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Entrance Into Joy

**Coming to faith
later in life**

IN THE NEWS:

**A new bishop elected
in Los Angeles**



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Fr. Harris (left) and Fr. Nikkel at Kenya missionary conference: developing indigenous responses to God [p. 6].

The Road to Where?

As our plane flew over the shoreline from Lake Michigan to Chicago and began to descend toward the airport, the city lay spread out below us. Row on row of buildings, street after street were clearly visible in the bright winter sunlight. We were still high overhead, however, and everything on the ground had a greyish look.

My eyes caught one major street, running from beneath the plane directly to the south. It made a light colored ribbon, bordered by the buildings on each side, stretching far into the distance, gradually growing narrower. Finally it was just a faint line, lost in the mist near the horizon. I wondered how many miles of street that might be. Even if I were in the best of health, I speculated, it would take me an entire day to walk the length of that street which I could see at one glance from the airplane window. More likely it would take me two days — walking as far as I could until I was exhausted each day.

The very thought of it was tiring. It would be monotonous and fatiguing to the mind as well as the body, trudging on, mile after mile in a straight line, with no particular objective in sight.

Here was indeed a powerful expression of the weariness which life sometimes puts before us.

I will presumably never walk along that street, not even for one block, much less for 15 or 20 miles. Yet just by the fact of seeing it I was led to consider traveling along it and to reflect on an imaginary journey from which I emotionally recoiled.

Roads, streets, pathways all have this power to attract us or threaten us with the thought of traveling along them. They invite or challenge us to go to the place where we presently are not, where we desire or fear or are compelled to go. It is not surprising that ancient religions had their gods and spirits of the highway, or that Christianity in some of its flourishing eras inspired the creation of monumental crosses at important crossroads, or where highways began.

Where do roads point and to what do they lead? Surely to life itself and ultimately to death. They make us aware that life is a journey, that we are drawn, willing or unwillingly, into a future that is not yet attained. All roads partake of mystery, for they point beyond themselves, not merely to a material destination, but to a different level, a different sort of journey, and a different kind of road. To the Christian, all roads ultimately summon us to that true and living Way, even Jesus Christ.

If life is like the grey and seemingly unending street with no destination, the prospect is indeed depressing. Conversely, Christianity calls us to a different sort of path, a path which truly leads somewhere, a path embodied in Jesus Christ, who is himself the way, the truth and the life (John 14:6).

H. BOONE PORTER, Editor

LETTERS

Privileged to Sing

My Christmas joy was increased this year when I read the article "A Choir-boy Reminisces" by Bill Garniss [TLC, Dec. 27]. I look back with pride and satisfaction at the 1929-1941 period because I was privileged to sing soprano with the author under the renowned organist and choirmaster, Dr. George Edward Stubbs, at St. Agnes Chapel, Trinity Parish in New York City.

Following the 1929 stock market crash there ensued economic depression and bank closings. Due to my dear parents' modest means, I was quite pleased to earn a few dollars each month for singing in the choir and serving as choir librarian.

A typical week saw choir rehearsals Tuesday afternoon, Friday evening, and Saturday morning. Sundays had Morning Prayer followed by Holy Communion, 11 a.m. to 1 p.m.; Sunday school, 2-3:30 p.m.; and evening prayer, 4-5 p.m. The hours were long but the rewards were many.

ALLAN R. GILLAM
Fresh Meadows, N.Y.

The Reality of Segregation

Regarding the question of the convictions of black people in the civil rights struggle [TLC, Dec. 20], I was drafted in the U.S. Army in New York City on March 21, 1941. I was sent to Fort Dix, N.J. Ten days later I was transferred with several other soldiers to the 50th Infantry Training at Camp Croft, S.C. We arrived on a Sunday.

On Monday evening after dinner, I went to Spartanburg to purchase toilet articles and went into a drugstore. I became thirsty and asked the owner of the store for a glass of water. He told me that I could not drink the water at the soda fountain's counter. I took the water and drank it in the middle of the store.

I again went to Spartanburg the following Saturday. Several soldiers from my battalion went to another store. We were told that we could not purchase anything at the soda fountain. We were allowed to shop in any other part of the store.

After my basic training was completed, I served in the 92nd Infantry Division in Fort Huachuca, Ariz. I also served in the 93rd Infantry. The regiment I served in was the 365th In-

fantry in Camp Atterbury, Ind. Indianapolis was 35 miles from Camp Atterbury. I experienced the same treatment there. I could go into a department store, but I could not eat at its lunch counter.

These are some of the incidents of racism which I encountered while I was a soldier in the U.S. Army. If one had such experiences, one obviously would not have said that blacks had no personal convictions for wanting lunch counters to be integrated.

(The Rev.) EDWARD B. BECKLES
Brooklyn, N.Y.

Components of a Marriage

I appreciate your continuing coverage of the breadth and depth of the Episcopal Church.

I was intrigued with the quotes included in the coverage of the Province I convocation held in Holyoke, Mass. [TLC, Dec. 20]. John Fortunato said, "Male/female dichotomy is not the basis of marriage . . . commitment and faithfulness which help each partner grow are the important ingredients."

How interesting! From the early pages of Genesis, God seems to have had a different view of the components of a marriage. Certainly commitment and faithfulness are vital ingredients for a fulfilling one but I believe the sexes of the partners are of paramount concern to the Lord since

that is the beginning of his focus for a marriage. I am curious as to what areas of scripture, tradition, and reason Mr. Fortunato calls forth with his new thesis.

LOUISA W. RUCKER
Fairfax, Va.

Distinguished Writers

So there was a publication called *The Living Church* which began its one-year life (1869-1870) some eight years before its successor started in 1878! Short-lived though it proved to be, Miss Rasmussen tells us in her article [TLC, Nov. 29] that this original church magazine had 16 editors, who were "influential men who were to make literary contributions" to the new publication.

They were indeed influential men, for the first included William A. Muhlenburg, Phillips Brooks, and William R. Huntington. Two others of note, especially to Rhode Islanders, were Thomas March Clark and Charles A.L. Richards. Clark was our fifth bishop, from 1854 to 1903, and he was also our third one to become Presiding Bishop, from 1899 to 1903. He attended the first Lambeth Conference of 1867, and we have a photograph of the assembled prelates which includes Clark, taken in the palace yard.

The second editor from Rhode Is-

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LETTERS

land was Charles A.L. Richards, rector of St. John's Church, Providence (now the cathedral), from 1869 to 1901. He was one of the really great pastors of his era. (Incidentally, the name of the rector of Christ Church, Chicago, mentioned in the article, and who became a bishop in the Reformed Episcopal Church, was Charles E. Cheney, not Channey.)

Miss Rasmussen's interesting discovery, which led her to writing the article, adds further laurels to these leaders of more than a century ago. Besides which, we are delighted to learn that "two of our men" helped to begin a process which eventually launched its priceless successor. Thank you Miss Rasmussen!

(The Rt. Rev.) JOHN S. HIGGINS
Retired Bishop of Rhode Island
Providence, R.I.

Armed Services

As a graduate of a service academy, and having spent nearly a decade in the armed services, and while I was in seminary, having taken the eight-week

course at the Navy Chaplains' School in Newport some 27 years ago, I have a certain perspective in regard to ministry to persons and families in the armed forces.

On the other hand, I was very much a part of the "peace movement" during the 1960s and later, and still believe that the United States had no business being involved in the affairs of the people of Vietnam. We accomplished very little in that conflict, except to sacrifice some 50,000 American lives and suffer humiliation and disrepute in the family of nations. All of the above are to offer credentials, and perspective, while I respond to the article by Col. G.R. Christmas [TLC, Dec. 6].

Yes, I was one who censured the Vietnam War, and still do so. As for the people "connected with it," my criticism was and is focused on the leadership of the country and its military advisors at that time. As for the armed forces personnel, who risked and gave up their lives in Southeast Asia, they were often very brave and

valiant patriots, who responded to the call of their country's government, and served that country "to the full limit of devotion."

We are called to follow Jesus, to attend to his teachings and incorporate them into our lives. He offers us the peace of God, which is beyond our total understanding. In some measure, it means that we can put our total confidence in God, who loves us and cares for us and in whose hands is our ultimate destiny. In an armed-camp of a world, where nuclear arsenals are stockpiled to the extent that the world and all life can be destroyed many times over by some crazy leader or even by a terrible miscalculation or accident, working for peace must surely mean working to eliminate all nuclear weapons, whoever may hold them.

(The Rev.) JOHN P. FULLER
All Saints' Parish
Oxnard, Calif.

Ballot-Box Stuffing?

As one who welcomed the current Book of Common Prayer for its meaningful content, sensible alternatives, and the obvious scholarship that went into its drafting, I cannot but be alarmed at what I currently read about a committee of 12 that is to report to the Standing Liturgical Commission on proposed inclusive language for future changes [TLC, Nov. 1, Dec. 13].

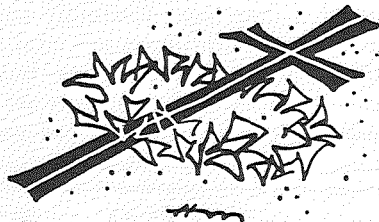
An article in the monthly newspaper of the Diocese of Maine says that only two parishes in each province were chosen to test and evaluate the suggested language changes! My immediate thought is that such a tiny representation leaves open the charge of ballot-box stuffing by a well-organized determined cadre, a not unrealistic surmise considering the circumstances.

RALPH G. WHEDON
Stillwater, Maine

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THE CELEBRATION AND BLESSING OF A MARRIAGE: A Liturgical and Pastoral Commentary. The Associated Parishes, Inc. (3606 Mt. Vernon Ave., Alexandria, Va. 22305). Pp. 16. \$1.75 (reduced cost for orders in quantity) paper.

This attractive brochure will assist both priest and a couple to be married in going over the Prayer Book wedding service. As in other AP brochures, both the liturgical actions and the pastoral significance of each part of the rite are clearly explained. The couple may wish to keep a copy of this among the souvenirs of their wedding. H.B.P.

SEXUALITY AND FAMILY LIFE-THE BIBLICAL ROOTS: A Response to the "Newark Report." By F. Earle Fox. Emmaus Ministries (25 Parallel St., Norwalk, Conn. 06850). Pp. 36 and 15. \$1.50 (Reduced prices for multiple orders) paper.

A forcefully written refutation of the Newark report [TLC, March 1], the text of which is included as an appendix. Emmaus Ministries sells a variety of audio cassettes and booklets by Fr. Fox.

H.B.P.

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L.A. Elects Bishop

The Rev. Frederick H. Borsch, dean of Princeton University Chapel in Princeton, N.J., was elected Bishop of Los Angeles January 8.

The election came on the third ballot at a special convention held at St. Vincent de Paul Roman Catholic Church in Los Angeles. Electors included 290 clergy and 444 lay delegates representing the 148 congregations of the diocese.

Dr. Borsch, 52, was one of five candidates nominated by a diocesan committee. The others were the Rev. Canon Lloyd S. Casson, sub-dean of the Cathedral Church of St. John the Divine, New York City; the Very Rev. Alan W. Jones, dean of Grace Cathedral, San Francisco, Calif.; the Rev. Thomas F. Pike, rector of the Parish of Calvary, Holy Communion and St. George, New York City; and the Rev. James A. Trimble, rector of Christ Church, Philadelphia, Pa. Dean Jones withdrew prior to the election.

Also nominated from the convention floor was the Rev. Charles E. Bennison, Jr., rector of St. Mark's Church in Upland, Calif.

Dr. Borsch has been at Princeton since 1981, and previous to that served as dean and president of the Church Divinity School of the Pacific in Berkeley, Calif., from 1972-1981.

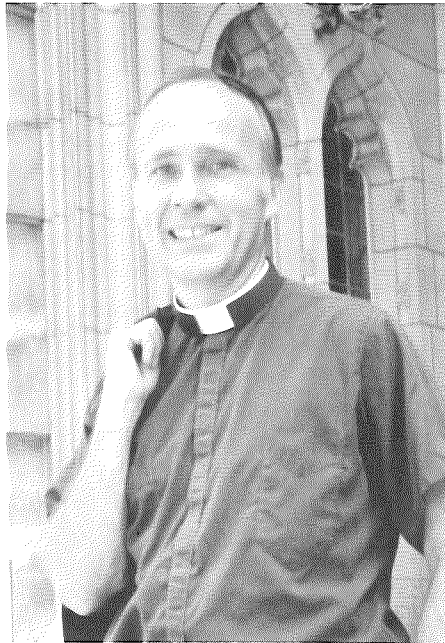
He has served seven years on the Executive Council, has been a consultant to the House of Bishops and has been serving as one of the Episcopal Church's three delegates to the Anglican Consultative Council.

Originally from Chicago, the bishop-elect is a graduate of Princeton University and of the General Theological Seminary in New York City. He was ordained as a priest in 1960, the same year he was married to the former Barbara Edgeley Sampson. They have three sons.

Dr. Borsch will succeed the Rt. Rev. Robert C. Rusack, who died in office on July 16, 1986 [TLC, August 17, 1986]. Since that time Suffragan Bishop Oliver B. Garver, Jr., has served as interim bishop.

Kenya Missionary Conference

Thirty-one missionary appointees and volunteers from ten African countries gathered in Nairobi, Kenya, dur-



Dr. Borsch

©1985 Tom Dunham

ing December under the auspices of the World Mission Unit of the Episcopal Church Center.

The retreat took place at the Amani Conference Center, a Benedictine facility just outside Kenya's capital. It was chaired by the Rev. Mark Harris, coordinator for overseas personnel, and assisted by Margaret Larom, editor of *World Mission News* and interim head of the Mission Information Office at the Episcopal Church Center in New York.

The purpose of the gathering was to share experiences of work, worship and service within the church in Africa and to develop a sense of mutual-ity and support.

During the five-day retreat, participants worked out a full agenda of concerns, including such matters as tensions between public and private devotions, personal prayer life and discipline, burn-out due to culture clash (the missionary's own cultural values versus those around), perceptions of political and social injustices and how to live with them, how to get along with other denominations which have churches overseas, and an ever-present concern as to how to interpret to people back home what the life of the African church means.

Retreat members focused on specific issues through a presentation by the Rev. Marc Nikkel, who was a missionary in southern Sudan until his capture and subsequent release seven

weeks later by the Sudanese People's Liberation Army [TLC, Sept. 20]. Fr. Nikkel's presentation dealt with efforts to develop indigenous responses to the good news of Jesus Christ. In addition, he focused on ways to help Sudanese pastors look with compassion on their own people and thus help remove the dichotomy between the old cultural ways and faith in Jesus Christ, and to affirm the conviction that God has been at work within an African context, though not always recognized.

A presentation followed by the Rev. James Chege, currently on leave from the Church of the Province of Kenya to serve in the Episcopal Church's overseas development office. "Has the revelation of Jesus Christ been present in African history?" he asked. "If this can be affirmed, then we will have fewer problems with ritual."

In an address later in the retreat, Fr. Chege emphasized the context of mission, the need to look seriously at the poverty of the areas in which the missionaries must work. Proclamation may be paramount, but at the same time poverty and bondage are issues, he said. Advising the missionaries, he commented, "Follow his command to baptize, but follow more his life — his concern for people and health. . . ."

Western Attitudes

Others who addressed the gathering included the Most Rev. Manasses Kuria, Archbishop of Kenya, and the Ven. John Kago, Provincial Secretary. Archdeacon Kago gave specific examples of how Western missionaries could be of help in Africa and how Western attitudes could hinder the progress of the gospel.

"We know that there is injustice and a whole host of political problems," he stated. "But those matters must be for us to deal with, not you. You cannot solve our political problems anymore than I could come to your country and solve yours. The gospel in context, yes; but look to what the contribution is that you are being asked to make."

On a different note, the group heard addresses about preparing for reentry in the American church and community life at the end of a missionary tour; the culture shock of moving from poverty and simplicity to consumer affluence; the difficulty (for clergy) in securing appropriate employment; the

challenge of talking meaningfully about the overseas (in this case African) experience; the satisfaction in knowing that one has served where truly needed; and the fellowship in the gospel which transcends all cultures and climes.

(The Rev.) FREDERICK PHINNEY

Bishop Gates Dies

The Rt. Rev. William Fred Gates, Jr., retired Suffragan Bishop of the former statewide Diocese of Tennessee, died at his home in Memphis, December 29, of a heart attack.

As suffragan, Bishop Gates served in an assisting capacity to the Rt. Rev. John Vander Horst, former Bishop of Tennessee, and to Bishop Vander Horst's successor, the Rt. Rev. William Sanders, who is now Bishop of East Tennessee.

For most of his 16 years as suffragan, Bishop Gates served as the chief finance officer for the former diocese, and most of his activities centered around managing the diocese's financial affairs.

"Bishop Gates was a stalwart leader of the church in Tennessee as a priest and bishop for over 45 years," Bishop Sanders said. "As bishop, he supervised the development of the Church Education Program and that of college work, as well as directing the financial operation of the church in Tennessee. He was a convincing teacher and preacher, an able administrator and a loving and wise coworker and pastor whom we will sorely miss."

Born in Lexington, Va., on March 29, 1912, Bishop Gates was educated in public schools in Chattanooga and grew up within the congregation of St. Paul's Church in that city. He earned his B.A. from the University of Chattanooga in 1934 and received a divinity degree from Virginia Theological Seminary in Alexandria in 1937.

Bishop Gates was ordained to the diaconate in 1937 and to the priesthood 1938. He served various churches in Tennessee until 1966 when he was consecrated suffragan.

Survivors are his wife, the former Jane Dillard, and two daughters.

A memorial service was held December 31 at St. John's Cathedral in Knoxville, with a funeral service held at St. Mary's Cathedral in Memphis.

LINDA LOGAN

Province IX Meets

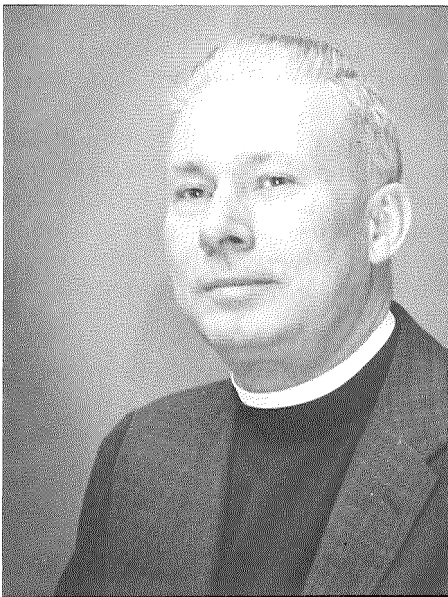
Under the theme of "Unity, Commitment and Participation," the synod of Province IX of the Episcopal Church in Latin America met in Santo Domingo, Dominican Republic recently.

The work of the synod was preceded by a training session on stewardship and autonomy, and participants explored the close relationship between the two. "Without stewardship we cannot be autonomous," said the Rev. Benito Juarez, a Mexican priest who served as one of the synod's organizers.

The synod heard reports on the autonomy plans for the regions of Central America, the Caribbean and the northern area of South America. It was reported that the dioceses were almost ready to form a province which may eventually become autonomous within the Anglican Communion. Before a new province can be formed, the dioceses will have to request permission individually to leave the General Convention of the Episcopal Church.

The synod heard a report of the recent Latin American Anglican Congress [TLC, Jan. 24], and asked the synod president to meet with the primates of the Southern Cone and Brazil in order to carry out the recommendations of the congress.

In a resolution presented by the Rt. Rev. Onell Soto, Bishop of Venezuela, the synod requested that a small consultation be held before Lambeth in



Bishop Gates

order to study the concept of authority in the Anglican Communion as understood in the Latin American context. It also requested that the church in Latin America contribute ideas and suggestions to the whole Anglican Communion in areas such as evangelism, social involvement, and family life.

The synod also passed resolutions expressing concern for the situations in Haiti and Central America, and asked Episcopalians to pray and work for peace.

This was the first time that the synod has met in the Dominican Republic. "We have waited for this moment for 30 years," said the Rt. Rev. Telesforo Isaac, diocesan.

The synod re-elected as president the Rt. Rev. James H. Ottley, Bishop of Panama, who was serving the unexpired term of the late Bishop Leonardo Romero of Northern Mexico.

ELCA Begins

The 5.3 million member Evangelical Lutheran Church in America officially began as a new denomination January 1.

"A day to remember. A day to give thanks. A day to celebrate. A day to be hopeful," said ELCA Bishop Herbert Chilstrom in Chicago, where the church is now based.

Many of the 11,000 congregations of the new church planned festive services to celebrate the denomination's start, which brings together the American Lutheran Church, the Lutheran Church in America and the Association of Evangelical Lutheran Churches.

Bishop Chilstrom said that wherever he goes he invites people to "visit us when they come to Chicago . . . I hope they will see light in our hearts and in our faces, as well as in our offices."

Correction

In a January 3 news article entitled, "Western Kansas Outreach," it was incorrectly stated that Melinda Merrill is the "diocesan director of outreach." Her correct title is director of outreach for St. John's Parish, Great Bend, Kan.

Bishop Hunter Dies

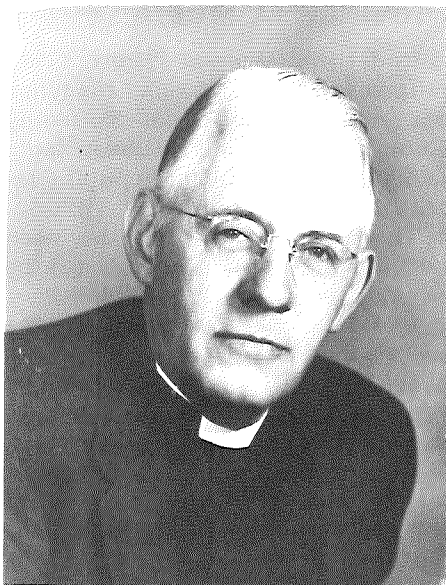
The Rt. Rev. James Wilson Hunter, retired Bishop of Wyoming, died November 18 in San Antonio, Texas after a long illness. He was 83.

Raised in Baltimore, Md., he attended Johns Hopkins University, where he received a bachelor's degree in 1925. He obtained a divinity degree from Virginia Theological Seminary in 1928 and was ordained to the priesthood the same year.

Bishop Hunter was rector of parishes in Maryland and Kentucky and became rector of St. Mark's in San Antonio in 1946. Two years later, he became the fifth Bishop of the Missionary District of Wyoming. At the 1967 General Convention he realized a dream and saw Wyoming become a diocese and was installed as the first diocesan bishop in 1968.

He retired to San Antonio in 1969, where for many years he served in a visiting ministry to nursing home residents.

Services were held November 21 at St. Mark's Church. He is survived by his wife, Nancy, whom he married in 1928, a son, two daughters, a brother and 10 grandchildren.



Bishop Hunter

was engendered by a resolution brought by the vestry of the Church of St. John the Evangelist in Boston. The resolution called for the convention to "memorialize the 1988 General Convention to direct the Standing Liturgical Commission . . . to develop liturgical forms for the blessing of the relationships of gay and lesbian couples whose relationship is grounded in a eucharistic community and who desire to commit themselves to one another in loving relationships." The resolution was defeated on a vote by orders, with clergy favoring it and laity against it. Most observers felt that the disparity could be accounted for by the fact that clergy have been up against this issue for some time, and have had more time for reflection about its pastoral implications.

Although the resolution was defeated, the issue will be studied further over the next year, as Bishop Johnson called for the formation of a study commission on sexuality issues, to report back to the 1988 convention.

Clergy Pensions

A resolution was introduced which would achieve equal pensions for clergy rather than basing pensions on the last place of employment. It was passed by the convention and it is hoped it will be favorably considered at General Convention.

BARBARA BRAVER

BRIEFLY...

Harry Bramma, an organist and choir director of Southwark Cathedral in England, has been appointed as director of the Royal School of Church Music. He is scheduled to take the position when Dr. Lionel Dakers retires in 1989, according to the *Church Times*. In addition to being assistant organist at Worcester Cathedral and director of music at the King's School from 1963 to 1976, Mr. Bramma has been a fellow of the Royal College of Organists since 1979 and was recently elected honorary treasurer.

The communications ministry of Trinity Church, New York, recently appointed two individuals to oversee print and video production. Christopher Walters-Bugbee, director of communications at the Duke University Divinity School in Durham, N.C., and former editor of *The Communicant*, published by the Diocese of North Carolina, has been appointed director of communications; and Jeffrey C. Weber, an independent video producer/production consultant, has been named director of video production.

A woman from Allentown, Pa., who is active in local, state and national ecumenical ministry, has accepted an appointment to the governing board of the National Council of Churches in New York. Anne Shire will serve a four-year term as a representative of the Episcopal Church and was appointed by the Most Rev. Edmond Browning, Presiding Bishop. Mrs. Shire currently serves in the Diocese of Bethlehem as associate ecumenical officer and nationally as secretary of the Episcopal Diocesan Ecumenical Officers executive committee.

The Episcopal Radio-TV Foundation has been selected by the United Thank Offering (UTO) to produce a documentary in conjunction with the 1988 General Convention. UTO will be celebrating its 100th anniversary.

CONVENTIONS

Two new bishops will be welcomed by the Diocese of Massachusetts within the next two years, according to the vote of the convention, which was held November 13-14 in Lowell, Mass.

Recommendations of the commission on structure were approved; they called for "increased episcopal presence" in the form of an assistant and a suffragan bishop. The election is planned for late September, following the Lambeth meetings.

In other business, convention:

- approved a geographical restructuring of the diocese from 18 districts to six regions;
- affirmed that 1988 is a special time of prayer and study of the USSR and those within its borders;
- approved a resolution preventing employment discrimination against persons with AIDS or related conditions.

Considerable convention debate

Entrance Into Joy

*“ . . . she initiated
a one-woman campaign
to compel the doctors,
nurses and aides to attend
their churches more
regularly, and if they had
no religious affiliation,
to find one.”*

By VINCENT P. FISH

All names used in this article are fictional.

As I opened the back door and entered the kitchen of a local nursing home, on a Wednesday late in January, I was greeted by the familiar antiseptic smell, which altered but did not conceal other even less pleasant odors.

The sounds, however, were unusual. I heard only the cheerful chatter of the nurses, who were gathered for mid-afternoon coffee, and the murmur of a TV set in the residents' sitting room. The residents, all of them, were miraculously silent. Those who were able to

The Rev. Vincent Paris Fish is a retired priest of the Diocese of Chicago. He resides in McHenry, Ill.

reach the sitting room, on foot or in wheelchairs, were watching a soap opera or dozing through it; those in bed were either comatose or mercifully sleeping. . . except for Gertrude, who was wide awake and waiting for me.

Gertrude was propped up in bed, her long grey hair framing her withered face, her eyebrows lowered in a peering frown as she struggled to see me through her almost sightless eyes, her mouth set in a grim line against her pain. She was dying of cancer, and her feet, shielded from the pressure of her covers by a miniature, Quonset-hut-like arrangement, had already become gangrenous.

As she turned toward me when I entered the room, her features were an aged reflection of her son's face. Walter had come to see me some time before, his eyes blurring with tears of concern and affection as he explained that his mother could no longer live alone, and he and his wife very much wanted to have her with them but that they both worked and could not give her the daily care she would need, nor could they afford to hire a private nurse.

Soon Walter had had important

news. He told me that, although his mother had formerly belonged to a rather peculiar sect, she had learned to love the Sunday services and my visits. Then he joyfully announced, "You know, Father, she wants to become an Episcopalian. She says she wants to stay close to me by being in my church." He wanted me to prepare her for confirmation.

As I pulled up a wooden chair and sat down beside her bed, that Wednesday, the afternoon silence was shattered by Gertrude's "Hello, Father Fish!" Many people who are deaf speak loudly, but Gertrude's voice had a bullhorn quality that was peculiarly its own.

"Walter tells me that you want to be confirmed," I shouted back.

"Yes," she bellowed. "What do I have to do?"

Then began a series of weekly instructions, during which I explained (as best I could, at the top of my lungs) the privileges and duties of becoming a member of the body of Christ. Within a short period, the television set was deserted at those times and as I would pause for breath, I could hear the "thump-scuff-thump" of four-legged walkers and the squeals of wheelchairs drawing close in the corridor outside Gertrude's room.

As I glanced into the room across the hall, I could see that even the two bed-ridden men there were awake and had turned on their sides to listen. These other residents of the nursing home were of various religious backgrounds, but they were delighted to be instructed in the teachings of the Episcopal Church. The meager entertainment of their boring days paled before

what they felt to be a real-life drama unfolding before them.

One afternoon, when the interested group had gathered, I began to speak of the Christian duty to love and serve God. Then Gertrude asked a direct and poignant question. "Father Fish," she said in a voice that had suddenly softened. "You tell me that members of the body of Christ who love God and wish to serve him have the power to change people's lives by their Christian example. I am almost blind. I am deaf. I am dying. How can I change anyone's life?"

I had been wondering the same thing as I looked down at her wasted body, but I gave her the best answer I could. "You can change people by the way you live the rest of your life, and by the way you die."

She heard me, not just with her ears — for, through them my voice was muffled — but with her mind, her heart and her soul.

Beginning with that moment, she initiated a one-woman campaign to compel the doctors, nurses and aides to attend their churches more regularly, and if they had no religious affiliation, to find one. On Mondays, she consistently demanded to know whether or not they had attended church, and if not, why not. In fact, the power of her voice was heard throughout the building as she almost literally raised the roof! Residents of the home began requesting the clergymen of their own churches to call. The Roman Catholics asked to receive their communions. Janice's influence had spread.

Soon, however, her pain became more and more severe, yet the nurses told me that she had made up her mind to refuse all pain-killing medication. When I told her that this self-denial was unnecessary, she spoke firmly. "Father, I understand what you are saying, but this matter is private, between God and me. It has something to do with love." After such an answer, I could not presume to judge whether she was right or wrong, and I retreated, wondering at the depth of her perception.

Meanwhile, the medical and nursing staff were deeply concerned. Many of the nurses, who had already resumed their religious affiliations and duties, formed a prayer group on her behalf, and the other patients, mirroring Gertrude's faith, had also joined in prayers for her.

Just as I felt that Gertrude was near-

ing the time when she could be confirmed at the next visitation of the bishop to my mission, her physical condition seriously worsened. She recognized this, and expressed her desire to make her first confession, to be confirmed, to receive her first communion, and then to be anointed. The bishop's visitation was not scheduled for several months. When I convinced him of the precarious state of Gertrude's health, he empowered me to confirm her. Not sure of the canons, I wondered about the validity of this, but realized that my bishop, like our Lord, had the power to put compassion before even the wisest of rules.

When the day came for Gertrude to receive these sacraments, I first had to find a place where I could hear her confession without her resounding voice making it public to the rest of the residents.

In the presence of her doctors and several nurses, as well as the group gathered in the corridor, I confirmed her, as she carefully made the proper responses. Next I gave her the Blessed Sacrament, in her first and what proved to be her last communion. Then I anointed her. She was supremely happy. Those present congratulated her, and several of them gave her gifts and cards. I sat with her as she opened her presents, and the nurses read her the message on the card they each gave her. She was by

then very tired, and soon drifted off to sleep.

After giving her a blessing, I returned to the vicarage, but less than an hour later, I was called to her bedside. I had just time to say the commendatory prayers before she was gathered gently into the arms of her Savior, whom she had learned to serve so well, in her life and in her death.

At Gertrude's funeral, two days later, I met her coffin and led her into the church which she had never seen but had so much wished to attend during her illness. Her son and his wife were there, as were her doctors and several of their nurses whose lives she had changed. There too were many from the congregation to which she had wanted to belong. They had heard of her, as I prayed for her at every mass, and though they had never seen her, had learned from her, too. Their belief had been strengthened by their knowledge of her valiant struggle to live her new-born faith.

It was a Requiem Mass, as it was still called in those days, and the hymns were those of Eastertide. When Gertrude's remains were borne from the church by loving hands, we had just finished singing, "For All the Saints." As her body was lowered into her grave, I could not do more than say softly, "Well done, good and faithful servant . . . enter thou into the joy of thy Lord."

A Song for January

Oh, Winter — blond, beleaguered Dane! -
bard of bitterness and bane,
who mourns the sure mortality
of all that was, and is to be —

Your white, aristocratic hand,
veined with blue where shadows stand,
on its pallid palm holds high
a mouldering gray skull of sky,
while with soft-suspired breath
you discourse tenderly of death.

Yet, in the rotted Yorick-year,
there was much of love and cheer,
of joy and jest, so tell the prime
of this quite chop-fallen time —

Soliloquize where all may hear!
Pour remembrance in the ear!

Gloria Maxson

EDITORIALS

A Different Language

People who read about religious concepts, or who write about them or talk about them, have special problems. Spiritual things are often expressed in a different language from ordinary speech. This language uses many of the same words, of course, and follows the same rules of grammar, and yet its method of communication is often very different.

If a mother says to her family, "Let us get ready for the journey to California," she probably means the children should start packing their suitcases. If a preacher at the beginning of Lent says to his congregation, "Let us get ready for the journey to Jerusalem," he is probably urging them to prayer, meditation, and self-discipline.

The assertion of spiritual realities is often in a different realm, or at a different level from our discourse about ordinary things. The prophet, the mystic, the poet, the theologian, the preacher, the liturgist, and the religious teacher may all use words to evoke new insights and perceptions, to penetrate beneath the surface of life, to disclose values which the secular eye does not see. In the example just given, the mysterious and invisible journey to Jerusalem may have more importance for believers, and a greater effect on their lives, than a trip to California — or to any other state.

People often find it difficult to move from one kind of speech to another, or to move around within the sphere of religious speech. The extreme fundamentalist takes the age of Methuselah (Genesis 5:25-27) in exactly the same spirit as he takes the age of a presidential candidate. But it is more complicated than that! He takes the creation of light on a Sunday morning (Genesis 1:3-5) in the same spirit as the resurrection of our Lord from the sepulcher on a Sunday morning (Matthew 28:1, Mark 16:2,9, etc.). The reference in Genesis is part of an elaborate poetic picture — but it becomes a wonderful *reminder* of the resurrection for the meditative Christian. The fundamentalist may treat the humorous satire of Jonah as being just as factual as our Lord's crucifixion and resurrection. Such literalism is absurd, and yet the fictional experiences of Jonah are indeed a *sign* of our Lord's crucifixion and resurrection (Matthew 12:39-40).

The extreme liberals on the other hand, are at the other end of the spectrum. They tend to regard the whole thing as a poetic expression, having little correlation with observable events in the material world. The atheist would put Jonah's fish and the resurrection of Christ on the same basis, but for reasons the opposite of those of the fundamentalist — he would consider both legendary.

It requires thought, information, and sensitivity to discover what kind of language is being used. (This problem is not confined to religion, for businesses, natural science, the printing industry, and others use special means of expression.) For many people, the use of *thee*, *thou*, and *ye* give notice of the transition to spiritual discourse. So too may such words as brethren, dwell, shepherd, or vouchsafe. Because they do not flash these familiar signals, modern translations of the Bible and Rite II in the Prayer Book have been hard to get used to. It is not

surprising that people welcome clear signals.

This also touches the issue of inclusive speech. For someone devoutly reciting a traditional prayer, "man" suggests the spiritual concept of a comprehensive human race, extending back to the dawn of history and forward to the end of history. On the other hand, to interject a contemporary "men, women, and children" changes the reference to a prosaic enumeration of these elements of the population.

If we sometimes have trouble getting into the sphere of religious speech, we may also have trouble getting out of it. We can listen to the elevated and beautiful teaching of the Sermon on the Mount without any thought of how it might impinge on the practicalities of our own daily life. When religious language becomes too poetic, too imaginative, or too quaint, this danger easily arises.

The sensitive, skillful, and informed use of English, or of any other language, is an important matter for the church if its message is to be appropriately communicated.

In many aspects of current church life, because of the factors we have suggested, words are now serving as obstacles rather than as channels of communication. Some individuals in both the conservative and the liberal camps not only misunderstand others, but apparently even seek grounds for misunderstanding.

Writers and speakers must not only use their words carefully, but readers and listeners must try to understand them honestly. Pentecost, rather than Babel, should be the model for the holy catholic church.

Episcopal World Mission

Upon reading the news article about the missionary conference held last December in Nairobi [p. 6], it occurred to us to comment on an important fact: the Episcopal Church is in business in world mission! To be sure, the group of mission appointees overseas may not be large, compared with some other denominational groups; but numbers do not tell the whole story.

The emphasis of the World Mission Unit of ECUSA is not on wide-scale evangelism in the old-fashioned sense, but on the careful placement of carefully selected people in partnership with indigenous Christian church groups. This means a sharing of skills, skills which indigenous churches need but cannot themselves supply at the present time. If we were to print all the names of those 31 participants at the Nairobi retreat, we might find among them physicians, surgeons, public health nurses, group dynamics experts, management training advisors, college teachers. No doubt there are twice as many skilled and dedicated churchpersons available for overseas duty as are now in the field, waiting only upon more money for the church to send them.

One sometimes hears it said that the Episcopal Church does too little in the area of world mission. If that is so, it is not for lack of emphasis or leadership from the Presiding Bishop and staff at 815 Second Avenue in New York. Indeed, there is renewed emphasis these days upon the global aspects of Christian commitment. What is lacking

EDITORIALS

is money, contributions directly designated for world mission by loyal and committed communicants.

One good way around this problem is offered by the Volunteers for Mission program, through which dedicated individuals can secure their financial support for overseas work directly from friends and fellow parishioners. The program provides excellent opportunities for parishes to become directly involved in world mission, and the sharing of skills can become the means of communications between Christians here and others across the water.

Turmoil in Israel

Among the less happy memories of the recent holiday season are the events that have unfolded in the Holy Land as native peoples, pushed to the brink by repression, have not surprisingly rioted on a wide scale, and the Jewish government, not surprisingly either, has used force to restore order. It is obviously difficult for us, thousands

of miles away, to gain an accurate picture of the circumstances, but it is evident that all is not well in Israel.

American politicians, religious leaders, journalists, and others are quick to denounce racial discrimination in South Africa. How similar are things in Israel? This question needs to be asked.

It is customary in the American press to refer to Jews in the Holy Land today as Israelis, as if they were natives of the nation situated there. In fact they are largely immigrants from Europe, America and elsewhere. Few have had ancestors who lived in Palestine during the past thousand years. On the other hand, the native people of the area are frequently referred to as Arabs, as if they had come in from Arabia. In fact they are only "Arabs" in the sense that they speak the Arabic language, just as we, for instance, speak English. Many of them are Christians whose families have lived there for untold centuries. Some are members of our own church. Knowing this may give us a further perspective often absent from the public press.

VIEWPOINT

"Viewpoint" is a column which offers a variety of perspectives within the church.

The Oppressed Within

By GENE GEROMEL

On either side of the corridor leading to the auditorium were tables and displays. He nodded to the priest who was managing the *Integrity* booth. On the right was a large display on the need for inclusive language. Further down was an Episcopal Peace Fellowship display. But this day he paid little attention to any of them. He was nervous about what he was going to say. In ten years as a priest he had never felt the need to speak at a convention.

Inside he waited his turn by the microphone. This was the time when new resolutions were to be discussed. When the bishop nodded he took the mike. "I would like to speak to you today about a group of people in our church who feel abandoned and alone. Often they find themselves laughed at and derided. Even in clergy circles they are often spoken of disparagingly. Yet they make up a significant minority of our church membership." Rumblyings could be heard as he said this, so he spoke more forcefully and added, "... statistically speaking, that is.

The Rev. Gene Geromel is vicar of St. Bartholomew's Church, Swartz Creek, Mich.

"But even if there were only a few, they are still children of God and inheritors of the kingdom. Just as importantly, they are members of our church. Many of them were born into our church and those who weren't came because of the beauty and dignity of our worship. But today they feel like outcasts. This occurs in a church that has stood in the forefront of the fight for civil rights."

He could see a number of people around him move uncomfortably in their chairs. From some he felt hostility and knew it wasn't a product of his own inward anxiety. But he had to finish.

"As you walk to this auditorium there are many displays. The first I passed was that of the Diocesan Commission on Alcoholism. Thirty years ago some said it was a sin. But through the work of many, we now know differently. Many of our churches have AA meetings in their buildings for these former 'outcasts'. We have diocesan policies on alcohol use in church buildings so that no one feels that they must drink.

"Further down the corridor, we have a display on inclusive language because some of our members believe the language of our Prayer Book is sex-

ist. We have committees studying this issue important to them. We have a commission trying to find ways to minister to the victims of AIDS. We have commissions on sexuality. All these are attempts by our church to see to it that the needs of church members are met and no one feels excluded.

"But some of our members do feel excluded. Nay, they are excluded and ridiculed. These are the people of those congregations or parts of them that still want to use the 1928 Prayer Book. Aren't their needs and feelings as important as those of other groups? Don't they have as much right to consideration? We labor to build a connection to worship for those who feel 'disinherited' while at the same time we push for a disconnection between those who came closest to their God in the worship with the '28 Prayer Book and what they regard as their rightful heritage.

"How do we as a church make them feel included? What is our pastoral responsibility to them? Is our church so fragile that it cannot bear to have a few congregations worship in a slightly different manner and still be part of our fellowship?" His speech went on. . . .

But must the conflict continue?

BOOKS

Spirituality in a Crucial Period

CHRISTIAN SPIRITUALITY: High Middle Ages and Reformation. Edited by Jill Raitt with Bernard McGinn and John Meyendorff. Crossroad. Pp. xxiii and 479. \$49.50.

This is Volume 17 in a series called *World Spirituality: An Encyclopedic History of the Religious Quest*, edited by Ewart Cousins, who contributed an essay on "The Humanity and the Passion of Christ." The book consists of 20 essays, divided into two parts, one called "Schools and Movements," the other "Themes." The essays are scholarly, with end notes and bibliographies, but are on the whole readable.

A knowledge of western European history and theology is presupposed. Current concerns are reflected in the volume with considerable emphasis on women, for instance, and an irenic, ecumenical spirit pervades the essays. Not only is there Caroline Walker Bynum's essay on "Religious Women in the Later Middle Ages," but there is prominence given to Hildegard of Bingen in George Tavard's essay on "Apostolic Life and Church Reform." Jill Raitt explores the likenesses and differences of Protestant, radical, and Roman Catholic understandings of piety and spirituality in the 16th century and finds more in common among them than one might expect.

The volume has much to commend it, including an awareness of the developing split between theology and spirituality in the period covered, but is not above criticism. For instance, little note is taken of what was happening in England during the 16th century, a weakness which may be overcome in the next volume.

(The Rev.) JOHN BOOTY
Professor of Anglican Studies
School of Theology
University of the South
Sewanee, Tenn.

Tool for New Life

SIN: Overcoming the Ultimate Deadly Addiction. By J. Keith Miller. Harper & Row. Pp. 240. \$14.95.

In the tradition of Augustine's *Confessions* and Bunyan's *Pilgrim's Progress*, Miller presents the journey of the soul from the bondage of sin into the growth of sanctification. He finds

the key to serenity is the grace of God in a twelve-step program.

He defines sin as the "addictive spiritual disease" which is masked by denial, delusion and compulsion — a reality that needs to be rediscovered by our therapy-seeking age.

Missing from the book are the valuable insights of Alfred Adler (who identified the drive to power in us all); the seminal experience of the Wesleyan class meeting for mutual accountability and a strong sacramental theology. Nonetheless, clergy will find this book helpful for themselves and for study groups and counselees.

Anyone whose norm of life is frustration and unhappiness and anyone who is driven by fear and anxiety will find this book a revealing and practical tool for new life. Persons from a dysfunctional home or caught in codependency will find here a way into the healing energy of God's love.

(The Rev.) SUDDUTH REA CUMMINGS
San Antonio, Texas

Books Received

LOVING RELATIONSHIPS: Self, Others and God. By Robert Shelton. Brethren. Pp. xix and 270. \$11.95 paper.

RELIGION AND VIOLENCE. Second Edition. By Robert McAfee Brown. Westminster. Pp. 114. \$8.95 paper.

I COME TO SERVE: A Guide for Special Ministers of the Eucharist. By Edward M. Grosz. Pueblo. Pp. 48. \$2.95 paper.

SEXUAL ABUSE: Let's Talk About It (Revised and Enlarged). By Margaret O. Hyde. Westminster. Pp. 120. \$8.95.

WILD BLUEBERRIES. By Edna Hong. Augsburg. Pp. 142. No price given, paper.

THE GREATEST OF THESE. By Granville T. Walker. Worrell. Pp. 112. \$6.95 paper.

JESUS ON THE CROSS — WHY? By Philip A. St. Romain. Ave Maria. Pp. 110. \$4.95 paper.

PREACHING ABOUT FAMILY RELATIONSHIPS. By Elizabeth Achtemeier. Westminster. Pp. 120. \$8.95 paper.

PREACHING ABOUT LIFE IN A THREATENING WORLD. By Ronald J. Sider and Michael A. King. Westminster. Pp. 132. \$8.95 paper.

GATHERING THE FRAGMENTS: A Gospel Mosaic. By Edward J. Farrell. Ave Maria. Pp. 101. \$4.95 paper.

QUEST FOR COMMUNITY: Tomorrow's Parish Today. By Dennis J. Geaney. Ave Maria. Pp. 142. \$3.95.

MIRROR, MIRROR ON THE WALL. By John Daniel Powers. Twenty-Third. Pp. 97. \$5.95 paper.

THE HEALING TEAM: A Practical Guide for Effective Ministry. Br. Leo Thomas. Paulist. Pp. 182. \$8.95 paper.

PEOPLE and PLACES

Appointments

The Rev. Scott J. Anderson is now rector of St. John's, Ionia, Mich. 48846.

The Rev. Russell C. Ayers is now director of Career Counseling for Clergy and Laity, Inc., 1525 H St., N.W., Washington, D.C. 20005 and in Wellesley, Mass.

The Rev. Robert E. Brodie is now rector of St. Paul's, 123 S. Jackson, Athens, Tenn. 37303.

The Rev. Michael Ellis is priest-in-charge of St. John's, 239 E. Market St., Marietta, Pa. 17547.

The Rev. Mark C. Engle becomes on Jan. 15, 1988 rector of St. Paul's, Marquette, Mich.

The Rev. Charles B. Fulton, Jr. is rector of St. Peter's, 5042 Timuquana Rd., Jacksonville, Fla. 32210.

The Ven. Daniel Fowler, a nonstipendiary deacon, is now archdeacon of deacons for the Diocese of El Camino Real.

The Rev. Joan M. Gardner is vicar of St. Luke's, Hollister, Calif.

The Rev. Carlyle Gill is rector of St. Stephen and the Incarnation, Washington, D.C.

The Rev. Stephen D. Harris is rector of St. Mary's, 112 E. 2nd St., Waynesboro, Pa. 17268.

The Rev. M. Lise Hilderbrandt is assistant of Christ Church, 5910 Babcock Blvd., Pittsburgh, Pa. 15237.

The Rev. Rolland Hoverstock is rector of Church of the Good Shepherd, 2707 W. 33rd, Sioux Falls, S.D. 57105.

The Rev. Mark J. Miller is assistant of St. Paul's, 15 Roy St., Seattle, Wash. 98109.

The Rev. Nedi Moore is rector of St. George's Salinas, Calif. and the Rev. Robert Moore is archdeacon for missions for the Diocese of El Camino Real. Formerly, the couple had had a team ministry at St. George's.

The Rev. Sylvia Sweeney is vicar of Holy Trinity Mission, Troy, Mont. Add: 109 W. Poplar, Libby, 59923.

The Rev. Robert Underwood is associate of All Saints', Elm Ave. and Valley Rd., Hershey, Pa. 17033.

The Rev. David Hugh Upton is chaplain of Virginia Episcopal School and head of the religion department; add: Box 408, Lynchburg, Va. 24505.

The Rev. William J. Watts is rector of Grace Church, Springfield and Pleasant Sts., Chicopee, Mass. 01013.

The Rev. Canon John R. Whitney is vicar of Trinity Church, 3rd St. and St. Clair Ave., Reno, Pa. 17764.

The Rev. William D. Wieland is rector of St. Andrew's, Greencastle, Ind.

The Rev. James G. Wilson becomes on Jan. 1 associate director of Church Deployment Office, 815 Second Ave., New York, New York 10017.

The Rev. J. Paul Worley is rector of Church of the Resurrection, 5909 Walzem Rd., San Antonio, Texas 78218.

Resignations

The Rev. John Barkley, as rector of Trinity Church, Winner, S.D.

Retirements

The Rev. Haig J. Nargesian, as rector of St. John's and chaplain at the Gunnery School, Washington, Conn.

CHURCH SERVICES NEAR COLLEGES

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

Refer to Key on page 16.

ARIZONA
ARIZONA STATE UNIV. Tempe
 EPISCOPAL CAMPUS MINISTRY AT ASU
 1414 S. McAllister
 The Rev. Edward M. Sunderland, chap. (602) 894-0638

UNIVERSITY OF ARIZONA Tucson
 EMMAUS COLLEGIATE CHAPEL 715 N. Park Ave.
 The Rev. J. Michael Porteus, chap (602) 623-7575
 Sun Eu 6, Wed 12:10

CONNECTICUT
YALE UNIVERSITY New Haven
 THE EPISCOPAL CHURCH AT YALE
 1955 Yale Station, New Haven, Conn. 06520
 The Rev. Dorsey W.M. McConnell, chap
 H Eu 5 Sun-Fri, Dwight Chapel

DELAWARE
UNIVERSITY OF DELAWARE Newark
 ST. THOMAS'S PARISH CHURCH
 The Rev. Robert Wm. Duncan, Jr., r; the Rev. Jack W. Stapleton, TSF, Univ. v
 Sun 8, 10, 5:30. Mon 7, Wed 12:10. Anglican Student Fellowship Wed 10. HD as anno. EP daily

FLORIDA
UNIVERSITY OF FLORIDA Gainesville
 INCARNATION 1522 W. University Ave.
 The Rev. David R. Francoeur, chap (904) 372-8506
 Sun HC 11, Mon H Eu 12 noon, Wed H Eu & Healing 6:30

GEORGIA
ATLANTA UNIV. CENTER Atlanta
 ABSALOM JONES CHAPEL at Canterbury Center
 791 Fair St., S.W.
 The Rev. Vincent P. Harris, chap
 Sun HC 11. Wed HC 7

EMORY UNIVERSITY Atlanta
 ST. BARTHOLOMEW'S 1790 Lavista Rd., N.E.
 The Rev. J. Chester Grey, r; the Rev. Nancy Baxter, chap
 Sun 8, 10, 6. Wed 10:30, 7. Fri 7

ILLINOIS
EASTERN ILLINOIS UNIV. Charleston
 EPISCOPAL CAMPUS MINISTRY
 The Rev. Donald J. Schroeder, chap (217) 345-8191
 Trinity Church, Mattoon 235-0018

SOUTHERN ILLINOIS UNIVERSITY Carbondale
 ST. ANDREW'S 402 W. Mill
 The Very Rev. Lewis A. Payne and Peer Ministers
 Sun: 8, 10:15. Wkdays as announced

INDIANA
BALL STATE UNIV. Muncie
 GRACE CHURCH Madison at Adams
 The Rev. Chas. T. Mason, Jr., r; the Rev. Gregory J.E. Mansfield, c and chap
 Masses Sun 8, 10:30, Wed 5:30, Tues noon at Student Center.
 HD as anno. Canterbury Fellowship (317) 289-7931

INDIANA (Cont'd.)
PURDUE UNIVERSITY West Lafayette
 EPISCOPAL CAMPUS MINISTRY
 435 W. State St. 47906 (317) 743-1347
 The Rev. Peter J. Bunder, c; the Rev. Nancy Tiederman, d
 Sun HC 8:30, 10:30; HC/EP 4:30 dinner follows

VALPARAISO UNIVERSITY Valparaiso
 ST. ANDREW'S 100 Erie St.
 The Rev. Robert G. Bramlett, D.Min.,
 Sun 8, 10 H Eu. Tues 6:30, Wed 7:30. Phone 219-462-4946

IOWA
UNIVERSITY OF IOWA Iowa City
 EPISCOPAL UNIVERSITY CHAPLAINCY
 20 E. Market 52240 (319) 351-2211
 The Rev. Ronald Osborne, chap
 Services and activities as announced

KANSAS
UNIV. OF KANSAS Lawrence
 CANTERBURY HOUSE 1116 Louisiana
 The Rev. Anne Clevenger, the Rev. Mark Clevenger
 Sun H Eu 5; Thurs noon H Eu

LOUISIANA
TULANE/LOYOLA/NEWCOMB New Orleans
 CHAPEL OF THE HOLY SPIRIT 1100 Broadway
 The Rev. Ron Clingenpeel, chap
 Sun 8, 10

MASSACHUSETTS
HARVARD UNIVERSITY Cambridge
 The Episcopal chaplaincy at Harvard and Radcliffe
 Two Garden St. Cambridge, Mass. 02138
 The Rev. Stewart Barns, chap
 HC Sun 5. Active program

MINNESOTA
UNIV. OF MINNESOTA Minneapolis/St. Paul
 UNIVERSITY EPISCOPAL CENTER 317 17th Ave., S.E.
 The Rev. David Selzer, chap. Minneapolis 55414
 Sun Eu 6. Wed Eu 12:15 (612) 331-3552

MISSISSIPPI
MISSISSIPPI STATE UNIV. Starkville
 RESURRECTION 105 N. Montgomery
 The Rev. Douglas Carter, chap
 Sun Eu 7:30, 10:30, 6:30 Eu, dinner, discussion. Wed Eu 12:05
 MSU Chapel

UNIV. OF MISSISSIPPI Oxford
 ST. PETER'S 9th and Jackson
 The Rev. Hal T. Hutchison, chap (601) 234-8207
 Sun HC 8, 11, 5:30. Wed HC 12:05, 5:30. Wkdays as anno

MISSOURI
SOUTHWEST MISSOURI STATE UNIV. (SMSU) Springfield
 EPISCOPAL CAMPUS MINISTRY
 Ecumenical Center
 680 S. Florence Ave. (417) 865-8711
 Fr. Bruce Gardner, CSSS, vicar
 Mass Mon 9, Thurs 7:30, HD as posted. Daily MP & EP times posted

UNIV. OF MISSOURI-COLUMBIA
STEPHENS COLLEGE
COLUMBIA COLLEGE
 CALVARY CHURCH 123 S. 9th St., Columbia 65201
 The Rev. James P. Fallis, Jr., r; the Rev. Lance D. Robbins, ass't, the Rev. Tamsen E. Whistler, ass't
 Sun Eu 8, 9 & 11:15. Wed 5:15. EP daily

NEW YORK
BARD COLLEGE Annandale
 THE CHAPEL OF THE HOLY INNOCENTS
 The Rev. Prof. B. D. Chilton, r & chap
 Sun 11:45. Wkdy 8 & 5

CITY UNIVERSITY OF N.Y. Brooklyn
 CHURCH OF THE NATIVITY 1099 Ocean Ave.
 The Rev. E. Edward Batchelor, r & chap
 Sun H Eu 8; 1S & 3S 11

NEW YORK (Cont'd.)
HOBART AND WILLIAM SMITH COLLEGES Geneva
 ST. JOHN'S CHAPEL Geneva 14456
 The Rev. Frederick P. Moser, chap

OHIO
MIAMI UNIVERSITY Oxford
 HOLY TRINITY Walnut & Poplar
 The Rev. John N. Gill
 Sun 8, 10. Wkdays as announced

OHIO WESLEYAN UNIVERSITY Delaware
 ST. PETER'S 45 W. Winter St.
 The Rev. Bettina Anderson, r
 Sun H Eu 8, 10:30, OWU 6:30; Wed H Eu 7 & 11

PENNSYLVANIA
CARLOW COLLEGE
CARNEGIE-MELLON UNIV. Pittsburgh
CHATHAM COLLEGE
UNIV. OF PITTSBURGH
 CALVARY Shady at Walnut
 The Rev. Arthur F. McNulty, r; the Rev. G. Kelly Marshall, campus ministries; 661-0120
 Sun 8 & 12:15 HC; 10:30 Choral HC or MP

BRYN MAWR, HAVERFORD, VILLANOVA
 GOOD SHEPHERD Montrose & Lancaster
 The Rev. Jeffrey Steenson, r; the Rev. W. L. Prehn, c; the Rev. John Holt, ass't
 Sun 8 & 10; Weekday Eu 7:30. Welcome students!

TENNESSEE
FISK UNIVERSITY
TENNESSEE STATE UNIV. Nashville
MEHARRY MEDICAL COLLEGE
 ST. ANSELM'S CHURCH 2008 Meharry Blvd.
 The Rev. Richard C. Britton, Jr., v & chap (615) 329-9640
 Sun HC 8 & 10:30. Sunday School 9

TEXAS
SMU Dallas
 COLLEGIATE CHAPEL OF ST. ALBAN 3308 Daniel
 and EPISCOPAL STUDENT CENTER (214) 363-2911
 The Rev. Frank B. Bass, chap
 Sun Sung H Eu 11, 5 dinner follows. Wkdays 5. Chapel open 24 hours

TEXAS SOUTHERN UNIV. Houston
 ST. LUKE THE EVANGELIST 3530 Wheeler Ave.
 The Rev. Theodore R. Lewis, Jr., r & chap
 Sun HC 8 & 10; Wed EP 6; HD as anno

VIRGINIA
RANDOLPH-MACON WOMAN'S COLLEGE Lynchburg
 ST. JOHN'S Boston & Elmwood
 The Rev. Joel T. Keys, r; the Rev. Herman Hollerith, IV, assoc & chap
 Sun 8, 9, 11; Tues: 6:30 Eu, Houston Chapel

THE COLLEGE OF WILLIAM & MARY Williamsburg
 BRUTON PARISH CHURCH
 The Rev. Richard L. May, r; the Rev. Ronald S. Fitts, chap
 Sun: 8/9:30/11:5:30 — Even Song, dinner follows. Thurs: 5:30 (WREN CHAPEL) dinner follows

FRANCE
THE AMERICAN CATHEDRAL IN PARIS
 23, Ave. George V, 75008
 The Very Rev. James R. Leo, dean
 Sun: H Eu 9 & 11, Ch S 11. Wkdays: H Eu 12 (Tues with HU)

The Directory is published in all January and September issues. If your Church serves in a College Community, and your listing is not included, write to the Advertising Manager for the nominal rates.



BENEDICTION

The author, Anne E. Donnelly of Fort Wayne, Ind., is TLC's correspondent for Northern Indiana.

A heavy snowstorm forced Denver's Stapleton Airport to close during the recent holidays, leaving thousands of travelers stranded; my husband and I were among them.

For the past 11 years, we have traveled to Colorado for a Christmas skiing vacation; but this was the first year we encountered such travel conditions. Though we were fortunate enough to find a hotel room, we, nonetheless, spent many hours at the airport waiting for rescheduling information. The phrase "all sorts and conditions of men" really takes on a different meaning when there is nothing to do but people watch.

I felt sorry for families traveling with young babies and a depleted supply of baby food and diapers. One very young woman with a small baby looked especially forlorn — I don't think there was a "Joseph" with her. I prayed that our Lord would take special care of her.

We waited in a very slow moving line in an overcrowded coffee shop and I could sense my husband's impatience. It was then I remembered a news story I had just read, about a downtown shelter for the homeless, which was normally open only at night, but was opening early to provide shelter, food and warmth during the storm for those who had nowhere to go. I reminded my husband of those who would be happy to stand in such a line with money in their pocket to buy food.

After a rescheduled-rescheduled flight, we did finally arrive home and we walked into our warm secure place, with food to eat and clothes to wear. Our only "suffering" had been inconvenience.

Now each time we pray for the lonely, the homeless and the hungry, it has an extra special meaning.

January 31, 1988

CLASSIFIED

 advertising in **The Living Church** gets results.

BOOKS

KENNETH LEECH lectures at Yale, "Prayer and Prophecy," published by Ascension Press, \$3.50. All Ascension Press books now available only from Seabury Bookstore, 815 Second Ave., New York, N.Y. 10017.

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

BOOKS WANTED

LITURGICAL TEXTS for evaluation — "The Black Book." Please state condition and price. Robert Norton, 5343 Vista Lejana Lane, La Canada Flintridge, Calif. 91011.

CHURCH COMPUTER SOFTWARE

GOOD CHURCH financial software virtually eliminates complaints about contributions, funds, budget balances. The best costs least! *Computreasurer* is simple, adaptable, super-sophisticated. \$149 Apple, \$199 IBM. For brochure: *Computreasurer*, Box 631, Camden, ME 04843. IBM demo \$2.

FOR RENT

COMFORTABLE MOUNTAIN HOME adjacent to Kanuga Conference Center, Hendersonville, N.C., 3 bedrooms, 3 baths, fireplace-living room/dining, kitchen, sundeck, screened porch, \$400.00-week. R.L. Hadden. (704) 364-9722 or (704) 366-3034.

FOR SALE

BIBLE TABS — Instant access to Bible sections! Label every book in the Bible. Makes a thoughtful gift for those with poor vision. Send \$3.00 to: Forward Enterprise, 7602 Christie Lane, Dallas, Texas 75249.

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, Fla. 32303. (904) 562-1595.

ORGANIZATIONS

DEACONS AND FRIENDS — North American Association for the Diaconate invites you to join. Newsletter. \$25 dues. NAAD, 14 Beacon St., Room 707, Boston, Mass. 02108.

DO YOU BELIEVE the New Testament's teaching about sexual morality should be dropped by the Episcopal Church? If not, contact your bishop and General Convention deputies, and write to: The Evangelical and Catholic Mission, 1206 Buchanan St., McLean, Va. 22101. If you want our monthly newsletter for a year, enclose \$20.00.

POSITIONS OFFERED

CHURCH OF THE RESURRECTION, Clarkston, Mich., a suburban parish, is seeking a replacement for its retiring rector of 27 years. We are a traditional parish and seek a rector who is a committed traditionalist. Please send resumé to: Henry Doench, 7366 Ironwood, Swartz Creek, Mich. 48473. (313) 655-6014.

POSITIONS OFFERED

LARGE, diverse downtown parish seeking full-time priest to join staff. New priest will share responsibilities for a varied ministry to a metropolitan congregation in a changing and exciting urban environment. Resumé and references to: The Rev. Walter Sobol, Trinity Church, One Trinity Plaza, Toledo, Ohio 43604.

PARISH EDUCATION DIRECTOR, St. John's Episcopal Church, Roanoke, Va., full-time. Direct and coordinate education program for children through adults in a 1,600-member urban parish. Salary around \$20,000. Non-ordained person preferred. Contact: The Rev. Clay H. Turner, P.O. Box 257, Roanoke, Va. 24002. (1-703-343-9341).

POSITIONS WANTED

YOUTH MINISTRY, Jr. High through College. Full-time, professional layman with M.Div., and over ten years experience. For a parish seriously interested in youth ministry. Reply Box S-655*.

*In care of The Living Church, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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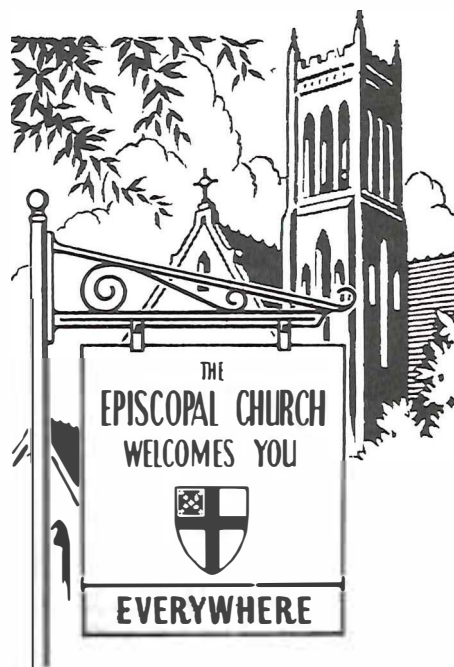
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CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.



TUCSON, ARIZ.

ST. ANDREW'S So. Fifth Ave. at 16th St. Downtown
The Rev. Charles O. Ingram, Ph.D., Rector
Sun Mass 10; Mon, Tues 8; Wed, Fri 6, Thurs noon, Sat 9:30

WASHINGTON, D.C.

CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon,
EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2. Hours 10-4:30
Mon to Sat; 8-6 Sun

ST. PAUL'S 2430 K St., N.W.
The Rev. Canon James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also
Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &
6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
William H. Folwell, bishop; Harry B. Sherman, dean; Robert
J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Man-
ning, Ashmun N. Brown, deacons
H Eu 7:30, 9, 11:15, 1 (Spanish) & 6. H Eu Mon 7, Sat 8:30,
Mon-Fri 12:05, MP 8:45, EP 5:15 Mon-Fri

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W. D. McLean, III, r; the Rt. Rev. G. F. Burrill,
Episcopal Assistant; the Rev. Reid Farrell, Jr., assoc r; the
Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr
ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu &
Healing 10

WEST PALM BEACH, FLA.

ST. DAVID'S IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 33411
The Very Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

ATLANTA, GA.

CHURCH OF OUR SAVIOUR Midtown
Fr. Thad B. Rudd, r, Fr. Roy Pettway, r-em; Fr. Bryan
Hatchett, c; Fr. John Griffith, ass't
For daily Mass schedule call 404-872-4169

HONOLULU, HAWAII

ST. PETER'S 1317 Queen Emma
The Rev. James E. Furman, r
Sun Eu: 7, 9:30, Wed: Eu & HS 10

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun Eu 8, 9 (Sung), 11 (Cho). Mon & Fri 7. Tues-Wed-Thurs
12:05. Sat 8

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.
Sun Sol Eu 10:30. Daily as announced

NORTH ADAMS, MASS.

ST. JOHN'S 59 Summer St.
The Rev. Lawrence C. Provenzano, r
Sun H Eu 8 & 10. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu
12:10

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick
Barbee, the Rev. William K. Christian, III, the Rev. Steven
W. Lawler, assoc; Virginia L. Bennett, sem; the Rt. Rev.
Michael Marshall, Anglican Institute
Sun 8, 9:15, 11:15 & 5:30, Ch S 9:15 & 11:15. MP, HC, EP daily

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T. H. Brouillard, SSC, r; the Rev. M. V. Minister
Sun Masses 8 & 10:45 (Sol). Daily ex Mon: Tues 6, Wed 9,
Thurs 7, Fri 12:15, Sat 9. C Sat 4:30-5:30. Mass HD 6:30

BEATTY, NEV. (Just east of Death Valley)

GOOD SHEPHERD CHURCH
The Rev. Kenneth A. Priest
Sun 11 H Eu

BURLINGTON, N.J.

ST. BARNABAS' E. Broad & St. Mary Sts. 08016
The Rev. James E. Lloyd, r 386-9119
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6
Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

ALBUQUERQUE, N.M.

ST. MATTHEW'S 7920 Claremont, N.E. (at Texas)
The Rev. Thomas C. Wand, r
Sun H Eu 7:30, 9, 11:15. Wed HU & H Eu 9:30, 7

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 Misa Santa En Espanol;
11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15
Mat & HC; 12:15 HC; 4:30 EP

EPIPHANY 1393 York Ave. at 74th St.
The Rev. Ernest E. Hunt, D. Min., r; J. K. Johansson, c; J.
Fisher, J. Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. 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 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
1st Wed of mo. 12:45-1:15

NEW YORK, N.Y. (Cont'd.)

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
TRINITY Broadway at Wall
Sun H Eu 9 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12;
MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30
ST. PAUL'S Broadway at Fulton
Sun H Eu 8; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagenseil, Jr., r (718) 784-8031
The Rev. Richard C. Mushorn, M.Div., ass't
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, EP 5; Daily
Mass 5:30, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the
Sick: Sun 11. Reconciliation Sun 9

SYRACUSE, N.Y.

CHURCH OF THE SAVIOUR 437 James St.
The Rev. Andrew A. Barasda, Jr., r
Sun Cho Eu 11. Low Mass Tues 7, Wed 7. Sol Ev last Sun Oct-
April, 5. C 1st Sat 4-5

WATERTOWN, N.Y.

CHURCH OF THE REDEEMER 265 E. Main St.
The Rev. Robert W. Offerle, CSSS, r
Sun 9:15 Sung Mass & Ch S, Sat 5 Vigil Mass, Daily 12 noon

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.
Koscheski, Jr.; the Rev. Joseph N. Davis
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30
& EP 5:30 (ex Sat & Sun 12:40)

FORT WORTH, TEXAS

ALL SAINTS CATHEDRAL 5001 Crestline Rd.
The Very Rev. William D. Nix, Jr., dean 732-1424
Sun Eu 7:45, 9, 11, 5. Ch S 10. MP & H Eu daily 6:30 (Sat 7:45),
EP daily 5:30. H Eu Wed & HD 10

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

ST. JAMES 833 W. Wisconsin Ave.
The Rev. George T. Cobbett, priest-in-charge
Sun Masses 8, 10:30; Mon, Thurs, Fri 12:10, Wed 5:15. EP
daily ex Wed 5:15

KEY — Light face type denotes AM, black 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; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.