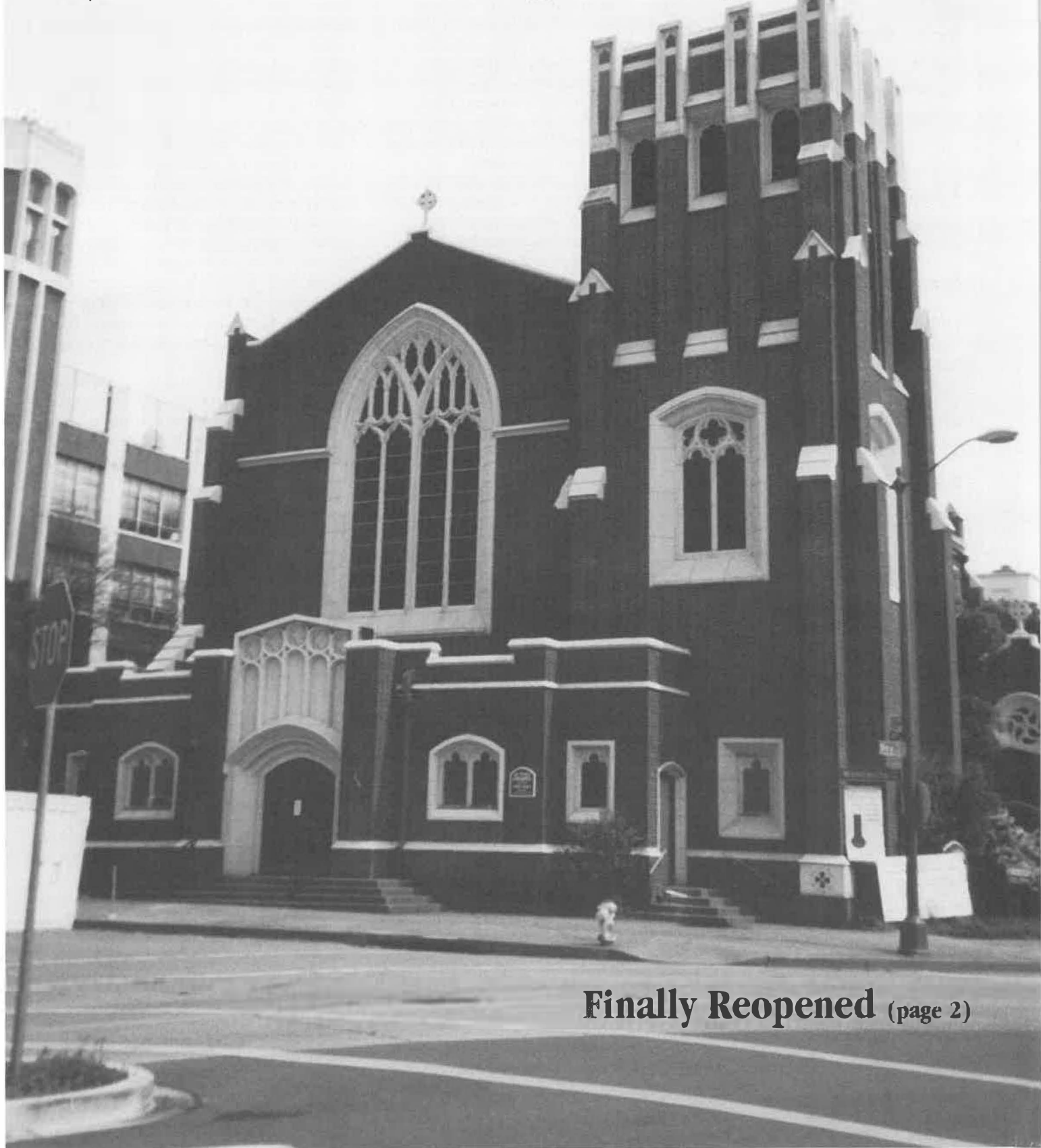


The Living Church

May 3, 1998 / \$1.50

The Magazine for Episcopalians



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On the cover

The people of St. Paul's, Oakland, Calif., once again may worship in their historic building, which was closed in 1989, when aftershocks from an earthquake brought down the ceiling bricks. While repairs were estimated initially at \$50,000, the cost soared to \$1 million to meet city requirements for "retrofitting" and accessibility.

Quote of the Week

The Rt. Rev. Samir Kafity, Bishop of Jerusalem, on the declining number of Christians in Jerusalem: "We have more Christian monuments and churches than we have Christians."

In This Corner

SPCK Turns 300

In this country, we still make a big deal when a church or a church-related institution celebrates a major anniversary. One hundred years? That's worth celebrating. This magazine gets notices almost every week of some church celebrating its 100th or 125th or 150th anniversary. A few even hit 200. But 300? That's another matter. That's the milestone being observed this year by the Society for Promoting Christian Knowledge (SPCK), the longest-established Anglican missionary society, which has had a strong presence in this country.

SPCK was formed in 1698 when Thomas Bray, an Anglican priest, was about to leave England for Maryland on behalf of the Bishop of London. Four of his friends met with him to prepare for the departure, and resolved to form a society to ensure that the good works with which he was involved could continue in his absence. Those founders' primary concern was to "counteract the growth of vice and immorality," which they ascribed to "gross ignorance of the principles of the Christian religion." Thomas Bray stayed in England for only a few months, but the society has remained active to this day.

I first encountered SPCK on a trip to England some 15 years ago when my wife and I wandered into an SPCK bookshop in Salisbury. It was one of 33 bookshops the society maintains in England and Wales.

I've discovered more on other trips to the U.K. and have probably spent more money there than I should have.

SPCK's original emphasis on building up the local church continues to this day, with ministries of Christian communication and education top priorities. It has provided prayer books and hymn books in many languages to congregations and institutions. Grants have endowed bishops and churches all over the world. Literature published by SPCK describes its current worldwide ministry as falling into three areas: training tomorrow's leaders, worship and liturgy and encouraging the development of indigenous Christian communications. SPCK is active in this country, maintaining headquarters in Sewanee, Tenn., representatives in 26 dioceses. In 1997, SPCK/USA provided gifts of nearly \$200,000 to ministries in all parts of the world, from Russian seminarians, to a summer camp in Cuba to an Indian school in Idaho.

Two major events mark this tercentenary. A service of thanksgiving and rededication was held in London in March, and a Eucharist to honor SPCK will be celebrated Nov. 15 at Washington National Cathedral.

Heartiest congratulations to SPCK. May it continue to be effective in spreading the gospel throughout the world.

David Kalvelage, editor

Sunday's Readings

Obedience Brings the Promise

4 Easter: Acts 13:15-16, 26-33(34-39) or Num. 27:12-23; Ps. 100; Rev. 7:9-17 or Acts 13:15-16, 26-33(34-39); John 10:22-30

The readings appointed for this Sunday call our attention to the implications of our membership in Christ's body. We who have been chosen are called, above all else, to live in radical obedience to God's will.

Obedience, as demonstrated in the earthly ministry of Jesus, entails announcing by word and action the imminence of the kingdom. As the first disciples were admonished to bear witness through their works, and as Paul and Barnabas freely shared their words of exhortation, so we today are committed by our baptismal covenant to proclaim the good news. And faithfulness as personified in Christ can have no limits, for even when

it results in our condemnation and rejection by others we're bound by it even unto death. So just as followers of the Shepherd throughout history have endured persecution and martyrdom, we today must constantly be ready to do the same.

Faithful membership in Christ's body, however, brings great promise in addition to responsibility. As we're totally and unwaveringly committed to God's will, we pass through the tribulation of death with a Savior who has stripped it of power. Our death then becomes our birth into God's own kingdom, where we shall hunger and thirst no more, but be nourished by springs of living water.

Obedient membership in Christ's body on earth brings the promise of citizenship in the kingdom.

The Value of Visiting the Flock

The article, "Visiting the Flock" by Elizabeth Davidson [TLC, March 15] brought back many memories. When I was assigned to a mission congregation in 1957, I was instructed by my bishop to make a minimum of 60 calls a month — on average, two or more calls a day. In addition, he required a monthly progress report. Mornings were spent in parish administration, and afternoons were devoted to visiting.

Since ours was the only Episcopal church in the county, I was on the road a great deal, returning home late in the evening. This was no problem because I was single and I had been trained to believe that ministry was my most important responsibility.

What came from all this was a rich relationship with people. Furthermore, I was able to minister effectively, often over tea or coffee or at a Sunday dinner. Visiting proved also a means for discussing concerns with members of the mission committee, one to one . . . invaluable not only in reaching decisions but in avoiding conflicts.

As far as I know, no one ever felt intimidated by my visits. There were no jealous husbands, but there was an awareness of community and concern.

Many clergy today are fearful of visiting in homes unless there is a crisis. Office visits mandate that doors be kept ajar, and there is even apprehension when someone requests the sacrament of reconciliation.

Can it be that we, as clergy, have changed so much over the years that we are no longer trusted, or are we victims of a society that has lost faith even in those who are committed to serve others in the name of Christ?

*(The Rev. Canon) Grant S. Carey
Trinity Cathedral
Sacramento, Calif.*

It's a Threat

Has our church looked at what is happening to the people who are turning away because we do not seem to care for them? I have a particular problem that I was not prepared for as a seminary graduate, and I welcome comments and concerns.

I was not prepared for this problem, as I was always able to turn to my family

with the comfortable knowledge that they were well grounded in their church and theology. My father, who died nearly two years ago, was a priest of this church. When my sister got a divorce a few years ago, she was influenced by a friend to

attend a United Pentecostal Church in the South. She asked her rector and my father if this was OK. The reply from both of them was "Maybe it would help her." I was up in arms over this. I was hurt when my sister's boys told my ailing dad that he

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Letters

would not go to heaven because he did not believe as they did. My sister did not move to correct this. She even stated upon his death that if he believed as they did he would be alive.

Upon my father's death, things got worse. Two months after my dad died my mom was "re-baptized" in the Pentecostal Church. She felt the Episcopal Church let her and my father down. I was and still am in shock! I have heard a denial of the Trinity. I have heard from the pastor of this church that he couldn't care less that she was an Episcopal clergy wife, that waiting a year to be re-baptized was not biblical. "They were converted and baptized." Why wait? I was then asked if I was a Christian . . . and told I was not because I did not speak in tongues!

My question is where do we turn for help? I would like my mom back. She will not believe that this is wrong. What hurts the most is that she believes my father would have gone over to this. I feel there is brain washing in that church and it is a danger. I need help and I do not know

where to turn. Are we preparing our clergy for this threat?

*Earl T. Williams, Jr.
North Haven, Conn.*

For Mature Audiences

Readers of "Good Friday for Children" [TLC, April 5] should be warned that whereas the teaching method is admirable, the subject of the crucifixion should not be taught to young children.

The limited religious thinking ability of children puts the crucifixion, with all the complex forces of evil and hatred involved in it, theologically beyond the comprehension of children younger than teenagers.

The result is simply exposure to the tragic story of a killing, which may trouble the children and lock them in on a trivialized, inadequate understanding of the crucifixion for years to come, possibly for a lifetime.

Teaching the crucifixion as a celebration of a shepherd giving his life for the

The Living Church

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and the views of Episcopalians, since 1878*

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Volume 214 • Number 18

Letters

sheep is vastly more appropriate.

*(The Rev.) David H. Fenton
Eugene, Ore.*

On Target

Canon Martin's well-written article, "The Incredible Shrinking Church" [TLC, April 5] pointed clearly at one of the greatest and most pervasive problems of our society. I've seen it over and over again in my years in academia: Let one person be appointed as a temporary advisor to the president; in six months or less his position will be permanent and he will have a staff of 40.

It took courage to speak out as Canon Martin did.

*Thomas M. Myers
Greeley, Colo.*

'Relevancy'

Initially I had no particular wish to respond to a letter by Nicholas T. Molnar [TLC, April 19], but the writer raised a question in my mind that demands an answer:

What must the institutional Episcopal Church yet do to meet Mr. Molnar's standard of "relevancy" short of beginning merger discussions with the Unitarian-Universalist Association?

*(The Rev.) David Apker, deacon
Oconomowoc, Wis.*

A Fourth Leg

I read with interest the editorial, "Overlooking Tradition" [TLC, March 22]. I too have talked with some who want to add a fourth leg, experience, to Hooker's (was it?) three-legged stool of scripture, reason and tradition. Experience seems to me to be included in the last of the three legs. What is tradition but seasoned experience, crystallized (to use another image) by the passage of time?

I suppose you could add as many legs as you want to a stool, but it needs only three to stand up.

*Freeman Keith
Lancaster, N.H.*

Spirit Lacking

The spirit described by Fr. Little [TLC, March 29] is sadly lacking in our church right now. His article about a year ago had a good effect at General Convention, and I hope that the present one will also be heard. I try to support the same approach

as much as I can, especially in the convention of the Diocese of Chicago (which might get really "interesting" as we approach electing a bishop).

I especially appreciated his mentioning a point which I find particularly painful. To the extent that one can judge oneself on these matters, I regard myself as one of those "orthodox as Athanasius" folks of which he spoke. It is so nice to see an acknowledgement that some people who

are somewhat liberal with regard to human sexuality are not necessarily heretics who have chucked all of scripture and tradition into the dustbin.

*(The Rev.) Wayne Carlson
Holy Family Church
Park Forest, Ill.*

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible.

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At the centennial of C.S. Lewis' birth, three experts assess this Christian thinker's ideas, literary circle and theology. Others look at Augustine, Anglicanism and Evangelism...

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Lutherans Address Historic Episcopate

The Lutheran-Episcopal drafting team charged with the revision of the Concordat of Agreement has released *Called to Common Mission: A Lutheran Proposal for a Revision of the Concordat of Agreement*.

Also included is a summary of changes and essays from the three Lutheran members. Several paragraphs of the document address the basic differences between the two churches.

The importance of the historic episcopate was seen as perhaps the prime impediment to passage of the Concordat by the Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) in 1997. The proposal acknowledges that although both churches will participate in the ministry of bishops, each is free to hold to its own interpretation. "The Episcopal Church remains free to maintain its conviction that sharing in the historic episcopate, while not necessary to the being of a church, is essential to full communion; the Evangelical Lutheran Church in America remains free to maintain that the historic episcopate is not necessary for full communion."

The Rt. Rev. Christopher Epting, Bishop of Iowa, chair of the Episcopal

team, explained the seeming oxymoron by saying the Lutherans are "accepting it, they will do it. This is sufficient to communion. But they will not agree that it is essential."



The Rev. Martin Marty

In his accompanying letter, the Rev. Martin E. Marty, chair of the Lutheran team, wrote, "For the sake of full communion we would be adopting one practice important to the Episcopalians and congruent with their 'order' but are not being asked to see it as a confessional addition. It is a 'gift' and a 'sign.' ... No Lutherans would be called to wake up the morning after mutual adoption and have to start saying 'now I believe that the episcopate is of the essence of the church'."

The original Concordat prescribed all future installations of bishops to include the laying-on-of-hands by three Lutheran and three Episcopal bishops. Two changes were made in the proposed revision. First, only three bishops "sharing in the historic episcopate" will be required (though as many more as desired may participate). Second, "these participating bishops will

be invited from churches of the Lutheran communion which share in the historic episcopate. In addition, a bishop or bishops will be invited from the Episcopal Church to participate in the same way."

The Summary of Changes accompanying the document explains: "this new procedure will symbolize that the ELCA is not becoming 'Episcopalian' by receiving the historic episcopate, but rather is taking up a sign already shared by many churches, including Lutheran churches in Europe, Asia, Africa, and Latin America."

While the term "bishop for life" is not used, the text states that "though tenure in office ... may be terminated ... [these] persons ... can be called upon to carry out functions of bishops when requested." The ELCA will revise its constitution to allow "all bishops, including those no longer active, [to] attend the meetings of the Conference of Bishops." Dr. Marty refers to retired bishops, and to retired pastors, as "pastors for life."

The phrase "three-fold ministry" is no longer used. Similar to a statement in the original, this proposal states, "Both churches acknowledge that the diaconate ... is in need of continued study and reform, which they pledge themselves to undertake in consultation with one another."

While Dr. Marty's essay and that of Michael J. Root, the only lay member of the team, express hope for adoption of the proposal, that of the Rev. Todd W. Nichol, the third member of the Lutheran team, does not. Prof. Nichol raised the objections he expects from the ELCA at large. In reference to both the Lutheran participation in the historic episcopate and the Episcopal suspension of the ordinal, he feels that many "will not agree to theological assertions or practices that they consider unnecessary when partners in discussion declare the same assertions or practices to be necessary." Though he favors communion with the Episcopal Church, he writes, "I regret that I cannot endorse *Called to Common Mission*."

The document will be critiqued at 65 ELCA regional synods, and revised as indicated by the feedback, for presentation to the 1999 Churchwide Assembly. If the proposal is adopted, it will be presented to the Episcopal Church at the 2000 General Convention.

Activists Interrupt Easter Sermon

Gay rights activists interrupted the sermon of Archbishop of Canterbury George Carey on Easter Day in Canterbury Cathedral. Stewards and a policeman moved quickly to remove six demonstrators from the pulpit.

Peter Tatchell, one of the protesters, shouted into the microphone at the pulpit as Archbishop Carey was mentioning the peace effort in Northern Ireland.

"Dr. Carey supports discrimination against lesbian and gay people," Mr. Tatchell shouted. "He opposes lesbian and gay human rights. This is not a Christian teaching. It is wrong for Dr. Carey to oppose an equal age of consent."

Archbishop Carey has opposed proposals to change the age of consent for homosexuals to have sex from 18 to 16, and he

has spoken against equal rights for gays to adopt children.

During the protest, which lasted about two minutes, the archbishop stepped aside. As Mr. Tatchell was being dragged from the pulpit, he hung on to a pillar.

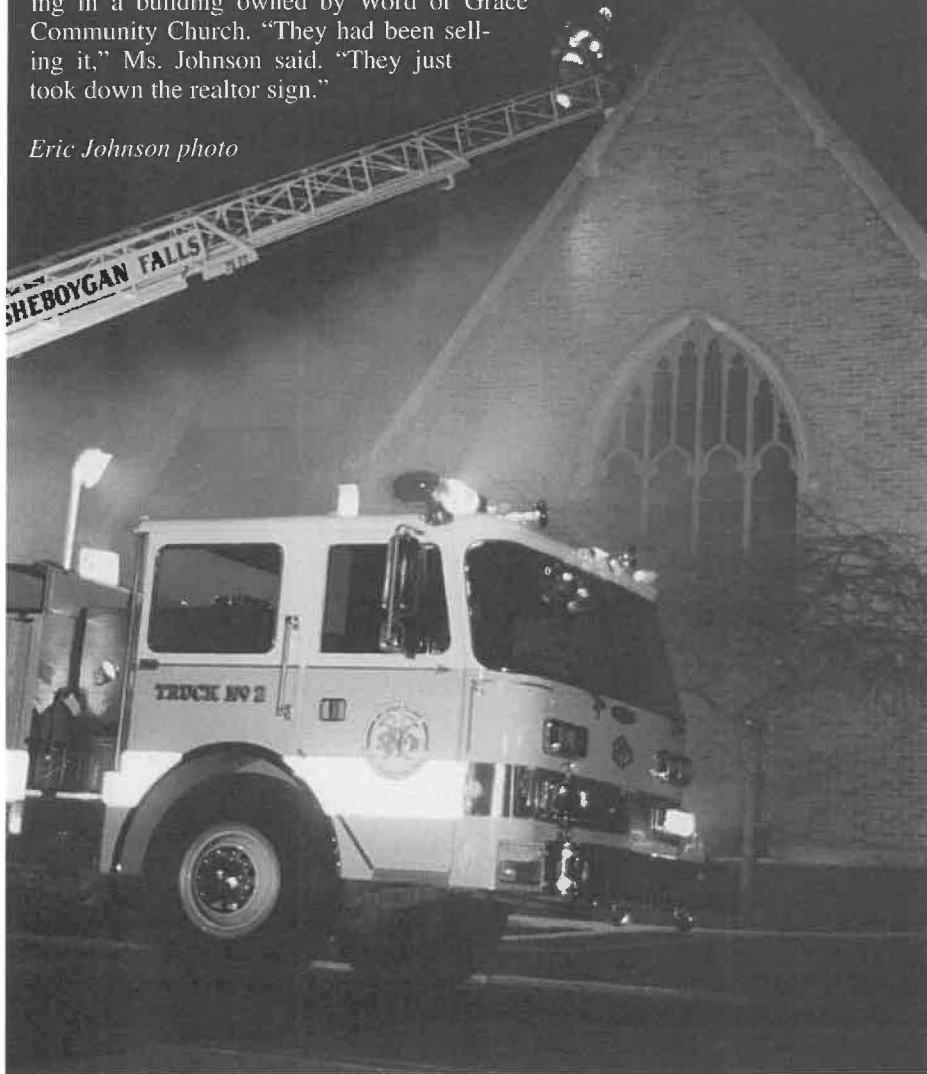
Following removal of the protesters, Archbishop Carey called the congregation to prayer and quiet before continuing his sermon.

The protesters were from the group Outrage, which has confronted Archbishop Carey before. In 1997, several members of the organization scaled the walls of Lambeth Palace, the archbishop's residence, to interrupt a photo session involving Anglicans from many parts of the world. Reuters reported one person was arrested.

St. Peter's Church, Sheboygan Falls, Wis., was damaged by fire the night of Palm Sunday that destroyed the basement and also struck the first floor. The Rev. Barbara Johnson, rector, praised firefighters for their efforts at minimizing damage to the stained glass windows and the sanctuary area. She said they cut holes through the roof of the 1925 building to draw the fire away from the altar, and only broke a window when other access routes failed. The cause of the fire is undetermined. A newspaper story reports no suspicion of arson.

The congregation held Monday and Good Friday services at Faith United Methodist Church a block away. Beginning Easter morning, they began meeting in a building owned by Word of Grace Community Church. "They had been selling it," Ms. Johnson said. "They just took down the realtor sign."

Eric Johnson photo



Briefly

The Rt. Rev. **Frank H. Vest, Jr.**, has announced he will retire as Bishop of Southern Virginia June 30. He will be succeeded by the Rt. Rev. David C. Bane, Jr., bishop coadjutor since last September.

The Presiding Bishop's Fund for World Relief released **\$283,000 in emergency relief funds** during the first 2½ months of 1998, reported Nan Marvel, fund director. The funds were used to respond to mud slides in Peru, ice storms in Maine, Vermont, New York and Canada, tornadoes in

Florida, floods in North Carolina, a typhoon in Guam, civil unrest in Rwanda and famine in the Sudan.

An inquiry in the Anglican Church of Australia has found numerous complaints of **sexual misconduct** in the Diocese of Tasmania. The inquiry revealed 80 sexual misconduct complaints against 17 clergy or office holders, most of them involving children. The report also indicated criticisms that church officials had failed to act when complaints were made to them.

Priest Found Guilty

A two-year-long canonical disciplinary process in the Diocese of Massachusetts came to an end with a guilty verdict against the Rev. James R. Hiles, former rector of St. Paul's Church, Brockton, Mass.

The New England Provincial Court of Review upheld Massachusetts' Ecclesiastical Trial Court's 1997 decision against Mr. Hiles, who had been charged with immorality and conduct unbecoming a member of the clergy stemming from complaints of sexual exploitation of women with whom he had first established a pastoral relationship as priest and counselor. The diocesan court was operating under the Episcopal Church's disciplinary canons in Title IV.

The decision led to Mr. Hiles' deposition from the priesthood.

Mr. Hiles also was found guilty of charges of violating confidentiality by releasing details of the case to the public before the presentment against him had been issued, and of resorting to the secular courts for the purpose of delaying or hindering the church trial proceedings, both canonical violations.

On May 14, 1997, the Massachusetts court found Mr. Hiles guilty and recommended he be deposed. He then filed an appeal with the Provincial Court of Review, as was his right under the canons. The appeal was argued before the court of review Jan. 5, and, after lengthy deliberation, that court upheld the findings of the diocesan trial court.

The Rt. Rev. M. Thomas Shaw, S.S.J.E., Bishop of Massachusetts, deposed Mr. Hiles March 25, and informed members of the Brockton congregation, where Mr. Hiles had been rector since 1975.

"The Church has long known that when shame, secrecy and lies replace fidelity, trust and truth in our relationship, we are disconnected from each other and from God," Bishop Shaw wrote. "The very gifts which enable inspired leadership, when misused, can tragically exploit those who are most vulnerable, abusing both the power and the privilege of the priesthood."

A formal complaint of Mr. Hiles' alleged sexual misconduct had been made to Bishop Shaw in 1995. Once the bishop determined the charge was credible, he temporarily suspended Mr. Hiles from his priestly functions and referred the matter to the standing committee of the diocese. In August 1996 the standing committee formally presented Mr. Hiles for trial before the ecclesiastical court of the diocese.

The Run That Is Within

By PHILIP C. LINDER



Some two years ago I began a fairly serious program of running. What I had noticed was that I was running more and more as a part of my exercise regimen, so I decided to make this my central focus. My purpose would be the same – to try to stay healthy in body and mind. What I did not realize was that running would become a powerful metaphor for the spiritual life and journey.

Since my earliest years, I have struggled with what it means to be created *imago deo* — in the image of God, to know Jesus Christ as my Lord and Savior, and to be a child of God. This spiritual journey led to a change in denominations and a call to the priesthood. Yet the journey did not then get easier. Indeed the spiritual life some 13 years later became more challenging than ever. Then came running.

The turning point was my decision to run my first marathon. No one just decides one day to run a marathon the next day. It takes several months of preparation. A quarter of the way into my training, on a crisp and cold winter's evening, I suddenly realized that what I was now doing physically was no different than what all of us do in our spiritual lives. The spiritual life is like running.

As Christians we all have a run within. It begins at baptism and lasts into eternity. Like running a marathon, it takes great perseverance. Mile after mile, year after year, we must continue on the course set before us by God. The Letter to the Hebrews instructs us to “lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.”

We discover, also, that the spiritual journey is about pace. Just as different runners have different paces, so the same is true for Christians. We seek to find the pace which continues to move us forward, yet all the while we are conscious of not going faster than God would have us go. Too fast a pace for the runner can mean exhaustion, or

the inability to finish. The pace of our life in Christ — our journeys if you will — must be such that we can pay close attention to the call of God and be moving forward as he would have us move.

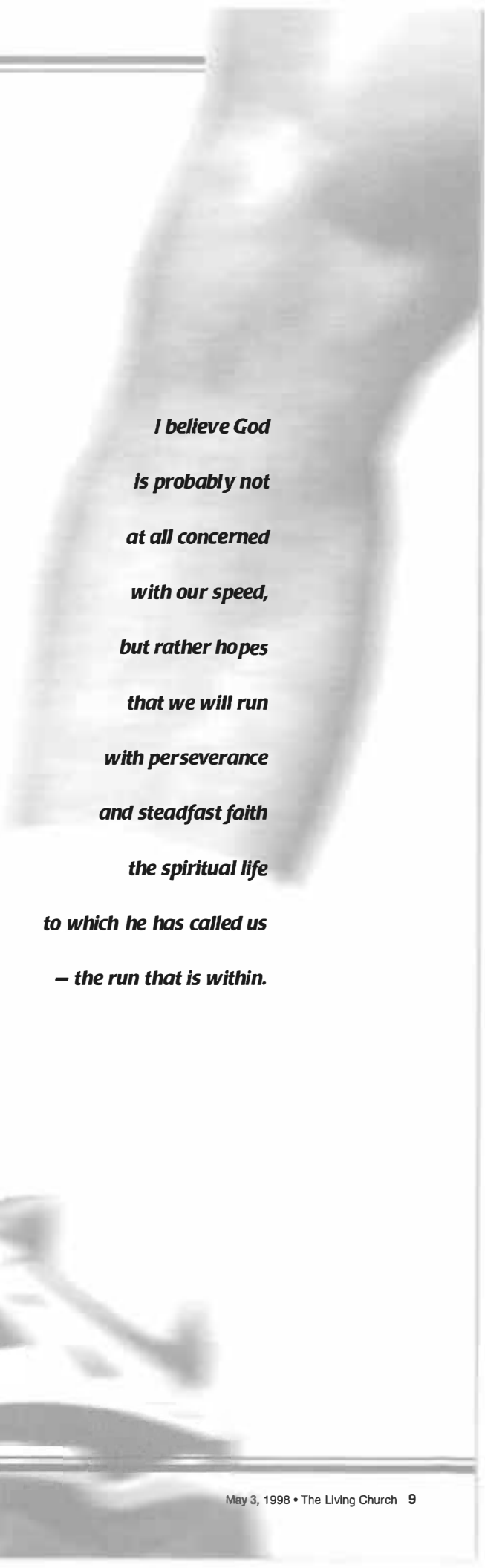
Every mile on both my long and short runs I look forward to the water break, my time for refreshment and a gathering of thoughts. Our spiritual journeys must also have regular breaks for renewal. These are the times that we stop from the hurried pace of our lives and listen to the voice of God. I am reminded of Moses' encounter with Yahweh in the burning bush. Moses stopped keeping his flock, if only for a moment, to turn aside:

"When the Lord saw that he had turned aside to see, God called to him out of the bush, 'Moses, Moses!' " When we take time to stop and renew, we open up new possibilities for God's word to direct us.

Finally, it goes without saying that there will be setbacks in our spiritual lives and journeys. Recently, at about the 10th mile of a 14-mile run, my left knee began to ache badly. Instead of listening to my body and stopping, I kept on running for four more miles. This injury threw my training schedule way off track. Similarly, we all have events of our lives and poor decisions that we make that have the same effect as that knee injury. We have a setback that feels like it has thrown our faith into a tailspin, and our spiritual journeys well off course. Yet, like the physical recovery of my knee, so through God's forgiveness and grace we are empowered to continue.

As one who has always been in a hurry to get there, running has taught me that much more important than my speed is going the distance and reaching the finish line. I believe God is probably not at all concerned with our speed, but rather hopes that we will run with perseverance and steadfast faith the spiritual life to which he has called us — the run that is within. □

The Rev. Philip C. Linder is rector of Holy Trinity Church, Decatur, Ga.



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Going for the Stretch

Manual For Using a Priest

By TED DUVAL

With a little love
and a few instructive tips,
your priest should last many years.



**The priest is not
too busy for you
or your need.**

Wouldn't it be great if everything in life came with instructions? But we know it isn't so. New parents know that baby doesn't come with an instruction manual! Indeed, a grandfather I know will sometimes stand with loving perplexion over one of his crying grandchildren and say, "What do they want? Nobody knows."

In the church, wouldn't it be great if the priest came with instructions? But alas, once again it isn't so. Perhaps that fact has led more than one congregation to say of its priest, "What do they want? Nobody knows." Some churches hold that thought with benign humor, others with real and painful confusion. As a priest I offer the following "Manual for Using a Priest." It is neither authoritative nor exhaustive, but hopefully helpful (perhaps a lay person could write its companion, "Instructions on Pastoring a Congregation").

1. The priest is not too busy for you or your need. Yes, your priest is very busy. There are many meetings to attend, things to study and write, and places to be. But the priest is first and foremost called to a people, not to a schedule, however important it may be. So when you come by or run into me and say, "Are you busy? Can I have some time with you?" The answer is, "Yes, but definitely yes." One of the most frustrating things for a priest is to find out six months later that a parishioner had a need that the priest could have helped with, but that person thought "the priest has more important things to worry about."

2. The priest is at once both set apart and a normal person, and should be used and treated accordingly. First set apart ... yes, something indelible happens at ordination and to be the one who may pronounce God's blessing and forgiveness and administer God's sacraments is a unique, special gift. And it is good news: You have someone whom you can tell anything to with absolute confidentiality; someone who is regularly in the word and prayer who will not scorn or be

cynical at spiritual questions and religious sharings; someone whose central focus is to discern with you the presence and ministry of God in your life. So don't look this gift horse in the mouth. Use your priests often as the wonderful, spiritual resource they are set apart to be. I remember accepting an invitation to a friend's party which was held during Lent. Another member of the congregation was there and asked what I would be doing at a party during Lent. Hmm. Of course I was honoring the invitation, enjoying friends, talking about the weather and basketball — just like everyone else there! A nice thing, for priests (and especially their families!) is to be included in the things of regular life — cook-outs, bridge, games, walks, etc.— just like everyone else.

3. Do the math, then invert your philosophy of ministry. Apparently, God only needs/wants a few of his people to be "set apart." Most of God's people are not called to be priests. Therefore, from a purely practical standpoint the following does not work: Many parishioners come to the lone priest with ministry ideas, and the priest goes and does them. Consider this scenario instead: The priest proclaims, shapes and nurtures a biblical vision through regular preaching, teaching and counseling; then parishioners, soaked in this vision over time, put their ideas to work in the marketplace, the



**Do the math, then
invert your philosophy
of ministry.**

church, the home, etc., with the help of each other and the priest.

4. The priest is sometimes not the one you need. As we have already said, the priest is not too busy to try to respond to your need. But sometimes your first question should be something like "Is the priest the one to go to for this?" Some examples make the point. Of course the priest cares when you miss worship, but the explanations and apologies that some of our members want to give the priest when they run into him later that Sunday at the grocery store need to be addressed to God. I'm glad to know you are not sick, but God is the one with whom you need to square your absence. Blessings over food are another example. Both at the church and in the home, all Christians, not just the priest, should be willing and able to pray thanks over food.

5. Manuals never quite give complete instructions. The best thing is regular use. Using love liberally, your priest should last many years. □

The Rev. Ted Duvall is the rector of St. Bartholomew's Church, Hartsville, S.C.



**The priest is at once
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**The priest
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DO YOU HEAR ME?

UNDERSTANDING TWO MODELS OF FAMILY MAY HELP THE CHURCH COMMUNICATE.

By ELIZABETH RANKIN GEITZ

Viewpoint

How can one group of Christians, more liberal in their focus, be convinced that their theological perspective is the correct one? How can another group, with more conservative leanings, be just as steadfastly certain that its theology is more inherently correct? These questions often burn in the hearts of those who struggle to live in harmony as the body of Christ in a world of conflicting ideals and theologies. Misunderstandings and hurt feelings abound as committed Christians find themselves in seemingly entrenched conflict with one another. Efforts to enter into meaningful, constructive dialogue often end in frustration, as feelings of “not being heard” proliferate.

The fact is, we are not hearing one another, not because we don't genuinely try, but because we are operating out of two very different world views, according to George Lakoff in his book, *Moral Politics*. He posits that political conservatives and liberals simply see the world differently and that both have difficulty understanding accurately the other's world view. These two differing views can lead to conflicting moral systems which undergird much current political discourse.

Because modern American politics has adopted religious language as its own, the boundaries between political and religious discourse have become blurred. As a result, rather than standing over against secular political rhetoric, the church today often mirrors it.

What are the two world views articulated by Lakoff?

He contends that “deeply embedded in conservative and liberal politics are different models of the family. Conservatism . . . is based on a Strict Father Model, while liberalism is centered around a Nurturant Parent Model.”

Strict Father Morality presupposes a traditional nuclear family with the father having primary authority. A person's character is believed to be developed in childhood and to last a lifetime. As a result,

people are judged to be inherently reliable or unreliable and moral judgments are easily made. Retribution, rather than restitution, is sought for violating this moral authority.

“Immoral action is seen as motion outside of the permissible range . . . but ‘deviant’ actions are even more threatening . . . (these) acts call into question traditional moral values.” Those who deviate from the “normal” in this model, such as feminists and gays, are seen as a threat to community. Immoral people are spoken of as being sick or having a diseased mind. “Since diseases can spread through contact . . . immoral people must be kept away from moral people, lest they become immoral too.”

In the Nurturant Parent Model, a fulfilling life is assumed to be a nurturant life. “Where the Strict Father model stressed discipline, authority, order, boundaries, homogeneity, purity, and self-interest, the Nurturant Parent Model stresses empathy, nurturance, self-nurturance, social ties, fairness, and happiness.” Character is defined as possessing the virtues of social responsibility, generosity, respect for the values of others, and sensitivity to feelings. Restitution is favored over retribution. Those who stray from these values can be restored and are not, therefore, viewed as inherently morally defective.



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LAKOFF'S MODELS

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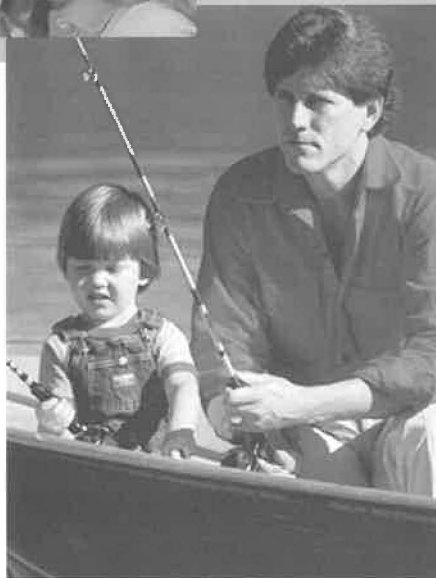
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What is the relevance of these two political models for the life of the church?

First, they can provide a framework for increased understanding among those with divergent viewpoints. One of the greatest challenges facing our church today is whether or not we can live into the gospel message, at the deepest spiritual level, with those who hold theological or personal positions that are at variance with our own. If not, we must be clear about the ultimate cost to us all.

Attempting to win someone over to our own deeply held convictions within a limited framework of time is not the answer, as world views evolve slowly through life experiences. It is on respective world views that we bring to the theological and personal positions which matter to us most profoundly and about which we debate most fervently. Holding this reality up to the light through Lakoff's lenses could bring us to a deeper understanding and acceptance of one another that, at times, seems to lie just beyond our reach.

In doing so, we must never forget that while Lakoff's models can help us define who we are today as individuals, they do not limit who we may become tomorrow through the guidance of the Holy Spirit. Genuine acceptance of one another, at the most profound level, always precedes

lasting change. Perhaps, as a church, we need to revisit this aspect of our life together, as we struggle with what it means to live in unity as the body of Christ.

In addition, Lakoff's models can provide us with a benchmark against which to measure current debate in the church. Of note are the long-standing and complicated issues in the Diocese of New Jersey which have become focused on the personhood and character of Bishop Joe Morris Doss. Surprisingly, much of the current debate over the future of his episcopacy bears a strong resemblance to the secular political models outlined by Lakoff, even though differences of opinion go beyond a division over conservative and liberal theologies.

For example, discussions of Bishop Doss's character as indelible and therefore unchangeable have been woven into a sickness model in which it is stressed that the "diseased one" must be removed so the body can be made whole. Retribution, rather than restitution, it is argued, is the only way forward for the diocese.

The secular press has played a pivotal role in the debate, at times setting the agenda and establishing the parameters of the discussion. As the language of religion and secular politics commingle, it can be difficult to determine where one ends and the other begins. As a result, committed Christians on all sides of this issue can find themselves caught up in secular political rhetoric that is more familiar, and therefore more comfortable, than that of traditional theological debate. Therein lies the danger. While this secular model is operative, the church is seemingly unaware of its presence.

To be the church in the world today, we must learn to separate the rhetoric of society from the radical, disturbing, yet profoundly liberating message of the gospel. Failure to do so robs us of the rich tradition of substantive theological debate which is ours in the Anglican communion.

As we seek to live in unity as the body of Christ and to be the church in the world today, Lakoff's models can provide us with a rich resource. As we apply them to these two aspects of our life together, perhaps we will experience on a more profound level the unity that is already ours through baptism. □

The Rev. Elizabeth Rankin Geitz is the author of Soul Satisfaction: Drawing Strength From Our Biblical Mothers and Sisters, published by Morehouse Publishing. She resides in Metuchen, N.J.

Opportunity Knocks

Whenever there's a chance for Episcopalians to be united in prayer with other Anglicans throughout the world, the opportunity shouldn't be missed. The organizers of the Lambeth Conference of bishops have given us such an occasion with the designation of a time of prayer for Lambeth [TLC, April 26]. The nine days from the Feast of the Ascension to the Day of Pentecost have been designated as a time of prayer for that conference, which occurs every 10 years and brings together Anglican bishops from all over the world. People at churches, schools, seminaries and other institutions are asked to pray daily for the Archbishop of Canterbury, archbishops and bishops and others who will participate in the event at Canterbury, which begins July 19. We hope Episcopalians everywhere will participate in this special time of prayer.



The Good Shepherd

The reading from the Revelation of St. John this Sunday reminds us that as Shepherd, our Lord will guide his people "to springs of living water; and God will wipe away every tear from their eyes." Good Shepherd Sunday, which comes each year in our lectionary, focuses our attention on the personal aspect of the Resurrection. Jesus did not die and rise again simply to prove a point. He came to save the souls of sinners like all of us. This Shepherd is the Lamb, who has passed through death and the grave to win for us everlasting life.

Church Periodical Club Sunday

Presiding Bishop Frank T. Griswold has proclaimed May 3 as Church Periodical Club Sunday, a time when the church give thanks for, and supports, the ministry of this 110-year-old organization. The Church Periodical Club (CPC) sends Bibles, prayer books, and various periodicals, computer software and other materials to persons who need them. Its members collect pennies for its Mile of Pennies campaign, which provides grants for a wide variety of ministries throughout the world. In many places an in-gathering will be held on May 3 to support and affirm the Church Periodical Club. Our financial support and prayers can help this important ministry continue to flourish.

Method of Narrative Criticism

MATTHEW'S NARRATIVE PORTRAIT OF DISCIPLES

How the Text-Connoted Reader Is Informed

By Richard A. Edwards

Trinity Press. Pp. 151. \$15 paper

Until recently, the interpretation of the gospels was dominated by the twin methods of form- and redaction-criticism. These methods sought to establish the prior history of individual pericopes as a means of reconstructing the theologies of the respective evangelists.

In the last decade or so new methods have been adopted which seek to read texts as a whole, horizontally as it were, instead of vertically. Among these methods is that of narrative criticism, which is exhibited in the present work. This method operates with the seemingly recondite concepts of "implied author," and "implied reader" as distinguished from the real author and the actual reader. "Text-connoted reader" is Edwards' preferred term for "implied reader," abbreviated as T-CR.

Edwards has selected the following inci-

dents in which Matthew portrays the disciples: the call of the disciples, the stilling of the storm, the disciples' response to Jesus' parabolic teaching, the walking on the water, the confession of Peter at Caesarea Philippi, the Transfiguration, the dialogue on riches, Judas' betrayal, Peter's denial and the Resurrection appearance to the 11. First, Edwards examines the wider context of each pericope, and then its immediate context. By this means he is able to show that the disciples make progress, but even to the end only limited progress, in their comprehension of Jesus and his mission.

This work provides a fine example of this particular method. But other methods need to be applied as well, including the patient exegesis of the Greek text. This is particularly lacking in the treatment of the Transfiguration, which Edwards insists is presented as a subjective experience of the disciples.

The Greek of Matthew 17:2 suggests otherwise — it clearly indicates that the Transfiguration was something that took place before their eyes.

(The Rev.) Reginald H. Fuller
Richmond, Va.



Edwards uses Matthew's portrayals of the disciples to show how they make progress.

Theological Poet

N.F.S. GRUNDTVIG

An Introduction to His Life and Work

By A.M. Allchin

Aarhus University. Pp. 338. No price given

The names of Soren Kierkegaard and Hans Christian Andersen are familiar to nearly every English-speaking person in the world. The same cannot be said for the name of the third great Danish figure of the 19th century, Nicolai F.S. Grundtvig, poet, preacher, pastor, theologian, hymn writer, church reformer, educator, authority on Anglo-Saxon and Norse literature, and parliamentarian.

To remedy this deficiency Canon A.M. Allchin has written this labor of love.

The book is divided into three sections, the first dealing with Grundtvig's long life (he died at age 99), the second with five major themes in his theology and hymnody, and the third — by far the longest section — dealing with his exposition of the faith as developed in his sermons and hymns "according to the pattern of the Christian year."

Grundtvig was fundamentally a theological poet who expressed himself in images rather than concepts. His work combines natural and scriptural imagery in a theology that is both firmly Lutheran and open to the insights of the Christian East.

Grundtvig visited England in the summers of 1829, 1830 and 1831 to explore Anglo-Saxon manuscripts and again in 1843. In him there moved a spirit startlingly similar to that which animated the Oxford Movement. During this period he saw a potential restoration of "a living episcopal office" in the Danish Church as a fulfillment of the Lutheran Reformation. (At the time of the Reformation the Danish Church maintained the episcopal office but suffered a break in episcopal consecrations.) But his contacts with the Church of England and the Oxford Movement evidence little of a genuine theological exchange.

This book is strongly recommended.

John M. Flynn
College of Emmanuel and St. Chad
Saskatoon, Sask., Canada

Benediction

Little Ablutions

For more than 20 years, I have carried Episcopal Morning Prayer weekly to the residents of a Roman Catholic care home. Entering the Carmelite Sisters' chapel, I too now dip my fingertips in holy water: a little ablu-tion, a prayer of humble access.

The tipsy bowl of holy water is anchored askew by the chapel door — like a corner stop sign brushed by a semi in a hurry. But fingers brush the bowl constantly: a nun passing by the door is never in too great a hurry to make her reverence with the sign of the cross.

I know a church of my diocese ("high," we call it) where holy water stands at the entrance. A priest in a black soutane hears confessions there regularly each Saturday. Some of us are wary of such practices, out of the ordinary in our Episcopal experience. I find that I am comfortable with the bit of ritual at the door.

That holy water, like the corner's bent stop sign, slows me down. I don't just breeze in: Hey, Lord, I'm here. The sign that marked me once as Christ's own forever is repeated; and it is

humbling. Humility is the lesson to be learned in this chapel, and it begins at the door. Like the nuns, I have learned to drop to one knee in reverence of the altar cross even when pushing a wheelchair — then to stop at the door to let a resident lift aged fingers for blessing at the holy water: Thanks, Lord, for letting me come. I'll be back again.

The Carmelites' shortened, brown habits make kneeling on the run while wheeling easier. Much has changed in their Carmelite world, like letting me in here in my tailored slacks to minister as a sister-servant. But the significance of water and the Spirit hovering does not change. That little glimmering shell by the door for a minor ablu-tion still keeps its place, symbol of self-cleansing, symbol of grace here asked, grace here given, to their veiled lives, and to mine.

*Nancy Westerfield
Kearney, Neb.*

People and Places

Appointments

The Rev. **Mark A. Bourlakis** is assistant at Christ Church, 10 N Church St., Greenville, SC 29601.

The Rev. **Richard H. Downes** is rector of Redeemer, 379 Hammond St., Newton, MA 02167.

The Rev. **Jonathan Ford, Sr.**, is rector of Christ Church, Beatrice, and vicar of St. Luke's, Wymore, NE.

The Rev. **Geoffrey M. St. J. Hoare** is rector of All Saints', 623 W Peachtree St. NW, Atlanta, GA 30308.

The Rev. **Craig J. Lister** is rector of St. Mark's, 27 Main St., Southborough, MA 01772.

The Rev. **Donnel O'Flynn** is rector of Grace, Box 1197, Vineyard Haven, MA 02568.

The Rev. **Britt Olson** is rector of St. Paul's, Box 737, Sparks, NV 89432.

The Rev. **O. John Schaefer** is rector of Our Savior, 203 W 4th St., North Platte, NE 69101.

The Rev. **Jon Strand** is priest-in-charge of St. Paul's, Box 238, Natick, MA 01760.

The Rev. **James Wilkinson** is rector of St. James', Box 433, Pee Wee Valley, KY 40056.

Resignations

The Rev. **Vaughan P.L. Booker**, as rector of Meade Memorial, Alexandria, VA.

Retirements

The Rev. Canon **Ian L. Bockus** as rector of St. Patrick's, Brewer, ME; add. RR1, Box 374, N Searsport Rd., Prospect, ME 04981-9723.

The Rev. Canon **John Paul Engelcke**, as vicar of Holy Cross, Malaekahana, Oahu, HI.

The Rev. **Clifford E. Kent**, as assistant at St. Patrick's, Kenwood, CA; add. 5555 Montgomery Dr. #64, Santa Rosa, CA 95409.

Deaths

The Rev. **Raymond E. Bierlein**, a retired priest of the Diocese of Western Michigan, died April 10 at his home near Three Rivers, MI. He was 70.

Fr. Bierlein was born in Detroit, MI, graduated from Michigan State University, studied at Virginia Theological Seminary, and received a master's degree from Western Michigan University. He was ordained to the diaconate in 1952 and to the priesthood in 1953. He was curate at St. John's, Otter Lake, MI, 1952-54, and vicar there, 1954-60. He was rector of St. John's, Ionia, MI, 1960-68. After leaving parochial ministry, he was deputy director of the Community Action Program in Kalamazoo, MI, a social worker in St. Joseph (MI) County, and deputy director of a social service agency in Van Buren (MI) County before his retirement in 1992. In his retirement he

served the Diocese of Western Michigan as an interim pastor in several congregations and as deployment officer. He is survived by six children, Cynthia, Randall, Gregory, Nathan, Adam and Sonya, and 20 grandchildren.

The Rev. Canon **Charles Mortimer Guilbert**, custodian of the Book of Common Prayer for 35 years, died April 3 in Beaverton, OR. He was 89. Fr. Guilbert was chairman of the Standing Liturgical Commission, which produced the 1979 Book of Common Prayer.

A native of Chihuahua, Mexico, he grew up in Chicago, and graduated from the University of Chicago and Seabury-Western Theological Seminary. He was ordained deacon in 1936 and priest in 1937. He was vicar of Trinity, Ashland, OR, 1937-40, vicar of St. James', Coquille, and St. John's, Brandon, OR, 1940-43; dean of St. Stephen's Cathedral, Portland, OR, 1943-49; canon of Grace Cathedral, San Francisco, 1949-56; rector of St. Clement's, Berkeley, CA, 1957-61, and served at national church headquarters from 1961 until his retirement in 1975. He was appointed custodian of the prayer book in 1963 and retained the title until his death. He also served as secretary of the House of Deputies of



Soon science will give us the capacity to design our children and even clone ourselves. But should we?

Genethics: Questioning the New Power To Alter the Future of Our Species

A Live Teleconference from Washington National Cathedral
Broadcast via the Episcopal Cathedral Teleconferencing Network

Monday, May 11, 1998 ♦ 7 to 9:30 pm EDT

Take part in the general public's first national discussion of the new advances in human reproductive technology and their potential impact on our lives and society.

Spend an educational evening with leading genetic scientist **Lee M.**

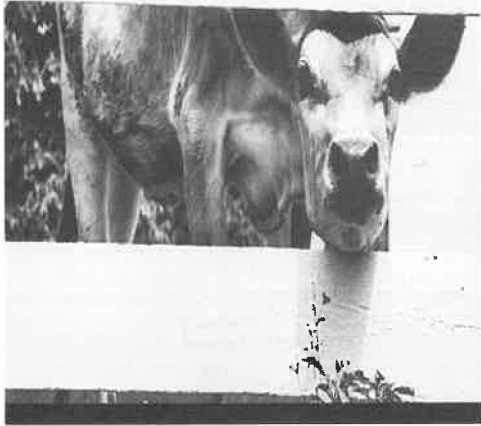


Silver, author of *Remaking Eden: Cloning and Beyond in a Brave New World*, and a distinguished panel including social ethicist **Roger Shinn**, Christian ethics professor **Richard McCormick, S.J.**, and philosopher/ethicist **Evelyn Shuster**.

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People and Places

General Convention, was a frequent deputy to General Convention, secretary of Province 8, a member of the Church Historical Society and its president for a time. He is survived by a son, Thomas, of Portland, a sister, three grandchildren and one great-grandchild.

The Rev. **Frederick Myers Morris**, 92, of Bloomfield, CT, rector of St. Thomas', Fifth Avenue, in New York City for 18 years, died March 27 in Bloomfield.

He was born in Los Angeles, was a graduate of Hobart College and Virginia Seminary. He received doctorates from both institutions as well as Seabury-Western Theological Seminary and the Episcopal Theological Seminary in Kentucky. Following ordination as deacon and priest in 1930, he was assistant at St. Michael's, Ethete, WY, 1930-33; rector of Grace Church, Silver Spring, MD, 1933-35; rector of Grace, Salem, MA, 1935-42; rector of Trinity, Newton Center, MA, 1942-48; dean of St. Mark's Cathedral, Minneapolis, 1948-54; and rector of St. Thomas' from 1954 until his retirement in 1972. He was a visiting lecturer at Episcopal Theological School and at Seabury-Western. His wife, Dorothy, died in 1997, and he is survived by three daughters, Dorothy Curtiss, Ruth Keitt and Elizabeth Lenerville, and 15 grandchildren.

Mari Duncombe Koch, M.D., active on national church commissions, died March 20 of an accidental shooting during a family outing near Denali National Park, Alaska. She was 48. At the time of her death she was medical director of the eating disorder program of Providence Alaska Medical Center in Anchorage.



She was born in Brooklyn, NY, and her father's calling as a priest took her from Hicksville, NY, to Tucson, AZ, to Elko, NV, and the Wind River Indian Reservation in Wyoming. She was a graduate of Whitman College and received her medical degree from Washington University Medical School in St. Louis, MO. Dr. Koch was a general medical officer for the Indian Health Service in Montana and Alaska and later served in private practice. She was active in the Episcopal Church, serving as a Sunday school teacher, retreat leader, former member of the Standing Commission on Human Affairs and Health and a former member of the Commission on Social and Specialized Ministries. She was a member of St. Mary's Church, Anchorage. She is survived by her husband, Barry, a daughter, Krysten, a son, Kalgin, her mother, Patricia Duncombe, of Las Vegas, NV, a sister and three brothers.

Next Week ...

Spring Book Issue

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>

CONFERENCES

"NO DESERT PLACE" a conference celebrating Welsh Celtic Christianity. Leader: The Rev. Dr. Patrick Thomas of Brecafa, Carnarthenshire, Wales. Author numerous books and articles on Celtic Christianity. Oct. 16-18, 1998. Held in Shelton, WA. For information write: **The Church of St. David of Wales, P.O. Box 339, Shelton, WA 98584-0039.**

TAKING CARE, a conference for all who work in the academic community. Learning to take care of all who live and work on the campus. Annual meeting and conference of the Episcopal Society for Ministry in Higher Education. New campus ministers orientation June 16-17. Conference June 17-20. U Cal, Berkeley. This is the follow-up conference to Real Presence. Registration and information: **ESMHE, 1011 Wright St., Champaign, IL 61820.** st.johns@soltic.net

NEEDLEPOINT KITS

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NOTICE

THE EPISCOPAL SOCIETY FOR MINISTRY IN HIGHER EDUCATION has established national offices at the University of Illinois. **ESMHE** is located at **1011 Wright St., Champaign, IL 61820. (217) 344-1924.** stjohn@soltic.net. Correspondence and inquiries about ministry in higher education should be forwarded to this address. Don't miss our summer conference in Berkeley, CA.

POSITIONS OFFERED

YOUTH MINISTER. Half-time position for evangelical Episcopal church in north Jersey. Call: **The Rev. John Donnelly (973) 694-1026.**

Classifieds

POSITIONS OFFERED

RECTOR: Anglo-Catholic, Rite II parish, with daily Eucharist seeks a priest who can lead us deeper into the renewal that has already begun. We value our traditional liturgy and foundation in the sacraments and want to grow in fervor for Jesus Christ and openness to the Holy Spirit. We have strong Christian formation program for all ages, a beginning healing ministry, and an outreach ministry to the hungry. Recently expanded landmark facility. Send resume to: **Search Committee, Grace Episcopal Church, 1011 N. 7th St., Sheboygan, WI 53081**, or FAX (920) 452-7138.

ARE YOU RETIRED or thinking about early retirement? Considering relocation to a warmer climate? The Cathedral Church of St. John in Albuquerque, NM, is seeking a full-time administrator who combines organizational sensibility with pastoral sensitivity. Both lay and ordained persons will be considered. Please send letter of inquiry, resume and (if available) CDO profile to: **The Very Rev. David F. K. Puckett, The Cathedral Church of St. John, P. O. Box 1246, Albuquerque, NM 87103**.

CHURCH MUSICIAN: St. Matthias' Episcopal Church, Waukesha, WI, seeks an experienced church musician who will direct the adult choir, form one or more children's choirs, coordinate special music by individuals and groups, participate in worship planning and develop new music programs. St. Matthias was founded in 1844 and comprises a diverse congregation from Waukesha and the surrounding community. Resumes should be sent to: **Musician Search Committee, St. Matthias' Episcopal Church, 111 E. Main, Waukesha, WI 53186**. For additional information contact the Rev. Douglas Sparks at (414) 547-4838.

ASSISTANT FOR YOUTH AND FAMILY MINISTRY. St. Paul's Cathedral, Peoria, IL, offers an exceptional opportunity to demonstrate talents in a ministry focused on the spiritual growth of youth and families. Position involves leading, facilitating and developing established parish programs. Successful applicants must enjoy working with young people at all age levels, be comfortable and effective ministering to those transitioning from youth to adulthood, provide guidance to church committees and organizations, identify and develop leaders within the laity and be an example of spiritual growth within the parish. Those wishing to apply should send a resume to: **St. Paul's Episcopal Cathedral, Clergy Search Committee, 3601 N. North St., Peoria, IL 61604** or by e-mail to stparish1@aol.com

PRIEST ASSOCIATE for ministry with single persons and youth. Traditional and metropolitan parish in the city of Dallas seeks a faithful and visionary priest to develop Sunday and weekday ministries and programs for younger and older single persons. This position also involves working collegially with professional youth ministry staff to provide a pastoral presence with parish youth. Other responsibilities include sharing with the rector and other parish clergy in the liturgical, pastoral and preaching and teaching ministries in this 3,500-member congregation. Send resume, CDO profile and other relevant information to: **Curate Search Committee, Church of the Incarnation, 3966 McKinney Ave., Dallas, TX 75204**.

RECTOR: Grace Episcopal Church of Long Island, NY, seeks a rector to lead us in our mission. Grace Episcopal is a program church with a pre-K through 8th grade day school, located in the Nassau County suburb of Massapequa, 35 miles from NYC. Send resume, cover letter and CDO profile by June 22 to: **Rector Search Committee, Grace Episcopal Church, 23 Cedar Shore Dr., Massapequa, NY 11758**.

HISTORIC CHURCH in small, friendly Southern town is in search of a rector who possesses traditional values, a person who will preach the word of God as stated in the Bible. Organizational and communicational skills a must, as well as an interest in working with young adults and youth, and an interest in promoting continued growth in membership. For further information, interested parties may contact: **Jim Davis, P.O. Box 486, Halifax, VA 24558**. Telephone (804) 476-1577; FAX (804) 575-1202.

POSITIONS OFFERED

ASSISTANT RECTOR for mission-minded, program-size parish in renewal; active community outreach, including racial reconciliation. Youth ministry major component along with sharing with rector in preaching, worship and pastoral work. Located in growing northeast Jackson metropolitan area. Send resume to: **Rebecca Adams, St. Peter's by-the-Lake Episcopal Church, P. O. Box 5026, Brandon, MS 39047**.

ASSISTANT for vital parish to share ministry of sacraments, pastoral care and preaching to build up community of faith and service. Particular gifts for responsibilities in established youth ministry, Christian formation and community building. Fax resume to: **The Rev. C. Mark Rutenbar, St. Luke's Church Kalamazoo, MI (616) 345-8554**.

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: Small parish in southeast New Mexico is looking for a retired priest to live in Lovington and promote parish growth. Send letter with resume to: **St. Mary's Episcopal Church, Search Committee, P.O. Box 883, Lovington, NM 88260**.

ASSOCIATE FOR CHILDREN, YOUTH AND FAMILY MINISTRIES (clergy or lay) for a young, growing, suburban parish of 1,200 with a strong history of innovative, comprehensive programs to facilitate Christian formation of children, youth and families and supervise multiple staff including a full-time youth coordinator. Must be deeply spiritual, actively pursuing personal and Christian growth, well trained in Bible and Anglican tradition, able to relate to children and have heart-hunger for children's ministries. Must possess good skills in organization, resource management and communication and be able to recruit and build strong volunteer teams. Background check required. For complete job description and application contact: **Sharon Roach, St. Martin's-in-the-Fields Episcopal Church, 5220 Clemson Ave., Columbia, SC 29206**. (803) 787-0392. FAX (803) 782-5658.

DIRECTOR OF CHILDREN'S MINISTRY: Christ Episcopal Church, a dynamic, growing church of 2,000 in metro Kansas City, is seeking a full-time director of children's ministry. The church's vision is to "make disciples who make disciples for Jesus Christ." Working on a staff team of 13, the director's ministry will be to raise up leaders to provide an exceptional, innovative and creative evangelistic and discipleship ministry for children. Committed Christians (from any tradition) with energy, vision and proven experience in children's ministry leadership are invited to apply. For more information or to apply, fax, e-mail, or send resume to: **Alison Barfoot, Christ Church, 5500 W. 91st St., Overland Park, KS 66207**. FAX (913) 648-0854. E-mail: AlisonBar@aol.com

ST. PAUL'S PREPARATORY ACADEMY, Phoenix, AZ, a small Episcopal college prep high school for boys both boarding and day. St. Paul's is for the young man who has not been successful in other learning environments. We are accepting resumes/inquiries for Chaplain/English or Social Studies teacher. Full-time position. If you are interested, please respond to: **St. Paul's Prep, P.O. Box 32650, Phoenix, AZ 85064-2650**.

FULL-TIME YOUTH MINISTER sought for Colorado parish. Trinity Church in Greeley seeks an energetic, committed person who loves Jesus and has a passion for youth. Experience preferred, training provided. Fax resume to: (970) 330-3825.

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Church Directory

Phoenix, AZ

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602-279-5539 Fax: 602-279-1429 Zip Code: 85012
Canon Carlozzi, r; Canon Long; Fr. Lierle; Bp. Harte; Rabbi Plotkin; Fr. Secker; T. Davidson, dcn; S. Youngs, Organist; J. Sprague, Yth; K. Johnstone, v.
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues, Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

Carlsbad, CA

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

Hartford, CT

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

Washington, DC

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

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Parish founded AD 1866

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Ponte Vedra Beach, FL

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400 San Juan Dr.
Sat 5:30; Sun 7:45, 9, 11, 5:30. Wed 7, 11, 6

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
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Augusta, GA

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Chicago, IL

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The Sisters of St. Anne (312) 642-3638
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

KEY – Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship; A/C, air-conditioned; H/A, handicapped accessible.

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The Rev. Thomas A. Fraser, r
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Indianapolis, IN

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Kansas City, MO

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