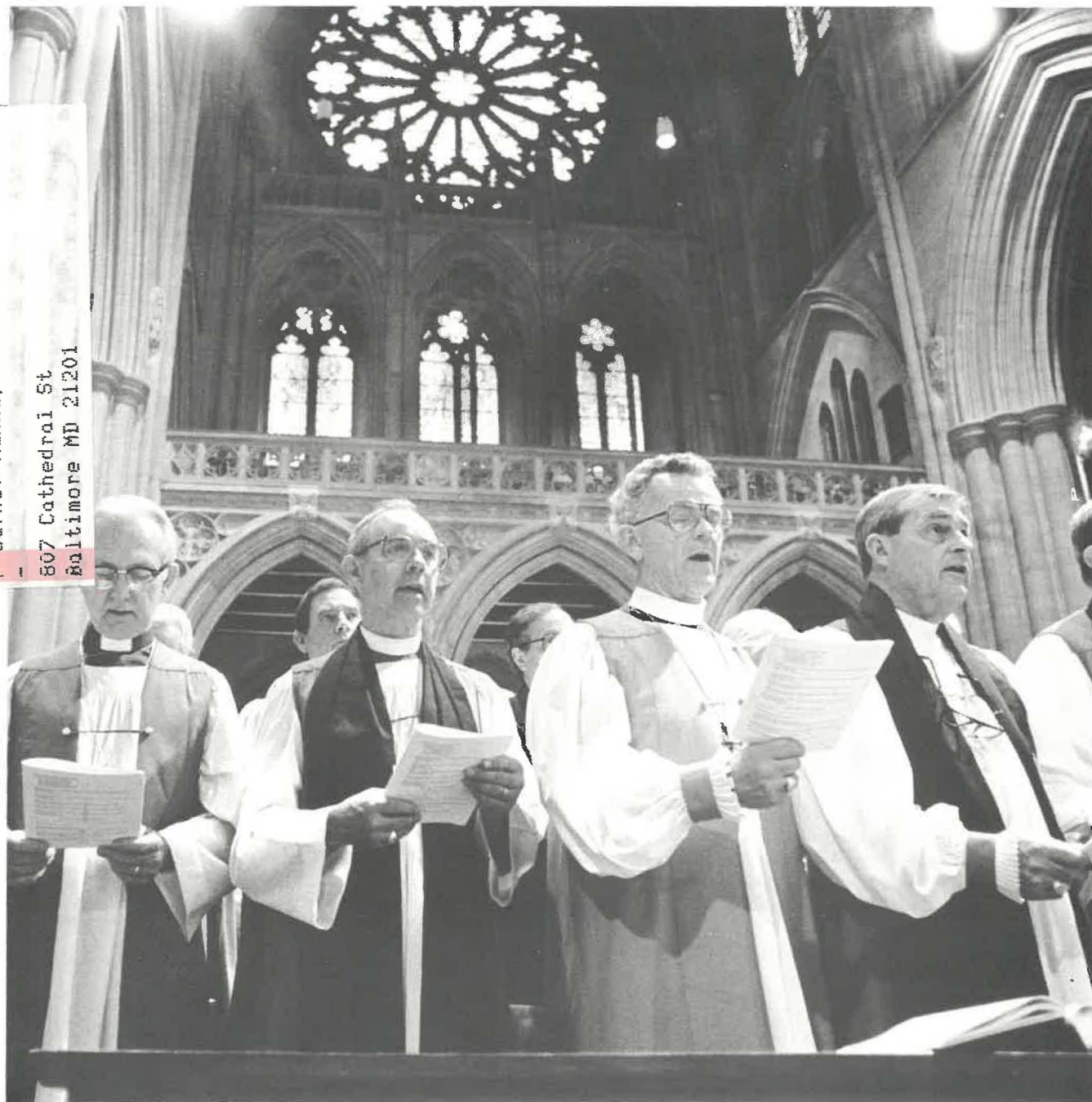


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My Favorite Place

I have a favorite place when I stay at the monastery in Three Rivers, Mich. It is quite simply one of my favorite places in the whole world. It is a corner of the library at St. Gregory's Abbey.

This library is nothing like the splendid libraries of great universities or of palatial English homes; the shelves are not mahogany, not enclosed with glass doors. The books are not bound in leather, not tooled in gold. The tables and chairs are not grand and ornate, comfortable and important.

Yet the feeling I get here is still one of splendor. The atmosphere has that lived-in look and feel, the mystique that only an Episcopal rector's office can have — the exactly right combination of antiques and Danish modern, of abstract art and icons, of walnut and wrought iron, of order and clutter, of importance and simplicity. In a word or two, of "Anglican ethos" and intuitive charm.

This library is plain, more austere than most rectors' offices. After all, this is a monastery. Yet the wooden floors are warm, the shelves of books are tightly packed and neatly arranged and catalogued. And at just the right spot is a small figure, painting, or engraving. My favorite is an icon of St. George and the Dragon tucked away like a Jack-in-the-Pulpit in the forest.

In my corner is a small, perfectly square table made of oak. It is important to me that it is square and not round. To me, round tables mean eating and socializing; square tables mean writing. I like both eating and writing and can switch activities and table shapes when I absolutely have to, but deep inside I know which is made for which. I'm like the writer and translator, Guy Davenport, who in an essay confesses that he does different types of reading in different styles of chairs in different places in his house.

There are four ladder back oak chairs at this table. Nearby is an old floor lamp with a slender metal rod and one of those orangeish shades that doesn't let much light through, but which throws bright columns of light up and down.

The table, chairs and floor lamp are all in front of a three-case window, the natural light is good, especially in the afternoons, and the view out onto the monastic enclosure is lovely. When I'm not reading or writing, I look out onto a lovely knoll with trees, filled with bird feeders, periwinkle, a brick patio, and small pieces of sculpture.

When looking out, I look through or at least am aware of, three large pieces of green glass, placed on the window ledge to the far right. Chunks of broken glass, they serve by playing with the light at different hours of the day. When looking in toward the library, I see the large Webster's on its stand, open, I would guess somewhere in the m's, n's, o's, or p's. Out to light and grass; in to words and their origins.

I love to sit at this table and write. I love to sit at a pushed-back chair, with my feet on the radiator under the window and read. I love to be in this spot which somehow centers my intellect, my spirit, my creatureliness all at once. Last year I even had a friend take a picture of me in "my spot," and at home the photograph evokes the associations I have with this particular literary cup of blessing.

(The Rev.) TRAVIS DU PRIEST, editorial assistant

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Bishops Gordon Charlton of Texas (left), David Bowman of Western New York, Leigh Wallace of Spokane and George Hunt of Rhode Island stand with other bishops as they reaffirm their ordination vows during a service at the Washington National Cathedral. The House of Bishops met in Washington September 15-20 [stories begin on page 8].

ENS photo by Morton Broffman

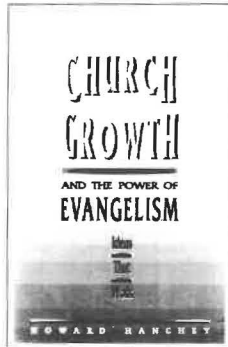
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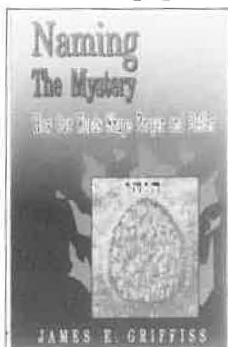
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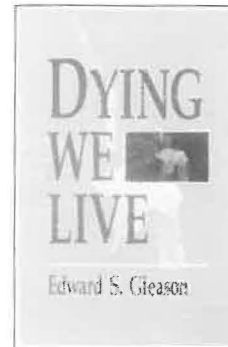
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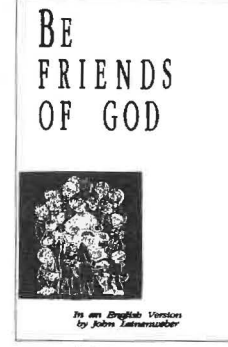
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LETTERS

Naturally Curious

The appointment of the Rt. Rev. George Carey as the next Archbishop of Canterbury has reminded us again of the national and autonomous nature of the Church of England as one of the churches of the Anglican Communion. Our Anglican heritage makes us naturally curious about the one who holds this office. Thank you for the news, editorial and pictorial coverage [TLC, Aug. 19]. Thanks to you I feel I can pray more meaningfully for him.

The byline or footnote of name or names of those who researched and wrote the lead news article was not given. This may be a matter of TLC policy, but I find I can better understand the slant given the news whenever the article divulges the news service sources as well as the names of the writers. When this is done regularly, then I feel I am becoming better acquainted with the reporters, their viewpoints, and the news organ itself.

(The Rev. Canon) TIMOTHY NAKAYAMA
St. Peter's Church
Seattle, Wash.

Hopefully, our news stories will reflect no slant at all. TLC strives for balanced, objective reporting in its news articles, and cites whenever possible the name of a news service, if one is being used. Ed.

• • •

In the article "Rags to Purple" reporting the selection of the Rt. Rev. George Carey to become the next Archbishop of Canterbury, Bishop Carey is quoted, "I did not encounter living Christianity until I was 17, when I went along to the local Anglican Church . . . There I found Christ — or should I say, he found me."

This statement brought to my mind hymn 405 in *The Hymnal 1940*, edited by Canon Charles Winfred Douglas (1867-1944), who was my teacher of church music. Fr. Douglas called this hymn "a gem" and said, "It is the only hymn on 'prevenient grace' in the hymnal." The first verse reads:

"I sought the Lord and afterward I knew/He moved my soul to seek him, seeking me:/It was not I that found, O Saviour true:/No, I was found of thee."

The author of this hymn is unknown. The tune "Artavia" was dropped from *The Hymnal 1982*, and

was set to a rigid, minor and unsuitable tune.

FRANCES A. LINDLOFF

Fayetteville, Ark.

Protestant Definition

I just returned from a lengthy stay in Ireland and read the article by Canon Hayman, "Why Not Serve in Ireland?" [TLC, July 22].

I was very disturbed by Fr. Hayman's comment that the Church of Ireland's place in the "complex history of Ireland is Protestant. A person with an irresistible hankering for 'Mass, Mary and Confession' will not be happy here."

Fr. Hayman failed to mention the fact that it is the Roman Catholic Church which has, heretofore, defined the Anglican Church as "Protestant" and that the Anglican Archbishop of Armagh recently reiterated that the Church of Ireland is the "reformed catholic" Church of Ireland. Although this verity is vitiated by the overt pandering to sectarian nationalism displayed in St. Patrick's Cathedral, Dublin, where, for example, the chair sat on by William of Orange at the celebration of his victory in the Battle of the Boyne is displayed more prominently than the Blessed Virgin Mary, St. Patrick, or the Blessed Sacrament.

I believe any priest could be happy in Ireland and might be very welcome where more of "Mass, Mary and Confession" might increase vitality in a church in which only one percent of the population belongs.

THOMAS L. GAYTON

San Diego, Calif.

Young People in the Church

I want to applaud your September 9 cover dedicated to the Episcopal Youth Event held in Missoula this past August.

I hope that you will continue to promote the importance of our young people in the life of the church. As the Presiding Bishop said and continues to say, "they are the church now" and we who are older need to recognize that.

I also hope that you will continue your efforts in making space available in your publication devoted to the lives and ministry of the young people in our church.

(The Rev. Canon) TIMOTHY W. SEXTON
Salt Lake City, Utah

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BOOKS

Why Numbers Decrease

CHOICES FOR CHURCHES. By Lyle E. Schaller. Abingdon. Pp. 176. \$6.87.

Lyle Schaller is the best known and most respected commentator on the problems and possibilities of the mainline churches as they face this last decade of the 20th century.

Episcopalians like to think they are members of a unique denomination, so Schaller may not be read as much as he should be by our leadership. As he presents his typologies of churches and ministries in this book he demonstrates clearly why mainline churches are shrinking in numbers while parishioners are growing older. It is much more the way we Episcopalians organize our ministries and prioritize our time, talents and treasures that cause our problems, than our constant squabbles about theology, liturgy and morality.

This book would be read profitably by our judicatory leadership. It would help them in analysis, planning and

clergy placement. It has few answers for the problems of rural churches, but, fortunately, we have organizations in the Episcopal Church that are presenting creative ways of ministry there. Clergy who are working in urban, suburban or small city churches, or who are hoping to be called to one of them, would be well advised to digest this book.

(The Rev.) RAYMOND CUNNINGHAM
Millbrook, N.Y.

Distinguished Scholar

CHRIST AND HIS COMMUNITIES: Essays in Honor of Reginald H. Fuller. Edited by Arland J. Hultgren and Barbara Hall. Forward Movement and the Anglican Theological Review. Pp. xx-viii and 153. \$7.95 paper.

This work is a *festschrift*, a collection of articles published to pay tribute to someone. The someone in question is arguably the most distinguished Anglican New Testament scholar of the last half of the 20th century and the occasion, the *fest*, is his 75th birthday.

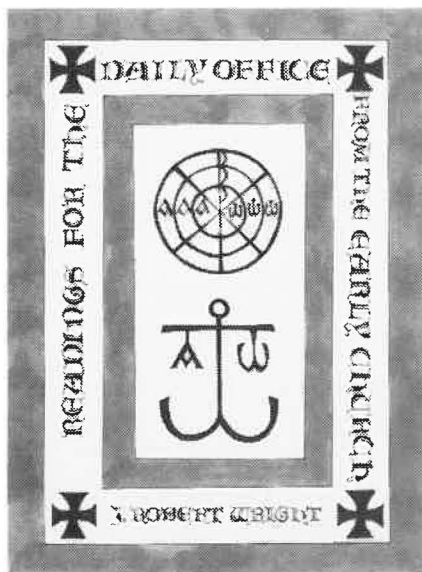
The reviewer of such a volume has difficulty knowing whether to concentrate on the distinguished honoree or the articles themselves. And, if the latter, how does one deal with a number of independent essays about a wide variety of topics?

Reginald Fuller is well represented in the volume with summary of his life and a photograph; a valuable list of his many writings in ecumenics, liturgics, homiletics, and ethics as well as biblical studies; a tribute from his most recent dean and colleague in New Testament; and a charming presentation of him as a man, a churchman, and a scholar by his ebullient Viennese wife, Ilse.

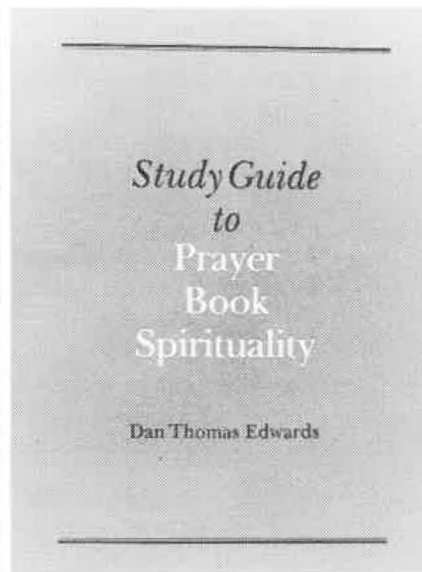
The essays represent the range of Fuller's interests and friendships. Scholars of international renown are included, people like John MacQuarrie, who writes about the significance of DuBose, and Eduard Schweizer, who takes delight in showing how the editor of Q could have profited from

(Continued on page 16)

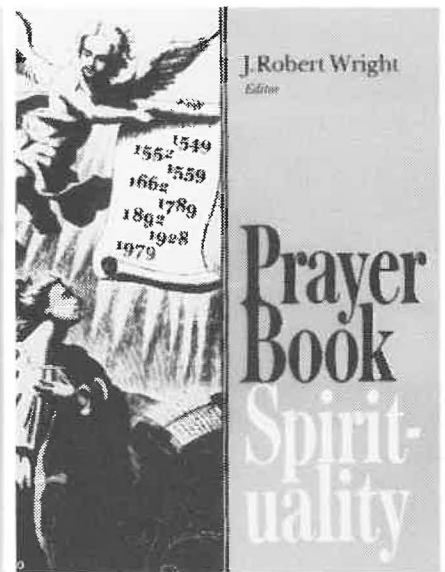
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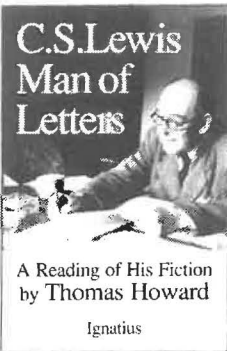


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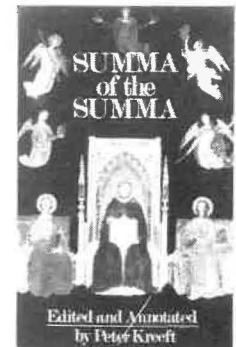
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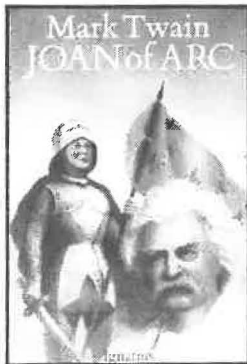


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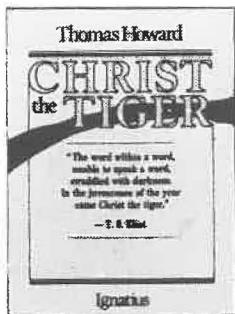
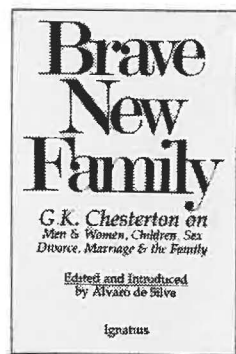


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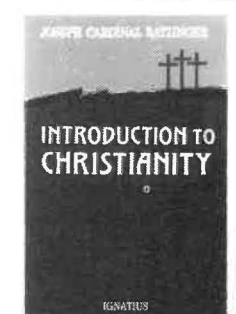
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Bishops 'Disassociate' from Newark Ordination

The House of Bishops, by a 78-74 vote, disassociated itself from the controversial ordination of an openly homosexual priest last December by the Rt. Rev. John Spong, Bishop of Newark.

The narrow vote occurred during the bishops' interim meeting in Washington, D.C., September 15-20, and was on a resolution submitted by the Rt. Rev. William Wantland, Bishop of Eau Claire. That resolution read: "Be it resolved by the House of Bishops that the House of Bishops of the Episcopal Church affirm and support the statement of Feb. 20, 1990, made by the Presiding Bishop and his Council of Advice in regard to the ordination of a practicing homosexual by the Bishop of Newark on Dec. 16, 1989."

That statement, signed by bishops from each of the church's nine provinces, read: "We regret the hurt and confusion caused for many members of the church by the ordination and subsequent events . . . We believe that good order is not served when bishops, dioceses or parishes act unilaterally."

More than 30 bishops expressed a variety of views during a 90-minute debate preceding the vote.

The Rt. Rev. Gordon Charlton, Suffragan Bishop of Texas, said, "If we fail to disapprove this, the church will infer that we approve. . ." He reminded bishops that they were "responsible for the unity of the church," and hoped they would take seriously the reaffirmation of their ordination vows which they had made at Washington Cathedral two days earlier.

"If we don't adopt this resolution, we go a long way in changing our religion," said the Rt. Rev. Clarence Pope, Bishop of Fort Worth and president of the Episcopal Synod of America. "Much of the church's teaching will be altered if we don't take steps."

The Rt. Rev. William Sheridan, retired Bishop of Northern Indiana, said if the house took no action, there will be "tragic, even catastrophic consequences for the church."

"The people in the pews need to be heard," said the Rt. Rev. Alex Dickson, Bishop of West Tennessee. "Can a bishop of this church do anything he wants to?"

The Rt. Rev. Herbert Donovan, Bishop of Arkansas and the secretary



Bishop Spong meets the press following the vote. [ENS photo by James Solheim]

of the House of Bishops, was one of three members of the Council of Advice who said they would remove their names from the February 20 statement if the house passed the resolution. "I'd like to think we are moving on," he said.

The Rt. Rev. Mark Dyer, Bishop of Bethlehem, said, "I believe the Anglican way of discipline is by compassion, not law. I suggest we do nothing."

"It's an issue of diocesan rights," said the Rt. Rev. Frederick Borsch, Bishop of Los Angeles. "We feel we are competent to decide who is fit for ordination."

"I am very, very sorry about what happened in Newark," said the Rt. Rev. Rustin Kimsey, Bishop of Eastern Oregon, "but it would be inappropriate to do something now."

Bishop Spong's Address

Moments after the vote was announced, the Most Rev. Edmond Browning, Presiding Bishop, announced that Bishop Spong had asked to address the house.

"This has been the most exciting afternoon of this meeting," Bishop Spong began. "I'm glad we dealt with substantive issues."

Bishop Spong then launched into a dramatic, forceful, 30-minute presentation in which he lashed out at the Episcopal Synod of America, the Prayer Book Society and Episcopalians

United, three groups who have been critical of the Newark bishop, and at other members of the House of Bishops.

"My concerns focus on what our fears in regard to homosexual persons are doing to the structure of the church," he said. "My warning is that if this house acts inappropriately on this issue, it will become quite easy for this house to act inappropriately on any issue."

He compared the treatment he has received by the members of the House of Bishops with the treatment that has been accorded the members of the Episcopal Synod.

"I wonder if this house can embrace the fact that other bishops besides Episcopal Synod bishops have a conscience that cannot be compromised," he said, referring to traditionalist bishops who have opposed the church's decision to ordain women as priests and bishops. "The way the church treats its gay and lesbian members so deeply violates my conscience that it strains the very fabric of my life by tearing it between my loyalty to Jesus Christ, who made a habit of embracing the outcast, and my loyalty to a church that historically has rejected blacks, women and gays."

Bishop Spong said he was told by Integrity, an organization for gay and lesbian Episcopalians, that there are

(Continued on page 15)

Bishops Discuss Homosexuality

When the House of Bishops met in Washington, D.C. September 15-20, much of its discussions centered around issues of sexuality. In addition to disassociating themselves from the December, 1989, ordination of a homosexual priest in the Diocese of Newark, the bishops spent much of Monday's sessions focusing on sexuality.

The Most Rev. Edmond Browning, Presiding Bishop, began the study with a short address. He told bishops to "simply accept that there are people of good faith, people who take seriously the authority of scripture, who do not agree with you on the subject of homosexuality.

"Over the ages, homosexuality has not been addressed with openness and honesty," Bishop Browning said. "I believe it is our call to help the church wrestle with the questions around homosexuality in the most healthy and creative way possible."

The Presiding Bishop spoke clearly to members of the house. "I know that there are those in the church for whom this is a closed issue," he said. "And while I acknowledge that, I believe that is not an option for the bishops of this church simply because our church has been struggling with the issue for many years and will continue to do so. It will not be and should not be legislated away."

The presentation continued that afternoon when four bishops took part in a panel discussion.

The Rt. Rev. Robert Johnson, Bishop of Western North Carolina, was the first of those presenters. "I believe in Jesus Christ that the truth sets us all free," he said. "Yet, how can we as the church encourage people to be truthful about their sexuality on the one hand and penalize them on the other when their truth-telling sometimes offends our scriptural and spiritual sensibilities?"

The Rt. Rev. George Hunt, Bishop of Rhode Island and chairman of the Commission on Human Affairs, told how his commission had been collecting responses from dioceses concerning the 1988 General Convention resolution to listen to the stories of gay and lesbian members of the church. He said only 26 of 118 dioceses have re-

(Continued on page 14)

Michigan Conflict Continues

The latest confrontation in the long-running feud between the Diocese of Michigan and Mariners' Church in Detroit occurred recently when the Rt. Rev. Stewart Wood, diocesan bishop, was threatened with arrest when he arrived at Mariners' to officiate at a Sunday service.

The incident occurred September 16, when Bishop Wood showed up at Mariners' after telling church officials several days in advance that he would officiate at their Sunday service. The Rev. Richard Ingalls, rector of Mariners', said that he and his son, Richard, met Bishop Wood at the door and asked him why he was there. Bishop Wood said he was there to officiate and was told that he was welcome to worship but if he insisted on officiating he would be arrested for criminal trespass.

"There were several police on the grounds in anticipation of any problems," Fr. Ingalls said. "But he [Bishop Wood] didn't want a confrontation and walked away without having to be escorted."

For Mariners', which has long maintained it is completely autonomous from the diocese due to an 1842 will that established the church and a 1848 act of incorporation, the incident was just another in the 20-year struggle to determine authority over the parish.

The struggles have grown into a lawsuit recently filed in the Michigan Court of Appeals by Mariners' seeking ownership of the downtown riverfront church built 141 years ago. Fr. Ingalls said that an 1848 special act of the Michigan legislature incorporating the church requires that the higher court should decide the matter.

In response, a countersuit has been filed by Bishop Wood in Wayne County Circuit Court against the parish board of trustees and Fr. Ingalls. Bishop Wood's actions will seek to obtain clear title to the church.

Bishop Wood wrote in a letter to diocesan clergy, "I regret having to take this matter into the civil courts and thereby, of course, into the realm of public scrutiny, nevertheless, I see it as my clear duty to proceed."

He added that "repeatedly over the years, Mr. Ingalls and the board of trustees refused invitations of my pred-

ecessor . . . to meet with him in an attempt to reconcile differences."

Rector of the parish since 1965, Fr. Ingalls referred to Bishop Wood's claim that he has refused invitations to reconcile as a "complete lie."

In January Fr. Ingalls sought to renounce his license as an Episcopal priest because of his continuing dissatisfaction with the diocese and his disapproval of the revision of the Book of Common Prayer and the 1976 decision of the church to ordain women to the priesthood.

Bishop Wood granted Fr. Ingalls' request in June, formally deposing him from the priesthood, and then announced that a new priest would be appointed to serve the church. "Since he is no longer a licensed priest, he cannot legally function as a priest," said a diocesan official.

Fr. Ingalls proceeded to cut what he calls "cooperative" ties with the Episcopal Church in May. "Since we have always been autonomous, it was not a matter of 'leaving the diocese,'" he said.

The diocese contends in its lawsuit that the parish sought and received official affiliation with the Episcopal Church in 1850.

Bishop Wood was unavailable for comment.



A doctoral student at the Jerusalem campus of the Jewish Theological Seminary works with his computer and enlargements of the Dead Sea Scrolls to uncover the secrets of the Bible. Enlarged photos of the fragments may help the researcher determine text authorship. [RNS]

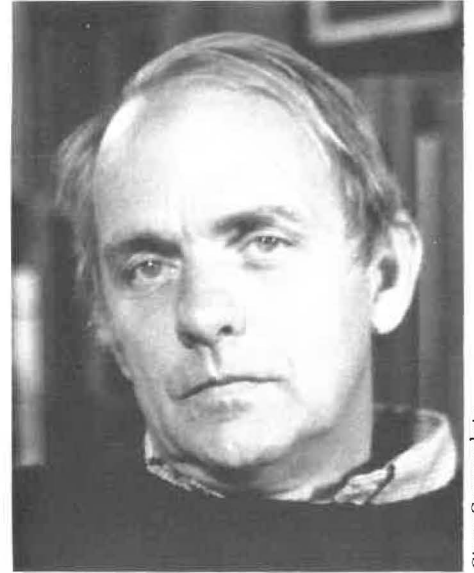
Past/Present/Future – Perfect



Walter Wangerin, Jr.



Henri J.M. Nouwen



Frederick Buechner

Ginger Gamage photo

Three Writers ‘for this Season’

By ANNE H. GROSS

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Today is a time for excellence, a time for writers who are also Christians to stretch their readers in all directions; forward into the future, backward into the past and even more consciously into the present, for reflection on life and death and immortality.

What an opportunity for those who are truth-seekers, because God has given us men for this season, men gifted with words. I speak of three whose gifts are extraordinary: Walter Wangerin, Frederick Buechner and Henri Nouwen.

Wangerin, a big man, I watched disappear after lectures at a writers conference, ducking under the old beech tree on the college campus, away from those who would write as well as he, disciplining himself that he might continue to dream his words, to hear his inner heart, to write.

Buechner, reaching into childhood

to his young father’s suicide, acknowledging his family’s unspoken conspiracy of silence, speaks of truth, not only particular truths, but eternal truth.

Nouwen, lying on his hospital bed with truth centered in him as never before, focuses on God. Free to love and forgive with something approaching agape love, Nouwen wants to reach out to the world in his new freedom, to love unconditionally as a witness, a bearer of light, finding it difficult as health returns, to hold on to all he has learned.

All three men are clergy: Wangerin a Lutheran pastor, Buechner ordained in the Presbyterian church, and Nouwen a Roman Catholic priest. The two Protestants are each novelists as well.

It is Buechner who leads us into memory, a necessary component for the healing of old wounds. Speaking at the Trinity Institute in New York City in January, he said, “Memory makes it possible for us to both bless the past, even those parts that we’ve always felt cursed by, and also to be blessed by it, and if this kind of remembering

sounds like what psychotherapy is all about, it’s because, of course, it is.

“But I think it’s also what the forgiveness of sins is all about . . . The God of biblical faith is the God who meets us at those moments in which, for better or for worse, we are being most human, most ourselves, and if we lose touch with those moments, if we don’t stop from time to time to notice what is happening to us and around us and inside us, we run the tragic risk of losing touch with God, too.”

Coming from a history of “don’t talk, don’t trust, don’t feel,” Buechner shares the family secrets, binding us to him with words spun out in beauty and grace while he shares the most difficult times of his life, trusting his readers will find something of their own story in his. We see Buechner the father, crying out in the desolation of his own helplessness as one of his daughters sinks early to the point of death from anorexia nervosa. When at last she recovers, we not only rejoice with him, we acknowledge our own wounds, our own helplessness.

Buechner calls upon the preachers

Anne H. Gross is a resident of Sewickley, Pa.

of this age to share their life stories with their people. He pictures the preacher climbing into the pulpit, while the people wait in silence hoping to have made real to them "the tale that is too good not to be true."

In *Telling the Truth*, Buechner examines "The Gospels as Tragedy, Comedy and Fairy Tale" and by holding the past with the present includes in his congregations Henry Ward Beecher and Pontius Pilate sitting alongside the vice-president of a bank and the pregnant young girl.

"Drawing on nothing fancier than the poetry of his own life, let (the preacher) use words and images that help make the surface of our lives transparent to the truth that lies deep within them . . . the wordless truth of who we are and who God is and the Gospel of our meeting."

He is profound, his language is superb and he speaks as one who understands that which he cannot know except by faith.

Vigorous and Delightful

Walter Wangerin writes vigorously and delightfully. He speaks dramatically in active verbs, jolting us into the time when he was pastor of an all-black church in the midwest.

In *Miz Lil and the Chronicles of Grace*, Wangerin readers know Miz Lil and her husband, Douglas. "For their sakes, do not call it a ghetto. Do not presume it is a mindless, spiritless, dangerous squalor — a wilderness of brick and broken glass, brutality, hopelessness, the dead-end center, no! They made it a community because they remained in confidence and honor."

Marie, the prostitute, becomes a problem when Wangerin discovers that she regularly helps herself to water from the church faucet. "What do you pay for water?" he asks himself. "Pennies. So let it go . . . The woman's without utilities. And she's got a kid who needs to drink. . ." When he finds one of her "johns" taking water too, Wangerin turns off the water and one Sunday morning lets his congregation in on the secret. What follows is a lesson in humility from Miz Lil that neither Wangerin nor his readers will forget.

"'God was in your preaching,' she says, gripping his hand after church and refusing to let go. 'He was not smiling . . . Oh, God was bending his black brow down upon our little church . . . Watching.' Cause brother

Jesus — he was in that child Marie, begging a drink of water from my pastor.'"

A poet, Wangerin is also the supreme storyteller. One chapter of *The Manger Is Empty* is devoted to teaching parents how to tell the Christmas story. "For between you and the child

. . . stories that
are deeply connected
to the power of God.

already is trust, and sympathy, and a common memory, and mercy and discipline together, and triumphs and failures and anger and forgiveness. These are the threads of an active love. . .

"So tell it, tell it with calm simplicity and a cosmic serenity. With faith . . . name thy children in the telling, as thou thyself wast named.

"Tell it with a generous voice, especially this passage to come as familiar to thee as the rising of the sun.

"And hush thy voice, O man, when that thou enterest this passage.

"And woman, almost whisper.

"For this is the fullness of time, the fullness of heavenly love for us: the birth."

Wangerin entertains with funny stories and sad stories, stories that are deeply connected to the power of God who is in the pain of the people in their laughter, in their wisdom. Wangerin's powerful writing transforms everyday people into metaphors of God's grace. Like Buechner, he knows what he does not understand, and honors the mystery.

Nouwen, another great teacher of the spiritual life, is associated with a community for the mentally ill, serving their needs as part of his priesthood, and regarding that servanthood as perhaps his greatest privilege.

"Handicapped people help us see the great mystery of fecundity," he writes in *Lifesigns: Intimacy, Fecundity, and Ecstasy in Christian Perspective*. "They pull us out of our competitive, production-oriented lives, and remind us that we too are handicapped persons in need of love and care. They tell us . . . that we too can bear fruit as Jesus did when he offered his broken body to his Father."

"Preachers who reduce mysteries to problems and offer Band-Aid type so-

lutions are depressing because they avoid the compassionate solidarity out of which healing comes forth," he states in *Reaching Out*. In his book he moves the reader from loneliness to solitude, from hostility to hospitality, from illusion to prayer. He has a disarmingly simple way of presenting the House of Fear and the House of Love in *Lifesigns*. "Those who have entered deeply into their hearts and found the intimate home where they encounter their Lord, come to the mysterious discovery that solidarity is the other side of intimacy . . . that the intimacy of God's house excludes no one. . ."

In *Beyond the Mirror, Reflections of Death and Life*, Nouwen tells of the accident that nearly cost him his life [see review, p.16]. As he felt himself slipping away he says, "I suddenly felt an immense desire to call around my bed all who were angry with me and all with whom I was angry, to embrace them, ask them to forgive me, and offer them my forgiveness . . . What worried me most . . . was that my death might make someone feel guilty, ashamed, or left hanging spiritually in midair."

He asked a friend to tell anyone who had hurt him that he forgave them, and to ask forgiveness of anyone he had hurt. His peace was immediate and the presence of Jesus with him, palpable. Following surgery and returning to health, picking up the busyness of life again, he finally found the answer as to how he is to live.

Loving the World

"The great spiritual tasks facing me is to so fully trust that I belong to God that I can be free in the world — free to speak even when my words are not received; free to act even when my actions are criticized, ridiculed or considered useless; free also to receive love from people . . . I am convinced that I will truly be able to love the world when I fully believe that I am loved far beyond its boundaries."

The grace of these three writers is that they rationalize nothing, tie nothing down, never resort to telling us, "This is what you must say, this is what you must do, and this is how you must do it." Rather, they hold the cup of faith in a clear chalice, each reflecting on it from the joy or heartache of his own experience, writing from his own inner voice, yet each standing back or kneeling down perhaps, before that mystery which, ultimately, is our faith.

Bibles for Children: the 'Distorted Canon'

Bibles and Bible stories for children are not all created equal. Behind each individual publication lies a whole series of assumptions about what the scriptures are, how we incorporate them into our lives, and how we expect children to incorporate them into their lives.

There is a subtle but genuine disjunction for most Episcopalians between the very idea of "the Bible," and their own experience of the Christian life through prayer, liturgy and the community of faith. Bible publishing in the United States, and popular-culture images of the Bible, are influenced heavily by the large and pervasive tradition of American evangelical theology, with its literal interpretive style, its emphasis on moral didacticism and personal conversion, its triumphalism, and its isolation of scripture from the context of church history, liturgy and tradition.

The very words, "the Bible," to Americans, carry a freight of imagery from the evangelical subculture — a sense of entering a world of muscular characters in robes and sandals, of bright colors and action-paced poses, of epic encounters and eye-popping supernatural events. This is the more true for children, since selection, retelling, illustration and design so thoroughly determine the form under which the word reaches children.

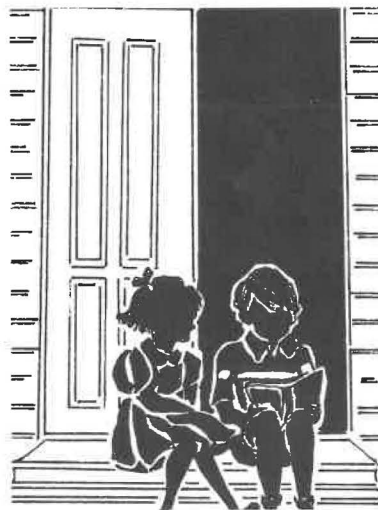
It is possible, of course, to give a child a "Bible" that is just that — the complete Old and New Testaments, unabridged, in a readable translation, or paraphrased to simplify the language while altering the content as little as possible. This is a *sine qua non* for older children who read fluently and with enjoyment, especially if they also own one or more "children's Bibles," or selections of "Bible stories" that indulge in extensive retelling, imaginative elaboration or moral commentary.

Good readers of ages 10 or 11 are

Gretchen Wolff Pritchard, of New Haven, Conn., publishes The Sunday Paper, materials for Christian education with an emphasis on conveying the gospel to children. This column is the first in a four-part series.

ready to explore the scriptures in solitude: dipping, skimming or reading in depth as the Spirit moves. Here the most important element is the text itself. Pictures, and even introductory material, should take a distinctly subordinate place, and the child should be left free to meet the text on its own terms.

The translation should reveal some of the style of the ancient original, especially the Hebrew original — its elu-



siveness, its vivid metaphors, its poetic use of parallelism, its elaborate courtly paraphrases, its fierce cursing and rich blessing, its heights and its depths.

For younger children, for reading aloud, or for reading cover to cover, there is a place for the "children's Bible," or collection of Bible stories. But it is here that American publishers, even those from catholic traditions, seem to be captive to a seriously reductive view of the scriptures and of children's spirituality. You will look long and hard before you find a children's Bible that represents the full spectrum of the canon — especially as the canon informs the liturgy and the church's year.

The standard "children's Bible" is all narrative. It moves slowly and with considerable detail (and often extratextual commentary) through Genesis — creation and fall, Cain and Abel, Noah, the Tower of Babel, and the Abraham, Isaac, Jacob and Joseph stories (check to see whether the sacrifice of Isaac has been faithfully included,

or watered down, narrowly interpreted, or expurgated entirely) — and Exodus, dwelling with loving detail on the plagues of Egypt and the crossing of the Red Sea. But then the narrative begins to get skimpy.

Following a rehearsal of the Ten Commandments (rarely is any of the rest of the Law represented), the story flits through Joshua and Judges, then skips to a more or less detailed account of the stories of Samuel, Saul and David, a brief mention of Solomon and the temple, some quick references to the later monarchies and their decadence, perhaps a couple of the Elijah stories, one or two Psalms (often incorporated into the David story), and a few paragraphs from the prophets.

Single Narrative

After a mention of the destruction of Jerusalem, the Old Testament typically comes to rest with the Daniel stories, or possibly with Jonah or Esther. Then, with a new title page — and often a change in illustrator and style — we jump into the more familiar New Testament world.

The gospels (chiefly the synoptics) are merged into a single narrative, which may or may not include a sampling of Jesus' parables and sayings as well as his miracles. The events of Holy Week are told at length, but the Resurrection appearances are usually limited to the first moments at the empty tomb.

Many editions end somewhere between Easter and the conversion of Paul; others go on to narrate Paul's journeys and struggles in some detail, usually concluding with a glance at the Book of Revelation. If any selections from the Epistles are included, they tend to be brief passages dealing with practical matters — ethics, church order, Christian living — interspersed among the adventures of Paul and his colleagues.

The great hymns of Philippians and Colossians, the glory of the cross, the images of baptism, adoption, the body of Christ, the great high priest, the communion of saints, are utterly absent. Though the New Testament canon in fact offers many images of

EDITORIALS

Important Signal from the Bishops

The House of Bishops made a responsible decision when it voted to disassociate itself from the ordination of a practicing homosexual in Newark.

The 90-minute debate on the issue and the vote total (78-74 with four abstentions) revealed there are still major differences of opinion on what took place last December. And there was some confusion among bishops, even during the debate. Were they voting on a sexuality issue or one of ordination? One of polity or of diocesan rights? Or all of the above?

Some bishops took the stance that because the ordination was so long ago (Dec. 16, 1989) and because the Presiding Bishop's Council of Advice statement was released February 20, it was time to forget about it and move on to other issues. Other bishops said people in their dioceses were waiting patiently for the House of Bishops to make a clear statement condemning the ordination.

In one sense, the disassociation means little. It was a mild reprimand at best, and carries no canonical clout. Nevertheless, it sends a signal to those in the pews that the controversial Bishop of Newark went too far this time.

Some veteran House of Bishops observers reported an interesting trend in the voting. In general, bishops who have been in office longest voted against disassociation from the ordination. Many of the newer bishops tended to

vote for disassociation. That could be a personification of the trend predicted by some: that the House of Bishops is beginning a swing toward a more central theological position. "It's the first time I've been conscious of that in 12 years," said one bishop.

We hope this action of the House Bishops will lead to some beneficial discussions of confusing issues.

AIDS Sunday

Sunday, October 14, has been designated as AIDS Sunday by Presiding Bishop Edmond Browning.

Such an observance is a continuation of a trend began by the national church several years ago and now followed by many dioceses and congregations. AIDS healing services and Eucharists have become common at the diocesan level and many churches have made such services a part of their regular schedules. Others have made the victims of this dread disease an integral part of their intercessions.

The church asks us to pray for those who suffer from AIDS and for those who minister to them. We should pray as well for those who have died and for those who mourn the victims of this public health crisis. In addition, we can remember those who are involved in the research of this disease for which there is no known cure.

CHILDREN

(Continued from previous page)

Jesus, it is as teacher and healer, almost exclusively, that he figures in Bibles for children.

This distortion — one is tempted to call it censorship — may arise from a notion that such a Christology is the only one suitable for children, or it may simply reflect the mainstream of Protestant spirituality for adults, also. Either way, its result will be a distortion of children's devotional lives, by implicitly devaluing liturgical spirituality and communal faith and hope, in favor of a narrow focus on receiving direct help for personal problems.

But the greatest problem with these children's Bibles is their distortion of the Old Testament canon, and the implications of this for children's ability to understand the Bible, not as "a" story, but as "my story." For the heart of the scriptures, as understood by the church, is a continuing pattern of exile and return, of loss, hope and restoration, of new life out of renunciation and death.

This theme recurs in the Hebrew Bible in three great movements. The first is the primeval exile from the Garden of Eden, echoed and extended into

hope in the call to Abraham to leave his kindred and his country and seek a land of promise. The second is the bondage in Egypt of the children of Israel, their deliverance in the Exodus, their entry into the land, and the building of Jerusalem, the joy of the whole earth. The third is the faithlessness of the people, the destruction of Jerusalem, the Babylonian captivity, and the promise, beyond hope, that the dry bones will live, the people return to their land, the wall of Jerusalem be rebuilt.

It is the last of these movements that has, historically, most enriched the vocabulary of the church. It is the prophecies of second Isaiah and Ezekiel, the poetry of Lamentations and the Psalms, the love affair of the people of God with Jerusalem, their anguish at her destruction and their hope of her renewal, that forges the link between the Hebrew scriptures and the New Testament, makes intelligible the figure of the Messiah, informs Jesus' parables and sayings, and glosses the imagery of Revelation.

It is these strands of scriptural imagery that lie behind much of Jesus' own spirituality . . . and it is these strands of scriptural imagery that have the power to stir children's hearts deep

down, in the same places as are stirred by folk tales and fairy tales and the best imaginative literature.

Children know that our life on earth is itself the story of exile and loss. They have all known the loss of their own paradisaic babyhood and the coming of frustration, guilt, alienation and pain. They know that their greatest need is to find their way home to where they will be welcomed, loved, and fed, and to come of age, inherit the kingdom, receive the crown of life, and know that all tears are forever dried and all that was lost has been found.

When children are exposed to lectionary and liturgy throughout the church year, the images that most captivate them include the Garden of Eden, the flood, the Exodus and Sinai; the city of God, the holy mountain where swords are beaten into ploughshares and all tears are dried; the dry bones; the Good Shepherd, the cross and empty tomb; the wedding feast, and the New Jerusalem.

It is unconscionable to edit the Bible for children in ways that deprive them of many of its most vital images and obscure the deep good news that runs through the whole story and makes it one.

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Business Manager

NEWS

(Continued from page 9)

sponded, and that the process "has been terribly difficult at times, and also rewarding."

Theological insights and questions were addressed by the Rt. Rev. Frederick Borsch, Bishop of Los Angeles, who said the Bible does not provide a definitive answer to the question of homosexual orientation, but that the church continues to seek understanding from scripture.

"Thus a basic and critical question remains for the church — how to interpret the Bible and understand its authority," he said. "This question has, of course, been with the church since its earliest days. As always, the overarching issue is how we can live faithfully in response to God's call."

The fourth speaker was the Rt. Rev. Harold Hopkins, director of the Office of Pastoral Development, who asked the bishops to consider the unity of the church.

Following the presentations, the bishops broke into small groups for discussion.

The Rt. Rev. James Ottley, Bishop of Panama and the newly-elected vice president of the House of Bishops, presided Monday morning. He introduced the Rev. Canon Burgess Carr, partnership officer for Africa at the church center, who reported on Liberia.

On Tuesday morning, Bishop Browning delivered a major address, "Faithful Witness in a Public Life," which was well-received by most of the house. His address was based on Proverbs 29:18a, "where there is no vision, the people perish . . ." and included his own vision for moral leadership both among the bishops and U.S. political leaders.

"I would like to share with you what I have learned from leaders I have met and observed these past five years as Presiding Bishop, your emissary," he said. "First, I believe that the great leaders are those who understand that all choices and decisions are moral at their core. . . Second, great leadership understands the dynamic and reforming power of interaction and interdependence of the various sectors of society."

Bishop Browning said moral leadership also is prophetic. "What gives me hope is that, out of the dictator's bowels, God continually calls forth, liberates and gives voice to the prophets. What the oppressor is un-

able to digest is the life-giving word."

The Presiding Bishop used the scriptural concept "the many are one" as his own vision, both global and local.

On Wednesday, the bishops and their wives spent the entire day with politicians, stopping first at the White House (President Bush was not there) and then going to Capitol Hill for briefings with staff members on national issues, visits with individual members of Congress, and a reception.

Thursday, September 20, was the final day of the meeting. Bishops met in groups with seminary deans in the morning, then heard the Rt. Rev. Samir Kafity, Bishop of Jerusalem and Primate of the Middle East, who spoke about crisis in his province.

Later that day, bishops approved a pastoral letter to the church on evangelism and a pastoral statement on sexuality which will be released soon.

Bishops who shared their reactions of the meeting found all their questions weren't answered.

"I'm going home with a lot of loose ends," said the Rt. Rev. A. Heath Light, Bishop of Southwestern Virginia.

The Rt. Rev. Vincent Pettit, Suffragan Bishop of New Jersey, thought it was a typical meeting . . . "good because we're together in community. And the Bible studies have been superb."

Newly-consecrated Bishop Richard Shimpfky of El Camino Real enjoyed the collegiality of his first House of Bishops meeting. "It was a real pleasure to be a part of it," he said.

D.A.K.

'DISASSOCIATE'

(Continued from page 8)

50 priests who have been ordained since 1979 who are willing to state publicly that when they were ordained, the ordaining bishop knew they were homosexual and not celibate. "We have had in the past and we have now, members of this house who are non-celibate homosexual persons," he said, and added there have been non-celibate homosexual seminary deans and professors.

The embattled bishop spoke at length about charges he had violated the collegiality of the House of Bishops. He said he notified Bishop Browning of his plans for the ordination six months before the action, and that he spoke to the Presiding Bishop by tele-

phone in November, 1989, and "I once again told him of our diocesan plans to ordain an openly homosexual man. He did not once suggest that there was anything improper in that." Bishop Spong also reminded the other bishops that he had notified each of them of his plans so they might have background material in case there was publicity.

"Perhaps many of you do not understand that it is the constant attacks on me by groups like the Episcopal Synod, the Prayer Book Society and Episcopalians United that causes the

media to focus on me," he said.

"Neither I nor any member of the Diocese of Newark has any sense we have acted inappropriately. We have been shocked and amazed at the response of hatred and condemnation that has marked some parts of the church . . . We resent being the victims of hypocrisy."

When Bishop Spong finished speaking, he received a standing ovation from some members of the house, and a hug from his wife, Christine, when he returned to his seat.

D.A.K.

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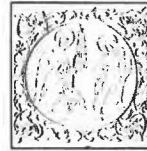
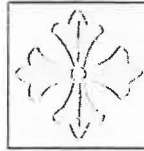
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BOOKS

(Continued from page 6)

Fuller's analysis of the christological developments set in notion by Q. Other senior N.T. scholars such as Sherman Johnson and Paul Achtemeier are represented (although one feels the absence of Raymond Brown). Charles Price and Frederick Borsch are here. And so are a host of younger scholars, most of whom are acknowledging their debts to their teacher.

All the essays are provocative and most are accessible at least to seminary graduates: a quick way to do some catching up in the field. With their authors I join in warm good wishes to a colleague and friend: "Ad multos annos, Reggie."

(The Rev.) O.C. EDWARDS, Jr.
Seabury-Western Theol. Seminary
Evanston, Ill.

Facing Death and Life

BEYOND THE MIRROR: Reflections on Death and Life. By Henri J.M. Nouwen. Crossroad. Pp. 74. \$9.95.

On the way to help a handicapped friend, Henri Nouwen had a serious accident that resulted in intensive care hospitalization, emergency surgery and this little volume.

The most helpful thing about the retelling of the story is the author's profound honesty and emotional transparency with the reader. The dependency transformed him again into a "little child" and reintroduced him (in a new way) to the Kingdom of Heaven. Expecting what he thought was his death, he came face to face with his beliefs about life, and the way he lived its normally hectic pace, finally resolving to make changes, but honestly wondering if those changes would be lasting.

Many readers, however, (especially those with terminal illnesses) will find his causative theologizing less than convincing. Retrospectively believing that God had some revelatory purpose in the event itself, as well as ultimately "being found not ready to be completely united with the Lord . . .," Nouwen risks seeming to be melodramatic in his illness and simplistic in his faith.

And perhaps he is. But perhaps also those two traits make the reading of

Correction:

The last name of the first Native American deacon in the Episcopal Church was misspelled on the cover of the September 30 issue. The correct spelling is Oakerhater.

the book worthwhile for his vividly clear statements regarding the nature of life — “a series of little deaths”; the reality of clinging to life “not out of love, but out of unresolved anger”; and the importance of “being around people that make (him) like a little child again” to keep the Kingdom of God reflecting before us.

(The Rev.) CHARLES MEYER
Austin, Texas

The Seer of Patmos

THE POWER OF THE LAMB: Revelation's Theology of Liberation for You. By Ward Ewing. Cowley. Pp. 238. \$11.95 paper.

The Power of the Lamb is the best little book on the Apocalypse since Vernard Eller's *The Most Revealing Book of the Bible*. Not written from the standpoint of political and economic oppression in Latin America, this book, nonetheless, is labeled “a Theology of Liberation.” It is about power and our liberation from powerlessness.

The author, an Episcopal priest, has learned much from the frustrations which many of his middle and working class parishioners have experienced

under the destructive exercise of power. He is keenly sensitive to the thousands of North Americans who have suffered a sense of powerlessness.

Ewing writes with acute insight into the way in which the seer of Patmos employed a series of images to illustrate the destructive capability of power. “The Beast” is the primary symbol of such power while the dominant symbol for the liberating power of Christ is “the Lamb” who stands with his “powerless” followers.

Revelation is a bold description of conflict between these two types of power. *The Power of the Lamb* is a brilliant correlation between that conflict, society's victims of oppression, and the liberation which a “powerless” Lamb of God is able to effect.

(The Rev.) ROBERT H. WHITAKER
Corrales, N.M.

Timely Information

MARTIN LUTHER'S BASIC THEOLOGICAL WRITINGS. Edited by Timothy F. Lull. Foreword by Jaroslav Pelikan. Fortress. Pp. xix and 755. \$19.95 paper.

Few of us are up to wading through

the 55-volume American edition of *Luther's Works*, but a 755-page selection of 31 of Luther's basic writings is a practical introduction to the mind and theological approach of the reformer. The selection ranges from the year 1517 through 1539.

A helpful preface by the editor provides his rationale for his selections, as well as historical introductions to each of the six sections of the material and a summary of the theological context to each of the 31 writings themselves. Professor Tull divides his topics into the following categories: the task of theology; the power of the Word of God; the righteousness of God in Christ; the promise of the sacraments; the reform of the church; and living and dying as a Christian.

As the editor himself says, “Luther deserves to be read rather than read about. This anthology seeks to bring his voice more fully into both the study of theology and our current debates.”

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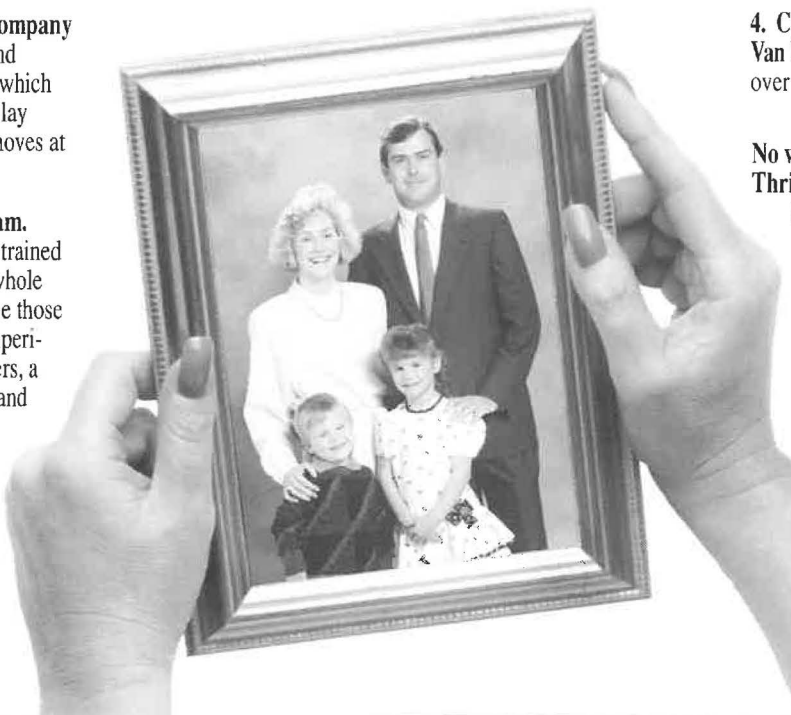
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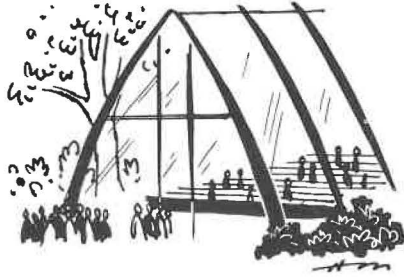
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THE BAT AND THE BISHOP. By Robert Prichard. Morehouse. Pp. 132. \$7.95 paper.

My kind of book. Fascinating bits and pieces of church history collected together but easily sampled separately. The professor of church history from Virginia Theological Seminary has gleaned over 50 snippets of church customs, personalities, and incidents for us to savor. From "Henry the Theologian" to the "First Baptism in British Colonial America" to "The Death and Burial of Canon XV" the book is a treasury of abstruse but delightful information.

BE FRIENDS OF GOD: Spiritual Reading from Gregory the Great. By John Leinenweber. Cowley. Pp. 204. \$10.95 paper.

Selected homilies by the early follower of St. Benedict arranged in categories for contemporary readers by a translator who is himself a Benedictine monk. Gregory's thoughts on the search for God and persistence in prayer are as relevant today as they were when they were written. The book has a lively, warm tone and beautiful illustrations and calligraphy.

THE SAINTS AND SYMBOLS OF ALL SAINTS. By David Lindsey. All Saints' Organ Fund (Gordon King, All Saints' Cathedral, 5001 Crestline Rd., Fort Worth, TX 76107). Pp. 96. \$25.

In a word this book is beautiful. In another, elegant. But lest it be relegated to the coffee table forever, I add that it is also instructive and helpful. A book of the liturgical arts of All Saints' Cathedral, Fort Worth, it contains lovely colored photographs of stained

By TRAVIS DU PRIEST

glass, wood carvings, sculpture, and several chapels, all on quality paper, and with brief descriptions. Not only is the book itself a model for other parishes wishing to compile such a work, but its author, David Lindsey, offers to serve as a free resource guide.

THE SEEDS OF HEAVEN. By Barbara Brown Taylor. Forward Movement. Pp. 80. \$2.50 plus postage and handling, paper.

Sermons based on readings from Matthew's Gospel by the Rev. Barbara Brown Taylor, staff member of All Saints', Atlanta, and broadcast during the summer of 1990 as the Episcopal Series of the Protestant Hour. The 12 sermons have an immediate, engaging



tone and use appropriate anecdotes and examples; good movement from exegesis of scripture to contemporary application.

THE ANGLICAN CYCLE OF PRAYER, 1991. Edited by Robert B. Horine and Charles H. Long. Forward Movement. Pp. 144. \$1.75 plus postage and handling, paper.

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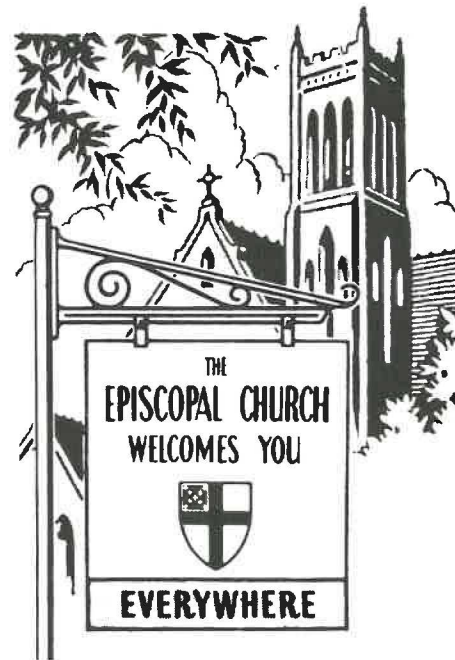
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EPIPHANY 309 W. Elm St. 67361
The Rev. Dr. John F. Riggs, Jr., r
Sun H Eu 11 & 7 1S & 3S, Ch S 9:45. Wed H Eu as anno

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVeque,
the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu.
Sat 10:30 H Eu

KEY — Light face type denotes AM, black face PM; add,
address; anno, announced; A-C, Ante-Communion; appt,
appointment; B, Benediction; C, Confessions; Cho, Chor-
al; 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 Church-
men; 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, Interces-
sions; 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.

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

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; the Rev. H. King McGlaughon,
ass't
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; the Rev. Gary E.A. Lawler, ass't
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. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP
5:15. Sat H Eu 9.

ST. PAUL'S Broadway at Fulton
Sun H Eu 8. Mon-Fri H Eu 1:05

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagenseil, Jr., r; the Rev. Bernice
Coleman, c (718) 784-8031
Liturgies: Sun 7:30, 8, 10. Wkdys 7:30, 10, 5:30

PROSPECT PARK, PA.

ST. JAMES' 11th Ave. & 420 (between I-95 & Maccdade)
The Rev. William Duffey, Ed.D., r 461-6698
Sun Eu 8 & 10 (Sung), Ch S 10. Daily Office & Mass as anno

SELINGROVE, PA.

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

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (between I-30 & I-20)
Fr. K.L. Ackerman, SSC, r; Fr. Sandy Herrmann, c; Fr. Re-
ginald Mallett, ass't; Fr. Thomas Kim, v
Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, C as
anno. (817) 277-6871; Metro 265-2537

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW 823-8135
5100 Ross Avenue 75206
The Very Rev. Earnest 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. Peggy Patterson, priest ass't, the Rev.
Tom Cantrell, deacon ass't. The Rev. Norman Hollen, canon
to the ordinary; the Rev. Steve Weston, canon for diocesan
communications
Sun Services 7:30 H Eu; 9 adult classes; 9:45 Ch S, 10 Sung
Eu; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wkdys:
Mon, Wed, Sat 10; Tues & Fri 12 noon; Thurs 6:30, Fri 7:30 H
Eu (Spanish). Mon Matins 8:45

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. Edwin E. Harvey assoc; the Rev.
John F. Daniels, parish visitor (512) 226-2426
Sun: 7:30, 9, 11:15 H Eu (2S & 4S MP 11:15)

SEATTLE, WASH.

TRINITY The Downtown Episcopal Church
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d;
the Rev. Patricia Taylor, d; Martin Olson, organist-choirmaster
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & 5:30.
Fri H Eu 7. Mon-Fri MP 8:40

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean 271-7719
Sun Masses 8, 10 (Sung), Ev 4. Daily as anno

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
The Rev. A. Ivan Heyliger, r
Sun Ser: 7:30, 9:30, 6:30. Wed & Fri 7, Thurs 5:30