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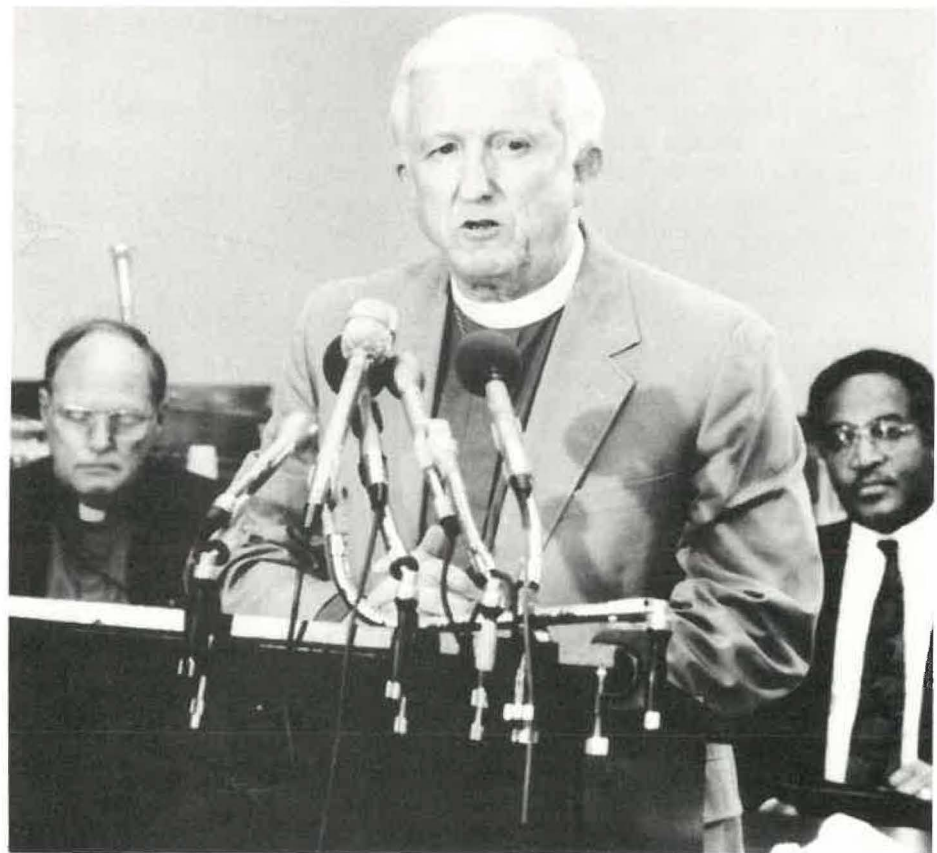
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**Touching the Mind,  
Soul and Body**

**VIEWPOINT:**

**A Power Shift  
In the Church?**



**“For what reason have we  
unleashed the greatest military  
force since the Vietnam War?”**

***(Presiding Bishop Edmond Browning)***

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Baltimore MD 21201



## New Roads to Where?

Those who have been driving on the highways and byways of the nation this fall have been very aware of road-building. Massive machines are able to spread a thick new layer of blacktop on a road with overnight rapidity. In many cases the work goes quickly because the road was in good condition in the first place. What does such improvement lead to, except greater numbers of people exceeding the speed limit more and more?

For example, a two-mile stretch of rural road, near the home of this writer, was given a new surface for no visible reason. The road goes from no place in particular to nowhere else in particular. Those of us who used it had found it quite satisfactory.

The widespread expenditure of material, equipment, skilled labor, time and taxpayers' money is difficult to explain when national, state and local governments do not have sufficient resources to meet real social needs. The surprising thing is that everyone seems to take such expenditure for granted, without a word of indignation.

We recognize the venerable American political tradition of engaging in conspicuous public works prior to election day. If the providing of jobs which happen to improve the physical face of America is the name of the game, there are other alternatives to resurfacing already good roads. Of course, some roads do need repair. The crumbling reinforced concrete bridges in most parts of this country also demand attention. But in place of bigger and faster roads everywhere, some other things can be done.

The cleaning and renovation of parks and playgrounds would enrich the lives of many — including some who cannot afford to drive cars on those resurfaced highways. The cleaning of beaches and waterfronts of lakes, rivers and ocean coasts deserves wider attention. Such action would improve recreational resources and property values. At the same time, this action would remove health and safety hazards.

State or national intervention in certain gross cases of pollution and sewer drainage would be welcomed by millions — including the many for whom fishing in local bodies of water is a major out-of-doors recreation. A public work of great advantage would be the planting of trees and the watering of them in all suitable public lands, such as street sides, public squares and parks. This would be a gift to our children and their children.

Such public works as these are, or would be, roadways to benefits for decades to come. As Christians who are concerned for God's creation, we need to think seriously about this.

H. BOONE PORTER, senior editor

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## ON THE COVER

The Most Rev. Edmond Browning, Presiding Bishop, joined six other religious leaders at a press conference October 10, in Washington, where they called for an end to U.S. military buildup in the Persian Gulf. At left of Bishop Browning is United Methodist Bishop Dale White and at right, the Rev. James Forbes of Riverside Church in New York City. Earlier, Bishop Browning issued a statement on the Gulf situation [p. 6].

RNS photo

# LETTERS

## Two-Way Street

I fail to understand the Presiding Bishop's concern of what he calls "the harassment" of Bishop Spong.

Any harassment endured by the Bishop of Newark is no more than he himself has invited by his own disregard for the clearly-stated positions of General Convention on sensitive issues and by his apparent insensitivity to the feelings of those in the church who may disagree with him.

"Harassment," I suggest, is a two-way street. I would welcome from Bishop Browning expression of a similar concern for the persistent annoyance visited upon moderates by single-issue groups and innovators.

Let us seek peace and ensure it by sensitivity to the feelings of all.

(The Rev.) ROBERT A. TOURIGNEY  
The Woodlands, Texas

## Don't Drop Issue

The action of the House of Bishops "disassociating" themselves from the ordination of an openly homosexual person by Bishop John Spong [TLC, Oct. 14] should not dispose of the issue of conferring holy orders on such persons.

Homosexuality is no modern development, judging by the proscription in Leviticus. However, modern scientific studies indicate that homosexuality in almost all cases is genetic, or constitu-

tional, and affects about one in ten persons.

The difficulty comes in accepting practicing, or noncelibate homosexual persons. Since the church withholds from homosexual persons the sacrament of holy matrimony, or its equivalent, the blessing of holy unions, they are caught in a position from which there is no escape — unless, of course, they are celibate, a commitment our church requires nowhere else.

Then why should not the church bless the union of gays or lesbians? The scholar John Boswell found that the early church did sanction "marriages" of this kind.

Bishop Spong is leading a crusade to abolish the deep-seated prejudices in our society against homosexuality.

WILLIAM L. DAY  
Springfield, Ill.

## Applause for Courage

An editorial [TLC, Oct. 14] states that the House of Bishops (only half of it) made a responsible decision when it voted to disassociate itself from the ordination of a practicing homosexual in Newark. Responsible, it seems, to those who want "a clear statement condemning the ordination."

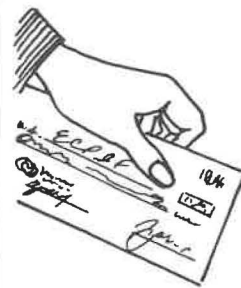
While I don't approve all Bishop Spong's policies, in this case I applaud his courage in doing openly what bish-

*(Continued on next page)*

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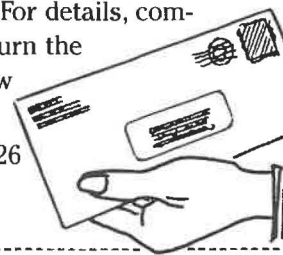


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# LETTERS

(Continued from previous page)

ops have been doing quietly for centuries. Unfortunately, the ordinance turned out to be an unwise choice for a test case and an embarrassment to the bishop and gay Christians.

The 1976 General Convention declared "homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the church . . . entitled to equal protection of the laws with all other citizens."

We now know that sexual orientation is determined very early in life, possibly at conception. A small percentage of every population is going to grow up gay. Some of those persons are especially gifted for ministry in the church. As with heterosexuals, few are called to celibacy, yet the church and society will not sanction the kind of "marriage" that is natural for them. Unless the church requires celibacy of all clergy, it cannot in fairness discriminate.

Let's trust God to sanctify those raised up for the church's ministry and get on with our mandate to preach and heal.

(The Rev.) BETTY NOICE  
Grand Junction, Colo.

## Lutheran Scholarship

For Thomas Cranmer and many Anglicans throughout history, recourse to the meaning of faith involved humble, respectful reference to Lutheran scholarship. And what they have ensured by faithful scripture study our communion tended to vest in her bishops: I think that for Lutheranism, the message was the thing; for Anglicans, our episcopate somehow is the message.

Holy orders was never considered a dominical sacrament in Anglicanism. Some Anglicans emphasizing the theology of John Locke's period have tried to upset the historic episcopate to close doors rather than to ensure worldwide catholicity.

Conceived out of Catholic-Lutheran dialogue of the 16th century, we helped create Congregationalism, Presbyterianism, the Friends, the Unitarians, the Methodists and the English Baptists. We helped provide a Christian philosophic emphasis in British institutions with their emphasis in Canada and the U.S. But to look for justifica-

tions of our existence in the functions of our past establishment is a dead-end street.

(The Rev.) DAVID S. LANGDON  
Haines City, Fla.

### Guidelines Offered

Reading the letter of the Rev. Robert A. Shackles [TLC, July 8] taking issue with the reply of Archbishop Runcie to a question on the abortion issue, it occurred to me that something I had recently read in Bishop Neill's history of Anglicanism is relevant to Fr. Shackles' concerns.

Citing the judgment of a contemporary writer that John Henry Newman "didn't have what it takes to be an Anglican," Bishop Neill wrote:

"He (Newman) lacked the willingness to suspend judgment, to recognize the role that doubt may play even in a confident and living faith, to be content with the kind of assurance that the Church of England offers, and to believe that there are many human questions to which God in his wisdom has given no clear and incontestable answer."

In my view, one of the strengths of Anglicanism is that it does not claim a "clear and incontestable answer" to every human dilemma, but instead, through its teaching mission, offers guidelines as to ways of thinking about human problems so that persons so confronted may, through prayer and appeal to scripture, tradition and reason, reach their own decisions for which they then remain responsible before God.

ALBERT E. PAPPANO  
Chevy Chase, Md.

### Only One Opinion

It was with sadness, concern and some anger when I read that once again our Presiding Bishop had appeared at a news conference attacking American foreign policy. In this case, it was to protest our involvement in the Persian Gulf.

Bishop Browning has the right to his own opinion. However, the secular press does not pick it up that way. Both the *New York Times* and the *Washington Post* wrote their stories as if the Presiding Bishop was appearing as a representative of the church and the church somehow had come out against our move in the Gulf.

In this case, Bishop Browning's ap-

pearance was embarrassing to those of us who do not agree with him, as the policy was formulated and carried out by other Episcopalians. The President, the Secretary of State, the Secretary of Defense and the chairman of the Joint Chiefs of Staff are all communicant members of our church. As Episcopalians and as servers of our common government, they also are entitled to their opinions and because of their responsibilities, the necessary leeway to perform their duties in the interest of

the nation.

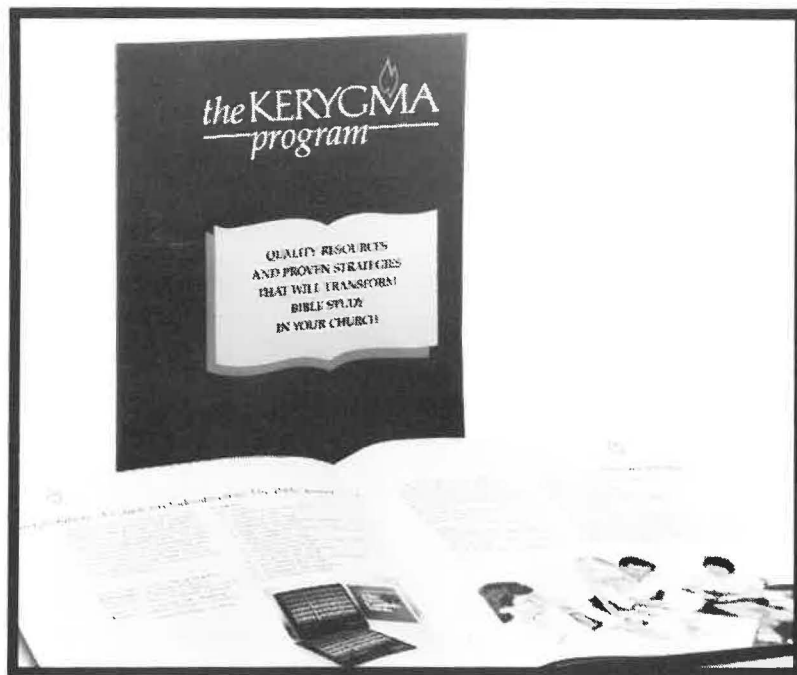
If Bishop Browning feels he has the time, energy and motivation to attend these "America last" press conferences, he should at least notify the media that he is appearing as an individual. Perhaps his time could be spent more constructively on internal matters such as loss of membership, increasing stewardship and the Decade of Evangelism.

HUBERT I. ZIMAN  
Redwood Shores, Calif.

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## P.B. Urges Peaceful Resolution

In a recent statement, the Most Rev. Edmond Browning, Presiding Bishop, urged Episcopalians to support a peaceful solution in the Persian Gulf crisis.

Bishop Browning warned that "we not demonize, stereotype, or oversimplify" in assessments of the Iraqi people or of the broader issues that underlie the problems in the Middle East. "This is not a time for propaganda but for sober truth," he said.

He asked that Americans "examine our national priorities and addiction to unnecessary consumption" as they consider why the United States has unleashed "the greatest military force since the Vietnam War." He asked whether "the reason is primarily economic, having to do with unimpeded access to oil."

He urged Episcopalians to support "cooperative and peaceful solutions to the crisis . . . resist the misplaced national pride that refuses to recognize the face of Christ in your brother and sister in Iraq and the Middle East."

## Outlook Optimistic, Integrity Told

"A new day has dawned" for acceptance of homosexuals in the church and "there will be no turning back," the Rt. Rev. John S. Spong, Bishop of Newark, recently told about 250 members of Integrity, the organization for gay and lesbian Episcopalians and their friends. Bishop Spong was speaking at a Eucharist commemorating the New York chapter's 15th anniversary, held at the Church of St. Luke in the Fields in the Greenwich Village section of New York City.

The church "has moved dramatically into a position where it can now say honestly to the gay and lesbian community, 'The Episcopal Church does in fact welcome you. Come as you are,'" he said.

To back up his claim that an irrevocable change has occurred, Bishop Spong cited the fact that the House of Bishops had just barely enough votes to "disassociate" itself from his highly-publicized ordination of an openly gay man in December.

Noting that the motion passed by a vote of 78 to 74, with four abstentions [TLC, Oct. 14], Bishop Spong said those figures indicate that the accept-

ance of gays is an idea whose time finally has come after ten years of struggle. In contrast, the House of Bishops condemned a gay acceptance measure by a three to one margin in 1979, he noted, at a time when the "prevailing prejudice" against gays was strongly entrenched.

Just as significant, he said, the 1990 vote was followed two days later by a breakthrough statement on human sexuality by the same bishops [TLC, Oct. 28]. "A Statement of the House of Bishops on Human Sexuality," he said, "calls the church to risk, to re-examine deeply-held convictions and to push aside our stereotypes and preconceptions."

Bishop Spong said the House of Bishops also declared "publicly, for the first time, that the traditional wisdom was no longer in place, that the Bible was not the final authority on this issue, that the ordination of responsible gay and lesbian persons was before us, not just for debate but for action, that affirming gay and lesbian commitments was inevitable and that ministry in Christ's name could not be carried out in some places without a change in both our attitude and our practice." [RNS]

## Newark Picks Nominees

Five nominees have been chosen for the election of a Suffragan Bishop for the Diocese of Newark.

Candidates for the November 17 election are the Rev. Jorge M. Gutierrez, rector of St. Peter's Church in Clifton, N.J.; the Rev. Jack M. McKelvey, rector of St. Paul's Church in Englewood, N.J.; the Rev. Mary A.R. McLeod, rector of St. John's Church in Charleston, W.Va.; the Rev. Christopher R. Sherrill, associate rector, church of the Epiphany in Washington, D.C.; and the Rev. Franklin E. Vilas, Jr., president of Wainwright House in Rye, N.Y.

The new suffragan will help the Rt. Rev. John Spong, diocesan, in his duties.

## Korean Church Looks Toward Reunification

A service of prayer for reunification of North and South Korea, held beside the barbed wire of the Demilitarized Zone on the Imjin River, gave dramatic testimony to the estimated 10 million family members who have

been separated from each other since the end of World War II.

A crowd of 2,000 was present for the service, a highlight of the centennial celebration of the Anglican Church in Korea, September 24-30.

For two generations, no mail, telephone calls or visits have been permitted through the border. Under the guidance of three Korean bishops, the simple but emotional service proceeded as military trucks rumbled back and forth. The Most Rev. Robert Runcie, Archbishop of Canterbury, and other foreign dignitaries, looked on.

"During the past 45 years both governments continuously have developed the tension and conflict," said the Rt. Rev. Simon Kim, Bishop of Seoul and chairman of the national synod. "I am sure that this situation is the great obstacle to proclaiming the gospel in this country."

### 'First Duty'

While declaring the centennial theme, "Jesus Christ is the life of our nation," Bishop Kim said reunification and reconciliation of north and south should be the "first duty of church mission and all national affairs."

The week-long centennial celebration included a day to remember Korean martyrs. A monument was unveiled at the cathedral in Seoul, whose doors still bear bullet holes from June, 1950, when a number of diocesan workers and priests, including missionaries, were killed.

An estimated 10,000 people attended an "extremely well-organized" memorial Eucharist at Olympic gymnasium, said the Rev. J. Patrick Mauney, the Presiding Bishop's representative. The liturgy included 25 to 30 musicians playing ancient Korean instruments. Silk stoles were given to every priest.

The Anglican Church in Korea has been under metropolitan authority of Canterbury since the mission started, but for the past three years a council of advice, composed of representatives from throughout the Anglican Communion, has been working toward autonomy for the Korean church. Among those assisting is the Nippon Seikokai, the Church in Japan, which recently celebrated its centennial.

Dr. Runcie used his sermon to announce that the Anglican Church in

Korea is near full autonomy, with some work remaining on the constitution. In another emotional moment, he invited Bishop Kim to the next primates' meeting, scheduled for April in Belfast.

Since the 19th century, when Anglicans began to provide medical care and education in the country, missionaries "tried to understand Korean culture and to respect Korean feeling. . ." states a history prepared by the centennial committee.

Mission activity began to shrink because of the Japanese occupation (started in 1910 and lasting 36 years). Missionaries were driven out by the Japanese government in 1941. After Korea's liberation, missionaries returned. Then civil war broke out in 1950. A bishop, some priests, nuns and church leaders were arrested and martyred. All mission activities, education and medical care were stopped.

Recovering from damages of the civil war, the church began new mission activity in industrial and mining areas and since 1980 has focused on the poor.

While working toward reunification and reconciliation, the church plans to publish books on the history of the church and revise the Book of Common Prayer and hymnal.



A walled-over window found during restoration of Old North Church in Boston has been confirmed as the escape route for church sexton Robert Newman after he signalled with lanterns to warn the patriots of the British advancement and begin the ride of Paul Revere. [RNS]

## CONVENTIONS

More than 800 delegates and visitors met to launch the Decade of Evangelism at the convention of the **Diocese of Southwest Florida**, October 12-13, at the Charlotte County Memorial Auditorium in Punta Gorda.

Returning to spiritual roots was the main focus of the convention, approaching evangelism in the sense of incorporating new members into the life of the church. Two workshops led by the Rev. Lynde E. May and Irene Wright Gonzalez, both from the Diocese of Milwaukee, introduced the catechumenate program developed in Milwaukee to help new members of congregations define their relationships with God and their personal ministries in the church and community. The Rt. Rev. Roger J. White, Bishop of Milwaukee and the leader in developing the catechumenal process, was keynote speaker at the convention banquet.

Concurring with requests from the Rt. Rev. Rogers S. Harris, diocesan, the convention adopted resolutions including:

- a call for every congregation to develop a parish plan on evangelization;
- a recommendation that vestries and clergy plan and carry out an every-member canvass each year and establish continuous stewardship education;
- a developed policy of the diocese that no church functions should take place in clubs or other institutions which practice discrimination based on race, sex, creed or national origin;
- a reaffirmation of the bishop's authorization to call an assistant bishop.

Convention also passed, unanimously, resolutions for stewardship of the environment, for appointment of lay ministry coordinators in every congregation for development of lay ministry, and for youth presence at diocesan conventions with all privileges of membership except the right to vote.

Four missions were admitted as new parishes: St. John's in Brooksville, Holy Spirit in Safety Harbor, St. Augustine's in St. Petersburg and St. Mary's in Bonita Springs.

A budget of \$2,353,545 for 1991 was adopted. JEANETTE CRANE

The **Diocese of Montana** convened at St. James' Church in Bozeman, October 5-7, with the Rt. Rev. Charles I. Jones, diocesan, presiding.

Resolutions were passed to affirm the position of the Presiding Bishop in his opposition to capital punishment, to support the observation of Martin Luther King, Jr. Day as a legal holiday, to continue a committee formed to establish a companion diocese relationship with the Diocese of Waikato in New Zealand and to ask General Convention to require psychological but not psychiatric examinations prior to acceptance of individuals as postulants or ordinations as deacons.

A 1991 budget of \$547,050 was approved.

• • •

The convention of the **Diocese of Quincy** was held October 12-13 at St. Andrew's Church and the Cathedral Church of St. Paul, both in Peoria, Ill.

In his address to the convention, the Rt. Rev. Edward MacBurney, diocesan, told participants that "because we are preaching not ourselves, but Christ Jesus as Lord, then we must not be afraid to venture, to risk, to launch out into the deep.

"When we apply the rationale of the world to what we are about in our parishes and missions, or in the running of this diocese, then we shall not know much about God's blessings. Jesus' parable of the talents directs us to just this point. We must, of course, be responsible to God for the resources he has given us. But responsibility cannot descend into fearfulness, nor putting our talents and gifts into napkins and burying them in the rectory lawn. There are ample talents and ample resources in this diocese to give us better ways of proclaiming the kingdom. . ."

The convention approved a \$247,481 budget, resolved to request Executive Council to establish a companion relationship with the Diocese of Uruguay for an initial term of three years, and defeated a motion to memorialize General Convention to reinstate King Charles the Martyr to the Calendar of Lesser Feast and Fasts. Additionally, the mission of Grace Church in Galesburg, Ill., was admitted to parochial status in the diocese.

(The Rev. Canon) JAMES C. EMERSON

# Touching the Mind, Soul and Body

By VINCENT PARIS FISH

**F**rom the writings of a monk who lived about the year 600 come these words: "In the midst of life, we are in death." He wrote these for a burial service, and they are still used for that purpose. Many derive comfort from these words. But, reverse the order of the words "life" and "death" and you have the statement by which I, and a vast number of Christians, live. In the midst of *death*, we are in *life*.

We are born into the life of Christ when we are baptized. Therefore, we are in eternal life now . . . life that is immortal and everlasting. This is not only the message of the gospel of Jesus Christ, it is the basis for the philosophy, the ethics and the ideology of many of those who are in health care, whether in hospitals, nursing homes, retirement homes, hospices, community health organizations or national health administration. There is more to life than the short span of time we spend on this terrestrial ball.

As head of pastoral care at a medical center, it is my procedure, when addressing nurses in orientation, to underline the fact that every patient is a person with mind, body and soul, and that because this is so, it is impossible to heal a body in isolation from mind and soul. Even when a patient has neglected spiritual life, mental growth and development, the mind and soul continue to exist, and are as much in need of attention and care as the body.

Every day I am with someone who is dying. Every day I seek to reassure those who mourn. Every day I meet head on the doubts and fears of those who have fallen away from their church. And, every day, sometimes

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*The Rev. Vincent Paris Fish is in charge of pastoral care at Northern Illinois Medical Center and resides in McHenry, Ill.*



RNS photo

Love –  
the great  
gift of God –  
is the power  
that heals...

through the means of body language, I see so-called agnostics and atheists cry out, albeit silently, "My Lord and my God!", as they look into the face of death, and in looking, see the unseeable, and understand the unknowable. Then they are taken gently into the everlasting arms of the one who died that they might live forever with him in his kingdom.

## All Fallible

At this point let me make clear that the hospital in which I serve is one of the finest health care facilities I have ever known. The compassion, loving care and sincere interest in patient welfare is communicated to me over and over again, by the patients themselves. As one who has been on the receiving end of that care, I know full well the truth of that statement.

But just as patients are persons with mind, body and soul, so are the personnel in the health care profession. We are all human beings, and, therefore, fallible beings. Our Lord com-

pared us to sheep — that is not a compliment. Sheep persist in getting into trouble, and they seldom learn from experience. They run off in all directions from the path of common sense.

But love is the source from which we derive our sense of dedication and devotion to the sick, the dying and the bereaved. Love is the binding force of human relationships, as individuals, as family, as community and as a nation. Love makes forgiveness possible.

Interesting to note, all five of our physiological systems are inseparable from the seemingly mysterious workings of our mind and soul. Reflect, if you will, on the effects of a visit to the dentist or physician upon your respiratory system: Quickness of breath, loss of breath, holding of breath, etc. Then the neurological system: Tapping fingers, crossing and uncrossing of legs, quick puffs of a cigarette, even if one has to sneak into the lavatory to do so. The gastrointestinal system: Trying to give the impression that the gurgling sound is from someone else's stomach. The genito-urinary system: frequent



trips to the bathroom before the nurse beckons us to the ordeal ahead. Then the cardiovascular system is very busy: Fast heartbeat, flushed cheeks, elevated blood pressure, sweating palms and a variety of other symptoms of uneasiness. Let us face it, we have something approaching abject fear!

There are those, who, because they cannot see or touch the soul, have doubts as to its existence. Yet, under ordinary circumstances, we are not aware of the functioning of the heart, liver, pancreas or lungs. We are never aware of how the body makes use of the nutrients with which we supply it . . . storing some vitamins, expelling others, selecting minerals and chemicals for specific purposes. Yet the nourishment of our bodies began before birth, and continues throughout our lives, even though we are unaware of it.

### Feeding the Soul

It should not be surprising, then, that we are also unaware of how the soul is nourished. We cannot feel it or hear it or see it. Nevertheless, the soul is the part of the human being that goes on forever. Therefore, we should be even more careful of what we feed the soul than we are of the body, which has built-in obsolescence. We are what we eat, it has been said. It is much more true that we are what we feed our soul.

We already have seen that when the mind is not functioning properly, it affects the body. Because the soul determines all behavior, it also, when in a state of *dis-ease*, affects the physiological systems. Two examples will suffice:

A person carried a load of guilt for so long a time that a serious heart attack resulted, and healing did not begin until that person recognized the need for getting his soul in a right relationship with God. In another case, stomach ulcers were the painful signs of a soul in deep distress.

It has been said that it is only when certain body cells refuse to cooperate with other cells that a disease like cancer takes hold. The same source says that the way that all parts of the body, mind and soul cooperate is an excellent example of how human beings, who are members of the body of Christ, can make the church the healthy body that God intended it to be, by cooperating with each other in a harmonious relationship.

At this hospital, we have seen a vi-

sion of what our goals are. We have seen how our individual efforts count in the bringing about of superior health care. No building will give patients the care they need. It will be through fellow human beings who understand that health begins within the soul and mind, and that love — the great gift of God — is the power that heals souls and minds and bodies. It is only by loving that we can be loved and give love.

We cannot separate life from death, or death from life, for they are equal parts of the process of life everlasting. Eternal life is not something we can earn, or deserve, or purchase. It is the gift of the God of love. Only the knowledge of this truth can explain why doctors, nurses, technicians, scientists, clergy, and all the helping occupations, bend every effort to see the fulfillment of God's mission to bring us life abundant.

## A Friend of Mine Is Dying

By KRISTI PHILIP

**A** friend of mine is dying. This is not the first time I have had this experience of losing a friend and it is unlikely that it will be the last, but it is an experience which is complicated, challenging and always unique. It draws on many feelings and reaches deep down into my own formation as a Christian.

I think a lot about what I can do to be the most helpful during this time. I try to visit my friend regularly and follow through on my promises to return. I realize that in part my reason for visiting is for myself: I enjoy being with her and the chance for conversation and sharing memories. But I also need to begin saying my good-byes.

The other reason for visiting, of course, is for my friend. When I am with her I want our time together to be good time for her, and I have encouraged her to share memories and to talk about what she wants to talk about. I try to let her know that many people love her, something she certainly knows by the number of family members and friends who have chosen to be with her during her illness. I want her to feel free to talk about her dying if she wishes to. Sometimes I try to in-

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*The Rev. Canon Kristi Philip is canon for pastoral care and education of the Cathedral of St. John the Evangelist, Spokane, Wash.*

roduce this subject by asking her how her journey is going.

As she grows weaker I try to keep my visits short. It is harder for her to converse now, so I am more likely to spend time with her in a comfortable silence, holding her hand or sitting nearby. A smile

Frequently my prayer is that she would have a keen sense of God's presence.

or a gentle squeeze of the hand now say what many words cannot.

I pray for my friend when I am not with her and when I visit her we often pray together. Frequently my prayer is that she would have a keen sense of God's presence and love for her as she moves through this journey toward the end of her life.

People often ask what they should do to be helpful to people who are nearing death — what the "right" things are. There is really no formula for this, only our best efforts to be a caring presence.

A friend of mine is dying. I find myself and others as companions on this mysterious journey, trying to be with our friend in the best way we know: A way grounded in Christian hope and God's love as it is manifested in our love for one another.

# EDITORIALS

## Soldiers of Christ Still Needed

**T**he Christian is surrounded by battles. Irrespective of military affairs in the Middle East, or Latin America, or elsewhere, spiritual warfare is always going on. One individual or family is battling against alcohol, another to save a marriage, someone else wrestles with depression, still another with the temptation to accept secret and illegal payoffs in business, or a young person to cheat in school examinations.

These are not trivial matters for those involved in them. Lives are lost, families are broken up, talented and promising young people are projected on the wrong pathways of life. These problems do not merely involve trouble, or efforts, or trying harder. They involve a fight, just as truly as wrestling with an assailant on a dark street, or crawling through the bushes with an army rifle in hand, or manning an anti-aircraft gun on the deck of a ship.

In many of the greatest issues of our lives, we face not merely problems or inconvenient difficulties, but the insidious, deceitful and relentless character of evil. The wiles of the devil, to use traditional language, are not defeated simply by cheerfulness and positive thinking, nor by having a good education, a comfortable standard of living, or the privilege of being citizens of a democracy — desirable as all of these may be.

Millions of individuals face tough trials on the battle-

fields of life, and the church needs to be ready to uphold them in tough virtues of bravery, loyalty and discipline. Is the church itself faithful to its mission when it downgrades hymns and preaching about Christian soldiers? Too many people are dying on the battlefields of our cities, our high schools, our factories and farms, our suburban neighborhoods, our boardrooms and our country clubs. Yes, even in our churches. Is it not time for soldiers of Christ to arise?

## Variety of Perspectives

**E**lsewhere on this page is printed an article by the Rev. Kevin E. Martin which discusses the possibility of change in the direction of the Episcopal Church during the next decade.

This article is printed under a headline called Viewpoint. The appellation is quite obvious. Articles which appear in this spot, usually on the editorial page, offer a variety of perspectives on issues within the church. They are submitted on an unsolicited basis by persons from throughout the church, and do not necessarily represent the views of the editors of THE LIVING CHURCH.

We are grateful to those who submit articles for consideration in Viewpoint and we are pleased to be able to present such a variety to readers of this magazine.

# VIEWPOINT

## A Power Shift in the Episcopal Church?

By KEVIN E. MARTIN

**T**he Episcopal Church is coming to a point of shifting political power. The political group that came to power at the end of the 1960s is about to lose control.

It is not often that one gets to observe a major shift in the future of a denomination. I have lived through one. And it is clear to me we are about to have another. The decade of the '90s will see a major change in the direction of the Episcopal Church.

A group of visionary leaders for social reform came to power between 1967 and 1969. Until that time, leadership was largely in the hands of establishment, mainline traditionalists, whose vision of the Episcopal Church was to continue to make it the "national church" of the U.S. (or at least

**It is not yet  
clear which group  
or coalition will  
take control.**

of the intellectual and social elite of the nation). Under the courageous and dynamic leadership of John Hines, then the Presiding Bishop, the Episcopal Church went through a radical reassessment and redirection, most reflected in major changes in the national church's staff and budget. With minor alterations, these priorities and agendas have remained the same for the past 23 years.

We have now our third Presiding Bishop who represents this leadership.

The election of the next Presiding Bishop will represent another shift in political power. It is not yet clear which group or coalition of groups will take control, but it is clear that the present group's power is waning quickly.

Ironically, the clearest harbinger of this change comes to us from the Presiding Bishop's office. It is entitled *The Spiritual Health of the Episcopal Church*, a summary of a survey done by the Gallup organization for the national church. This document shows the extent to which this group has, and has not, affected the attitudes of the members of the Episcopal Church. The information available through this survey will be subject to much analysis and interpretation, but a few points are clear.

After more than two decades of

*(Continued on next page)*

*The Rev. Kevin E. Martin is director of Episcopal Renewal Ministries' Leadership Training Institute.*

# BOOKS

## Swimming the Tiber

**THE PASTORAL PROVISIONS: Married Catholic Priests.** By Joseph H. Fichter. Sheed and Ward. Pp. vii and 152. \$13.95 paper.

A decade ago, in 1980, the Vatican issued directions under which married priests leaving the Episcopal Church might be received into the Roman Catholic Church, and be ordained as priests of that church while retaining their married status. These directions are entitled "the pastoral provisions."

Dr. Fichter, well-known Roman Catholic sociologist and writer, has undertaken to study this experiment and has had numerous interviews with these priests, their wives, persons who knew them within the Episcopal Church, and others.

The present volume embodies his findings. It consists, in large part, of previously published essays and hence there is some repetition from chapter

to chapter. But the book is written in non-technical style and is easily read.

Dr. Fichter is respectful and courteous to all concerned while reporting objectively on controverted questions. There are a few mistakes in regard to the Episcopal Church, but these do not affect the main points of the book.

Following the General Conventions of 1976 and 1979, many Roman Catholics and many Episcopalians expected a substantial exodus of conservative clergy and laypeople into Roman Catholicism. This, in fact, did not occur. Fewer than 50 priests have been so received. Most of these, Dr. Fichter finds, had already been well on the way to Rome, irrespective of the ordination of women or of Prayer Book revision. The pastoral provisions simply gave them an opportunity.

Others might have followed had not the red tape and waiting periods been so formidable. A number of these clergy also lacked adequate educa-

tional preparation. And academic study was required. The bishops have kept a low-profile for these clergy in the fear that wives and children in a rectory would cause scandal — an amusing caution in view of the favorable view toward married clergy of many U.S. laypeople. Many liberal Roman Catholics are bitter that special concessions are made to former Episcopalians, but not to dedicated members of their own church.

Meanwhile, provision was also made for parishes of former Episcopalians which would follow a liturgy largely based on the Book of Common Prayer. The bishops have not been receptive to this and only half a dozen such "parishes of common identity" now exist. Most of the lay converts have had to be absorbed into normal parishes of their new denomination. In any case, as Fichter points out, the worship of the two churches is now very similar. H.B.P.

## VIEWPOINT

*(Continued from previous page)*

steady liberal theological and political leadership, the vast majority of the members of the church remain orthodox in their understanding of the basic tenets of the faith. The greatest influence by this leadership has involved the ordination of women and liturgical changes. Most Episcopalians are accepting the role of women in ordained leadership, and there is some tolerance for the change in liturgical language toward being more inclusive. However, of lesser impact and an area for potential controversy is that regarding homosexuality. According to the Gallup figures, two-thirds of the church remains traditional in its non-acceptance of the blessing of homosexual unions, with only 21 percent supportive of this idea.

The increasing split between the attitudes and values of the national leadership and that of the membership are clear indications of an impending power shift. Several other facts reflect this impending shift in power. Among them I would list the following:

- Elections to the House of Bishops in recent years which reflect a growing move toward a central position.
- The lack of visionary leadership at

the national church level combined with a growing inflexibility and intransigence.

- Declining membership in the Episcopal Church, especially in those dioceses which have supported the liberal agenda.
- The failure of national leadership to demonstrate an ability to provide for youth ministry and leadership training for the next generation.
- Indications from Gallup's earlier poll of the unchurched in America that they are more conservative and orthodox in their religious views.

If my thesis is correct, and we are in a time of shifting power, what trends might we expect in the next few years? The following seem clear to me:

### Less Influence

First will be the continuing trend for the present national leadership to take on the flavor of a lame-duck administration. This means it will have less control and influence of the denomination. Human nature being what it is, we can expect that along with this, the present leadership will become more defensive and entrenched in its positions. Instead of seeking innovations and change, it will merely repeat and explain the past. We can expect liberals in power to be as

intolerant of change as any other group that has had power in the church.

Second of these trends will be an expected push by Integrity to finish its agenda while there is still time. I would expect a major push by Integrity for the acceptance of the blessing of homosexual relationships and the ordination of practicing homosexuals at our next General Convention. My sense is that if Integrity does not get it in 1991, it will not get it. The Gallup survey indicates that if Integrity is successful, it will mean a serious grass roots reaction from the general membership.

The third trend will be the emergence of a new group of leaders, especially in the House of Bishops. It is entirely possible that the person who will be Presiding Bishop by the year 2000 is not yet in the House of Bishops. I expect the House of Deputies to be the last part of the denomination to reflect these changes.

Will this shifting power take on the nature of reform or revolution? Will it be gradual or swift? Will it enable the Episcopal Church to reverse the trends of decline in membership? These are the exciting challenges that are before those of us who will be part of this change. Meanwhile, hold on to your hats. It's going to be a lively decade!

## Telling Bible Stories in Jerusalem

By JANE WOLFE

**T**he other day I went over to Ben Yehuda, a shopping area in the new part of Jerusalem, for a late lunch and a chance to sit and watch the tourists and Israelis on the strip look at T-shirt stores, sneaker stores, blue jean stores, religious item stores and, naturally, at each other. It was a grand day, and everybody was in a great mood, whether because fall was in the air or the Rosh Hashanah holidays were fast approaching, I don't know, but the mood was gay and festive and fun.

After some shopping around myself, I went into a little store, ordered a sandwich and soda and took it outside to watch and listen to all the goings-on. A mother and her four-year-old son sitting behind me caught my attention, and rekindled in me a belief in the liberty and freedom of this place — a belief that I didn't know was burning low until this afternoon.

She was a young American woman, and clearly she and her child were here for the first time. She was in a wonderful mood, happy to be here, alive with everything — the weather, the people, the place, the history of it all, the excitement, the wonder — everything inexplicable that is part of being in Jerusalem.

She was telling her son Bible stories in a random and loving way, trying to instill in him the excitement of it all. It was so appealing and compelling that I wanted to enter in and participate, too, but I just listened; it wouldn't have been right. She was having a wonderful time. Then

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*Jane Wolfe is the visiting scholar at St. George's College in Jerusalem and was previously assistant to the dean at Trinity Cathedral, Little Rock, Ark.*

she started to talk about Jews and history.

"When the Romans lived here it was hard for the Jews," she said. "Oh, they were allowed to live here and all, but it wasn't good, so they decided to leave and move all over the world. Then about a hundred years ago they decided it was time to come back. It took a long time, but they did that, and

A mother and her  
four-year-old son  
sitting behind  
me caught my  
attention.

here we are, sitting in downtown Jerusalem, having a soda."

Shortly after that they got up and left. I was moved by her love and enthusiasm, probably more than her child, who mostly wanted to play with some little pretend stamps and tiny toys they'd just bought. But even he seemed caught up in her excitement, and his questions about the Bible and Jewish history, even at four, seemed more offered to enjoy her pleasure and keep it going than to lay in information for himself.

I have thought about this interlude many times since it happened. It seems to me that no matter how life evolves in this multi-claimed country, no matter who ends up with what land or what buildings or what anything, and no matter when anything takes place, there has always got to be a time and a place where this woman and her son can come and tell Bible stories, and discuss Jewish history, and have a soda in downtown Jerusalem.

## PEOPLE and PLACES

### Appointments

The Rev. **Scott Blick** is rector of St. Christopher's, 1656 Blalock, Houston, TX 77080.

The Rev. **Carl C. Bright** is vicar of Christ the King, Box 1677, Santa Rosa Beach, FL 32459; add: 65 Sound Beach St., SE, Fort Walton Beach, FL 32548.

The Rev. **Arnold A. Bush, Jr.**, is associate of Christ Church, 301 W. Russell, San Antonio, TX 78212.

The Rev. **B. Shepard Crim** is rector of the Church of the Epiphany, 400 E. Maple, Independence, KS 67301 and also vicar of Church of the Ascension, 702 Osage, Neodesha, KS 66757.

The Rev. **Timothy D. Dobbins** is now rector of the Church of the Redeemer, Bryn Mawr, PA.

The Rev. **William C. Farrington** is rector of St. Mary's, 304 Oak St., Milton, FL 32570.

The Rev. **Jerry W. Fisher** is interim of St. Timothy's; add: Box 1527, Wilson, NC 27893.

The Rev. **Charles R. Floyd** is deacon-in-training of St. Thomas-by-the-Sea, Box 7100, Laguna Beach, FL 32413; add: 117 Rusty Gans Dr., Panama City, FL 32408.

The Rev. Canon **John C. Fowler** is priest-in-charge of St. Agatha's, 205 Circle Dr., DeFuniak Springs, FL 32433.

The Rev. **John W. Gibson, Jr.**, now serves St. Timothy's School; add: Box 17787, Raleigh, NC 27619.

The Rev. **Robert Granfeldt** is interim rector of St. Christopher's, 8724 Travis Hills Rd., Austin, TX 78703.

The Rev. **Thomas Gray** is rector of St. Mark's, 2128 Barton Hills Dr., Austin, TX 78704.

The Rev. **Ronald E. Greiser** is rector of St. Andrew's, 1608 Baker Court, Panama City, FL 32401; add: 907 Fairland Ave., Panama City 32401.

The Rev. **David E. Heil** will serve as interim rector of St. Boniface, Siesta Key, Sarasota, FL; add: 1357 Moon Mist Dr., Sarasota 34242.

The Rev. **Michael Jasper** is rector of St. George's & St. Patrick's, 4040 W. Bellfort St., Houston, TX 77025.

The Rev. **H. Lee Lowery** is deacon-in-training of St. Paul's, Box 8427, Mobile, AL; add: 313 Judson Dr., Mobile 36608.

The Rev. **William J. Ortt** now serves St. Stephen's; add: Box 921, Newton, IA 50208.

The Rev. **William P. Rogers** is associate of Christ Church, 301 W. Russell, San Antonio, TX 78212.

The Rev. **William L. Russell** is interim rector of St. Francis, 345 Piney Point Rd., Houston, TX 77024.

The Rev. **Richard H. Schmidt** is rector of St. Paul's, 28788 County Rd. 11, Daphne, AL 36526; add: 635 Ridgewood Dr., Daphne 36526.

The Rev. **Earl Sheffield** is rector of St. Mark's, 3801 Ave. N., Rosenberg, TX; add: 1528 Mahlman, Rosenberg 77471.

The Rev. **Mark D. Stuart** is director of Wilmer Hall Children's Home, 3811 Old Shell Rd., Mobile, AL 36608; add: 1008 McNeil Ave., Mobile 36609.

The Rev. **Fred L. Thompson** is rector of Calvary Church, Wadesboro and vicar of All Souls', Ansonville, NC; add: 223 E. Morgan St., Wadesboro 28170.

The Rev. **Joseph P. Warren** is deacon-in-training of Church of the Nativity, 205 S. Denton, Dothan, AL 36301; add: 130 S. Cherokee St., Dothan 36526.

### Changes of Address

The Rev. **Ronny W. Dower** now may be addressed at Gethsemane Church, 111 E. 9th St., Marion, IN 46953.

The Rt. Rev. **Oliver B. Garver, Jr.**, retired Suffragan Bishop of Los Angeles, may now be addressed at 1925 Overland Ave., #302, Los Angeles, CA 90025.

The Rev. Canon **Mark A. Pearson**, whose full-time ministry is conducting parish preaching and healing missions, has moved to Erie, PA, where he assists part-time at St. Paul's Cathedral and teaches in the graduate school of theology at Gannon University; add: 134 W. 7th St., Erie, PA 16501.

### Resignations

The Rev. **Orville C. Gatti, Jr.**, as rector of St. Luke's, Blackstone, VA.

The Rev. **Kendall S. Harmon**, as assistant at the Church of the Holy Comforter, Sumter, SC; Fr. Harmon will pursue full-time graduate work at Oxford University; add: 117 Banbry Rd., Flat 32, Oxford, England OX2 65X.

The Rev. **Donald B. Harris**, as chaplain at the College of William and Mary, Williamsburg, VA.

The Rev. **Bruce P. Moncrieff**, as interim rector at Grace Church, Newport News, Va., to accept an interim position in the Diocese of Maryland.

The Rev. **Edward J. Renner, Jr.**, as rector of the Church of the Redeemer, Delano, CA.

### Other Changes

The Rev. **John Bellaimy** has been transferred canonically to the Diocese of Minnesota.

### Reception

On September 12, the Rt. Rev. **Robert O. Miller**, Bishop of Alabama, received as a priest from the Roman Catholic Church, the Rev. **William Henry Wilson**; Fr. Wilson formerly was in charge of an orphanage in Bolivia, South America. He now lives at 416 Ferncliff Dr., Birmingham, AL 35213.

### Retirements

The Rev. **Richard E. Trask**, as interim rector at Holy Trinity, Collingswood, NJ; add: 36 Picardy Place, Vincentown, NJ 08088.

The Rev. **Frederick E. Wahler, II**, as vicar of St. Luke's Levelland, TX; add: 2058 Harvard Dr., Levelland 79336.

### Organizations

**The Saint Francis Academy, Inc.** (formerly St. Francis Homes, Inc.) has named the Rev. **Phillip J. Rapp** president and chief executive officer. Fr. Rapp, who succeeds the Rev. Canon N. Kenneth Yates, joined St. Francis in 1988 as executive director of Camelot, the St. Francis treatment center in Lake Placid, NY. Add: 509 E. Elm St., Box 1340, Salina, KS 67402.

The Rt. Rev. **C. Shannon Mallory**, sometime Bishop of El Camino Real, is joining the staff of **World Neighbors**, a non-sectarian international development organization as senior director for international program; add: 5116 N. Portland Ave., Oklahoma City, OK 73112.

(Continued on next page)

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# PEOPLE and PLACES

## Deaths

The Rev. Canon Alfred Leneir Alley, retired priest of the Diocese of Northern California and since 1983 non-stipendiary vicar of St. James, Lincoln, CA, died on August 26 at the age of 75 in Sacramento, CA.

A native of Richmond, VA, Fr. Alley attended William and Mary, Virginia Theological Seminary, and California State Univ. from which he received his M.A. after retiring from the Air Force in 1970. He was ordained in 1943 and became chaplain at William and Mary and assistant of Bruton Parish in Williamsburg and vicar of Grace Church, Yorktown, VA. He later became chaplain and headmaster of the Cathedral School for Boys in Dallas, and then served as canon to the ordinary in Dallas, TX. In the 1950s, he was chaplain for the Texas Air National Guard units in Korea and later a full-time Air Force chaplain. Canon Alley received many citations and commendations for his work with choral organizations which he directed in the Air Force. He is survived by his wife of 37 years, Margaret, and their son, William, an opera singer in Germany.

Isabel W. Harrison, wife of the Rev. Benjamin Harrison, died on August 21, at home in Prairie Village, KS after being ill with cancer for over a year.

Born in Dallas, TX, Mrs. Harrison had lived in Kansas since 1968 and was secretary for the Bryan Corp. from 1978 until her retirement in 1983. She had been a member of the Christ Church choir; she was also a member of St. Michael and All Angels and was active in Santa Margarita's Guild. She had been chapter president of the Daughters of the King, a member of the PEO sisterhood, and was past co-chair of the clergy-spouse association of the Diocese of Kansas. She is survived by her husband, a son, a daughter, a brother, and three sisters.

Dora P. Chaplin, theologian and noted author who taught Christian education at General Theological Seminary, died of cardiac arrest at the age of 84 on September 15 at her home in Yonkers, NY.

One of the first women to gain recognition as a theologian in the Episcopal Church, Mrs. Chaplin joined the faculty of General Seminary in 1953; she was said to be the first woman to teach at the seminary and retired as full professor in 1971. Born and educated in England, she did graduate work at Episcopal Theological Seminary in Cambridge, MA, but did not receive a degree because the seminary at that time did not grant degrees to women. Later she received two honorary doctorates, one from Kenyon College, the other from General Seminary. Concerned about the shallowness of much Sunday school, she wrote articles and books, including *Children and Religion* and *The Privilege of Teaching*, THE LIVING CHURCH and *The New York Times*. Afflicted with polio as a child, Mrs. Chaplin finished her teaching career in a wheelchair. Her husband died in 1953 and a daughter, Ann, in 1989. She is survived by a daughter, five grandchildren, and two great-grandchildren.

# CLASSIFIED

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## BOOKS

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**WE ARE THE BODY**—Fr. Bonnell Spencer—**BACK IN PRINT**—Limited edition. \$13.95+\$2.25 shipping. **The Episcopal Bookstore, 1620 Murray St., Alexandria, LA 71301. (318) 448-1032.**

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## ORGANIZATIONS

**CANON GARETH BENNETT's** analysis of the state of the church (The "Crockford's Preface") is distributed in the U.S. with the permission of Church House Publications by the Evangelical and Catholic Mission. For a copy, send \$2.50 to: **ECM, 1206 Buchanan St., McLean, VA 22101.**

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

**TRADITIONALISM** gives Tradition a bad name! It's good to know there's a place for Catholic-minded Episcopalians who affirm the decisions of General Convention. Contact: **The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.**

## POSITIONS OFFERED

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## POSITIONS OFFERED

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## TRAVEL

**TRINITY JOURNEY PROGRAM 1991** sponsored by Trinity Church, Wall Street. **The New Russia: Orthodoxy, Culture and Transition in the Soviet Union** Leningrad, Moscow, Odessa, Helsinki for Russian Christmas January 3-12, Easter March 31-April 13, Summer August 18-September 2. **Mexico Ancient and Modern: Episcopal Neighbors in an Ancient Land** Mexico City and surrounding area April 6-13. **Creation—Love Proclaimed: A Weekend Retreat with Puppeteer Jon Bankert** Little Portion Friary, Long Island, May 17-19. **In the Steps of St. Paul: A New Testament Journey** Aegean Cruise May 24-June 5. **Southern Cathedrals Festival 1991: A Journey into English Cathedral Life and Music** Salisbury, England and environs July 8-20. **Winds of Change I: Religion, Culture and Transition in Eastern Europe** Prague-Leningrad-Odessa-Moscow May 19-June 1. **Winds of Change II: Black Sea** cruise August 16-26. Programs include all transportation, accommodations, many meals, extensive sightseeing, entertainment and study program. For free brochure call the **Christian Education Office (212) 602-0755** or write: **Trinity Journey Program, Trinity Parish, 74 Trinity Place, New York, NY 10006-2088.**

## WANTED

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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.

## INDIO, CALIF. (Coachella Valley)

**ST. JOHN'S** 45319 Deglet Noor St. at Bliss Ave.  
H Eu Sun 8 & 10 (Sung), HD 7, Wed 7, Thurs 10:30 & HS. Ev 1S  
5. MP 8:30 & EP 6:30, Mon-Fri ex hol. C by appt

## LOS ANGELES, CALIF.

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

## WASHINGTON, D.C.

**WASHINGTON CATHEDRAL**  
Massachusetts & Wisconsin Aves., N.W.  
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP  
4. Tours: Mon-Sat 10-3:15, 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

## ATLANTA, GA.

**CATHEDRAL OF ST. PHILIP** 2744 Peachtree Rd., N.W.  
Sun H Eu 7:45, 8:45, 9, 11:15; Ev & H Eu 4:30. Mon-Fri MP  
8:45; H Eu 12:15; EP 5:45. Sat MP 8:45, H Eu 12:15. Fri HS  
12:15

## 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 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

## 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

## 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

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

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Marlin Leonard Bowman, r (516) 432-1080  
Sat 5 EP/Mass; Sun 9 MP/Mass, 11 Gregorian High Mass

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**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

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

## SUNNYSIDE, N.Y.

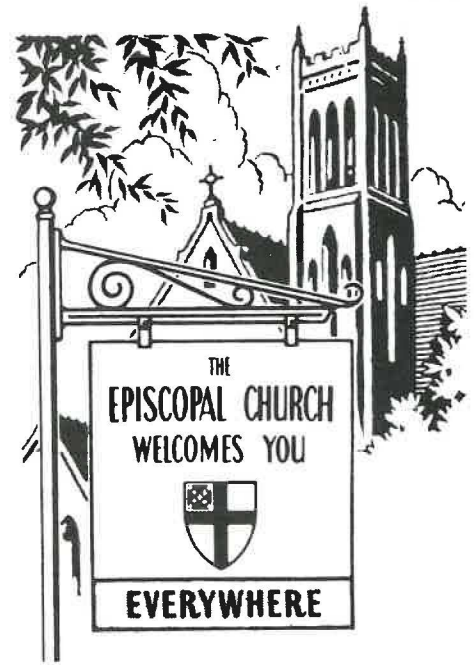
**ALL SAINTS'** 43-12 46th St.  
The Rev. Robert A. Wagenseil, Jr., r; the Rev. Bernice Coleman, c (718) 784-8031  
Liturgies: Sun 7:30, 8, 10. Wkdays 7:30, 10, 5:30

## CHARLEROI, PA.

**ST. MARY'S** 6th and Lookout (off Interstate 70)  
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Sun Masses 8:30, 11 Daily Mass. Parochial Chapel

## 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



## SELINGSGROVE, PA.

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

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## DALLAS, TEXAS

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Sun Services 7:30 H Eu, 9 adult classes, 9 Ch S, 10 Sung Eu, 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish). Wkdays: Mon, Wed, Sat 10; Tues & Thurs 6:30; Fri 12 noon, 7:30 (Spanish)

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the Rev. Edwin S. Baldwin (214) 521-5101  
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**ST. MARK'S** 315 E. Pecan/Downtown  
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Sun: 7:30, 9, 11:15 H Eu (2S & 4S MP 11:15)

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**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