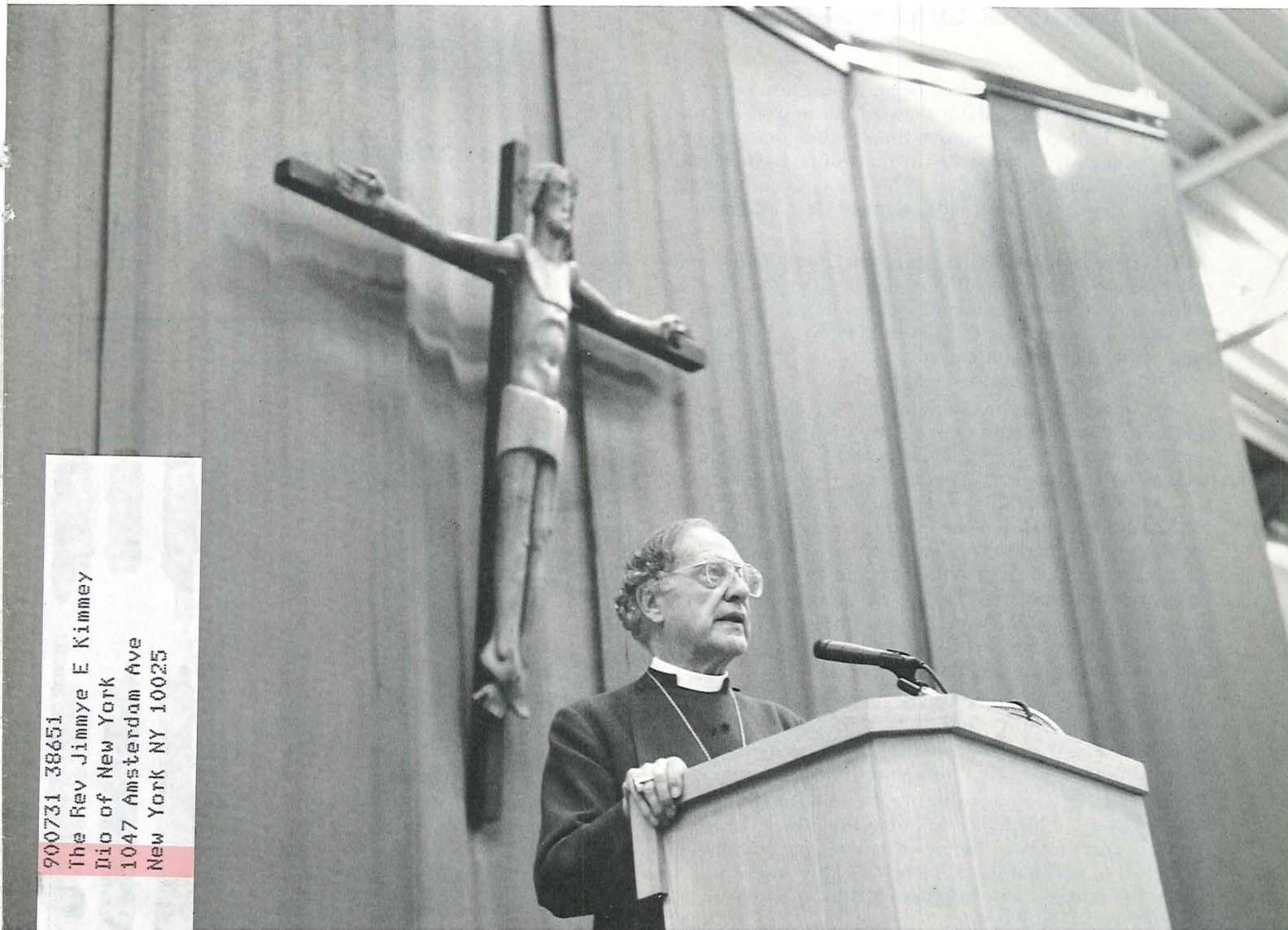


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The Sin of Good Taste

**... and the beauty
of holiness**

IN THE NEWS:

**Archbishop Runcie
Visits Dallas**



The Beauty of Unpredictability

Ever since the human race began, I am sure people have been talking about the weather and trying to predict it. Indeed, in primitive times, when our ancestors lived mainly out of doors, it must often have been a matter of crucial importance. Who wants to go hunting a woolly rhinoceros, or a saber-toothed tiger in a pouring rain?

Today, we have umbrellas, raincoats, automobiles and other protections, yet weather remains an engaging interest, even a terrifying one, when a hurricane is in the offing. A cold rainy day is still gloomy. A bright sunny day still gives a lift to the spirits. We still wonder what tomorrow, or next weekend will be like.

Now, alas, after so many thousands of years, are our perennial conversations about the weather to be quashed? Is such a venerable subject of human speculations to be abolished? It almost seems so in the weather report of our nightly TV newscasts. The weather maps, the satellite pictures and the vivid three-dimensional simulations of clouds moving across the U.S. seem to banish the wonder, the spontaneity and the inscrutability of weather. Instead of being something mysteriously directed by God, it seems to be something quite predictable at the fingertips of the meteorologists, as if they themselves were actually in control of it.

Yet the fun of it is not entirely gone. Sometimes they are wrong! I have just experienced this. Yesterday they said today would be cloudy and probably rainy. This was irritating to me, for I had plans to be out of doors.

The forecasters were wrong! A few minutes after I had gotten up, a brilliant sun arose into a blue sky. As I drove to work in town, the news reports on the radio continued to say that it was cloudy in Milwaukee (evidently the studios have no windows from which announcers can look out!).

When I had returned home in the late afternoon, the beautiful day became a glorious evening, with a most gorgeous sunset. With those pink and golden clouds, picking apples (and perhaps even chasing rhinoceri) was very enjoyable.

Let it be admitted that the beauty of the day really was enhanced by the wrongness of the professional weather predictions. A totally predictable life, in a predictable and predetermined world, scarcely seems to be any life at all. As long as it has mystery and unpredictability, we can recognize the world as God's world. Better his world, with all its calamities and surprises, than a perfectly regulated world of human technology!

H. BOONE PORTER, Editor

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ON THE COVER

Dr. Runcie delivers address at the Roman Catholic University of Dallas: "All shall be well . . ." [p. 6].

FOR NINETY YEARS WE'VE INSURED ONE HOUSE.

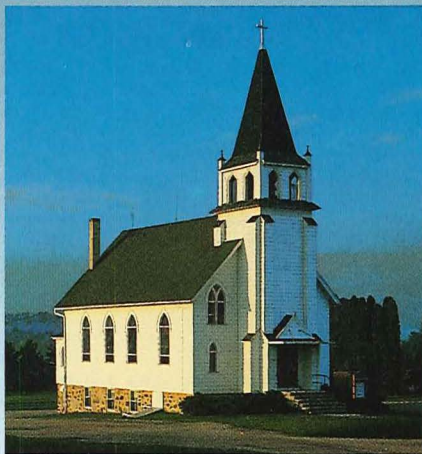
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LETTERS

Letters to the editor are subject to editorial discretion and are often abridged. Submissions should be typed and signed with address and phone number included.

Church Has Rules

This is to support strongly the letter "Rules and References" by the Very Rev. Elton Smith of Buffalo [TLC, Sept. 17]. It is much needed.

Many problems are not with decisions of General Convention or of constitution and canons, or Prayer Book rubrics, but of ignorance of full statements of what is official, or by those who in disagreement on the right or left deliberately disobey them — or certain media accounts that appear to assume that those who disagree are speaking or acting for the Episcopal Church and its duly constituted means of decision.

Contrary to impressions made, our church does not approve of abortion on demand, the ordination of practicing homosexuals, or of heterosexuals outside of their own marriages, the "blessing" of same sex unions, and other controversial issues which appear to be not just weakening the church but destroying it. Such impressions create a lie and disservice to many thousands of the church who know, accept and work to practice fidelity to the church's decisions in daily life, liturgy and mission.

(The Rev.) SAMUEL E. WEST
Richmond, Va.

Spectres of the Dead

Barbara White visualizes a vast graveyard of aborted women [TLC, Sept. 17]; praise God, it is fictional, as *Sisterhood Is Powerful* admitted in 1970. Bernard Nathanson describes in *Aborting America* how he helped the fledgling NARAL promote the wholly fictitious "thousands" of dead women. In fact, the Center for Disease Control recorded only 39 abortion deaths in 1972 — the year before the Roe vs. Wade decision.

Thirty-nine women dead of a botched abortions is 39 too many, but the specter of a million and a half dismembered, incinerated babies every year is too ghastly to even imagine. Abortion is a cruel joke on women, pretending to offer self-determination while actually suggesting women undergo surgical adaptation to an op-

pressive society. Legal abortion means society need never change; women will simply lie down and be vacuumed out instead. Abortion is no victory; it is a lie, and its grisly cost is our own children within us.

FREDERICA MATHEWES-GREEN
Feminists for Life of America
Woodbridge, Va.

Prison Ministry

Thanks so much for the good coverage on prison ministry. We need dozens, hundreds of people to follow the examples of Julian Cave [TLC, Aug. 13] and Virginia Malterner [TLC, Sept. 17].

As the volunteer Episcopal chaplain at a nearby federal prison, I am often impressed with how well the church "back home" keeps in touch with the husband, father, son or brother who is off doing time. Far more often I am very negatively impressed with the out of sight, out of mind mentality that rules in many parishes. When one of my parishioners is transferred, perhaps to a state facility or a county jail somewhere, it can be enormously difficult to find someone to take the sacrament to him, or just be with him.

Many in the church may be unaware, as I was when I began in this work, that the Bishop for the Armed Forces has the Episcopal chaplaincies of all the federal prisons in the country under his jurisdiction. That office in New York provides tremendous support to all of us, as does the Bishop White Prayer Book Society in Philadelphia with its gifts of prayer books and hymnals.

(The Rev.) JAMES B. CRAVEN, III
St. Joseph's Church
Durham, N.C.

• • •

My wife and I have been reading with interest the letters prompted by your article on visiting prisoners. As each letter is published, old wounds are reopened.

Several years ago, our eldest son was incarcerated for various — often lengthy — periods of time in juvenile penal facilities both in our home city and at a nearby location. The aggregate period of his confinement was approximately one year.

Although two different rectors were informed of his predicament, our son

was visited exactly twice, once by each priest. This in spite of the fact that both men were regularly informed of his location. (The out-of-town site was less than five miles off the highway that our priests traveled during their frequent visits to the diocesan office for various meetings.)

We can tell you from experience that visiting a penal institution is not a particularly pleasant experience. The sight of an anguished mother being searched for contraband is something one remembers for a long time. But whoever said that following the commands of Jesus is easy? However, our clergy must be models of Christian service. To fob off their duties on others in the name of "lay ministry" is too often a cop-out.

We long ago "forgave." Jesus requires that we do so and we must obey. We cannot, however, forget.

DISAPPOINTED PARENTS

• • •

I just returned from a meeting of correctional chaplains and your articles on visiting prisoners caught my eye. Also, your editorial sums up the situation very succinctly. Having served as the Episcopal chaplain to the Texas Department of Corrections for nine years, and as president of a six state regional association of correctional chaplains, and as national secretary of a correctional chaplains association, I believe I have some understanding of the problems and opportunities that face the penal systems and the people involved in them. Because of the complexities of running a parish, it is not normally possible to see the tremendous difference that takes place when an inmate, who has never really heard the good news, begins the process of turning his life over to God through Jesus Christ.

In many states, including Texas, the KAIROS ecumenical prison ministry is doing a fine job of helping inmates come to grips with the reality of Jesus Christ. Lives are changed, and new directions are taken. There are other groups that are effectively working in the prisons of this country, but Episcopalians are not in the vanguard of these groups. As your editorial stated, "doing them will bear rich rewards" not only for the inmates, but also for the visitor.

(The Rev.) MITCHELL KEPPLER
Huntsville, Texas

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If the service hours at your church are not included in the Church directory, write to the advertising manager for information on the nominal rates.

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Archbishop's Visit

Visitors from Chicago, Oklahoma and Laredo, Texas traveled to the Dallas-Fort Worth area September 7-10 to witness the progress of another pilgrim from Canterbury.

The Most Rev. Robert Runcie, the Archbishop of Canterbury, had come to Texas with his wife at the invitation of the Rt. Rev. Donis D. Patterson, Bishop of Dallas, to deliver two theological lectures sponsored by the diocese and to address an inter-faith convocation on world thanksgiving.

Bishop Patterson had received a proposal from the Rev. Canon Douglas Travis, dean of the diocesan-based Anglican School of Theology, for a series of theological lectures at the University of Dallas, a Roman Catholic institution in Irving. Thanks-Giving Square, an interfaith center of worship in the heart of urban Dallas, also joined the initiative to invite Dr. Runcie, as did the Very Rev. Ernest E. Hunt, dean of St. Matthew's Cathedral, who said, "It would give us such a lift in our desire to extend the ministry of the diocese and St. Matthew's to all people — and especially to our own neighborhood." The cathedral parish serves as the location for one of the largest Hispanic congregations in the U.S.

Contact with Press

There was little contact with local television and print media as the archbishop tried to distance himself from local church issues concerning the ordination of women. He participated in a "photo opportunity" at Thanks-Giving Square during the first full day of his schedule and spoke with reporters informally about his upcoming visit at the Vatican later this month.

On the first day of his official visit, Dr. Runcie addressed the subject of "Science, Healing and Thanksgiving" during a three-part seminar at Thanks-Giving Square. He stressed the importance of personal contact between physician and patient in effective healing.

Dr. Runcie said healing is a two-way spiritual process. "We are people serving people; the sick, too, are active partners in the business of seeking health. Nor is true health simply a matter for the body, for we are not only creatures of the body." The tech-

nology evolving within medicine, he said, "is only an element within a larger responsibility we all have towards each other."

During a parish luncheon for the Runcies at the Church of the Redeemer in Irving, the archbishop waved a large Stetson hat given him by parishioners and told the guests, "This is the crown of it all for my visit in Dallas."

At a later informal news conference with Dallas-based media representatives, Dr. Runcie said he would meet with Pope John Paul II in a four-day visit at the Vatican September 28 to continue conversations that began with the pope's visit to Canterbury in 1982.

Progress with Vatican

"We have made progress with agreements on matters like the Eucharist and ministry, and some understanding on authority," the archbishop said. "We shall be reviewing all these matters and, I hope, recovering that sense of support for these conversations."

The archbishop's lectures, delivered the next day to more than 2,500 people at the athletic center of the University of Dallas, addressed the "Moment of Awareness" for faith and "The Celebration of God in History." In these lectures, his aim was to tell what "sustains and supports" his own religious belief.

Dr. Runcie addressed more than 1,200 people at St. Matthew's Cathedral during the two Sunday services; he described five marks of the Christian life. The Rt. Rev. Anselmo Carral, Assistant Bishop of Texas, translated Dr. Runcie's sermon into Spanish during the second service.

The archbishop recalled the point in the gospel "where we're told, 'Many fell back and followed him no more.' I once heard a slight flight of fancy from a preacher who said that the feeding of the 4,000 followed after the feeding of the 5,000, which showed that the congregation had dropped off a bit."

The Christian faith, Dr. Runcie said, quoting Dame Julian of Norwich, "has something of serenity about it, born of a confidence in the love of God and the belief that all things shall be well, and all manner of things shall be well."

The Hispanic service included

clergy from the dioceses of Texas, Oklahoma, West Texas, Fort Worth and Hispanic congregations from the host diocese.

(The Rev.) STEVE WESTON

Mexico Consecration

The newly reconstructed and refurbished 17th century Cathedral de San Jose de Gracia, severely damaged during the earthquakes which struck Mexico City in September 1985, was filled to overflowing an hour before the consecration of the Rev. Sergio Carranza-Gomez as the Bishop of Mexico, held August 20.

As they passed into the historic cathedral of Mexican Episcopalians, a heavy rain soaked the choirs of Christ Church, Mexico City and St. Paul's, San Miguel Allende; ecumenical guests representing the Greek and Antiochean Orthodox churches, the Orthodox Church in America, the Lutheran, Roman Catholic and Presbyterian churches and the Church of the Nazarene; diocesan and visiting clergy and presenters.

The Rt. Rev. Telesforo A. Isaac, Bishop of the Dominican Republic, acting for the Presiding Bishop, was chief consecrator. He was assisted by the Rt. Rev. Orris G. Walker, Bishop Coadjutor of Long Island; the Rt. Rev. Onell A. Soto, Bishop of Venezuela; the Rt. Rev. Arturo Sanchez, Bishop of the Iglesia Episcopal Refor-



Bishop Carranza-Gomez

Photo by Enrique Salazar Hijar

mada Espanola of Spain; and the Rt. Rev. Lemuel B. Shirley, retired Bishop of Panama.

A trumpet fanfare followed by sustained applause greeted the presentation of the new bishop to his people, and the sound of even longer clapping reverberated throughout the cathedral as Bishop Carranza moved down the center aisle of the nave to the reception that followed, the people overjoyed that after eight months they once again had their own bishop.

Bishop Carranza was ordained to the priesthood in 1967, has been very active in local and international church affairs, and most recently was rector of San Jorge Parish, Mexico City [TLC, May 21], the only Spanish-speaking parish of the new diocese, which consists of two English-speaking parishes and 28 organized missions.

The Diocese of Mexico is one of the three jurisdictions of the Diocese of Central and South Mexico which was given permission to divide at last year's General Convention.

NANCY E. HOWARD

South Africa Statement

The following statement was released recently by the Most Rev. Edmond Browning, Presiding Bishop, on the current situation in South Africa.

"Once again a wave of violence has been unleashed in South Africa that fills moral men and women everywhere with outrage and indignation. The disenfranchised black population has sought to use the only avenue open to them to protest against the tyranny of apartheid. The government has responded with the worst forces and vanguards of *wildoeke* — "right-wing vigilantes" — have descended on the townships with old-style brutality and repression, brutishly whipping, clubbing, tear-gassing, spray painting and shooting unarmed men, women and children and arresting the nonviolent advocates of change, including the Most Rev. Desmond Tutu, Archbishop of Capetown, and his wife, Leah. They have searched the homes and offices of the bishops of Johannesburg and Pretoria and desecrated St. George's Cathedral in Cape Town.

"I feel a fatal ambiguity in the statements of Mr. de Klerk [newly elected president], who wishes the world to

believe that South Africa is standing on the threshold of unprecedented reforms that will allow blacks to participate in determining the political future of their country. I am persuaded that Archbishop Tutu and the other religious leaders involved in the 'Defiance' and 'Stand for Truth' campaigns are right in pointing out that a government that takes recourse to rule by violence has lost all legitimacy and authority.

"In the circumstances, I believe that the most constructive course open to Mr. de Klerk is one that would have him, upon assuming the presidency, declare immediately an end to the state of emergency; unban all political organizations; repeal all legislative acts that undergird apartheid; release all political prisoners and detainees; and initiate negotiations with leaders of the African National Congress (ANC) and the United Democratic Front (UDF), who have legitimacy among the oppressed peoples.

"Barring such clear and irreversible actions, Mr. de Klerk can expect that South Africa will be further isolated through economic, financial, and political pressures from the rest of the civilized world.

"Mr. de Klerk has not been given a mandate in this election. Instead, he has been offered the historic opportunity and responsibility to banish the scourge of racism and repression from his beautiful country.

"We, in the Episcopal Church, would urge Mr. de Klerk to act courageously, and we send him the assurance of our prayers."

Gaza Hospital Raided

The Israeli raid of an Episcopal hospital in Gaza has brought calls for help from the bishop of the region as well as strong condemnation.

A unit of the Israeli army invaded the Arab Ahli hospital recently, disturbed the wards and arrested four employees, according to London's *Church Times*. The hospital is sponsored by the Episcopal Church in Jerusalem and the Middle East.

In a statement issued by the Rt. Rev. Samir Kafity, diocesan, the actions were criticized and "the . . . church . . . appeals to the world community for help in putting a halt to the Army's despicable behavior and to all similar attacks on human rights."

Around the Church

St. Mary's Cathedral, Memphis, Tenn., has been designated a Jubilee Center by the national church. Serving as a medical and pastoral center during the Yellow Fever epidemics of the 1870s, the cathedral has a long history of involvement in the community. It sponsors numerous programs, including child care centers, gardening projects, neighborhood advocacy, referral services and after school tutoring. The Very Rev. James Taylor Horton, Jr. is dean of the cathedral.

* * *

St. Andrew's Church in Des Moines, Iowa, was host recently to the Rev. Peter Peng, pastor of the Shanghai Community Church in China. Ordained in 1944 as an Anglican priest, Fr. Peng described the church in his country as nondenominational and growing. When asked of the constant change his country has seen, Fr. Peng said, "All may change, but Jesus never changes."

* * *

How about the Movement for the Ordination of Children (or MOC)? This tongue-in-cheek suggestion was offered by the Rev. Andrew Neaum, a priest in the Diocese of Ballarat, Australia, whose son, David, said he was tired of being a "second class citizen" because he was a youngster. Fr. Neaum says, ". . . Children are stifled when they want to shout or preach or lead the singing in church . . . (and) they can hold no worthwhile office. Indeed their case for ordination is perhaps even better than that of women because our Lord was himself . . . a child. . ."

* * *

A parade float depicting the interior of the Church of the Redeemer in Salmon, Idaho, won first place this summer in a Statehood Day Centennial celebration in Salmon. Parishioners fashioned a stained glass window replica, choir benches, pews and a baptismal font (representing the first baptisms performed in the county in 1879), for the float. Choir and church members sat at the pews while the Rev. Robert Spencer of the parish "officiated."

The Sin of Good Taste

...and the beauty of holiness

By STEPHEN FREEMAN

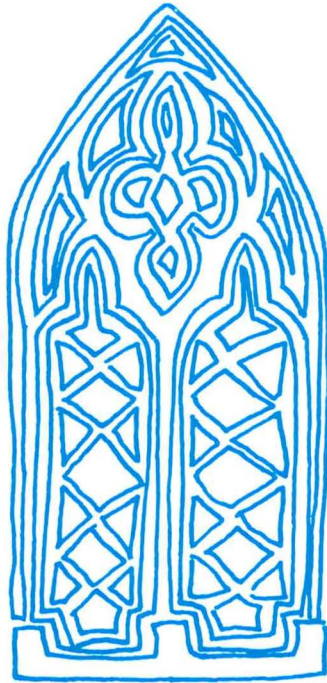
In the hit movie *A Fish Called Wanda*, actor John Cleese cried out in despair, “Do you know what it’s like being English, being so correct all the time, being so stifled by this dread of doing the wrong thing? . . . We’re all terrified of embarrassment!” Cleese’s comic lamentation is a fairly accurate description of an element in our Episcopal heritage, an element so strong that we joke about it ourselves.

“Among Episcopalians,” the old saw runs, “the only heresy is bad taste.” Although the past few decades have brought many changes to the church (especially a shift in a socio-economic status which had itself become a source of humor) the ethos of the church remains largely rooted in a theological position which grants to embarrassment an inordinate power to shape and form the church’s life. At issue is the church’s theology of aesthetics: what does beauty mean and why?

George Herbert, writing in the early 17th century, poetically extolled the virtues of the Anglican Church:

“Beauty in thee takes up her place,
And dates her letters from thy face/
When she doth write./A fine aspect in
fit array,/Neither too mean, nor yet
too gay/shows who is best” (from “The British Church”).

Herbert goes on to compare the mean of the Anglican *via media* to



what Anglicans of his day described as “wanton” outlandishness of the Roman Church and the nakedness of Genevan Calvinism. Something of this same attitude has continued into the present, though perhaps without the same clarity of theological definition.

There is such a thing as Anglican good taste, and it plays a significant role in the practical life of the church. Of course the difficulty of an aesthetic rooted in the *via media* is its dependence on the stability of its extremes. Moderate Anglicanism needed wanton Rome and naked Geneva in order to know where to locate the center. Herbert closed his poem with an act of worship: “Blessed be God, whose love it was/To double-moat thee with his grace/And none but thee.”

Dry Moat

The difficulty today is that the moats have been largely drained. Rome appears not so wanton as severely conservative while Geneva is often indistinguishable from the surrounding culture. What remains for a church whose ancient enemies have deserted her? Old habits die slowly. For Anglicans the sense of *via media*

remains, though in a more vapid state: good taste.

Good taste, like most matters in the aesthetic realm, is notoriously difficult to define. It is essentially apophatic, i.e. unspeakable, defined not so much by what it is as by what it is not.

Religious movements of excess, whether extremes of evangelical enthusiast (the newer Geneva) or ritualist (the later Roman within), have met stiff resistance within Anglicanism. Every extreme seems a departure from the *via media*. Of course this runs the risk of elevating lukewarmness to the status of virtue. The greater modern risk is that, bereft of our ancient touchstones, we may substitute a culturally derived, secular sense of taste for that of a theological *via media*. And as a thing difficult to define, that sense of taste will likely remain unexamined, unjudged, and unredeemed.

Theological Virtue

Aesthetics are not without theological virtue. The definition of beauty (like the good and the true) has long been an object of theological speculation. Writers such as Hans Urs von Balthasar have built systematic theologies largely on the ground of a theological aesthetic. The Seventh Ecumenical Council (the Second Council of Nicaea, A.D. 878) can even be said to have been largely concerned with the aesthetic application of the prior six councils. The question for Anglicans is thus, not whether we should be concerned with good taste, but what precisely good taste is.

It is here that we can return to something of an apophatic approach. The old English sense of the *via media* can be suspected of having been not only a theological position, but also something with which to assure oneself that we are not them (Scots, Irish, French, Spanish, Italian, Poles, etc.). Likewise the modern Episcopal sense of good taste can be suspected of defining itself by what (and who) it is not. We are not poor; we are not foreign; we are not uneducated, etc. In this vein, good taste becomes the hallmark not of beauty, but of a snobbishness worthy only of God’s wrath.

Good taste, correctly understood, has nothing to do with defining oneself over and against others. Good taste is being in proper relationship with beauty. And beauty (far from being in the eye of the beholder) is nothing other than the glory of God. The extremes which the *via media* sought to

The Rev. Stephen Freeman resides in Durham, N.C., where he is doing doctoral studies in systematic theology at Duke University.

avoid were that of so restricting beauty that human beings could neither depict it nor approach it (naked Geneva), and that of confusing beauty with the best efforts of humanity wrought in order to please God (Roman wantonness). Good taste is having a right relationship with the glory of God (*orthodoxia*), and rightly depicting it (*orthopraxis*).

The need for Episcopalians today, on our bereft status, is to bring the sharp eye of discernment to bear on our use of "good taste." Are we in fact concerned with the glory of God or with the maintenance of a bourgeois sense of propriety? What does a liturgy whose criterion of taste is the glory of God and not that of class sensibilities include or exclude? Were enthusiasts and ritualists fighting a battle against the power of the age and were we defending those very powers for their tastefulness? What about the enthusiasts and ritualists of today?

Modern Anglican reliance upon an internal and subjective sense of good taste necessarily empowers cultural norms which may have little to do with gospel reality. The cant, "All may, some should, none must" (often applied to the use of private confession and extended to some other devotional practices), is only one of many examples of where the laity are forced to trust an untutored "sense of the rightness" of things. Given a middle class cultural norm which seeks to avoid embarrassment, it is not surprising that the church's practice is best described: "All may, some should, one must, and most don't." The sense of rightness which the church should and must inculcate in its parish teaching is a concern for right glory, *orthodoxia*, rightly depicted, *orthopraxis*. It is the glory of God, not of humanity or culture which is the "beauty of holiness."

"Last Things"

I have recently been giving much thought to eschatology, the study of "last things." We Anglicans pray in the preface of Advent that we may "without shame or fear" rejoice to behold the appearing of Jesus Christ. We pray to be spared embarrassment in that day. I have been wondering if it would not be fitting and proper that Jesus should come to us Anglicans, shouting "glory!" and wearing a double-knit polyester leisure suit. I'm not sure we're ready, but "Blessed is he who is not offended in me."

No Sour Grapes

Accepting what we've been gifted to do.

By O.C. EDWARDS

In *Lapses in the Apses*, or one of the other collections of churchy humor that were around in the '50s, there was a cartoon that showed two clerics in the vestment room of a church goods supply house. (Such places were more elegant at that time than now!) Across the room they saw a colleague, unaware of their presence, who was trying on a miter. One was saying to the other, "Look who's getting ideas!"

The phenomenon, if not the exact scene, is all too familiar to most people active at more than a parochial level in the Episcopal Church. After all, we are the Episcopal Church, the church that has bishops. Little surprise, therefore, in the irresistible lure of the institution from which we derive our name and, many would say, obtain our essence.

There are probably not many clergy who do not get at least a "favorite offspring" nomination at some time during their ordained service. And, God help us, there are not many of us who can know ourselves well enough not to take it seriously, not to assume that we can furnish exactly the sort of leadership needed for diocese "A" to fulfill its mission in the divine economy and to acquire a fair amount of earthly glory at the same time.

On the whole, this trait is probably harmless enough. There are still some laypeople who like for their clergy to be too unworldly to calculate odds realistically. Somehow, not being very effective in this world can convey the impression that we are more at home in another.

Yet there are times when severe damage is done, when what had previously been loving pastors and effective priests become distracted from the cure they have to yearn for a larger

one. When they are not elected, some become embittered and set their feet on the path to burnout. Others become convinced by the one flutter that they are of "episcopal timber" and seem to place themselves permanently on hold, waiting for the call to come. Or, to change the metaphor, they always carry their purple "Reeboks" with them in a plastic bag so that they will be ready to enter the race at the drop of a zucchetto (the irreducible minimum of a bishop's hat).

Not all the damage is done to the priests. To begin with, there are often families that are held in suspended animation while this process is worked through. Then there are congregations with a pastor whose mind is elsewhere. There is a kind of disengagement that occurs when one agrees seriously to be considered for a different job. Being willing to go to the new place means being willing to leave the place where one is. Thus, one's commitment becomes qualified. And when what will be inevitable for all but one candidate occurs and one is not elected, it takes a while to re-identify with the job one has. Some never make it and begin to put out their feelers for another place — any other place. The symptoms are those of the vice the Middle Ages called "accidie," a state of "restlessness and inability either to work or pray," that made it difficult for monks to remain in their cells.

When I was in high school, I supported the candidacy of one of my friends for class president on the grounds that he had more experience being a senior than anyone there. My own qualifications for addressing this issue are not that superlative, but they are extensive enough. I think it has only been three times that things got to the point where I was invited to participate in the sort of "beauty pageant" in which nominees are paraded before the diocese. There were other times when I felt that other obligations would not permit me to allow my name to be considered. And other times when I considered my chances of

The Rev. O.C. Edwards, Jr. is professor of homiletics at Seabury-Western Theological Seminary, Evanston, Ill.

being elected to be equal to the chances for survival of a frozen dessert in a negative eschatological outcome. One of my own axioms for considering possible calls grows out of an assumption that lightning sometime strikes and that one should always be open to what may be a direction of the spirit unless one has good reason to believe that it is not.

Feeling Wounds

Thus the one who “jests at scars” is not one who has “never felt a wound.” From this experience I have gained some perspectives that could prove of use to others. They are offered for what they are worth.

The first is that the odds are overwhelmingly against ever being elected. That’s just plain arithmetic. Even if it gets down to three finalists of whom you are one and it seems unlikely that there will be nominations from the floor, the odds are still two-to-one against your being elected. God does occasionally repeal the law of averages, that is true, but most of the time that does not happen.

Then there comes the issue of vocation. Even if one feels an inward call, that call is only to allow one’s name to be considered. No one is called to the generic episcopate, one is always called to a particular diocese. And the agency by which the Holy Spirit extends a call to a particular diocese is the election. The spirit never tells any of us, “I really wanted for it to be you, but they resisted me.”

It seems to me that few people in church history have had an understanding of creation as deep as that of Samuel Isaac Joseph Schereschewsky [p. 11 and TLC, Oct. 8]. This Russian-Jewish-Anglican missionary to China was certainly called to be a priest, a missionary, a university founder, and a bishop, but none of these was the area in which he expressed his deepest sense of what it means to be called by God. That was reserved for his experience of becoming so paralyzed that for 20 years he was confined to a chair in an upright position so that with his one mobile finger he was able to type out a translation of the Bible into a Chinese dialect. His response was to say, “It seemed very hard at first. But God knew best. He kept me for the work for which I am best fitted.”

That is the only ambition any of us should have, to do that work for which

we are best fitted. And, for better or for worse, we ourselves are not usually the best judges of what that is. That is one of the reasons that there are committees and search processes and election conventions.

Which brings up the question that has never been far below the surface, the sense in which the Holy Spirit guides episcopal elections. Sometimes the evidence does not appear very strong that this indeed occurs. But we only make such judgments because we do not know what God is trying to accomplish. We can be fairly certain that the temporary prosperity of the church is not very high on the agenda of the spirit, and I am not sure that the obvious spiritual prosperity is always in first place either. The history of Israel in the Bible does not suggest that this is always God’s way with the people of God.

Besides, the way the question so often gets focused is in the assumption that one is more talented or — dare we even think it? — holier than the person who was elected and that therefore the diocese would have been much better off if we had been elected. This boils down to saying either that the Holy Spirit did not know what was best or that the Spirit was incapable of doing anything about it.

To me, it seems far sounder to say that God had other work in mind for us to do, that we were being kept for that for which we were best fitted. Obviously we cannot claim to have been called to any work that we never have an opportunity to perform. Our

inability to do it has to be *prima facie* evidence that God does not expect us to. Are we not obligated to continue doing what we have already been called to do until such time as we are clearly and unmistakably called to do something else?

And, let us admit it, those who were elected instead of us are probably doing what they are best fitted for. I know a large number of bishops and, on the whole, I cannot think of a more admirable group of people. I know how hard many of them find the office (and this is not a sour grape or other purple object), and how little of the support they need and deserve many of them get. If we esteem the episcopate highly enough to want it for ourselves, it must be because we esteem those who have held the office. Who wants to be elected to a company of losers?

Finally, for what it is worth, I can honestly say that, looking back on jobs that I have and have not been offered, I am glad that I did not get every one I pursued and gladder still that I was offered every one I accepted. Sometimes this functions on a fairly sub-Christian level when I look at the person who was elected and say to myself, “Better (whoever) than me!” Most of the time, though, it is the joyful recognition that whatever gifts I may have, I have opportunity to use to their fullest. And also that I do not have to do a lot of things that I do not do well and do not enjoy doing. God is more merciful to us — and to those who might have been in our care — than we would have ever been.

New Life

The womb-world writhes in turmoil.
All the pain and evil from the beginning of creation
Seem to demand either redemption or retribution.
Wave after wave of undeniable urgency
Dictate the inevitability of termination.
It is woman’s travail from which
There is no escape until there is new life or death.
Then in the darkest part of the longest night
The silence is rent with the newborn cry of life.
From the hillsides reverberate
The proclamations of peace and joy.
“Fear not! Lo I am with you through endless time!”
Earth is redeemed and life begins anew.

Evelyn S. Turner

AIDS Day of Prayer

The Presiding Bishop has asked people throughout the Episcopal Church to make Sunday, October 15, a time of prayer for persons with AIDS and for those who are directly or indirectly part of the AIDS picture. This includes families and friends of sufferers and those who care for them. It includes the souls of those departed and those who are bereaved. Let us especially not forget the children who have this dread affliction.

For what can we pray in the face of a disease from which, to date, there are no known recoveries? We can certainly pray for the mitigation of pain and suffering, in this as in all other fatal diseases. We pray for the gifts of faith and repentance which all of us need as death approaches. We pray for guidance to those who minister in Christ's name to the dying. We pray for the bereaved and about-to-be bereaved. We also should remember those scientists and researchers who in their laboratories are fighting the long-term battle between the human race and disease.

Priorities of the Ordained

We will devote ourselves to prayer and to the ministry of the word," so said the 12 apostles (Acts 6:4), as they gave up "administrative and charitable duties and called for others to take over those responsibilities." Thus, in the well-known passage, Stephen and others of the Seven were elected and ordained.

The bishops of later centuries have inherited the ministry of the apostles, but how shocking it would be in a modern diocese if a bishop (or a priest) disconnected his telephone, threw away his appointment book, and resigned from a dozen churchly and civic boards and committees, so that he could with minimal interruption devote himself "to prayer and to the ministry of the word!"

We know of one bishop who has devoted much time to prayer, and has been indirectly criticized in regard to it. We know another who, in order to devote himself to the word, has felt it necessary to resign from his diocese. Are our modern dioceses and our modern assumptions and expectations actually preventing bishops from carrying out the true apostolic ministry?

The ministry of the word included preaching and teaching, and the study and meditation necessary for that. In later times it has also included the written word. Bishop Schereschewsky [p.9 and TLC, Oct. 8] would offer the outstanding example of such a ministry. Prayer would include both individual and corporate devotion, both informal and liturgical worship. What was the "serving of tables?" It was the daily distribution to the needy of food and perhaps also clothes, money, and other benefits. In short, it was the charitable and social service program of the church. Was this something to give up?

Several points should be noted. The apostles did not suggest that this program be discontinued, lessened or made unimportant. They asked for outstanding men to

give to this their primary attention. They certainly secured leading figures, for Stephen was to be the first martyr and Philip the Evangelist had an important role in helping the church move outside the pale of Judaism. Nor should we assume that the apostles would thereafter have no concern whatsoever for the charitable work of the church. In fact such concern continued (Galatians 2:10). Neither should it be supposed that those engaged in the charitable program had no links whatsoever with the ministry of word or sacrament. The examples of Stephen and Philip again indicates that there was considerable overlap.

Having said all of that, it remains clear the apostles made a choice. They were clear about their priorities. The word and prayer were their primary responsibilities. Others could be and should be chosen for other important tasks. This certainly raises serious questions about the priorities imposed on the bishops who have inherited the apostles' place, as it does also about the importance of the deacons who have inherited the place of the Seven.

Where do priests fit in all of this? In later times the priests, or presbyterate, to use the technical term, have had much of the apostolic work handed over to them. Where are their priorities? What agenda are they given? How is their pastoral work defined? Do they see a revived and enhanced diaconate as a resource for important ministries which priests cannot themselves fulfill if the word and prayer can again be their principal focus?

Schereschewsky Commemoration

We had an article last week about the extraordinary life of Bishop Samuel Isaac Joseph Schereschewsky (1831-1906), and further reference to him is in this issue [p.00], but when is he commemorated in our calendar?

In the past, his day has been October 15, the date of his death. Since that is a Sunday this year, his name is omitted from most church calendars, because so-called Black Letter Days, or minor feasts, are not normally observed on Sundays. On the other hand, such a day usually does not receive much attention on a weekday and some may find this a good time for reference to the saintly bishop in the sermon or prayers.

The situation is not so clear, however. The General Convention of 1988 added to our calendar the important Spanish spiritual writer, St. Teresa of Avila (1515-82), on her traditional day October 15 (as is noted on pp. vi and 364-5 of the fourth edition of *Lesser Feasts and Fasts*, Church Hymnal Corp., 1988). This has the effect of pushing Schereschewsky back to October 14, as in the same volume (pp. 362-3). In this case the observance of Teresa would be the one omitted because of the Sunday this year.

Yet let us not be too sure. Our friend Nigel Renton of Oakland, Calif. points out that in the calendar of LFF (p. 16), Schereschewsky retains his place on October 15 and Teresa is moved to October 14. Some commercially printed church calendars, we note, have simply omitted both commemorations this year. Next year, the 14th is a Sunday, so someone will still be left out.

Toward Adulthood

PASTORAL CARE WITH ADOLESCENTS IN CRISIS. By G. Wade Rowatt, Jr. Westminster/John Knox. Pp. 168. \$12.95 paper.

Thank God human beings go through adolescence only once! Any parent, pastor and health care professional can affirm that statement after reading this comprehensive review of the many crises that 13-18 year-olds undergo as they move towards that elusive thing called maturity.

Adolescence is a relatively modern concept, though many cultures and institutions have rituals to mark a passage from childhood to adulthood. G. Wade Rowatt, professor of psychology of religion and associate dean of the School of Theology at the Southern Baptist Seminary in Louisville, Ky., helps youth workers and pastors come to grips with the dangers facing human beings who must make adult decisions before they have adult perspectives.

Rowatt's continual plea is to know the young person and his or her family. Adolescents who undergo crises which can endanger their futures (and their physical well-being) often arise in families that are themselves under stress or in crisis, unable to cope with the teen's developmental stage or decision. The most vulnerable age group is between 14 and 16, where peer acceptance is so earnestly desired. Clergy and lay leaders must know the families, and give pastoral attention to young people as *people*. They are not the future of the church, they are the now. How often do we really spend time with teens where they are?

Along with academic pressures and substance abuse issues, other crises include sexuality, appropriate behaviors and choices. The teen pregnancy problem is given thorough attention. There are vocational crises, occurrences of depression and suicide, peer problems, and, last but not least, faith development concerns.

A major weakness of the book is that the needs and crises of urban youth are almost totally ignored. That's especially evident in the chapter on substance abuse, where the word "crack" never appears and gangs do not exist.

Rowatt strongly affirms the pastor's role. "A positive adult relationship is important," he says, "because the adult serves as a transition object dur-

ing detachment from the family and attachment to the external world." That takes time, pastoral attention and the desire to care for a person who is changing rapidly. Rowatt's book, even with its weakness and unspoken bias, is a helpful guide to any pastor who will hear the important call to help young people today to grow in wisdom and stature, and in the knowledge and love of the Lord.

(The Rev.) JOHN R. THROOP
St. Francis Church
Chillicothe, Ill.

Finding the Good News

SURVIVING DEATH: A Practical Guide to Caring for the Dying and Bereaved. By Charles Meyer. Twenty-Third. Pp. 136. \$7.95 paper.

Any book that begins, "We all are dying," deserves, at the very least, a quick perusal. *Surviving Death* is not just any book. This is, as the subtitle succinctly states, "A practical guide to caring for the dying and bereaved." Fr. Meyer, an Episcopal priest and a hospital and hospice chaplain, provides a compact, comprehensive, and compassionate guide for those who minister with people and their families.

The American way of death, the process of dying, and the stages of acceptance have been explored in greater or lesser detail in other venues. Sometimes they help. More often they provide us myths, crutches, and shields to hide behind.

But Chaplain Meyer explores and explodes the myths and crutches by which we make death — a natural part of life — an extraordinary event — cloaking it with mystery and dread and hiding it in the closet of nightmares and other horrors which inhabit our most anxious moments.

Surviving Death demystifies the process of dying, but in doing so requires the reader to grapple with his or her own death. That makes this eminently readable and occasionally irreverently humorous book sometimes very difficult to read.

As a professional soldier, I have had to make some accommodations with death and dying. In reading this book, I was constantly engaged in dialogues with myself about the individualized deaths of my parents and some friends, but more with the restless ghosts of my comrades and friends from Viet Nam. The process of reading, wrestling,

struggling and finally accepting my feelings of inadequacy in responding to those friends brought some peace.

That process can be repeated in parishes and missions which have the strength and courage to use this book as a resource for lessons and dialogues with themselves — a sometimes painful process under the best of circumstances.

Surviving Death is an encounter. It means facing our own death and those of others who mean love and life to us — and finding there is the good news of the resurrection in all that.

(Lt. Col.) DOUGLAS A. MARTZ
Elgin, Ill.

Books Received

SIGNS AND WONDERS: The Mighty Work of God in the Church. By Richard B. Wilke. Abingdon. Pp. 142. No price given, paper.

GRASS ROOTS PASTORS: A Handbook for Career Lay Ministers. By Leonard Doohan. Harper & Row. Pp. 187. \$10.95 paper.

LIGHTLY GOES THE GOOD NEWS: Making the Gospel Your Own Story. By Andre Papineau. Twenty-Third. Pp. 129. \$7.95 paper.

NO LIFE OF MY OWN: An Autobiography. By Frank Chikane. Orbis. Pp. 132. \$9.95 paper.

CHRISTIAN ETHICS IN THE PROTESTANT TRADITION. By Waldo Beach. John Knox. Pp. 149. \$9.95 paper.

THE "I" OF THE SERMON. By Richard L. Thulin. Fortress. Pp. 93. No price given, paper.

UNAPOLOGETIC THEOLOGY: A Christian Voice in a Pluralistic Conversation. By William C. Placher. Westminster. Pp. 178. \$13.95 paper.

THE LIMITS OF "LOVE DIVINE": John Wesley's Response to Antinomianism and Enthusiasm. By W. Stephen Gunter. Abingdon. Pp. 368. \$15.95 paper.

SMOKE SCREEN: How a good kid got hooked on drugs and what he and his family did about it. By Betsy Tice White. Abingdon. Pp. 270. No price given, paper.

AWAKEN THE GIANT: 28 Prescriptions for Reviving the United Methodist Church. By James W. Holsinger, Jr. and Evelyn Laycock. Abingdon. Pp. 170. No price given, paper.

LOVE IS PATIENT, LOVE IS KIND. By Charles L. Allen. Abingdon. Pp. 80. No price given.

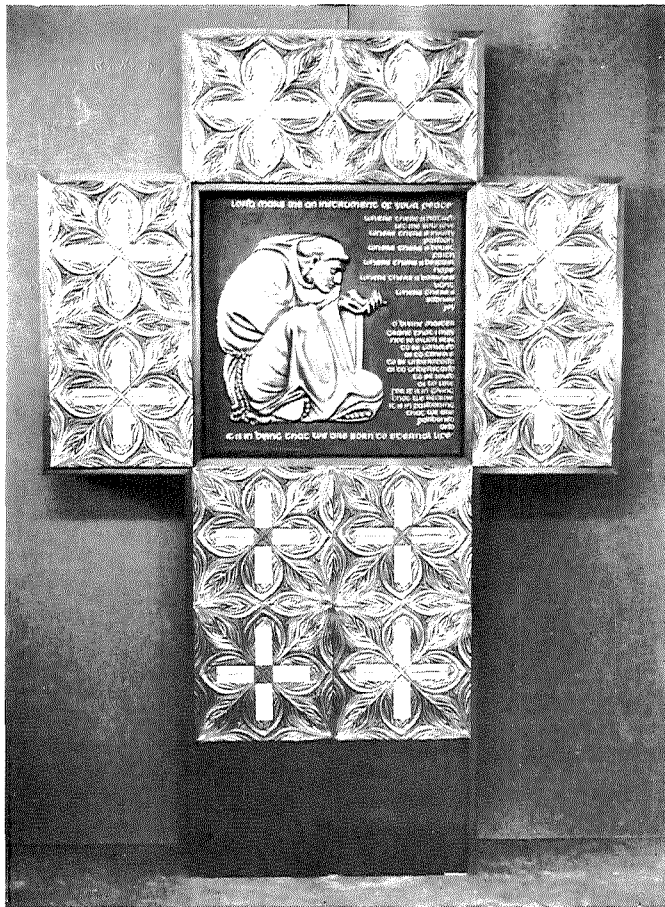
UNVEILING THE FEMINIST FACE OF THE CHURCH. By Helen Cecilia Swift and Margaret N. Telscher. St. Anthony Messenger. Pp. 133. No price given, paper.

THE TRUMPET OF CONSCIENCE. By Martin Luther King, Jr. Foreword by Coretta Scott King. Harper & Row. Pp. 78. \$7.95 paper.

FRIENDS OF LIFE: A Treasury of Stories for Worship and other Gatherings. By Michael E. Williams. Pp. 128. No price given, paper.

FAITH IS A VERB: Dynamics of Adult Faith Development. By Kenneth Stokes. Twenty-Third. Pp. 115. No price given, paper.

The renewal of a caring ministry:
burial in the church, not from the church



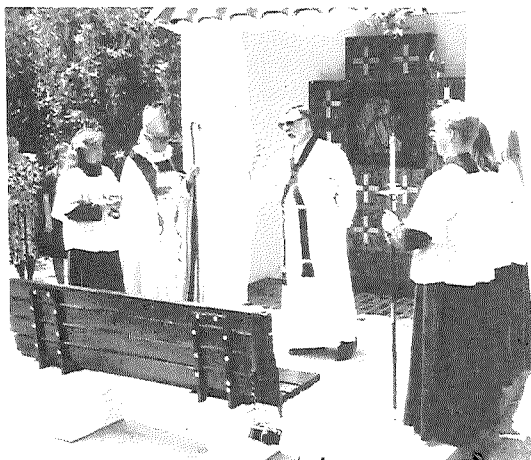
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This Columbarium of 40 niches, houses the bronze sculpture of St. Francis and his prayer, within the Leaf design, bronze face plates.



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The Patio of Prayer and Remembrance embraces the Columbarium which beckons family and friends to linger, pray and be consoled.

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PEOPLE and PLACES

Appointments

The Rev. **Robert K. Bernhard** is vicar of St. Luke's, Box 522, Hot Springs, SD 57747.

The Rev. **Philander L. Carter, III** is now rector of Christ Church, Box 385, Charlevoix, MI 49720.

The Rev. **Edward Robinson Dewey** is assistant of St. John's, Box 125, Johns Island, SC 29455.

The Rev. **P. Hamilton Fuller** is rector of St. Paul's, 16 N. 16th St., Wilmington, NC 28401.

The Rev. **Richard William Hicks** is rector of Church of the Epiphany, Concordia and St. Paul's, Beloit, KS; add: Box 466, Concordia 66901.

The Rev. **James Liggett, Jr.** is rector of St. Thomas', 710 N. Main, Garden City, KS 67846.

The Rev. **Guy N. Rainsford** is rector of Grace Church, Box 1361, Huron, SD 57350.

Cathedral Clergy

The Rev. Canon **Peter Arvedson** is now senior canon in charge of education and worship, St. Paul's Cathedral, 128 Pearl St., Buffalo, NY 14202; the Rev. Canon **Cynthia Bronson** has also recently joined the cathedral staff as canon.

Deaths

The Very Rev. **Robert E. Brown**, rector of St. Mary's, Tomah and vicar of St. John's, Mauston, WI, died suddenly on August 30 in Tomah at the age of 55.

An architect before he entered Seabury-Western Seminary, Fr. Brown was ordained priest in 1973; he served several churches in Illinois before going to Wisconsin. He was rural dean of Coulee Country deanery of Eau Claire; he and his wife Alice were active in marriage encounter nationally. He is survived by his wife and five children.

The Rev. Canon **Harry T. Frownfelter**, retired priest of the Diocese of Central Pennsylvania, died September 3 in Divine Providence Hospital, Williamsport, PA at the age of 82.

A 1932 graduate of Drexel Institute of Technology in Philadelphia, Fr. Frownfelter served in the army during WW II and then completed his theological studies at Virginia Theological Seminary; he was ordained priest in 1948 and served several churches in Pennsylvania. He was rector of St. Paul's, Wellsboro, PA from 1949 to 1973, the year of his retirement. He is survived by two brothers.

Katherine S. Sinks, wife of the Rev. Louis Albert Sinks, priest-in-charge of Emmanuel Church, Kellogg, ID, died at the age of 73 on July 11 in Shoshone Medical Center, Kellogg.

Born in Orange, TX, Mrs. Sinks served with the U.S. Army WACS during WW II; she and Fr. Sinks were married in 1946 and lived in Texas before moving to Idaho in 1947. She is survived by her husband, two brothers, several nieces and one nephew.

STATEMENT OF OWNERSHIP,
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(Required by 39 U.S.C. 3685)

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E. Total distribution: 10,661

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2. Return from news agents: N/A

G. Total: 11,032

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CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **Br. Christopher Stephen Jenks, 42-27 164th St., Flushing, NY 11358.**

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POSITIONS OFFERED

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THE LIVING CHURCH

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Sun Mass 10 (Sung). Daily Mass as anno

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The Rev. Christopher Rose, r; the Rev. Edward Wagner, precentor
Sun Mass 8 (Low), 10 (Sol)

WASHINGTON, D.C.

WASHINGTON CATHEDRAL
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 10:30-15, Sun 12:30-2:45. Hours 10:4-3:30 Mon-Fri, 10:4-3:30 Sat & Sun

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, 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

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ASCENSION 701 Orange Ave.
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Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing 10. Saints & HD 10

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Rd.
The Rev. Robert J. McCloskey, Jr., r; the Rev. Victor E. H. Bolle, ass't
Sun Masses 8, 10 (Sung), 5. Daily 7:15 MP & H Eu

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W.D. McLean, III, r; the Rev. Reid Farrell, Jr., assoc r; the Rev. John S. Adler, ass't r; the Rt. Rev. G. F. Burrill, Episcopal Ass't; 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

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. John B. Havertland, dean
Sun 8 Eu, 9 Sung Eu, 11 Cho Eu, 10 Christian Ed. Mon & Fri 7 Eu. Tues, Wed, Thurs 12:05 Eu. Sat 8 Eu

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SEDAN, KAN.

EPIPHANY 309 W. Elm St. 67361
The Rev. Dr. John F. Riggs, Jr., r
Sun H Eu 11 & 7 1S & 3S, Ch S 9:45. Wed H Eu as anno

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The Rev. William M. Dunning, r; the Rev. James R. LeVaque, the Rev. George G. Merrill, MD., Ph.D., the Rev. Gibson J. Wells, MD., d
Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

BOSTON, MASS.

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The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

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Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Jennifer Phillips, the Rev. Richard Valantasis
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.

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Sun Services: 8, 9:15, 11:15, 5:30; Ch S 9:15 & 11:15; MP, HC, EP daily

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT 7th & Central Aves. 08006
The Rev. Adam Joseph Walters, priest-in-charge
Jan-May: Sun 10 Eu. June: Sun Eu 8 & 10. July & Aug: Eu Sat 5, Sun 8 & 10. Sept-Dec: Eu 10.
Historic designation—circa 1890

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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15; Fri 9. C Sat 4

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

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CHRIST CHURCH 187 Washington St.
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LONG BEACH, L.I., N.Y.

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Sat 5 EP/Mass; Sun 9 MP/Mass, 11 Gregorian High Mass

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Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

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

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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 & 7th Aves.) 10036
The Rev. Edgar F. Wells, r
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 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH

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The Rev. Canon Lloyd S. Casson, Vicar

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Sun H Eu 9 & 11:15; HS 12:30. 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 4 (1S & 3S). Mon-Fri H Eu 1:05

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SELINGSGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 10:30. Weekdays as anno

SHARON, PA.

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(1st exit on I-80 in Western Pa.)
The Rev. H. James Considine, r
Sun Eu 8 & 10 (Sung). Thurs 10. HD as anno

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Sun H Eu 8 & 10:30. (512) 226-2426

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The Rev. David Cox, r; the Rev. Hugh Brown, ass't
Sun H Eu 8:30, 10:30, 5. Wed 12:15; daily MP 8:45

MILWAUKEE, WIS.

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271-7719
Sun Masses 8, 10 (Sol High), Ev & B 4. Daily as anno

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.

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