

The Living Church

May 4, 1997 / \$1.50

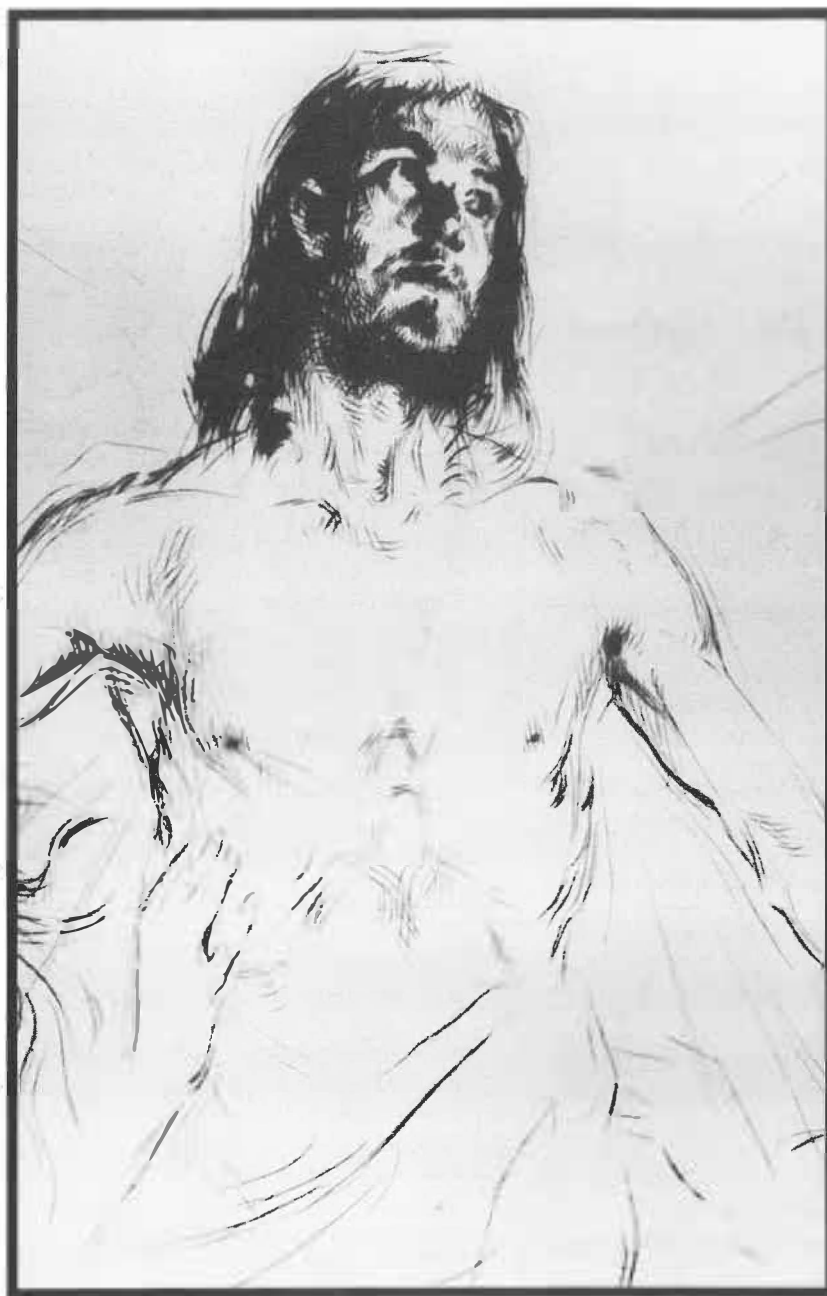
The Magazine for Episcopalians

Give Ascension Day Its Due

page 14

ALSO INSIDE:
Four Nominees
for Presiding Bishop

page 6



May 4, 1997

Easter 6

Features

Interfaith Couples See the World Two Different Ways



By Bonnie Shullenberger

page 10

A Phone Call Away

Support
for Bishops'
Secretaries



By Judy Wright Matthews

page 12

Departments

Letters:

Source of the fourth leg (p. 3)

News:

P.B. nominees named (p. 6)

Editorials:

Speculation ends (p. 13)

Viewpoint:

Give Ascension Day its due
By Richard Tumilty (p. 14)

Short and Sharp (p. 16)

People and Places (p. 17)

Benediction (p. 18)

Quote of the Week

The Rev. Martin Down, writing in *Church Times* on the country parish: "... the Church of England is extraordinarily reluctant to face the fact that the dear old thing is defunct, is a posthumous parrot."

In This Corner

The Blue Book Digested

Finally, I have become one of the few persons in the Western world to read the entire Blue Book, the Report to the 72nd General Convention, which is really maroon. I know, you're happy for me. I am now able to tell you that 53 percent of Episcopal churches have prayer groups, that 204 bishops attended the last General Convention, and that one Native American is nominated for election to the various offices to be filled at the convention, July 16-25, in Philadelphia.

Knowing that most of you have far too much to do than to digest 550 pages of the Blue Book, I have made it easy for you. Here are some observations from my reading:

- The Archives of the Episcopal Church processed 2,490 inquiries during the past triennium.

- There are three separate resolutions on the Concordat of Agreement with the Evangelical Lutheran Church in America (ELCA): to make whatever changes are needed to achieve full communion, to suspend the preface to the ordination rite in the prayer book, and to add a paragraph to the church's constitution to allow ELCA clergy to officiate in this church.

- A resolution from the Standing Commission on Ecumenical Relations would establish dialogue with the Moravian Church in America.

- The report of the Standing Commission on Evangelism notes that 133 congregations have been planted since 1990 and 48 more

are in process. You may remember the goal was 1,000 new congregations during the decade.

- The Committee for Dialogue on Human Sexuality concludes that the word "dialogue" has become "for many people, a code word for 'deadlock,' or a synonym for 'debate'."

- A resolution of the Standing Liturgical Commission is concerned with investigating the possibilities of merger with the Standing Commission on Church Music.

- The report of the Nominating Committee for the Election of the Presiding Bishop indicates that 38 persons were considered for nomination.

- The Standing Commission on the Structure of the Church is putting forth 50 resolutions on restructure [TLC, Feb. 23].

- The Standing Commission on Evangelism reports "the threefold ministry of evangelism — inviting, welcoming, incorporating — is taking place in many locales and the Episcopal Church is discovering that evangelism is none other than the joy of extending hospitality and neighborliness as a household of faith."

These snippets may give you an idea of what's inside the Blue Book. General Convention deputies and bishops receive copies, and most church bureaucrats wouldn't be without them. I found it interesting reading, but I wouldn't recommend it to the average Episcopalian unless insomnia has become a way of life.

David Kalvelage, editor

Sunday's Readings

Self-Giving Love

Easter 6: Acts 11:19-30 (or Isa. 45:11-13, 18-19); Ps. 33 (or 33:1-8, 18-22); 1 John 4:7-21 (or Acts 11:19-30); John 15:9-17.

While we're repeatedly enjoined in the scriptures to love one another, our language and culture are awfully confusing about what love actually means. Linguistically, the word can mean anything from a vague sentimental attachment to erotic attraction, and in popular usage its object can be a food or possession. What does it mean to love our neighbor? There is no more pressing question that confronts us as Christians.

If it's true that "God is love," and if Jesus Christ is God incarnate, we might expect to find in the Savior's ministry illustrations of the love to which we're called. And so we do.

The life and teaching of our Lord makes

it clear that love of others requires generosity. While it's certainly the ideal that we sell what we have and donate the proceeds to the poor, we needn't be nearly that flamboyant. Simply sharing a cup of cold water with someone who's thirsty is a good place to start. His witness indicates that love entails forgiveness of wrongs — not after appropriate punishment or a suitable probationary period, but unconditionally and right up front. And Calvary demonstrates that the love to which we're called is totally selfless in nature. It requires that we give the well being and life of our neighbor more value than we place on our own. "No one has greater love than this," Jesus tells us, "to lay down one's life for one's friends."

We love one another to the extent that we obey the Lord's commandments and so follow his own holy example.

Source of the 'Fourth Leg'

The Rev. Robert Crafts [TLC, April 13] notes that a fourth leg, experience, has been added to the three-legged stool of authority (scripture, reason, and the voice of the church), defined by Richard Hooker. In fact, it's highly likely that the fourth leg was added by the United Methodist Church rather than the Anglican Communion.

William J. Abraham, in his article in the most recent edition of the journal, *Interpretation*, writes that "it became commonplace to argue that their (United Methodists) great hero and founder, John Wesley, was committed to a theological methodology encapsulated in a fourfold appeal to scripture, tradition, reason, and experience." Dr. Abraham describes this as the Methodist Quadrilateral.

We've (Episcopalians) so misused and misinterpreted Hooker's teaching for so long, we'll never be able to get it right. For Hooker, scripture was primary, reason, then, informs one's reading of scripture, and the voice of the church came in a poor third — not legs of equal length: "What scripture doth plainly deliver, to that the first place 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."

*(The Rev.) John Thayer Talbott
St. Augustine's Church
Washington, D.C.*

Faulty Letter?

Concerning the editorial and with regard to the Bishop Vest/Fr. Toon issue [TLC, April 13], it is not necessary that a priest get a physical and psychiatric examination as part of the documentation required for a letter dimissory from one diocese to another — in this case, from Quincy to Southern Virginia. Bishop Vest could not refuse acceptance of the letter on those grounds. And in general there could be plenty of discussion about how much veto power a bishop should have concerning the calling of rectors.

But Title III, canon 12, requires such examinations for canonically enrolling and employing priests from other branches of the Anglican Communion. Fr. Toon served in the Church of England until 1991, at which presumed time via

this canon he became canonically resident in the Diocese of Quincy.

If Fr. Toon was not physically and psychiatrically examined, then it could be argued that there was a faulty letter dimissory to the Diocese of Quincy and therefore Quincy could not issue a valid letter to Southern Virginia. Bishop Vest could, in theory however, now receive a letter dimissory from the Church of England, provided all the requirements of Title III, canon 12 are complied with, and as though the Quincy interim had not occurred, or else he could ask for documentation that the canon 12 requirements now belatedly are being completed by Quincy.

*(The Rev. Canon) Michael T. Malone
Diocese of South Carolina
Charleston, S.C.*

Role of Bishops

While individual churches want independence, we must remember that we are part of a hierarchical church. When trouble arrives, it lands solidly on the bishop's shoulders. A recent candidate wrote that he had been told that there were two things a bishop never got — a bad meal and the truth!

In my diocese (Albany), the bishop talks with and reviews candidates before a call is issued, working closely with the search committees and vestries. I met with him before I met the search committee. Those who refuse to disclose their past must have something they cannot discuss. If it is an issue that has been resolved, but they feel the bishop will not understand, then they are probably in the wrong diocese, as the bishop is our chief pastor. Of course each bishop has his or her own agenda, but it is up to us, as clergy, not only to learn about the parish by which we are interviewed, but also about the persons to whom we are, by our vows, responsible, and who should be both our pastors and our friends.

*(The Rev.) Alison Cook
Church of Our Saviour
Lebanon Springs, N.Y.*

Built on Bias

Russell Levenson's article, "Wrong Choice at Virginia Seminary" [TLC, April

THEY'RE GOING FAST!



1997 General Convention Commemorative Prayer Books

TO COMMEMORATE this important triennial event Oxford University Press is producing a limited number of special edition Prayer Books. Each copy features the official Convention seal stamped in gold on the cover.

Remember—supplies are limited!

Books will be shipped to stores in May but your bookseller is taking advance orders now. Please place your order today to be sure to reserve your copies.

Available in two styles:

Soft cover (kivar) edition, \$17.99

4 3/8" X 6", 1,024 page
0-19-528742-8.

Red cover with gold front and spine stamping, square corners, Presentation Page.

Genuine leather editions, \$39.99

4 3/8" X 6", 1,024 pages,

black: 0-19-528743-6

burgundy: 0-19-528744-4.

Gold front and spine stamping, gilded edges, ribbon marker, Presentation Page.

O God, we thank you for the
and especially on this day for
that, as they were faithful and
may with ardent devotion ma
our Lord and Savior Jesus Ch
you and the Holy Spirit, one G
type sample, 9 point

OXFORD UNIVERSITY PRESS

Lectionary Bible Study



A Quarterly Study Booklet

For a sample, send \$6.50 to:
Paraklete Press of California
PO Box 1932
Rancho Cordova, CA 95741
or phone: (916) 852-1269

Shrine of Our Lady of Clemency

Continuous Novena
Write for Information
S. Clement's Church
2013 Appletree Street, Phila., Pa. 19103



THE FINEST QUALITY
LITURGICAL INCENSE
Sampler Pack: 1 1/2 oz. of each of our
four blends - \$12.95 (prepaid only)
HOLY CROSS INCENSE
P.O. Box 99 • West Park • NY 12493
(914) 384-6660

THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to Communicants of the Anglican Church. Provide that prayers will be offered for the repose of your soul by joining the Guild.

For further information, address
The Secretary-General, Guild of All Souls
233 Grove Road South Orange, N.J. 07079

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



For a sample copy call 414-276-5420
Gift subscriptions also available



My payment of \$39.50 entitles me to 52 issues.

Name _____

Address _____

City _____

State _____ Zip _____

Phone _____

Check VISA or MasterCard Bill me

Card # _____

Exp. date _____

Signature _____

Send to: P.O. Box 92936, Milwaukee, WI 53202-0936

GC497

Letters

13], quotes Owen Thomas: "If the church tries too hard to make its message relevant, it may lose its message altogether and simply become a sanctification of the culture about it." Having known Prof. Thomas for more than 25 years, I doubt that he would have applied those words to this situation. Prof. Thomas can speak for himself, however.

The author's apparent misappropriation of another person's perspective is remarkably similar to the activity of forcing unfounded conclusions that he so laments in those whose views he opposes. We are all biased — hardly a novel thought — and we all seek support for our opinions. But if our convictions are built on bias which hardens our heart, we miss the chance to let God reveal something new to us. An institution becomes as venerable as VTS only when it does what it is now doing — understanding an open mind as a gift of God.

*(The Rev.) Edward O. Miller, Jr.
St. John's Church
McLean, Va.*

Approval Implied

I take strong opposition to the Rev. Canon K.W. Costin [TLC, March 30].

He writes, "A blessing of a relationship between two persons of the same sex would seem to be acceptable — after all, we bless hounds and warships!"

The giving of a blessing to a homosexual or lesbian relationship implies approval of such a union. That is contrary to God's will for men and women as revealed in holy scriptures. The issue of homosexuality cannot just be dropped, as suggested by the letter of Canon Costin.

*Warren O. Sheldon
Rowley, Mass.*

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.



The Living Church

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

Editorial and Business offices: 816 E. Juneau Ave.
Mailing address: P.O. Box 92936
Milwaukee, WI 53202-0936

Telephone: 414-276-5420 Fax: 414-276-7483
E-mail: livngchrch@aol.com Quest: livingchurch

David A. Kalvelage, *editor and general manager*

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

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

Board of Directors

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

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

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.

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

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

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.

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.

©1997 The Living Church Foundation, Inc.

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

Volume 214 • Number 18

THE CHURCH HYMNAL CORPORATION

publishes hymnals, prayer books, liturgy books,
preaching books, lectionary books,
music books, planning books,
psalters, thoughtful books,
good books, cassettes,
computer software,
and even
CDs.

Shouldn't we be called something else?

How about . . . **CHURCH PUBLISHING**



CHURCH

**Church Publishing
Incorporated**

Building on the ministry of the Church Hymnal Corporation

445 Fifth Avenue
New York, N.Y. 10016
800-242-1918

Presiding Bishop Nominees Named

Four diocesan bishops have been nominated to become the 25th Presiding Bishop of the Episcopal Church. The nominees were selected by the Nominating Committee for the Election of the Presiding Bishop, a 29-member group which has been working for the past six months.

The nominees:

The Rt. Rev. **Frank T. Griswold III**, Bishop of Chicago

The Rt. Rev. **Robert D. Rowley, Jr.**, Bishop of Northwestern Pennsylvania

The Rt. Rev. **Richard L. Shimpfky**, Bishop of El Camino Real

The Rt. Rev. **Don A. Wimberly**, Bishop of Lexington

The election will take place while the House of Bishops is in session during General Convention in Philadelphia. On Monday, July 21, bishops will go to Christ Church, Philadelphia, for the election. All the bishops present will vote until one of the candidates achieves a majority. The House of Deputies then will be asked to ratify the election.

The bishop elected will succeed the Most Rev. Edmond L. Browning as Presiding Bishop. Bishop Browning will retire at the end of the year following a 12-year term as primate. The next Presiding Bishop will be elected for a nine-year term.

The committee which presented the slate was charged with finding at least three nominees. The committee, which includes one bishop, one priest and one lay person from each of the church's nine provinces along with two youth members, was elected at the last General Convention.

The Rt. Rev. Calvin O. Schofield, Bishop of Southeast Florida, and Catherine Tyler-Scott of Indianapolis, are the co-chairs. They released a joint statement when the nominees were announced April 14. "We are grateful for all of the prayers of the church as we have engaged in our work and for those who submitted to this process of discernment," the statement said. "We are offering the names of four individuals whom we believe possess the necessary qualities and abilities for this uniquely important calling."

Bishop Griswold, 59, has been Bishop of Chicago since 1987. He is a native of Bryn Mawr, Pa., and a graduate of Har-

vard and Oxford universities and also attended General Theological Seminary. He was ordained to the diaconate in 1962 and to the priesthood the following year. He was curate of Church of the Redeemer, Bryn Mawr, 1962-67; rector of St. Andrew's, Yardley, Pa., 1967-74; and rector of St. Martin's in the Fields, Philadelphia, 1974-85. He was consecrated Bishop Coadjutor of Chicago in 1985 and became diocesan two years later. He is chair of the Standing Liturgical Commission and co-chair of the Anglican-Roman Catholic USA dialogue. He has been associated with the Affirming Catholicism movement in this country. He and his wife, Phoebe, have two children.

Bishop Rowley, 55, was consecrated Bishop Coadjutor of Northwestern Pennsylvania in 1989, and became diocesan bishop in 1991. Born in Cumberland, Md., he was raised in Virginia and Maryland. He graduated from the University of Pittsburgh with a bachelor's degree in 1962 and law degree in 1965, and was admitted to the Pennsylvania bar that year. He also received a master's in law from George Washington University in 1970. He served in the Navy from 1966 to 1974, and in the Naval Reserve from 1974 to 1988, reaching the rank of captain. He earned his divinity degree from the Episcopal Theological Seminary of the Southwest in 1977. He was ordained deacon in 1977 and priest in 1978 in the Diocese of Hawaii by Bishop Browning. He was dean of students at St. Andrew's Priory, Honolulu, 1977-80; canon of St. Andrew's Cathedral, Honolulu, 1979-81, and rector of St. Timothy's, Aiea, 1981-



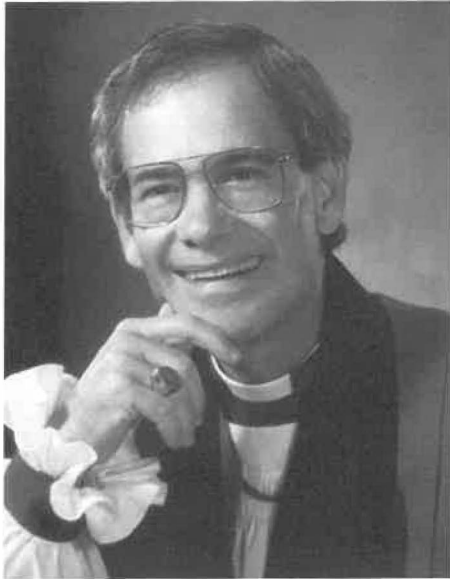
Bishop Griswold



Bishop Rowley

83. In 1983, he moved to the Diocese of Bethlehem, where he was canon to the bishop until 1989. He is chairman of the House of Bishops' Committee on Canons, chair of the Committee on Canon III.8.1, and president of Province 3. He and his wife, Nancy, are the parents of two children.

Bishop Shimpfky, 56, became Bishop of El Camino Real in 1990, moving to the California diocese after 14 years as a rector in the Diocese of Newark. He is a native of Albuquerque, N.M., but spent his early years in southern California. At



Bishop Shimpfky

the president of Province 8, a past president of Virginia Seminary Alumni, and also served on the seminary's board of trustees. In addition, he has been a member of the Presiding Bishop's Council of Advice and is convener of the Standing Commission on Stewardship and Development. He and his wife, Jamel, have three children.

Bishop Wimberly, 59, has been involved in parochial ministry in five dioceses. He is a native of Baton Rouge, La., and remained there to graduate from Louisiana State University. He received his divinity degree from Virginia Theological Seminary. Following ordination to the priesthood and the diaconate in 1971, Bishop Wimberly became assistant of Calvary, Williamsville, N.Y., in 1971. From 1972 to 1974 he was assistant at St. James', Baton Rouge. He was rector of Christ Church, Overland Park, Kan., from 1974 to 1978, when he moved to Jacksonville, Fla., to become dean of St. John's Cathedral. He stayed there until 1984, when he was consecrated Bishop Coadjutor of Lexington. He has been diocesan bishop since 1985. He is a member of the national Executive Council, the Program, Budget and Finance Committee, and is past chair of the Church Deployment Board. He and his wife, Edwina Eileen, have two children.

Articles profiling the nominees will appear in future issues.

The nomination process became muddled during the final week when the Rt. Rev. Peter J. Lee, Bishop of Virginia, withdrew as a candidate. Bishop Lee, considered by many to be the front runner, said he had an increased ambivalence about his call to the office of Presiding Bishop and added, "I am now clear that I am not called."

In a letter to the co-chairs of the committee, Bishop Lee wrote, "I have tried to discern God's will in this process. I hope that my decision, coming at this time, will contribute to the well being of a church that is seeking God's will, a church I love and will continue to hold in prayer. Once I made the decision to withdraw, my sense of peace confirmed that the decision is right."

Earlier, the Rt. Rev. Roger J. White, Bishop of Milwaukee, had withdrawn from the process [TLC, March 23].

Nominees from the floor may be made. Those persons will be subject to background checks, as were the four nominees listed above.

National Church May Close Office in Philadelphia

By the time General Convention convenes in Philadelphia July 16-25, the office of the national church in that city may officially be history. Episcopal Parish Services, headquartered in Philadelphia, is scheduled to be closed by Dec. 31; a decision on how and where the various functions of that office will continue is expected by July.

Parish Services distributes materials developed for parish use. A random sample from the catalogue includes information on Jubilee Ministries, planned giving, the Presiding Bishop's Fund for World Relief, evangelism, and economic justice. Many items are free: the Surgeon General's Report on AIDS, an Episcopal Church map, various pamphlets, posters and bookmarks. Offerings include print material, audio and video tapes.

In addition, the Philadelphia office distributes *Episcopal Life*, *ECW Communiqué*, and *Linkage*, and the popular Historic Episcopal Churches and Episcopal Cats calendars.

Episcopal Life's circulation department was established in Philadelphia in 1989, when that publication began, following the demise of the earlier *Episcopalian*. Parish Services moved there from New York in 1994.

Cut \$250,000

The Rev. Preston Kelsey, assistant to the Presiding Bishop, said the budget for these operations had to be cut by \$250,000 for the next triennium. A source in the Philadelphia office mentioned \$300,000 as the present budget figure.

"We are reviewing Parish Services," Fr. Kelsey said, and mentioned outsourcing as a possibility, but would not confirm or deny the report that both Morehouse Publishing and Forward Movement Publications were bidding for the opportunity to take over Parish Services.

National church treasurer Stephen Dugan confirmed that "there will be changes." He said various studies were underway: "Questions of locations, how Parish Services fits in with the bookstore

(Continued on next page)



Bishop Wimberly

age 7 he moved to Colorado. He graduated from the University of Colorado and Virginia Theological Seminary. He was ordained deacon in 1970 and priest in 1971 and began his ministry in the Diocese of Virginia. He was assistant at St. Peter's, Arlington, from 1970 to 1972, and was vicar, then rector of All Saints', Alexandria, 1972 to 1977. While serving the Alexandria parish he was an adjunct faculty member at Virginia Seminary. He moved to Christ Church, Ridgewood, N.J., as rector in 1977, and remained there until his election in El Camino Real. He is

Officers Elected in Province 5

The Province 5 Synod met April 7-8 at Archbishop Cousins Roman Catholic Center in Milwaukee, Wis. The first day was devoted to the election of officers. Janet Lewis-Andersen, from the Diocese of Indianapolis, was elected president, succeeding the Rt. Rev. Roger J. White, Bishop of Milwaukee.

The vice president-elect, who thereby becomes a member of the Presiding Bishop's Council of Advice, is the Rt. Rev. Clark Grew, Bishop of Ohio. The Rev. Kwasi Thornell of Southern Ohio becomes at-large member of Provincial Executive Council. Connie Ott, from the Diocese of Milwaukee, was elected to a six-year term as lay representative to the national Executive Council. Filling out the final year of Ms. Ott's term as provincial secretary is Margueritte Sams, of the Diocese of Chicago.

The second day featured pre-convention workshops to which all General Convention deputies and Triennial delegates were invited. They heard presentations on issues and resolutions to come before convention in the areas of structure, the Concordat of Agreement, program, budget and finance, the election of the new Presiding Bishop, and the report on Article III.8.1 on the ordination of women. "These seem to be the five touch points — and they're all soul-searching," Ms. Ott said.

More than 100 people, representing all 15 dioceses of the province, attended the second day's sessions.

Briefly

The Rt. Rev. **George Russell Hatton**, Bishop to the Canadian Forces, will become Assistant Bishop of Minnesota sometime this summer, it was announced by the Rt. Rev. James Jelinek, Bishop of Minnesota. Bishop Hatton is also dean of theology at Huron College, London, Ontario.

Correction: Because of incorrect information furnished to THE LIVING CHURCH, the name of the wife of the Rev. Theodore Daniels III, Bishop-elect of the Virgin Islands, was misspelled in an article [TLC, April 6]. Her name is Cristina rather than Christina. The Danielses have a daughter, Giselle, who was not mentioned in the article.



Renée Stokes of Episcopal Parish Services reviews merchandise in the Philadelphia office.

John Reinhardt photo

Philadelphia Office May Close

(Continued from previous page)

and resource center here (at the Episcopal Church Center)." Consolidating similar functions into a New York resource center is under consideration, as is contracting out services such as mailing, inventory and invoicing. The aims of the studies, he said, were discovering ways to perform services with greatest efficiency and lowest cost to the people in the pews, while at the same time not "doing anything harmful to anyone. They are wonderful people down there, in a difficult situation." The national office, he said, was considering outsourcing for many of its operations.

The Rev. Edward Gleason, director and editor of Forward Movement, said he had heard news of the closure at a February meeting of the Episcopal Publishers' Group, an organization described by another member as "an informal support group" for sharing information and avoiding duplication. He contacted Mr. Duggan and Fr. Kelsey, and correspondence is continuing. "We could handle the work

efficiently," he said. Forward Movement, based in Cincinnati, is a 65-year-old non-profit agency of the Episcopal Church.

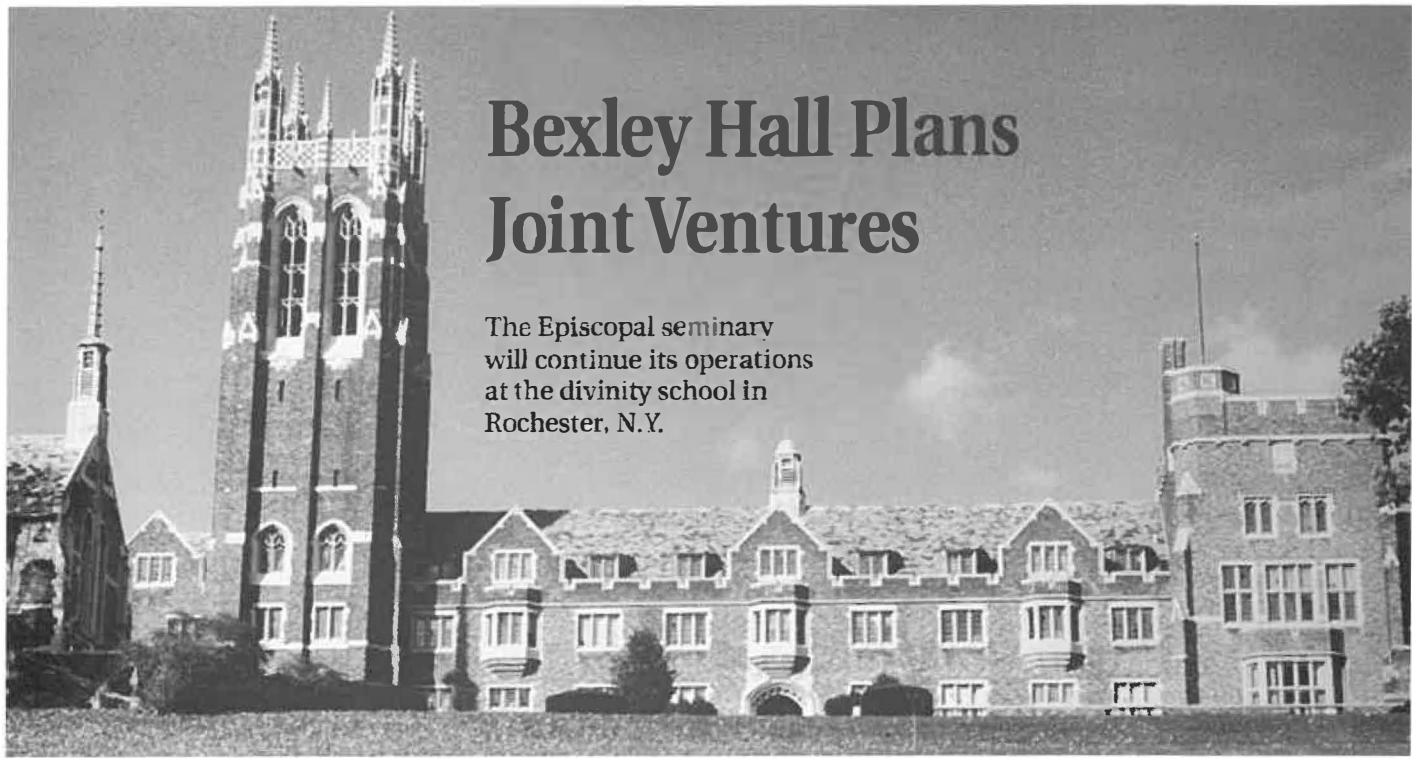
Of the members of the Episcopal Publishing Group, only Morehouse is an independent, for-profit business. The others are LeaderResources, Cowley Publishing, Church Publishing (formerly CHC), and Trinity Press International, which was recently purchased by Morehouse.

The 11 people in the Philadelphia office are unsure about their own futures. They feel that, with little help or support from the New York office, they have developed an efficient operation which ships orders within two days and occasionally "walks customers through" the process of finding what they need in the catalogue. And with customers who aren't quite timely in paying bills, one staff person said, "We try gently" to collect.

She described living with the various rumors circulating "a yo-yo experience." Another source said the decision deadline had been moved several times. "It's a miserable state to be in."

Bexley Hall Plans Joint Ventures

The Episcopal seminary will continue its operations at the divinity school in Rochester, N.Y.



Bexley Hall will continue to be a self-governing Episcopal seminary on the campus of Colgate Rochester Divinity School (CRDS), according to a news release from the self-study committee composed of faculty, student, alumni/ae, and trustee representatives. The commit-

tee has worked for one year "to clarify the identity and charism of Bexley Hall" [TLC, Jan. 12]. Recommendations included collaborative ventures with several other institutions.

The first of these will be a partnership in Columbus, Ohio, with Trinity Lutheran

Seminary, and will serve to provide graduate education in keeping with the terms of the Concordat of Agreement. Even if this joint Lutheran-Episcopal agreement is not approved by both churches this summer, Bruce Rockwell, chair of the Bexley board, said the site would "still provide an opportunity for Anglicans tied by geography to attend seminary and experience ecumenical diversity."

Another ecumenical link will be established with an entity present on the Divinity School campus in Rochester but not a part of the school. St. Bernard's Institute was at one time a Roman Catholic seminary, Mr. Rockwell said, but "years ago [it] became a lay theological school."

It also offers diaconate training for men. "They also have a location in Elmira, so they are experienced in operating in several locations." The Roman Catholic and Episcopal dioceses have a covenant relationship, he said, and students already take courses at both schools.

Finally, a collaboration with General Theological Seminary in New York City will allow students access to the facilities and scholars of both institutions. The Master of Divinity in Pastoral Music program of Bexley Hall and Eastman School of Music will continue unchanged.

Following approval by the boards of both Bexley Hall and CRDS, a task force will be formed to implement the recommendations. "We expect a year of transition," Mr. Rockwell said. "We're breaking new ground ahead of the curve. We're taking some risks, but they're good risks."

Bishop Haines Ordains to Priesthood Another Non-Celibate Homosexual

The Rt. Rev. Ronald Haines, Bishop of Washington, has ordained another non-celibate homosexual, again undertaking the controversial action a few months before General Convention, as he did with a non-celibate lesbian in 1991.

The priesting of the Rev. Albert Scariato, M.D., a 41-year-old convert from Judaism, took place April 12 in one of the diocese's oldest parishes, St. John's Church, Georgetown, where the ordinand is assisting.

Four conservative parishes notified officials in advance that a lay spokesman, David Bickle of All Saints', Chevy Chase, Md., would voice a formal protest, with the result that Bishop Haines departed from the usual procedure by directing that the objections be voiced in the parish hall. "As if on cue, people in the pews struck up a rousing hymn at the rector's direction," reported the *Washington Times*.

Fr. Scariato later pointed out that the prayer book says protesters "may come forward," but does not specify that objections must be heard in the nave. Bishop Haines himself assured the congregation that he was acting in accordance with the canons of the church.

Anticipating General Convention's acceptance of a special commission that there is no "core doctrine" prohibiting such ordinations, the *Times* commented that "now there is talk among some liberal bishops of one day seeking to put a traditionalist bishop on trial for the 'heresy' of not ordaining homosexuals." (The Rev.) James B. Simpson



Bishop Haines

The Church Is a Family

January: The Foundation

February: The Wisdom of Age

March: Single Parents

April: Special Children

May: Interfaith Couples

June: From Foreign Lands

July: 'Adopted' by the Church

August: Being Single

September: Teens and the Church

October: Profile of a Family

November: Church as a Family

December: Growing Families



Interfaith Couples See the World Two Different Ways

By BONNIE SHULLENBERGER

Lisa and Bob Rosenblum are popular members of St.-Paul's-on-the-Hill Church, Ossining, N.Y. They and their children have been attending there for 10 years, involved in the Sunday school, the music program, the usual round of parish activities. They are also members of Temple Israel in Croton-on-Hudson, where their daughter, Katie, recently had her Bat Mitzvah. The Rosenblum family is one of a growing number of families in which the two partners — in this case, Lisa, who was raised Presbyterian, and Bob, who is Jewish — are of completely different faith traditions.

Interfaith households are a growing feature of American life. In 1957, 6 percent of Jews, 12 percent of Roman Catholics, and 17 percent of Baptists were married to someone of a different religious tradition. The most recent statistics, however, show a surge in interfaith alliances: 21 percent of Roman Catholics, 25 percent of Lutherans, 30 percent of Mormons, and 32 percent of Episcopalians are part of such relationships, with the Baptists standing pat at 17 percent. Religious minorities in America are not immune to the trend, with 5 percent of Hindus, 40 percent of Muslims, and 58 percent of Buddhists living in interfaith households.

For Jews, perhaps more than any other group, the trend to interfaith marriage has been alarming. The Council of Jewish Federations' 1990 National Jewish Population Study reported that since 1985, 52 percent of all marriages involving Jews have been interfaith marriages. In such marriages, three-quarters of the children are not raised as Jews; 41 percent are raised in other religions, usually Christian; 31 percent are raised with no religious teaching. Fearing a distinct loss of Jewish identity, many rabbis now take a firm line and refuse to participate in inter-

faith ceremonies.

The Rosenblums were more fortunate. They met Rabbi Samuel Silver of Temple Sinai in Stamford, Conn., who agreed to preside at the wedding along with a Presbyterian pastor. The marriage took place in 1973, and the Rosenblums believe it was one of the first such ceremonies in the country. In spite of some initial unhappiness in Bob's family, the marriage came off happily and has continued strong and successful for 23 years since.

Kyoto Toyama and Nandan Baruah have been married only five years, but they are embarking, with a lot of sparkle and hope, on a similar journey as the Rosenblums. Kyoto is Japanese and the daughter of an Episcopal priest. Nandan is a Hindu from the Assam province of India. Residents of the Upper West Side in Manhattan, they have two sons. She is a member of the Cathedral of St. John the Divine and Metropolitan Japanese Ministries; he is involved with the Assamese community in New York City but often attends church with her. She participates in important Hindu ceremonies along with her husband.

They were married by an Episcopal priest, but a few days prior they had a *puja*, a worship ceremony, conducted by a Hindu priest. Since both of their families are "at home," that is, in Japan and India, they had no pressure from either side to do things one way or another. But a few days before the wedding, one of Nandan's aunts arrived in town and urged them to make the proper Hindu ceremony, so they did. This combination works, Kyoto says, because she and her husband both come from the "liberal" end of their faith, and because it's easier to have such a relationship in a place like New York City because it is so diverse.

The stories of Lisa and Bob Rosenblum and Kyoto Toyama and Nandan Baruah may sound a little bit fairy-tale, but they are examples of what the experts advise in studies dealing with interfaith marriages. It begins with learning more about the

The Rev. Bonnie Shullenberger is a deacon who lives in Ossining, N.Y.

other person's faith. "What exactly am I marrying into?" the prospective spouse needs to ask. Even non-practicing members of a given faith may feel the need to respond to their own cultural cues, or may respond negatively against the cultural cues of another group. One man in the studies, a non-practicing Jew, hated the Christmas tree because he had been taught by his father that it was a symbol of the oppression of the Jews, while for his soon-to-be wife, it was central to family warmth and togetherness. Only with careful pastoral counseling was this couple able to prepare for a life together.

What about the family? Kyoto and Nandan's families were continents away, which gave the couple some space from familial over-concerns, and to them, the appearance of the aunt who suggested a *puja* opened a way of exploring one another's traditions more fully. For Bob and Lisa, parental acceptance was nearer to home, but it came.

Dealing with open opposition to the relationship is far more complex. One may be dealing with the kind of justifiable exclusiveness that more conservative Jews see as crucial to perpetuating Jewish faith and identity, or one may be dealing with the kind of irrational dislike that we identify as hatred or bigotry. Annoying reactions are one thing; flat-out bigotry is different. Bigotry must be dealt with through emotional and (sometimes) physical self-defense; it requires rallying one's entire support system. Annoying reactions, usually based on well-meant concern or misunderstanding, are more complicated because they result from genuine efforts to care.

The Rosenblums know about annoying reactions. They note the discomfort felt by some people who can't put Katie and Philip into any comfortable box. The children easily called themselves "half-Christian, half-Jewish," but this indeterminacy was more than some observers could bear. "Won't they become confused?" was the question asked.

Yet the children did not seem confused; for them, "it was a very natural thing," Lisa explained. They showed a healthy curiosity about both the Jewish and Christian traditions, and now "they are able to see the value in other traditions and respect other people." The worriers, it seems, were projecting their own confusion onto the children.

That "healthy curiosity" is exactly what

Kyoto and Nandan are hoping for. The problem of how to raise the children, of course, ties to the problem of the family and the criticism of observers, but when parents know their own minds and make decisions that they openheartedly share, they establish a footing for their children to be more than the sum of their parts. The parents have to prepare in advance for how the children's dual-religious (and sometimes dual-racial) status will be expressed. To give children no serious religious grounding while they grow up is the surest way to have them grow up confused, the experts say. And the most important thing is for the children to see the parents clearly involved with their religious traditions. When parents ask what they did wrong, one rabbi says, "The answer often is, by sending their kids to Sunday school while (the parents) went to the mall or the beauty parlor."

The Rosenblums decided that their son, Philip, would have neither a baptism nor a *bris* (circumcision), and when Katie was born three years later, she also was not baptized. Kyoto and Nandan, on the other hand, had their son baptized, and in waiting for the next baby to come, they celebrated a *puja* to bless those who attended and to prepare the family for the coming baby. "My husband put his hand on my belly," Kyoto said, clearly delighted.

Of course, none of this is easy. The intentional interfaith family spends more time in church, temple, or meeting than a single-faith family might, simply because the interfaith family has a dual set of commitments to live up to. Lisa Rosenblum noted the logistics as one downside of their experience: "Getting from one place to the next, all the services and church and synagogue schools — it's a lot."

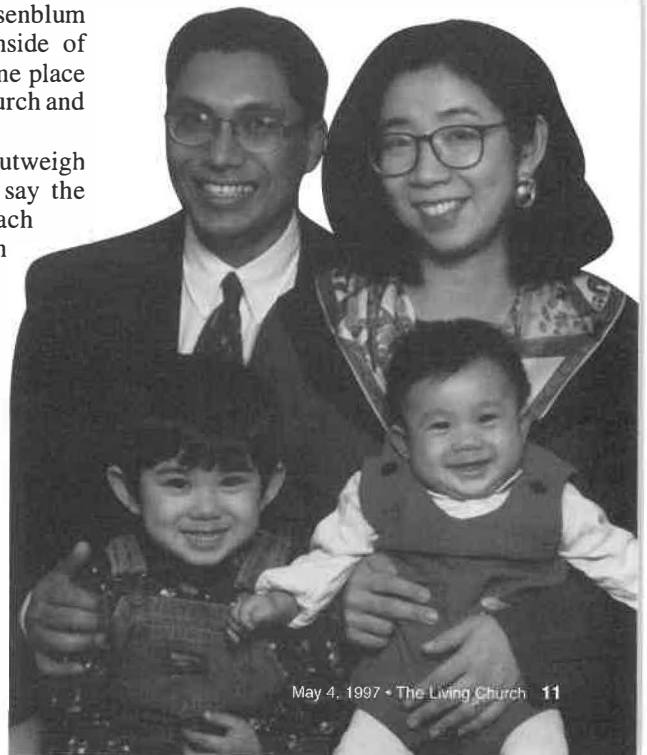
But there are rewards that far outweigh the difficulties. "It's enriching," say the Rosenblums, "our lives have each opened up a whole new vista on another tradition." "It's a luxury to have a close relationship with someone who has a different way of seeing the world," say Kyoto Toyama and Nandan Baruah. "It's very stimulating and a great way of understanding the world."

"Religion is one difference between two people; there are other differences too," advises

(Continued on page 18)

'It's a luxury to have
a close relationship
with someone who
has a different way
of seeing the world.'

Below: Nandan Baruah, Kyoto Mary Toyama, Akira Kris, 3, and Mayur Luke, 7 months.





A Phone Call Away

Support for Bishops' Secretaries

By JUDY WRIGHT MATHEWS

Shortly after becoming Presiding Bishop, the Most Rev. Edmond L. Browning supported a group of bishops' secretaries who formed B+E+S+T (Bishops' Executive Secretaries Together). The idea grew out of a secretary's need to get to know the person at the other end of the telephone line in another bishop's office. Marlene Elacqua of the Diocese of Albany, whose idea started the group, will be host at the opening banquet at this year's convention, May 1-4 in Albany, which will celebrate the organization's founding a decade ago.

"Words of encouragement and support are only a phone call away from someone who understands this ministry we share," said Lorraine Hapeman, secretary to the Rt. Rev. David Bowman, Bishop of Western New York. "Over the past several years, I have developed close ties with a number of my B+E+S+T sisters."

Rumor has it that, as the first meeting began in 1987, more than one bishop was nervous about what would happen when the secretaries got together. But dealing with tough issues was then and still is the central theme of B+E+S+T. Bishops soon learned this group is serious about improving communication, working out problems, and — most important — stressing that confidence is vital. The members range widely in age and personality, but all have the same employer — the Episcopal Church. Their days are filled with the joys, disappointments, routine, and crises of the church.

As planning began for this year's meeting, Gail Deckenbach said: "I need to learn about legal matters." She is secretary to the Rt. Rev. Jack McKelvey, Suffragan Bishop of Newark. Another planner expressed concern about how long to keep certain files. Another had concerns about her colleagues.

Questions and ideas bounced around the table and a theme was born: How do we preserve our spirituality in the midst of confusion? This keynote will be presented opening night by the Rt. Rev. Catherine Roskam, Suffragan Bishop of New York. Later, Dr. Philip Roskam,

psychologist, and one of the three male bishops' spouses, will lead a workshop exploring the issue of women in major roles. He will also conduct the workshop for spouses of secretaries who attend the convention.

Legal matters concern not only Ms. Deckenbach, but other bishops' secretaries. Beth Matthews, secretary to the Rt. Rev. Larry Maze, Bishop of Arkansas, said, "All of us need to be current on legal matters, both to know what the bishop and chancellor may be discussing and also to be on our toes to be prepared to 'remind' the bishop when legal matters need attention." "How do I know what to keep — what is really vital?," asked a new secretary and one of the planning group. Both concerns led to workshops at this year's conventions.

President of B+E+S+T, Sara Jo Manning, is secretary to the Rt. Rev. Robert C. Johnson, Bishop of North Carolina. Asked about this year's plans, she said, "The plans for the 10th anniversary are exemplary of all our meetings in that we have opportunities for worship, continuing education, sharing of professional and personal issues, and individual growth. Spouses and significant others are invited to attend, share meals with us, gather for their own education and sharing of what it means to be supportive of a bishop's secretary or assistant. This quality time spent on each of these facets once a year is invaluable to us — as well as our bishops."

The Episcopal Church benefits from this organization. B+E+S+T has helped bishops lead more smoothly-run dioceses. Ms. Matthews was asked about communication. "To me, this is the crux of our organization," she said. "To be able to pick up the phone and call another member for support or just to get her bishop on the phone to talk to my bishop, and to be able to visualize the face of the person with whom I am speaking is a special gift." □

Judy Wright Mathews is secretary to the Presiding Bishop.

Speculation Ends, Many Questions to Follow

Finally we have the list of nominees for Presiding Bishop [p. 6]. The months of guessing, speculating and wondering have come to a conclusion with the revelation that four nominees will be presented to the House of Bishops for election during General Convention.

While the names Griswold, Rowley, Shimpfky and Wimberly may not be familiar to the average Episcopalian in the pews, they probably will become household words by the time General Convention is convened in mid-July. All four have distinguished themselves by showing exemplary leadership at various levels.

It's a safe bet that a sizable number of Episcopalians will be unhappy with the choices. The nominees include two of the church's most liberal bishops, and two who might be classified as moderate. Traditionalists may be dismayed but shouldn't be surprised to find there is no candidate to their liking. Feminists

probably will be disappointed that no woman is on the slate. Others may be discouraged that a minority candidate is not among the nominees.

It would not be surprising to see at least one more candidate added through a nomination from the floor. Such a nomination can be difficult because of the need for background checks, physical and psychiatric exams for any candidate who might be nominated from the floor, just as those on the "short list" have undergone. There is time, however, and reports already are being circulated that such a process may take place.

While it is only members of the House of Bishops who will elect the next Presiding Bishop, the rest of us can get involved through prayer. Let us pray for the candidates and their families during this stressful time before the election, and for those who will vote. The Episcopal Church needs the most capable leader it can find.

Fitzhugh & Swell, Ltd.

LITURGICAL FURNISHINGS

"If it's a Fitzhugh, it certainly does!"

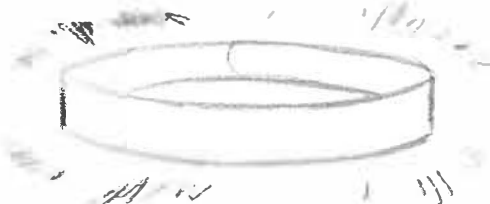
Our new line of clerical collars enables you to truly be at one with the masses. Meet the people where they are! A marvelous evangelisation tool! Ask about our new sport collars in cool-weave linen-look synthetic polyester.



The Wing-Co. Ideal for military chaplaincies. You will surely blend in with your surroundings in this intriguing camouflage pattern. Available in desert, forest, mountain or plain. £3.50



The Generation X-2000. We've combined the warmth and comfort of genuine wool and the timeliness of 'grunge' to bring the Good News to youth in a collar they can relate to. £5



The Nimbus II. For an illuminating presence or to lighten those dark nights of the soul. This newest addition to our collection is great for evening pastoral calls. No more careening into hedgerows. £7



One man and his dog-collar... This is the classic. Very popular with our clients in rural ministry. Tag sold separately. £7.50

Deborah Yetter cartoon



The Ascension by Arthur W. Heintzelman RNS photo

Give Ascension Day Its Due

By RICHARD C. TUMILTY

In the mid '50s, during the Korean War, I had the good fortune of getting a military assignment in Europe. We flew into Frankfurt and were billeted for the night in a hotel in the center of the city. It was my first trip to Europe, and I could hardly sleep that night with excitement. The next morning I was awakened early by the marvelous sound of hundreds of church bells ringing. It was Ascension Day — a legal holiday, I discovered as I hurried out into the streets and joined the crowds, many of whom were

The Rev. Richard C. Tumilty is a retired priest who lives in Grass Valley, Calif.

going into the churches.

More recently, I was visiting in an Eastern city and attended a mid-size parish where there were three of us in the congregation for the Ascension Day Eucharist. As I drove back from church I passed the Roman Catholic church whose parking lot was filled with cars of people attending their Ascension Day Eucharist. I believe this day is still a holy day of obligation for Roman Catholics, but I also remember that it is still listed in our prayer book as a major feast to be observed along with Christmas, Easter, Pentecost and All Saints. There seems to be a current de-emphasis on Ascension Day in our church. Why is this?

As the 1979 Book of Common

At his Ascension, our Lord . . . ‘made the whole creation new.’

Prayer was in the making, liturgical experts began to tell us about the “Great 50 Days,” referring to the period from Easter Day through Pentecost. But what happened to the “Great 40 Days” we used to observe, with the lighted paschal candle standing in a prominent place near the altar? With great solemnity it was extinguished after the reading of the Ascension Day gospel. The paschal candle represented the visible presence of our Lord from time to time during those 40 days following his Resurrection. Then at his Ascension, his final Resurrection appearance, he was taken from visible sight into the invisible realm.

Admittedly, the gospel accounts do not entirely agree as to when the last Resurrection appearance of Jesus took place. Matthew and John do not mention the Ascension of Jesus; Mark’s “long ending” records that Jesus “was taken up into heaven,” but does not specify that this took place 40 days after his Resurrection. Luke’s gospel and his account in Acts state that Jesus appeared off and on to his followers over a period of several weeks. Then at some point — 40 days is a good biblical time frame denoting an important period — the Resurrection appearances ended. The visible body of the resurrected Christ was no longer available to manifest itself; he could not be touched any longer; he could not converse directly with his disciples, or eat with them any longer. His Resurrection presence was to be replaced by the presence and power of his Spirit.

The question has been raised about St. Paul’s experience of the risen Lord on the road to Damascus. Was this another Resurrection appearance of Jesus just like those immediately after Easter morning? If so, the Ascension of Jesus would seem to be less an actual event than some kind of symbol of his changed presence. I do not think we do St. Paul a disservice if we regard his

experience as a vision — real, but subjective and thus valid for him. Others since Paul may have had similar visions of Jesus, but such visions are in a different category from our Lord’s Resurrection appearances. Let’s remember that it was St. Luke who records both the Ascension of Jesus and Paul’s vision of Jesus. I think we can give him credit for at least a basic consistency. If Paul’s experience of Jesus was the same kind of Resurrection experience as the earlier disciples had, then the account of the Ascension doesn’t fit in.

Taken as a whole, the biblical accounts of the Ascension of Jesus are relating an actual event: his last Resurrection appearance and his withdrawal into the spiritual realm. If nothing like this really happened, then our understanding of the Resurrection of Jesus is drastically altered. The Resurrection body of Jesus, though certainly not a resuscitated corpse, exhibited certain properties consonant with physical existence: It could be touched, and it could consume food and drink. If assumptions are made which disallow this kind of resurrection body, then we are left with a “purely spiritual” resurrection body which does not need to leave our visible realm.

To allow Ascension Day to get lost somewhere between Easter and Pentecost is to over-spiritualize the Resurrection of Jesus. To burn the paschal candle until Pentecost means what? It would seem to be a confusion of symbolism: Jesus’ visible presence with the coming of the Spirit.

Furthermore, we may be missing an important emphasis in connection with the Ascension of our Lord. Is it only a coincidence that the Rogation Days lead up to Ascension Day? In an earlier period Rogationtide had to do with the spring plantings and prayers for good crops. This is still a valid emphasis, of course, but in our contemporary world a wider ecological theme is also most appropriate. Our Lord’s

Ascension must remind us that the whole creation “has been groaning in travail” waiting for its redemption (Rom. 8:22ff). At his Ascension, our Lord not only took our redeemed humanity into the heavenly realm, he also drew up the entire material universe, “and made the whole creation new,” in the words of one of our eucharistic prayers.

As Christians, it is our privilege and responsibility to cooperate in God’s transforming work of re-creation, helping to preserve and enhance the environment and natural resources of planet Earth, and using these gifts for the good of the entire human family. On the political level, this may require making economic considerations secondary to the main task at hand: protection and conservation of the natural order over which God has given us responsible dominion.

Let’s restore the celebration of Ascension Day to its rightful place of prominence, and make our witness to our Christian conviction that God is making all things new in Christ. □



Texts, Lives and Videotape

By TRAVIS DU PRIEST

A SPIRITUALITY OF WAITING: Being Alert To God's Presence In Our Lives. By **Henri Nouwen**. A two-cassette audio program read by the author. Ave Maria (Notre Dame, IN 46556). 1 hr., 24 minutes. \$12.95.

One of the church's premier teachers and writers on prayer, spirituality and action, the late Henri Nouwen speaks on the meaning and necessity of waiting. I found the section on God's waiting for us to be quite insightful. The quality of the recording is not consistent, but even so, it's well worth listening to.

LIFE OF THE BELOVED: Spiritual Living in a Secular World. By **Henri Nouwen**. Two audio cassettes read by the author. Crossroad. 170 minutes. \$18.00.

Nouwen reads from his own popular book *Life of the Beloved* and explores what it means to become and live as the beloved. The Epilogue is entitled "A Friendship Deepens."

TALES OF THE CELTIC SAINTS: Stories of seven of the best loved soul-friends of Ireland and Britain accompanied by traditional Irish hymns. Stories by **Edward C. Sellner**; narrated by **Gaynell Cronin** and **Paul J. Waddy**. Music performed by **Steve Warner** and **Michael James**. Single audio cassette. Ave Maria. 1 hr., 35 minutes. \$11.95.

Charming stories, legends and acts of charity of well-known Celtic saints such as Patrick and Brigid but also of lesser known personalities such as Ita, Brendan and Cuthbert. Informative and aesthetically pleasing.

BISHOP SAMUEL SEABURY. Produced by **Andrew Loskoutov**. New England Historical Video Production (P.O. Box 581, Old Mystic, CT 06372). Video tape. 13 minutes. \$25, plus \$3.95 shipping.

This brief video introduces Episcopalians who might not know much about our first bishop, Samuel Seabury, to his pro-British Revolutionary sentiments and the beginnings of the Episcopal Church. It features St. James' Church, New London,

CT, where Bishop Seabury is buried, in both its historical and contemporary ministry. Could serve as a children's church history lesson or as a sketch to open an adult class.

CONTEMPLATIVE PRAYER: Traditional Christian Meditations for Opening to Divine Union. By **Thomas Keating**. Three audio cassettes. Sounds True Audio (Boulder, CO). 4 hrs. \$24.95.

Another master teacher, Fr. Keating is well known for his writing on meditation and union with God. Here he presents a full-fledged workshop on contemplative prayer, its history, practitioners in the tradition and some of its methods. An excellent speaker with profound glimpses into the life of prayer.

THE HOLY TRINITY. By **Thomas Hopko**. St. Vladimir's. Video tape. 45 minutes. \$24.95.

Fr. Thomas Hopko, one of the leading theologians of the Orthodox tradition, presents a fascinating lecture on what he terms "an explained mystery." We do not preach the Trinity; we preach the gospel. The Trinity, the dogma of dogmas and mystery of mysteries, is known only within — within the believing heart and within the church. If you already know his work, you know what excellent examples he uses as a teacher.

Soul Work

THE MUSIC OF WHAT HAPPENS. Celtic Spirituality: A View from the Inside. By **John J. O'Riordain**. St. Mary's. Pp. 119. \$9.95 paper.

Fr. O'Riordain, a Roman Catholic priest who gives short courses on spirituality, draws from the storyteller Peig Sayers (d. 1958) who lived on Great Blasket Island off the west coast of Ireland. Very good on the blessings of growing up in a Gaelic culture which integrates Christianity with life and the world around it.

THE CELTIC MONK: Rules & Writings of Early Irish Monks. Translated and annotated by **Uninseann O'Maidin**. Cistercian. Pp. 216. \$17.95 paper.

"Be faithful to the rule of the gentle Lord, because therein lies your salvation" begins the Rule of Comghall, an Irish saint born in 517. A wonderful collection of monastic regulations and words of instruction — for students of Celtic Christianity, modern-day monks and any Christian seeking wisdom from those who have gone before us. Simple but beautiful illustrations.

INTERIOR PRAYER. Carthusian Novice Conferences. By a Carthusian; translated by **Maureen Scrine**. Cistercian. Pp. 181. \$14.95 paper.

A Cistercian publication of a 1996 book published in London. Gives clear, straightforward definitions of such concepts as mysticism and contemplative prayer and advice on mature prayer. From the section "How Should We Pray?": "Once we have understood that God is disposed towards us as a father, confident perseverance in prayer is a natural consequence."

SOUL AT WORK: Reflections on a Spirituality of Working. By **Barbara Smith-Moran**. St. Mary's. Pp. 111. \$7.95 paper.

Episcopal priest Barbara Smith-Moran directs the Center for Faith and Science Exchange and is inspired by Jesuit Teilhard de Chardin. She sets forth a six-week reflective program designed to foster a spirituality of everyday work. The process is from vocational calling and preparation through mission, success and setbacks to transformation.

THE CALL OF WILD GEESE: Monastic Homilies. By **Matthew Kelty**. Edited with an introduction by William O. Paulsen. Cistercian. Pp. 132. \$11.95 paper.

Of these 30-some homilies my favorite is "Meditations on the Eucharist" which consists of just that: short two-to-three-sentence meditations related to prayer and the spiritual life. XI muses on competition, capitalism and community and ends, "Let us in prayer ask God to take from us and give to those in need."

People and Places

Appointments

The Rev. **Karen R. Kleinmann** is deacon of Cathedral of All Saints, 62 S Swan, Albany, NY 12210.

The Rev. **Paul E. Meglathery** is rector of St. Joseph's, PO Box 117, Port Allegany, PA 16743.

The Rev. **Al Montalto** is rector of St. Bartholomew's, 82 Prospect, White Plains, NY 10606.

The Rev. **Ralph E. Osborne** is assistant of Zion, 10 N Chenango, Greene, NY 13778.

The Rev. Canon **Nicholas Porter** is canon of American Cathedral in Paris, 23 Avenue George V, 75008, Paris, France.

The Rev. **F. Gregory Proctor** is rector of All Saints', PO Box 345, Grenada, MS 38902.

The Rev. **Anne C. Pugh** is deacon of St. Ambrose, 5811 Windham Dr., Raleigh, NC 27609.

The Rev. **David Purvis** is associate rector of St. Michael and All Angels, Box 6, Sanibel Island, FL 33957.

The Rev. **Daniel Riggall** is rector of St. David's, PO Box 165, Kennebunk, ME 04043.

The Rev. **Michelle Roos** is vicar of St. George's, RR 4 Ferguson Hill, West Terre Haute, IN 47785.

The Rev. **Don L. Robinson** is assisting priest of Ascension, 2420 Tuolumne, Vallejo, CA 94590.

The Rev. **Cecilia Smith** is rector of St. Peter's, Box 937, Brenham, TX 77834.

The Rev. **Gary D. Steber** is rector of St. Alban's, PO Box 92, Davidson, NC 28036.

The Rev. **Janet Vincent-Scaringe** is priest-in-charge of Grace, 33 Church, White Plains, NY 10601.

John Bennet Waters is vice president of administration of Episcopal Seminary of the Southwest, PO Box 2247, Austin, TX 78768.

The Rev. **Walter V.Z. Windsor** is rector of St. Paul's, PO Box 207, Woodville, MS 39669.

The Rev. **George D. Young III** is rector of St. Peter's, 801 Atlantic Ave., Fernandina Beach, FL 32034.

Changes of Address

The Rt. Rev. **Charles L. Burgreen**, 78294 Rainbow Dr., Palm Desert, CA 92211.

The Rev. **Theodore W. Edwards, Jr.**, 43 Seabury Ave., Ledyard, CT 06339.

The Rev. **Frederick Hill**, 56 Murray Ave., Goshen, NY 10924.

Ordinations

Deacons

Arizona — **Thomas Kinman, Holly Martin, Marlys McLaughlin, Richard Morrison.**

Dallas — **Jim Price.**

Georgia — **Eddie Adkins.**

Resignations

The Rev. **Alison Barfoot**, as vicar of Church of the Word, Gainesville, VA.

The Rev. **Carmen Bernabie**, as deacon of St. Michael's, Noblesville, IN.

The Rev. **Ernest McAfee**, as rector of St. Luke's, Belton, TX.

The Rev. **Roger Stinnett**, as associate rector of St. Philip's, Joplin, MO.

The Rev. **Curt Zimmerman**, as rector of Christ Church, Tacoma, WA.

Retirements

The Rev. **John Coble**, as rector of Trinity, Bethlehem, PA.

The Rev. **Bill Daniels**, as editor of the diocesan paper *The Church in Georgia*.

The Rev. **Ross B. Hildebrand**, as rector of St. Peter's, Bronx, NY.

The Rev. **Jack Prater**, as rector of Prince of Peace, Dallas, PA.



By now you know what Episcopobia is. Remember? It's your fear of the fall fund raising frenzy. The cure for Episcopobia is scheduled for June 6, 7 and 8 in Indianapolis, Indiana.

TENS Conference - Set for June 6-8

Conference Theme: Stewardship as Liberated Discipleship: Daring to Dream the Dream of God!

It is The Episcopal Network for Stewardship 1997 Annual Leadership Development Conference. And if you ever wanted to learn how to transform the fall frenzy into the year-round stewardship way of life, then you should plan on being there. We'll show you the natural way to fund your church's budget.

We welcome serious Christians of any denomination who want to learn and grow in stewardship. Call 1-800-699-2669 to request a conference brochure. Or, visit our Home Page at: www.fn.net/~tens


The Episcopal
Network for
Stewardship

There's a better world just waiting

Next Week ...

Spring Book Issue

Benediction

'Oh, God'

"Oh, God!" we hear from a person we ride to work with, as signs of another traffic slowdown appear.

Or "My God, they burned again," as the vegetables get scorched in a pan not being closely watched.

We hear these expressions all too often — more for minor frustrations and difficulties than for major crises.

Should "Oh, God" be considered an expletive, an offense to the Almighty? Or does the invocation of God's name, said in exasperation or not, imply the expression of a need for help from beyond ourselves? It is not a curse of anyone or anything, like "damn that toaster!"

What would be an appropriate response, one that would not provoke irritation or laughter but would invite serious consideration? "God does hear you"? Maybe better: "What would you like God to do for you?" That takes seriously the person's feelings, implies the power of God to respond, and invites the person to think of possible methods or outcomes to be desired, a healthier focus than just irritation.

We can even use such questions in the aftermath of our own use of such exclamations. That way an expletive might become, or yield to, prayer.

Oh, God, help us in our times of frustration to turn to you.

(The Rev.) Edward M. Berckman
Valdosta, Ga.

Interfaith Couples

(Continued from page 11)

Kyoto. Dr. Joel Crohn, a psychologist who specializes in interfaith and interethnic marriage, makes the same point at the end of his book, *Mixed Matches*.

Marriage, he says, "seems, by its very design, to encourage spouses to eventually reduce each other into two-dimensional stereotypes . . . For all of their diversity the couples who successfully find ways to bridge their differences and build successful relationships travel down common paths. They all discover that good relationships require hard work, that patience and tolerance are crucial in dealing with cultural and religious differences, and that simple answers usually don't work in complicated lives. At best they learn to approach their relationships like travelers on a long trip to a new, interesting, and unfamiliar land."

The church can help support these travelers by being an open way-station; not a place where conviction of the truth in Jesus Christ is soft-pedaled in the name of some fuzzy "openness," but a place where hospitality and honest communication invite all to a deeper love of God.

A serious commitment to strengthening marriage would enhance our ministry to all the married, not just the interfaith couples among us. To do so would go far to bring down the heat in discussions of racial and ethnic differences that are so common today, and thus to open the door for intermarried couples to minister to the rest of us — to show us, by word and example, what it means to live in love and tolerance with your neighbor. □

Resources

For couples: *Happily Intermarried*, by Rabbi Roy A. Rosenberg, Fr. Peter Meehan, and the Rev. John Wade Payne, Collier Books, 1988. Written by a rabbi, a Roman Catholic priest and a protestant pastor, this is a book of advice for potential Jewish-Christian couples, but its insights and procedures would be useful for other forms of intermarrying couples.

For couples and clergy: *Mixed Matches*, by Joel Crohn, Fawcett Columbine Books, 1995. A partner in a religiously mixed marriage, Dr. Crohn surveys a wide variety of interfaith and interethnic marriages. Helpful advice for pastoral care here, including exercises to explore what each member of a couple assumes about life, relationships and faith, and to help them learn to talk to one another about their differing expectations.

Classifieds

BOOKS

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

ASSESSING SKILLS AND DISCERNING CALLS. Practical, comprehensive manual and workbook for search committees and vestries engaged in the clergy search process. **Voyle and Voyle Consulting**. Phone/FAX (805) 647-6244.

CATECHUMENATE

CHRISTIAN FORMATION: A Twentieth-Century Catechumenate by the Rev. William Blewett, Ph.D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, discipleship and renewal. Highly commended by bishops, priests, seminary faculty, laity. Spanish edition available February, 1997. **Leaders' Manual** \$65. **Workbook** \$25, postage and handling. Quantity discounts. **Christian Formation Press**, 750 Knoll Rd., Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.

COMPUTER SOFTWARE

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

PARISH SURVEY. Windows-based, full computer program for surveying parishioners. For clergy search process or mutual ministry review. **Voyle and Voyle Consulting**. Phone/FAX (805) 647-6244.

NEEDLEWORK

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

ORGANIZATIONS

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

THE ORDER OF THE HOLY CROSS, an Anglican congregation for men, invites you to explore a monastic vocation in the Benedictine tradition. We live in community in the U.S., Canada and Ghana serving God, the church and the world. Contact: **Vocations Director, Holy Cross Monastery, West Park, NY 12493-0099.**

ORDER OF THE ASCENSION — a dispersed Christian community; a Benedictine rule; shared commitments to the revitalization of congregations and the struggle for justice in our society. A five-day gathering each spring in Philadelphia for spiritual retreat, mutual support and education. Open to laity and clergy. All current members have been through comprehensive training in congregational development. For more information: **Lowell Grisham, 215 N. 6th St., Fort Smith, AR 72901.**

Classifieds

ORGANS

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

POSITIONS OFFERED

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.**

DIRECTOR OF CHILDREN AND YOUTH MINISTRIES, All Angels' Episcopal Church, New York, New York. All Angels' Church seeks a full-time person who loves the Lord and feels called to the ministry of children, youth and their families. This person would be working with a council to implement programs that fulfill the following vision: "By God's grace through the Holy Spirit, we journey with our children in faith to know Christ, to worship Christ, to proclaim and serve Christ. Our Mission is to nurture our children in faith; equip families, teachers, ministers and all who nurture our children in faith; and to provide opportunities for our children to experience the joy of the Lord in the works of the Spirit." A bachelor's degree (preferably in childhood education) and experience working with children and youth are required for this salaried position. For more information write to: **The Rev. Dr. Colin Goode, All Angels' Church, 251 W. 80th St., New York, NY 10024 or call (212) 362-9300.**

PRINCETON UNIVERSITY CHAPLAIN: Episcopal chaplain, at Princeton University, Princeton, NJ, beginning September 1, 1997. Seeking an ordained Episcopal minister to serve as chaplain to a healthy, diverse community of students, faculty and staff. The chaplain's two primary responsibilities are liturgy and pastoral care. Counseling, encouraging student leadership, fund raising and outreach are important aspects of the job. The chaplain should have an understanding of residential college life and be able to relate to the rigorous academic climate of the university. The appointment is full time for five years with the possibility of renewal. Salary and benefits are determined in accordance with the policies of the Diocese of New Jersey. Housing is provided. Candidates should submit by May 15 a curriculum vitae, three names, addresses and phone numbers of references, and a short one-page statement of what they can bring to the chaplaincy. Reply: **Chaplain Search Committee, Episcopal Church at Princeton, Murray-Dodge Hall, Princeton University, Princeton, NJ 08544.**

YOUTH MINISTER: Large, family-oriented parish seeks energetic, Christ-centered person to continue full-time, strong, 200+ junior and senior high youth program in south Tampa, FL. Strong parental support, day school attached to church, youth active in missions. Applicant should be self-motivated, enthusiastic and able to do relational ministry. Must have own personal relationship with Christ and ability to teach and lead young people in their relationship with Jesus Christ. Contact: **The Rev. John R. Peterson, St. John's Episcopal Church, 906 S. Orleans Ave., Tampa, FL 33606. Phone (813) 259-1570. FAX (813) 254-6732. E-mail stjohns@ix.netcom.com.**

CHAPLAIN/YOUTH MINISTER. Large, dynamic parish day school K-8 (800 students) is accepting applications for a chaplain who will also work with the parish DRE. Salary negotiable, benefits. Fax or send resume to: **Search Committee: Chaplain/Youth Minister, St. Francis Episcopal Church, 345 Piney Point Rd., Houston, TX 77024. FAX (713) 952-5812; Day Phone (713) 782-1270.**

POSITIONS OFFERED

BISHOP IN NORTHEAST seeking creative, energetic, entrepreneurial priest to re-vitalize downtown parish in small city with great potential. Please send resume and CDO profile to: **Box N-767**.

WE ARE LOOKING FOR YOU! Have you ever seen yourself as a new church planter? We have an opportunity to do mission work to the unchurched in Southwest Florida. The area is among the fastest growing in the U.S. The mission is supported by the diocese and deanery and we need a seasoned priest, called to do a new church start. If you feel called to such an opportunity you can receive more information by phoning: **The Very Rev. Wm. Dodd (941) 472-2173** or write **P.O. Box 6, Sanibel, FL 33957.**

RECTOR REQUIRED BY TOWN PARISH; area 35,000. Searching for a rector to provide pastoral care, spiritual guidance, mission service weekly to town near by. St. Peter's Parish has caring lay ministers, good choir and Sunday school, active men's group, ECW. Parish seeks guidance to grow in both internal and external missions. Profile available. Full references needed. Contact: **Search Committee, St. Peter's Episcopal Church, c/o RR 2, Box 700, Drums, PA 18222.**

THE RIVER PARISHES are seeking an enthusiastic priest to lead our two yoked congregations into the 21st century. Applicant must have strong pastoral and preaching abilities and work well with children. Please send resume to: **River Parishes Search Committee, P. O. Box 127, Clayton, NY 13624.**

ORGANIST/CHOIR DIRECTOR. Salary negotiable, 40-rank Holtkamp organ. Please send resume to: **St. Paul's Episcopal Church, Music Search Committee, P.O. Box 1306, Selma, AL 36702.**

PROGRAMS

BENEDICTINE EXPERIENCE SEPT. 18-21 House of Prayer, Collegeville, MN. Oct. 31-Nov. 2 College of Preachers, Washington National Cathedral. To cultivate and nourish the monastic dimension within. Prof. William Franklin principal lecturer. **Canterbury Cathedral Trust, 2300 Cathedral Ave., NW, Washington, DC 20008; (800) 932-2282. FAX (202) 328-8485.**

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.**

FOR SALE OR TRADE: Solid brass altar tabernacle (approximately 50 lbs.). Contact: **Dr. Robert W. Bowman, 20 Hampshire Circle, Little Rock, AR 72212. (501) 223-0249.**

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

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 Lindsafarne, extra days to explore in Iona, Glendalough and Lindsafarne! 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**

TRAVEL

RUSSIAN SUMMER PILGRIMAGES: St. Petersburg & Moscow. Experience the rich spiritual, artistic, cultural and historic treasures of Russia August 7-18 or August 18-September 1. **Russian Christmas Festival:** St. Petersburg January 2-10, 1998. Special highlight: attend a Russian Christmas "Yolka" (Children's Party). **The Teleios Foundation 1-800-835-3467.**

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.**

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. E-mail: holytours@worldnet.att.net Web site: http://www.cwd.com/Journeys**

WANTED

VACATION TO RENT. Priest wants furnished apartment or house LA or San Diego area to rent for one or two months, July and August. Would consider taking services for use of rectory. **B. Harrison, 6902 W. 52nd Pl., Mission, KS 66202. HarrisonSr@aol.com**

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

Rates

Classifieds

Frequency 1-2x 3-12x 13-25x 26x+

Rate per word \$0.43 \$0.39 \$0.37 \$0.35
minimum rate \$4.50

Number of words X Rate X Number of insertions

• For blind box advertisements add 3 words and \$3.30 service charge for first insertion, \$1.65 for succeeding insertions.

• Copy must be received at least 26 days before date of issue.

Mail PO Box 92936, Milwaukee, WI 53202-0936
Fax 414-276-7483 **Email** livngchrch@aol.com

Attention, Readers

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

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

Church Directory

Carlsbad, CA

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

Washington, DC

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

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

Wilmington, DE

CATHEDRAL CHURCH OF ST. JOHN
10 Concord Ave., 19802 (302) 654-6279
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

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

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
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

Honolulu, HI

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

Chicago, IL

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

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.

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

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

Hackensack, NJ

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Brian Laffler, SSC
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

Newark, NJ

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

New York, NY

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
(212) 378-0200
Sun Eu 8, 9 Cho Eu 11, EP 5 (Ev 1S). Mon-Fri MP 8, Eu 12:05
("Sun on Thurs." Cho Eu 12:05), EP 5:30. Sat MP & Eu 10.
Church open 365 days 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. Canon 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), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12,
4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

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

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15, Mon-Fri MP 7:45 H Eu 8 & 12:05, EP 5:15.
Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4
Trinity Welcome Center (in Trinity Church, Broadway at
Wall St.) Mon-Fri 10-12; 1-2:30 ex Thurs 10-12; 2-2:30.
Trinity Museum (in Trinity Church) Sun 1-3:45; Mon-Fri 9-
11:45 & 1-3:45; Sat 10-3:45.
Trinity Churchyard (north & south of Trinity Church) Sun 7-
3; Mon-Fri 7-3:45; Sat 7-3.
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.):
Mon-Thurs 8:30-6; Fri 8:30-5:30; call for weekend hours

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

Gettysburg, PA

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

Philadelphia, PA

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts. (215) 563-1876
Easy walking distance to 1997 Convention
The Rev. Canon Barry E.B. Swain, r
Sun Masses 8, 9:15 & 11 (High); Matins 7:30; Sol Ev Novena &
B 4. [June through Sept: 8, 10 (High), Ev & Novena 5:30] Daily:
Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C
Sat 5-6, at any time on request

ST. MARK'S 1625 Locust
The Rev. Richard C. Alton, r (215) 735-1416
Within walking distance of '97 Convention
Sun: Mass 8:30, Sol Mass 11. Daily Mass: Mon-Fri 12:10 (HU
Wed); Tues 5:30; Sat 10

Phoenixville, PA

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

Pittsburgh, PA

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

GRACE 319 W. Sycamore St. (412) 381-6020
The Rev. A.W. Klukas, Ph.D., v
Sun Eu 8, Ch S 9, Sol Eu 10, Ev & B 5. Tues/Thurs MP 9. Wed
Said Eu & LOH 12 noon. Sol Eu HD 7:30. C by appt.

Selinsgrove, PA

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

Whitehall, PA (North of Allentown)

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

Corpus Christi, TX

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

Dallas, TX

INCARNATION 3966 McKinney Ave.
The Rev. Frederick C. Philpott; the Rev. George R. Collina;
the Rev. Thomas G. Keithly; the Rev. Michael S. Mills
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP
6:45, EP 5 (214) 521-5101

Fort Worth, TX

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S) 12:15 HC (ex
1S). 1928 BCP Daily as anno (817) 332-3191

Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

St. Croix, Virgin Islands

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

Paris, France

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00
The Very Rev. Ernest E. Hunt III, D. Min., dean; the Rev.
Nicholas Porter, M.Div., canon; the Rev. George Hobson,
Ph.D., canon; the Rev. Mark Wood, M.Div., canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu

San Miguel de Allende

GTO Mexico

ST. PAUL'S Calzada del Cordo
Near the Instituto Allende
Mailing address Apartado 640
Telephones: office (415) 20387; rectory (415) 20328
The Rev. Patton Boyle, interim rector; The Rev. Sibylle van
Dijk, d ass't; Canon Richard C. Nevius, r-em; the Rev. Dean
Underwood, r-em
Sun: HC 9, Cho H Eu with sermon 10:30. Wkdy as anno.
Spanish service Sat 6