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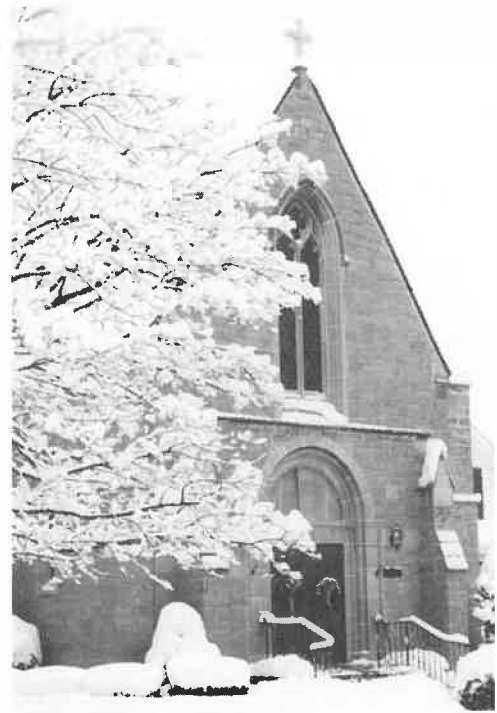
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Volume 218                      Number 5

# THIS WEEK

***"O ye ice and snow,  
bless ye the Lord" —  
Song of Creation, vs. 10***

**Winter, surprisingly mild  
through December in  
most of the country,  
hit hard beginning in  
January, with heavy  
snows across the  
Midwest extending into  
the Diocese of Western  
New York and such  
places as St. Matthias,  
East Aurora (right) and  
St. Mary's, Salamanca  
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**SUNDAY'S READINGS**

## Energy for the Weary

'... to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God.' (1 Cor. 1:24)

### Epiphany 4

Micah 6:1-8; Ps. 37:1-18 or 1-6; 1 Cor. 1:(18-25) 26-31; Matt. 5:1-12

No matter what your theological orientation is, it's a common condition to become weary with God.

Evidence of our weariness with God is the impatience so forcefully expressed in Psalm 37. We all can fruitfully meditate on verse 9: "Refrain from anger, leave rage alone, do not fret yourself; it only leads to evil." So much of our irritation and rejection of brothers and sisters in Christ comes out of this burden of anger. When we give up on God taking care of business in a timely fashion is when we take over to get the job done our way and on our schedule, hence, idolizing our plans and using our power unjustly. The alternative is to trust God and wait with patience for his good work to be done in his way.

Isn't our impatience related to the demand for signs or wisdom? We may think Hebrew and require supernatural displays, or we may go the Hellenistic route and pursue the latest philosophy or science, but either way we do not put our trust in the redemptive power of God through the crucified Christ. If we want the

life, the energy of God, then it is to Christ and his grace we are to look rather than our own schemes, which brings us to the Beatitudes in today's gospel reading.

Here we have the character of Jesus Christ, the charter of the kingdom of God, the spiritual power and wisdom of the Holy Spirit for baptized believers that gives us true life and energy. Here is the cross of sacrificial love spread out in a program of active love, the true and lively faith of someone following Jesus as Lord. These can be seen as a progressive growth in grace, each blessing preparing us for the next as we receive and live in it. All the holiness and happiness of God (which is what blessed means) is available to us as we begin this relationship of allowing God to transform us.

The first step is to recognize our neediness before God, or as *The Message* words it: "You're blessed when you're at the end of your rope. With less of you there is more of God and his rule." That's the way to new and full life instead of our bickering and partisanship.

### Look It Up

Paraphrase the Beatitudes and then compare them to the foolishness of God St. Paul wrote about to the Corinthian church. Can you see the power and wisdom of God in Christ as the alternative to the way of the world?

### Think About It

The prophets always sounded foolish because they were counter-cultural in their approach to life. In what ways have you been, or can you become, a fool for Christ in your context? How can you begin to live out the blessed life?

### Next Sunday

#### Epiphany 5

Hab. 3:2-6, 17-19; Ps. 27 or 27:1-7; 1 Cor. 2:1-11; Matt. 5:13-20

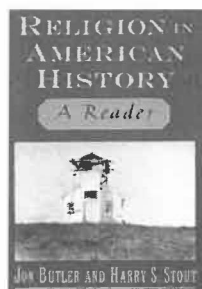
# Stamp of the Times

## Religion in American History

*A Reader*

By Jon Butler and Harry S. Stout  
Oxford. Pp. 517. \$29.95 paper

The "canon" in every field of scholarship changes as paradigms and fads change. Thoughtful, periodic reassessment is beneficial. Among the more thoughtful practitioners in the history of religion in America are Jon Butler and Harry Stout.



In *Religion in American History*, they have provided an excellent sampling of challenging interpretations, from Perry Miller's 1957 classic "Errand in

the Wilderness" to Robert Orsi's very recent "'He Keeps Me Going': Women's Devotion to St. Jude and the Dialectics of Gender in American Catholicism." Interspersed among the scholarly articles are illustrative documents, from a sermon to slaves in the 18th century to the 1986 Pastoral Letter on Economic Justice.

The collection certainly bears the stamp of the times. We find various essays on women, the African-American experience, and Native Americans. These one could have predicted, and the selections are excellent. What one might not have predicted are essays on Mormons, the occult, and fundamentalism. The editors are to be commended for introducing a larger reading audience to some of the fine work being done on groups beyond the mainstream. Judaism is ably represented in an essay by Jonathan D. Sarna.

The editors have done a fairly good job of representing the diversity of religion in America, but one finds no sustained treatment of Islam, Hinduism or Buddhism in America. One finds scant mention of Lutherans and no mention of Eastern Orthodoxy.

But these are minor quibbles. The

editors did a good job of covering what they could while still managing to keep the book to a manageable size. For a general overview of religion in

American history, I highly recommend this volume.

Gregory Holmes Singleton  
Chicago, Ill.



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# Younger Vocations the Aim of Initiative



Bishop Duncan



Bishop Shaw



Bishop Lee

Three bishops, eight clergy and one layperson met in New York City Dec. 18 to discuss with the Most Rev. Frank T. Griswold, Presiding Bishop, ways to increase the number of young priests in the Episcopal Church. By the end of their meeting at St. Bartholomew's Church, each participating bishop had agreed to form individual pilot programs that will encourage and expedite young vocations to ordained ministry.

The bishops also agreed to meet again in a year to share their insights and approaches. The overarching title of this project is the Young Priests Initiative, and it is one of the fruits of the Gathering the neXt Generation conference, held at Virginia Theological Seminary in June 1998 [TLC, July 5].

The bishops were the Rt. Rev. Robert Duncan, Bishop of Pittsburgh, the Rt. Rev. Peter Lee, Bishop of Virginia, and the Rt. Rev. Thomas Shaw, Bishop of Massachusetts. They were joined by a group composed of lay and ordained persons who have worked on supporting and increasing the number of young clergy.

The clergy were the Rev. William Danaher, assisting priest, Grace and St. Peter's, Hamden, Conn., the Rev. Canon Mary Hays, canon missionary of the Diocese of Pittsburgh, the Very Rev. James Leo, retired dean, Christ Cathedral, Cincinnati, Ohio, the Rev. Christopher Martin, curate, Christ Church Cathedral, Hartford, Conn., the Rev. Christine McSpadden, associate rector, St. Bartholomew's, New York, N.Y., the Rev. Canon John Powers, executive vice president, the Association of Episcopal Schools, the Rev. Margaret Schwarzer, Episcopal chaplain, Boston University, and the Rev. Paul Walker, assistant rector, Christ Church, Charlottesville, Va.

The lay participant was Henry Burt, clergy deployment officer of the Diocese of Virginia.

Seeds of this project were planted early last year when, in the weeks before he retired, Dean Leo set aside \$75,000 from his discretionary fund in an account at the Association of Episcopal Colleges, on whose board of trustees he sits. "Jim's hope," said Fr. Powers, "was that at some point the funds could be collaboratively used to advance the cause of young vocations in the church."

**The new effort follows the success of the Gathering the neXt Generation conference.**

## Common Goals

**While the dioceses of Pittsburgh, Massachusetts and Virginia each will construct its own program to encourage young vocations, the dioceses will follow a common set of assumptions:**

1. Each program will seek to increase the number of priests under the age of 30.
2. The central mission of each program will be to place people into the ordination process, although this does not mean that it will be a failure if a person participating discerns that he or she does not have a call.

3. As part of its project proposal, each participating diocese will articulate ways it can change (or provide an alternative to) the ordination process, particularly the structure of the commission on ministry and the criteria employed there to discern a vocation to ordained ministry.

4. While the available funding will cover only projects that are part of the pilot programs, all efforts to change the prevailing culture that discourages young vocations will be discussed and shared.

5. Recruitment will focus on the young people in each participating diocese. There will also be an appeal through the chaplaincies that are part of the member institutions of the Association of Episcopal Colleges.

After hearing about the success of Gathering the neXt Generation, Fr. Powers contacted Fr. Danaher, a member of its organizing team. Fr. Danaher was asked to outline a program that could implement his vision.

After speaking with the other members of the organizing team for the conference, Fr. Danaher developed a plan where Fr. Leo's bequest would help initiate concurrent pilot programs in three dioceses that represent the breadth of the church.

"Basically we contacted three bishops who were willing to commit their time and energy to addressing the problem of young vocations to ordained ministry," Fr. Danaher said. "We asked them to bring some of the people in their dio-

## Initiative

(Continued from previous page)

cese who were either ordained and under the age of 35, or who had some kind of administrative responsibility for the ordination process. We thought that if we could get these three different bishops in the same room discussing the problem, we could decide on a program that would have a wide vision, but would also be flexible enough to work in a particular diocese."

Ms. McSpadden, who helped organize and host the meeting, said, "So few people seem to be aware of one of the more frightening statistics concerning the Episcopal Church today, which is that there are less than 300 priests under the age of 35. This is going to lead to an extreme shortage of experienced priests in the near future."

Bishop Lee sees the Young Priests Initiative meeting this need in the following way: "This church needs young priests. I hope the Young Priests Initiative will encourage a climate in which the Holy Spirit's call to young people may be heard more clearly and that more young people will find that a vocation in holy orders is deeply rewarding and challenging."

At the end of the meeting, the bishops agreed to develop proposals that would match portions of Fr. Leo's bequest with their own funds.

The Presiding Bishop and his wife, Phoebe, who had visited the Gathering the neXt Generation conference, hosted the group for lunch midway through the recent meeting.

After listening to the different impressions of the participants, the Presiding Bishop responded. "The image that comes to mind when I listened to the conversation was that of the Exodus," he said. "This group, like the Hebrews, have left Egypt, and they know that they want to reach the promised land, but are not sure of the way yet. Well, the journey has begun, and faith will keep us moving until we reach our destination."

## Revised Curriculum at Seminary of the Southwest Enhances Mission

The Episcopal Theological Seminary of the Southwest is revising its curriculum to better serve the missionary vocation of the church.

The new curriculum will shape each academic year around a central theme including a campus-wide symposium, links to the classroom and parish work of seminarians, restructure of the academic calendar, and courses infused with a mission spirit.

The annual symposium will be offered in a small-group setting. It will focus on the reality of people living within and outside the church and will enable seminarians to make traditional faith statements that are intelligible and applicable in an increasingly pluralistic society. Faith commitments and their effect on daily life will be explored.

Experiences from the symposium will be used by seminarians as they work in parishes, combining classroom learning experiences with church ministry. Seminarians will have field experience during all three years of their training, rather than the two-year

model traditionally used. Another change for students is that the traditional two-semester academic calendar will be replaced with four- and eight-week modules. Those modules will trace the theme of evangelical mission throughout the scriptures.

The redesigned Christian education classes assist seminarians in offering adult education programs at their assigned parishes. Courses in American church history and Hispanic studies, already required of entering students, will complement each other and prepare seminarians for work in predominantly Hispanic settings.

### Experience in the Parish

The sweeping revision is "rooted in our baptismal covenant," said the Very Rev. Durstan R McDonald, seminary dean. It provides an "exciting mix of integrative theological learning and intensive practical experience in the parish setting (that) will prepare our lay and ordained graduates to be visionary leaders and effective teachers."

## BRIEFLY

The congregation at **Church of the Advent, Stafford, Texas**, is moving forward under lay leadership following the departure of the Rev. Tony Trippi and about 100 parishioners at the end of October [TLC, Nov. 8]. Fred Curry was appointed as bishop's warden. The Rev. Vincent Uher and the Rev. Paul Felton are providing clergy support for the short-term future.

The Rev. **Lloyd L. Olsen, Jr.**, former rector of St. Paul's, Jackson, Mich., received an outpouring of outreach and support from seven churches, including St. Paul's, which joined together on Dec. 29 to "praise (Fr.) Olsen and take up a collection to help him pay his bills," said a report in the *Jackson Citizen Patriot*. Fr. Olsen was suspended after admitting to unauthorized use of money from the church's discretionary fund to pay for medical and education debts [TLC, Dec. 13].

# 'Day of Service' Unites Youth Groups in Massachusetts

By Edwin D. Johnson

The Massachusetts chapter of the Union of Black Episcopalians (UBE) youth group and the youth at St. Michael's in Milton, Mass., have recently formed a fellowship. Their first meeting occurred when members of the UBE youth group attended one of St. Michael's regular 10 o'clock services, to formally welcome the Rev. Ellis Clifton, Jr., national UBE youth chaplain, as associate rector to that predominantly European American congregation.

Following the service, in a meeting that some call historic, members of the two youth groups prayerfully solidified their fellowship and discussed future events.



Amelia Kirnon photo

Members of the two youth groups fill Christmas stockings to deliver to a Boston-area correctional facility.

During a subsequent "get acquainted" lock-in at St. Michael's, the youth groups

decided to team up on a day of service to the community, held Dec. 19. They worked together at a food pantry and distributed Christmas stockings at a youth correctional facility.

Rachel Hanfeld, co-chaplain of St. Michael's senior youth fellowship, arranged the food pantry project. The Milton food pantry serves approximately 50 families in Milton. Families with proof of need receive one bag of groceries per week. Groceries are purchased and donated by churches, schools and individuals.

"It's great to help and volunteer for programs like this; it's a great use of free time," said Leroy Wallace, a member of UBE from Sts. John and James, Boston. Working together intensified the conversations between UBE young people and those from St. Michael's. There was no polarization and the teens came to know each other well.

Package recipients were surprised, and one woman remarked how good it was to see young faces at the pantry. One of the UBE members from St. Michael's, Justin McIntosh, said, "It makes me feel pretty good helping those who are less fortunate. I am very privileged, so I feel it is my responsibility to give back."

"I like to help people and make them feel loved when I can, to show them my love and gratitude,"

said Johann Arreita, another participant from Sts. John and James.

After a morning of work, the group returned to St. Michael's, where they were treated to a fried chicken lunch. Afterwards, Fr. Clifton brought in a table full of items to be stuffed into stockings for

**'I am very privileged, so I feel it is my responsibility to give back.'**

**Justin McIntosh**

young people at the Conoly Justice Resource Institute, a facility where youthful offenders receive treatment, therapy and schooling. This project was organized by Nicole Duff and Caroline Dildine, both from St. Michael's. The St. Michael's Sunday school group made the stockings and the "stuffers" were donated by adults from St. Michael's and the Massa-

chusetts area UBE chapter.

Later in the afternoon, the teens took the stockings to the institute and presented them to 24 young men, aged 16 through 22, who live at the center. Some of the group were fearful while waiting, but found the residents friendly and soon became comfortable with them.

"Thank you, everybody. We would be in our rooms if you didn't come," one young man told the group.

"It is a good thing to minister to the imprisoned. They are the ones who need it most and it could make a difference towards turning their lives around," said Lucy Rugo of St. Michael's.

Michael Daily, organizer of the Conoly center, told the group as they left, "It was an amazing gathering. (You) brought the right amount of excitement and friendship that we really need this time of year."

The two youth groups have planned future events, including a racism awareness training program. The youth of the UBE have already attended one and will share it with the youth of St. Michael's. The groups together plan to share it with other church youth groups and community and school groups upon request.

"I am thrilled to hear of these historic meetings and of your plans for future ministry," said the Rev. Sandra Wilson, national president of the UBE. "This is truly a model for other groups around the nation."

*Edwin D. Johnson, an 11th grade student at Noble and Greenough School in Dedham, Mass., served as part of the official youth delegation at the 1997 General Convention.*



# PROVIDING GROWTH FOR THE COMMUNITY

ST. MICHAEL AND ALL ANGELS  
LIHUE, KAUAI, HAWAII

By Patricia Nakamura



Hurricane Iniki determined the first use of the new parish hall built by St. Michael and All Angels' Church in 1992. On the Hawaiian island of Kauai, the congregation in Lihue decided, after almost 30 years, that the church in Kapaa, on the other side of the island, "was too far to go," said senior warden Hobey Goodale. "So we built the hall and offices first. The hall holds about 60 people, 70 if you squeeze 'em in tight." Iniki had other ideas. "The Red Cross used the new hall first, before we did."

Kauai is a small, round island, stewardship chair Colette Buis explained, with volcanic mountains in the middle. "It's the oldest island," she said. "It's been a few million years since the last eruption." The towns and churches are on the edges, St. Michael's on the east side, others on the north and south.

Sugar cane and pineapple were formerly the mainstays of island economy, but are nearly gone now, said church member and volunteer Scott Sagum. Tourism, though affected by the economic problems of the Asian

countries, is a vitally important industry. "We have resorts, golf courses, sport fishing, cruise ships," said Ms. Buis. "And movies — Jurassic Park and the sequel were shot here."

The Rev. Jan Rudinoff, rector for 25 years, described the conception of the new church building: "A friend, an architect who had studied at [Frank Lloyd Wright's] Taliesin, dreamed the building, and put it on paper. We built it. We didn't know how it would work or how it would sound. It's very open, very light."

"It has sliding glass sides and cathedral ceilings," Ms. Buis added. "The windows are mitered together, glass to glass." On

**Below:** The courtyard and columbarium (left) and interior (right) of St. Michael and All Angels Church.



"A FRIEND, AN ARCHITECT WHO HAD STUDIED AT TALIESIN, DREAMED THE BUILDING, AND PUT IT ON PAPER. WE BUILT IT."

## A LIVING CHURCH

One in a series



ON THE CHURCH DOORS OF NATIVE KOA WOOD IS ST. MICHAEL AND THE DRAGON, CARVED BY A YOUNG MEXICAN ARTIST.

the church doors of native koa wood is St. Michael and the dragon, carved by a young Mexican artist.

Warden Goodale said the congregation is growing. "We are in transition from a small country church to one with more lay management," he noted. "It's too much work for one person — it's one of the top 50 in growth in the United States." Ms. Buis said she sends 200 newsletters monthly. "Some people are only partially here — part of the year. The whole island has just 40 or 50 thousand." St. Michael's has three services, Mr. Goodale said, "The 5:30 Saturday 'drunkards' Mass,' the 7:30 a.m., and the 9:30 with music. Hymns and propers are on MIDI. Just press the right button and out it comes." Fr. Rudinoff calls it "music with MAC and MIDI. Everyone sings — you've got to sing; it's going to go on without you."

The choir, he said, is a pick-up "bring your coffee and sing" choir. "Some people are appalled, but the reality of this community is our people are so committed, such do-gooders with so many things to do" not many would have sufficient time for a complex music program. And, he said, it's impossible to keep an organ tuned in the tropics.

St. Michael's has many projects. There is outreach to the homeless, mentally ill, partially supported by a state grant. "We offer food, relationships; we try to get them into the system. Many don't, until they hit the emergency room," the rector said. There is Mike's House, the halfway house for men recovering from alcoholism, with living space for five and space for AA, NA and OA meetings; and Martha and Mary's

House, with "a phone, washers and dryers, a small nursery and a computer," Mr. Sagum said, to help temporary residents get back on their feet. And more important, the women and children who shelter there "feel like somebody cares about them." And there is Loaves and Fishes, the food distribution program which has become more necessary with the Asian downturn and corresponding decrease in tourism. The church also collected aid for Honduras. "We were sensitive to those needs," Fr. Rubinoff said. "We were cared about. It felt great being an Episcopalian."

The original name of the church was the Church of St. Michael and All Angels, Philippine Independent and Episcopal. The Rev. Timoteo Quintero, a Philippine Independent priest who founded a congregation on Oahu in 1958 and visited other islands monthly, made sure some of the PIC members were included in the planning of St. Michael's. Mr. Goodale said the PIC was still part of the church, though the name is no longer used. "There are few left," he said. "But the children come."

For some 20 years, St. Michael's has shared its worship space with the Jewish Community of Kauai. In 1976, Fr. Rudinoff said, "the Jewish community was looking for a place to hold worship service. [They] contribute to our food outreach, have done maintenance on the property."

St. Michael's Shul uses the space on Saturdays, at the west end; St. Michael and All Angels' on Sunday, facing east, Mr. Goodale explained. "The aumbry is next to the ark; Moses and Jesus together," the rector said. "And after all — Jesus was a Jew!" □

St. Michael and All Angels' and columbarium(right).

'THE AUMBRY IS NEXT TO THE ARK;  
MOSES AND JESUS TOGETHER.'



# Mending the Broken

SAM SHOEMAKER

By Alexander D. Stewart



For many, the name Sam Shoemaker calls to mind the foremost evangelist of the Episcopal Church. Yet his pastoral and organizational legacy speaks louder and longer than 28 books, countless radio sermons and preaching missions during his 26 years at Calvary Church, New York City, or 10 years at Calvary, Pittsburgh.

In 1926, less than a year after becoming rector of a one-time "proper parish," by then in a changing neighborhood of New York City, he established Calvary Mission on 23rd Street, a rescue center for homeless and destitute men, most of whom were alcoholics, with an adjoining rooming house — 25 cents per night. He believed that with counseling, care, and a confrontation with Christ, such

his mistakes at once, like attempting a whole flight of stairs at one time. From Cardinal Newman's hymn, "Lead, Kindly Light," Shoemaker quoted:

*"Keep Thou my feet: I do not ask to see the distant scene; one step enough for me."*

He added, "A flight has about 12 steps; take one step at a time, Bill."

Though Shoemaker visited colleges and seminaries for preaching and interviewing, since he believed in Frank Laubach's One Reach One, it was through the printed word and radio that he became known nationwide. His book *Revive Thy Church, Beginning With Me* was designated "The Presiding Bishop's Book for Lent" in 1948. The title is from a Chi-

rector." Before long it became a center for ecumenical and peace organizations, study groups and social service programs.

The Anglican Fellowship of Prayer (AFP), now international, originated in the Shoemaker rectory in Pittsburgh; Shoemaker's wife, Helen, became AFP's spokesperson and fund raiser after his death on All Saints' Day, 1963.

Many critics resented Shoemaker's and Calvary's popularity as the frequent subject in magazines, ranging from *Reader's Digest* to *Fortune's* "Businessmen on Their Knees," an account of the Pittsburgh Experiment involving key business and union leaders sharing spirituality. Other critics considered Calvary an embarrassment,

with its vested choir and instrumentalists processing to seedy Madison Park before Sunday

## 'A flight has about 12 steps; take one step at a time, Bill.'

men could be changed and integrated into parish groups.

He procured two ex-drunks, by then recovering alcoholics and converted Christians, to be in charge. A sign by New York's best-known cartoonist depicted a cross and a bowery-type character with the words, "There's a place nearby where a Carpenter still mends broken men." Into this mission a despondent stockbroker, Bill Wilson, stumbled and later responded to an altar call. He related, "It was from Sam that co-founder Dr. Bob and I in the beginning absorbed most of the principles that were afterwards embodied in the Twelve Steps that express the heart of A.A.'s way of life." Shoemaker suggested to Bill that he was trying to remedy and atone for all

nese Christian, Cheng Ching-Yi, known to Shoemaker from his youthful days as a teacher/missionary in Peking. He was much in demand as a radio preacher. One of his 13-week series for the National Council of Churches in 1958 elicited 434,000 requests for copies of his talks. Even his 10-week series for The Episcopal Hour in 1960 received more than 50,000 requests.

In 1928, only in his third year of rectorship in New York, he convinced the parish to demolish its traditional but outmoded parish house and erect the eight-story Calvary House, costing nearly \$1 million, which he raised. Critics commented, "Imagine, an elevator in a parish house. And apartments for all the staff, not just the

Evening Prayer, to which Shoemaker retorted, "We don't care if they come from Park Avenue or the park bench or from Yale or from jail as long as they hear the Good News."

Two comments after Shoemaker's death embrace the dual aspects of his ministry. Bishop Austin Pardue of Pittsburgh said, "I admired him for his great courage, for there was no man he feared to challenge on behalf of his Lord and Savior." Billy Graham reflected, "I doubt that any man in our generation has made a greater impact for God on the Christian world than did Sam Shoemaker." □

*The Rt. Rev. Alexander D. Stewart is the retired Bishop of Western Massachusetts.*

# Beyond Wellness

By David S. Robinson

Much has been said and written about “wellness” among the clergy. National and diocesan level workshops and projects have been springing up. It is meet and right that clergy should model a wholesome and holy way of life. Alban Institute asserts that clergy who work more than 50 hours a week are sacrificing their health and/or their primary relationships.

I am a prime example of someone who has naturally been inclined toward wellness. Like the man who could say to Jesus that he had kept all the commandments from his youth, I can say the same regarding the commandments of wellness. Daily prayer, annual retreats and continuing education, spiritual direction, peer supervision, a recent sabbatical leave, regular exercise, a reasonably healthy diet, and decent balance between work and home, I have kept. But what must I do to inherit eternal life?

St. Ignatius offers a response to that question in the First Principle and Foundation of his *Spiritual Exercises*. “We are created to praise, reverence, and serve the Lord our God, and by this means to save our soul. The other things on the face of the earth are created for us to help us in attaining the end for which we are created. Hence, we are to make use of them in as far as they help us in the attainment of this end, and we must rid ourselves of them in as far as they prove a hindrance to us.

“Therefore, we must make ourselves indifferent to all created things, as far as we are allowed free choice and are not under any prohibition. Consequently, as far as we are concerned, we should not prefer health to

sickness, riches to poverty, honor to dishonor, a long life to a short life. The same holds for all other things.

“Our one desire and choice should be what is more conducive to the end for which we are created.”

Taken at face value, this statement may strike contemporary readers as a terribly narrow view of the life of faith. That our sole end in life is the saving of our own soul seems terribly individualistic. Ignatius also seems to deny God’s proclamation in Genesis that the created order is good and to be enjoyed. It certainly appears to go against the current thinking about wellness. In the scope of this brief arti-

What Ignatius seeks by speaking of “indifference toward all created things” is to invite us to greater freedom before our God. Our end is praising, loving and serving God (and Ignatius knew quite well that God was found especially in the least of our brothers and sisters among the poor). Our end is not wellness, but ever deeper conversion to Christ our Lord and God’s hope for the human family.

The aim of the *Spiritual Exercises*, a private and individual experience to be sure, is a heart aflame with the love of God for every human being, a heart alive with God’s desire to transform the whole human family into the

## **God’s call will eventually take us beyond our own wellness in the desire to seek what is good for our brothers and sisters.**

cle, I can only invite the reader to trust that this is not actually so. To cite one example, in saying that we should not prefer riches to poverty, Ignatius recognized that a person who desired to follow Christ in poverty, serving the poorest of the poor, might actually be led to use her talents to create great wealth to provide for God’s work, and would spend her life primarily among the rich and famous!

Jesus was no masochist, but he was indifferent to his own wellness when faithfulness carried him to the cross. Constance and her companions, in the summer of 1878, chose to stay in typhus-infested Memphis, caring for the sick and orphaned in the wake of 5,000 deaths, and died themselves, indifferent to the obvious risk.

image of the Holy Trinity — a community of mutual, self-giving and sacrificial love.

Wellness? Yes. May the Holy Spirit show us those things that are good. Surely God wants us to pray and sleep and eat and live healthy and wholesome lives so far as we can. But the end is faithfulness, and when the two are in conflict, wellness becomes an indifferent matter. God’s call will eventually take us beyond our own wellness in the desire to seek what is good for our brothers and sisters whom we meet in neighbor, friend, stranger, enemy, the rich, and the poor. □

*The Rev. David S. Robinson is rector of St. Matthew’s Church, Maple Glen, Pa.*



# A Spiritual Diversion

Every summer, we drive down one of the most historic roads in America: Highway 10, the Colonial Trail in Virginia. The road reportedly traces an American Indian trail which, in our part of the

state at least, parallels the James River and was possibly part of an ancient trade route connecting different Indian nations hundreds of years ago.

We're in Bacon's Castle, named for the "castle" itself, one of the oldest documented brick houses in British North America, circa 1665. The house is actually a manor house, not a castle, but was the setting of Nathaniel Bacon's rebellion against the British crown in 1676 — that's right, 1676, 100 years prior to the revolution of 1776 which claimed colonial independence.

Within sight of the three-story Jacobean house with its six diamond-shaped chimneys and the oldest cultivated gardens in the country is an almost equally ancient ruin: the shell of Lower Southwark Parish Church. This ivy-covered brick shell is the only reminder in the county of the 10 colonial churches which once dotted this flat tidewater landscape. Lower Southwark was built to serve the southern portion of Surry County, itself carved out of James City, one of Virginia's original shires.

The church has long ceased functioning as a parish church and has suffered much damage over the centuries. Fortunately, though, the high walls are reinforced with braces, and you can still enjoy the lovely arched windows and brickwork.

Reminiscent in miniature of those romantic and engaging ruins of England, Lower Southwark is no Tintern Abbey, yet most certainly offers an aura of solemnity and beauty, a

momentary spiritual diversion among the numerous fields of corn, peanuts and cotton.

Whenever I pass these mellowed walls with their ruddy patina, surrounded by stately cedars, I picture in my mind the horses tethered outside in the 18th century on a Sunday morning. One summer my wife and I roamed through the old church yard shaded by multi-colored crepe myrtles, reading the creamy, worn headstones, searching out interesting graveyard verses.

Last summer, however, I had a different take on the old church. Behind the great east wall, against which a simple, wooden communion table would have rested inside, is now a new section of the cemetery.

The church is growing, I thought. Still they gather here for eternal rest. They may have worshiped elsewhere, or their faith may have been known to God alone, but in death they have come to the original parish church to mark their journey into eternity. They lie not only beneath the ground but also beneath the echoes of centuries of prayers.

I chuckled to myself over my fleeting thought of church growth. Yet the new addition to the old cemetery is as sure a sign as any of the ever-expanding Communion of Saints. It's a rich reminder that we all are bonded in the kingdom of God through our belief that life is changed, not ended.

*(The Rev.) Travis Du Priest,*  
book editor

## Did You Know...

**Flu shots were administered at the convention of the Diocese of Dallas.**

## Quote of the Week

**The Rev. Cynthia Black, president of the Episcopal Women's Caucus, writing in *Ruach* on the bishops who voted at Lambeth for the resolution on ordination of women after voting against similar legislation a year ago: "Was it a collegiality thing, writ large, or did some of our bishops leave their brains at home?"**

## Preparing for Growth

Last week we saluted the Diocese of Texas for its vision and its willingness to take the biblical imperative seriously in planning for church growth. Most dioceses are not as far along in their plans for growth as Texas, and a natural question to ask is how ordinary persons in “average” congregations might be able to help their churches grow.

The most basic, and probably helpful thing persons can do is to invite someone to church. Survey after survey of new church members has found that more than 80 percent of those persons joined their new church simply because someone asked them to accompany him or her to church. While such elements as effective preaching, well-done liturgies, good educational programs and excellence in music all attract people to churches, an invitation from a friend has proven to be far more successful.

Our churches, too, can prepare for growth with some elementary strategies. All of us have heard stories, or even experienced, visiting a church on a Sunday where the visitor is ignored by the regulars, even at a coffee hour. Church leaders need to ensure that there are friendly ushers and greeters available to greet visitors. They need to make the service bulletin or booklet user friendly so newcomers can find their way through the service easily. And all of us should be willing to help persons find their place if we see them struggling with a prayer book or hymnal. A friendly smile to a stranger following the service, an invitation to a coffee hour, or a willingness to visit with someone we don't know can go a long way toward ensuring that a visitor returns the following week. Such behavior may even be a factor in bringing someone to Christ.

How can ordinary persons in ‘average’ congregations help their churches grow?

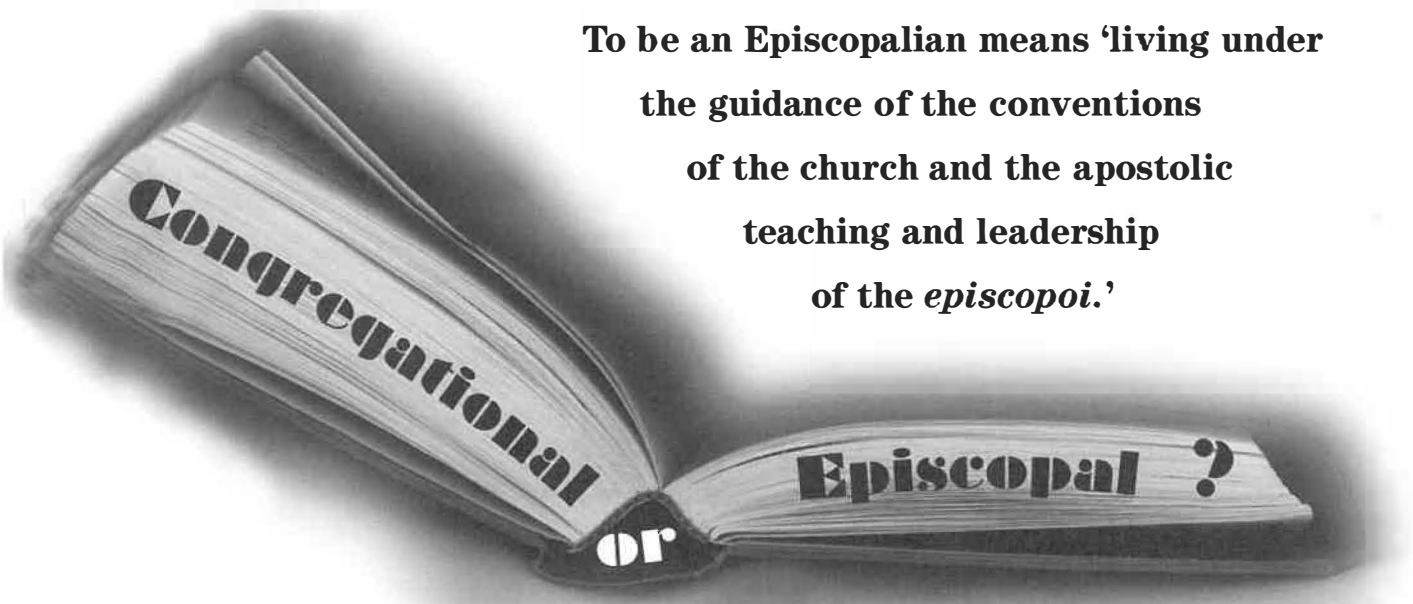


## Something Different

A recent telephone call to our office recounted a person's visit to a new congregation. Our caller, while visiting family members far from home during the holidays, spotted the familiar blue-and-white Episcopal Church sign in front of a non-church building and decided to investigate the situation the following Sunday. She found the experience upsetting. Other than the sermon, the Peace and distribution of communion, she found “virtually no elements of Anglican worship” — no prayer books, no hymnals, no familiar music, no psalm. “Other than the sign, I would have had no clue that I was in an Episcopal church,” she said. When we checked the situation, we found that the woman had come across one of three new congregations in a particular diocese. “Our church plants” was the description of the diocesan staff person. We were told that all three congregations were similar in worship, and that varying degrees of response to the new missions had been reported.

While realizing that it cannot be business as usual for the Episcopal Church, we are concerned that church leaders may be willing to give up much of the trappings of Anglicanism for the sake of trying something new. New congregations of all sorts of denominations and independent status are springing up all over this country. Surely the Episcopal Church can offer church shoppers something different from the rest.

**To be an Episcopalian means 'living under  
the guidance of the conventions  
of the church and the apostolic  
teaching and leadership  
of the *episcopoi*.'**



**If this is true,  
why do Episcopalians  
seem to have an  
'anything goes'  
attitude lately?**

By Benjamin Shambaugh

Of all of the responses about the resolutions made at the Lambeth Conference, the most common seems to be that of "they're not binding." In a legal, canonically correct way, this statement is true. Theologically, however, the ease with which we say what is or isn't binding raises some significant questions . . . especially in this church which, out of all the Christians in the world, has chosen to call itself the Episcopal Church.

"Episcopal" comes from the Greek word *episcopos*, which means "bishops." In 1789, the title "The Protestant Episcopal Church in the U.S.A." made both our identity — that of the (only) protestant church in the United States with bishops, i.e. the Anglican Church — and our high theology of and respect for the episcopate perfectly clear. These things were reiterated roughly 100 years later in the fourth point of the 1888 Chicago-Lambeth Quadrilateral, which affirmed the historic episcopate as a requirement for churches wishing to be in communion with our own.

Some 100 years after that, the Anglican-Roman Catholic International Commission reiterated them again, stating that ordination was "a different realm of the gifts of the spirit." By voting to allow retired bishops to continue to have voice and vote in the House of Bishops, the 1997 General Convention agreed once more, saying essentially that unlike the Lutherans, for example, in the Episcopal Church the spiritual gifts related to ordination to the episcopate do not end upon retirement. One could argue that it is the unchanging Episcopal firmness on the special status of the historic episcopate that resulted in the rejection of full communion by the Evangelical Lutheran Church in America.

All of which is to say that we Episcopalians have and have always had a high respect for the episcopate. We truly believe that in the sacrament of ordination the Holy Spirit of God works in very profound and wonderful ways. As our name and our actions proclaim, we think bishops are special. Whether they be male or

**Our congregations and ordained leaders do pretty much what they want, often leaving their parishioners with the idea that to be an Episcopalian means that “anything goes.”**

female, black or white, active or retired, we proudly process them, overlooking human failings and proclaiming *ex opere operato, ex opere operantis* ... until their perspectives differ from our own.

A few years ago, the Archbishop of Canterbury warned students of the Virginia Theological Seminary about

the problems of sexual sin. He began his talk with the words, “As your archbishop ...” to which a seminarian later responded “He’s not my archbishop.” While that response may also have been correct on legal and canonical grounds, it is profoundly disturbing on theological ones. The problem is that if we were consistent about our theol-

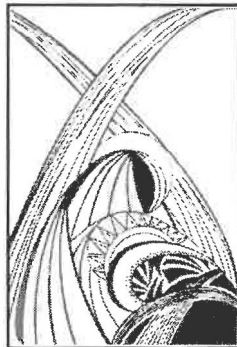
ogy of the episcopate, we should pay lots of attention to what an archbishop — any archbishop — would have to say.

Thinking about Lambeth, that gathering of Anglican bishops of the entire world, one would think that people who call themselves Episcopalian would — if not immediately genuflect — take resolutions made therein very seriously, whether they be legally binding or not. After all, irrespective of cultural, economic or educational differences, all of those “other” bishops have had the same laying on of hands and share in the same “gift of the spirit,” the same historic episcopate, and ministry of apostleship as our own. One would think, therefore, that each would be worthy of the same respect.

In reality, the Episcopal Church is acting more and more like a congregational church. Despite diocesan and General Conventions that make resolutions and truly struggle to lead us as a church, our congregations and ordained leaders do pretty much what they want, often leaving their parishioners with the idea that to be an Episcopalian means that “anything goes,” rather than the idea that to be an Episcopalian means “living under the guidance of the conventions of the church and the apostolic teaching and leadership of the *episcopoi*.” Lambeth is a wake-up call on issues not of sexual but rather of ecclesiastical identity and authority, a wake-up call which raises these questions: Who and what are we? Are we an episcopal or a congregational church? □

*The Rev. Benjamin Shambaugh is the rector of St. John’s Church, Olney, Md.*

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## Outward and Visible

I was shocked to read Allan C. Parker's gross misunderstanding of Total Ministry in his article, "Blurring the Lines" [TLC, Dec. 27].

When that program began in 1988, congregations spent about 18 months studying the appropriateness of locally ordained priests. At the end of this period, each was asked to prayerfully choose a person who, if properly trained, could be respected as the priest at their altar. Those persons were then asked to examine their own hearts to see if God was indeed calling them to this ministry. In a very powerful way these persons are "outward and visible signs" of ministry — of the ministry of every baptized person. Yes, "after Mass, good old Joe takes off his alb and becomes one of the boys," one of God's baptized "boys" engaged in ministry every moment of his/her life, not just when he/she happens to be doing churchy things.

As for ordination being a "state of being," how can he defend that? By our baptism we are all in a state of grace that we never deserved. Has ordination, as we traditionally have known it, ever been proven to have elevated anyone to "a state of being" worthy of any special attention? Why, we even teach that the sacramental actions of an unworthy priest are still valid. In all the years that the Diocese of Olympia has been ordaining local priests, within the concept of Total Ministry, not one of them has ever proven to be anything but an extraordinary example of sacrificial ministry. The same cannot be said of our "vocational" clergy.

*(The Rev.) H.W. "Skip" Reeves  
St. Mark's Church  
Cheyenne, Wyo.*

### Early Rites

Regarding the Rev. David Baumann's inquiry [TLC, Jan. 3] concerning the first use of the Book of

Common Prayer in North America, in his book, *A Goodly Heritage* (a history of the Diocese of Florida from the beginning to 1893) Joseph Cushman wrote that according to research by historian William Robinson, the Elizabethan sea captain John Hawkins probably caused Morning Prayer and Evening Prayer to be read during his visit with a Huguenot colony at Fort Caroline on the Johns River in Florida in 1565. If that is true, then the rites of the Church of England were celebrated in Florida several years before Francis Drake's visit to San Francisco Bay.

*David L. Willing  
Miami, Fla.*

Has ordination, as we have traditionally known it, ever been proven to have elevated anyone to 'a state of being' worthy of any special attention?

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## LETTERS TO THE EDITOR

### Early Services

In response to Fr. Baumann's letter [TLC, Jan. 3], commenting on the date of the first Holy Eucharist celebrated in North America, I offer what I hope will be some helpful information.

From information currently available to me, it appears that Chaplain Francis Fletcher (a church clergyman though of the Puritan party), chaplain to Sir Francis Drake, offered prayers, possibly some from the prayer book, in a service on the California coast. This appears to have occurred in 1579. A monument of the Prayer Book Cross commemorating this event is located in Golden Gate Park, California. The claim has been made that this was the first English service in America.

According to William Wilson Manross in *A History of the American Episcopal Church*, in 1578 a fleet under the command of Martin Frobisher, came to North America seeking the Northwest Passage and gold along the icy shores of Hudson Bay. With them went a clergyman of the church, "one Master Wolfall," who, according to Hakluyt, the great chronicler of English explorations, had left a good living and a virtuous wife in England to go as chaplain of the fleet, solely out of his love for the souls of the infidel natives. What he did for them is not recorded, but at least he celebrated the Holy Eucharist for the officers and gentlemen of the fleet, on land, and this was the first service of the church ever read upon North American soil.

My congratulations to Fr. Baumann on his excellent memory. A picture of the Prayer Book Cross in Golden Gate Park, California, may be found on p. 127 of *Our Christian Heritage* by Powel Mills Dawley, Morehouse-Barlow Co., New York, 1959.

(The Rev.) Edwin T. Shackelford III  
Salem, Ore.

### The Last Shall be...

The editorial regarding a year-long series of articles "as the millennium draws to a close" [TLC, Jan. 3] suggests that you believe that 1999 is the

last year of the century/millennium. While the secular press has made much of the notion that the "New Millennium" begins in the year 2000, surely you must know that the year 2000 is the last year of the present century/millennium.

Perhaps TLC is planning on doing a two-year series of articles.

(The Rev. Canon) John W. Penn  
Ruidoso, N.M.

### Are They Welcome?

I noted in recent issues reports of conventions in various dioceses that have made references to the murder of Matt Shepard, and as a separate issue the need for outreach to the gay and lesbian community. In only one diocese (Rhode Island) was there a connection made between the two. The much more glaring omission is the absence of any reference to Matt, gay and lesbian outreach or even the evil perpetuated by the Lambeth Conference in the majority of dioceses. Does every church and diocese in this Episcopal Church welcome all, including gays and lesbians? I think the Episcopal Church does not.

Those 526 bishops who voted to support the Lambeth resolution are collectively responsible for inciting the murderers of Matt Shepard. The Presiding Bishop's abstention does not let him off the guilty hook either. Here in New York we have seen an increase of 81 percent in violence against gays and lesbians, and the silence by our local churches in many cases is a contributory factor. This of course applies to all religious bodies.

Is it any wonder that the Episcopal Church is losing members?

James L. Mitchell  
Lake Peekskill, N.Y.

### To Our Readers:

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

## PEOPLE & PLACES

### Appointments

The Rev. **Darrel Proffitt** is rector of St. Margaret's, PO Box 1207, Lawrence, KS 66044-8207.

The Rev. **Raul Rubiano-Alvarado** is vicar of *La Mision Latina* at Sts. Philip and James, 2797 S Lowell Blvd., Denver, CO 80236-2249.

The Rev. Canon **Linton Studdiford** is canon to the ordinary for the Diocese of Maine, 143 State St., Portland, ME 04101-3799.

The Rev. **Robyn J. Szoke** is director of children's ministries at the Episcopal Church Center, 815 Second Ave., New York, NY 10017-4594.

The Rev. **David A. Titus** is assistant at St. Helena's, PO Box 1043, Beaufort, SC 29901.

The Rev. **Page Towne** is priest-in-charge of St. Bartholomew's, 1800 Irvine Ave., NW, Bemidji, MN 56601-2552.

The Rev. **Andrew Watson** is rector of Good Shepherd, 1445 N Frankwood Ave., Reedley, CA 93654.

The Rev. **Stephen H. Wendfeldt** is Director of new congregational development in the Diocese of North Carolina, PO Box 17025, Raleigh, NC 27619-7025.

The Rev. **Mark Zimmerman** is priest-in-charge of St. Francis-in-the-Fields, 2081 Husband Rd., Somers, PA 15501.

### Ordinations

#### Deacons

**Pittsburgh** — **Christine McIlvain, Thomas McKenzie, Mark Stevenson, Steven Tighe**

#### Priests

**Maryland** — **Henry Sabetti**  
**Pittsburgh** — **Jeffrey Mikita**, Church of Our Saviour, 2405 Clearview Dr., Glenshaw, PA 15116; **Michael Wurschmidt**, Shepherd's Heart Fellowship, PO Box 7218, Pittsburgh, PA 15213-0218.

### Religious Orders

**Sister Mary Lois**, OSH, made her life vows in the Order of St. Helena.

### Retirements

The Rev. **Gordon H. Frederick**, as assistant at Resurrection, Dallas, TX.

### Change of Address

The offices of the **Diocese of Kentucky** have moved to: 425 S 2nd St., Louisville, KY 40202-1417.

### Deaths

The Rev. **Mortimer Tuttle Bowman**, retired priest of the Diocese of Southern Virginia, died Oct. 13 in a Richmond, VA hospital. He was 73.

Fr. Bowman was born at Fort Sill, OK. He was a graduate of the University of Alabama

and Virginia Theological Seminary. He was ordained deacon in 1959 and priest in 1960. Fr. Bowman was in-charge at Westover Parish, Charles City, VA, 1958-59 and as rector 1960-63; rector of Good Shepherd, Dallas, TX, 1963-73; rector of Brandon Parish, Burrowsville, VA, 1973-76; associate at St. Stephen's, Petersburg, VA, 1978-79, interim at St. David's, Chesterfield, VA, 1978-80; interim rector at St. Stephen's, Petersburg, 1983-86. Fr. Bowman also served as a military chaplain for the Air National Guard in Virginia and in Texas. He is survived by his wife, Carol Marks Bowman, a son, two daughters and six grandchildren.

The Rev. **William Dewson Chapman**, retired priest of the Diocese of Missouri, died of complications of chronic pulmonary disease Dec. 13 at his home in St. Louis, MO, at the age of 74.

Fr. Chapman was a native of Toronto, Canada. He graduated from Haverford College and the University of Chicago and was ordained to the diaconate and the priesthood in 1952. Fr. Chapman served as assistant at Calvary, Columbia, MO, 1952-55; rector of St. Paul's, Brunswick, ME, 1955-60; vicar of St. Paul's, Sikeston, MO, 1960-64; vicar of St. Luke's, Kennett, MO, 1967-70; associate at Trinity, St. Louis, MO, 1970-80 and rector there from 1980 until his retirement in 1993. Fr. Chapman is survived by his wife, Ellie, a daughter, three sons and nine grandchildren.

### BENCHES & LOFTS

Church musicians, if you are upscaling your position, transposing employment, or singing a new song, please send your news to BENCHES & LOFTS, Music Editor, P.O. Box 514036, Milwaukee, WI 53203-3436, or Music Editor, [tlc@livingchurch.org](mailto:tlc@livingchurch.org). We wouldn't mind a picture, either.

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 The Rev. Mary Shehane, chap  
 Sun H Eu 8, 10, 11:00. Tues 6; Wed 11:30. Program Wed 7:45.  
 Sun 6:30 Eu, Fellowship

**REFER TO KEY ON PAGE 23**

## BENEDICTION

# Clowning Around



St. Stephen's adult class voted for one of us to represent the group in the annual Apple Blossom Parade. Our theme: "A merry heart doeth good..." (Prov. 17:22).

"Won't someone volunteer, please," the president begged. Silences make me tense, so I spoke up. "Don't you think parades are for kids and people with plenty of time on their hands?"

Marion replied with a twinkle in her gray eyes, "How did you get so old so fast?" The others laughed. My discomfort grew.

"OK," I compromised. "Maybe my attitude is kind of negative. How's this: If someone comes up with a clown outfit, I'll do it. But I don't see how clowning glorifies God."

I was given a number of explanations, including one from Anne, who said, "If you look into church history, you'll find out that clown means 'a fool for God'."

Marion said she had a handmade costume in her attic. "It's about size 40, and you'll swim in it. No one will know you!"

That was some consolation. "If people don't recognize me," I said, "maybe I won't be so inhibited."

Marion's enthusiasm lit up the group. Doug yelled with gusto, "I'll give you a rainbow wig left over from a New Year's party. I'll even wash it for you."

Karen added softly, "I'll make up your face. I learned how to do it in theater arts class."

On Apple Blossom Day, I grumbled as my friends smoothed on thick, white face cream, took my picture and coaxed me to smile. I could feel the heat thundering up to my face.

On the corner of Main and Bridge streets, I met other clowns. Someone pushed balloons into my hands and said, "Give them to the kids as you parade."

I was shoved into a shiver of energy at the sound of "Stars and Stripes Forever" blared out by a high school band. "I'm going to have fun if it kills me," I insisted to the clown next to me. After all, who would recognize me in this outfit, except the class and my favorite nephew, Billy.

A chance glimpse of myself in a plate glass window got me giggling. Ecstatic kids rushed into the street, grabbing my pink and purple balloons. I twirled around in a frenzy as the strings of the bobbing balloons tangled. People were laughing and pointing at me. Somebody shouted, "Go, Clown, Go!"

When my balloons were gone, I somersaulted. How, why, I hardly knew. The concrete street didn't bother me. I wanted to keep the fun and laughter going. I started bowing to everyone. Some people bowed back. I saw Billy waving at me, smiling and giving me thumbs up. A comic on stilts stuck his tongue out at me. I returned the compliment.

When the parade ended, I met my Sunday school gang and we hugged each other heartily. I was exhausted. Billy gave me a kiss and rubbed off my clown paint.

Later, over a cup of coffee, I reflected on the day. Maybe God had helped me find my "merry heart" by disguising it in costume and paint, helping me lose those inhibitions. Yes, I'm sure he did.

*Connie Bretz  
Phoenixville, Pa.*

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CONTINUED ON NEXT PAGE

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Corner of Concord Ave. & Market St. (302) 654-6279  
The Very Rev. Peggy Patterson, D.Min., Dean; Canon Pastor  
Benjamin Twinnamaani; the Rev. Lois Keen, d.c.e.; Canon  
Precentor Darryl Roland, D.M.A.  
Sun Eu 7:30, 10:30 (Cho & LOH). Godly Play 10:15. Tues Eu  
12:10. Ch S, H/A, Welcoming

## STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244  
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur,  
assoc r; the Rev. Beverly Ramsey, Youth & Christian Ed; the  
Rev. Jonathan Coffey & the Rev. Canon Richard Hardman,  
assistant; Allen Rosenberg, Music Dir  
Sun Eu 7:30, 9, 11. Tues H Eu/Healing 12:10. Thurs H Eu 10.

## AUGUSTA, GA

CHRIST CHURCH Eve & Greene Sts.  
The Rev. Theodore O. Atwood, Jr., r  
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

## CHICAGO, IL

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

## RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)  
ST. PAUL'S PARISH 60 Akenside Rd.  
The Rev. Thomas A. Fraser, r  
Sun Eu 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10. Sacra-  
ment of Reconciliation 1st Sat 4-4:30 & by appt

## INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL  
Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean  
Sun Eu 8, 9 & 11, 10 Christian Ed

**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; rem, 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.

## BATON ROUGE, LA

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

## KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes  
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975  
Masses: Sun 8 Low; 10 Solemn; Daily, noon

## NEWARK, NJ

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

## SANTA FE, NM

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

## LONG BEACH, L.I., NY

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145 W. 46th St. (between 6th & 7th Aves.) 10036  
The Rev. William C. Parker, parish vicar; the Rev. Allen Shin,  
asst  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:  
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex  
Sat) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12,  
4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

ST. THOMAS 5th Ave. & 53rd St.  
The Rev. Andrew C. Mead, r (212) 757-7013  
Sun Eu 8, 9, 11. Choral Ev. 4. Wkdy 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

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## GETTYSBURG, PA

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

## PHILADELPHIA, PA

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

ST. MARK'S 1625 Locust St.  
The Rev. Richard C. Alton, r (215) 735-1416  
The Rev. Michael S. Seiler, c FAX 735-8521  
Sun: Sung Mass 8:30; Sol Mass 11; Ev & B 4. Wkdy: MP 8:30;  
Mass 12:10 (with HU on Wed & Fri); EP 5:30 (with HC Tues);  
Wed Bible Study 1. Sat C 9:30; Mass 10, Rosary 10:30, Quiet  
Prayer 11.

## PITTSBURGH, PA

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

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

## 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  
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The Rev. Frank E. Fuller, asst (512) 882-1735  
The Rev. James R. Murguia, c  
Sun 8, 9 & 11. Weekdays as anno

## DALLAS, TX

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

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Preaching

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Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S) 12:15 HC (ex  
1S). 1928 BCP. Daily as anno (817) 332-3191

## HOUSTON, TX

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

## MILWAUKEE, WI

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

## PARIS, FRANCE

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The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev.  
Nicholas Porter, M.Div., canon; the Rev. George Hobson,  
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