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***A Church in Nebraska
Starts from Scratch***

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The Rt Rev Walter D Dennis
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Where the Reeds Grow

During the past spring, my wife occasionally called me to a front window to see a white heron in the creek which flows not far in front of our house. It is not a rare bird, but it is strikingly beautiful, and it was a pleasant surprise to find it frequenting this residential neighborhood, where cars, people and dogs are much in evidence. It has continued to appear from time to time.

When we lived in Wisconsin during the past several years, we were fortunate to have a large creek flowing a hundred yards in front of our house, named somewhat presumptuously the Ashippun River. Here it is just "the creek" which feeds into a harbor of Long Island Sound a short distance away. At low tide, it is a quiet little brook, flowing through a muddy channel perhaps six feet wide. On the other side, the side away from us, there is a wide, muddy expanse of perhaps 50 feet breadth where low reeds grow. At high tide, salt water from the harbor backs up into the creek. It then fills its banks and covers the mud where the expanse of reeds grow.

It is there, in the shallow water among the reeds, that we see the heron, standing as still as a statue on its long, stilt-like legs, or slowly pacing forward. If one watches a quarter of an hour, one may see its head dart forward into the water as it seizes some edible prey.

This is what pleases us. There really are living things in the water to be eaten. A quarter of a century ago, when we lived in the house next door, this muddy, slimy, scummy strip of water was distasteful to look at, and, of course, nothing could live in it. Today, it is hardly the sort of water you would wish to swim in, but it is certainly cleaner and some creatures can inhabit it.

So the heron is a sign of hope and of progress in the effort to clean the local environment. One may say that the ecological conditions of residential villages do not really matter much. Yet hundreds of such villages line Long Island Sound and other significant bodies of water. As stewards of God's creation, we can and should support large-scale efforts by governmental and other agencies to eliminate pollution. We also must support local and small-scale efforts to improve the sewer systems and drainage in our own back yards.

Bird watchers may realize that what is referred to here as a white heron is an immature phase (said to last about two years) of the little blue heron. The true white herons, the egrets, are much rarer. During the last century they were decimated by relentless hunting in order to obtain their beautiful plumes for women's hats. They were apparently especially hunted at the season of nesting — a time for hunting birds already condemned thousands of years ago in the Old Testament (Deuteronomy 22:6-7). The rarity of egrets, among our most beautiful American birds, stands as a judgment and a warning to us.

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

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ON THE COVER

The Rev. Thomas P. Hansen, canon missionary of the Diocese of Nebraska, with others, demonstrates how to receive communion during a service for the fledgling St. Martha's Church in Papillon. The church held its first service September 8 after nine months of planning [p. 8].

LETTERS

Challenge Before Us

Thanks for flagging the evangelism resolutions enacted at Phoenix in your editorial "Reasonable Goal" [TLC, Aug. 18]. Besides the important goal of 1,000 new congregations by the year 2000, other significant resolutions included evangelism with families, with youth, with young adults, with singles, and with the aging; increased commitment to evangelism with ethnic and minority peoples; increased development of catechumenal processes; work by every congregation to identify its mission; and development of strategies and education for new congregational development.

Note, especially, in this pluralistic age, the resolution on Christianity and other religions. It calls us to "listen carefully to and to learn humbly from those whose perception of God's mystery differs from our own." At the same time we reaffirm our "commitment to the fullness and uniqueness of God's self-revelation to humankind in Jesus Christ." This resolution emerged with unanimity from the collaboration of the Presiding Bishop's Committee on Christian-Jewish Relations and the Standing Commission on Evangelism before convention and was strengthened, even more, by the collaboration of the deputies' and bishops' committees at convention itself.

The list of emerging mission opportunities for which money was set aside was headed by "Evangelism and Congregational Development" at \$125,000. The challenge is before us, Episcopalians!

(The Rev.) A. WAYNE SCHWAB
Evangelism Ministries Coordinator
Episcopal Church Center
New York, N.Y.

Called to Work

Thank you for your editorial "A Good Policy Change" [TLC, Aug. 18] concerning lay employees of the church and the resolutions providing retirement and insurance benefits for them passed by the 70th General Convention. Some lay people feel called to work for the church as the clergy do, and some work for the church by preference. But whatever the reason, many clergy depend heavily on their lay support staff who should be fairly and justly compensated with a living

wage, pension and insurance benefits as the clergy are.

Thanks, also, to the deputies and bishops who voted for the adoption of these resolutions.

SALLY DOHONEY-HOLT
Milwaukee, Wis.

Greener Grass?

I read with some interest the comments of the Rev. Charles P. Wallis in reference to our church's financial difficulties, particularly his allusion to the Assembly of God Church [TLC, July 28]. The suggestion that the A/G Church is flourishing simply because it teaches "the simple truth of Jesus" is unsatisfactory and disturbing. The "general populace of the church" which Fr. Wallis claims anathematizes the liberalism within our church

would most certainly eschew with equal distaste what is taught and accepted as "simple truth" and "basic morality" within many fundamentalist circles.

A decade ago I left the A/G Church to join what I found to be a more historically-aware, biblically and theologically sound fellowship: the Episcopal Church. I graduated from one of the Assembly's colleges, and was, in fact, providentially led to explore the Anglican faith while in seminary preparing for the ministry within that denomination.

Never have I regretted that decision, longing for the "simpler" things I'd come to see as inadequate and sometimes manifestly untrue; nor did I feel compelled to throw out the baby with the bathwater, and as a result I feel I
(Continued on page 5)

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LETTERS

(Continued from page 3)

have a perspective which is both helpful and challenging. But it is sad to me as an Anglican "by choice" to observe how some Episcopalians are driven to other expressions of the Christian faith in reaction to our own "family problems."

I would point out to anyone who inclines toward a fundamentalist viewpoint that even a denomination like the Assembly of God (with a legacy of biblical literalism and a "simple faith" which is suspicious of too much "intellectualism" quenching the pentecostal fire) is itself "struggling" with its own set of issues, seeking answers to questions now raised which were unasked (and hence, not addressed) by their "classical" formulations of pentecostal doctrine. Their scholars, not to mention the newer breed of seminary-trained ordained ministers, are aware of the gap existing between their historic platform and contemporary problems requiring their attention.

We all — regardless of our name-tag — gaze into what is essentially a mystery, and live out our faith in the light of a revelation which has informed and challenged the best minds and hearts for 20 centuries. Our current "issues" we grapple with so ardently will become a neat couple of paragraphs in some text 50 years from now. All new wine needs new wineskins, or both form and content are ruined. Let's prayerfully and responsibly do the work set before us, and resist the temptation to look at the greener grass of the church next door.

RICHARD B. LEHMANN
Franklin Square, N.Y.

Victorian Ethics

I have read the first in a three-part series from Nancy J. Doman, "Sex, Celibacy and Friendship" [TLC, Aug. 18]. I was favorably impressed with her insights, intellect and keen grasp of her audience and societal norms today.

I must take a few exceptions. First, because her physical body demanded gratification, I believe she labeled it as "lustful thoughts and fantasies," she confuses her biological needs with spiritual purity. Does that mean that any man or woman with such thoughts and desires is sinful? I dare say no. On the contrary, God, in his infinite wisdom, made sexual desires

just that, so that humanity could sow and reap the bounty of children.

I believe she has convoluted her Anglo-Catholic upbringing with Victorian sexual ethics which neither helps, and in some cases hinders, genuine dialogue with those who find their sexual expression outside the traditional norms of the church. By those, I mean gay and lesbian Christians, pre- and post-marital couples and extra-marital men and women who find sexual hell within the marriage and sexual heaven outside of it. Please know that I am not speaking for such sexual practices, I am simply pointing to a fact that a person who practices sexual license may be turned off by Ms. Doman's underlying assumptions and thesis.

(The Rev.) KENNETH O. WHITE
Shreveport, La.

Save the Church

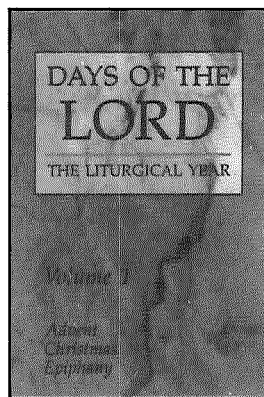
I would like to express my appreciation for three excellent articles which have appeared in recent issues. The first is "A Crisis of Apostasy" [TLC,

July 21], in which Alvin F. Kimel, Jr. sounds the alarm. I wish it had been required reading for every deputy to General Convention. The apostasy of my beloved church is frightening to me. I wonder where I will ultimately be able to go to church. For the moment, I am safe in a parish which upholds the traditional Christian faith, but the church is eroding around us. My husband and daughter already have left for the Roman Catholic Church, where they feel the true faith is better defended and propagated.

Harland Birdwell's "To Reassert the Theological Center" [Aug. 18] expresses my point of view in every way. To him and others who are like-minded I would say yes, let us band together and work to save our church from apostasy. I do not think another organization is needed. There is at least one that already is working toward these objectives. That is the Episcopal Synod of America.

Nancy J. Doman's "Sex, Celibacy and Friendship" [Aug. 18] says what needs to be said on those subjects. It
(Continued on page 12)

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Rector from Southern Ohio Chosen

Springfield Elects Bishop

The Rev. Peter H. Beckwith, rector of St. John's Church in Worthington, Ohio, was elected tenth Bishop of Springfield on the fifth ballot September 14 at St. Paul's Cathedral, Springfield, Ill.

Notified of the election, Fr. Beckwith did not immediately assent but pledged to pray about the call and respond with his decision this month.

Other nominees included the Rev. Elliott H. Blackburn, rector of St. George's Church in Belleville, Ill.; the Rev. Canon Wayne H. Carlson, rector of St. Luke's Church in Manchester, Mo.; the Rev. Robert D. Harmon, rector of St. Mark's Church in Richmond, Va.; the Rev. Jack L. Iker, rector of the Church of the Redeemer in Sarasota, Fla.; and the Rev. Richard Kallenberg, rector of St. John the Evangelist Church in Elkhart, Ind.

Fr. Beckwith, 52, would succeed the Rt. Rev. Donald Hultstrand, who retired as diocesan bishop September 1.

Ordained in 1965 in the Diocese of Michigan, Fr. Beckwith received degrees from Hillsdale College in Michigan, the University of the South and Nashotah House. He then served in several Michigan churches until his call to St. John's in 1978.

In the Diocese of Southern Ohio, he served on numerous boards and committees, including the commission on ministry and the executive council



Fr. Beckwith

and has served as chaplain to various military units and prisons.

He has been married to his wife, Melinda, since 1965, and they have two sons.

Fr. Beckwith has said he supports the ordination of women to the priesthood; the Diocese of Springfield is among several dioceses which have not yet ordained women priests.

BETSY ROGERS

San Francisco Rector Given Suspension for Wrongdoings

A well-known rector of a San Francisco parish has become embroiled in a financial investigation and charges of sexual misconduct which have led to his suspension.

The investigation of the Rev. Victor Wei, of St. Luke's Church in the Pacific Heights neighborhood, started earlier this year when a former seminarian alleged that a counseling session with the rector led to a four-month sexual relationship.

Parishioners' growing concern about the affair led to an eight-month investigation by the Diocese of California. The investigation found that Fr. Wei may have pocketed as much as \$150,000 in donations from as many as 30 people who thought they were contributing to the rescue of persecuted Christians in developing countries.

One parishioner who donated \$5,000 to Fr. Wei thought the money would be used to help opponents of Philippine dictator Ferdinand Marcos escape the country. She allegedly was told by Fr. Wei it was a secret mission and was asked not to mention the donation to anyone.

When confronted by the Rt. Rev. William Swing, Bishop of California, and the senior warden of the parish, Fr. Wei admitted to the affair and some of the monetary misappropriations.

He was suspended from his duties by Bishop Swing. He has been asked to return all the money given to him from parishioners and he has said he may file for bankruptcy. No legal action against him has been filed.

Fr. Wei, 44, has been rector of St. Luke's since 1988 after having served as executive officer of the Diocese of California for eight years. He was a member of the national church's Joint Standing Committee on Program, Budget and Finance and the Church Deployment Board.

Springfield Votes

C=Clergy

L=Lay

BALLOT	Beckwith		Blackburn		Carlson		Harmon		Iker		Kallenberg	
	C	L	C	L	C	L	C	L	C	L	C	L
1	8	24	10	18	1	5	1	5	16	29	3	8
2	11	32	10	18	0	2	1	1	16	31	1	5
3	13	49	7	8			0	1	18	31		
4	19	51	2	4					18	34		
5	22	54	1	3					16	32		

Needed to Elect: C=20, L=45

Next Week:

Fall Book Number

Controversial Newark Ordination Proceeds Quietly

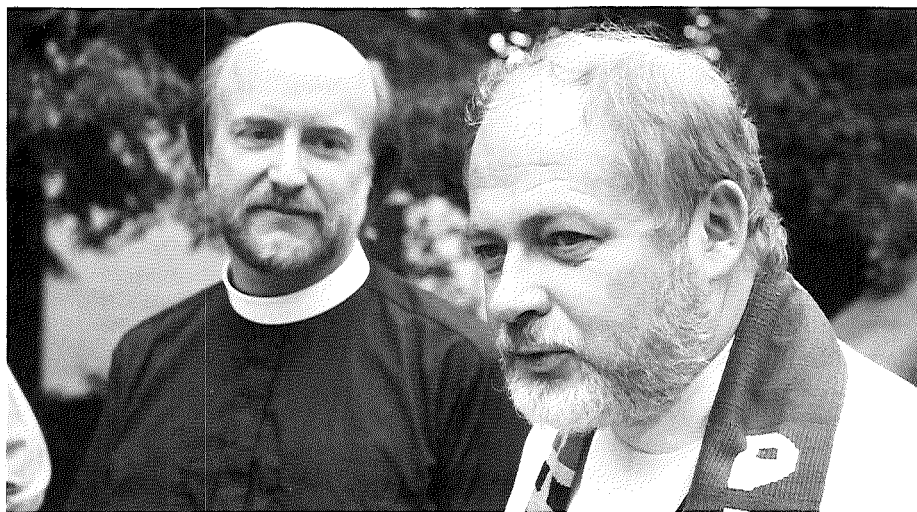
Without the glare of publicity and controversy that has surrounded similar previous occasions, the ordination of the Rev. Barry Stopfel as a priest proceeded calmly September 14 at Church of the Atonement in Tenafly, N.J. The Rt. Rev. John Spong, Bishop of Newark, had announced during the recent General Convention that he would ordain the non-celibate homosexual in September.

Fr. Stopfel has served at the New Jersey church as an assistant since he was ordained deacon in 1990.

"This congregation was ready to accept his sexuality because it has already accepted Barry," said the Rev. Jack Croneberger, rector. He admitted that some members of the parish were unhappy with the ordination but most attended the service to welcome Fr. Stopfel and his companion, the Rev. Will Leckie.

During the service, one former parish member stood in protest, saying Fr. Stopfel's ordination "will encourage children to believe that there is nothing perverse or immoral about homosexuality." Members of the congregation began to sing "Slowly, like a river . . ." until the protester left the church.

The Rev. Carter Heyward, profes-



ENS photo by James Solheim

Fr. Stopfel (left) and Fr. Croneberger talk to the press following the ordination service.

sor of theology at Episcopal Divinity School in Cambridge, Mass., gave the sermon. She warned Fr. Stopfel that being gay "in no way removes us from the cluttered priesthood and its hierarchical process," but added that openly gay priests and their witness "could transform the church at its roots" by challenging the power structures of patriarchal religion.

After the ordination, Bishop Spong said he postponed Fr. Stopfel's ordination to the priesthood last June "in re-

sponse to the personal request of the Presiding Bishop." He said he then "watched in amazement as four other gay or lesbian people were ordained deacon or priest" by other bishops "with full knowledge of what they were doing and with no media attention at all."

Fr. Stopfel said he looked upon his ordination as a celebration for all gays and lesbians in the church. "For a long time we have been silent," he said.

[ENS]

Connecticut Parish Loses Battle in Property Dispute

A break-away congregation in Fairfield, Conn., has lost the first battle in its attempt to keep its property and more than \$1 million endowment fund. In a September 6 ruling, Superior Court Judge Joseph Q. Koletsky ruled that all the real and personal property, including trust funds, of Trinity-St. Michael's Parish was held in trust for the benefit of the Diocese of Connecticut and the Episcopal Church in the United States. The court directed that the real and personal property be turned over to the diocese.

The ruling is the result of a lawsuit filed in September 1986 by the diocese against Trinity-St. Michael's Parish, Inc., an incorporated entity composed of the members of the parish who had become angered with changes in the Episcopal Church and joined the Dio-

cese of Christ the King. The Rev. Ross Baxter, who had initiated the congregation's move, was subsequently inhibited by the diocese and then resigned. The parish hired the Rev. Rocco Florenza to lead Trinity-St. Michael's and members of the congregation who were still loyal to the diocese left the parish and continued to meet at a Methodist church.

Work Incomplete

"We are still in a state of suspended animation until all the legal work is done," said the Rev. Leland Hunt, priest-in-charge of the congregation of eight people, "but we are very happy."

Fr. Florenza could not be reached for comment, but he told a Hartford publication that he intended to appeal

and will continue to hold services in the church. "We are going to stay right here," he said.

In a statement, the Rt. Rev. Arthur E. Walmsley, Bishop of Connecticut, said, "I deeply regret that this matter ever had to be addressed in court," but said he was pleased that the judgment upheld the claims of the diocese.

"I hope that this judgment can move us beyond discord to a return to a settled congregational life for the members of the Trinity-St. Michael's parish who are loyal to the Episcopal Church," he said. "Those in the schismatic group who have chosen another course do so, I realize, out of conscience, and must be respected for that. I am sorry that they have subjected Trinity-St. Michael's, the diocese, and themselves to this long and troublesome ordeal."

Nebraska Church Starts from Scratch

The Episcopal Church's call for a Decade of Evangelism has been heard in the Diocese of Nebraska, where a new congregation of more than 170 people has been formed through the efforts of 150 volunteers from five Omaha area churches. Two more new congregations are planned.

St. Martha's Church in Papillion met for its first service September 8 in a local community center as a result of nine months of planning and work by many in the diocese. The Rt. Rev. James E. Krotz, Bishop of Nebraska, had stated his desire to begin three new congregations in the Lincoln and Omaha areas where there is significant population growth.

In January, Bishop Krotz appointed the Rev. Thomas P. Hansen as the canon missionary of the diocese, and gave him the job of developing the new churches. Prior to Fr. Hansen's move from a small parish in the Sandhills community of Broken Bow, Lt. Col. James Streett, a member of the Church of the Holy Spirit, Bellevue, had been working on a demographic study of possible sites for new Episcopal congregations in Omaha.

Ready Area

It had long been felt that the Papillion area outside of Omaha was ready for a new church. The nearest Episcopal parishes were all seven to 10 miles away and congregations of other faiths in the area were growing so rapidly that staff and facilities could barely keep up with the influx of newcomers.

After spending a week at Trinity School for Ministry in Ambridge, Pa., Fr. Hansen came back and began work with a mission advisory board composed of two members each from five Omaha area churches: All Saints, Holy Family, Trinity Cathedral, St. Andrew's and Holy Spirit.

The main effort of the group was to develop a mailing list of potential members. Ten booths in a rented office were set up and volunteers from the five churches selected areas by zip code and called more than 20,800 people over a four-week period. They developed a list of about 1,500 potential members who received a series of four



Volunteers in the Diocese of Nebraska take part in the calling campaign.

mailings prior to the opening service. These 1,500 people were contacted again in the week prior to September 8 to see if they were still interested in St. Martha's and to receive a personal invitation to the opening service. Newspaper advertisements and a billboard also announced the new church, though Mr. Streett said the direct mail and telemarketing was most effective.

"During our telemarketing campaign we always asked people, 'are you currently active in a church?'" he said. "We were specifically looking for those who were not. We did not want to take people from any other churches."

While the telemarketers worked, prayer groups gathered during the four weeks to pray for the effort and the volunteers involved. This prayer effort had begun in January and is planned to continue to be a major part of the diocesan evangelism efforts.

Other volunteers met with Fr. Hansen to plan liturgy, develop Sunday school classes, sew or purchase linens and vestments and take care of "house-keeping" details for the worship services. About 200 people, "a good cross section of young families and older people," according to Mr. Streett, attended the first service.

In order to "ease in" those who had

been away from the church for a long time, individual prayer books were not used during the service. Instead, the congregation followed the service on an overhead projector and leaflets. The congregation will eventually use prayer books and hymnals as they become more comfortable with the liturgy, said Mr. Streett.

In his newsletter to volunteers and in his sermon to the new congregation, Fr. Hansen expressed his belief that St. Martha's is to be church of healing, prayer and study. Already several baptisms of both adults and children have been scheduled.

"St. Martha's already sees itself as an evangelistic congregation and by its very nature sees itself as planting other churches," said Fr. Hansen. He estimated that the diocese spent "well over \$10,000" in advertising and related costs to start the new church.

Around the Church

Members of St. John's Church in Bandon, Ore., were surprised and delighted by the recent \$45,255 bequest from the estate of a California man whose ties to the parish are unknown. The unexpected money will be used to upgrade parish facilities and fund community projects.

A Conversion Story

God sent me a witness to sharpen my understanding

of the Christian calling

By SYLVIA FLEMING CROCKER

Let me tell you what happened to me," said the rather large man as we sat together in the lawyer's office late one October afternoon.

My father had died the month before, and as executor of his estate I had to make a number of trips to his home in South Carolina, and that involved spending some time with lawyers. At the end of a long day, I settled myself in the anteroom of my father's lawyer's office. Attempting to make the time pass more quickly, I began thumbing through a magazine. As I got to the page where the story which interested me began, the other after-hours client started speaking to me. I felt mildly annoyed, but I politely looked up at him while I held my finger in the magazine.

He told me that about a year and a half ago he was faced with the possibility of going to prison. He didn't disclose exactly what the offense was, but he indicated that he was heavily involved with drugs and alcohol. In fact, both he and his wife spent a lot of time in bars and, in general, speeding down "the fast lane." However, by the time his legal troubles began, he had ridden that lifestyle down the road to despair, and his life was falling apart around him.

I listened with a combination of interest and impatience, wishing he would get to the end of his story so I could get back to my magazine. Then, he continued, the most amazing thing had happened to him: He had received Christ into his life, and his life had begun to undergo a number of dramatic changes. He had stopped drinking and using drugs; had become deeply involved in the life of a church; he had begun to pore over the Bible;

and he increasingly felt Christ take over the way he thought, felt and acted. Eventually, his legal problems were resolved, and he knew he had a new life to live.

But his new beginning was not without cost. Though he had been converted to the Christian life, his wife had not, and she didn't like the changes. She continued to be part of the bar scene and to use drugs; she obviously felt both betrayed by her husband, and bored by the person he was becoming. Finally, she announced she was leaving him and taking their two-year-old daughter with her to Columbia, the capital city some 80 miles away. She had said she wouldn't go through with it if he would give up his wretched religion and go back to the way things used to be. My companion had told her that no matter what it cost him to continue on with Christ, he would never turn back. And so the wife took their daughter and left.

Open-handed Way

By this time my finger had slipped out of the magazine and I held it, closed, on my lap. A number of times I noted to myself that I was not in any way offended or embarrassed by his story. And the conviction grew in me that this was surely the way a Christian ought to share one's faith. Then the thought began to dawn on me that the witness was evangelizing me, but in a completely innocent and open-handed way. How could I be put off by someone telling me "what had happened" to him?

I had been listening to his story for about 20 minutes when the door opened and a couple with their teenage daughter entered. They sat down and began to eat their fast food sandwiches, washing them down with soft drinks from the same chain.

My fellow Christian continued with what he was telling, just as though the population of the room had remained the same. He had been saying that

even though he had loved his new life in Christ, he had missed his daughter terribly. Yet he could not renounce Christ, even if it meant that he had to lose his daughter. He could only trust and pray. Then, within a few months, the wife had called and told him to come and get the little girl. He had gone immediately and had found his daughter showing the signs of great neglect, including both filth and malnutrition. That had been several months before we met, and by now he and his mother had nursed the child back to health.

I placed the magazine back on the table, having lost interest in anything other than what I was hearing and experiencing.

Soon the pilgrim was telling me about teaching the Bible in his church. He led me through Moses and the prophets, he spoke with seemingly firsthand knowledge of the faith of Abraham, and he expounded St. Paul's teaching on faith and works.

Through it all, as a kind of counterpoint, was his revelation of what Christ meant in his life. Only the week before we met, Hurricane Hugo had blasted its way through the Piedmont Carolinas. My companion told me he worked for the power company and had put in long hours repairing the damage done by the storm. He spoke of having a clear sense of doing Christ's work as he ministered "to all those suffering people." Clearly, St. Paul's message about the necessary connection between faith in Christ and good works in the world had not been lost on him.

Neither as an afterthought nor as the main item on a hidden agenda, my friend said to me, "And this can happen to you, too." I replied, "It already has. I am also a committed Christian, and I love what you've been telling me. I know what you say is true because I have experienced it for myself."

Though it seemed like a brief moment, we had been there together for

Sylvia F. Crocker is a resident of Laramie, Wyo., and is an occasional contributor to the THE LIVING CHURCH.

nearly an hour when his lawyer called him inside. As he walked off behind her, we both said we had enjoyed talking with each other.

In the few minutes I waited alone I began to reflect on what had happened; and the memory of the encounter has come back to me many times since then. I believe this is the best way to do evangelism — to tell my story, to say what has happened to me with Christ, to bear witness to the ever-present reality of the resurrection, the movement with Christ from death to life. I believe that God sent me a witness in order to sharpen my understanding of the Christian calling.

What he did is, of course, the New Testament prototype of evangelism and the method by which the Christian faith spread over the ancient world. Again and again in the book of Acts the speakers proclaim the good news of Christ, insisting that the center of what had happened was God's raising Christ from the dead — and ending their proclamation with the statement, "and we are all witnesses to it!"

Every Christian is called to watch personally for the resurrection from death to the new life in Christ. The story we are called to tell is the tale of Christ's coming to each of us, converting our very impulses and making them more like his, writing God's laws on our hearts and imprinting the knowledge of him in our minds, and sending us out to do the work he has given us to do.

I have never again seen my friend since that memorable evening. Yet the thought of him continues to shine in my mind and to comfort my soul. He did not even tell me his name. But to me his name will always be Samuel, because he heard God's call in the night, and answered it.

Autumn

(Improvisation on Ecclesiasticus 44)

Let us now pause to praise
the wafting of leaves to Earth
vesting Creation with garments
of scarlet and gold, new birth
for seedlings e'er waxing old
bowering trees of Whitsun Day
leaving us never comfortless
mere relics midst ashen clay.

Ray Holder

It's Impossible, Isn't It?

Living up to God's standards

By GEORGE W. WICKERSHAM, II

There is no question that the ethical standards of the Christian religion are as demanding as any such standards can be. How many other religions require their adherents to love their enemies, to forgive 70 times seven, to do good to those who persecute you and pray for those who revile you?

And when it comes to sex — that ever-present and ever-persistent problem — where will you find higher standards of love, fidelity and family than those of the Christian religion? (We might well add that these standards remain, in spite of recent ecclesiastical attempts to change them.)

But the fact is that those of us who embrace these standards with all our hearts and souls and minds know perfectly well that it is absolutely impossible to live up to them, that is, impossible if we try to live up to them in our own strength. This, of course, is what St. Paul was expressing when he wrote, "for those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit" (Romans 8:5). In other words, only with the help of the Spirit can we possibly live up to the incredible standards of our calling.

Throughout his epistles St. Paul manages to say this in a variety of ways. To the Corinthians he wrote, "And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit" (2 Corinthians 3:18).

Indeed, it was to these same Corinthians that St. Paul wrote one of his most notable one-liners: "... for the written code kills, but the Spirit gives

life" (2 Corinthians 3:6b). The "written code," it should be noted, refers to the Old Testament law, a code not nearly as demanding as the standards set forth in the sermon on the mount. If we think Old Testament morality is high-minded, it is hard to gauge how we might measure the standards of the New Testament: "Blessed are the meek . . . those who hunger and thirst for righteousness . . . the merciful . . . the pure in heart . . ." (Matthew 5:5ff). I have not committed any murders lately or committed adultery, but I am not sure about my meekness, my mercy or my purity of heart. But these are the ideals to which I am plainly called.

Only One Succeeded

Having said all this, and said it emphatically, we must be careful to add this: There was only one man who ever lived up to, and continued to live up to, the standards which we recognize to be those of the way which he himself instituted.

Even with the power of God, given freely to each of us, we all stumble and fall. When I look back on my own life, which has now reached a surprising length, I wonder why the Lord did not strike me down long ago. The point is that there is not one of us who does not live in God's forgiveness.

How could it be otherwise? Anyone who has ever brought up a child surely has learned that you must forgive, forgive, forgive. Even the sweetest of children are capable of doing the dumbest, the most thoughtless, of things. Adults are as capable of doing far more devastating things, to the extreme hurt of others. For everyone there is the long process of growing up, with many mistakes and sins involved. And all of this can still be in conjunction with seeking, either half-heartedly or even whole-heartedly, the divine spirit.

Thankfully, our God is the God of
(Continued on page 12)

The Rev. George W. Wickersham, II, is honorary assistant at Trinity-St. John's Church, Hewlett, Long Island, and is a frequent contributor to TLC.

EDITORIALS

A Salute to the CPC

One of the welcome traditions of General Convention has been the pieces of hard candy which bishops and deputies find at their tables when they return for afternoon legislative sessions. The candy is distributed by the Church Periodical Club (CPC), which offers the sweets as a small energy lift during the long business sessions.

Church Periodical Club does more than distribute candy. The 103-year-old organization provides books and periodicals throughout the Anglican Communion at no charge, and has had an important ministry providing materials for seminarians.

The Presiding Bishop has proclaimed October 6 as Church Periodical Club Sunday. We salute CPC and hope Episcopalians will support it during its annual ingathering in parishes.

A Better Title

More than decade ago, this magazine brought to the attention of its readers that the title Presiding Bishop was not a fitting appellation for the chief bishop of the Episcopal Church. At that time, TLC suggested archbishop as a more fitting title.

We think the time has come to raise the issue again, as General Convention is behind us and a new Archbishop of Canterbury is in place.

As an editorial pointed out [TLC, May 18, 1980], Presiding Bishop is not an effective title. All bishops preside, whether they celebrate the Eucharist in our parish churches or convene a diocesan committee meeting. To call one bishop "presiding" is confusing, especially to those outside the Episcopal Church.

The title of Presiding Bishop dates to the earliest days of the Episcopal Church, when it was a federation of dioceses located in several states. The Presiding Bishop was

chosen either by seniority or rotation or election, mainly to preside over the House of Bishops and to officiate at the consecration of new bishops.

Now the *Constitution and Canons* of the church makes the duties of the Presiding Bishop clear. It calls the Presiding Bishop "chief pastor and primate" (p. 25) and goes on to list such roles as "the representative of this church and its episcopate in its corporate capacity," to "visit every diocese of this church," and "from time to time assemble the bishops of this church to meet with him . . ." For all practical purposes, the Presiding Bishop functions like an archbishop but without the title.

At last count, at least 21 of the 28 provinces of the Anglican Communion had archbishops as their principal bishops.

We are not suggesting that the responsibilities or duties of the Presiding Bishop be changed. All we are asking is that the Episcopal Church give strong consideration to a title which is more easily understood and more descriptive of the responsibilities of the Presiding Bishop. That title is archbishop.

That's Really Pushing It

We were somewhat startled during the first week of September to see artificial Christmas trees being displayed outdoors at a local patio furniture store. Two days later, a television station included a two-minute clip in its newscast about a downtown store displaying its Christmas merchandise.

By now, all of us have become accustomed to the commercialism which has dominated the feast of the Incarnation. We expect to see displays of Christmas merchandise in stores shortly after Halloween, and we watch in bemusement as neighbors decorate Christmas trees a day or two after Thanksgiving. But the first week in September? Surely such displays are unnecessary . . . at least while the calendar tells us it's still summer.

BOOKS

'Not Last Word'

IRON JOHN: A Book About Men. By Robert Bly. Addison-Wesley. Pp. 271. \$18.95.

Robert Bly, poet, storyteller, translator and winner of the National Book Award, has become known as the "father laureate" of the new men's movement. In this, his full-length book of prose, Bly offers an analysis of the psychological and emotional condition of the contemporary American male, structured around Bly's own retelling of the famous fairytale of the Brothers Grimm, entitled "Iron John."

The hero of the Grimm's "Iron John" is a king's son, who begins a long series of adventures by encountering a hairy Wild Man buried beneath

a vast lake in the middle of a forest. Captured, the Wild Man eventually convinces the young boy to steal the key to his cage from under the queen and king's pillow, and the Wild Man carries the young boy away to a series of rites of passage, following him through a number of symbolic triumphs, to his ultimate mature individuation.

Along the way, Bly is given the opportunity to deplore the "soft" status of the American male, buffeted by the women's movement and finally unable to make adult commitments, victimized by grief over the absence of fatherly love and warped by the inherited social stereotypes of what comprises masculine behavior.

Alas, this book has confirmed my

opinion that Bly himself has not yet hit upon a way to construct a new masculine identity without making women the final victim.

Bly is the "father" of a movement which is sweeping America. Founders begin things, but rarely have the last word. Bly has laid a fascinating foundation upon which a visionary new structure of social identity can be built, but the foundation itself is still faulty. *Iron John* is worth reading, for it will be talked about by men and men-sensitive women for months to come, but it is worth reading as a first word on the subject, though by no means the last.

(The Rev.) PHILIP CULBERTSON
School of Theology
University of the South
Swanee, Tenn.

LETTERS

(Continued from page 5)

speaks reasonably to people with views like those expressed by Name Withheld in his letter "An Honest Church" [Aug. 11]. The point is not that the church has never ordained homosexuals (it has) or has not been honest about the existence of homosexual clergy. The point is that practicing homosexuals who aspire to priesthood are not responding to God's call to grace.

With the secular media bombarding us with every kind of sexual gymnastics, we desperately need our church press to keep us in touch with the spirituality associated with sexual activity in a Christian context. Many thanks to TLC for these major contributions.

FAY CAMPBELL

Bethesda, Md.

Flimsy Foundation

I applaud the bold article by Alvin Kimel [TLC, July 21] concerning the apostasy in many circles of our church which has begun to constitute a crisis.

At the 1988 General Convention in Detroit, I made a similar statement during the debate about whether we should authorize a curriculum for our

church. I argued against doing so, and asked my fellow deputies if they really desired a curriculum entailing a statement of faith from the same people who produced "Human Sexuality: A Divine Gift."

I noted further that we were actually two distinct religious bodies present and that sooner or later the management style approach taken by the Presiding Bishop and other bishops to hold the church together would begin to show just how flimsy was its foundation. A foundation based on expediency and not on the truth of our faith in Jesus Christ is shifting sand.

Our crisis will continue until bishops begin disciplining themselves based on the authority of holy scripture, and conforming themselves to the ". . . doctrine, discipline and worship of the Episcopal Church" they swore to uphold at their consecrations.

(The Rev.) DALE D. COLEMAN
St. Matthias Church

Shreveport, La.

On the Point

In his article, "An Emerging Role of Bishops" [TLC, Aug. 25], Fr. Martin has hit the mitre right on the point. Something seems to happen to priests

when they turn in their black (or other colors of the rainbow) for ecclesiastical purple. My hunch is they lose touch with the person in the pew, and let all the deference shown them (not to mention pomp and circumstance) go to their heads. Perhaps if they were required to take on pastoral oversight of a small mission, it would help keep their ministry in perspective.

A book I have found helpful in my own ministry, and one which I believe should be required reading for all clergy, is *Western Theology* by Wes Seeliger. In a lighthearted but very serious way, Seeliger reminds us that we are called to be pioneers; that the clergy are the cooks; and that bishops are the dishwashers. Perhaps "dishpan" hands should be a prerequisite for consecration, and the mitre should be a cook's hat.

(The Rev.) DAVID NERI
St. James' Church

Monterey, Calif.

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. Because of the large volume of letters we receive, we are not able to publish all letters.

IMPOSSIBLE?

(Continued from page 9)

the cross. We lay it on him day after day, and he bears it. Were this not so, there would have been another great flood ages ago, and no Noah.

The Holy Spirit moves us to love our enemies, to forgive them as we have been forgiven, to pray for those who hurt us and to be faithful to our friends and families, but do we always heed the Spirit? Who is able to step up and say, "I never did anything wrong?"

Here now enters the crucial element in this matter of growing up in the Spirit. That is the element of desire. How much do we really want to do what the Spirit prompts? How much does the example of Jesus actually inspire us?

Alcoholics Anonymous holds that a person cannot stop drinking on one's own. One must first acknowledge that he or she is out of control and, second, one must seek spiritual help. The "higher power" must be sought. In other words, with the help of God (and in the context of one's fellow

sufferers) one can stay sober. But not even this is effective unless he or she first wants to stay sober. There is no use for us to ask God to help us to be faithful and true, to be merciful and pure in heart, unless we really want to be that way.

A rich young man came running to Jesus. He even knelt down before him. "Good teacher," he said, "What must I do to inherit eternal life?" Jesus instantly caught him up. "Why do you call me good?" he asked. An adroit question! I have often wondered what the young man's answer might have been. But Jesus did not give him the opportunity to reply. He came forth, rather, with those terribly important words: "No one is good but God alone" (Mark 10:18). None of us should ever forget this saying, "No one is good but God alone," uttered, I would like to add, by the one exception.

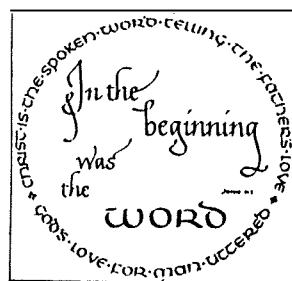
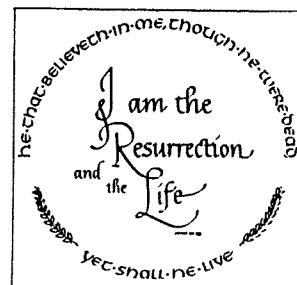
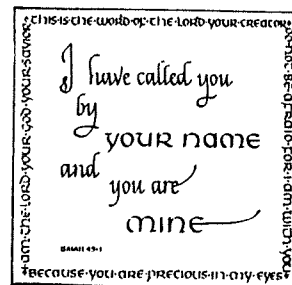
Jesus then rehearsed six of the Ten Commandments: "Do not kill, do not commit adultery, do not steal, do not bear false witness, do not defraud, honor your father and mother." These are the demands which we hold to be relatively easy to fulfill, and the young

man averred that he had fulfilled them all. But then came the crusher, the New Testament stunner. Jesus said to him, and in a most loving way, "You lack one thing; go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me" (Mark 10:21). At that saying, the young man's countenance fell, and he went away sorrowful; for he had great possessions.

In other words, while he wanted eternal life, as, I suppose, we all do, he did not really want to be like Jesus. Desire: that is the crucial element.

Jesus' standards actually represent the highest good. The Holy Spirit, if we ask for him, will help us toward attaining that objective. Further, God's infinite goodness and mercy — his forgiveness — will raise us when we stumble. All this is in our favor. One day at a time we can make it, or at least come near to living up to "those incredible standards." Still, we must observe that without desire, neither the Holy Spirit nor all the forgiveness in heaven will be able to give us that inner goodness of which the New Testament speaks from one end to the other.

I have called you by your name and you are mine. ISAIAH 43:1



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BENEDICTION

The author is Susan Goranson of Oxford, Mass.

Not without some morbid curiosity, we recently headed off to view our beloved Horseneck Beach, ravaged, we heard, by Hurricane Bob. Westport, Mass., a remote seaside town in the corner of the state, is home to the beach. The town was now a heartbreaking sight. A friendly police officer turned us away at a road block. Horseneck Beach was closed. The road swept out.

I suppose the hot, two-hour drive down, not to mention our renowned stubbornness, made us plucky that day. But we had to see the beach for ourselves (St. Thomas would have understood). Undeterred, Paul, Stephen our youngster and I parked far away and walked the several miles to survey the stretch of Horse-

neck. Expecting a grievous wound to our beach and to our hearts, we were surprised instead by joy.

We finally had our seven-mile beach to ourselves. Call us selfish. We like our natural wonders a la Thoreau: quiet and unspoiled. (Amidst the mobs, usually we stake out our boundaries with five beach towels and pretend we're alone on the planet.)

This time the only mobs were plover, dowitchers and gulls jubilant in their reclaimed habitat. They'd do-si-do together up to the ebb tide, grab some of Bob's abundant leftovers, and dance backwards en masse. Many were endangered species.

The hurricane had scooped and leveled a swath of dunes, strewing fragile vegetation like straw. At the quiet end of the beach, our favorite spot was sheared away to a narrow ribbon, its sand distributed elsewhere.

Still, we did not grieve. Our Creator had already set nature to work rebuilding our beach in a new layout. The water was astonishingly clear, the beach thoroughly swept of debris.

I thought of the terrible and wonderful process of inner healing and of sanctification: its painful storms, turmoil and fear. And the aftermath like our beach: swept free of debris, changed, new.

PEOPLE and PLACES

Appointments

The Rev. Jack Chrisman is rector of St. George's, Newport, RI; add: 14 Rhode Island Ave., Newport 02840.

The Rev. M. Scott Davis is rector of St. John's, Corsicana, TX; add: 1418 W. Ficklin, Corsicana 75110.

The Rev. Peter Eaton, Fellow's chaplain of Magdalen College, Oxford, England, is associate at St. Paul's, Salt Lake City, UT; add: 261 S. 9th E., Salt Lake City 84102.

The Rev. Joseph F. Edwards is assistant at St. Cuthbert's, Selden, NY.

The Rev. William J. Hannifin is vicar at St. Barnabas, Tooele and part-time assistant at St. Stephen's, West Valley City, UT; add: Box 175, Tooele 84074.

The Rev. Rene John is assistant at St. Paul's, Flatbush, NY.

The Rev. Canon R. Brien Koehler is administrator of Episcopal Synod of America, 6300 Ridglea Pl., Suite 910, Fort Worth, TX 76116.

The Rev. James F. Lyon, IV is rector of Church of the Good Shepherd, 1512 Blanding St., Columbia, SC.

The Rev. Gladstone A. Morrison is assistant of St. Mark's, Brooklyn, NY.

The Rev. Kenneth I. Mosser is vicar of St. Luke's, Newberry, SC.

The Rev. Thomas A. Powell is camp director for the Diocese of Fort Worth; add: 6300 Ridglea Pl., Suite 1100, Fort Worth, TX 76116; he continues as senior associate of St. Andrew's, Fort Worth.

The Rev. Douglas Puckett is vicar of St. Paul's, Graniteville, SC.

The Rev. Graham T. Rowley is rector of St. Paul's, Portsmouth, RI.

Ordinations

Transitional Deacons

Rhode Island—Patricia R. Colenback, #15 C St. John's Rd., Cambridge, MA 02138. Patricia A. Green, 8 Calvert St., Newport, RI 02840.

Keith A. Marsh, curate, St. Matthew's, Louisville, KY; add: 330 N. Hubbards Ln., Louisville, KY 40207. Marcia A. Sessions, curate, Pohick Church, Lorton, VA; add: 9301 Richmond Hwy., Lorton 22079.

San Diego—Virginia Heistand Archibald (by the Bishop of Arizona for the Bishop of San Diego), Corpus Christi, TX.

Western Louisiana—John Campbell, assistant, Christ Church, Bastrop, LA; add: Box 52, Bastrop 71220. Robert T. Rachal, chaplain, School of Acadiana, Cade, LA; add: Box 380, Cade 70519. Roland Sherwood, deacon-in-charge, St. Andrew's, Lake Charles, LA; add: Box 12326, Lake Charles 70612. Paul D. White, Jr., Trinity Cathedral, Sacramento, CA; add: 2620 Capitol Ave., Sacramento 95816.

CLASSIFIED

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.

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CATECHUMENATE

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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

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.

ORGANIST part-time position for Sunday services and rehearsals. Contact: Christ Episcopal Church, 601 E. Walnut, Springfield, MO 65806.

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.

RECTOR, Part-time: St. Matthew's Church, Sparta, Michigan, is looking for a part-time rector to bring pastoral care and leadership. St. Matthew's is a small, Eucharist-centered congregation with strong lay leadership. This is an excellent opportunity for a priest to serve on a part-time basis. Sparta is a delightful small town, located within 15 miles of the metropolitan amenities of Grand Rapids. Contact: E. Paterson, 290 Pine St., Sparta, MI 49345; (616) 887-0027.

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.

DIRECTOR OF CHRISTIAN EDUCATION. Large program in very large parish in downtown Birmingham, Alabama. Prefer: lay person; Christian education degree helpful; five years or more experience in directing programs in large parishes; group development, design skills and planning skills; experience in curriculum design skills and teaching methodology; experience in training and enabling lay leaders in children's education. Collegial relationship with program staff of five ordained and three lay professionals. Good salary and benefits. Send resumé to: Canon Peter Thomas, Cathedral Church of the Advent, 524 N. 21st St., Birmingham, AL 35203.

PREACH FOR THE POOR — Food for the Poor, an interdenominational non-profit relief agency aiding the poor of the Third World, is in need of an Episcopal priest to preach in preassigned churches on behalf of the poor. This is a full-time salaried position with full travel expenses provided. Contact: Michael Hickey, Food for the Poor, 550 SW 12th Ave., Bldg. 4, Deerfield Beach, FL 33442.

DIRECTOR, Cedar Hills Conference Center (\$350,000 annual budget) owned and operated year-round by Diocese of Ohio. Candidates may be lay or ordained. The director reports to the bishop with responsibilities for program planning, budgeting, administration, personnel and hospitality. Interested candidates should send a resumé to the: Episcopal Diocese of Ohio, to the attention of Frederick J. Snowden, 2230 Euclid Ave., Cleveland, OH 44115.

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

POSITIONS OFFERED

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.

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.

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.**

POSITIONS WANTED

MATURE priest experienced in pastoring and organizing small churches and "Clusters" seeks five year challenge. Fr. Roy M. Ziemann, P.O. Box 146, Paul, Idaho 83347. (208) 438-5920.

PROVERS

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

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SEWANEE, TENNESSEE. Exclusive residence; Bishop Juhan house and guest cottage overlooking Abbo's Alley. 3700 sq. ft. mountain stone house, 4 bedrooms, 4 baths, living room with fireplace and cathedral ceiling, central heat and air, greenhouse, central vacuum system, patio and screen porch. Guest house provides excellent rental income. \$190,000.

THE PINES, beautiful Sewanee restaurant and lodge. 6.38 acres on Hwy. 64, one mile from the University of the South, four miles from I-24. \$295,000. Contact: Paul Baranco, Real Estate Marketing, Box 273, Monteagle, TN 37356; (615) 924-2937.

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FOR SALE

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

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MUSICAL LEADERSHIP FOR YOUR PARISH. Fill your music staff position (20-40 hours weekly) with a trained professional. Outstanding persons available. Free service. Church Musicians' National Referral Service, Dept. 10, Box 36, Huntington, WV 25706-0036.

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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.

WANTED

SANCTUARY GONG in good condition. Call or write: All Souls' Church, 6400 N. Pennsylvania, Oklahoma City, OK (405) 842-1461.

CLERGY for permanent/temporary assignment (six months) in Newfoundland parishes. Retirees welcome. Also needed: Serviceable vestments/altar furnishings. Contact: St. Paul's, 390 Main, North Andover, MA 01845.

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CHURCH DIRECTORY

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

GULF SHORES, ALA.

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

DETROIT, MICH.

ST. JOHN'S 50 E. Fisher Freeway (313) 962-7358
Cor. Woodward Ave. & Fisher Freeway at the Fox Center
The Rev. Richard Kim, r; Deacons assisting, the Rev. Floyd Buehler, the Rev. Jesse Roby
Sun worship 8 & 11 HC. Wed 12:15 HC/Healing, luncheon follows in the undercroft.

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

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. Frederick 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

OMAHA, NEB.

ST. MARTIN'S S. 24th & J, just off I-80
Sun Mass 8 & 10. For daily, 733-8815. Traditional Anglo-Catholic. Fr. F. S. Walinski, SSC. A parish of the Episcopal Synod of America

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

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

ST. PAUL'S Broadway at Fulton
Sun H Eu 8. Mon-Fri H Eu 10:5

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, 5:30

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

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., (215) 563-1876
Sun Masses 8 & 11 (High); Matins 7:30; Sol Ev Novena & B 5:30. [June through Sept: 8, 10 (Sung), Ev & Novena 5:30]. Daily: Matins 6:30; Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

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

FORT WORTH, TEXAS

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

SAN ANTONIO, TEXAS

ST. MARK'S 315 E. Pecan/Downtown
The Rev. 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

SAN MIGUEL DE ALLENDE, GTO, MEXICO

ST. PAUL'S Calzada del Carde
Near the Instituto Allende (465) 20387
Mailing address APDO 268; Rectory phone (465) 20328
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk, d ass't
Sun H Eu 9 & 10:30 (Sung), Sunday School (Spanish) 9:30, Sunday School (English) 10:30. H Eu Tues & Thurs 9

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