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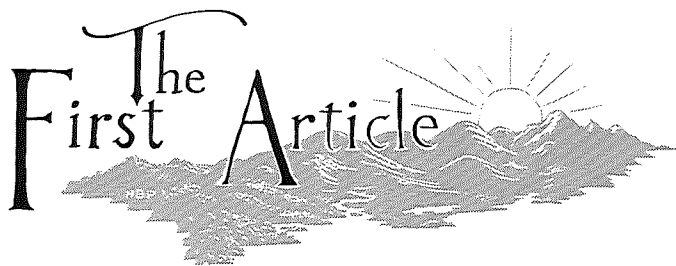
Chemical Dependency

**What can be done about
the tie that binds?**

IN THE NEWS:

**A message of hope
and freedom**

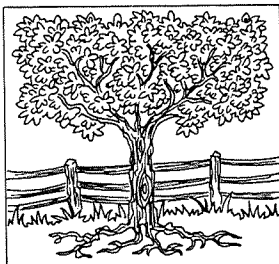
The First Article



First Agricultural Action

It was not such a cold afternoon on a winter weekend, and the ground, mostly covered with crusty snow, was easy to walk on. So with shears in hand I went out to prune an apple tree or two. Thus for me the agricultural year of 1989 began.

For the first tree I chose, I snipped off a few obviously undesirable shoots and then circled round and round the tree, thinking carefully of what larger cuts to make. My daughter's beautiful Irish setter bounced around for a few minutes and then, disappointed by what appeared to her as my pointless activity, she galloped off on a tour of the nearby field which she had hoped would be my destination.



Soon the severed twigs, sticks and larger branches accumulated around the tree, looking stark black on the white snow. As always it looked as if the tree was being decimated. To the uninitiated eye, serious pruning seems too drastic, too merciless. One cannot but reflect upon this strange inter-relation between cultivation and destruction. To make a better tree with more fruit several months from now, one must cut off so much. Our Lord said, "the branches are gathered, thrown into the fire and burned" (St. John 15:6). Exactly so. The small sticks will be raked up and consigned to the brush heap and ultimately burned. The larger ones will be broken up and put on the wood pile for kindling in the fireplace next year.

So I continued with another tree as the short winter afternoon faded. Time flies so quickly when one is well occupied. Soon it was too dark to see what I was doing. One must work while one has the light. "The light is with you for a little longer. Walk while you have the light, lest the darkness overtake you" (St. John 13:35).

All of these reflections turn the spirit toward the holy season of Lent. My conscience must circle around me as I circle the apple tree, condemning a bad habit here, an uncharitable attitude there, a wrong way of behaving somewhere else — gradually moving in toward the bigger and more painful cuts. So it is that we too become fruitful.

H. BOONE PORTER, EDITOR

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ON THE COVER

The Rt. Rev. A. Theodore Eastman, Bishop of Maryland (right), greets Mpho Tutu, youngest daughter of the Archbishop of Capetown. Miss Tutu spoke recently in Baltimore at an event in honor of Martin Luther King [page 6].

Photo by Bob Stockfield

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• JOY •

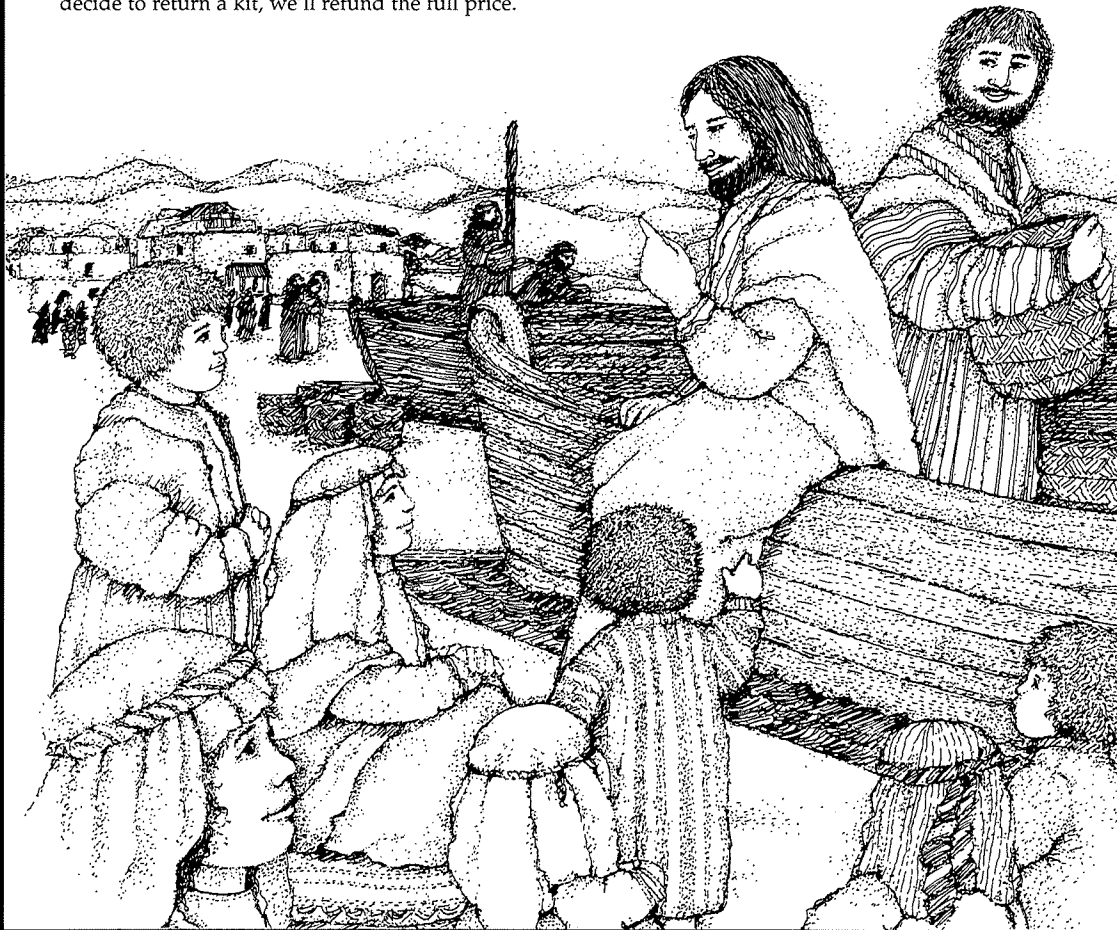
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LETTERS

Letters for publication are wel-
comed but selections are solely at our
discretion, and may be abridged (100
to 250 words are preferred). Each
should be typed or clearly printed and
indicated as a "Letter to the Editor."
Each must also be signed and address
and phone number are required.

Boycotts

It is interesting to read the com-
ments of Bishop Benitez that boycotts
and demonstrations can be counter-
productive and basically unfair, hos-
tile acts against innocent victims
[TLC, Jan. 22]. Such actions do re-
quire innocent victims, be they Shell
gas station operators or black South
African workers. They are the hostages
that are used to put pressure on the
"Establishment" or whoever can
change the rules. As a Christian prac-
tice, it is close to being unethical at all
times and in all places, but to say so
publicly has been a very difficult thing
in recent times. I hope perhaps more
Episcopalians will consider who is
getting hurt in the future and not sac-
rifice "one man for the good of the
nation."

ALZINA STONE DALE

Chicago, Ill.

Building the Kingdom

I applaud what the Rev. Russell
Johnson says in his letter, "Two Things
Lacking" [TLC, Jan. 15]. I too feel we
have spent too much time and energy
debating, deliberating and dissecting
issues such as women in orders, inclu-
sive language and sexuality; and I
agree we must trust God and get on
with his work of preaching the good
news, teaching the Bible, enabling
others to feed the hungry, clothe the
naked, visit the sick. Let us get back to
the heart of ministry and do what we
have been educated and equipped to
do as disciples of Christ. Let us build
up the kingdom of God; that should be
the issue.

(The Rev.) VIRGINIA A. KIRK
Philadelphia, Pa.

The Rev. Russell Johnson's letter
contains the following sentence:
"Either God directs this church

through the balloting of his people, or he doesn't." Gillian Ames, in a letter in the same issue, confirms Fr. Johnson's statement: "In a master evasion we worship such things as our own diversity or the almighty process."

Thus is the discussion on one of the most important questions of our time. How do we corporately discern the will of God? Does God speak through our polity and process? Or is our polity and process in opposition to the will of God? Underneath those is perhaps another question of equal if not greater importance. Is there such a thing as the will of God that can be objectively discerned?

All the strident voices in the church seem to answer in the affirmative to the last question, since all sides claim the Holy Spirit to be on their side. May it be suggested that the problem is that none of these have genuinely dealt with the epistemological issue. For the Old Testament prophets and the church fathers it was a given, that the will of God could be known and made known. But then they had a tendency to burn the opposition at the stake, or

smash the altars of Baal.

Thus, the church finds itself on the horns of a dilemma. We, conservative and liberal alike, fed on the pabulum of democracy, contend valiantly for a subjective faith (i.e. knowledge of God) and the primacy of our own subjective view. Could it be that the world around us senses the potential schizophrenia? It is time for the church to make clear her faith. Those who can accept it will stay; those who cannot will leave. We doubt that is the crisis everyone thinks it is.

(The Rev.) TERRENCE E. JOHNSON
St. Francis-in-the-Fields Church
Somerset, Pa.

Holy Spirit's Guidance

I am concerned by the triumphalist tone that seems to surround the decision-making process of the Episcopal Church today. A letter from Jeanette L. Angell-Torosian [TLC, Jan. 15] urges that "If we believe in what happened at Pentecost, then we must trust that the Spirit is indeed guiding the church." In the same issue, the

Rev. Russell Johnson laments our lack of "willingness to trust God in convention," and adds that "Either God directs this church through the balloting of his people, or he doesn't."

Councils and churches have erred "not only in their living and manner of Ceremonies, but also in matters of Faith" (Article XIX, Articles of Religion). If this is true for the churches of Jerusalem, Alexandria, Antioch and Rome, it can even be true for the Episcopal Church of the late 20th century.

I earnestly believe the Holy Spirit is present and active in our church today, leading the church into all truth. But our following the Holy Spirit's lead may take us on a circuitous path. We're not infallible — individually or collectively. Our discerning may be wrong. Councils and churches have erred, and they will err again. We may go down a dead end, and have to retrace our steps. We should be a little bit tentative when we proclaim our recent conclusions as the will of God.

(The Rev.) ROBERT B. SLOCUM
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Japanese Anglicans

In light of the recent death of Emperor Hirohito, the Most Rev. Christopher Kikawada, primate of the Nippon Seikokai (Holy Catholic Church in Japan), has issued a statement that both affirms the place the emperor held with his people and takes into account the political and religious problems he raised in the country during his long reign.

Recalling the problems Christians faced in Japan during World War II, Archbishop Kikawada wrote, ". . . the church was in a great dilemma, between being faithful to our Lord Jesus Christ and being loyal to Tenno (the Japanese word for "emperor") as the expression of our patriotism."

Although Emperor Hirohito renounced his "divinity" after Japan's surrender, and the nation became a constitutional monarchy, and gained some religious freedom, many of Japan's Christian leaders were alarmed by the possibility of a resurgence of Shinto's power in Japan. In the period following the WW II, they saw the role Shinto plays in the rites and ceremonies surrounding the death of an emperor and the accession of a new ruler as a possible threat to the continuing liberty of other religious bodies.

At many points in the history of Japan, and most notably in the WW II era, Shinto and its connection with the institution of imperial rule were used as a basis for nationalistic and often militarist fervor.

Specific Dangers

Archbishop Kikawada also pointed out the specific dangers of the time during mourning of the emperor and his funeral. "It will be necessary for us to be vigilant in the coming days to observe what kind of Shinto ceremony will be performed for the funeral and then for the enthronement of the new Tenno. We hope that these ceremonies will not be used for the purpose of deifying Tenno [meaning, in this case, the entire institution of imperial rule] again, and sanctifying the Japanese nation, or for making Tenno . . . the central norm of all values."

The primate, however, is careful to draw lines for Japanese Christians who were as moved by the death of the

emperor as were Japanese of other faiths.

"We are not saying that we should not pray for Tenno. Rather we say that when we pray we should take into consideration those things we have mentioned . . . nor are we saying that we should not respect Tenno. Rather we need to have a sure principle and certain objectivity to live with the Tenno system, particularly after we have learned our lessons from the past.

"Therefore, we seek your understanding of our position that we should refrain from joining any ceremonial events relating to the funeral or enthronement, from singing and praying which might be seen as beatifying Tenno in a public service of the church, and we should not suspend any church activities or events because of these public, semi-national ceremonies.

"We trust that you will follow your Christian conscience in deciding what the church should and should not do in this particular moment in history."

Archbishop Kikawada is the leader of some 60,000 Japanese Anglicans. Nippon Seikokai has 11 bishops, 350 clergy and 316 congregations. Members of all Christian churches constitute eight percent of the total population of Japan.

Struggle for Freedom

An audience of 1,700 heard a message of hope and freedom on January 13 when they attended an annual YMCA breakfast held in Baltimore to hear a presentation by Mpho Tutu, the youngest daughter of the Most Rev. Desmond Tutu, Archbishop of Cape-town. The speech was in observance of the January 16 celebration of the birthday of Dr. Martin Luther King, Jr.

Miss Tutu, 25, thanked Americans for their support of the struggle of South Africa's 26 million blacks for freedom. In doing so, she compared the American and South African efforts and made a number of allusions to Dr. King's work and speeches.

"You marched with us for justice, you are drum majors for justice," she said.

Comparing the differences between the U.S. and South African struggles, she said, "where blacks in America were given the guarantee of constitutional freedom, South Africa's blacks have been given the guarantees of per-

petual bondage."

In an interview after her speech, Miss Tutu added that "the nonviolent struggle waged by Dr. King and those around him presupposed a minimum moral standard. In South Africa, that kind of minimum standard does not exist. There is nowhere in the history of my country a belief in the equality of all persons regardless of race."

Of black nationalist leader Nelson Mandela, she said, "People of my age, most of whom have never heard his voice or seen his face, still, when asked to choose a leader, will choose him. He is the one unifying black leader. He cuts across divisions of age, of class, of religious affiliation."

Miss Tutu is a graduate of Howard University in Washington, D.C. She lives and works in New York where she directs a scholarship fund for South African refugees.

An article by Miss Tutu appeared in TLC, January 27, 1985.

WILLIAM STUMP

Human Rights Agreement

Representatives from 35 nations gathered in Vienna in January to sign and issue a new agreement on human rights, with provisions specifically aimed at promoting religious freedom.

The signers of the agreement included representatives of the United States, Canada, the Soviet Union and all other European nations except Albania. The document was part of the Conference on Security and Cooperation in Europe, which has been meeting periodically since the Helsinki accords were signed in 1975.

Participating countries pledged to "foster a climate of mutual tolerance and respect between believers of different communities, as well as between believers and nonbelievers." The agreement also upheld the rights of religious communities to "establish and maintain freely accessible places of worship or assembly; to organize themselves according to their own hierarchical and institutional structure; and to select, appoint and replace their personnel in accordance with their respective requirements and standards, as well as with any freely accepted arrangement between them and their state."

Other provisions of the agreement said the participating countries will

“respect the right of everyone to give and receive religious education in the language of his choice, whether individually or in association,” and will “protect and create conditions for the promotion of the ethnic, cultural, linguistic and religious identity of national minorities on their territory.”

In the overall area of human rights, signatory states pledged to “respect the right of their citizens to contribute actively, individually or in association with others, to the promotion and protection of human rights and fundamental freedoms.”

Richard Schifter, the U.S. assistant secretary of state for human rights and humanitarian affairs, told the *New York Times* that “what’s important about this document is not only what’s in it, but the fact that the Soviet Union shows a more serious intention to live up to its commitments.”

He said the Soviet representatives at the conference “told us they had to scrutinize the language more closely than before because there was every intention to abide by it.”

BRIEFLY...

According to a recent Gallup survey, 54 percent of over 4,500 adults polled say **religion is very important in their lives**. Those most likely to give this response were women, Southern Baptists, older people and blacks. However, this percentage is down 21 points from a similar survey conducted in 1952, when 75 percent of those polled said religion was very important to them.



The General Synod of the Evangelical Church of Lutheran Confession in Brazil (IECLB) has issued an appeal for action to **save the Amazon River region** from an “apocalypse” which threatens it. The IECLB faults greedy miners and developers and says their actions are destroying the physical environment and harming the welfare of the native tribes who live in the area. In a statement issued by the synod, it says, “The gravity of the situation, requires energetic, immediate and decisive” measures. “Ecological crimes,” it says, are “crimes against God.”



Photo by Bill Higgins

Fr. Walsted works on the Mother of God of Yaroslav icon: ancient art brought to life.

Icon at Church Center

The Rev. John H. Walsted, rector of Christ Church in Staten Island, N.Y., explains the age-old interest in icons this way: “By virtue of baptism, we are already part of heaven; we can look outside from the icon at the world in its diminishing field.” He recently completed an icon of the Mother of God of Yaroslav for the Chapel of Christ the Lord at the national church center in New York. The painting was commissioned by the Most Rev. Edmond Browning, Presiding Bishop, and was dedicated in December.

Fr. Walsted has been interested in the art form since his college days when he first saw several icons at the University of Oregon. After graduation he studied with Frank Dorland in Santa Barbara, Calif.; he gave special attention to the conservation of early wood panel painting, especially Greek and Russian icons of the early periods.

The process of painting an icon involves the use of all natural materials, in order to incorporate all parts of nature.

These ingredients may include the wooden panel; the gesso covering (a mixture of gypsum, rabbit skin glue and ground marble); egg tempera (pure yolk of egg mixed with a small amount of alcohol and ground mineral pigments); and natural varnishes.

The artistic process begins with the selection of the wooden panel; any size is acceptable, according to the artist’s discretion. The portion of the panel where the central action of the icon

will be painted is carved out so that there is a depression in the panel. To prevent warping, the back of the panel is braced with wood.

The gesso covering follows in one of two methods; either a linen cloth saturated with gesso is stretched on the board, or the gesso is layered directly onto the wooden panel to 1/16th of an inch thickness. The gesso-covered surface is then sanded to produce a smooth, ivory-like surface.

The image is then drawn directly onto the smooth gessoed panel. Some artists do the drawing first on paper and then transfer it to the panel; Fr. Walsted works directly on the panel.

Next follows the *pastilia* — the patterned raised work that highlights the gilded areas of the icon. This is an ornamental technique achieved by thickened gesso brushed on in patterns.

Then the gold leaf is applied, using a gilding process. Gold is a poor medium on which to paint, so it must be applied first to avoid flaking.

The figure in the icon is then outlined in lamp-black pigment. A further layering process for the flesh tones results in hundreds of layers of nearly transparent pigment, creating depth.

After the curing period, shellac is applied to the surface of the work, and then it is lacquered. The last steps in the finishing process are wet sanding the lacquer, followed by burnishing the surface with lemon oil and pumice.

At present there are about 20 icon painters in the U.S. as well as centers of icon painting in Europe.

PATRICIA GORDON MICHAEL



Fr. Warnky (second from left) and Mrs. Breeding (right) at a counseling session: altering family patterns.

Photo by Michael Amador

Chemical Dependency: The Tie That Binds

By M. DUSTY RAINBOLT

©1988 M. Dusty Rainbolt

Matthew 9:12-13 reminds us that Christ went out of his way to minister to the undesirables: the lepers, the poor, and the hungry. He reached out to those who were shunned by society, comforting them and easing their misery. He dealt

Dusty Rainbolt is media liaison for St. Andrew's Church in Farmers Branch, Texas, and is a staff writer for the Lewisville News.

with the uncomfortable issues of the time, and charged the church to do likewise.

Four years ago, the Rev. William C. Warnky, rector of St. Andrew's Church in Farmers Branch, Texas; and longstanding parishioner Catherine Breeding, took Jesus' words to heart and formed St. Mary's Alcohol and Drug Ministries in one of their spare offices on the church premises. Following Jesus' example, they began reaching out to those persons tormented directly and indirectly by the burden of chemical dependency.

Mrs. Breeding first recognized the emotional needs of the chemically dependent while serving as a chaplain at

the Veteran's Administration Hospital in Dallas. She found that 90 percent of the patients hospitalized there and 50 percent in public hospitals were being treated for alcohol-related diseases.

Despite these alarming figures, patients were being treated only for the symptoms of alcoholism, not for the cause of the disease. Through her experiences in Clinical Pastoral Education (CPE) at the hospital, Mrs. Breeding discovered that she had been called upon to work in the field of chemical dependency.

Together, she and Fr. Warnky, through the ministry of St. Mary's, lend an understanding and compassionate ear to people who are chemically dependent and to their families.

As with so many new endeavors, the

early days of St. Mary's held a great deal of uncertainty. Neither Fr. Warnky nor Mrs. Breeding held any expectation as to what kind of clients would seek their help, and they were quite surprised to learn that their first client was a therapist himself. By the end of their first year, over 1,500 people had come for help.

"If you shake anyone's family tree, an alcoholic is going to fall out," Mrs. Breeding says.

The tragedy is that defenses used by family members to cope in the abusive environment of an alcoholic home are passed down to the next generation. The caring becomes unbalanced in the family, and attention is disproportionately focused on the alcoholic. This also occurs in homes where illegal or even prescription drugs are abused. Unless the patterns of behavior are disrupted, the home will continue to function like an alcoholic household, despite the fact that alcohol is no longer present.

Altering Family Patterns

Although many of the individuals seeking help from St. Mary's are chemically dependent themselves, Fr. Warnky and Mrs. Breeding have observed that a majority of the people who come to them are family members of the drug dependent persons. Often their action is enough to alter the family pattern and get the person who is chemically dependent into treatment.

Adult children of alcoholics have been raised in an environment filled with double standards and contradictions. They have endured chaotic lives as children, with no dependable role models after which to pattern their behavior. It is not surprising that these individuals become confused, tormented adults, many of whom turn to alcohol and drugs to ease the pain. From a distance, they may appear to be happy and successful, but inside they are wracked with emotional pain which they perceive to be unique from the rest of the world.

Among the tools St. Mary's uses to relieve that pain is Neuro-Linguistic Programming (NLP), the process of building rapid rapport with the clients and interrupting the destructive thought patterns that limit them from personal growth.

"Just reframing the way people perceive things will change the way they

(Continued on page 12)

Part I: Meditations on the Lord's Prayer

By CHARLOTTE VAN STOLK

I arm myself with the Lord's Prayer. Then I can think about life. Let us probe *belief* with two short studies.

Belief and Other People

Prayer for Meg, with respect: "Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven."

Not one word of that makes any sense to Meg. For her, faith has no meaning except as a strange quirk which affects some people she loves and considers otherwise sane.

We sometimes talk together for hours with wit and patience and rare intelligence, if I do say so myself. But in the end, we always run straight into the nose problem, that is, it is as plain to me as the nose on her face, that there is a God. And as plain to her as the nose on mine, that there isn't.

Afterward, in private, I get cranky, Oh God. Jesus said we should ask for what we daily need. I ask and ask for an incisive mind to combat hers and, even more, for the kind of loving grace she has. But you know I will not get them.

To be perfectly honest, you and I both know that it is not that she does not believe in you, God, that bothers me so much, but that you believe in her so much! The things Jesus taught shine out of her like a torch, while I trespass and find it hard to forgive. So what is the use for poor old Christianity to have me for a believer?

If your Son had come upon Meg and me mending our nets beside the Sea of Galilee, surely he should have chosen her? What sense would there have been in leading me into temptation, knowing full well I would buy

him for advantage, sell him for profit, desert him for safety, deny him before the crow of every cock, hide from his cross and insist on conducting a post-mortem in the upper room, if I ever happened to run into him again? So much for believers!

If I were you, God, I would choose a first rate atheist every time.

On the other hand, I am not God and neither is Meg. So please, deliver us from evil, although I do not deserve and she might never ask — to come to your kingdom by the power of your glory, oh God of good atheists and not so good believers. Oh God, our God. Amen.

My Belief

I am a coin, Gamble on me,
You gambling God.
Spinning my nickel soul across
life toward Your Kingdom's till.
What chance have I to make it,
see me wobble?

And when I fall flat
my name on both sides is
Caesar's
for all to see.
Not Yours.

I spent myself
for bread
for vengeance
for fun
for sin
They cost all I am
and then some.
So now I'm not worth a nickel,
but less.

So why should
You still care?
Is it because of Divine Patience
and somewhere
in the cosmic imagination
I precisely fit one slot
in the machinery of Your Power
and Glory that is
waiting for me? Amen.

Charlotte M.U. van Stolk is a lawyer in Cleveland, Ohio, and is a member of Christ Church, Shaker Heights.

EDITORIALS

Beginning Lent

Lent is a season of hope. Lent does not simply tell us that human life is filled with evil, dishonesty, malice, greed, lechery and envy. Anyone can easily see that for themselves, at any season of the year. Lent recognizes the sickness of human existence and then goes on to tell us that there is a cure. There is a medicine. It is costly, that is true, but it is effective. It is the cross. There is also a physician, the Crucified One.

A religion which did not recognize that there is so much that is bad in the world would not be very realistic, or very believable. A painless religion would hardly meet our needs. Let us then not trivialize Lent by trying to make it cheerful or by pretending that there are no difficulties to be faced. No one claims that fasting is enjoyable, or that prolonged kneeling may not be unpleasant for the knees, or that going to church on a weekday evening is more fun than a movie. There is a task to be undertaken, however, in our annual pilgrimage to Jerusalem. Let us get on the way.

Clergy Surplus Continues

The Episcopal Church has sudden crises about which churchpeople are rightfully disturbed. The church also has long-standing problems which seem to receive little consideration, but which hamper the life of the church year after year. One of these latter is the problem of our excess number of priests. We have thousands more priests than there are parish or diocesan positions in which to place them. For 1985 (the latest figures in *The Episcopal Church Annual* for 1988) 7,858 parishes and organized missions are reported, and 14,482 clergy (some hundreds of these are, of course, permanent deacons, of which the church could use more). Even many non-stipendiary priests, who need no salary from the church, are not placed in assignments. The tremendous competition for jobs has meant that, when an opening is publicly announced, even modest parishes are overwhelmed by the number of applicants and simply cannot process them properly. This is obviously a demoralizing situation. The necessity of clergy holding on to whatever job they have (even if they are unsuited for it) works against laypeople as well as against the clergy. There are also many tragedies

for individuals and their families who have given up, in many cases, homes and secure careers in other fields in order to attend seminary. To say that the priesthood is a job like any other, and that the church has no obligation to utilize the service of those whom it ordains, is in effect to undermine the idea of vocation.

The great surplus of priests is related to a number of other factors. One of them is the position of the seminaries in which most (but not all) candidates for ordination are trained. They face grave financial difficulties, and it is understandable that they seek large student bodies. Virtually all of their graduates will in fact be ordained.

The clergy situation is also linked with the absence of evangelism and church growth. One may ask, why don't these extra clergy go out and found new parishes? Why indeed? First of all, they were trained in the Anglican tradition to be pastors who would maintain and conserve parishes. They were not taught to be evangelists, missionaries or church founders. Secondly, few dioceses have any significant plan for missionary expansion. Many bishops, moreover, do not wish the founding of new congregations because they fear the financial liability which will be created, and they feel they already have enough small struggling congregations in their dioceses.

There are solutions, or at least partial solutions, to all of these problems, but the church has not taken them seriously. In the years ahead, as the church applies its attention to evangelism, we hope that some of these unemployed and underemployed clergy can be usefully restored to priestly activity. In the meantime, we wish that ordination would be restricted to those for whom priestly assignments (including, in appropriate cases, non-stipendiary assignments) have been found. This, after all, is what canon law has always directed.

Lenten Series

During this season of Lent this year we will feature a weekly series on prayer by Charlotte van Stolk, the first installment being in this issue, and including both prose and poetry. In this series, the implications of the Lord's Prayer are pondered and explored in a way that is both provocative and profound. We welcome the author to our pages.

Ignorance

The blessed state is not knowing God,
For no child knows its mother,
Nor the seed swimming in the melon its tether.
Is blood wise in the vein that contains it?
It's best to think no more of God
Than the foot considers gravity.

For oh, the wrench of orphaning,
The agony of sprouting,
The lesson of bleeding, bleeding
And in the terror of weightlessness
To be enlightened
Knowing God for what he is.

Jennie Storey

Caring Deeply for People

By JIM SIMONS

Evangelism. Perhaps no concept evokes more fear or apprehension in the church today than evangelism.

The term conjures up the worst of images, for in many places what has been called evangelism is anything but. The gospel has been sold with the same techniques used to persuade someone to buy aluminum siding. An evangelist (or worse, a team of them) invades a home unannounced and, using stock phrases and rehearsed monologue, seeks to manipulate the uninitiated. Success is measured by whether or not the person being evangelized can express a belief in Jesus using language that the evangelist is comfortable with. Often there is no follow-up, no additional contact and no discipleship. This is especially true if the individual is not converted. One wonders if the person is evangelized or victimized.

This is not the way in which evangelism is to be practiced, and as long as the church has this as its image of what evangelism is, we will fight the concept from within and never reach out.

Evangelism is our responsibility to tell the good news of the gospel of Jesus Christ to those who do not know it. It is not manipulative, it is not technical, it is not limited to a specific place or time. Rather, it is the way in which we live our lives and what we say to the world verbally as well as through our actions.

This is not to say that clergy and laity should not be given the tools that enable them to articulate their faith more clearly. However, to say that the learning of such techniques is evangelism is confusing the hammer with the carpenter. Evangelism programs are tools that need to be used skillfully by evangelists.

The Rev. James B. Simons is rector of St. Michael's of the Valley, Ligonier, Pa.

The Joint Commission on Evangelism and Renewal has correctly identified those primarily responsible for evangelism as the laity (General Convention *Blue Book*, p. 80).

We cannot delegate the responsibility to committee or clergy. We are all evangelists, and we need to recognize that we are all witnessing to something in our daily lives.

However, we cannot ignore the reality of the church. Very little happens without the support of the leadership, that is, the clergy. Perhaps the most important insights of the commission concerned those people who are ordained for ministry. If the church does not do a better job screening postulants and training clergy, our witness will continue to be ineffective. I believe we need to be more circumspect in the way in which we select and approve those who wish to be ordained.

First, dioceses should only accept for postulancy those who are able to articulate a mature faith in Jesus Christ. This does not mean that the aspirant harbors no doubts, or that the individual claims completeness or perfection of faith. Neither does it mean that the individual must use particular language to express his or her belief; that is, the aspirant does not need to toe a narrow theological line. It does mean, however, that the aspirant sees the world as a place in need of redemption, and that Jesus is the sole agent of that redemption. There is no room for the cowardice of universalism which maintains that we need not talk about our faith because all religions are equally redemptive.

Secondly, our seminaries need to require this same commitment of those who enter for study. Seminary is not a place to make decisions as to whether or not to believe. It is a place to be stretched and challenged, to learn to think theologically, and to have an environment where one can struggle thoughtfully with the questions our faith raises. In seminary our faith will

deepen and change, but faith we must bring with us. A seminary is different from other schools as it requires a commitment of the heart as well as the mind.

Thirdly, the church needs to be raising up men and women who are not only committed to Jesus Christ as Lord and Savior, but who also love and care deeply for people. Those we encourage toward the ministry need to see this as a vocation and not as a profession. Ministry is not a nine-to-five job in which we can deal with people in a detached and objective manner. It is a way of life in which we become involved in those lives God has set before us, sharing their joy and their pain. We are to accept and love people as God does, always encouraging them toward growth.

The Episcopal Church has no excuse for not actively evangelizing and experiencing the growth that will inevitably follow. We, among all Christian churches, have the most room for divergent views and are the most tolerant of differences. This does not mean that we compromise our faith by believing anything, but that we can effectively engage in evangelism and bring those who do not know Jesus to this church, knowing that there is a place for them here.


This can only happen, though, when the leadership of this church believes that there is a need to reach out with the gospel and when they are committed to leading others to do this. All of the resolutions, committees and techniques will not matter if the clergy of the church are not supportive of and committed to evangelism. Further, this means that parishes, dioceses and seminaries must be more circumspect about those they encourage towards holy orders.

The church will follow where it is led. As those whose task it is to lead the church, the clergy must be certain that we are following Jesus Christ.

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CHEMICAL DEPENDENCY

(Continued from page 9)

can relate to themselves, others and God," explained Mrs. Breeding. "We see people as whole, not broken.

"There is so much that can be done to ease the pain. People tend to wait until they are in the midst of a crisis to do something about it, but there are far more resources available before the crisis."

Through Fr. Warnky's own work at St. Mary's, he has come to understand more about chemical dependency and how it functions not only in the nuclear family, but in the parish family and society at large.

"My growing awareness of the gravity of the disease in our society has led me to a deep personal commitment in this area," he said, and expressed the hope that St. Mary's will be used as a model for other parishes.

St. Mary's is a self-sufficient, non-profit organization. All funds remain within the alcohol and drug program with the exception of the bookkeeping costs, and the salaries of a part-time secretary and Mrs. Breeding. An educational fund is maintained to allow Fr. Warnky and Mrs. Breeding to seek out the best training available. Despite this, they charge clients outside the parish only a modest fee.

"If this was a private practice, the fee would be substantially higher," said Mrs. Breeding, "But we consider this a valuable ministry."

"This kind of program doesn't cost a parish anything to start up or run," Fr. Warnky explained. "You need someone with the willingness and faith to get two years of CPE, one of which should be in a hospital alcohol and drug unit. This will help give a person an opportunity to integrate pastoral counseling work with chemically dependent persons and their families. We require

"People tend to wait until they are in the midst of a crisis to do something about it...."

that the person be currently certified as a drug and alcohol counselor in their respective state."

St. Mary's has helped people from all walks of life and from several parts of the country. Many of them are not Episcopalians, and have come seeking help through word of mouth. Frequently, St. Mary's is recommended by other therapists and counselors of persons with alcohol or drug related problems. In fact, Mrs. Breeding sees so many clients that her appointments are often booked up three to four months in advance.

"I see a lot of people from other parishes," she commented. "I also see a lot of clergy, social workers, psychologists and psychiatrists.

"Many of my clients have been in traditional therapy for years. I use a holistic approach, not just Neuro-Linguistic Programming, but NLP does speed recovery greatly."

She continued, "We've found that education breaks denial, so one requirement we have is that all our people go through family education classes at the Dallas Council on Alcohol and Drug Abuse at which I am an instructor."

AA and Al-Anon

Fr Warnky explained, "We support and encourage the involvement of all of our clients in an appropriate 12-step program, most specifically Alcoholics Anonymous and Al-Anon. We're fortunate to have numerous AA and Al-Anon programs available in the Dallas area. It was never our intention to duplicate their efforts, but rather to offer services to supplement these programs in the community."

Both Fr. Warnky and Mrs. Breeding do substantial amounts of what is considered fourth and fifth-step work with people.

As a result of the St. Mary's ministry, Fr. Warnky says his parish has become healthier. Through their educational efforts, the parishioners have become aware of chemical dependency and the related problems.

St. Mary's is an inspiring example of what a priest and a layperson can accomplish with minimal funds and an abundance of faith. By offering comfort and understanding, they have helped restore lives shattered by the devastation of chemical dependency and shown those, who might not otherwise experience it, God's compassion.

PEOPLE and PLACES

Appointments

The Rev. **Paul Cosby** is rector of St. Paul's, 58 Third St., Troy, N.Y. 12180.

The Rev. **Gary Rowe** is now assistant of Eastern Shore Chapel, Virginia Beach, Va.

The Rev. **Robert A. Sone, Jr.** is rector of St. Paul's, Box 316, Evanston, Wyo. 82931.

The Rev. **Edward Swanson** is interim rector of Christ and St. Luke's, Norfolk, Va.

Ordinations

Priests

California—**Mary Frances Blair**, assistant, St. Francis of Assisi, Novato, Calif. Add: 48-A, Manzanita Ave., Novato, Calif. 94945.

Mississippi—**Robert Scott Lenoir**, curate, St. James' and vicar, Church of the Redeemer, Greenville, Miss. Add: 1026 S. Washington, Greenville 38701. **Floyd Capers Patrick**, vicar, All Saints', Inverness and St. Thomas', Belzoni, Miss. Add: 1216 Montgomery Dr., Inverness 38753.

Rochester—**Winifred N. Collin**, assistant, Church of the Epiphany, 3825 Buffalo Rd., Rochester, N.Y. 14624. **Elizabeth May Groskoph**, associate, Allegany County Episcopal Ministry, 12 Willets Ave., Belmont, N.Y. 14813. Add: 12 E. Genesee St., Wellsville, N.Y. 14895. **Ralph G. Groskoph**, administrator, Allegany County Episcopal Ministry, 12 Willets Ave., Belmont, N.Y. 14813. Add: 12 E. Genesee St., Wellsville, N.Y. 14895.

Southern Ohio—**Adelaide S. Clark**, parish intern, St. Luke's, 320 Second St., Marietta, Ohio 45750.

West Texas—**Clinton Dermott Vincent**, assistant, St. Peter's, 956 Main, Kerrville, Texas 78028.

Permanent Deacons

Vermont—**Catherine Cooke**, deacon assistant, St. Paul's Cathedral, Burlington, Vt. Add: 13 Wood End, Park St., St. Albans, Hertfordshire, England AL2 2RU. **Nancy DuBois**, deacon assistant, St. John's, R.D. 1, Box 427, Randolph, Vt. 05060. **Beverly St. Germaine**, deacon assistant, St. Paul's Cathedral, Burlington, Vt. Add: 39 Converse Court, Burlington 05401.

Resignations

The Rev. **John T. Adams**, as rector of St. John's, Copake Falls, N.Y.

The Rev. **David Bugler**, as rector of Christ Church, Greenville and Trinity, Rensselaerville, N.Y.

Deaths

The Rev. **Victor O. Boyle**, retired priest of the Diocese of Albany, died on November 4 at the age of 95 in Fonthill, Ontario, Canada.

A native of Canada, Fr. Boyle was a graduate of the University of Toronto, having received four degrees from that institution. He served in the Anglican Church of Canada from 1915 to 1925, when he became rector of Trinity, Gouverneur, N.Y. where he served until 1942. He was priest-in-charge in Franklin, N.Y. from 1942 to 1950 and

rector of Christ Church, Walton, N.Y. from 1942 to 1953. He retired in 1961, as rector of St. Mark's, Malone, N.Y. when he returned to Ontario. At the time of his death he was an honorary assistant of Holy Trinity, Fonthill. He is survived by his wife, Eleanore.

The Rev. Canon **Frederick E. Thalmann**, retired priest of the Diocese of Albany, died December 29 in Deerfield, Fla., at the age of 78.

Canon Thalmann, a graduate of Lehigh University and Virginia Theological Seminary, also attended the Cincinnati School of Applied Religion and held a certificate in social work. Ordained priest in 1940, he was curate of St. Paul's, Englewood, N.J. from 1940 to 1943 when he became a chaplain during W.W.II. In 1946 he moved to Troy, N.Y. where he was associated with St. Paul's for 32 years. Active in professional, civic, and fraternal affairs in Troy, in 1963 he was named an honorary canon of All Saints Cathedral, Albany, N.Y. He is survived by his wife, Caroline, two sons, two daughters and seven grandchildren.

Sr. Josephine Theresa Buck, evangelist in the Church Army and an accomplished artist, died on Christmas Day, at St. Jude's Ranch for Children in Boulder City, Nev., at the age of 64, after a lengthy illness.

Born in San Francisco and married to Herman Buck in 1947, Sr. Josephine became active in the Church Army, along with her husband, in 1963. In 1965 she became lay vicar in Pioche and Caliente, Nev., where she served until 1974. She was also an accomplished artist, painting in oil, water colors and acrylics, as well as working in Batik; in December of 1987 she was chosen artist of the month in Boulder City. Her last year was spent at St. Jude's Ranch, where her husband continues to work. Besides her husband, she is survived by four sisters, one brother and her mother.

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ORGANIZATIONS

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EXPERIENCED, stable priest with proven skills in preaching, pastoral care and administration seeks relocation, preferably in southeast. Reply **Box R-671***.

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THE LIVING CHURCH

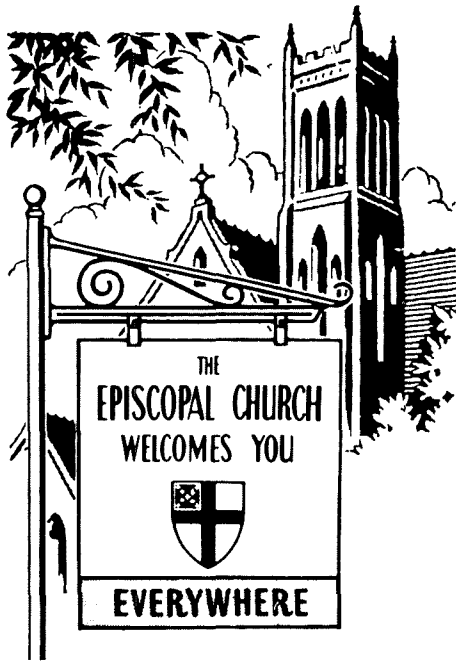
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LENT CHURCH SERVICES

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.

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. Paul Dickson, assoc emeritus; 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 Road
Sun MP & HC 8, HC 10. Daily 7:15

MARIANNA, FLA.

ST. LUKE'S 212 W. Lafayette St. 32446
The Rev. Millard H. Breyfogle, r
Sun H Eu 7:30, 10:30. Wed 5:30

SARASOTA, FLA.

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

ST. PETERSBURG, FLA.

ST. VINCENT'S 5441 Ninth Ave., No.
Fr. Michael H. Day, r; Fr. Carroll Hall, ass't; Barbara Watson Day, DRE
Sun Eu & Service 8 & 10, Ch S, Adult Ed 9. Wed Eu & LOH 10. Youth Club & EYC 4-8

GRAYSLAKE, ILL.

ST. ANDREW PARISH Park & Lake St.
Sun Masses: Sat 5:30, Sun 7:30, 9. Tues 6, Wed-Sat 9, Sta & B Wed 6:30

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
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

MISSION, KAN.

ST. MICHAEL AND ALL ANGELS 67th & Nall
The Rev. David F. With, r
Sun Eu 7:30, 10; noon Eu daily

SALINA, KAN.

CHRIST CATHEDRAL 138 W. Eighth St.
The Very Rev. M. Richard Hatfield, dean
Sun Masses 8, 10 & Sat 6. Daily as anno

LEXINGTON, KY.

ST. RAPHAEL THE ARCHANGEL 1891 Parkers Mill Rd.
The Rev. Robert D. Matheus, r
Sun H Eu 8:30, 10:30; Wed 7

LOUISVILLE, KY.

ST. GEORGE 26th & Oak
The Rev. Samuel Akuamoah, v
Sun H Eu 11

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

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. Arthur E. Woolley, r
Sun Masses 8, 10, Tues 10, Wed 6:30, Thurs 7

SILVER SPRING, MD. (D.C. Area)

TRANSFIGURATION (384-6264) 13925 New Hampshire Ave.
Richard Kukowski, r; Carl Wright, sem; M. Unger, past. assoc; C. Montague, youth; E. King, music
H Eu Sun 8, 10:15, Wed 10, 8:30. Daily MP 9

(Continued on next page)

PALOS VERDES ESTATES, CALIF.

ST. FRANCIS 2200 Via Rosa at Palos Verdes Dr., W.
The Rev. Robert E. Dunn, r
H Eu Sun 8, H Eu (1S & 3S) 10, MP (2S & 4S) 10. Full Holy Week and Easter schedule offered. Call (213) 375-4617

SEBASTOPOL, CALIF.

ST. STEPHEN'S 500 Robinson Rd.
The Rev. Dominic W. Sarubbi, r
Sun H Eu 8, 10 (Cho), Wed 10

HARTFORD, CONN.

GRACE (203) 233-0825
The Rev. Christopher Rose, r; the Rev. Edward Wagner, precentor
Sun Mass 8 (Low), 10 (Sol)

NEW HAVEN, CONN.

CHRIST CHURCH Broadway at Elm
The Rev. Jerald G. Miner, r (across from Yale Co-op)
Sun Masses 8:30, 11 (Sol), EP 5. Masses Mon-Fri 7:30; Sat 9; Wed & Fri 12:15; Thurs & Major Feasts 5:30. Sta of the Cross & B Fri 7:30. MP & Ep daily as anno

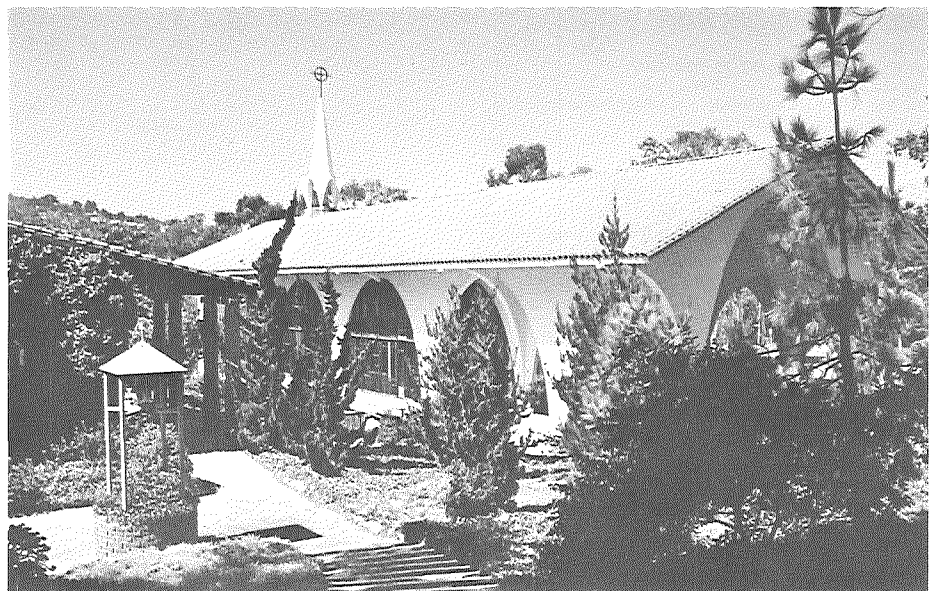
WASHINGTON, D.C.

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 10-4:30 Mon-Fri, 10-4:30 Sat & Sun

ST. PAUL'S 2430 K St., N.W.

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

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.



St. Francis Church, Palos Verdes Estates, Calif.

LENT CHURCH SERVICES

(Continued from previous page)

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. PAUL, MINN.

ST. MARY'S 1895 Laurel at Howell (646-6175)
The Rev. Russell W. Johnson, Jr., r; the Rev. John Cowan
Sun H Eu: 8:30 & 10:30; Ad. Forum 9:30, Ch S 10:30. Wed H Eu: 7, 12:15 & 6:15; 1st Tues 7:30 HS & H Eu

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL
13th and Locust Sts. — Downtown
Sun 8, 9, 11 & 4. Mon-Fri 12:10

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick Barbee, the Rev. William K. Christian, III, the Rev. Steven W. Lawler, assoc.; Virginia L. Bennett, sem; the Rt. Rev. Michael Marshall, Anglican Institute
Sun Services: 8, 9:15, 11:15, 12:30, 5:30. Ch S 9:15 & 11:15. MP, HC, EP daily

BEATTY, NEV. (Just east of Death Valley)

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

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

BERNARDSVILLE, N.J.

ST. BERNARD'S
Parish House, Claremont Rd. (766-0602)
Cemetery, Washington Rd. (766-1331)
The Rev. Frederick S. Baldwin, r; the Rev. Donor Macneise, the Rev. Dr. Richard Ottaway, assoc
Sun 8 HC, 10 HC (1S, 3S, 5S), MP & HC (2S, 4S), Ev 5. Thurs 10 HC & Healing

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

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

SCOTCH PLAINS, N.J.

ALL SAINTS'
The Rev. John R. Neilson, r
Sun H Eu 8 & 10. Wed 9

ALBUQUERQUE, N.M.

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

BRENTWOOD, N.Y.

CHRIST CHURCH 155 Third Ave.
The Rev. Richard C. Mushorn, M.Div., v
Sun Masses: Sat 5:30. Sun 8 & 10. Daily Mass 5:30

HAMILTON, N.Y.

ST. THOMAS 12 1/2 Madison St.
The Rev. Elizabeth R. H. Gillett, r
Sun 8 & 10 HC; Wed 5:15 HC

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

ST. JAMES OF JERUSALEM W. Penn St. & Magnolia
Marlin Leonard Bowman, r Est. 1880
Sat 5 EP & Mass. Sun 9 MP & Mass, 11 Gregorian High Mass.
Wed 7 Sta & B. The Church on the beach

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; the Rev. Andrew L. Sloane, a
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

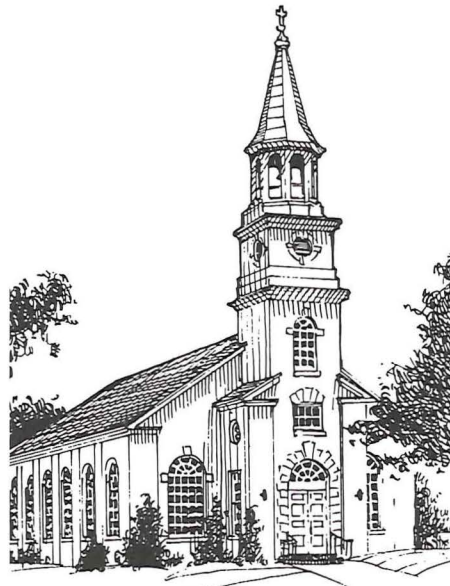
PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, Vicar

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

RICHMOND HILL, N.Y.

ALL SAINTS' 97-25 Lefferts Blvd.
JFK-Q10 Bus Direct
The Rev. John J. T. Schnabel, r (718) 849-2352
Sun HC 8 & 10:30. Wed HC 7 & 10 (Healing & Bible Study)



St. John's Parish, John's Island, S.C.

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, EP 5; Daily Mass 5:30, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the Sick: Sun 11. Reconciliation Sun 9

SYRACUSE, N.Y.

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

PHILADELPHIA, PA.

ST. LUKE'S, Germantown
5421 Germantown Ave., 19144
The Rev. Charles L.L. Poindexter, r; the Rev. Frank Witt Hughes, ass't; the Rev. William J. Shepherd, ass't
Sun HC 7:30, Sol Eu 10:30. Mon, Wed, Fri HC 7:30; Tues, Thurs, HC 7:30 & 9

JOHN'S ISLAND, S.C.

ST. JOHN'S 3673 Maybank Hwy.
The Rev. George F. Weld, II, r
Sun 8:30 HC; 9:30 Christian Education; 10:30 HC 1S & 3S, MP others

NASHVILLE, TENN.

ST. ANDREW'S 3700 Woodmont Blvd.
Sun 7:30 Low Mass, 10 Sung Mass, 5 Ev. Daily (ex Fri) MP 6:30, Mass 6:45, EP 5. Sat MP 8, Mass 8:15, C 4-5, EP 5. Lent: Sta & B Wed 7

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. Stephen Weston, canon to the ordinary; the Rev. Donald Johnson, c; the Rev. Francis Craig, 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 & Holy Day 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. C. V. Westapher; the Rev. Frank B. Bass
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

LUBBOCK, TEXAS

ST. PAUL'S ON THE PLAINS 16th and Ave. X
The Rev. H. O. Clinehens, Jr., r; the Rev. David Price, the Rev. Jo Roberts Merriam
Sun: 8, 10:30. MP daily 8:30. Wed Eu 11 & 5:30

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
Sun 7:30 & 9 H Eu, 11:15 MP (1S, 3S & 5S HC). (512) 226-2426

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

NORFOLK, VA.

CHURCH OF THE GOOD SHEPHERD
1520 North Shore Rd. & on corner of Hampton Blvd.
The Rev. Ross M. Wright, r
Sun services: 8 HC; 10:30 HC or MP (HC 1S & 3S; MP 2S & 4S). Wed: 10:30 HC & Healing service; 6 HC

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 4. Daily as anno

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