

# THE LIVING CHURCH

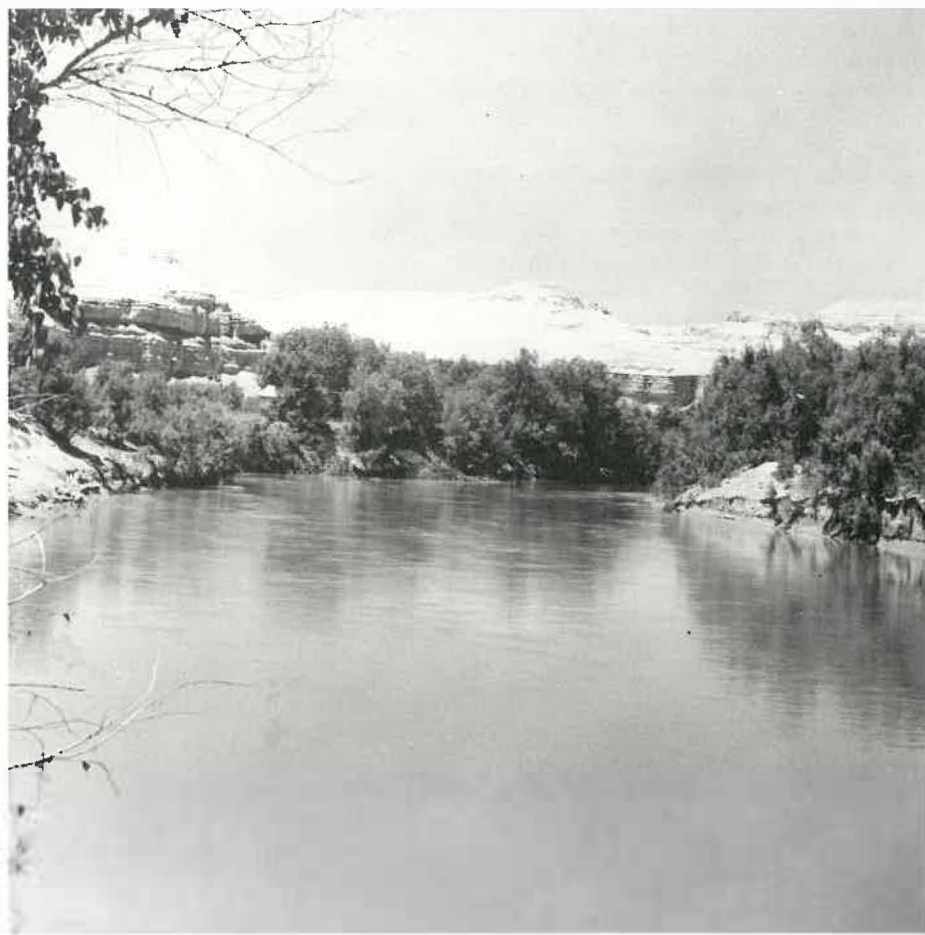
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## **The Daily Christian Life**

**“Living Into Our  
Baptismal Vows”**

## **NEWS:**

**Los Angeles Rejects  
Controversial Resolution**



***In those days Jesus came  
from Nazareth of Galilee and  
was baptized by John in the Jordan.***

**(Mark 1:9)**

42120

The Rev Robert G Carro

1135 Asylum Ave  
Hartford CT 06105



## Welcome Proposal

The news was welcome, late last year, that the Executive Council of our church has begun to address itself to environmental issues [TLC, Nov. 25]. As our readers know, such concerns have long been voiced in this magazine, especially in this column. More specifically, we called on the Executive Council to give heed to this topic last spring. We express to them our gratitude for doing so and that of many others.

Some may ask, however, why should the church meddle in a secular matter of this sort? Others may ask what good the Episcopal Church can do, as a numerically small body within but one of the numerous nations presently polluting the earth. Both questions can be answered, and the answers to both are related.

First of all, this field cannot simply be dismissed as "a secular matter" implying that it should be left to politics and business to deal with it. Both politicians and businessmen, we gladly acknowledge, are beginning to give some attention to it, but only after dedicated and fervent spokesmen have for a generation repeatedly demanded remedial action. Nor can we say that the scientists should take care of it. They have long ago conducted studies, compiled statistics, and uttered severe warnings. The scientists have done and continue to do this important job. Unfortunately statistics and ominous predictions have not evoked the necessary change of heart on the part of the public at large.

Ultimately, as was said at the November Executive Council meeting by Dean James P. Morton of New York, this is a religious matter. It involves what we believe about God, about ourselves, and the physical universe within which he has placed us.

### Touch the World

What can the church do? It can proclaim precisely these insights. Our faith tells us of the sanctity of God's work in creation, and of our place as stewards within it. Furthermore, as many different writers over the years have asserted in this column, these are not simply interesting ideas which Christians hear stated by preachers. We ourselves, all of us, can open our eyes and ears and noses and touch the world about us. We ourselves can perceive at least glimpses of God's presence in the world.

As sacramentally-oriented catholic Christians, let us speak up for the creation within which God shows his wisdom and his love, and let us help others to discern his hand in the myriads of creatures about us, his power in the spheres revolving overhead, and the prints of his feet in the dew of the garden grass.

(The Rev. Canon) H. BOONE PORTER, senior editor

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The Jordan River, site of the baptism of Jesus.  
RNS photo

# LETTERS

## Battle of Words

Seeking retraction was probably the wrong tactic for Bishop Browning to take in the "battle of words" with Episcopalians United [TLC, Dec. 2]. Word battles mean money to this group as well as other organizations within the Episcopal church.

This is a tactic that conservative groups have learned from the televangelists of the (so-called) Religious Right. The procedure is simple. First you take a complex issue and misrepresent the action of the "liberals" with respect to the issue. Next you define yourself as the only voice of reason defending the faithful/saved/orthodox/moral against the liberals/immoral/radical. Finally you ask for the folk to pray for you in your battle and, oh yes, please send money to help in the battle. Retractions and dialogue are not desired, for it is the "battle" that brings in the bucks.

I have a simple tactic which I now try to use when I get a mailing from one of these "defenders of orthodoxy." I get out my checkbook and send a contribution to my seminary, and I say a prayer for the only true unifying symbols under our one Lord, our bishops.

(The Rev.) BOB PARTLOW  
Church of the Messiah

Murphy, N.C.

• • •

This is in response to the comments by the Presiding Bishop concerning Episcopalians United. He is reported to have said, "... some claim to have pinned me down." I thought I had read after Bishop Spong had ordained Mr. Williams that the Presiding Bishop had said he was in agreement with Bishop Spong's actions, but as Presiding Bishop he would follow the resolution of General Convention concerning the ordination of practicing homosexuals.

As Bishop of Hawaii, Bishop Browning signed with the minority in opposition to the resolution. I do not think there is any secret as to his position. I do not believe there is any value in playing "Guess what side I am on?" with the church. A bishop is called to defend the faith. By refusing to sound a clear note on the trumpet he adds to the confusion. What is the value of

being elusive? I see little reason to boast that no one knows his views concerning issues that have the potential of splitting the church at the next General Convention.

(The Rev.) LARRY E. VALENTINE  
St. Andrew's Church  
Emporia, Kan.

## Courageous Ministry

It saddens that it should be necessary to call your attention to an omission included in your report of ETS classmate Lyman Ogilby's death [TLC, Dec. 2] that by implication detracts from a courageous ministry as both priest and bishop.

Although Lyman was most probably canonically correct in his action re. Bishop DeWitt, in order to set his episcopacy in proper perspective, it is of far greater importance — and to his everlasting credit — to remember that it was he who ordained Barbara Harris to the priesthood and episcopate.

(The Rev.) DONALD T. OAKES  
Stockbridge, Mass.

## No Such Declaration

I was distressed by the news article that quoted Bishop Spong's report to Integrity [TLC, Nov. 11]. Bishop Spong was quoted as saying that the House of Bishops declared "publicly for the first time, that the traditional wisdom was no longer in place, that the Bible was not the final authority on this issue," etc.

The House of Bishops made no such declaration. Of course, TLC is hedged on that by the fact you are quoting Bishop Spong, not the House of Bishops. But to publish what is known to be an inaccuracy on such a subject is carrying your effort to present both sides a little too far.

FRANCES M. SCOTT  
Fort Worth, Texas

## Quality of Preaching

The idea for writing this letter came to me while — you guessed it — I was reading another bad article about bad preaching in the Episcopal Church. This one was entitled "How to Preach a Bad Sermon" [TLC, Nov. 25]. The author is, I am sure, a nice guy, but he put me off with his arrogant and condescending writing, characteristics he

(Continued on next page)

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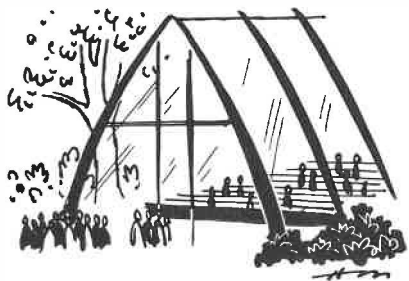
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# LETTERS

(Continued from previous page)

criticizes in the sermons he hears. Further, he was "preaching to the choir," because bad preachers don't read articles on preaching, good preachers seeking to improve often do. I found myself alienated and antagonized by broad, unfocused generalizations and preachy advice. I felt I had been talked down to. That author advises against all of this in sermons.

I am tired of complaints about our preaching. What I have heard, all things considered, is pretty darn good.

(The Rev.) STEVEN W. MUES  
St. Luke's Church

Rochester, Minn.

## Spiritually Enriching

The increasing efforts to eliminate Morning Prayer as the principal Sunday service are distressing. When I was "church hopping" many years ago, I was fortunate in finding a "Morning Prayer congregation" (Eucharist first Sunday and all 8 and 9 a.m. services). I was hooked and have remained so ever since.

I find this service not only satisfying, but inspiring and spiritually enriching. I feel sorry for people coming into the church now who have not had the privilege of experiencing this lovely service. In fact, it means so much to me that if the time comes when it is thrown out, I suspect I'll be thrown with it.

DORIS STIVERSON

Arlington, Va.

## Divisive Wording

It was sad to read [TLC, Dec. 9] that the Diocese of Massachusetts passed a resolution that asked General Convention "to decry the fear-filled sin of homophobia as a violation of the image of God in humanity . . . and resolve to identify homophobia in all its manifestations and work for its eradication."

It seems inappropriate that the church should choose to use language which is often used in a derogatory manner against others who disagree with a particular point of view. Instead, I would pray that we would be as pastoral as our bishops, who said in a statement they released in September, "We recognize that it would not be faithful to the gospel to ignore or simply label as homophobic the an-

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guished cries of men and women who feel hurt, rejected and angry that what they see as sin is not being reaffirmed as such."

The wording of the quoted Massachusetts resolution seemed very pointed and divisive. Are we unable to differ without labeling and name calling? Is the church not to be a place of healing and restoration? Must we use language which divides rather than heals? I am all for "eradicating" sin, but, come on, Diocese of Massachusetts, you can use better language than what you did!

(The Rev.) DAVID G. KULCHAR  
Portsmouth, Va.

### Constitutional Rights

The letter written by the Rev. Richard Henry [TLC, Oct. 21] reveals that he, like many Episcopalians, may not have read carefully the Episcopal Church's constitution.

The church described in this constitution is somewhat of a federation of dioceses, similar to the 1777 Articles of Confederation for the United States, an anomaly as a "province" in the Anglican Communion. The Rt. Rev. John-David Schofield represents the Diocese of San Joaquin in the House of Bishops, and also represents it in the Episcopal Synod of America (ESA).

I believe the 1976 General Convention deprived those communicants unable to attend the convention of their right to a say about the doctrine, discipline and worship of the Episcopal Church. ESA represents the Episcopal Church as described in its constitution.

ELIZABETH JONES

Cotati, Calif.

### No Contradiction

I regret that the Rev. Kevin Martin, in an otherwise most perceptive Viewpoint [TLC, Nov. 11], uses "liberal" and "orthodox" as contradictory terms. I consider myself to be both "liberal" and "orthodox" and believe that I stand in a tradition that goes back, at least, to St. Paul.

(The Very Rev.) KEN CLARK  
Cathedral Church of St. John  
Albuquerque, N.M.

• • •

In his Viewpoint article, the Rev. Kevin E. Martin theorizes that a conservative trend is underway in the

Episcopal Church, citing, *inter alia*, "elections to the House of Bishops in recent years." He also states "that if Integrity does not get [resolutions supporting blessings of committed relationships and equal access to ordination] in 1991, it will not get it."

I sincerely hope General Convention will act in 1991, not so much for those of us in Integrity who already have forgiven the church sufficiently to continue in it, but rather for the church's own sake to aid in Christ's call to evangelize the world — not just 90 percent of it.

As to the House of Bishops, if the recent vote admonishing Bishop Spong is a harbinger of things to come, it doesn't support Fr. Martin's theory: the average age of active bishops voting to "disassociate" was 57.8, while the average of those opposing was 57.7. The respective number of years as a bishop was 7.4 versus 7.7.

What we saw in Washington was a slight tendency for newer bishops to go along with "popular opinion" as noted

by Fr. Martin. However, many bishops in office for five years or so who had never before voted "pro-gay" did so this time because they either had changed their views or now felt less captive to theology dictated by Mr. Gallup. I remain optimistic about the future of our church.

EDGAR K. BYHAM  
Guttenberg, N.J.


### Text Disagrees

I was disappointed by the publication of Betty Noice's letter [TLC, Nov. 11] without any editorial comment.

She writes, "We now know that sexual orientation is determined very early in life, possibly at conception." I don't know to whom "we" refers, but it does not reflect accurately upon at least current social scientific knowledge.


In a widely-used and well-regarded introductory sociology text, for example, Ian Robertson writes: "human

(Continued on page 12)



**The Very Rev. Alan Jones**  
Dean of Grace Cathedral, S.F.


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## Los Angeles Rejects Controversial Resolution

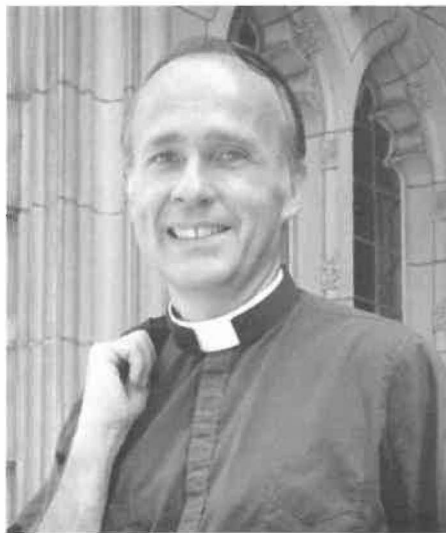
Delegates to the December 1 convention of the Diocese of Los Angeles defeated a resolution that asked them to "affirm that the church does act appropriately and for the good of the people of God when it upholds and celebrates, in the name of Jesus Christ, any two persons who are willing to make a lifelong covenant of fidelity and love with each other."

The resolution, proposed by Integrity, the organization for gay and lesbian Episcopalians, passed 91-55 in the clergy order but was clearly defeated by the laity in an uncounted standing vote.

During debate on the resolution, many delegates argued that the church is not ready for such an action. Lay delegate Betty Connelly of Newport Beach acknowledged that people tend to speak about human sexuality with deep feelings and emotions. "But those feelings are real," she said. "We're not ready to make a decision on this subject."

The Rev. Richard Belliss, rector of All Saints' Church in Riverside, said he conducted a survey in his parish the week before the convention and reported that only ten persons indicated they were in favor of the resolution and 70 voiced strong disapproval.

The issue had been widely discussed after the Rev. George Regas, rector of All Saints' Church in Pasadena, deliv-



Bishop Borsch © Tom Dunham

ered a sermon November 11 in which he said he was "solidly committed to bless same-sex covenants."

Fr. Regas said in that sermon he would "not jump into a radical policy" but wanted the congregation, "gay and straight together, to discern the best way to move on this decision."

In an interview with Religious News Service, Anne Peterson, an assistant to Fr. Regas, said the rector intends to progress with his ministry towards homosexuals. "We (All Saints) will continue with our process, and they (the diocese) will continue their process, and, who knows, maybe we'll end up

in the same place," she said.

In a statement mailed to diocesan clergy in late November, the Rt. Rev. Frederick Borsch, Bishop of Los Angeles, said he does not have authority from the church to bless the covenants of gay and lesbian couples. He said, "speaking personally, however, I have long held that the church should support and uphold faithful and committed Christians in such covenants, and I continue to work toward that goal. I believe that this blessing, together with support from the Christian community, can be strengthening for the couple, for their service and commitments, and for the larger society."

Bishop Borsch is chairman of the committee on theology of the House of Bishops and is also a member of the Standing Commission on Human Affairs, which has been studying sexuality issues during the past triennium. When the House of Bishops met in September in Washington, D.C., he raised the question that is before the entire church: "Can dedicated gay or lesbian disciples, who are in relationships which show the characteristics of faithfulness, commitment, vulnerability and a readiness to sacrifice for the other, be affirmed in their sexual practice?"

The answer from the Diocese of Los Angeles was "not yet."

## Bishop Howe Asks Congregations to Defer

In a letter sent to clergy and senior wardens in the Diocese of Central Florida, the Rt. Rev. John W. Howe, diocesan bishop, has suggested that vestries and congregations defer taking positions on a proposed amendment to Episcopal canons concerning standards of ordination [TLC, Oct. 28].

The resolution, which would be submitted to the 1991 General Convention, would incorporate the language of a 1979 convention resolution condemning the ordination of practicing homosexuals.

Bishop Howe said he decided to submit the resolution with the permission of the Rt. Rev. William Wantland, Bishop of Eau Claire, who authored the proposed canonical change.

"Over and over again I had promised to do what I could to uphold the church's traditional understanding of biblical sexual standards," Bishop Howe wrote. He said he wanted people to "begin discussing it, praying about it and seeking the mind of the Lord regarding it."

He said he believes an alternative version of the proposed amendment "will be put forward by a number of bishops. If indeed that happens I will withdraw my amendment in favor of the alternative."

He said that for arguments to develop now over a proposed amendment that may be withdrawn may polarize groups and tend to stifle discussion, which he would like to encourage.

He explained that he is focusing on "a very narrow issue: whether those engaging in sexual relationships outside of marriage, openly and publicly, are modeling a lifestyle the church is prepared to honor and hold up as a 'wholesome example to the flock.'"

"Let me state clearly: I am not interested in persecuting (or prosecuting) homosexual persons — or heterosexuals involved in relationships outside of marriage. I am not interested in a 'witch hunt' of any kind. I do not want to single out homosexual behavior as worse than any number of other things also proscribed in scripture. And I abhor and utterly repudiate 'gay bashing.'"

A.E.P. WALL

## WCC Faces Budget Problems

Michael Davies, of the Geneva office of the World Council of Churches (WCC), had bad news for 70 representatives of member churches at a recent U.S. conference in Washington. Mr. Davies told his listeners that "we have been trying to do too much for the resources available."

Adding that "rethinking and restructuring are vital" to avoid financial chaos, Mr. Davies noted the 15 percent reduction in this year's budget and an embargo in hiring for 1991. He reported that the WCC also will look for new sources of income and seek the participation of those members of the WCC who do not contribute to the budget. Currently one-third of the WCC's 310 members do not contribute.

The Rev. J. Oscar McCloud, a Presbyterian and member of the WCC Central Committee, said U.S. church support for the WCC "isn't really what it ought to be — and there is no substitute for continued, increased and expanded support on the part of our member churches."

The WCC's U.S. office in New York will be directly affected by the financial problems. The Rev. Joan Campbell, who has headed the office for four years, will not be replaced when she becomes general secretary of the National Council of Churches (NCC) this month.

After a new Central Committee is selected at the WCC's Seventh Assembly in Australia in February, the direction of WCC's U.S. presence will be more clear. Several representatives at the Washington meeting urged a closer relationship with the NCC because both ecumenical organizations are in a "time of creative transition," according to Dr. Janice Love, recently-elected associate general secretary of the NCC.

In other business, the WCC passed a measure asking for a peaceful resolution to the Persian Gulf crisis, supporting programs assisting victims of the crisis and requesting prayers for the people and churches in the Middle East. The resolution also expressed support for the peace pilgrimage of an ecumenical delegation to the Middle East in mid-December.

## BRIEFLY

The Methodist Church in the Caribbean and the Americas and the [Anglican] Church of the Province of the West Indies have announced they are resuming **unity talks** which were suspended in the 1960s. Each denomination has eight districts or dioceses in the region.

Stonecarvers from the Cathedral of St. John the Divine in New York City are making a **five-foot high pinnacle** which will be donated to the city's Jewish Museum. The intricate, Gothic-style pinnacle being crafted by the Cathedral Stoneworks will adorn the new building, which is the centerpiece of the \$24.4 million project expanding the country's foremost repository of Jewish culture. The Very Rev. James Parks Morton, cathedral dean, said the gift is to be a visible sign of good will between church and synagogue, to counteract symbolically a recent rise in anti-Semitism in America and Europe.

During a recent council meeting of the **Diocese of New York**, members passed a resolution urging the Most Rev. Edmond Browning, Presiding Bishop, "to use his authority immediately to move the General Convention to an alternative location." Because Arizona has not allowed the observance of Martin Luther King Day, the resolution expressed the belief "that the physical presence of the General Convention and the economic benefits associated with it are an inappropriate witness."

More than 160 participants from six Boy Scout councils in Texas gathered in December at Camp Allen near Navasota, Texas, for **Episcopal Scout Campout, 1990**. Organized by the scouting committee of the Diocese of Texas, scouts were able to complete about 70 percent of their Episcopal "God and Country" award. Activities included winter camping and a service celebrated by the Rt. Rev. Maurice Benitez, Bishop of Texas. The campout was led by volunteer instructors drawn from diocesan laity and clergy.



Therese Robb, a carver on the staff of Cathedral Stoneworks, chisels the finishing touches on a stone that is to be fitted in place on the renovated facade of the Jewish Museum in New York City, which is undergoing a \$24 million expansion project. The Cathedral of St. John the Divine is donating to the museum a \$5,000 stone pinnacle to crown the expansion project. [ENS photo by Mary Bloom]

## *Around the Church*

A program called "Koats for Kids and Adults," sponsored by St. Paul's Church in Richmond, Ind., helped many needy people keep warm this winter by providing 1,500 free coats. The program was the result of a community-wide campaign. The parish set up coat collection barrels, a local dry cleaning company cleaned coats for free and parishioners washed many more in their homes. St. Paul's has run the project in past years but because of better publicity collected as many as 500 extra coats for distribution this year.

\* \* \*

After more than 100 years as a mission, the historic Church of St. Philip-in-the-Field in Sedalia, Colo., celebrated its new status as parish of the Diocese of Colorado recently. Descendants of the original settlers as well as many others who have joined the 160-member church rejoiced when the Rev. Delbert Andrews was installed as St. Philip's first rector. He has served as vicar since 1977.

# After Preparing the Ground

The Rev. A. Wayne Schwab looks toward the next steps in coordinating evangelism ministry

**T**he Rev. A. Wayne Schwab has become one of the busiest persons at the Episcopal Church Center. Fr. Schwab is the coordinator of Evangelism Ministries at the national church office in New York City, and with the church's participation in the decade of evangelism, he finds he and members of his staff are in great demand.

Fr. Schwab organized the evangelism office at the church center in 1973, and began an active ministry to the church two years later. He credits the idea of the Decade of Evangelism as the catalyst for the increase in his own ministry.

"I'm much busier than I was before," he said in a recent interview in New York City. "I can't travel as much as I used to. I send people now. We have been defining evangelism and building a support system for it. Now we can take the next steps of greater integration into the church."

His busy schedule is a far cry from the early years of the evangelism office.

"It was difficult to find someone to do it (evangelism)," he recalled. "We prepared the ground so the church would accept the Decade of Evangelism." Fr. Schwab helped prepare that ground by traveling throughout the church, leading workshops in evangelism at the parish or diocesan level. Now he has a network of regional coordinators around the country who are able to lead such gatherings.

## 'A Surprise'

He noted with pleasure the wide acceptance of the Decade of Evangelism.

"I believe it has been a surprise to everyone the way it's caught on . . . how profoundly it's been taken," he said. "And it's been accepted in worldwide Christendom, not just the Episcopal Church. The church in some cultures doesn't touch people anymore. Compassion is a primary motive for evangelism . . . a social expression



The Rev. A. Wayne Schwab

of evangelism."

Fr. Schwab believes 1988 was a key year for the Decade of Evangelism to become established. Roman Catholics and Lutherans also had been discussing the possibility.

"The church was ready to say 'we are Christ's people. Christ is at the center,'" he said. That idea was first heard before the 1988 General Convention in Detroit when it was presented by the Joint Commission on Evangelism. "The Episcopal Church was the first of the Anglicans to be taking the decade seriously," he said. "Then the Lambeth Conference affirmed it later in 1988."

Another major step took place in 1989 when Fr. Schwab made a presentation to the Executive Council. "We got a great response to that," he said. The decade became official on the First Sunday of Advent, 1990.

Fr. Schwab believes the next step in building the Decade of Evangelism is "to help people see that whenever we talk to a non-church person, we're

really in interfaith dialogue. The person who has grown up in America may not have had Christian formation."

What does he see as the biggest hurdle for the Decade of Evangelism? "It's consumer culture," he said. "People want a quick answer. Because it's becoming popular, people will treat it as a trend and want a quick answer. We have to humanize it. Consumerism is just the tip of the iceberg. To begin to address the culture more, we have to confront the greediness of the socio-economic system."

## Already at Work

He also spoke of the need to emphasize justice while being involved in evangelism.

"I'm terribly excited about what we can do," he said. "When we started, I would go to the National Council of Churches and get solid affirmation in the union of evangelism and justice. Many who were for evangelism tended to drop service and advocacy."

Fr. Schwab feels the Episcopal Church has made great strides in the emphasis on evangelism. "We're the only ones who have gone as far as we have," he said. "We tend to believe Christ is already at work in the other (unchurched) person. That's what evangelism is about."

For a time, the evangelism office was known as "evangelism and renewal," but renewal was dropped from the title in the early 1980s. "Deepening the faith of the baptized is renewal, not evangelism," Fr. Schwab said. "Renewal is essential to evangelism. It increases the awareness of Christ's presence in us and in the church and world around us."

Fr. Schwab is aware that many Episcopalians are uncomfortable with the word evangelism, and he believes there should be an "Episcopal style" of evangelism.

"Like Anglicanism itself, it will be strongly incarnational as well as redemptive," he noted. "And, like Angli-



canism itself, it will not be confessional, but liturgical as a statement of faith."

Fr. Schwab noted that the Eucharist has drawn many people into the Episcopal Church, but he cautioned about the church's style of worship.

"Our worship must be livelier than it is now," he said. "It's too dull. We still read instead of pray. People who lead worship need to pray rather than read. One of the best ways to do that is in learning that the planning of worship involves more than just clergy. Congregations need a worship committee."

He also suggested that every congregation ought to have an evangelism committee or team.

### Learning Process

In 1973, General Convention defined evangelism as "the presentation of Jesus Christ, in the power of the Holy Spirit, in such ways that persons may be led to him as savior, and follow him as Lord, within the fellowship of his church." That definition is upheld by the Office of Evangelism Ministries, but Fr. Schwab said his ministry continues to be a learning process.

"We are learning what's new in evangelism," he said. "We thought it was easier than it is. It's much more than greeters and coffee. It's helping people enter the baptismal covenant. That's a total Christian lifestyle. The old word for that is conversion."

How will we know if the Decade of Evangelism is a success?

"We're going to see more people in church on Sunday mornings," he said. "People will know where they are in the community. Our allegiance to Christ is going to be evident. We've learned we can't do it without Christ."

DAVID A. KALVELAGE

## The Daily Christian Life

### A program for "Living Into Our Baptismal Vows"

By CARMEN ANDERSON

Persons 16 years of age or older who wish to make an adult commitment to the church may take part in "Living Into Our Baptismal Vows," a program of renewal of those vows.

Good Shepherd Church in Wichita, Kan., has been participating actively in this program for four years. The parish was one of those in the pilot project in the Diocese of Kansas in early 1987.

The concept of the program developed from conversations of the Rev. John Westerhoff, professor of religious education at Duke University Theological Seminary, and the Rt. Rev. Richard Grein, Bishop of Kansas until 1988 and now Bishop of New York. They discussed the need for people to understand their baptismal vows. Other leading theologians of the church were invited to participate in developing the program. Caroline Hughes and Dr. Westerhoff are the authors of the manual used by participants.

My dual role as program manager of the diocesan program and our parish program gives me the opportunity to see this with a broad view. I continue to be amazed at the depth of sharing and personal

understanding that arises from the discussions and reflections of the participants. People are able to talk about their lives — their struggles, anxieties, points of decision-making, and their fun and funny times. They see that in the daily activities of life God is present, especially in their interactions with other people.

Comments from candidates and companions indicate the importance of this program in their lives: "Opened my eyes, heart and mind." "I listen to the readings and to the sermon and get so much more out of them." "I understand now that what I do out in the world is ministry."

"Our experience at this parish has been that of renewal, meaning it has helped longtime people to be renewed in faith and at the same time to provide support for those who are choosing to make an adult commitment of their faith through reaffirmation of baptismal vows, or confirmation or reception," said the Rev. Bob Harvey, rector of Good Shepherd. "I see it as a program that helps members learn how to be intentional about the Prayer Book baptismal covenant."

At Good Shepherd, adult candidates for baptism participate in "Living Into Our Baptism" with some additional instruction as indicated in *The Book of Occasional Services*, second edition, "The Cat-

echumenate." The combining of the catechumenal process with "Living Into Our Baptism" enriches the experiences of the candidates for baptism and prepares the candidates for confirmation.

"We use the liturgical rites: admission of the candidates for baptism, the enrollment, and the prayers and blessings that are prayed, especially at the end of Lent, to help remind all members of the congregation of the importance of baptism," Fr. Harvey said. "The format of 'Living Into Our Baptism' puts people into a small group of caring people who are intentional about their baptismal vows."

The congregation as a whole is affected by the program. The vestry must make the decision for the congregation to participate, and agree to support the program and the persons who are renewing their vows. This support includes providing child care, Bible study groups, meeting rooms and the like.

There is a manual for "Living Into Our Baptism," which is a guide and workbook. The three phases of the program are formation, education and instruction.

"Living Into Our Baptism" will continue to be an integral part of the formation and education process at Good Shepherd Church. The name of the program gives a clear message to what Christians have been called.

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*The Rev. Carmen Anderson is a deacon at Good Shepherd Church, Wichita, Kan.*

## A Baptized People

**T**he celebration of the Baptism of our Blessed Lord on January 13 is a historic part of the total feast of the Epiphany which, like all our major holy days, has more than one dimension of meaning. Baptism concerns all Christians. It marks our entrance into the Christian life and our membership in the church, in the communion of saints, and in the mystical body of Christ. It is the foundation on which other sacraments are laid. Jesus Christ stands at the beginning and end of it all. He was baptized among us so that we might be baptized into him. To fulfill the meaning of that is the work of a lifetime.

In the past generation, baptism as practiced in the Episcopal Church was moved from being very often a semi-private service on Saturday or Sunday afternoon to being normally an integral part of a public, congregational service on Sunday — which the Prayer Book always intended. Now we are taking a second step and discovering the inspiration and excitement of grouping many baptisms together on five major occasions in the life of a parish: the Sunday after Epiphany, Easter, Pentecost, All Saints', and the time of the bishop's visitation (BCP p. 312). Each of these occasions opens new doors for us into the mystery of baptism and what it means to be a baptized person.

Although it may be some years before infants become regular communicants, on the feast of their baptism there

are strong reasons for the newly-baptized to receive the body and blood of the Lord. A tiny intincted fragment is easily placed in the mouth of each baby. By receiving communion together with them, we express our brotherhood and sisterhood with them. By communicating with them, we affirm the solemnity and seriousness of their entry into the membership of Christ's holy catholic church, and we reaffirm our own membership as baptized people.

## During the Great Vigil

**U**nless the bishop comes to a parish sooner, the next occasion designated for public baptism will be Easter. This calls for some discussion and explanation, as we suggested last week.

Baptism at any of the Easter Eucharists is, of course, legitimate, but on reading the Prayer Book, it is evident that the intended time for Easter baptisms is during the Great Vigil, which in turn is designed as the principal Easter service. Since ancient times, the christening of new members of the church has been understood as a major element in the vigil. If no candidates are available, the reaffirmation of baptismal vows, also confirmation and reception if the bishop is present, and first communions express themes related to baptism.

Can one really handle baptisms amid the dozens of other features to be planned and arranged for the vigil? No, "one" cannot. The vigil demands that a number of people join together to make the plans and assign the different parts for this lengthy, complex and exciting rite. This corporate and participatory dimension is one of the wonderful things about the vigil.

Can babies be brought to a service at night or at sunrise? Of course they can. An occasional squeal or cry is not offensive to most people and articulates the inclusive and familial quality of the vigil. The back of the church can be kept dark for mothers and their babies; two or three cribs can be set up there for use as needed. If there are other candidates of varying ages, the comprehensive character of baptism is made dramatically visible.

Baptism needs the vigil. Baptism seen in the context of the vigil each spring gives us a deeper grasp of what it means to be a baptized person, a sharer in the Lord's resurrection — just as the other solemn baptism days, each in its own distinctive way, enlarge our perception of the baptismal mystery. If a small parish cannot have a candidate every Easter, it is all the more important that they do so at least on occasional years. Rectors must begin to think now about candidates for Easter this year.

It is the remarkable fact that the vigil, framed in its dramatic context of light and darkness, celebrates so much of the Christian revelation — creation, the history of Israel, the resurrection, the gift of the Holy Spirit — but does so in a way that is repeatedly relevant to baptism and our heritage as baptized people. On this holy and radiant night, it all fits together in what theologians call the paschal mystery. At Easter then, and at the other great baptismal times, let us make the most of it and enter joyfully into the rich biblical, sacramental and pastoral heritage which our liturgy provides.



The font, Church of King Charles the Martyr, Tunbridge Wells, England

## Our Evangelical Heritage

By JOHN W. DUDDINGTON

**T**he arresting importance of the news from England this past summer probably has not yet fully impinged upon the koinonia of Episcopalians and their hierarchical leaders. I refer to Queen Elizabeth's appointment of the Bishop of Bath and Wells, the Rt. Rev. George Carey, as the next Archbishop of Canterbury.

This is our chance to begin to fulfill the prophetic insight of evangelist Billy Sunday, who once said, "If the Episcopal Church would wake up, it would sweep the world!"

Bishop Carey is the scholarly heir to the long line of conservative evangelical leaders in the Church of England. Episcopalians have much to learn about "possessing their possessions" in this tradition.

Unfortunately, we suffer from a micro-tradition of quasi-snobbish prejudice against Protestant "fundamentalists" (a word invented in America and irrelevant to Anglican evangelicals). We do not need the word, for Article VI of the 39 Articles of Religion assures us we have the reality of an infallible locus of authority minus the pitfalls. Neither do we need to keep harping on the "three-legged stool" concept which adds "tradition" and "reason" to the *sola scriptura* basis of authority proclaimed in the 39 Articles.

Essentially we are as evangelical as John Newton, the rector of Olney, Buckinghamshire, who wrote the now-famous hymn "Amazing Grace." He would agree with the modern German evangelist, Reinhold Bonnke, who says "the church that doesn't save the lost is lost itself."

This missionary emphasis in Anglicanism can be traced all the way back to Cornwall in the first century, and it harmonizes with consistent conservatism in its treatment of the Bible as the sole source of authority in doctrinal

matters. Bishop Carey belongs squarely in this rich evangelical tradition. This can be seen in his doctrinal leadership as principal of Trinity College, Bristol, and in his pastoral leadership of St. Mary's Church, Islington (a famous parish in East London where I once served).

The ongoing history of the Evangelical Party in the Church of England has been the secret of Anglicanism's

### The alleged "three-legged stool" of Anglicanism needs to be re-examined.

resilient power to revive itself and to propagate itself. It is the secret of its perennial appeal to young people, and its explosive power to cause parishes to grow numerically wherever it gets a toehold. St. Mary's, Islington, has a long tradition of evangelical fervor and appeal to youth. Evangelistically-minded young people get invited to preach at Evensong there. These services are advertised as "a young man speaks to young men and women."

Is there hope that similar phenomena can arise in the American church? I believe so. I worked within that tradition in my seven-year term (1958-65) as Episcopal chaplain at Stanford University.

The alleged "three-legged stool" of Anglicanism needs to be re-examined. Tradition is more correctly subsumed under the main principle of holy scripture, for the word originally referred to "the faith once for all delivered to the saints," which guided the council which settled the choice of books to be included in the New Testament canon. Reason doesn't need to be included as a separate leg, for it doesn't refer to rationalism, but to the common sense which always has been a part of our makeup as "made in the image of God."

If the question be asked as to the

interpretation of the Bible, the answer is the well-known principle that we interpret scripture by scripture. The Bible is a cohesive unity, and the nexus of unity is Christ — as he showed on the road to Emmaus (Luke 24:27). It is never permissible to interpret one part of scripture in isolation from the whole witness of the Bible (see Articles VI and XX). Article XX warns us that it is "not lawful for the church to ordain anything that is contrary to God's word written, neither may it so expound one place of scripture that it be repugnant to another."

The Anglican Communion holds the authority of holy scripture in common with various reformed churches, while it retains the catholic character of the church from the first century of our era. We realize that the Roman Catholic Church at the Council of Trent sought to reinforce the counter reformation principle of the authority of the church, but the authentic Anglican tradition is both catholic and evangelical, not because of Augustine of Canterbury, but because of the Celtic saints of Iona and Lindisfarne and the Ven. Bede of Jarrow, who transmitted their apostolic heritage by simple faithfulness to the word of the truth of the gospel. That's us: that is what we are like, when we are true to ourselves as apostolic teaching and preaching has made us. And, as in the providence of God, the 103rd Archbishop of Canterbury may make us again.

To our not-yet-"converted" Anglican brethren we offer these words from one of the greatest Anglican scholars of our day (Bishop Stephen Neill in his epoch-making book, *The Interpretation of the New Testament, 1861-1961*): Beyond question part of the abiding power of the gospel to speak directly to the hearts of men lies in those recorded conversations in which the word of life is seen alone with the individual to whom the challenge of faith is being presented: "Marvel not that I said unto thee 'Ye must be born again . . . Follow thou me.'"

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*The Rev. John W. Duddington is a native of England and a retired priest of the Diocese of California who resides in Carlsbad, Calif.*

## LETTERS

(Continued from page 5)

sexual behavior is highly flexible, so much so that we can learn to attach our erotic desires to almost anything . . . human sexual behavior and feelings are primarily learned through the socialization process and generally conform to the prevailing norms of the society concerned" (p. 224). "Those who offer a biological explanation for homosexuality seem to do so, in fact, only because they can think of no other . . . Homosexuality, like any other sexual behavior . . . is learned" (p. 243).

What Ms. Noice seems to "know" about homosexuality is the propaganda of a highly-vocal gay lobby. It is a position that creates great sympathy for gays because it connects sexual orientation to such other biological givens as gender and racial characteristics. But saying so doesn't make it so.

(The Rev.) WILLIAM H. SWATOS, JR.  
St. Mark's Church

Silvis, Ill.

### No Substitution

The report on an Episcopal Synod of America gathering in Maryland responding to inclusive language [TLC, Nov. 4] raises several philosophical, doctrinal, historical and factual difficulties.

The notion that the name of a thing captures or determines its essence is a perfectly valid philosophical construction. However, when applied to God, it challenges the doctrine that God cannot be comprehended, that is, contained, or fully "named."

The name given by God in response to Moses' plea is, I AM. Other names for God cannot contain God's fullness. For example, "Father" derives from a form of address: it describes relationship, not being. When we call God "Father" we affirm that God is creative and loving, not that God is male. To imply the contrary is inconsistent with the biblical revelation, "I am God and not man, the Holy One in your midst" (Hosea 11:9), and with the orthodox understanding of God.

It would be equally naive to think because Jesus described himself as a mother hen (Matt. 23:37) that he laid eggs.

The speaker at the synod gathering, the Rev. Peter Toon, questioned the orthodoxy of those who support inclusive language. Theologians such as Gregory of Nyssa, who defended the

use of inclusive language for God, would be surprised to find themselves described as unorthodox!

Fr. Toon suggested that those who support inclusive language would do away with the title "Father." While there may be such extremists, the Supplemental Liturgical Texts — the only inclusive texts the Episcopal Church is now considering — maintain the "Our Father" in its accustomed place in the Eucharist and offices. Opponents continue to overlook the fact that these texts would supplement, not replace, the Book of Common Prayer. I dare say these texts, on their own, would leave us a very deficient range of liturgy. But such substitution is not under consideration.

TOBIAS STANISLAS HALLER, BSG  
The Catholic Fellowship  
of the Episcopal Church  
Bronx, N.Y.

### Gratuitous Statement

Bishop Browning's statement about the United States' involvement in the Middle East [TLC, Nov. 11] is gratuitous.

Such a statement violates the amendment guaranteeing separation of church and state. President Bush is a devout Episcopalian and has served on vestries. But he would never conceive of telling his rector or bishop how to run the church. Bishop Browning is a loyal American citizen, which gives him his right to express an opinion as a private citizen, and to back it up with his vote. He does not speak for "the church."

Mr. Bush is hardly a "warmonger." He saw first-hand what war is like, during his service in the Navy. It is gratuitous to ask him to "support cooperative and peaceful solutions." Obviously, this has been his intent ever since the crisis developed.

(The Rev.) WILLIAM S. COOPER  
Ashland, N.H.

• • •

Presiding Bishop Edmond Browning's statement on the Persian Gulf crisis is quite appropriate, Hubert Ziman's letter not withstanding.

In addition to the Presiding Bishop being the official spokesperson for the Episcopal Church, there is the vital role of prophetic leadership. While there are some in our church who would fault John the Baptist and others for not waiting for a general consensus before speaking out, there are times when the proper response to

God is to speak out, regardless of how many within the church agree or disagree.

Asking that we support a peaceful solution to the Persian Gulf crisis and that "we not demonize, stereotype or oversimplify" in assessments of the Iraqi people, etc., is hardly a radical statement for a Christian. Indeed, the early church's leaders would have soundly condemned a Christian president (George Bush) sending military forces into any situation, especially where the underlying issue is the continued exploitation of the oil from God's earth by the wealthy nations.

The fact that the President, the Secretary of State, the Secretary of Defense and the chair of the Joint Chiefs of Staff are all communicant members of the Episcopal Church increases, rather than diminishes, the Presiding Bishop's responsibility to speak out. If silence means consent, then not only Bishop Browning but the rest of the church as well had better speak out against this latest trip down the road to war.

DANA S. GRUBB  
Gaithersburg, Md.

### Less than Satisfactory

The statement from the House of Bishops on human sexuality [TLC, Oct. 28] is less than satisfactory. At first it made me angry, and then it made me sad. One might term it mealymouthed. One wonders if the bishops know what they believe or whether they are afraid to speak out lest they offend someone who might leave the church.

In the past, Anglicans have claimed that authority comes from the Bible, tradition and reason . . . in that order. Now it appears that scripture is no longer clear and the teachers of the past have little to say. The bishops wrote, "We must pray for (guidance) and work very hard to be prepared to comprehend it."

Episcopalians United wrote a statement on this subject in 1988. It affirmed that marriage is the standard, the norm, the primary relationship where human sexuality is to be shared in heterosexual unions. And that, "We must consider seriously and faithfully the biblical teaching on this crucial subject."

Why can't the bishops write like that?

(The Rev.) FREDERICK WOODRUFF, JR.  
St. Augustine's Church  
San Salvador, Bahamas

# BOOKS

## A Planning Resource

**LITANIES AND OTHER PRAYERS FOR THE COMMON LECTIO-NARY.** By Everett Tilson and Phyllis Cole. Abingdon. Pp. 208. \$13.95 paper.

Using the weekly common lectionary, Tilson and Cole foster what they call a "conscious integration of all the elements in the service and their dynamic interaction with the scriptures." The result, they hope, will be a Christian spirituality that expresses itself, "not only in services of worship, but in worshipful service (that takes) root in the sanctuary, (and bears) fruit in the street." This is the second volume in a series.

The authors are interested in being faithful to the "worship of the Lord as the God of all creation." This worship, "obliges us to cut the cloth of human concern on the pattern of divine love." Therefore, "inclusive language" is used so that the entire vocabulary for worship welcomes as much as possible the diversity of those who worship.

Though no substitute for the Book of Common Prayer, this book would be stimulating as a planning resource for a worship committee. There is, for example, a fine summary of the story of Naaman and Elisha for Epiphany VI. Or one might use the "call to worship" or the "litanies" from "Peace with Justice" Sunday on a number of occasions.

Two items of caution, however: there are typographical errors (e.g. the gospel for Advent IV), and the psalm sequence is not in sync with the BCP.

(The Rev.) THOMAS C.H. SCOTT  
St. Mark's Church  
Evanston, Ill.

## Birds of Happiness

**BEAKLESS BLUEBIRDS AND FEATHERLESS PENGUINS.** By Sister Barbara Ann. Scriptorium Publications. Pp. 274. \$10.00 paper.

If you're a James Herriott fan, if you've ever been enchanted by the beauty of a sunset or a snowfall, or lost your heart to one of God's little creatures, do yourself a favor: buy and cherish this lovely book.

It is the chronicle of the first year in the lives of Eleanor and Joshua, two eastern bluebird babies who had been horribly savaged in the nest by a sparrow. Their story is told by Sr. Barbara

Ann of the All Saints' Sisters of the Poor. Sr. Barbara Ann is the resident artist and naturalist at All Saints' Convent located in a wildlife sanctuary near Catonsville, Md.

She tells of hours of painstaking care and love lavished on the little birds by the sisters. Because the tiny birds had no beaks, they had to be hand-fed. The other sisters were recruited to forage for "worms du jour" for the bluebirds until Sr. Barbara Ann went into mealworm farming to feed them.

Why such a heroic effort to save the lives of two crippled birds? The bluebird is a threatened species. Eleanor and Joshua have increased the bluebird population through the eggs they laid which were fostered by other bluebird couples in All Saints' Woods, and they have expanded available knowledge about this handsome member of the thrush family. But the author has a reason closer to the heart: "I don't know why I am doing this, it would be so much easier to let them die. Yes, I do know. My father faces an operation for cancer. My brother's baby girl has had Sudden Infant Death Syndrome, has been revived but had to have a second shunt in her brain and we don't know how much damage there has been. We pray for so many families with tragedies, so many sick and dying people that this seems like one little thing I can offer up on the side of life and beauty."

The All Saints' sisters are expert caregivers. They presently operate a hospice, a home for the elderly and a retreat center. In years gone by, they have reached out to orphans, and chronically ill or retarded children. Joshua and Eleanor were all of the above.

Through the patient ministering of their black-habited hostesses (the featherless penguins), the two little birds were able to live a happy life as family pets, interacting with the sisters and with their kindred in the outside world, and even mating and attempting to raise a family.

Among her notes on the upbringing of Joshua and Eleanor (who is in her fifth year of charming visitors to the convent), Sr. Barbara Ann has interspersed a number of delightful stories of convent life and of nature which reflect the warm personality of the author. She has illustrated the book with beautiful drawings of the bluebirds and other denizens of All Saints' Woods.

HELEN VAN DOREN  
Silver Spring, Md.

# PEOPLE and PLACES

## Appointments

The Rev. Gary Baldwin is rector of Church of the Messiah, Box 350, Pulaski, TN 38478.

The Rev. Jeffrey A. Batkin is rector of Grace Church, 711 S. McDuffie St., Anderson, SC 29624.

The Rev. James B. Bernacki is rector of St. Matthew's, 1181 Seneca St., Buffalo, NY 14210.

The Rev. Donald R. Brown is now rector of St. Francis, 726 Maple Dr., Denham Springs, LA 70726.

The Rev. Robert Harshman Brown is rector of Trinity Church, Box 306, Fillmore, CA 93016.

The Rev. Geoffrey Chapman is rector of St. Paul's, Box 5218, Shreveport, LA 71135.

The Rev. F. Thomas Crittenden is assistant of St. Martin's, 15764 Clayton Rd., Ellisville, MD 63011.

The Rev. Canon Ronald Crocker is canon to the ordinary, Diocese of Rhode Island, 275 N. Main St., Providence, RI 02903.

The Rev. John W.S. Davis is interim of Good Shepherd, Rocky Mount, NC; add: Rte. 3, Box 634, Henderson, NC 27536.

The Rev. William Echols is rector of St. Thomas', Box 7361, Monroe, LA 71211.

The Rev. Stephen Fales is rector of St. Peter's, 59 Main St., Cheshire, CT 06410.

The Rev. Virginia Lee Going is deacon of St. Mark's, Raleigh, NC; add: 400 S. Boylan Ave., Raleigh 27603.

The Rev. John Guenther is rector of St. Paul's, Box 195, Holley, NY 14470.

The Rev. James Hobby is assistant of St. Paul's, 471 Mansfield Ave., Darien, CT 06820.

The Rev. Carole Johannsen is deacon and part-time assistant of St. Barnabas', 954 Lake Ave., Greenwich, CT 06830.

The Rev. Wayne Johnston is rector of St. Andrew's, Box 65, Mer Rouge, LA 71261.

The Rev. William Michael King is rector of All Saints', 110 W. Hawthorne Rd., Birmingham, AL 35209; add: Box 5985, Birmingham 35209.

The Rev. Craig Lister is now rector of St. Dunstan's, Box 101, Carmel Valley, CA 93924.

The Rev. Lee B. Kneipp is assistant, Church of the Holy Cross, 875 Cotton St., Shreveport, LA 71101.

The Rev. Sherod Mallow is rector of St. Elizabeth's, Box 28968, Memphis, TN 38128.

The Rev. Robert P. Morpeth is associate in the Black Belt Ministry, an area in Alabama so-named because of its black soil, Box 539, Greensboro, AL 36744.

The Rev. Alan Neale is assistant for evangelism of Trinity Church, Honeyman Hall, Queen Anne Sq., Newport, RI 02840.

The Rev. Joanne Neel-Richard is assistant of Christ Church, 2000 Main St., Stratford, CT 06497.

The Rev. B. Elizabeth Nixon is assistant of St. John's, 523 Hartford Turnpike, Vernon, CT 06066.

The Rev. Canon Kenneth Ornell is missionary of Middlesex Area Cluster Ministry, Box 337, Durham, CT 06422.

The Rev. Joan Phelps is deacon and assistant of St. Paul's, Willimantic, CT; add: 255 Pleasant St., #202, Willimantic, CT 06226.

The Rev. Patricia Portley is deacon and assis-

(Continued on next page)

# CHURCH SERVICES NEAR COLLEGES

**D**o you have someone at a college listed here? If so, write the student, providing the name of the chaplain as listed here. Write also to the chaplain.

Refer to Key on page 16.

## COLORADO

**UNIV. OF COLORADO** **Boulder**  
ST. AIDAN'S 2425 Colorado  
Sun 8, 10 HC. Student Fellowship Sun 5:30. (303) 443-2503

## GEORGIA

**EMORY UNIVERSITY** **Atlanta**  
ST. BARTHOLOMEW'S  
The Rev. J. Chester Grey, r; the Rev. Nancy Baxter, chap  
H Eu Sun 7:45, 10:30, 6; Wed 10:30, 7; Fri 7

**EMORY EPISCOPAL CENTER**  
The Rev. Nancy Baxter, chap  
H Eu Sun 6; noon prayers daily. EMORY CANNON CHAPEL  
H Eu Wed 5:15; EMORY BUDD TERRACE H Eu Tues 4.  
EMORY HOSPITAL H Eu Sun 3. Canterbury Mon 7

## ILLINOIS

**SOUTHERN ILLINOIS UNIVERSITY** **Carbondale**  
ST. ANDREW'S 402 W. Mill  
The Very Rev. Lewis A. Payne and Peer Ministers  
Sun: 8, 10:15. Wkdays as announced

## INDIANA

**DePAUW UNIVERSITY** **Greencastle**  
ST. ANDREW'S 520 E. Seminary  
The Rev. William D. Wieland, r; the Rev. Dr. H. John Eigenbrodt, assoc  
Sun H Eu 10. Wed H Eu 12:20. Alt. Sun Eve student supper

**PURDUE UNIVERSITY** **West Lafayette**  
EPISCOPAL CAMPUS MINISTRY  
435 W. State St. 47906 (317) 743-1347  
The Rev. Peter J. Bunder, c; the Rev. Nancy Tiederman, d  
Sun HC 8:30, 10:30. HC/EP 4:30

## IOWA

**GRINNELL COLLEGE** **Grinnell**  
ST. PAUL'S CHURCH and Student Center State St. & 6th  
The Rev. Willa M. Goodfellow, v & chap  
Sun HC 8 & 10:30. Wed HC noon. Canterbury Club and other as announced

**UNIVERSITY OF IOWA** **Iowa City**  
EPISCOPAL UNIVERSITY CHAPLAINCY  
26 E. Market Street 52245  
The Rev. William Moorhead, interim chap  
Sat Eu 5:30 (319) 351-2211

## KANSAS

**UNIV. OF KANSAS** **Lawrence**  
CANTERBURY HOUSE 1116 Louisiana  
The Rev. Anne Clevenger, the Rev. Mark Clevenger  
Sun H Eu 5. Thurs noon H Eu. Mon-Fri 7:45 MP

## MASSACHUSETTS

**HARVARD UNIVERSITY** **Cambridge**  
The Episcopal Chaplaincy at Harvard and Radcliffe  
Two Garden St. Cambridge, MA 02138  
The Rev. Stewart Barns, chap  
HC Sun 5. Active program

**SMITH COLLEGE** **Northampton**  
ST. JOHN'S 48 Elm St.  
The Rev. James G. Munroe, r 584-1757  
Sun HC 8 & 10. Tues HC & Lunch, noon

## MICHIGAN

**WAYNE STATE UNIV.** **Detroit**  
THE EPISCOPAL CHAPLAINCY  
The Student Center Bldg., Room 687  
The Rev. Dr. Duane W.H. Arnold, chap  
Fri H Eu 12 noon

## MINNESOTA

**UNIV. OF MINNESOTA** **Minneapolis/St. Paul**  
UNIVERSITY EPISCOPAL CENTER 317 17th Ave., S.E.  
The Rev. David Selzer, chap Minneapolis 55414  
Sun Eu 6. Wed Eu 12:20 (612) 331-3552

## NEW MEXICO

**COLLEGE OF SANTA FE** **Santa Fe**  
ST. JOHN'S COLLEGE  
CHURCH OF THE HOLY FAITH 311 E. Palace Ave.  
The Rev. Philip Wainwright, r; the Rev. Pascal Nelson, the  
Rev. Chris Plank, the Rev. Canon James Daughtry, assts  
HC Sun 8, 9:15, 11. MP wkdays 8:30. HC Wed 7, Thurs & Fri  
12:10

## NEW YORK

**COLUMBIA UNIVERSITY** **New York City**  
ST. MICHAEL'S CHURCH Amsterdam Ave. at 99th St.  
The Rev. Frederick Hill, r; the Rev. Joseph Britton, assoc;  
the Rev. Thomas Miller, ass't  
Sun: 8, 11. Wkdays 7:45

**S.U.N.Y. STONY BROOK**  
ALL SOULS Main St., Stony Brook Village  
The Rev. Fr. Kevin P. Von Gonten, v/SUNY chap 751-0034  
Sun Eu 8 & 10. Tues Eu 6, Bible study 7. Eu Thurs 8. HD as  
anno

## OHIO

**MIAMI UNIVERSITY** **Oxford**  
HOLY TRINITY Walnut & Poplar  
The Rev. John N. Gill  
Sun 8, 10. Wkdays as announced

**OHIO WESLEYAN UNIVERSITY** **Delaware**  
ST. PETER'S 45 W. Winter St.  
The Rev. Bettina Anderson, r  
Sun H Eu 8, 10:30; Wed H Eu 7

**YOUNGSTOWN STATE UNIV.** **Youngstown**  
ST. JOHN'S 323 Wick Ave., Youngstown (216) 743-3175  
The Rev. William Brewster, r  
Sun 8 & 10:30 HC; Tues 7:30 HC

## PENNSYLVANIA

**BLOOMSBURG UNIV. OF PA.**  
ST. PAUL'S E. Main at Iron, Bloomsburg  
Bruce M. Robison, r (717) 784-3316  
Sun H Eu 8 & 10. Wed H Eu 9:30

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

## RHODE ISLAND

**UNIV. OF RHODE ISLAND** **Kingston**  
ST. AUGUSTINE'S Lower College Road  
The Rev. Persis Williams, PIC/Chap; the Rev. Donn R.  
Brown, assoc  
Sun Eu 8 & 10, 7; Tues 7:30. Daily: MP 8:45, EP 4:40

## SOUTH CAROLINA

**COLLEGE OF CHARLESTON** **Charleston**  
GRACE CHURCH 98 Wentworth  
The Rev. Benjamin B. Smith, r; the Rev. Dr. Herbert  
Plimpton, c  
Sun Eu 8, 9, 11. Wed 5:30

## TEXAS

**TEXAS TECH UNIV.** **Lubbock**  
TEXAS TECH CANTERBURY ASSOCIATION 2407 16th St.  
The Rev. Jo Roberts Merriam, chap; Carolyn Green, lay ass't  
Sun 6; Wed 5:30. Canterbury House open 8-5 daily

## VIRGINIA

**JAMES MADISON UNIV.** **Harrisonburg**  
EPISCOPAL CAMPUS CENTER 995 W. Main St.  
The Rev. Gary Barker, chap (703) 432-9613  
Weekly Eucharist (703) 434-2357

**WASHINGTON & LEE UNIV.** **Lexington**  
VIRGINIA MILITARY INSTITUTE  
R. E. LEE MEMORIAL 123 W. Washington St.  
The Rev. David Cox, r & chap; the Rev. Barbara Taylor, ass't/  
co-chap  
Sun H Eu 8:30, 10:30. 5 (Canterbury Fellowship) Wed 12:15

(Continued from previous page)

tant of Trinity Church, 345 Main St., Portland, CT 06480.

The Rev. Douglas E. Remer is rector of St. Martin-in-the-Fields, Atlanta, GA; add: 1008 St. Patrick St., Tarboro, NC 27886.

The Rev. F. Lewis Shaw is rector of St. James', Box 446, Livingston, AL 35470.

The Rev. Walter C. Simmons is associate of St. Paul's, 10 W. 61st St., Indianapolis, IN 46208.

The Rev. James Snodgrass is rector of St. Stephen's, Box 446, Olean, NY 14760.

The Rev. Tom Tirman is rector of St. Andrew's, 5th and Hopocan Ave. N.W., Barberton, OH 44203.

The Ven. Edward Trafford is archdeacon for deacons, Diocese of Rhode Island, 275 N. Main St., Providence, RI 02903.

The Rev. Richard N. Walkley is interim of St. John's, 145 N.E. 10th St., Homestead, FL 33030.

## Changes of Name

The Rev. Andrew Nicholas Jergens, recently reunited with his mother, has changed his adopted name to Andrew MacAoidh Jergens; MacAoidh (pron. "MacEye") is the Gaelic spelling of MacKay, Fr. Jergens's mother's paternal grandmother's name.

The Milwaukee Churchman has changed its name to Southern Wisconsin; add: Editor, Southern Wisconsin Episcopal Life, Diocese of Milwaukee, 804 E. Juneau Ave., Milwaukee, WI 53202.

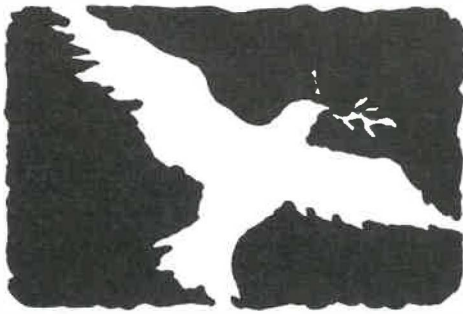
## Deaths

The Rev. Garrett Worley Shaffer, vicar of St. Augustine's, Youngstown, OH, died at the age of 60 of a massive heart attack suffered late last summer.

He attended the State University of New York and was graduated in 1969 from St. Bonaventure University and from Virginia Theological Seminary in 1972. He was in radio for 20 years prior to going to seminary. Ordained priest in 1972, he served as vicar of St. Aidan's, Alden, NY; St. Andrew's, Canfield; interim of St. Peter's, Akron and St. Rocco's, Youngstown and St. Luke's, Niles, OH. He is survived by his wife, Julia, three daughters, a son and four grandchildren.

Charles Alfred Coleridge, father of the Rt. Rev. Clarence N. Coleridge, Suffragan Bishop of Connecticut, died October 18 in New York City at the age of 82.

A native of British Guyana, Mr. Coleridge was for years a leading businessman in Georgetown, Guyana. After his wife's death, he lived in Los Angeles and later New York City. In recent years, he had been at St. Margaret's House, a condominium administered by Trinity Church, Wall St., where he was active inside and outside the House, having served as a tutor for young children for years and having just months ago participated in a 12-mile walkathon for Muscular Dystrophy. Besides Bishop Coleridge, he is survived by three other sons; nine daughters; 44 grandchildren and 14 great-grandchildren.



## BENEDICTION

*The author, Marcia McRae, resides in Statesboro, Ga.*

**Y**ou can't live in the swamp and not get your feet wet. But Ma Bessie was determined to raise her girls so they wouldn't.

Peacock and Alaringus had every reason to do as she said. Pa had died from wet feet after falling drunk into the swamp. But when old enough, Peacock chose to get her feet wet. Eventually she had a baby and married. To the amazement of all, Alaringus never got her feet wet.

She did marry and have a baby whom she reared as Ma Bessie had.

One day, sun shining through moss-laden trees, Alaringus and Peacock talked, watching the three-year-old play.

"How do you do it?" Peacock asked. "You have never gotten your feet wet." Alaringus replied, "If you're meticulous, you can live in the swamp and not get your feet wet."

Just then they heard a shriek and saw the child fall off the dock.

Alaringus ran to fetch the bamboo fishing pole, to pull the child from the water.

"Damn dry feet," Peacock exclaimed, jumping into waist-deep water. She lifted her niece out just before water moccasins attacked. She could not save herself.

Alaringus could do nothing for Peacock but hold her as she died, despite her sister's body dripping water on her feet.

Years later, the child returned from church troubled. "Mama, what did preacher mean by original sin?"

"Honey, it's kind of like living here. You can't live in the swamp and not get your feet wet."

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**BED AND BREAKFAST.** Tibbitts House — Century old farmhouse welcomes guests. Cheerful, comfortable rooms. Antiques galore. Pleasant grounds. Innkeeper: Claire E. Ruffeth, 100 Columbia Turnpike, Rensselaer, NY 12144.

### BOOKS

**ANGLICAN THEOLOGICAL BOOKS** — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866. (518) 587-7470.

### CURRICULUM

**ALL SAINTS CURRICULUM** for the small church Sunday school: Descriptive literature free upon request. Biblically sound, theologically correct, liturgically oriented, 4-volume set — \$75.00. All Saints Church, 6600 The Plaza, Charlotte, NC 28215. 704-536-4091.

### MUSIC

**"MUSIC FOR LENT":** This exceptional collection of hymns, anthems and chant (sung in English and Latin) is an excellent means of spiritual preparation for Easter. Two cassettes. \$20.90 plus shipping. Also **MUSIC FOR ADVENT.** Stereo cassette. \$10.95, plus shipping. We will bill. Write: The Liturgical Press, P.O. Box 7500LC, Collegeville, MN 56321.

### NEEDLEWORK

**DESIGNS IN NEEDLEPOINT:** Kneelers and insignias hand-painted on cut-to-measure canvas. Wools supplied with order. Margaret Haines Ransom, B.F.A., 229 Arbor Ave., West Chicago, IL 60185. Phone: (708) 231-0781.

### ORGANIZATIONS

**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.

**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.

### POSITIONS OFFERED

**HEADMASTER** for Parish Day School of 400 students, K-4 to 8th grade. We are seeking a priest-educator with experience. Current headmaster of 37 years is retiring. Responsible to rector and vestry. Send resumé to: **The Rev. J. R. Peterson**, St. John's Church, 906 S. Orleans, Tampa, FL 33606.

**PART-TIME PRIEST** for small Episcopal parish near midwest city. Position offers modest salary but full housing and other benefits. Candidate should have a high energy level, good at sermons, and be committed to evangelism, calling and home visits. Our parish wants to grow and offers many advantages of suburban living. Send resumé in confidence to **Box W-704\***.

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

### POSITIONS OFFERED

**CANON—ST. MARK'S CATHEDRAL**, Minneapolis, seeks creative responsive priest to help urban parish significantly expand outreach programming. Responsibilities also include youth leadership development, some preaching, teaching and pastoral care. Position offers growth, service, and team support. Applications by women especially welcomed. Deadline: January 15. Inquire: 519 Oak Grove St., Minneapolis, MN 55403. (612) 870-7800.

**SMALL** southeast Georgia parish in college town seeks rector. Contact: **Senior Warden Luke Morgan**, P.O. Box 636, Douglas, GA 31533.

### POSITIONS WANTED

**SAVE THIS AD!** Church musician with 30 years experience, impressive resumé with all prestige degrees incl. European study. Excellent and successful relationship with previous employers. Distinguished career, above average concert ability, seeks full-time organist/choirmaster position in western or deep southern coastal area, or desert. (816) 741-5997.

### 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.

### FOR SALE

**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.

### TRAVEL

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

### WANTED

**INFORMATION** about the current use of relics by parishes and individuals in the Anglican Communion. Informal survey may lead to publication. Reply: **Box 8344, Richmond, VA 23226.**

# CHURCH DIRECTORY

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

## GULF SHORES, ALA.

HOLY SPIRIT 616 W. Ft. Morgan Rd.  
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 10-3:15, Sun 12:30-2:45. Hours 10-4:30  
Mon-Fri, 10-4:30 Sat & Sun

ST. PAUL'S 2430 K St., N.W.  
The Rev. Dr. Richard Cornish Martin, r  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also  
Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &  
6:15; MP 6:45, EP 6; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

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

## KEY BISCAYNE, MIAMI, FLA.

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

## 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

## 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., AnteCommunion; 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; rem, 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 Valantesis  
Sun Sol Eu 10:30. Daily as announced

## ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton  
6345 Wydown at Ellenwood  
The Rev. C. Frederick Barbee, priest-in-charge; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, associates; the Rev. James D'Wolf, asst  
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S),  
Ch S 9:15 & 11:15. Daily MP, EP, HC

## 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

## NEW YORK, N.Y.

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

## EPISCOPAL CHURCH CENTER

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

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

## PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Canon Lloyd S. Casson, Vicar

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

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

## SUNNYSIDE, N.Y.

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

## CHARLEROI, PA.

ST. MARY'S 6th and Lookout (off Interstate 70)  
Fr. Richard D. Visconti, r; the Rev. Jack V. Dolan, d; the Rev.  
Edward M. Wood, assoc  
Sun Masses 8:30, 11 Daily Mass. Parochial Chapel

## GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH  
West High and Baltimore Sts., 17325 (717) 334-6463  
The Rev. Michael G. Cole, D.Min. r (717) 334-4205  
Sun Eu 8 & 10:15. Wkdays & Holy Days as anno

## PROSPECT PARK, PA.

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

## ARLINGTON, TEXAS

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

## DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW 823-8135  
5100 Ross Avenue 75206  
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; the Rev.  
Roma A. King, Jr., Ph.D., canon res.; the Rev. Doug Travis,  
canon theologian; the Rev. Peggy Patterson, priest ass't; the  
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 Pritchard, r; the Rev. Joseph W.  
Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the  
Rev. Edwin S. Baldwin (214) 521-5101  
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30  
& EP 5:30 (ex Sat & Sun 12:40)

## 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

ST. MARK'S 315 E. Pecan/Downtown  
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. M.  
Scott Davis, ass't; the Rev. Edwin E. Harvey assoc; the Rev.  
John F. Daniels, parish visitor (512) 226-2426  
Sun: 7:30, 9, 11:15 H Eu (2S & 4S MP 11:15)

## SEATTLE, WASH.

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

## EAU CLAIRE, WIS.

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

## MILWAUKEE, WIS.

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

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