

The Living Church

March 1, 1998 / \$1.50

The Magazine for Episcopalians

AS WE FOLLOW
JESUS ON HIS
40-DAY JOURNEY
THROUGH THE
WILDERNESS, IT
BECOMES OBVIOUS
THAT HIS OWN
TEMPTATIONS ARE
STRIKINGLY SIMILAR
TO OURS TODAY.

PAGE 2

March 1, 1998

Lent 1

Features

Down to Earth

By Patricia Nakamura *page 8*



The Life-boat God Sent

By Dorothea Midgett *page 10*

Fasting and Feasting

By Kathleen Price *page 12*

Departments

Letters: It can work (p. 3)

News:

No election in Delaware (p. 6)

Editorials:

Unfair Competition (p. 13)

Viewpoint: PECUSA

By Francis Helminski (p. 13)

Books:

Competent Overview (p. 15)

Sharps, Flats & Naturals:

St. Clement's (p. 16)

People and Places (p. 17)

Benediction (p. 19)

Quote of the Week

The Rt. Rev. Bertram Herlong, Bishop of Tennessee, on the church: "It is time to stop trying to save the church; it is time to start being the church."



A Glimpse of Snow

We say that if the month of March comes in like a lamb, it will go out like a lion, or vice-versa.

The lion is wintery weather; the lamb the warm weather of spring. The New Testament presents both lion and lamb as metaphors for Christ. We can think about that in this season of Lent.

Whether the lion comes in the beginning, middle or end of March, we probably won't like it, especially if it involves three or four inches of snow — just when we thought spring was right around the corner. A great snow can be truly a catastrophe, as was the case in some places this winter. A light or moderate snow is not so bad. We are indeed inconvenienced, but in some ways we should be.

It means driving cars more slowly. A good thing — many of us drive too fast most of the time. It means cutting out some errands and needless shopping. Another good thing — many of us spend too much time popping into shops just to look at things or to purchase unnecessary trifles. If we made thoughtful lists of what things we need when we need them, and then pursued a rational route to the drugstore, the bank, the hardware shop, or wherever we need to go, a lot of time, effort and gasoline would be saved.

A sudden snow, though causing folks to complain, really seems to make people cheerful. At a bus stop or coffee counter, or waiting in a check-out line, people smile and strangers often exchange a word or two with one another about the weather or what-

Sunday's Readings

Everyday Temptations

1 Lent: Deut. 26:(1-4)5-11; Ps. 91 or Ps. 91:9-15; Rom. 10:(5-8a)8b-13; Luke 4:1-13

Lent is a time for putting our lives in order, and the self-examination and repentance it enjoins upon us are essential tools for beginning to do just that.

As we follow Jesus on his 40-day journey through the wilderness, it becomes obvious that his own temptations are strikingly similar to ours today, both individually and corporately as a church.

We want the security of having enough (and ultimately far more than enough) of the things of this world. We're drawn by power and authority over others, desiring to make them act as we like and to share our own "right" way of thinking. And we long for status and prestige, seeking the adulation of our neighbors simply by virtue of our being present in their midst. Our temptations

ever. How nice it is when people feel free to smile at one another! Fifty years ago it was considered rude and vulgar to smile or catch anyone's eye in public. Thank heavens we have gotten over that inhibition!

So we have a little snow, presumably the last time before spring really comes. It can be enjoyable once more to see the world covered with a soft white blanket — more like lambs than lions! Sticks and stones and uncollected beer cans are out of sight. The world is cleaned up, smoothed out and harmonized under its covering.

In a day or two the snow will probably melt and go away. Snow in March is usually just a flash, a quick vision of what another world might look like. Yet, even though it stayed only a day or two, like a hasty traveler, and then vanished, the vision was real. It did truly happen.

So it is with many moments in the course of time when we see the world or our own lives in a different, better and brighter light. These experiences, though perhaps short-lived, are real. They can lift us up and help us on our ways. The Transfiguration was no doubt such an experience for the Apostles.

We have different modes or levels of perception. Let us not despise perceptions which may conflict with our ordinary practical or materialistic outlook. If there is a snowstorm in March, and you can enjoy its beauty, but your neighbors are cursing the inconvenience of it, pray for them and urge them to open their eyes. We really can see the hand of God in his creation.

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

reveal our self-centeredness.

Self-knowledge alone, however, isn't likely to change anything about us. If we want to be different than we are, then we need to emulate Jesus in clarifying our priorities and commitments as off springs of God. Much as we might like to, we can't create our own security. It comes only from unconditional trust in the goodness of God. Our true mission is just the opposite of our inclination to have others serve us; we're committed to be of service, and being held in high esteem is about as far as it's possible to get from our inevitable calling to suffer for the sake of the gospel.

Repentance begins when we embrace as our goal obedience to the will of our God. And as we strive to conform our actions to what we believe in our hearts and confess with our lips, we live ever more Christ-like lives that embody the fruits of repentance.



It Can Work

Concerning the article, "They Never Lost Hope" [TLC, Feb. 1], telling of Trinity Ecumenical Parish, which incorporates Episcopal, Lutheran and Presbyterian congregations, talk about *deja vu*.

I am the vicar of St. Peter's Episcopal Church in Seaview, Wash. St. Peter's is part of the Peninsula Church Center, which is home to three denominations on Long Beach Peninsula. The facility is owned by St. Peter's and Ocean Beach Presbyterian churches, and we rent chapel space to St. John's Missouri Synod Lutheran church. This is a grouping which many people might predict would end in disaster, but the partnership has been going since the early '70s — the buildings were completed in 1974. Although the Lutherans are not owners, they participate with us in several events during the year and their pastor has a seat on the utilization committee, which serves as the business committee for the church center. The Presbyterian and Episcopal congregations meet separately, but we share a church office and have several joint services a year.

I wish Trinity well. Our long existence should let them know that the concept works, despite the doomsayers.

(The Rev.) *Blaine R. Hammond*
St. Peter's Church
Seaview, Wash.

A Joyful Celebration

With reference to the editorial, "Avoiding the Necessary Evil" [TLC, Jan. 11], we try in this parish to make the annual meeting an opportunity to welcome new parishioners into the full life of the parish. Annual meeting has become a joyful celebration and not an evil, necessary or otherwise. Following are excerpts of the letter I sent to invite approximately 30 new parishioners before this year's meeting:

"Annual meeting is an opportunity to observe, understand and participate in the conversations this parish undertakes to decide how to organize its life.

"Far from being a simple bureaucratic exercise, the meeting is an occasion for celebrating what God is doing among us as a community. And yes, there will be

elections, and there will be a budget to pass, as well. Lunch will be available as the meeting gets underway."

(The Rev.) *Titus Leonard Presler*
St. Peter's Church
Cambridge, Mass.

Not Limited

I write in response to the letter submitted by the Rev. Paul A. Johnson [TLC, Jan. 25]. Here we are, halfway through the season of Epiphany, still arguing about the status of Christmas. Nonetheless, the pre-

sumptuous nature and theological naivete of Fr. Johnson's letter merit a response. There are several areas in which I disagree with him:

1. Christmas is not the Feast of the Incarnation. The BCP states that Dec. 25 is the Feast of the Nativity of Our Lord Jesus Christ. Hence, Christmas is, as Fr. Henriques states, the celebration of Jesus' birthday. While Fr. Johnson is correct that Christmas is "incarnational" in nature, that is not limited only to the Christmas season. The Incarnation is a theological truth that is celebrated throughout the

THE ANGLICAN INSTITUTE & THE ANGLICAN DIGEST

PRESENT THE

5th Annual Easter-tide Conference

"THE BIBLE"

April 22-24, 1998

Grace Church ♦ Colorado Springs



CONFERENCE SPEAKERS

The Rev. Dr. **Bruce Metzger**—'The Biblical Story'
Professor of Biblical Studies, Princeton Theological Seminary;
Editor of the New RSV Bible

The Rev. Dr. **Reginald Fuller**—'Interpreting the Bible'
Retired New Testament Professor, Virginia Theological Seminary

The Rev. Dr. **Alister McGrath**—'Thinking Biblically'
Principal, Wycliffe Hall, Oxford

The Rev. Dr. **Richard Hays**—'Living Biblically'
Professor of New Testament Studies, Duke Divinity School
The Rt. Rev. **Anthony Burton**—'Worshipping Biblically'
Anglican Bishop of Saskatchewan

The Rev. Dr. **Carol Anderson**—'Preaching Biblically'
Rector, All Saints' Episcopal Church, Beverly Hills, California

The Rev. **Fleming P. Rutledge**
'The Bible in Small Groups'
Columnist and Theologian in Residence

The Rt. Rev. **Edward L. Salmon**—'A Biblical Church'
Bishop of South Carolina

The Rt. Rev. **William Frey**—Conference Preacher
Former Bishop of Guatemala and Colorado

— For Clergy & Laity —

FOR BROCHURES AND INFORMATION write:

The Anglican Institute

601 N. Tejon, Colorado Springs, Colorado 80903

telephone 719 633 5529; fax 719 633 1473

Email: AnglicanIn@aol.com

RUSSIA

Russian Easter Pilgrimage

April 15-24, 1998 Celebrate Russian Easter in St. Petersburg & Moscow \$2,695

Russia's Golden Ring: Old Russia

May 18-31, 1998 St. Petersburg, Novgorod, Pskov, Vladimir, Suzdal, Sergiyev Posad & Moscow with the Rev. Canon George Brandt and the Rev. James C. McReynolds \$3,995

Russian Icons & Their Origins

August 17-31, 1998 St. Petersburg, Novgorod, Pskov, Vladimir, Suzdal, Sergiyev Posad & Moscow with the Rev. James C. McReynolds and experienced staff. \$3,695

* England & Scotland *

Normandy & England:

Saints and Singers

July 6-20 Normandy region including Mont-St-Michel, Rouen, Monet's garden at Giverny & Southern Cathedrals Festival in Chichester, England with the Rev. Nancy Roth and Mr. Robert Roth \$3,995

Scotland: Music & Sacred Sites

September 14-24 Isles of Skye, Harris and Lewis; Inverness, Edinburgh and Lindsfarne. Gaelic and Scottish music, sacred sites with internationally known Scottish harpers Sue Richards & Brother Andrew, OHC \$2,995

The Teleios Foundation
(800) 835-3467

Shrine of Our Lady of Clemency

Continuous Novena
Write for Information
S. Clement's Church

2013 Appletree Street, Phila., Pa. 19103



THE FINEST QUALITY LITURGICAL INCENSE

Sampler Pack: 1 1/2 oz. of each of our
four blends - \$12.95 (prepaid only)

HOLY CROSS INCENSE
P.O. Box 99 • West Park • NY 12493
(914) 384-6660

Buy
Sell
Fill

Whatever
your need,
you'll
find it in the
Classifieds
(see page 17)

Letters

liturgical year in such commemorations as the Annunciation, the Epiphany, and the Presentation. It penetrates the life of the church at every turn and fully manifests itself in the death and Resurrection of our Savior.

2. Yes, Christmas is less important than Easter. To say this is not to promote my own personal view but to represent the teachings of the church from the earliest times. "If Christ has been not raised," said St. Paul, "your faith is in vain" (1 Cor. 15: 17). It is in the Easter message that we realize the full importance of the Incarnation. God cared enough about humanity to become fully human and face death so that we might gain eternal life.

3. Fr. Johnson's attempt to link docetism with Fr. Henriques' article is feeble at best. There was no attempt in that article to downplay the role of Christ's humanity, only an attempt to put Christmas into a more "Christian" perspective. If doing this represents docetism then I suggest that Fr. Johnson study this heresy a bit more seriously.

Stephen W. Jones
Fort Worth, Texas

Shining Lights

In the otherwise accurate report on the convention of the Diocese of Southern Ohio [TLC, Jan. 18], there was an unfortunate misrepresentation of the words of the Rt. Rev. Herbert Thompson, Jr. in his address. As reported in our diocesan newspaper, *Interchange*, Bishop Thompson "spoke of new efforts to expand youth ministries" in Southern Ohio. The report, however, said he "spoke . . . of the need to expand" those ministries, a phrasing that conveys a rather different meaning.

The Diocese of Southern Ohio at present has one of the strongest youth ministries in the Episcopal Church. Under the direction of the Rev. Jason Leo, our diocesan summer camping program has grown in mathematical proportions, our Happening weekends are filled to capacity, youth participation in our diocesan conventions has become one of its great highlights, and youth programs in our congregations have become major and significant parts of their life and ministry.

Our youth program and our ministry with, to, and among young people are

The Living Church

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

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

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

David A. Kalvelage, editor and general manager
The Rev. Canon H. Boone Porter, senior editor
John E. Schuessler, managing editor
Patricia C. Nakamura, music editor
Amy Marciniak, graphic artist

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

Board of Directors

The Rt. Rev. Donald Hultstrand, Bishop of Springfield (ret.), 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; Leonard Campbell, Jr., Milwaukee; the Rev. Thomas A. Fraser III, Riverside, Ill.; the Rev. Canon H. Boone Porter, Southport, Conn.; the Rev. Jeffrey Steenson, Fort Worth, Texas.

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

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

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

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

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

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

©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 216 • Number 9

Letters

among the real shining lights of our diocesan and parochial life in Southern Ohio. Now, building on the successes we have achieved, we are seeking to do even more in this highly important area of the church's life.

*(The Rev. Canon) John E. Lawrence
Canon to the Ordinary
Diocese of Southern Ohio
Cincinnati, Ohio*

Too Much Time?

I guess that I just don't get it.

After reading the Rev. Elizabeth Gomes' letter [TLC, Feb. 1] concerning a cartoon depicting a woman priest [TLC, Dec. 14], I had to ask the question, "Is this all she has to do with her time?" Further, if she follows through with her quest to "be vigilant in watching for further abuse," I fear that many opportunities for ministry will be lost. Oh for the day when gender and sexual preference issues are moot and the church turns again to minister to the poor, the hungry, the blind, the lame, the homeless and the imprisoned.

*(The Rev.) Robert Gates, Jr.
Director, Pastoral Care
Jane Phillips Medical Center
Bartlesville, Okla.*

Working Together

As life-long communicants of an Anglo-Catholic parish with only male persons at the altar, and as parents of an orthodox priest, my wife and I hope to continue genuflecting, "vouchsafing" and "with thy spiring" the rest of our lives.

However, as parents of two other children and as vacationing visitors to parishes in our diocese and along the eastern seaboard, we do enjoy worshipping in Rite II.

There are dozens of colleges and universities in our diocese, each of which has produced great leaders in science and the humanities. No two are alike, yet little is said or written about their differences in curriculum, teaching methods or textbooks.

Under the leadership of Bishop David Ball, we in the Diocese of Albany have learned to work together for Christ regardless of differences in theology and liturgy.

Wouldn't it be wonderful if every formal and informal organization in our church could forego just one publication promoting their cause this year and use

the funds instead for outreach and the spread of the good news of Christ and his kingdom?

*Charles B. King, Sr.
Schenectady, N.Y.*

The Only Way

Richard Andrews' idea for a Fraternity of St. Peter-like solution to prevent possible schism [TLC, Jan. 25] has considerable merit. It may come to pass, but I wouldn't count on it. Can the Presiding Bishop authorize such an arrangement? Would he? There would be enormous pressure from the revisionists against it. The General Convention certainly wouldn't allow it.

Mr. Andrews fails to realize that those who oppose the "old church" are not disposed to compromise. They wish to eradicate the "old church" and all it represents. As long as orthodoxy is around in significant strength, it poses a potential threat.

Revisionists seek acceptance by the entire church of their doctrines and practices either by acquiescence or by force. To them, their way is the only way for the Episcopal Church.

While one may have some problems with Roman Catholicism, it bears serious consideration as a home for those of us who still profess orthodox beliefs. After all, they started the whole thing.

*Edward A Watkins
Decatur, Ga.*

Gender Balance

John Cannon, chair of the Church Pension Fund, indicates that nominees for the fund are submitted by the Joint Standing Committee on Nominations [TLC, Feb. 1]. In 1997, men outnumbered women 3-1 on the list of nominees that body put before General Convention.

Why? Are not women at least 50 percent of the people contributing to the Church Pension Fund? Are not widows a large number of its beneficiaries? What would Church Pension Fund policies look like if its board of trustees had a gender balance?

*(The Rev.) A. Wayne Schwab
Essex, N.Y.*

THE EDITORIAL OFFICES OF MOREHOUSE PUBLISHING HAVE MOVED!

We can now be reached at:
4775 Linglestown Road
Harrisburg, PA 17112
(717) 541-8130
(717) 541-8136 (fax)

We are currently seeking manuscripts in spirituality, church issues and administration, liturgy and worship preparation, biblical studies, children's religious picture books (for ages 3-8), and more. If you have a book proposal or manuscript, please call or write for a copy of our author's guidelines and manuscript submission policy.

MOREHOUSE PUBLISHING




After 13 Ballots, No Election in Delaware

The Diocese of Delaware was unable to elect a bishop when it met in a special convention Feb. 6 at St. John's Cathedral, Wilmington. Thirteen ballots were cast, but none of the six candidates received the necessary two-thirds of the votes in both the lay and clergy orders.

The convention recessed at 5 p.m. following an all-day session, and was to be reconvened Feb. 28 at the same site.

Six candidates were on the ballot Feb. 6 following the withdrawal of two persons from the slate. A search committee put forward the names of five candidates: the Rev. William P. Baxter, Jr., rector of St. Thomas' Church, Owings, Md.; the Rev. James H. Cooper, rector of Christ Church, Ponte Vedra Beach, Fla.; the Rev. Herbert G. Draesel, Jr., rector of Holy Trinity, New York City; the Rev. John Eastwood, rector

of St. Paul's, Oakland, Calif.; and the Rev. Wayne P. Wright, rector of Grace Church, New Orleans, La. Three other persons were nominated on an "at-large" basis: the Rev. Mark Harris, rector of St. James', Mill Creek Hundred, Del.; the Rev. Thomas Kerr, rector of Immanuel, Wilmington; and the Rev. Patricia Merchant, vicar of Nativity, Fayetteville, Ga., who, along with Fr. Cooper, withdrew before the election.

 DELAWARE																										
Ballot	1		2		3		4		5		6		7		8		9		10		11		12		13	
C = Clergy; L = Laity	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L	C	L
Needed to Elect																									38	48
Baxter	14	22	16	29	18	32	18	38	17	37	18	39	19	40	19	39	20	38	20	38	19	35	17	33	16	29
Draesel	6	9	4	6	2	3	0	0																		
Eastwood	2	3	2	1	1	0	0	0																		
Harris	20	13	21	17	25	18	28	23	30	24	29	26	27	26	28	25	29	22	28	18	25	22	26	25	27	25
Kerr	7	5	5	3	2	1	0	0	0	0	1	0	3	1	2	2	2	3	1	4	2	1	2	1	2	0
Wright	6	20	7	16	7	18	10	11	8	11	8	7	7	5	6	6	5	9	6	12	7	14	8	13	8	18

Conventions

North Carolina Maintains Its National Church Support

The **Diocese of North Carolina**, meeting in Raleigh for its convention Jan. 29-31, reaffirmed its commitment to the national and worldwide mission of the Episcopal Church, urged by its bishop, the Rt. Rev. Robert C. Johnson, Jr., who told delegates he believes North Carolina is part of the "vast center" of the church.

Overwhelmingly defeating a motion to reduce giving to the national church, delegates approved a contribution of \$712,000, which constitutes 22.3 percent of the 1998 diocesan budget of \$3.157 million.

Bishop Johnson also announced hiring of a new full-time stewardship officer and a full-time priest for a new Hispanic mission in Durham, the first such effort in the diocese.

Delegates considered a resolution asking the diocese to endorse the Kuala Lumpur Statement on human sexuality.

After lengthy hearings on opening night, the convention Committee on Faith and Morals recommended rejection of the resolution. It was brought to the floor the following day, but following debate it was defeated, 420-60.

The convention adopted resolutions on supporting ministries to children at risk, on supporting work of the Farmworker Labor Organizing Committee and promoting mass transit. After extended debate, it approved by a 207-181 vote a resolution calling for church monitoring of welfare reform.

Delegates also participated in an exercise providing information to the diocesan Visioning Committee, as it attempts to determine the need for a capital campaign for improving the conference center and possible other projects.

The diocese affirmed its work with

companion diocese Costa Rica and heard remarks from the Rev. Rosa Brown, a Costa Rican priest.

The Rt. Rev. J. Gary Gloster, bishop suffragan, reminded delegates to remember that beyond the diocese is the national mission of the Episcopal Church family and of the Anglican Communion, carried on by and made up of "even more diverse and complex mixtures involving people of widely differing backgrounds and cultures." When we are tempted to exclude anyone, we waste precious gifts of grace and opportunities to proclaim the good news of God in Christ, he said.

The bishops and many delegates took part in an anti-death-penalty vigil the opening night of convention, when a prisoner was executed at Central Prison in Raleigh.

(The Rev. Canon) E.T. Malone, Jr.

Trusting by a Lot

If there were any campaign speeches they were whispered to an intended audience of one. The Bible displaced Robert's Rules of Order at St. Matthew's Church, Orlando, Fla., in a historic vote-free election of three vestry members and two alternates.

Choosing leaders and settling issues by lot is a familiar story in the Bible in accounts ranging from the Book of Numbers to the Book of Acts, where in chapter 1, verse 26, Matthias is shown to be God's choice to succeed Judas as one of the 12: "And they cast lots for them, and the lot fell on Matthias; and he was added to the 11 apostles."

The accounts are familiar in scripture, but the experience was brand new at St. Matthew's. At the annual meeting Jan. 18, the Rev. Charles O. Fritch, rector, called five candidates forward "to do discernment."

"God will choose three of you immediately," he said. "The other two will be alternates, ready to serve if resignations happen."

Numbers were assigned to each candidate and dice were shaken in a receptacle. The new vestry members, first to be chosen by lot rather than by election at St. Matthew's, are Phil Ray, Beth Jensen and Joanne Behers. Alternates are Bill Wells and Jim Callan.

A. E. P. Wall

Maryland Nominees

A search committee of the Diocese of Maryland has nominated four persons for election as bishop suffragan to succeed the Rt. Rev. Charles L. Longest, who retired in November.

Nominated are: The Rev. Melford E. Holland, Jr., clergy development officer and bishop's assistant for ministry in the Diocese of Pennsylvania; the Rev. John L. Rabb, rector of St. Anne's Church, Atlanta; the Rev. Canon Nancy A. Roosevelt, canon to the ordinary of the Diocese of Rochester; and the Very Rev. Sandra A. Wilson, rector of St. Thomas' Church, Denver.

The election will take place at a special convention March 28 at Hood College in Frederick.



Bob Sage photo

All Saints' Cathedral, Charlotte Amalie, St. Thomas, U.S. Virgin Islands, heavily damaged by Hurricane Marilyn in 1995, finally has a roof. The old roof tore loose in the storm and collapsed onto and through the floor. The parish is observing its sesquicentennial this year.

Apology Requested in San Joaquin

A parish of the Diocese of San Joaquin has asked its bishop to resign his affiliation with PECUSA, Inc., [TLC, Jan. 11] and will withhold a percentage of its diocesan assessment until several steps are taken.

The vestry of St. Anne's Church, Stockton, Calif., adopted a resolution "to restore the trust and faith of our diocese in our episcopal leadership." It asks the Rt. Rev. John-David Schofield to "publicly resign his affiliation" with PECUSA, Inc., and to call for the dissolution of the organization. The resolution also states that Bishop Schofield should apologize for his involvement with the organization, that

the bishop, standing committee and diocesan council "each publicly affirm their understanding that the branch of the Holy Catholic Church known as the Episcopal Church in the United States of America ... refers to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America," and that an outside consultant recommended by the Presiding Bishop be hired to assess the relationship between the bishop and the institutions and congregations of the diocese.

The resolution was presented to St. Anne's annual meeting Jan. 25 and signed by 30 members of the parish.

Briefly

The synod of the Church of the Province of Kenya voted to change its name when it met Jan. 22-23 in Nairobi. Delegates voted to change the name of the church to the **Anglican Church of Kenya**, and decided to change the administrative structure, with governance to be done by a primate assisted by two or three archbishops.

An appellate tribunal of the **Anglican Church of Australia** has ruled 4-3 that lay and diaconal presidency at the Eucharist is in agreement with the church's constitution, and adds that a

canon of the church's General Synod is required to authorize the change. The tribunal's announcement came following two years' deliberation.

As has been done for the past 75 years, the **Good Friday Offering** will be sent to the Episcopal Church in Jerusalem and the Middle East. In his first letter to all congregations, the Most Rev. Frank Griswold, Presiding Bishop, asked that people make part of their Lenten observance prayer and financial support for the ministries of the church in the Holy Land.

Down to Earth

**Agricultural project reconnects
inner city Chicago children
with their rural roots**



By PATRICIA NAKAMURA

The wife of the new Presiding Bishop rolled up her shirt sleeves and thrust her hands into a box of soft brown dirt. Out of a handful, she held up a small wriggling earthworm — and grinned. She handed the worm gently to a visitor, and began quizzing the several children clustered in the basement of a Chicago high-rise about the newspaper-roofed boxes on a long table, and the water burbling softly in the triform arrangement of white plastic drums. A sign near the bins read “Worms at work. Vermicomposting.” The tanks will become an aquaculture habitat. This is the home of the first urban animal agriculture project sponsored by Heifer Project International.

For the last seven years of her stay in Chicago, Phoebe Griswold headed the Resource and Development office of HPI. When the previous director left, she said she realized, “This is the job I want!” Even though she grew up on a “gentleman farm, with sheep, ducks, chickens, I never enjoyed that animal life.” The occasional sheep in the living room was “embarrassing. It was not *proper* for a young girl,” she said with a laugh.

“But I’ve always loved nature, the earth sustaining and thriving — how people are really fed.” One of the values of an urban project is to reconnect inner city children with their rural roots; “teaching kids about where they came from,” she said. The director of a cooperating Chicago project wrote that he was born at a city hospital, “yet my mother was born on a farm in Tennessee. My father was from a farm in Birmingham.” Another woman told Mrs. Griswold she takes her children fishing because she used to go with her grandmother.

The Robert Taylor Homes, on Chicago’s south side, is forbidding — “gritty,” “dangerous,” “bleak” are other words used in recent stories to describe this 92-acre, 27-building public housing tract. Alison Meares, head of the International Programs division of HPI in Chicago, wrote in her project summary, “[It] is the largest public housing project in the U.S. with more than 20,000 residents . . . the area is plagued by crime and poverty . . . a [recent] study found that by age 11, 80 percent of the children . . . had witnessed someone being assaulted, 33 percent had seen a shooting or stabbing while 25 percent had witnessed a murder . . . Greenery is the exception to the rule in this blighted neighborhood, and animals consist of feral cats and dogs and an exploding rat population.”

A recent *Los Angeles Times* story described an outbreak of gang warfare in “a trio of high-rise towers” that kept children out of school for several days, fearful of the gunfire that “began arcing over the commons.”

“Yes, that’s our courtyard, where you walk to get to the fish project,” Ms. Meares said. “The fish and worms didn’t get fed for a few days. But we all survived.”

The project began with a conference on urban agriculture organized by HPI in Chicago in 1995. Interested representatives of many and various organizations — the Urban Agricultural Network, the Michael Fields Agricultural Institute, the Franciscan Life Process Child Development Center, Green Chimneys Children’s Services, Chicago Commons, students and teachers from DuSable High School — came together not to hear presentations from experts but to share their own insights and concerns. As Jerry Aaker from the Arkansas office of Heifer Project noted, “We are wading into unknown waters.”

HPI projects typically supply a family or a small community with perhaps a goat, a llama, a hive of bees. The guiding principle is the idea of teaching a hungry man how to fish, rather than simply giving him a fish. Beyond that is the awareness that caring for the cow pro-

Phoebe Griswold and Br. David Andrews, CSC, help to unearth a new inner city project.
Patricia Nakamura photo



David Skidmore photo

“I believe the community would rather see a farm on a vacant lot than a lot full of bottles.”

— Pierre Clark of Chicago’s SELF

vides children more benefit than just milk to drink. Animals and plants must be fed and cared for every day, not just when the weather is pleasant or there’s nothing more interesting to do. A sense of responsibility develops, with a respect for life.

A city project also would serve to reconnect people with the cycles of nature and weather, and broaden urban children’s knowledge of and appreciation for the labor that brings food to grocery store shelves. Small-scale farming or gardening plots brighten blighted neighborhoods. Pierre Clark of Chicago’s SELF commented, “I believe . . . the community . . . would rather see a farm on a vacant lot than a lot full of bottles.”

The Taylor Homes had an organization ready and eager to take on a new project. God’s Gang was started in the 1970 by Carolyn Thomas, a member of St. Mary’s African Methodist Episcopal Church, whose building is across that same commons from the high-rises. The group of nearly 30 adults and young people run a food pantry and a library in their building. The urban initiative developed at the conference spoke directly to the group’s mission: “. . . to promote self-esteem through programs that offer growth and opportunity; to act as an alternative to negative influences . . . to nourish the total family through the effect of positive change in the child.”

Kids and grown-ups of God’s Gang, whose name distinguishes them from resident gangs with vastly different objec-

tives, set about learning vermiculture and aquaculture — worms and fish. Those microenterprises, while not as obvious or attractive as a cow on the commons, were judged suitable to the facilities available. Participants met with worm farmers and master gardeners and visited the Arkansas HPI Ranch to study the three-drum fish system. They secured contributions of rent for the basement space, greenery for the tanks, and waste food to become not garbage but worm feed. They discovered that water from the nearby lagoon would be hospitable to their fish. In mid-December, the first worms arrived. A few weeks later, talapia fingerlings were swimming in their white plastic ponds.

Worm-enriched soil will be sold to gardeners. Some, it is hoped, will be used to nourish garden plots within Taylor, producing vegetables to eat or sell, or perhaps just what Alison Meares called “useless plants” to brighten the landscape. Some of the worms will be sold, or used by the “farmers” as fish bait. The fish, too, will be for the groups’ tables. But talapia were substituted for the originally-planned catfish when it was learned that they adapted better and were also more attractive to restaurants.

One of the prime directives of Heifer Project is Passing On the Gift. Usually the family who receives an animal gives a female offspring — perhaps the first was a heifer — to another family. In Chicago, “each youth will pass on one pound of worms for one pound received,

plus training in building and setting up a worm bin, to another youth. Each youth will pass on 25 fish fingerlings (or the cash equivalent to purchase them) and training in building and maintaining a three-tank aquaculture system . . . Each youth will be required to serve as a mentor to the pass-on recipient for a period of three months. In addition, God’s Gang Planting Dreams group as a whole will train another public housing youth outreach organization in either vermiculture or aquaculture and provide start-up worms or fish.”

Just before she left for New York, Mrs. Griswold said the passing on had begun. The recipients, in another housing project, had been present when the 50 seven-week-old talapia swam into their new homes.

“This is a way to hold on to the children in a dangerous environment,” Mrs. Griswold said. “Heifer Project knows how to do projects in the Third World. Will the methods work here? Do cities have the infrastructure of community necessary?”

“God’s Gang has been for 10 years a community of support.” Lots of kids were there, she said. Their vitality and interest were clear. Even the AME pastor, skeptical at first, was now supportive.

This first urban project, Mrs. Griswold said, is “an exploration: When you respect life, more life is produced.

“My father sometimes said, at a meal, ‘I grew everything on this table.’ He would have loved this!” □



THE LIFE-BOAT GOD SENT

BY DOROTHEA
DERICKSON MIDGETT

WHY
JOURNALING
IS VERY
MUCH LIKE
PRAYER

My first journal was a small blue leather-bound daily calendar that my parents bought for me in France when I was 13 years old. The months and days of the week were in French, and each page was headed by the name of a saint or a holy day, like a liturgical calendar. This type of calendar was commonly used by the people of France, not just by clergy.

I kept this book as a record of daily notations, such as what movies I saw, which songs I liked, and when I washed my hair, with only a rare inquiry into deeper concerns. This, of course, would be called a diary rather than a journal, and indeed it was, but it was for me the introduction to what was to become an

essential tool in my spiritual journey.

At the time I started keeping my diary-journal, I had a very close friend who was a Baptist. She practiced her religion in a very different way from the high-church customs I was used to, with what seemed almost a lack of reverence for the most high God whom I had been taught to worship on his divine, inaccessible throne. God was an intimate and daily part of her life, like a presence always on her shoulder. She used a different kind of language from the one I knew when she spoke of her relationship to the Lord, a language filled with the ordinary and familiar, a language I was curious to try out.

One evening, at my friend's recommendation, and after having given it a great deal of thought, I prayerfully asked Jesus into my rapidly beating heart. Though I hoped for the dramatic and immediate results that my friend had attained, nothing "happened" right away. Nevertheless, I recorded in my little book, "Tonight, I asked Jesus into my heart." Nor did anything seem to happen worth recording in the days or months to follow pertaining to this momentous event. The rest of the book contains newspaper clippings of my mother's death notice and obituary in July of that year, followed by several pages of make-believe, and then some bland comments on my foray into my freshman year at high school.

My father remarried within a year, and I went from being virtually an only child (my older siblings were already married) to being one of four. I was well into the throes of adolescence and it was the beginning of the '60s. It was hard times for many years to come.

This was when I began to use my journal seriously, and since that time, I have filled many books: spiral notebooks of all sizes, hard-bound "blank" books, unlined sketch books, even loose-leaf pages that I would later tape into my journal. These books contain the stories and outpourings of the pain, anger, despair and loss, as well as the hopes, joys, enthusiasms, and loves of my life. And all I did was sit

THE UNDERSTANDING
OF THIS SELF, THAT
WHICH IS HUMAN, AND
THAT WHICH IS DIVINE,
IS A PATH TO GOD
EXPERIENCED THROUGH
JOURNALING.

down and write when there was no one I could talk to, when I believed that my secrets were too deep and dark to trust to anyone.

Who was I writing to with such intimacy? I did not know. In a burst of rash self-judgment, and a desire to "turn over a new leaf," I once destroyed some of my journals in fear that they might be discovered and read. In fact, one had once been found and read by my first husband, and that became a source of deep misunderstanding and conflict between us. Only God really heard and understood my cries. This I have come to realize as I look back on my writing over the years, and see the process of my life unfolding, and the Holy Spirit's action in it.

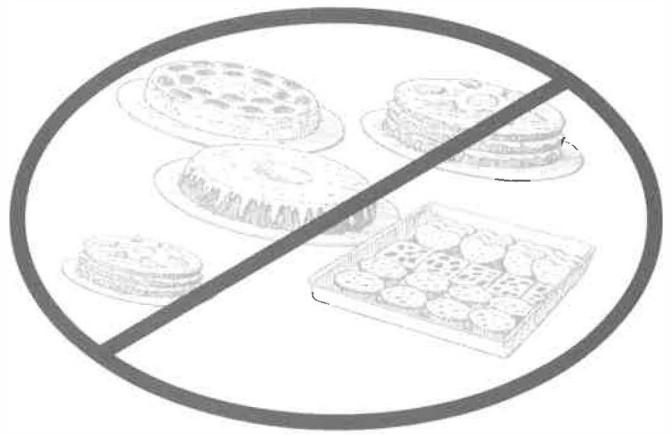
Journal writing has been one of the simplest, yet most profound methods for self-discovery that I have used. The understanding of this self, that which is human, and that which is divine, is a path to God experienced through journaling. There are no rules or requirements other than paper and pen (or a word processor), and a willingness to be open and honest about how you view life and what you feel. Then you write about it. You send the inner critic out for a walk in the snow, or the rain, or the garden, because what you write is between you and God only, and God does not participate in criticism. God hears, and does not judge. God responds. Journaling is very much like prayer.

In the years since I first wrote of asking Jesus into my heart, there have been many dark periods, when God was far from my consciousness. Yet God continued to be revealed in and through my life. Through journaling, I have been given the grace to keep my sanity, and to save more than one relationship from disaster. Journaling was the life-boat God sent me to brave the turbulent years of adolescence, the tentative years of young adulthood, and it has continued to ease the never-ending process of attainment of maturity. Even today, I can look back at what I wrote just six months ago and see growth, ever reflecting God's subtle answering process, quietly revealing Christ's presence in my heart. □

Dorothea Midgett, a freelance writer, has been active at St. Matthias' Church, Waukesha, Wis. She lives in East Troy, Wis.

Fasting and Feasting

By KATHLEEN V. PRICE



This is a season to fast, but that's not just about not eating.

Lent is a penitential season. I suspect most persons who grew up in the Episcopal Church would say that Lent is about giving up something. The one thing we most need to give up and that we find the most difficult to let go of is control.

Lent is, in fact, about giving up control ... about letting God be in control of our lives ... about recognizing that if we are in charge, God cannot be. Lent is about accepting the gift of grace.

Probably no one plans to be a perfect little hypocrite. We practice our religion hoping to have an impact on our families, our children, our church, our community, but slowly and often imperceptibly we are drawn into what we do until the need for human approval becomes the idol which we worship. We want people to like us. We want people to think we are good. We want people to think we are people of God. Unfortunately, the religious establishment thrives on the social pressures that nurture such piety. If the liturgy is perfect, God will be pleased. If we pray well, God will hear us. If we make our pledge big enough, God will reward us.

We have to be careful that we are doing things for God's purposes and not our own. Prayer and piety, liturgy and worship, are good things. What gets us in trouble with these are our motives. True faith is expressed in true worship. True faith is seeking God's approval, not our friends', not our rector's, not our bishop's. True faith is praying, whether or not we are seen, whether or not it's in the Book of Common Prayer. True faith is reaching out to those in need, whether or not it is noticed. True faith is worshiping God whether or not we've followed the rubrics "to the letter" or not. True faith is seeking God who has already sought us.

This is a season to fast. Most Episcopalians know that, but this is also a season for feasting. This is a season to fast, but that's not just about not eating. We have just moved from the light of the Epiphany season into the darkness of Lent. We move from how God has revealed himself to us to a time to reflect upon how

that revelation will affect us. As we move from the wilderness of our hearts to the foot of the cross, we can turn our fasting into feasting.

As your Lenten discipline, don't just give something up, take something on. Fast and feast at the same time.

Fast from destructive attitudes and closed minds; feast on openness.

Fast from complaining and criticizing; feast on praise.

Fast from bad temper and impatience; feast on gentleness.

Fast from self-pity; feast on joy.

Fast from resentment; feast on contentment.

Fast from jealousy; feast on compassion.

Fast from pride; feast on humility.

Fast from piety; feast on holiness.

Fast from selfishness; feast on serving others.

Fast from doubt; feast on faith.

Fast from fear; feast on hope.

Fast from hate; feast on love.

What you need to fast from is a personal matter. For some it is gluttony, for others pride, anger, lust, sloth, envy or covetousness. Grudges, grievances, prejudices, status, security, success, laziness, ambition, insensitivity, unkindness. The call to fast is for us to wrestle with what keeps us from becoming what we'd like to be and by God's grace can become. Fasting is worthless if it is to impress others.

Through the darkness of Lent, we will come to the brightness of Easter, when God will wipe the ashes from the forehead of the human race and the tears from our eyes. The Christian life is not about comfort, but about God's love. It is not about our control, but God's guidance. If your prayer and pious practice make you comfortable, check your motives. If your piety makes you uncomfortable, do it. God is in charge! □

The Rev. Kathleen V. Price is assistant rector for Christian formation at St. John's Church, Chevy Chase, Md.

Editorials

Unfair Competition

As if it wasn't bad enough to have a group incorporating the name "Protestant Episcopal Church in the United States of America" [TLC, Jan. 11], we now have a lawsuit against the group filed by the bishops of Newark and New Jersey [TLC, Feb. 22]. The suit contends that PECUSA, Inc. is involved in "unfair competition," among other violations. Unfair competition? Has the church come to this? Are we really competing within the body? And just what is it that we are competing for — members, money, status, buildings, a name? We think the church has more important things to do, like proclaiming the gospel, for instance. The lawsuit is as ludicrous as the incorporation.

True to His Word

From the time he was elected, Presiding Bishop Frank T. Griswold has stressed the word "conversation" as being important to his new ministry. We are pleased to note Bishop Griswold is being true to his word. In his first month as primate, Bishop Griswold has visited three dioceses to engage in conversation.

In the Diocese of Florida, Bishop Griswold moved into what could have been a confrontational situation and engaged in conversation with clergy over a number of issues [TLC, Feb. 15]. Prior to the meeting, many clergy in that diocese had asked the P.B. to remove his name from the Koinonia Statement on sexuality. Bishop Griswold discussed the issue openly and was willing to participate in a discussion about other controversial items as well.

In Connecticut, where he led a clergy retreat, Bishop Griswold spoke of the need for conversation with persons of different persuasions and said he hoped that the church could engage in less name-calling and judgment. Another clergy retreat was held in Louisiana, where Bishop Griswold had been scheduled as the leader for two years. Following the retreat, Louisiana's new bishop coadjutor, the Rt. Rev. Charles E. Jenkins III, spoke of the graciousness shown by the P.B.

We have heard plenty in recent years about the need for dialogue within the church, especially among Episcopalians who do not agree with one another. It is an encouraging sign to see a Presiding Bishop who is willing to be an integral part of such a process.



By FRANCIS HELMINSKI

There is a scene in *Huckleberry Finn* in which Tom and Huck decide to dig through the foundation of a cabin where their friend Jim is locked up. Huck suggests using a pick, but Tom disdainfully tells him the only proper way to dig out a prisoner is by using a case knife. "It don't make no difference how foolish it is, it's the right way — and it's the regular way," says Tom.

The boys dig for hours with case knives, but to little effect. Huck watches as Tom "sighed, and pretty soon he stopped digging, and then for a good little while I knowed that he was thinking." Then Tom says to Huck: "'Gimme a case knife.'" Huck offers Tom a case knife. Tom flings it down, and demands: "'Gimme a case knife.'" Confused, Huck doesn't know what to do, but then thinks. "I scratched around amongst the old tools, and got a pickax and give it to him, and he

took it and went to work, and never said a word. He was always just that particular. Full of principle."

Mark Twain would likely have enjoyed the bizarre controversy between the Episcopal Church and PECUSA, Inc. [TLC, Jan. 11]. If nothing else, the hoopla may force the church to pay some attention to its ecclesiastical semiotics symbols that comprise the church's identity in the world. Foremost, we share the symbol of the cross with all Christians, but our own

Whether PECUSA, Inc. is the pickax or the case knife is not really the issue — is it part of the Episcopal Church or not?



neighborhood of Christendom has been identified these past 200 or so years by the peculiar phrase “Protestant Episcopal Church in the United States of America.” Our name carries with it words indicating our location (U.S.A.), our polity (Episcopal), and our theology (protestant).

Before the Revolution, the various Anglican churches here were the “Church of England in America.” The title “Protestant Episcopal Church” was first used in 1780, by Maryland clergy. A letter from the church’s convention of 1785 to the English bishops, inquiring about episcopal consecration, began “We, the clerical and lay deputies of the Protestant Episcopal Church in sundry of the United States of America.”

That same year, Bishop Samuel Seabury pondered whether a new name was really needed at all: The “Church is

still the Church of England, subsisting under a different civil government. We have in America the Church of Holland, of Scotland, of Sweden, of Moravia, and why not of England? Our being the Church of England, no more implies dependence on or subjection to England, than being the Church of Holland implies subjection to Holland.” Yet post-Revolutionary feeling required a different identity.

By 1786, the state church conventions were addressing themselves to “the Protestant Episcopal Church of the United States of America.” Finally, General Convention in 1789 formally adopted the present name, as it still appears in the constitution. The name caught on generally, either with the word “protestant,” or sometimes in shorthand without. In 1815, the U.S. Supreme Court used both the terms “Episcopal Church” and “Protestant Episcopal Church” to describe what was once the Church of England in the colonies.

Given this long history, PECUSA, Inc., would seem to have some legal problems before it. A few states — Connecticut, Michigan and Minnesota, for example — refer in their statutes to the church by its proper name. The courts, which in countless cases have mentioned the Episcopal Church, also recognize the right of reli-

gious denominations to prevent confusing uses of their names. PECUSA, Inc., disclaims any intention to cause confusion or to leave the church, professing to be “an umbrella for orthodox individuals, organizations and parishes.” Yet a representative revealingly admits, “The choice of name was deliberate.” If, for example, a group lacking Vatican authorization established an entity called “The Roman Catholic Church, Inc.,” would anyone doubt its divisive intentions, no matter how sincere its adherents? Or dispute the propriety of the Roman Church defending its name?

In a 1944 case called *Purcell v. Summers*, the federal Court of Appeals in Richmond, Va., considered a dissident religious group. After merger of three national Methodist organizations, a splinter group, “claiming to be the real continuation of the old church,” set up a rival denomination called the “Methodist Episcopal Church, South.” That had been the title of its former parent church, which had merged into the new “Methodist Church.” Blocking use of the name by the splinter group, the Court of Appeals acknowledged the need for churches to avoid confusion. The old church’s name “was of great value, not only because business was carried on and property held in that name, but also because millions of members associated with the name the most sacred of their personal relationships and the holiest of their family traditions.” The court thought the case an easy one to decide, since appropriation of the old identity by dissenting members “will result in injury and damage to the united church,” a conclusion “so clear to our minds as hardly to admit of argument.” Employing the same name, the court dryly observed, “would have the effect of confusing the minds and misleading many members of The Methodist Church, who are necessarily not skilled in ecclesiastical law.” Confusion would extend to property titles, contributions and bequests.

Whether PECUSA, Inc. is the pickax or the case knife is not really the issue — is it part of the Episcopal Church or not? If so, let it have the charity and courage to do its work under a plain identity, as does the Episcopal Synod of America. If not, then Godspeed and let it find another name. □

Francis Helminski practices law in Rochester, Minn., and is a vice-chancellor of the Diocese of Minnesota.

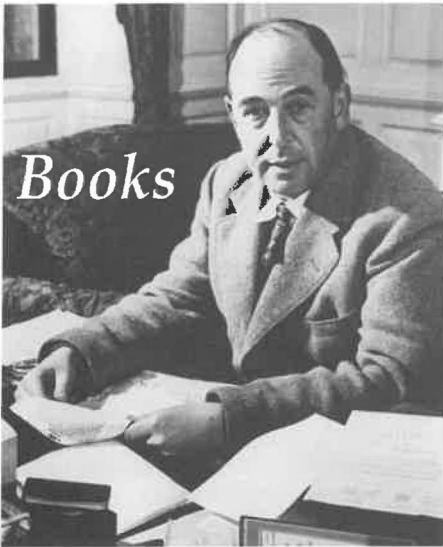
They're the Church of the Future

...and they're part of the Church of Now. You need a way of reaching them that doesn't make you feel foolish and won't make them feel bored.

The Journey to Adulthood, a complete program for 11- to 17-year-olds, can help them find their place in the church and Christ's place in them. Call us for a sample diskette.

800-941-2218

LeaderResources
 38 Mulberry St., Box 302
 Leeds, MA 01053 413-582-1860
 info@LeaderResources.com



Competent Overview

C. S. LEWIS

Christian and Storyteller
By Beatrice Gormley
Eerdmans. Pp. 182.

\$15.00 hardcover, \$8.00 paper

C.S. Lewis was born Nov. 29, 1898, and as one of the events commemorating his centennial, Eerdmans has published a new biography in its "Men of Spirit" series of Books for Young Readers. This biography should appeal to all young lovers of Narnia, but is well enough written that older readers desiring a fresh, competent, informative and accurate overview of C. S. Lewis will enjoy it, too.

Beatrice Gormley, herself an author of popular books for children, attributes to Lewis and his *Surprised by Joy* her adult conversion to Christianity. Further, she was originally inspired to begin writing fantasy novels for children by his Narnia books.

Drawing mostly on original sources, Gormley has interwoven the chronological events and relationships of Lewis' life with his concurrent writing to create an endearing portrait of the man. Since the book is aimed at young people, the biography is rich in references to the Narnia books, but she has also depended heavily on *Surprised by Joy*, and has referred to many of his other books as well. Her discussion from the perspective of his life, of the novel he considered his best, *Till We Have Faces*, is especially perceptive.

Family, friends, Mrs. Moore, and Lewis' marriage to Joy Davidman, are all dealt with tastefully but honestly.

Helen D. Hobbs
Salem, Ind.

Help Shape Young Lives

The Navy is a place where you can assist in the spiritual and moral development of young men and women.

As a Protestant Chaplain in the Navy, you will be offered unparalleled opportunities to serve God and country while ministering to people in diverse and dynamic settings.

Your numerous benefits include:

- medical and dental care provided - also available to family members on a space-available basis;
- 30 days of vacation with pay earned each year;
- comprehensive retirement program;
- low-cost life insurance;
- tax-free allowances for housing and food;
- opportunity for world travel.

For information on how to join the Navy Chaplain Corps, call 1-800-USA-NAVY (Operator #113), or visit the Navy's Internet web site www.navyjobs.com

In Puerto Rico, call toll-free 1-800-872-6289.

NAVY
LET THE JOURNEY BEGIN

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/>

VESPERS OF THE DEAD

For Public or Private Devotions

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

Ecumenical Summer Seminar in PRAGUE

JULY 27-AUG. 6, 1998
In Brand-New Facilities of the
Intl. Baptist Seminary, moved from Zurich

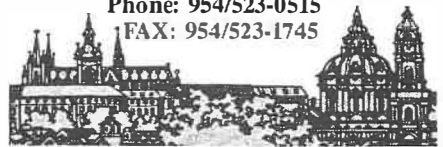
A value-priced
EXCITING NEW VENTURE!

Another Unique Event From:
INTERNATIONAL SEMINARS

900 S.E. 6th Court,
Ft. LAUDERDALE FL 33301

Phone: 954/523-0515

FAX: 954/523-1745



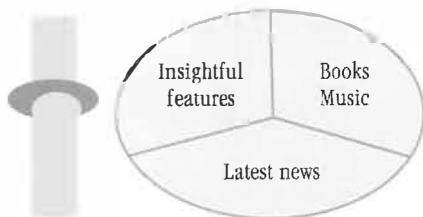
It's like getting 3 issues FREE

Introduce your parishioners to The Living Church through a bundle plan. For example, order 10 issues each week for one year and save more than 24% off the regular subscription price. That's like getting **3 FREE issues** per week! Payment plans and options available. Contact our circulation department for details (414) 276-5420.



When you need something a little more
substantial.

The Living Church



Dig in

See what you're missing.



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

Name _____

Address _____

City _____

State _____ Zip _____

Phone _____

Check VISA or MasterCard Bill me

Card# _____

Exp. date _____

Signature _____

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

\$15 Foreign postage

For a sample copy call 414-276-5420

Gift subscriptions also available

A3198

Sharps, Flats & Naturals

Music From St. Clement's

By R. ALAN KIMBROUGH

THE ROMANTIC MASS
Choral Works by Rheinberger
and Brahms

MUSIC OF TOMÁS LUIS
DE VICTORIA

St. Clement's Choir, Philadelphia
Peter Richard Conte, Director
Dorian Discovery



The choirs of major Episcopal churches in this country have long maintained the rich repertory of Anglican music and added enormously to that tradition with the work of important American composers. The choirs of prominent Anglo-Catholic parishes have historically endeavored to incorporate into that tradition the music of the continental church.

Two recent releases from the choir of one of the most prominent of such parishes — St. Clement's, Philadelphia — exquisitely display two lush strands of that music: late 19th-century masses and motets by Joseph Rheinberger (1839-1901) and Johannes Brahms (1833-1897) and a generous sampling of late Renaissance masses and motets by Tomás Luis de Victoria (1548-1611). Under the direction of Peter Richard Conte, choirmaster and organist at St. Clement's since 1991, the small professional choir meets the demands of both styles with admirable clarity and grace.

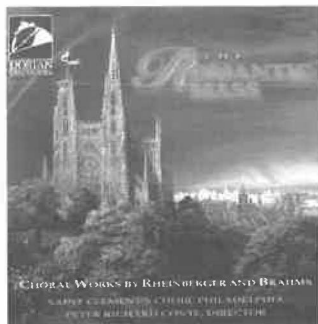
The music of "The Romantic Mass" may be the less familiar of the two. Rheinberger, the conservative Munich-based organist, choirmaster and composer, is represented by his *Cantus Missae*, Opus 109 (his only Mass for double choir, composed in 1878), "Omnes de Saba," "Drei geistliche Gesänge" (Op. 69), and the "Ave Maria" he attached to Op. 172, a late Mass for men's voices, organ, and wind instruments. Brahms's motets are surely more familiar, especially the "Laß dich nur nichts nicht dauren mit Trauren" (Op. 30), which closes this collection. The much later (1889) Three Motets, Op. 110

— "Ich aber bin elend," "Ach, arme Welt," and "Wenn wir in hochsten Noten sein" — are perhaps somewhat less so, despite the abundance of Brahms performances in 1997, the anniversary year of his death. Least familiar is surely Brahms's 1856 *Missa Canonica*, apparently never performed in his lifetime. The work, which includes only a Kyrie, Sanctus, Benedictus, and Agnus Dei, shows Brahms's careful early contrapuntal work. Throughout the collection, the album demonstrates the unwavering control St. Clement's choir has over the shaping of melodic line, complicated chromaticism in the harmonic texture, and clarity of diction, both Latin and German.

The companion collection shows the same control in the much earlier polyphony of the most famous Spanish Renaissance composer, Victoria. Heavily influenced by Palestrina (and Palestrina's successor at the Collegium Romanum in Rome), Victoria produced a wealth of motets and Masses whose expressive appeal has proved eminently enduring. This collection includes his double choir setting of "Ave Maria," a "Vidi aquam," and two of his companion motets and Mass settings: those based on "Laetatus sum" and on "Ascendens Christus in altum."

Elinor Adams Armsby's helpful notes explain Victoria's "parody" technique (using one polyphonic composition as the basis for a second); the first of the two masses is based on Victoria's 12-voice setting of the much-loved psalm "I was glad when they said unto me"; the second on an SSATB Ascension motet. For those who know and love Victoria's more famous such works — particularly "O magnum mysterium" and "O quam gloriosum" — these will be very welcome additions.

R. Alan Kimbrough is organist-choirmaster at Christ Church, Dayton, Ohio



People and Places

Appointments

The Rev. **David Affleck** is rector of St. Luke's, Box 627, Woodland, CA 95695.

The Rev. Canon **Ian L. Bockus** is honorary canon of the Cathedral Church of St. Luke, Portland, ME.

The Rev. **Stanley E. Corklin** is rector of St. Matthew's, Box 276, Enosburg Falls, VT 05450.

Antoine Frederick is youth minister of the Diocese of Pennsylvania.

The Rev. **David H. Miller** is rector of St. John's, 40 N Cram, Petaluma, CA 94952.

The Rev. **Francoise G. Ray** is rector of St. Peter's, 306 W Euclid St., Pittsburg, KS 66762.

The Rev. **Charles Schneider** is administrative assistant to the Bishop of Western Kansas, Box 2507, Salina, KS 67402.

The Rev. **Andrew L. Sloane** is rector of St. Paul's, 2430 K St., NW, Washington, DC 20037.

The Very Rev. **John Smylie** is dean of the Cathedral of St. John the Evangelist, 127 E 12th Ave., Spokane, WA 99202.

The Rt. Rev. **Furman C. Stough** is interim dean of St. Mary's Cathedral, 692 Poplar Ave., Memphis, TN 38105.

The Rev. **Charles Virga** is rector of St. Luke's, 201 Washington Ave., Chelsea, MA 02150.

The Rev. Canon **Charles M. Vogt** is honorary canon of the Cathedral Church of St. Mark, Minneapolis, MN.

Ordinations

Priests

Alabama — **Timothy S. Holder**, priest-in-charge of Grace Church, 5712 First Ave. N, Birmingham, AL 35212; **Richmond R. Webster**, curate, St. John's, 113 Madison Ave., Montgomery, AL 36104.

Northern Indiana — **Mary Katherine Schroeder**, assistant, St. Michael and All Angels, 2117 E Jefferson Blvd., South Bend, IN 46601.

Retirement

The Rev. **Sam A. Tomlinson**, as rector of St. James', Port Gibson, MS.

Deaths

The Rev. **Benjamin A. English**, deputy to the ordinary for ministry and dean of the Bishop's School in the Diocese of Western Louisiana, died Jan. 6 in Charleston, SC, while visiting his son. He was 71.

Fr. English was born in Powersville, GA. He graduated from Mercer College and also received degrees from Virginia Theological Seminary and the University of the South. He was ordained deacon in 1956 and priest in 1957. He was curate at Grace Church, Cairo, GA, and St. Thomas', Thomasville, GA, from 1956 to 1958, and rector there 1958-63. He was rector of St. Timothy's, Alexandria, LA, 1964-73, rector of Good Shepherd, Lake Charles, LA, 1973-81, and rector of Christ Church, St. Joseph, LA, 1982-91. He assumed the diocesan positions in 1992. He is

survived by two daughters, Margaret Donald English of Miami, FL, and Ann Lamar English, of Excelsior, MN, a son, Benjamin Jr., Charleston, SC, two sisters and one grandchild.

The Rev. **Richard Archer Taylor**, 68, retired priest of the Diocese of Minnesota, died Dec. 21 in Owatonna, MN.

He was a native of Brockton, MA, and a graduate of Michigan State University and Episcopal Theological School. Following ordination in 1962, he was priest-in-charge, then rector of St. George's, Maynard, MA, 1962-72. He became rector of Christ Church, Red Wing, MN, in 1972, and remained there until 1983. He was rector of St. Paul's, Owatonna, from 1972 until his retirement in 1994. He was a deputy to General Convention in Massachusetts, and was a member of the standing committee and chair of the commission on ministry in Minnesota. Fr. Taylor is survived by his wife, Mary Jane, two sons, a daughter, three grandchildren, a brother and a sister.

The Rev. **Charles Garland Rice, Jr.**, retired priest of the Diocese of Albany, died Jan. 11, his 81st birthday, in Greenville, NY.

Fr. Rice was born in Brooklyn, NY, attended the College of St. Rose, SUNY-Buffalo and General Theological Seminary, and received a BA degree from Empire State College. He was ordained deacon and priest in 1959, and became canon chancellor of St. Paul's Cathedral, serving there until 1976. He was rector of Calvary, Cairo, Trinity, Ashland, and Gloria Dei, Palenville, NY, from 1976 until he retired in 1989. He also edited the diocesan newspaper in Albany for a time. He was a former national chaplain to the American Legion, and also served on the standing committee and as a deputy to General Convention.

The Rev. **James Arthur Reed**, 65, a non-parochial priest of the Diocese of Albany, died Jan. 11 in Syracuse, NY.

A native of Valley Park, MO, Fr. Reed was a graduate of Central Missouri State College and attended Episcopal Theological Seminary of the Southwest. He was ordained to the diaconate in 1961 and the priesthood in 1962. He was vicar of St. James', Milton, OR, 1961-65; vicar of St. Michael's, Condon, OR, 1964-65; priest-in-charge of St. James', Pulaski, and Grace, Mexico, NY, 1966-69; rector of St. Paul's, Waddington, and Christ Church, Morristown, 1970-73, and vicar of Trinity, Morley, NY, 1970-73 and 1976-77. He had been involved in interim and supply ministry in recent years. He is survived by two children.

Next Week ...

Parish Administration

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.

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, Lectionary Index, membership & contributions, Revised Common Lectionary. For DOS, Windows, Macintosh, CDROM. **Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751; (970) 522-3184. EMail: ssministry@aol.com Internet: http://members.aol.com/ssministry**

EDUCATION

FOUNDATION HOUSE/OXFORD and Graduate Theological Foundation/USA, offering Oxford Foundation Fellowships for short-term residence. Research degrees by thesis and examination. Residential degrees by coursework and supervised thesis (Oxford/Rome/USA). **Regent of Studies, Foundation House/Oxford or Registrar/GTF/USA. (800) 423-5983; FAX (219) 935-8480; E-mail: gtf@skyenet.net**

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

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 to love 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.**

YOUTH MINISTER: One day per week ministry on Sundays only. Share in liturgical life of inter-generational parish in Sun City, AZ. Priest with special interest in younger members, children, family and youth programming, counseling, retreats, V.B.S., outreach to young families in community. Phone (602) 972-1109.

(Continued on next page)



Classifieds



POSITIONS OFFERED

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.**

ASSISTANT TO RECTOR FOR YOUTH AND EVANGELISM. Seeking an energetic clergyperson who has a deep faith and a demonstrated love for youth and young adults. Youth program is extensive, well-funded, and has a broad community involvement. Young adult ministry is to be created. Assistant will also serve as staff person to evangelism ministry, to assist in shaping and oversight of that ministry. Multiple staff; lots of volunteer assistance. Assistant participates fully in liturgical and pastoral life of parish, but primary focus is on youth program. This full-time position opens in mid-1998. For further information FAX cover letter and resume to: **Rector, Christ Church, Grosse Pointe, MI FAX (313) 885-7019.**

ARE YOU WILLING TO BE CHALLENGED? St. Barnabas Episcopal Church is a small parish that wants to grow dramatically both in spirit and in numbers in the coming decade. With the full support of the diocese, we are seeking a rector who possesses the energy and the vision to lead us in this leap of faith. A proven background in church building is required. The candidate's other strengths would be in Christian education, youth ministry, pastoral care, preaching and liturgy. We are located in a university town in eastern Pennsylvania and are approximately a one hour drive NE of Philadelphia and two hours SW of New York City. If this sounds as if it could be your calling, please respond to: **Tom Murray, 357 E. Main St., Kutztown, PA 19530** or telephone at **(610) 683-6196** to receive a parish profile and ministry description.

DIRECTOR OF CHRISTIAN EDUCATION NEEDED—St. Matthew's Episcopal Church, Darlington, SC. Full-time needed for all ages above 5 years. Call for job description, any additional information at **(803) 665-0411.** Ask for Stewart, or call our church office at **(803) 393-4112** and ask for Fr. Gough.

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.**

ORGANIST/MUSIC DIRECTOR sought by Episcopal church. Half-time position. Familiarity with Anglican musical traditions essential. Send resume and tape to: **Parish Administrator, St. Margaret's Episcopal Church, 1830 Connecticut Ave., NW, Washington, DC 20009.**

CURATE POSITION: Historic St. Luke's Church, Germantown. Vibrant Anglo-Catholic parish in Philadelphia. Committed to growth, community outreach and Christian nurture and development. Along with full participation in the ordained ministry of the church, primary responsibilities will include design, implementing and coordinating community outreach ministry to neighborhood and city. Salary range with full benefits commensurate with experience. Please send resume and CDO profile to: **The Rev. Canon H. Gregory Smith, St. Luke's Church, 5421 Germantown Ave., Philadelphia, PA 19144.**

POSITIONS OFFERED

MINISTER OF MUSIC, part-time, St. James's Episcopal Church in Goshen. St. James's is seeking an experienced organist/choir director responsible for an adult choir, Sunday worship and Holy Days. Availability for weddings and funerals also important. Work directly with the rector to serve the liturgical and spiritual needs of parishioners. Music is an integral part of our community's worship. Salary dependent upon qualifications. Send resume to: **St. James's Church, 1 St. James's Pl., Goshen, NY 10924.**

ARE YOU A GREAT PREACHER? St. Andrew's Church in Vestal, NY, is searching for a new rector. Our committed lay leadership and vibrant congregation worship in a contemporary building with spacious grounds. We seek to strengthen our education programs, develop youth ministry, continue in our renewal movement and increase in membership. Our next rector needs to be a superb preacher; someone who can make the scriptures touch our daily life. If you have a good sense of humor, a nice smile and can bring some diversity to our worship, we'd love to hear from you. Please respond promptly with letter, CDO profile and resume to: **Kathleen D. McDaniel, Diocese of Central New York, 310 Montgomery St., Syracuse, NY 13202. FAX (315) 474-6596.**

HISTORIC ANGLICO-CATHOLIC PARISH, affiliated with ESA, seeks retired bi-vocational or otherwise independent priest to share pastoral, liturgical and teaching ministries as part-time curate. Contact: **Fr. Warren Tanghe, Church of Our Saviour, 1068 N. Highland Ave., Atlanta, GA 30306.**

YOUTH MINISTER. Full-time youth minister wanted for growing parish in resort/retirement community. Send letter of interest and resume to: **The Rev. C. Alex Barron, Jr., 3000 N. Kings Highway, Myrtle Beach, SC 29577.**

ST. LUKE'S CHURCH, Baton Rouge, LA, seeks full-time rector. This unique 1,800-member family-oriented suburban parish has strong Eucharistic centered Anglo-Catholic tradition supported by multiple clergy. We are committed to quality programs in Christian ed, youth, music and 50+ other ministries, including a successful day school (preschool-5th grade) and extended day care. Our rector should possess abilities as a teacher, preacher, liturgist, stewardship leader and administrator. Send resume and CDO profile to: **Dr. David Ritter, St. Luke's Church, 8833 Goodwood Blvd., Baton Rouge, LA 70806-7995.**

ASSISTANT RECTOR with primary responsibility for youth and to share all other areas of pastoral ministry in a large, active parish south of Philadelphia, PA. We seek a young, energetic, detail-minded priest with good communication skills to complete our ministry team. Send resume and CDO profile to: **The Rev. Michael W. Newman, Christ Church, P.O. Box 147, Ridley Park, PA 19078.**

DIRECTOR OF DISCIPLESHIP MINISTRIES—Trinity Church, Vero Beach, FL, is seeking a full-time Director of Discipleship Ministries to provide oversight and support for the parish's total educational ministry. This large multi-staff parish provides a wide range of activities for children, youth and adults, with an average Sunday morning church school attendance for all ages of about 120. The paid staff includes a Director of Student Ministries, Child Care Coordinator and several clergy involved in teaching and leading various groups within the parish. Applicants should have formal training in Christian education and experience in organizing and coordinating educational ministries. The position involved recruitment, training and supervision of volunteers, and administrative leadership and support for church school, related activities and special events. Compensation package is competitive and includes pension (after one year), health insurance and vacation. Send letter of application and resume to: **Alex Ross, Chairman, DDM Search Committee, Trinity Episcopal Church, 2365 Pine Ave., Vero Beach, FL 32960.** For additional information call Trinity at **(561) 567-1146.**

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.**

SERVICES OFFERED

ANTIQUÉ CHURCH SILVER and metal work supplied. English and European. Special items sourced on request. Call: **E. Van Dyck, London 011 44 171 222 7169.**

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

CELTIC PILGRIMAGES 1998. 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) 725-6425; FAX (212) 779-4009.**

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.**

WANTED

OUT OF PRINT BCP/RSV combination sought: personal size edition; prefer black or red in good condition; free of markings. Contact: **The Rev. J. F. Montgomery (407) 668-4108.**

Rates

Classifieds

Frequency	1-2x	3-12x	13-25x	26x+
Rate per word	\$0.52	\$0.47	\$0.44	\$0.42
<i>minimum rate</i>	<i>\$4.50</i>			

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 92936, Milwaukee, WI 53202-0936

Fax 414-276-7483

Email livngchrch@aol.com

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).

Benediction

SAM

Members of our parish take Sunday breakfast to a number of people, some poor, some elderly, some shut-in or sick. One of the recipients is an older man, living in public housing — call him Sam. Until recently, Sam made extra money picking up aluminum cans and selling them. Now he can't get out of the house and lives on \$610 a month Social Security.

The other day, Sam called a parishioner to thank her for the breakfast the church had been bringing.

"No one has ever done anything like this for me before," he said. "I want to do something back. I want to tithe to the church. Ya'll come by this afternoon and pick it up."

The parishioner and her husband went to Sam's apartment. "Now here's a check for \$61," he told them. "My Social Security check is for \$610; that's right, isn't it?"

They tried to get him to keep the money or write a check for less, but he insisted on tithing what he had.

Love given, love received, love returned. That's what life as a Christian community is all about — offering love out of gratitude for what we are given, receiving love from those offering, returning that love when we can, from our grateful hearts.

I look around at all I want, all I have, all I think I need for myself and my family. I look at how I spend my money and how little, really, I offer back to God. Then I think about Sam, his Social Security check, his gratitude, and his \$61.

I try not to be ashamed.

*(The Rev.) Bob Henderson
Eufala, Ala.*

Lent Church Directory

Scottsdale, AZ

ST. ANTHONY ON THE DESERT 12990 E. Shea Blvd.
(602) 451-0860; FAX (602) 451-4413 Across from the Mayo Clinic
The Rev. Gerald Anderson, r; the Rev. Dan Schoonmaker, c;
the Rev. Harlan Welsh, ass't; the Rev. Jack Eales, ass't
Sun H Eu 7:30, 9, 11; Wed 12 H Eu & Healing; Thurs 9:30 H Eu

San Diego, CA

GOOD SAMARITAN 4321 Eastgate Mall, 92121
The Rev. Wayne F. Sanders, r; the Rev. Caroline S. Diamond,
assoc (619) 458-1501
Sun H Eu 8 & 10. Tues Dr. Creasy Bible Study 10-12 noon & 7-9

Yucaipa, CA

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

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

Ponte Vedra Beach, FL

CHRIST CHURCH (904) 285-6127
400 San Juan Dr.
Sat 5:30; Sun 7:45, 9, 11, 5:30. Wed 7, 11, 6

Sarasota, FL

CHURCH OF THE REDEEMER 222 S. Palm Ave. 34236
The Rev. Fredrick A. Robinson, r; the Rev. Richard C. Marsden,
the Rev. John Porter, the Rev. Ferdinand Saunders, the
Rev. Jack Bowling, the Rev. Orley Swartzentruber, ass'ts
Tel. (941) 955-4263; FAX (941) 365-1379
Sun Masses 7:30 (Low) 9 & 11 (Choral). Wkdys 10; Wed 7:30
& Thurs 5:30

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

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.

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

Limestone Township, IL (Peoria)

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

Riverside, IL (Chicago West Suburban)

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

Indianapolis, IN

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

Blue Rapids, KS

ST. MARK'S 606 Lincoln
Fr. Dan Northway, M.D.
Sun SS 10; H Eu 10:30

Baton Rouge, LA

ST. ALBAN'S CHAPEL—LSU Dalrymple & Highland
The Rev. Patrick L. Smith, interim chap
Sun 10:30, 6; Wed 11:45

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)

Boston, MA

ADVENT 30 Brimmer St.
The Rev. Dr. Richard Cornish Martin (617) 523-2377
Sun Masses: 8 (Low), 9 (Sung), 11 (Sol), MP 7:30. Daily: MP
7, Mass 7:30, EP 5:30 (ex Sat MP 8:30, Mass 9)

Newtonville, MA

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

Minneapolis, MN

ST. LUKE'S PARISH 46th and Colfax, S.
The Rev. Frank Wilson, r; the Rev. Alan Grant, the Rev. Ed
Barnett, assoc
Sun HC 8:30 & 10:30. Thurs HC 7

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

(Continued on next page)

Lent Church Directory

St. Louis, MO

ALL SAINTS' 5010 Terry at King Highway
Sun 7:30 HC, 8:50 CS, 10 HC. Child Friendly, Aged Caring
(314) 367-2314; FAX (314) 367-8781

Biloxi, MS

REDEEMER Bellman & Hwy 90 (228) 436-3123
The Rev. Harold F. Roberts, r
Sun Masses 7:30 (Eu), 9:15 (Family), 11 (Sol). Wed 6 Cont. & Healing. Fri 7:30 (Requiem)

Kitty Hawk, NC (Outer Banks)

ALL SAINTS' Hwy 158 MP 1
Located temp. at Kitty Hawk Elem.
The Rev. Margaret S. Shepard (919) 261-6674
Sun 8 & 9:30

Newark, NJ

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

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

Hoosick Falls, NY

ST. MARK'S 70 Main St.
Sun Eu 7:15 & 9:30. Daily Eu 6:45, MP 7:15, EP 5:15

Marcellus, NY (West of Syracuse)

ST. JOHN'S 15 Orange St. (315) 673-2500
The Rev. Ralph D. Locke, v
Sun 8 & 10, H Eu Rite I & II. Youth Group—Sun.—Dir. C. Schofield

New York, NY

CHURCH OF THE HEAVENLY REST 5th Ave. @ 90th St.
The Revs. James L. Burns, r; Philippa A. Turner, Steven E. Woolley, assoc (212) 289-3400
H Eu Sun 8 & 10:30; Wed 6:30. Christian Ed all ages Sun 9:15

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, ass't
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The 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
For Special Programs: www.trinitywallstreet.org

ST. PAUL'S Broadway at Fulton (212) 602-0800
Sun H Eu 8

ST. THOMAS 5th Ave. & 53rd St.
The Rev. Andrew C. Mead, r
Sun Eu 8, 9, 11, Choral Ev 4. Wkdays MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30. Choral Eu Wed 12:10. Sat Eu 10:30

Poughkeepsie, NY

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

Ardmore, PA

ST. GEORGE'S Ardmore Ave. & Darby Rd. in Haverford
The Rev. William Duffey, Ed.D., r; the Rev. Frederick Erickson, Ph.D., d (610) 642-3500
Sun Eu 8 (Rite I) & 10 (Cho Rite II with int). Midweek Masses Tues 9:30, Thurs with HU 7 and all HDs @ time anno. MP 9 & EP 6 Tues-Fri. Sun adult catechumenate and Bible classes with child care 9:15, Ch S 10, YPF 5; Wed contemplative prayer study group 7:30; Sat youth confirmation ed 11. Quiet Day with CSM Sister, March 7. Phone for other events

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

S. CLEMENT'S, Shrine of Our Lady of Clemency 20th and Cherry Sts. (215) 563-1876
The Rev. Canon Barry E.B. Swain, r

Sun Masses 8, 9:15 & 11 (High); Matins 7:30; Sol Ev Novena & B 4. [June through Sept: 8, 10 (High), Ev & Novena 5:30] Daily: Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

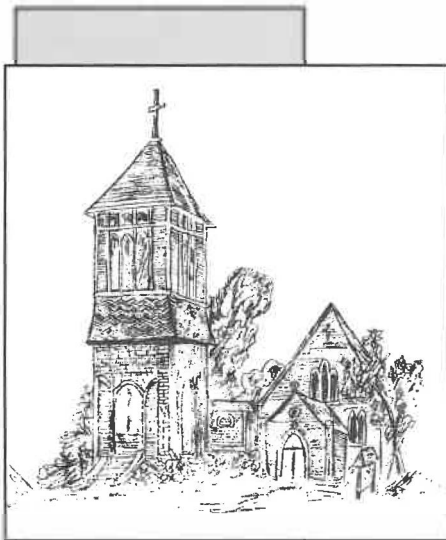
ST. LUKE'S, Germantown 5421 Germantown Ave.
The Rev. Canon H. Gregory Smith, r

Sun Masses 7:30 (Low), 10 (Sol). Daily Masses Tues, Wed, Fri 7; Mon Thurs, Sat 9:30

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. 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



Church of the Redeemer
Biloxi, Miss.

Pittsburgh, PA (Cont'd.)

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

Selinsgrove, PA

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

Whitehall, PA (North of Allentown)

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

Corpus Christi, TX

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

Dallas, TX

INCARNATION 3966 McKinney Ave.
The Rev. Larry P. Smith r; The Rev. Frederick C. Philputt v; the Rev. George R. Collins; 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

San Antonio, TX

ST. LUKE'S 11 St. Luke's Ln. across from Olmos Park
The Rev. Wm. K. Christian III, r (210) 828-6425
The Rev. Omar Pitman, Jr.; the Rev. G. Patterson Connell, asst
Sun Eu 7:45, 9, 11:15, 6; Sun Sch 10:15. Wed Eu 10 & 5:30, Supper 6, Classes 7:15. Thurs Eu 7

Chesapeake, VA

ST. BRIDE'S 621 Sparrow Rd.
The Rev. Michael J. Godderz, SSC (757) 420-7033
Masses: Sun 8 Low; 10:15 Solemn High, Daily as anno

Milwaukee, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
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

San Miguel de Allende

GTO Mexico

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

Encourage attendance among your
parishioners and those traveling.

Invest in a Church
Directory listing.