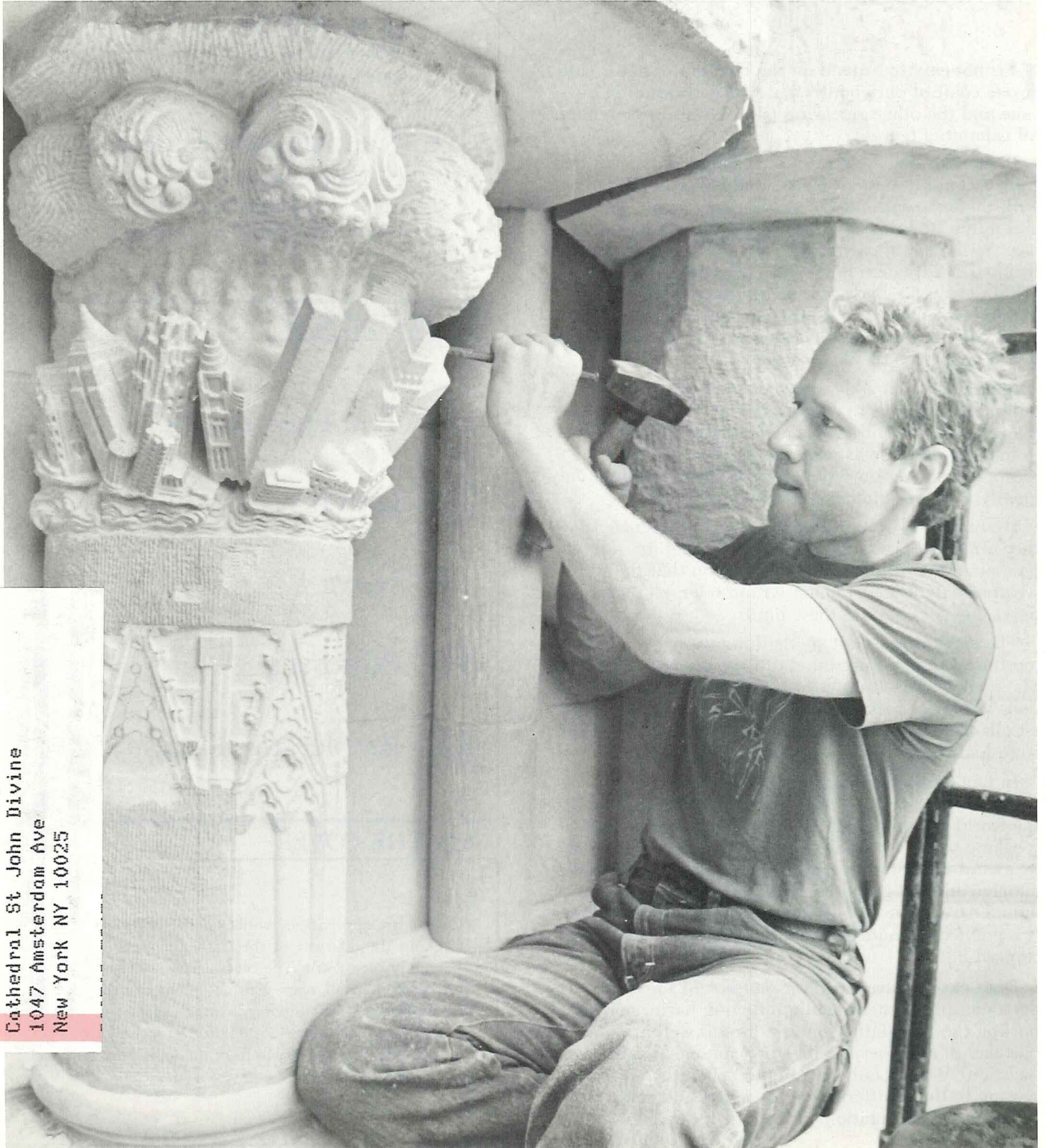


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## Hurricane and Earthquake

It is not easy to expand on the beauties of nature after one coast of our country has had a devastating hurricane and the other an earthquake. What do such natural calamities tell us?

In one sense such events are explainable. They follow from a chain of natural causes and effects although with these, as with other natural phenomena, the first and initial links in such a chain are shrouded in mystery. Yet a scientific explanation is not a philosophical or theological explanation. Science does not heal the hurt of those who are bereaved, or the loss of those whose homes or places of work, worship, or education are gone. We must express God's love to the victims in spite of the calamities they have suffered.

Besides those directly affected, such calamities have an impact on all of us. Except during brief rides in airplanes or space shuttles, we always have the sky above us and the earth or its water beneath us. There is no escape. To shelter ourselves from them in buildings only greatly increases the danger to life and limb.

We may dislike rain or wind, but we recognize that they are necessary parts of the cycle of nature, and we base our ways of life on the assumption that the weather will at least remain within tolerable limits. A hurricane goes beyond these limits.

The earth is the most stable thing we know. It is our most assured natural ground of security. For it to tremble, even a little, is upsetting. Yet considering the millions of tons of rock and earth involved, even the slightest change on or near the surface of this planet will be a considerable event.

In fact earthquakes are more common than we may think. Dozens of small ones occur daily in one part of the world or another. It so happens that the English-speaking world is outside the regions of frequent quakes — except in California and New Zealand. Earthquake damage and danger to life revolves largely around human structures — buildings, bridges and roads. Yet at this point we cannot go back to living in tents or grass-covered huts.

Does nature have within it malevolent forces, demonic spirits intentionally inflicting harm, and supporting the speculation that nature, as well as man, partakes of a primeval fall? How can one answer such a question? We can only extend our sympathy and compassion to those suffering bereavement and catastrophe. No so-called explanations are of much help.

H. BOONE PORTER, Editor

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### ON THE COVER

One of six apprentices works on the limestone blocks flanking the doorway of the Cathedral of St. John the Divine in New York. The blocks have stood untouched for more than 50 years. Current plans call for carving 32 figures and contemporary symbols of the city on the blocks for an estimated \$500,000 over a three-year period. Apprentices are drawn from the local neighborhood [RNS photo].



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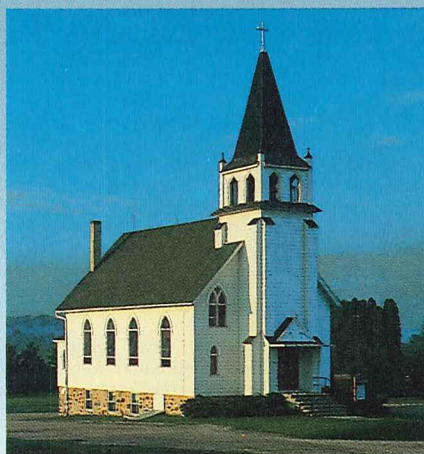
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EDITORIAL AND BUSINESS OFFICES  
816 E. Juneau Ave., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

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# LETTERS

## House of Bishops

Thank you very much for your thoughtful and accurate reporting of the recent meeting of the House of Bishops [TLC, Oct. 22]. I noticed only one error. The psychiatrist who addressed the House of Bishops is Dr. Philip J. Guerin, Jr., not Dr. Philip Grein, as you reported. Dr. Guerin's recent book, *The Evaluation and Treatment of Marital Conflict*, is worth reading.

(The Rt. Rev.) FRANCIS C. GRAY  
Bishop of Northern Indiana  
South Bend, Ind.

## Daily Prayer the Way

Your editorial "Priorities of the Ordained" in the issue of October 15 was most timely, and so basic to the life of the clergy.

How unwise I was in the beginning of my ministry to allow the requests of people and organizations to literally consume me! I became physically, emotionally and spiritually exhausted. And, I might also add, disillusioned with the church and the ministry.

I took a long time out from the ministry, and from this church, to see if I could get it all in a proper perspective. Some clergy thought I was hopeless, and some were ministers of the Lord's grace. The Christian faith began to make more sense, and became more realistic than it had ever been. For five years before I came back to this church and this ministry, I began to say the daily office. I felt that if I could ever get this discipline right, then perhaps I would know how to function as a priest. A young priest helped me across the final hurdle, and I was restored to this ministry. February 14, 1989 was a new beginning, and I have had the greatest years of my life.

(The Rev.) H. PAUL OSBORNE  
Garrison, Ky.

## Winning and Serving

In his recent article [TLC, Oct. 15], Professor O.C. Edwards goes to considerable length to endorse, rationalize and bless the electoral process for choosing bishops. And, at least implicitly, he suggests that this secular process is the Holy Spirit's chosen instrument.

Contrary to such explanations, the only thing proven about those elected



by this process is that they are skilled in winning elections.

Among the various proposals for reform and cleansing of the process (including casting of lots), I would suggest that all bishops be required to step down after serving a biblical seven years and then devote the ensuing seven years to serving the most poor, struggling and downtrodden parish in the diocese — “the place where no one wants to go.” Just imagine what this requirement would make of the ambitions of those who are so skilled at winning elections!

(The Rev.) THEODORE MCCONNELL  
Ft. Ann, N.Y.

### Schereschewsky's Baptism

Thank you for the excellent article on Samuel Isaac Joseph Schereschewsky by Anne B. Allen [TLC, Oct. 8].

We are in the process of reviewing baptismal records at Trinity Church, now Trinity Cathedral, Pittsburgh, and have discovered that Schereschewsky was baptized here by the Rev. Theodore Lyman on March 3, 1858, before he left Western Theological Seminary to move to New York and General.

I am not disagreeing with Ms. Allen's claim that he was baptized in a Baptist Church in New York in 1854; rather, I am seeking additional information as to the nature of his dual baptism. If Ms. Allen or any of your readers have such information, we would appreciate it.

(The Very Rev.) GEORGE L. WERNER  
Trinity Cathedral  
Pittsburgh, Pa.

### Moving Out

Mr. Newsom's meditation, "That Heavenly Smoke" [TLC, Sept. 17], although beautiful, calls for several observations from this reformed catholic churchman:

First, since when does Eastern Orthodoxy represents an error-ridden version of catholic faith? I can just imagine Orthodox clergy eyebrows being raised at such an accusation! If there is any branch of the catholic church whose doctrine, liturgy, adherence to patristic teachings and conciliar purity of the early ecumenical councils is authentically catholic, it is orthodoxy.

Second, if one cannot "accept the evangelical vision" of the church, then one does not understand "evangelical" in its biblical perspective. To be catholic is not to exclude being evangelical. The mission of the church is to proclaim the good news (*evangelion* in Greek) of Jesus Christ and bring all men and women within the Lord's saving embrace; we will not bring all humanity to conversion and discipleship with gold and silver altar vessels, wafting incense and brocade altar raiment. Those are merely "aids" to worship.

Third, Christianity is not a "spiritual high" but a process of seeing the liturgy as fortifying us to go back out into society on Sunday morning after we are bidden to not only love the Lord Jesus Christ but to serve him as well. One church I know has these words inscribed over its front door which can only be seen as one is leaving the sanctuary: "Welcome to the mission field."

(The Rev.) STEVEN M. GIOVANCILO  
Los Angeles, Calif.

### Moral Leadership

I am continually amazed at the way not only some persons involved with women's ministries but also our national church leadership can couch moral issues with the most shrouding of language. After all the talk of dealing with "a tangled web of rights and wrongs" and fear that "women's rights will be taken away from them" [TLC, Aug. 6], the clear Christian fact remains that abortion is the deliberate taking of a human life.

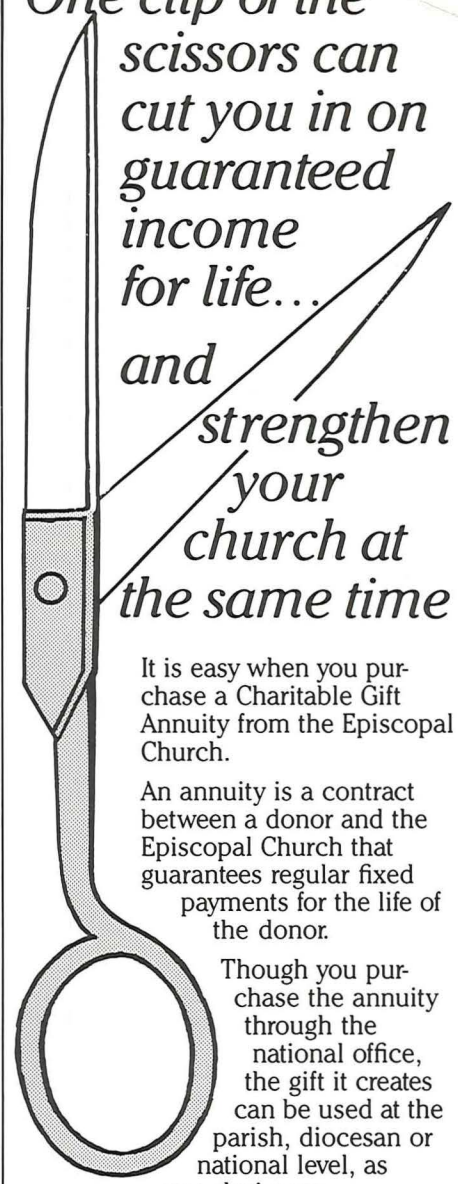
I wonder when, if ever, church leadership will stand up and be counted for that which is obviously correct morality rather than striving to "manage" a church into social acceptability.

(The Rev.) WILLIAM L. LAHEY  
St. Paul's Church  
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## Bishop Frey to Resign

The Rt. Rev. William Frey, Bishop of Colorado, has announced that he will resign next spring in order to become president and dean of Trinity School for Ministry in Ambridge, Pa.

"For my part, having already spent 22 years as bishop, I am challenged by the opportunity of investing the last five to 10 years of active ministry in preparing future ministers for our church," he told clergy in a statement sent out across the diocese.

Bishop Frey has served as head of the diocese since 1973. He had been Bishop of Guatemala from 1967 to 1972.

Trinity's present dean, the Very Rev. John Rodgers, will remain at the school and teach theology.

"I have known him as a friend for many years and he is a man of compassion and has a pastor's heart," said Dean Rodgers of Bishop Frey. "I couldn't be happier that God has led him to Trinity."

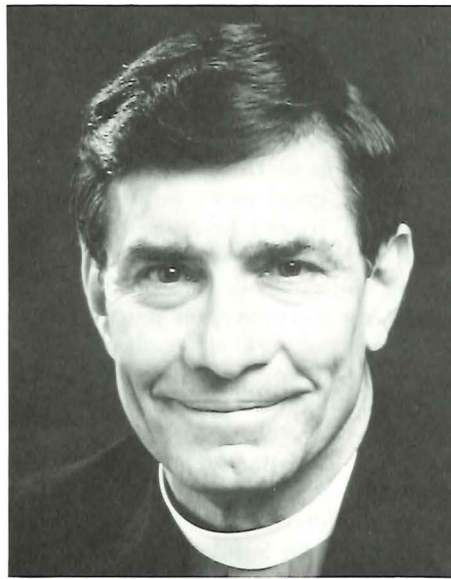
Barbara Benedict, communications officer for the Diocese of Colorado, said a search process for a new bishop will be initiated as soon as possible.

## Churches Survive Quake

Early reports from the dioceses of El Camino Real, Northern California and California to THE LIVING CHURCH have indicated that the strong earthquake which shook the San Francisco area caused scattered but limited damage to church buildings.

The Ven. Robert B. Moore, archdeacon for the Diocese of El Camino Real, told TLC that he knew of "no injuries or death in the diocesan family" though he had received reports that church organs in the Santa Cruz and Watsonville areas had been badly damaged along with a number of homes. Fr. Moore, who had been in his home near Salinas, said of the earthquake, "It's a strange thing to see your floor rippling like a waterbed."

In the Diocese of California, the Church Divinity School of the Pacific in Berkeley weathered the disaster without damage, according to Dolly Patterson, public relations administrator. Though a huge fire raged a half a mile away from school buildings and a number of students lost their homes, she said "the feeling is of having lived



Bishop Frey

through a miracle" that more destruction did not occur. A subsequent chapel service to celebrate St. Luke's Day encouraged people to "focus on healing," she said.

Ann Scott, communications officer for the Diocese of California, was in San Francisco's Grace Cathedral offices when the floor below her feet suddenly "dropped and then came back up again." The building, which was specially reinforced to withstand the stress of earth tremors, was not harmed, though "people were badly shaken up," she said.

Contacts with staff at the Diocese of Northern California indicated that they felt "a little swaying motion" but knew of no destruction or injuries.

One of those perhaps closest to the earthquake was the Ven. Ward McCabe, TLC correspondent for the Diocese of El Camino Real. With his San Jose home poised a precarious mile and a half away from a fault line and the epicenter of the October 17 quake, Fr. McCabe said the shocks knocked him off his feet several times. His reinforced house, however, was not harmed.

K.K.

## Western Michigan Consecration

The Rev. Edward L. Lee, rector of St. John's Church, Washington, D.C., was consecrated as the seventh Bishop of Western Michigan in a festive service October 7 at Miller Auditorium on the campus of Western Michigan University.

The Rt. Rev. Edward Jones, Bishop of Indianapolis and president of the House of Bishops of Province V, was appointed by the Most Rev. Edmond Browning, Presiding Bishop, as chief consecrator.

The diocese needed to proceed with the ordination prior to its October 20-21 convention so that action could be taken on a resolution proposing a realignment of the two dioceses in the lower peninsula of Michigan into three. Church canons prohibit votes on such decisions when the diocese is without a bishop.

Bishop Lee succeeded the Rt. Rev. Howard S. Meeks, who resigned in 1988 [TLC, Feb. 21, 1988]. The Rt. Rev. Lyman C. Ogilby, retired Bishop of Pennsylvania, served as interim bishop, and the diocese presented a gift of \$3,400 to Trinity College in the Philippines in his honor.

Assisting Bishop Jones were Bishop Ogilby; the Rt. Rev. Thomas K. Ray, Bishop of Northern Michigan; and the Rt. Rev. Ronald H. Haines, Suffragan Bishop of Washington.

The Rev. David Gracie, chaplain at Temple University in Philadelphia, preached. Hymns were led by a 100-voice choir with choristers from throughout the diocese.

Bishop Lee will be seated in the Cathedral of Christ the King in Kalamazoo on November 26.

(The Rev.) JOSEPH NIEMAN

## Bishop Grein Installed

In a ceremony befitting the large Cathedral Church of St. John the Divine, the Diocese of New York welcomed its 14th bishop, the Rt. Rev. Richard F. Grein, former Bishop of Kansas, in a three-hour service October 14. More than 4,000 people attended.

After a lengthy procession that included a long list of distinguished guests, Bishop Grein knocked on the massive bronze doors and was welcomed by the people of the diocese with their promise to "celebrate the ministry to which you have been entrusted and to induct you into that office." After a piercing trumpet fanfare, another procession, led by a bagpipe band, brought the new bishop in amidst smoke and applause.

Preacher for the service was the Most Rev. Michael Peers, primate of the Anglican Church of Canada, who



began by describing the close ties between the two North American churches. He thanked the diocese for sending his church "a great gift to us over 200 years ago. Our first bishop came, as a political exile, what you call a Tory and what we call a Loyalist, washed up as political exiles are from that day until this, on the shores of Nova Scotia."

After Bishop Grein renewed his ordination commitments and was invested with the signs of his office, representatives of other churches and faith communities brought greetings. John Cardinal O'Connor of the Roman Catholic Archdiocese of New York said, "Believe me, it is with great joy that I extend to you the pledge of my hand, my heart, to work together with your people in unity despite our diversity."

Other greetings were given by Lutheran Bishop William Lazareth, who praised the Episcopal Church's "ecumenical clarity in essentials" and the "catholic vision" expressed by the Chicago/Lambeth Quadrilateral; the Rt. Rev. Samir Kafity, Bishop in Jerusalem; the Rev. James Forbes of Riverside Church in New York; Bishop Athenagoras of the Greek Orthodox Church and Dr. Mohammid Mehdi, general secretary of the National Council of Islamic Affairs.

JIM SOLHEIM

## Maryland Consecration

The Rev. Charles L. Longest, 57, a parish priest in the diocese for 32 years, was ordained and consecrated Suffragan Bishop of Maryland on October 14 in Baltimore's Church of the Redeemer, with nearly 1,000 people in attendance.

Chief consecrator was the Most Rev. Edmond Browning, Presiding Bishop, who said that "in my travels, nothing gives me greater pleasure than to introduce a new bishop to the people of his diocese." Bishop Browning was assisted by the Rt. Rev. A. Theodore Eastman, Bishop of Maryland, and the Rt. Rev. David K. Leighton, retired Bishop of Maryland.

The Rev. Loren B. McClanahan, rector of St. Paul's Church, Canton, Ohio, and a long-time friend of the new bishop, preached. He decried the "mitered, ecclesiastical chairman of the board" role of American bishops, arguing that bishops need more time

to be pastors. He said that "the most successful bishops affirm the primary function — guiding the church according to the ministry of Christ."

Bishop Longest has served in the diocese since his ordination as a deacon. Since 1973, he has been rector of the Church of the Holy Cross in Cumberland, Md. He was elected suffragan on the third ballot over four other candidates last May at the diocese's convention [TLC, June 11].

WILLIAM STUMP

## Bishop Thayer Dies

The Rt. Rev. Edwin Thayer, retired Bishop of Colorado, died October 8 at his home in Denver. He was 84 and had been in poor health for several years.

Born in Avalon, Pa., Bishop Thayer graduated from the University of Illinois in 1928. After several years in business, he entered Seabury-Western Theological Seminary, Evanston, Ill., where he graduated in 1934 and then was ordained to the priesthood. His early ministry was in Illinois and Iowa, serving parishes in several communities.

During World War II, he was a U.S. Army chaplain in the Pacific, stationed in New Caledonia, Guadalcanal and the Fiji Islands. He later went to Colorado as a chaplain at

Fitzsimons Army Hospital.

He was rector of St. Luke's Church, Fort Collins, from 1945 to 1950. He was then called to be rector of the Church of the Ascension, Denver, a position he held until he became Suffragan Bishop of Colorado in 1960.

Following the retirement of the Rt. Rev. Joseph Minnis, Bishop Thayer was elected diocesan in 1969 and was installed the following September.

He retired March 1, 1973 and was succeeded by the Rt. Rev. William C. Frey, Bishop of Colorado, who recently announced that he will resign and become dean of Trinity Episcopal School for Ministry [p. 6].

Bishop Thayer is survived by his wife, Evelyn, whom he married in 1935. He is also survived by three sons, seven grandchildren and two great-grandchildren.

Services were held October 11 at St. John's Cathedral, Denver.

BARBARA BENEDICT

## Faith and Environment

The Festival of Faith and the Environment, held recently at Canterbury Cathedral, drew together leaders from many faiths and conservation groups to express their concern for the state of the environment.

Three years ago in Assisi, the Duke of Edinburgh brought together leaders from five of the world's main faiths to explore new ways to work for the survival of the world. In 1987, the Bahais officially joined the Network on Conservation and Religion established at Assisi. The Canterbury Festival marked another milestone in their new alliance — during which the Sikhs became the seventh faith to officially join the Network.

A culminating Sunday morning creation Eucharist was held in the cathedral at which the Archbishop of Canterbury, the Most Rev. Robert Runcie, presided. In his sermon, the Dr. Runcie said, "The Bible teaches us that this is no cheap universe, no throwaway world in which everything except humankind is readily expendable. . . . To Christians the intrinsic value of the world of nature lies in the cost of its creation, in the fragment of the love of God which is expended in and for every fragment of its being. . . ."

At the end of the service, passages from the Bahai, Buddhist, Christian,



Bishop Longest and his wife, Barbara, greet people after his consecration in Maryland.



Confucianist, Hindu, Islamic, Jewish and Sikh traditions were set forth as resources for reflection. Those who attended seemed moved to see Buddhist and Hindus in traditional dress and others of other faiths coming forward during the Eucharist to be blessed by the Archbishop of Canterbury.

According to London's *Church Times*, several groups picketed outside the cathedral during the service, protesting interfaith worship. In a letter to the publication, the Very Rev. John Simpson, dean of the cathedral, said interfaith worship had not been considered in planning the festival and did not actually take place.

During the course of the service a young woman ran out from the congregation in the crossing below the altar and fell to the floor in a prone position, arms outstretched and feet crossed. She remained there throughout the service, essentially ignored. During the exchange of greetings near the end of the service, Dr. Runcie walked down to her and offered his hand, but she ignored him. Later, as the recessional began, she arose, dropping two crushed tissues, as she went back to stand at the end of the first row of the congregation. The recessional went on until the end when the Dr. Runcie stooped down, picked up

the tissues, went over to the young woman and handed them to her. She took the tissues, lifted his hand, kissed it, burst into tears and ran from the cathedral.

MILO and WENDY COERPER

## Healing Ministry

Tributes to the life and work of the late Rev. Emily Gardiner Neal, deacon, were given along with the scheduled addresses at the fall conference presented by the Episcopal Healing Ministry Foundation. The conference was held October 2-3 at the Convent of the Transfiguration in Glendale, Ohio. Mrs. Neal, who died in Cincinnati on September 23 [TLC, Oct. 22], had served as president of the foundation since its inception in 1987.

In his opening remarks on accountability in the ministry of healing, the Rev. George A. Hill, III, rector of St. Barnabas' Church in Montgomery, Ohio, and acting president of the foundation, held up the life of Mrs. Neal as an example of accountability. In performing her unique ministry, Fr. Hill said, she always sought the guidance and authority of her church. [Mrs. Neal was canonically resident in the Diocese of Quincy, not the Diocese of Southern Ohio, as mentioned in our

October 22 issue.]

Presentations were given by a number of individuals including the Rt. Rev. John M. Krumm, retired Bishop of Southern Ohio, who outlined the history of the sacramental rite of anointing, noting that the church's healing ministry began with Jesus, who transmitted his healing authority to the apostles.

The Rev. William N. Beachy, North American Warden of the International Order of St. Luke, stated that in healing God reveals to us something about his nature and assures us of his goodness.

A practicum on starting a healing ministry was led by the Rev. Robert D. Gerhard, rector of St. Thomas Church, Terrace Park, where Mrs. Neal had conducted regular weekly healing services over the past 13 years. He spoke of the gift of healing as being given to the whole church. "We minister to one another," he said, "and we don't go in for gurus."

Carol P. Eckart, a therapist and foundation staff member, reviewed several models of healing ministry formation and recounted her experiences in preparing a group of 20 lay ministers representing four denominations to function as healing teams in ecumenical healing services.

## CONVENTIONS

The convention of the **Diocese of Fort Worth** met at St. Laurence's Church and Christ Our King Church in Grapevine, Texas, October 6-7. The committee on constitution and canons presented revisions of 12 canons, 11 of which passed unanimously. However, considerable debate was given to a canon dealing with title to property. The revision placed the ownership of property with the individual parish, with the corporation of the diocese as trustee. Since the revision appeared to be in conflict with a section of the national canons, a vote by orders was called for, and the new canon passed.

The canon states, "Property held in trust for a particular parish mission or diocesan school belongs beneficially to such parish, mission, or diocesan school only. No adverse claim to such beneficial interest by the corporation, by the diocese, or by the Episcopal Church . . . is acknowledged, but

rather is expressly denied." The revision states the same for all other property held for the use of the church in the diocese.

In other business, the convention passed a 1990 budget of \$1,259,188; \$277,439 is for work outside the diocese and \$519,027 for missionary work in the diocese.

(The Rev. Canon) JAMES DEWOLFE

• • •

Holy Trinity Church in Thermopolis, Wyo., hosted the convention for the **Diocese of Wyoming**, October 5-8. The Rt. Rev. Bob Jones, diocesan, was the principle speaker at opening and closing services. He challenged the diocese to prepare for the "Decade of Evangelism" and spoke of the importance of unity in the church despite differences of opinion on various matters.

In business sessions the diocese adopted a number of resolutions

which did the following:

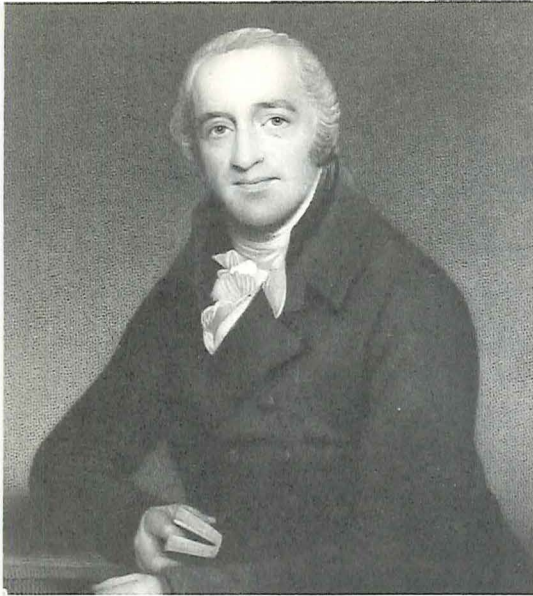
- urged congregations to discontinue the use of plastic and paper cups and dishes in concern with the environment;
- supported the state legislature's creating a state Martin Luther King, Jr. holiday;
- urged congregations to write a mission statement on evangelism, including goals for the future;
- reaffirmed the diocese's stand against the proliferation of nuclear arms.

A 1990 budget of \$566,902 was adopted.

It was also announced that on behalf of the Episcopal Charities Foundation, Newell Sargent of Worland will be donating \$10,000 a year to the diocese to help finance seminarians. Mr. Sargent has, in past years, contributed to rebuild the diocesan camp and continues to fund the Cathedral Home for Children in Laramie.

DOROTHY JOHNSON





Charles Simeon

# Charles Simeon of Cambridge

## A Man Consumed with God's Glory

By KENDALL HARMON

Consider the following before and after pictures from the late 18th and early 19th centuries.

**BEFORE** — A completely inexperienced and untrained young man of only 23 years of age discovered that the vicar of Holy Trinity Church in Cambridge, England, had died in the year 1782. This self-assured Cambridge student wrote his father, a personal friend of the Bishop of Ely (who had jurisdiction over the church and would soon be making the appointment), and asked if it would be possible to put his son's name forward for the position. Within two weeks the offer to be vicar came, and the young man gleefully accepted.

The parish had a very different perspective on the appointment. As

*The Rev. Kendall Harmon is assistant rector of the Church of the Holy Comforter, Sumter, S.C.*

churches frequently do, they had become attached to the previous vicar's curate, the Rev. John Hammond, and had petitioned the bishop to appoint him. Their reasoning was straightforward: the parish knew John Hammond and he knew them. Who in the world was this young upstart from King's College, Cambridge, who had a strange accent and affected behavior? What understanding did he have of the "working man's world" living as he did in an ivory tower which the university had provided for him? The Bishop of Ely, however, turned down the application of the parish immediately, and placed the young Cambridge graduate, Charles Simeon by name, into the position at a salary of 40 pounds per year.

The day after Charles Simeon was formally hired, November 10, 1782, was quite a scene, as he sought to preach at Holy Trinity for the first time. The bishop's exercise of authority had infuriated the church wardens and others; they had asked all the regular pew holders to fix locks on their pews and stay home. When Simeon climbed into the pulpit, he looked out to see nothing but empty pews except for people standing in the aisles or sitting in benches in the far corners of the church. Matters soon got worse. When Simeon had further seats provided with money out of his own pocket so that more people could sit for worship, the cantankerous church wardens threw the seats out into the church yard (Hugh Evan Hopkins, *Charles Simeon of Cambridge*, 1977, p. 38).

The siege laid against Simeon's activity and influence was long and painful. After many months of waiting he began a Sunday "evening lecture," a six o'clock service which was followed by an unwritten biblical exposition — an almost unprecedented move. At once those opposed to Simeon encouraged people not to come. After the first few Sundays the uncompromising church wardens shut the church doors and carried off the keys, actually leaving people in the street who stood waiting for the lecture! Simeon had the doors opened by a locksmith, but he soon thought it best to drop his Sunday evening efforts for a while.

Such were the early days of Charles Simeon's ministry in Cambridge. As his friend Daniel Wilson, who later became Bishop of Calcutta, nicely summarizes: "He stood for many years alone — he was long opposed, ridiculed, shunned, his doctrines were misrepresented — his little peculiari-

ties of voice and manner were satirized — disturbances were frequently raised in his church or he was a person not taken into account, nor considered in the light of a regular clergyman in the church" (William Carus, *Memoirs of the Life of the Rev. Charles Simeon*, 1848, p. 487).

**AFTER** — The greatest testimony to the powerful way in which God used Charles Simeon was the end of his life itself. On Saturday, November 13, 1836, all the shops in the principal part of town were closed, though it was market day; and, in what was an unusual mark of respect in the university, in almost every college the lectures were suspended. The morning was damp and cheerless, and the gloom around was suited to the feeling of sadness among the large assembly of mourners, which included 800 members of Holy Trinity who had been given tickets at Simeon's special request, as well as assorted officials of the university.

At the moment of burial every bell of each college chapel of Cambridge tolled, and an eyewitness writes: "Turning to my old recollections, I could scarcely have believed it possible that Mr. Simeon could thus be honored at his death! His very enemies, if any of them lived so long, seemed now to be at peace with him" (Carus, p. 482). Hugh Evan Hopkins describes Simeon's funeral as "probably the most remarkable Cambridge has ever seen" (Hopkins, p. 212).

What were the factors which enabled Charles Simeon's ministry to end so spectacularly after such an inauspicious start? Three stand out.

### One Real Anxiety

First, Simeon had a single-minded commitment to the primacy of preaching the scriptures. Since he did not know how to preach when he graduated from Cambridge, Simeon set out to teach himself. According to Simeon in his preface to the *Horae Homileticae* (21 volumes of 2,539 sermons which he preached), a preacher should have only one real anxiety in presenting his work to the public, and that is: "Does it uniformly tend to humble the sinner, to exalt the Savior, to promote holiness? If in one single instance it loses sight of any of these points, let it be condemned without mercy."

Second, Simeon continually grew in



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# Keeping the Calendar

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By NANCY G. WESTERFIELD

his awareness of the grace of God in his ministry. In his first semester at Cambridge, he was told that he was required to receive Holy Communion, a rule which caused him to inquire as to the nature of this act of worship. As a result of assiduous reading, he realized that he could transfer all the guilt and unworthiness he felt onto the head of Jesus the scapegoat who shed his blood in Simeon's place, and he was marvelously converted on Easter Day. Every day thereafter he sought to remember and meditate on this initial experience of God's grace. He made a special note in the margin of his gigantic study Bible next to Deuteronomy 26:3 ("That thou mayest remember the day when thou camest forth out of the land of Egypt, all the days of thy life") which read, "So must I, and God helping me so will I, the Easter week and especially the Easter Sunday, when my deliverance was complete, in 1779" (Hopkins, p. 74).

Simeon's devotional spirit should be mentioned third. No person of that age was more of a man of prayer than Charles Simeon. The first four hours of every day were devoted to Bible study and deep interaction with his heavenly Father. He often spent entire nights in prayer from his roof which gave him a secret vantage point upon his church, his parish and his college, which were spread out below him. Samuel Marsden, as a student, unintentionally walked into Simeon's room in the midst of his devotions. Marsden never forgot the absorption with which Simeon was contemplating God, completely unaware of anything around him until Simeon burst out with the words "Glory! Glory! Glory!" (Hopkins, p. 100).

## Loyal Anglican

Unlike the Methodists and some other Evangelicals of his time, he was staunchly loyal to the Church of England, its rules and its rubrics. His example was widely recognized.

As we remember Charles Simeon's life and ministry this November 12, we might ask: what would he have to say to the church in 1989? Probably something like this: "Commit yourself to preaching the word of God well, in season and out of season. Meditate on and grow in the grace of God. Cultivate a consistent, deep, and passionate devotional life." May God grant us the grace to follow his example in our generation.

**T**his Friday is the Eve of St. Hilda's Day. Both days are important to my husband and to me. At breakfast on Friday, we will already be planning our day. As licensed lay readers of our church, we serve in three scheduled weekly ministries. Two of those fall on Friday: reading Evening Prayer at 4 p.m. in a nursing home, and at 5 p.m. in a hospital chapel on closed-circuit television. Hargis, my husband, will be paging the ribboned *Lesser Feasts and Fasts* that I gave him last year for his birthday. He will write down the readings for St. Hilda's Day, November 18, because keeping the calendar has become a faithful commitment.

Keeping the calendar is one of the rarer arts that a lay reader undertakes to learn. Those dated pages in the front of the Book of Common Prayer: what are they all about? We've found they are all about the history and humanity at the heart of our Anglican worship.

Take St. Hilda. Before afternoon, Hargis the officiant will refresh his memory of her by also referring to his copy of *Saints Galore*. Since ours is an academic household, there is a respectable medieval history we can use to look back at Hilda's England in the seventh century. Enough facts come to light that once again, on her day, Hilda of Whitby comes to life for us: the flower of her Dark Ages. Born a Northumbrian princess in warring times, she called women and men alike to share with her the peaceful pursuits of prayer and service in the abbey she headed at Whitby. Her holy fame spread. Learning flourished there, as well as piety. She exercised, wisely, enormous influence in the Anglo-Saxon church. From her religious training center, several bishops were raised up to push Christianity's frontiers further against paganism.

Keeping the calendar as we do

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*Nancy G. Westerfield resides in Kearney, Neb., where she is a member of St. Luke's Church. She has contributed many articles to THE LIVING CHURCH.*

strengthens our modest ministry: biography as history; biography as homily. History is meat and drink to my scholar-husband. He is avid to know more about the calendar's "worthies," as he calls them. His searching out what can be found steadily broadens our background in our faith. Then he builds homily from history, to go with the collect for the day. A lay reader may be on insecure ground theologically in attempting to reflect upon scripture; but history is secure.

Fellow-Episcopalians, we find, keep the calendar in poignantly personal ways. One friend, a psychiatrist who bears the name of a Scots clan, looks forward to St. Andrew's Day. Another friend, a Scotswoman named Margaret, honors Margaret of Scotland especially on her day. My husband, who fought in New Guinea in the second world war, approaches with reverence the Day of the Martyrs of New Guinea. It is almost an "adopt-a-saint" protocol, and we could recommend it to others!

Consulting the calendar in order to name a new child is a holy practice which has fallen, regrettably, into disuse. If once it led to many a Mary and Elizabeth, re-awakened it could save us from many a name that is merely faddish.

Hilda is uniquely significant to me. I look to Hilda as patroness of my craft of writing. In her abbey at Whitby, the abbess received a humble unlettered poet named Caedmon. Employed only as herdsman, under the inspiration of that devout setting Caedmon began to sing verses of uttermost praise to God, enthralling all who heard him. Bede the Venerable tells us all about Caedmon and Hilda in a remarkable book come down to us from the early eighth century: *The Ecclesiastical History of the English People*.

I cannot say that I pray to St. Hilda, because we do not so venerate any human beings, even elevated to sainthood (see BCP, Article XXII). But I can say I have effectually asked for Hilda's intercession repeatedly, toward my work and its continuation — as I have effectually asked for St. Luke's in

(Continued on page 12)



## Evangelical

**P**arty label in the church, theological term, religious cover for a political position, or what? *Evangelical* is a tough term. Obviously it means many things, good and bad, to different people and in different contexts.

The basic term *evangel* is from the Greek term for good news and is thus the equivalent of our English word *gospel*. An evangelist is one who spreads good news, and it is the traditional title for the authors of the four gospels, Saints Matthew, Mark, Luke and John. For Lutherans, *Evangelical* is the customary middle name of many of their churches.

Leaving aside such long-standing uses of the word, what about the controversial and more highly charged *evangelical* position in America today? Persons associated with this term usually profess a conscious conversion or being born again. Their piety is marked by attendance at sermons, reading the Bible (with a commitment to inerrancy), prayer, and a sense of individual personal relationship with our Lord. Evangelicals profess high moral standards with an emphasis on family values, and generally desire greater and more public recognition of the Christian roots of our nation.

Rightly or wrongly, this, like other religious positions, gets rolled into a political package. The "right wing conservative evangelical" political stance may be upheld by many political conservatives who have no idea of living up to the standards of evangelical religion. Some evangelicals are not political conservatives. Meanwhile, certain TV evangelists give the word *evangelical* a bad image which it does not deserve.

Within the Episcopal Church, *evangelical* in the recent past has frequently been a euphemism for low church, a Protestant Anglicanism minimizing the catholic heritage. Many today would wish to orient the term to a more positive and constructive use, to designate members of our church who support evangelism, renewal, and personal witness, without the old negative anti-sacramental and anti-liturgical associations of low churchmanship.

Trinity School for Ministry in Ambridge, Pa. [TLC, April 30] represents this new approach. Their retiring

### Attention!

Whispering boys in church  
Cheat God of worship  
But without malice.

Not only the merest ritual  
But even the highest rite  
Sometimes eludes their attention.

How should I know this —  
Lord have mercy —  
Except that I am easily distracted, too.

Ralph E. Hone

dean, the Very Rev. John H. Rodgers, has been an outstanding spokesman for orthodoxy and traditional values in the Episcopal Church, and their dean-elect, the Rt. Rev. William Frey of Colorado, is a dynamic figure. We warmly congratulate the school on such an appointment [p. 6]. That Bishop Frey is generally regarded as an Anglo-Catholic illustrates the difficulty of defining the new Evangelicals of the Episcopal Church.

Meanwhile, Charles Simeon remains a saintly historic figure whom all true Anglican Evangelicals honor, and we are pleased to carry an article on him [p. 9].

In an era when the proclamation of the Gospel was neglected in the Church of England, some evangelicals were leaving the church. Simeon's powerful personal example persuaded many to stay.

## Addressing the Future

*Our guest editorialist is the Rt. Rev. John Seville Higgins, retired Bishop of Rhode Island.*

**W**hen the Church of England got its independence from Rome in the 16th century, it managed to retain certain essentials of the Catholic Church: the creeds, the apostolic ministry and the two great sacraments. At the same time it lost its sense of worldwide mission, which reduced it, for all intents and purposes, to the status of a sect. It would take until modern times for the amputated church to grow into a truly global Anglican Communion which ministered to more cultures than any other church save the Roman Catholic; a church of some 70 million members in over 300 dioceses around the world.

But this amazing growth has brought serious problems, and they call for serious attention. How and when shall we devise a clearly stated, visible and viable authority which binds the whole communion together? As it is, authority in most of our provinces is so diffused and dispersed that it is neither definable nor usable. The Episcopal Church has a fine set of canons for the governance of the church, but many of them cannot be enforced; this reduces them to pious suggestions.

Another pressing need is for the church to define the permissive parameters of our faith and doctrine and liturgies. There are those, both clerical and lay, who hold opinions concerning the central doctrines of the church catholic which seem quite outside those parameters. They give credence to the old charge that if you are an Anglican, you can believe anything. That leads to another serious concern: what shall be the basis for the projected mission during this next decade? An effective and salvific evangelism depends entirely on the firm belief that Jesus Christ the Son of God is the Savior for the world undone. No lesser faith will do, yet it is a long time since we have heard such a message from the pulpit.

Lastly, as a church we must somehow regain that moral authority we once had and now have largely lost. We may well have spread around the world, but unless we can reestablish moral authority, we shall have lost our soul. The question remains: will the coming changes in the doctrine, discipline and worship of the church erode or enhance our claim to be a true part of the one holy catholic and apostolic church?





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## CALENDAR

*(Continued from page 10)*

illness and accidents. And I believe that Hilda has moved me toward opportunities to spread the keeping of the calendar.

As deputy to the past three General Conventions, I have observed the addition of worthy persons to the calendar, coming from the Standing Liturgical Commission for our eventual ratification. The names pass before the house; and they disappear. They reappear only in occasional prayers published by the SLC for distribution to clergy and bishops. A reader of of this magazine may learn about one or two, if they happen to become the subject of an article. But they don't reach interested calendar-keepers like the lay-reader I live with. Therefore, I introduced, and there passed in 1988 HD Resolution 029, calling upon the SLC to encourage all dioceses to make new commemorations known through all congregations, along with supporting historical information. The resolution was amended on the floor by a Spanish-speaking sister deputy to provide for these materials also to be printed in Spanish.

Hilda and I think that the spread of these names is increasingly important as more women are added to the calendar. The 1988 General Convention saw the introduction of five women, to be approved finally in 1991. Though none is of the grandeur of Hilda of Whitby, all contributed significantly to the unfolding story of the church militant. The recognition of the heroism of modern Christian women — women like Florence Nightingale — stands for recognition of all the unrecorded lives of godly women.

Next Friday, John, a young Orthodox friend will be with us in our lay-reader ministries. When he visits, he is my husband's lector, not I. With his visit we will remember the day's saint in his calendar: Catherine the Great Martyr, and the Eve of Alypius, Stylianos the Righteous and Nikon of Metanoete. Names foreign to us, but sacred in his tradition, a tradition that holds John's name day, after his saint, John, equally a festival with his birthday. Our calendar, and Evening Office, has ample room for both his saints and ours. Each day of human time could be infinitely expanded with the names of saints, which in some sense we all are. Conceivably, the calendar could even keep room for us.



# PEOPLE and PLACES

## Appointments

The Rev. **Edgar LaCombe** is priest-in-charge of St. Thomas', Tupper Lake, NY.

The Rev. **Robert Lynn** is rector of St. Barnabas', 601 Pottawatami Trail, Gary, IN 46403, and also director of urban ministries; add: 1224 Wayne, Gary 46403.

The Rev. **Peter Magill** is rector of St. Stephen's, Norfolk, VA.

The Rev. **Don L. Robinson** is now associate of All Saints', Sacramento, CA and fund raising counsel with Essex, Inc.; add: 446 Bunkhouse Way, Sacramento 95831.

The Rev. **Joan Shelton** is interim priest at Calvary Church, 1507 James St., Syracuse, NY 13203.

The Rev. **Iris R. Slocombe** is rector of Grace Church, 115 S. Gratiot Ave., Mt. Clemens, MI 48043.

The Rev. **Douglas C. Smith** is rector of Christ Church, Cooperstown, NY.

The Rev. **Thomas H. Taylor** is rector of Holy Apostles', Hilo, HI.

The Rev. **Laughton D. Thomas** is chaplain of St. Paul's College and vicar of St. Paul's Chapel, Lawrenceville, VA 23868.

The Rev. **Davette Turk** is associate of All Saints', 4171 Henricks Ave., Jacksonville, FL 32207.

The Rev. **Claude Turner** is interim rector of Emmanuel Church, Franklin, VA.

The Rev. **Timothy Vance** is rector of St. James', Box 744, Lewistown, MT 59457.

The Rev. **Macon Walton** is interim rector of Holy Trinity, Onancock, Va.

The Rev. **David Weidner** is rector of Church of Our Saviour, Midlothian, VA.

The Rev. **Peter Whelan** is rector of St. John-in-the-Wilderness, Copake Falls, NY 12517.

## Ordinations

### Transitional Deacons

**Central New York**— **Cameron Hoover Fish**, clergy intern, Grace Church, Baldwinsville, NY 13027. **Kim Elaine Hardy**.

**Fort Worth**— **Harlow Jay Atwood**, All Saints', Montgomery Ave. and Gypsy Lane, Wynnewood, PA.

**Nebraska**— **Robert F. Scheibhofer**, curate and director of music, All Saints', 9302 Blondo, Omaha, NE 68111.

**Northern Indiana**— **Gloria A. Taylor**, non-stipendiary assistant, St. Paul's, Munster, IN; add: 1809 Holly Lane, Munster 46321.

**Northern Michigan**— **Harriet Shands Rhine-smith**, HCl1, Box 455-A, Florence, WI 54121.

**Southern Ohio**— **Sheila Ferguson**, 1709 Indian Knoll Rd., Naperville, IL 60566.

**Wyoming**— **Marilyn Jean Engstrom**, deacon-in-charge, St. George's, Lusk, WY 82225. **Karin Elizabeth Wade**, deacon, All Saints', Wheatland, WY.

## Retirements

The Rev. **Colley Bell**, as rector of Our Saviour, Lebanon Springs, NY.

The Rev. **Robert Haven**, as rector of St. Ann's, Amsterdam, NY.

The Rev. **Joel Miller**, as rector of St. Mark's,

Hoosick Falls, NY.

The Rev. **Albert F. Peters**, as of December 31; add: 114 Delaware Ave., Bridgeville, DE 19933.

The Rev. **Howard Saunders**, as rector of Emmanuel, Hampton, VA; Fr. Saunders and his wife will remain in the Hampton area.

The Rev. **Norman Sieme**, as rector of St. Mary's, Springfield Center and Grace Church, Cherry Valley, NY.

## Changes of Address

The Rev. Canon **D. Roy Lees** is now at 1469 Krafft Rd., #4, Port Huron, MI 48060.

The Rev. **Paul V. Marshall** may be reached at Yale Divinity School, 409 Prospect St., New Haven, CT 06510.

The Rev. **Ralph McGimpsey** has a new home address: 46375 Doubletree Rd., Canton, MI 48187.

The Rev. Canon **George Widdifield** may be addressed at 30800 Timberbrook Lane, Birmingham, MI 48010.

## Resignations

The Rev. **William Melynk**, as rector of St. Aidan's, Ann Arbor, MI.

## Deaths

The Rev. **J. Paul Eaton**, Episcopal priest and well known artist, died at the age of 61 on August 30 at Calumet Public Hospital, Calumet, IL, following a short illness.

A graduate of Lawrence University, Fr. Eaton also attended Michigan Tech and received his theological training at Nashotah House; he was ordained priest in 1957. Following ordination, he served several churches in Wisconsin. In the mid-1940s he served in the U.S. Army Signal Corps in Alaska and at the Pentagon. The past 20 years he spent in the Chicago area. He developed a national reputation for his art work, especially in pen and ink, and participated in many juried shows and was a member of various art associations throughout the country. He is survived by three brothers and 10 nieces and nephews.

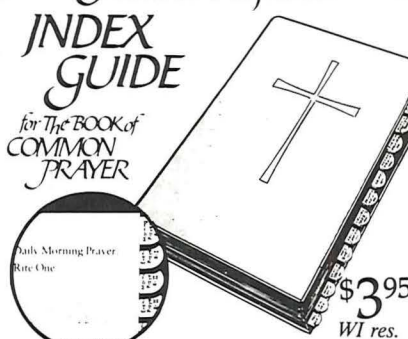
The Rev. **Stanley W. Ellis**, retired priest of the Diocese of Massachusetts, died at the age of 81 on September 8 in Resthaven Nursing Home, Hyannis, MA, after a brief illness.

A graduate of Browne and Nichols School and Harvard University, Fr. Ellis held a master's degree from Harvard and received his theological education at Episcopal Theological School in Cambridge, MA. From 1935 to 1937 he served St. Paul's Cathedral, Boston. From 1937 to 1960 he was rector of Church of the Good Shepherd, Waban, MA and was named rector emeritus in 1976. At the time of death he was a communicant of St. Christopher's, Chatham, MA. Fr. Ellis was internationally known for his collection of Stanley Steamer automobiles; in 1971 he wrote *The Smogless Days*, a book about Stanley Steamers. He is survived by his wife, Frances; a son, the Rev. Michael W. Ellis of Frostburg, MD; a daughter, Judith of Harwich, MA.; a sister; five grandchildren; and many nieces and nephews.

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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.

## LOS ANGELES, CALIF.

**ST. MARY'S (Palms)** 3647 Watseska Ave.  
213/558-3834 (off Venice Blvd.)  
Sun Mass 10 (Sung). Daily Mass as anno

## HARTFORD, CONN.

**GRACE** (203) 233-0825  
The Rev. Christopher Rose, r; the Rev. Edward Wagner, precentor  
Sun Masses 8 (Low), 10:30 (Sol). Daily as anno

## 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

## CLEARWATER, FLA.

**ASCENSION** 701 Orange Ave.  
The Rev. Richard H. Cobbs, IV, r; the Rev. Randall K. Hehr, ass't r; the Rev. Daniel E. Scovanner, priest assoc; the Rev. Tanya Beck, priest assoc; the Rev. Louise Muenz, pastoral d  
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. Haverland, 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

## LAFAYETTE, IND.

**ST. JOHN'S** 6th and Ferry Sts.  
The Rev. Robert B. Leve  
Sun Eu 8 & 10:30 (Sung). Daily Mass; Mon-Tues-Fri 7; Wed 6; Thurs 9:30; Sat 5:30

**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.

## 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

## BALTIMORE, MD.

**ST. MICHAEL & ALL ANGELS** 2013 St. Paul St.  
The Rev. William M. Dunning, r; the Rev. James R. LeVeque, 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.

**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.  
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.

**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  
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

## BINGHAMTON, N.Y.

**CHRIST CHURCH** 187 Washington St.  
"Binghamton's First Church — Founded 1810"  
The Rev. W. Frisby Hendricks, III, r  
Sun H Eu 8 & 10 (Sung). MP 11:40, H Eu 12:05 Thurs, Fri, HD

## LONG BEACH, L.I., N.Y.

**ST. JAMES OF JERUSALEM** W. Penn & Magnolia  
Marlin Leonard Bowman, r (516) 432-1080  
Sat 5 EP/Mass; Sun 9 MP/Mass, 11 Gregorian High Mass

## 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 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

**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 & 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**  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Canon Lloyd S. Casson, Vicar

**TRINITY** Broadway at Wall  
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

## SUNNYSIDE, N.Y.

**ALL SAINTS'** 43-12 46th St.  
The Rev. Robert A. Wagensell, Jr., r (718) 784-8031  
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, 5 EP H Eu, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the Sick: Sun 11. Reconciliation Sun 9

## CHARLEROI, PA.

**ST. MARY'S** 6th and Lookout (off Interstate 70)  
The Rev. Keith L. Ackerman, SSC, r; the Rev. Jack V. Dolan, d; the Rev. Edward M. Wood, assoc  
Sun Masses 8:30, 11 Daily Mass. Parochial Chapel: St. Elizabeth's, Bentleyville, Pa. Sat night Mass 7

## SELINGROVE, PA.

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

## SHARON, PA.

**ST. JOHN'S** 226 W. State St.  
(1st exit on I-80 in Western Pa.)  
The Rev. H. James Considine, r  
Sun Eu 8 & 10 (Sung). Thurs 10. HD as anno

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW** 823-8135  
5100 Ross Avenue 75206  
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Roma A. King, Jr., Ph.D., canon res.; the Rev. Uriel Osnaya-Jimenez, canon missionary; the Rev. Douglas Travis, canon theologian; the Rev. Stephen Weston, canon for communications; the Rev. Norman V. Hollen, canon for ministry; the Rev. Donald Johnson, priest ass't; the Rev. Peggy Patterson, c; the Rev. Tom Cantrell, d ass't  
Sun Services 7:30 H Eu: 10 Sung Eu & Ch S; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wkdays Wed & HD 10 H Eu; Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the Rev. Edwin S. Baldwin (214) 521-5101  
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 E. Pecan/Downtown  
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. M. Scott Davis, ass't; the Rev. Charles G. Woehler, ass't; the Rev. John E. Daniels, parish visitor (512) 226-2426  
Sun: 7:30 & 9 H Eu, 11:15 MP (1S, 3S, 5S HC)

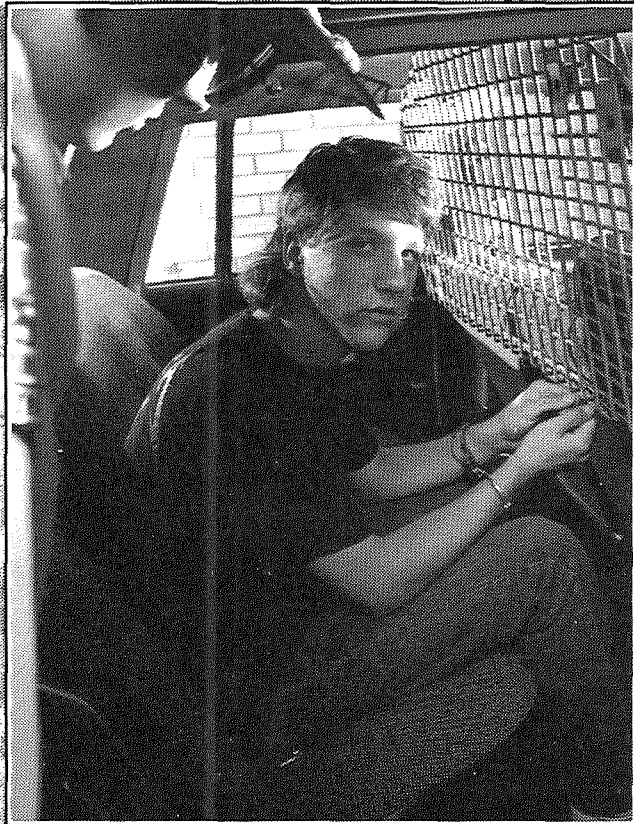
## LEXINGTON, VA.

**R. E. LEE MEMORIAL** 123 W. Washington St.  
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

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