



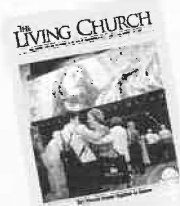
A DIFFERENT VIEW INSIDE THE CHURCH.



See what it's like to be up front. Help is available.

# THE LIVING CHURCH FOUNDATION PUBLICATIONS

Three publications to aid your parish:



## THE LIVING CHURCH

the independent weekly  
magazine for Episcopalians

## The Episcopal Musician's Handbook

a yearly guide to service planning  
and music resources

## Illuminations

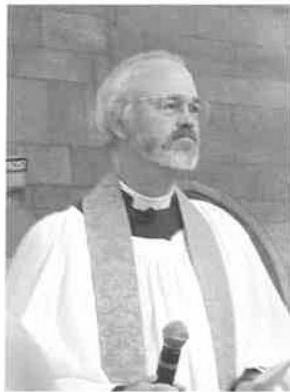
a quarterly guide to scripture readings  
for lectors, rectors and vicars



— CALL TOLL-FREE 1-877-822-8228 OR SEE PAGE 17 FOR COUPON OFFER —

FOR INFORMATION ON ANY OF THESE THREE PUBLICATIONS, PLEASE CONTACT THE CIRCULATION DEPARTMENT TOLL-FREE AT 1-877-822-8228, FAX 414-276-7483, E-MAIL AT [tlc@livingchurch.org](mailto:tlc@livingchurch.org), OR WRITE THE LIVING CHURCH FOUNDATION, P.O. BOX 514036, MILWAUKEE, WI 53203-3436.

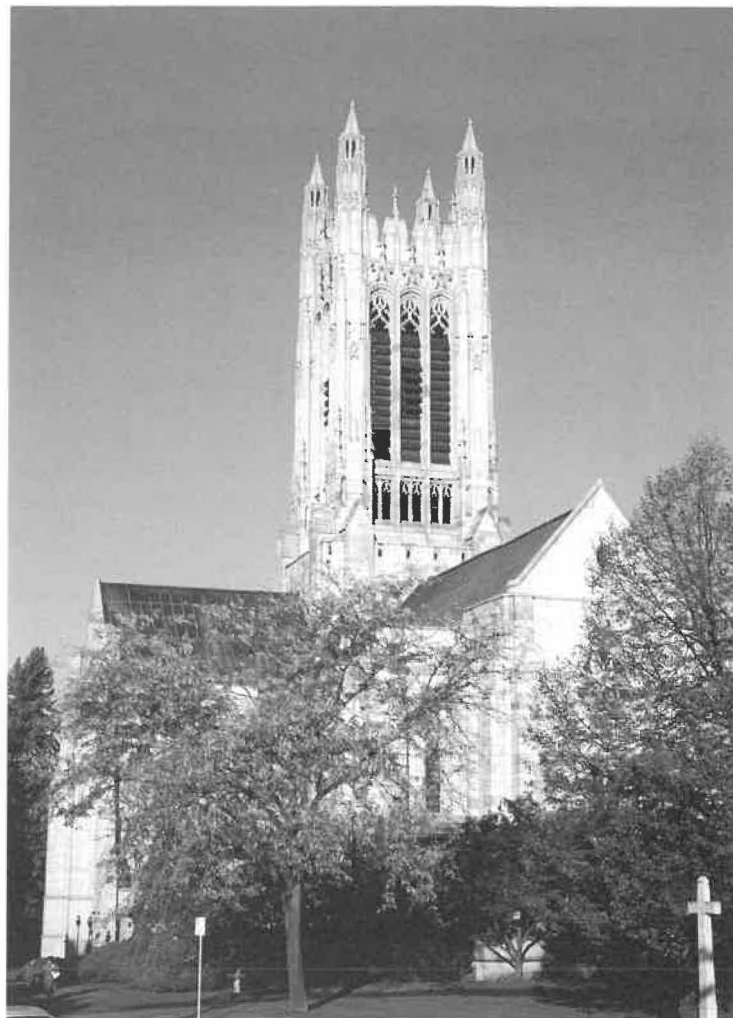
## THIS WEEK



**“I have a vision  
of this cathedral  
as a center  
for spiritual  
development.”**

— *The Very Rev.  
John Smylie, dean of  
the Cathedral of St.  
John the Evangelist,  
Spokane, Wash.*

**page 8**



### Features

*Living Cathedral*  
ONE OF A SERIES

**8 ‘Stone upon Stone’**  
*The Cathedral of St. John  
the Evangelist, Spokane, Wash.,  
is busy with tradition.*

BY JANET SATRE AHREND

### Opinion

- 11 From the Editor**  
Advice for Those Searching
- 12 Editorials**  
A Declaration of Disappointment
- 13 Viewpoint**  
Getting ‘Hired’ ... or Being Called  
BY LEO MAXWELL BROWN
- 14 Letters**  
Don't Confuse Them

### News

- 6** A report and reactions to the Roman Catholic document concerning salvation.

### Other Departments

- 4** Sunday's Readings
- 5** Short & Sharp
- 17** People & Places

#### The Cover (and above)

The Cathedral of St. John the Evangelist,  
Spokane, Wash.

David Bunch photos

## THE LIVING CHURCH

An independent weekly serving  
Episcopalians since 1878

David A. Kalvelage  
*Executive Editor*  
Betty Glatzel  
*General Manager*  
John Schuessler  
*Managing Editor*  
Patricia C. Nakamura  
*Music Editor*  
The Rev. Travis T. Du Priest, Jr.  
*Book Editor*  
Amy Grau  
*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  
Albuquerque, N.M. (Secretary)  
Howard M. Tischler  
Albuquerque, N.M. (Treasurer)  
Leonard Campbell, Jr.  
Milwaukee, Wis.  
The Rev. Thomas A. Fraser III  
Riverside, Ill.  
Mrs. John Hayden  
La Crosse, Wis.  
Thomas Riley  
Vienna, Va.

#### 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](mailto:tlc@livingchurch.org)  
[www.livingchurch.org](http://www.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.

©2000

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

Volume 221      Number 14

## 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

## Lectionary Bible Study

*A Quarterly Study Booklet*



For a sample, send \$7.50 to:  
Paraklete Press of California  
PO Box 1932  
Rancho Cordova, CA 95741  
or phone: (916) 852-1269

[www.lectionarybiblestudy.org](http://www.lectionarybiblestudy.org)

## THE GUILD OF ALL SOULS

A guild of prayer for the Faithful Departed and  
for teaching about the Communion of Saints.

For further information, please address:  
The Secretary-General

1210 Dixie Trail Raleigh, NC 27607

## Shrine of Our Lady of Clemency

Continuous Novena  
Write for Information  
S. Clement's Church

2013 Appletree Street, Phila., Pa. 19103



THE FINEST QUALITY INCENSE  
FOR CHURCH AND HOME

Sampler Pack: 1½ oz. of each of our  
four blends—\$12.95 + 4.00 shipping  
(prepaid only)

HOLY CROSS INCENSE

P.O. Box 99 · West Park · N.Y. 12493  
(914) 384-6660

## SUNDAY'S READINGS

# Out of the Loop

'Whoever is not against us is for us.' (Mark 9:40)

### The Sixteenth Sunday after Pentecost (Proper 21)

Num. 11:4-6, 10-16, 24-29; Psalm 19:7-14 (or Psalm 19); James 4:7-12 (13-5:6); Mark 9:38-43, 45, 47-48

These passages have multiple themes. Let's take our pick. In the Numbers reading, the Israelites hanker after better times, yearning for the days of free cucumbers. This is the theme of nostalgia versus vision. Then we have the theme of the motherhood of God. Burned out Moses claims it was not he who conceived and gave birth to this troublesome people. God must be the responsible one. Moses solves his problem by delegating authority to 70 elders. Delegation of authority is often an issue for leaders and followers. The Letter of James has themes of resisting evil and haughty and overconfident planning of the future when in reality we don't even know what tomorrow will bring. Mark's gospel has themes of leading little ones astray and avoiding temptation. There are more.

Believe it or not, in the wisdom of those who compiled the lectionary, there is a way to pick a single subject. Most Sundays the New Testament lesson is read "in course." That means that we simply read straight through a book with no effort to tie it in with the other two readings. Notice that this is the fourth week in a row that we have been reading from James. However, the Old Testament passage is deliberately tied to the gospel by some link. Sometimes the link is vague and takes some searching. Refreshingly,

### Look It Up

Especially highlighted in a General Convention year, there are many issues of disagreement in the Episcopal Church. Find a book, pamphlet, or magazine article that takes a position different from yours. Do not read it with the words of Joshua racing in our minds, "Stop them!" Rather ask in what way, shape or form the writer is speaking for God.

### Think About It

We may not think of ourselves as excluding others. But, what is the quality of our relationships with those outside our inner-circle groups, church, family, club? With those we disagree with, is there warmth or distance?

### Next Sunday

#### The Seventeenth Sunday after Pentecost (Proper 22)

Gen. 2:18-24; Psalm 8 (or Psalm 128); Heb. 2:(1-8)9-18; Mark 10:2-9

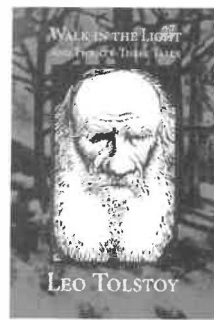
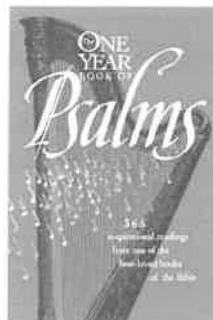
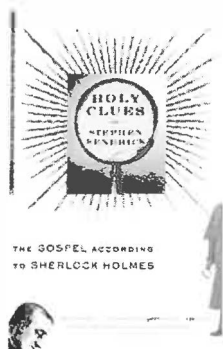
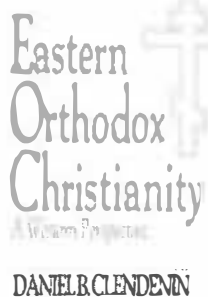
this week the connection is very clear.

Moses organizes his delegation team. God comes down and takes some of the spirit that was on Moses and gives it to the 70. Eldad and Medad remain in the camp. Nevertheless, they also receive some of the spirit. They prophesy, that is, they speak for God. There is an outcry of protest. Even spirit-filled and highly competent Joshua does not get it. He tells Moses to stop them.

The scene in the gospel is strikingly similar. This is the link between the two readings. John tells Jesus of someone who has been casting out demons in Jesus' name. The disciples tried to stop him. So what's the problem? He was not a member of their group, the inner circle.

Don't we love the security of belonging to the inner group, of being special? Don't we rejoice in having the right friends, the right church, the right race, the right education? The exclusion of the credibility of others, of outsiders, of those out of the loop, is as current today as it was in the times of Moses and Jesus. However, so many times in the Bible we read of God favoring and choosing those out of the loop to be his instruments. James' words fit perfectly. "So who, then, are you to judge your neighbor?" (James 4:12).

# Mystics and Mysteries



**PRAYERS OF THE WOMEN MYSTICS.** By Ronda De Sola Chervin. Servant. Pp. 239. \$8.99 paper.

This collection includes works of greater and lesser women mystics from the ninth through the 20th centuries. Introductory chapters include commentaries on the spirituality and life of each mystic, as well as prayers grouped by theme. The section on Adrienne von Speyr, a physician born into a Swiss protestant family and a Roman Catholic convert of Hans von Balthasar, has a wonderful selection of sacramental and liturgical prayer.

**WALK IN THE LIGHT and Twenty Three Tales.** By Leo Tolstoy. Plough. Pp. 351. \$14 paper.

A collection of Tolstoy's shorter works, this is a reprint of the work published in 1928. The featured piece, "Walk in the Light While There Is Light," is a short story told in the form of a parable — describing the life of first-century Greek Christians and the conversion of a noble man's son. Other works include writings for children, retold folk stories and a section of three writings titled "Stories Given to Aid the Persecuted Jews."

**THE ONE YEAR BOOK OF PSALMS: 365 Inspirational Readings from One of the Best-loved books of the Bible.** By William J. Peterson and Randy Peterson. Tyndale. Pp. 752. \$14.99 paper.

This arrangement of psalms, canticles and other songs from the scriptures, as well as some popular seasonal hymns, has a lot to recommend, if the reader is not too concerned with praying within the church's liturgical cycle. The writers did not excise the ending verse of

Psalms 137 and give a thoughtful meditation on emotion against inhuman violence as prayer.

**EASTERN ORTHODOX CHRISTIANITY: A Western Perspective.** By Daniel B. Clendenin. Baker. Pp. 159. \$14.99 paper.

Daniel Clendenin, an evangelical professor, begins this work with an Apologia for Orthodoxy, describing how the mystical and liturgical traditions of Eastern Orthodox Christianity enrapture Western Christians of many stripes. In this work, directed primarily to a Protestant audience, Clendenin asks the reader, "Where might we learn from Orthodoxy, and where do we agree to disagree?" An excellent text for those looking for a deeper understanding of the ethos of our sisters and

brothers of the Eastern churches.

**HOLY CLUES: The Gospel According to Sherlock Holmes.** By Stephen Kendrick. Pantheon Pp. 208. \$12 paper.

A fascinating take on spirituality and the power of observation, launched from a Holmes comment to Dr. Watson, "You see but you do not observe." Using examples from many of Conan Doyle's Sherlock Holmes mysteries, Kendrick makes evident the commonality between methods of crime investigation — nothing is insignificant, notice what you see — and religious insight into the world, the human heart and into the mysteries of life and of God.

*Judi Amey  
Dayton, Ohio*



## The Church Report Company

Serving the Episcopal Church by providing customized stewardship and management reports to its provinces, dioceses, and parishes.

To learn more, visit us at:

[www.churchreports.com](http://www.churchreports.com)

or call

973-746-1881

# Roman Catholic Document Clarifies Meaning of the Term 'Sister Churches'

Traditional Roman Catholic doctrine was stressed in a document issued by the Congregation for the Doctrine of the Faith, "Declaration *Dominus Iesus* on the Unicity and Salvific Universality of Jesus Christ and the Church."

The declaration emphasizes that the Roman Catholic Church is the "mother" of all Christian denominations, that followers of all non-Christian religions are "gravely deficient," and that their rituals constitute "an obstacle to salvation."

The document was written by Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, and was approved by Pope John Paul II.

The term "sister churches" was clarified in the document, which said the expression could be properly used only as a way of describing the relationship between local Roman Catholic churches and non-Catholic churches. But the Church of Rome as such could not be described as a "sister church," it said.

"The one, holy, catholic and apostolic universal church is not 'sister' but 'mother' of all the particular churches," the document stated.

"This is not merely a question of terminology, but above all of respecting a basic truth of the Catholic faith: that of the unicity of the church of Jesus Christ. In fact, there is but a single church, and therefore the plural term churches can only refer to particular churches."

According to the document, clarification of "sister churches" was necessary because an ambiguous use of the phrase, putting the Roman church on equal status with other churches, had become "prevalent in contemporary writings on ecumenism."

Cardinal William Keeler of Baltimore, a leader of ecumenical efforts

with Orthodox churches and with Jews, said the declaration is "in full accord with what Vatican II has said." He added that he did not expect the document to have a negative effect on ecumenical and interfaith dialogue.

Cardinal Cormac Murphy-O'Connor of Westminster (London) said the

main purpose of the pronouncement was to warn against a tendency to regard all religions as equivalent and that it was written primarily for Roman Catholic bishops and theologians.

"Certainly no slight is intended by its comments regarding other Christian communities," he said.

## 'Un-Anglican Attitude'

Anglicans and other religious leaders reacted strongly against the document *Dominus Iesus*, released by the Roman Catholic Church in early September. The document emphasizes the long-held Roman Catholic view that salvation and redemption are possible only through the Roman church.

The Most Rev. George Carey, Archbishop of Canterbury, said the document does not "fully reflect the deeper understanding that has been achieved through ecumenical dialogue and cooperation during the past 30 years. Even though the document is not part of that process, the idea that Anglican and other churches are not 'proper churches' seems to question the considerable ecumenical gains we have made.

"Of course, the Church of England, and the worldwide Anglican Communion, does not for one moment accept that its orders of ministry and Eucharist are deficient in any way," he added. "It believes itself to be a part of the one, holy, catholic and apostolic church of Christ, in whose name it serves and bears witness, here and around the world."

The Rt. Rev. Fred Borsch, Bishop of Los Angeles, was concerned about the tone of the statement. "Its reference to other churches not being proper churches seems reflective of a more recent un-ecumenical attitude in the Vatican hierarchy — especially in its teaching to its own members. It is not characteristic of our relations with many Roman Catholics here and in other places in the world."

The House of Bishops of the Church of Ireland, meeting in Dublin, said the declaration "appears to represent a retreat from much of the ecumenical progress that has been experienced by many communities throughout Ireland." The Irish bishops noted they had written to Roman Catholic officials in Ireland seeking "urgent clarification" of their views.

The Rt. Rev. Paul Barnett, Bishop of North Sydney (Australia), said he strongly disagreed with the section of the declaration that argues other churches are not churches "in the proper sense," and added, "Anglicans believe that they are part of the one, holy, catholic and apostolic church of Christ, and that they do not accept there is any question about the invalidity of Anglican orders or sacraments."





Canon Fowler does not follow the lectionary and avoids traditional church language in his preaching.

## A Worship Style for Generation X

In six years, demographers say, Gen-Xers will constitute the largest age group in the United States. Their tastes and habits will soon hold sway in all our institutions, including churches.

At Cambridge Church, near Kansas City, it seems the future is now. Started five years ago in a vaudeville theater with sawdust on the floor, this church is going strong by attracting Gen-Xers and their chil-

dren. Cambridge has an average Sunday attendance of 200 and one of the highest per-capita giving records in the diocese.

Planted by the Rev. Canon Jay Fowler, canon missionary of the Diocese of West Missouri, the church is financially self-sufficient. It was initially supported by two \$100,000 grants, one from the Diocese of West Missouri and one from the North American Missionary Society (NAMS).

The church office is located in a small rented house where Canon Fowler and four paid staff members plan ministry that involves more than 150 volunteers. In 1999, Sunday worship was moved from the vaudeville theater to the auditorium of Barstow, a private school in south Kansas City. A contemporary Eucharist is celebrated with the priest vested in a stole over street clothes. A large projector screen displays prayers and songs for all to read. Christian rock music is provided by a vocalist, a drummer

and an electric guitarist. Worshipers clap and sing songs like "He's Got the Whole World in His Hands."

One factor in the church's successful growth is the "family friendly" atmosphere and the children's ministry. Children are welcomed into the worship service during the first and the last 15 minutes. In between, they attend 30-minute Sunday school classes conducted by parent volunteers.

Another factor in the church's successful growth is the presence of small groups. Up to 10 groups gather weekly for Bible study and to discuss practical life concerns (i.e., stress, parenting, marital conflict). The church was planted when Canon Fowler invited groups of 4-14 people to "Vision and Dessert" nights at his home, activating a network of relationships he had built as a Kansas City native and youth minister in the largest church of the diocese.

After talking to more than 100 people, and praying for God's help, he got 12 families to declare a commitment to the mission's goal of transforming lives through the example and teaching of Jesus Christ.

Each family agreed to lead a small group for their unchurched friends, never intending to steal sheep from another pasture. They also agreed to tithe or work toward a tithe. "You've got to have people who say 'I'm in,' with their wallets as well as their hearts," Canon Fowler said.

Those small groups met for many months before formal worship was launched. On Kick-Off Day, Episcopalians from several churches in the area turned out to show their support.

Part of the success is because of Canon Fowler's preaching. A graduate of Virginia Theological Seminary, he honed his skills in youth ministry. After realizing he was talking to a sometimes-hostile juvenile audience, he learned to use stories, humor, and real-life applications to win over his listeners. He often uses video clips.

Canon Fowler does not follow the lectionary. He composes series such as "Becoming an Encourager," which do not require hearers to have familiarity with scripture or the church calendar. In sermons that take 10-15 hours a week to prepare, his appeal is to people who are disconnected from a relationship with Jesus Christ and/or the Christian church. Avoiding traditional church language, he uses words they can relate to, such as "friends of Jesus" rather than "disciples." He also uses symbols such as helium-filled balloons to illustrate the action of the Holy Spirit in a person's life.

His sermons invite people to step into a relationship with Jesus Christ, by prayer and these three steps: 1. admit they have made mistakes and need help, 2. believe Jesus loves them, and 3. commit their lives to following Jesus.

The key to growing a healthy church, Canon Fowler said, is to be "unembarrassed" about proclaiming Jesus Christ as Lord and Savior and the Christian belief that his word in the Bible is true. Finally, we must "have the heart to grow."

Laura Wilson

## P.B.'s Surgery a Success

Presiding Bishop Frank T. Griswold underwent surgery for prostate cancer Sept. 11. The surgeon said he is entirely satisfied with the results of the surgery and anticipates a smooth recovery. The Presiding Bishop's wife, Phoebe, reported that he is "in good spirits, sitting up and reading."

Bishop Griswold expected to be released from the hospital Sept. 13. He said he is pleased to have the surgery successfully completed and will try to be "an obedient patient," not pushing the limits during his convalescent period. "Knowing that people all around the church have been praying for Frank has been such a gift to us both," Mrs. Griswold said.

Episcopal News Service



Living Cathedrals  
ONE OF A SERIES

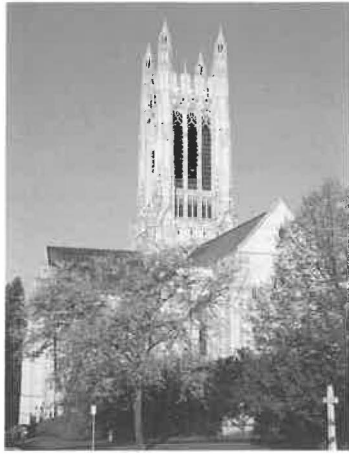
# 'Stone upon Stone'

*The Cathedral of St. John the Evangelist, Spokane, Wash., is busy with tradition.*



The choir and the gallery organ below the West Rose Window.





By Janet Satre Ahrend

“It’s about as medieval as it gets in the United States,” said the Rev. Canon Mart Craft, the sub-dean and administrator of the Cathedral of St. John the Evangelist in Spokane, Wash. “I live in the close. It covers four city blocks, and includes the bishop’s house, a retirement home. It was the vision of Bishop (Edward) Cross, inspired by the National Cathedral.”

Founded in 1925, with its first services in 1929, the Cathedral of St. John the Evangelist is an amalgamation of three churches reflected now in its chapels: All Saints’ Cathedral, St. James’, and St. Peter’s. Because of the Depression, construction halted in 1929 with the completion of the nave; the tower was added in the 1950s and the parish hall in the 1960s. The cathedral serves the Diocese of Spokane’s 44 churches in eastern Washington and northern Idaho, an area 330 miles wide and 250 miles long. “It’s on a commanding site,” Canon Craft said, “the south hill with the city in the basin.” And so St. John’s is visible throughout Spokane, reminding people of God’s presence in their lives.

In the tradition of a true Gothic cathedral, “stone upon stone,” with gargoyles and chimera, myriad symbols both biblical and medieval, the rows of glowing windows tell stories. Along the nave is a history of the church, from St. Paul receiving the Holy Spirit, through Spokane Garry, whom the guide book identifies as “one of the first Christian native Americans in this area.” New Testament stories, Jesus’ parables, angels and archangels are all there in glowing blues, reds and golds, culminating in the west rose window.

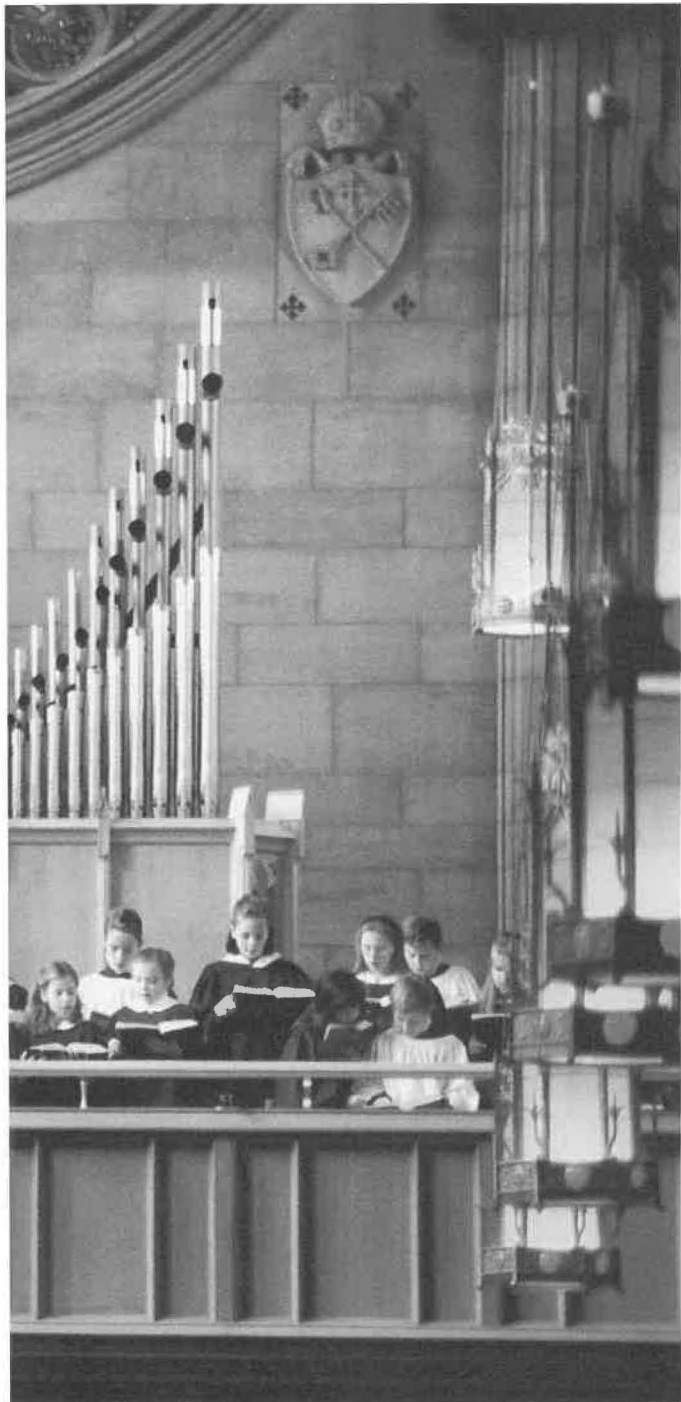
The word that sprang to mind when David Bunch was asked to describe the cathedral was, “Busy!” A member since 1955, he has served as warden, with various guilds and committees, and is now the chief guide coordinator. “Last year we had 90 requests for tours,” he said. “Scouts, school groups, all sorts.”

Volunteers serve in the offices, kitchen, gift shop and cathedral proper. They take Christian hospitality seriously, providing vestments and flowers, receptions and dinners. Even at a time three years ago when the cathedral was between deans, and Bishop (Jeffrey) Terry was ill (awaiting a heart transplant), church members maintained a vital place. Generosity was obvious in the number of grocery bags filled for the food bank and the mountain of gifts donated at the annual Christmas pageant.

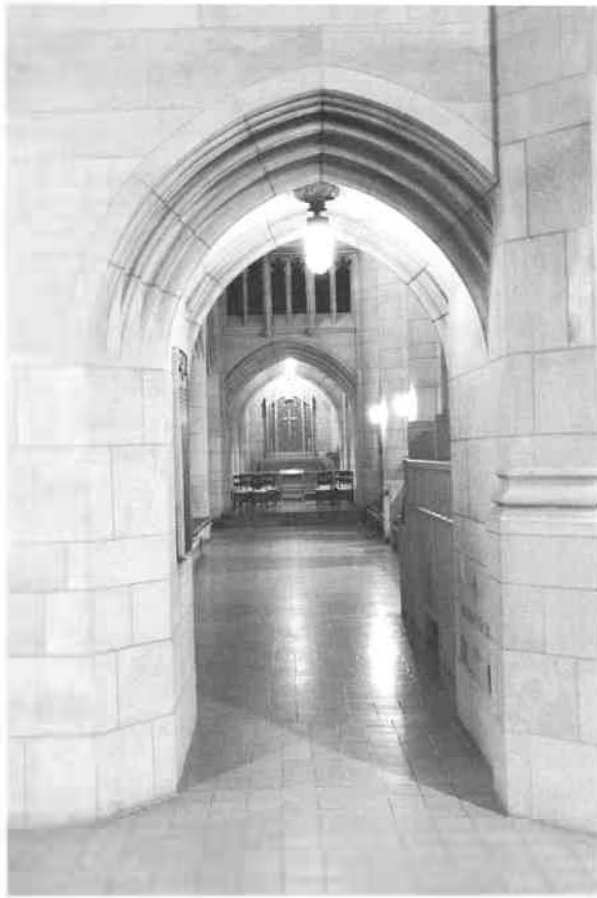
With three full-time clergy, four deacons, and several unassigned or retired priests, the cathedral offers four weekend Eucharists, weekday morning prayers, weekday noon Eucharist during the school year, and a 1928 Prayer Book Eucharist on Wednesday mornings. Wednesday evenings there is Eucharist or Evensong,

**‘It’s about as medieval  
as it gets in the United States.’**

— *The Rev. Canon Mart Craft, sub-dean  
of the Cathedral of St. John the Evangelist*



David Bunch photos



St. Peter's Chapel (left)  
The Rose Window (below)

depending upon the liturgical season, followed by supper and classes. Taizé services are held five Sunday evenings during the year, in partnership with St. Mark's Lutheran Church.

A labyrinth walk is offered once a month, Mr. Bunch said, inside or out, depending upon the weather.

Sunday morning church school is for all ages. Youth and Fireside groups, confirmation and new member classes, and a junior server program provide additional options for fellowship and learning. Opportunities for prayer and study include a weekly prayer group, weekly Bible study, and a monthly 24-hour prayer vigil; the Order of St. Luke provides healing ministry. Summer vacation church school is well attended by members and non-members. The guilds and the Brotherhood of St. Andrew offer fellowship and service; both organizations support the cathedral financially.

The cathedral boasts a fine Aeolian-Skinner pipe organ, whose 86 stops and 4,095 pipes are divided among three manuals. The music program includes adult, children's, and handbell choirs. The adult choir sings weekly and special services, and at least one concert a year, often with a choir from another Spokane church. The cathedral tower houses a 49-bell carillon, played Sundays by Dr. Andrea

McCrary, physician and nationally-known carillonneur. A summer series features a carillon recital each Thursday evening in July. Area residents picnic on the lawn while enjoying the world's foremost carillonners.

One of the newest additions to the building allows parishioners, visitors and students to learn "the history of the cathedral, the story of its building, the records of developing life, and the work of its congregation." These are housed in the Archives Room, opened in 1979. The windows here honor "the

four crafts of cathedral building: the architect, the master builder, the stone and wood carvers, and the stained glass maker."

The cathedral was founded to be of service not only to its membership, but to the greater Spokane community, a population of 400,000. Funerals of local dignitaries are often held there. St. John's has been host to the American Boychoir, Spokane Symphony Orchestra and Chorale, Connoisseur Concerts' Bach Festival, and other performing organizations. A separate corporation, Cathedral and the Arts, produces professional concerts and events, such as the music of Hildegard von Bingen, silent movie with organ accompaniment, and Christmas music for organ and brass.

Outreach activities include Meals on Wheels, Lay Eucharistic Ministers, monthly senior dinners, and a thrift store, the Windfall. The second Habitat for Humanity house is being built with other Spokane Episcopal churches.

The Open Door Guild is working to "keep the doors open all Sunday afternoon, once a month," Mr. Bunch said, "so people can come in and look around."

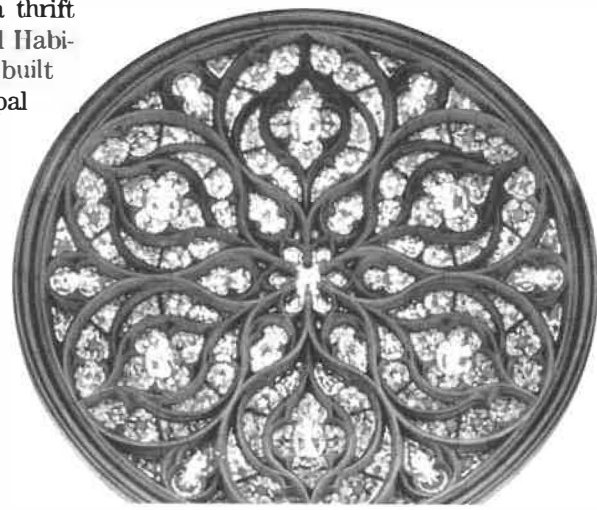
Guest speakers this past year have been the Very Rev.

Herbert O'Driscoll in a diocesan preaching mission, and Andrew Weeks on evangelism. Of special mention is a series of talks given by Rabbi Harold Kushner, co-sponsored by Temple Beth Shalom, Sisters of Providence, and the cathedral. The Rev. Betsy Smylie, wife of Dean John Smylie, was diagnosed with brain cancer soon after he was called in January 1998, and died in January, 1999. A biblical scholar, she had a special love for the Jewish people. Her wish was that the relationship between Christians and Jews be strengthened; a memorial fund was established, and Rabbi Kushner's visit was the first of these memorial events.

The cathedral is home to at least one diocesan celebration each year, usually confirmation in the spring, and annual diocesan conventions in even-numbered years. This year's convention, Oct. 20-21, will include the installation and consecration of the Rev. Canon James Waggoner, canon to the ordinary of the Diocese of West Virginia, as bishop [TLC, June 11].

Throughout all of this activity, worship of God and the sharing of the gospel remain paramount. Dean Smylie said: "I have a vision of this cathedral as a center for spiritual development for our congregation, the city, and the diocese. Christ is at the heart of all our life together. Worship, education, fellowship, and outreach continually give glory to God by intention. We give this cathedral to Christ, and welcome everyone." □

*Janet Satre Ahrend is organist/choir-master of St. John's Cathedral.*



# Advice for Those Searching

A rector who recently moved from the West Coast to a parish in the East shared his thoughts about the search process with our readers [TLC, Sept. 10]. I have never met the Rev. Timothy K. Vance, the author of that article, but I thought his advice to search committees matched my own. Having once been a diocesan deployment officer, I come from a different perspective than Fr. Vance, but his thoughts and mine were close. Some elaboration on his points may be in order:

**1. Be reasonable.** I wish I had provided this advice to the 100 or so search committees with whom I worked. While Fr. Vance wrote more about communication, a major task for all committees, my concerns are elsewhere. I found search committees were often not reasonable in their expectations. They often felt they could find a priest who was a whiz at everything — stewardship, evangelism, youth ministry, education, preaching, you name it. I suggested they were expecting to call Paul, or even Jesus himself. Search committees need to establish their priorities and concentrate on them.

**2. Do some sorting before asking for written responses.**

Unfortunately, too many congregations place their own restrictions on the sorting. For example, some threw out all the candidates from a particular seminary. Others used age, geography and marital status as their prime criteria. These committees soon found themselves with a handful of candidates, some of whom weren't interested, leaving little or no choice.

**3. Use the Church Deployment Office's (CDO) profile.** Actually, there are two CDO profiles. Fr. Vance concentrated on the parish profile, which provides for clergy considerable information about the congregation. There are also clergy profiles, which give search committees a myriad of facts about the candidates. Unfortunately, for any number of reasons, some members of

search committees do not learn how to read the profiles, and they miss out on a valuable tool of the process.

**4. Remember that the discernment process is mutual.** Too many search committees fail to provide adequate information about their congregation and the search process. In particular, they fail to notify the candidates who are no longer under consideration. Some committees find it difficult to believe that clergy might not be attracted to their church, so they feel it won't be necessary to provide information about themselves. Facts about the membership, the diocese, the community and the budget are of immense help to clergy considering a call.

**5. Keep everyone informed about your process.** The most successful searches I've seen are the ones in which the search committee communicates with the parish. While the need for confidentiality among committee members is absolutely mandatory, communication with the parish can help avoid rumors, false information and suspicion. Regular updates from the convener of the committee in a parish newsletter or during a time of announcements on Sundays can let parishioners know where the process stands or what the committee is doing.

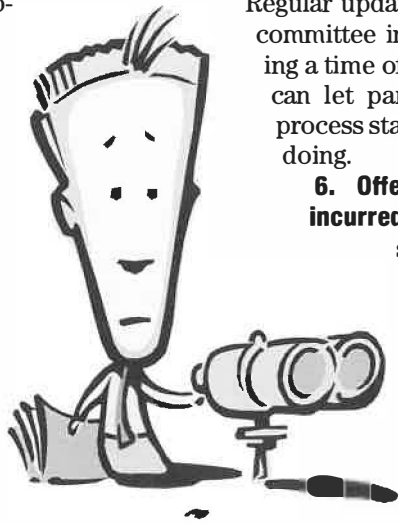
**6. Offer to reimburse for costs incurred during the search.**

This should be a foregone conclusion, but there are almost-legendary stories of candidates who have had to fight for their reimbursements. One priest I know waited six months before being reimbursed for an airline ticket used for his interview at a parish. Another

had to threaten to sue the congregation before she received a check for expenses.

A search process can be a rewarding, productive time for a congregation, if only it would take the time to prepare for the interim period and to pay attention to details. When done right, as Fr. Vance said, it can lead to a fruitful relationship between priest and people.

*David Kalvelage, executive editor*



## Did You Know...

**The Rt. Rev. Peter T. Rowe served as the first Bishop of Alaska for 47 years.**

## Quote of the Week

**The Rt. Rev. Graham James, Bishop of Norwich (England) preaching at the funeral of retired Archbishop of Canterbury Robert Runcie, on the archbishop's height: "On the way out of Liverpool Cathedral one day a woman greeted him with, 'Well, fancy that. I thought you were a little shrimp of a man'."**

## A Disappointing Declaration

Declaration *Dominus Iesus*, the document issued by the Congregation for the Doctrine of the Faith of the Roman Catholic Church, has created a stir among leadership of churches which do not fall under papal jurisdiction. The document declares that the Roman Church is the only "instrument for the salvation of all humanity," and "there exists a single Church of Christ, which subsists in the Catholic Church governed by the Successor of Peter and by the Bishops in communion with him," and that other churches "are not churches in the proper sense."

The declaration is disappointing to Anglicans who had longed for a closer relationship with the Church of Rome, particularly after hopeful signs had emerged from the meeting of Anglican and Roman Catholic leaders in Canada this year. In addition, the last meeting of the Anglican Roman Catholic International Commission

(ARCIC) noted that the two churches were on common ground on a number of important issues. Particularly discouraging is that the declaration seems to ignore the progress made by Roman Catholic ecumenicists with Anglicans, Lutherans and others during the past 25 or 30 years.

Publication of the Vatican's stance is also disheartening when considering the emphasis placed on ecumenism by Pope John Paul II. The pope has reached out to other Christians and has revealed an open-mindedness on ecumenical endeavors not shown by his predecessors. His leadership in this area seems to have made an impression on ordinary Roman Catholics, who are much more ecumenical in scope than in previous generations and are likely to be dismayed by the decree.

The pronouncements of the declaration are not new, merely restating the consistent teaching of Vatican II, that there is only one true church, and that other churches suffer from "defects," but the tone of the document seems more harsh, even intolerant, to most observers. No one would question the Roman church's right to remind its members of the tenets of its doctrine. But to ignore the dialogue, cooperation and achievements of the ecumenical movement is a jarring return to the past.

To ignore the dialogue, cooperation and achievements of the ecumenical movement is a jarring return to the past.



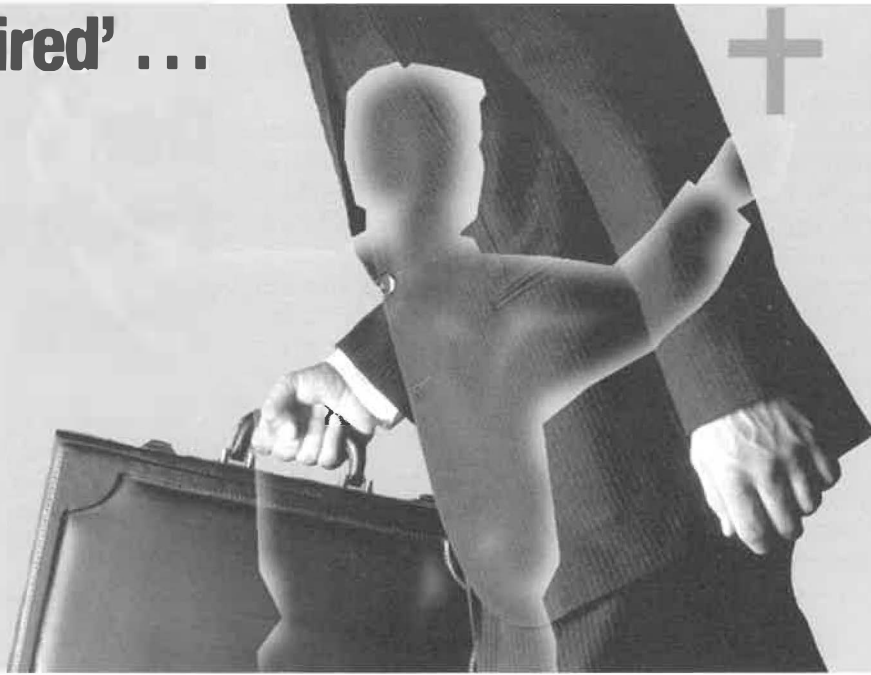
That was a lovely funeral last Wednesday, Father. We especially liked the organist's arrangement of 'Smokey Mountain Breakdown' during the offertory. Bertie would have been so pleased.

# Getting 'Hired' ...

# or Being CALLED

*The increasing, thoughtless use of the word "hired," when it refers to ordained clergy, has become disturbing.*

By Leo Maxwell Brown



A subtle and sinister movement is perceptible within the Episcopal Church. Evident for more than a decade, it recently has assumed dangerous proportions. It is not a group seeking recognition or promoting a cause. It has nothing to do with gender or sexual orientation. It is a word. A powerful word. It is also a dangerous word, a controlling word, a word to be feared. It is a word borrowed from our cultural overlay of business and industry. It has become an erroneous word in its application to an ordained person, for it negates the divine source of the reasons a person seeks ordination.

The word is "hired." Look it up in the dictionary. Study its meaning, then notice how frequently it is carelessly

turbing. So much so that if I were young, seeking ordination, I would face a difficult time entering into the parish ministry.

There are many reasons for this feeling. I elaborate upon some. First, I admit the word has been commonly used in our secular world for generations, but never in the way it is being used today for clergy. It has nearly replaced the word used in the Bible and in the prayer book and official documents pertaining to the "call" of an ordained person. Hire and call have entirely different meanings. The words are not synonymous.

To be hired implies that I can easily be fired on the whim of some important person in the system. To be hired

tion. If in the process I discover the church feels that being a priest is just a job and not a calling (for the word hire relates to a job) I could easily have a change of mind. I would perhaps sadly acknowledge that God had not called me. If being a priest is only filling a job within the church where I am just a hired person, I would be wiser to look at other organizations to find a job where I could more easily attain worldly possessions, become a millionaire and occupy a place of prestige.

The word "hire" has nothing to do with all the fine things the leaders of the church are encouraging us to do and which our prayer book carefully elaborates in the ordination service. In that emotional service, we recognize and accept a divine call to serve, to have compassion, to share, to see Jesus and follow him, to love and sacrifice, to preach the gospel of salvation, to forgive, to administer the sacraments. These are not jobs. These are the blessings, the gifts of God, the joys of hearing and accepting the call of God. It validates within our spirit that call of God to Jeremiah, who felt himself unworthy, or the call that St. Paul accepted and after which he labored to be a good ambassador of Christ. It assures us that the church catholic must at all costs reach out to others to call them into the loving, saving, teaching, living family that God created through Jesus and empowers

## **I would submit that using this word may be one subtle reason why we have had a shortage of clergy.**

and erroneously used in religious articles, letters, and over the Net, communications from diocesan offices and national church headquarters, as well as official and unofficial agencies of the church.

I am a retired priest and pastor, still actively involved in the life, ministry and concerns of the Episcopal Church. The increasing, thoughtless use of this word "hired," when it refers to ordained clergy, has become dis-

means that when I take a job, I can continue to seek a better-paying position and quit my present job whenever I find a better one.

I would submit that this may be one subtle reason why we have had a shortage of clergy. If I were that youth who felt strongly that God was calling me to enter holy orders, in my conversations with church officials and committees about the discerning process, I certainly would face a traumatic situa-

by the Holy Spirit.

Are people really thinking about Christ Jesus and about the community of faith when they so carelessly speak about hiring a priest? What is their understanding of the church? We are told it is the body of Christ. Did Jesus preach that to follow him meant we were to be hired? St. Paul did speak about being a slave of Christ but his symbolic language overlooked one thing. A slave cannot say "no." In accepting a call we are saying "yes." This is not a job for which we are hired.

To test the truth of my statement I submit that one might try substituting the word "hired" for the word "called" in the prayer book service of ordination. It makes a difference.

Because the prayer book rightly has added a fourth order to the ministry (p. 855), we believe that the order of lay ministry is that to which lay persons have been called by God and offer themselves to him in dedicated service, praise, prayer, joy and sacrifice.

Accepting a call from a parish through the official vote of a vestry representing the people is in many ways like a marriage. We do not contract to stay for three to five years. We do not take the job and immediately send out our vita in hopes of soon advancing to a larger parish with greater stipend.

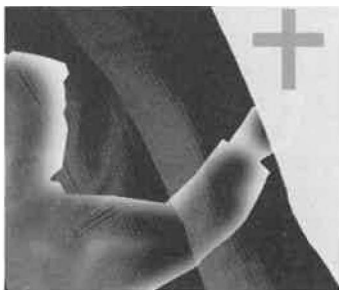
No, we promise to stay and work with the family which we mutually agreed to join. We have not hired one another. We are called to be one with each other, in love, acceptance and trust. In this family with whom we have chosen to live, composed as it is of all sorts and conditions of people, we work together for the strengthening of the presence of the Spirit within each family member. We work together to preach and live the gospel to the community around us in such ways that others will see and experience that wonderful presence of Jesus

in our lives so that they will want to accept the call we have extended to them to be a part of our family.

This is not a job where someone who is titled "the rector" is hired or fired. If there are family conflicts within our church family, as there will be, they are supposed to be settled in kindly love by the bishop through prayer, forgiveness and reconciliation.

Hired? No thank you. That is not ministry. The word hired means a temporary way of earning a living. The word "hired" is a careless, inexcusable word that destroys trust and faith. It is a word that creates the thought and action that a parish does not grow in God's faith, love, grace and loyalty.

**The word  
'hired' means  
a temporary  
way of earning  
a living.**



Rather, it is viewed as only another organization that uses all sorts and types of gimmicks and programs to attract people so it appears to be successful in the eyes of the world. The spiritual depth within that community of faith becomes lost in the struggle to be the biggest and most successful, judged by the standards of industry and business. It becomes not a community of faith but an organization with finely tuned machinery to attract people through material means.

The clergy and laity who are rightly concerned about the use of "hired" in official church circles and in official documents must become involved in a strong individual and corporate effort to set the matter right. The time has come for the careless use of the word "hired" to be recognized as a dangerous enemy of the life of the church. The aspect of "vocation," and being "called" is a truth that needs to be a part of a re-education process among all church members. □

*The Rev. Leo Maxwell Brown is a retired priest who lives in Marshall, Wis.*

## Don't Confuse Them

The writer of the letter about a lay person presiding at an ELCA communion service in the absence of its pastor [TLC, Aug. 20] raises a most interesting question about the validity of such a service.

Efficacy and validity should not be confused, though the exact relation between the two is rarely defined. We are assured that our Lord gives grace to all who seek him with repentance and faith; but this does not mean that all "sacraments" used in good faith are valid in the sense of making claims to which they are entitled, in the sense of a valid will, marriage or railway ticket. Claims are different from effects, and validity relates to claims.

Now that Denver 2000 has abrogated the preface to the Ordinal reflecting the long-standing Anglican rule that no one can exercise sacramental ministry in its congregations who has not received episcopal ordination, it will be interesting to observe if the American province will be in a position effectively to introduce the historic episcopate to the ELCA as it was infused into the Church of South India 50 years ago by gradual means.

One fears that "keeping" the historic episcopate along the lines we are now hearing about is rather like "keeping" a Bible, altar and baptismal font in a church: It's a valid church as long as you have them but you don't have to use them.

*(The Rev.) Charles Witke  
Ann Arbor, Mich.*

Two years ago, the leadership of the Anglican Communion indicated intense disapproval of the movement within the Archdiocese of Sydney to permit lay people to celebrate the Holy Eucharist. Both the Archbishop of Canterbury and the Archbishop of



Sydney condemned this innovation as contrary to Anglican doctrine and polity. I assumed, of course, that the bishops of the Episcopal Church concurred in this judgment. Certainly the granting of such permission would undermine any claims made by Anglicans that they subscribe to principles of catholic order.

Therefore, I was disturbed to learn in a letter that Lutherans in the United States permit a minister to appoint a lay person to administer the holy communion when the minister himself or herself is unable to do so. In addition, another church publication informed its readers that this policy was recently upheld by the leadership of the ELCA.

If this practice of lay celebration is so anathema to Anglican leaders, how can they possibly permit its introduction through the back door via the recent agreement with the Lutherans? Are Episcopalians now encouraged to receive the sacrament at these lay celebrations? Or should they decline to attend? Should we now tacitly condone lay celebrations in Episcopal parishes? And, finally, what instructions have been issued by the House of Bishops, the Presiding Bishop, or bishops of dioceses concerning participation by Episcopalians at these services?

This unsettling situation underscores my opinion that the agreement with the Lutherans was premature, with its ramifications and consequences not fully considered.

*(The Rev.) Warren C. Platt  
New York, N.Y.*

## Caring Action

With regard to the actions of the clergy at St. John's, Huntingdon Valley, Pa., in denying the Eucharist to the Bishop of Pennsylvania, it may at first blush appear to be an "unchristian" thing to do, as the editorial notes [TLC, Sept. 3]. However, upon reflection it may actually have been the only "Christian" thing to do.

My understanding is that the Diocese of Pennsylvania, in its constitution, makes the Book of Common

Prayer, 1662, the standard to be used in that diocese. In the "Exhortation" for participation in the Holy Communion, in that prayer book, the following is stated:

"Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table; lest after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul."

I am sure that there is no doubt in the minds of the clergy given the charge of the spiritual care of St. John's, that Charles E. Bennison, Jr., is one to whom these words apply. Therefore the only loving and caring thing that they could do in this situation was to deny him partaking of that which would be eating and drinking to damnation for him. The Christian thing for the bishop to have done was to not come to the table, but as he chose to come anyway, in spite of the clear instructions of the exhortation and the rubric. The clergy did the only Christian thing that they could have done in love and concern for their brother who is in great error.

*James A. Blauvelt, Oblate, OSB  
St. John's Fellowship  
Washington, Iowa*

## 'Pernicious Nonsense'

The refusal of the clergy of St. John's Church, Huntingdon Valley, Pa., to administer communion to Bishop Charles Bennison is editorially characterized as "an unchristian act which should not have taken place." It is alleged that this is not acceptable in any church, especially "one which considers itself catholic."

This pernicious nonsense indicates how far the perversion and trivializa-

tion of language has progressed in mainstream Episcopalianism.

By such standards, not only is the communion discipline of the church outlined in prayer books from 1549 on "unchristian," so is that enjoined in the New Testament itself. The heterodox doctrines and practices espoused by Bishop Bennison have caused scandal to the faithful. The bishop has not repented. Where is the charity in insisting that the clergy

The description  
of the refusal of clergy  
as an "unchristian" act  
indicates how far the  
trivialization of language has  
progressed in mainstream  
Episcopalianism.

of this or any parish knowingly assist him in eating and drinking his own condemnation? The description of their action as "unchristian" makes sense only if that adjective is intended as a synonym for "not nice." Similarly, the editorial's usage of the word "catholic" only makes sense if that word is understood to mean "encompassing every conceivable shade of opinion."

The disagreement between Bishop Bennison and the clergy and people of St. John's is not over opinion, but over the nature of Christian truth. How any body consisting of Christians who take seriously the authority of holy scripture can share communion with a man who asserts that, since the church wrote the Bible, the church can change it defies rational understanding.

The editorial illustrates the gulf which exists in the Episcopal Church

between classical Anglicans and “centrist” Episcopalians: On one side of it stand those whose basic standard is sentiment; on the other those who believe in the fundamental objectivity of truth. The former feel the slogan, “The Episcopal Church Welcomes You” means, “we invite you to share our nonjudgmental warm feeling.” The latter (with most Christians throughout history) recognize that it means, “we fellow sinners invite you to come and be cleansed, healed and given life in Christ Jesus.”

*(The Rev.) Samuel Edwards  
Executive Director, FIFNA  
Fort Worth, Texas*

An editorial criticized the action of the clergy of St. John’s Church, Huntingdon Valley, Pa. for refusing to administer the sacrament to Bishop Bennison, and said it was an uncatholic thing to do. As an evangelical congregation that takes the discipline of the prayer book

ment — at least it has been for me — but as Christians who take the Bible seriously as being the word of God, sometimes we have no choice but to follow the hard sayings that confront us in scripture. If we are true to our vows, we cannot just skip over the parts of scripture that we don’t think agree with modern pop psychology and sociology, and teach and obey only the teachings that are comfortable to us. Far from condemning them, I commend the clergy of St. John’s for their stand for biblical truth and catholic discipline.

*Fr. David, OSF  
St. Simons Island, Ga.*

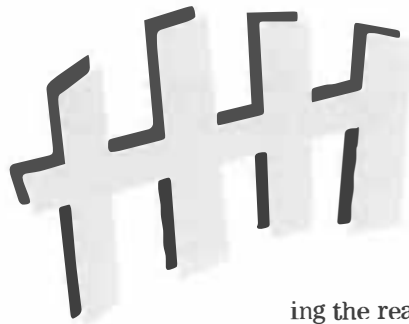
Now that Bishop Bennison has been refused communion [excommunicated] at St. John’s Church, Huntingdon Valley, I hope the priest fulfills the requirement of the disciplinary rubrics on page 409 of the Book of Common Prayer. He is to notify the bishop, within 14 days, giv-

ble new American province [TLC, Aug. 27]. I think the time has come for the editor of TLC to realize these individuals are not members of our church in the States or in the Anglican Communion. They are intent on causing as much embarrassment and damage to the work and life of the Episcopal Church as possible. TLC certainly does not help by providing them space for their very doubtful plans.

TLC may be an independent weekly serving Episcopalians, but this should mean only loyal members of our church who are in communion with Canterbury and the local bishop. I sometimes question TLC’s loyalty when it seems to play both sides of the fence. Enough of your fence sitting. Get on with the work of serving our church with upbeat articles on church growth, ministry and outreach. Let Murphy, Rodgers and Griffith inform others of their own misguided plans through their own papers. We do not need TLC to be used for free publicity. Please get on with the job of serving our church and keeping her healthy and wholesome.

*(The Rev.) G. Kevin Taylor  
St. Michael the Archangel  
El Segundo, Calif.*

### **I sometimes question TLC’s loyalty when it seems to play both sides of the fence.**



(whether 1928 or 1979) seriously, and accepts the Bible of the word of God as binding on all Christians, they had no other choice but to refuse to allow the bishop to receive the Sacrament.

In the 1979 prayer book, we find this disciplinary rubric: “If the priest knows that a person who is living a notoriously evil life intends to come to Communion, the priest shall speak to that person privately, and tell him that he may not come to the Holy Table until he has given clear proof of repentance and amendment of life.”

It is a very emotionally difficult thing to refuse anyone the Blessed Sacra-

ing the reasons. But given the fact that the bishop is the one who was refused communion, perhaps the report should be made to the provincial bishop and/or to the Presiding Bishop. What action is to be taken thereafter is not specified in the BCP. What do the canons say? I would certainly like to know the outcome.

*(The Rev.) Donne E. Puckle, SSC  
Sierra Vista, Ariz.*

### **Doubtful Plans**

I read with interest and anger the article regarding Chuck Murphy, John Rodgers and Harry Griffith and a possi-

### **He Made a Difference**

I am so pleased with the article and cover of Charles Fergus Binns [TLC, Aug. 20]. What a person!

There he was living in the outback of western New York State and everything he did made a difference to many people. From his pioneering work in clay the New York State College of Ceramics evolved, today the leading center of ceramics on the planet. When the Episcopal community in the area needed a priest, he read for orders and celebrated in that congregation for the rest of his life.

My family became part of that congregation in 1939, shortly after Fr. Binns had joined the church triumphant. Two of his outstanding clay pieces held the flowers in the sanctuary, and people spoke of him in deeply appreciative memory.

*David A. Crump  
Redwood City, Calif.*

**Appointments**

The Rev. **Patricia Ackerman** is assistant at Grace, 130 1st Ave., Nyack, NY10960.

The Rev. **John Bancroft** is rector of St. Joseph's, 1865 Hwy. 20, McDonough, GA 30253.

The Rev. **Susan E. Betts** is assistant at Holy Comforter, 2701 Park Rd., Charlotte, NC 29209.

**Ordinations**

*Deacons*

**East Carolina** — **Kimberly L. Becker**, **Thomas W. Blake, Jr.**, **Warren Lee Domenick**, assistant at Christ Church, Box 1246, New Bern, NC 28560; **Jane Duncan Piver**, **C. Steven Teague**, assistant at St. James', 25 S 3rd St., Wilmington, NC 28401.

**Resignations**

The Rev. **Wilberforce O. Mundla**, as priest-in-charge of Epiphany, Rocky Mount, NC; add. 308 Homestead Park Dr., Apex, NC 27502.

The Rev. **Vicki S. Wesen**, as canon for congregational support and deployment officer of the Diocese of North Carolina; add. 1815 E Section, Mt. Vernon, WA 98274.

**Retirements**

The Rev. **Don Black**, as rector of St. Peter's, Rome, GA.

The Rev. **Francis Lee Cutair III**, as rector of St. Paul's, Louisburg, and vicar of St. Matthias', Louisburg, NC; add. 203 John St., Louisburg, NC 27549.

The Rev. **James Knudson** as priest-in-charge of Grace, Medford, MA.

**Deaths**

The Rev. **H. Raymond Baker, Jr.**, 83, a deacon of the Diocese of Pennsylvania, died Sept. 3 after being debilitated by many strokes over a period of 15 years.

Deacon Baker was born in Philadelphia and graduated from Drexel University. He was a 2nd lieutenant in the U.S. Navy. He taught diesel engineering at Cornell University, 1942-43, and later served on the USS Cabildo as acting chaplain. He was ordained as a deacon in 1962. He served as Sunday school superintendent at Trinity Church, Oxford, PA, and St. John's, Huntingdon Valley, PA. He founded libraries at both churches. He was for many years diocesan chaplain for Girls Friendly Society. He is survived by his wife, Doris, of Hatboro, PA, five children, Judy Conrad of Hatboro, Merry Evans of Langhorne, PA, Margie Cook of Abington, PA, Ray Baker of Hatboro, and Jean Glennon of Holland, MA. He is also survived by a brother, Calvin D. Baker of Philadelphia, and two sisters, Frances MacDougall of Kansas City, KS, and Thelma Barto of Telford, PA.

**The Rev. Canon Peter C. Moore** died on Aug. 25 in Seattle, after a long illness. He was 76.

Canon Moore was born in St. Louis, MO, and graduated from Princeton University and the General Theological Seminary. After a curacy in New York City, he served parishes in the dioceses of Missouri and Indianapolis, being appointed honorary canon of Christ Church Cathedral, Indianapolis, in 1965, having served for four years as director of Episcopal Community Services for the diocese. Canon Moore served as a canon of St. John's Cathedral, Albuquerque, for five years from 1965, and later served as rector of St. Michael and All Angels in that city. Called to the Diocese of Olympia in 1982, he served as rector of St. Paul's, Seattle, until his retirement in 1992. In retirement, he served as chaplain at St. Barnabas, Limassol, Cyprus, from 1992 until the first of several disabling strokes in

1994, which eventually caused his death. Canon Moore was for many years a member of the Council of Associated Parishes, and served as its president from 1981 through 1984. He was also a member of the Alcuin Club and of Societas Liturgica. He is survived by his wife, Mary, four children and five grandchildren.

**Next week...  
Fall Book Issue**

**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).

**Teleios 2001**

**Russian Christmas Festival**  
January 4 - 12 ❖ \$1,695

**Pilgrimage to Nepal**  
February 20 - March 9 ❖ \$4,695

**The Holy Land & Petra**  
May 21 - June 1 ❖ \$2,795



**Behold the Beauty of the Lord:  
Icons & Their Origins**  
August 16 - 31 ❖ \$3,895

**The Teleios Foundation ~ PO Box 7213, Shrewsbury, NJ 07702**  
1-800-835-3467

**ORDER YOUR LIVING CHURCH  
SUBSCRIPTION TODAY!**

One-year Subscription **\$39.50**

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_  
STATE \_\_\_\_\_ ZIP CODE \_\_\_\_\_  
PHONE \_\_\_\_\_

Card # \_\_\_\_\_   \$ \_\_\_\_\_  
Signature \_\_\_\_\_ Exp. date \_\_\_\_\_

Mail to: THE LIVING CHURCH  
FOUNDATION, P.O. BOX 514036  
MILWAUKEE, WI 53203-3436  
**IC1000**

# CLASSIFIEDS

## BOOKS

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

## 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.**

## NOTICE

**FREE THRONE.** Need a place for a bishop to sit? Trinity Church, San Francisco, has a throne we're not using anymore, and we'd love to find it a good home. Ornate high Victorian gothic, 1860's era, dark-stained softwood. Topped by a semi-baldachin with bishop's mitre finial. Footprint approximately 3 x 5, height about 10 feet. Contact: **Richard Turley** at (415) 775-1117 for more information.

## POSITIONS OFFERED

**WANT TO BE PART** of a vital church leadership team? Looking for opportunities to learn, grow and minister with teens? **Seeking an environment** which is friendly, open, tolerant, inclusive, Gospel centered and energizing? We're it! Lots of opportunities for liturgical involvement as well. Check us out. We'll send the full description. Is God calling you to be with us? Listen up. Contact: **St. James Episcopal Church in Alexandria, LA, at [tunkle@cox-internet.com](mailto:tunkle@cox-internet.com)**

**CANON FOR MISSIONS** sought for dynamic cathedral of 3,300 members. This priest would oversee a large and growing outreach ministry within the local community and beyond, to as far as Cange, Haiti. Responsibilities would include oversight of a substantial budget, work with the Cathedral Missions Committee and representation on local outreach and diocesan boards. A sharing in the liturgical and pastoral life of the cathedral will also be expected. Applicants send resume and CDO profile to: **The Very Rev. Philip C. Linder, Trinity Cathedral, 1100 Sumter St., Columbia, SC 29201.**

**FULL-TIME RECTOR WANTED.** St. John's Chapel has begun the prayerful endeavor of finding a rector for this historic parish located in central California in the Diocese of El Camino Real. We are committed to traditional values, using the 1928 BCP exclusively. We are looking for a priest who wants to be an integral part of this 108-year-old church on the Monterey Peninsula. St. John's serves over 190 communicants. We are seeking an enthusiastic priest who has a vision for growth with an emphasis on pastoral care. If you or someone you know has an interest, please contact **St. John's Search Committee** via (831) 375-4463; FAX (831) 375-4350; e-mail: [stjohnschapel@redshift.com](mailto:stjohnschapel@redshift.com)

**YOUTH MINISTER:** Organize program and projects for junior and senior HS youths. Work closely with clergy, director of church school, network with other youth directors in community. Up to full-time, competitive salary and benefits. Contact: **Molly Ethridge, Christ Church, Winnetka, IL (847) 446-8640.**

**VICAR:** All Saints, Farmington, Missouri (about one hour southwest of St. Louis) is seeking a vicar to join in the growth of this 21-year-old, cohesive congregation. Farmington is about 15,000 people and growing fast. The church serves an area of about 50,000 people. Demographic studies show Farmington to be among the fastest-growing communities in Missouri. The city has almost as many jobs as citizens. Employment comes from four stable sections: Manufacturing, State of Missouri (large prison and state hospital), Service, and Medical (two hospitals and nine nursing homes). We have completed a successful interim process and are ready to welcome a woman or man who is looking for the excitement of church growth. Check our profile at the clergy placement office or give us a call at (573) 756-3225.

## POSITIONS OFFERED

**PRIEST ASSOCIATE** for downtown program-sized parish. Primary responsibility will be sustaining a pastoral ministry to elderly and infirm parishioners: visiting them, coordinating lay visitors and drivers, organizing fellowship events for parish seniors. Additional responsibilities will be as celebrant and occasional preacher at midweek and Sunday Eucharists as part of a three-person clergy staff, as well as general pastoral ministry and support of lay leadership. Patience, humility, team spirit and a sense of humor essential. Contact: **Andy Fiddler, Rector, Trinity Church on the Green, 129 Church St., Suite 705, New Haven, CT 06510. Telephone: (203) 624-3103. E-mail: [afiddler@snet.net](mailto:afiddler@snet.net)**

**RECTOR: Christ Church, Cape Girardeau, MO.** Read the other ads; that's us too! Except that we live in the center of this country on the Mississippi River; the church serves an area with population of over 150,000. We enjoy a regional medical center and good shopping. Southeast Missouri State University is building new River Campus near church; near enough to St. Louis to see Cardinals, hear symphony, far enough away not to smell the factories. We worship in small, historic church with up-to-date facilities, financially sound, usually about 100 members. We need enthusiastic leadership to help us achieve our goal of being effective lay ministers and to share our faith with the community. Check us out at [users.clas.net/episcopal](http://users.clas.net/episcopal) for links to community information. Contact: **Search Committee, Christ Episcopal Church, 101 N. Fountain, Cape Girardeau, MO 63701 or e-mail [f844non@semovm.semo.edu](mailto:f844non@semovm.semo.edu)**

**RECTOR:** Church of the Resurrection in beautiful Austin, TX, an orthodox/conservative parish with "high church" liturgy. Seriously consider Hispanic or bilingual Anglo. Family church, yearning to be program. Exceptional outreach, functioning well. Excellent campus and facilities. Send resume and letter to: **James Baker, Senior Warden, 2008 Justin Lane, Austin, TX 78757.**

**ORGANIST/CHOIR DIRECTOR** for Episcopal church in beautiful Salisbury, CT, with strong commitment to the music ministry. Please call: **Fr. John Carter** at (860) 435-9290. Resumes may be faxed to: (860) 435-3577 or e-mailed to [stjohns@mohawk.net](mailto:stjohns@mohawk.net)

**WANTED:** Retired priest to live rent-free in 3 bedroom, 2 bath unfurnished rectory in exchange for minor duties. We have a rector. Boating, fishing and golf available in area. For further information write: **Church of the Redeemer, Att: Junior Warden, P.O. Box 368, Avon Park, FL 33826; call (863) 452-0526 or e-mail [klules@strato.net](mailto:klules@strato.net)**

**EXECUTIVE DIRECTOR:** For Episcopal Church Conference Center and Camp in the Diocese of Southwest Florida. Candidates must have managed a million dollar budget, staff of 30 plus and possess at least 5 years experience. More information can be found at [www.dayspringfla.org](http://www.dayspringfla.org). Send letter of application with resume by October 15 to: **Search Committee, P.O. Box 1866, Dade City, FL 33526-1866.**

**RETIRED BUT NOT READY TO QUIT?** Bi-vocational and looking for new opportunities? Live where others only dream of vacationing. The Diocese of Michigan has several part-time shared ministry and single congregation positions available in a variety of ministry settings. To inquire, send resume and CDO profile to: **John Keydel, 4800 Woodward Ave. Detroit, MI 48201 or call (313) 833-4417.**

**CHRISTIAN EDUCATION DIRECTOR** needed for our God and neighbor loving, welcoming and growing multi-staff downtown parish in one of the most desirable communities in the Southeast. Seeking a lover of Christ, who is creative and motivated, to spread knowledge of God's Kingdom to preschoolers through adults. Present program in place led by enthusiastic volunteers. Qualified Christian educators please apply for this full-time position by resume and cover letter to: [stthaddeus@peoplepc.com](mailto:stthaddeus@peoplepc.com) or by FAX (803) 648-2991, or mail to: **The Rev. Leon Clement Mozeliak, St. Thaddeus Episcopal Church, 125 Pendleton St., SW, Aiken, SC 29801.**

## POSITIONS OFFERED

**ST. STEPHEN'S CHURCH,** program-size parish, seeks an organist/choirmaster. Please send resume to or contact: **The Rev. Dr. Joann W. Owensby, P.O. Box 4207, Huntsville, AL 35815-4207; E-mail: [revdrjake@aol.com](mailto:revdrjake@aol.com). Phone (256) 881-7235.**

**RECTOR:** Gifted with talents for leadership, preaching, teaching and pastoral care? Love traditional worship, liturgy and English cathedral music? Consider the challenge of All Saints, Richmond, a large suburban parish with active lay ministries and thriving programs. Send CDO profile and resume by 11/1/00 to: **Carolyn Hedges, Search Committee Chair, All Saints Episcopal Church, 8787 River Rd., Richmond, VA 23229.**

**SEEKING A CURATE:** **St. Matthew's Church, Pennington, NJ,** is searching for a curate to assist their rector. We are a growing, active, suburban, program sized parish located in a pleasant small town in west central New Jersey between New York City and Philadelphia. We can offer our curate an exciting well-rounded opportunity for ministry in a family oriented nurturing community. To express your interest contact: **The Rev. John C. Belmont, St. Matthew's Episcopal Church, 300 S. Main St., Pennington, NJ 08534. FAX: (609) 737-9019.**

**HEADING TOWARD NASHVILLE?** Tennessee parish looking for Christian Formation Director to provide leadership in developing, coordinating and implementing all-age Christian formation plans for growing youthful suburban parish. Send resume to: **Search Committee, Church of the Resurrection, 1216 Sneed Rd., Franklin, TN 37069 or [donandjeannie@yahoo.com](mailto:donandjeannie@yahoo.com)**

## 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.**

## TRAVEL/TOURS

**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](mailto:holytours@worldnet.att.net) Web site: [journeys-unlimited.com](http://journeys-unlimited.com)**

## Rates

### Classifieds

Frequency	1-2x	3-12x	13-25x	26x+
-----------	------	-------	--------	------

Rate per word	\$0.60	\$0.55	\$0.47	\$0.44
minimum rate	\$7.50			

**Number of words X Rate X Number of insertions**

- For blind box advertisements add 3 words and \$5 service charge for first insertion, \$3 for succeeding insertions.

- Copy must be received at least 26 days before date of issue.

**Mail** PO Box 514036  
Milwaukee, WI 53203-3436

**Fax** 414-276-7483

**Email** [tlc@livingchurch.org](mailto:tlc@livingchurch.org)

# CHURCH DIRECTORY

## 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)

## CRIPPLE CREEK, CO

**ST. ANDREW'S** 367 E. Carr  
The Rev. Todd Sermon (719) 689-2920  
Sun H Eu 9:30

## 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; the Rev. Wilborne A. Austin, Canon; the Rev. Annika L. Warren, Canon; the Rev. David A. Owen; the Rev. Linda M. Spiers, c; James R. Barry, Canon Precentor  
Sun Eu 8, 10:30. Daily Eu 12 noon

## WILMINGTON, DE

**CATHEDRAL CHURCH OF ST. JOHN**  
10 Concord Ave. at Market St. (302) 654-6279  
The Very Rev. Peggy Patterson, D.Min., Dean; the Rev. David Sheehan, the Rev. Peter Huiner, ass'ts; Darryl Roland, D.M.A., Canon Precentor, Organist & Choirmaster  
Sun Eu 7:30, 10:30 (Choral). Tues Eu 12:10. (H/A)

## 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 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers 12, EP 6. H/A

## ST. MARY'S, Foggy Bottom

728 23rd St., NW 1 block south Foggy Bottom/GWU Metro  
The Rev. Kirtley Yearwood, M.D., r (202) 333-3985  
Sun H Eu 8, Cho Eu 11. Wkdys MP 7:30; Wed H Eu 12:10; Fri Noonday Prayer 12:10

## 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, d Youth & Christian Ed; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, Music Dir  
Sun Eu 7:30, 9, 11. H Eu/Healing 12:10. Sun 7. Thurs H Eu 10. Sat Eu 5

## AUGUSTA, GA

**CHRIST CHURCH** E & 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

**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.

## RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)  
**ST. PAUL'S PARISH** 60 Akenside Rd.  
www.stpaulsparish.org (708) 447-1604  
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

## INDIANAPOLIS, IN

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean  
Sun Eu 8 & 10; 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.; Chris White, Dir. of Youth Min; 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)

## BOSTON, MA

**THE CHURCH OF THE ADVENT** (617) 523-2377  
30 Brimmer Street Email: office@theadvent.org  
Web: www.theadvent.org <http://www.theadvent.org/>  
The Rev. Allan B. Warren III, r; the Rev. Charles L. McClean, Jr., the Rev. Benjamin J. King; the Rev. David J. Hogarth  
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri, MP 7; Mass 7:30; EP 5:30; Wed, C, 5, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

## 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  
The Rev. Paul Cook (816) 842-0985  
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

## LAS VEGAS, NV

**CHRIST CHURCH** 2000 S. Maryland  
1 mile off Strip (702) 735-7655  
H Eu Daily (ex Sat)

## 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. Canon Dale Coleman, r, the Rev. Logan Craft, assoc; the Rev. Robert Dinegar, Ph.D., assoc.  
Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. 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 www.stbars.org  
Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7. 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 open for lunch M-F. Book & Gift Shop open daily.

## 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  
www.stmrvirgin.com  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12. Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

## PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Samuel Johnson Howard, Vicar  
(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

## NEW YORK, NY

**ST. THOMAS** 5th Ave. & 53rd St.  
www.saintthomaschurch.org (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, Cho Ev 4. Wkdys MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues & Thurs Cho Ev & Eu 5:30. Cho Eu Wed 12:10. Sat Eu 10:30

## PHILADELPHIA, PA

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

## S. CLEMENT'S, Shrine of Our Lady of Clemency

20th and Cherry Sts. (215) 563-1876  
The Rev. Canon Barry E.B. Swain, SSC, r  
The Rev. R. Trent Fraser, c  
Sun Masses 8 & 11 (High); Matins 7:30; Sol Ev Novena & B 4. (June through Sept.: 8, 10 (High); Ev & Novena 5:30) Daily: Mass 7 & 12:10 (Sat 7 & 10), Sol Ev & B 4. C Sat 5-6 & Sun 10:30, at any time on request.

## PITTSBURGH, PA

**CALVARY** www.calvarypg.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

## SELINGROVE, 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. Michael S. Mills; the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon  
Sun Eu 7:30, 9, 9:15, 11:15, 5. Daily Eu 7 & 12 noon. Daily MP 6:45, EP Mon-Fri 6 (214) 521-5101

## 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)  
www.st-andrew.com (817) 332-3191  
The Rev. Hugh Magers, interim r; the Rev. Michael Fry, the Rev. Stanley Maneikis, assoc.  
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC1S) 12:15 HC (ex 1S) 1928 BCP daily as anno  
Evangelical and Anglican in the heart of Fort Worth

## TEXAS CITY, TX

(NORTH OF GALVESTON)  
**ST. GEORGE'S** 510 13th Avenue, N (409) 945-2583  
The Rev. Miffin H. Dove, Jr. miffdove@msn.com  
Sun Eu 8 & 10:30. www.stgeorges-tc.org

## 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

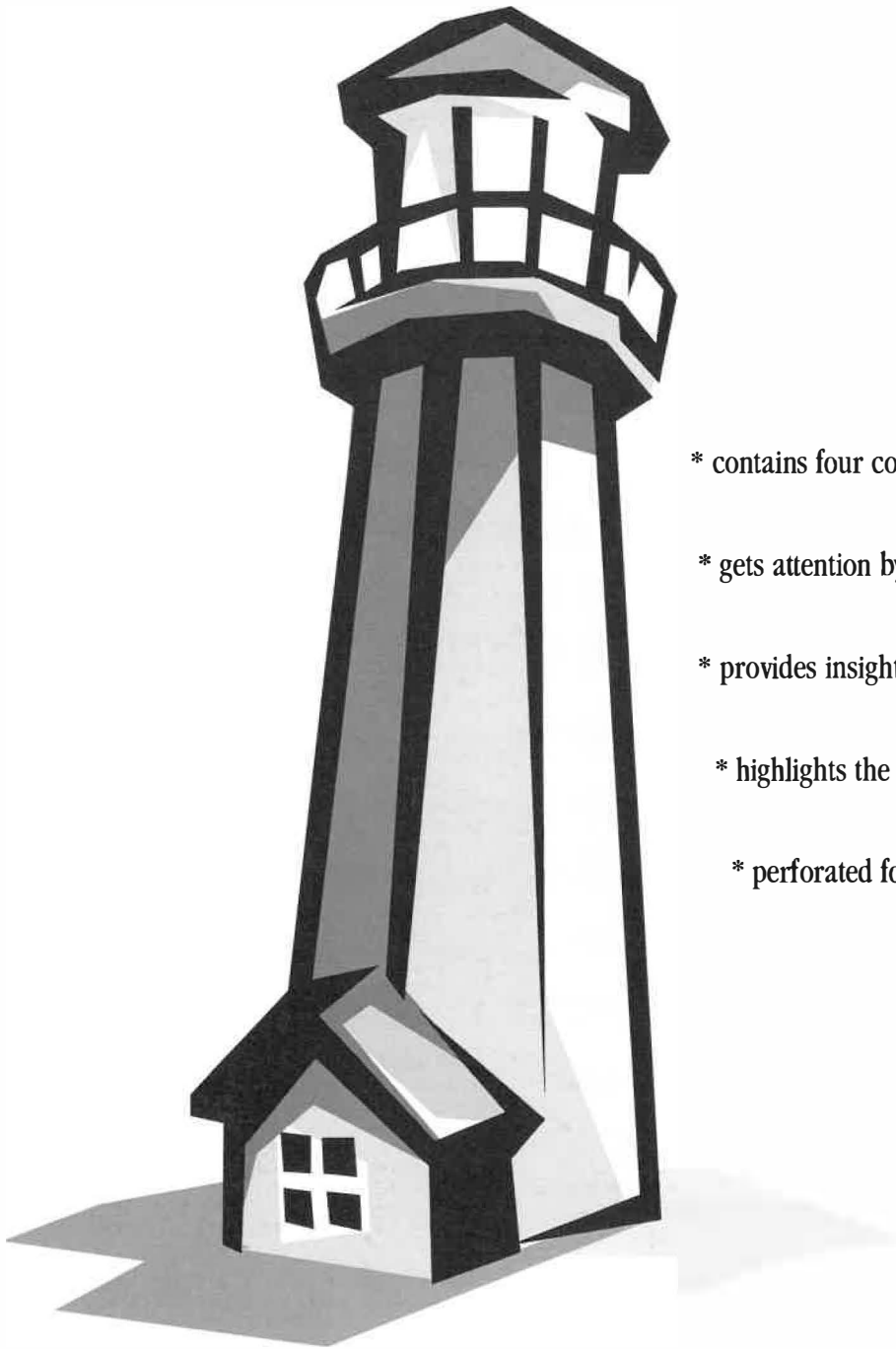
## PARIS, FRANCE

**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. George Hobson, Ph.D., canon;  
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in Chinese 3 Cho Ev (3S). Wkdy Services: 9:15 MP daily, 12:30 H Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

## SAN JUAN, PUERTO RICO

**ST. JOHN'S CATHEDRAL** (English speaking parish)  
1401 Ponce de Leon, Stop 20 in Santurce (787) 722-3254  
Sun H Eu 8 (Music & Nursery), 11 (Cho & Sun Sch)  
www.hows.net/00907ECOSJ

# Shed Light on your Scripture . . .



- \* contains four copies of each reading, including major holy days
- \* gets attention by stimulating interest
- \* provides insight to Sunday scripture for listeners
- \* highlights the key times in the church calendar
- \* perforated for card file storage and easy access

## Illuminations



ONLY \$70/YEAR A QUARTERLY PUBLICATION JANUARY — APRIL — JULY — OCTOBER

— To subscribe with MC/VISA, call TOLL-FREE at 1-877-822-8228 —