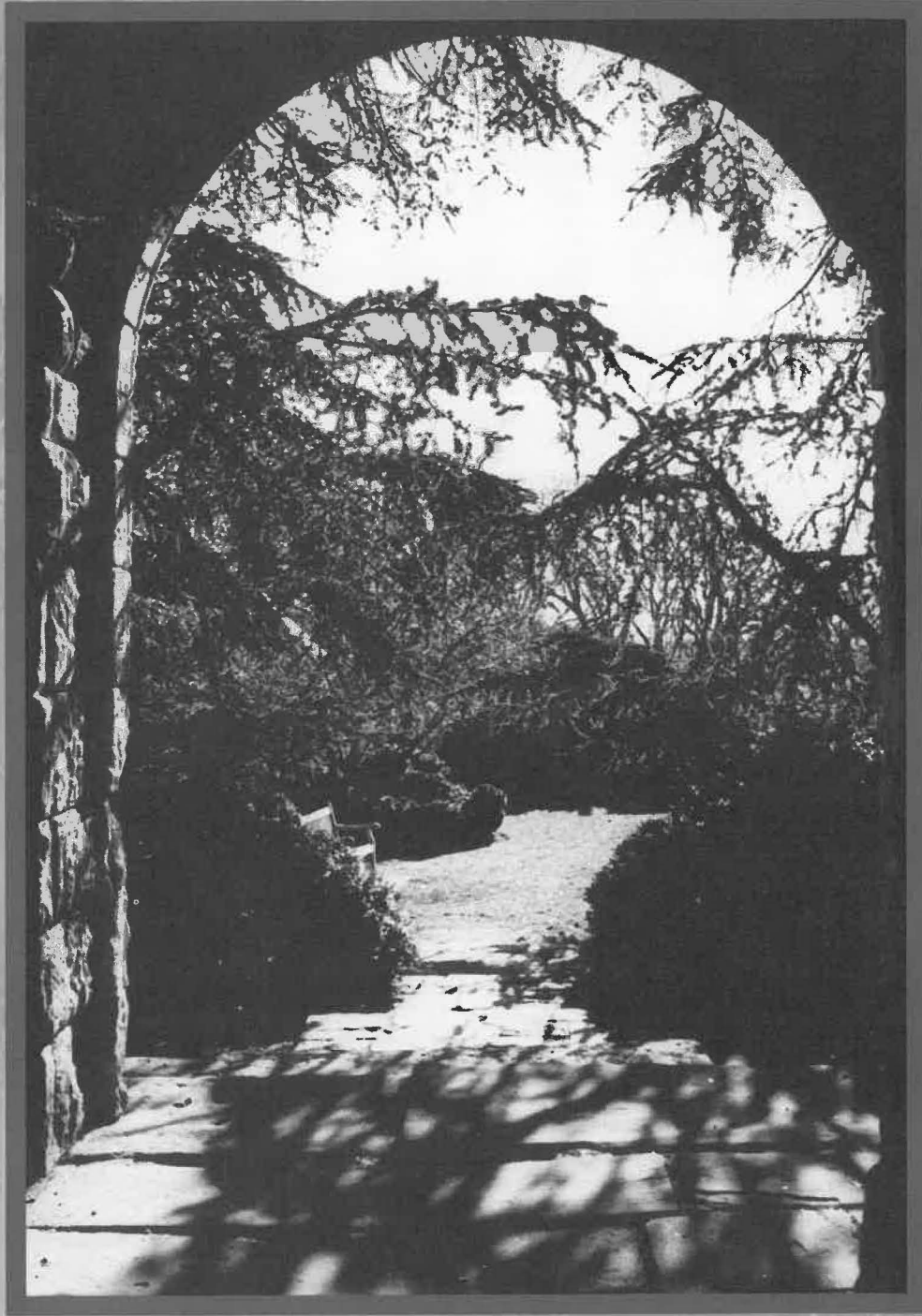


# The Living Church

February 8, 1998 / \$1.50

*The Magazine for Episcopalians*



## Glorious Space

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February 8, 1998  
Epiphany 5

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### Glorious Space

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### Quote of the Week

The Rt. Rev. Vernon Strickland, Bishop of Western Kansas, on diocesan budgets: "The bottom line on the budget doesn't always have to balance. We're the church, not IBM."



# The Big Picture

For many years it was the privilege of the present writer, almost every week, to write reflections in this column having something to do with the first article of our Christian faith, our belief in creation. Then, after retirement from the editorship of this magazine, it seemed time to take a break, to go back to school, and to bring my knowledge of natural science a little more up to date. So I completed a graduate program in the Yale School of Forestry and Environmental Studies. As a student, I had to write many a challenging paper on a variety of topics relating to the world around us. It now seems time, however, to return to my friends, the readers of this magazine, and to resume the First Article occasionally.

Have I learned worthwhile things in the past half dozen years? I hope so. We know very well that human beings are dependent on other forms of life on this planet for the oxygen we breathe, the food we eat, and all beverages besides water. Our earthly existence is part of a vast and unbelievably complex web of plant and animal life. My period of study has made me even more aware of this. Research in various fields by scholars and scientists has now taken this a step further. We are not only part of a so-called natural world, but we need consciously to know it and feel it. The working of our mind and heart presupposes that we are part of a big landscape, and that our happiness and well-being depend in part on an awareness that there are other forms of life around us.

The crowds who go to zoos and circuses,

the children who cluster around a policeman's horse, the old folk who feed pigeons in the park, and all who love a dog or a cat, all feel some link with creatures which are very similar and very different from ourselves. The well-nigh universal desire to have grass rather than concrete beneath our feet, to be surrounded by trees and bushes rather than by walls, and if possible to have water in sight somewhere, all this suggests the kind of landscape which was the Eden of our remote forebears, and which we long to have at least glimpses of in this world around us, and to have it reflected in the fine arts.

In short, the natural world has value. It is not simply mechanical or physical or financial usefulness, but rather value in the sense of something beyond and more than the material, something that exceeds and enhances our merely mechanical needs. Here we approach the Christian concept of creation. Stuff does not merely exist out there, but rather the things which exist have something over and above mere existence. Taken together, the things we perceive have order, harmony and beauty. They communicate to our minds a message.

What is this message? For Christians, as for Muslims and Jews, "the heavens declare the glory of God, and the firmament shows his handiwork" (Psalm 19:1). To see this evidence of the love, wisdom and power of our Creator is one of the great privileges of a human life.

(The Rev. Canon) H. Boone Porter,  
senior editor

## Sunday's Readings

### Saying Yes to God's Call

Epiphany 5: Judges 6:11-24a; Ps. 85 or Ps. 85:7-13; 1 Cor. 15:1-11; Luke 5:1-11

Most of us, when faced with a major decision, respond only after careful consideration. We try to anticipate the likely results. We weigh the advantages and risks. And we might even seek the advice of a disinterested counselor. We do well to take our choices seriously, given the consequences.

Today's readings make it clear, however, that accepting God's call is a decision in a class by itself. As Gideon is asked to redeem God's people from the Midianites, there's simply no time for a reasoned consideration of options. As Paul is chosen to

preach the good news to the gentiles, all reasons not to count for nothing. And as Simon Peter is invited to leave all and to follow the Lord, a "cost-benefit analysis" is out of the question. The difference between deliberation and an immediate yes to God is the difference between selfishness and faith.

Every Christian is called to obey God on a regular basis. It could be to proclaim the gospel through reaching out in Christ's name to someone we meet who's in need. Or it might be to follow the Lord through acting with integrity in daily affairs. In every instance, our challenge is to forswear the deliberation that serves us in lesser things and simply to say yes to God's call.

## Saying a Healthy Goodbye Is the First Priority

Thank you for publishing Christopher Moore's article on "Getting Off to a Good Start With a New Rector" [TLC, Jan. 4].

While the 10 steps in selecting and welcoming a new rector are excellent, there happens to be an 11th step, and it is quite basic to the other 10: Saying a healthy goodbye to the former rector.

There have been many instances when this has not been done, and the results have been catastrophic. I began, or tried to begin, a new ministry in an old parish where this was the case, and it is a wonder that even my marriage survived.

Recently, I retired after a 19-year rectorship, but prior to the effective date I held mini-retreats for the vestry and staff, and a parish meeting. While the content was co-authored, the leadership came from Bishop David Richards. Results: Wonderfully heartwarming with my family and me continuing to worship in what had become our faith community.

And then, on my last Sunday, I returned

the symbols of my office to the present leadership of the parish with a prayer for a holy closure. We lifted high the cross, exited, only to return to worship as a non-functioning priest.

I truly believe that the new rector will have her/his beginning with a totally fresh and accepting start.

So do please add this as No. 1, and move the following 10 in Fr. Moore's well-written article.

*(The Rev.) John Riley  
All Saints' Church  
Jacksonville, Fla.*

Thank you for the fine article by Christopher Moore. The author did a fine job of outlining the unique challenges associated with a new ministry, for the minister (including his/her family) and also for the congregation.

I work with clergy in many denominations and it is a universal that we have much to learn about the search process

and integrating the minister into a new community. Articles like this should be incorporated into the search process, reviewed at the time of the arrival of the minister, and used as a periodic point of check afterwards.

As a bereavement specialist, I must point out that the one issue needing more attention is the grief that comes with a move. We tend to limit our understanding of grief to issues surrounding a death. A death has occurred, the death of a former ministry, involving a previous home, former neighbors, our favorite grocery store, bank, circle of friends, the school activities, so many experiences, stories and memories. Even when the move was sought out by the candidate there is no lessening of the right and need to grieve. Oftentimes these sought after moves only delay the reality of grief.

We also need to be reminded that no two people grieve alike. When getting a reading of the new rector do not assume

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## BISHOP OF CHICAGO

The Search and Nominating Committee for the next Bishop of Chicago invites you to suggest names of those you believe might be called to this ministry. In March we will provide the persons identified in this manner with a profile of the diocese and an invitation to join with us in a discernment process. Initial application materials from persons entering the process are to be received by **April 6, 1998**.

Names (with address, phone number and present position) will be received between Feb. 1 and March 15, 1998 at the Office of the Search Committee, Diocese of Chicago, 65 E. Huron St., Chicago, IL 60611.

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(see page 19)

## Letters

that the same sentiments are shared by spouse and family. Often the opposite is true, but this "opposition" is either crushed or ignored "for the sake of the ministry."

(The Rev.) Richard B. Gilbert  
The World Pastoral Care Center  
Valparaiso, Ind.

### Organic Extension

The Rev. Canon David Veal's comments on the Lutheran-Episcopal Concordat [TLC, Jan. 18] include the statement that the ELCA has entered full communion with "anti-historical" churches. I assume he means "non-historical."

Although I hold no brief for Calvinist theology or polity, I have to admit, however grudgingly, that the Presbyterian and Reformed churches in America represent an organic extension of the ancient, historic churches of Scotland, The Netherlands, and certain Swiss cantons. And although they would not want to take episcopacy into their systems, as 66 percent of the Lutherans in Philadelphia were willing to do, they are presumably in full

communion with the bishops of the Hungarian Reformed Church and thus do not "reprobate all episcopal ministries."

(The Rev.) Lawrence N. Crumb  
Eugene, Ore.

The Rev. Canon David L. Veal, in his commentary on the Lutheran rejection of the Concordat negotiated between the Episcopal Church and the Evangelical Lutheran Church in America, draws some unwarranted and exaggerated conclusions. He seems to overlook that the vote in the Lutheran Synod fell short by only six votes of the required two-thirds majority. In other words, a significant majority of the Lutheran representatives voted in favor of the Concordat.

On the other hand, he seems to have far too rosy a view of the episcopate as it functions in today's world. There are a great many examples of episcopal abuse of power and of the kind of autocratic imperial episcopate which was one of the main causes of the Reformation.

Nicholas T. Molnar  
Santa Fe, N.M.

## The Living Church

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

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Volume 216 • Number 6

## Letters

### Touchstones

The proliferation of creeds in the Episcopal Church is a natural reaction to the doctrinal debates that are raging. It is a time-honored way of sorting things out.

Ultimately the creeds become touchstones to determine who is in communion with whom. Anglicans have traditionally been uncomfortable using creeds in that way, but we have, nevertheless, stated in the Chicago-Lambeth Quadrilateral that subscription to the historic creeds (Apostles and Nicene) is one of the conditions necessary for communion with us.

Creeds usually contain both positive and negative statements to indicate what is being rejected as well as what is being accepted. Thus the Nicene Creed says, "begotten, not made." In our own day, the Baltimore Declaration is known for its repudiations as much as for its assertions.

Traditionalists seem more ready today to define their position than revisionists do. That is unfortunate. We do have Bishop Spong's Koinonia Statement signed by some American bishops and others. Traditionalists, however, have produced the Baltimore Declaration, the Kuala Lumpur Statement, the Dallas Declaration, the Pawleys Island (First Promise) Statement, and no doubt, several others that have received little publicity. It would help to resolve matters if the revisionist side would produce a few more creeds to define their position in the various controversies more clearly. But perhaps they do not want that.

*(The Rev.) Warren E. Shaw  
St. Paul's Church  
Chester, Pa.*

### Visited in 1989

I was delighted with the splendid treatment of my article on our recent trip to the South Pacific [TLC, Jan. 18]. However, I need to make two corrections. The invasion and continued persecution in East Timor has occurred under the presidency of Pres. Suharto, not Pres. Sukarno who was his predecessor. Our last trip there was in 1989, not 1949.

*(The Rt. Rev.) Paul Moore, Jr.  
New York, N.Y.*

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



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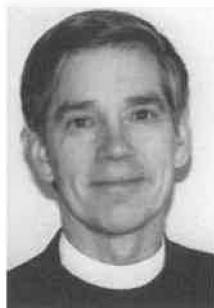
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## Traveling?

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## Buffalo Rector Elected Dean at General



Fr. Ewing

The Rev. Ward B. Ewing, rector of Trinity Church, Buffalo, N.Y., has been elected dean and president of General Theological Seminary. Fr. Ewing, 55, is a 1967 graduate of the seminary. Rector of Trinity since 1985,

Fr. Ewing previously served at St. Peter's, Louisville, Ky., St. Columba's, Bristol, Tenn., and St. John's Cathedral, Jacksonville, Fla. Fr. Ewing and his wife, Jenny, have three grown children, a son and two daughters.

Fr. Ewing is the author of *Job: A Vision of God* and *The Power of the Lamb: Revelation's Theology of Liberation for You*. In connection with his teaching activities, he served as editor for the Disciples of Christ in Community program at the School of Theology, Sewanee, Tenn., and wrote a course in that program, *Ministry, Power and Christ*. He is presently working on a book on social outreach. Adult education has been a priority of Fr. Ewing's ministry. He is president of Episcopal Community Services, and dean of the Central Erie Deanery in the Diocese of Western New York.

Fr. Ewing will begin at General sometime this spring. He was elected from a field of more than 100 candidates.



The Rev. Robert C. Hughes, president of Lutheran Theological Seminary at Philadelphia (left), and the Rt. Rev. G.P. Mellick Belshaw, president and acting dean of General Theological Seminary, sign the historic covenant between the two schools.

## Two Seminaries Join Forces

General Theological Seminary, New York City, and the Lutheran Theological Seminary at Philadelphia have signed a covenant to "work together for theological unity, mutual enrichment and mission." Among the 13 areas of cooperation between the two schools, the first founded in 1817, the other in 1864, is an initiative to create a program to develop Hispanic professional leaders.

The seminaries also pledged to pray for each other, to share academic and spiritual resources with each other and with both national churches, and to plan joint academic and social justice programs and publishing ventures. Each expects to host visiting faculty from the other school.

The Lutheran seminary has already been using some General facilities for an extension program. The agreement is expected to make study more convenient for students, who may be able to fulfill some professional requirements at either facility. Seminarians will still need to meet course requirements at their own seminary.

In the wake of the Evangelical Lutheran Church in America's rejection of the Concordat of Agreement with the Episcopal Church, presently being revised and rewritten by a team of three from each church, one of the covenant's objectives is to strive to remove any obstacles toward full communion.

## Bishop Lickfield Dies, Was Diocesan in Quincy 1958-73

The Rt. Rev. Francis William Lickfield, fifth Bishop of Quincy, died Dec. 14, at his retirement home in Yarmouth Port, Mass. He was 89.

A graduate of Temple University, Philadelphia, and the Philadelphia Divinity School, Bishop Lickfield was elected on the first ballot of a second election in 1958. In the first election, the diocese had chosen a candidate who was elected to another diocese on the same day. Early in his episcopate, Bishop Lickfield found it

necessary to close a number of dwindling churches, but at least two parishes begun before he retired in 1973 are flourishing today.

Bishop Lickfield was born in Philadelphia on Feb. 9, 1908. He was ordained deacon and priest in 1933, and served as curate in Pennsylvania and New York churches, and as rector of St. Matthias', Waukesha, Wis., and Church of the Redeemer, Chicago.

He was awarded honorary degrees by

both Philadelphia Divinity School and Nashotah House, for which he served as trustee. He was active in ecumenical discussions, particularly with Eastern Orthodox churches.

Requiem Masses were celebrated at St. David's Church, Yarmouth, Mass., where he will be interred, and at both St. John's, Quincy, and St. Paul's Cathedral, Peoria. Bishop Lickfield is survived by his wife, Josephine, his son, William, and his daughter, Marilyn.

# Bishop Primo of Chicago Dies

The Rt. Rev. Quintin Primo, Jr., retired Suffragan Bishop of Chicago, died Jan. 14 at his home in Hockessin, Del., of heart disease. He was 84. Bishop Primo was among the founders of the Union of Black Episcopalians, and served as the organization's first president.

A native of Liberty County, Ga., Bishop Primo was a graduate of Lincoln University and Virginia Theological Seminary. Following ordination to the diaconate in 1941 and to the priesthood in 1942, he was curate at St. Agnes' Church, Miami, Fla., 1941-42; priest-in-charge of St. Gabriel's, Rutherfordton, Good Shepherd, Tryon, and St. Andrew's, Green River, N.C., 1942-44; priest-in-charge of St. Stephen's, Winston-Salem, N.C., 1944-45; priest-in-charge of St. Timothy's, Brooklyn, N.Y., 1945-47; priest-in-charge of St. Simon's, Rochester, N.Y., 1947-61, and rector there, 1961-63; priest-in-charge of St. Matthew's, Wilmington, Del., 1963-66, and its rector, 1966-69; and rector of St. Matthew and St. Joseph, Detroit, 1969-72.

He was elected Bishop Suffragan of Chicago in 1972, serving in that ministry

until his retirement in 1985. During his retirement, he was an interim bishop in Delaware in 1985 and 1986.

Bishop Primo became well known for his willingness to ordain women in the Diocese of Chicago, when its diocesan bishop, the Rt. Rev. James Montgomery, said he could not do so. He and Bishop Montgomery were co-founders of the Urban Center of St. Barnabas, a community outreach ministry in Chicago, in 1979. A transitional center for homeless women and children, the Primo Women's Center, was named for him.

He was the recipient of doctoral degrees from Virginia, General Theological Seminary, Seabury-Western Theological Seminary and St. Augustine College. He served for many years as a member of the Living Church Foundation.

He is survived by his wife, Winifred, a son, Quintin III, of Chicago, daughters Susan Davis of Atlanta and Cynthia Martin of Wilmington, sisters Margaret Primo of Albany, Ga., and Frances Harvey of New York City, a brother, Joseph, of New York City, and two grandchildren.

## Briefly

A special diocesan convention on Feb. 21 has been called by the Rt. Rev. John-David Schofield, Bishop of **San Joaquin**, to deal with the financial drain caused by The Grove, a planned retirement community which was supposed to generate income for the diocese. The planned adult housing project has had "recurring losses" raising "substantial doubt about its ability to continue as a going concern," according to the diocesan auditing firm. Located next to the diocesan conference center, The Grove produces \$2,000 monthly in income while requiring \$8,000 in monthly loan payments.

The Rev. **Mary Caucutt**, vicar of St. Andrew's Church, Pinedale, Wyo., celebrated the Eucharist in Christ Church Cathedral, Eau Claire, Wis., Dec. 28. The Diocese of Eau Claire is one of four in which women are not ordained, but the Rt. Rev. William C. Wantland, Bishop of Eau Claire, said he would not prevent a woman priest from celebrating in his diocese if she received an invitation from a congregation.

The Rt. Rev. **Emmanuel Kolini**, Bishop of Kigali, was enthroned as Archbishop of the Church of the Province of Rwanda recently. The archbishop has served in Burundi, Uganda and in the Democratic Republic of the Congo, and has studied in the United States.

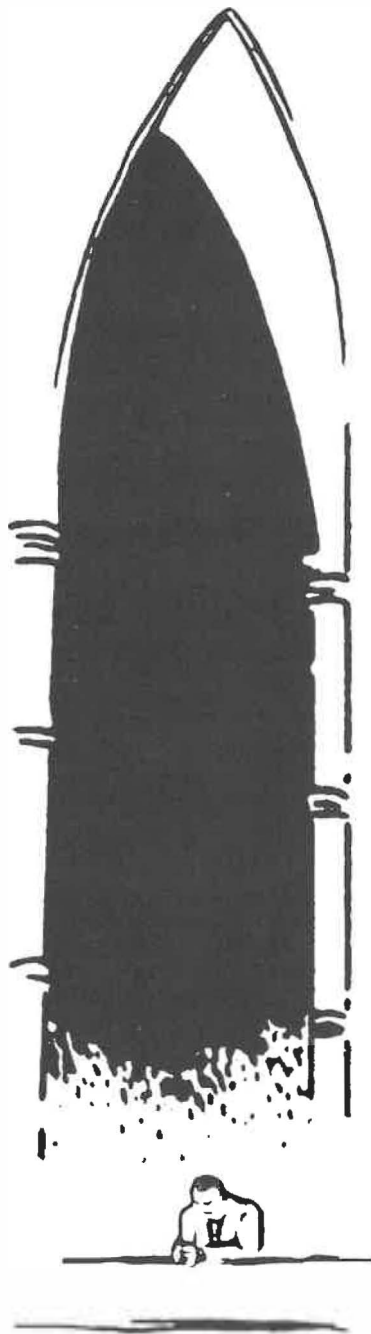
*Church Scene*, the national weekly newspaper serving the Anglican Church of Australia, **ceased publication** at the end of 1997. "Gifts have helped to keep the paper going for many of its years," wrote the chairman of Church Press, Ltd., the newspaper's publisher, in the Dec. 26 issue. "In the last few weeks this tenuous situation has caught up with us and we are reluctantly and very sadly putting the paper to rest."

**Correction:** A cutline on page 8 of the Feb. 1 issue of TLC misidentified the choir of Grace Church as being from Richmond, Va. The church is in Norfolk, Va., as was stated in the story on page 6.



Cary Patrick photo

A banner of support, in English and Hebrew, hangs near the familiar Episcopal Church sign outside St. Bartholomew's Church, Atlanta, in response to recent anti-Semitic vandalism in the neighborhood, which has a large Jewish population. Members of the church painted over many of the red swastikas that had been painted on street signs, sidewalks and mailboxes.



By ROBERT SLOCUM

# *We Participate in Salvation*

Salvation is by God's call. We are invited to participate in the gift of life that saves us. Our participation in this saving process involves us ever more deeply in the life of Christ, and transforms us ever more fully into union with God.

We may understand the meaning of the church, and our lives as members of it, as participation in Christ's life that saves us. We touch and are touched by Christ's life through the visible, tangible and historical realities of the church.

The saving role of participation has been an important theme for Anglican theologians. Here we consider the views of three of them: Richard Hooker, William Porcher DuBose and Michael Ramsey.

## ***Richard Hooker***

In the *Laws of Ecclesiastical Polity*, Richard Hooker (c. 1554-1600) identified different degrees of participation in Christ. All creation, humanity included, does so in Christ as creator. But our participation can and is meant to exceed the general participation of all creation. The participation of Christ in the faithful and the faithful in Christ means that "by virtue of this mystical conjunction wee are of him and in him even as though our verie flesh and bones should be made continue with his."

For Hooker, participation is always dependent on the gift of Christ's presence. The sacraments of baptism and Eucharist "are founde to be most necessarie." We participate in the saving life of Christ by sharing in the life of his body. We do this through participation in the life of the church, and especially in the sacraments. Hooker explains that "Wee receive Christ Jesus in baptisme once as the first beginner, in the Eucharist often as beinge by continewall degress the finisher of our life." For Hooker, sacramental participation begins and tends toward the completing of salvation.

*The Rev. Robert Slocum is the rector of the Church of the Holy Communion, Lake Geneva, Wis.*



## **William Porcher DuBose**

William Porcher DuBose (1836-1918), a seminary professor and dean at Sewanee for many years, emphasized that Christ's presence in our church and in our lives is real. The salvation we may know through Christ's presence is also real. We may actually participate in the process of salvation as we share in the life and sacraments of the church. Baptism signifies participation in Christ's death and life. Through participation in the sacraments we may be effectively included in Christ's victory for our salvation.

DuBose emphasizes that Christ's saving Incarnation is to include us through our personal participation in it. Salvation is not just "done" to us. And the sacraments are not magic. We are included and sustained in Christ's salvation through the life and sacraments of the church.

But our encounter with Christ's objective gift of salvation is to be completed subjectively in our lives by faith, which is at the heart of our saving participation in Christ. Through faith we may share the "real relation" between Christ and ourselves that will be our salvation.

In this relationship the first objective gift and the initiative are his. Objectively, baptism expresses and is our life in Christ. It is our inclusion in the Incarnation. But we may deny ourselves this great gift by our subjective refusal of it. If we do not limit baptism by our lack of faith, if we do not subjectively refuse it, baptism will be our salvation.

## **Michael Ramsey**

Michael Ramsey (1904-1988), Archbishop of Canterbury from 1961 to 1974, also identified the need for participation in the death of Christ. Jesus' prediction of his death "bewildered" his disciples, Ramsey said, "and in answer to their bewilderment he taught them that they would not understand the death except by sharing in it." Death is definitive for the mortal condition. And Jesus' death was the ultimate sign of the extent of God's participation in humanity. Sharing in Jesus' life, death and Resurrection is also the ultimate extent of the Christian's saving participation in the body of Christ. Ramsey explained that "while it is true that the church is founded upon the Word-made-flesh, it is true only because the word was identified with men right down to the point of death, and enabled men to find unity through a veritable death to self."

The perspective of "Christ crucified and risen" is determinative for Ramsey's understanding of humanity. Ramsey drew on various Pauline texts (Gal. 2:20, Rom. 6:4, and 2 Cor. 5:14-17) to describe the saving participation of Christ in the believer and the believer in Christ. He explained that the Christian's death to self is not only "a response to the death of Christ as a past event; it is a present sharing in his dying and rising again."

As "one died for all, therefore all died," Ramsey urged. "Men are now found to be identified with Christ's death in such a way that they think of themselves no longer as separate and self-sufficient units, but as centered in Christ who died and rose again." This participation in the experience of Christ crucified and risen is formative for understanding ourselves as members of the body of Christ where salvation is known. For Ramsey, our participation in the body of Christ pointed away from the wrong kind of self-sufficiency. We must die to self, and selfish isolation. We must be faithful unto death with Christ, as we discover our life in him and his life in us.

God's gift of salvation is freely offered, and it is to be freely received. God never strips us of our free will, and never reduces us to robots or puppets on a string. Our participation in the love of God draws us beyond the limitations and delusions of the self in isolation. We may participate in the love of God wherever God's love is found, which is everywhere. Most especially, we may find and be found by God's life for our salvation in the life and sacraments of the church. In outward, visible and sacramental ways, the church makes Christ's victory available to us and our perceptions.



# Glorious Space

Self-Discovery  
at Washington National Cathedral

Photos by Marie Lynch

As an Anglican and an architect's daughter, I am at home in Washington National Cathedral. A masterpiece of Gothic architecture, this "house of prayer for all people" stands imposingly on Mount St. Alban in northwest Washington, D.C. An Episcopal church and a prominent base of support for women, the cathedral offers me anchorage.

With glad anticipation, I attended the Sacred Circles: Leading from the Spirit Conference there Jan. 17, and immersed myself anew in the cathedral's open spaces of light and reflections, soaring limestone, and resplendent arches. The plenary for this spiritual gathering of women opened with a greeting by the Rev. Canon Frederick Schmidt, canon educator of the cathedral: "On behalf of the hands and hearts of those who have fashioned this space for over a century, I welcome you."

I recalled the grand procession of men and women who had dreamed of and sought after the presence of God in this magnificent place. It was 1895 when Henry Yates Satterlee was elected the first Episcopal Bishop of Washington and became an advocate for construction of the cathedral, its choice of architecture, and its ecumenical focus. From then until now, with the recent investiture on Jan. 10 of Presiding Bishop Frank Griswold [TLC, Feb. 1], a host of clergy, dignitaries and common folk have processed through the cathedral's towering nave.

In the celebratory fashion of the cathedral and in collaboration with the conference, the visionary music of passionate feminist, mystic and abbess of the Middle Ages, Hildegard von Bingen, was presented in the great crossing by the Folger Consort, on the evenings of Jan. 16 and 17.

The four musicians skillfully interchanged such Middle Ages replica instruments as the medieval fiddle, the lute, the organistrum (hurdy-gurdy), the citole, the Gothic harp, ancient bagpipes and bells to fill the air with mystical sounds. In monophonic form, the ringing voices of the six women members of the Folger Consort evoked images of Hildegard's nuns from her convent in Rupertsberg near Bingen. As they sang out the Latin lyrics in crystal clear voices, we who were sitting in the evening's shadows reaped "the rewards of light," as Hildegard would write in her "*O ignis spiritus*."

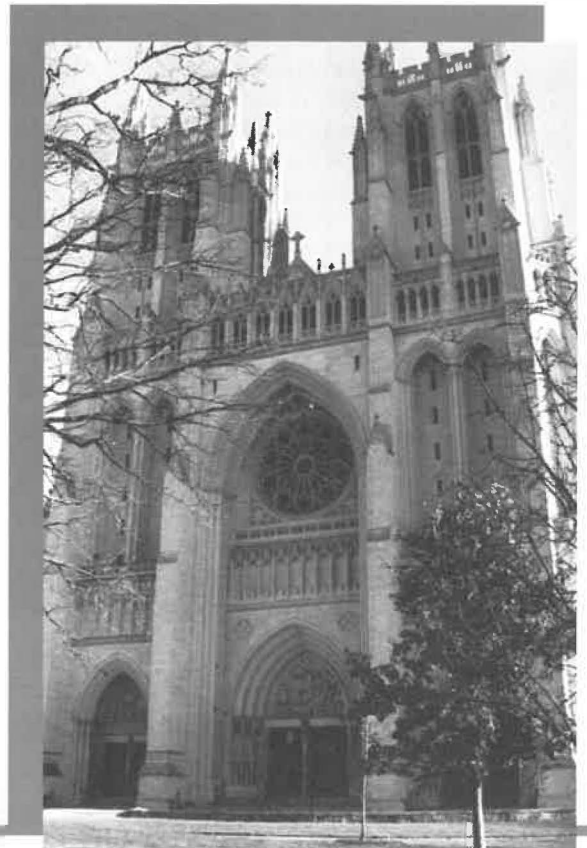
Refreshed through the night by the memory of Hildegard's lyrics, a friend who had journeyed with me from the south of Maryland and I rose at dawn's first light, eager to partake of the conference's meditative practices. Listening prayer, chanting, yoga, and the labyrinth, the medieval practice of following concentric circles toward a sacred center, were offered.

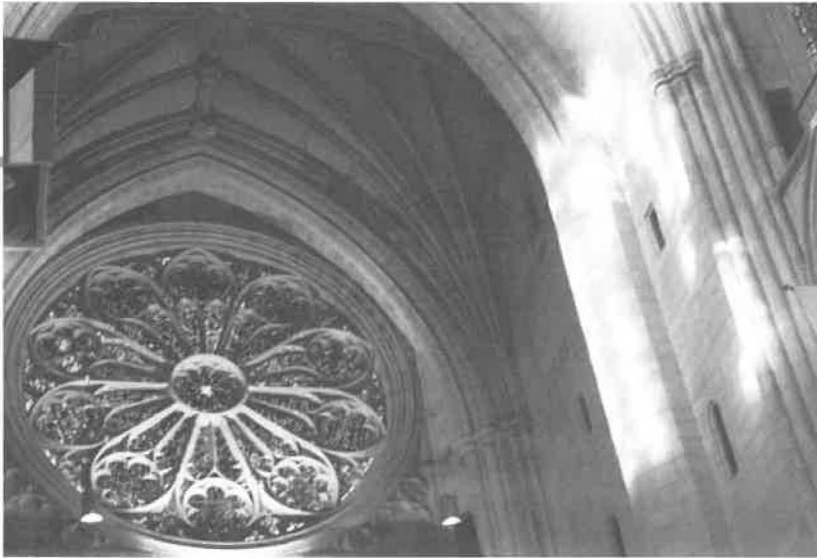
With the fresh breath of morning in our faces and the towers of the cathedral before us, we chose to walk the labyrinth and enclose ourselves in its womb and in the holy aura of the prayers being lifted up by the other women who were also working their way through the mystery of the labyrinth's embrace.

"A blessed beginning for this full day," I thought, as the diversity of the workshops scheduled were as unique as the women attending. The Mother Voyage, the Ways of Warrior and Healer, Wearing a Circle of Strength, Mask: A Tool of Empowerment, the Howling of the Dove, and Women as Peacemakers were some of the offerings.

Woven into the plenary and workshops was the intermittent song leading of voice specialist and actress Michele George, who empowered us by her resounding voice. With a larger-than-life stage presence, she implored us to beat upon our chests, to open our hearts wide, and to sing out for our souls. Caught up in the strident song of my sisters as we pounded upon our hearts to open locked depths, I felt tears trickle down my face. This openness was what I sought as a child and now could embrace as a woman.

As our cries of sisterhood rose toward those celes-





Patricia Nakamura photo

As our cries of sisterhood rose toward those celestial ceilings, I remembered how the prisms of the west rose window, the jewel of the cathedral's stained glass, traps rays of light and splashes rainbows upon the projectile stones.

tial ceilings, I remembered how the prisms of the west rose window, the jewel of the cathedral's stained glass, traps rays of light and splashes rainbows upon the projectile stones.

The sights and sounds within the hallowed stone arches were inspiring, but it was our keynote speaker, Dottie Gandy, a distinguished businesswoman from Texas, who seared my heart with her message of modeling openly in our lives a spiritual leading.

Her voice was confident as she challenged us with lines from *The Oriah Mountain, an Indian Elder*: "It doesn't interest me what you do for a living. I want to know what you ache for, and if you dare to dream of meeting your heart's longing."

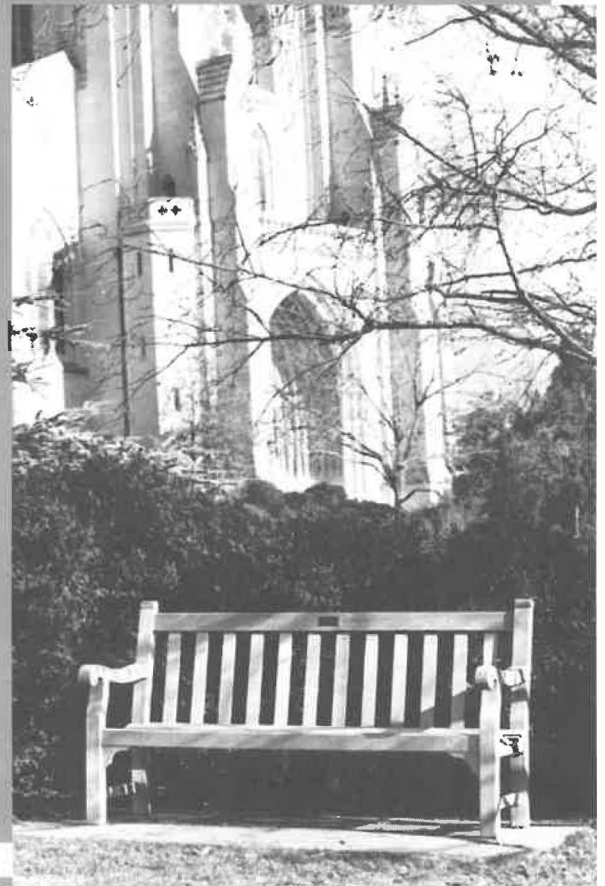
Her concluding quote taken from Nelson Mandela's inaugural in 1994 (author unknown) took away my remaining defenses: "Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our Light, not our Darkness, that most frightens us . . . We were born to make manifest the glory of God that is within us. It is not just in some of us; it is in everyone . . ."

There, in that community of women, in that luminous space, I would dare to dream, to seek out what I ache for, to come full circle in the sacred circle of self, the resurrected self in Christ. There, I could begin to reflect the light in me as the lights within those glorious arches shone all around.

In the evening's glow, I walked slowly with my friend back to our car. We were contemplative, sweet with spirit. As we loaded our gear in the trunk, I turned to gaze once more at the soaring spires of the cathedral outlined against the pink glow of dusk.

"Yes, I'm thankful to be an Anglican and an architect's daughter," I reflected as we headed into the night. □

*Anne Carson is a freelance writer who resides in Lusby, Md., and attends St. Peter's Church in Solomons Island, Md.*



# SO MANY Distractions

By GARY W. KRISS

The Catechism, in the Book of Common Prayer, tells us that in corporate worship “we unite ourselves with others to acknowledge the holiness of God, to hear God’s Word, to offer prayer, and to celebrate the sacraments.” Worship is, or ought to be, a holy time, a time to refocus on the vision of the glory of God. But in many parishes it is very hard to discern this kind of focus. As a friend of mine has said, it often seems that Episcopalians view the liturgy as little more than a prelude to, or extension of, the coffee hour.

Observe, for instance, the chatter which begins as soon as many people come into church and which often continues throughout the service. Whatever happened to entering the church quietly and kneeling to pray? Indeed, whatever happened to worshiping God in the beauty of holiness?

**As a friend of mine has said, it often seems that Episcopalians view the liturgy as little more than a prelude to, or extension of, the coffee hour.**

We frail humans find it hard enough to keep focused on God. The time we spend in church ought to support us in that, not distract us. My concern is not about a particular style of worship. While we all have our preferences about these things (the old low church, broad church, and high church distinctions), all of these should be transcended by a general care for the way

## Can’t Help But Laugh

There are many ups and downs in church news, but the announcement of state incorporations of the Protestant Episcopal Church in the USA [TLC, Jan. 11] deserves some sort of prize for creativity. Whether we sympathize with Bishop Browning or Bishop Wantland or both of them, the whole thing is fraught with humor.

Bishop Wantland opting for “Protestant”? Never before in his life! Bishop Browning issuing commands to another bishop? We thought Presiding Bishops gave up giving commands decades ago. All that is needed is a mistaken identity or two, and we have the makings of an engaging Gilbert and Sullivan comic opera.

It is hardly customary for church organizations to receive an order to disband from “815.” It is said that many years ago a former Presiding Bishop tried, quite unsuccessfully, to disband the Rural Workers Fellowship. This was perhaps close to happening in the 1960s with the Church Army. The large number of excess ordained clergy then was making it very difficult for the officers to obtain employment. In any case, organizations far worse than the Protestant Episcopal Church in the USA have been and are allowed to state and defend their case.

If push comes to shove, such an organization might demand a *quid pro quo* for disbanding. A conservative group (or even a middle of the road group) might offer quite a list of requirements in return for closing its office. The irony is that the things they would likely demand are in fact things already printed and specified in the Bible, the prayer book, and the Constitution and Canons of the church.

## Investiture Service Inspiring

The investiture of the 25th Presiding Bishop [TLC, Feb. 1] was the Episcopal Church in the height of its glory. The somber gray stone of Washington National Cathedral glowed with prismatic colors of sunlight, and smelled of lilies and frankincense. As the solemn procession of bishops and presenters wound its way among the Church Gathered, to the stirring music for organ and choirs and the heartbeats of Little River Drum, led by “jubilation streamers” in symbolic colors, anticipation ran high.

The spectators were made participants, and many spines experienced chills when nearly 4,000 people sang and signed “Songs of thankfulness and praise,” and, later, the Sanctus, the familiar Mathias setting here so different from the often-timid performance in parish churches. One of the simplest moments was among the most moving: the many and various hands blessing the water in the baptismal font.

Hours of planning and rehearsal preceded this marvelous event, with all its beauty and pageantry, its symbolism and inclusion. Hundreds of people worked long hours to ensure a flawless ceremony.

The service was magnificent, inspiring and challenging. It showed what the Episcopal Church can do. Surely we can also, then, do as our new Presiding Bishop called us to do: Use our individual gifts to rebuild and strengthen our communion with each other and with Christ.

“...let us begin again.”

## The Canons Worked

The dismissal of the long, sometimes agonizing lawsuit involving the venerable Church of the Advent in Boston [TLC, Jan. 25] illustrates that the “system” can accomplish what it’s intended to do. What started out as a dispute between the rector and three of the members of Advent’s ruling body, the corporation, escalated into a vote of no confidence in the rector by the corporation, and from there to a suit which eventually reached the Massachusetts Supreme Judicial Court. At a time when clergy accused of almost anything are often presumed guilty until proved innocent, it is refreshing to note that Advent’s rector wound up being safeguarded by canon law. The canons protected him from slander and political machinations, forced accountability, and ensured due process. They did what they are supposed to do.

## Viewpoint

we conduct our worship. There was a time when one could expect to find such care in worship in the Episcopal Church, but that is no longer the case in many places.

Oddly enough, the clergy often create some of the greatest distractions. In many parishes, it is the custom for the priest to begin the liturgy with lengthy words of welcome, an invitation to the coffee hour immediately following, and a description of the occasion which is being celebrated. Then there is the announcement of the number of the hymn to be sung or the page in the prayer book on which the service begins. Curiously enough, virtually all of this is information contained in the service leaflet. If the leaflet is so badly designed that a visitor cannot decipher it, then it ought to be redesigned. And if there happen to be no visitors, this lengthy introduction is an insult to the intelligence of the regular members of the congregation who, it seems to be assumed, are unable to use the sheet for the very purpose for which it was designed.

But what really disturbs me about all of this, and many other distractions which take place throughout the service in many churches like the continual announcing of

page numbers and the chaos which often erupts at the exchange of the Peace, is that it undermines our whole purpose for being there. We have come to stand before the God of heaven and earth, to behold the King in his beauty, not to catch up on the

munion with God. We cannot jump-start it by inserting "improvements" into worship, whether those additions be announcements, additions to the prayer book text, or commentary, no matter how well intentioned.

### Whatever happened to the beauty of holiness in worship?

news of the week with our fellow parishioners. We have come to worship God in the beauty of his holiness, not to feel all warm and fuzzy about ourselves and our neighbors. We have come to share in the divine life, but we seem to have so little confidence in the God whom we worship, that we insist on inventing all sorts of props for creating a sense of human community, just in case we are unable to perceive the divine communion into which we are called.

I hasten to add that I believe that worship is very much a community event — the Catechism says that "we unite ourselves with others." But it is not our job to create this community. We need to be clear that it is God who binds us into communion with one another. That communion (a far more profound condition than mere human community) is only possible, only authentic, if it derives from our com-

My principal solution to the many distractions which intrude on worship is very simple: Allow the services of the Book of

Common Prayer to do what they were designed to do. In those parishes where Morning Prayer is the principal service, the prayer book provides that the officiant begin with an opening sentence from scripture or with the words "O Lord, open thou our lips." These state our purpose and inaugurate our worship so much more appropriately than words of welcome and announcements ever could. Where the Eucharist is the service of the day, the opening doxology, "Blessed be God...", puts us immediately in mind of our purpose in being there, and the texts and actions of the liturgy provide all that needs to be said as we offer our praise and service to God. We only need to focus our attention, and avoid needless interruptions.

I am not suggesting a cold formalism in our worship. A bland reading of the texts and a dull performance of required actions is not edifying worship either. We should be at home with God, and we should be at home with one another. We should certainly welcome the stranger in our midst. But it is the job of the greeter or usher to welcome visitors when they arrive. It is the duty of neighbors in the pew to help those unfamiliar with our service by offering a prayer book or hymnal opened to the correct page. And it is an opportunity for every member of the congregation — after the service! — to watch out for newcomers and invite them to the coffee hour.

The celebrant's opportunity to welcome people comes after the service, at the back of the church and at the coffee hour, and a personal welcome then is likely to have a far more positive effect than a general acknowledgement of visitors during the service. Occasionally, there is a need for some special announcements, but, apart from requests for particular prayers during the service, it makes sense to save most announcements until the end of the service. They are usually about upcoming events and the logical time to remind people of them is as they are leaving, not as they are about worship, or even in the middle of the act of worship.

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We would also do well to offer people some help and direction about the ways in which we prepare ourselves for corporate worship. As noted above, there was a time when people entered the church and went quietly to a pew, knelt and prayed. Of course, there were friendly nods to those who were already in their seats, but a general sense of recollection pervaded the church before worship began and there was rarely any extended conversation.

But we now live in a society which bombards us with continual stimulation: Muzak in stores and on the telephone, advertising plastered even on clothing, etc. When we watch television in our homes, we feel free to comment on the program in progress and even to carry on conversations. Many people do the same thing, oblivious to those around them, in the theater, at concerts, and, of course, in church. In such an environment, people need to be encouraged and helped to rediscover silence, and to use it as a means of getting distractions tuned out and God tuned in, for often it is in the still small voice that God is heard.

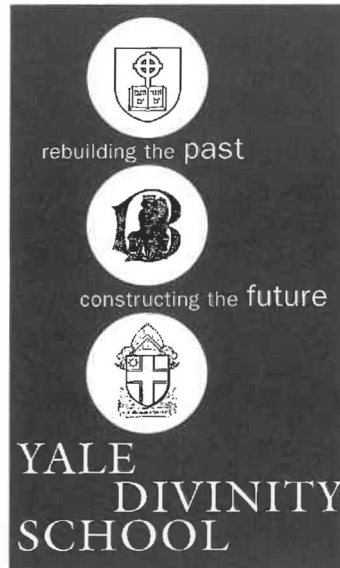
Even the opening advertisements in movie theaters now ask people to view the program in silence. Perhaps a similar request could be made in our church bulletins regarding the time before services begin. Suggestions of appropriate prayers in the prayer book (pp. 833-834) or a psalm appropriate to the day could be provided in the bulletin. If the lessons for the day are printed out, people should be encouraged to meditate on them before the service begins. Church musicians spend time planning and preparing preludes which are also intended to assist establishing a proper context for worship, but one often hears members of the congregation speaking loudly enough to be heard over the organ. Calling attention to the music, with the title and a description of the piece being played and why it was chosen, could have the added benefit of reminding everyone of the varied ministries which help to unite us in worship.

In our prayer book and in our rich and varied traditions of worship, we have, in the words of the psalmist, "a goodly heritage." It is, moreover, a dynamic and growing heritage. But I would suggest that we need to take care, lest we lose our central focus: worshipping God in the beauty of holiness. □

*The Very Rev. Gary W. Kriss is the dean of Nashotah House, Nashotah, Wis.*

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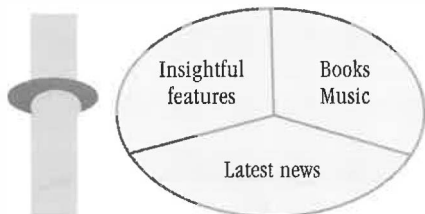
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## Short & Sharp

# Selections For Lent

By TRAVIS DU PRIEST

**CENTERING PRAYER.** By Thomas R. Ward, Jr. Forward Movement. Pp. 24. \$0.70 paper.

Start Lent off with this brief, helpful introduction to centering prayer by the University of the South chaplain. He takes his lead from key words in the prayer "For Quiet Confidence — peace, rest, quietness, confidence, strength, presence" — to bring us in to contemplative approach to prayer.

**DIVINE INSPIRATION: The Life of Jesus in World Poetry.** Edited by Robert Atwan, George Dardess and Peggy Rosenthal. Oxford. Pp. 580. \$35.

*Divine Inspiration* takes its rightful place along side other esteemed Oxford anthologies. Here the reader finds 280 poems from around the globe on Jesus' life and teaching arranged by Infancy, Miracles, Encounters, Parables and the like. "The Last Supper" by Chilean poet Oscar Hahn haunts the reader: "Corruption sits/on clean bodies/with napkin, knife and fork."

**CALMING THE RESTLESS SPIRIT: A Journey Toward God.** By Ben Campbell Johnson. Upper Room. Pp. 144. \$9.95 paper.

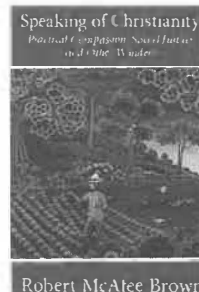
Following a quest pattern, Ben Johnson, professor of Christian spirituality at Columbus Theological Seminary, looks at the restless heart, beginnings, seeking, inadequate forms of faith, discovery, explorations and making contact. Written especially for those no longer active in church or those who call themselves spiritual but not religious.

**HOLY ISLAND: A Lenten Pilgrimage to Lindisfarne.** By James W. Kennedy. Forward Movement. Pp. 128. \$4.95 paper.

In his Foreword Bishop Donegan likens Lent to a "holy island," and this little book to a ship to travel on. The author, sometime editor of Forward Movement publications, gives daily meditations for our own Lenten journeys by drawing analogies to actual islands and mental images. Originally published in 1958.

**YEARNING MINDS & BURNING HEARTS: Rediscovering the Spirituality of Jesus.** By Glandion Carney and William Long. Baker. Pp. 256. \$14.99 paper.

By studying Jesus' life, the authors maintain, we restore harmony and balance in our own lives and begin to see Christ as a "fellow-seeker in the way of faith and provider of wisdom." Likening prayer to dance, they show how prayer trans-



Robert McAtee Brown





forms us as we “transcend the present realm of space and time.” Author Carney founded the Centerpoint Community of Spiritual Formation in Grand Rapids, Mich.

**SPEAKING OF CHRISTIANITY: Practical Compassion, Social Justice, and Other Wonders.** By Robert McAfee Brown. Westminster John Knox. Pp. 161. No price given, paper.

Well-known writer Robert McAfee Brown, like Kenneth Leech and others, connects spirituality and the world and asks Christians to consider all aspects of their lives from a religious point of view. He touches on such facets of our lives as memory, sex, love, worship, along with justice, times of crisis and new ground rules for ecumenism.

### A Little Bit of Humor

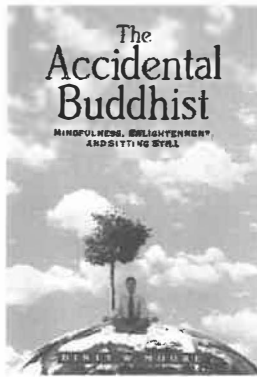
**A - Z SPARKLING ILLUSTRATIONS: Stories, Anecdotes, and Humor for Speakers.** By Stephen Gaukroger and Nick Mercer. Baker Books. Pp. 136. No price given, paper.

If “the Te Deum has been replaced by tedium” for your listeners, then try this one: It’s full of helpful suggestions on storytelling and illustrating sermons and talks. Plus, it supplies a thematic, alphabetized source list of quotes: “A hindrance is someone who gets things off to a flying stop.” “I love the human race. All of my family belong to it, and some of my husband’s family too.”

**CHICKEN SOUP FOR THE CHRISTIAN SOUL: 101 Stories to Open the Heart and Rekindle the Spirit.** By Jack Canfield, Mark Victor Hansen, Patty Aubery & Nancy Mitchell. Health Communications (3201 S.W. 15th St., Deerfield Beach, FL 33442). Pp. 401. \$12.95 paper.

Inspirational stories, anecdotes and cartoons grouped under the topics of love, parenting, faith, humor, overcoming obstacles and death and dying. From Holy Bloopers: “Don’t let worry kill you off — let the church help” and “Due to the Rector’s illness, Wednesday’s healing services will be discontinued until further notice.”

### Ancient Religion



**THE ACCIDENTAL BUDDHIST**  
*Mindfulness, Enlightenment, and Sitting Still*  
By Dinty W. Moore  
Algonquin. Pp. 208. \$19.95

Yes, this is a serious and respectful exploration of an ancient religion, and no, it is not written in lofty and stultifying language. Mr. Moore, an Irish-American Catholic who “thought for awhile that I might actually become a priest,” visits Zen Mountain Monastery in the Catskills, a rustic Theravadan society in a “rural, definitely chain-

saw” corner of West Virginia, and attends Change Your Mind Day in Central Park, where he hears Alan Ginsberg and a Tibetan monk from New Jersey who teaches listeners Geshe Debate:

“[The Buddha] said, anyone who wants to be a Buddhist should learn to reason and learn, to figure out why something is true.” He meets Robert Jinsen Kennedy, Jesuit priest and Zen teacher, and His Holiness the Dalai Lama. He perceives that “Baseball is very Buddhist,” as is gardening, and sitting still.

Mr. Moore’s initial project was to define American Buddhism; in that he did not precisely succeed. He decided, “If what the Buddha taught is true, then it is as true in Arkansas as it is in Tibet ... Buddhism ... gave me a new way to think about God, and ... a way to slow down enough to actually feel something.”

Patricia Nakamura  
Muskego, Wis.

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## People & Places

### Appointments

The Rev. **Howard Bowlin** is rector of St. Matthew's, 1920 E Oakland Ave., Bloomington, IL 61701.

The Rev. **Marshall Brown** is rector of St. Andrew's, 1620 W Beach Dr., Panama City, FL 32401.

The Rev. **Robert B. Cook, Jr.**, is rector of Grace, 419 S Main St., Lexington, NC 27292.

The Rev. **Francis Lee Cutair III** is rector of St. Paul's, PO Box 247, Louisburg, NC 27549, and vicar of St. Matthias', Louisburg.

The Rev. **Charles Granger** is rector of St. Augustine's, Benton Harbor, and Mediator, Harbert, MI.

The Rev. **Pablo Jimenez** is instructor of homiletics at Episcopal Seminary of the Southwest, PO Box 2247, Austin, TX 78768-2247.

The Rev. **Nancy A. Willis** is assistant at Christ Church, 7 Elm St., Westerly, RI 02891.

The Rev. **Frank Wismer** is rector of St. Michael's, 340 Burncoat St., Worcester, MA 01606.

The Rev. **Judith J. Ziemann** is rector of Our Saviour, PO Box 503, DuBois, PA 15801.

### Ordinations

#### Deacons

Central Florida — **Karen Campbell Egerton, Hazel Doris Kundinger, Sandra Hamrick Fisher, Linda Weatherford Rosen-gren, Gerald Scobie Steidl.**

#### Priests

Connecticut — **Andrew Buchanan**, assistant, Trinity, PO Box 127, Tariffville, CT 06081; **Leon Mozeliak**, assistant, St. Peter's, 59 Main St., Cheshire, CT 06410.

Georgia — **James Maxey Parker.**  
**Rio Grande** (for the Diocese of Florida) — **William G. Scrantom III**, pastor-in-charge, Trinity, 12120 Copper St. NE, Albuquerque, NM 87123-1499.

**Spokane** (for the Diocese of El Camino Real) **Catherine Keyser-Mary**, priest-in-charge of Our Saviour, 1215 Court St., Pasco, WA 99301.

### Resignations

The Rev. **George Brower**, as priest-in-charge of St. John's, Sandy Hook, CT.

The Rev. **Esther Chuboff**, as rector of Christ Church, Quaker Farms, CT.

The Rev. **Harry Elliott**, as rector of St. Peter's, Westfield, NY.

The Rev. **Judith A. Moore**, as vicar of Trinity, Bryan, OH, and lead pastor in the Episcopal Shared Ministry of Northwest Ohio.

The Rev. **Sherrill L. Page**, as assistant at Good Shepherd, Rocky Mount, NC.

The Rev. **Steve Raulerson**, as rector of St. George's, Lady Lake, FL.

The Rev. **Jerry A. Thompson**, as rector of St. Matthew's, Brecksville, OH.

### Retirements

The Rev. **John S. Akers III**, as assistant, Holy Trinity, Greensboro, NC; add. 3903 Cascade Dr., Greensboro, NC 27410.

The Rev. **Arthur F. Brunner**, as rector of Calvary, Rockdale, PA.

The Rev. **Robert Crewdson**, as rector of Holy Communion, Glendale Springs, NC.

The Rev. **Robert Gribbon**, as rector of St. Paul's, Centreville, MD.

The Rev. **Robert M. Hall**, as priest-in-charge of St. Alban's, Danielson, CT; add. 2 Coles Ct., Norwich, CT 06239.

The Rev. **John L. Jenkins, Jr.**, as assistant, St. Paul's, Winston-Salem, NC; add. 717 Lankashire Rd., Winston-Salem, NC 27106.

The Rev. **Vincent T. Liddle**, as rector of Messiah, Gwynedd, PA.

The Rev. **H. Roberts Lorenz**, as rector of St. John's, Compass, PA.

The Rev. **Arthur Mack**, as rector of Trinity, Lancaster, NY.

The Rev. **John G. Martin**, as rector of Christ Church and St. Michael's, Germantown, PA.

The Rev. **Nicholas B. Phelps**, as rector of St. James', Bristol, PA.

The Rev. **Richard Sheffer**, as rector of St. John's, Flat Rock, NC.

The Rev. **Harrison T. Simons**, as rector of St. Stephen's, Oxford, NC, and vicar of St. Cyprian's, Oxford; add. 302 College St., Oxford, NC 27565.

### Deaths

The Rev. **Vincent Paris Fish**, retired priest of the Diocese of Chicago, died at his home in McHenry, IL, on Dec. 18. He was 91 years old.

Fr. Fish was born in Kingston, NY. Before his ordination to the priesthood in 1956, he was a professional musician, composer, conductor, organist and teacher. He served as vicar of St. Paul's Church, McHenry, from 1956 to 1959, vicar of Holy Family, Lake Villa, IL, from 1956 to 1975, assistant at St. Michael's, Barrington, IL, from 1976 to 1987, and was rector pro tem of Christ Church, Williamsport, PA, in 1981. After his retirement, Fr. Fish began the pastoral care program at McHenry Hospital (Northern Illinois Medical Center) and he continued this work for 21 years. The NIMC pastoral care department is dedicated to him. Fr. Fish is survived by his wife, Hazel Dayer Fish, three sons, a daughter, 12 grandchildren and 10 great-grandchildren.

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Next Week ...

## No Longer Catholic

# Classifieds

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## CATECHUMENATE

**MAKE DISCIPLES with Christian Formation:** A Twentieth-Century Catechumenate by the Rev. Canon William Blewett, Ph.D., and Lay Canon 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. 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, Lcctionary Index, membership & contributions, Revised Common Lectionary. For DOS, Windows, Macintosh, CDROM. **Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751; (970) 522-3184. E-mail: ssministry@aol.com**  
Internet: <http://members.aol.com/ssministry>

## CONFERENCES

**MACQUARRIE CONFERENCE** in Ireland, April 20-25. Professor John Macquarrie, Christ Church/Oxford, leads two week-long seminars on "Theology in the Making" and "The Making of a Theologian." Room/board/fees \$895.00 US. Information: 1-800-423-5983.

## EXCHANGE

**PARISH EXCHANGE.** Church of England priest from Nottingham, UK, seeks exchange in New Jersey/New York for autumn 1998. Two churches, 13thC and 19thC, central churchmanship. Staff team 4 clergy. Beautiful modern 4 bedroom house. Central location. Opportunities for study. Contact: **Mark Beach, Rectory, Rectory Drive, Gedling Nottingham NG4 4BG, England. 01159613214**

## NEEDLEPOINT KITS

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## ORGANIZATIONS

**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.**

## ORGANIZATIONS

**FELLOWSHIP OF ST. GREGORY & ST. AUGUSTINE.** An international communion of prayer, work and study dedicated to the reunion in diversity of the Anglican Communion and the Roman Catholic Church. **P.O. Box 2436, Novato, CA 94948.**

## POSITIONS OFFERED

**FULL-TIME REGIONAL** and parish coordinator of youth and Christian education needed in rural north Florida. Creative, self motivated person, experienced in youth ministry and/or Christian education, to create and develop innovative regional youth and educational programs, explore linkages among 17 congregations and work with St. Luke's parish programs. Bachelor's degree required. Send resume and two recommendations to: **The Rev. Canon Donald L. Woodrum, St. Luke's Episcopal Church, P.O. Box 11238, Live Oak, FL 32964-1238.**

**DIRECTOR OF CHRISTIAN EDUCATION:** St. John's Episcopal Church, Memphis, TN, is seeking a person with strong interpersonal and administrative skills to provide oversight to the educational ministries of our 1,100-member parish located near the University of Memphis. The applicant must be orthodox in beliefs, and firmly committed to the authority of Holy Scripture. He/she should have formal training in Christian education and experience in organizing and implementing educational programming. Letters of application/resumes should be directed to: **The Rev. L. Noland Pipes, Jr., Rector, St. John's Episcopal Church, 322 S. Greer, Memphis, TN 38111; FAX (901) 327-9032.**

**ARE YOU RETIRED** or thinking about early retirement? Would you like to work part-time supporting creative ministry development? The Diocese of Wyoming is looking for active retired clergy who are thinking about living in the Rocky Mountain West. Retired clergy are respected and their gifts utilized. Call or write: **The Rt. Rev. Bruce Caldwell, The Episcopal Diocese of Wyoming, 104 S. 4th, Laramie, WY 82070. (307) 742-6606; FAX (307) 742-6782. E-mail: bcaldwel@wyoming.com**

**VICAR** sought for eucharistically-centered congregation located in Virginia's Blue Grass Valley, a friendly rural setting. Good Shepherd, the only Episcopal church in Highland County, is four years old. Modest stipend and housing allowance. Ideal position for retired priest, military chaplain or city priest wanting slower lifestyle in the mountains. Send resume to: **Betty Mitchell, Sr. Warden, P.O. Box 7, Blue Grass, VA 24413.**

**ASSOCIATE RECTOR** for large and traditional suburban parish. Responsibilities include home and hospital visitation, lay ministry development, new member incorporation and parish programming. Full liturgical and preaching participation. Minimum of five years parish experience required. This position demands a disciplined, mature and "self-starting" priest with an ability to communicate the faith and love to the faithful. Send resume and CDO profile to: **The Rev. Douglas E. Remer, St. Martin in the Fields Church, 3110 Ashford Dunwoody Rd., Atlanta, GA 30319.**

**GRADUATING COLLEGE SENIOR:** Christ Church (Exeter, NH) has a full-time staff position for a youth ministry intern. Candidates will have some education or religious studies as undergraduates. May be considering graduate work leading to ordination. Appropriate experience may include camp or conference leadership. A personal faith is assumed, but denominational affiliation is open. Located in coastal southern New Hampshire. Internship is from June 1998-August 1999 (may be extended through July 2000). Annual salary from \$19,000-\$22,000. Contact: **The Rev. Steve Jacobson, Christ Church, 43 Pine St., Exeter, NH 03833. FAX 603-778-1023; E-mail XTHN70B@prodigy.com**

## POSITIONS OFFERED

**ST. ANDREW'S CATHEDRAL, Honolulu, HI,** is looking for a church musician. Music baccalaureate degree or above with a minimum of 5 years experience in a liturgical setting required. Should be thoroughly conversant with Episcopal worship using traditional and contemporary forms. We are looking for a choral director with significant organ skills. Position leads two adult choirs. Church has two pipe organs. Cathedral contains 1961 four-manual, 108-stop, 131-rank Aeolian-Skinner with movable console. Youth choral program is very high priority. Proven ability to work with the dean in spiritual leadership and community education. Experience in multi-ethnic context very desirable. Salary and benefits commensurate with experience. Position open August 1, 1998. Send resume, sample of hymn playing and any compositions to: **Mr. Richard Hicks, Chair, Cathedral Musician Search Committee, St. Andrew's Cathedral, Queen Emma Square, Honolulu, HI 96813-2304.** References and background check are required. *Equal opportunity employer.*

**PART-TIME RECTOR** for small conservative church near Chicago. We offer a three (3) bedroom refurbished rectory, salary and benefits. Send resume to: **P.O. Box 1266, North Riverside, IL 60546.**

## POSITIONS WANTED

**LIBERAL EPISCOPAL PRIEST** (ordained 21 years) seeking parish or organization with similar outlook. Major orientations redefining Christian faith and practice; interfaith and interdisciplinary dialogue, especially shared experiential practice; promoting direct personal spiritual experience, especially via meditative prayer; exploring alternative forms of worship. Affiliated with: the Center for Progressive Christianity, the Jesus Seminar, the United Religions Initiative, the Interfaith Center of New York. CDO ministry specialties: Spiritual guidance, teaching, preaching, pastoral care, counseling, administration. Please reply to: **Box G-771\*.**

## 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.**

## TRAVEL

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Web site: <http://www.cwd.com/Journeys>

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**AIR-TRAVEL—BUY DIRECT.** St. George's College Students—Holy Land visitors—25% discount off all fares on a major US carrier. Similar discounts to over 80 destinations. Call or FAX for quotes: **(800) 642-0682; FAX (305) 893-5110.**

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

# 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)

## 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  
The Rev. Andrew Leslie Sloane, r  
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

## 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

## 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 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

## 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, 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.

## Indianapolis, IN

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean  
Sun Eu 8, 9, 11

## 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

## Santa Fe, NM

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

## 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: 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. William C. Parker, parish vicar; the Rev. Allen Shin,  
asst  
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 Rev. Samuel Johnson Howard, 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 BOOKSTORE (Behind Trinity Church)** 74 Trinity Pl.  
Mon-Thurs 8:30-6; Fri 8:30-5:30; call for weekend hours  
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**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8 (212) 602-0800

## Poughkeepsie, NY

**ST PAUL'S** 161 Mansion St. (914) 452-8440  
Sun Masses: 8 & 10, Sunday School 9:45

## Gettysburg, PA

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

## Philadelphia, PA

**ANNUNCIATION OF THE B.V.M.** Carpenter & Lincoln Dr.  
The Rev. David L. Hopkins, r  
Sun Masses 9 (Low), 11 (High). Thurs 10

**ST. MARK'S** 1625 Locust St. in Center City  
(215) 735-1416 FAX 735-8521  
Anglo-Catholic Worship. Sun Masses 8:30 & 11. Mass &  
Offices Daily. (Please call for times)

## Pittsburgh, PA

**CALVARY** 315 Shady Ave. (412) 661-0120  
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Collin  
Harrington Williams, the Rev. Leslie G. 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

## 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. Larry P. Smith r; The Rev. Frederick C. Philpott v;  
the Rev. George R. Collina; the Rev. Thomas G. Keithly; the  
Rev. Michael S. Mills  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP  
6:45, EP Mon-Fri 6 (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

## The Episcopal Churches of Europe (Anglican)

### Paris

**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 H. Hobson,  
Ph.D., canon; the Rev. Mark Wood, M.Div., canon  
Sun Services 9 H Eu, 10:45 Sun School, 11 H Eu

### Florence

**ST. JAMES** Via Bernardo Rucellai 9 50123 Florence, Italy.  
Tel. 39/55/29 44 17  
The Rev. Peter F. Casparian, r; the Rev. Claudio Bocca  
Sun 9 Rite I, 11 Rite II

### Frankfurt

**CHURCH OF CHRIST THE KING**  
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3  
Miquel-Allee. Tel. 49/64 55 01 84  
The Rev. David W. Radcliff, r  
Sun HC 9 & 11. Sunday school & nurseiy 10:45

### Geneva

**EMMANUEL** 3 rue de Monthoux, 1201 Geneva, Switzerland  
Tel. 41/22 732 80 78  
The Rev. Gerard S. Moser, r  
Sun HC 9; HC 10 (1S & 3S) MP (2S, 4S, 5S)

### Munich

**ASCENSION** Seybothstrasse 4, 81545 Munich, Germany  
Tel. 49/89 64 8185  
The Rev. Thomas J-P Pellaton, r  
Sun 9 (Rite I), 11 (Rite II)

### Rome

**ST. PAUL'S WITHIN THE WALL**  
Via Napoli 58, 00184 Rome, Italy  
The Rev. Michael Vono, r Tel. 39/6 474 35 69  
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

### Brussels / Waterloo

**ALL SAINTS'** 563 Chaussee de Louvain, Ohain, Belgium  
The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556  
Sun 11:15 ex 1S 9 & 11:15

### Wiesbaden

**ST. AUGUSTINE OF CANTERBURY**  
Frankfurter Strasse 3, Wiesbaden, Germany  
The Rev. Karl Bell, r Tel. 49/61 22 76 916  
Sun 10 Family Eu