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Epiphany in Chicago [p. 2].

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INSIDE

Phoenix Site Affirmed



Uncluttered Hills

I left Wisconsin and drove quickly around Chicago on a cold, rather grey day in January. Soon the sun would “come out,” as we say, as though in hiding, and the day would be perfect for winter driving.

I drove south of Chicago through the flat fields of Illinois and Indiana, around Indianapolis, past the historic county seat of Greensburg, Ind.

Have you been to Greensburg? Don't miss it if you are ever driving in that part of the world. A friend of ours is from there, and she once gave us the “grand tour.” Not only is it a lovely town with a wonderful village “square” as so many Indiana and Ohio towns have, but it has its own claim to fame — a tree growing out of the courthouse tower!

I didn't stop this time because I wanted to make it to Lexington, Ky., in time for dinner. North of Cincinnati, I began to notice the changing landscape.

For one thing, the hills were more and more dramatic the closer I got to the Ohio River. The contours of land which are so pronounced in the winter also delighted me: I could see the land, not flowers, tree leaves, and shrubs, as beautiful as they are, but the actual contours of land — the hills overlapping each other, resembling hips under covers in bed, or wind-swept sand dunes on the Outer Banks of North Carolina. Here the “sand” or the “blanket wrinkles” I thought of were replaced by long, dried grasses, blown or pressed down to rest like a princess's hair on a couch.

The Land at Rest

How beautiful is this dry, resting land. Simple and uncluttered. Bare, and perhaps in a way stark, yet fetching in its quietude and self-sufficiency. No worry here about whether it will rain tomorrow or not. The land is at rest. The land is waiting for its rains or its snows, its springtime.

The simple beauty still haunts me as I look out of my window over the hills of the Blue Ridge Mountains. Winter, though not as harsh here as in my Wisconsin home, is nevertheless as necessary. Its barrenness and starkness are a necessary part of the life cycle. Nature, like us human beings, needs her rest, must become dormant in order to produce (and survive) the lushness of spring and summer.

The winter beauty is one of form without frills or decoration. The forms, as Dante would say, give shape to our emotions.

(The Rev.) TRAVIS DU PRIEST, book editor

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ON THE COVER

Three “wise men” rode camels behind St. James' Cathedral in Chicago, where a special Epiphany service was held. Scott Cheffer (left), Allen Shin and Jim Herrold participated in this culmination of a fund-raising drive in northern Illinois parishes for the Heifer Project International. The relief agency provides livestock for poor families all over the world. So far \$20,000 has been raised, enough to send numerous animals (including 14 hives of bees) to many countries. In addition, the money will provide funding for a number of veterinarians to aid farmers in Nicaragua, Chicago's companion diocese.

Photo by Charlyn Bridges

LETTERS

Go to Phoenix

It makes one sad to see that the Executive Council was called into special session to "reshape plans" for the 1991 General Convention scheduled for Phoenix [p. 6].

This is apparently because of the fact that Arizona has not made Martin Luther King Jr.'s birthday a state holiday. What about the states of Florida, Texas, Louisiana, Georgia and Tennessee, which have not made Abraham Lincoln's birthday a state holiday? They also must be discounted as potential future convention sites, and efforts made to have these states make Abraham Lincoln's birthday a state holiday such as was done in Arizona.

I urge the Executive Council to hold the General Convention where it is scheduled — Phoenix.

KENNETH A. MOSS

Baileys Harbor, Wis.

Debate Welcomed

I am happy to welcome Bishop MacNaughton of West Texas to the debate before the church on the issue of human sexuality [TLC, Dec. 23]. However, I believe that if he wants to enter the debate with integrity or honesty, he has a responsibility to do his homework. He is a relatively young bishop, and before he quotes General Convention resolutions he should, at the very least, look up his references. Ignorance will not serve his cause well and indeed reveals nothing but the hysteria of his own homophobia.

Bishop MacNaughton says the church has "consistently expressed in General Convention resolutions for the past five General Conventions" its position on homosexual ordination. That is simply not so. When one quotes authority that does not exist, one's credibility and motives are open to question.

He also makes the common mistake of quoting the one resolution that does exist in the minutes of General Convention in 1979, to suggest that the General Convention determined such ordinations to be inappropriate. If Bishop MacNaughton will look at the minutes of that meeting (this reference is on page B-96 of the *Journal of the General Convention of 1979*), he will find two things: first, this resolution was specifically a recommendation and indeed uses that word. Secondly,

in the minority report also spread upon the minutes, the bishops who opposed this recommendation noted its "recommendatory and not prescriptive" nature and stated their unwillingness and inability to be bound by it.

I regret that Bishop MacNaughton, who has been a friend of mine for 20 years, appears to be living under the stress he imagines me to be under so that he is hearing and seeing as he says, "only what he wants to hear and see — often at the expense of truth."

If the bishop would like to debate these issues publicly in San Antonio, I am more than willing to oblige him.

(The Rt. Rev.) JOHN S. SPONG

Bishop of Newark

Newark, N.J.

Counter to Nature

I am deeply concerned for the Episcopal Church because of the actions of Bishop Spong and others who either advocate or have offered the blessing of the church for same-sex couples.

The basic problem with this action, as I see it, is that it refutes the natural parallelism between Christianity as a way of life and of nature as a living force. For natural phenomena such as procreation, birth and death, among others, the church has seen fit to elevate these events to ones of theological importance. Of all these events, procreation is the most critical, as it is the one which ensures the presence of successive generations. In a parallel manner, the church has hallowed and delineated the bounds which procreation is to be conducted through the rites of marriage.

On the other hand, homosexuality in nature serves no useful function. For the church to elevate relationships of these individuals through a sacramental blessing is to violate and abrogate the parallelism that exists with nature.

NORMAN A. HULME

Delmar, N.Y.

Open to Risk

The church is met by many cries for the approval of a lifestyle that leaves so many open to the serious risk of AIDS and HIV infection. This is sought under the guise of asking for the "blessing of homosexual unions," when it is clear that the very nature of the homosexual subculture makes long-term commit-

(Continued on next page)

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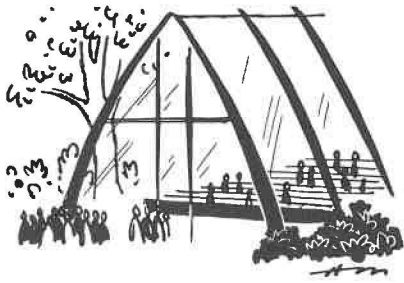
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LETTERS _____

(Continued from previous page)

ted relationships the exception rather than the rule. A witness to the promiscuity of the homosexual subculture is the appalling death rate because of AIDS. The church is not at fault for the lifestyle of homosexuals by its disapproval of homosexual unions, nor will giving that approval make a substantial change in that lifestyle.

The AIDS issue is much broader and so is the issue of approval of lifestyles that go beyond the limits of a traditional understanding of scripture. Our failure as a church to speak clearly against all forms of adultery and fornication has firm precedent in the basic disavowal of the authority of scripture pervasive among those who seek to hear another gospel. Appeals to scripture are met with the dread warnings against fundamentalism as though that were a more abhorrent state of sin than the very things that scripture warns humankind against. Unrecognized is the broad middle spectrum of those who do not identify with Protestant fundamentalism, yet respect scripture and appeal to it as a basis for moral values.

Acceptance of those who suffer from AIDS is not to be confused with approval of their lifestyle, theology or attitudes. Compassionate ministry suspends judgment in favor of love and mercy, and at the same time speaks prophetically to the various subcultures, and to society at large, warning all the world that certain behaviors will lead to death.

(The Rev.) **ROB SMITH**
Church of the Apostles
Coppell, Texas

Prayer for Enemies

In the 1950s, when Christian educators were discovering relationship theology, it suddenly became necessary for all of us clergy to be immersed in a humanizing process called "encounter groups." As aloof and opinionated as I was, I certainly needed it. One participant who by common consent really didn't "need it" was a cheerful elderly visitor from the Anglican Church of Canada, the Rev. Charles Fielding. This lovable professor of moral theology befriended me (and goodness knows how many others) and gently helped all of us just by being his own humble and approachable self.

During a break, Dr. Fielding told

me how, as a pastor during the war, he had felt a strong need for a prayer "for our enemies" to use with his people. Finding none, he composed this gem, which could be considered perhaps even more strong and useful than the one in our Prayer Book. I certainly think it is needed today.

"O God, who hast taught us by thy Son/to love our enemies and to pray for them;/grant them such knowledge of thee/that no sin of ours may hide thy presence from them;/and grant us so to love thee/that we may forgive them/and seek thy justice only,/through the same Jesus Christ our Lord. Amen."

(The Rev.) LEWIS E. COFFIN
Newfield, N.Y.

Outstanding Message

There is most certainly one "person in the pew" who should not only be heard but whose outstanding message should be shouted from the rooftops and broadcast to all. Mary B. Young is that person. Her letter [TLC, Dec. 16] is an exceedingly clear statement, and a positive challenge to those in our church who desire to strengthen the center.

JAMES W. NEWMAN
Austin, Texas

Interpretive Trap

The letter by Nicholas Papadopoulos [TLC, Dec. 16] contains both praiseworthy qualities as well as reproachable elements. It is commendable that the writer can cover a wide range of passages from scripture to support his viewpoint. Mr. Papadopoulos does a credible job in presenting a good number of passages that depict a wide range of sexual practices. However, the writer falls into the same interpretive trap that has felled a number of our Pentecostal brothers and sisters. They too have difficulty in distinguishing between the prescriptive and descriptive in scripture.

The writer would agree, I would hope, that what is reported in the narrative sections of scripture is not always to be accepted as normative for the community of faith. For example, Mr. Papadopoulos cites Tamar's sexual relations with her father-in-law. Does he wish us to believe that the scriptures or the church holds this case up as acceptable and good? The diversity that the writer desires us to embrace

was not embraced in scripture, nor has it been embraced in the history of the church. Mr. Papadopoulos criticizes the Rev. Earle Fox [TLC, Oct. 28] for reaching a similar conclusion, but Fr. Fox seems to have done his homework.

(The Rev.) M. ANTHONY SEEL, JR.
El Paso, Texas

Back to the Basics

I have encountered the same situation which Susan Goranson describes in her letter [TLC, Dec. 16].

I suspect that secular humanism is at the root of the problem. This has been coming down through the ages, and both Protestant and Catholic sides may have been influenced at the time of the Reformation. Let's get back to basics through John 3.


RICHARD MONTGOMERY
Spokane, Wash.

Different Status

In reference to the House of Bishops [TLC, Oct. 7, 14], I shall state that once a member of the clergy has been elevated to that order, he or she loses all those friends on the old collegial basis. Therefore, in order to keep themselves sane and operating in the world, they must have their own bishops' level of meetings for fellowship, partnership and collegiality.

Let's face it. If a member of the clergy is elevated in a diocese, then he/she becomes the "boss" or president of the corporation (to put it in secular terms) and the remaining friends and fellow-professionals in the clergy become the "employees." Hence the old, or previous level of fellowship, becomes null and void.

(The Rev.) DAVID W. PLUMER
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The Very Rev. Alan Jones
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Council Affirms Phoenix as Convention Site

The Executive Council of the Episcopal Church has affirmed the Presiding Bishop's decision that the General Convention will be held in Phoenix.

The council met January 5 at a hotel near Newark Airport in a special one-day session called by the Most Rev. Edmond Browning, Presiding Bishop. It also rejected attempts to shorten the dates of convention, keeping July 11-20 as the dates of the triennial gathering.

The special meeting had been called by Bishop Browning to discuss ways to alter the shape of convention following the rejection of a paid holiday to honor Martin Luther King by Arizona voters.

Bishop Browning opened the meeting by telling council members he wanted to share "a vision of what I believe God is calling us to do at this particular moment in history."

He said "the last two and a half months have been without question the most filled and most challenging of my entire ministry." He spoke about his trip to the Middle East and said "there has been no day during this trip and ever since that I haven't been thinking and praying about our General Convention in Phoenix."

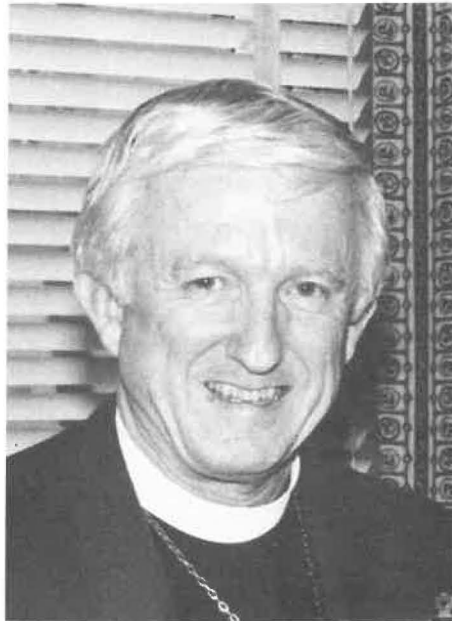
Opinions from Dioceses

The Presiding Bishop told how he had talked to "countless persons" about the convention and that some diocesan conventions and councils had urged him to move the convention elsewhere, and that other diocesan conventions had supported the decision to go to Phoenix.

"There is no doubt in my mind, none whatsoever, that this church is being called to make a witness against the blatant sin of racism," he said.

"The Nov. 2 election in Arizona, for the black community and for many others, was a very painful experience — like tearing open a wound that takes a difficult time healing."

Bishop Browning said his original feeling was not to go to Phoenix. He cited the Rt. Rev. John Walker, late Bishop of Washington, and the Rt. Rev. Herbert Thompson, Bishop Coadjutor of Southern Ohio, as help-



Bishop Browning

ing him have "a minor conversion experience" on the issue.

"My gut, my heart, my reason, my experience, my prayer, my whole being says go to Phoenix," he said. "I have come to the firm belief that the opportunities for a more lasting witness and a greater transformation of the Episcopal Church is possible by going."

Bishop Browning then shared what he called "an imperfect model of convention" with council members. His model called for an eight-day session in Phoenix rather than ten, a greater use of evening sessions, a proposal that the exhibit booths be canceled and that space be used for dining by convention deputies, and that a Martin Luther King legacy be established.

He said that by mutual agreement Archbishop Desmond Tutu will not be in Phoenix to demonstrate against racism as announced previously.

Discussion on the proposal followed for a considerable time, with more than 20 council members contributing.

Bettye Jo Harris of Hawaii spoke against going to Phoenix and asked, "How do I witness in a system which oppresses me?"

Nell Gibson of the Diocese of New York said, "Racism causes us to question our right to full humanity." Mrs. Gibson spoke of her own African-American and Native American heritage and said this was "a particularly

difficult time for those of mixed heritage.

"The greatest travesty in all of this is that a predominantly white institution called the Episcopal Church is making a decision that is putting minorities against each other," she said. "That's the worst form of paternalism."

Most council members spoke in favor of the decision to go to Phoenix, and many of them mentioned the need to make a strong witness in Arizona.

"I don't want Arizona to think that their sin is worse than my sin," said the Rt. Rev. Rustin Kimsey, Bishop of Eastern Oregon, who added that Bible study and dialogue would be effective ways to work against racism.

"The sin of racism has to be dominant in our life together in Phoenix," said the Rt. Rev. Charlie McNutt, Jr., Bishop of Central Pennsylvania.

Two bishops who are closest to the site of General Convention — the Rt. Rev. Steven Plummer, Bishop of Navajoland, and the Rt. Rev. Joseph Heistand, Bishop of Arizona — urged council members to go to Arizona. Bishop Heistand spoke of the Martin Luther King Day observance in Phoenix January 21, scheduled to include Bishop Browning, Bishop Thompson, the Rt. Rev. James Ottley, Bishop of Panama, and the Rt. Rev. Arthur Williams, Suffragan Bishop of Ohio.

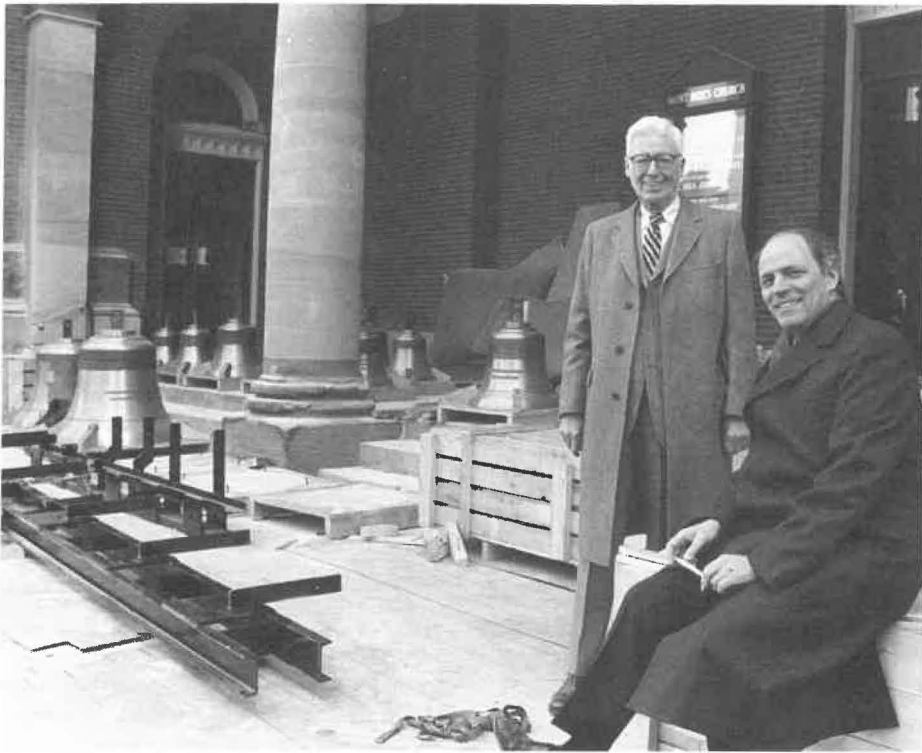
Committee Appointed

The council appointed a committee of five of its members to continue to discuss the shape of convention. That committee will report to the council at its regular meeting January 28-February 1 in Savannah.

Council members tabled a resolution by the Rev. Austin Cooper of Cleveland which would ask General Convention to raise money for Martin Luther King legacy scholarships to be divided among the Diocese of Navajoland and three Episcopal black colleges.

Bishop Browning said he was "very encouraged" by the meeting. "It showed that members of council were willing to come and share stories of pain. It showed we can be a family."

DAVID KALVELAGE



The Rev. William N. McKeachie (left), rector of Old St. Paul's Church in Baltimore, Md., joins historic preservationist George T. Harrison in front of the 23 carillon bells being installed in the church. A fundraising campaign, led by Mr. Harrison, resulted in civic donations to purchase the bells as a "gift to the city from the people of the city." Old St. Paul's will celebrate its tricentennial in 1992.

CONVENTIONS

A new convention format, the environment, the homeless, the elderly and families were themes of the convention of the **Diocese of Hawaii**, which met in Honolulu, October 26-27.

The convention adopted a \$1.25 million balanced budget, a minimum salary scale for clergy, and considered new land acquisition policies.

Addressing the convention, the Rt. Rev. Donald P. Hart, diocesan bishop, emphasized the interconnectedness between people and creation, calling for a response to meet the need of the endangered environment. He also observed that "the more we practice evangelism, the less it will be a program for a ten-year period and the more it will become a way of life, a joy that we cannot hold back."

Resolutions dealt with practicing environmentalism, linking Oahu congregations with neighbor island congregations, continuing the trial period for regional council, and initiating the process for establishing a new congregation in Mililani on Oahu.

(The Rev.) JOHN ENGELKE

Worship Leaders Focus on Children

The 1990 Conference of the Association of Diocesan Liturgy and Music Commissions (ADLMC), sponsored by the Diocese of New Jersey, was held in New Brunswick, November 5-8.

The conference, on the theme, "All God's Children," began with a Eucharist at Christ Church, New Brunswick. The Rt. Rev. Mellick Belshaw, Bishop of New Jersey, was the celebrant. The music was led by members of the girls' and boys' choirs of Trinity Church, Princeton. The sermon was by the Rev. Canon Herbert O'Driscoll of Canada, who said the paradox and challenge at the heart of the Christian faith is that its "velvet glove covers steel," i.e. it is a religion of sudden change, of the unexpected. He also spoke of the need for both individuals and the institutional church to "find the child within us."

The daily liturgies included Morning, Noonday and Evening Prayer, and were noteworthy for their variety and use of different options, especially in praying the psalms.

The closing Eucharist also was held in Christ Church and was a joyous oc-

casional. The Rev. Jean Campbell, OSH, was the celebrant and the liturgy used the recent supplemental liturgical texts (*Prayer Book Studies 30*, in a revision of last October). Children played a prominent role in the service and the gospel (Mark 10:13-16) was presented in scenic tableaux by conference participants while being read.

The workshops were of high quality, with a practical bent. They included sessions on teaching children to sight-singing (John Bertalot) and organizing a comprehensive worship program (Donald Pearson); other workshops were led by Gretchen Wolff Pritchard ("Liturgy, Learning and Play: How Do We Tell the Story with Children?"); Helen Kemp ("The Child's Voice: Its Nature and Nurture" and "The Rehearsal Event: A Practical Demonstration with Children"), the Rev. Joseph Russell ("Incorporating Children into the Liturgy" and "Exploring the Book of Common Prayer with Children"), and Tom Long ("All God's Children Got Tales" and "Christian Drama Beyond Bathrobes").

RAY W. URWIN

BRIEFLY

A survey was taken to explore the level of involvement parishes have with **international mission and ministry**. So far, said Margaret Larom, World Mission in Church and Society information officer, "answers show that most congregations are supporting missions overseas in a variety of ways, that many are engaged in cross cultural ministry close to home, and that all believe evangelism is an important focus of our church."

The Anglican Communion could play an important part in mediating **Hungary's mounting ethnic crisis**, said the Rev. Robert Brooks, staff officer for the Washington office of the Episcopal Church. He was invited by the Hungarian government to advise it on its efforts toward democratization. After his recent visit, Fr. Brooks said, "Clergy [there] are not equipped to deal with diversity in civil society or to deal with the job of teaching religion." He added that the government was seeking the Episcopal Church's help because it was not part of the religious conflict in Hungary.

More Than Kid Stuff

Our Trespass Against Children

By PATRICK GAHAN

When Jesus left his Father's throne, he chose a humble birth; like us, unhonored and unknown, he came to dwell on earth (hymn 480, verse 1).

On November 12, newspaper headlines in nearly every community in this country read "Stormie Dies Unexpectedly at 13." It was the end of a tragic story about a little Texas girl, Stormie Jones, who at age six was the first heart and liver transplant recipient. In my hometown, the news article included a subtitle taken from a friend's quotation: "She was God's walking angel . . . she deserved more."

Indeed, Stormie's story is a tragedy, but it is also a story of hope. From the time she received her two triple bypass heart surgeries in 1983, resulting from two heart attacks at age five, until her death at Children's Hospital in Pittsburgh seven years later, Stormie was the focus of the best grownups could give. Well wishes, gifts and love from all over the world poured into her Fort Worth home and often-occupied Pittsburgh hospital room. We did our best to save her life and enrich it. Stormie was our angel.

Unfortunately, our response to Stormie bears testimony not for us but against us. She is the exception. We are failing our children. In this season of the Epiphany, we would do well to take inventory of our transgressions against children everywhere and consider our sin.

If the editors of *Time* magazine are correct, 40,000 children under the age of five in the developing countries die every day from malnutrition, measles and diarrhea. That's every day!

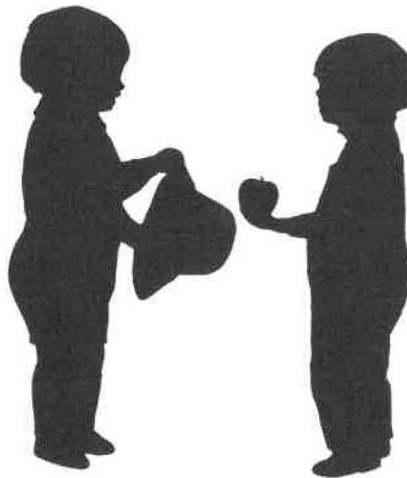
In our own country, bountiful America, one quarter of all children under age six live in poverty. Furthermore, *Time* reports, "Every eight sec-

The Rev. Patrick Gahan is chaplain at St. Stephen's School, Austin, Texas, and a graduate student at the Episcopal Seminary of the Southwest.

onds of the school day, a child drops out. Every 26 seconds, a child runs away from home. Every 47 seconds, a child is abused or neglected. Every 67 seconds, a teenager has a baby. Every seven minutes, a child is arrested for a drug offense. Every 36 minutes, a child is killed or injured by a gun. Every day, 135,000 children bring their guns to school" (*Time*, October 8, 1990).

Has our value of human life dropped so low? Can we no longer see

They are
heralds of the
"good news
of great joy!"



in a child the most gracious gift of God? Has our preoccupation with what we think is important blinded us to what really is? Perhaps it is in the Child born in Bethlehem that we can rediscover what is truly to be valued.

Curiously, for all my adult years, I have been incessantly told, "Yes, Christmas is nice, but we can't leave

Jesus in the manger." It is as if to say, "Let's move Jesus out of the stable to Gethsemane as fast as possible." The implication of the reprimand is that Jesus' adult life bears the real meaning. His infancy and childhood are merely seasonal pieces of nostalgia. They serve as good reasons to decorate, socialize, spend money and celebrate — little more. We can take a grownup Jesus much more seriously.

Perhaps it is in the face of the Nativity's waning importance for the church that we see most clearly our trespass against children. We simply want to skip the kid stuff and move on to weightier adult matters. In this we have created a bleak world, a world where work is valued over play, money over time, and career over family. It is a world where the ones of the smallest stature and softest voice are easily dismissed. It is against this world, under the banner of Madonna and Child, that the church is called upon to oppose.

Our youngest child, John, age five, brought this truth home to me in great clarity as I sat with him during the Eucharist one recent Sunday evening. After we said the Lord's Prayer and I said, "Amen," John said, "Thank you." Suddenly, I realized that these beautiful children, every one of them, are our "angels." They are heralds of the "good news of great joy!" God has so knitted them together that their first response is always thankfulness. It is in their small voices that the hope of the incarnation is espoused: that a new, wondrous kingdom is at hand, and after the birth of that infant in Bethlehem the world will never be the same.

We, who have just celebrated the Nativity of our Lord, need to put aside adult things and take our children, all of them, into our arms. In that, I believe we will receive a renewed vision of the joy of our Father's kingdom.

Sweet were his words and kind his look, when mothers round him pressed; their infants in his arms he took, and on his bosom blessed (hymn 480, verse 2).



The noon Eucharist held inside the ruins of Glastonbury Abbey.

Glastonbury Today

In the Tradition of a Medieval Pilgrimage

By LEWIS WRIGHT

One of the largest and most magnificent Anglican assemblages anywhere takes place at the annual pilgrimage to Glastonbury Abbey in Somerset County, England, on the last Saturday in June.

The abbey is thought to be the site of the first Christian church in England, and the Celtic monastery here was established long before the English church became dominated by Rome. Many believe that the first church on the site was built by St. Joseph of Arimathea, and there is a strong local tradition that Glastonbury is the burial place of King Arthur. Among the early abbots was St. Patrick.

In 1184, the abbey was destroyed by

fire. Slowly, another abbey arose on the site, one larger than Canterbury Cathedral. It flourished and was perhaps the largest monastery in Christendom until 1539, when it was suppressed along with other monasteries during the reign of Henry VIII. Abbot Richard Whiting refused to surrender the monastery and its treasures. He and several other monks were executed on a nearby hill, the Glastonbury tor. It is believed by many that vast treasures of the monastery remain hidden in underground tunnels and passageways.

Impressive Ruins

Over the next few centuries, the abbey suffered from neglect, and many of its stones were removed for use in constructing other local buildings. Views of the structure drawn in the late 18th century, however, are similar

to the impressive ruins that remain today. Parts of the nave and choir remain. The Chapel of St. Mary is intact except for the roof, floor and windows. The immense abbot's kitchen, formerly used for feeding the many pilgrims, and the abbey barn are in excellent condition; the latter is used today as the Somerset Rural Life Museum. The George and Pilgrim Inn, formerly a hospice of the abbey, still houses pilgrims as it has done since the 14th century. Modern plumbing and a kitchen have been installed.

Nearby, on a hill more than 500 feet high, Glastonbury tor, the massive tower of St. Michael's Church remains. In the Middle Ages, hermitages were built on the sides of the small mountain. Sheep graze there today. Although under control of the monas-

(Continued on next page)

R. Lewis Wright, M.D., resides in Midlothian, Va.



Procession down High Street for Evensong

(Continued from previous page)

téry at Glastonbury, these monks lived an eremitical life.

In 1907, the Church of England purchased the abbey ruins in order to preserve them. In 1924, the first modern pilgrimage to the ruins drew 150 pilgrims. In recent years, this splendid occasion has often drawn more than 10,000 pilgrims. Peak attendance of more than 14,000 was in 1988 when the Most Rev. Robert Runcie, Archbishop of Canterbury, was the principal celebrant at the noon Eucharist. The Roman Catholic pilgrimage to the abbey also takes place at varying dates in June or July each year, and Anglicans and Roman Catholics are invited to attend both days.

In the tradition of a medieval pilgrimage, several hundred people walk long distances for the Glastonbury event. Shortly after dawn, pilgrims begin to arrive in Glastonbury. The first service of the day is a said Eucharist in the undercroft of St. Mary's Chapel at 8 a.m. Within the next few hours, the town becomes crowded with thousands of people from all over the world. They settle in the nave of the ancient abbey and along all the sides. Some bring or rent folding chairs, but most stand or sit on the ground. Dress is informal.

Noon Procession

At noon, with music amplified superbly, the procession for the noon Eucharist enters the abbey with three bishops and more than 150 priests. The sound system is so remarkable that anywhere in the vicinity of the abbey one feels as though one were actually in a parish church. Communion is distributed at multiple stations

marked by tall crosses along both sides of the abbey.

There is a break for lunch; following the Eucharist, many people bring picnics or purchase picnic boxes on the abbey grounds. Others eat at inns in the town. Orthodox services and concerts are often scheduled at other times during the day. By 3 p.m. the streets are crowded with pilgrims in preparation for the colorful procession into the abbey for Solemn Evensong. At 3:30 p.m. the procession begins — clergy in bright vestments, monks, nuns, choirs and acolytes are interspersed with dozens of processional crucifixes, censers, torches, and parish banners of a quality rarely seen in America. Hymns, printed in the program for the day, are sung vigorously by those in the procession as well as by those assembled along its route of a third of a mile. The same precise speaker system is installed along the route of the procession from the Parish Church of St. John the Baptist down High Street, through the town square and into the abbey, and the same hymn is sung at the same moment by all along this route. The procession takes more than an hour to pass, and it is followed by those along the route into the abbey and its grounds for Evensong. About 5:30 p.m. the festive day is complete and the thousands of people disperse.

For several years a group of Americans have participated as part of a pilgrimage to Anglican holy sites. Others come on their own. There is no British Rail service to Glastonbury; the closest station is at Bath, 15 miles away. The driving time from London to Glastonbury is about two and a half hours.

The pilgrimage date for 1991 is Saturday, June 29.

Worship Stuff

Episcopalians like to talk
About the worship stuff,
Vestments,
Movements,
Furniture,
They cannot get enough!
Chasuble and lectern,
Sequential hymn and all,
Oblations,
Patens,
Chalices,
The offertory call.
Prie-dieux,
Altars,
Naves and choirs,
Chrism and ambries too,
Genuflections,
palls and stoles,
There's plenty there for you!
But don't go 'way



Because there's more,
With cassocks,
copes and bells,
And even smoky thuribles,
That give far-eastern smells.
Innumerable benefits
They find in all they do,
Sacrament and symbol
blend in mystery for you.
So come on in and try it out,
You really shouldn't fear it,
It goes together naturally,
And raises up the Spirit!

Nicklas A. Mezacapa

EDITORIALS

A Chance to Address Racism

As with most important issues facing the Episcopal Church, its members seem sharply divided over whether the 1991 General Convention should be held in Phoenix. Resolutions passed by diocesan conventions and councils, statements by bishops and other leaders, even letters to this magazine, reflect we are not of one mind whether to go to Phoenix.

When Arizona voters rejected the establishment of a paid holiday to honor slain civil rights leader Martin Luther King, Jr., it touched off a controversy that won't be settled soon. The Executive Council took up the issue when it met January 5 in a special session called by Presiding Bishop Edmond Browning. Although council members represented a variety of points of view on the matter, most of them could agree on one thing — the General Convention in Phoenix presents the church with an opportunity to witness against the sin of racism.

How this witness will be carried out in Phoenix remains to be seen. Several Executive Council members spoke of the need for some kind of economic sanctions to take place while in Phoenix. One member urged bearing witness to the life of Dr. King. Others spoke of the need for sacrifice, for an outdoor event during General Convention, and to spend more time in Bible study and dialogue.

Whatever form the actual witness takes, the church

should make the most of its opportunity. Being in Phoenix together can give us a chance to address the racism that exists in our own church and our own lives. As Bishop Browning said, it is "a chance to repent for the wounds inflicted upon one another." It is an opportunity to transform the church and ourselves.

Please Excuse the Duplicates

Occasionally, subscribers to this magazine receive a letter and brochure inviting them to subscribe. In addition, there are instances when persons who have made a financial contribution are sent a letter asking them to contribute. We hope our readers are not offended if they receive these redundant mailings.

In a mail order operation like ours, mailings are sent out in large quantities, often 10,000 or more at a time. In order to eliminate the problem of duplicate mailings, it would be necessary, and expensive, to search through these mailings by hand to remove envelopes addressed to current subscribers or contributors.

THE LIVING CHURCH needs to continue to seek new subscribers and to solicit for financial support. We will do our best to avoid duplicate mailings, but if our subscribers and contributors do receive them, we apologize for any inconvenience this may cause.

VIEWPOINT

Liberal and Orthodox

By JOHN M. SCOTT

The Viewpoint article written by the Rev. Kevin Martin [TLC, Nov. 11] about a "power shift in the Episcopal Church" sets forth a tangle of fact and fiction inviting a response.

He rightly interprets the attitude of many of those who spoke for the Episcopal Church prior to the upheavals wrought by the civil rights movement of the early '60s and the anti-Vietnam War sentiment of the late '60s. Fr. Martin writes that the aura of a "national church of the U.S. (or at least of the intellectual and social elite of the nation)" was ended by the "courageous and dynamic leadership of John Hines," Presiding Bishop from the

mid-'60s, and at the special General Convention of 1969. He says "we have now our third Presiding Bishop who represents this leadership."

However, I believe it would be correct to say we have our second, not third. Certainly the 12-year tenure of John Allin (1974-1986) shifted in a conservative direction. As Presiding Bishop, he accepted women's ordination when it was approved in 1976, but he did not wear the label "liberal." Bishop Allin showed sympathy to opponents of women's ordination and to the proponents of traditional language. The effect was to put the brakes on what Fr. Martin calls "the liberal agenda." The election of Edmond Browning as Presiding Bishop in 1985 was a return to progressive leadership.

by Fr. Martin which should be examined. The Gallup poll is not gospel. Like other polls, the viewpoint of the pollster and the questions the pollster asks greatly influence the results. "Spiritual health" was certainly not fully examined by Gallup. His questions were straightforward, but could have been exactly the same a half century ago, perhaps the same back to 1900. They in no way reflect the contemporary world where Americans experience the wide range of races, cultures, images, intellectual positions and the impact of other religions.

"After more than two decades of steady" (but note my point about Bishop Allin) "liberal theological and political leadership, the vast majority of the members of the church remain

There are some other points made

(Continued on next page)

The Rev. John M. Scott is rector of St. Mary's Church, Hamilton Village, Philadelphia, Pa.

BOOKS

Godly Felicity

PROFITABLE WONDERS: Aspects of Thomas Traherne. By A.M. Allchin, Anne Ridler and Julia Smith. The Amate Press, Oxford. Pp. 56. £6.50, paper.

Few visionary writers have captured the sensation of divine felicity, of eternity in the commonplace moment, as arrestingly as Thomas Traherne. And few, if any, latter-day commentators have conveyed the spiritual sensibility of writers like Traherne so effectively as Canon A.M. Allchin. Having already highlighted the expression of this colorful 17th-century divine in previous publications, Allchin now has sponsored the appearance of a brief but richly illuminating monograph with contributions by Anne Ridler and Julia Smith in addition to his own essay.

In her opening presentation of "The Essential Traherne," poet-critic Anne

Ridler surveys the full range of Traherne's life and writing while focusing on the largely prose *Centuries of Meditations*. She confirms Traherne's stature as "a great master of the Affirmative Way" who traces the image of divine glory and love in creation. Though Ridler finds Traherne unusual in his vision of exalted human nature and an immediate paradise, she argues persuasively that his optimism "must have been dearly won."

Likewise rejecting the view of Traherne as facile optimist, Canon Allchin offers instead a paradoxical figure who entertained his original poetic vision while drawing deeply from church tradition and Anglican teaching. Allchin makes an eloquent case for appreciating Traherne's vision of a transfigured world as genuinely Christian, sacramental and redemptive rather than as a simple, proto-Romantic nostalgia for innocence. This central essay on "The Sacrifice of

Praise and Thanksgiving" draws on the unpublished "Church's Year Book" to show how Traherne's transfigurative imagination was steeped in his observance of holy days, including the actual event of Christ's Transfiguration.

In the book's closing essay, Julia Smith gives an intriguing account of recently-discovered Traherne manuscripts, one of them rescued from a pile of burning rubbish in 1967 and identified as late as 1982. It is exciting to think that manuscripts such as the massive, all-embracing *Commentaries of Heaven* have yet to be published. To further whet the reader's appetite, excerpts from two unpublished works are included here in an appendix.

You will find it well worth the bother of ordering this volume from abroad. Aptly titled after Traherne's own statement of testimonial intent for the *Centuries, Profitable Wonders* is indeed profitable reading — for students of literature, or for anyone who

VIEWPOINT

(Continued from previous page)

orthodox in their understanding of the tenets of the faith," Fr. Martin wrote. That is what pollster Gallup's questions were designed to find — the relative amount of orthodoxy among Episcopalians. However, the assumption of Fr. Martin's statement appears to be that "liberal" and "orthodox" are somehow antithetical. As one who calls himself a liberal, I object to that implication. My theology is based upon scripture and the general councils as much as Gallup's questions are.

My liberalism is toward persons but I am conservative toward institutions (as I believe Jesus was also). The point I would like to make is this: In the gospels, Jesus is always liberal toward persons (lepers, outcasts and women) and conservative about the tradition ("I did not come to destroy the law and the prophets, but to fulfill them"). It is his opponents who are illiberal toward persons and rigid about the law as they hold it. A similar illiberal posture seems to lie behind Fr. Martin's rather grudging acceptance of "the role of women in ordained leadership and some tolerance for the change in liturgical language," but is expressed strongly in his continued oppo-

sition to the ordination of homosexuals.

Fr. Martin says there is a "lack of visionary leadership at the national church level combined with a growing inflexibility and intransigence." Granted that Bishop Browning is a liberal, he is likely to maintain his position that there can be "no outcasts in the church." Is that intransigence? As to visionary leadership, what about ecumenical peace and justice positions in a world still tempted to go mad with war?

The author continues, saying, there is "declining membership in the Episcopal Church, especially in those dioceses which have supported the liberal agenda," but he offers no statistical evidence, nor does he produce a list of such dioceses.

I will offer one statistical example. I recently concluded a detailed study of 13 parishes in the Diocese of Pennsylvania which had the same rectors in place for 25 years or more. Seven of the rectors described themselves as liberal theologically and politically; three described themselves as conservative theologically and politically. The other three split in one way or another. These parishes had an aggregate increase of 3.4 percent in membership over the 25-year period, and the five Philadelphia churches alone had an

aggregate net gain of 65 percent. I suppose Pennsylvania would be in Fr. Martin's list of liberal dioceses (which, unhappily, reminds me of the style of the late Sen. Joe McCarthy, who always had lists, but never named those whose names were presumed to be on the lists).

In the light of successful national youth gatherings in recent years, it is hard to understand Fr. Martin's condemnation of national leadership "for failing to provide for youth ministry and leadership training."

Fr. Martin has expressed unsubstantiated opinions. Most of us take that liberty from time to time, but not in preparing an article which purports to be factual. His purpose appears to be (1) an attack on the Presiding Bishop's leadership and (2) to exclude homosexuals from full participation in the life of the church. The question of homosexuality was never raised to Jesus in the gospels, so we should at least balance the supposed "proof texts" from Leviticus and Romans with an understanding of how Jesus treated persons who came to him. Finally, to imply that the reason for the presumed loss of a million members from the Episcopal Church is somehow the fault of the "liberal agenda" is an unexamined premise.

PEOPLE and PLACES

Appointments

The Rev. **Mary Helen Schrom Breese** is rector of Grace Church, 315 W. 5th, Ottawa, KS 66067; add: 6811 W. 66th Terrace, Shawnee Mission, KS 66202.

The Rev. **Edward L. Caum, III**, is rector of Trinity Church, 701 S. Main St., Athens, PA 18810.

The Rev. **Eugene A. Combs** is associate of Emmanuel, 416 N. Church St., Rockford, IL 61103.

The Rev. **John B. Edson** is rector of St. James', Colchester Rd., Essex Junction, VT 05452.

The Rev. **Lanny R. Geib** is rector of St. Christopher's, 2800 Trimmer, Killeen, TX 76542.

The Rev. **Robert L. Hall** is rector of Christ Church, Forest City and Trinity, Carbondale, PA; add: 58 River St., Carbondale 18407.

The Rev. **Larry J. Hofer** is rector of St. Alban's, Box 2026, Wilshire Hills, Reading, PA 19608.

The Rev. **Otis Hovencamp** is rector of St. Patrick's, 1395 George Urban Blvd., Cheektowaga, NY 14225.

The Rev. **Donald H. Langlois** now works as reference librarian at Arizona State Library; add: 700 W. Brown St., #5, Tempe, AZ 85281.

The Rev. **Douglas W. Wolfe** is rector of St. Mark's, 1109 Church St., Moscow, PA 18444.

Ordination

Priests

El Camino Real—**Jane Kottmeier**, assistant of St. Jude's, Cupertino, CA.

Montana—**Judith Traverse Schenck**, rector, St. Matthew's, Glasgow; St. Matthew's, Glendive; St. Mary's, Malta; and the congregation in Sidney, MT, all of which comprise the Fort Peck Area Ministry; add: Box 471, Glasgow 59230.

New York—**Sr. Clare Connell, CSSG** (for the **Bishop of New Jersey**), assistant, St. Raphael the Archangel, Brick, NJ, as well as hospital chaplain and registered nurse. **Br. George Keith, BSC**, staff member, Calvary/St. George's, New York City.

Northern Michigan—**Raymond G. Perry**, ministry support team member, St. Mark's, 251 Monongahela Rd., Crystal Falls, MI 49920. **Rheuben V. Smith**, ministry support team member, St. John's, 24 W. Adams St., Iron River, MI 49935.

West Texas—**Mary Katherine Allman**, assistant, St. Mark's, 2727 Airline, Corpus Christi, TX 78414. **William Jay Fasel**, vicar, All Saints', Pleasanton and St. Matthias', Devine, TX; add: Box 732, Pleasanton 78064. **Francisco Cervantez Sierra**, rector, Grace Church, 701 S. Missouri, Weslaco, TX 78596.

Transitional Deacons

Nebraska—**Lee Allen Hutchison** and **Charles Lee Roy Pederson, Jr.**, seminarians.

Permanent Deacons

Oregon—**Margaret Maguire Bernhard**, assistant, Church of the Good Samaritan, 333 NW 35th St., Corvallis, OR 97330.

(Continued on next page)

would learn more about the godly "felicity" of life which Traherne affirmed to be "Mistress of all other Sciences."

JOHN GATTA
University of Connecticut
Storrs, Conn.

Spiritual Classics

BEGUINE SPIRITUALITY: Edited by **Fiona Bowie**. Crossroad. Pp. 130. \$9.95 paper.

THE RHINELAND MYSTICS. Edited by **Oliver Davies**. Crossroad. Pp. 129. \$9.95 paper.

A MIRROR FOR SIMPLE SOULS. Edited by **Charles Crawford**. Crossroad. Pp. 153. \$9.95 paper.

A LETTER FROM JESUS CHRIST. Edited by **John Griffiths**. Crossroad. Pp. 144. \$9.95 paper.

These four attractively presented little books represent Crossroad's launching of the Spiritual Classics Series. Each has a helpful introduction providing background on the authors presented. The translators have chosen representative passages and use modern English to render the selections clearer for contemporary readers.

Beguine Spirituality is an anthology of writings by three 13th century women: Mechthild of Magdeburg, Beatrice of Nazareth and Hadewijch of Brabant. All belonged to the Beguine movement that combined manual labor and prayer. They stressed meditation on the suffering of Christ and on the love of God.

The Rhineland Mystics contains selections from 14th century authors and works: Meister Eckhart, Johannes Tauler, Jan van Ruusbroec, the *Theologica Germanica* and the *Book of Spiritual Poverty*. These mystics emphasized union with God in one's inner core and detachment from the world of created things. Their view of the path to God in the individual soul was to influence Martin Luther.

A Mirror for Simple Souls is the work of Marguerite Porete, a 14th century Beguine burned as a heretic. In a dialogue between love and reason, the author scorns reason and centers on one's total surrender to God, eliminating the will. The soul and the stage of its progress are among topics covered.

A Letter from Jesus Christ features the mystical writing of an early 16th century German Carthusian, John of Landsberg. He writes simply and

practically on the spiritual life, showing understanding of human frailty and emphasizing meditation, devotion to Jesus, forgetfulness of self and acceptance of suffering.

Passages from these books are adaptable for personal meditation.

HELEN CHAPIN METZ
Washington, D.C.

Rich History

WOMAN AND RELIGION IN AMERICA, 1900-1968, Volume III. By **Rosemary Radford Ruether** and **Rosemary Skinner Keller**. Harper and Row. Pp. 409. \$15.95 paper.

For a glimpse of the treasures inside, simply look at the photographs on the cover of this book. Evangelist, clergywoman, Hadassah leader, bishop, nun, and Arapaho shaman — the women pictured here represent the wide range of religious roles filled by American women. They also represent the radical change in women's religious roles that took place in the 20th century.

Finally released in paperback, this third volume is a collection of documents detailing the "social transformation" of women and religion in the 20th century. The documents are arranged to reflect the experience of women within specific religious constellations — Protestant, black, evangelical, American Indian and others — with introductory essays for each grouping.

What intrigues me most about this book is its specificity. To read through the documents regarding the Catholic experience, for example, is to discover both those aspects that are distinctive to the Catholic tradition and those that transcend religious boundaries. It is to be reminded repeatedly that religions take on different shapes when viewed through the eyes of women: doctrinal divisions pale, service activities become more vivid. Above all, it is to realize how much richer our religious history will be when we add the dimension of women's experience to that story.

MARY SUDMAN DONOVAN
Little Rock, Ark.



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. Wkdys 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 CHURGE
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 wkdys 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. Wkdys 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. Wkdys 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)

Retirements

The Rev. Samuel R. Boman, as rector of St. David's, Lincoln, NE; add: 262 Parkside Ln., Lincoln 68521.

The Rev. Albert Montanari, as rector of St. Patrick's, Cheektowaga, NY 14225.

The Rev. William N. Penfield, as associate of Bethesda-by-the-Sea, Palm Beach, FL; add: Camp Dutton Rd., Litchfield, CT 06579.

The Rev. William P. Price, as vicar, St. Luke's, Yanceyville, NC; add: 123 E. Queen St., Box 1354, Hillsborough, NC 27278.

The Rev. Albert (Abuid) Sam, as rector of St. Mark's, North Tonawanda, NY 14120.

The Rev. Ramsey Schadewitz, as vicar of St. Philip the Deacon, Portland, OR; add: 1811 N.E. Schuyler, Portland 97212.

The Rev. William H. Wagner, Jr., as rector of Trinity Church, Portland, OR; add: 2622 S. W. Patton Rd., Portland 97201.

The Rev. Richard Younge, as chaplain of St. Luke's Chapel, Grambling, LA.

Cathedral Clergy

The Rev. Canon Robert Banse, Jr., now serves as canon pastor of St. Michael's Cathedral, Boise, ID; add: 910 Marshall St., Boise 83706.

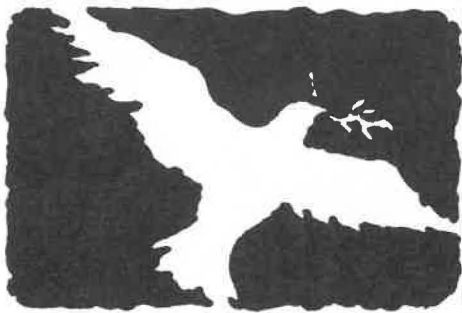
Deaths

The Rev. H. Thomas Pateman, retired priest of the Diocese of Virginia and rector emeritus of St. John's, Richmond, VA, died November 13 in Virginia Beach at the age of 80.

A native of Norfolk, VA, Fr. Pateman was educated at the University of Virginia and Virginia Theological Seminary and, as a postgraduate, at General Theological Seminary. After leaving General, he served as chaplain at Stanford University and as curate of All Saints', Palo Alto, CA. He served other churches in California and Ohio, returning to Virginia in 1962 to become rector of historic St. John's in Richmond, founded in 1611. He remained there until his 1980 retirement when he and his wife, Elizabeth, who survives him, moved to Virginia Beach.

Dorothy Spencer Allen, teacher and missionary, died at the age of 99 in Eastland Care Center, Columbus, OH, on October 30.

A graduate of Kansas State Normal School, University of Kansas and Church Training and Deaconess House in Philadelphia, Mrs. Allen taught school in Kansas and from 1917 to 1921 in Kyoto, Japan, where she concurrently served as parish worker and organist at St. Mary's; she was called by her Japanese schoolgirls "the gentle teacher." From 1943 to 1961 she taught in Springfield, OH, where she was also an active communicant of Christ Church; in 1962 she moved to Columbus and became president of the women of St. Paul's. Mrs. Allen was preceded in death by her husband, George; her son, George, Jr.; a granddaughter; two sisters and two brothers. She is survived by two daughters, two sons, seven grandchildren, seven great-grandchildren, a sister and a brother.



BENEDICTION

The author is Lynn Slifka, a senior at Carthage College, Kenosha, Wis., who recently returned from a semester of study in London.

I realized the importance of my faith in God as a junior in college. During spring semester I left home for the first time to study abroad in London. As I entered the middle stages of my stay there, I visited St. Paul's Cathedral. I was having a rough time of things, so I evaded my responsibilities of school and the day and took a walk there.

The cathedral was busy that day with tourists everywhere, and I was a bit disappointed, because I needed the solitude and to keep my thoughts to myself.

In that vast cathedral I found a place where visitors could light a candle and pray. I picked up a candle, lit it, and prayed silently. I prayed for everything — my family, my friends who were so far away, and even for the world. I was so involved in my thoughts that I could feel my eyes watering as I thought and concentrated.

At the same time, I was oblivious to all that was happening around me. I felt God was with me at that moment even in the commercialized cathedral, and I felt he was helping me out, telling me things were okay and that I would make it.

I ended my prayer and sat down in the nave, feeling a sense of receiving a fresh start. Somehow I knew things would be all right and that God was with me.

"So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God . . ."
(Ephesians 2:19).

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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.

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Sun H Eu 10

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ST. CYPRIAN'S 2097 Turk St. at Lyon
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Sun Services: 8 & 10. Bible Study Wed 7:30

WASHINGTON, D.C.

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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

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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

INDIANAPOLIS, IND.

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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

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Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-
Fri 5:30

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
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Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

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

BOSTON, MASS. (Cont'd.)

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The Rev. Jennifer Phillips, the Rev. Richard Valantasis
Sun Sol Eu 10:30. Daily as announced

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CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
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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.

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Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs
12:15; Fri 9. C Sat 4

NEWARK, N.J.

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Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En
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Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

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The Rev. Daniel P. Matthews, D.D., Rector
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5:15. Sat H Eu 9.

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Sun H Eu 8. Mon-Fri H Eu 1:05

SUNNYSIDE, N.Y.

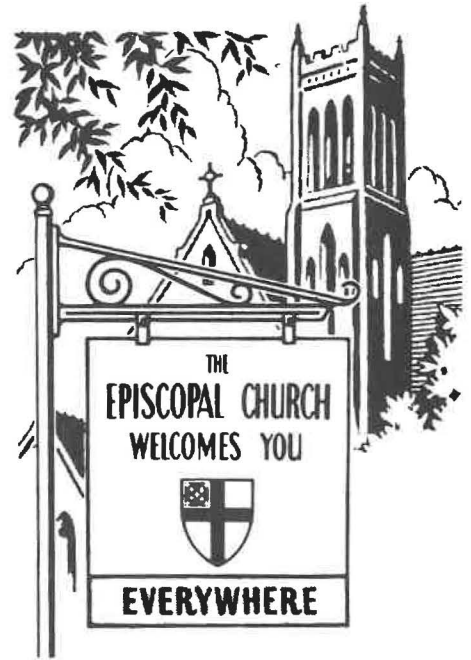
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Sun Eu 8 & 10:15. Wkdays & Holy Days as anno

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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)

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Fri H Eu 7. Mon-Fri MP 9

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