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FEATURES:
A Bruised Reed





Sounds

The first real sound I heard here on my visit to St. Gregory's Abbey in Michigan was the heating system in my cell. When the heat comes on, you know it. I get the picture of one of those Renaissance maps with Zephyr puffing out his cheeks, blowing the wind from his mouth as hard as he can. As soon as the heating system quiets, you hear the buzz of the fluorescent ceiling light; it goes on and on, and eventually becomes a part of the permanent background noise that contributes to the silence.

Many things here "contribute" to the silence. Ever notice how much quieter a cat makes a room? When it's not howling. A cat slowly walking through a room somehow adds to the silence. Just light candles in a chapel or a dining room; the burning and flickering make the space more silent, more meditative.

The recurring sounds here are the bells calling the brothers to prayer, the abbot's knock on the prayer desk for the office to begin, the voices either saying or chanting the psalms appointed for the particular hour of that particular day, the angelus ringing at the close of Lauds, the reading during meals, the tinsel ring of the bell to end the reading, and perhaps a muffled conversation from some unseen background.

That's about all. Sounds of beauty and order and purpose. Sounds of entreaty, recitation, praise, instruction and structure. Human voices and bells. Is there any human sound more melodious and engaging than plainsong? Is there any mechanical sound more ethereal and haunting than that of a bell?

One day, though, I heard another sound. Alone, in my cell, the heat off, the overhead light off, sitting in my chair writing, I heard geese. Outside, overhead. Hundreds, maybe thousands, of geese flying low and making quite a racket. I put down my pen and listened.

Scores of screeching honks — high and low, long and short. One after the other. Several at one time. A kind of natural symphony; a cacophony, yes, but rhythmical. Not Mozart's ordered beats, but not John Cage's disorder either.

Funny how the sounds from another realm throw you off balance. They are like the faces of the inhabitants of a foreign country: the visitor is either taken aback at the differences or is overcome by the beauty. But in either case, the strangeness, the foreignness, makes discernment difficult. You have to live in another culture for awhile before sorting out the prince from the pauper.

How easy, I thought, to impose a human standard on another realm. How easy to assume that the geese honk in utter abandon, in random purposelessness, creating a chaotic mix of sound.

No doubt the geese would think the same of our sounds, even the sounds of the monastery. Their sounds, different to my ears though they are, are the sounds of order and purpose to them.

And, no doubt, could we but enter their realm of weightlessness and perspective, would we hear their sounds too as calls to worship, hymns of praise, and prayer.

(The Rev.) TRAVIS DU PRIEST, editorial assistant

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ON THE COVER

Bishops and their wives enjoy a box lunch on the steps of the Washington National Cathedral, following the Sunday service. The bishops were in Washington in September for an interim meeting [p. 6].

ENS photo by James Solheim



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LETTERS

Long Overdue

I was delighted to see the coverage given to Michael Cassidy [TLC, Sept. 16], creator of one of the greatest Christian movements in the world. Information about African Enterprise is long overdue.

African Enterprise is attempting to change apartheid with love and Christian service. In the confrontational atmosphere of the African National Congress, it has been not only difficult, but also dangerous. As a result, the heroism of many African Enterprise members has been stirring.

GORDON E. MACDOWELL
Racine, Wis.

Running Straw Votes

Letters to the editor may be taken as a running straw vote on several church problems. The vote is naturally one-sided because we are more likely to express our disagreements than to offer approval to reinforce what current church practice is. Much is protest over what breeches of scriptures, traditions and reason are.

Are the thoughts and practices of the church which I approve essential? How do I know? What absolutes are encompassed in scriptures, traditions, and reason? Reason is a pretty slippery building stone. Tradition has developed. It is not eternally the same. Once a fundamentalist stand with its implied right for the holder to say what it means has been abandoned, scripture is a collection of thoughts and experiences. If they are God-given, how do we separate the writer's words from those given by God?

We are beyond the age when only one view of religion was possible and we tortured and burned to keep it so.

Most of us have fairly strong opinions about what is essential to the life of the church. That membership is a continuing popular vote on what the church is. No congregation, no church.

Therefore, let us stay with the liturgy varied in practice as the rubrics allow, or as it has been expanded or contracted by the peculiarities of the ordained, until unity has returned to us on some distant day. In the interim, let us love one another. Fighting will not help.

JOHN CLARK
Poughkeepsie, N.Y.

Grammar, Not Piety

Some editorial policies should not be "judgment calls." Judgments are subjective, and the question of whether he, him, who and whom, when referring to God, should be capitalized is an objective one [TLC, Sept. 16]. It falls within the province of grammar, not of piety.

I am a traditionalist. I recognize and deplore the increasingly evident equation, in Episcopal liturgies, of the human and the divine. But the capitalization of the divine pronouns is a phenomenon of late 18th century and 19th century piety, not of good English grammar. Both the Authorized Version and the historic prayer books were content with lower case initial letters. It hurts me to side with liturgical modernists, but grammar is grammar: and Anglicans have always decreed what English grammar is. These matters are more semantic than soteriological.

(The Rev.) MARSHALL P. GLASS
Grand Rapids, Mich.

Dilemma Reflected

Unlike those who wrote letters about Bishop Browning [TLC, Aug. 26], I sympathize and identify with the Presiding Bishop in his frustration with the effort to lead in these difficult times. The scope of the letters reflect his dilemma: he is attacked by traditionalists and evangelicals on one side and gays on the other.

I also share his concern regarding what he calls "biblicism." Many of our parishioners are refugees from churches where they felt driven to hypocrisy and intellectual dishonesty by a literalist use of scripture. It seems important to me that our effort to reclaim the authority of scripture seek an authentic Anglican style and not imitate the theological heavy-handedness of others.

(The Rev.) JONATHAN C. SAMS
St. Timothy's Church
Griffith, Ind.

Dialogue Needed

I was pleased to see the article on search committees [TLC, Sept. 9]. I would like to see a dialogue opened between such committees and clergy applicants, so that both parties in the search process would know how to proceed more effectively.

I'd like to ask the search committee

to tell rejected applicants forthrightly why they were not deemed suitable. So often, in my recent search, my rejection letter said something like, "while your gifts and abilities are notable, they are not exactly what are needed by this parish at this time." This is so vague that it tells me nothing. Rather, could not the committees say that my preaching appeared to be weak, or that they wanted an older (younger) person, or that my leadership style is

too permissive (directive), or that I cost too much (too little)?

I'd rather hear exactly what the search committee finds lacking in me, even at the risk of my being offended for a while, than to wonder forever what was really said about me after the interview and visit.

(The Rev.) STEPHEN NORCROSS
Grace Church
Tucson, Ariz.

(Continued on page 11)

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Bishops Gather, Elect Vice President

The Rt. Rev. James H. Ottley, Bishop of Panama since 1984, is the new vice president of the House of Bishops.

Bishop Ottley was elected by acclamation on the opening day of the interim meeting of the House of Bishops in Washington D.C., September 15-20. He succeeds the Rt. Rev. John T. Walker, the late Bishop of Washington, who died last year. Bishop Ottley will preside over the house in the absence of the Presiding Bishop.

Bishop Ottley has been a strong critic of U.S. policies in Central America, especially the invasion of Panama.

"With all of the changes in the world today, especially in Eastern Europe, there is a tendency not to focus on Latin America," Bishop Ottley said following his election. "It is a good thing to remember that we are part of the Americas."

Presiding Bishop Edmond Browning said Bishop Ottley's election "is a joy to me." The Rt. Rev. A. Heath Light, Bishop of Southwestern Virginia,



Bishop Haines (left) and Bishop Browning take part in the Sunday service at the Washington National Cathedral during the opening weekend of the House of Bishops meeting. [ENS photo by James Solheim]

'The Front Burner'

The Most Rev. Edmond Browning, Presiding Bishop, touched on a variety of subjects during a press conference September 14, the day before the House of Bishops meeting began in Washington.

"At this meeting, we will try to bring the issue of sexuality to the front burner," he said. "It is a very important issue and I hope it can be brought back into the context of how we can deal with it without polarizing our membership."

Bishop Browning was asked about how the house will address the proposed separate province, which has been advocated by the Episcopal Synod of America.

"I think it will be tested here and at General Convention," he said. "... But the issue of a separate province is not the business of the House of Bishops but rather of General Convention."

DOROTHY MILLS PARKER

called Bishop Ottley "a bishop of great stature. His election adds a global dimension" to the house.

The bishops gathered for Bible study each morning in small groups. On Saturday morning a program was presented on evangelism. The Rev. Wayne Schwab, evangelism officer at the Episcopal Church Center, introduced a panel of speakers who told of their own personal conversion and commitment. Among the presenters were Mrs. Lance Moody, wife of the Bishop of Oklahoma, who said she was helped to find Christ through Cursillo; and the Rt. Rev. Edward MacBurney, Bishop of Quincy, who told of studying with Mother Teresa in Calcutta.

Saturday afternoon's sessions were spent in small groups in which the bishops participated in storytelling and listening to stories of conversion and commitment.

Leadership in Kenya

The first legislative session took place late Saturday afternoon. The Rt. Rev. Furman Stough, senior executive for mission planning and deputy for the Presiding Bishop's Fund for World Relief at the church center, reported on his trip to Kenya to represent the Episcopal Church at the funeral of Bishop Alexander Muge. "Leadership in that church is very vulnerable now,"

Bishop Stough said. "They need our prayers and they need our attention."

Bishop Stough also reported on the long-range planning process of the church and on the fund working in the Philippines.

The bishops attended the Eucharist Sunday morning at Washington Cathedral. The Rt. Rev. Ronald Haines, Bishop of Washington, was the celebrant and Bishop Browning was the preacher.

'Grace Shapes Us'

Bishop Browning emphasized anger and wrath in his sermon which was based on Ecclesiasticus 28:1, from the Old Testament lesson that morning.

"Grace shapes us now and tomorrow and displays little interest in the vindication of this or that side, this or that faction," he said.

He also said grace "is not a matter for the past but for the present and especially the future."

The Presiding Bishop led the other bishops in a reaffirmation of the ordination vows. The service marked the first time in 83 years the House of Bishops had been at Washington Cathedral.

The remaining four days of the House of Bishops meeting will be reported in next week's issue.

D.A.K.

El Camino Real Has New Bishop

The Rev. Richard Lester Shimpfky was ordained and consecrated Bishop of El Camino Real on September 8, at an open air service and celebration in the plaza at the Mission of San Juan Bautista, in California in the small town of the same name.

As consecrator, the Most Rev. Edmond Browning, Presiding Bishop, was assisted by the Rt. Rev. C. Shannon Mallory, retiring diocesan; the Rt. Rev. John Spong, Bishop of Newark; and the Rt. Rev. Barbara Harris, Suffragan Bishop of Massachusetts. Ten other bishops participated.

Portions of the service were in both Spanish and English. A barbecue and general celebration followed on the grounds of the old mission.

Bishop Shimpfky, 49, was elected to the episcopate April 29 [TLC, June 3]. A native of Albuquerque, N.M., the new bishop was educated at the University of Colorado and Virginia Theological Seminary. He was ordained to the priesthood in 1971 and served several parishes in Virginia before being called to Christ Church in Ridgewood, N.J., in 1977. He and his wife, Jamel, have three children.

(The Rev. Canon) WARD McCABE

Death Penalty Opposed in Province VIII

By a 2-to-1 vote, the synod meeting of the Province of the Pacific (Province VIII) reaffirmed the Episcopal Church's opposition to capital punishment and urged Episcopalians to work for abolition of the death penalty in those states where it is still used.

The Los Angeles meeting in late August also supported an open letter by the Most Rev. Edmond Browning, Presiding Bishop, outlining the church's opposition by asking diocesan bishops to encourage use of the letter in parishes. The church has opposed the death penalty for the last 32 years.

In recent years, support for the penalty has increased dramatically. A Gallup Poll in 1988 concluded that 79 percent of Americans support its use.

Many Episcopalians are not aware of the church's position, said Ann McElroy of the Diocese of El Camino Real, who introduced the resolution on behalf of the province's peace and justice commission. "It is past time for

education, serious study and discussion on the moral justification of an 'eye for an eye' and a 'life for a life' and our role as Christians in this issue," she said. She pointed out that Amnesty International has cited South Africa and the United States as exemplifying racism in the application of the death penalty.

On another issue, the synod will ask next summer's General Convention for a task force to devise a strategy for Hispanic ministries that will include evangelism, congregational development, and training and deployment of Hispanic leadership.

Strategy for Ministry

"The ministry of the Episcopal Church among people of Hispanic descent is at a crossroad," said the Rev. Keith Brown of the Diocese of San Joaquin. "The first stage of pioneering work is being overtaken by a need for a more cohesive, intentional and imaginative strategy to make an impact among the millions of immigrants from Latin America."

Another resolution urges General Convention to establish a policy to provide retirement benefits to all lay employees who work more than 1,000 hours annually. The church has been talking about pension coverage for lay employees for at least 75 years," said Ruth Schmidt of the Diocese of Olympia. She is executive director of the national network of lay professionals in the Episcopal Church. [ENS]

Australian Bishop May Ordain Women

The Rt. Rev. Owen Dowling, Bishop of Canberra and Goulburn in Australia, has announced he intends to ordain women priests in a February service, according to the *Church Times*. He revealed his plans during a recent provincial synod meeting where he was a speaker.

Though his announcement was met with loud applause at the synod, opponents of the plan say they will try legal means to stop the proposed ordinations. There are eight women deacons in the diocese, one of whom heads a parish, and all may be eligible for the priesthood under Bishop Dowling.

The Diocese of Melbourne originally had planned to have the first women's ordination last February. However, plans were canceled upon the sudden death of the Most Rev. David Penman, Archbishop of Melbourne and a leading supporter of the ordinations.

Each diocese has passed its own ordinances concerning women priests, and Bishop Dowling told synod participants that "I also claim my authority as a bishop of the Church of God to ordain canonically-fit deacons, whether the ordinance is valid or not." He also said his legal advisers had informed him that no canon of the Australian General Synod was necessary

(Continued on next page)



Sara Rubin of Rochester, N.Y., shows some of her religious pottery she sells to diverse outlets such as Washington Cathedral and the Israel Connection. The Very Rev. James P. Morton of the Cathedral Church of St. John the Divine, New York, encouraged her to develop a Christian line of pottery. [RNS]

(Continued from previous page)

for the ordinations.

The General Synod has confronted the ordination issue three times, but because a 75 percent majority is needed in three houses, a canon to affirm women's ordination has not passed.

How to Grow a Church

Growing churches target their programs to specific groups rather than trying to be all things to all people, according to a report issued by the Barna Research Group in Glendale, Calif.

The 47-page report, entitled "Successful Churches: What They Have in Common," is based on a study of Protestant churches that are growing in attendance at a rate of ten percent or more per year. They ranged from traditional, denominational churches to contemporary non-denominational congregations, had 800 to 14,000 regular worshippers on Sundays and included some churches that were formed within the past five years and others that were more than 50 years old.

Barna did not include individual case studies in the report because churches were promised anonymity in return for their help. However, the report contains numerous observations about common characteristics of growing churches, including the conclusion that "church growth is not so much a magic formula as it is a series of creative and sensitive responses to a changing environment."

According to the report, the growing congregations "refused to be enticed into areas of ministry in which they discerned no special calling. Instead, they concentrated on doing what they were called to do," such as focusing on teenagers, single adults or the elderly.

Although this approach meant that some people did not feel at home in these churches and went elsewhere, the successful churches "were at peace with this friendly parting of ways with such seekers," the report says. In fact, it says, pastors of the growing churches "were quite willing to suggest other churches for people to try when the visitors' experience at the growing church had not met their needs or expectations."

Another finding of the Barna re-

search was that growing churches do not concentrate on numerical growth but experience it as a byproduct of successful programs.

"Numerical growth is a consequence of their efforts, not the focus of their energies," the report says. "The churches upon which this report is based have a single purpose in mind: to serve God with all of the integrity and resources they can muster. Importantly, they would be willing not to grow if growth meant compromising their faith and the practice of their beliefs."

Meeting Needs

The report also stresses that growing churches continually evaluated and re-evaluated programs based on how, or whether, they were meeting the needs of people.

"Some churches fool themselves into believing that because they have a program in place, they are doing ministry," the report says. "In fact, they are doing programming. Ministry happens when a person's needs are being met . . . At growing churches, a program was deemed successful according to how many changed lives resulted from the outreach." [RNS]



Nationally-known Lutheran theologian Richard J. Neuhaus, shown here in New York, recently announced his formal conversion to Roman Catholicism. Mr. Neuhaus, who is single, plans to begin training for the priesthood. He participated in a transition service led by Cardinal John O'Connor of New York. [RNS]

BRIEFLY...

The Most Rev. Brian David, Archbishop of New Zealand, during a recent visit to Toronto said that the secular movement towards women's equality in his country had sparked changes in church attitudes. He pointed out that native Maori people in New Zealand are now discussing their feelings concerning women bishops. "A few years ago, Maori leaders said [a woman priest] was impossible, but today the Maori have women priests," he said. Bishop David presided at the June consecration of Penelope Jamieson as the first women diocesan [TLC, Aug. 5].

Around the Church

Earlier this summer St. Timothy's Church in Henderson, Nev., was destroyed by a fire caused by faulty electrical wiring. The church had burned before, in a 1982 fire, and had been rebuilt from the undamaged outer walls. This fire, however, completely gutted the entire structure and parishioners have been busy planning for the new St. Timothy's with the help of other churches loaning temporary facilities and office space.

* * *

Christ Church in Binghamton, N.Y., has been awarded a \$7,500 grant to fund a study concerning building restoration from the New York Landmarks Conservancy. The grant is for the preservation of the church's "architecturally and historically significant building, which is an important resource in Binghamton's Downtown Historic District." In addition to the grant, the conservancy commended the parish for "its commitment and dedication" to preserving the church property.

* * *

St. James Church in Portsmouth, Va., celebrated its 100th anniversary with members of Grace Church in Norfolk recently. St. James was founded in 1890 when a priest from Grace Church was asked to conduct services for a group of worshippers in Portsmouth. The anniversary celebration is planned to continue for a year with a series of activities and workshops.

A Bruised Reed

By EDWARD O. WALDRON

La tierra esta muy duro" thought Antonio — the earth is very hard. Hot, dry weather and an unusual lack of rainfall made his boots unnecessary.

The forest edge was still rimmed with foliage, but thinly. The lush, verdant richness was missing. Growth was stunted: limbs brittle, leaves sparse.

"I will take what plants I can," Antonio determined. "And I will put them in black, plastic sacks, and water them when I get home. *Madre de Dios!* Help them be beautiful, and blossom before Easter." Antonio depended on good holiday sales at the village market . . .

Three Masses tomorrow, the vigil tonight, plus Evensong Easter afternoon — these were my thoughts as I left the grocery. Will Alberto have the church ready for early mass in Puerto Pilon? When I start late, I'm late all morning. Hey! Don't let your mind become clogged with invading frets of punctuality! Compulsive punctuality is a virtue of the manufacturers. Nowhere does the Bible make a virtue of punctuality. Punctuality advances profits, not sanctity. The Lord is risen! Keep that focus central all day!

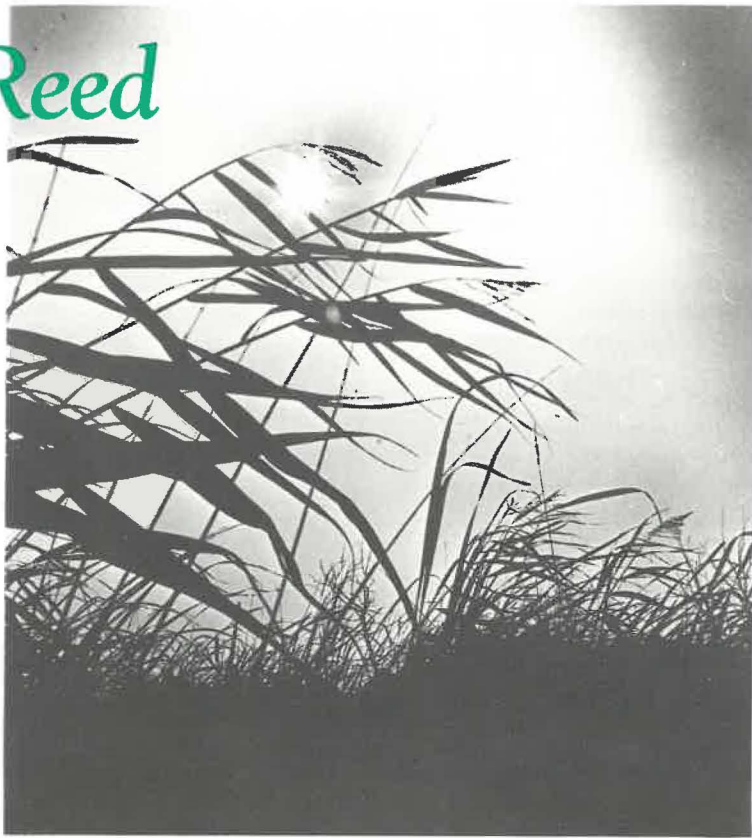
With my mind filled with theological debate, and my arms filled with fresh fruits and vegetables, I stumbled over Antonio's roses, spread out on the sidewalk for Easter sales.

"Padre! You mashed the plant! You damaged the branches!" Antonio wailed. "Who will buy it now?"

"I will, Antonio. Don't worry. Maybe it will bloom for me. I'm sorry. How much is it? The Lord is risen!"

I paid him, and Antonio put the bruised rose bush into my car. Like a dead body into a tomb.

I watched the rose bush, as the days passed. I applied bat guano from the attic. Plenty of water also, and periods of sunshine. I repaired



RNS

the bent limbs with homemade splints. The leaves got green. The plant got taller, and bushier. But — no buds.

Pentecost passed, and Corpus Christi, with no signs of new growth. Around St. Peter's Day, tangible "resurrection signs" appeared — the delicate, fern-like leaf sprouts of a contrasting reddish hue. But growth was so slow, as though its injuries — while not fatal — had been crippling. But will it bloom?

Yes. By late July, one hard, small, green marble with a scruffy beard emerged. It appeared brittle. Would it have life, swell out, and one day burst into brilliant bloom? I watched it daily — several times daily — for signs of birth.

On August 8, my father suffered a heart attack. A priest for 60 years, he fell over the altar while saying mass for some elderly people in a nursing home. He was revived, and rushed to the hospital. Mother's voice wavered on the phone as she told me, "He has not regained consciousness."

Stunned, I wandered out onto the porch. Dad would always be there! — I had deceived myself into believing this. Always so strong to minister, so tireless, so gentle with the feeble old folks, so joyous and careful of the children, so patient

with the alcoholics, so comforting with the bereaved, so responsive to the poor . . . We were all "damaged goods," and he handled us so considerately, so restoringly.

I looked around as my thoughts continued. Then I saw it — a shining, sparkling, radiant rose! One little dot of red, flavoring the whole green environment. My father was dying, but the rose was blooming. I wondered for how long?

Dad lingered. After several days, they took him off the machines. Saturday night, the rose had only a few petals remaining. Sunday afternoon, Mother called. My father had died. And all the petals had fallen.

I wandered in the yard, a swelling lump in my throat. Through tears, I spotted beneath the porch the last few fallen petals from my rose bush. I reverently picked them up. They seemed sacramental. I'll save them in my Bible, I decided.

I carried the red petals into my study, let my Bible fall open randomly, and dropped them on the page. With a surge of joy, I noticed where they had fallen — Luke 15:20.

" . . . while he was yet at a distance, his Father saw him, and had compassion, and ran and embraced him and kissed him!"

El Senor ha resucitado!

Thank You, Jesus!

The Rev. Edward O. Waldron is priest-in-charge of St. Mary's Church, Dorchester, Mass. Formerly, he was rector of Christ Church, Colon, Republic of Panama.

Toward the Back of the Book

By NICKLAS A. MEZACAPA

Moving toward the back of the Book of Common Prayer, one comes to a section of “Historical Documents of the Church.” This is a fascinating few pages and, though they are printed in fine type, they stand as a bold witness to some vital discussion in the life of the church.

These documents are worthy of our careful attention. As we seek to learn more about the tradition of which we are a part, and to put our perspective into words, we turn to that which already has been said.

Go with me into this “historic orchard” to pick and consider some of the fruit in these words that can help feed us, even today.

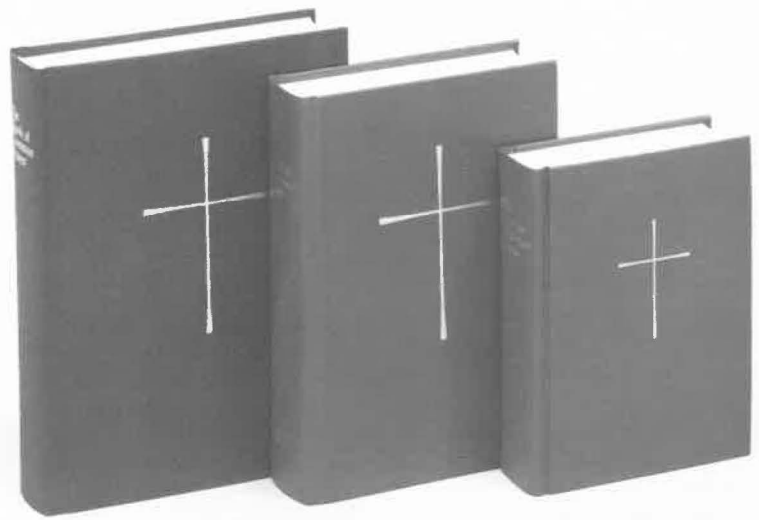
1. “Definition of the Union of the Divine and Human Natures in the Person of Christ,” Council of Chalcedon, 451 A.D., Act V — . . . “one and the same Christ, Son, Lord, only-begotten, recognized in two natures, without confusion, without change, without division, without separation; the distinction of the natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence . . .” (BCP, p. 864).

The blessed mystery of God in Christ. If we approach ecumenism from this angle, we are directed to hold high the mystery of this glorious union, and to put aside our denominationalism. Then we direct our energy to the purpose of our life.

2. “The Creed of St. Athanasius” — . . . “So, the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods, but one God . . .” (BCP, p. 865).

It’s so easy to become preoccupied with the particular situations and struggles of our lives, and to forget of the creative, redemptive, sustaining activity that is at work by us and in us as God, alive. The root of our being is “being” itself; the great “I am.”

3. “Preface, the First Book of Common Prayer (1549)” — . . . “And further that the people (by daily hearing



*There are many
slices of this
history that
belong to us.*

of holy scripture read in the church) should continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion” (BCP, 866).

Daily hearing and consideration of holy scripture can move us to that gracious alignment of the biblical story and our own stories. Daily prayer through the offices is part of what we can be, and yet we find so many other things for our time. The passion and “inflammation” of love can await us.

4. “The Articles of Religion” — Look at number XXXV and the “Names of the Homilies.” Number 11 in this list intrigues me, “(11) Of Alms-doing” (BCP, p. 875). As we move toward a higher degree of involvement and lay initiative, doesn’t this imply some very positive action? “Alms-doing.” Giving alms, not only with a

check, but, by investing ourselves in the work to which we are called. Maybe this brings the “presence” of God back into the work of the church if it has fallen away. As the church, we stand, not only as God’s “presence,” but as agents of “action.”

5. “The Chicago-Lambeth Quadrilateral 1886, 1888” — What are we about as Anglican Christians? We hold and acknowledge “the Holy Scriptures of the Old and New Testament as the revealed word of God; the Nicene Creed as the sufficient statement of the Christian faith; the two sacraments, Baptism and the Supper of the Lord; and the historic episcopate” (BCP, p. 877).

For all of us who come to this tradition from other directions, it is well to see that when all is rendered down, we stand on the solid ground of the tradition of the church, and the mystery of the sacraments instituted by our Lord. Those roots run through the faith, no matter where we’re from, and connect our practice with 2,000 years of history.

Moving toward the back of the Book of Common Prayer, we see there are many slices of this history that belong to us. It is a history that is rich and can continue to form us in our response to Jesus Christ now, and for the future. We thank God for our history, and we pray that by this history we can make history for the good of humankind.

The Rev. Nicklas A. Mezacapa is rector of Calvary Church, Rochester, Minn.

EDITORIALS

A National Problem

During the past summer, many of us have had the privilege of enjoying parks, sea shores, mountains, lakes and famous places. At the same time we have been offended by the cans, bottles, crumpled paper and plastic bags discarded by thoughtless visitors. Americans are growing more conscious of this offense, but we still have a long way to go.

Like a small pain in our body which points to an invisible but serious internal disease, so the trash which offends the ordinary eye points to the massive problem of waste disposal. As cities attempt to ship their garbage away by truck, rail or barge, and as various states are enacting laws against allowing such waste to enter, we can say this has become a truly national problem. It is also a problem with moral and ethical dimensions. The pollution of land, water or air must now be recognized as immoral. If it is conscious and deliberate, we must label it as sin.

But what are we to do with all this waste? Where are we to put it? Let us face the fact that we will soon have nowhere to go with it. We need to stop producing it. That will require drastic changes in our personal, family and commercial life. Here is a spiritual dimension of the prob-

lem. We need different motivations and better goals than the rapid acquisition of profit which currently spurs so much of our lives and which has placed so many disposable items and so many nondegradable packages on the shelves of our stores.

In spite of its many faults, capitalism does have the capacity to change. The fact that larger companies (often major polluters) are owned by thousands of stockholders means that enlightened public opinion can sway them in this, as it has in various other matters. We can reform ourselves. The trouble is that we are running out of time.

Mark Your Calendars

The Presiding Bishop has designated Sunday, October 7 as Church Periodical Club Sunday. On this day, congregations of the Episcopal Church are asked to support this organization, now in its 102nd year.

The Church Periodical Club sends free books and periodicals throughout the Anglican Communion, working with dioceses and congregations to strengthen its grants program.

We urge congregations and individuals to support this important ministry during its annual ingathering.

LETTERS

(Continued from page 5)

Ecumenical Barrier

I have mixed feelings about a possible "full communion" relationship with the Evangelical Lutheran Church in America [TLC, Aug. 12]. It certainly presents an extraordinary ecumenical opportunity and there no longer seems to be major problems with eucharistic doctrine or worship.

On the other hand, as pointed out in David L. Veal's Viewpoint [TLC, July 22], the difficulty with apostolic succession remains unless and until the ELCA accepts the historic episcopate and sacramental holy orders, whether from us or from the Church of Sweden.

Any proposal to allow a Lutheran pastor, not in holy orders as this church understands them, to celebrate the Eucharist in our church (concelebration is another matter) would violate not only the fourth principle of the Chicago-Lambeth Quadrilateral, but also the preface to our ordinal (BCP, p. 510). Accordingly, such a move would require approval by two General Conventions, and many would be compelled by conscience to strongly oppose it.

The resulting controversy could set back ecumenical relations with Lu-

therans as well as our efforts in the Decade of Evangelism. I hope the joint commission of theologians acts with great care.

RICHARD HENDERSON

Los Angeles, Calif.

More Comfortable?

The Rev. Canon David L. Veal concludes his article, "Apostolic Succession for Lutherans" [TLC, July 22], by stating, "Are the Lutherans trying to tell us they are more comfortable with our Methodist brethren than they are with us?"

My life of service has extended to deep inter-religious involvement with Lutherans, both in hospital ministry and in participation in that denomination's study program, "Word and Witness." I believe Lutheran comfort arises from lives lived closely with Jesus Christ, who manifests himself to Lutherans through a balanced adherence to the teachings of God's word.

On the other hand, acceptance of apostolic succession as a crucial facet of orthodoxy might cause many to conclude invalidity of Lutheran ordination. Such deprecation would constitute absurdity when one considers 500 years dedicated service of ministry on the parts of our Lutheran colleagues.

EDWARD F. AMBROSE, JR.

Eatontown, N.J.

Censored Lectionary?

I was saddened but not surprised to note an example of censorship by the church's secular humanist establishment in the Daily Office Lectionary recently. In the cycle of lessons from the Epistle to the Romans, during June, verses 1:26-27, which condemn homosexual activities, were omitted, the readings jumping from Romans 1:25 to 1:28.

I recall that the General Convention of 1970 in Houston adopted as its motto, "Let the world set the agenda for the church." The Episcopal Church has certainly done just that, and the results are all around us.

Someone remarked, a few decades ago, that the vocation of the Anglican Communion was to disappear. However, I cannot believe that he had in mind the present suicidal course of heresy, immorality which marks its departure from God's revealed plan for salvation in scriptures. May the Decade of Evangelism bring the church back to an acceptance of Jesus Christ as the only Savior of the world and the Bible as the revealed word of God. If not, the Episcopal Church will indeed disappear, as it deserves to.

(The Very Rev.) JAMES R. HARKINS

St. Mary's Cathedral
Caracas, Venezuela

Rebellious, Yet Seeking

My husband and I recently started attending church again, after a long absence. Neither of our two children, our daughter (15) nor our son (10) has had any exposure to organized religion before. Our son seems to have adapted well to attending weekly, but our daughter dislikes everything about the church. We are forcing her to participate because we feel it is important for her to develop a spiritual life, but she has become more resentful than ever. She will be confirmed soon, though she has expressed total disinterest. Any suggestions?

You are faced with a situation familiar to a great many parents. It's difficult to keep teenagers who have grown up in the church interested in church. It's more difficult with teenagers who have had no exposure to organized religion. When children reach adolescence, they seem to believe they have outgrown church, sort of like outgrowing beliefs in Santa Claus and Mother Goose. To be dependent, to any degree, on anything that resembles superstition or myth is to be weak and in need of a psychological crutch. Your son has adapted to the change because he is not yet at the age of questioning.

Like all adolescents, your daughter is caught in the twilight zone of not being a child, yet being expected to obey as a child, and not being an adult, yet being expected to reason as an adult. Her primary responsibility as an adolescent is to form her own set of values, which she will develop from the values she has gained from her family and from the larger world around her. Development of the spiritual dimension of her life has come from sources other than the church. Therefore, she sees no need for church.

Added to this, church represents to

Our column is prepared by the staff of St. Francis Homes, Inc., of Salina, Kan., which ministers to troubled young people. We invite readers to submit questions for this column to the editorial office of THE LIVING CHURCH.

her a foreign world into which she has been thrust, one that she neither wants nor understands. The liturgy, with its unfamiliar phrases, and the ceremony, as beautiful as it is, are very confusing to her.

Another possible stumbling block for her is the real presence of God in the sacraments. She probably has a notion of the "presence of God" in such things as the trees, the song of birds and other people. In fact, many

Her primary responsibility as an adolescent is to form her own set of values.

adults say the same thing. What is difficult to grasp (even for some adults) is that those represent God, while the sacraments re-present God.

Although much of this was explained during her preparation for confirmation, it is doubtful she listened very closely and the information isn't immediately retrievable. Be comforted, though, to know that the Holy Spirit sometimes works in very subtle ways. The information is deeply embedded, to be drawn upon at a later time.

A person has a sense of belonging to a particular group when his or her contributions and participation are valued by the group. This is a function that chores and family outings serve for children.

The same thing holds true in the family of God, the church. Perhaps a Sunday school teacher could enlist your daughter's help as an assistant for a Sunday school class. Does your church have a youth group? If so, someone from the group should call on your daughter and invite her to come along to a meeting. If your church

doesn't have a youth group, you and your husband might consider developing one. Perhaps you and your husband will find a ministry with young people.

Have you talked with your priest about TEC (Teen's Encounter Christ) or about Happening? These are powerful weekend experiences designed specifically for adolescents. There she will find other kids like herself, rebellious yet seeking, energetic yet aware of social boundaries, independent yet with some sense of our universal dependence on God. The leadership responsibilities are shared by adolescents with adult guidance and a priest is always present for counseling and spiritual guidance. The Holy Spirit makes his presence known in wonderful ways.

We hope you are taking care of your spiritual life. We would encourage you to become involved in your church and in spiritual development activities in your diocese so you can be better prepared as your faith is challenged by your children.

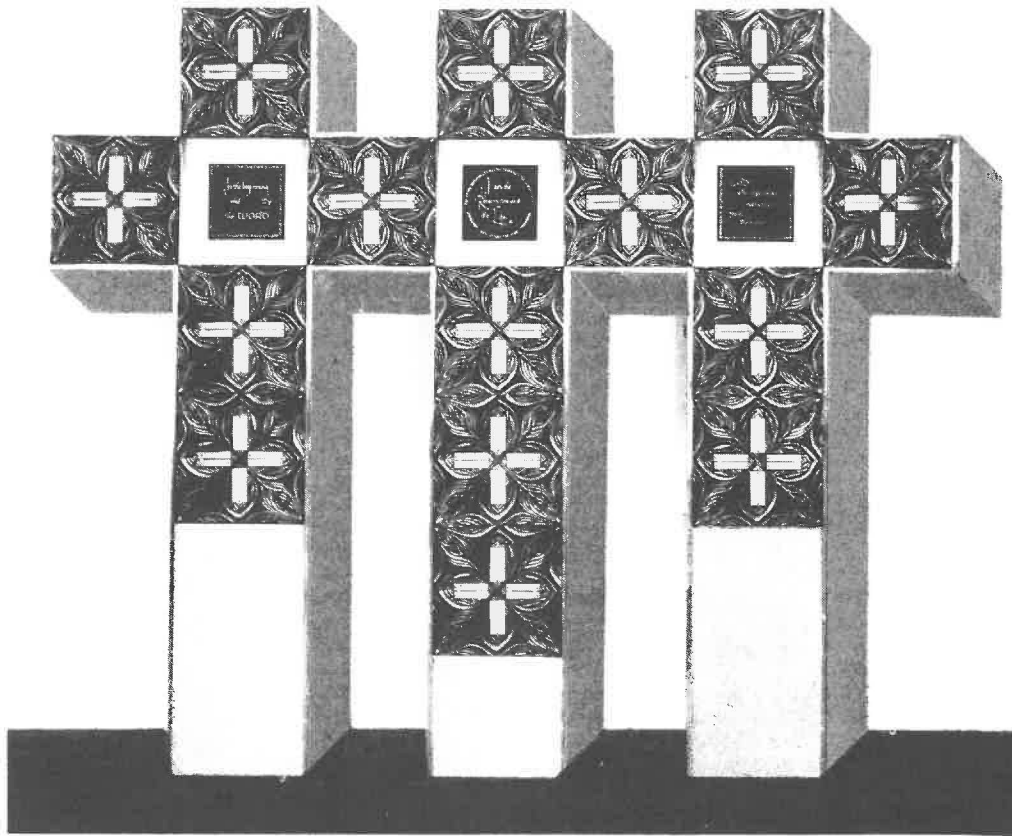
Finally, a word of caution. Your reasons for coming back to the church are your reasons, between you and God. They should not be overlaid on your daughter. You responded to God's call out of your own needs and your daughter will respond out of her needs.

Next week

Fall Book Number

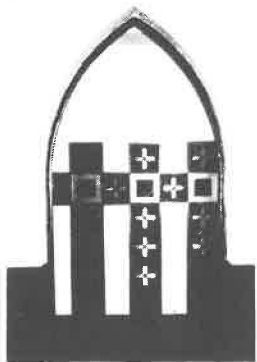


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The Reverend
Harry J. Walsh, Jr.
Rector
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PEOPLE and PLACES

Appointments

The Rev. **William K. Amiott** is now coordinator of counseling at Hampden-Sydney College, Hampden-Sydney, VA.

The Rev. **Barbara K. Blakemore** has been appointed assistant at St. Thomas, Chesapeake, VA.

The Rev. **Richard Bragg** is rector of St. Paul's, 745 S. Palm St., Jesup, GA 31545.

The Rev. **Julian Clarke** is rector of St. Athanasius, Monck and Albany Sts., Brunswick, GA 31520.

The Rev. **Mario Gonzalez Del Solar** is rector of Good Shepherd, Richmond, VA.

The Rev. **Michael W. Hopkins** is vicar of St. George's Chapel, Box 188, Glenn Dale, MD 20769; add: 2800 Woodley Rd., NW, No. 144, Washington, DC 20008.

The Rev. **Robert Lawrence** is assistant at Trinity, Portsmouth, VA.

The Rev. **Robert Reese** is rector of St. Mark's, 900 Gloucester St., Box 1155, Brunswick, GA 31521.

The Ven. **James W.H. Sell** is rector of Christ and St. Luke's, Norfolk, VA.

The Rev. **Thomas Van Brunt** is now rector of Church of the Resurrection, Greenwood, S.C.; add: 118 Woodcrest Ct., Greenwood 29646.

The Rev. **Thomas Harrington White** is chaplain of St. Martin's-in-the-Pines Retirement and Nursing Home, 4941 Montevallo Rd., Birmingham, AL 35210.

Organizations

The Rev. **Stephen J. Dibble** is the new chaplain-general of the **Living Rosary of Our Lady and St. Dominic**; he succeeds the late Rev. Canon Fergus M. Fulford.

The **Episcopal Healing Ministry Foundation** of Cincinnati has elected the Rev. **George A. Hill, III**, rector of St. Barnabas', Montgomery, OH, as president; Fr. Hill was one of the organization's founding trustees along with the late Rev. Emily Gardiner Neal and the Rev. Robert D. Gerhard. Newly elected trustees are the Rev. **Paul M. Vandegriff** and the Rev. **Barbara Wulsin**. Add: Box 42120, Cincinnati, OH 45242.

Religious Orders

At its annual convocation at Garrison, N.Y., the **Brotherhood of St. Gregory** received the life profession of **Br. Bernard Francis LaReau** of the Diocese of Milwaukee.

Deaths

The Rev. Canon **John Candler Davis**, retired priest of the Diocese of Virginia, died at the age of 82 on July 5 of congestive heart failure at Alexandria Hospital, VA.

A native of Webster, NC., Fr. Davis held degrees from St. Augustine's, Bishop Payne Divinity School, Virginia Theological Seminary, and three universities — Case Western Reserve, Wilberforce, and Western Pacific. He served parishes in North Carolina, New York, Ohio, and for a dozen years was rector of Meade Memorial, Alexandria. He taught at Virginia Theological Seminary and was an honorary canon of Trinity Cathedral, Monrovia, Liberia. Twice widowed, he is survived by a sister.

The Rev. **Charles Henry Griswold**, retired priest of the Diocese of Connecticut, died at the age of 75 in Old Lyme, CT, on August 21.

Fr. Griswold served parishes in Maryland and Connecticut; his last parish was St. Ann's, Old Lyme, where he was rector from 1963 until his retirement in 1983. He received his theological education at Berkeley Divinity School and was ordained priest in 1951. He is survived by his wife, Martha, a daughter, three sons and two grandsons.

The Rev. Canon **Adolph W. Kahl**, retired priest of the Diocese of New Jersey, died in Clearwater, FL on July 14 at the age of 77.

Born in McKeesport, PA, he was graduated from the University of Pittsburgh and Eastern Baptist Theological Seminary. He was vicar of All Saints', Aliquippa PA; assistant of St. Mark's, San Antonio, TX; rector of Mt. Calvary, Camp Hill and St. Mark's, Lewistown, PA and Christ Church, Somers Point, NY. He was an honorary canon of Trinity Cathedral, Trenton, NJ. He is survived by his wife, Marjorie.

The Rev. Canon **Michael J. Stolpman**, canon to the Bishop of Milwaukee and ardent worker on behalf of the hungry and homeless, died of a heart attack at the age of 51 on September 5 in Galway, Ireland, where he was visiting the Diocese of Tuam, Milwaukee's companion diocese, as part of a sabbatical.

Canon Stolpman was educated at the University of Wisconsin and Nashotah House and was ordained to the priesthood in 1967. In 1969 he joined the diocesan staff in Milwaukee and served in a variety of chaplaincy programs. He was instrumental in forming programs for the needy. He was head of The Gathering, located in three of Milwaukee's Episcopal churches, which provides food for the hungry. His latest project was Jubilee House, a residence for the homeless. A personal friend of Elisabeth Kubler-Ross, Fr. Stolpman established one of Wisconsin's first hospice centers and was one of the area's first religious figures to become involved in AIDS ministry. According to the *Milwaukee Sentinel*, he once said, "You can't hold the Gospel in your hand and walk down the street without having some feelings as you look around." Bishop Roger White of Milwaukee is quoted as saying, "Michael's God-given gifts were first and foremost caring for other people." He is survived by his wife, Kathie, executive director of Sojourner Truth House for Battered Women, a son, Andrew, and a daughter, Amy.

Mamie Adams Hucles, widow of the late Rt. Rev. Henry B. Hucles, Suffragan Bishop of Long Island from 1981 to 1988, died in Norfolk, VA on July 9.

The Hucles were married in 1948 when Fr. Hucles was priest-in-charge of Grace Church, Millers Tavern and St. Andrew's, Upright, VA; they lived for 30 years in Brooklyn, NY where he was rector of St. George's from 1949 to 1970 and archdeacon of Brooklyn from 1979 to 1981. Mrs. Hucles is survived by two children.

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CHURCH DIRECTORY

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

SAN FRANCISCO, CALIF.

ST. CYPRIAN'S 2097 Turk St. at Lyon
The Rev. Dr. William A. Guthrie (415) 567-1855
Sun Services: 8 & 10. Bible Study Wed 7:30

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. Dr. Richard Cornish Martin, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also
Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &
6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S in the Grove 2750 McFarlane Rd.
Fr. Robert J. McCloskey, Jr., r; Fr. James W. Farwell, Jr.,
assoc; Fr. Victor E. H. Bolle, Bp. James L. Duncan, Fr. James
G. Jones, Jr., Fr. Allan J. Stifflear, ass'ts
Sun MP 7:50, Masses 8, 10 (Sung). Daily 7:15 MP and Mass

KEY BISCAYNE, MIAMI, FLA.

ST. CHRISTOPHER'S BY-THE-SEA 95 Harbor Dr.
The Rev. Bob Libby (305) 361-5080
Sun 8 & 10 H Eu. Wed 12 noon H Eu

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 9 Sung Eu, 10 Christian Education, 11 Cho Eu

LAFAYETTE, IND.

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

KEOKUK, IOWA

ST. JOHN'S 4th at Concert
The Rev. Gregg L. Riley, r;
Sun H Eu 8 & 10, Wed 10, HD as anno

SEDAN, KAN.

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

BALTIMORE, MD.

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

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

DETROIT, MICH.

ST. JOHN'S 50 E. Fisher Freeway (313) 962-7358
Cor. Woodward Ave. & Fisher Freeway at the Fox Center
The Rev. Richard Kim, r; Deacons assisting, the Rev. Floyd
Buehler, the Rev. Jesse Roby
Sun worship 8 & 11 HC. Wed 12:15 HC/Healing, luncheon
follows in the undercroft.

OMAHA, NEB.

ST. MARTIN'S S. 24th & J, just off I 80
Sun Mass 8 & 10. For daily, 733-8815. Traditional Anglo-
Catholic. Fr. F. S. Walinski, SSC

BURLINGTON, N.J.

ST. BARNABAS' E. Broad & St. Mary Sts. 08016
The Rev. James E. Lloyd, r 386-9119
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

HACKENSACK, N.J.

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

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. H. King McGlaughon,
ass't
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

ALBUQUERQUE, N.M.

ST. MARY'S 1500 Chelwood, NE (at Constitution)
The Rev. Thomas Wand, r; the Rev. Carl Gockley
Sun H Eu 8 & 11. Wed HU & H Eu 9:30, 7

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

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

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

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. Wagensell, Jr., r (718) 784-8031
Sun Masses: 8 & 10 (Sung). Daily Liturgy: 7:30 Wed-Fri; 10
Tues, Thurs, Sat; 5 Tues-Fri

SYRACUSE, N.Y.

CHURCH OF THE SAVIOUR 437 James St.
The Rev. Thomas Anderson, r
Sun Sol Mass 11. Tues H Eu 7

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., (215) 563-1876
Sun Masses 8, 9, 15, 11 (High), 6:15; Matins: 7:30; Sol Ev
Novena & B 5:30. [Mid-June through Sept: 8, 10 (Sung), 6:15;
Ev & Novena 5:30]. Daily: Matins 6:30; Mass 7 & 12:10 (Sat 7 &
10), Ev & Novena 5:30. C Sat 5-6, at any time on request

PROSPECT PARK, PA.

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

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

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL Lake & S. Farwell Sts.
The Very Rev. H. Scott Kirby, dean (715) 835-3734
Sun MP 7:30, H Eu 8 & 10, Christian Ed 9:15, EP 5:30

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

SAN MIGUEL DE ALLENDE, GTO, MEXICO

ST. PAUL'S Calzada del Carde
Near the Instituto Allende (465) 20387
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk,
d ass't
Sun H Eu 9 & 10:30 (Sung) CS 9:30, Thurs & HD 10:30