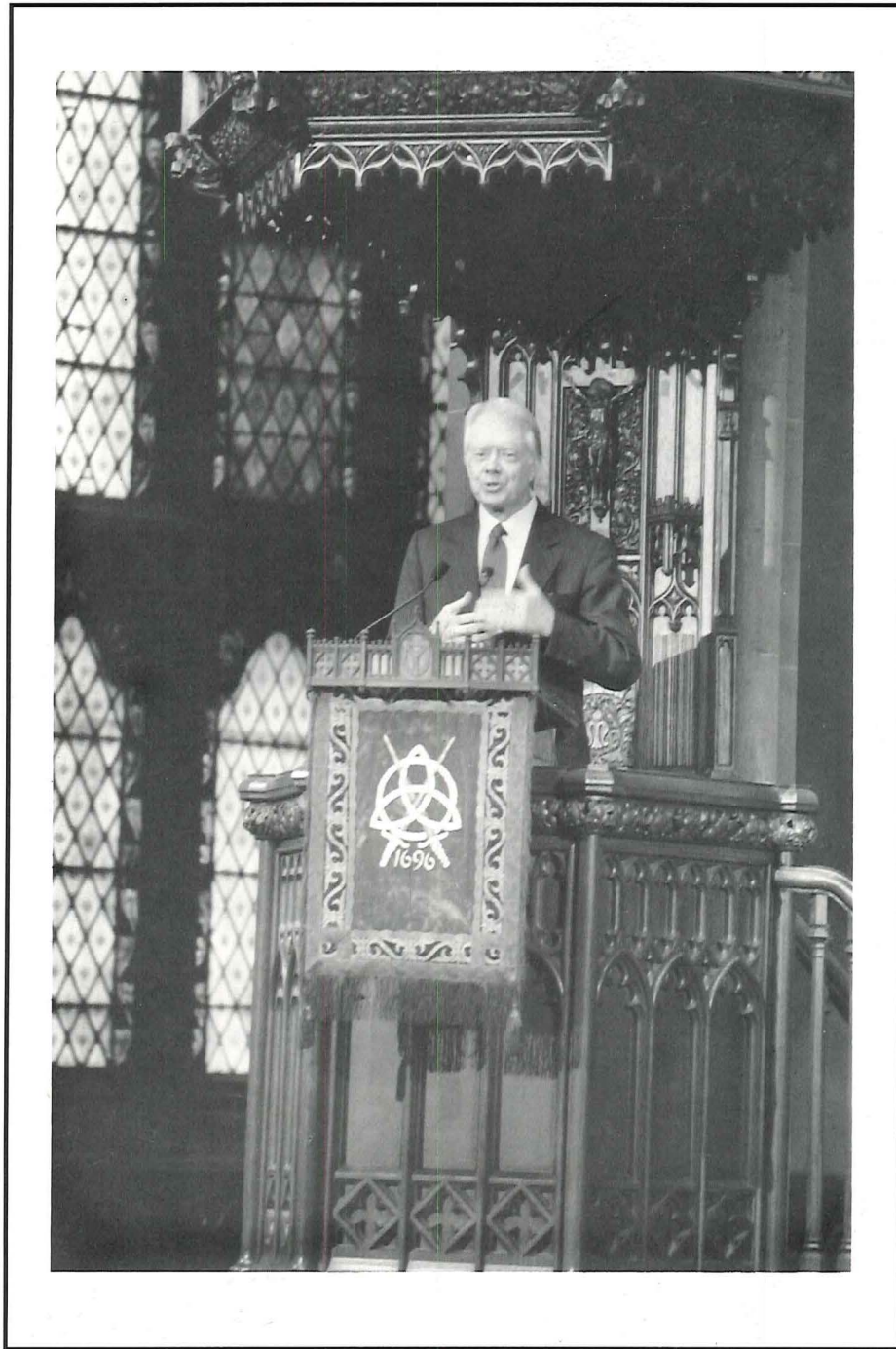


THE LIVING CHURCH

Serving Episcopalians Since 1878



Former President speaks at Trinity Church, Wall Street

920915 06256
The Rt Rev Walter D Dennis
1047 Amsterdam Ave
New York NY 10025

NEWS: Staff Cuts at 815

IN THIS CORNER

Once Was Enough

Praise him with timbrel and dance
(Psalm 150:4)

My mind already was made up. I was not going to like liturgical dance. I had read about it, seen it on television, seen pictures of it and talked to friends about it, but I never had experienced it. And so, as with most of the changes and experiments in the Episcopal Church during the past 25 years, I tried to have an open mind and experience it. Maybe my stubbornness that dancing just doesn't belong in good liturgy would be overcome, especially since two of the performers were members of my Bible study group.

Easier said than done. When I arrived at the church, I went directly to the service bulletin, even before I sat down, to see at what part of the liturgy the dance would take place. At the sequence. Once the service began, I admit it was hard to focus on the readings from scripture. During the psalm I found myself looking at the bulletin again and discovered that the dance would be performed while a hymn was being sung. Good . . . I wouldn't have to watch it. While the epistle was being read, I noticed the dancers. Dressed in white and seated in the front row on both sides of the center aisle, they seemed apprehensive about what was ahead. I'm sure they weren't as apprehensive as I was.

Eyes on the Hymnal

Finally, it was time. The dancers took their places in the chancel and awaited the start of the hymn. A man in the row in front of me walked out. The hymn began, a familiar one at that. Even though I knew the words and tune, I kept my eyes glued to the hymnal and sang as jubilantly as I could without creating a spectacle. Half-way through the first verse I determined I would look up at the end of the verse to watch for a few seconds. Just then a loud hand clap by the dancers caught my attention and I watched them. Out of the corner of my eye I saw two more persons leave along a side aisle. The dancers moved gracefully to the music of the hymn, their arms poised and upraised, their timing precise. The gospel procession formed behind them, the acolytes seemingly unsure whether to proceed into the nave through the dancers. I watched to see whether there would be a collision, but fortunately such an embarrassment was avoided. The dancers stopped at the end of a verse and the procession moved through.

I focused on the singing of the gospel, somewhat relieved to be turned away from the dancers. When the gospel had been proclaimed, the rest of the hymn resumed. So did the dancers. This time, I couldn't look . . . even when the hands clapped. I kept my eyes riveted on the hymnal and did my best to sing.

Finally, it was over. Thankfully, no one applauded. I had survived my first exposure to liturgical dance and admitted to myself that I was none the worse off. As I drove home, I didn't need any help in determining that once had been enough.

DAVID KALVELAGE, editor

CONTENTS

October 20, 1991

Proper 24

FEATURES

8 Preaching Evangelistically

by Paul R. Walter

God uses brokenness, not brilliance, to bring about change in people's minds and hearts.

DEPARTMENTS

3 Letters

6 News

9 Editorials

9 Viewpoint

11 All God's Children

14 People and Places

ON THE COVER

Former President Jimmy Carter addressed United Nations dignitaries and civic leaders at an interfaith service at Trinity Church, Wall Street, September 30. The service marked the opening of the 46th General Assembly, and the Rt. Rev. Sir Paul Reeves, the official Anglican observer and former Primate and Governor-General of New Zealand, presided.

Photo ©1991 by Carrie Boretz

LETTERS

Berkeley's Leader

It was refreshing to read the views of the Very Rev. Philip Turner, new dean of Berkeley Divinity School at Yale [TLC, Sept. 15].

The issues of our recent General Convention clearly reveal that there is, indeed, a crisis of leadership in the Episcopal Church. Dr. Turner's assessment of the situation and his recommendations for its solution are right on target. We must recover a sense of the concept of obedience vs. disobedience and all of the implications that has on the next generation of the church's leadership. We are in desperate need of clergy with skills to nurture and maintain the spiritual lives of those who seek the new way of life in Christ. In his new ministry, Dr. Turner has a marvelous opportunity to make a significant contribution to the spiritual formation of future leaders of our church.

Berkeley is truly blessed to have a leader of Dr. Turner's caliber "charting the course" during this significant Decade of Evangelism.

ROBERT K. OSBORNE
Winsted, Conn.

Questions Raised

Regarding the editorial, "Worrisome Success" [TLC, Sept. 22], indeed, the sales of the how to self-eliminate book *Final Exit* do cause worry. Some of the questions raised include these: When ought life to be sustained on an artificial respirator? Why does the gap grow between technology capability and human desire in life-death matters? How can health costs be made more reasonable for long-term care? Who can encourage the ill and elderly Christian?

These and attendant dilemmas are among our prayerful concerns.

Mrs. WILLIAM W. SWIFT
Fort Lauderdale, Fla.

Bishops' 'Games'

Kevin Martin's article, "An Emerging Model of Bishops" [TLC, Aug. 25], hit the nail on the head.

The biggest problem the Episcopal Church has is the House of Bishops. Its members are a collection of empire builders, many trying to outdo former bishops of their dioceses by building more and getting the dioceses deeper

in debt. Some are egoists. Some call other bishops childish names in debate.

Many bishops have forgotten their vows when ordained a deacon. I am so disheartened and disgusted over the games bishops play, I have withdrawn my physical presence and financial tithes.

(The Rev.) JOSEPH J. MILLER, Jr.
Corpus Christi, Texas

Glimpses of Vision

I write in appreciation of two articles in the September 1 issue — Emmet Gribbin's recounting of the story of Jonathan Daniels as he enters the calendar of observance and Donald Harris' article, "The Funeral of a Student."

The two articles are tied together . . . one a story of our time, where vision seems rare indeed; the other a story of what vision looks like in action. I heard Jonathan Daniels' story often during my years at Episcopal Divinity School, and am delighted to see it acknowledged by action of General Convention. He truly held up the Christian vision in an unmistakable way.

The contrast is powerful with the absence of hope which Fr. Harris puts forward eloquently. "Who has failed them . . . that they have no hope?" he

asks. I fear it is those like myself who struggle to share the Christian vision and who are somehow not getting it across. Jonathan Daniels knew the young girl's full value as a human being, and did not flinch from true compassion, at the highest price. I fear we too often lose that call to compassion in our urgency to "fix" other people. Perhaps we will again know a time of vision which will give greater hope to so many who can only find the absence of hope.

(The Rev.) STEPHEN O. VOYSEY
St. Paul's Church
Pleasant Valley, N.Y.

One Rite?

As someone who grew up outside the Episcopal Church, but found a spiritual home here, I have often marveled at both our unity and diversity. I have wondered what the glue is that holds us together. There are several things, I'm sure, but could one basic glue be a Book of Common Prayer?

If so, I cannot help but wonder if our growing division and disunity is due in some part to losing a Book of Common Prayer in 1979. That is to say, since the adoption of the 1979 prayer book, when we attend services, we may not know if we will have Rite One or Rite Two, if we will respond

(Continued on page 5)

THE EPISCOPAL BOOK/RESOURCE CENTER

(Formerly Seabury Bookstore)

- *Wide Range of Religious Titles*
- *Episcopal Book of Common Prayer Hymnals & Supplements*
- *Bibles: KJV, RSV, NEB, Revised English NewRSV, NewRSV & BCP Combined Jerusalem, Good News, New American Bible*
- *Religious Audio/Video Tapes Classical Literature/Contemporary Fiction*
- *Fine Collection of Greeting Cards/Religious Jewelry*

212-922-5106 212-922-5107 800-334-7626 FAX: 212-661-1706



Automatic Credit To All Religious Institutions
Same Day Shipment Of All In-Stock Items
Visa/Mastercard/American Express Accepted

815 Second Avenue
New York, New York 10017



YES! I Would Like to Subscribe Now and Save...

If you are not a subscriber to THE LIVING CHURCH won't you join us now — before the subscription rate increase of November 1st? For 67¢ a week you will receive first-hand reports of Executive Council and House of Bishops meetings, national, diocesan and international news, commentaries, feature articles on social and theological issues, thought-provoking editorials, letters to the editor and much more.

A year's subscription (52 issues) to THE LIVING CHURCH is only \$34.95 until October 31st. That's a saving of \$43.05 a year over the single copy price of \$1.50.

Now's your chance to join THE LIVING CHURCH family and receive the only weekly **independent** national magazine that has been serving Episcopalians since 1878.

Keep informed. Subscribe now!

THE LIVING CHURCH

816 E. Juneau Ave., Dept. A
Milwaukee, WI 53202

YES, I would like to subscribe now. I've enclosed \$34.95 for a year's subscription (foreign postage is \$15.00 extra).

Name _____
(Please print or type)

Address _____

City _____ State _____ Zip _____

This offer expires October 31, 1991

THE LIVING CHURCH

Volume 203 Established 1878 Number 16

*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. Emmet Gribbin, Jr.,
associate editor, Province IV
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.; **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.

©1991 The Living Church Foundation, Inc.

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

LETTERS

(Continued from page 3)

"and with thy spirit" or "and also with you." We may not know which Great Thanksgiving or Prayers of the People will be used, etc.

If a Book of Common Prayer is an important ingredient to our unity, could we begin thinking of having a Book of Common Prayer that would be both a source of unity and, at the same time, be open to the richness of diversity? For example, should all Episcopalians have one rite for Sunday mornings and have others that are now in the prayer book for occasional use? I am not prepared to define "occasional use," but it might include evening services, weekday services, diocesan meetings, etc.

I do not have any ax to grind on what should be the one authorized service for Sunday morning, be it Holy Eucharist or Morning Prayer. Such decisions could be left to the Standing Liturgical Commission and the church as a whole. The point is that perhaps we should all be doing the same thing, on Sunday mornings at least. I am not suggesting that we go back to the 1928 Prayer Book. In my opinion, the 1979 Prayer Book is beautiful, but that does not mean we should not open our minds to future development, enrichment and bonding. I believe we need to think about everything from inclusive language to a common worship experience. To be able to worship in common, wherever we are, is, I submit, a powerful bond. Could a single Sunday morning rite for all of us be such a bond?

(The Rev.) DAVID MEADE BERCAW
St. John's Church

Hopewell, Va.

Early Heroes

Living in southern New Jersey, which is an equal distance between Wilmington, Del., and Philadelphia, Pa., keeps me ever mindful of two saintly bishops whom many of our present-day bishops ought to "consider the outcome of their lives and imitate their faith." As I pass through Wilmington, the see city of the Diocese of Delaware, I am reminded of Bishop Kinsman, who was Bishop of Delaware from 1908 to 1919, when he became a Roman Catholic because he could not in good conscience remain in our communion. At least several times

a year while in Philadelphia, I pass a seminary of the Reformed Episcopal Church, which was started by the followers of Bishop Cummings, who left our church in 1874.

Both bishops had the intellectual honesty and genuine humility to leave this church when they could no longer be faithful to its teachings and practices. Neither had the arrogance to stay within the church, calling themselves "prophetic voices" and trying to make the church in their own images.

In his article about Nashotah House [TLC, July 14], Bishop Gray comments, "If you want to create something in your own image, do it from scratch. Start your own seminary . . ." Several years ago, Bishop Browning said in a sermon, "The church's mission is to go out into the highways and byways to the outcast and rejects of society, even if it means it has to say 'God speed' to those who wish to travel another road." I think Bishop Gray and Bishop Browning should follow their own advice and the example of Bishop Kinsman and Bishop Cummings and start their own group, taking with them their liberal colleagues.

At best, the Episcopal Church has been engrossed with the "form" of religion and has lost the "substance." At worst, it has been captured by the world, the flesh and the Devil, and the wrong people are leaving.

(The Rev. Canon) E. THOMAS HIGGONS
St. Andrew's Church
Bridgeton, N.J.

Common Sense

Nicholas Papadopoulos, in his letter [TLC, Sept. 1] thinks the editorial suggestions of July 7 "preposterous" (i.e., that homosexuality is occasionally a motivation for breaking marriage vows, and that approval of homosexual marriage rites would hasten the destruction of holy matrimony in favor of the current erosion of commitment).

I have a personal pastor friend whose wife is divorcing him because she has "discovered" herself to be homosexual. It is, furthermore, not at all a secret but a well-documented (and little mentioned) fact, that homosexual unions are notoriously fragile and that the homosexual lifestyle is rampant with promiscuity and compulsive

(Continued on page 13)

ADVENT and EPIPHANY 12 weeks for spiritual growth

The *Spiritual Quest* is a 3-month curriculum designed to strengthen our relationship with the Lord. Excellent for groups of two or more, in any size parish.

Spiritual Quest combines **twelve-step spirituality** with the liturgical and prayer cycle of the **Book of Common Prayer**.

Order from Quest Enterprises
3406 Spyglass Hill Dr.
Harlingen, TX 78550
512-425-7925



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

TRAVELING?

Week after week *The Living Church* carries the listings of services of Episcopal churches — all of whom are concerned enough for your spiritual welfare to pay to have you informed as to their location and schedule of services.

When on vacation check the listings on page 16 and attend church wherever you are to be. All churchpeople profit by sharing in the act of worship outside their home parishes.

If the service hours at your church are not included in the Church directory, write to the advertising manager for information on the nominal rates.

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

Major Staff Cuts Made at National Church Center

Following mandates from July's General Convention and a shortfall in income, the Episcopal Church Center has undergone extensive reorganization, including the cut of more than 50 positions.

After eight months of planning, staff positions were reorganized from 291 to 239, with 217 positions filled and 22 open for reassignment. Of the 52 positions closed permanently, 22 people resigned or retired and 30 were terminated.

People were told individually about their job status, said Jim Solheim, communications director. Most had from September 24 through the rest of the week to leave.

A staff person who was not cut but did not want to be identified said, "General Motors would have been more pastoral the way they dealt with people." The Rev. Linda Grenz, who had worked for overseas development before her position was terminated, expressed disappointment in a process

which seemed more corporate than "identifiably Christian in character."

The Most Rev. Edmond Browning, Presiding Bishop, said he faced the cuts "with a great sense of sadness and loss" but said he faced the future with "a sense of peace coupled with enthusiasm."

Outplacement arrangements have been made for those who were fired, including three months' benefits and extended health benefits.

Along with staff cuts came reorganization of the church center, which will now consist of four groups: Administrative and Financial; Program Planning and Development; and Support for General Convention and Interim Bodies.

Bishop Browning appointed Diane Porter to head Advocacy, Witness and Justice (which will now include Episcopal Migrations Ministry) and the Rev. Patrick Mauney to head the new Partnerships office, incorporating the former World Missions unit and Women in Mission and Ministry unit.

Meanwhile, staff people who remained were called into a three-day meeting as part of the reorganization effort. At the meeting, Bishop Browning asked for a "newer and deeper commitment." He added, "If you can't make this commitment, you should consider finding other employment. The time of lackluster performance and negative spirit is over." He did not rule out the possibility of additional cuts.

Many staff members had a hint of future events early this year when a hiring and salary freeze was initiated and those leaving through attrition were not replaced. At that time it was thought as many as 25-30 people would lose their jobs by 1992.

"Very painful decisions" were involved, said treasurer Ellen Cooke, and the church will lose the services of people "who were of great value to this community."

In addition, the \$43.4 million budget presented to General Convention this summer provided for the restructuring in staff at the church center, as well as a ten percent cut in funding.

Diocese of Colorado

\$1.2 Million Awarded in Lawsuit Decision

A clergy sexual misconduct trial has resulted in a \$1.2 million settlement against the Diocese of Colorado and its former bishop, the Rt. Rev. William Frey.

Mary Tenantry, 35, filed a lawsuit after she said she was emotionally, spiritually and financially damaged by a 1985 affair with the Rev. Paul Robinson, and by the church's alleged subsequent "cover-up" of the affair.

Ms. Tenantry said in testimony that the affair, which lasted several months, began when she went to Fr. Robinson, then a curate at her parish, for counseling related to her own marital problems and her daughter's potentially fatal illness. Eventually she went to Bishop Frey for advice.

In his testimony, Bishop Frey said that he advised Ms. Tenantry to seek additional psychological counseling, but that she should not "gossip" about the affair. He also said Ms. Tenantry and her former husband requested he not take action against Fr. Robinson. Soon afterward, Bishop Frey approved Fr. Robinson's call to become rector of a parish in Colorado Springs.

Joyce Seelan, Ms. Tenantry's lawyer, said Bishop Frey's advice increased Ms. Tenantry's mental problems and amounted to silencing a victim.

In spite of the arguments of Miles Gersh, who represented Bishop Frey and the diocese, the jury agreed with Ms. Tenantry.

"I'm disappointed in the verdict, and I'm surprised by it," Bishop Frey said. "I think I'm probably guilty of being naive, but I'm not conscious of any maliciousness . . . I hope Mary gets the healing she needs. I will pray for that."

The Rt. Rev. Jerry Winterrowd, Bishop of Colorado, said he was disappointed and that he expected an appeal.

Correction: In the October 6 report of the election of a new bishop for the Diocese of Springfield, a nominee, the Rev. Robert D. Harmon of Mt. Vernon, Ill., was incorrectly listed as being from Richmond, Va.

Minnesota Bishop Says He Will Resign in 1993

The Rt. Rev. Robert M. Anderson, Bishop of Minnesota, has announced he will resign as bishop on July 31, 1993 and has called for the election of a new diocesan bishop to succeed him.

Bishop Anderson, 57, emphasized that he is not retiring, and expects to be fully engaged in some type of ministry after leaving his current position. He said he decided to resign at that time "because by then I will have completed the major contributions I am able to make in the life of the diocese."

The bishop added that he would like to become involved in some other aspect of ministry while he is "young and energetic enough to make a good contribution." He is giving the almost two-year advance notice to allow for an orderly transition process.

WALT GORDON

Creative Programs Given Support through ECF Grants

Nine projects will receive grants totaling \$108,000 from the Episcopal Church Foundation in its support of creative approaches to ministry.

William G. Anderson, Jr., foundation vice-president, said, "The projects we have selected may not have succeeded if they had relied on traditional avenues." He added that grants provide the Episcopal Church "with a greenhouse of sorts — a place to test ideas, to try innovative approaches to ministry . . ."

One grant which will receive \$12,000 is a program entitled "The Church in an Age of Science." The program is intended to educate clergy about scientific and technological advancements in the fields of physics, genetic manipulation, ecology and engineering.

The Episcopal Radio-TV Foundation received a \$10,000 grant toward production of a video that will teach parish clergy how to use videos in the mission of their congregations.

Other grants are:

\$15,000 to the Church Deployment Board to develop a training manual for deployment officers and bishops;

\$10,000 to continue support of the Diocese of Virginia's Roslyn Conference Center in its effort to expand clergy training for small church ministry;

\$9,500 to the Diocese of Western Kansas for its Parish Assessment and Action Consultant Training program for congregational development efforts;

\$2,500 to Trinity Church in Iowa City, Iowa, for a special music ministry to young children;

\$9,000 to the Good Neighbors Tape Project in the Diocese of Southern Ohio for a special ministry to the disabled and the chronically ill;

\$20,000 to the Diocese of Bethlehem's Trinity Episcopal Church Ministry with Children program in Pottsville, Pa., to help with the community's child-care shortage;

\$20,000 to New York's Instituto Pastoral Hispano for development of theological education programs.



Renovated facilities at conference center in Lakeside, Conn.

Diocese of Connecticut

New Conference Center Dedicated

Members of the Diocese of Connecticut recently celebrated the opening of All Saints Conference Center in Lakeside, Conn., with Evening Prayer and dedication ceremony.

Formerly known as the White House, which was the centerpiece of Camp Washington, the conference center is a completely renovated, winterized and expanded structure. Camp Washington served the diocese as a summer camp for children and teenagers for 75 years.

More than \$1.4 million has been raised so far in the fund-raising cam-

paign to reach \$2 million for a complete project of renovation at Camp Washington. The chapel, destroyed in a 1989 fire that also burned down the former recreation hall, will be rebuilt at the completion of the capital funds drive. Other plans include renovating a building known as the lodge into a retreat center that will be called Transfiguration Lodge. It will include a small meditation chapel, three bedrooms and a kitchen. A second phase will be construction of a separate three-bedroom cottage for smaller group retreats. JAMES THRALL

Around the Church

Members of Christ Church in Martinsville, Va., recently celebrated the parish's 150th anniversary using the 1841 Book of Common Prayer on the site of the original building which is now a parking lot. Participants then walked back to the church's present location to finish the service.

* * *

The poor who live in old motels in the northeast part of Roanoke, Va., are the beneficiaries of St. James' sack lunch ministry. The lunch program was started with a \$300 Jubilee Ministries grant and is staffed by parishioners. The small parish, which the rector, the Rev. Kenneth Emmerling,

calls "St. James-behind-the-Motels," did not have the facilities to start a soup kitchen and decided to help the neighborhood's hungry by distributing the portable meals.

BRIEFLY

New burial ground consecrated at Christ Church Cathedral in Hartford, Conn., is being considered better for the environment because only cremated remains will be allowed and they will be buried in biodegradable containers. Over time, the same ground can be used. Instead of individual markers, the names of those buried will be engraved on a bronze plaque on the north wall of the cathedral tower.

Preaching Evangelistically

By PAUL R. WALTER

Some of the best evangelistic preaching I have heard was not delivered by a great preacher. A simple message was proclaimed humbly and quietly. It riveted my attention, warmed my heart and challenged me to be changed. For what more results could a preacher ask?

The evangelistic message of the church is “repentance and forgiveness of sins.” When Jesus began his ministry, he “went into Galilee, proclaiming the good news of God. ‘The time has come,’ he said. ‘The kingdom of God is near. Repent and believe the good news!’” (Mark 1:14a-15). And as he was about to depart into heaven, the glorified Jesus told his disciples, “this is what is written: the Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning in Jerusalem. You are witnesses of these things” (Luke 24:46-48). Now as then, the evangelistic preacher is a “witness of these things.”

The principles undergirding successful evangelistic preaching are so simple that we don’t want to accept them. As with the gospel message of grace itself, we stubbornly avoid the awful truth that spiritual victories are won by spiritual means, not by human giftedness or craftsmanship. Lost souls are found, shallow Christians are deepened, and the helpless are given victory because of a work of God, not because of the passion, art or power of men and women in the pulpit. In fact, it is brokenness rather than brilliance that God uses to bring about change in the hearts and minds of people in the pew.

The first principle for successful evangelistic preaching, therefore, is that the preacher must be in a right relationship with God. The preacher

The Rev. Paul Walter was director of Episcopal World Mission, Inc. from 1982 until May of 1990. He is now coordinator for the 1992 PEWS-ACTION Conference on renewal and evangelism to be held at Ridgecrest, N.C.

God uses brokenness
rather than brilliance
to bring about change
in people’s hearts
and minds.

will have confessed sin, surrendered ego and ambition, and adopted an attitude of utter dependence upon the power of the Holy Spirit, and all for the sake of the spiritual welfare of those who are to hear the sermon. Often this kind of spiritual exercise is done through clenched teeth. We are corrupt mortals in an imperfect world. But, if we truly trust God, we know that he will take our imperfect determination to be righteous and work a miracle of grace in us.

The second principle of the successful evangelist is what I call the “sacrifice of preparation.” Would God honor laziness in the pulpit? The sacrifice of preparation can mean days and weeks of gut-gnawing inner struggle, countless hours poring over God’s word, hard labor at the word processor. It is a very dangerous mis-application of Matthew 10:19 to expect the Holy Spirit to provide words and power as an alternative to the hard work of being prepared. Not that we abandon utter dependence upon God. We prepare because we love him and want him to use us to maximum effectiveness for the sake of others.

Then, as our third principle, the would-be evangelist must pray. D.L. Moody had it right when he said, “I work as if it all depended upon me. I pray as if it all depends upon God.” In prayer, the pastor of a congregation

can rove from family to family, probing the mysteries of the inner person, gently interceding for the ill, the discouraged, the apparently indifferent, the rebellious lost. The visiting evangelist cannot put faces to names but can still plead for plentiful mercy all around. Among the hearers, the counter-offensives of Satan must be bound. Distractions of the flesh must be forced aside. Hard hearts must be melted. Minds numbed by worry and fatigue must be shaken to attention.

An attitude of unceasing prayer, coupled with times of intense devotion to specific prayer, puts the entire ministry of evangelistic preaching squarely in the spiritual realm. When the world is crowded out of evangelistic preaching through prayer, results have no worldly limitations.

Fourthly, evangelistic preaching must be rooted in holy scripture. The Bible penetrates the hearts of mankind in a way that nothing else can. The evangelist must proclaim, explain and apply holy scripture, uphold its authority and trust it to do its perfect work. Non-scriptural sermon illustrations may be used to great effect, but they must never replace a fundamental application of biblical truth. To ignore this principle is to fail as an evangelist. There simply will not be any serious results. No less important is the fact that the newborn or newly-energized Christian must know by the evangelist’s example that only the Bible can be trusted for ongoing guidance and instruction.

It would be unrealistic not to expect trouble if one preaches evangelistically, incorporating these principles. Some hearers will respond gladly, but heat is generated when a hearer comes under conviction and resists the Holy Spirit. Evangelistic preaching can be a costly act of love and obedience. There will be persecution. The would-be evangelist must decide whether or not the gain for the kingdom is worth the pain. Do we want an alive, vital, growing body? Do we prefer a more comfortable death?

EDITORIALS

The Deployment System

Two recently-published studies of the Episcopal Church's system of the deployment of clergy [TLC, Sept. 8] reach similar conclusions. One of the strongest points of agreement of the report of the Deployment Review Committee of the Church Deployment Board and *The Clergy Search Dilemma* by Charles and Diane Crane is that bishops aren't involved enough in the process through which churches call clergy.

There was a time when bishops were heavily involved in the search process. When the "Good Old Boy" network was alive and well, bishops simply recommended candidates to parishes, and the new rector usually came from those recommendations.

That process has changed considerably. Most bishops have deployment officers, who do much of the work and most of the contact with churches which are looking for clergy. Both of the published studies include interviews with clergy who have been through searches and with members of search committees in parishes all over the country. Members of both groups felt strongly that in most cases, bishops were not active enough in the search process.

Role of Bishops

During the next triennium the Church Deployment Board and others will be examining the findings of the Deployment Review Committee and looking at the future of the deployment system. In the meantime, we urge bishops to become more involved in search processes in their dioceses. Since no two dioceses use exactly the same process, the role of the bishop may vary, but in general, we would urge that bishops: 1. Make thoughtful and prayerful recommendations of candidates to parishes which are searching for rectors; 2. Meet from time to time with diocesan clergy to discuss the possibility of moving to

another congregation; 3. Meet at least once during the process with each search committee.

It is gratifying that many bishops put so much trust in their deployment officers and lay leadership at the parish level. But it would be helpful for all concerned if bishops became more active.

When Delivery Problems Occur

Occasionally, our circulation department receives letters or phone calls from subscribers who have problems with delivery of THE LIVING CHURCH. The most frequent complaint is that a subscriber receives the magazine a day or two after the date of issue, which appears on the cover.

In most cases, we have found these incidents to be temporary annoyances. However, there are a few areas where late delivery occurs more often. Northern California is a notable example.

Your magazine is sent via second class mail and nearly always leaves the Milwaukee post office 10 or 11 days before the date of issue. That should allow enough time for it to reach all of our subscribers in the "contiguous" 48 states.

If you, the subscriber, encounter frequent delivery problems, there is something you can do. Contact your local post office and ask that a publication watch be done on THE LIVING CHURCH. This process traces the steps in delivery of the magazine, from the time it leaves the Milwaukee post office until it is delivered to you. Ideally, this "watch" will help determine where problems exist and will lead to a more timely delivery.

In addition, if delivery after the date of issue is an ongoing problem, please inform our circulation department.

We are anxious to provide the best service possible to our subscribers 52 weeks a year. If there's a problem, please let us know.

VIEWPOINT

A Misused Label

By J. ROBERT HORN, IV

In my seminary admissions interview, naive in the ways of the church, I classified myself as a fundamentalist. I was not really a fundamentalist, merely unschooled. I had been called a fundamentalist for years,

The Rev. J. Robert Horn, IV, is rector of the Church of the Holy Spirit, Lafayette, La.

whenever I made an appeal to scripture to explain a belief, or a point in discussion. I thought a fundamentalist believed in the authority of scripture, and I knew that the "official" Episcopal Church did not. I learned there was a technical definition of fundamentalism that very day as my Virginia Seminary interviewers debated just what the "five fundamentals" were, thereby saving me the embarrassment of my *faux pas*.

In the ensuing years, I have learned

another lesson. It is much worse to be a fundamentalist than it is to be, say, a gnostic or an antinomian. I heard one of my bishops proclaim to his diocesan convention that the Episcopal faith and practice provided a real alternative to the falsehood of fundamentalism which surrounded us. This was in a challenge intended to motivate the diocese to evangelism. Clearly, within this context, proclamation of the gospel

(Continued on next page)

The title, 'fundamentalist,' no longer designates any real theological beliefs or positions.

(Continued from previous page)

aims to convert from fundamentalism.

At a recent General Convention, the Very Rev. David Collins, at that time president of the House of Deputies, took three minutes during a discussion of sexuality to read from the Bible. A member of the clergy seated near my friend, who was a deputy at that convention, commented, "What a shame that such a great mind has sunken to fundamentalism." A colleague of mine, in a recent meeting of clergy, exclaimed, with real heat, that he was unwilling to support a certain interdenominational inner city ministry because it was also supported "by fundamentalists." Finally what priest does not know the terror of the approach of a newly "reborn" parishioner who has taken to traveling with a Bible in hand? "Why do we _____, when the Bible says _____?" he will certainly get around to asking. Clearly, these are dangerous characters, and must be avoided by rational Episcopalians.

The *Oxford Dictionary of the Christian Church* defines the five points of fundamentalism as follows: 1. "Verbal inerrancy of scripture; 2. the divinity of Jesus Christ; 3. the Virgin birth; 4. a substitutionary theory of the Atonement; and 5. the physical resurrection and bodily return of Christ." This definition would make anyone who actually believes the historic creeds of the church at least 4/5 a fundamentalist. I realize that would not include the entire Episcopal Church, but it would contain a healthy percentage.

However, a strict interpretation of the points would endanger a number of persons and groups classically identified with fundamentalism. As I have read evangelical literature, I have seen a great deal of waffling on that troublesome first point. One group's statement of faith added a proviso: "We believe in the verbal inerrancy of scripture 'according to its original intention.'"

I have lived in areas dominated by the Southern Baptist Church all of my life, and I have yet to meet anyone

who actually expects to encounter a literal beast with ten horns (Rev. 13:1b) at some apocalyptic future meeting. Fundamental literalism is highly subjective. So what is the problem?

I suspect the real issue is revealed by a second quote from *The Oxford Dictionary*: ". . . nearly all the Protestant churches in the U.S.A. were divided into fundamentalist and modernist groups." Here is the real offense: one group has decided that everyone else is, at best, deceived, at worst, in league with the deceiver. So the reaction is not directed against a school of thought, but against an assumed attitude. The title, "fundamentalist," no longer designates any real theological beliefs or positions. Popularly, it has become synonymous with intolerance, and, in our "inclusivity-minded fellowship," that is the cardinal sin. We are much more ready to extend the hand of inclusion to other faiths (Buddhist, Islam, Shinto) than we are to our conservative brothers and sisters.

Scriptural Base

Not that a conservative and authoritative reading of holy scripture is alien to us. The Episcopal Church, with the entire Anglican Communion, traces its roots to a solid scriptural base. We continue to require candidates for ordination to sign the pledge: ". . . I do believe the holy scriptures of the Old and New Testaments to be the word of God, and to contain all things necessary to salvation." The framers of this promise understood it in a much more restrictive light than it is generally believed today. Tolerance was not a virtue until much later. We trace our descent from the same stock as those we have come to despise, and it is true that many serious, intelligent Episcopalians struggle to shape their faith and life according to the dictates of a conservative, evangelical view of scripture even today. The term "fundamentalist" has become an epithet, name-calling used to allow us to dismiss the

thoughts and beliefs of another, with a term we degrade and reject, giving ourselves permission to practice the very intolerance we deplore in others.

We dismiss conservative biblical thought to our peril. If we continue along the path of dismissing such challenges to the prevalent "liberal" milieu of our church, we will lose touch with the solid foundations of Anglican theology and history. We will no longer be the reformation church that formed a bridge between catholic tradition and biblical integrity. We need to be opened again to the biblical faith.

That the fundamental gospel message has the power to change lives for the better would not have surprised Cranmer, Ridley, Latimer and their contemporaries. This message cannot exist without the solid biblical foundation which is too often dismissed as "anti-intellectual," "exclusive," or "fundamentalist." Do we really suppose that persons who seriously respond to the scriptures as the canon for their lives and morals are incapable of thought? If so, we are guilty of the worst sort of prejudicial arrogance.

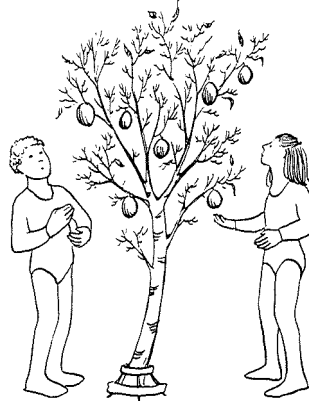
We need to regain from our "fundamentalist" brothers and sisters their zeal for the word of God. We need to pass on to them some of our intellectual objectivity. We need to re-learn as a church the power of the Bible to speak to all believers, not simply a core of highly-trained specialists. This was a hard-won privilege of the Anglican reformation, and it is the only way in which to appropriate the fullness and power of the orthodox faith. We need to practice in humility the loving acceptance of those with whom we disagree, with an openness to correction when that is appropriate. It is to be hoped that such an attitude would be reciprocated. However, whether or not we ever realize a positive healing fruit from extending our hands in fellowship toward these disaffected bodies, it is neither intellectually honest, nor in continuity with our own roots, to dismiss conservative, biblical thought with a label. Rather, that tendency serves to reveal our own intolerance, and our insecurity.

Bathrobe Drama

The Christmas pageant is a hal-
lowed piece of American folk
culture and the subject of a
wealth of affectionately condescend-
ing jokes and cliches. Think of the
Doonesbury series, years ago, where
the “fighting young priest who talks to
the young” marshals his cast of college
students and ghetto youth to present a
“Christmas rock-pageant” in which
“the part of Baby Jesus is played by a
hidden 40-watt light bulb” — or *The
Best Christmas Pageant Ever*, poking
fun at the intrepid Sunday school
battle-ax who every year browbeats
the same kids into playing the same
roles with the same predictable prissy
boredom, until the year when five
young hoodlums from the wrong side
of the tracks grab all the parts and
propel the story to its inevitable heart-
warming conclusion.

Then there are all the Christmas
cards that show little kids in ill-fitting
bathrobes, with sneakers peeking out
from below the hems and halos slipping
off their heads, gathering piously
around the manger with the baby doll
in it. And there are the ads for pageant
scripts that start to arrive in the Sun-
day school director’s mail early in the
fall. So many of them are variations on
the theme of “The Littlest Angel” or
“The Little Drummer Boy”: a lost and
lonely angel, or star, or shepherd boy,
or baby camel, or donkey, feels left out
and worthless until, through an en-
counter with the newborn Christ
Child, his self-esteem is wondrously
restored and the whole world flooded
with radiant blessing.

It’s all as hokey and predictable as
the TV specials about Rudolph and
Charlie Brown and Scrooge and the
Grinch. It’s no wonder the Christian
education director feels a certain
added embarrassment and social reti-
cence as December approaches. It’s
hard enough at any time of year, ex-



©1985 from “Go Tell It on the Mountain,” by
G.W. Pritchard, published by “The Sunday
Paper,” 19 Colony Rd., New Haven, CT. 06511.

plaining to someone at a party that
one “teaches Sunday school” and deal-
ing with the weak “Oh, that’s nice”
that inevitably follows. But at Christ-
mas, weighed down by sheep costumes
and carol music, rehearsal schedules
and worries about flu epidemics, one
really begins to feel like a walking cli-
che. It’s hard indeed to persist in be-
lieving that the Christmas pageant
can, and should, be a powerful piece
of liturgical drama and a profoundly
formative experience for the children
who take part in it.

The Christmas pageant is a senti-
mental cliché because our culture’s
view of Christmas has become a senti-
mental cliché. Popular Christmas sto-
ries commonly present an implied the-
ology consisting of “redemption by
babyhood,” or, even more frequently,
“redemption by giving.” The simple
presence of a wondrous infant, or a
single act of kindness by a previously
sour and alienated character, are seen
as being sufficient to transform the
world. And, of course, there is much
emotional truth in such stories, or they
would not have the appeal that they
do. But they are not the gospel. They
are not the Christmas story.

Simple nativity stories present only
the good news of the baby’s birth
(with, perhaps, an unsympathetic inn-
keeper or a King Herod to serve as
“bad guys”); they do little to challenge

children to wonder why this birth is so
long awaited and so joyfully hailed.
And the fictionalized dramas that tell
of the redemption of a lost, lonely,
sour or misunderstood individual rein-
force our current trend toward an
excessively-therapeutic focus in evan-
gelism and catechesis, by suggesting
that Christ came to rescue malad-
justed individuals and to restore the
self-esteem of the picked-on — and is
magically able to do so, even in the
cradle. Children inevitably personal-
ize such messages, with highly unpre-
dictable results.

I feel it is far more truthful, as lit-
urgy, as drama and as evangelism, to
take a cue from the traditional order
for the Festival of Lessons and Carols,
which always begins with the reading
of the story of Adam and Eve in Gene-
sis 3. Beginning the pageant with this
ancient and powerful myth forcibly re-
minds us that all people — boys and
girls, adults and children, “smart” and
“dumb,” “popular” and “left out” —
are alienated from God; all are in des-
perate need of a gracious Savior. This
message is far too rarely told to chil-
dren today.

For the last seven years, our parish
has presented a Christmas pageant
with nine lessons and carols and Eu-
charist, based on the Advent and
Christmas festivals of lessons and
carols in *The Book of Occasional Ser-
vices*. Adults and children present the
drama together, further emphasizing
the universality of the Christmas mes-
sage: it is not a “children’s story” that
the children dutifully absorb from
adults, or a “cute” or “pretty” fable
that they present for adults’ approval
(and will some day grow out of), but a
crucial liturgical drama, in which the
people of God from kindergartners to
the rector work together to tell the
central story that gives meaning to our
life as a people. Children read the les-
sons and appear as Adam and Eve,
Mary and Joseph; children and adults
together sing the carols and play the
shepherds, angels and animals. The
children write the Prayers of the Peo-
ple, the Great Thanksgiving, and the
(Continued on next page)

Gretchen Wolff Pritchard, of New Haven, Conn., publishes “The Sunday Paper,” materials for Christian education with an emphasis on conveying the gospel to children.

ALL GOD'S CHILDREN

(Continued from previous page)

post-communion prayer, and, at the offertory, dress the altar and vest the priest.

The drama begins with Adam and Eve, two pre-teenagers in tan leotards and tights, taking the fruit of the forbidden tree. Then they must run guiltily and hide from the Angel of the Lord (a lay person, dressed in alb and white chasuble), who calls them out from their hiding place to confess their transgression and go weeping down the center aisle to the back of the church, as the congregation sings "Savior of the nations, come." Adam and Eve remain in their exile as the Advent wreath is lit and a procession enters, accompanying the prophecy from Isaiah: "There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots . . . The wolf shall dwell with the lamb . . . for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

In the third lesson, we see God's gracious purpose for all of us, in the words of the apocryphal book of Baruch: "Take off the garment of your sorrow and affliction, O Jerusalem, and put on for ever the beauty of the glory from God . . ." Adam and Eve, still in their leotards and fig leaves, come forward and stand before the Angel of the Lord, who clothes them in albs and golden chasubles and crowns their heads with gold crowns: "Arise, O Jerusalem, stand upon the height and look toward the east, and see your children gathered from west to east, at the word of the Holy One, rejoicing that God has remembered them."

Thereafter, Adam and Eve stand with the angels as the pageant continues with the Annunciation, the birth of Jesus, and the visit of the shepherds to the manger. Finally, after Communion and the closing hymn, the Angel of the Lord stands alone by the tree that has already changed from the forbidden tree to the tree of Jesse and now becomes the tree of life. The Angel reads from the Book of Revelation: "I am the Alpha and the Omega, the first and the last . . . Blessed are those who wash their robes, that they may have the right to the tree of life . . . He who testifies to these things says, 'Surely I am coming soon.' " And the congregation replies, "Amen. Come, Lord Jesus!"

Seven years with this script have done nothing to wear it thin; on the contrary, children look forward to it from year to year, remember its high points, and, gradually, learn its scriptures by heart, accompanied by vivid images of the enacted story. I have many memories of the way the pageant has challenged particular children to confront the meaning of the Incarnation and the gospel for their own lives; but the two I want to tell have to do with the impact of the Adam and Eve story.

Several years ago, a boy named Mark was chosen to play the part of Adam. Like most 12-year-old boys, Mark didn't really relish the job of wearing a skin-tight leotard and playing opposite a girl in similar costume; but he was a dutiful and cooperative kid and agreed to do it. He was big for his age, and bony, and when he appeared in this costume at the dress rehearsal he was clearly ill at ease, hunching his shoulders and keeping his crossed arms extended straight down across his middle. The fact that the church was freezing cold exacerbated this already tense body language. But he gamely went through with the first scene, and retreated with Eve down the center aisle.

From Shame to Honor

Then came the moment in the third scene when the human pair returned to the front of the church to be welcomed and robed and crowned. As the angel pulled the alb over Mark's shoulders and its folds fell into place, his body straightened. His shoulders went back, his head up; his breathing relaxed, his expression became confident, then joyful. The gold chasuble went over the alb; then the crown was placed on his head. The transformation was complete. Warmth, certainly, but also dignity, flowed through him. I never asked him how he had felt at that moment; perhaps he himself was not even conscious of how deeply he had acted out, in his body, the experience of being raised from shame to honor, from disgrace to grace, from naked discomfort under the scrutiny of God and the community to the dignity of standing before God and the community clothed with honor, justified and lifted up. But what could be a more fitting image of the redemption that the Savior's coming promises to each one of us?

The other story concerns Nicole, a little girl from a troubled home.

Nicole normally pays little attention in Sunday school; in fact she frequently disappears for five or ten minutes at a time, to be found in the library or under a table in a classroom. When she is present and watching the teacher, she often interrupts the lesson with loud comments, earnest but often completely irrelevant. Her drawings frequently represent people being punished by God for the bad things they do.

When the pageant was at the early rehearsal stage, the teacher was standing in front of a bulletin board with schematic drawings of the various scenes. She described the Adam-and-Eve scene, using the analogy, familiar to all the children, of being told, "Go to your room! And don't come out till I tell you it's time!" as a way of bringing the drawing, and the scripture, to life. Five minutes later, describing the lesson from Baruch, she told the children, "This is where God says to the man and the woman, 'Come out of your rooms now — I love you — I want you to be happy; I want you to be my own children forever!'"

Nicole seemed to be paying no more attention than usual, but the following week, as the teacher once again stood before the bulletin board and asked, "Who remembers what happens in this scene?" Nicole jumped up in great excitement. "That's where God says, 'Go to your room!'" she announced in her most forceful voice. "And then he says, 'Come out! I love you!' And they get to be his children again, forever!"

Nicole is not like the innkeeper's naughty little girl in the Arch Book story, who not only starts to like herself after Baby Jesus smiles at her, but begins to be sweet and nice and stops having tantrums and breaking things. The pageant didn't solve Nicole's problems: she still goes and hides during Sunday school, she still draws pictures of people being punished by God; she still deals with her knowledge that her mother deserted her when she was still a toddler by sobbing silently throughout the Annunciation scene every year. But that dramatic moment, when the human pair (who represent you and me, Mark and Nicole, Mommy and Daddy, priest and Sunday school teacher) stand before the Angel of the Lord to be welcomed with open arms and with crowns of glory — that moment got through to her. The language of scripture itself was set in motion and spoke to the heart of a child. For which God be thanked.

LETTERS

(Continued from page 5)

sexual behavior. Given such conditions, it is not at all preposterous, it is common sense to conclude that spiritually legitimizing homosexual unions might well lead to further disintegration.

Mr. Papadopoulos says that "the sexual composition of couples and families matters very little: the crucial issue is that couples and families are supported by the church community." Why, in the absence of evidence that God indeed wills and approves of homosexuality, is that the crucial issue? And on what evidence does he so easily base his claim that sexual composition matters very little? Does he have a documented psychological study in mind?

One can say that scripture is wrong if one chooses, but honesty requires us to admit that scripture, at least, pictures a God who thinks sexual composition is very important — that the union of man and wife in some profound way (as Paul points out in Ephesians 5) is a sacrament, an outward image, of the very nature of God himself (Genesis 1:26-8).

I agree with our Presiding Bishop on very little, it sometimes seems, but I do agree with him that we must keep talking, telling the truth as we see it, and insisting on an arena in which the "other side" has opportunity adequately to present its case. And so I thank Mr. Papadopoulos for his comments and the editor for helping to provide such an arena.

(The Rev.) EARLE FOX
Emmaus Ministries
Ambridge, Pa.

Party Line

Having read the reports from Phoenix [TLC, Aug. 4, 11], it would appear that the Episcopal Church has metamorphosed from the Republican Party at prayer to the Democratic

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. We prefer submissions to be typed and writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

Party in action. From the monolithic structure of the former, it has taken on some of the self-destructive behavior of the latter.

But let's not be too hard on the institutional church. Surely we are more public in our examination of the warts and boils in our media today. But when ever did they not exist?

The best definition of the church can still be credited to St. Francis of Assisi: "The leprous Bride of Christ." The emphasis should still be on the word "bride."

ROBERT M. DURKEE
South Wellfleet, Mass.

Place of Serenity

Thank you for the cover photograph of the Church of St. Bernard de Clairvaux [TLC, Sept. 8]. We are conscious of our responsibilities for administering a National Historic Site, and expressing our role appropriately during this Decade of Evangelism. We come from 30 different zip codes, 11 different ethnic backgrounds (within two generations) and seek to balance a place of serenity and beauty, with the urgency of ministry in metropolitan Dade County (including Miami).

(The Rev.) BRUCE E. BAILEY
St. Bernard de Clairvaux
North Miami Beach, Fla.

Name-Calling

Edgar Byham's response [TLC, Sept. 22] to Canon Birdwell's "Viewpoint" [TLC, Aug. 25] is all too familiar. Mr. Byham assumes that if one is opposed to the liberal, secularizing trends in the church, he or she automatically must be a mindless reactionary of the sort described by the Rev. Alvin Van Pelt Hart in a letter in the same issue. Fr. Hart fairly spits out the term "fundamentalist" in his nasty little diatribe. It is a safe way to malign those with whom one does not agree.

There is nothing even remotely fundamentalist about Canon Birdwell's article. It seems clear to me from what I read that he is an average, middle-of-the-road Episcopalian. His avowed support of women's ordination in itself would remove him at least from the far right. Nothing in his article indicates he is a member of Episcopalians United (he may be). One must note, however, that apparently it is okay for Mr. Byham to belong to his special interest group, Integrity, but not for conservatives to join theirs.

What Mr. Byham, Fr. Hart and oth-

ers like them cannot understand is that there are many middle-of-the-road Episcopalians, not affiliated with any groups, who simply cannot accept the attempt by some (a small minority, I believe) to change 2,000 years of Christian moral tradition and the revealed nature of God by a show of hands.

The split is between those who accept the revealed nature of our religion as binding upon us for all time, and those who believe religious truths are relevant and need to be reinterpreted continuously to reflect the spirit of the age. It is not a split between "fundamentalists" and liberals.

More listening and less name-calling would serve us all well.

WARD A. NELSON
Beaverton, Ore.

Another Recipe

If this continues, I may end up with a whole General Convention cookbook!

In the August-September issue of *Foundations*, there is an article entitled, "Convention Waffles on Sexual Issues." This title, like the Bishops' Fudge [TLC, Sept. 8], has inspired me to prepare a recipe for "Convention Waffles."

In view of the tons of paper used at convention, and for the sake of economy, I suggest all that paper be gathered up and ground into a fine flour to be used as the basic ingredient for the waffles. Of course, it may be contaminated with germs and/or vermin, but not to worry — General Convention has survived worse things. Here is the recipe for:

CONVENTION WAFFLES

- 2 cups of finely-milled paper flour
- 1 cup of water from the Thames (flown from London to give a good "Anglican" flavor)
- 1 cup of red hot chili pepper (symbolic of the hot issues being addressed at convention).
- Mix flour and water to the consistency of library paste. Add hot chili pepper.
- Bake in convention waffle iron.
- Garnish with locust and wild honey (for a proper biblical touch).

MARTHA KOMSTEDT
Fort Worth, Texas

PEOPLE and PLACES

Appointments

The Rev. **Jane B. Alexander** is assistant of St. James', West Hartford, CT; add: 167 Brace Rd., West Hartford 06107.

The Rev. **John M. Barr, III**, is co-rector of All Saints', Waccamaw, Pawleys Island, SC; add: 1 Shipmaster Dr., Pawleys Island 29585.

The Rev. **Donald E. Baustian** is vicar of St. John's, Camden, and St. Mark's, Hope, AR; add: Box 694, Camden 71701.

The Rev. **Maurice Champion-Garthe** is rector of St. David's, Lincoln, NE; add: 6340 Knox, Lincoln 68507.

The Rev. **June T. Chandler** is assistant of St. Stephen's, Durham, NC; add: 82 Kimberly Dr., Durham 27707.

The Rev. **Charles H. Christopher, Jr.** is rector of All Saints', 1322 Kimball Ave., Richland, WA 99352.

The Rev. **Robert P. Dekker** is rector of St. Simon's, 717 Kirchoff Rd., Arlington Heights, IL 60005.

The Rev. **Canon Seth M. Deleery** is canon to the ordinary for mission and program of the Diocese of Texas, 3203 W. Alabama St., Houston, TX 77098.

The Rev. **Julia K. Easley** is chaplain of Canterbury House at Kansas University, 1116 Louisiana, Lawrence, KS 66044.

The Rev. **Stephen B. Edmondson** now serves at Yale Divinity School, New Haven, CT.

Chaplain, **Capt. Eric D. Fenton** has been reassigned from Malmstrom AFB, MT to the Base Chapel, 2852nd Air Base Group, McClellan AFB, CA 95652.

The Rev. **Wendell N. Gibbs, Jr.** is associate of Grace Church, Utica, NY, and has been elected rector of the four-point rural parish of St. George's, Chadwicks; St. Mark's, Clark Mills; Good Shepherd, Oriskany Falls; Grace Church, Waterville, NY; add: St. George's, Elm St., Box P, Chadwicks 13319.

The Rev. **Steven M. Giovangelo** is rector of St. Cross-by-the-Sea, Hermosa Beach, CA; add: 1743 Stanford Ave., Redondo Beach, CA 90278.

The Rev. **Steven W. Hagerman** now serves St. Barnabas-in-the-Desert, Scottsdale, AZ.

The Rev. **Maeva-Louise Harris** is assistant of Trinity, 1015 Holman, Houston, TX 77004.

The Rev. **Stuart H. Hoke** is rector of St. Francis, 345 Piney Point Rd., Houston, TX 77024.

The Rev. **Stuart A. Kenworthy** is rector of Christ Church, 3116 O St., N.W., Washington, DC 20007.

The Rev. **Nancy J. Lane** is assistant of St. Aldate's House, 10 Billingham Close, Gloucester GL4 9TN, England.

Changes of Address

St. Chad's, Albuquerque, NM, may now be addressed at 7171 Tennyson, NE, Albuquerque 87122.

The Rev. **Gene Moore Haddock** reports the new address of 3745 Michigan St., Baton Rouge, LA 70805.

The Rev. **Elizabeth M. Nestor** may now be addressed at 3642 Tower Hill Rd., #B, Wakefield, RI 02879.

The Rev. **Canon Peter L. Spencer** may now be addressed at Box 392, North Kingstown, RI 02852.

The Rev. **Linda C. Strahan** reports the new

address of 18 Bradford Ave., Newport, RI 02840.

Resignations

The Rev. **John H. Evans**, as priest-in-charge of Church of the Holy Cross, Middletown, RI.

The Rev. **Mary Anne Grafmueller**, as vicar of Grace Church, Broad Brook, CT.

The Rev. **Kirk B. Haas**, as rector of Church of the Holy Spirit, Erie, PA.

The Rev. **J. Pittman McGehee**, as dean of Christ Church Cathedral, Houston, TX.

The Rev. **Patricia D. Stevens**, as assistant of St. James', West Hartford, CT.

The Rev. **Craig J. Welbaum**, as rector of All Saints', Oakville, CT.

Retirements

The Rev. **Richard R. Anderson**, as rector of St. John's, Alma, MI; add: 221 Purdy Rd., Alma 48801.

The Rev. **William P. Cunningham**, as rector of St. Paul's, Bellevue, OH; add: 305 Douglas Dr., Bellevue 44811.

The Rev. **James M. Gilmore, Jr.**, as rector of All Souls', Miami Beach, FL; add: 3689 Hwy. A1A South #354, St. Augustine Beach, FL 32084.

Correction

The Rev. **James Houston Matthews, III**, is rector at All Saints', Gastonia, NC.

Deaths

The Rev. **Herbert Carter Bolton**, retired chaplain of Bellevue Hospital, New York City, died August 3, after a long illness. He was 89 years old.

A native of St. Paul, VA, Fr. Bolton entered the Methodist ministry for six years. He received his M. Div. degree from Drew University and completed his clinical training at Trenton State Hospital and Bellevue Hospital where he served as chaplain for 22 years. During this time he attended the George Mercer Jr. Memorial School of Theology and was ordained priest in 1960. After his retirement in 1972, he served as a visiting minister to the elderly and shut-ins of St. James' Church, Baton Rouge, LA. He is survived by a sister, niece and three nephews.

The Rev. **Norman G. Crosbie**, retired non-parochial priest of the Diocese of Los Angeles, died June 16 from complications due to AIDS, at the age of 45.

Born in Edinburgh, Scotland, Fr. Crosbie was a monk of the Society of St. Francis, serving both as provincial superior and novice master. He was assistant at St. John's-in-the-Village, New York City, and St. Paul's, Visalia, CA. He was called to serve as rector of St. Timothy's, Apple Valley, CA, in 1984 until he moved to San Francisco in 1986, where he carried on a ministry to others with AIDS until his death.

The Rev. **John Quantock Crumbly**, retired chaplain of the Veterans Administration Medical Center, died July 31 at the age of 74.

Ordained priest in 1949 after receiving his M.

Div. degree from the University of the South and a M. Ed. from The Citadel, Fr. Crumbly served several parishes in South Carolina, Florida and the District of Columbia. He was chaplain with the Veterans Administration Center, a member of the Assembly of Episcopal Hospitals and Chaplains and was listed in *Who's Who in Religion and Personalities of America*. He is survived by his wife, Meda.

The Rev. **John R. Logan**, retired priest of the Diocese of Pennsylvania, died July 10 at the University of Pennsylvania Hospital from complications following surgery. He was 81.

After receiving his bachelor's degree from Lincoln University, Fr. Logan attended the Philadelphia Divinity School and the General Theological Seminary. In 1939, he was ordained priest and served as assistant of St. Simon the Cyrenian until 1957, when he became rector. He retired in 1982. He is survived by his wife, Sara, his son, four brothers, nieces and nephews.

The Rev. **Douglas Francis Sutherland**, curate of Trinity, Redlands, CA, died July 3 of complications due to AIDS. He was 48 years old.

A native of Massachusetts, he moved to Long Beach in 1982, where he was associate director of admissions and records at California State University. Graduated magna cum laude with a bachelor's degree in Russian from the University of Massachusetts, he held a master's degree in Slavic languages and literature from Harvard University. He was a high school and college teacher and served in the U.S. Air Force as a Russian translator. He received the M. Div. degree from the Church Divinity School of the Pacific. He was trained in hospice work, and served as associate chaplain at Methodist Hospital of Southern California, Arcadia, from 1986 to 1988. Besides his mother, who resides in Massachusetts, he is survived by three brothers and two sisters.

The Rev. **Robert J. Yonkman**, retired priest of the Diocese of Kansas, died March 28, in Marquette, MI of cancer. He was 74.

Fr. Yonkman served the Diocese of Northern Michigan for eight years. During that time he served as rector of St. John's, Negaunee, MI; he was a member of standing committee, bishop's council, and chairman of examining chaplains. A graduate of Northwestern University, Fr. Yonkman served six years with the 8th Air Force in World War II. Following the war he received his B.D. degree from Bexley Hall. He is survived by his wife, Olive, and two daughters.

Genevieve A. Emmott, organist of Trinity Church, Fredonia, NY for 54 years, died on May 30, in Fullerton, CA.

She was born in 1909 in Fredonia, NY, where she lived until moving to California a year before her death. She became organist at Trinity when she was 15 years old; she had also been a member of the altar guild since the 1930s. In 1976, in honor of 50 years of service to her church, she was awarded the Bishop's Medal from the Diocese of Western New York. She is survived by her daughter, Karen Meyers of Fullerton.

CLASSIFIED

advertising in **The Living Church** gets results.

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.

C.S. Angel's **COME WITH ME — COME AND SEE** "Evangelism for Episcopalians." Phone: Canterbury 1-800-277-7040.

CATECHUMENATE

CHRISTIAN FORMATION: A Twentieth-Century Catechumenate by the Rev. William Blewett, Ph.D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. Christian Formation Press, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397.

CONFERENCES

RECENTLY ORDAINED? Workshop/retreat, Feb. 20-22, 1992, in Tucson for clergy ordained under 2 years. For brochure write: Charis Consulting, 2735 Poland, Hamtramck, MI 48212.

NEEDLEWORK

DESIGNS IN NEEDLEPOINT: Kneelers and insignias hand-painted on cut-to-measure canvas. Wools supplied with order. Margaret Haines Ransom, B.F.A., 229 Arbor Ave., West Chicago, Ill. 60185. Phone (312) 231-0781.

BEAUTIFUL NEEDLEPOINT KITS: Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (317) 783-1958.

ORGANIZATIONS

CATHOLIC-minded Episcopalians who affirm the authority of General Convention can support the Church, challenging it to be all that it should. 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. George Keith, BSG, 235 W. 48th St., #14-G, New York, NY 10036.

POSITIONS OFFERED

RECTOR — Small, solid Anglo-Catholic, E.S.A. affiliated parish seeks rector. Liturgical and pastoral skills, good preaching and ability to provide full sacramental life essential. Rectory available. For parish profile and position description write: The Search Committee, St. James Parish, P.O. Box 793, Goshen, IN 46526.

POSITIONS OFFERED

ASSOCIATE PRIEST — for large suburban parish; ministry includes facilitating small groups, support for families, pastoral care and full liturgical participation. Send resumé, CDO profile to: St. Michael and All Angels Church, 6630 Nall Ave., Mission, KS 66202.

GERMANY — St. Augustine's of Canterbury (Episcopal) needs rector for small congregation (American-British-German) in beautiful Wiesbaden. Inquiries and resumé to: St. Augustine's Church, Att: Sr. Warden, Frankfurterstrasse 3, 6200 Wiesbaden. Germany.

VICAR: Half-time for small debt-free mission located 75 miles from Yellowstone Park. Send current CDO profile and resumé to: Deployment Officer, Diocese of Wyoming, 104 S. Fourth, Laramie, WY 82070.

OLDEST PARISH in Eastern Oregon, located in a town of 10,000, ready to call a priest who can produce numerical and spiritual growth. Goal-oriented vestry is ready and willing to assist in implementing an aggressive redevelopment program. Recent demographic study indicates excellent growth potential. Appropriate salary and fringes. Please apply if you are oriented toward hard and challenging work in a Norman Rockwell setting. SEARCH, P.O. Box 191, Haines, OR 97833.

ORGANIST/CHOIRMASTER — part-time. E.M. Skinner 3 manual organ. Reply: Search Committee, Trinity Parish, 102 Walker St., Lenox, MA 01240. (413) 637-0073

RECTOR: St. Mary's Cathedral, Caracas, Venezuela. International congregation, bi-lingual. Send CDO profile to: Mr. Robert Jones, M-109, Jet Cargo Int'l, P.O. Box 020010, Miami, FL 33102-0010 or FAX to Mr. Roberto Rivera, FAX (582) 92-0104.

WE ARE CURRENTLY seeking a full-time priest for the largest parish in the Diocese of Montana, located in Billings, Montana. Must be a seminary graduate with at least five years experience. We are a Eucharist-centered parish and support four ministries, namely, evangelism, worship, Christian education, pastoral care and outreach. Send inquires, resumé and references to: Mrs. John Marshall, Chairperson, Search Committee, St. Luke's Episcopal Church, 119 N. 33rd St., Billings, MT 59101.

RETIRED PRIEST. Do you want an altar and welcoming parishioners? You may be the pastor we seek. Rectory and other benefits provided. Phone Bill Kuhn (913) 422-5296 or Jesse Milan (913) 334-0366.

PROBERS

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

FOR RENT

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

FOR SALE

MACINTOSH DISC: \$28 including S & H: Book of Common Prayer Psalms, Collects, Exhortation, Prayers & Thanksgivings. Choose from fully formatted discs for Microsoft Works, Word, MacWrite Ver. 4.7, MacWrite II or Text Only Files. Also Text Only in MS/DOS. St. James Church, 7640 Glenwood, Boardman, OH 44512.

AGAPE GIFTS: Inspirational gifts for every occasion including Fourth Day. Free brochure. 1-800-262-2238.

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

CLERGY travel free to England, Holy Land, Greece, Italy, domestic and more. Call/write: (800) 486-8359. Journeys Unlimited, 150 W. 28th St., New York, NY 10001.

CLASSIFIED ADVERTISING RATES (payment with order)

- (A) 41 Cts. a word for one insertion; 37 cts. a word an insertion for 3 to 12 insertions; 35 cts. a word an insertion for 13 to 25 insertions; and 33 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$4.25.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.15 service charge for first insertion and \$1.58 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 32 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, Wis. 53202

Use the classified columns of

THE LIVING CHURCH

whenever you want

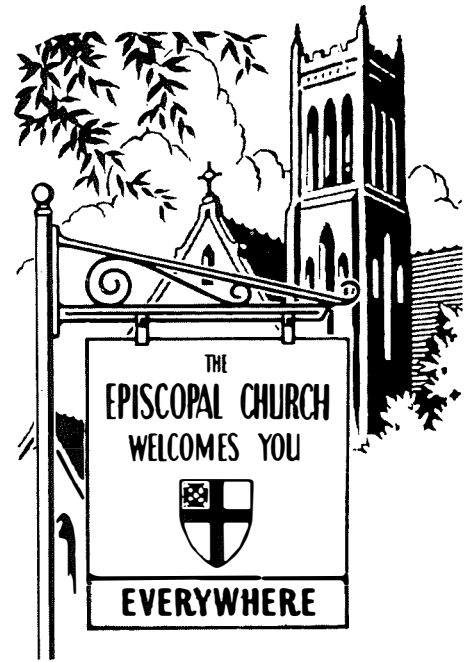
to BUY or SELL

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

WASHINGTON, D.C.

WASHINGTON NATIONAL 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
daily

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W.
Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E.
Perrin Hayes
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15
(Sol), Sol Ev, Ser & 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; the Rev. James W. Farwell,
Jr., assoc; Deacon Andy Taylor; the Rev. Victor E.H. Bolle,
Winnie M. Bolle, James G. Jones, Jr., ass'ts
Sun MP 7:50, Masses 8, 10 (Sung), 5; Daily 7:15 MP and Mass

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

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, 10:30 & 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; the Rev. Jürgen W. Lias, the
Rev. Allan B. Warren, III, ass'ts
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon &
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)
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Semon, Ph.D., r; the Rev. C. Fre-
derick Barbee, v; the Rev. William K. Christian, III, the Rev.
Steven W. Lawler, the Rev. Virginia L. Bennett, the Rev.
James D'Wolf, assocs
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S)
followed by HC 12:30; Sun Sch 8:45, 9:15, 11:15. Daily MP,
EP, HC

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs
12:15; Fri 9. C Sat 4

NEWARK, N.J.

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

NEW YORK, N.Y.

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

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

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

PARISH OF TRINITY CHURCH
The Rev. Daniel R. 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

Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd
floor, Mon-Fri 12 noon-1:30
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-
3:45; Sat 10-3:45; Sun 1-3:45

STONY BROOK, N.Y.

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun Eu 8 & 10 (Labor Day thru June), 9 (July thru Labor Day),
Christian Ed (Children & Adults) 9 Sun (Labor Day thru June).
HD as anno. Call for Ch S information

SUNNYSIDE, N.Y.

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

GETTYSBURG, PA.

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

PROSPECT PARK, PA.

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

SELINGSGROVE, PA.

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

WHITEHALL, PA. (North of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 YPF. Tues 9:30 Eu &
HS. Thurs & Fri 7 HC. HD 7. Bible & Prayer groups. 1928 BCP

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.
Canon Roma A. King, Jr., Ph.D.; the Rev. Canon Doug Tra-
vis; the Rev. Peggy Patterson; the Rev. Juan Jimenez; the
Rev. Tom Cantrell
Sun Services 8 H Eu; 9:15 Adult Classes & Ch S; 10:15 Sung
Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (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. Hubert C. Palmer, interim r; the Rev. Edwin E.
Harvey, assoc; the Rev. John F. Daniels, parish visitor
(512) 226-2426
Sun 8 and 10:30 H Eu

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;
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 9

EAU CLAIRE, WIS.

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

MILWAUKEE, WIS.

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

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.

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; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HS, Healing Service, HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship