

THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ OCTOBER 31, 1999 ♦ \$2.00



Register Today

The Church Pension Fund has scheduled 5 Regional Forums

CREDO

What is it? How does it affect me?

Medicare/Medigap

What is up with Washington?
How CPF is responding

**Dialogue
with
CPF**

30 year Retirement Option

Impact on the Church;
Experience of the first 18 months

Benefit Option Enhancements

Proposed new choices for those retiring

Your Thoughts & Concerns
What is on your mind?

To hear your wishes and questions, and to help you understand our new initiatives, The Church Pension Fund has planned five one-day forums around the country this fall. Active clergy, retired clergy and interested lay persons are urged to attend one of these no-cost sessions. Church Pension Fund Trustees, advisors and staff will share the latest news on pension initiatives. More importantly, we look forward to hearing your views of topics of interest.

We hope you will join us!

San Francisco

October 12, 1999

Santa Clara Marriott
2700 Mission College Blvd.
Santa Clara, CA 95054
(415) 988-1500

Philadelphia

October 21, 1999

Sheraton Bucks County
400 Concord Valley Road
Lafayette, PA 19047
(610) 547-4100

St. Louis

November 2, 1999

Hilton St. Louis Frontenac
1335 South Lindbergh Blvd.
St. Louis, MO 63131
(314) 993-1100

Atlanta

November 4, 1999

Sheraton Buckhead
3405 Lenox Road, N.E.
Atlanta, GA 30326
(404) 261-9250

Houston

November 9, 1999

Camp Allen
Route 1, Box 426
Navasota, TX 77868
(409) 825-7175

Each forum is planned for
10:00 am to 4:00 pm and will include lunch.

Mail your registration form today

OR

For immediate information call
Andrea Kolffhaus (1-800-223-6602)

Working with YOU to secure YOUR future



**The Church
Pension Fund
800-223-6602**

David A. Kalvelage
Executive Editor
Betty Glatzel
General Manager
John Schuessler
Managing Editor
Judi Arney
News Editor
Patricia C. Nakamura
Music Editor
The Rev. Travis T. Du Priest, Jr.
Book Editor
Amy Marciniak
Graphic Artist
Lila J. Thurber
Advertising Manager
Barbara A. Pizzino
Circulation Manager
Renee Ostrowski
Marketing/Promotion Director

BOARD OF DIRECTORS

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

Editorial and Business offices:

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

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

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

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.00 per year.
POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

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

©1999

The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.
Volume 219 Number 18



Quilters from St. James' Church, Bristol, Pa., show visitors their art at a recent festival in the Diocese of Pennsylvania [p.7].
Timothy Shepherd photo



Features



10 A LITTLE SOMETHING FOR 'ALL'

All Saints', All Hallows' and All Souls' Days — all together.

BY JOANNA SEIBERT, NANCY HAGNER AND JOHN F. RIGGS, JR

9 A LIVING CHURCH Like Desert Travelers Holy Cross, Mt. Holly, N.C.
BY PATRICIA NAKAMURA

12 SHAPERS OF THE CHURCH IN THE 20TH CENTURY (One of a series)

The Quiet Leader
DENNIS BENNETT
BY CHARLES B. FULTON, JR.

News

6 Sewanee lectures examine tensions of religion in the South.

7 Southeast Florida prays and searches for a missing deacon.

Opinion

13 Editor's Choice
Two Stories of Generosity

14 Editorials
The Communion of Saints

15 Viewpoint
Whatever Happened to Article XXVI?
BY KENNETH ALDRICH

16 Letters
Heroic Witness

Other Departments

4 Sunday's Readings

5 Books

17 People & Places



The Cover

Illustration by Amy Marciniak

SOLID OAK CHOIR CHAIR



with:

FIBRE RUSH SEAT or
UPHOLSTERED SEAT

Pews•Chairs•Pew Refinishing•Cushions

R. Geissler Inc.

Since 1877

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

RECONCILIATION?

- Are you a builder of bridges in your community?
- Are you a healer of conflicts in your community?
- Are you searching for a deeper spiritual basis for bringing people together in your community?
- Are you called to be an instrument of reconciliation in your community?

This seminar is a must for you!

Reconciliation Institute Basic Seminar

November 4 - 7, 1999

Christ the King Episcopal Church
Santa Barbara, California
Call 805-964-9966 for more information
or to reserve a place.

Lectionary Bible Study

A Quarterly Study Booklet



For a sample, send \$6.50 to:
Paraklete Press of California
PO Box 1932
Rancho Cordova, CA 95741
or phone: (916) 852-1269

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

SUNDAY'S READINGS

Feeding the Sheep

'Everything they do is done for men to see...'
(*Matt. 23:5*)

Pentecost 23, Proper 26

Micah 3:5-12; Ps. 43; 1 Thess. 2:9-13, 17-20; Matt. 23:1-12

Both Micah 3:5-12 and Matthew 23:1-12 in different ways issue stern warnings to church leaders. Those ordained to the presbyterate according to the 1928 Book of Common Prayer were told "to be Messengers, Watchmen, and Stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family..." Micah warns, "Her leaders judge for a bribe, her priests teach for a price." We may not think that church leaders can be tempted by greed, but there are too many recent examples in our churches for us to ignore this warning. Instead of feeding the sheep, the leaders simply feed their own avaricious appetites. Apparently the leaders in Micah's time are still observing the temple rituals, but because their lives have become corrupt, they are foolish to expect the Lord to exempt them from the coming judgment.

In Matthew 23:1-12, it is the hypocrisy, not so much their teaching (as long as it is the teaching of the Old

Testament — i.e. Moses' seat — of the religious leaders (teachers of the law and the Pharisees) that exposes the true condition of their hearts. They may not be motivated by greed, as was the case in Micah's situation, but they do "everything ... for men to see." They do all for their own honor and glory, and all the while not caring anything about the people they are supposed to be serving.

What destroys ministry according to Micah and Jesus is greed, status, an excessive desire for approval, and a failure to teach God's word faithfully (Micah) or to care for the people whom we serve (Matthew). None of us is exempt from these temptations. The antidote? "The greatest among you will be your servant. For whoever exalts himself will be humbled, and whoever humbles himself will be exalted" (Matt. 23:11-12). We are "clothed with Christ" (Gal. 3:27) and are to live in light of the grace we have received.

Look It Up

Read Matthew 11:28-30. The Lord has come to take our burdens. How is it that we lay new and heavy burdens on others?

Think About It

What are some ways we can encourage our church leaders?

Next Sunday

Pentecost 24, Proper 27

Amos 5:18-24; Ps. 70; 1 Thess. 4:13-18; Matt. 25:1-13

BOOKS

Women's Way of Worship: Gender Analysis and Liturgical History

By Teresa Berger.
The Liturgical Press. Pp. 180. \$21.95 paper.

Under the Tree of Life: The Religion of a Feminist Christian.

By Gail Ramshaw.
Continuum. Pp. 149. \$17.95 paper.

Woman Un-Bent.

By Irene Zimmerman.
St. Mary's. Pp. 110. \$9.95

I present before you three very different pieces. The first book, *Women's Way of Worship: Gender Analysis and Liturgical History*, is extremely

scholarly and well-written and understandably so, given Dr. Berger's background as theologian and liturgical scholar. This is not a book for the neophyte or one easily intimidated by academia. It is for the person who wishes to spend some serious time investigating and studying the liturgical movement, specifically in light of the increased presence of women in leadership roles, particularly in liturgical churches. It is in some regards a textbook, at times wordy, but always stressing the task at hand of naming the difference and reflecting upon its implications.

The second book, *Under the Tree of Life: The Religion of a Christian Feminist*, is a delightful collection of essays by an American theologian, Gail Ramshaw. The essays which fill this book are full of wit and humor and a clear understanding of who she is as a Christian, a theologian and a feminist. She begins with an explanation or definition of religion, which she uses in her religion classes at the college where she teaches. Her academic credentials are impeccable and what she has done with these essays is to assist other women to look both seriously and with humor at what it means to be a Christian and a feminist as the millennium approaches. As she mentions in one of her essays, "others judge feminism outdated, a movement over and done with. Ha. I define feminism, as do current dictionaries, as the worldview positing equality between women and men and, in consequence, the activism required

to inaugurate this worldview" (p.4). I recommend this slim volume highly, as food, nourishment and support for our journey in life as Christians and feminists in a world which would like to tell us that these are mutually exclusive terms rather than defining of who we are in the world and in the Church.

The third volume, *Woman Unbent*, is an assortment of poems and stories

based on scripture. They are as poems are supposed to be, open to interpretation. The pieces spark the imagination and interpret the word and call women forth to live a new life, a free life unfettered and unbound.

"But she stood up straight and let God's glory touch her face" (p.46).

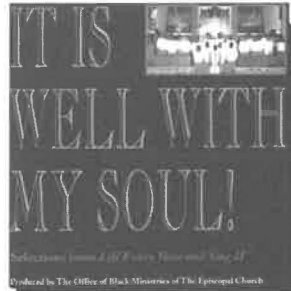
(*The Very Rev.*) Victoria T. Hatch
Banning, Calif.



INSPIRATIONAL SINGING

It Is Well with My Soul!

Selections from *Lift Every Voice and Sing II*

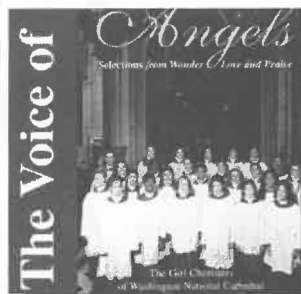


Produced by the National Office of Black Ministries of the Episcopal Church and Church Publishing, this is a representative recording of twenty-one hymns, spirituals, gospel songs, and service music contained in the African-American hymnal, *Lift Every Voice and Sing II*. It was recorded by the Adult Choir of Grace Church, Norfolk, Virginia, under the direction of Carl W. Haywood, Organist/Choir Director.

- 290-3 Compact Disc.....\$16.95
289-X Cassette.....\$11.95

The Voice of Angels

Selections from *Wonder, Love, and Praise*



This is the first professional recording of the Girl Choristers of Washington National Cathedral, directed by Bruce Neswick, with Douglas Major, Cathedral Organist/Choir Director, Ana Hernández (of the Miserable Offenders), Sr. Helena Marie of the Women in Mission and Ministry Office at the Episcopal Church Center, and Mark MacDonald, Bishop of Alaska. It contains twenty-four diverse selections from *Wonder, Love, and Praise*, the supplement to *The Hymnal 1982*.

- 313-6 Compact Disc.....\$16.95
314-4 Cassette.....\$11.95

To Order:

www.churchpublishing.org

☎ 800-242-1918 Fax 212-779-3392



CHURCH

Church Publishing Incorporated
445 Fifth Avenue New York, NY 10016

Tensions of Religion in the South

Two-day lecture series at Sewanee examines a region steeped in tradition



**Fr. Britton:
'Classism kills
the mission
of the church.'**

Exploding diversity of religious faiths, the African American experience, a region steeped in tradition now driven by a booming economy — these were topics for 15 scholars and observers of “the South” as they examined religious fact and fiction, its historic roots and millennial future at the 78th annual DuBose Lectures at the School of Theology at the University of the South.

However, it was the role of women in church and society that surfaced as the touchstone of the two-day lecture series presented Oct. 4-5 in Sewanee, Tenn.

Speaker Katie Sherrod, national vice president of the Episcopal Women's Caucus, Inc., in a presentation “The Parable of the Ups and Downs: Life as a Southern Lay Woman,” brought the audience of more than 350 people to its feet to applaud her emotional and passionate presentation.

Ms. Sherrod, a writer and video producer, and a resident in the Diocese of Fort Worth where the bishop will not ordain women, spoke stridently of women, their ministries and acceptance in the Episcopal Church, and attitudes she experiences in parts of the South.

“As women have begun serious challenges to patriarchal power, it is no accident that fundamentalists and traditionalists are seeing a resurgence of growth and influence. These men are invoking the ultimate power — that of God — to keep women, and lesbians and gays, in our places,” she said. “This means that women, trying to lead fulfilling, ethical lives and also remain in the church, constantly have to work to distinguish between the designs of God and ‘the destructiveness of evil operating in the name of God.’”

Ms. Sherrod's talk followed that of the Rev. Donald Armentrout, a Lutheran minister and professor of church history and historical theology at Sewanee, who reported on “The Ordination of Episcopal Women in the South.” Prof. Armentrout said his research revealed that “Southern institutions move slowly to ordain women.” In addition, he said the mere task of collecting data was incredibly difficult since many dioceses did not even have a record of when the first woman was ordained. This raised his concern that without this research, data on women in the church would have been lost. His



Maurice Taylor and Sarah Moore photos

Lecturer Katie Sherrod (left) speaks with the Rev. Joe Burnett, professor of pastoral theology at Sewanee, and a seminarian, Claire Tenny of Colorado.

work will be available for publication soon.

Day one opened with academic luminaries from varied denominational and scholarly backgrounds presenting historical perspectives of religion in the South. Morning and afternoon sessions were divided into panels of five. A Methodist minister, the Rev. Charles H. Lippy, professor of religious studies at University of Tennessee, Chattanooga, and Samuel S. Hill, retired professor of religion at the University of Florida, and author of about-to-be released *Encyclopedia of Religion in the South*, moderated the first panels.

Bill Leonard, a Southern Baptist and founding dean of the new Wake Forest University Divinity School, talked as a moderate Baptist about the rise of the mega church. Many have “no interest in brand-name religion,” he said, and he discussed the decline of the establishment, specifically the Southern Baptist Convention.

Episcopalians took the podium the second day, opening with the Rev. Richard Britton, Jr., associate priest for community ministries at St. Luke's Church, Atlanta. He described the African American influence on faith. He said many African Americans seek the Episcopal Church because of the church's ability to give them freedom to develop a personal and reflective faith, its strong pastoral ministry, a socially conscious ministry, and the liturgy. He said that classism is the “most insidious problem in the Episcopal Church and exists in both black and white community. Classism kills the mission of the church, which is the soul of the church.”

Sarah Moore

SE Florida Prays, Searches for Missing Deacon

In mid-October, parishioners across the Diocese of Southeast Florida continued to greet each other with the anxious question, "Have you heard any news of Miriam?"

The Rev. Miriam Pratt, 72, deacon and founding member of Church of the Ascension, Miami, left her home in south Dade County on the evening of Sept. 28. She intended to make a pastoral call a few blocks away, delivering money collected by the parish to a member whose husband had just died. She never reached her destination.

A police officer reported giving her directions nearly five hours later, in a remote area about 20 miles south of her home, when she stopped him, saying she was lost and her car was low on gas. No one has seen her since.

Prayers for Deacon Pratt and her

family have been included in services at parishes throughout the diocese since her disappearance. In addition, several clergy attending the Black Episcopal Clergy Conference in Miami went to a service at Ascension Oct. 6, to show their support and to pray with the Rev. Norbert Cooper, rector, and his congregation.

The Rt. Rev. Calvin O. Schofield, Jr., Bishop of Southeast Florida, said, "This has affected the entire diocese. We are praying earnestly for some kind of closure to this situation."

On Oct. 2, more than 100 people — including the deans of the North and South Dade deaneries, the diocesan treasurer and his wife, and members of parishes as far north as Palm Beach County — gathered at Ascension for a grid search of the area.

Deacon Pratt, a retired teacher, has served at Ascension since her ordination in 1986. She has frequently served as a diocesan ECW officer, and is also active in Daughters of the King.

Her primary ministry, though, has

been with Affirmative Aging, an ecumenical inter-generational ministry based at Ascension. This group of retirees cares for infants and preschoolers, ministers to pregnant teenagers who attend an alternative school in the area, take meals to the homeless and visit the homebound elderly.

The Rev. Jacquelyn Rowe, rector of St. George's, Riviera Beach, went to seminary from Ascension and has worked closely with Deacon Pratt. The Affirmative Aging program, Ms. Rowe said, "worked against the generation gap ... She brought grandparents back into our lives, with that sense of the wisdom of the elders in the Church."

"Miriam is the kind of person," she added, "who in her real life experience showed us Christ."

Deacon Pratt was last seen driving a white 1990 Acura Legend, Florida license tag SJI 42F. Anyone with information should call Trinity Cathedral, Miami, at 305-374-3372.

Mary W. Cox



Deacon Pratt

Pennsylvania Festival Celebrates the Past and Future

Soccer balls, patchwork quilts, puppets, cowboy hats and homemade goodies ranging from chocolate chip cookies to hummus to "Father Greg's Heavenly Baked Bears" were among the star attractions at the Diocese of Pennsylvania's festival, Looking Toward the New Millennium, Sept. 25 at Fairmount Park in Philadelphia.

Like William Penn's "holy experiment" in religious freedom that became the Commonwealth of Pennsylvania, the goals of a proposed plan for the diocese are described as "similarly audacious and ambitious." It calls for the diocese to grow by 8 percent a year, and outlines a three-step approach that would include a theological education and training program, encouragement of increased congregational giving to the diocese and personal tithing, and a feasibility study for a possible capital campaign to help fund three new congregations and redevelop nine existing churches by January 2007. Deputies to the Nov. 5-6 diocesan convention must approve the plan.

Participants browsed at tables where congregations had mounted displays of their histories and present-day



Parishioners have been quilting at St. James', Bristol, Pa., since 1861, when they made quilts for Union soldiers in the Civil War.

ministries. Children played with puppets, listened to stories, had their faces painted, worked with beads or tried their hands at quilting. Adults could have their blood pressure checked, and folks of all ages had fun wearing a paper mitre and sitting on the "bishop's throne" at the Cathedral Church of the Saviour's booth.

Barbara Ogilby Hames

GenX Clergy Begin Provincial Gatherings

Generation X clergy in the Episcopal Church continue to move forward with the impetus begun 18 months ago at the Gathering the NeXt Generation (GTNG) conference in Virginia. This fall brings gatherings in every province, planned and led for their peers by clergy born after 1961. In Province 1, 23 Xer clergy met Oct. 4-6 at Marist House in Frammingham, Mass. The event began with an opening reception attended by several of the New England bishops, who expressed their gratitude for the chance to learn more about Gathering the NeXt Generation's work. "You must begin to speak to the church," said the Rt. Rev. Andrew Smith, Bishop Coadjutor-elect of Connecticut.

Speaking to the church was on the agenda — through promoting GTNG's "Conversations in Community" newsletter, discussing having local GenX clergy make themselves available as resource persons, and beginning to plan for a GTNG presence at General Convention. However, the Province 1 gathering also made room for community building, continuing education and a broad range of liturgies.

Plenary discussions touched on shared experiences of ageism and generational bias in the ordination process, parental leave policies, how to reconstruct stewardship in an age



Nancy Voge photo

The Rev. Abigail Crozier (right) of Massachusetts makes a point to the Rt. Rev. Gordon Scruton, Bishop of Western Massachusetts, while the Rev. Jennifer Pedrick (left) of Rhode Island and the Rev. Scottie Wagner of Massachusetts look on.

of automatic deductions and credit card debt, and the need to move beyond the assumptions of the 1960s and '70s about what speaks to youth and young adults.

Curtis Chang and Andy Crouch, campus ministers and writers on Christian postmodernism, led a dialogue on models for spiritual formation in our post-Enlightenment era. They suggested how Xer clergy could be resources as the church struggles to come to terms with the new context it faces. Since Americans now rarely grow up with any grasp of the Christian narrative, "we have to sup-

ply the raw material" for seekers to work with, Mr. Chang suggested.

Participants also talked about bivocational ministry, the millennial generation (born after 1981), barriers to parish growth, and balancing parenthood with priesthood.

The Rt. Rev. Steven Charleston, dean and president of Episcopal Divinity School, preached at the closing Eucharist and listened in on the final day's sessions. "You are doing something much, much more important than perhaps you even realize," he told the clergy. "This little community you are beginning to build is the vanguard of a new reformation."

Around 600 priests are part of Gathering the NeXt Generation, whose vision is to build relationships which put the common foundation of life in Christ ahead of ideological agendas which threaten to divide, and to support mission initiatives of GenX clergy to serve the wider church. In addition to initiatives such as a book of essays scheduled for publication in 2000, a computer group involving more than 140 members, and a seminarian mentoring program, GTNG will continue to offer provincial gatherings later this fall.

(The Rev.) Beth Maynard

BRIEFLY

The Rt. Rev. **Rogers Harris**, retired Bishop of Southwest Florida, has accepted a call to be the assisting bishop in the Diocese of Lexington. Bishop Harris will oversee the diocese until a new bishop is elected. The Rt. Rev. **Don A. Wimberly** resigned as Bishop of Lexington to become diocesan missionary for the Diocese of Texas.

More than 30 refugees of the Sudanese community at **St. Luke's Church, San Diego, Calif.**, served as

extras in the season premier of "Touched by an Angel," a popular CBS television show. The program focused on the plight of people in the Sudan.

The Rt. Rev. **David Joslin**, Bishop of Central New York, has agreed to become the assisting bishop in the Diocese of New Jersey until a new bishop is elected and consecrated. He will resign in Central New York in order to accept the appointment. Assuming necessary consents, he will begin in the new position Feb. 1, 2000.

Like Desert Travelers

By Patricia Nakamura

Holy Cross Church, a.k.a. St. Andrew's, in Mt. Holly, N.C., is in limbo. The buildings — church, parish house and rectory — and land have been sold to a funeral home. The congregation is meeting in temporary locations while searching for the place to build its new home.

St. Andrew's was founded in 1955, in the law offices of Frank Rankin, after a service held "in the rose garden, under a wisteria-covered pergola." The parish history written by Mrs. Rankin tells of the arrival of the first permanent priest, the Rev. James Hindle, in 1956.

At the Aug. 15, 1999, homecoming, Fr. Hindle preached the final sermon at St. Andrew's, and felt, he said, "like I had been invited to preach at my own funeral." At the service preceding the secularizing of the building, he said, "I tried to keep it upbeat. I taught them a song:

*'The church is not a building
The church is not a steeple;
The church is not a resting place;
The church is God's people.'*

"I told them St. Andrew's had not failed. We have a rich and great history to look back on."

The Rev. Randy Ferebee, in the office of congregational development of the Diocese of Western North Carolina, said St. Andrew's had had "failure-to-thrive syndrome. It was misplaced in the beginning," in what became a more industrial area of a small town.

"It was hard to find. That's not good. You want people to fall across you." The new location, he said, will be on a major street, with "a new name to break with the past and enclose new and larger boundaries."

The Rev. Jeffrey Douglas came to Mt. Holly in 1998 as its present rector

and a specialist in church development. With his arrival, some members felt "a jolt of anxiety," the history states.

"The church had always been small and struggling," he said, even though nearby Charlotte was growing. "We hope to transition into an evangelical mission, a new congregation. We are trying a hybrid — using an established



The church and parish house of the former St. Andrew's, Mt. Holly, N.C.

congregation as the core of a new church."

During the last year, he said, "we read the Book of Exodus through. We are really going into the desert. They are extremely brave, giving up something dear."

The Bishop of Western North Carolina, the Rt. Rev. Robert H. Johnson, continued the Exodus theme. "We will come out of the desert at a new site ... with a new name. The desert experience helps mold people." His next visitation will be in December, he said, and "I don't know where yet — a way station in the desert. I'm really proud of them. They are brave Christians ... I want to help provide the manna."

Not all the congregation of perhaps 60 is completely happy with the radical steps taken: selling the existing church before the new is sited, changing the name, returning or donating

all decorative and ceremonial items save the carved Christus Rex and the communion vessels. Frank Rankin and his wife, Margaret, were skeptical. "It seems like anybody who wants to go to church will find the church," Mrs. Rankin said. "Things are just happening, instead of being well thought out."

She was especially unhappy about plans to sort of go into hiding until the debut service as Holy Cross, or to meet in small groups in various homes. "We need a place for all of us to be together." Still, she said, "Maybe when Holy Cross begins ... I'd love to see it grow."

Her husband reminisced about the first months in his law offices, where he was not only senior warden but lay reader. "Bishop [Matthew] Henry would come a hundred miles every Wednesday for services," he said.

Fr. Hindle said, after that sad final service, "I pray the strategy will work. I wish I were younger, so I could still ... do more than pray."

In some ways, in turning St. Andrew's into Holy Cross, Fr. Douglas may be a repeat of an earlier rector, the Rev. Dennis Fotinos, who led St. Andrew's to paying off the mortgage on its buildings and celebrating its 25th anniversary.

The parish history says, "He expected a great deal from us and he got it." Vestry member Russell Bayne described his feelings as a mixture of fear and excitement." It's hard to forfeit comfort to do what the Holy Spirit is calling us to do. "The Hebrews in the desert, he said, is the right analogy. The congregation is fearful "just as they were fearful ... but it's time to do what we're doing. It's just a matter of faith."

'We are trying a hybrid — using an established congregation as the core of a new church.'

A LITTLE SOMETHING FOR 'ALL'



ALL SAINTS' DAY

By Joanna Seibert



ALL HALLOWS' EVE



By Nancy Hagner

At the closing of last year we walked the labyrinth at one of our local churches to the sound of harp music of Hildegard of Bingen and bells playing Taizé chant. What a wonderful way to “ring out” the old and “ring in” the new.

As I was leaving our home to go to the labyrinth walk, I remember hesitating, trying to decide what to wear. It was a chilly December night. I picked up a large black shawl which I had not worn for years. It was solid black with embroidered roses and fringed edges. Actually it was a shawl used to cover a piano and almost reached from my shoulders to the ground.

As I circled the labyrinth with the beautiful shawl around my shoulders, I suddenly was reminded of the story of the last hours of Elisha with Elijah. Elijah asked his long-time companion what he could do before he left him. Elisha asked for a “double share of your spirit.” Elijah replied that this could be very hard, but as he was lifted up to heaven, his shawl fell down for Elisha as a symbol of his spirit.

I, too, now felt this tangible representation of another's spirit. I suddenly remembered friends and loved ones who had died, my two beautiful grandmothers, two loving aunts, three women my age who suffered greatly for months before they died. I felt surrounded by their love just as I was surrounded by this beautiful black, blanket-like outer garment. I don't remember when I have felt so loved. My skin felt their touch, their presence. I felt their strength in my arms. I felt their companionship as if they were circling the labyrinth with me. My body began to ache with their laughter. My face was being cleansed with their tears.

I was reminded that this is never a lonely journey. We carry with us the support and love of so many others who are still within us in spirit. The love, the lessons they taught us, are still present within us. They are within us, beside us, above us, like St. Patrick's breastplate. For that brief moment I knew the miracle of God's love transformed through other's loved ones who had died both recently and many years ago. There was no distinction. Their love and their presence was as real and as beautiful as the warm, fringed covering I was wearing.

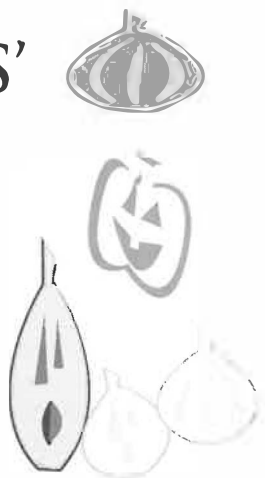
My prayer for this All Saints' is that we will again like Elisha know the tangible presence of a shawl about us as a reminder of the double portion of the spirit we have been given of those who have gone before us and deeply loved us. □

Joanna Seibert is a pediatric radiologist who is a member of St. Margaret's Church, Little Rock, Ark.

I want to share with you an experience I had on Halloween. It made me think in a different way about the responsibility we have as parents, teachers, ministers, and other adults; the importance of what we say to our children, and the constant opportunity we have to give them gifts of the Spirit.

A friend asked me to be a fortune teller at her Halloween party. Never shy about trying on different hats, I donned a wig, a turban, dangle earrings, and other suitable fortune teller attire. Armed with a sparkly “crystal” ball draped in purple satin, and lots of candles, I set up my booth on the corner of the dark porch.

One by one, they came to sit on the little stool in front of me; shy smiles of anticipation on their faces; eyes wide, looking at my strange outfit. I realized instantly when the first child, a goblin, sat down that he understood on some level that we were both just dressed up and playing pretend, but on another level he was paying rapt attention to me and would listen and internalize





ALL SOULS' DAY



By John F. Riggs, Jr.

I was thinking about All Souls' Day and suddenly my thoughts turned to my grandmother, Mattie Lenora Tidwell Andrews. She was barely 5 feet tall, had sparkling brown eyes and a little body that had picked cotton in her youth, raised two active, demanding children and managed a large house. The chicken and vegetables she served she had raised. The flowers on her tables were from her gardens and the quilts you slept under were made by her.

I imagined that she and I could talk about her and All Saints' Day and All Souls' Day. Her church experience in this life had been in the Primitive Baptist Church and the Disciples of Christ Church. Those two ultra-protestant churches had left an indelible mark on her very being but not to the point that overpowered the love and grace of the gospel of Jesus Christ.

I would say to her that on All Saints' Day some people, even in our church, will pray for the dearly departed, but that it usually had a focus on the

heroes of the church. Then I would tell her that on All Souls' Day we would pray for our family and special friends who had died and that she would be one of those dear ones.

She would sit there twisting a handkerchief, one corner of which had been tucked under her wedding ring. Then she'd look up over the tops of her wire frame glasses and say, "Well, you know Sonny Boy, my church never had much truck with those heroes of the church (you called them) because some folks got to worshipping them, slipping coins under statues and a lot of other superstitious stuff. I respect them, indeed I do, but I really don't want to associate too much with them."

Then there would be a long pause and she'd modestly cross her legs at the ankles, adjust her skirt, wipe the moisture at the corner of the eye that was artificial and make some other mannerisms that would indicate to the family that she was through talking. However, I imagined that I persisted

saying, "Well, if I can't pray to you on All Saints' Day, can I pray to you on All Souls' Day?"

Then in my fantasy, she snorted her rare lady-like noise of disgust, pointed her bony finger at me and said, "You know how my church feels about praying to the dead, don't you? And you know that I am dead, don't you?"

"Yes, Grandmother. I know you're dead. I still miss you even 36 years after you died."

Then with the mix of time zones, space, metaphors, reality, and imagination, I thought I saw those dark eyes sparkle as she put her worn but delicate hand on mine. "Grandson, I'll tell you what. On All Souls' Day don't pray to me. But on that day, call my name and we'll pray together. That will be real nice, real nice."

Mattie Lenora Tidwell Andrews, pray with me! □

The Rev. John F. Riggs, Jr., is the rector of the Church of the Resurrection, Austin, Texas.

what I said. I felt the power and, more importantly, the responsibility both to tell him a truth (kids always know if you don't) and to give him a gift. Recalling a fortune teller experience I had as a child, where something troubling was told to me, I knew that this was a chance to say something positive and to have this child walk away with a good, true feeling.

With our hands on the "crystal" ball, we gazed together at the light reflecting from the candles. I said, "I see bright lights ... light sparkling like many stars ... I see that you are a bright light in many people's lives ... you bring much joy to your parents, your family ... and your friends."

Pagan ritual or simple truth? Each child got up from the stool with the most lovely smile on his or her face. There is something about the costume that added weight to my words. To children, all adults wear costumes. We are teachers, neighbors, scout leaders, ministers, parents, doctors, baseball players, coaches,

grandparents, firefighters, shopkeepers, nurses, mail carriers. Our roles in their lives give us a special privilege, a knowledge and authority about things in their eyes.

We can use this to give them gifts, or conversely to make life more difficult. The words we say matter. The gift of speaking a personal, and loving truth to a child will last longer than all the material gifts we will buy in the upcoming weeks. Let us take the time to speak to all the children we encounter in our lives and tell them with our words and our actions, how special and dear they are to us and to God. As we prepare for his coming in a joyful flurry of festivities, let us remember that the gift to come is a child, a simple gift — a tiny baby — who brings with him all the light and all the love for the whole world and the promise of everlasting life for us all. □

Nancy Hagner is the minister of education at St. Thomas' Church, Owings Mills, Md.



SHAPERS OF THE CHURCH
IN THE 20TH CENTURY

(One of a series)

The Quiet Leader

DENNIS BENNETT

By Charles B. Fulton, Jr.

The Rev. Dennis Bennett never asked to be the leader of a movement. He seemed content to be a faithful and successful parish priest at St. Mark's, a thriving church in Van Nuys, Calif., before he came face to face with the Holy Spirit. But when God turned Fr. Bennett's life upside-down, he embraced the change as a challenge and willingly followed the Lord's leading wherever it took him.

Renewal seems almost a commonplace, household word to us in 1999, but 40 years ago few things were more foreign. In 1959, God began leading Fr. Bennett on a journey that would shake the foundations of the church and make national headlines along the way. As he became more intrigued by the work of the Holy Spirit, Fr. Bennett knew he had to make his beliefs public, even in the face of intense opposition.

The parochial conflict — both internal and external — reached a boiling point on Sunday, April 3, 1960. Speaking from the pulpit, he announced to his congregation that he had had an encounter with the Holy Spirit, and that he spoke in tongues. The immediate reaction was disturbing. At the end of the second service that day, one of his assistant priests removed his vestments, threw them on the altar and walked out of the church.

The repercussions continued in the months that ensued. In July 1960 *Newsweek* published an article entitled, "Rector and a Rumpus." *Time* ran its version of the story in August in a

piece called, "Speaking in Tongues." Seeing the media circus which threatened to shatter his Van Nuys congregation, he relocated to Seattle, where he started over as rector of St. Luke's.

Of course, that was all just the beginning for Fr. Bennett, who has long been regarded as the patriarch of renewal, not just in the Episcopal Church, but throughout all mainline churches. Many people think the best leaders are the dynamic ones, those "charismatic" people who can whip a crowd into a frenzy. Fr. Bennett was quite the opposite. He was a gentle soul who had a passion for the Lord, but whose personality appeared quite "non-charismatic."

He wasn't regarded as an outstand-

ing speaker, at least not in the traditional sense, but his lifestyle spoke volumes. He invested himself in the lives of people around him, realizing that true renewal has to be caught, not taught. Most people who met Fr. Bennett personally walked away from the meeting feeling better about themselves and empowered in their walk with Christ.

... Fr. Bennett, who has long been regarded as the patriarch of renewal, not just in the Episcopal Church, but throughout all mainline churches.

He affected the lives of thousands of people whom he never met, but were impacted by his books. His first, *Nine O'Clock in the Morning*, is a classic retelling of his early experiences with

the Holy Spirit. *The Holy Spirit and You*, which he wrote with his wife, Rita, is a primer in the understanding of the Holy Spirit and his operation among Christians. More than anything, he had an air of credibility. In this society, which has taken less and less stock in the truth, Dennis Bennett was a man of great honesty and integrity. The ACTS 29 ministry, formerly Episcopal Renewal Ministries, was founded in 1973, due in large part to his direct involvement. When the invitation was sent to priests across the country to rally in Dallas for a conference about the Holy Spirit, hundreds responded eagerly. Today, this ministry stands as a monument to what the Lord can do through the life

of a man who is willing to respond to his leading.

Fr. Bennett died in 1991. He never set out to change the church nor to make a name for himself. But through his servanthood and his willing spirit, he gave us a reinforcement of the enduring truth that God in Christ Jesus through his Holy Spirit is in charge of the church, and that the basic tenets of the faith will be upheld. □

The Rev. Canon Charles B. Fulton, Jr., is president of ACTS 29, a ministry based in Marietta, Ga.

Two Stories of Generosity

The article "Pioneers O Kaitakusha" [TLC, Aug. 29] about Episcopalians of Japanese origin in Nebraska, and their priest, Fr. Kano, brings to mind two stories.

One of the "relocation camps" where those of Japanese descent, including many who were American citizens, were required to go was at Heart Mountain, Wyo. A husband and wife, Asael (Hans) and Miriam Hansen, a Mormon couple from Utah, were employed at Heart Mountain as social workers to try to ease the unhappiness and misery this disruption of normal life was causing. After a year or two, some of the Heart Mountain internees were relocated to Chicago. Hans and Miriam were sent there to see how those persons were faring. All seemed well, but the Japanese wanted a Buddhist priest. The Hansens did not see how this could be accomplished or financed, and they returned to Heart Mountain.

The predicament was mentioned to two brothers whose leadership talents the Hansens had found helpful in their work, Diasuke and Joseph Kitagawa, both Episcopal priests. Fr. Dai and Fr. Joe, as the Hansens knew them, suggested that the Episcopal Church might pay to have a Buddhist priest move to Chicago, and they told the Hansens how to get in touch with national church headquarters.

The church did provide the needed funds, and this may have been influenced by the fact that Presiding Bishop Henry St. George Tucker was formerly a missionary and bishop in Japan. The Hansens were so impressed by this generosity toward Buddhists, that they decided that if they were ever in a community where there was no Mormon congregation, they would join the Episcopal Church.

In the late 1950s, Hans became professor of anthropology at the University of Alabama in Tuscaloosa. I was then chaplain and rector of Canterbury Chapel, the parish of faculty, staff and students located across the street from the university. The Hansens came to me, told me their story and became active Episcopalians until their deaths.

Diasuke Kitagawa subsequently had a distinguished ministry serving on the staff of the World Council of Churches and at Episcopal Church headquarters. Joseph Kitagawa became a professor and was for some years before his retirement dean of the University of Chicago Divinity School.

In 1954, the Anglican Congress met in Minneapolis with people participating from all over the world. I was a delegate from the Diocese of Alabama. Canterbury Chapel was then, and I think still is, the only church in this country consecrated under the name of Canterbury, although there are a number of student centers named Canterbury House. Because I was in charge of the American Canterbury, it occurred to me that the Archbishop of Canterbury and I had something in common. I wrote, asking him if he would bring a picture of himself to Minneapolis and present it to me and to Bishop George Murray for us to have at Canterbury Chapel. Archbishop Geoffrey Fisher responded that he would be glad to do what I suggested.

I wanted to have an autographed picture of Archbishop Fisher, so I tore a full-page picture of him from the *Illustrated London News*, the issue featuring the wedding of Queen Elizabeth II and Prince Philip.

The magazine page was limp, so in Minneapolis I went to a picture-framing place to have it mounted on stiff cardboard. A young man, obviously Asian, handed the finished product to me. I thanked him and asked what I owed him. He responded that he belonged to an Episcopal congregation with many Japanese members, and they were much involved in welcoming the Anglican Congress. He said he recognized that the cope the archbishop was wearing in the photo was the one presented to him by the Episcopal Church in Japan, the Nippon Sei Ko Kai.

"There is no charge," the young man said. "We are glad to have you and the archbishop in Minneapolis."

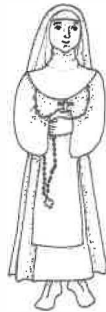
Our guest columnist is the Rev. Emmet Gribbin, a retired priest who lives in Northport, Ala.

Did You Know...

Services for Calvary Church, Hyannis, Neb., were once held in a filling station.

Quote of the Week

The Rev. Jerre Feagin, hospice chaplain in the Diocese of Western New York, quoted in *Churchfacts* on the joy of his ministry: "I find joy in having some small role in pulling the curtain open and enabling people to gain a glimpse of God."



All Saints' Day
also commemorates
those countless,
anonymous persons
who reign in glory
with Christ.

Leader in Technology

Trinity Institute's annual conference [TLC, Oct. 24] has become more accessible to the average Episcopalian through telecommunications. When the state of the church, and its future, were discussed by prominent presenters at Trinity Church, Wall Street, New York City, interested persons could participate through downlink sites in churches, seminaries, private homes and with personal computers. Trinity Parish has long been a leader in the use of the latest technology, and its grants program has helped many churches and institutions to acquire equipment which enabled them to communicate more effectively. We salute Trinity for its endeavors to bring this conference, and other programs, to local sites. It has given many of us a glimpse of what can be done to bring us closer together.

The Communion of Saints

It is a natural tendency when observing All Saints' Day to think about the great names of the past — apostles, martyrs and prophets, Peter, Paul, Mary, John, Francis and countless others. Yet this feast, Nov. 1, also commemorates those countless, anonymous persons who reign in glory with Christ. They lived their lives for God, putting him first and themselves last, marvelous examples of holiness for us to follow. All Saints' Day expresses, as no other day can, the communion of saints, that wondrous spiritual union between persons on earth and those in heaven. We are surrounded by the saints who have gone before us. May their presence give us the strength and courage to be saints of God.

Can't Argue With That

The Cambridge Accord, a document published by the dean of Episcopal Divinity School [TLC, Oct. 24], is an attempt to present a united Anglican witness against oppression and violence being done to homosexual persons. Its three points — that no homosexual person should ever be deprived of liberty, personal property or civil rights because of sexual orientation, that all acts of violence, oppression and degradation against homosexual persons are wrong, and that every human being is created equal in the eyes of God and deserves to be treated with dignity and respect — are statements on which every Christian ought to be able to agree. The document was released in response to recent acts of violence against homosexual persons both in this country and abroad. It is unfortunate and a sad commentary on human rights that it was necessary for the accord to be published.

WARNINGS TO SECESSION-MINDED EPISCOPALIANS

WHATEVER HAPPENED TO ARTICLE

XXVI?

VIEWPOINT

By Kenneth Aldrich

My fellow conservatives within the Episcopal Church in principle make much of the 39 Articles and rightly bemoan the diminution of their authority in the life of our church, but are they not themselves guilty of repudiating article XXVI when they refuse the ministry of “unworthy” diocesan bishops?

Anglicans, as catholic Christians, affirm that alleged personal immorality or adherence to false doctrine with respect to faith or morals does not negate the validity of ministrations by those duly ordained. To maintain otherwise is to fall into the superficially attractive but ultimately untenable pitfall of Donatism, the doctrines about sanctity developed in the 4th century. For, after all, who is truly worthy to minister in the Name of Christ? Who, outside of our Lord himself, is morally (or doctrinally) perfect? Adoption of the Donatist position puts one in a terrible dilemma. Since none of us is perfect, who decides what degree of imperfection is permissible in the minister before his or her ministrations become invalid?

Those conservatives who refuse the ministration of their diocesan bishops must examine themselves to see whether they have become tainted with Donatism.

Unchecked infection with Donatism almost inevitably leads to schismatic secession. It seems to me that the last thing the fragmented body of Christ needs is another mini-denomination. In general, those who have seceded seem to be driven by a schismatic demon into further secessions such that they now present a bewildering variety of mutually antagonistic sects hardly attractive to most persons who truly understand and value traditional Anglicanism. If one feels compelled by conscience to leave the Episcopal Church, it is far better to find another expression of Christianity in which one can be reasonably comfortable rather than form an “inde-

pendent episcopal congregation” which is, of course, a contradiction in terms. Although Christians ought to pray and witness for truth and holiness in the body of Christ, one does well to remember that there will not be a flawless church until the *Parousia*.

It is important for secession-minded Episcopalians to remember that they will probably have to leave their church property behind. While the legal situation varies somewhat in each state, in most places legislative statutes and judicial precedents have vested ultimate property rights in bishops and dioceses rather than rectors, wardens and

THE BEST INSURANCE AGAINST A TOTAL LIBERAL TAKEOVER IS THE CONTINUED PRESENCE OF A FAITHFUL REMNANT.

vestries. Moreover, protracted suits and recriminations (and both sides — bishops and seceding parishes — are guilty of exacerbating this process) ultimately bring no honor to the cause of Christ or his church.

I believe that if one wishes to be a “continuing Anglican,” it is best to stay in the Episcopal Church with all its liberal hierarchs who behave so illiberally toward conservatives, its rampant heresies, etc. We must faithfully and sacrificially witness to God’s truth under what will often be adverse circumstances. I am comforted by the verse, “He who preserves to the end shall be saved.” One is, after all, saved by Christ, not by correct moral theology, godly bishops or works of righteousness of whatever sort.

The best insurance against a total liberal takeover is the continued presence of a faithful remnant of orthodox priests and people. Much patience and forbearance is required for this strategy. It is also necessary for us conservatives to make sure that a “strong stance for righteousness” is not a thinly veiled manifestation of self-righteousness. Sin-

cere Christians can honestly differ over important issues without breaking fellowship. We must make sure that when we attempt to speak the truth, we attempt to speak it in love.

I am also amazed by the excessive hand wringing and lack of confidence in God’s providence on the part of many of my conservative colleagues. Any cursory study of church history will amply demonstrate that the church has survived serious error on the part of those in high places. In the middle of the 4th century, for example, the majority of important sees were occupied by Arians aided and abetted by the formidable

power of the emperor. The church survived by God’s grace. Are we facing a greater crisis now than then?

Will the present House of Bishops have enough integrity to discipline its members who violate their ordination vows? Probably not. Will all bishops be as gracious as Paul Marshall [TLC, May 23] in putting the spiritual welfare of young confirmands above the prideful will to preserve prelatical prerogatives? Probably not.

Nevertheless, conservatives have little or no ground to oppose diocesan bishops with dubious theology from officiating in their parishes. It should be absolutely clear that the bishops’ ministrations are valid notwithstanding whatever faults they might possess. Rather, we should endeavor to win over those whom we feel to be in error to a more orthodox understanding by fervent and earnest prayer, gracious persuasion and exemplary lives both personal and ecclesial. □

The Rev. Kenneth Aldrich is the rector of Trinity Church, Red Bank, N.J.

Heroic Witness

Returning from vacation, I was delighted to discover the thoughtful article on South Africa's Diocese of Port Elizabeth and its bishop [TLC, July 18]. Bishop Eric Pike's pursuit of reconciliation and healing in that divided society flows naturally from the heroic witness of his predecessor, Bruce Evans, during apartheid's darkest days.

My wife and I had the great pleasure of meeting Bruce and Joan Evans at Lambeth in 1988 and of establishing a link between Port Elizabeth and Ohio.

During the following six years many clergy families from P.E. came to our parishes for extended times of refreshment and the sharing of faith. Bishop Evans himself visited on several occasions to offer his dynamic witness to Jesus Christ and social justice. One of our clergy, on a trip to South Africa, helped to found an AIDS ministry that continues to flourish in Port Elizabeth. Most memorable for me was our opportunity to be present and to minister among the people of that diocese at the time of the release of Nelson Mandela from prison.

Bishop Evans died tragically in 1993 following a courageous battle with Lou Gehrig's Disease. To read of Bishop Pike's present ministry is to be reminded of the extent to which each of us stands on the shoulders of those who have gone before.

*(The Rt. Rev.) James R. Moodyey
Bishop of Ohio, Retired
Cincinnati, Ohio*

Are They Listening?

On a recent Sunday I was supplying at a growing new mission in our diocese. At the announcements I told the congregation the House of Bishops was coming to San Diego and according to the newspaper they would be discussing "sexuality, international debt, and hold a public service." This drew no response, so off the cuff I said, "I wonder when they

are going to get interested in proclaiming the gospel of Jesus Christ and church growth." Much to my surprise the whole congregation broke into applause and shouts of approval. At the coffee hour numerous people came up to me to express their feelings, which could be summarized by one man who said, "I long ago quit looking for leadership from our bishops."

This made me wonder, should the bishops stop trying to be "prophetic" and try listening to the folks?

*(The Rev.) Robert Keirsey
San Diego, Calif.*

No Exceptions

Bless Fr. Cromeley [TLC, Sept. 12] for his respect for Jews, their relationship to God, and the great Jewish religious tradition. All three have too often been lacking on the part of Christians, usually resulting in denigration and bigotry at best and persecution at worst. But, as a brother priest raised in the Jewish religion, and at one time studying for the rabbinate, I would quote Tevye from *Fiddler on the Roof* and say, "on the other hand..."

The inescapable fact is that it was neither a bigot nor a triumphalist cleric who gave the great commission to the church. It was, and is, Jesus the Messiah who said, "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit..." I do not see anything in that instruction which suggests that any nation, race or group should be held in anything but the highest respect, but neither do I see anything which somehow makes an exception of his own people, Israel.

I fully agree that "we are all saved by the life, death, Resurrection and Ascension of Jesus" and that "that includes the Jews who choose not to believe in him..." but hardly see how or why that would excuse those who are Christians from obeying the Lord's

To read of Bishop Pike's present ministry is to be reminded of the extent to which each of us stands on the shoulders of those who have gone before.

command. I'm sorry Fr. Cromeley "doesn't ask practicing Jews to join the Christian community" and thank God every day that some 47 years ago the late Fr. S. Whitney Hale of Boston's Church of the Advent did ask me, and that, by God's grace, I said "yes."

*(The Rev.) Alfred T.K. Zadig
St. Peter's Church
Springfield, Mass.*

They Were Serious

Thank you for printing G. Thomas Luck's letter concerning the Rev. Canon Gene Robinson [TLC, Sept. 26]. It was like hearing Paul Harvey's radio program, "The Rest of the Story." Even a brief hearing of the process that Canon Robinson and his wife went through in dissolving his marriage gives us an idea of the seriousness that they both must have placed in their marriage vows and the dissolution of them. It tires me to hear from those who would have us think that a sexual orientation that differs from the "norm" implies that that person is immoral.

*Jackson Hearn
Kingwood, Texas*

Stepping Down

Two readers commented on the license plate, "JN 5 7" [TLC, Sept 12]. They assumed that it referred to 1 JN 5 7. I think the owner of that license plate had a more excellent sense of humor.

If one reads the whole of that verse in the NRSV it will mean more sense. After the semi-colon in that verse it reads, "While I am making my way, someone else steps down ahead of me!"

*Sr. Mary Faith Burgess, CSM
Milwaukee, Wis.*

TO OUR READERS:

Letters to the editor are appreciated and should be kept as brief as possible.

PEOPLE & PLACES

Appointments

The Rev. **Randolph V.N. Albano** is vicar of St. Paul's, Queen Emma Sq., Honolulu, HI 96813.

The Rev. **Joe L. Ashby** is rector of St. Paul's, 1006 3rd St., Muskegon, MI 49440.

The Rev. **Helen R. Betenbaugh** is rector of St. Alban's, 7230 E 29th St. N, Wichita, KS 67226.

The Rev. **Carl F. Brenner** is rector of St. John's, 312 N Orchard St., Farmington, NM 87401.

The Rev. **Philip College** is rector of St. James', 155 N 6th St., Zanesville, OH 43701.

The Rev. **Stephen James Cuff** is vicar of St. Andrew's, 733 State Route 41 SW, Washington Courthouse, OH 43160, and director of camping at Proctor Camp and Conference Center.

The Rev. **Robert H. DeWolfe** is rector of Good Samaritan, 1801 10th Ave., Honolulu, HI 96816.

The Very Rev. **James Diamond** is dean of Christ Church Cathedral, 318 E 4th St., Cincinnati, OH 45202.

Ordinations

Deacons

Alaska – David Price

Dallas – Walter E. Friese, Jr., Trinity, Carrollton, TX, **Craig V. Heenan**, Transfiguration, Dallas, TX, **Jan James**, St. Alban's, Arlington, TX, **Raphael G. Villareal**, St. Matthew's Cathedral, Dallas, TX.

Florida – David Allert, Trinity, St. Augustine, FL, **Michael Nussbaum Armstrong**, Grace Church, Madison, WI, **Mary H. Berry**, St. James', Greenville, MS, **Carol T. Flory**, **Richard C. Grady**, **David J. Sandifer**, All Souls', Jacksonville, FL

Receptions

The Rev. **Vernon S. Alden** was received into the Diocese of Albany from the Roman Catholic Church.

**SEND YOUR CLERGY
CHANGES TO PEOPLE
AND PLACES:**

tlc@livingchurch.org
P.O. Box 514036,
Milwaukee, WI
53203-3436
Fax (414) 276-7483

Next week...

Finding Consensus

Deaths

The Rev. **Gary Lee Erb**, 57, retired priest of the Diocese of Los Angeles, died Sept. 24.

Fr. Erb was a native of Ottumwa, IA. He was a graduate of Church Divinity School of the Pacific. He was ordained deacon in 1982 and priest in 1983. Fr. Erb served as assistant at St. George's, Laguna Hills, CA, 1983-84; and associate at St. George's, La Cañada, CA, 1984-87; assistant at St. Mary's, Laguna Beach, 1987-96; and rector of St. Clement's, San Clemente, CA 1996-98. He also served as executive director of the Laguna Beach Community Clinic for a time. Fr. Erb is survived by his father, his sister and a nephew.

The Rev. **Robert Page Taylor**, 67, retired

priest of the Diocese of Chicago, died Sept. 16, at his home in Virginia Beach, VA.

A native of Norfolk, VA, Fr. Taylor was a graduate of the University of Virginia, Seabury-Western Theological Seminary, and the University of Chicago. He was ordained deacon and priest in 1958. He served as curate at St. Andrew's and chaplain at the house of correction, Chicago, IL, 1958-60; assistant director then executive director of St. Leonard's House, Chicago, 1960-70; diocesan director of prison work, 1963-70; assistant at St. Paul and Redeemer, Chicago, 1970-80; and interim of Ascension, Chicago, 1993-95. From 1980-93 he held a number of diocesan positions for the Diocese of Chicago. Fr. Taylor is survived by his wife, Carvel Underwood Taylor, four children, six grandchildren, a sister and two brothers.



SEAD

Scholarly
Engagement
with Anglican
Doctrine

"FOR BUILDING UP OF THE BODY OF CHRIST" - Eph. 4:12

Eleventh Annual Conference

January 6-8, 2000

Charleston, South Carolina

Christian Hope 2000: Beyond Secularism, Suspicion, and Spirituality

Featuring

Alan Torrance

David Scott

Kathryn Greene-McCreight

Russell Reno

and others

SEAD

126 Coming Street, Charleston, SC 29403

Telephone: 843-224-9161; email: sead@erols.com

Please contact us for more information about the conference, our tapes or publications, or to request a complimentary copy of our current *Harvest* issue

TRAVELING?
TAKE ALONG YOUR
TLC FOR THE CHURCH
DIRECTORY GUIDE.
(SEE PAGE 19)

Visit the

**Episcopal Network for
Evangelism**

<http://members.aol.com/ENE2020>

CLASSIFIEDS

BOOKS

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

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, CD-ROM. **Software Sharing Ministries, P.O. Box 32059, Juneau, AK 99803. (907) 790-4585.**
E-Mail: ssministry@aol.com
Internet: <http://members.aol.com/ssministry>

NEEDLEPOINT KITS

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

POSITIONS OFFERED

IT'S A CRISP FALL MORNING in Halifax, southern Virginia. A brisk walk from the Episcopal rectory on Mountain Rd., passing historic St. John's Church, takes one to the courthouse. Across Main Street is the Courthouse Café where one could well meet several parishioners. In this charming small town, county seat of Halifax County, the congregation of St. John's Church seeks to call a rector who preaches from the Bible, regularly administers the sacraments, and visits his people in their homes. Would you feel called to build upon such a tradition? For further information, interested parties may contact: **Jim Davis, P.O. Box 486, Halifax, VA 24558. (804) 476-1577. FAX (804) 575-1202.**

ORGANIST/CHOIR DIRECTOR. St. Mark's Episcopal Church seeks a part-time organist/choir director to develop a comprehensive music program in growing downtown church est. in 1858. The successful applicant should have the ability to work with both children and adults, the willingness to work cooperatively with and under the supervision of the rector and the desire to maintain a strong musical presence in the community. Position requires one Sunday service, one weekly choir rehearsal, occasional seasonal services, weddings and funerals. Please send a current resume to: **The Rev. Liam Collins, 900 Gloucester St., Brunswick, GA or FAX (912) 265-0099.**

ST. THOMAS EPISCOPAL CHURCH, Medina, WA. We are a suburban, corporate sized parish whose current rector of 10 years is retiring. Position opens March 1, 2000. We are seeking a rector who embodies a love of youth, whose excellent preaching and liturgy are inspiring as well as applicable to our daily lives. We desire a rector who is warm and compassionate and who recognizes the importance of showing us how to care for all members of our parish and those in the world beyond. Demonstrated experience a must. Please reply to: **Rector Search Committee, St. Thomas Episcopal Church, PMB 426, 1075 Bellevue Way, NE, Bellevue, WA 98004.**

DIRECTOR OF YOUTH MINISTRIES, St. James Church, Baton Rouge. Seeking energetic leadership to continue a successful Journey to Adulthood program for teens in grades 7-12. Duties include program planning and implementation, recruiting and managing volunteers, and handling the administrative details of the youth program. Prefer candidates with education and experience related to the position. Contact: **Search Committee Chair, 642 Plantation Ridge Dr., Baton Rouge, LA 70810-5052; (225) 767-8059. FAX (225) 766-6886; e-mail nxclsis@mind-spring.com**

POSITIONS OFFERED

ASSISTANT RECTOR, Memphis, TN. The Church of the Holy Communion in Memphis, TN, is seeking an approachable, enthusiastic preacher and teacher for our large suburban parish. Primary responsibilities would be young adults, newcomers and outreach ministries. Experience of 5 to 10 years with strong organizational and program development skills. Interested persons should send their resume to: **Search Committee, 3607 Cowden Ave., Memphis, TN 38111.**

YOUTH DIRECTOR. Full-time lay position to lead and manage a large high school and middle school youth ministry, supervise part-time youth assistant, recruit, train and supervise a team of 20 adult leaders, design, organize and facilitate programs and events. Resume and references to: **Youth Director Search, St. Mark's Episcopal Church, 3395 Burns Rd., Palm Beach Gardens, FL 33410. FAX (561) 622-1331.**

ST. STEPHEN'S EPISCOPAL CHURCH in Oak Ridge, TN (600+ communicants), is seeking a capable, caring rector of strong personal faith and spiritual commitment to lead this active and diverse congregation. We seek a rector to deepen our faith through dynamic preaching and liturgy, to nourish our loving church family as pastor, spiritual director, teacher of all ages, and to create a fun and rewarding atmosphere for our young people while meeting the pastoral needs of an aging parish. We want to offer programs to minister to all our members and to maintain and strengthen the strong leadership and involvement of our laity. Send resume to: **Calling Committee, St. Stephen's Church, 212 N. Tulane Ave., Oak Ridge, TN 37830.**

EXECUTIVE DIRECTOR, Tulsa Metropolitan Ministry. Executive director sought for Tulsa Metropolitan Ministry (www.tumm.org), a well-known established interfaith organization dedicated to serving both the community and its member congregations. Job description and qualifications may be obtained from: **Dr. William Tabbernee, President, Phillips Theological Seminary, 4242 S. Sheridan, Tulsa, OK 74145. Phone: (918) 610-8303, FAX (918) 610-8404, e-mail ptspres@fullnet.net. EOE. Application deadline 12/1/99.**

ST. DAVID'S EPISCOPAL CHURCH is currently seeking a Director of Student Ministries. The candidate will exhibit skills in communication, relational ministry, organization and administration, also work effectively with children from pre-K through high school and adult volunteers. Interested persons may send resume to: **The Rev. Robert K. Smith, 145 Edgewood Dr., Lakeland, FL 33803-4014. FAX (863) 686-8665.**

RECTOR. St. Timothy's Church, Richland, MI, is seeking a new rector. A moderate-sized parish in a suburban/rural setting with an active and welcoming congregation hopes to find a pastoral leader whose rich personal spiritual life forms the basis of her/his dynamic and collaborative leadership of a committed and vigorous group of Christians. For further information, interested parties may contact the search committee c/o **Timothy Light @ (616) 387-2380** or by e-mail: timothy.light@wmich.edu

RECTOR: Trinity Episcopal Church. South central lower Michigan suburban community parish, near state capital and adjacent Michigan State University, seeks rector. Religious beliefs and worship style tend to the Anglo-Catholic and traditional. Should want to see a small parish grow and be willing to actively pursue that goal. Send resume and letter of interest to: **Thomas M. Anderson, Chair of Search Committee, 6398 E. St. Joseph Hwy, Grand Ledge, MI 48837.**

RECTOR: St. Stephen's Episcopal Church, Oak Harbor, WA. Is this you? Rite I (1928) and Rite II (Spirit-filled praise and worship) sheep seek shepherd who hears the Father's voice, guides and disciples with discernment based on Holy Scripture and the leading of the Holy Spirit and joyfully would join us as we grow in ministry to our community. Position closes 31 January 2000. To inquire further, please contact: **Ms. Barbra Hertzler, 2398 Marie Way, Oak Harbor, WA 98277. Phone: (360) 675-1146 or (360) 675-0555 or e-mail tuckbox@whidbey.net**

POSITIONS OFFERED

EXECUTIVE DIRECTOR, The Southwestern Association of Episcopal Schools. The Southwestern Association of Episcopal Schools (SAES) seeks a full-time executive director effective July 1, 2000. The association, currently comprised of over 120 schools in a six-state region, embraces a mission to lead, nurture and to unify Episcopal schools in order to advance educational excellence within the faith community of the Episcopal Church. The executive director manages the business of the association and coordinates services to member schools, including accreditation, consultation, professional development, conferences and programs. The executive director is expected to travel extensively to provide on-site services to member schools. SAES seeks a committed Episcopalian to lead the association. The next executive director will be familiar with and experienced in Episcopal education, able to serve as an effective spokesperson and ambassador for the association, knowledgeable about current trends in education, adept at church-school relations, spiritually centered, and a highly organized self-starter. An advanced degree in a relevant discipline is required. Compensation is competitive and comprehensive. Applications should be directed to: **Ron Ferguson, Search Committee Chairperson, SAES, 5952 Royal Lane, Suite 204, Dallas, TX 75230 or call (972) 572-7200.** Inquiries should be received by December 1, 1999.

PROGRAMS

ATTENTION: Clergy who need a gulp or two of communion wine before preaching! Are you tired of this approach to preaching? There is help available and there is a fellowship of other clergy who have been there; done that. Call us: **RACA 1-808-524-2822, ext. 211 or e-mail us at standy@aloha.net**

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (850) 562-1595.**

CENTURY OLD "Clarion" organ pipes. 18-30 inches (approx.) \$25; 30-48 inches \$40, includes shipping. Benefits pipe organ installation. **St. David's Church, P.O. Box 339, Shelton, WA 98584-0339.**

TRAVEL

ATTENTION CLERGY: Lead your parish, friends and family on a pilgrimage to ISRAEL and extend to Greece, Turkey, England, Africa, etc., and travel FREE. Call or write: **Journeys Unlimited, 500 8th Ave., New York, NY 10018: (800) 486-8359 or FAX (212) 736-8959.**
E-mail: holytours@worldnet.att.net
Web site: journeys-unlimited.com

CELTIC PILGRIMAGES 2000. Prayer and study programs to Ireland, Wales, Scotland, Lindsfame and the Isle of Man. Deepen relationship with God through lectures; worship; visits to holy sites. **Sr. Cintra, 134 E. 28th St., New York, NY 10016. Phone (212) 725-6435. FAX (212) 779-4009.**

GOTHIC CATHEDRALS OF ENGLAND, March 5-13 and June 4-12. Live all week at Sarum College across the green from Salisbury Cathedral. Excursions to other cathedrals, abbeys and historic sites with experts in architecture, sociology, music. Special singing programs (June only), add-on Cotswolds trip. Contact: **Sarum Seminar, 879 Rorke Way, Palo Alto, CA 94303-4410. (650) 857-9515. Sarumsem@aol.com**

Attention, Subscribers:

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a personal or gift subscription, please return our memorandum bill showing your name(s) and complete address(es).

CHURCH DIRECTORY

PHOENIX, AZ

ALL SAINTS' CHURCH & SCHOOL 6300 N. Central Ave.
602-279-5539 Fax: 602-279-1429 Zip Code: 85012
Canon Carlozzi, r; Fr. Lierle; Fr. Miner; Bp. Harte; Rabbi Plotkin; Fr. Wilson; Fr. Monson; 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

ST. MICHAEL'S-BY-THE-SEA 2775 Carlsbad Blvd.
The Rev. W. Neal Moquin, SSC r
H Eu Sat 5:30, Sun 8, 9, 10:15 (Sung)

HARTFORD, CT

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

WASHINGTON, DC

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

ST. PAUL'S, K Street

2430 K St., NW — Foggy Bottom Metro/GWU Campus
The Rev. Andrew L. Sloane, r
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 6:30. Thurs & Prayer Book HDs: 12 noon also. Sat Mass 9:30, C 5-5:45. MP 6:45 (ex Sat), EP 6:15 (ex Sat). Sat MP 9:15, EP 6 www.stpauls-kst.com

STUART, FL

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

AUGUSTA, GA

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

CHICAGO, IL

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

RIVERSIDE, IL

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

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, airconditioned; H/A, handicapped accessible.

INDIANAPOLIS, IN

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

BATON ROUGE, LA

ST. JAMES (Founded 1844) 208 N. 4th St.
(225) 387-5141 Internet: http://www.stjamesbr.org
The Rev. Fred Fenton, r; the Rev. George Kontos, sr. assoc.; the Rev. Robin Whitlock, assoc; the Rt. Rev. Robert Witcher, Bishop-in-Residence; Helen Campbell, Dir. of Lay Min.: 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)

LENOX, MA

TRINITY PARISH 88 Walker St. (413) 637-0073
The Rev. Edward Ivor Wagner, r
Sun: MP 7:15, Quiet H Eu 8, Sung H Eu 10:15, Ev 5. Daily: MP 7, EP 5:30; H Eu Tues noon, H Eu & Healing Thurs 10

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes
Masses: Sun 8 Low; 10 Sol; Noon: Tues, Thurs, Sat
(816) 842-0975

HACKENSACK, NJ

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Brian Laffler, SSC
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

NEWARK, NJ

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

SANTA FE, NM

HOLY FAITH (505) 982-4447 311 E. Palace
The Rev. Dale Coleman, r; the Rev. Logan Craft, c, the Rev. Robert Dinegar, Ph.D., assoc.
Sun H Eu 7:30, Sung H Eu 9, 11:15, Christian Ed 10:15. Monday Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

NEW YORK, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St.
(212) 378-0200
Sun Eu 8, 9 Cho Eu 11, EP 5. Mon-Fri MP 8, Eu 12:05, EP 5:30. Sat MP & Eu 10. Church open 365 days 8-6. For tours call 378-0252. Cafe St. Bart's 7 days lunch and dinner

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN

(212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
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

www.saintthomaschurch.org 5th Ave. & 53rd St.
(212) 757-7013
The Rev. Andrew C. Mead, r The Rev. Canon Harry E. Krauss, sr c; the Rev. Park McD. Bodie, c; the Rev. Joseph E. Griesedieck, c; the Rev. Robert H. Stafford, asst
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

PARISH OF TRINITY CHURCH

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

TRINITY

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

ST. PAUL'S

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

GETTYSBURG, PA

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

PHILADELPHIA, PA

ANNUNCIATION OF THE B.V.M. Carpenter & Lincoln Dr.
The Rev. David L. Hopkins, r
Sun Mass 10. Thurs 10

PITTSBURGH, PA

CALVARY www.calvaryppgh.org 315 Shady Ave
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin H. Williams, the Rev. Leslie G. Reimer (412) 661-0120
Sun H Eu 8,12:15, 5. Sung Eu 10:30. Ch S 9:15. Ev (2S, Oct.-May) 5. Mon, Thurs H Eu 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.

SELINGSGROVE, PA

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

WHITEHALL, PA

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

CORPUS CHRISTI, TX

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

DALLAS, TX

INCARNATION 3966 McKinney Ave.
The Rev. Larry P. Smith r; The Rev. Frederick C. Philpott v; the Rev. 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

TRINITY

(972) 991-3601 12727 Hillcrest
The Rev. William Lovell, r; Dr. Paul Thomas, organist
Sun 8, 9 & 11. Traditional Low Church Liturgy with Expository Preaching

FORT WORTH, TX

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
The Rev. Jeffrey N. Steenson, D.Phil., r; the Rev. Michael Fry, the Rev. Andrew Osborn, assoc.
Sun Services 8,10. www.st-andrew.com
Evangelical and Anglican in the heart of Fort Worth

MILWAUKEE, WI

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

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Nicholas Porter, M.Div., canon; the Rev. George Hobson, Ph.D, canon; the Rev. Mark Wood, M.Div., canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu

Encourage attendance among
your parishioners and invite
travelers to your church.

Invest in a Church
Directory listing.

TIME TO GET THE BALL ROLLING.



GIVE SOMEONE THE GIFT OF THE LIVING CHURCH MAGAZINE FOR ONLY \$34.95.

G1299A

- I wish to give a gift subscription for 52 issues - \$34.95
- Begin or renew my subscription for 52 issues - \$39.50

MY GIFT IS FROM:

My Name _____
 Address _____
 City/State/Zip _____
 Phone _____

Make checks payable to:
 THE LIVING CHURCH
 P.O. BOX 514036
 MILWAUKEE, WI
 53203-3436

FIRST CLASS RATES AVAILABLE
 FOREIGN POSTAGE EXTRA



MY GIFT IS FOR:

Name _____

 Address _____

 City/State/Zip _____

 Phone _____

Please charge my credit card \$ _____

Card # _____
 Expiration date _____
 Signature _____

PLEASE START THIS GIFT SUBSCRIPTION
 ASAP Dec. 19, 1999

Sign Gift card

OFFER EXPIRES DECEMBER 31, 1999

DON'T WAIT UNTIL YOU
 HAVE TO BUY THE SWEATER
 THAT'LL SIT IN THE BOTTOM
 DRAWER FOR 20 YEARS.
 THIS YEAR, GIVE SOMETHING
 THAT CAN BE OF USE EVERY WEEK.
 IT'S LIKE GIVING 52 PRESENTS.
 DELIVERED.



THE LIVING CHURCH

FILL OUT THE COUPON AT LEFT
 OR SUBSCRIBE NOW BY CALLING

1-877-822-8228