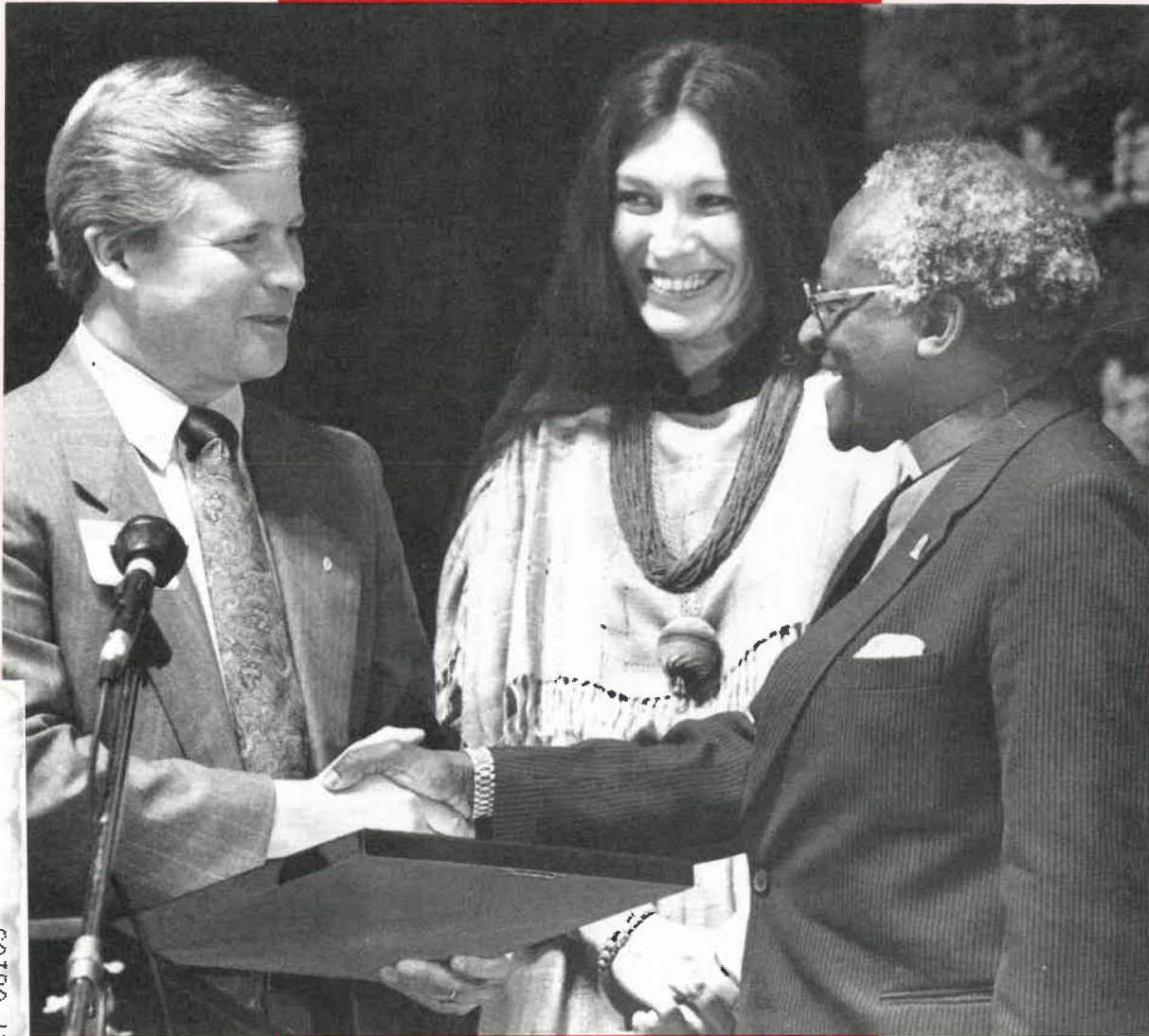


THE LIVING CHURCH

Serving Episcopalians Since 1878



Archbishop Tutu is welcomed to Montana [p. 2].

INSIDE

An Ecumenical Emphasis

The Rev Robert G Carroon

1135 Asylum Ave
Hartford CT 06105

The First Article

Winter Memories

One of the beauties of winter for me is the barren landscape. Not a snow-covered landscape or a fanciful ice-covered landscape, though those too are beautiful. But rather hills and valleys of dried grass and corn or black fields awaiting spring.

South of us in Wisconsin are the rolling hills of brownish-green winter grass near the Ohio River valley. When I drive through them, I think of the smaller, but equally lovely winter hills of my childhood in the Piedmont section of Virginia. I remember driving out to The Falls, where my family once farmed and operated a mill and country store, of visiting great aunts and uncles in neighboring Lunenburg County, or of Sunday dinner after church at the Harper's farm where I would walk the woods and streams after country ham and homemade biscuits while all the adults would either be sleeping by the fire or listening to Charlie Harper tell tales as filling as Kate's meal.



RNS

The drivers always took us through the dry forests of Nottoway County, past old plantation homes with exotic names like "Hyde Park," "Rose Hill" and "Inverness." The brown bed of leaves on the forest floor and the openness that allowed the sun to charge rather than filter through the tall Loblolly pines, occasionally hit a dogwood or redbud as though spotlighted.

On a recent trip through Kentucky and Virginia, I relived many of these experiences while viewing the evocative winter scapes of these two states. Is there anything more hauntingly beautiful than a coal-black Kentucky tobacco barn on the noll of a barren hill in January? Is there anything more serene than black and white cows walking in line across the horizon with the Blue Ridge Mountains of Virginia in the background? Or of an amethyst sunset over a garden of boxwood?

But I can't let the memories deprive me of the moment at hand. I enjoy the drive itself, and the visual delights of winter in Illinois, Indiana, and Ohio as well.

(The Rev.) TRAVIS DU PRIEST, book editor

CONTENTS

January 20, 1991

Epiphany 2

FEATURES

9 Unity With Lutherans?

by David L. Veal

The place of the historic episcopacy.

10 Without Ceasing

by Robin Flocken

Linking the parish through a prayer vigil.

11 Beyond Our Doors

by Timothy Phillips

A "Spirituality Mass" for all kinds of suffering.

DEPARTMENTS

3 Letters

6 News

- Church leaders appeal for renewed peace initiatives

12 Editorials

- What We Have in Common

13 Books

14 People and Places

ON THE COVER

The Rev. John Hutchinson, state commissioner of higher education in Montana and a deacon at St. Peter's Cathedral, Helena, welcomes the Most Rev. Desmond Tutu, Archbishop of Capetown, while Dr. Janine Pease-Windy Boy looks on. [See story, page 7]

Photo by George Lane, *Helena Independent Record*

LETTERS

Out of Touch

With sorrow I read in this morning's paper about the vote on the resolution before the convention of the Diocese of Los Angeles [TLC, Jan. 13] which called for the church to 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." With the vote by the clergy of 91-55 in favor and an uncounted vote of the laity against, we are made aware of how out of touch the clergy are with the beliefs of the people whom they presume to lead. Is it any wonder the Episcopal Church is losing members?

Mrs. H.V. MACKAY

Hanford, Calif.

War and Faith

Bishop Browning is reported [TLC, Dec. 23] as having signed a letter to the President stating that "war as a means of settling international disputes is in conflict with the teachings of our faith. . . ."

Would the Presiding Bishop also regard the war against Hitler as contrary to the faith?

B.H. WALKER

New York, N.Y.

The Wrong Side

I hasten to disclaim authorship for the poem, "This Christmas" [TLC, Dec. 23]. My own composition — an acrostic — was on the other side of the sheet I sent to TLC. "This Christmas" was from another source with author unidentified.

(The Rev.) HOWARD L. WILSON
St. Andrew's Church

Grove, Okla.

A Scholarly Question

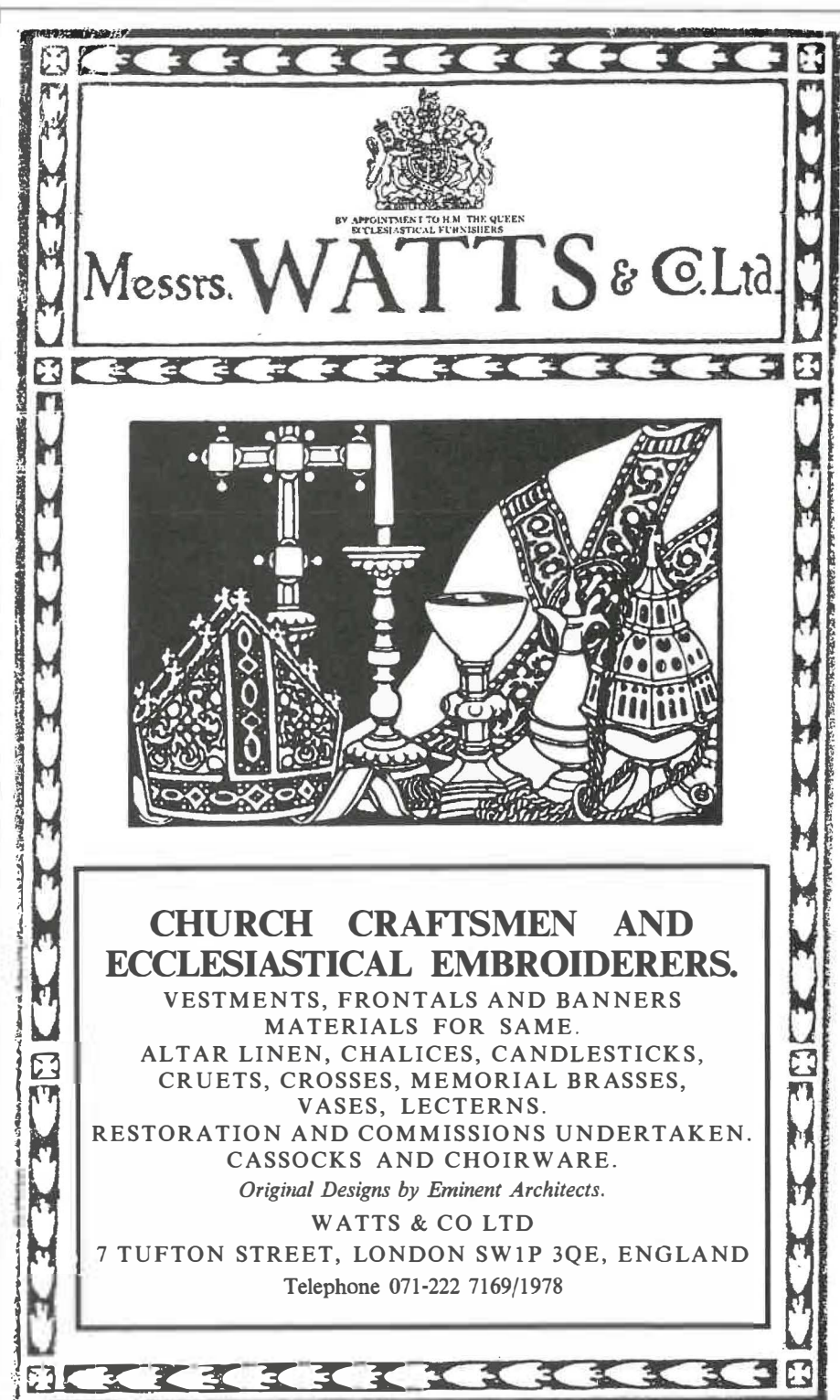
The attack by the Rev. Jack D. Bowling of the view expressed by the Most Rev. Edmond L. Browning on homosexuality [TLC, Nov. 25] recalled TLC's September 2 Viewpoint article that in part spoke of neglect of the scholarly tradition in the Episcopal Church.

For me the opposition articulated by Fr. Bowling and Bishop Browning is not homosexuality but the scholarly question — how do we read the Bible?

In brief: What can we learn from the Bible? How does the Bible teach? What are the limits to our learning from the Bible? What can religion learn from secular knowledge? How can the Bible help us to better understand secular knowledge? What are the limits of our knowledge by reason, empirical study and personal experience?

Joseph Pieper describes part of the tradition well. He reminds us that Thomas Aquinas often developed arguments of his opposition so well that the reader not infrequently thought the opponent's views irrefutable; they were so well presented without bias. And at times the opposition's view was

(Continued on next page)



The advertisement is enclosed in a decorative border with a repeating pattern of stylized floral or geometric motifs. At the top center is the Royal Coat of Arms, with the text "BY APPOINTMENT TO H.M. THE QUEEN ECCLESIASTICAL FURNISHERS" below it. The main text reads "Messrs. WATTS & Co. Ltd." in a large, serif font. Below this is a detailed illustration of various ecclesiastical items: a mitre, a chalice, a candlestick, a cruets, a cross, and a memorial brass. At the bottom, the text reads "CHURCH CRAFTSMEN AND ECCLESIASTICAL EMBROIDERERS." followed by a list of services: "VESTMENTS, FRONTALS AND BANNERS MATERIALS FOR SAME. ALTAR LINEN, CHALICES, CANDLESTICKS, CRUETS, CROSSES, MEMORIAL BRASSES, VASES, LECTERNS. RESTORATION AND COMMISSIONS UNDERTAKEN. CASSOCKS AND CHOIRWARE. Original Designs by Eminent Architects. WATTS & CO LTD 7 TUFTON STREET, LONDON SW1P 3QE, ENGLAND Telephone 071-222 7169/1978".



YES! I Would Like to Join The Living Church Family

Do you read THE LIVING CHURCH weeks or months after its publication date because you are waiting for a friend to finish his or her copy? Now's your chance to join THE LIVING CHURCH family and receive the magazine that has been serving Episcopalians for over 110 years. In addition to current diocesan, national and international news, THE LIVING CHURCH presents features and commentary to keep you informed and enlightened for only 67¢ a week.

Subscribe today!

THE LIVING CHURCH
816 E. Juneau Ave., Dept. A
Milwaukee, WI 53202

Please send me 52 weeks of THE LIVING CHURCH. I enclose my payment of \$34.95 (foreign postage \$15 additional).

Name _____
Address _____
City _____
State _____ Zip _____

THE LIVING CHURCH

Volume 202 Established 1878 Number 3

*An independent weekly record
of the news of the Church
and the views of Episcopalians*

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

EDITORIAL AND BUSINESS OFFICES
816 E. Juneau Ave., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

David A. Kalvelage,
editor and general manager
The Rev. Canon H. Boone Porter,
senior editor
John E. Schuessler, managing editor
Kirsten V. Kranz, news editor
J. A. Kucharski, music editor
The Rev. Travis T. Du Priest, Jr.,
People and Places editor
and book editor
The Rev. Canon Frederick W. Phinney,
associate editor, Province I
The Rev. Emmet Gribbin, Jr.,
associate editor, Province IV
The Rev. Canon James P. DeWolfe, Jr.,
associate editor, Southwest
Peter A. Dayman, business manager
Barbara A. Pizzino, circulation manager
Lila J. Thurber, advertising manager

Board of Directors

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.), president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, (ret.), secretary; Leonard Campbell, Jr., Milwaukee, treasurer; Ettore Barbatelli, Milwaukee; Jackson Bruce, Jr., Milwaukee; Mrs. Robert C. Brumder, Hartland, Wis.; the Rev. Thomas A. Fraser, III, Riverside, Ill.; H. N. Kelley, Deerfield, Ill; John W. Matheus, Glendale, Wis.; the Rev. Canon H. Boone Porter, Southport, Conn.; George E. Reedy, Milwaukee; Wilmot F. Wheeler, Jr., Southport, Conn.

(Members of the Living Church Foundation are listed monthly.)

NEWS: Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Episcopal News Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$34.95 for one year; \$64.90 for two years; \$95.40 for three years. Foreign postage \$15.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

LETTERS

(Continued from page 3)

brought to light so well with its own force his opponents wished they had thought of the argument. "Here we find," Pieper writes, "a dialogue between persons who respect one another."

The charity expressed in the last sentence might be a principle to guide us in illuminating current issues and meeting those having divergent ideas.

DOUGLAS H. SCHEWE

Madison, Wis.

. . . .

In regard to the article "Presiding Bishop Reflects on 3 Issues" what, pray tell, does Bishop Browning mean, "We are called to be faithful?" Faithful to Christ and his teachings, or faithful to what people want to hear and do? Christ probably would say to lesbians and gays, as well as to Bishop Browning, the same thing he said to the adulterous woman, and with the same love and concern he shows to all of us — "Go, and sin no more."

We take on an obligation when becoming a priest (more so as a bishop) to be as Christlike as possible, not continue to live in sin, nor condone such a lifestyle.

I think Bishop Browning should reflect on 2 Timothy 4:1-8. One particular part of this reading describes the church today: "The time will come when man will not listen to sound teaching but, with ears itching, will pile up for themselves teachers who suit their pleasure."

(The Rev.) MARTIN LEROY

Coos Bay, Ore.

A Guide to Living

The Rev. Betty Noice's gracious and charitable letter [TLC, Nov. 11] in favor of the ordination of openly-practicing homosexuals (and, if I understand her right, the church's formal blessing of homosexual "marriages") requires a response. I think it should be noted that, in addition to a commendable appeal to compassion and understanding, she has drawn her principal argument from an analysis of what the church has always believed to be fallen human nature. On the grounds that "a small percentage of every population" may indeed be homosexually-oriented, the conclusion is drawn that the practice of sodomy should therefore be accepted by the

church as in principle, not immoral *per se*.

But the problem with any such statistical arguments from the present status of human nature is it appears to assume that what is "natural" to even a "small percentage" of fallen man is, on those grounds alone, "natural" (and therefore morally innocent) as such in the sight of God.

I suspect that the issue in the controversy over Bishop Spong lies here: In what way are the scriptures to be accepted by the Episcopal Church as a guide to Christian living? Fortunately or unfortunately, the Bible is consistently firm about the acceptability of homosexual behavior. The myth of Sodom looms enormously large in Genesis, and the New Testament is very formal on this matter: Sodom and Gomorrah, which "acted immorally and indulged in unnatural lust, serve as an example by undergoing a punishment of eternal fire" (Jude 7). That (as Jesus himself pointed out) there are worse sins than sodomy is certainly true, but not relevant. The practice of sodomy — like adultery — is also declared out of bounds to God's people.

The fundamental issue is not really sexuality at all: it is the authority of the Bible as a guide to an authentically Christian life. If our bishops declare that the Bible is in serious moral error about sodomy, can we still accept its claim that Jesus was truly the Son of God? One need not be a "fundamentalist" (and I am not one) to see the issue that has been raised. To declare that the holy scriptures are in serious moral error has consequences. And they are serious indeed.

(The Rev.) IVAN WEISER
New York, N.Y.

'Valid' Ordination

Having joined in the study of the Lutheran-Episcopal Dialogue, series III, and followed your editorial [TLC, Aug. 12] and correspondence columns, it is painfully evident that the chief stumbling block to our "full communion" is the matter of the validity of holy orders.

What do we mean by "valid"? To an Episcopalian "valid" ordination requires the laying on of hands of a bishop in the apostolic succession. I am therefore content to accept Holy Communion from a Roman Catholic or Old Catholic priest who will extend

that privilege to me, while feeling uneasy and generally unready to communicate from non-"validly" ordained. However, we must accept "non-valid" does not mean "it doesn't work." The Lutheran (and many other ministries) work admirably.

At the time when the Church of England and the Methodist Church in England were exploring the possibility of reunion, it was proposed that a service of reconciliation would take place. To my rough memory, it would have continued a ceremony in which bishops of the Church of England and leaders of the Methodist Church would take part and lay hands on each other with prayer "for the gift of the Holy Spirit for whatever is lacking in your ministry." Subsequent to that service all Methodist and C of E ordinations would include one whom strict Anglicans could now accept as "in the Apostolic Succession" and Methodists could accept as having whatever might have inhibited them from ordaining Methodist clergy in the past. That reconciliation never happened.

I think the Episcopal Church is at present much closer to the ELCA than the C of E was to English Methodists. I put forward this (old) idea in the hope of helping on the fulfillment of our Lord's prayer "that they all may be one."

(The Rev.) A.P. STANLEY
St. John's Church

Shenandoah, Iowa

Is That All There Is?

The Viewpoint written by the Rev. Kevin Martin [TLC, Nov. 11] is trapped in a syndrome where the "language, liturgy, sexuality" tune keeps repeating itself. The old Peggy Lee refrain, "Is that all there is?" applies. God knows, and God does know, there is more to the Episcopal Church than those themes.

My perspective is as an active lay person in the parish and diocese and as a professional working for an affiliated agency of the national church. How does one measure Fr. Martin's claim about an absence of visionary leadership at the national level? Well, perhaps it is not visionary, but surely it is practical and progressive in the sense St. Paul defines ministry in Hebrews.

If one examines developments related to seminary education, deploy-

(Continued on page 12)

AFRICAN PALMS

Palm Crosses For Palm Sunday
Available Year Round

African Palms is a non-profit outreach program operated by St. John's Episcopal Church. Our Palm Crosses are made in Tanzania, Africa, to help supplement average annual incomes under \$100.00 and to help provide for educational, health, medical, agricultural and other community needs. The crosses sell for \$5.00 per 50 — \$10.00 per 100 — in multiples of 50. For further information contact:



AFRICAN PALMS
P. O. Box 575
Olney, MD 20830
301-774-2832



**Live in a Castle at
DURHAM SEMINAR, ENGLAND
July 8-19, 1991**

Now home of University College, Durham Castle adjoins the great Cathedral.

- ★ Lecturers include Michael Perry, Ronald Coppin, James Dunn, Peter Baelz.
- ★ Day trips visit Lindisfarne, Hadrian's Wall, Hexham
- ★ Cathedral Cities tour can be combined with this event

\$999 includes room, meals, lectures, trips
\$979 for spouse or student

Write for the prospectus:

INTERNATIONAL SEMINARS
106 So. Fraley St. KANE, PA 16735
814/837-9178

INCLUSIVE LANGUAGE — RIGHT OR WRONG?

A careful and balanced study of this challenging issue for the future of Christian Worship, led by The Rev. Dr. Peter Toon, Professor of Theology at Nashotah House, WI.

This video (VHS) is in two 45 minute parts, and will make an excellent study for adult education classes. It is available for \$10.00 (postage paid) from:



The Episcopal Synod of America
6300 Ridglea Place, Suite 910
Fort Worth, Texas 76116

VACATIONING?

When on vacation please check the listings on the Church Directory pages and attend church wherever you are. The churches extend a most cordial welcome to visitors.

Church Leaders Appeal for Renewed Peace Initiatives

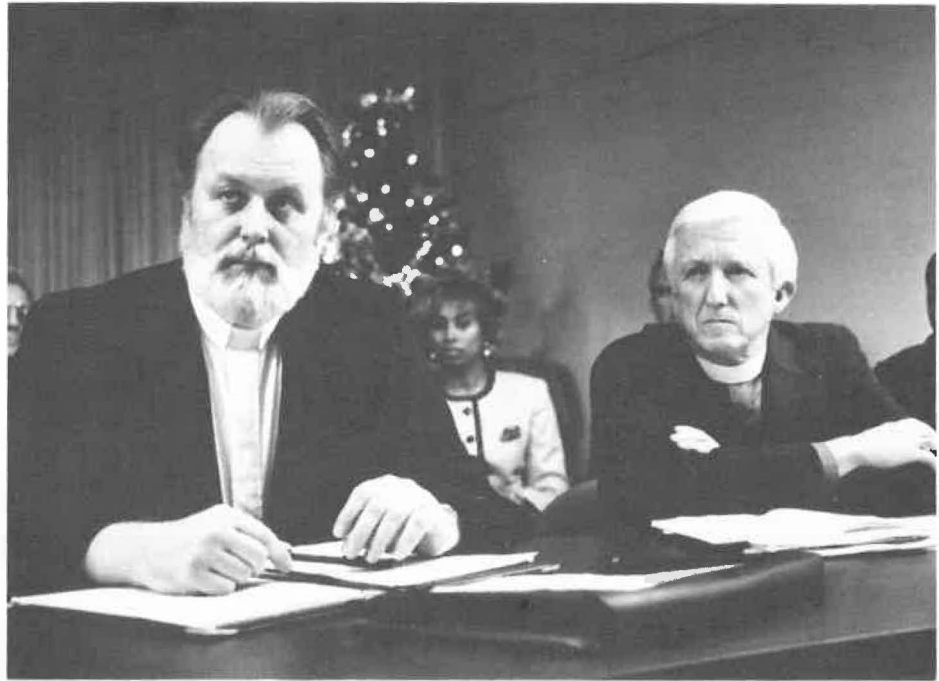
Eighteen U.S. religious leaders who recently visited the Middle East have issued a message to the American people, calling for renewed peace initiatives.

The appeal came December 21, less than 24 hours after one of the group, the Most Rev. Edmond Browning, Presiding Bishop, personally carried their concerns to President George Bush, an active Episcopalian.

The church leaders arranged the visit to trouble spots in the Middle East. They visited Iraq, Israel, the West Bank and Gaza Strip, Jordan, Lebanon and Syria and the divided island of Cyprus.

"We believe that the United States must take the high road and do all it can to diffuse the present crisis in the Gulf," said Bishop Melvin Talbert of the United Methodist Church, upon his return from Baghdad, Iraq.

Bishop Talbert described the tension in Iraq as high and said that both parties seem to be unyielding. "Neither George Bush nor Saddam Hussein seems likely to blink," said Bishop Talbert, who is a vice-president of the National Council of Churches. "There will be no winners in a Gulf war —



The Very Rev. Leonid Kishkovsky and Presiding Bishop Browning at press conference. [RNS photo]

only losers. An open conflict could spread to a conflagration elsewhere."

In Baghdad, Bishop Talbert and the other church leaders called on officials of the government of Saddam Hussein

"to withdraw immediately its troops and occupation forces from Kuwait."

Bishop Browning said during his meeting with President Bush and Secretary of State James Baker that "the

'War Is Not the Answer,' Statement Says

Church leaders who took part in the peace pilgrimage to the Middle East in December, issued a statement. Excerpts are printed below.

"Our Christmas pilgrimage to the Middle East has utterly convinced us that war is not the answer. We believe the resort to massive violence to resolve the Gulf crisis would be politically and morally indefensible. One clear message emerged from our many conversations in these holy lands: 'War would be a disaster for us all.' We were told again and again, 'Please go home and tell the American people that a way to peace can and must be found.'

"War will not liberate Kuwait, it will destroy it. War will not save us from weapons of mass destruction, it will unleash them. War will not establish regional stability, it will inflame the entire Middle East. War will not resolve longstanding

conflicts, it will explode them wider and deeper. War will not unite the Arabs with the West, it will rekindle painful historical memories of past efforts by the "Christian" West to dominate the "Muslim" East and divide us as never before, with potentially disastrous results for the local Christian communities. War will not stop aggression, it will instead rapidly accelerate the cycle of violence and revenge, which will not be limited to the Middle East.

"We have looked into the faces of children in Iraq. In Jordan, we have witnessed in dusty refugee camps the compassionate response of a democratic government and the churches to the thousands of evacuees who descended upon a country already impoverished by the Gulf crisis.

"Having seen the faces of victims and potential victims, we believe

that there must be an alternative to war. That alternative is negotiations — serious and substantive negotiations. If the United Nations can be mobilized to impose sanctions and to set deadlines, it can also be mobilized to provide a forum to resolve disputes between nations. The U.N. can be the place where the deadly escalations of armaments of mass destruction in the Middle East can be reversed. The U.N. should be given the opportunity to provide a framework for an Arab contribution to the resolution of the Gulf crisis.

"We call upon the churches and upon the nation to fast and pray for peace, to pursue every means available of public dialogue and popular expression to find a way out of certain catastrophe, to resist the war option and help point the way to peace with justice."

option of war was not an option that would serve anyone."

He reported that though Mr. Bush seemed willing to listen, he pointed to a recent Amnesty International report on alleged Iraqi atrocities to support his view that force is necessary.

Bishop Browning also said Mr. Bush seemed "uncomfortable" with the church leaders' assessment of the "inter-relatedness" of the Gulf situation and other problem areas such as the Israeli occupation of East Jerusalem, the West Bank and the Gaza strip.

The Rev. Joan B. Campbell of New York, General secretary-elect of the NCC, reported that the delegation returned "more convinced than ever that there will be no peace in the region until several issues in the region are resolved."

The Very Rev. Leonid Kishkovsky, president of the NCC and ecumenical officer of the Orthodox Church in America, reported on the reactions of religious and political leaders in Beirut, Lebanon and Damascus, Syria. "Although there is a certain hope for a peaceful solution, even a yearning for a peaceful solution, expressed particularly by religious leaders, the nations are firm in their insistence that Iraq withdraw from Kuwait," he said. In Israel, the church leaders spoke with prominent representatives of the Jewish and Muslim faiths, as well as officials in the Israeli government and the Palestine Liberation Movement.

In Amman, Jordan, the church leaders spoke with evacuees from Kuwait who were hoping to return to their homes in Thailand, Pakistan and the Sudan. They visited a tent city on the outskirts of Amman that had been filled during the peak of the evacuation process and observed prefabricated, insulated barracks being assembled for possible use by refugees if hostilities break out.

According to Bishop Browning, church officials in Jordan and Iraq urged Americans to pray with them for a peaceful resolution to the crisis. "Our visit meant a great deal — a very great deal — to Christians in those countries who are increasingly anxious as the area buildup continues," Bishop Browning said. "We were glad to stand in solidarity with them on the eve of celebrations marking the birth of the Prince of Peace."

Archbishop Tutu Pays Unusual Visit

The Most Rev. Desmond M. Tutu, Archbishop of Capetown and Metropolitan of the Church of the Province of South Africa, paid an unusual visit to Helena, Mont., on the weekend of December 8-9.

From his arrival late Friday night through his presence at the 8 a.m. Eucharist at St. Peter's Cathedral, Archbishop Tutu was as attentive to others and as welcoming and friendly as security precautions allowed him to be.

The driving force behind this unprecedented visit was a group of four young men with the unlikely name of "The Montana Logging and Ballet Company." The MLBC had charmed the archbishop several years ago when they appeared at a gathering with him and sang a song they had written, "Take the Barriers Down." He later wrote a message which was used on the jacket of the group's recording of humorous and satirical songs.

The first event on the archbishop's schedule in Helena was a \$500-a-plate luncheon. Money raised from this and the other events surrounding the visit will go to the archbishop's scholarship fund for the education of South Africans, and also to a fund to provide scholarships for Montana Indian students.

Two Concerts

On Saturday, Montana's bishop, the Rt. Rev. Ci Jones, and his wife, Ashby, entertained the archbishop at tea. The Very Rev. A. M. Hewitt, dean of St. Peter's Cathedral, and his wife Gail also attended, together with members of the diocesan staff and organizers of the archbishop's visit.

Following a press conference and a reception came the two concerts at the Helena Civic Center.

The concert program was introduced by Dr. Janine Pease-Windy Boy, president of Little Big Horn College. The Montana Logging and Ballet Company presented the program and after their rendition of "Take the Barriers Down," Archbishop Tutu came onto the stage and addressed the crowd.

For most Episcopalians, perhaps his most touching and inspiring appearance was at the "early service" at St. Peter's on Sunday morning. Without any printed publicity, and without a



Bishop Tutu

RNS photo

great deal of prior notice, this service attracted about 350 worshipers.

In his sermon, the archbishop thanked members of the congregation for their prayers over the years for South Africa. However, he asked that they not be sorry for his people there. "It's easy to be a Christian in South Africa," he said, noting the contrasts there are so clear-cut.

He spoke of the feeding of the 5,000 and how, even with just five loaves and two fish, "inadequate stuff," there was enough to spare. "We have an extraordinary God," he said. "God can do anything God wants to do, but he waits for human partners." He said that the "human" is always inadequate, but that God most often says, "I will not act unless I have a human partner."

As the service proceeded, the archbishop presided at the Eucharist and distributed the bread to each of the worshipers. Following the Eucharist, he stood at the door greeting people. When a six-year-old boy near the end of the long line stepped up to shake his hand, Archbishop Tutu bent down to say a few words to him.

Those in attendance left with the knowledge that although we are all inadequate, that's okay, and that all are called by God to be partners with him in bringing in his kingdom.

JOANNE MAYNARD

A Promising Movement

Russian Orthodox seek ways to adapt to a new culture through the examples of churches in other countries, says the Rev. J. Robert Wright

The Episcopal Church is entering an exciting time for ecumenical relations as the Soviet Union struggles toward independence, according to the Rev. J. Robert Wright, who has been involved in ecumenical discussions for many years. Dr. Wright, professor of ecclesiastical history at General Theological Seminary in New York, is also a member of the Faith and Order Commission of the World Council of Churches and has worked with the Presiding Bishop in developing discussions with the Russian Orthodox Church.

In an interview by telephone during the semester break, Dr. Wright talked about relations with the Russian Church, an ongoing process initiated by previous Presiding Bishops and Russian patriarchs and nurtured by the Most Rev. Edmond Browning's trip to Russia in 1988.

The resurgence of Christianity in Russia is making the concept of ecumenism a greater imperative for the Russian Orthodox since they are confronted with a variety of Christians from other countries, he said. They also see themselves as being able to take a greater lead in world-wide Christianity after decades of repression.

Russian Orthodox see Episcopalians as being catholic, and appreciate a church which can adapt to the culture in which it is set, Dr. Wright said. Because they see the rapid changes occurring in their own country, they are exploring the adaptations of other denominations. "I think it will be hard for them [to change] but they are trying to reach their people in their culture," he said.

The re-emergence of chaplains in the Soviet military was cited by Dr. Wright as one example of the rapid change. The government had not allowed chaplains since 1917, stating there was no need for them. The subsequent deployment of military chaplains already has stirred controversy within the Soviet Union, as some people argue the church should stand for peace and shouldn't be part of the military system.



Dr. Wright

"It reminds me of the Episcopal Peace Fellowship," Dr. Wright said. "This is one example of many as to why [the Russian Orthodox Church] is interested in seeing how the Episcopal Church handles such situations."

Dr. Wright contrasted a visit he made to Russia in 1974 with his 1988 visit by noting other changes he had observed in the role of the church in Soviet life. The Russian Orthodox are rediscovering their involvement in humanitarian aid such as hospital calls, something they were unable to do for many years, he said. Another change is the open wearing of crosses in the streets and the sale and availability of icons. Major hotels have opened Russian Orthodox-run church goods shops for tourists.

When asked about obstacles delegates face as they continue ecumenical discussions, Dr. Wright cited language differences and the Episcopal Church's sanction of women priests. Though most Russians involved in the talks speak English, the finer theological points can be difficult to work through with different languages, he said.

And though the Russian Orthodox do not allow the ordination of women, they have shown an interest in women's roles in the Episcopal Church. Talks are in progress which would develop a touring exchange of churchwomen from both countries, who would

tour as guests and discuss their roles in their respective churches.

Dr. Wright pointed out that "the ultimate goal of such [ecumenical] talks must be the unity of churches, though it is not the immediate goal at this time." More important now is the tentative reaching out, sharing of information and learning about each other, he said.

Several national and international discussions are in progress, he said. At the national level, there is the Anglican/Orthodox Dialogue which meets with the Standing Conference of Orthodox Bishops in the U.S. This includes representatives from the Greek, Serbian and Russian Orthodox Churches and has been working for many years.

Through the Anglican Consultative Council, the (international) Anglican/Orthodox Joint Doctrinal Discussion holds meetings, with all Anglican and Orthodox denominations represented. The Rt. Rev. Mark Dyer, Bishop of Bethlehem, represents the Episcopal Church and is now chairman of the organization.

Asked about the somewhat tenuous states of the World Council of Churches (WCC) and the National Council of Churches (NCC), Dr. Wright emphasized the imperative roles of such ecumenical organizations. "It is very important that we must have some sort of umbrella organization," he said. Though internal restructuring and reorganizing will go far in stabilization, "when member churches are affected more directly by [WCC and NCC] programs, [the organizations'] financial situation will improve."

Dr. Wright cited the work of the WCC's Faith and Order Commission which is involved in a study project to develop the Nicene Creed as an ecumenical statement of faith.

"I find this all extremely exciting and promising," he said of the ecumenical movement. "We are helping to put together the breaks [divisions] of centuries."

KIRSTEN KRANZ

The Living Church



In 1983, (former) Presiding Bishop John Allin (center) and (the late) Bishop John Walker (right) joined with three Lutheran bishops in the celebration of the Eucharist at Washington Cathedral. [Photo by Morton Broffman]

Unity With Lutherans?

The Place of the Historic Episcopacy

By DAVID L. VEAL

I have received more than a score of personal letters in response to my article, "Apostolic Succession for Lutherans?" [TLC, July 22]. Two of these have come from Lutheran bishops and three from Episcopal bishops. Most have been very helpful in answering the question I attempted to raise, "Why are the Lutherans (ELCA) so resistive of restoring the apostolic episcopacy?"

Apparently the Lutherans have, for better or for worse, retained a strong distrust, even a fear, of bishops as a result of the experience in the German lands in the 16th, 17th and 18th centuries. This is understandable since as late as the mid-18th century, Austrian Lutherans were being forced to flee from their homeland by the notorious Prince Archbishop of Salzburg.

However, Article XXVIII of the Augsburg Confession acknowledges the authority of bishops and Philip Melancthon's famous "Apology" expresses "our deep desire to maintain

the church polity and various ranks of the ecclesiastical hierarchy." It seems to me that if the Lutherans are going to be loyal and consistent to their own Reformation principles, it is time they moved to restore the threefold ministry and the apostolic, pastoral episcopacy. The ELCA has revived the New Testament title "bishop," but not the substance of the office. Their bishops are not sacerdotally consecrated and an ELCA bishop does not function as an ordinary, as *pastor pastorum* or as *pater familias*, and he is not the normal minister of confirmation. So far I see no inclination on the part of the ELCA to join their Swedish brethren and restore the threefold orders as envisioned by Ignatius of Antioch, the Council of Nicaea, et al. Instead, they have adopted a Methodist model in which bishops have no sacerdotal functions, but a great deal more control and power in the church than our bishops have.

On the other hand, Episcopalians might learn a lesson in consistency as well. The foremost apologists of the Elizabethan Settlement, namely Jewel and Hooker, were clear in their denial of the apostolic episcopacy as the *sine*

qua non of the church. The Thirty-nine Articles defined the church in the same way that the Augsburg Confession did, i.e. the community in which the gospel is truly preached and the sacraments duly administered. Obviously, the English church in the Tudor and Stuart periods retained the historic episcopacy and the threefold orders. However, there was no mention of apostolic orders in the catechism. The later Offices of Instruction defined the orders of ministers functionally. The church is called "apostolic," because "it continues steadfastly in the apostles' teaching and fellowship."

Sacramental Ministries

Even the late post-Tractarian Quadrilateral insists on the historic episcopate only as "locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his church." It is doubtful that the Lutheran-reared author had any desire to repudiate the validity of Lutheran ministry. For generations Anglicans recognized the sacramental ministries of Lutheran pastors without question. As late as the mid-18th century, the Church of England in America was instituting Lutheran pastors in Anglican cures with no thought of reordination.

Perhaps it is time we moved to reaffirm our belief that the historic episcopacy, as desirable as it is, is not essential to the continuation of the church. And perhaps it is time the Lutherans moved to restore apostolic episcopal order and orders.

Personally, I am committed to the full, organic reunion of these two communions. Together we are the heart and mind and soul of evangelical catholicism. Together we are some 140 million souls the world over. Anglicans have a strong ecclesiology. Lutherans have a strong soteriology. Episcopalians are better at stewardship. Lutherans are better at education on the parish level. We need each other! Each of us has a strong intellectual tradition, especially in biblical studies, pastoral theology, ethics and liturgics. We share the same creeds, sacraments and scriptures. But, we Episcopalians cannot move with any integrity toward reunion until the Lutherans are willing to commit themselves to a restoration of apostolic order. It is unreasonable to expect them to do this until we have reasserted that the historic episcopacy is not essential to the continuation of the true church.

The Rev. Canon David L. Veal is canon to the ordinary in the Diocese of Northwest Texas.

Without Ceasing

Linking the Parish through a Prayer Vigil

By ROBIN FLOCKEN

A vigil for no reason at all? Why do it? Nobody'll come! We did it anyway. And, quite literally, by God, you guessed it — it was a roaring, well, not quite so loud, success.

What a great way to begin the year! I hope we do it again, next year.

We had in recent years held several vigils — 24-hour periods of continuous prayer in the church (and at home by those who couldn't get to the church), silent successions of devout individuals, exercising the corporate power of prayer — on behalf of a stricken friend of the parish, a rector during open heart surgery, a vestry member mortally ill in the hospital — always at a time of crisis though.

The idea of having a prayer vigil in the absence of a crisis and for something so nebulous as the renewal of the whole congregation, never before had it been done or even suggested. Why not? Upon reflection, it seems the appropriate thing to do. All church programming, if it is to be successful, must take its agenda from prayer first and not from society. Only then can the church renew society through the agency of the social gospel, as we are called to do by Christ. Anyway, we did it, and we'll do it again, because . . .

Focused Daily

A. The Apostle Paul encouraged the early church to pray without ceasing. If ever a man lived as his Lord in the power of daily prayer, Paul was such a person. We've lost the fire of the Spirit in many local churches because the people in those communities are not focused through common everyday prayer. I recall hearing Bishop Dyer of



*Sometimes it's hard
to feel the unity
of the Spirit that
we know is ours
through baptism.*

Bethlehem in 1979 (while then rector of Christ Church, South Hamilton, Mass.) emphasize the importance of first allowing our minds to be focused by the Holy Spirit if renewal in the local parish was to have any lasting effect. Only thus could a parish see its agenda in kingdom terms. That's what a vigil is all about!

B. In the Book of Acts we see the power of prayer demonstrated when the church gathered to ask for help from the Holy Spirit. How often the answer to prayer comes in this testament of the early church by the very act of prayer. Why shouldn't we have as much success and more?

C. Most of all, because it works! That is why we'll have a vigil again.

Indeed, our Lord promises that when two or three are gathered in his name, ask anything and it will be given. Those are powerful words, but they are true, even today when faithfulness tends to be measured more in programs and process than prayer. Only for our timidity and lack of trust in the Lord does this world go about lacking his presence and his power in our lives. We need to know and show others that God is in control of his creation. Such knowing and witnessing begins, continues and ends in prayer.

One Person

What got our parish gathering for a vigil was the request of one person, our new minister of adult education. She felt the need to begin the work that she had been called to do (and for which the vestry had just created a new line in the budget!) with prayer. If there was any doubt about the new position and person before the vigil, that doubt was gone by the time the vigil was done.

We chose the middle of the week for our special day, starting on a Wednesday evening at 6 o'clock and finishing at the same time the next day. In half hour increments, a succession of members came to the parish to pray, asking on behalf of the parish, the diocese and themselves that the graces and gifts of God come visit this people. A handsome sign-up display on an easel was easily noticed for several weeks in advance.

Keying the vigil to a feast day (in our event it was Holy Cross Day) was helpful. We dressed the church in appropriately colored hangings, put flowers in the baptismal font and beside the altar.

An attractive leaflet describing in simple and direct language several "how-to's" for the vigil was set at the

The Rev. Robin Flocken is rector of St. Peter's Church, Cazenovia, N.Y.

entrance to the church. A prayer desk (where have they all gone?) was set out with a specially-prepared three-ring binder of meditation and intercessory material for those participants who wanted structure. The heart of the prayer notebook was a name list of every group in the church (18 pages in our case!) with a prayer for some gift of the Spirit for each group.

We even had a tape recorder set beside our sound system to play Japanese bamboo flute music, if anyone wanted it!

Preparation

From experience we learned the importance of preparation. For example, at an earlier, hastily-called vigil, an embarrassed parishioner admitted to having left the church in the middle of the night after an hour of prayer only to pass another member headed in. "What are we supposed to do?" whispered the beginner. Replied the experienced one sheepishly, "I don't know!"

There are so many people offering gifts of time, talent and treasure in our parishes today. Sometimes it's hard to feel the unity of the Spirit that we all know is ours by promise of our baptism. We may even unwittingly rejoice in our diversity to the point of having no focus at all in our corporate ministries and missions.

A vigil of the kind described here is a wonderful way beyond Sunday morning to help bring people into the freedom and joy and power of being a Christian.

We followed the vigil with a simple note of appreciation to each participant (written by the rector who emphasized the spirit of shared ministry this event affirmed). Accompanying the note was a prayer for ongoing use at home (borrowed in modified form from St. Barnabas'-in-the-Desert, Scottsdale, Ariz., by way of a parishioner):

Prayer for the Church

Help me, O Lord, to heed your call for the renewal of my church: As you released our patron Peter from the ways and fears of this world, and even now give him power and wisdom in the everliving body of your church, help me and others to find our true and lasting selves in you, through your word, through our worship, and through our work in your Name; who with the Father and the Holy Spirit lives and reigns one God, world without end. Amen.

Beyond Our Doors

By TIMOTHY R. PHILLIPS

Two years ago, our parish, St. Mark's in Downey, Calif., struggled with a dilemma when one of our priests approached the vestry with a simple idea.

He wanted to celebrate the Eucharist each month for persons suffering from any kind of addiction: alcohol, drugs, food, sex, even to the church itself. He knew that some of these people had been treated badly by the church in the past, but he felt it was important to

Many of these people have experienced life more harshly than we can know. And yet they are coming back to the church.

provide a platform for them to reach out to God and to share their experiences with each other. He called it a "Spirituality Mass."

Today it is a tremendous success. But we at St. Mark's must be honest with ourselves and with God. Many were against the project. Imagine, drunks and junkies at our church; addicts stepping on our well-groomed plants. Surely they must have someplace else they could go.

In August, 1988, Fr. Leo celebrated his first Spirituality Mass with a congregation of 25, about the size of the 8 o'clock Sunday service. St. Mark's was reaching out to the community in a way it had never done before. By November, the number had grown to almost 150. We were advertising in several publications, but clearly the Holy

Timothy R. Phillips is treasurer of St. Mark's Church, Downey, Calif.

Spirit was working to spread the news.

A year later, attendance reached 250, twice the number who regularly attend our main service on Sundays. We had to place chairs in the aisles and use the choir loft. Today we average 350-400 people, and at this rate we will soon run out of room.

The people come from miles away by car and bus. Some arrive hours before the service to sit in the garden and talk with friends. Many of these people have experienced life more harshly than we can know. And yet they are coming back to the church.

Part of the success is due to Fr. Leo's insistence that a committee (open to all) be responsible for all aspects of the ministry, including advertising, set-up, refreshments, finances, music.

The committee even designed an order of service tailored to the needs of those in recovery from addiction. It mirrors the Book of Common Prayer (Rite II) but has a language which appeals to the various faiths who regularly attend. And, sensitive to the needs of recovering alcoholics, cranberry juice is used in the chalice.

A key part of the Spirituality Mass is the anointing immediately following Communion. So many emotions seem to surface, not only for those who suffer, but for those who also feel isolated in the world and separated from God.

We are a church which believes in individuality and trusts its people to discern for themselves what is right and wrong. We do not need to sacrifice our traditions to attract new voices. It is right that we face the altar in prayer and praise, and look to each other when we pass the peace. But there must be a time when we look behind to see if anyone is asleep in the garden just beyond our doors.

The Spirituality Mass has helped us to see that the garden was full, and that there is always strength in numbers.

EDITORIALS

What We Have in Common

The period from the Feast of the Confession of St. Peter (January 18) through the Feast of the Conversion of St. Paul (January 25) is widely observed as the Week of Prayer for Christian Unity, or the Octave of Unity.

Each year we call the attention of our readers to this important topic of unity. Eucharistic Prayer D of the Book of Common Prayer presents the issue succinctly: "Remember, Lord, your one holy catholic and apostolic church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace."

The Episcopal Church, along with many other churches, continues to find that we have very much in common. During the past year, the Episcopal Church and the Evangelical Lutheran Church in America moved closer to "full communion" after the latest in a series of discussions among theologians [TLC, Aug. 12]. In addition, talks began between this church and the Russian Orthodox Church [TLC, Oct. 22]. Further progress was noted between Episcopalians and Roman Catholics in the signing of covenant relationships and agreements

between parishes, cathedrals or dioceses. And in Virginia, a statewide "call to covenant" was signed by leaders of Episcopal, Roman Catholic and Lutheran churches [TLC, Dec. 9].

A less popular ecumenical venture for Episcopalians has been participation in Consultation on Church Union (COCU). Even though the 1988 General Convention rejected COCU's consensus document, leaders of the nine denominations believe the Episcopal Church will remain an important member [TLC, Nov. 18].

Most of the ecumenical activities during this week will be held at the local level. That is where the majority of ecumenical ministry takes place throughout the year in many forms, often unpublicized and unrecognized.

This issue includes two articles which have an ecumenical emphasis. One is an interview with the Rev. J. Robert Wright about the Episcopal Church's dialogue with the Russian Orthodox Church. The other, by the Rev. Canon David Veal, is a follow-up to an article he wrote [TLC, July 22] about the question of apostolic succession in our dealings with Lutherans.

We hope these articles will be useful to our readers during this week of Prayer for Christian Unity as they pray and reflect upon our ecumenical involvement.

LETTERS

(Continued from page 5)

ment and ministry development, the record of prospective change is symbolized by responsiveness, not intransigence. Initiatives are currently applied to recruitment for seminary, reform of the deployment process and systemic change on issues of ministry development. Work enabled by national agencies is underway on training for lay and ordained leaders at the parish level to strengthen their partnerships for mutual ministry.

Dioceses can be strengthened by action to make strategic planning a more effective tool at that level and new models for rural and small town ministry are actively sought.

The vital signs I see are those manifested by a struggling, challenging and changing "living church" true to its gospel calling.

WILLIAM G. ANDERSEN, JR.
Maplewood, N.J.

• • •

The power shift of which the Rev. Kevin Martin speaks is taking place, though the degree of the change is at present too difficult to establish.

More significant and less noticed is the paradigm shift which has accompanied the power shift. Whereas An-

glicans traditionally have spoken of scripture, tradition and reason, today these categories have been replaced by dialogue, reason (understood as post-Enlightenment left-hemisphere analysis) and tradition (of which scripture has now become a part).

In the midst of the tumultuous times ahead for the Episcopal Church, unless this paradigm shift is recognized we will continue to talk past one another.

A constructive way forward will be for us to use more presupposition analysis and a far more careful definition

of terms in our ongoing debates. Otherwise we will continue to generate more heat than light.

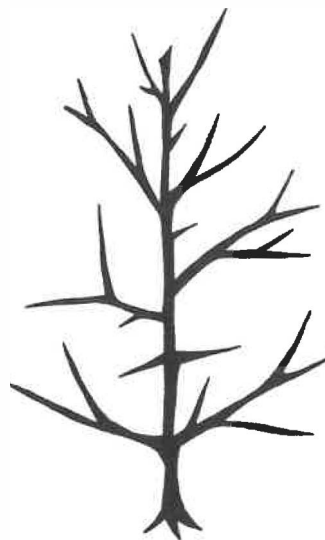
(The Rev.) KENDALL S. HARMON
Oxford, England

Sweet Coalition

What can it mean? The Prayer Book Society, the so-called Episcopal Synod of America and Episcopalians United have established a sweet coalition. I always believed that the reason estranged and opposed parties crawl in bed together was for the purpose of acquiring power over others. Yet we are told repeatedly in a never-ending flow of propaganda that they only seek our welfare and the return of health and wholeness to our church.

Suddenly I am confronted by the specter of these several guardians of the faith, the same folks who find fault at every turn with the politics, ethics, morals and faithfulness of those who work at the national church level, finding common ground together. What can it mean? I for one think that it means they are more interested in power than anything else. And our Lord, as recorded in the scriptures they do devoutly stand upon, had a few things to say to his disciples who also sought power in serving him.

(The Rev.) RUSSELL JOHNSON
Lumberton, N.C.



BOOKS

Historical Perspective

DICTIONARY OF CHRISTIANITY IN AMERICA. Edited by Daniel G. Reid. InterVarsity. Pp. xxix and 1,305. \$39.95.

Did you ever wonder how the Church of England in Canada became the Anglican Church of Canada? Or how a General Baptist differed from a Particular Baptist? Or why the Second Blessing is not the same thing as glossolalia? Or what separates the African Methodist Episcopal Church from the AME Zion Church? Or how one defines Premillennialism, Postmillennialism, and Amillennialism?

We have long benefited from general church dictionaries such as F.L. Cross's *Oxford Dictionary of the Christian Church* (2nd ed., rev., 1983) and Jerald C. Brauer's *Westminster Dictionary of Church History* (1971). Only now, however, do we have a dictionary devoted entirely to Christianity in America.

Coordinating editor Daniel H. Reid, reference book editor of InterVarsity Press, offers an intellectual *tour de force*. Some 400 experts have contributed 2,400 articles to this million-word enterprise. Unabashedly possessing a historical rather than a contemporary perspective, it offers 1,500 biographical entries, including a sizable number of Canadians. Furthermore, certain Europeans who have affected American church life, such as Pope John II and Karl Barth, are included.

Evangelical Tradition

If the book has a distinct emphasis, it lies in its attempt to cover thoroughly the evangelical tradition. The editors find this focus quite justifiable, given that tradition's prominent role in America's religious history. There is hardly a holiness, fundamentalist or charismatic leader or movement untouched. Those of other heritages, however, have no reason to feel slighted, as noted by the many articles written by such able scholars as Roman Catholicism's Lawrence S. Cunningham, Eastern Orthodoxy's Theodore G. Stylianopoulos, and Lutheranism's Martin E. Marty.

Among the prominent historians of Anglicanism, one finds David L. Holmes, Donald S. Armentrout and

Robert B. Mullin.

In addition to inevitable typos and misspellings, the book contains certain factual errors. Ethicist Paul Ramsey was a Methodist, not a Presbyterian. Steel magnate Andrew Carnegie was not a Presbyterian layman but a Specerian who found God "the Great Unknown." Another Specerian, suffragist Carrie Chapman Catt, never believed that "the Bible was an infallible guide for all Christians." Demagogue Gerald L.K. Smith edited *The Cross and the Flag*, not *Liberation*. Not all high churchmen supported the Oxford Movement, as such historians as James Thayer Addison have long shown.



Some claims could be disputed. Not all scholars would find the baptism of infants and the mode of sprinkling introduced "sometime after the second

century." Many would challenge the claim the admittedly brilliant Perry Miller was "America's greatest 20th century historian." One would like a reference for the claim that Roman Catholics affirm they can "be assured of salvation through baptism and communion" or that the "Anglican strict apostolic secessionist" would not recognize a baptism performed within another communion.

Of course, any reference book is bound to have similar limitations, and almost any reviewer can point to them. All in all, the volume is an excellent one. Even random browsing is an absolute pleasure.

JUSTUS DOENECKE

New College of the University
of South Florida
Sarasota, Fla.

Lenten study video

Ideal for Lenten study groups, congregational presentations, sermon preparation and Sunday school classes—a 59 minute video in two parts:

- 1 - Lectionary of the five Sundays of Lent addressed by Bishop Swing and filmed on location in the Holy Land, each followed by a Dean Jones meditation.
- 2 - Holy Week in Jerusalem with Bishop Swing.

Price: \$70 Includes mailing charges
Make check to: Diocese of California

Lenten Study Video, Diocesan Office, 1055 Taylor St., S.F., CA 94108

ST. AUGUSTINE'S PRAYER BOOK

This beloved devotional manual is now reprinted in dark blue cloth (1967 edition). Available for a limited time only. \$12.95 (U.S.) per copy (add 10% of order for postage & handling.) Send your order with payment to: Holy Rosary Apostolate, P.O. Box 263 (Dept. LV) Zurich, Ontario, Canada NOM 2T0.



THE MISSION BOOKSTORE
KEMPER GIFT SHOP
NASHOTAH HOUSE
NASHOTAH, WI 53058

All books seen in The Living Church are available.
Ask about clergy and church discounts.
(414) 646-3371 ext. 262

NOW is the time to introduce parishioners to **THE LIVING CHURCH** through the bundle plan. Five copies per week cost only \$13.40 a month for a four-week month and \$16.75 for a five-week month. Your bundle copies may be put out for free distribution, sold at a reduced rate or charged for at the cover price of \$1.50 per copy, and the parish may apply the gain where it chooses. Additional copies cost only 67¢ each. Place your order now.

Bundle Department
THE LIVING CHURCH
816 E. Juneau Ave., Milwaukee, WI 53202

CHURCH SERVICES NEAR COLLEGES

Do 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. Wklys 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, ass'ts
HC Sun 8, 9:15, 11. MP wklys 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. Wklys 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. Gilt
Sun 8, 10. Wklys 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 UNV. 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. Percis 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

PEOPLE and PLACES

Ordinations

Priests

Central Florida — Ronald F. Manning, vicar, St. Timothy's, 383 N. Lincoln St., Daytona Beach, FL.

Michigan — Barbara Bloxson, assistant, St. John's, Troy, NY.

Missouri — Patricia St. Williams, assistant, Church of the Advent, Crestwood, MO and on the staff of the Diocese of Missouri, 1210 Locust St., St. Louis, MO 63103.

Pittsburgh — Eric Jon Taylor, curate, Grace Church, 5958 Main St., Trumbull, CT 06611.

Vermont — Annie Laurie Hurtt, chaplain, University of Pennsylvania; add: 500 S. 47th St., Philadelphia, PA 19143.

Virginia — Charlene S. M. Alling, rector, Grace Church and St. Paul's, Millers Tavern, VA.

Western Louisiana — Richard D. Cloud, vicar, Polk Memorial, Box 1546, Leesville, LA 71496. John R. Proffitt, rector, Trinity Church, Box 208, Tallulah, LA 71284.

Transitional Deacons

North Carolina — Harold James Cobb, Jr., St. Stephen's, Winston-Salem, NC; add: 810 N. Highland Ave., Winston-Salem 27101.

San Diego — Beverly Liebherr Dexter, curate, Good Samaritan, San Diego, CA; add: 4321 Eastgate Mall, San Diego 92121. Lee Barbara Teed, curate, St. Andrew's, Encinitas, CA; add: 890 Balour Dr., Encinitas 92024.

Vermont — Kenneth Paul St. Germain, curate, St. John's, 3000 Washington Blvd., Huntington, WV 25705.

Permanent Deacons

Connecticut — Robert Wallace Cudworth, assistant, St. John's, Yalesville, CT; add: 59 Hampton Ct., Newington, CT 06111. Karen Christina Fedorchak, assistant, St. Mary's, 48 S. Hawthorn St., Manchester, CT 06040. Herman Harris, assistant, St. Thomas', 410 Greenwich Ave., New Haven, CT 06519. Patricia C. Joy, assistant, St. Andrew's, Enfield CT; add: 207 Day St., Granby, CT 06035. Bruce Mason, assistant, St. Michael's, Box 443, Litchfield, CT 06759. Scott Jewell Stevens, assistant, St. Paul's, Windham, CT; add: 155 W. Old Rte. 6, Hampton, CT 06247.

Oregon — Roger Reynolds, assistant, St. Bartholomew's, 11265 SW Cabot St., Beaverton, OR 97005.

Western North Carolina — Eugenia H. Dowdeswell, assisting deacon, St. James', Hendersonville, NC. M. Crisler Greer, assisting deacon, St. Stephen's, Morganton, NC. William R. Thomsen, assisting deacon, Church of the Holy Spirit, Mars Hill, NC.

Retirements

The Rev. James B. Bell, Jr., as assistant of St. George's, Bossier City, LA; add: 3945 Richmond, Shreveport, LA 71106.

The Rev. Thomas Cummins, as rector of St. Francis of Assisi, Wilsonville, OR; add: 11100 S.W. Riverwood Dr., Portland, OR 97219.

The Rev. George Detor, as vicar of St. Pa-

CLASSIFIED

advertising in *The Living Church* gets results.

trick's, West Monroe, LA.

The Rev. **Lloyd Gebhart**, as vicar of St. Timothy's, Brookings, OR; add: 300 Matot St., Brookings 97415.

The Rev. **Vernon Algernon Jones**, as rector of St. Andrew's, Tuskegee Institute, AL; add: 6312 Willow Glen Dr., Montgomery, AL 36117.

Organizations

The Rt. Rev. **Howard S. Meeks**, sometime Bishop of Western Michigan, has joined the staff of **Food for the Poor** to extend its interdenominational ministry through the Episcopal world. Food for the Poor ships medical and educational supplies; tools, job-training and building equipment; and missionary vehicles, as well as food, to poor nations.

Changes of Address

The Rev. **Leroy L. Hughes** is now at 3008 Jomar, Plano, TX 75075.

The Rev. Canon **H. Boone Porter** may now be addressed at Box 565, Southport, CT 06490.

The Very Rev. **Frederick Powers** may now be addressed at 30 Beal Pl., Scituate Harbor, MA 02066.

Other Changes

The Rev. **Carol E. Henley** is now non-parochial; add: 4060-D Huntinggreen Ln., Winston-Salem, NC 27106.

Deaths

The Rev. **Rudolph Odin Liesinger**, chaplain at Veterans Hospital, Buffalo, NY, from 1949 to 1984 when he retired, died after a three-week illness at the age of 75 on November 25 in Buffalo General Hospital.

Having earned a Bronze Star for bravery and a Purple Heart during W.W. II, Fr. Liesinger served an appropriate ministry at Veterans Hospital in Buffalo where he himself was born and lived as long-time resident. He was a graduate of DeVeaux School and Canisius College; he attended General Theological Seminary and was graduated from Berkeley Divinity School. After military service, he was associate of the Church of the Advent, Kenmore and then served St. Matthew's, South Buffalo until he went to Veterans Hospital in 1949. He is survived by his wife of 47 years, Patricia, a son, two daughters, a brother and three grandchildren.

Alexandra Morrison Carpenter, widow of the Rt. Rev. Charles C. J. Carpenter, Bishop of Alabama from 1938 to 1968, died in Birmingham, AL, November 5, at the age of 88.

Born in Sylvania, GA, she attended Agnes Scott College and was graduated from Ward Belmont College, where she was trained as a concert pianist. Mrs. Carpenter, known among her friends for her concern for others and her cheerfulness, has spent her recent years in St. Martin's-in-the-Pines Retirement and Nursing Home, Birmingham. She is survived by four children, one of whom is the Rev. Douglas M. Carpenter, rector of St. Stephen's, Birmingham; 12 grandchildren, and five great-grandchildren.

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.

CHURCH FURNISHINGS

TRADITIONAL GOTHIC Chapel Chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers**, Sewanee, TN 37375. (615) 598-0208. Out of state (800) 662-4466.

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: Kneclers 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, BSC, 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.

ASSISTANT PRIEST for parish of 375 families. Pleasant setting 50 miles from NYC. Seeking enthusiastic, creative, Christian educator and leader for youth and children. Must show proven experience. Apply by resumé to Box L-705*.

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

POSITIONS OFFERED

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

DRE/MINISTER—June, 1991. Large Colonial parish on S.C. coast requires third priest as youth minister and director of religious education. Contact: The Rev. R. B. Dunbar, St. Helena's Church, Box 1043, Beaufort, SC 29901.

POSITIONS WANTED

PRIEST seeks curate or vicar position under tutelage of good rector. (404) 738-3629.

PROPERS

BEAUTIFULLY PRINTED Bible Readings for Sundays, Christmas and Palm Sunday. New English Bible. Complete with proper Collect, Psalm and Preface.—**FREE SAMPLES**.—The Propers, 555 Palsade 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

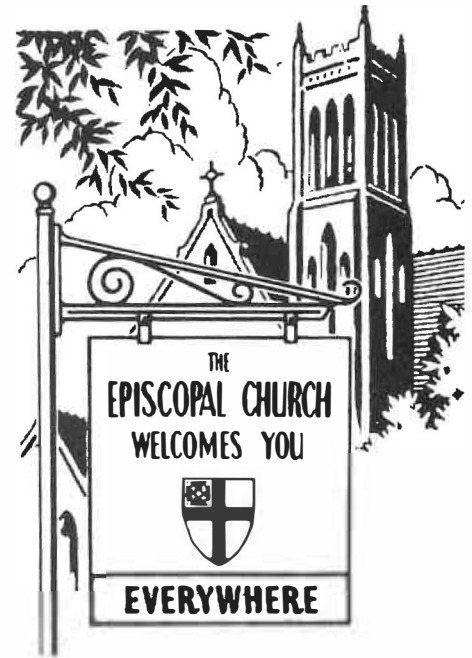
TRINITY JOURNEY PROGRAM 1991 sponsored by Trinity Church, Wall Street. **The New Russia: Orthodoxy, Culture and Transition in the Soviet Union** Leningrad, Moscow, Odessa, Helsinki for Russian Easter March 31-April 13, Summer August 18-September 2. **Mexico Ancient and Modern: Episcopal Neighbors in 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.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

CHURCH DIRECTORY



GULF SHORES, ALA.

HOLY SPIRIT 616 W. Ft. Morgan Rd.
The Rev. D. Fredrick Lindstrom, Jr., v (205) 968-5988
Sun H Eu 10

INDIO, CALIF. (Coachella Valley)

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

WASHINGTON, D.C.

WASHINGTON CATHEDRAL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP
4. Tours: Mon-Sat 10-3:15, Sun 12:30-2:45. Hours 10-4:30
Mon-Fri, 10-4:30 Sat & Sun

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

COCONUT GROVE, MIAMI, FLA.

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

ATLANTA, GA.

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

INDIANAPOLIS, IND.

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

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

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Jennifer Phillips, the Rev. Richard Valantasis
Sun Sol Eu 10:30. Daily as announced

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choir; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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, ass't
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

NEWARK, N.J.

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

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

ST. JAMES OF JERUSALEM W. Penn & Magnolia
Gethsemane Burial Garden St. Hubert Pet Cemetery
The Rev. Marlin Leonard Bowman, r (516) 432-1080
Sat 5. Sun 9, 11. Wed 7. Est. 1880

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 Espanol; 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. Wagensell, Jr., r; the Rev. Bernice Coleman, c (718) 784-8031
Liturgies: Sun 7:30, 8, 10. Wklys 7:30, 10, 5:30

SYRACUSE, N.Y.

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

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. Wklys & 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

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 Cantrell, deacon ass't. The Rev. Norman Hollen, canon to the ordinary; the Rev. Steve Weston, canon for diocesan communications
Sun Services 7:30 H Eu, 9 adult classes, 9 Ch S, 10 Sung Eu, 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish). Wklys: Mon, Wed, Sat 10; Tues & Thurs 6:30; Fri 12 noon, 7:30 (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W. Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the Rev. Edwin S. Baldwin (214) 521-5101
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

FORT WORTH, TEXAS

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

SAN ANTONIO, TEXAS

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

SEATTLE, WASH.

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

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

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
The Rev. A. Ivan Heyliger, r
Sun Ser: 7:30, 9:30, 6:30. Wed & Fri 7, Thurs 5:30

A Church Services listing is a sound investment in the promotion of church attendance by all Church-people, whether they are at home or away from home. Write to our advertising department for full particulars and rates.