

THE LIVING CHURCH

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Celebrating a new home for the Episcopal Church Missionary Community [p. 2]

INSIDE

The Simple Message of St. Nicholas

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IN THIS CORNER

Eager to Receive

Thank you, Tommy, for helping me to see the Lord with new eyes.

You are a Downs-Syndrome child, Tommy. From the age of about three you have received communion. Your parents and I tell you that you are fed by Jesus at his table in a special way, because he loves you.

You eagerly come forward, with your parents, and stand between them. You hold up your hands, open and expectant, to receive half of a whole wheat wafer (you have difficulty swallowing).

As it is placed in your hands you respond with unrestrained joy and thanksgiving! And, without fail, a peace settles over you as you return to your seat. There is no question that Jesus has fed you.

A couple of weeks ago you got sick and missed two Sunday Eucharists. Yesterday your mother called and asked, somewhat apologetically, if I brought communion to the home for children.

I replied that I did. She seemed relieved, and said, "Tommy has had an infection and could not leave the house. During all this time at home he has gotten increasingly agitated because I have been unable to understand



some new words and gestures. A few minutes ago it hit me! Gary, he holds his hands out and says that he wants Jesus! Is it possible for you to bring communion to him today?"

Of course, Tommy, I went to your home. You were glad to see me, but you wanted to get down to the main order of business.

You stood with arms outstretched, in your usual eagerness. As I put the half of wafer into your hands, you put it quickly into your mouth. As always, your face immediately broke forth in joy, and the peace of the Lord settled upon you. You were fed. You and Jesus were one. And tears of joy and peace came to your mother and me. We were fed by Jesus, through you.

Tommy, do we really have to possess knowledge and understanding of these holy mysteries before we receive Jesus, the Christ, in us? Why do we adults have to be so formal and somber as we stand or kneel around his holy table? Are we afraid we will offend him? Can't we present ourselves as you do? Eager, expectant, childlike, joyous?

Tommy, I am deeply moved. Our Lord and Savior Jesus has never been more present as he was in you today. I can see clearer now. I know that I, too, can be at one with my Lord. All I have to do is to want to be fed by him, and he will give me the joy and peace he promises. I think it is that simple. Thank you, Tommy.

Our guest columnist, the Rev. Gary D. Steber, is rector of St. Matthias' Church, Tuscaloosa, Ala.

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ON THE COVER

The Rt. Rev. Alden M. Hathaway, Bishop of Pittsburgh, leads a procession from the chapel of Trinity Episcopal School for Ministry in Ambridge, Pa., down the street to the new headquarters of the Episcopal Church Missionary Community. The Rev. Walter Hannum, general director of ECMC, said the organization had moved to Ambridge to work more closely with the South American Missionary Society and Trinity School. ECMC develops seminars, educational publications and training for missionaries around the world.

LETTERS

Better Numbers

I would share the concern expressed in your editorial, "Worrisome Numbers" [TLC, Oct. 28], if I believed that membership statistics were the best indicator of the health and strength of the Episcopal Church.

Having for a number of years been the compiler of those figures for parishes I served, I am aware of how little relation they often have to reality. The figures that I find more helpful are attendance and giving, since these are more likely to be indicators of commitment.

The Rev. Charles Wilson of CRW Management Services has been keeping track of these important figures for years, and the picture they present is not all that gloomy. In 1974, 884,400 persons worshipped in Episcopal churches on an average Sunday. By 1986, that figure had increased to 1,107,500 (a 31 percent increase). In the same period, general purpose income in our churches had increased from \$274,404,000 to \$714,809,000 (a 19 percent increase when you adjust for inflation).

I would be the last person to recommend that we take these modest increases as grounds for complacency, but I hope they will help us to break our apparent addiction to self-flagellation. There is plenty of vitality in the Episcopal Church, the kind of vitality we need to respond to the challenge of the Decade of Evangelism.

(The Rev. Canon) DANIEL S. WEIR
Deputy for Outreach Ministries
Diocese of Western New York
Buffalo, N.Y.

Alabama's Success

Thank you for your interesting, inspirational and factual article about the Diocese of Alabama [TLC, Oct. 21].

From 1967-70 I was a Church Army worker in an Indian mission near Atmore, Ala. We used to say there were so few Episcopalians in Alabama, we all had to get along and we did. There

Letters to the editor are subject to editorial discretion and are often abridged. Submissions should be typed and signed with address and phone number included.

would be 14 Baptist church notices and one Episcopal notice in the weekly local paper.

Every ministry/mission has its own advantages and attractions. The help I received from the closeness, consideration, empathy and sharing in Alabama still goes on today. At that time there was a companion diocese arrangement with Bolivia, Chile and Peru and persons from there came to visit and strengthened the diocese.

Although I am pleased that the church in Alabama has done so well, I am not surprised. It is very encouraging to read something positive is going on.

Sister LOIS C. ROBINSON
Church Army

San Diego, Calif.

• • •

The article by the Rev. Emmet Gribbin, Jr., "What Is Alabama Doing Right?" was of considerable interest to this communicant of the Diocese of Alabama for the period of the 1980s and prior thereto.

I note particularly that the emphasis is upon church-related programs, primarily of a social agenda type. I recall the statement of an atheist who professed to a Christian conversion. He said he became an Episcopalian because this church had soup kitchens!

I am afraid an analysis of the membership in the Diocese of Alabama will reflect there is a very large number who are more interested in assuaging their perceived guilt about one thing or another by soup kitchens, or like programs, than in the gospel of Jesus Christ!

Whether or not a social agenda can sustain a Christian church will be reflected undoubtedly in the actions of General Convention in 1991 in Phoenix.

FRED BLANTON, JR.
Fultondale, Ala.

• • •

It is always encouraging to read an article about what the church is doing right. Emmet Gribbin, Jr.'s article, "What Is Alabama Doing Right?" was refreshing indeed.

Two points struck me as I read about the growth of the Episcopal Church in Alabama. First was the emphasis the diocese has placed upon its ministry to youth. I know from expe-

(Continued on next page)

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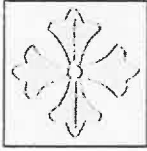
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LETTERS

(Continued from previous page)

rience that this is not the case throughout the church. The development of diocesan camp, the investment of resources, both financial and human, in campus ministry and the commitment of the diocese to young people and their needs obviously has paid dividends.

Second, the remarkable system of diocesan support. How many dioceses trust their parishes enough to allow them to make the decision regarding the level of support they will provide? Obviously, Alabama has done a great deal to educate its members about the true meaning of stewardship. Trust is built upon a sense of belonging, and in Alabama it would seem that most of the parishes see themselves as part of a universal church, not just as individuals in individual congregations.

That sense of belonging is vital to the churches' growth in this "Decade of Evangelism." Alabama and its leadership, both lay and clergy, serve as examples of what the church is called to do, to be an organization which "exists for those who are not its members." The risks involved in following such an example are many. Are we willing to take them?

(The Rev.) **MARK F. ALLEN**
St. Nicholas' Church

Paradise, Calif.

Invalid Comparison

Michael Cassidy has asked that I respond on his behalf to a letter written to your magazine by Gordon E. MacDowell [TLC, Oct. 7]. At present, Michael is in Europe and cannot respond personally.

We in Africa Enterprise, while appreciative of Mr. MacDowell's affirmation of our ministry, cannot possibly agree with him in the comparison he has made between A.E. and the African National Congress. Certainly we cannot accept his "good guys/bad guys" approach.

Ever since we called the National Initiative for Reconciliation in 1985, we have publicly and on numerous occasions called for the release of Mr. Mandela and the unbanning of the A.N.C. While having reservations with regard to its ongoing linkage with the S.A.C.P. (South African Communist Party), we see the A.N.C. as very much in the center of the political spectrum and as a political movement genuinely seeking peace and reconcili-

ation. Sure, it has been confrontational. But should not evil social structures applied so cruelly against the majority of a population and in direct conflict with the great Christian belief of humankind's creation in God's image evoke a confrontational response? History, including that of America, is replete with instances of such response to injustice.

Yes, God has given us in A.E. a part, be that ever so humble, in building the road to a new and just society in South Africa, but we certainly would not want to be classed in the same league as the A.N.C. — or be seen having the same ethos and focus.

NEIL D. PAGARD
Africa Enterprise
Pietermaritzburg, South Africa

A Personal Touch

Recent issues carried an article [TLC, Aug. 26] and several letters to the editor about parishes in college communities. The question, of course, is how those parishes can best serve the

college community. I have a suggestion. In the literature a college sends to first-year students, why not include a list of the churches and names of the clergy? It also would be helpful to include the times of the services and a telephone number.

When searching for colleges for my daughter recently, I read through THE LIVING CHURCH for telephone numbers of churches near the communities in which certain colleges were located. Then I contacted the priests and asked questions not only about the college, but also about the parish community into which she would be moving. It proved to be a very enlightening experience.

I find it hard to believe that the food services and service organizations on campus can send literature to parents about surprise birthday parties and "studying for mid-term baskets" but the local churches in the community don't offer that "personal touch." Perhaps it is time they did.

BARBARA BAKER
Cambridge, N.Y.

Refreshed Generations

You should know that your sanctimonious editorial, "The Church's Sacrifice" [TLC, Oct. 21] has divided but not conquered, at least not all of us.

In the pre-trial, pre-1979 BCP era, most churches did not relate the Eucharist "to a brief and rather barren celebration at an early hour," whatever that means. The rubric was not directive, and most parishes in fact celebrated Holy Communion at the main service(s) once or twice each month if not more.

Morning Prayer is a good bit more than an "admirable brief service of worship for the beginning of the day," for it has refreshed generations of the faithful and will do so once again. In virtually eliminating the old prayers and canticles, indeed if not wholly in thought, we have alienated (not "puzzled") senior Episcopalians, deprived many, and very nearly thrown out the baby with the bathwater, at least until the next revision comes around.

ALAN O. DANN
Woodbridge, Conn.

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Presiding Bishop Seeks Retraction

A battle of words has developed between the Presiding Bishop, the Most Rev. Edmond L. Browning, and members of the board of Episcopalians United for Revelation, Renewal and Reformation.

At issue is the contents of a fund-raising letter mailed recently by Episcopalians United which reported on a late-summer meeting between three of that organization's board members and Bishop Browning. That letter, which was sent to about 15,000 Episcopalians throughout the United States, said, "the Presiding Bishop is out of the closet," and that "it was clear that he supports not only inclusive language and the Supplemental Texts, but also the ordination of practicing homosexuals and the blessing of homosexual unions."

Bishop Browning referred to the letter when he addressed Executive Council during its meeting November 2-5 in New York City [TLC, Nov. 25].

"It will not surprise you to know that some — such as Episcopalians United — claim to have pinned me down," he told council members. "Don't believe everything you read; and certainly don't believe Episcopalians United claims in their fund-raising literature."

Bishop Browning called the letter "a total fabrication," and during a press conference following the Executive Council meeting, he said he had written to the Episcopalians United board and had asked for a retraction.

The Rev. Todd Wetzel, executive director of Episcopalians United, said the executive committee of that organization had discussed Bishop Browning's request and had decided "the letter will not be retracted."

The fund-raising letter was sent September 3 to Episcopalians United's membership list. Fr. Wetzel said there has been "overwhelmingly supportive reaction to the letter," but that some persons have taken offense to it. He said the organization has received some first-time gifts and increased support as a result of the letter, and noted that some new chapters have been formed as a result of the mailing.

Episcopalians United, based in Shaker Heights, Ohio, was formed in 1987 as a coalition of about 400 charismatics, Anglo-Catholics and evangeli-

icals. Fr. Wetzel said the organization now has 59 chapters and has begun to attract members of moderate theological points of view, and now represents the mainstream of the Episcopal Church.

"I invited them for conversation to enhance the mission of this church," Bishop Browning said. "When that meeting had ended, I felt very good about it. There was a good sense of the mission of the church."

Bishop Browning said he told the Episcopalians United representatives that he intended to "honor the process now going on in the church as we discuss the issues of sexuality, the ordination of gays and lesbians, and the Supplemental Liturgical Texts."

Fr. Wetzel, who signed the fund-raising letter, wrote that the results of the meeting "were not encouraging," and added, "by approving behavior explicitly forbidden in the Bible and other drastic departures from our biblically-based faith, our Presiding Bishop may well preside over the dissolution of the Episcopal Church in America."

Fr. Wetzel said the organization had apologized for the tone in a portion of the letter, but added that major issues addressed in that correspondence remain unresolved.

Both sides discussed the possibility of meeting again.

"I think there's always room for further dialogue," Bishop Browning said. "I would be much more eager for dialogue if there was a retraction."

"That's not going to happen," Fr. Wetzel remarked about a possible retraction, and added that further dialogue "is up to him. We have repeatedly said that to him."

Bishop Ogilby Dies

The Rt. Rev. Lyman C. Ogilby, retired Bishop of Pennsylvania, died November 3 in a hospital in Spokane, Wash., of a terminal pulmonary condition. He was 68.

A native of Hartford, Conn., he received a bachelor's degree from Hamilton College in Clinton, N.Y., in 1943, served as a U.S. Navy lieutenant with a boat squadron in the Pacific from 1943 to 1946 and received a divinity degree from the Episcopal The-

ological School in Cambridge, Mass., in 1949. He was ordained to the priesthood the following year.

He began serving in various church positions in the Philippines in 1950, was elected Suffragan Bishop in 1953 and became Bishop of the Philippines in 1957. He resigned in 1967 to permit the church to elect its first Filipino bishop.

Recently in Philippines

Bishop Ogilby wrote an article for TLC about a recent visit to the Philippines and his impressions of the turbulent country [TLC, July 29].

He was elected Bishop Coadjutor of the Missionary District of South Dakota in 1967 and became bishop-in-charge in 1970 but resigned that position later in the year to enable the district to elect its own bishop.

Bishop Ogilby was appointed Assistant Bishop of Pennsylvania in 1971, was elected bishop coadjutor in May 1973 and became bishop in February 1974, following the retirement of the Rt. Rev. Robert L. DeWitt.

Later that year, Bishop Ogilby faced a problem when Bishop DeWitt joined with two other retired prelates in ordaining 11 women to the priesthood in a move that Bishop Ogilby warned would violate the constitution and canons of the church.

Bishop Ogilby subsequently informed all congregations in the diocese that he had temporarily prohibited Bishop DeWitt from exercising clerical functions in the diocese because of his participation in the ordinations.

However, in September 1975, Bishop Ogilby said he had concluded that the ordinations were valid, even though they were "certainly uncanonical and irregular." He declared that he wanted to live in "a church that is catholic, inclusive and roomy, manifesting and making known God's love in Jesus Christ for all his children, male or female."

Although he retired as diocesan bishop in 1987, Bishop Ogilby remained active in the church, assisting other bishops with their duties and serving as a working member of several boards and committees. At the time of his death, he was in Spokane, where he had taken part in the consecration of the diocese's new bishop.

Among the survivors are his wife, Ruth; three children, three grandchildren, two brothers and several cousins.

Arizona Not Giving Up on King Holiday

Following the narrow defeat of a public referendum to create a Martin Luther King/Civil Rights Day, the Rt. Rev. Joseph T. Heistand, Bishop of Arizona, said he and other supporters "have no intention of giving up the struggle" to see that their state gets the holiday.

"We are deeply disappointed in the outcome," Bishop Heistand said after the issue was defeated by about 12,000 votes, or less than two percent of the total. "We carried the three most populous counties, but we obviously failed in the rural areas."

Bishop Heistand, who serves on a committee of local religious and business leaders that campaigned for the holiday, said, "I don't believe the majority of citizens of Arizona are racist; I believe they stand for justice and civil rights for all people. And it is my hope they can, working with the legislature of Arizona, pass a Martin Luther King/Civil Rights holiday."

The Most Rev. Edmond Browning, Presiding Bishop, said he was "terribly disappointed that the referendum was defeated." In his statement, he said: "When I visited with members of the Arizona legislature last winter to support the passage of the successful bill on the King Holiday, I said that I was not issuing threats about not coming to Arizona. I came to say that I believed that they are confronting a moral issue of deep significance and that is racism. Dr. King brought to us a message of what this country could be if we were able to find racial equality. Observing a holiday in his name goes deeper than honoring him. It reminds us of who we must be as a non-racist society."

Bishop Browning's statement continued, "The Episcopal Church will go to Phoenix. While we cannot ignore or condone the results of the referendum, I believe that by working with people of good faith who are in Arizona, we can come and together make a vigorous witness for the dignity of all God's people — and against the evils of racism."

Bishop Heistand noted that if the referendum had passed, "we would have been the only state in the union

BRIEFLY

The Cathedral Church of St. Luke in Orlando, Fla., recently reversed its decision to cancel an **AIDS benefit** which would include music by the Orlando Gay Chorus. According to the *Orlando Sentinel*, the Very Rev. Harry Sherman, dean, received numerous letters when the cathedral canceled the benefit, sponsored by the Central Florida chapter of the American Guild of Organists. Then Dean Sherman had said he did not feel "it's proper . . . for a homosexual group to promote its own cause by offering itself to benefit AIDS." After community response, the decision was reversed, because, said Dean Sherman, "we really want to come across the community as a loving church without judgment."

The Diocese of Central Pennsylvania observed the tenth anniversary of the consecration of the **Rt. Rev. Charlie F. McNutt, Jr.**, at a celebration in Harrisburg November 9-10. Among the more than 300 guests was the Rev. Augustine Takano of the Diocese of Kita Kanto, Japan, a companion diocese of Central Pennsylvania. During the service of thanksgiving, Fr. Takano read from the gospel in Japanese. An anniversary ball was held in honor of Bishop and Mrs. McNutt at the Harrisburg Hilton.

The Rt. Rev. G. Francis Burrill, retired Bishop of Chicago, recently celebrated the 40th anniversary of his consecration to the episcopate. Bishop Burrill was consecrated Suffragan Bishop of Dallas in 1950 and served until 1954 when he was elected Bishop of Chicago. He retired in 1971. He resides in Siesta Key, Fla., and is an assistant at St. Boniface Church.

The Council for Women's Ministries and the national church center is sponsoring a **children's art project** to decorate next year's General Convention. The project is entitled "God, the Earth, and Me," and can involve themes of Advent and Epiphany, the environment or any relevant ideas. Submissions should be on 8½"×11"



President George Bush had an unusual greeting recently. Greek Orthodox Bishop Irimey Kobasovitch met Mr. Bush when he arrived at Chicago's O'Hare Airport and a gust of wind momentarily inflated the material of the bishop's head covering. [RNS]

paper in any medium (crayon, marker, etc.), should include name, address and age of the artist on the back, and should be sent flat between cardboard to Art Offerings/Hamilton, Church of the Holy Innocents, 681 Prospect Ave., West Orange, N.J. 07052.

In a recent meeting near Geneva, Switzerland, 34 theologians from 16 countries unanimously approved a statement which attempts to **mend divisions** between Eastern and Oriental Orthodox Christians. The theologians noted that "both families have always loyally maintained the same authentic Orthodox Christological faith and the unbroken continuity of the apostolic tradition, though they may have used Christological terms in different ways. It is the common faith and continuous loyalty to the apostolic tradition that should be the basis of our unity and communion."

A joint statement drawn up and made public recently by a dialogue team of U.S. **Orthodox and Roman Catholic bishops** affirms common beliefs the two traditions hold regarding the nature of marriage while noting that differences remain on such topics as divorce and remarriage. Common understandings of marriage that are affirmed include marriage as a vocation from God and a way to "experience through human love the liberating effect of divine love."

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The Flow Goes On

Advent directs us in the right path

By RICHARD B. TUDOR

If the liturgical cycle of days, weeks and seasons were to be imagined as a year-long symphony of recreation, the season of Advent would be the overture. This season introduces us, through an emphasis on prophetic readings and symbols, to what is coming. In it we are given glimpses of the promised birth of the Messiah. Advent is the prelude which contains all of the major themes of Christianity.

The season of Advent builds in intensity week by week as it calls each person to an awareness of the burning need for preparations. "Watch therefore: for you do not know when the master of the house will come . . . I say to all: Watch."

The first Sunday of Advent begins the season with the cry, "O that thou wouldst rend the heavens and come down . . ." And that is exactly what does happen, as God does come down in the person of Jesus to recreate his world.

"For behold, I create new heavens and a new earth" (Isaiah 65:17). This symbolism of undoing Adam's error, which threw the whole creation out of kilter, is another powerful expression of the season of Advent. Paradise will be restored.

As Christians, we believe life is a process of redemption, a movement toward salvation. The point of the lections during Advent is that everything is in a process of transition from fallenness to re-creation and that God is in control of this movement. This is the story which is told during Advent.

At the root of the human problem, man rails against the temporary condition of his life. He perceives this as a movement toward death which he is powerless to stop.

Only in Jesus are we able to break out of the grip of this dreadful journey. "I am the Alpha and the Omega." In Jesus the finitude of man is subsumed into infinity. The opposition is destroyed.

It is this accomplishment, or the anticipation of this accomplishment,

The Rev. Richard B. Tudor is rector of St. Barnabas' Church, Florissant, Mo.

which evokes numerous mention of joy and rejoicing in the Advent readings:

" . . . I create Jerusalem a rejoicing, and her people a joy . . . no more shall be heard in it the sound of weeping and the cry of distress" (Isaiah 65: 18-19).

Toward Paradise

Why this rejoicing? Because God is going to visit and redeem his people. Saving history moves on. The story unfolds. Transition and change are unstoppable but they are a part of God's plan. The movement is toward the restoration of the kingdom (paradise).

"When the Lord restored the fortunes of Zion, we were like those who dream" (Psalm 126:1).

The ultimate goal of this movement is stated succinctly in Eucharistic Prayer B, Rite 2:

"In him you have brought us out of error into truth, out of sin into righteousness, out of death into life."

And from our experience in Advent could be added the phrase, out of sorrow into joy.

We need to see our lives as prelude, also, moving introductions to greater moments, greater and deeper understandings which lie ahead. It is an understatement to say that people have difficulty with transition. Like Adam, they rail against it fearfully because they sense where it is taking them. They fail to see that all life is transition.

Living with Uncertainty

"Thus it must be, because one served a God whose nature was not repose or abiding comfort, but a God of designs for the future, in whose will, inscrutable, great, far-reaching things were in the process of becoming . . ." (*Joseph and His Brothers*, Thomas Mann).

" . . . I say that by the very nature of your baptism, to say nothing about possible ordination, if your life is opened to the movement of the Holy Spirit, you are always and always will be in transition" (The Most Rev. Ed-

mond Browning, Church Divinity School of the Pacific commencement, May, 1987).

There is no security in fixed states of being. It takes courage to commit yourself to this transition. The arresting aspect of the nature of prelude is, of course, the uncertainty of what is to follow, even though there are hints of it in the prelude. Like John the Baptist, who obediently sets events and expectations in motion and then is violently removed when his part is played, we in life are often called to play the same sort of self-sacrificing roles. Transition occurs; the flow goes on, change happens painfully and often we are unhappy at what has come into being. This must have been in the mind of the English poet William Butler Yeats when he wrote the lines, "And what rough beast, its hour come round at last, slouches toward Bethlehem to be born?"

Looking at our modern world, there is more which needs to be said about the major Advent theme of re-creation and man's struggle to do it himself. In our world, American society, the scheme of things is decidedly materialistic. This is a made world fashioned for us by manufacturers and offered for sale by advertisers, a made world created for us, the consumers.

And we wallow in it. Happiness is having the means to buy your dreams. We are self-made people.

The conclusion is that salvation or re-creation is not found in things. It is found in the fullness of Christ. People want to be the judge of what is good and what is evil and thereby control creation (like God). But that is the wrong path. Remember Dante lost in his dark wood, ignorant of the right road to take.

We must be careful of which goal we choose. Our goal is a sense of security, meaning and purpose. Those who find it are re-created. This is the new humanity which has been born in Christ. And we rejoice in it.

"Therefore if anyone is in Christ, he is a new creation: the old has passed away, behold, the new has come" (2 Cor. 5:17).

Alive and Well

The Simple Message of St. Nicholas

By THOMAS H. JONES

In my eight years of ordained ministry, serving two flocks, something has come my way that I consider worth sharing now. I have learned that St. Nicholas is alive, well, and living in the gentle hearts of the world.

Three years ago, after the birth of my daughter, I was drawn into the age-old parental dilemma: Should I bring up my daughter to believe in Santa Claus? What purpose is served by such a belief in pre-21st century America? Out of these questions also came the delving into the earliest conflict to confront the human psyche: Who is Christmas really for?

Since arriving at our current church, I have tried to teach children the difference between what the secular culture has to offer, in comparison to what the ancient Christian church has to teach us about long-forgotten Christmas traditions that help make each day seem like Christmas Day.

St. Nicholas of Myra, who lived in the exciting era of the fourth century A.D., has become so ingrained in the consciousness of the Eastern and Western world, that we have nearly lost sight of the man behind the legends. We know that he lived, and served the Christian congregation in the Mediterranean seaport town of Myra, now known as Demre, in southern Turkey. He was believed to have been a powerful opponent of the resurgence of paganism in his area and he is credited with eradicating its influence in his episcopal see.

Swift Reproof

Also, some ancient lists of those attending the great Council of Nicea that developed the creed that unites nearly every denomination in Christendom, acknowledge his presence. After the heretic Arius finished his pre-

The Rev. Thomas H. Jones is rector of St. Andrew's Church, Burt-town, of Newfane, N.Y.



sentation asserting that Jesus Christ is not part of the eternal Trinity, Nicholas, who was otherwise a mild-mannered, humble and wise man, approached the speaker's dais and struck the offending cleric across the face, as one might a blaspheming child, whose word demanded swift reproof. Some stories report that Arius had Nicholas imprisoned for this embarrassing act in front of the Emperor Constantine.

At our church, we have been trying to get the story of Nicholas told to a new, and perhaps more spiritually-impooverished, generation. The traditional Christmas fare on TV includes various renditions of Dickens' "A Christmas Carol," "It's a Wonderful Life," "Miracle on 34th Street" and "Going my Way." These marvelous classics help to bring the message of Christmas home to adults, but they are far too subtle for the average child.

What there is for children has little or no acknowledgement of why we cel-

brate Christmas at all. Stories of Santa Claus being raised by elves, and of Rudolph and Frosty the Snowman, all skirt the issue. There are some stories of St. Nicholas that might even pique the interest of a Steven Spielberg or George Lucas. The stories have been inaccessible to the general public.

Reawaked Generosity

Every year around the traditional day of Nicholas' death, December 6, my spirits begin to brighten in contemplation of the fiery saint. The thousands of icons contained in Orthodox churches around the world depict him as a tall, ascetic-looking man, with sparse white hair on his head, accentuated by a white forelock and a short, close-cropped white beard. He is dressed in the robes of his episcopal office, characterized by the omophorion of the Eastern church and by the cope and miter of the Western church. His garb is usually gold and silver trim over scarlet and white cloth. My spirits rise because I can see his influence in the reawakened generosity of my parishioners and family. Also, because I have one more opportunity to spread his message for a Christ-filled Christmas.

I have considered it part of my ministry to keep his memory alive by walking in his footsteps at local fairs, and by telling his story. After they get over my bizarre appearance, for many of the small children have never seen anything like St. Nicholas before, the children are eager to learn about the bishop-saint. I tell them a little story about Jesus' birth as being the first Christmas and when the secular counterpart "Santa Claus" would come up with the inevitable, "Well, my dear, what would you like for Christmas?" I would ask, "Now what do you think the baby Jesus would want for his birthday, and what will you give, or make for your family for Christmas?" After they get over the shock of these

(Continued on next page)

EDITORIALS

Communion with Creation

A remarkable document was presented to the church's Executive Council when it met November 2-5 in New York City. That document is entitled "The Episcopal Church in Communion with Creation: Policy and Action Plan for the Environment and Sustainable Development."

This unusual work is an attempt to respond to the present environmental crisis. It notes that "environmental integrity and economic justice are inseparable," and it declares "what we face is a fundamental human crisis, without precedent, infusing all aspects of our life."

The report is worthy of study at all levels of the Episcopal Church—national, provincial, diocesan and parish. Part one of the report is concerned with theology and fuses "the venerable tradition of Anglicanism" and nature. Part two outlines a plan of action and lists eight steps which should be taken by the end of 1991. It includes initiatives "designed to encourage a systematic look at ways to move toward environmentally sound and suitable parishes." A four-part appendix includes a valuable reflection on the relevance of Trinitarian theology to the environmental crisis written by the Rt. Rev. Bennett V. Sims.

The environmental issues which should concern us are many and complex. The depletion of ozone, water pollution, acid rain, global warming and the ravaging of rain-forests all are addressed thoughtfully in this report.

The Episcopal Church has an opportunity to take a role of leadership in the environmental crisis. As the Very Rev. James Parks Morton, one of the presenters of the report, told Executive Council, "the religious community has

been silent. We can encourage other denominations. We can reach out to scientists."

And what becomes of the report? Executive Council passed a resolution to receive it and requested the Committee on Planning and Development to make appropriate plans for consideration and action with respect to the report when the council meets again in January.

We commend the Presiding Bishop's consultation for its noteworthy achievement and hope it eventually will be shared with the wider church.

Another Beginning

With the first Sunday of Advent we begin a new year in the church's calendar. We move to Year B in the three-year lectionary for Sundays, and switch to Year One in the Daily Office lectionary.

This year, Advent Sunday marks another beginning, the "official" start of the Decade of Evangelism. The word evangelism frightens many Episcopalians, and well it should, for the challenge of a Decade of Evangelism can be frightening and imposing. Many of us are confused by the word evangelism and are unclear about its meaning. Most of us don't know how to go about evangelism, even though we already may be involved in doing it.

The Episcopal Church has made a commitment to the Decade of Evangelism, and we applaud that. This magazine will be presenting articles on various aspects of evangelism in the hope that we may be serious about our Baptismal Covenant, "to proclaim by word and example the good news of God in Christ."

ST. NICHOLAS

(Continued from previous page)

questions, their answers are genuine and beautiful.

Children I've come in contact with, while I am disguised as St. Nicholas, have some poignant things to say. They have wanted Jesus and St. Nicholas to bring their divorced parents back together again, "to get daddy to stop being so mad when he has too many beers," "to get my mommy to stop crying because we don't have enough money." The petitions of the children of single parents are the most heart-wrenching that I listen to, and the beard and the miter do little to conceal my own anguish on their behalf.

Gifts they would give the Christ Child include everything from peace on earth, the end of all wars and the end of hate to, "that everyone would just like each other, even if they don't share their toys." I even heard a worldly, but sincere desire to get Jesus

a new bicycle and a vacation from staying up nights to watch over us.

I'm sure St. Nicholas would agree that the child-like faith really speaks to the needs of all of us, and our private, unexpressed desires, which adulthood

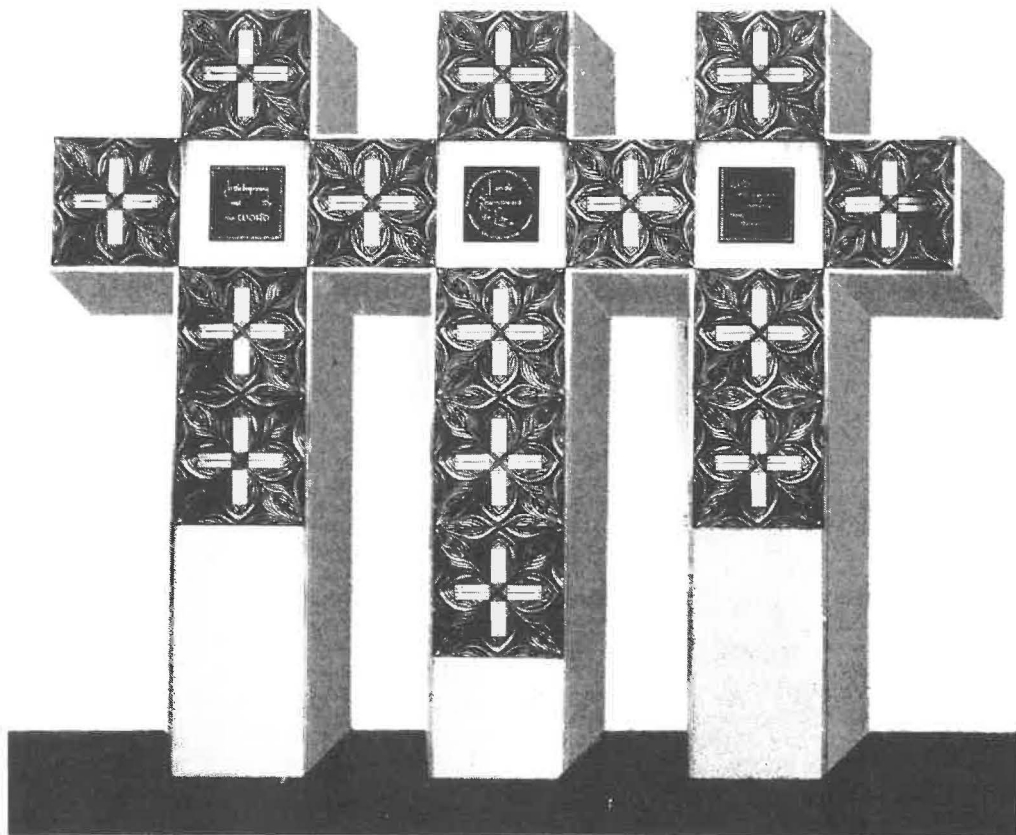
Amid all the
glitz, a simple
horse-drawn
wagon . . .

shames us into hiding. Maybe we need to stop worrying so much about all the technological stuff our children need to learn, and try to keep from robbing them of what they already know —

meaning that the traditional image of St. Nicholas and his influence of children should be allowed to develop further. The altruism needs to be emphasized, while the self-serving needs to be all but eliminated.

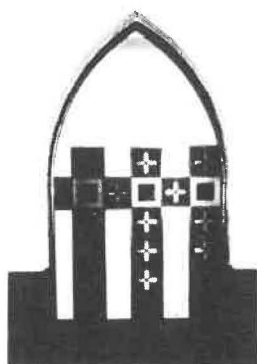
Until Spielberg and Lucas wisen up to what a great "property" the classic stories of St. Nicholas could be, I'll continue to do my part by sharing the Niagara Falls Festival and Lights Parade with his secular counterpart Santa Claus. St. Nicholas will be there in both of his personifications. The spotlight will be focused on the secular saint of commerce, while somewhere in the line-up, amid all the glitz, a simple horse-drawn wagon will bring the benevolent, Christ-like, Bishop of Myra as well. If you are there, don't blink or you will miss him. Hopefully, you will find the courage to bring back St. Nicholas into your household Christmas celebration. Then you will see that St. Nicholas is alive and well, doing homage to Jesus Christ, our Lord.

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We are given a place and focus for our grieving, knowing our grief does not deny our faith, but rather affirms our humanity."



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CHRISTIAN PARENTING

From Anger to Love

When I was a child, my father used to get drunk and beat my mother and my brother and me. Because I don't want to treat my family that way, I don't drink. However, on several occasions, I have lost my temper with our three young children and that has filled me with guilt, shame and fear. I don't think my temper is serious enough to warrant counseling, but I do worry about it.

You are to be commended. You already have taken the first critical step to a solution — you have admitted your guilt, shame and fear. None of us like to admit those kinds of "faults" because it makes us vulnerable. Also, we like to think we can handle our own lives. But, what do you do when frustrations pile up? You probably also wonder why you can't seem to help yourself in highly stressful situations.

God gave us ten commandments for living orderly lives. In the second commandment, he talks about the iniquities of the fathers being visited upon the children to the third and fourth generations. Your father may have learned his abusive behaviors from his father and handed them down to you. Those who have suffered abuse or neglect in their lives carry the scars into adulthood. Breaking this cycle is difficult and painful, but it can be done.

There are some steps you can take now. Decide not to use force in your family. You must make a conscious decision for yourself and your family that force will not be used in any way against anyone. There is no excuse for physical or verbal abuse. There are other ways to deal with frustrations.

Second, learn to negotiate when there are problems or conflicts to be handled. Conflicts are a part of family life and trying to avoid them is unrealistic. They can and should be resolved constructively in an atmosphere of love. By doing so, relationships are en-

hanced. Force, when applied in a conflict, requires that one person wins and the other loses. Love, when applied, requires that both win.

We often feel that if we don't use force and make our children obey, we will lose control of them and they will become spoiled and unmanageable. But violence, physical or verbal, does not make children responsible. It makes them violent. As parents, we must exercise discipline. The word "discipline" comes from the Greek and refers to following. Our children follow us and emulate what we do. Love requires developing discipline methods that enhance learning in our children. Our children learn responsibility when they learn the law of natural consequences, the art of negotiating, that their behavior can make a positive impact on their environment, and that they are valued members of the family.

Under Pressure

Don't harbor gripes and grievances. Your emotional storehouse is already straining with anger and hostility you have been storing up since childhood. Each new resentment increases the pressure in your storehouse and causes it to collapse periodically and spill out the contents. All of us have complaints of various degrees and we need someplace to express them. Talk with members of your family about what is bothering you and encourage other family members to say what's bothering them. Once the issues are out in the open, they can be discussed and solutions can be found.

You are reluctant to seek counseling. Perhaps you can change without it. But, we would urge you to find a competent counselor if differences cannot be resolved, especially if arguments and discontents escalate. We also urge you to find parent training groups to develop effective parenting skills. Check with the school counselor or the local "Y" or community college. Two very good programs are: PET: Parent Effectiveness Training and STEP: Systematic Training for Effective Parenting.

This column is prepared by the staff of St. Francis Academy, Inc., Salina, Kan., a ministry to troubled young people. Questions for the column may be sent to THE LIVING CHURCH.

Syracuse Lawsuit Dismissed

A suit filed by a priest in Michigan against the Diocese of Central New York for job discrimination and slander was dismissed by a Superior Court judge October 18.

At issue was whether the Rev. Gene Geromel, vicar of St. Bartholomew's Church in Swartz Creek, Mich. was denied a rector position in Central New York more than a year ago by the Rt. Rev. O'Kelley Whitaker, diocesan, because Fr. Geromel does not believe in the ordination of women [TLC, Oct. 28].

When one parish expressed an interest in the Michigan priest, Bishop Whitaker did not approve of his nomination, allegedly because he did not feel Fr. Geromel could work well with women.

However, in a letter sent to Fr. Geromel, Bishop Whitaker stated that, "I am not prepared to approve for election as rector of a parish in the Diocese of Central New York a priest who does not personally fully accept ordination of women to both the priesthood and episcopate."

Fr. Geromel said he felt slandered and discriminated against because of his traditionalist views, and sued the diocese for \$150,000 in punitive damages, plus lawyer's fees and a sum equal to five years salary and housing at the Central New York parish.

In an affidavit submitted to the judge by the Hon. Hugh Jones, diocesan chancellor, he stated that, "the obligation and responsibility of a diocesan bishop . . . with respect to the calling of a parish rector and his or her authority to decline to consent to call . . . is prescribed by the polity of the Episcopal Church, the canons of its General Convention, and the canons of the diocese . . . Under the constitution and canons of [the church] such prescriptions cannot be altered or changed by any action taken by the House of Bishops alone (as for instance the Port St. Lucie statement of October, 1977); there would have to be concurrent action by the House of Clerical and Lay Deputies."

Contacted shortly after the decision, Bishop Whitaker said, "I think this is the right and expected decision."

Fr. Geromel said he was amazed that "slander is protected by the First Amendment." He plans to appeal.

ARIZONA

(Continued from page 7)

where the voters themselves declared a public holiday."

The Rev. Bill Jamieson, a deacon at Phoenix's Trinity Cathedral who has campaigned alongside Bishop Heistand for the holiday, said a report about the Super Bowl just two days before the election "didn't help." The report said Phoenix's hosting of the 1993 Super Bowl would be in jeopardy if votes turned down the King/Civil Rights Day measure.

"Nobody likes to be blackmailed or threatened," Deacon Jamieson said. "Even though our religious and civic leaders responded by assembling to emphasize the issue is first a moral one, that report definitely hurt us at

the end. The Super Bowl issue shifted the emphasis away from the real issue — doing what is right because it is right."

Bishop Heistand said he has already begun to plan strategy on how to keep alive the plans for a holiday honoring King.

Bishop Browning made a special trip to Phoenix last spring, at the invitation of Bishop Heistand, to lobby legislators and community leaders. At that time he said that the issue was "an international issue and a deeply moral one."

Bishop Heistand credited Bishop Browning's visit with helping to pass a bill last May creating the holiday — before an opposition movement successfully placed a referendum on the November 6 ballot. [ENS]



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Appointments

The Rev. **David W. Alwine** is rector of Church of the Ascension, Box 129, Rembert, SC 29128.

The Rev. **Robert J. Center** is priest-in-charge of St. Andrew's-by-the-Lake, Box 8766, Michigan City, IN 46360

The Rev. **Kenneth Dorsch** is rector of the Church of St. John the Divine, Box 541, Saunterstown, RI 02874.

The Rev. **Ronny W. Dower** is rector of Gethsemane, 111 E. Ninth St., Marion, IN 46953.

The Rev. **Robert Fitzpatrick** is rector of St. Philip and St. James, 3333 Tillman Rd., Fort Wayne, IN 46816.

The Rev. **Shelby H. Scott** is rector of St. John of the Cross, Box 433, Bristol, IN 46507.

The Rev. **Horace D. Ward** is vicar of St. Augustine's, Wedgefield and Good Shepherd, Sumter, SC; add: 401 Dingle St., Sumter 29150.

Cathedral Clergy

The Rev. **Terry L. Martin** is assistant to the dean, St. Paul's Cathedral, 51 W. Division St., Box 347, Fond du Lac, WI 54936.

Changes of Address

The Rev. **Gardiner H. Shattuck, Jr.**, is now at 190 North St., Warwick, RI 02886.

The Rev. **David G. Robinson** may be addressed at 33 Valley Way, Bloomfield Hills, MI 48304.

Other Changes

The Rev. **Wade Lawrence** has transferred canonically to the Diocese of Pittsburgh.

Deaths

The Rev. Canon **Roger R. Jones**, canon administrator in the Diocese of San Diego, died at the ago of 50 of cancer on September 14 in Danville, CA.

Educated at the University of Nebraska, California State University-Fresno and the Jesuit School of Theology and Graduate Theological Union where he received his doctor's degree in ministry, Fr. Jones was ordained priest in 1974 and worked for various agencies in California. In 1976 he became rector of St. Anne's, Stockton, CA, where he served until 1982 when he became assistant to the Bishop of San Joaquin and vicar of St. Luke's, Selma, CA, until 1984. In 1984 he was made canon administrator for San Diego. He is survived by his parents, a brother and a sister.

Elizabeth Beck Heuss, widow of the Rev. John Heuss, sometime rector of Trinity Church, New York City, died September 27 at the age of 81.

Mrs. Heuss was a member and past president of the New York Altar Guild, the Cathedral Guild of St. John the Divine, Alpha Phi Sorority of Northwestern University where she was in the class of 1931, and the Cosmopolitan Club of New York. She belonged to Trinity Church and is survived by her daughter, Gwenith Severance; her sons, the Rev. William B. Heuss and John C. Heuss; and four grandchildren.

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TRUTH IS NOT established by counting heads, not even mitred heads. Anglicans test church teaching by Scripture, not by popular demand. If you agree with this, you should support the Evangelical and Catholic Mission. For information, write: ECM, 1206 Buchanan St., McLean, VA 22101. Send \$20.00 to subscribe to the newsletter.

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, BSG, 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.

*In care of The Living Church, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

POSITIONS OFFERED

RETIRED PRIESTS for part-time pastoral work in south Georgia missions. Contact: The Very Rev. Robert Carter, 611 E. Bay St., Savannah, GA 31401.

PART-TIME (20 hours) staff position. Epiphany Episcopal Church in Danville, VA (with Andover and Skinner organs) seeks experienced Organist/Music Director to continue active music program. Facilities available for private teaching. Send resumé to: Church of the Epiphany, 115 Jefferson Ave., Danville, VA 24541. Attention: Mr. John Blake.

400 MEMBER and growing Episcopal church located in Southern Virginia seeks Director of Christian Education and Youth Ministries. Applicant must possess experience, provide leadership and administrative qualities, and enhance existing programs with focus towards spiritual growth. Send resumé and salary requirements to: Search Committee, 115 Jefferson St., Danville, VA 24541.

ASSISTANT RECTOR—Christian education, youth, young adults. Rapidly growing parish north of Tampa Bay. Apply: Rector, St. Andrew's Church, Box 5026, Spring Hill, FL 34606. (904) 683-2010.

CURATE—early 1991: Varied community, Westchester County, NY. Good package including five-room apartment. Share most duties with rector of exciting, caring congregation. Contact: W. Kolb, 168 W. Boston Post Rd., Mamaroneck, NY 10543. (914) 698-0300.

POSITIONS WANTED

PRIEST with 13 years inner-city parish experience desires similar employment. Expertise: drugs, jails, city hospitals, child abuse, the courts, families in crisis. Reply Box B-703*.

PROPERTIES

BULLETIN INSERTS with Sunday readings from the New English Bible. — FREE SAMPLES — The Propers, 555 Palisade Ave., Jersey City, NJ 07307. (201) 963-8819.

FOR RENT

NEW ORLEANS Garden District Apartment: St. Charles streetcar, two blocks. Walk to our cathedral. 1318 Washington Ave. 70130; (504) 891-2274.

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EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.

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SERVICES OFFERED

MUSICAL LEADERSHIP FOR YOUR PARISH. Fill your music staff position (20-40 hours weekly) with a trained professional. Outstanding persons available. Free service. Church Musicians' National Referral Service, Dept. 10, Box 36, Huntington, WV 25706-0036.

ORGANIST-CHOIRMASTER now able through inheritance to sponsor and eventually endow entire music program for parish desiring high standards. Envision professional or semi-professional choir and/or choir school for children. Late 40's, over 30 years experience, excellent references. For full information write: Church Music, P.O. Box 232, Suite 180, Stoneham, MA 02180.

WANTED

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CHURCH DIRECTORY

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The Rev. D. Fredrick Lindstrom, Jr., v (205) 968-1988
Sun H Eu 10

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 BISCAIYNE, 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

LAKE WORTH, FLA.

ST. ANDREW'S 100 N. Palmway
Sun H Eu 7:30 & 10. Wed H Eu 10. Fri H Eu 6. First Sat H Eu 8

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

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.

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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

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 2nd Ave. & 43d St.
CHAPEL OF CHRIST THE LORD
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Gary E.A. Lawler, ass't
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, Vicar
TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP
5:15. Sat H Eu 9.
ST. PAUL'S Broadway at Fulton
Sun H Eu 8. Mon-Fri H Eu 1:05

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The Rev. Robert A. Wagenseil, Jr., r; the Rev. Bernice
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Liturgies: Sun 7:30, 8, 10. Wkdays 7:30, 10, 5:30

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S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., (215) 563-1876
Sun Masses 8 & 11 (High); Matins 7:30; Sol Ev Novena & B
5:30. [June through Sept: 8, 10 (Sung), 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

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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

SELINGROVE, PA.

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

DALLAS, TEXAS

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5100 Ross Avenue 75206 823-8135
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Rev. Juan Jimenez, Hispanic missionary; the Rev. Tom Can-
trell, deacon ass't. The Rev. Norman Hollen, canon to the
ordinary; the Rev. Steve Weston, canon for diocesan commu-
nications
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 Pritchett, 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)

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), 10 Ch S, 11 MP (HC 1S), 12 HC (ex
1S). 1928 BCP. Daily as anno. (817) 332-3191

SAN ANTONIO, TEXAS

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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)

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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

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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

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