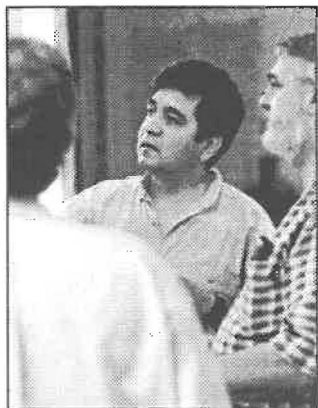
The editor of *The Anglican Theological Review*, Fr. Griffiss collects and briefly introduces, under such headings as Teaching the Christian Faith, Jesus Christ and The Kingdom of God, the writings of the late and much revered Archbishop of Canterbury. From the chapter What Makes Us Anglicans?: "Modern Anglican theology owes many of its characteristics to the central place held within it by the incarnation."

SANCTUARIES: The Complete United States: A Guide to Lodgings in Monasteries, Abbeys, and Retreats. By Jack and Marcia Kelly. Bell Tower (201 E. 50th St., New York, NY 10022). Pp. 311. \$18. paper.

Many of these "sanctuaries" are Episcopal or Roman Catholic, some are from other traditions; all welcome those seeking quiet and solitude. Of the 127 such places, about 40 are new and were not in the Kellys' earlier volumes on the northeast, west coast and southwest. Each writeup contains address, directions and a note on accommodations and cost.

TWO FIVE OH: Sermons Celebrating the 250th Anniversary of Trinity Church (1746-1996). By John D. Lane. Heritage (P.O. Box 208, Staunton, VA 24402). Pp. 109. No price given, paper.

The parish once extended from the Shenandoah Valley to the Great Lakes and the Mississippi! This collection of the rector's sermons marks the 250th anniversary of the venerable parish of Trinity Church, Staunton, Va. Down-to-earth illustrations, including in one homily the mention of a parish that spent two hours discussing the purchase of new vacuum cleaner. Enjoyable reading.



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By PATRICIA NAKAMURA

PULLING OUT ALL THE STOPS

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Video 83 min.

VOICES IN THE WIND

All About Pipe Organs
Canadian Broadcasting Corp.
Video 55 min.



Two intriguing and very different videos explore the history, nature and music of the organ, primarily in America. *Pulling Out all the Stops* was produced by the AGO, the Organ Historical Society, the Associated Pipe Organ Builders of America, the American Institute of Organbuilders, the American Theatre Organ Society, with hundreds of other individual and group donors. It explores both sacred and secular instruments and music, and even a combination of classical, ragtime and blues in a Halloween concert with composer William Albright playing his *Gothic Suite* as a fangless Dracula.

The film traces a North Carolina church's journey to realizing its dream pipe organ, from casting the pipes in the Holtkamp shop to the congregational procession with everyone, children and adults, carrying in a pipe. The viewer feels

the thrill as the organist plays the beautiful instrument for its first service.

A caution: Don't hit "rewind" as the credits begin to roll. Glorious music occurs, unobstructed by dialog, behind the long list of benefactors.

Voices in the Wind, part of the CBC's *The Nature of Things*, demonstrates how "science, music and craftsmanship come together." Probably the most-used word in the narration is "air," as we follow Casavant Frères of Quebec as they "engineer air into music," melting tin and lead together, rolling out huge sheets of metal, studying the size and shape of the room which will house the organ. A physicist discusses wave forms and acoustics; we see the sound via oscilloscope and spectrograph. We watch voicers performing their delicate art, and a University of Texas lab analyzing the results.

The video credits the organ with shaping the development of Western music, as the keyboard capable of harmony and polyphony evolved from single-sound instruments. Organists Douglas Bodle and Carlo Curley demonstrate the ranges and colors of various stops, as the action is followed through key, tracker, slider, windchest to pipe itself. Mr. Curley illustrates the four tone "families" and lovingly describes the sound of a German *Krummhorn*: "A herd of geese going west."

Both videos are available from the Organ Historical Society, P.O. Box 26811, Richmond, VA 23261; telephone 804-353-9226. *Pulling Out all the Stops* is also available from the American Guild of Organists at 1-800-AGO-5115.

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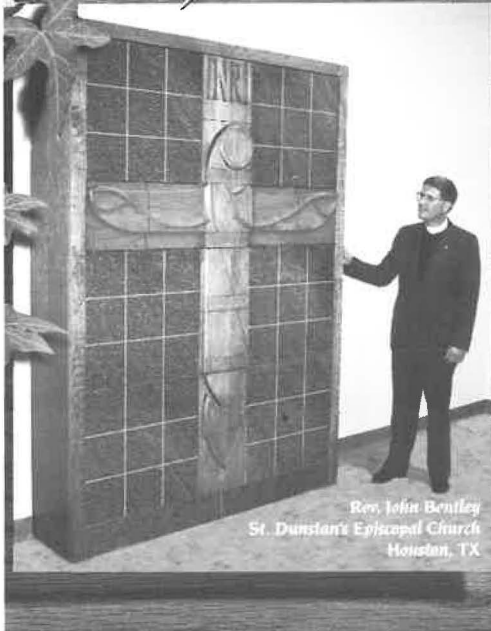
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Benediction

Not So Different, After All

I realize this is not some remote land where language and customs are not even recognizable, but I still expected some big differences when my family and I moved last September from Melbourne, Fla., to Durham, England. We came that I might begin doctoral studies on St. Paul and conflict management in 1 Corinthians, but we all knew that our greater education would be out of the classroom. We expected differences.

Make no mistake, we have found things that are new to us, like double-decker buses and dusk at 3:30 p.m., a 900-year-old castle down the street and steering wheels on the right. There are things that we miss already, like grape jelly and maple syrup, 110 voltage (forget using those appliances brought from home!) and Florida's blue skies. And we have discovered some delightful surprises, like doctors who make house calls and delicious fairy cakes, free university e-mail and pubs with indoor playlands. And the language . . . yes, the language is most definitely different. Not that much, of course, just similar enough that I really get embarrassed when I say one thing only to learn that its meaning here is quite contrary indeed. So one could say that our expectations were correct, that it is all so different.

But then, I have lunch with a vicar here who tells me he feels overwhelmed by the conflicting needs of his parish and his family. I get a phone call from a fellow student who asks for prayer since he just learned his wife has cancer. I enjoy some tea with a bishop who describes the joys of building a retreat center and the frustrations of reaching the unchurched. I chat with a neighbor whose life is in turmoil and does not see any way out. I pray in a cathedral where millions have prayed before, often with the same words, the same feelings, the same reasons . . . or, at least, words and feelings and reasons that are not all that different.

We came expecting the differences, and they do exist, but we have found far more that is common. Hopes and fears and needs and dreams and smiles. And when we find ourselves a bit overwhelmed by all this — the common and the unique — we go once more to Jesus, "who is the same, yesterday, today and for ever," and we are renewed.

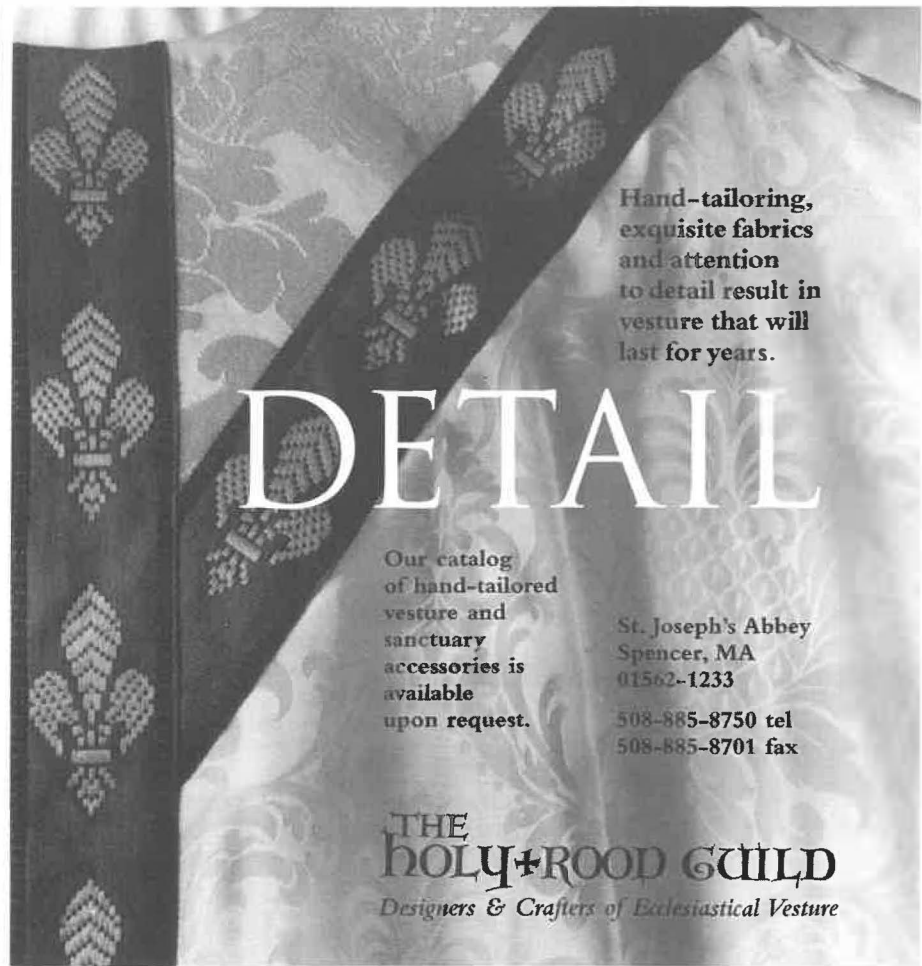
(The Rev.) Chuck Robertson
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People and Places

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Appointments

The Rev. **Julia Christian** is vicar of St. Francis of Assisi, Box 327, Simi Valley, CA 93065.

The Rev. **Freeman Cross, Jr.** is priest-in-charge of Holy Spirit, Box 645, Dawson, GA 31742, and continues as vicar of St. Francis', Camilla, GA.

The Rev. **Ronald Culmer** is rector of St. Martin in the Fields, 7136 Winnetka Ave., Canoga Park, CA 91306.

The Rev. **Richard Lamontagne** is vicar of St. Raphael's, 43140 Hwy. 41, Oakhurst, CA 93644.

The Rev. **John Lindell** is priest-in-charge of St. Francis', Great Falls, and St. Paul's, Fort Benton, MT.

The Rev. **David A. Pfaff** is priest-in-charge of Ascension, Box 547, Ipswich, MA 01938.

The Rev. **William M. Skidmore** is rector of Epiphany, Newton, NC; add: PO Box 37, Cleveland, NC 27013.

The Rev. **Sherry Travis** is rector of St. Thomas', 12200 Bailey Cove Rd., Huntsville, AL 35803.

The Rev. **Thomas Wray** is rector of St. Anne's, 6461 Tylersville Rd., West Chester, OH 45069.

Retirements

The Rev. **Charles Hoskins**, as rector of St. Matthew's, Savannah, GA.

The Very Rev. **James L. Sanders**, as dean of St. John's Cathedral, Knoxville, TN.

Deaths

The Rev. **Russell Dewart**, retired priest of the Diocese of Massachusetts, died Jan. 21. He was 95.

Fr. Dewart was born in Boston, MA. He was educated at Harvard and Episcopal Theological School. He was ordained priest in 1946. Fr. Dewart served parishes in Walpole, Beverly and Boston, MA. He retired in 1967. Fr. Dewart is survived by his wife, Ann, four sons, two daughters, a foster daughter, the Rev. Eleanor McLaughlin, two sisters, and numerous grandchildren.

The Rev. **Robert L. Hall, Jr.**, a hospital chaplain in Milwaukee, Wis., died Feb. 11 following a heart attack. He was 57.

Fr. Hall was a native of Milwaukee and a graduate of the University of Wisconsin and Nashotah House. He was ordained to the diaconate in 1975 and to the priesthood in 1976. He was assistant at St. John's Church, Minneapolis, 1975-77; vicar of St. James', Brewster, WA, 1977-79; vicar of St. Anne's, Omak, and Transfiguration, Twisp, WA, 1977-82; rector of St. James', Sault Ste. Marie, MI, 1982-83; assistant at St. Christopher's, River Hills, WI, 1984-89; and rector of

Trinity, Carbondale, PA, 1990-92. At the time of death he was chaplain at Columbia Hospital, Milwaukee. Fr. Hall was a General Convention deputy from the Diocese of Spokane in 1979, communications officer for the Diocese of Milwaukee, 1985-86, and occasional author of articles in TLC. He is survived by his wife, Deborah, his parents, Robert and Jessie Lou Hall, two brothers and five children.

The Rev. **Jack R. Lewis**, retired priest of the Diocese of Albany, died Dec. 20. He was 77.

Fr. Lewis was born in Indianapolis, IN. He graduated from Butler University and Berkeley Divinity School. He was ordained priest in 1960. Fr. Lewis served as curate of St. Peter's, Albany, vicar of St. Timothy's, Moreau, curate of Messiah, Glen Falls, and rector of Ascension, Troy, NY. He retired in 1984, but continued to assist at St. Paul's, Troy.

The Rev. **W. Douglas Lowery**, priest of the Diocese of Michigan, died Dec. 6. He was 58.

Fr. Lowery was born in Morristown, NJ. He graduated from the University of Michigan, 1962, and Episcopal Theological School, 1965. He was ordained priest in 1966. Fr. Lowery served as vicar of St. John's, Lambertville, 1965-67, rector of Trinity, Monroe, 1968-79, and associate of Trinity, Farmington Hills, MI, 1980-82. He had served in a non-parochial status since 1994.

The Rev. **Frank Thomas Moore**, priest of the Diocese of New York, died Feb. 10 in Niagara Falls, NY. He was 62.

Fr. Moore was born in Binghamton, NY. He attended Niagara University and General Theological Seminary. He was ordained priest in 1959. Fr. Moore served St. Simon's and St. Thomas' in Buffalo, and Christ Church, St. Augustine's, and Holy Cross in Yonkers, NY. Fr. Moore is survived by two sisters.

The Rev. **James Bennett Pritchard**, retired priest of the Diocese of Connecticut, died Jan. 1 in Bryn Mawr, PA. He was 87.

Fr. Pritchard was born in Louisville, Ky. He was educated at Asbury College and the University of Pennsylvania. He was a professor at Crozer Theological Seminary, Church Divinity School of the Pacific and the University of Pennsylvania. He was ordained priest in 1955. He was a distinguished biblical archeologist. He is credited with being the first to identify the location of Gibeon and with discovering what is now known as the Pritchard ostrakon, an ancient piece of pottery bearing inscriptions. He received a medal from King Hussein in 1964 for his work on seven excavations in Jordan. He served as president of the Archeological Institute of America which awarded him the gold medal for his research. He also wrote two books *Gibeon: Where the Sun*

People and Places

Stood Still and Recovering Sarepta, A Phoenician City. Fr. Pritchard is survived by his wife, Anne, two daughters, four grandchildren and a sister.

The Rev. **John L. Roberts**, retired priest of the Diocese of Albany, died Dec. 8 at the age of 76.

Fr. Roberts was born in San Diego, CA. He was educated at Carroll College and General Theological Seminary. He was ordained priest in 1947. Fr. Roberts served parishes in Evans Mills, Great Bend, Antwerp, Cohoes, Canton and Albany, NY. He was a probation officer for the Albany County Probation Department. He retired in 1984.

The Rev. **William Schock**, retired priest of the Diocese of Eastern Michigan, died Jan. 3 at the age of 88.

Fr. Schock was born in Albany, NY. He was educated at the diocesan school of theology and was ordained priest in 1966. Fr. Schock served parishes in Omer, Saginaw, Midland and Bridgeport, MI. In 1978, he was named vicar emeritus of St. Mark's, Bridgeport. He retired in 1978. Fr. Schock is survived by his wife, Flora, and four children.

The Rev. **William E. Thomsen, Jr.**, retired priest of the Diocese of Southern Virginia, died Dec. 31, in Crofton, MD. He was 92.

Fr. Thomsen was born in Baltimore, MD. He was ordained priest in 1941. He served as rector of Christ Church, Port Republic, St. Paul's, Prince Frederick, Christ Church, Cambridge, and St. John's, Cornersville, MD; St. Paul's, Winston-Salem, and St. Paul's, Smithfield, NC; Immanuel, Alexandria, Glebe Church, Driver, and St. John's, Chuckatuck, VA. He retired in 1969. Fr. Thomsen is survived by his wife, Jane, and two children.

The following notices were received only recently. We apologize for the late notice but thought it important to include them.

The Rev. **Ben B. Barr**, retired priest of the Diocese of Texas, died Sept. 3. He is survived by his wife, Dorothea, a daughter, a son and a granddaughter.

The Rev. **James Brice Clark**, retired priest of the Diocese of Northern California, died Sept. 6. He is survived by his wife, Dixiana, a son, a daughter, three grandsons and a sister.

The Rev. **Terrence Clarke**, retired priest of the Diocese of Western New York, died Nov. 19.

The Rev. **Earl Wendell Count**, died Nov. 22 in Walnut Creek, CA. He is survived by his wife, Alice, and a sister.

The Rev. **Benedict Hanson**, longest serving canon of Trinity and St. Philip's Cathedral, Newark, NJ, died Nov. 20.

The Rev. **Charles F. Hood**, retired priest of the Diocese of Texas, died of cancer, Sept. 2. He is survived by his wife, Toni, a daughter, two sons and six grandchildren.

The Rev. **George W. Izzett**, vicar of St. Raphael's, Oakhurst, CA, died Nov. 29.

The Rev. **William Koons**, retired priest of the Diocese of West Texas, died Nov. 12. He is survived by his wife, Betty, and a daughter.

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SMALL PARISH, rural, eastern North Carolina in farming/fishing/hunting community, seeks resident clergy. Forward resume and salary requirement to: **June Liverman, Search Committee, St. George's Episcopal Church, P.O. Box 101, Engelhard, NC 27824**

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SMALL ENTHUSIASTIC PARISH in rural southwest Montana seeking permanent part-time priest, located in prime fishing, hunting and scenic area. Send letter and current profile to: **P.O. Box 336, Ennis, MT 59729.**

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A HEART FOR YOUTH! St. Alban's Episcopal Church, in beautiful Edmonds, WA, is seeking a full-time youth minister for grades 6 through 12. The position will commence in late spring or early summer. Interested parties please call **(206) 778-0371 or FAX (206) 778-1583** for an information packet.

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. Have excellent skills for 3 manual, historic Aeolian-Skinner organ, signed by G. Donald Harrison. Double swell, original instrument with added trumpet en chamade. Monies have been allocated for full restoration of the organ in 1997. Traditional Anglican service and Family Eucharist 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 music budget and assist in involving parishioners in music as an integral part of the worship of the church, maintaining the tradition of an excellent music program. 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.**

INTERIM RECTOR: Grace Episcopal Church of Long Island, New York, seeks a trained interim rector to guide the parish through its search for a permanent rector. Grace Episcopal is a program church with a pre-K through 8th grade day school, located in the Nassau County suburb of Massapequa, 35 miles from NYC. Church staff consists of 3 clergy and head of school. Send resume, cover letter and CDO profile by April 30 to: **Interim Rector Search Committee, Grace Episcopal Church, 23 Cedar Shore Dr., Massapequa, NY 11758.**

DIRECTOR OF YOUTH/CHILDREN'S MINISTRIES for Christ-centered Episcopal parish of 200 families in suburban Philadelphia. We believe in the authority of Holy Scripture and in seeing our children grow into disciples of Jesus Christ. Previous experience in development of programs and training of adult volunteers is preferred. We are looking for a dynamic, self-motivated leader who can build solid faith relationships in the children and parents. Contact: **All Saints' Church Youth/Children's Search Committee, Montgomery Ave. & Gypsy Lane, Wynnewood, PA 19096. FAX (610) 642-4523.**

ASSISTANT TO THE RECTOR of a vital, growing 350-member Anglo-Catholic parish. Fully-shared ministry with the rector. Applicants should have strong preaching/teaching skills, be energized by the whole gamut of parish ministry, and skilled/willing to be trained in discipling the faithful to do the work of evangelism. Good beginning financial package. Contact: **Fr. Dwight Duncan, St. Matthias' Church, 3460 Forest Lane, Dallas, TX 75234. Phone (214) 358-2585; FAX (214) 352-8457.**

ST. CLEMENT'S EPISCOPAL CHURCH in Berkeley, Calif., seeks a rector who has a strong spiritual commitment, will maintain the traditions of St. Clement's and help us grow, flourish, and exert a positive influence in today's world. Send inquiries to: **Search Committee, St. Clement's Episcopal Church, 2837 Claremont Blvd., Berkeley, CA 94705.**

CATHEDRAL CANON to oversee existing youth and education programs, further develop small group ministries, work with young families and develop a "seeker" Eucharist, and general liturgical and pastoral duties. Send resume to: **The Dean, St. Paul's Cathedral, 3601 N. North St., Peoria, IL 61604.**



Classifieds



POSITIONS OFFERED

CHRIST CHURCH, RALEIGH, NC, is seeking a full-time Director of Children's Ministry to oversee the ministry and programs for children from birth to 5th grade. We expect this person to be an advocate for children in the life and worship of our parish. The salary and benefits package is very competitive. For details contact: **Cathy Bouggy, Christ Episcopal Church, 120 E. Edenton St., Raleigh, NC 27601.**

EXCITING OPPORTUNITY IN YOUTH MINISTRY. Christ Episcopal Church is a large, growing, evangelical church in Dallas suburbs. We are looking for a strong, energetic, experienced youth minister to lead a 150 strong and growing youth ministry. Candidate needs to be a team player able to disciple both youth and adult leaders in ministry. For more info contact: **The Rev. Clay Lein, 4550 Legacy Dr., Plano, TX 75024. (972) 618-0222; e-mail address: claylein@aol.com**

YOUTH MINISTER: Clergy or lay to develop junior high, senior high and recreational programs at an established 400+ family parish. Resume and cover letter to: **W. Seldon Murray, St. John's Episcopal Church, 322 S. Greer St., Memphis, TN 38111-3398.**

POSITIONS WANTED

EXPERIENCED SEXTON from busy urban parish seeking full-time position. I am also a qualified church-bell-hanger. All opportunities considered. Superior references. **L. C. Woodford, c/o Dickerson, 3 Audubon Rd., Lexington, MA 02173.**

BILINGUAL (Spanish) layman seeking full-time ministerial position in NYC area. Three years as director of religious education in mid-Manhattan church/school. Seven years as youth minister at inner-city parish. Five years as a substance abuse counselor. M.A. in Theology (Social Analysis). B.A. in sociology. Available to begin August or September 1997—earlier negotiable. Excellent professional and character references. **Fernando Arzola, Jr., 239 E. 21st St., New York, NY 10010. Day # (212) 475-1966.**

PROGRAMS

FELLOWS-IN-RESIDENCE, Sewanee: The School of Theology at the University of the South in Sewanee, Tennessee, invites applications for its Fellows-in-Residence Program. Fellows visit for two weeks to accomplish their own programs of academic study and spiritual refreshment. Successful applicants receive a \$500 fellowship and faculty supervision. Dates are October 27-November 7, 1997, and April 13-May 1, 1998. To apply, send by April 25, 1997: 1) curriculum vitae, 2) dates preferred, and 3) 500-600 word statement about the project you want to work on, to: **The School of Theology Programs Center, 335 Tennessee Ave., Sewanee, TN 37383-0001. FAX (615) 598-1165.** For more information call 800-722-1974.

FOR RENT

DISNEY WORLD VACATION VILLA—sleeps 6. Deluxe 2 bedroom/2 bath, full kitchen, w/d, pool, private telephone, tennis. 10% discount to clergy. \$85/night; \$550/week. **1-800-684-6492 (2713).**

FOR SALE

OAK PEWS for sale. 9'3" long x 3'2" high. Call **(516) 354-2316.**

FOR SALE

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

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

TRAVEL

ATTENTION CLERGY: Lead your parish, friends and family on a pilgrimage to ISRAEL and extend to Greece, Turkey, England, Africa, etc., and travel FREE. Call or write: **Journeys Unlimited, 500 8th Ave., New York, NY 10018: (800) 486-8359 or FAX (212) 736-8959.**

CELTIC PILGRIMAGES 1997. Prayer and study programs to Ireland: July, September; to Wales: May, August. Emphasis on deepening relationships with God through lectures by outstanding scholars, visits to holy sites, worship. **Sr. Cintra, Convent St. Helena, 134 E. 28th St., New York, NY 10016. Phone (212) 725-6435; FAX (212) 779-4009.**

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

AUTUMN IN VERMONT—25-29 September 1997. Parish families of St. Stephen's Episcopal Church, Middlebury, invite you to experience the quintessential Vermont village with a holiday that includes lodging in private homes, all meals, all historic and cultural sites, and a very warm Vermont welcome. For information telephone **888-458-2144** or write: **St. Stephen's Church, P.O. Box 223, Middlebury, VT 05753.**

NORTHERN ENGLAND — 6-18 May, 1997. A travel program to abbeys, cathedrals, stately homes and gardens sponsored by New Hampshire Chapter of National Cathedral Association. Included are the Lake District, Northumberland, Yorkshire and Derbyshire with visits to Bolton Priory, Holy Island, Hadrian's Wall, Durham, York and Lincoln. For information **888-458-2144** or **P.O. Box 41, Bridport, VT 05734.**

COME WALK WITH US—travel programs designed specifically for church group travel. Educational, in-depth itineraries for travel in Great Britain, Ireland, Europe, Israel and Egypt. For information **888-458-2144/Limewalk Tours, P.O. Box 41, Bridport, VT 05734.**

CELTIC ENRICHMENT IN WALES, June 16-26 and August 11-21. Stay in a village in Southern Snodonia in parishioners homes. Led by a Welsh priest, author, raconteur and musician, the tour includes visits to important sites from St. David's to Anglesey. Priced from \$1,299.00 without air. Call **Anglican Tours (800) 438-2403** for detailed brochure.

TRAVEL

THE CELTIC PILGRIM—From Island to Island: A pilgrimage to Celtic Sites, May 26-June 10, 1997. Travel to Iona, Whithorn, Clonmacnoise, Glendalough, Wales and Lindisfarne, extra days to explore in Iona, Glendalough and Lindisfarne! Contact: **The Rev. Mary L. Allen, 984 W. Bloomington Dr., S., St. George, UT 84790. Phone (801) 652-3009 (H); (801) 628-1181 (O); e-mail: marya@infowest.com**

WANTED

WE ARE BUILDING an addition and need a bell for the future bell tower. Contact: **Fr. James Zotalis, St. James Episcopal Church, Fergus Falls, MN 56537. (218) 736-6736.**

FOR ANGLICAN CHURCHES AND CLINICS in the Diocese of Northern Mexico: Medical and dental equipment and supplies, school supplies, altar linens and vestments, clothes, pews, school desks. Contact: **Good Shepherd Episcopal Church, San Angelo, Texas. (915) 949-6260. FAX (915) 944-0001.**

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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).



Lent Church Directory

Fairfield, AL

CHRIST CHURCH (205) 787-2053
4912 Lloyd Nolan Parkway
Sun Services: 10 H Eu

Phenix City, AL

ST. STEPHEN'S U2 280 at Lee Rd. 567
The Rev. William P. McLemore, r (334) 291-0750
Sun 9, 10:30 H Eu, 7 Ev & H Eu

Phoenix, AZ

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

Buena Park, CA

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

Carlsbad, CA

ST. MICHAEL'S-BY-THE-SEA 2775 Carlsbad Blvd.
The Rev. Neal W. Moquin, SSC (909) 797-3266
H Eu Sat 5:30, Sun 8, 9, 10 (Sung)

San Diego, CA

GOOD SAMARITAN 4321 Eastgate Mall, 92121
The Rev. Wayne F. Sanders, r; the Rev. Caroline S. Diamond, assoc (619) 458-1501
Sun H Eu 8 & 10. Tues 7-9 Bible Study

Yucaipa, CA

ST. ALBAN'S 12692 Fifth St.
The Rev. Bruce Duncan, v (909) 797-3266
Sun Services: 8 H Eu; 10 Sunday School & H Eu

Boulder, CO

ST. AMBROSE 7520 S. Boulder Rd.
The Rev. John Elledge, r (303) 499-3041
Sun H Eu 8 & 10:30. Healing Eu Tues 12:15

Branford, CT

TRINITY-ON-THE-GREEN 1109 Main St. (203) 488-2681
The Rev. Richardson A. Libby, r; the Rev. Cynthia C. Knapp, ass't; the Rev. Archibald Hanna, d; Ronald Baldwin, music dir.
Sun H Eu 8, Cho Eu 10. Healing Eu Wed 12:10

Washington, DC

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

ST. PAUL'S, K Street

2430 K St. NW — Foggy Bottom Metro
The Rt. Rev. Barry Valentine, Bishop in Residence
Sun 7:30, 7:45, 9, 11:15 (High Mass) & 6. Daily: 6:45, 7 & 6.
Prayer Book HDs: 6:45, 7, 12 noon, 6 & 6:15.
Parish founded AD 1866

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.

Wilmington, DE

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

Boynton Beach, FL

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

Hollywood, FL

ST. JOHN'S 1704 Buchanan St.
Sun 8 & 11 (Sung). Weekdays as anno

Pompano Beach, FL

ST. MARTIN-IN-THE-FIELDS
Atlantic Blvd. and the Intracoastal Waterway
The Rev. Hobart Jude Gary, interim-r
Sun 8 and 10:30

Sarasota, FL

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

Stuart, FL

ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. Ken Herzog, c; the Rev. Beverly Ramsey, Youth & Christian Ed; the Rev. Jonathan Coffey & the Rev. Canon Richard Hardman, assisting; Allen Rosenberg, Music Dir
Sun Eu 7:30, 9, 11. Tues H Eu/Healing 12:10. Thurs H Eu 10. MP 8:30 daily

Augusta, GA

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

Savannah, GA

CHURCH OF ST. PAUL THE APOSTLE 34th & Abercorn
The Very Rev. William Willoughby III (912) 232-0274
Sun Masses 8 & 10:30; Mon 12:15; Tues 6; Wed 7; Thurs 10; Fri 7

Honolulu, HI

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

Chicago, IL

ASCENSION N. LaSalle Blvd at Elm (312) 664-1271
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
The Sisters of St. Anne (312) 642-3638
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

Limestone Township, IL (Peoria)

CHRIST CHURCH Christ Church Rd.
The Rev. John R. Throop, D.Min., v (309) 673-0895
Sun H Eu 9:30. Peoria's historic church built by Bishop Philander Chase

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, 9 & 11; Christian Ed 10

Baton Rouge, LA

ST. JAMES (Founded 1844) 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev. Bob Burton, assoc; the Rev. Andy Andrews, Dir of Youth Min.; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Lou Taylor, Dir of Christian Ed; Dr. David Culbert, organist-choir-master
Sun H Eu 7:30, 9, 11, 4:30

ST. LUKE'S

8833 Goodwood Blvd.
The Rev. Charles E. Jenkins, D.D., r; the Rev. Patrick L. Smith, the Rev. Carl T. Cannon, the Rev. Frederick D. Devall IV, the Rev. Wm. Donald George, the Rev. Donald L. Pulliam, ass'ts; the Rt. Rev. C. C. Pope, Bishop-in-Residence; Ruby B. Dart, DMA, FAGO, Org/Music Dir; D. Michael Williams, B.M., M.M., ass't org & choir-master
Sun Eu 8, 9, 11 (Sol), 5:30; Sat Vigil Mass 5:30. Wkdy MP 8:30, EP 5:15. Daily Eu as scheduled. C Sat 9:30

West Monroe, LA

ST. PATRICK'S 1712 Wellerman
The Rev. Ray Waldon, r (318) 396-1341
Sun 8:15 Low; 10:15 Choral. Wed 6 Low

(Continued on next page)



St. Stephen's Church, Phenix City, Ala.

Lent Church Directory

Baltimore, MD

ST. TIMOTHY'S (Catonsville) 200 Ingleside Ave.
The Rev. Sudduth Rea Cummings, r (410) 747-6690
Sun HC 7:30 & 10:15. Wed HC 10

Cockeysville, MD

SHERWOOD CHURCH 5 Sherwood Rd.
The Rev. Stephen H. Paul, r
Sun H Eu II 8 & 10:15, Christian Ed 9:15. Daily MP

Boston, MA

ADVENT 30 Brimmer St.
The Rev. Dr. Richard Cornish Martin, p-i-c
Sun Masses: 8, 9 (Sung), 11 (Sol). Daily: MP 7, Mass 7:30, EP 5:30 (ex Sat MP 8:30, Mass 9)

Newtonville, MA

ST. JOHN'S 297 Lowell Ave.
The Rev. Robert G. Windsor, r; the Rev. John H. Thomas, priest assoc
Sun 8 & 10 H Eu. Wed 10 H Eu; Sat 9 Bible Study

Quincy, MA

ST. CHRYSOSTOM'S (Wollaston) Hancock & Linden Sts.
The Rev. Richard W. Murphy, r (617) 472-0737
H Eu Sat 6. Sun 8 & 10

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

Brandon, MS

ST. PETER'S-BY-THE-LAKE (Reservoir Area)
1954 Spillway Rd. (601) 992-2691
Sun 8:15, 10:30. MP Mon, Wed, Fri 7, w/H Eu Wed

Asheville, NC

TRINITY CHURCH (downtown) 60 Church St.
The Rev. Canon Michael Owens, r (704) 253-9361
Sun H Eu 8 & 10:30. Daily MP 9. H Eu 12 Noon

Goldsboro, NC

ST. STEPHEN'S 200 James St.
The Rev. William S. Brettmann
Sun H Eu 8 & 11, Christian Ed 10

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

Santa Fe, NM

HOLY FAITH (505) 982-4447 311 E. Palace
The Rev. Dale Coleman, r; the Rev. Robert Dinegar, Ph.D., assoc
Sun H Eu 8; 9:30 Ch S; 10:30 Sung H Eu. Tues H Eu 10. Thurs H Eu 12:10. MP or EP daily

Minden, NV

COVENTRY CROSS 1631 Esmeralda
Serving Minden-Gardnerville (702) 782-4161
Sun H Eu 10

Albany, NY

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

Lake Ronkonkoma, NY

ST. MARY'S 315 Lake Shore Rd.
The Rev. Dr. Roger W. Raskopf, interim (516) 588-1888
Sun Masses 8, 9 & 10:30. Wed in Lent: 9, 7:30, HD as anno

New York, NY

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
(212) 378-0200
Sun Eu 8, 9 Cho Eu 11, EP 5 (Ev 1S). Mon-Fri MP 8, Eu 12:05 ("Sun on Thurs." Cho Eu 12:05), EP 5:30, Sat MP & Eu 10. Church open 365 days 8-6. For tours call 378-0252. Café St. Bart's: good food and hospitality Mon - Fri 10 to 6

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. William C. Parker, c; the Rev. Allen Shin, ass't
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noontime 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

RESURRECTION 119 E. 74th St.
(212) 879-4320
(Between Park & Lexington Aves.)
The Rev. Allan B. Warren III
Sun Masses 8:30 & 11 (High & Ser), MP 8; Tues 6:15 with Healing. Wed 8; Thurs in Lent 6:15 Sta & B

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

Niagara Falls, NY

ST. PETER'S 140 Rainbow Blvd.
The Very Rev. Guy R. Peek, r, Dean of Niagara
Sun H Eu 8 & 10:30. Wed H Eu 12:10, St. Francis Chapel

Drexel Hill, PA

HOLY COMFORTER 1000 Burmont Rd.
The Rev. Christopher C. Moore, r (610) 789-6754
Sun Services 8 & 10. Wed 10 HC (Healing)

Gettysburg, PA

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
The Rev. Andrew Sherman, r
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 Masses 9 (Low), 11 (High). Thurs 10

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



Pittsburgh, PA

CALVARY 315 Shady Ave. (412) 661-0120
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Margaret S. Austin
Sun H Eu 8, 10:30 (Sung), 12:15. Mon-Fri H Eu 7, MP 9. Wed H Eu & HS 10:30

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

Selinsgrove, PA

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

Whitehall, PA (North of Allentown)

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

Corpus Christi, TX

CHURCH OF THE GOOD SHEPHERD 700 S. Broadway
The Rev. Ned F. Bowersox, r
The Rev. Frank E. Fuller, ass't (512) 882-1735
Sun 8, 9 & 11. Weekdays as anno

Dallas, TX

GOOD SAMARITAN 1522 Highland Rd. (214) 328-3883
Sun Mass 10:15; Christian Ed 9 & 10:15

INCARNATION 3966 McKinney Ave.
The Rev. Frederick C. Philpott; the Rev. George R. Collina; the Rev. Thomas G. Keithly; the Rev. Michael S. Mills
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