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David's Anointing

As the lessons on the Sundays of Lent take us by a hop-skip-and-jump through important points of the Old Testament, on the Fourth Sunday this year we come to Bethlehem and to David (I Samuel: 1-13).

David is obviously one of the most interesting and colorful figures of the Bible. Despite his serious sins and shortcomings, he is also one of the most attractive. In him we find epitomized the romance, the excitement, and the glamour of kingship. His modest origins as a young shepherd in Bethlehem only enhance the drama of his career.

Shepherds still pasture sheep near Bethlehem, located in the hills several miles south of Jerusalem. Today the city is dominated by the huge ancient Church of the Nativity. Within it one can go down into the cave beneath the chancel in which, since early centuries, Christians have believed Jesus was born. Yet Bethlehem remains also as the birthplace of David, linking these figures of the Old Testament and the New.

Many kings and queens have been tyrants and oppressors. We Americans, and some of the authors of the Old Testament likewise, are sceptical of monarchs. Yet David always attracted devoted followers, even in times of exile or defeat — notably when his own favorite son ejected him temporarily from the throne.

There is indeed a certain sense of the mystery of kingship and queenship that is deeply embedded within us. Were not the first man and woman made to be king and queen, under God, of his creation? In Christ are we not restored as a royal as well as a priestly people? See I Peter 2:9, Revelation 1:6 and 5:10 — interesting passages to look up.

This leads our thoughts to holy baptism. This passage about the anointing of David was certainly chosen for this day because of its congruence with the Holy Gospel in the ninth chapter of St. John, in which our Lord anoints the eyes of the blind man who subsequently washes and is healed. This is part of the catechumenal heritage of Lent, as the season for adult candidates to prepare for baptism at Easter.

At his baptism in the Jordan, Jesus was anointed by the Holy Spirit to be “prophet, priest, and king supreme.” So we in our baptism are christened and spiritually anointed to share in some sense in his christhood. Such is the link between us and this mysterious event in Bethlehem, perhaps 3,000 years ago, when the aged and formidable Samuel poured oil on the head of a ruddy faced young shepherd.

H. BOONE PORTER, Editor

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ON THE COVER

The Annunciation, which is March 25, is depicted in this painting by Joos van Cleve, a 14th century artist. From the Metropolitan Museum of Art, The Michael Friedsam Collection, 1931 [see p. 12].

LETTERS

Restocked Wagons

Delighted to read of the "Cornerstone Project" [TLC, Feb. 11]. "Excellence in Ministry" is a goal we should hold before us! I hope the steering committee takes Loren Mead's statement seriously. There is "a deep spiritual malaise" among or within us clerics, and that needs to be addressed before we can do justice to the Decade of Evangelism.

When I was a curate in New Hampshire, my mentor preached a sermon that has stayed with me. "You can't sell from an empty wagon," he said — his image being the old peddler hawking his wares. Too often today we minister with multi-colored handouts from a briefcase, when our people are wanting solid spiritual gifts from us peddlers. I hope and pray that Bishop Hopkins and others at 815 can help us restock our wagons so that we may be convincing evangelists in the '90s!

(The Rev.) JAMES G. ESTES
St. Francis Church

Pauma Valley, Calif.

House of Cards?

What a shameful spectacle: the newly ordained homosexual priest promoting his brand of the "higher" promiscuity, jeering at (in the crudest language) the celibacy of Mother Teresa, sneering at monogamy [TLC, Feb. 18].

What "screening process" has allowed this fiasco? Is it really possible that Williams' agenda was so hidden that the screeners, including Bishop Spong, were misled? Perhaps the roar of self-applause for being the first to ordain a practicing homosexual drowned out the clear message the candidate's way of life honestly stated.

Will Episcopalians put up with anything? Has our tolerance become a runaway addiction? Is the House of Bishops merely a house of cards? Please, let's put our house in order. Now.

MARTHA LACKNER

Susquehanna, Pa.

Keeping the Flock

Plain old Episcopalians have been barraged by the words and actions of the so-called "liberals" and the so-called "conservatives" until they have no idea of who or what is right in

today's Episcopal Church, if anyone or anything.

Is ordaining an avowed homosexual to the priesthood right? Is electing a woman to be bishop in the face of opposition by most of the rest of the Anglican Communion right? Is it right to resist needed change in the Prayer Book and liturgy that have served well in the past? Are any of these things right?

To most Episcopalians, the answer to questions like these is "no." Average Episcopalians in the pews, the ones who create the Episcopal Church, the ones who maintain it, the ones who can destroy it, are deeply disturbed. Two things disturb them most: an apparent trend towards adapting biblical morality to a transient modern culture; and a lack of cohesiveness, nay, a do-nothing-ness at the national church level in the face of a worsening divisive polarity.

We are beset with well-intentioned extremism, always in the name of either preservation or progress. We should strive for both; but when we do, we must remember that the Episcopal Church is a fragile thing and can be easily broken.

Extremism, such as turning away from biblical authority or resisting change, can and will alienate the person in the pew. We cannot bring others to Christ unless we can keep from losing our own. Our Decade of Evangelism needs to start in our own pews, restoring the Episcopal Church's credibility and effectiveness in bringing and keeping people with God. Maybe then we can say, with Jesus' shepherd, "Rejoice with me, for I have found my sheep which was lost."

(The Rev.) CLEM O. GUNN
St. Andrew's Church

Canton, N.C.

Sunday Silence

It was great to read the article about Bishop Kelshaw of the Diocese of the Rio Grande repudiating the actions of Bishop Spong of Newark [TLC, Jan. 28].

Up until recently the "episcopal silence" has been completely overwhelming at too many levels. I get the feeling that much of our leadership feels that if the issue is ignored it will quietly pass away. It is a sad commentary to realize that so many of our bishops emulate the name of the win-

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LETTERS

ner of the last Kentucky Derby . . .
Sunday Silence!

Thank God for bishops like Terence Kelshaw. He hit the gong dead center when you reported him as saying that Bishop Spong violated scriptural teaching, ordination vows, the resolution of the House of Bishops, and the trust of the church.

(The Rev.) **RICHARD B. DUNCAN**
Cuba, N.Y.

Publicity that Kills

The notoriety surrounding Bishop Spong's latest scandal is but the most recent of warnings in the media which should be heeded by the House of Bishops and all leaders in our church. While we are gearing up for the Decade of Evangelism, our publicity is killing us. For years now the impression given by Episcopalians in the press is that not only do we not believe the Christian faith, we are in the vanguard of the secular attack against it. Official response to headline grabbers, e.g. by the Presiding Bishop, amounts to encouragement with faint rebuke.

Unless our publicity supports our witness to the truth of Christ's gospel in bold and robust defiance of Episcopal unbelievers, the Decade of Evangelism will end not with a bang but a whimper.

(The Rev.) **STEVEN L. MCCLASKEY**
All Saints' Church
San Diego, Calif.

Optional Filioque

In his article "The Lord, the Giver of Life" [TLC, Jan. 28], the Rev. Jonathan B. Coffey, Jr. argues in favor of completely eliminating the phrase "and the Son" from the Nicene Creed as it used in the Episcopal Church. May I suggest that such action, under present circumstances, would be premature?

There can be no question that the phrase is not represented in the original form of the Nicene Creed. On the

Correction

TLC regrets that in the issue of March 4, an editorial referred to West Jerusalem. It should, of course, be East Jerusalem, the old city. We are sorry this error was caught too late to be corrected.

other hand, Fr. Coffey's arguments insisting that the Holy Spirit proceeds only from the Father, and not also from the Son, leave something to be desired.

Perhaps the Eastern Orthodox Church is correct in denying that the Holy Spirit proceeds from the Son. Until such a statement is set forth authoritatively by an ecumenical council, however, I myself would prefer to continue reciting the Nicene Creed with the words "and the Son."

In the meantime, the Episcopal Church would be well advised not to eliminate "and the Son" from the Nicene Creed completely, but only to make that phrase optional.

WILLIAM R. RENNAGEL

De Land, Fla.

Pounds Not Dollars

In the February 25 issue, the review of George Wickersham's *How Can You Believe*, which we distribute for Churchman Publishing, their pound sterling price £4.95 was misprinted \$4.95. The American price is \$9.95.

The article by Frederick Quinn on "Celtic Prayers" is excellent; as publisher in the U.S. of *The Edge of Glory*, we're sorry he wasn't aware of our edition at \$6.95.

E. ALLEN KELLEY

President

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Wilton, Conn.

Gift of Miracles

I want to thank you for the "First Article" in the January 7 issue. What a joy! Many years ago it occurred to me that life is upside down, that what we call natural is really quite unnatural. In God's original plan, miracles were not necessary. He gave us the gift of miracles in order to correct our reversal of natural/unnatural. And, as you so clearly state, the sacraments are miracles — gifts from God to put right our wrongs.

ERIC MUEHLEISEN

Salina, Kan.

Believing the Word

This letter is to express my surprise at the letter of the Rev. Thomas Davis [TLC, Feb. 25] which was written "to add another viewpoint to the discussion about the failure (of) the Diocese of Pennsylvania to support by a major-

ity vote a resolution..."

My surprise is that, in Fr. Davis' words, "if the convention had declined to affirm a resolution that the Episcopal Church believes the Bible to be God's Word..., I would worry." Surely Fr. Davis recognizes St. Peter speaking in the words of the resolution: "There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" (RSV, Acts 4:12).

What I worry about is church leaders who state that they believe the Bible to be God's word and then proclaim the "liberation" which they experience because of their "refusal to put ourselves into some sort of doctrinal strait-jacket." I cannot understand how we can have it both ways. Do we believe the Word or do we not?

(The Rev.) CHARLES R. THREEWIT
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S.C. Installation

The Rev. Edward L. Salmon, Jr., former rector of St. Michael and St. George Church in St. Louis, Mo., was consecrated and installed as the Bishop of South Carolina February 24, succeeding the Rt. Rev. C. FitzSimons Allison, who is retiring for a ministry of teaching, preaching and writing.

The service was held in the Citadel Square Baptist Church, in the heart of historic Charleston. The Episcopal cathedral had been badly damaged by Hurricane Hugo, and no other Episcopal church had the seating capacity of the 1,500 offered there.

The Most Rev. Edmond L. Browning, Presiding Bishop, was the chief consecrator, and was joined in the service by 21 bishops, including the retired Archbishop of York, England, and the Most Rev. David B. Thompson, newly-designated Roman Catholic Bishop of the Diocese of Charleston.

The Most Rev. John M. Allin, former Presiding Bishop and longtime friend of the Salmon family, gave the sermon.

Bishop Salmon, 56, was elected to the episcopate on the first ballot at a special convention in Charleston, September 9 [TLC, Oct. 8, 1989].

Denver Press Conference

In a press conference shortly after attending the Diocese of Colorado's convention [p. 8], the Most Rev. Edmond Browning, Presiding Bishop, explained why it has not been easy

for him to criticize the Rt. Rev. John Spong, Bishop of Newark, for ordaining a practicing homosexual to the priesthood. [Last week TLC reported Bishop Browning as saying he himself believes homosexual preference should not be a deterrent to the priesthood. This week we offer a more complete account of what was said at the press conference.]

According to a report from the Religious News Service, Bishop Browning said he and his Council of Advice (bishops representing all nine provinces) had issued a mid-February statement sharply critical of Bishop Spong because the much publicized ordination has polarized the church.

At the center of the debate is a 1979 General Convention resolution which recommended that it would be "inappropriate" to ordain practicing homosexuals.

When that resolution was passed, a group of 21 bishops — including Bishop Browning, who was Bishop of Hawaii at that time — signed a statement saying they would not accept the recommendations of the resolution or implement them.

During the news conference, Bishop Browning said he still disagrees with the ban on ordination of practicing homosexuals. But he noted that, as Presiding Bishop, he is charged with upholding General Convention recommendations.

"What has happened is that there has been a deep, deep polarization that has been caused in this church by the event in Newark, and it's my hope that in being very clear about where

the church is at this particular time in history, reiterating the [convention resolution] that came out in 1979...that we can hopefully move on, wrestling with the issues in an unpolarized situation," Bishop Browning said.

He added, "What really saddens me is, I really do believe that we were making serious headway in terms of coming to better understandings of the sexuality issues that confront the church and society as well."

Bishop Browning said he signed the statement opposing the 1979 General Convention resolution because he felt individual dioceses should determine who is ordained and because he felt the resolution was "in the area of gay bashing."

But despite his personal feelings, the bishop said, "I think it's very evident that this church is not prepared to ordain" practicing homosexuals.

Dr. Shepherd Dies

The Rev. Massey H. Shepherd, Jr., one of the Episcopal Church's foremost scholars and educators, died suddenly of an infection Sunday, February 18, at Mercy Hospital in Sacramento, Calif. He was 76. Through his many years of teaching in different parts of the country, his widely read books, and his unique ecumenical contacts, Dr. Shepherd was long considered one of the most influential clergy in this church.

A native of Wilmington, N.C., he was educated at the University of South Carolina, going on to the University of Chicago for his Ph.D. He prepared for ordination in the Episcopal Church at Berkeley Divinity School in New Haven, Conn., which later gave him an honorary doctor's degree, as did two other institutions. He was professor of church history at Episcopal Theological School in Cambridge, Mass., for 14 years and was then Hodges Professor of Liturgics at the Church Divinity School of the Pacific in Berkeley, Calif. (from 1954 to 1981). He served there for another five years as a visiting professor after his retirement. Meanwhile, he taught for several years at the summer program of the School of Theology of the University of the South in Sewanee and served as director of the program for nearly 20 years.

The writer of many books and articles, he was perhaps best known as



Bishop Allison (left), Bishop Browning, and Bishop Salmon, newly consecrated Bishop of South Carolina.

author of his classic *Oxford American Prayer Book Commentary*, which first appeared in 1950. Devoted as he was to the 1928 Prayer Book, he believed that the time had come for its revision and he took a leading part in the Standing Liturgical Commission for many years, as well as in the Associated Parishes and other organizations concerned with liturgical study and renewal.

"Shep," as he was known to his many students and admirers, was in contact with historians and liturgiologists in many other churches. He was an Anglican observer in Rome at Vatican Council II and a member of the continuing Rome Commission on Liturgy in the following years. He had a significant role in making liturgies a serious field of study in Episcopal seminaries.

In his later years, he was active as editor of *Illuminations*, a quarterly publication of comments on the Sunday propers with wide distribution in the Episcopal Church, and in work with the *Encyclopedia Britannica*. Following the death of his wife, Gabriella, in 1985, Dr. Shepherd moved to Sacramento to be near his stepdaughter, Mrs. Robert (Nancy) Earl, who survives him. A memorial service was subsequently held at St. Mark's Church in Berkeley, Calif., where he had long been an active member.

Endowed Parishes Meet

One hundred and sixty people gathered at Christ Church Cathedral, Indianapolis, Ind. for the opening of the faith conference of the Consortium of Endowed Episcopal Parishes. This was the largest conference held by the consortium, which is an organization of endowed parishes who work together to enhance the mission and ministry of their respective churches.

Expanding on the theme "Mission in the Endowed Parish," the Very Rev. James C. Fenhagen, dean of General Theological Seminary in New York, said in his opening address, "At the heart of any Christian theology of mission is the fundamental premise that mission is never self-initiated. It is always our response to the Holy Spirit at work in the world...Christian mission is always in response to God's invitation."

Trinity Church in Indianapolis

hosted daytime activities which included ten workshops on subjects including the grant making process, calling a new rector and the philosophy of endowment management.

A panel discussion about philanthropy and religion was moderated by Dr. Scott Evenbeck of Indiana University with panelists, Dr. Craig Dykstra of the Lilly Endowment and Dr. Robert Payton of the Center of Philanthropy of Indiana University. The panel examined the differences and similarities in philanthropic giving and religious giving.

Dr. Payton quoted statistics which indicate that "people who attend church frequently give more time and money to charitable and philanthropic endeavors than any other category of the population." Adding that "there is a strong correlation between frequent church attendance and community leadership," Dr. Payton said that he felt that too often clergy were ill prepared to deal with the "hard realities of fund raising and organizational activities necessary to achieve and accomplish community action" and the clergy have some problems in reconciling the tensions between God and money. Dr. Payton sees that philanthropic leadership is found among those persons who "sit in the pews on Sunday morning" — and not just leadership in religion, but in all sorts of endeavors from health, the arts, education, all such concerns.

Dr. Dykstra, vice president for religion of the Lilly Endowment in Indianapolis, said that the term "endowed parish" was an "unusual beast." He focused on the difference between endowed parishes and endowed foundations. These differences are the source of what makes endowed parishes so special. The key difference he said is "you are a parish, part of Christ's own church, and a private foundation is not." A private foundation does not exist without its endowment, while "the ground and basis for any parish's existence is not its money, or any material thing, rather it is most fundamentally its fellowship in Christ, its memory in Christ, and its witness of Christ in the world."

In the words of Dr. Ann Ulanov, Professor of Psychiatry and Religion at Union Theological Seminary, the difference between the endowed parish and a good social agency is "the differ-

ence between reducing Jesus to a homeless man which is what a good social agency does and finding living in the homeless man the Jesus we love. The one who says the foxes have holes and the birds of the air have nests and the Son of Man has nowhere to lay his head."

Joint Confirmation

A unique, joint service of confirmation between the Diocese of the Rio Grande and the Diocese of Northern Mexico took place recently at the mission church of St. Mary and St. Joseph in Lajitas, Texas. The bilingual, binational congregation witnessed the confirmation of three U.S. and ten Mexican citizens by the Rt. Rev. Terence Kelshaw, Bishop of the Rio Grande, and the Rt. Rev. German Martinez Marquez, Bishop of Northern Mexico.

Earlier in the day, the bishops visited several new mission sites along the Big Bend River. They also visited the Redford, Texas and the Palomas, Chihuahua, location of the International Dairy Project, a cooperative venture sponsored by the Big Bend River Ministry of the church. Under the direction of the Rev. Canon Melvin W. LaFollette, canon missionary of the River Ministry, the project is planned to produce goats' milk from family herds and manufacture it into specialty cheese for local sale and for export.

The first Episcopal services in English and Spanish were held in the Lajitas chapel in 1980 and the congregation has always been international, drawing its membership from both



Bishop Kelshaw (left), Canon LaFollette and Bishop Martinez: dioceses unified by need.

sides of the Big Bend River boundary between the states of Texas and Chihuahua. The two states are linked by a ferry crossing.

The entire territory falls within the Chihuahuan Desert and includes some of the poorest people on the North American continent. The common language is a dialect of Mexican Spanish. The customs and folkways, which differ sharply from those in the interior of either country, can be traced to the ancestral native American Jumano who were farming by irrigation there 12,000 years ago, combined with a mixture of cultural values derived from the Spanish settlers who intermarried with the native Americans.

Illiteracy is widespread in the adult population because of the extreme isolation of the area (access by good roads from the interiors of both Texas and Chihuahua has existed only since the 1970s) and economic development has lagged far behind the rest of the country.

During the week of the confirmations, both bishops and several local priests discussed ways of implementing a permanent team ministry on the rural frontier between their dioceses. This plan has been under study since 1985, the first year the clergy and lay catechists from Northern Mexico came to the region to assist a local priest in holding a series of summer Bible schools for children on both sides of the border.



William Riggs, a member of St. Columba's Church in Washington, has been named executive of the National Episcopal AIDS Coalition. Mr. Riggs has been active in both diocesan and national activities. He serves as secretary of the national Joint Commission on AIDS and is a former president of the Episcopal Caring Response to AIDS in Washington, D.C. [RNS]

CONVENTIONS

The annual convention of the **Diocese of Colorado**, held February 23-25 in Denver, served as a farewell party for the Rt. Rev. William C. Frey, who had resigned as diocesan bishop to become president and dean of Trinity Episcopal School for Ministry in Ambridge, Pa. He and his family expect to leave Colorado in mid-March.

More than 1,400 people, including numerous ecumenical guests, crowded into St. John's Cathedral for the opening festival Eucharist when Bishop Frey made his farewell address.

Looking back over his almost 18 year episcopate in Colorado he noted that while he is "not as nervous as I used to be, it is still Jesus Christ, and him crucified, that makes me tick." He also thanked the Rt. Rev. William H. Wolfrum, Suffragan Bishop, his wife, Beverly and numerous others for their help over the years.

Later in the convention, guest speakers included the Very Rev. John Rodgers, who Bishop Frey will be succeeding as dean of Trinity School; and the Most Rev. Edmond Browning, Presiding Bishop. "There is no way to express my gratitude to Barbara and Bill Frey," he said. "Their ministries have reached beyond any jurisdiction they have been called to serve."

During the convention's business sessions, delegates adopted a budget of \$1,499,622, elected deputies to General Convention, recommended minimum fair share guidelines for giving to the diocese (while reaffirming the voluntary principle), and discussed two resolutions regarding abortion. One urged the state to restore a woman's right to "informed consent" when considering an abortion. It passed. The second, which asked for a law requiring parental (or a guardian's) consent before a person under 18 could obtain an abortion, was defeated.

BARBARA BENEDICT

The Decade of Evangelism and the diocesan conference center fund drive were the main topics at the convention of the **Diocese of Louisiana**, which met in Baton Rouge at Episcopal High School, February 9-10. The Rt. Rev. John MacNaughton, Bishop of West Texas, was the convention preacher.

Deputies and alternates for General

Convention were elected, a large number of trustees for various boards were confirmed, and a budget of \$897,888 was adopted. The convention also resolved to promote a sense of mission as part of the Decade of Evangelism. It passed a resolution urging the bishop and other clergy to implement the recommendations of General Convention by providing guidance about the church's values and teachings on matters of human sexuality, but tabled a resolution disapproving of the ordination to the priesthood of a practicing homosexual in Newark.

(The Very Rev.) WM. C. MORRIS, JR.

• • •

The convention of the **Diocese of Alabama** met in Decatur, February 16-17, with the host parish, St. John's, celebrating its centennial. The six-year companion relationship with the Diocese of Namibia, Southwest Africa, has ended, and two Alabamians were welcomed back after three years missionary work there. The new companion relationship will be with the Diocese of South Dakota.

Resolutions on a number of subjects were discussed in business sessions. Among those approved were the endorsement of the national church's guidelines on employment of persons with AIDS; support of the General Convention's declaration that the ordination of "practicing homosexuals is not appropriate," and criticism of the Diocese of Newark's authorities because a practicing homosexual was recently ordained there.

Parishes were also urged to use biodegradable products when serving food and coffee, and to recycle paper, glass and aluminum. Increased ecumenical involvement with the Evangelical Lutheran Church in America was approved.

In his address to the convention, the Rt. Rev. Robert O. Miller, diocesan, discussed his perspectives on leadership with particular attention to the role of a bishop. He also noted that two new items on the proposed budget were for an assistant diocesan youth worker and for a substantial sum so that newly ordained persons could be placed where they could receive the best continued training rather than having to be assigned where a salary was already available. The proposed 1990 budget of \$1,792,929 was passed.

(The Rev.) EMMET GRIBBIN

Frederick Clarke Withers

and the American Gothic Revival



Church of the Advent, Louisville, Ky.: a well-unified plan.

By J. PATRICK DOUGHERTY

In the late 1830s and through the 1850s, a gothic revival appeared in American church architecture. The medieval English parish church became the model for new church construction. An English (mostly Anglican) group formed the Cambridge Camden Society, later called the Ecclesiological Society, to do what they could to influence the design of churches both inside and outside the British Isles.

This era was the late Romantic period in England, much influenced by the writings of Sir Walter Scott and his penchant for things medieval. It was the time of the Oxford Movement, which was set in motion by the sermons and writings of John Keble, John Henry Newman and Edward Pusey. This was also the climax of the Industrial Revolution as portrayed by the Crystal Palace Exhibition of 1851. These innovations were most certainly to cross the Atlantic within a short time. We, therefore, can safely say that the gothic revival was a reflection of other trends and movements that marked the swift progress of the 19th century.

This century also saw the practice of architecture becoming more professional, and at mid-century one of the leading architects closely involved with the Episcopal Church was Fre-

derick Clarke Withers.

Born in Somersetshire, England, on February 4, 1828, Withers received his early education at King Edwards School, Sherborne, and his architectural training at the London office of Thomas Henry Wyatt and David Brandon. It is here that he learned the architectural theories of John Ruskin. He then became an "indentured pupil" (intern) of Edward Monday.

In 1852, he emigrated to America at the invitation of Andrew Jackson Downing, an American landscape architect, to assist Downing in his work. When Downing was killed in a tragic accident on a river steamboat later that year, Withers formed a partnership with Calvert Vaux, who had also worked with Downing.

When the partnership dissolved after five years, Vaux moved to New York City but Withers stayed in Newburgh, N.Y., where he maintained an independent practice and inaugurated his career as a church architect. He served briefly in the Union Army Corps of Engineers, but was mustered out due to health. When his first wife died in 1863, he resumed his partnership with Vaux, for eight years, and they formed an association with Frederick Law Olmstead for the designs of Central Park in New York.

Withers reached the peak of his career and designed many important churches, following closely the ecclesiological principles which he had learned as a student. A devout Episcopalian, he believed churches needed deep chancels. At mid-century, many

of the Episcopal churches which had been built earlier in the meeting-house style were now adding chancels, in order to have rising steps and altars that would be conspicuous, but somewhat remote and removed from the congregation, in order to capture a deeper sense of the awesomeness and mystery of Christian worship. An example is Trinity Church, New Haven, Conn., which had been built in 1814, and had the chancel added to it in 1884.

Withers was influenced, as were many architects of the period, by the Church of St. James the Less in Laurel Hill Cemetery, Philadelphia. The plans for this church were sent to the United States by the English ecclesiologists, and were based on the 13th-century St. Michael's Church, Long Stanton, Cambridgeshire.

St. James the Less is an important link between the early English country church and the 19th century gothic revival, and brought the English gothic revival directly to the Episcopal Church in the U.S. Built between 1846 and 1848, this small church has two distinct parts, a nave and a chancel, with their respective functions interrelated.

Within a decade following the dedication of St. James the Less, Withers received his first church commission, that of the First Presbyterian Church in Newburgh, N.Y., in 1857. Although this was not an Episcopal church, Withers adapted its design to Anglican ecclesiological principles.

His first commission for an Episcopal church came a year later, for St.

J. Patrick Dougherty is a retired teacher and librarian who resides in Louisville, Ky., where he serves as a volunteer docent in the J.B. Speed Art Museum.



A fully developed timber belfry arises from the extension roof on Louisville's Church of the Advent.

Michael's, Germantown, Pa., a small church designed in the early English style, built with the size and resources of the small congregation in mind.

St. Michael's demonstrated an important point in his *Church Architecture* published ten or 12 years later — he believed in honest materials and would not compromise on quality. Nothing ersatz was used, such as a substitute for stone or brick.

Another important commission came a decade later — St. Luke's Episcopal Church, Beacon, N.Y. This was Withers' outstanding rural church, one which Downing would have admired. Built of soft grey stone, it stands in a rural cemetery surrounded by trees and shrubbery. It has three entrance porches, transepts and a deep chancel. The organ chamber and the robing room (sacristy) are off the north chancel wall. There is a squat timber belfry on the west end gable.

Although known as a church architect, Withers also designed a number of secular structures. The most notable still standing are the buildings of Gaulladet College for the Deaf in Washington, D.C., and the Jefferson Market Courthouse in New York City. The courthouse best exemplifies the influence of John Ruskin with its round tower, high gables, and pinnacles, and irregular wall spaces. Withers also designed private homes and commercial buildings in and around New York City.

By the time Withers came to Amer-

ica in 1852, the gothic revival was well underway. St. James the Less had been completed since 1848. Trinity Church and the Church of the Holy Communion by Richard Upjohn and Grace Church and Calvary Church by James Renwick, Jr., all in New York City, were completed by 1847. It was through Dr. Morgan Dix, rector of Trinity, that Withers was commissioned to design the Astor Memorial Reredos and the chancel fittings for Trinity Church. As we have seen, his church commissions did not come until the late 1850s.

In the late 19th century some church architects were abandoning some ecclesiological principles for the heavy Romanesque style of Henry Hobart Richardson or the various forms of high Victorian gothic. However, since Withers was primarily a church architect, he continued with the Ecclesiologists. As a consequence, his churches of the last two decades of the 19th century were not greatly different from those he designed in the 1850s and 60s. St. Luke's, Altoona, Pa., of 1880, and the Church of the Advent, Louisville, Ky., of 1887, have many of the same features as St. Michael's, Germantown, Pa., of 1858, and St. Luke's of Beacon, N.Y., of 1869.

Withers' churches after 1873 were too late to be pictured in his great book, *Church Architecture: Plans, Elevations and Views of Twenty-One Churches*.

Louisville's Church of the Advent is a unique design with a well-unified plan. In an extension of the north chancel wall there are ingeniously grouped a sacristy, an organ chamber, and what was originally a chorister's room, now the Lady Chapel. A fully developed timber belfry arises from the extension roof, nicely balancing off what could be a clumsy intrusion upon the chancel roof. A shorter gable end extension with its charming little entrance porch brings the chapel extension in better proportion with the nave.

In the summer of 1988, to celebrate the church's centennial dedication, the congregation replaced the original slate roof with a new roof of the same material. This was certainly in keeping with Withers' emphasis on authentic and quality materials for his churches.

In churches designed by Withers there is a structural solidarity: walls of heavy masonry reinforced by two-tiered buttresses and open timbered roofs of stout oak beams. We often find outer doors of unusually fine craftsmanship. His churches are in no way pretentious.

He once ambitiously submitted a design for the Cathedral of St. John the Divine, New York City, but it was not accepted. He was not the architect for a project of this magnitude, coming as it did late in his career. His largest church was Trinity Episcopal, Hartford, Conn. And his last was St. John the Evangelist, Newport, R.I., of 1893. He died in Yonkers, N.Y., on January 7, 1901.

We could best describe Mr. Withers as the very essence of a Victorian gentleman. A genial personality won for him the friendship and esteem of many of his colleagues. He was alert to new ideas, but his plans, which were carefully thought out, and his artistic conservatism, are indicative of his quite reflective personality. He had the remarkable ability to make clear the fundamentals of plan and space. Perhaps this fact alone separates him from many of his contemporaries.

For most of this century Withers has remained a rather obscure architect. His work deserves a place in the annals of the Episcopal Church and is especially valuable in maintaining the standard of good church design at a time when this was not the norm. There is a certain timeless reverence and simplicity to these buildings that have been the silent witnesses of the worship of many generations.

The Wondrous Cross

The fourth in a series of Lenten meditations

By JEFFERY W. ROWTHORN

As the story of the Passion unfolds, what more poignant moment is there than the description of Mary standing “beneath the cross of Jesus” (John 19:25)?

It is especially appropriate to think of her this week as we celebrate the Annunciation. Her grieving for her son reminds us that the pain and pathos of life are never less real because of the victory Jesus won on the cross. They are simply more bearable. So it matters that we do not try to hide from the suffering we see around us in the world, but try instead to face up to it more honestly and more directly.

The words of a famous medieval hymn help us to appreciate the agony which Mary had no choice but endure in helpless silence:

“At the cross her vigil keeping,
stood the mournful mother weeping,
where he hung, the dying Lord
there she waited in her anguish,
seeing Christ in torment languish,
in her heart the piercing sword” (1982: 159).

Death, bereavement, injustice, separation, pain and powerlessness: all of these were to be found “beneath the cross of Jesus.” And all of them helped to sharpen the sword which was being driven through her soul, just as long before Simeon had prophesied it would (Luke 2:35).

And our hearts will be pierced also, and Mary’s sufferings, sooner or later, will be ours as well. They were certainly the lot of Elizabeth Clephane, the frail Scottish woman who wrote the hymn, “Beneath the Cross of Jesus” (1982: 498). She died at the age of 38 and three years later, in 1872, a friend published her words which, we are told, expressed “the experience, hopes and longings of a young Christian lately released.” Who was she, this woman who took her stand with Mary beneath the cross of Jesus?

Her parents dead, her health deteriorating, she moved with her sister from Edinburgh to the small town of Melrose. There the two of them devoted all they had in the way of energies and possessions to the poor and the infirm of the community. Here is yet another instance of that glorious foolishness of God which comes to its clearest focus in the cross: a sickly young woman destined evidently for an early death, yet known to one and all in her part of Scotland as “the Sunbeam of Melrose” because of her generous and cheerful spirit.

Indeed, she was a living contradiction of her own words, “content to let the world go by” (which is what she actually wrote, and not, as *The Hymnal 1982* has it, “content to let my pride go by”). For even as she sought refuge in the shadow of Jesus’ cross, she also reflected the

sunshine of Jesus’ face. She could so easily have turned in on herself, preoccupied with her own problems, blinded by her own sufferings to the sufferings of others. Instead, the more she identified with Jesus in his death, the more she was drawn to those around her who were also being crucified by the pitiful circumstances of their lives.

Beneath the cross of Jesus there were certainly those who looked on callously or looked away indifferently as he was dying. But there were also those who still cared, even though they were powerless in the face of the injustice and helpless in the face of pain. Jesus cried out, “I thirst,” and someone held a sponge soaked with vinegar up to his parched mouth (John 19:28-29). That last act of kindness to Jesus found an echo in the short and kindly life of Elizabeth Clephane who had found in the cross “a home within the wilderness, a rest upon the way, from the burning of the noon-tide heat and the burden of the day” (1982: 498, v. 1).

How is it possible to be so alert and so responsive to the sufferings of others when one is suffering acutely oneself? Well, there is no easy answer to that mystery, but it has a lot to do with the meaning which the cross can give to privations unjustly inflicted or to pain patiently endured.

Dietrich Bonhoeffer found this to be true in his imprisonment, and Elizabeth Clephane in her sickness. Beneath the cross of Jesus, the one whom we call Master, Savior and Lord and yet the one who suffered both injustice and physical pain out of love for us, — beneath his cross, our sufferings can be seen in a new light. They do not become less real, but they do become more bearable. And we are given grace and strength not to bypass them (any more than Christ could bypass them), but to pass through them bravely and then to share in the victory even over death which Christ has won for us all on the cross.

And in all of this let us not forget the figure of Mary who suffered for the sake of another, for her son whose life she could not rescue and whose sorry condition she could not change. The more we open ourselves to the love of Christ and the more we let it shape our actions and attitudes and lives, the deeper the pain will be. Not the pain of the masochist or the compulsive martyr, but the pain of Mary, the pain of anyone who loves, who truly cares about someone else.

That bittersweet pain will draw us nearer to the heart of God who grieves over the suffering in our world today as he grieved over the pain which Christ endured on the cross. The family of an alcoholic, the parents of a teenager on drugs, the spouse of someone with Alzheimer’s disease, the nurse who tends the brain-damaged victim of a car crash, the caring social worker who can do little to help the homeless or the hungry or the unemployed and you and I to want to help, but often seem powerless in the face of injustice and indifference.

The cross brings pain to us and to all who take their stand beneath it — yes, true enough. But it remains our one “abiding place” and “a mighty rock within a weary land.” And for that thanks be to God!

The Rt. Rev. Jeffery W. Rowthorn has been Suffragan Bishop of Connecticut since 1987, and is himself a hymn writer.

The Annunciation

The Feast of the Annunciation of the Blessed Virgin Mary is displaced this year by the Fourth Sunday of Lent. It is a feast that deserves to be observed, however, on whatever day to which it may be transferred in one's local parish. The observance of this feast, in the midst of Lent, expresses vividly the relation between the Incarnation and our need for redemption. Christmas, furthermore, is not the only time the church bids us to think of Mary and to honor her. In times of penitence, as in times of joy, we remember her unique place within our faith. The Prayer Book tells us that we may be supported by the "fellowship of love and prayer" of the saints. Certainly we think of our Lord's holy Mother most directly in this regard.

Feasts have power because they touch our lives in a variety of ways. Many women are pregnant, or would wish to be, or fear to be. This entrance of a child into human life, so many months before birth, surrounds the whole event with mystery, and calls for reverence. In honoring the miraculous conception of Jesus, we acknowledge that all conceptions are in a lesser way miraculous. The implications of this deserve consideration in America today.

Mid-Lent

In the middle of the holy season of Lent, it is well to ask ourselves how we are doing. Are we keeping the disciplines and duties we set for ourselves at the beginning? If not, there is still time to renew our commitment. There are some who never really got started. If we are among them, let us get busy and use the remaining weeks to advantage.

Lent is also prime time for joining in public worship and for going to church on occasions over and beyond the minimal Sunday morning attendance. The Church Directory pages of this magazine indicate the many services offered by many parishes. Let us not lose these opportunities for the privilege of worship together.

Special Thanks

It is with great pleasure that we dedicate this issue to The Living Church Associates. It is a happy privilege to express our sincere and special gratitude to the Associates and to all who have participated in 1989 campaign for The Living Church Fund. We thank all the individuals, families, churches and other organizations which make financial contributions or take sustaining subscriptions.

Your magazine is a nonprofit, independent and voluntary publication. Members of The Living Church Family prize our independent status, but independence requires funding. Those who make voluntary contributions should know that their support is deeply appreciated and is in fact essential for the publication of The Living Church. Contributors play a direct and vital role and deserve the thanks of all of us connected with this unique magazine.

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The Living Church Associates are those who, through one or more gifts during the year, or as sustaining subscribers, make voluntary contributions of \$100 over and above the cost of their subscription. Those who contribute \$250 or more during the year are Benefactor Associates, and are indicated by an asterisk in the list given in this issue. Those who contribute a total of \$500 or more are Sponsoring Associates, with two asterisks. Three asterisks indicate Guarantor Associates who have given \$750 or more. Givers of \$1,000 or more are honored as Patron Associates.

A deceased person in whose memory a gift or gifts of \$100 or more has been given is listed in this issue under "memorials." However, all persons in whose memory memorial gifts, of whatever amount, are given are remembered before the altar at the Holy Eucharist at the annual meetings of The Living Church Foundation. Anyone making a gift of \$100 or more in memory of a deceased person is listed among Associates.

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We are also glad at this time to express gratitude to the many others who make a variety of other contributions to THE LIVING CHURCH. There are the writers of articles, poems and reviews, diocesan correspondents and others who send news releases, those who produce artwork and photographs, and those who advertise or encourage others to do so.

We also express thanks to those who give gift subscriptions and those who encourage others to subscribe. Attracting new subscribers is of perennial importance to your magazine.

Dolorosa

Christ's risen body bears his wounds,
and so do I.

I know the pain of nail-torn flesh,
I know the agonizing fear of breath
not there;
my body knows his pain.

I think of Mary watching,
watching while he died;
the lance thrust in his side
is through her heart,
powerless, apart.

My spirit knows the pain that Mary felt.

And this the greater agony.

Sally Campbell

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Appointments

The Rev. **Rodney K. Brown** is rector of Holy Trinity, Morris St., Oxford, MD 21654.

The Rev. Canon **Richard E. Hayes** is canon to the ordinary, Diocese of Easton, Box 1027, Easton, MD 21601; add: Cannery Sq., Apt. F-1, Easton.

The Rev. **Richard Herschel** is rector of Augustine Parish, 920 Cayots Corner Rd., Chesapeake City, MD 21915; add: Box 487, Bayview St., Chesapeake City.

The Rev. **Ernest W. Johns** is rector of St. Stephen's, Box 133, Forst, VA 24551.

The Rev. **Laurie McAlpine** is rector of St. John's, Box 277, Wytheville, VA 24382.

The Rev. **Craig Morgan** is rector of St. Luke's, Box 5, Cleveland, TN 37364.

The Rev. **David L. Moyer** is rector of the Church of the Good Shepherd, Lancaster and Montrose Aves., Rosemont, PA 19010.

The Ven. **Michael R. Murphy** is archdeacon and director of ministries for mission for the Diocese of Southern Virginia, 244 S. Sycamore St., Petersburg, VA 23803.

The Rev. **Edgar G. Parrott** is rector of St. Francis', 915 E. Main, Turlock, CA 95380.

Resignations

The Rev. **Robert Davenport**, as rector of Trinity Church, Arrington; Grace Church, Massies Mill; and Christ Church, Norwood, VA.

The Rev. **J. Robert Thacker**, as rector of Christ Church, Roanoke, VA.

Deaths

The Rev. Canon **Quinland Reeves Gordon**, first rector of the Church of the Atonement, Washington, D.C., died January 3 in Atlanta after a long illness. He was 74 years of age.

After his graduation from Episcopal Theological School, Canon Gordon was ordained in Washington and named vicar of the Chapel of the Atonement. He led the mission chapel into a new building in 1952 and into parish status in 1962; he was installed as rector in 1965. A staunch leader in civil rights issues, he became staff officer for Christian social relations of the Episcopal Church in 1966. In 1971 he moved to Atlanta to become dean of the Absalom Jones Theological Center; he retired from St. Luke's, Fort Valley, GA, in 1980, serving later as deployment officer for the Diocese of Atlanta and as canon for outreach at the cathedral. He is survived by his wife, Myrtle Lee, three children, 14 grandchildren and one great-grandchild.

The Rev. **Karl Norvin Laubenstein**, rector of Ascension, Detroit, MI, died of medical complications related to AIDS, on January 4 at the age of 41.

Fr. Laubenstein was educated at the University of New Hampshire and Boston University, from which he received his master's degree; he went to seminary at Episcopal Divinity School and was ordained priest in 1985. He had taught in Massachusetts before going to Detroit in 1985. Fr. Laubenstein also served as Hispanic missionary for the Diocese of Michigan.

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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

LEOMINSTER, MASS.

ST. MARK'S (up from the Common) 60 West St.
The Rev. Keith W. Mason, r 537-3560
Sun H Eu 8 (28 BCP) & 10 (Rite I or II). Thurs 9 (Rite I)

PITTSFIELD, MASS.

ST. MARTIN'S (Rite I) 133 Dalton Ave.
The Rev. Canon Robert S.S. Whitman
Sun 8, 9:30 H Eu & Ch S. Wkdays as anno

ST. STEPHEN'S Park Square
H Eu: Sat 4:30; Sun 8, 10, 5:30; Tues 6:45; Wed 12:10 & 5:30;
Thurs 10. MP daily 9, EP daily as anno

CLAWSON, MICH.

ST. ANDREW'S Main near 14 Mile Rd.
The Rev. Harry T. Cook r; the Rev. E. Anne Kramer, v
Sun H Eu 8 & 10:30. Wed 9:30, Thurs 12:15

DETROIT, MICH.

ST. JOHN'S 50 E. Fisher Freeway
Cor. Woodward Ave. & Fisher Freeway
The Rev. Richard Kim, r; Deacons assisting, the Rev. Floyd
Buehler, the Rev. Jesse Robe
Sun worship 8 & 11 HC. Wed 12:15 HC/Healing, luncheon
follows in the undercroft. Fri organ recital 12 noon. Easter Day:
Sunrise ser 6:30 followed by breakfast, and 11

ST. PAUL, MINN.

ST. MARY'S 1895 Laurel at Howell (646-6175)
Russell W. Johnson, r; John Cowan & Susan Kruger, assoc
Sun H Eu: 8:30 & 10:30; Ad. forum 9:30, Ch S 10:30. Wed H Eu
7, 12:15 & 6:15

ST. LOUIS, MO.

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

SPRINGFIELD, MO.

ST. JOHN'S 515 E. Division St.
The Rev. Daren K. Williams, r; the Rev. Canon Carl E. Wilke,
assisting
Sun Masses 8 & 10. Daily Mass as anno

BURLINGTON, N.J.

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

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

ALBUQUERQUE, N.M.

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

BINGHAMTON, N.Y.

CHRIST CHURCH 187 Washington St.
"Binghamton's First Church — Founded 1810"
The Rev. W. Frisby Hendricks, III, r
Sun H Eu 8 & 10 (Sung). MP 11:40, H Eu 12:05 Thurs, Fri, HD

(Continued on next page)

LENT CHURCH SERVICES

(Continued from previous page)

BROOKLYN, N.Y.

ST. PAUL'S in the Village-of-Flatbush 157 St. Paul's Pl. (Anglican/Episcopal)
The Rev. H.A. Thompson, r
Sun 8 MP & Low Mass, 8:45 Breakfast, 9:30 Christian Ed, 10:30 (Sol Mass), 12:30 Holy Baptism (2nd Sun). Wkdys: 10 MP & Mass (ex Mon)

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

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

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

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

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15; HS 12:30. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun H Eu 8; HS 4 (1S & 3S). Mon-Fri H Eu 1:05

RICHMOND HILL, N.Y.

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

STONY BROOK, N.Y.

ALL SOULS' Main Street (516) 751-0034
The Rev. Fr. Kevin P. Von Gonten, v
Sun Eu 8, Sung Eu 10. Tues Eu 6 followed by Bible Study;
Thurs 8 Eu; HD as anno

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St. (718) 784-8031
The Rev. Robert A. Wagenseil, Jr., r
Sun Masses: 8 & 10 (Sung). Daily Liturgy: 7:30 Wed-Fri; 10 Tues, Thurs, Sat; 5 Tues-Fri

SYRACUSE, N.Y.

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

DURHAM, N.C.

ST. JOSEPH'S 1902 W. Main St.—near Duke Univ. (286-1064)
The Rev. Richard M. Morris, Interim r; the Rev. James B. Craven, III, d ass't
Sun H Eu 8:30, 10:15

PITTSBURGH, PA.

TRINITY CATHEDRAL 6th Avenue, Downtown
Sun 8 & 10:30 H Eu, Mon-Sat 12:05 H Eu, Wed 7:30 H Eu

SELINSGROVE, PA.

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

SHARON, PA.

ST. JOHN'S 226 W. State St. (1st exit on I-80 in Western Pa.)
The Rev. H. James Considine, r
Sun Eu 8 & 10 (Sung). Thurs 10. HD as anno

JOHN'S ISLAND, S.C.

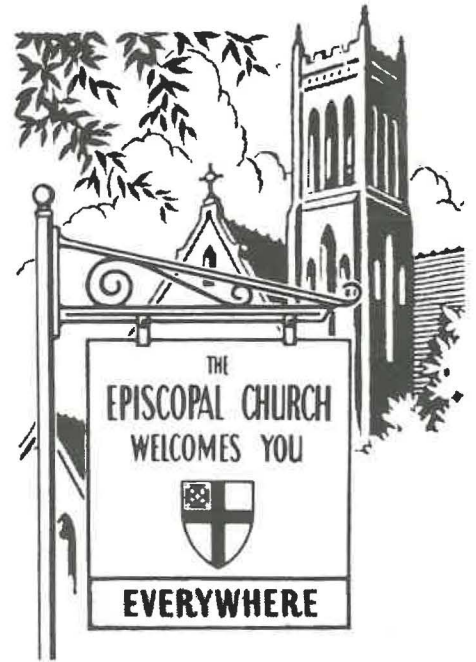
ST. JOHN'S 3673 Maybank Hwy.
The Rev. George F. Weld, II, r; the Rev. E. Robinson Dewey, ass't
Sun 8:30 HC; 9:30 Christian Ed; 10:30 HC 1S & 3S, MP others

NASHVILLE, TENN.

ST. ANDREW'S 3700 Woodmont Blvd.
Sun Masses 7:30, 10 (Sung), EP 5 daily (ex Fri). Mass Mon, Tues, Wed 6:30, Thurs 12 noon, Sat 8. C Sat 4-5.
Lent: Sta & B Wed 7

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW 823-8135
5100 Ross Avenue 75206
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Roma A. King, Jr., Ph.D., canon res.; the Rev. Uriel Osnaya-Jimenez, canon missionary; the Rev. Douglas Travis, canon theologian; the Rev. Stephen Weston, canon for communications; the Rev. Norman V. Hollen, canon for ministry; the Rev. Donald Johnson, priest ass't; the Rev. Peggy Patterson, c; the Rev. Tom Cantrell, d ass't
Sun Services 7:30 H Eu; 10 Sung Eu & Ch S; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wkdys Wed & HD 10 H Eu; Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)



DALLAS, TEXAS (Cont'd.)

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 (downtown) 917 Lamar St. (817) 332-3191
The Rev. Jeffrey Steenson, D.Phil.; the Rev. Thomas A. Powell
Sun HC 8, MP 9 & 11 (HC 1S & 3S), 10 Ch S. 1928 BCP. Daily as anno

HOUSTON, TEXAS

ST. MARK'S (West University Pl.) 3816 Bellaire Blvd.
The Rev. Charles K. Floyd, Jr., D.Min., r
Sun worship 7:45, 9, 11 HC. Wed 7 & 9:30 HC

SAN ANTONIO, TEXAS

ST. MARK'S 315 E. Pecan/Downtown
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. M. Scott Davis, ass't; the Rev. Charles G. Woehler, ass't; the Rev. John E. Daniels, parish visitor (512) 226-2426
Sun: 7:30 & 9 H Eu, 11:15 MP (1S, 3S, 5S HC)

LEXINGTON, VA.

R. E. LEE MEMORIAL 123 W. Washington St.
The Rev. David Cox, r; the Rev. Hugh Brown, ass't
Sun H Eu 8:30, 10:30, 5. Wed 12:15; daily MP 8:45

SEATTLE, WASH.

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

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 4. Daily as anno

SAN MIGUEL DE ALLENDE, GTO, MEXICO

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



Church of the Ascension, Clearwater, Fla.