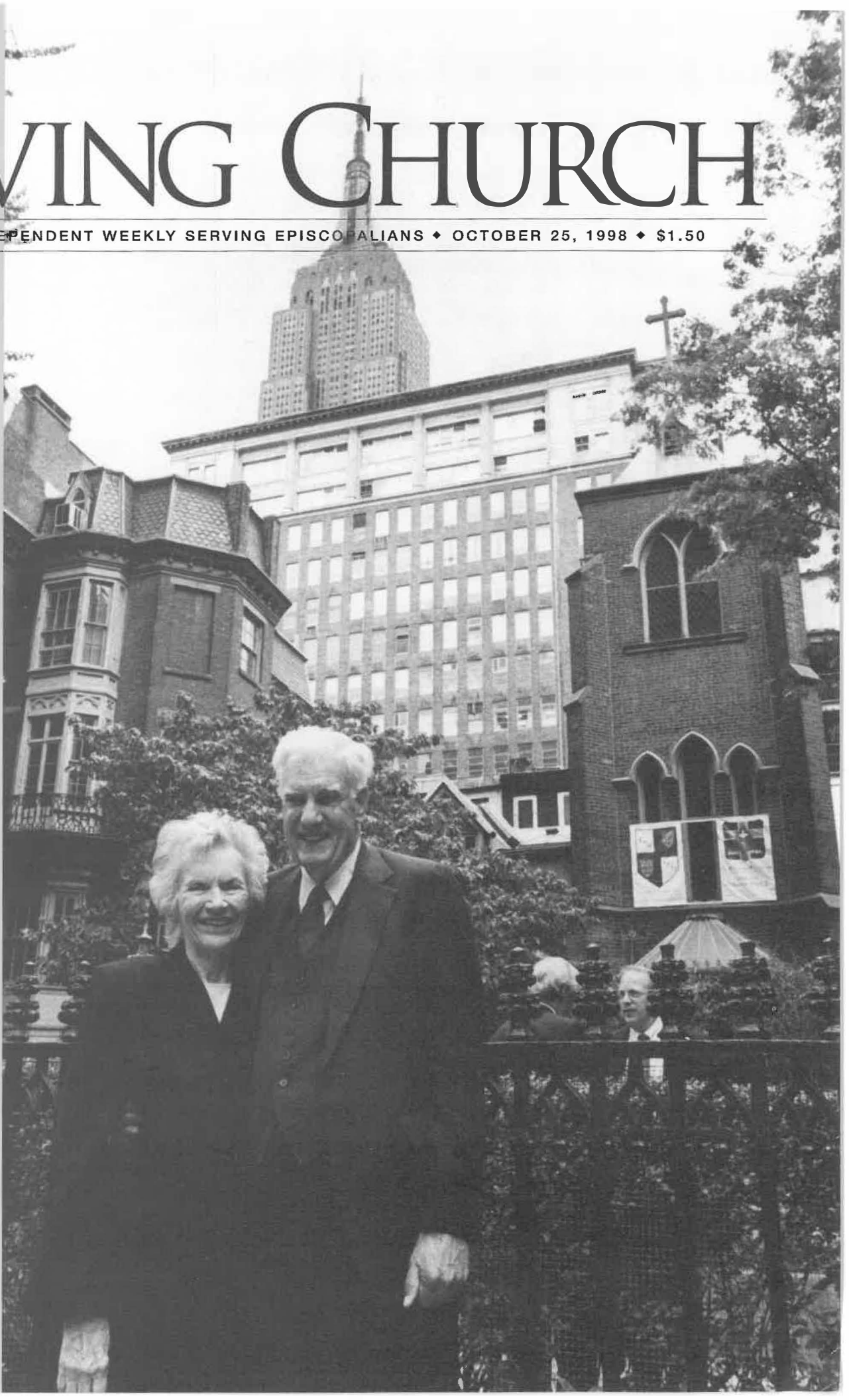


THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ OCTOBER 25, 1998 ♦ \$1.50

**'THE LITTLE
CHURCH
AROUND
THE CORNER'
CELEBRATES
150 YEARS**
PAGE 9



GIVE SOMEONE 52 PRESENTS FOR CHRISTMAS THIS YEAR.

26 ISSUES \$18.95

52 ISSUES \$34.50

My gift is for:
name _____
Address _____
City/State/Zip _____
Phone _____
PLEASE START THIS GIFT SUBSCRIPTION
ASAP
Sign Gift card _____
DEC. 20, 1998

COPY
OR CLIP
THESE TAGS
AND MAIL
THEM TO US —
OR SIMPLY CALL
TOLL-FREE
1-877-822-8228
TO GIVE
THE GIFT
THAT LASTS
ALL YEAR.

I would like to give a gift
subscription during this special sale.
 26 ISSUES 52 ISSUES
My name _____
Address _____
City/State/Zip _____
Phone _____
Make checks payable to: **THE LIVING CHURCH**
P.O. BOX 514036
MILWAUKEE, WI 53203-3436
 Please charge my credit card \$ _____
Card # _____
Expiration date _____
Signature _____
OFFER EXPIRES DECEMBER 31, 1998
Foreign postage extra
First class rates available
G1208

THE
LIVING CHURCH

Javid A. Kalvelage
Executive Editor
The Rev. Canon H. Boone Porter
Senior Editor
John Schuessler
Managing Editor
Lodi Amey
News Editor
Patricia C. Nakamura
Music Editor
The Rev. Travis T. Du Priest, Jr.
Book Editor
Amy Marciniak
Graphic Artist
Jila J. Thurber
Advertising Manager
Barbara A. Pizzino
Circulation Manager
Betty Glatzel
Business Manager

BOARD OF DIRECTORS
The Rt. Rev. Donald A. Hultstrand
Alexandria, Minn. (President)
Miss Augusta D. Roddis
Marshfield, Wis. (Vice President)
Mrs. John Hayden
La Crosse, Wis. (Secretary)
Howard M. Tischler
Grosse Pointe, Mich. (Treasurer)
Jackson Bruce, Jr.
Milwaukee, Wis.
Leonard Campbell, Jr.
Milwaukee, Wis.
The Rev. Thomas A. Fraser III
Riverside, Ill.
The Rev. Canon H. Boone Porter
Southport, Conn.
The Rev. Jeffrey Steenson
Fort Worth, Texas

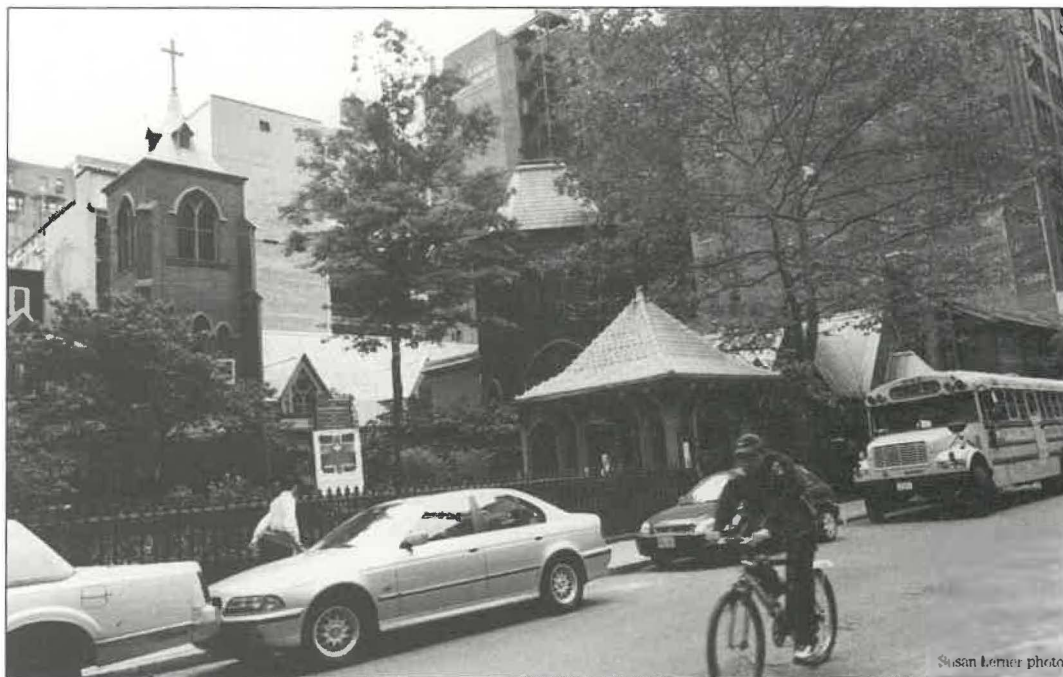
Editorial and Business offices:
816 E. Juneau Avenue
Milwaukee, WI 53202-2793
Mailing address: P.O. Box 514036
Milwaukee, WI 53203-3436
Telephone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org

MANUSCRIPTS AND PHOTOGRAPHS: 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 514036, Milwaukee, WI 53203-3436.

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.

©1998
The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.
Volume 217 Number 17



Susan Lerner photo

After 150 years, Church of the Transfiguration, 'the Little Church Around the Corner,' remains an inviting part of its Manhattan neighborhood (p. 9).

Features

- 9 Celebrating 150 Years**
'The Little Church Around the Corner'
BY BONNIE SHULLENBERGER
- 11 A Pilgrimage to Walsingham**
BY JOANN ELIZABETH OTTE
- 13 Getting Involved**
St. Matthew's, Goffstown, N.H.
BY PATRICIA NAKAMURA

Opinion

- 15 From the Editor**
'But Will It Work?'
- 16 Editorials**
Leave the Light On
- 17 Viewpoint**
South of the Border
BY PHILIP HARROLD
- 19 Letters**
No Answers

News

- 6 Lecture Series Focuses on Preaching in Modern Times**
- 7 Cleaning Up in Alabama**

Other Departments

- 4 Sunday's Readings**
- 5 Short & Sharp**
- 21 People and Places**

The Cover

Jane and Elman Bargsrede traveled from San Diego to renew their vows at Church of the Transfiguration, New York City, where they were married in 1945.

Susan Lerner photo

**SOLID OAK
CHOIR CHAIR**



with:

**FIBRE RUSH SEAT or
UPHOLSTERED SEAT**

Pews•Chairs•Pew Refinishing•Cushions

R. Geissler Inc.

Since 1877

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



Live in a Castle at
DURHAM SEMINAR, ENGLAND

JULY 26 — AUG. 3, 1999

"Celtic Spirituality and Modern Mission"
Now home of University College, Durham Castle
adjoins the great Cathedral.

- * Lectures by British scholars, Church leaders
- * Day trips visit Holy Isle, Hadrian's Wall, Saxon & Celtic sites.
- * Price includes room, meals, lectures, trips
REDUCTION for Spouse or Student

Write for the prospectus:

INTERNATIONAL SEMINARS
900 S.E. 6th Court,
Ft. LAUDERDALE FL 33301
Phone 954/523-0515



**Building?
Renovating?**

Send for free pamphlet
"How to Prepare for a
Church Capital Campaign."

Call 1-800-516-8322

**HOLLIMAN
associates**

Penitence and Joy

*"Though our iniquities testify against us,
act, O Lord, for thy name's sake" (Jer. 14:7).*

Pentecost 21, Proper 25

Jer. 14:(1-6) 7-10, 19-22; Ps. 84 or 84:1-6; 2 Tim. 4:6-8, 16-18; Luke 18:9-14

In the readings for today, there are two accounts of people in desperate, life-threatening circumstances. In the time of Jeremiah, the people of the land lament their severe suffering during a drought, and Paul in prison is certain that the time of his execution is at hand.

Jeremiah, who deeply loves and profoundly sympathizes with the apostate people, prays on their behalf, "We acknowledge our wickedness, O Lord, and the iniquity of our fathers, for we have sinned against thee." He begs for relief from their ordeal. Paul, by contrast, awaits his execution almost eagerly. He refers to it as a "sacrifice," states that he has "kept the faith," and expresses the assurance that the "crown of righteousness" awaits him and all who have loved the appearing of Christ.

Subsequent events in the time of Jeremiah will prove that the people

of the land are not earnestly penitent and do not change their ways. The destruction of the nation takes place in Jeremiah's lifetime.

Paul, however, a truly penitent convert, was forgiven and reconciled to God, and became the abundantly fruitful apostle.

The two accounts are mirrored in the well-known parable of the Pharisee and the tax collector, which Jesus tells in the gospel lesson. Both men enter the temple and pray, but only one is sincerely connected with God and is changed by his encounter. The Pharisee mistakenly equates his prosperity and able keeping of the externals of the law with the fullness of a satisfactory relationship with God. The tax collector offers a simple but heartfelt prayer acknowledging his sinful nature and the power of God to show mercy, and goes home with the joy which Paul knows and expresses, even in prison.

Look It Up

What is the basis of Paul's belief that the Lord will rescue him from every evil and save him for his heavenly kingdom?

Think About It

Are there externals to your religious observance in which you trust at the expense of a relationship with God?

Next Sunday

All Saints' Day

Ecclesiasticus 44:1-10, 13-14; Ps. 149; Rev. 7:2-4, 9-17; Matt. 5:1-12

From Around the World

By Travis Du Priest

CHRISTIANITY IN THE ARAB WORLD. By **EI Hassan Bin Talal.** Continuum. Pp. 128. \$12.95 paper.

The Crown Prince of Jordan offers his thoughts on Christianity, the church, the schism between Rome and Constantinople, Arab protestant churches, and Christians in the modern world. HRH the Prince of Wales, in an introduction, names Jordan as a country conspicuous for its tolerance of peoples of different faiths.

AFRICAN INITIATIVES IN CHRISTIANITY: The Growth, Gifts and Diversities of Indigenous African Churches. A Challenge to the Ecumenical Movement. By **John S. Pobee and Gabriel Ositelu II.** Pp. 73. \$6.25 paper.

A close look at the rapid growth of African churches as opposed to the historic or mission-founded churches such as those in the Anglican Commu-

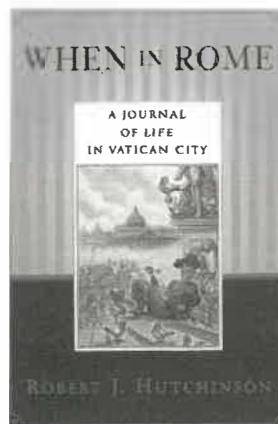
nion. The reasons are varied, but one is that "African believers questioned the condemnation by missionaries of the ancestor cult."

SPIRITUAL ADVICE FOR BUDDHISTS AND CHRISTIANS. By **The Dalai Lama.** Edited by **Donald W. Mitchell.** Continuum. Pp. 104. \$10.95 paper.

The chair of religious studies at Purdue University edits His Holiness The Dalai Lama's talks given at Gethsemani Abbey in 1997 which are directed to Christians as well as Buddhists. The talks cover the topic of dialogue itself, meditation, calm abiding, the spiritual life.

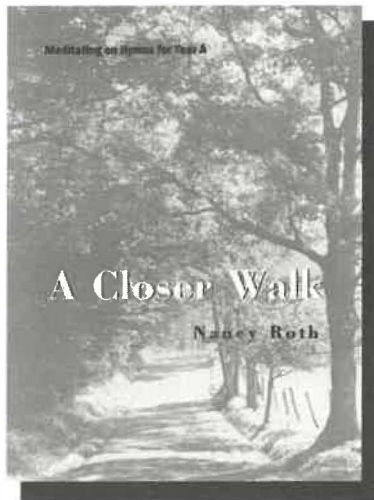
WHEN IN ROME: A Journal Of Life in Vatican City. By **Robert J. Hutchinson.** Doubleday. Pp. 289. \$11.95 paper.

If you're planning a trip to Rome, if



you've been to Rome, or if you want to travel there in your armchair, you'll want to read this witty, informative book by a journalist who has covered the Vatican for years. Cheeky and insightful: "Time and again in Rome, I was struck by the contrast between the smug churchy professionals ... and the good-natured ... pilgrims."

Just in Time for the New Church Year



A Closer Walk

Meditating on Hymns for Year A

Nancy Roth

Author Nancy Roth has written an engaging book for prayer, personal devotion, homily and liturgy preparation, or Christian education. Adapting a style of meditation from the teaching of St. Ignatius of Loyola, she provides guidance for personal devotion following the church year. Hymns selected are taken from *A Liturgical Index to The Hymnal 1982* by Marion J. Hatchett. Each text is discussed historically and then reflected upon to encourage the reader to engage in an even deeper meditation. The perfect companion to this book is *Poems of Grace: Texts of The Hymnal 1982* to be published in November. Meditations for Years B and C are forthcoming.

303-9 Paper 6 x 8 1/4 284 pp \$12.95

To Order:

☎ 1-800-242-1918

E-mail: churchpub@cpg.org

Visit us at www.churchpub.org



CHURCH

Church Publishing Incorporated
445 Fifth Avenue New York, NY 10016

In a World Where 'Nothing Means Anything'

Lecture series focuses on preaching in modern times

"The church has to accept its mission of preaching the gospel of life in a world controlled by the powers of death," the Rev. Pablo Jiménez said in delivering the Blandy Lectures at the Episcopal Theological Seminary of the Southwest, Sept. 28-29, in Austin, Texas.

The lectures were presented in conjunction with the seminary's annual convocation. This year's lectures focused on homiletics in the postmodern age. Prof. Jiménez joined the seminary's homiletics faculty earlier this year.

Stressing "the need to live according to our baptismal covenant," Prof. Jiménez said, "from the beginning, God has called the faithful community to live out the practical consequences of discipleship . . . Now, the church has to preach the gospel to a world that may not want to hear it."

Once a cornerstone of American society, the church now finds itself in a postmodern culture that questions all traditional views of authority, truth and knowledge. In short, "nothing means anything anymore," Prof. Jiménez said.

Boundaries have disappeared: "People now buy 'German' cars assembled in Alabama; 'Japanese' cars assembled in Tennessee; and 'American' cars assembled in Mex-

ico." People flock to "non-places" — shopping malls, theaters, airport terminals — where they are alone amidst a multitude of humanity. A person "sits alone in front of a home computer hooked to a phone" and believes he or she is linked with others in Internet cyberspace.

"The problem is that we cannot distinguish between reality and fantasy anymore," Prof. Jiménez said. The lectures were titled "An Untimely Word — Reflections on Preaching in a Postmodern Age."

No Common Language

How does a preacher respond to this? Within a community of faith, "preachers cannot assume that parishioners share a common language of faith," he said. "There is a great diversity in the way their parishioners understand religious concepts."

Preachers should also realize their humanity. "Congregations are growing tired of preachers who never hesitate, who never doubt and who seem to know everything," he said.

An ordained Disciples of Christ minister, Prof. Jiménez was executive director of the *Asociacion para la Educacion Teologica Hispana* at Columbia Theological Seminary in Georgia and administrator of its Hispanic summer program before joining the seminary's faculty.

Bob Kinney



Bob Kinney photo

Prof. Jiménez:

'The problem is that we cannot distinguish between reality and fantasy anymore.'



Decades of campers, counselors and staff surprised **Bettylee and Terry Carmine** (below) at Camp Arrowhead, Rehoboth Bay, Del., on Sept. 26. Led by their son Kim, former campers from across the country processed to the chapel (left) to celebrate the Carmines' retirement after 44 years as resident managers of the Diocese of Delaware's year-round conference facility.



When the couple started at the camp, it was open only in the summer. Under the direction of the Carmines, the camp became a model for other camps in the national church.

Seminaries Focus on Mission

The 19th annual meeting of the Seminary Consultation on Mission (SCOM) was held in conjunction with the gathering of Seminary Representatives of the Presiding Bishop's Fund for World Relief Oct. 2-4 at Nashotah House.

SCOM is an official agency of the Council of Deans of the Episcopal Seminaries dedicated to promoting cross-cultural and world mission education programs in the seminaries. All the accredited seminaries of the Episcopal Church are members of the consultation and they cooperate in a number of programs, including grants for cross-cultural immersion experiences as part of ministerial formation.

At the meeting in Nashotah, Wis., seminary representatives who had been recipients of grants this summer spoke of the life-changing result of exercising ministry in cultures new to them.

Last year SCOM made 22 grants totaling approximately \$75,000 for learning experiences in 12 countries, including Uganda, Belize, Russia, Costa Rica, Tanzania, India, New Zealand and Korea. Learning programs included faculty preparation, supervision in the field and theological reflection upon the students' return to the American seminaries.

Special presentations were made to the combined group by Brian Seller-Peterson, an Episcopalian working with the Global Education Institute of World Vision, and by the Rt. Rev. Simon Chiwanga, Bishop of Mpwapwa, Tanzania, and chairman of the Anglican Consultative Council.

(The Rt. Rev.) David B. Reed



Young people in Alabama work on a home that was left in ruins by a tornado in April.

Cleaning Up in Alabama

Fifty-five young Episcopalians and Lutherans in Alabama, along with the Rt. Rev. Henry N. Parsley, Bishop Coadjutor of Alabama, spent Sept. 26 cleaning up debris left behind by a tornado that struck April 8.

The group split up to work on two sites. While one crew worked to clear the rubble from the home in Edgewater that buried Robert Craig (who survived), the second group, equipped with chain saws, cleaned up and pulled the remains of several huge oak trees that destroyed part of the cemetery in the community of McDonald Chapel. The young people switched sites after a lunch break.

When the work was done, the group gathered for dinner at St. John's Church, Ensley, which houses the Episcopal-Lutheran Disaster Response Center. After dinner, Mr. Craig told his harrowing story.

Mr. Craig, a disabled electrician on dialysis and in his mid-40s, held onto a door on the night that his house and those of his neighbors fell down around them. He "came up from the rubble," went next door to find and save his brother. Together they rescued one neighbor across the street, and located

and covered the body of another neighbor. Because of the debris, no ambulance could reach Mr. Craig's neighborhood until the next day.

After Mr. Craig's talk, Sarah Sartain, diocesan deputy for youth ministries and Christian formation, led a reflection session. "It's something I'll remember forever," said one young man, especially after meeting Mr. Craig.

The young people plan to start rebuilding Mr. Craig's house by the end of this year.

Western New York Nominees

The nominating committee of Western New York has announced four nominees for the diocese's next bishop. They are the Rev. J. Michael Garrison, regional vicar, Diocese of Nevada; the Rev. Leander Harding, rector of St. John's Church, Stamford, Conn.; the Rev. Carol Hull, rector of St. George's Church, Dayton, Ohio; and the Rev. Paul Kowalewski, rector of St. David's Church, Dewitt, N.Y.

The election will be held Dec. 5 at St. Paul's Cathedral, Buffalo. The Rt. Rev. David C. Bowman, Bishop of Western New York, will retire Dec. 31.

'Spiritual Hunger'

Order for Women Experiences Revival

The worldwide Order of the Daughters of the King, established for prayer, service and evangelism, is experiencing a resurgence in this country, establishing new chapters and reinstating chapters that had been dormant, sometimes for years.

Laurie Herman of Holland, Mich., immediate past president, attributes the order's revival to "spiritual hunger everywhere." The Daughters, she said, has always been a place where members share their spiritual journeys. Its expressed purpose is to bring other people, especially women and girls, to the Lord.

Founded in 1885 by Margaret Franklin and the seven women in her Bible study at Church of the Holy Sepulcher (now Church of the Resurrection), New York City, the order now has more than 17,000 members all over the world.

One of the oldest and most active existing chapters is St. Luke's, Atlanta, Ga. Chartered in 1891, St. Luke's has more than 60 members who meet in two groups. Several new, younger members have joined in the last two years according to chapter president Jane Roszel. "We are thrilled," she said, "because now we know the chapter will stay active and vital." A long-standing ministry of St. Luke's chapter is taking food to the bereaved. It also sponsors evangelism weekends.

Although Third World chapters existed very early, "Daughters from indigenous populations did not occur until 1980," said Barbara Ward of Austin, Texas. Ms. Ward, international chair of the order, said the earlier chapters seem to have existed as missionary activities were present, but became extinct as missionaries moved away.

The first of the current international chapters was founded in the Episcopal Church of Brazil in 1980. It has expanded to 15 chapters and its first national assembly was scheduled for Oct. 15-18 in Rio Grando Sul, Canoas.

In Uganda the 12 indigenous chapters were initiated in 1993. One member, a widow who, with her children, was chased from her home after her husband's death, said "I devoted myself to prayer." She also read about Hannah in First Samuel. The Daughters acquired a small plot of land for her, and a nearby orphanage cared for her small twins.

The newest chapter, the Hannah Chapter, was scheduled for initiation Oct. 13 at St. Matthias Church, Monument, Colo. "This church is in a growing area; there are lots of new people," said Pam Rayburn, the chapter president. She said one newcomer was eager to start the Daughters at her new church. About 10 women came to the first meeting. The members went through the 12-question study guide, a three-month process, this spring, then decided to live the rule of life through the summer. Four women have decided to make a commitment.

The work of each chapter is as varied as its membership. "Each church chapter prays for its own," Ms. Herman said, and "self-denial funds" pay for missionary activities. "The Daughters are prevented (by rule) from fund raising," she said. Members may also contribute to a "master's fund," which provides scholarship monies for seminarians or theology students.

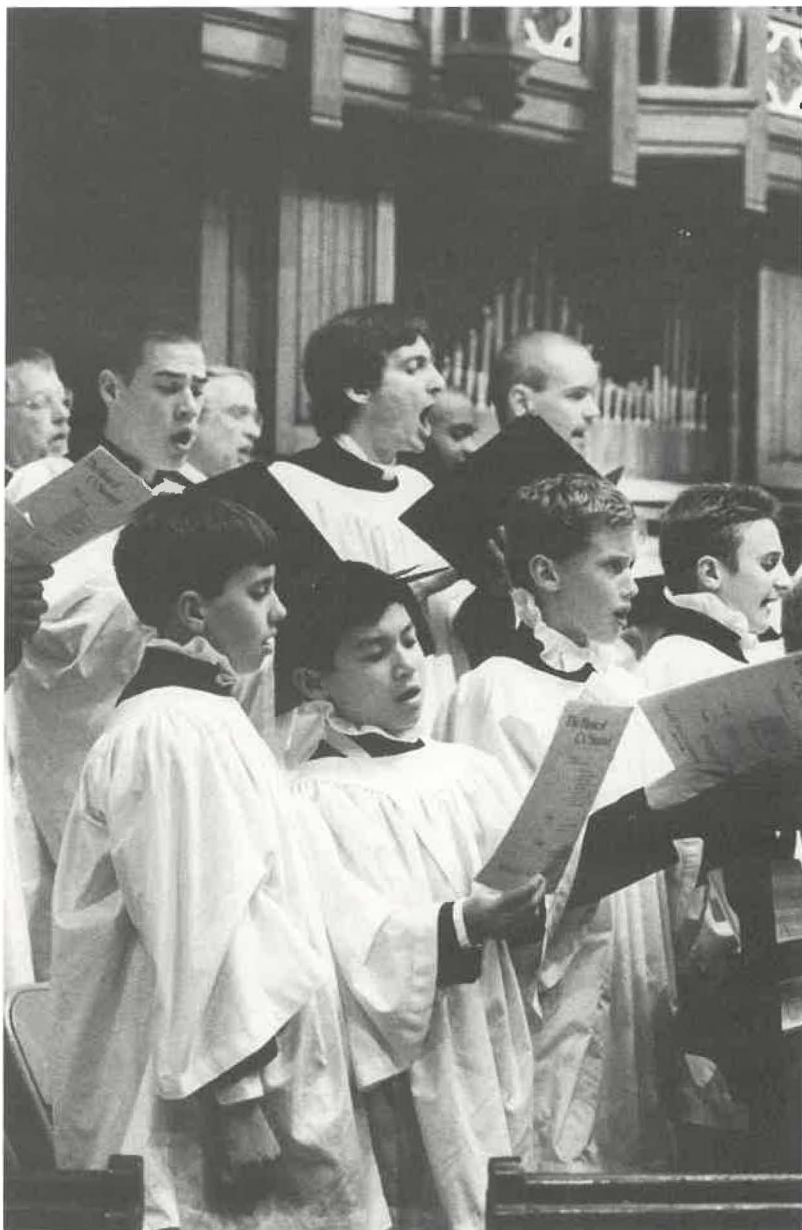
Though originally a lay order, the Daughters of the King now includes women priests and seminarians, and one religious.

Judi Amey



'The Little Church Around the Corner' Celebrates 150 Years

By Bonnie Shullenberger



Susan Lerner photos

The choir of men and boys of St. Peter's Church, Morristown, N.J., joined in the 150th anniversary celebration of the Church of the Transfiguration in New York City. They sang at a special Solemn Evensong on Oct. 3 that included the renewal of marriage vows for couples who had been married at the church. More than two dozen couples returned to the church to have their vows renewed. Other events included a celebration banquet, tours of the church and the Episcopal Actors Guild. The Rt. Rev. Jack Iker, Bishop of Fort Worth, was celebrant and preacher at the Solemn Pontifical Eucharist on foundation day, Oct. 4.



In December of 1870, an actor named George Holland died. When his friend, Joseph Jefferson, also an actor, asked a local Episcopal church to conduct the funeral, he was turned down. Actors, as a profession, were not held in high esteem. Jefferson asked the refusing rector where he could go to arrange a funeral for his colleague. The rector said, "I believe there's a little church around the corner that does that sort of thing." Jefferson replied, "If this be so, then God bless the little church around the corner." Thus the Church of the Transfiguration on 29th Street in New York City received the nickname that it is known and loved by all over the world.

The rector of the Church of the Transfiguration was at that time George Hendric Houghton, a man of deep holiness who was a pioneer of the Oxford movement in America. He instituted the Church of the Transfiguration on the first Sunday of October, 1848. With a small band of faithful, he celebrated the Eucharist in the home of a retired priest. He longed to establish a church near the poverty-stricken enclave surrounding Bellevue Hospital, but his vestry chose land at the then-suburban corner of 29th Street and Fifth Avenue. The first service in the new church was held in March of 1850.

This year the Church of the Transfiguration celebrates its 150th anniversary. Its rich and unusual history is well summarized in

'THE LITTLE CHURCH AROUND THE CORNER'

the motto Fr. Houghton selected for the church: *Fides Opera*, "Faith and Works." From the beginning, sacramental life and liturgical enrichment were hallmarks of the parish, although it did take Fr. Houghton several years to convince his parishioners of the importance of a weekly celebration of the Eucharist.

Fr. Houghton's willingness to conduct the funeral of an actor was but one small display of his commitment to minister to all God's people, including the marginalized. He was an abolitionist; the basement of the church's rectory was a stop on the Underground Railway. He founded the first black Sunday school in New York City and gave sanctuary to African-Americans during the Draft Riots of July, 1863.

His whole approach to ministry may be seen in an exchange he had with the actor Edwin Booth. Booth was eager for Fr. Houghton to attend one of his plays and personally invited him to come. Fr. Houghton replied with a question: If you were a soul in need, would you rather find me at my rectory or at the theater? Fr. Houghton spent his evenings in his rectory, with a candle burning in the window and a night bell at the doors so that anyone who sought his aid would find him available. Thus during the 1880s and 1890s people from all social classes and races found a church home at Transfiguration, where serious worship was not separated from a commitment to social justice.

Nephew Succeeds

In 1897, after 49 years as rector, George Hendric Houghton died. His successor was his nephew, George Clarke Houghton. The second Dr. Houghton shared his uncle's devotion to liturgical life and social ministry. He found a growing number of people desiring to be married in the now-famous church, and he established a plan of preparation for marriage solidly grounded in the Christian life and faith. During his tenure the church was host to the second Anglo-Catholic Congress, and the ties between the church and the theater community continued to grow. Additionally, he added a Lady Chapel to the church in memory of his



wife, Mary, who died in 1902.

Under the auspices of the third rector, the Very Rev. J.H. Randolph Ray, the Episcopal Actors' Guild of America was founded in 1923. It celebrates its 75th anniversary this year. With a healthy endowment, it continues to provide assistance to actors in need, no matter their church affiliation, if any. The rector is the vice president of the board of directors, so the tie between the church and the guild has never been severed.

By this time the Church of the Transfiguration had become more of a shrine church than a neighborhood church. The family townhouses that had lined the neighboring streets gave way to large office buildings. Fr. Ray expanded the theatrical and marriage ministries of the church so much so that during World War II couples lined up in the church garden — on weekdays as well as Saturdays — to await their turn to be married, usually because the husbands were due to be shipped out. In 1943, the church peaked with a record of 2,900 weddings.

In the previous years of the depression the church did not forget its social ministry. Food distribution to the needy was undertaken, and an employment bureau was set up in a nearby brownstone. Following on the vision of the founder, the church saw the Incarnation as a compelling call to social care.

Fr. Ray retired in 1958, and was succeeded by the Rev. Orin A. Griesmeyer. Fr. Griesmeyer responded to the increasing urban isolation of the church by encouraging community activities and establishing clubs for single people and young couples. But perhaps one of his most important works was his opposition to a crosstown aer-

ial highway that would have placed the church unhappily between the eastbound and westbound lanes. Fr. Griesmeyer took on the guru of city planning, Robert Moses, arguing that more roads would increase, not decrease, traffic in the city. Eventually the opposition of the church and its parishioners won, and those who live or travel in New York can witness for themselves the truth of his opinion.

Fr. Griesmeyer retired in 1971, and was succeeded by the present rector, the Rev. Norman Catir, who arrived just as the Episcopal Church was undertaking its prayer book revision. Soon after his arrival, Fr. Catir was made chairman of the Liturgical Commission of the Diocese of New York. He worked with the parish through the various trial use rites to bring about a liturgical renewal that included Solemn Mass on Sunday, public baptisms, and the full celebration of the Easter Vigil. He also celebrates the Eucharist daily at noon, as an outreach to the thousands of workers in the very commercial neighborhood in which the church is situated

Social Mission Continues

The social mission of the church is not forgotten. Since 1971, the church has provided services to the indigent and retired people who live in single-room occupancy hotels in the neighborhood. Breakfast and lunch are always available even to those who are housebound, and social and medical services are available to those who attend the program. In another social mission move, the church welcomed a Korean-American Episcopal congregation to share its space. The Episcopal Actors Guild continues to operate from an office in the parish house.

There are so many stories that could be told about Transfiguration that one scarcely knows where to begin and where to stop. But the longstanding witness of Anglo-Catholic worship and social concern make it a unique parish in the Episcopal Church. □

The Rev. Bonnie Shullenberger is a priest of the Church of Uganda who lives in Ossining, N.Y., and is a frequent contributor to TLC.

A Pilgrimage to Walsingham

By Joann Elizabeth Otte

Saturday, Oct. 18, 1997

I was introduced to the Shrine of Our Lady of Walsingham at Grace Church, Sheboygan, Wis., in the spring of 1993. The pilgrimage to Walsingham, England, is part of our 150th year celebration at Grace Church and began at our own Walsingham pilgrimage with our procession around the block on a crisp autumn day

Friday, Oct. 24, 1997

After years of planning and anticipation, our happy band of pilgrims, 33 from America and 10 from London, arrived in Walsingham, England. We made our way to the church, stood before the altar of Annunciation and made our first visit. As I walked through the doors of the Shrine Church with eager anticipation there was a sense of familiarity that moved me to tears. God's presence saturated the holy place. I will never forget the smell of incense and the awesome experience of having finally arrived.

From there we moved to the Holy House. I stood before the "real thing," the image of Our Lady of Walsingham, thousands of miles from home, carrying family and friends in my heart. Some of the people I stood with I had also prayed with often, sometimes even daily, at our own shrine. And here we were together in Walsingham!

The Holy House itself is a small room in the center of the Shrine Church. The statue of Our Lady is behind an altar on one wall. Against the other walls are candles, some lit by pilgrims in prayer and others waiting to be lit.

Walsingham itself is a small village in eastern England about seven miles from the North Sea. The shrine is the center of the village with shops, pubs and hostels to cater to the pilgrims.

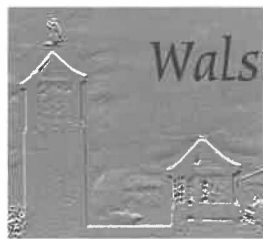
We stayed in dormitory-like accommodations and ate with the other pilgrims at the refectory. Everyone had his/her own story. One of the two women in the room next to mine was from Ireland and had made a pilgrimage to the Shrine of Walsingham yearly since she was 8 — at least 40 times. Other pilgrims had been brought to the shrine as children by parents and grandparents and were continuing the tradition by bringing their children and grandchildren.

The weekend pilgrimage, which takes place every weekend of the year, began on Friday evening with a reconciliation service. Following the service we were given the opportunity to make a con-



Procession of the Blessed Sacrament at Walsingham, England.

I stood before
the 'real thing,' the
image of Our Lady
of Walsingham,
thousands of miles
from home,
carrying family
and friends
in my heart.



Walsingham

fession to a priest, to break down the barriers and to allow God access to our hearts.

Pilgrimage is an opportunity to grow closer to the Lord, but that doesn't mean that it shouldn't also be fun. And fun we had in the evenings at the Bull Inn, a pub just through the gates and across the street from our rooms. I enjoyed talking with those with whom I had made the pilgrimage and also with those I had just met and probably would never see again. I could very well have stayed all night but the doors to all shrine buildings lock at 11:00. So this night and the nights to follow, I made a dash for the door at 10:59!

Saturday, Oct. 25, 1997

We had Stations of the Cross this morning. The stations were outside in the garden and as we journeyed the path of the last moments of Jesus' life I felt I was really walking with him. The 14th station actually consisted of a cave/tomb. When I later explored, it seemed so real I almost felt I was trespassing.

Before dinner there was a pilgrimage Mass. There were about 150 pilgrims present, with 10 priests concelebrating, and it was perhaps the most impressive service of the weekend.

The benediction was perhaps the mountaintop of the weekend for me. I was touched by Christ to the very core as I looked upon him in the most holy sacrament and as he looked upon me with absolute love. Perhaps it was at this point in the weekend that I finally quieted my heart, brought down the barriers and allowed myself to be wholly open to him.

Sunday, Oct. 26, 1997

Before Mass we had intercessions in the Holy House. This was a special time as together we brought prayers of our hearts to our Lady. Again I felt an overwhelming familiarity as many of the same prayers are offered daily at the Shrine of Our Lady in Sheboygan.

The sprinkling at the well and the rite of anointing took place in the afternoon. I first took the ladle to my lips and drank water from the well, then the priest blessed my forehead and finally the ladle was emptied into my hands. As I continued on to the sanctuary to be anointed, I cupped my hands so as not to lose the precious jewel I had been given. I likened it to a child bringing home a lady bug to Mom or Dad. I was very conscious of the fact that if I were to open my hands it would be gone. I watched as

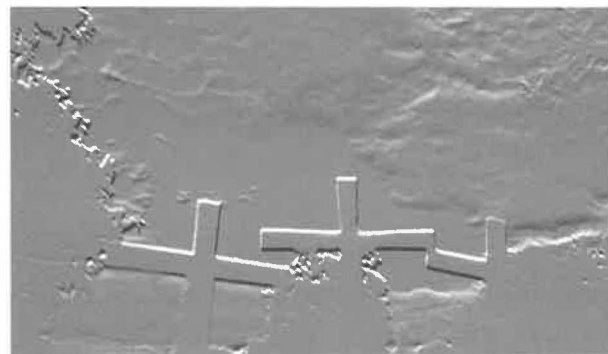
some pilgrims splashed their faces with the holy water, and I cupped my hands even tighter. I wanted to hold on to mine forever.

As I stood before another priest, another fellow pilgrim, my forehead and hands were anointed with oil. I hesitated for a brief second before I opened my hands, letting the precious water fall to the floor. I was sad and for only a moment felt as though I had lost something irreplaceable. I've known God's presence in my life but never before has it been stronger or more real to me. It was as though I was holding Christ himself. And even as the water spilled to the ground, he remained.

God continued throughout the day to bless me again and again.

After tea this afternoon, there was a procession of the blessed sacrament. We followed the same route as we had last night. Our rector, Fr. Sloane, officiated, which made it a bit more personal. We returned to the church and knelt before the blessed sacra-

**I've known God's presence
in my life but never
before has it been stronger
or more real to me.**



ment. As the lights were dimmed and the church was quiet, the beauty of the holy place could be absorbed and the presence of Christ felt.

Monday, Oct. 27, 1997

In the morning we made our last visit to the Holy House and returned to London by way of Cambridge. I was sad to be leaving, but knew that I had to take the love of God that I had experienced over the last few days home and share it. I would have preferred to stay on the mountain top with Christ forever!

Tuesday, Oct. 28, 1997

After having traveled for nearly 30 hours, I had a need to end the trip by saying Evening Prayer and shrine devotions at Grace Church. As I entered the church I was overcome with the sense that I had been a pilgrim on a journey and had returned safely home where I belonged. Although I had traveled thousands of miles to experience Christ, he was and is ever present in this place and in his people. □

Joann Elizabeth Otte lives in Elkhart Lake, Wis.



Fr. Exner at the New Hampshire State House for a Martin Luther King Day rally.

Getting Involved

A parish of doers

By Patricia Nakamura

"St. Matthew's is a fellowship of equals," said the Rev. William Exner, rector of the Goffstown, N.H., church. The Sunday school children, led upstairs by an acolyte at the fraction anthem, "have communion with us every Sunday ... from the minute they hold little hands out." The 1865 building recently had a ramp added, designed by an architect-member and built "by our own people. Some people said, 'We don't need that. We have nobody in wheelchairs.' I told them, 'That's because they can't get in!'"

Children are evident everywhere. Sunday school coordinator Elaine Simons said the curriculum is lectionary-based, so the whole church is reading the same lesson. A recent family service had the sermon presented by puppets made and operated by students on a stage made by Ms. Simons' father. "Everyone had a part," she said. "The church was packed. It was not a performance, but a giving."

Sometimes the kids bake communion bread, or cookies for coffee hour. Sometimes they entertain the adults and the adults buy pizza.

Judi Shank, whose position has grown from secretary to administrative assistant to the rector, said St. Matthew's, in the late '80s, was one of 30 test sites for an inclusive liturgy. "We used it for eight weeks and evaluated it for the national church," she said. The congregation enjoyed being part of the test, she said. "Some of us would return to the 1928 prayer book at the drop of a hat, while others are way ahead. We have a nice blend" of traditional Anglo-Catholics and non-traditional liberals.

Longtime member Harold Chase — "I came back about 1970" — said he used to be lucky if he wasn't the only person at the 8:00 service. Now, he said, "I go to the 10:00. I like the music. It's full, with chairs in the aisles," he said. Mr. Chase is hopeful the



Coffee hour is lively at St. Matthew's.



**St. Matthew's,
Goffstown, N.H.**

church's carillon will be fixed soon. "One unit is in memory of my parents."

It's a parish of doers. "We like to be involved," Ms. Shank said. "We have empowered Fr. Exner to empower us, for pastoral care, and on the diocesan and national levels." The stewardship inventory asks for a "time and talent pledge" and lists dozens of opportunities, from "Be an occasional nursery volunteer," "Visit nursing homes," "Phone bake sale bakers," to "Help with our Clean Roadside Project" and "Work on the investment review committee."

Each vestry member has an area of responsibility and "knows who to call for what work," Ms. Shank said. The talent bank extends to community and world needs.

Senior warden Pat Schubert found her calling in fellowship projects. One mission is to keep communion between old and new members. "Old members shouldn't feel they're put on the shelf, holding up the walls." The former Newcomers' Brunch is now for new and old, for those who've been at St. Matthew's less than one year and more than 15. The last was attended by about 60 people.

Reaching the Community

Nancy Clark, an OB-GYN nurse practitioner, became the parish nurse a year ago at the request of the rector. "It should really be called the Community Nurse program," she said. During her Tuesday morning office hours, she checks blood pressures and ears, answers questions and makes referrals, and guides an arthritis self-care regimen. She will host a community health fair in October and participate in the November ecumenical youth fair. She has access to the Optima healthcare network, which funded the first parish nurse position in Goffstown and provided equipment and resources for St. Matthew's. The program is growing. "Nursing students did their community health rotation here last year. We hope to have more this year," Ms. Clark said.

St. Matthew's is part of the diocesan-wide community loan fund, for those "left

out, forgotten." Loans are made to the "working poor" to promote ownership of homes and businesses. "We charge 4 percent interest; we have a 96 percent pay back rate. It's a combination of good business and social justice," Fr. Exner said. "The last two General Conventions talked about it. The Diocese of New Hampshire does it."

St. Matthew's has adopted a two-mile stretch of highway and is represented on provincial and national environmental networks by retired microbiologist and researcher Jane Doherty. She co-chairs the diocese's Environmental Responsibility Committee, which on Oct. 10 joined the interfaith Canoeing for Creation trip on the Merrimack River.

She is convener of the Province 1 network, which will be part of a New England energy restructuring conference working to "get all New England churches to buy electricity together — an Energy Diet," she said. Fr. Exner is also a member of the national peace and justice network.

A skateboard park may seem an unlikely project for a New England Anglican church, but St. Matthew's is part of the youth forum network with social workers, counselors, the police, to serve a growing teen population. Using a diocesan grant and help from businesses, the network will construct the park "across the stream from the church, in the middle of town."

The other half of the site will be a "grassy, passive park, with walks, benches and tables. It is close to a retirement complex. "The older residents say they can't wait to be where the young people are," Fr. Exner said.

St. Matthew's growth is, in part, due to the town's increased population, but also to the atmosphere at St. Matthew's, the parish of doers, empowering and empowered. "We feel a deep, loving ownership, because we can give our time," Ms. Shank said. "And we maintain the small parish philosophy of knowing everyone." □



Newly arrived pastoral associate,
the Rev. Nancy Vogele.

‘But Will It Work?’

As far as religious communities go, the Order of St. Helena has never been very traditional. The community for women reports it “witnesses to a

contemporary version of traditional monasticism.” It has interpreted the religious life in a modern way since its inception in 1945. Its members engage in a variety of ministries from counseling to education to parish work to offering retreats.

During the past year, the order has moved even further from traditional ways by operating without a superior. Instead, the community functions with a leadership council and seems to thrive on it.

The order’s chapter decided in 1997 to function without a superior. “We knew we were taking a huge risk,” said Sr. Cintra Pemberton, one of four involved in O.S.H.’s leadership team. “Although the decision to work with this new model for leadership was unanimous, nagging voices in back of some people’s minds simply did not go away — ‘But will it work?’ ”

Apparently, it has worked. The leadership council has been in place for more than a year and it continues to be the community’s form of governance. Here’s how it works: Four sisters, elected by the community, form a team for the administration and oversight of the order. Sr. Cintra is the administrative officer, Sr. Rosina is the minister of pastoral care, Sr. Ellen Stephen is president of corporation and Sr. Linda Julian is minister of vocations. The leadership council meets every other month with a facilitator, working on community business and on developing skills needed for functioning as a unit. Decisions are made by consensus rather than by vote.

With the leadership council composed of members from convents in Manhattan, Vails Gate, N.Y., and Augusta, Ga., it might be natural for someone to ask “Who’s in charge here?” but so far location hasn’t caused problems.

“It took a while before I really knew which of the leadership council was doing what part of the job,” wrote Sr. Carol Andrew, of the Augusta convent, in the order’s current newsletter. “I once sent an e-mail memo to three members of the leadership council and got back two different answers.”

In July, after trying the experiment for a year, members of the leadership council wrote separate reports.

“The year has been a fruitful one in terms of learning and in personal growth,” Sr. Cintra said. “There is deep satisfaction in being able to serve the community without giving up one’s ongoing ministry.”

“It has become more and more evident to me that this model of self-governance is the only viable one for us at present, and is in fact necessary to our survival as a community,” Sr. Linda Julian wrote.

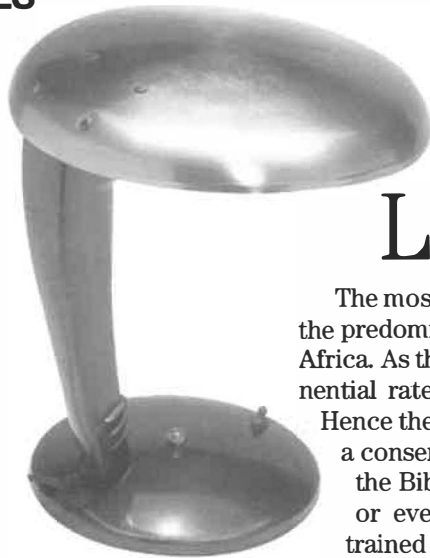
So far the shared leadership idea has been successful. “Even while recognizing that the first year may have been a ‘honeymoon period,’ there remains enthusiastic support and a continued willingness to move forward with this consensual and participative model of leadership,” Sr. Cintra said.

It appears as though the Order of St. Helena is on to something. Something worth sharing.

David Kalvelage, executive editor

Did You Know...

The steeple of St. Paul’s, Newport, Ky., is said to be the tallest unsupported stone structure in North America.



Leave the Light On

Visitors
from the
Southern
Hemisphere
might
rekindle
our faith.

The most newsworthy development at the recent Lambeth Conference was the predominance of bishops from the Southern Hemisphere, particularly from Africa. As the Anglican churches of that vast continent are growing at an exponential rate, the plurality of bishops from these nations can only increase.

Hence their views must be taken seriously. They are generally seen as having a conservative theology and a very direct and affirmative understanding of the Bible. Their adherence to holy scripture is reported to have surprised or even shocked bishops from the English-speaking world who were trained to view the Bible in terms of historical criticism and liberal interpretation.

Exactly what is this view of the Bible in Africa and generally in developing nations? We would suggest that it is not to be confused with American fundamentalism, which has a separate history and background. People in developing nations interpret the Bible from the point of view of their own cultures just as we interpret it from the point of view of our own scientifically formed materialism and skepticism.

Even the short-term visitor to those nations finds a very different scene from North America. People go from place to place on foot. Water is carried from a well. Someone may search for a stray sheep or calf. A flat cake of bread may be prepared for a visitor. One passes by fields sown by hand which will be reaped by hand at the harvest. It is a life closer to the earth than ours, and perhaps more human. The battle with paganism, so conspicuous in the Old Testament, is still going on. There are places where people still pour oil on carved bulls, and where there are altars on high hills and under certain green trees. Here too the gospel may be preached to the poor, sometimes in great crowds. The sick may be healed, and demons cast out, and miracles are reported. For these folk, the Bible is not out of date or out of place, but a living message.

In North America, for many people joining a church means selecting one which has convenient hours of Sunday school for their children. In many nations of the Southern Hemisphere, joining a church means conversion to Jesus Christ as Lord and Master. This sometimes requires one to "hate father and mother . . . and even one's own life" (Luke 14:26). There are places today where conversion means risk of imprisonment, torture and even death.

From such perspectives, the Bible is not just a romantic, ancient piece of literature, nor a collection of vague suggestions for morality, but a light and a guide on the path of the Christian life. The American or European professor of biblical studies examines and dissects passages with scientific, objective care. Much of value is discovered, but all this means viewing the Bible as a critical and perhaps doubtful observer. Our view of scripture from the outside clearly contrasts with that of a poor farmer, shepherd, or fisherman who sees it from inside, as one who looks eagerly and hungrily to his or her Savior.

We can only look with admiration and respect to those whose life experience has exposed them very directly to biblical realities. We may wish that our church leaders were required to visit missions in these nations from time to time. We might also wish that experienced Christians from these lands might sometimes be brought to teach a course or two in our seminaries, and American seminary students could profitably spend a term in these overseas places. Visitors from the Southern Hemisphere might rekindle our faith. They might also open the windows of our souls which are weary with the mechanized, commercialized, and de-humanized world we have built around ourselves.

Quote of the Week

The Rev. Jan Nunley,
of Providence, R.I.,
a member of the press team,
on the Lambeth Conference:
"It's not the lobbying that bothers
me; it's the scale. I never thought
I'd see the day when the body
of Christ needed campaign
finance reform."

South of the Border

Lessons learned outside the spiritual Icebelt

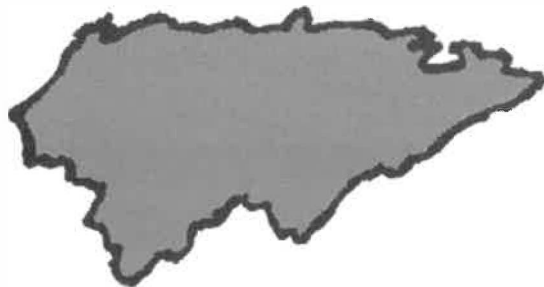
By Philip Harrold

When an eager group of lay members from our small Chicago parish began planning a volunteer mission trip to Honduras for early August, it did not occur to us that we would be working during the final days of the Lambeth Conference.

For most of us, the Anglican Communion was a rather abstract concept none of us had ever actually “seen” or “felt.” As the date of our trip approached, we were too busy to follow what was going on at the Communion’s once-a-decade gathering an ocean away in Canterbury. What really mattered to us was the opportunity to meet, face-to-face, some folks who worshiped according to a familiar pattern and shared the same set of convictions about the Risen Christ. There would be, despite barriers in human language and culture, a common spiritual vernacular. If indeed the Communion was based on affection and common loyalty, then our encounter with Honduran Anglicans would be as close as we ever hoped to get to something like a Lambeth Conference.

Our group of 17 people ranged in age from 18 to 78 with Chinese, African-American, and Anglo ethnicities — a rather diverse bunch, but all residents of what church historian Martin Marty has called the “Spiritual Icebelt” stretching from Western Europe and North America to Japan and across much of what was the Soviet empire. Living in a disenchanted world where the practical, contractual, and empirical reign, Icebelt occupants are somewhat ill-equipped to understand the ecstasy and enthusiasm of religion in the Southern Hemisphere, where faiths are presently booming.

Despite the occasional sign of a thaw in the Icebelt, most residents are mystified about the growth of Christianity, especially the Anglican variety, elsewhere in the



We were jolted out of our complacency,
our nominal commitments to Christ.

world. Via the Internet, we learned that many Honduran deacons were being ordained on short order to serve a vast rural population. We knew that the urban church we would be most directly tied to was vibrant, creatively ministering to a growing middle-class population. We also heard that the Rt. Rev. Leo Frade, the Bishop of Honduras, was a risk taker for the sake of the gospel. At the last diocesan convention, he devoted most of the gathering to workshops on evangelism. Five-hundred people then marched through the streets of Puerto Cortes, the large port city on the northern coast of Honduras, and put their evangelism training into practice along the way. This was practically incomprehensible to us *Norte Americanos*.

When we finally rubbed elbows with these brothers and sisters south of our border, we found ourselves warmed by the hope and enthusiasm of those whom we had come to serve. As we fumbled around with our cultural baggage we began to thaw a bit from our spiritual chill. We worshiped in a new parish, *Christo Redentor* Episcopal Church, in the heart of Tegucigalpa — a church filled with life in its singing, preaching and liturgical celebration. We heard about the many different ways that God was blessing the members of this parish. We met new Christians who were being discipled in small groups. They told us of how their lives were transformed by the gospel. We listened in amazement as we heard similar stories from missionaries of the South American Missionary Society about the ways God was working throughout Honduras.

Fixing Murals to Practicing Medicine

One of the members of the parish arranged for us to work in a children's orthopedic ward at a nearby public hospital, an institution struggling with limited resources to meet the health care needs of the poor. We did everything from fixing windows and painting murals to practicing medicine and entertaining the bed-ridden children.

We experienced profound joy and satisfaction in making a difference. Wherever we went in the hospital we

left smiles and brightly decorated walls behind. But the changes that hit closest to home were those that took place in our hearts.

The children had a peculiar capacity to free us from our Icebelt pretenses — especially our self-sufficiency. They made us vulnerable to the subtle workings of God's Spirit in their fragile lives. The missionaries who had helped to arrange our visit reminded us of the strength and determination that comes from fervent prayer. They showed us how to live in the moment but also see beyond it with godly vision. They and their co-workers could see the kingdom of God in the midst of Honduran poverty, corruption and injustice.

And they moved in that direction by ministering to the varied needs of unique individuals one at a time. As we joined them, we were jolted out of our complacency, our nominal commitments to Christ, our comfort zones.

The official emblem of the Anglican Communion, the Compass Rose, reminds us that Anglican Christianity has spread throughout the world, far beyond the nave of Canterbury Cathedral. More fundamental than any color-coded map or column of member statistics are direct, face-to-face encounters.

From the perspective of our group of missionaries, the most tangible benefit of belonging to the Anglican Communion was the opportunity to work in the vineyards with folks from outside the Icebelt. Just as the apostle Paul encouraged his followers to put themselves at the service of those who were most actively engaged in the telling of the good news (1 Cor. 16:15-18), perhaps God is reminding us that we have much to learn from our brothers and sisters in the southern reaches of the globe. At long last, perhaps we can lay our cultural imperialism aside and receive their wisdom and their peculiar spiritual insights that come from spreading the gospel. What a blessed communion that will be! □

Philip Harrold is a member of the Church of the Mediator, Chicago, Ill., and adjunct professor of church history at Seabury-Western Theological Seminary.

No Answers

Fr. Frizzell [TLC, Oct. 4], commenting on the editorial "Conscience Protected," asserts that the Episcopal Church has a doctrine about the ordination of women to holy orders. For more than 20 years, I have been asking clergy and laity to define that doctrine and, to date, have gotten no answers.

It seems to me impossible to require by canon law "belief in" or "assent to" that which has not been theologically defined. General Convention changed a few words in the canons governing ordination but did not provide a theological basis for the changes.

I entered seminary in 1956 to discern if my felt call to full-time Christian service entailed ordination in the Methodist Church, and I soon discovered that God had not called me to preach. Since the sermon is the centerpiece of Sunday worship in the Methodist Church, it was clear I wasn't being called to exercise ordained ministry. After marrying a candidate for holy orders in the Episcopal Church, I took confirmation classes and learned the doctrinal/theological basis for not ordaining women. At the same time, I also learned why I had to be re-confirmed as a member of that branch of Christ's body called the Episcopal Church.

Even after reading Fr. Frizzell's letter, I find that I am still waiting to be given a theological basis for ceasing to affirm what I was taught to affirm in 1960, in order to become a member of a local Episcopal congregation.

*Odessa S. Elliott
The Bronx, N.Y.*

In his letter to the editor [TLC, Oct. 4] commenting on the editorial "Conscience Protected" [TLC, Aug. 30], the Rev. John R. Frizzell, Jr. misses the point. The American church does not have "the right to define the 'doctrine and discipline of the church'" if that is contrary to the commandment of Jesus or the apostles' teaching. If it violates these, it is not Christian and certainly not Anglican.

When Fr. Frizzell was ordained, his first promise was to be "loyal to the doctrine, discipline and worship of Christ as this church has received them." Lambeth has manifestly reaffirmed that a church which strays from this is in grievous error, whatever some of its leaders may wish to believe.

*(The Rev.) Jon C. Shuler
General Secretary, NAMS
Pawleys Island, S.C.*

Let Them Know

Thank you for holding up the church's ministry on college and university campuses [TLC, Sept. 20]. As stated in the editorial, "finding Episcopalians on a college campus can be a chore in

itself." I am writing to urge your readers who are rectors of parishes with students in college to contact their counterparts in the towns where their parishioners are studying so that we, in turn, will know who are the Episcopalians on our campus.

I estimate that 50 new Episcopalians show up at Kent State each year. I receive notification from no more than two or three home parish rectors each year. A fifth-year senior showed up here for the first time this fall, about whom we had never heard from her home parish. This is a much-too-common occurrence.

*(The Rev.) Robert T. Brooks
Christ Church
Kent, Ohio*

In the Mainstream?

I take umbrage at the title of the article, "Going Back to Mainstream Anglicanism: An American Bishop Serving in Malawi" [TLC, Sept. 27]. I used to believe that one of the glories of Anglicanism was that our faith was one big river with room for people with lots of different viewpoints, that people with the differing viewpoints would seek to

'For more than 20 years, I have been asking clergy and laity to define that doctrine (about the ordination of women) and, to date, have gotten no answers.'

EPISCOPAL SOFTWARE LIBRARY

Canonical Parish Registry
'79 & '28 Book of Common Prayer
RSV & NRSV Lectionary Texts
Christian Education
Book of Occasional Services
Lesser Feasts and Fasts
Lectionary Index
Bible Translations
Spanish BCP & BOS
Membership & Contributions
Revised Common Lectionary

For DOS, Macintosh and
Windows compatible computers
NOW ALSO AVAILABLE ON CD-ROM

SOFTWARE SHARING MINISTRIES

PO BOX 32059
JUNEAU, AK 99803
EMail: ssministry@aol.com
Internet: <http://members.aol.com/ssministry>

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

<http://members.aol.com/bettyc4/>



THE MISSION BOOKSTORE
KEMPER GIFT SHOP
NASHOTAH HOUSE
NASHOTAH, WI 53058

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

LETTERS TO THE EDITOR

respect one another as we struggled together to arrive at truth, and that we would not seek to define one another out of the "Anglican river."

I respect the growth of the Anglican Church in Africa, and especially so because, in many parts, it has taken place under horrific conditions. But now it seems that provinces of the church in Africa, especially those that espouse biblical literalism, are going to be held up to the rest of us as "mainstream," and those of us who do not subscribe to their brand of biblical interpretation are going to be viewed as less than pure.

The article also implies, I think, that the church in Africa is a monolith. Well, who, exactly, belongs to the African mainstream? The Bishop of Botswana, who warned us at Lambeth against becoming vigilantes and fundamentalists? The primates of Central Africa and South Africa who signed the pastoral letter to gays and lesbians after the Lambeth sexuality vote? Or the Nigerian bishop who attempted an unwanted exorcism on a gay man at Lambeth, or those African bishops who booed and hissed Lambeth colleagues who disagreed with their views on human sexuality?

*Timothy Cotton
Lawrence, Kan.*

Not Just Reason

As a Roman Catholic, I am fascinated by the similarities and differences in our theologies of authority. There is much in the recent three-legged stool discussion that we could agree on, especially as articulated in the letter of my good friend Fr. Crumb [TLC, Sept. 27].

Also for us RCs, scripture is the decisive authority, the "norming norm," whereas tradition, the church's living out of that saving word, is the "normed norm."

But when Fr. Crumb argues that "reason is . . . our faculty for recognizing authority and applying it," I think we RCs might have problems. How is "reason" to be understood here? As a kind of Aristotelian faculty? Or as a Hume might understand it? Or a Mar-

garet Thatcher? Or a Bishop Spong?

For us RCs, I think, the "faculty" (or rather, the theological virtue) for recognizing authority and applying it has to be not just reason but faith. Without faith, scripture is just another ancient book, the church's tradition just another particular religious history. And Jesus just another Jewish prophet.

Peter came up with a right answer not by recourse to reason, but faith: "flesh and blood has not revealed this to you, but my Father in heaven" (Matt. 16:17). And faith exercised by the whole church, through articulated ministries, the bishops consulting all the faithful, and in communion with the pope. That is the living magisterium.

*(The Very Rev.) Robert Hale,
O.S.B. Cam.*

*New Camaldoli Hermitage
Big Sur, Calif.*

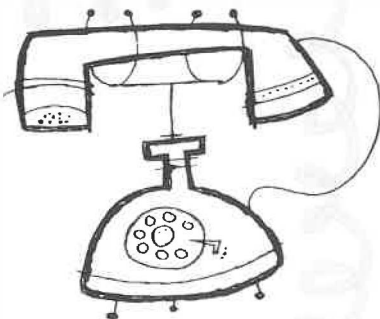
Abandoned

Congratulations on the article "Mountains and Valleys" [TLC, Sept. 13]. Those of us with disabilities have, for the most part, been abandoned by our church.

As a person with whole body Reflex Sympathetic Dystrophy and partnered with a certified assistance dog, "Star," I am dumbfounded in my travels at the total lack of common sense of my fellow Episcopalians, including my own church.

This should be a "wake up" call for all Episcopalians. Older Americans are not the only ones with disabilities. We have the same rights as temporarily able-bodied church members.

*Wilson Hulley
Chevy Chase, Md.*



THE
LIVING CHURCH

SUBSCRIPTIONS

1-877-822-8228

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Letters sent through the U.S. Postal Service are more likely to be published when typed and double spaced. Letters may also be sent via e-mail (tlc@livingchurch.org). All letters must include a U.S. Postal Service address.

PEOPLE & PLACES

Send your clergy changes to People and Places:
E-Mail: tlc@livingchurch.org. Fax (414) 276-7483
P.O. Box 514036, Milwaukee, WI 53203-3436

Appointments

The Rev. **Collins Assonye** is director of religious education at St. Stephen's, 284 Lovers Lane, Steubenville, OH 43953.

The Rev. **Richard J. Burns, Jr.**, is vicar of Christ Church, PO Box 210, Cedar Key, FL 32625.

The Rev. **Christine Carlin** is assistant at St. Francis', 3506 Lawndale Dr., Greensboro, NC 27408.

The Rev. **David Francoeur** is associate at St. Mary's, 623 E Ocean Blvd., Stuart, FL 34994.

The Rev. **Jennifer Beal Gamarra** is rector of Emmanuel, 519 Washington St., Braintree, MA 02184.

The Rev. **Marjorie Ann Gerbracht** is chaplain at St. Patrick's Day School, 4700 Whitehaven Pkwy. NW, Washington, DC 20007.

The Rev. **Susan Gresinger** is rector of St. John's, 6701 Wisconsin Ave., Chevy Chase, MD 20815.

The Rev. **Daniell Hamby** is rector of St. Andrew's, 47 W Afton Ave., Yardley, PA 19067.

The Rev. **Robert Dale Harmon** is assistant at Good Shepherd, PO Box 28024, Raleigh, NC 27611.

The Rt. Rev. **Donald P. Hart** is assistant bishop of the Diocese of Southern Virginia, 112 N Union St., Petersburg, VA 23803.

The Rev. **George Keen** is rector of Holy Child, 1225 W Granada Blvd., Ormond Beach, FL 32174.

The Rev. **W. Allan Knight** is interim rector of St. Barnabas, Forsythe Rd., Sykesville, MD 21784.

The Rev. **Davidson Texada Landers** is rector of St. Luke's, 402 S Scott St., Scottsboro, AL 35768.

The Rev. **Richard Loop** is rector of St. Mark's, 101 4th St., Idaho Falls, ID 83401 and missionary of the Mountain Rivers Community.

The Rev. **Johnson Loud** is vicar of Messiah, Rt. 2 Welch, Prairie Island, MN 55089.

The Rev. **Jean MacDonald** is assistant at St. Andrew's, 56 Main St., St. Johnsbury, VT 05819.

The Rev. **William H. Marchi III** is assistant at St. Stephen's, 82 Kimberly Dr., Durham, NC 27707.

The Rev. **John McCard** is rector of St. Mark's, PO Box 476, Marco Island, FL 33969-0476.

The Rev. **John S. McDuffie** is rector of Christ Church, 107 S Washington St., Rockville, MD 20850.

The Rev. Canon **M. Edward Messersmith** is rector of St. Luke's, 8 E Keller St., Mechanicsburg, PA 17055.

The Rev. **Ronald Neal Pollock** is rector of St. John's, 158 W High St., Somerville, NJ 08876.

The Rev. **Martha Vaguener** is rector of St. Paul's, 12 Washington St., Peabody, MA 01960.

The Rev. **George H. Welles Jr.**, is vicar of Our Saviour, 423 Adams St., Milton, MA 02186.

The Rev. **C. Robert Wickizer** is assistant at St. Mary's, 108 W Farris St., High Point, NC 27262.

NEW MAILING ADDRESS:

The Living Church
PO Box 514036
Milwaukee WI 53203-3436

The shipping address remains the same:

The Living Church
816 E. Juneau Avenue
Milwaukee WI 53202-2793

Church Musicians:

Are you about to move up the scale, transpose your position from point A to point C#? Are you about to take a Major organ bench or sing a new song? We would like to compose a "musicians' People and Places" (as yet untitled) to run in the two music issues, November and April.

Send your change of venue to *Music Editor, TLC, Post Office Box 514036, Milwaukee, WI 53203-3436.*

Next week...

Fall Music Issue

Broaden your horizons ...



Illuminations

A quarterly publication that makes Sunday readings easier to understand.

\$70 per year

Published Quarterly

January - April - July - October

(Please print clearly)

Church Name _____

Mailing Address _____

City/State/Zip+4 _____

Phone _____

Enclosed is my check

Please charge my credit card



Foreign postage extra

Card # _____

Expiration date _____

Signature _____

Make checks payable to:
The Living Church Foundation
P.O. Box 514036
Milwaukee, WI 53203-3436

Or call toll-free
1-877-822-8228

Information and sample pages available.

A10/98

CLASSIFIEDS

BOOKS

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

CHURCH FURNISHINGS

TRADITIONAL GOTHIC chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers, Sewanee, TN 37575. (931) 598-0208 or (888) 598-0208.**

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 32059, Juneau, AK 99803. (907) 790-4585.**
E-Mail: ssministry@aol.com
Internet: <http://members.aol.com/ssministry>

NEEDLEPOINT KITS

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

POSITIONS OFFERED

FULL-TIME YOUTH DIRECTOR. St. Mark's Episcopal Church, Beaumont, Texas, a resource size parish in the Diocese of Texas, seeks an energetic, experienced and faithful youth minister to continue the development of a comprehensive junior and senior high youth ministry program. We have an excellent group of young people; active in the parish and on the diocesan level. New Family Activity Center just completed. Excellent salary and benefits package. Fax resume to: **The Rev. Richard H. Elwood, Rector (409) 832-8045 or call (409) 832-3405.**

DIRECTOR OF YOUTH AND CHRISTIAN FORMATION. Growing church on the Southwest coast of Florida is seeking a full-time professional to oversee all children's and youth ministries and formation. Please send resume to: **Youth Support Team, St. Hilary's Episcopal Church, 5011 McGregor Blvd., Fort Myers, FL 33901.**

SMALL TRADITIONAL ANGLO-CATHOLIC parish seeks rector. Our parish is located in midtown Memphis, TN. We desire a priest who is grounded in the traditional liturgy of the church with a strong focus on the Holy Eucharist. We want a priest who will help us grow in the love and knowledge of Jesus Christ and who will promote growth in our membership. Please forward resume to: **The Church of the Good Shepherd, 1971 Jackson Ave., Memphis, TN 38107.**

YOUTH OFFICER sought for midwest diocese. Full-time position for lay or ordained person, available January, 1999. Qualified applicants will have bachelor's degree or M.Div. and three years' experience in youth ministry. Duties include assisting parishes, developing youth leaders, oversight of diocesan youth programs, expanding communication among youth members. Send letter and resume to: **Deployment Officer, Diocese of Kansas, 835 SW Polk, Topeka, KS 66612 or FAX (785) 235-2449.**

RURAL PARISH seeks priest-in-charge to live and pastor in our farming and logging community. Eighty-member congregation with historic, beautiful building and cemetery on the west bank of the Mississippi River. Three-bedroom house with study, cash stipend, health and life insurance provided. Especially suited for a retired priest who likes to hunt and fish. One Sunday liturgy and the need to develop a few programs, especially for the younger people of our community. Sixty miles from Baton Rouge. Come share in our ministry at St. Stephen's, Innis. Contact: **Canon Ronald Clingenpeel, 1623 Seventh St., New Orleans, LA 70115.**

POSITIONS OFFERED

FULL-TIME YOUTH MINISTER: Medium-size parish is seeking an assistant for Christian Formation for Youth and Children of a vibrant and growing church with a historic tradition in downtown Springfield. Individual must have love and respect for children and youth in programs (3-18 years) and successful experience in working with youth, Christian education and outreach programs. College degree minimum; M.Div. preferred; open to lay or ordained; Episcopalian preferred. Please send cover letter, resume, references and CDO profile, if applicable, to: **Search Committee, Christ Episcopal Church, 601 E. Walnut St., Springfield, MO 65806 or FAX (417) 866-1301.** Positions open now. For complete job description, address inquiries to assistant rector, the **Rev. Heather M. McCain (417) 866-5133.**

NEEDED: Part time retired priest for small desert mission on Colorado River; vicarage next door to a fine, relatively new church available. Please write to: **St. John's Episcopal Church, P.O. Box 817, Needles, CA 92363, or call: Chuck (760) 326-3561.**

ORGANIST/CHOIR DIRECTOR. Choir with paid professional section leaders. Allen 2-manual. Inquire: **St. Christopher's Episcopal Church, 10233 W. Peoria Ave., Sun City, AZ 85351 or (602) 972-1109.**

RECTOR: St. Matthew's, Warson Woods, a beautiful, stable suburb of St. Louis, MO, seeks leadership as we grow and reshape our congregation to incorporate young adults and families, provide pastoral care with special attention to senior members, preach with clarity and lead meaningful worship, and administer our child care center. We are deeply committed to spiritually bringing an invigorated parish into the 21st century. Contact: **Search Committee, St. Matthew's Church, 1551 Bennett Ave., Warson Woods, MO 63122.**

WANTED: Experienced, enthusiastic organist/director of music required for part-time position in lively Episcopal church, Rome, Italy. For information contact: **Fr. Michael, 0039.06.488.3339 or E-mail stpaul@mclink.it**

RECTOR: Northeastern New Jersey Anglo-Catholic parish seeks full-time rector to build upon its traditional strengths in liturgy and music, and to expand its Christian education program and to promote parish growth. Please respond promptly with letter and resume to: **Search Committee, Grace Episcopal Church, 9 Harrington Ave., Westwood, NJ 07675.**

ST. THOMAS OF CANTERBURY is a diverse and varied, faith-filled community. A joyful, vibrant parish located in southwest suburban Milwaukee, we call to St. Thomas a priest/rector who walks the path of faith and service. He/she sets an example of spiritual and pastoral integrity, strengthening St. Thomas' spirit of commitment. Encouraging a response to share in the call to leadership, and guiding St. Thomas of Canterbury into the next century. Send resume and CDO profile by Nov. 10, 1998 to: **Search Committee, St. Thomas of Canterbury, 7255 W. Grange Ave., Greendale, WI 53129. FAX (414) 529-7772.**

DIRECTOR OF CHRISTIAN EDUCATION: St. George's Episcopal Church, located in Nashville, TN, seeks a lay minister to oversee the education program for this 3,000-member parish. Responsibilities include: management of volunteer teachers and curriculum for ages 3-10, advisor for youth and adult curriculum, and working in conjunction with large staff of clergy and laity in the programming and liturgy of the church. St. George's offers a unique opportunity for creative ministry in a parish with many resources. Experience preferred. Generous compensation package offered. Send resume to: **The Rev. Rick Sanders, 4715 Harding Rd., Nashville, TN 37215.**

RECTOR: The Church of St. John the Evangelist in central New Jersey is seeking a spiritual leader with the pastoral skills needed to promote the gifts of its parishioners outward in order to meet the challenges of an urban community. St. John's offers the joys of a small family parish coupled with the spirit of Anglican tradition. Please send letter of interest and resume with CDO profile to: **Search Committee, The Church of St. John the Evangelist, 189 George St., New Brunswick, NJ 08901-1319.**

FOR RENT

LAKE HOUSE on Lake Weir, near Ocala, FL, 3 BR/1B, \$600 per month. Retired clergy welcome. Contact: **GRC Missioner, 207 W. Main St., White Sulphur Springs, WV 24986-2411.**

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. (850) 562-1595.**

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.**
E-mail: holytours@worldnet.att.net
Web site: journeys-unlimited.com

CELTIC PILGRIMAGES 1999. Prayer and study programs to Ireland, Wales, Scotland. Deepen relationship with God through lectures, worship, visits to holy sites. **Sr. Cintra, 134 E. 28th St., New York, NY 10016. Phone (212) 725-6435; FAX (212) 779-4009.**

RATES

CLASSIFIEDS

FREQUENCY	1-2X	3-12X	13-25X	26X+
RATE PER WORD	\$0.52	\$0.47	\$0.44	\$0.42
MINIMUM RATE	\$4.50			

NUMBER OF WORDS X RATE X NUMBER OF INSERTIONS

• FOR BLIND BOX ADVERTISEMENTS ADD 3 WORDS AND \$5 SERVICE CHARGE FOR FIRST INSERTION, \$3 FOR SUCCEEDING INSERTIONS.

• COPY MUST BE RECEIVED AT LEAST 26 DAYS BEFORE DATE OF ISSUE.

MAIL

PO BOX 514036
MILWAUKEE, WI 53203-3436

FAX 414-276-7483

EMAIL tlc@livingchurch.org

Attention, Subscribers

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. W. Neal Moquin, SSC r
The Rev. W.C. Giles, c
H Eu Sat 5:30, Sun 8, 9, 10 (Sung)

HARTFORD, CT

CHRIST CHURCH CATHEDRAL
Corner of Church & Main Sts.
<http://www.cccathedral.org> (860) 527-7231
The Very Rev. Richard H. Mansfield, D.D., Dean; Canon Wilborne A. Austin; Canon Anika L. Warren; the Rev. Christopher H. Martin Sun Eu 8, 10:30. Daily Eu 12 noon

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, the Rev. Marguerite A. Henninger
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 4 (1S & 3S, 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/GWU Campus
The Rev. Andrew L. Sloane, r
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 6:30. Thurs & Prayer Book HDs: 12 noon also. Sat Mass 9:30, C 5-5:45. MP 6:45 (ex Sat), EP 6:15 (ex Sat). Sat MP 9:15, EP 6

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; 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.

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

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

RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)
ST. PAUL'S PARISH 60 Akeneside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 10:15 (Sat 5). 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, 10 Christian Ed

BATON ROUGE, LA

ST. JAMES (Founded 1844) 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, sr. assoc.; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Lou Taylor, Dir of Christian Ed.; Dr. David Culbert, organist-choirmaster, Mike Glisson, Headmaster, St. James Sch; Maureen Burns, Pres., St. James Place retirement community
Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

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.

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

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.; the Rev. John Kinsolving, assoc.
Sun H Eu 8; 9:30 Ch S; 10:30 Sung H Eu. Monday Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP or EP daily

LONG BEACH, LI, NY

ST. JAMES OF JERUSALEM BY THE SEA Founded 1880
W. Penn & Magnolia Gethsemane Cemetery/St. Rocco Pet Cemetery
The Rev. Marlin Leonard Bowman, r; the Very Rev. Lloyd Lewis, Jr., h.r.,
Sat 5 EP & Mass. Sun 8 MP & Mass, 10 High Mass

NEW YORK, NY

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: open 7 days a week for lunch and dinner

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
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. William C. Parker, parish vicar; 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

ST. THOMAS

5th Ave. & 53rd St.
The Rev. Andrew C. Mead, r (212) 757-7013
Sun Eu 8, 9, 11. Choral Ev. 4. Wkdys MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30. Choral E U Wed 12:10. Sat Eu 10:30

PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Samuel Johnson Howard, Vicar
(212) 602-0800 Internet: <http://www.trinitywallstreet.org>

TRINITY

Broadway at Wall
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15. Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

ST. PAUL'S

Broadway at Fulton
Sun H Eu 8
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)
Mon-Thurs 8:30-6; Fri 8:30-5:30. 1-800-551-1220

GETTYSBURG, PA

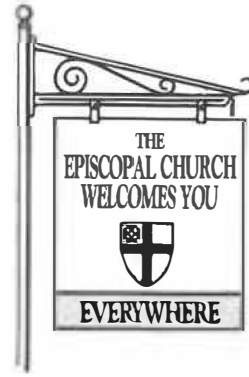
PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
The Rev. Andrew Sherman, r
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

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.
The Rev. Richard C. Alton, r (215) 735-1416
The Rev. Michael S. Seiler, c FAX 735-8521
Sun: MP 8; Sung Mass 8:30; Sol Mass 11: Ev & B 4. Wkdys: MP 8:30; Mass 12:10 (with HU on Wed); EP 5:30 (with HC Tues); Sat C 9:30; Mass 10



PITTSBURGH, PA

CALVARY 315 Shady Ave. (412) 661-0120
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin Harrington Williams, the Rev. Leslie Reimer
Sun H Eu 8 & 12:15; Sung Eu 10:30 (MP 5S). Ev (2S) 4 (Oct.-May). H Eu Mon, Thurs 6; Tues, Fri 7; Wed 7 & 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.

SELINGROVE, 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
The Rev. James R. Murguia, c
Sun 8, 9 & 11. Weekdays as anno

DALLAS, TX

INCARNATION 3966 McKinney Ave.
The Rev. Larry P. Smith r; The Rev. Frederick C. Philpott v; the Rev. George R. Collina; the Rev. Thomas G. Keithly
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP Mon-Fri 6 (214) 521-5101

TRINITY

(972) 991-3601 12727 Hillcrest
The Rev. William Lovell, r; Dr. Paul Thomas, organist
Sun 8:30, 11. Traditional Low Church Liturgy with Expository Preaching

FORT WORTH, TX

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

HOUSTON, TX

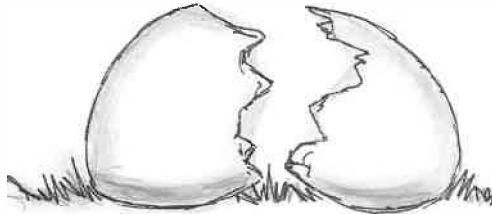
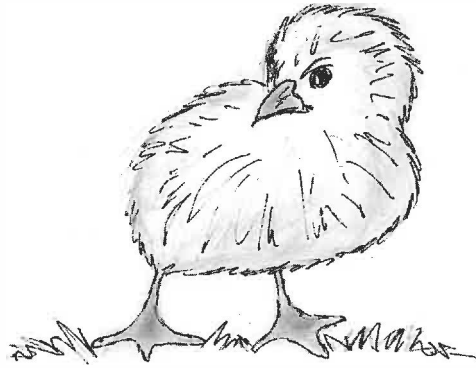
PALMER MEMORIAL 6221 Main St.
Across from the Texas Medical Center & Rice Univ.
The Rev. James W. Nutter, r; the Rev. Samuel R. Todd, assoc; the Rev. Mary Elizabeth Conroy, assoc
Sun 8 & 11 (Rite I), 9 & 6 (Rite II). Wkdys 8:30 MP; 6 EP ex Wed; Tues 7:30 H Eu; Wed 6 H Eu, HS. (713) 529-6196; www.palmertx.com

MILWAUKEE, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. George Hillman, dean
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

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



Which came first?

THE LIVING CHURCH

NOVEMBER 1, 1878 — NOVEMBER 1, 1998

120 YEARS