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Children and the Good Shepherd

IN THIS CORNER

For What It's Worth

For some unknown reason, I have become a receptacle for useless facts. As someone who has difficulty remembering where he put his glasses or keys, I find this quite astounding. Nevertheless, I am filled with information which is of no value to anyone. Most of it involves baseball or other pastimes, but a small portion concerns the Episcopal Church. Not wanting to keep all of this to myself, I am willing to share the following little-known information:

There are nine priests named David Jones in the Episcopal Church, two of them in the Diocese of El Camino Real.

The Episcopal campus ministry at Texas A&M University is located on George Bush Drive.

There is a St. Paul's Episcopal Church in Beloit, Kan., and a St. Paul's Episcopal Church in Beloit, Wis.

General Convention deputy Marilyn Belleville lives in Belleville, Ill.

There is a Zipper Club at St. Boniface Church, Sarasota, Fla., composed of persons who have had heart surgery.

The office of the Diocese of Connecticut is located on Asylum Avenue in Hartford.

Five Episcopal churches in Atlanta have memberships of more than 2,000 communicants.

There is an Episcopal church in Bullhead, S.D. (St. John's) and Bullhead City, Ariz. (Holy Spirit).

The Rev. Michael Phillips is rector of St. Philip's Church, Palatine, Ill.

St. Michael's Cathedral, Boise, Ida., is named for its founder, the Rev. St. Michael Fackler.

Troy, N.Y., a city with a population of about 56,000, has six Episcopal churches.

The Rev. Michael A. Churchman is a retired priest of the Diocese of Nebraska.

True Sunshine is the name of an Episcopal church in San Francisco.

The Cathedral of St. Philip in Atlanta has more communicant members than nine dioceses of the Episcopal Church.

The Rev. Christopher D. Kelly is rector of St. Christopher's Church, West Palm Beach, Fla.

The Diocese of Northern Michigan has churches in Iron Mountain (Holy Trinity), Iron River (St. John's) and Ironwood (Transfiguration).

The name's the same: St. Alban's Church in St. Albans, N.Y.; St. Charles' Church in St. Charles, Ill.; St. Paul's Church in St. Paul, Minn.; St. Stephen's Church in St. Stephen, S.C.; St. John's Church in St. John's, Mich.; St. James' Church in St. James, N.Y.

Marilyn Musick is minister of music at St. Luke's, Kearney, Neb.

The Diocese of the Virgin Islands includes three Anglican parishes in the British Virgin islands.

The Diocese of North Dakota once had a traveling "cathedral" in a railroad car.

Among churches in the Diocese of Virginia are those named Vauter's, Pohick, Nomini, Varina and Little Fork.

Members of the clergy include those with the presidential names of John Adams and Benjamin Harrison.

DAVID KALVELAGE, editor

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ON THE COVER

RNS photo

LETTERS

Wildly Funny

Concerning the editorial "It's Not Funny" [TLC, Nov. 3], surely you are joking. The day we cannot laugh at our attempts to understand and control our sexuality, whether from Paul's uncertain references in his epistles, or from our own endless fumbling, will be the day we had better re-examine what it means to be God's people.

Of course it's funny. Sex has always been funny, because it reveals so clearly how little we know and can control one of the most central mysteries of creation. It makes obvious our need for humility and surrender to God. Bawdy humor is popular because it levels all of us, shows us to be the wondrous fools we truly are when we try to manage what is incomprehensible.

What in the world has the primacy of scripture got to do with not being able to laugh at a scripture passage? I have laughed at that reading because I know firsthand that it is true (I am married). I often laugh when someone hits close to home about something in my life.

You have it exactly backwards. The whole enterprise is wildly funny, and if we could ever stand far enough apart to see from the perspective of God (now there's an idolatrous goal!), I bet we'd see how funny our earnest efforts to get it all right and understand it all perfectly really are. The fear that we are going to get it wrong, that laughing at ourselves will diminish God's redemption, now that is a sad thing.

(The Rev.) C. BLAYNEY COLMORE, III
St. James-by-the-Sea Church
La Jolla, Calif.

• • •

The editorial "It's Not Funny" [TLC, Nov. 3], depicts yet another event which adds to the ever-rising tide of deterioration in the Episcopal Church. Perhaps such a gathering of liberals may have a great deal to laugh about, since I predict that sooner, rather than later, they will be alone in a forum of their own making.

THE LIVING CHURCH has always been honest with its readers, and I would request that you publish the name of the committee or commission which participated in the incident, as well as the name of the bishop, who, in my

opinion, had hands laid on him too suddenly.

(The Rev.) I. SEAMAN WILLIAMS
Church of the Atonement
Augusta, Ga.

We believe it would serve no useful purpose to reveal the name of that group or to publish the names of its members. Ed.

• • •

The November 3 issue ranks among the most persuasive and timely in TLC's 113-year history, certainly in my 40 years of reading it.

I refer first to its emphasis on music in worship, and I've just hung up the phone having ordered ten copies for my music committee. Thanks for those helpful articles.

In addition, I write of the editorial, "It's Not Funny." I returned recently from our annual priests' conference where we sat under the tutelage of Professor (now dean of Berkeley) Philip Turner. Dean Turner shared his depth perception of today's troubles about morality and ethics in the church. I believe I represent him accurately when I say that he tied the question of morality to "authority," "freedom," "responsibility," etc. and to the primacy of scripture in the life of the church.

Your editorial emphasizes that this crisis is "no laughing matter." You're right. And, I add, it takes arrogance for a church committee to make light of primary values/necessities, and doing so even during devotions and worship. I've seen such scoffing before, more than once; it's humiliating.

Thank you for that editorial. The church universal needs to read it, and then to mark, learn and inwardly digest it.

(The Rev.) PAUL Z. HOORNSTRA
Missioner, Diocese of Georgia
Savannah, Ga.

• • •

Regarding the editorial "It's Not Funny" [TLC, Nov. 3], what's not funny is what St. Paul taught about marriage. While he taught, "he who refrains from marriage will do better" (1 Cor. 7:38), an earlier word from scripture, from Yahweh himself, asserts, "It is not good for the man to be

(Continued on next page)

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LETTERS

(Continued from previous page)

alone; I will make him a helper as his partner" (Gen. 2:18).

Yahweh means for people to be married. Many of them are not. My observation is that most of the adults who are not married wish they were. This may be way off the mark, it's just what I observe. Therefore, I don't think we should talk too much about the theological need to be married, e.g. as Karl Barth seemed to teach, that a human needs a marriage/sexual partner in order to be fully human, because there are so many single people among us. But to say it's better not to be married is a contradiction of the clear intention of Yahweh.

Part of the difficulty in our struggle to obey scripture, of course, is just contradictions like this one. And this contradiction has had far-reaching consequences, since St. Paul's teaching has so augmented the false belief that virginity is superior to sex, that St. Mary's virginity is perpetual, and that chastity is a better human state than the marriage and sexual union God intends for his people.

About laughing out loud during the lections, there seems to be no contradiction anywhere to St. Paul's teaching that "all things should be done decently and in order" (1 Cor. 14:40), but then, exactly what does that mean?

(The Rev.) G. KERRY ROBB

St. Mark's Church

Palm Beach Gardens, Fla.

Still Dancing

The column by David Kalvelage telling of his first experience with liturgical dance [TLC, Oct. 20] reminded me of the community through which I was called to ordained ministry.

I was an adviser to a youth group at St. Philip's, Wiscasset, Maine, which developed a ministry of music, drama and dance in the liturgy and as outreach. They were talented young people with vibrant and compelling artistic gifts.

My work with this group crystallized my call to the priesthood. Fifteen years later, I still dance, remembering these young people who sent me off, challenging me to let their faith dance and sing through me as part of my own.

As a liturgical dancer, I have been

aware of some people responding such as the editor, with heads down, refusing to watch what feels unseemly in the liturgy. At the same time, I've also known those for whom the dance patterns and movement have lifted their prayers as the swirling smoke and aroma of incense might do for others.

I regret Mr. Kalvelage's response, even as I appreciate his willingness to say how graceful the dancers were when he finally watched them. I also cherish those long ago St. Philip's dancers through whom God spoke to call me to ordained ministry and who I often remember in my own liturgical dance offerings today.

(The Rev.) BARBARA T. CHENEY
St. Gabriel's Church
East Detroit, Mich.

• • •

The column by David Kalvelage, "Once Was Enough" [TLC, Oct. 20] recalled vivid memories for me.

Several years ago, before I became a priest, I attended an "Episcopal" worship service in a congregation whose clergy were on "the cutting edge" of liturgical innovations. As I sat there glancing over the service bulletin, my conservative nature was shocked to see that liturgical dance would be performed. Like the editor, when that part of the service came, I tried not to watch the dancers, but the twirling figures were everywhere. The costumes seemed to be made of flowing muslin draped on the very widely various kinds of female bodies in the dance company. The gowns served their purpose well except that in some of the gyrations, a flash of cellulite could be viewed, which diverted one's embarrassed attention to the faces of the dancers.

Suddenly, I was hit with a seizure of humor that had to be stifled, but my body still shook from strangled laughter so much that I dropped my hymnal. The sight of them had brought back to mind the scene from "Music Man," where the middle-aged matrons of River City dressed similarly danced the "Ode to a Grecian Urn." The dropped hymnal saved me, because by the time I had slowly retrieved it, their "number" was over.

Leaving the building, a close friend (equally traditional) turned to me and said, "Well, in order to provide 'equal' time, we ought to invite a male

weight-lifting team to costume and dance to 'A Mighty Fortress.'" With that, the flood of laughter burst the dam of restraint, and we collapsed on a nearby concrete bench, holding our sides. God does sometimes rescue us from liturgical tragedy with humor.

(The Rev.) JOHN F. RIGGS, JR.
St. James' Church
Taylor, Texas

A Fair Forum

I wish to comment on the contents of a recent issue [TLC, Oct. 27].

Thanks always for letters to the editor. They offer a fair forum for varied views and provide evidence that dozens (hopefully thousands) of God-loving, Christ-revering members of clergy and laity care more for God's rightness than for their own self-importance.

Thanks to the Rev. Travis Du Priest for valuable coverage of the Wisconsin conference on St. Augustine, and for his interview with Professor Gerald Bonner. I learned much about St. Augustine

(Continued on page 10)

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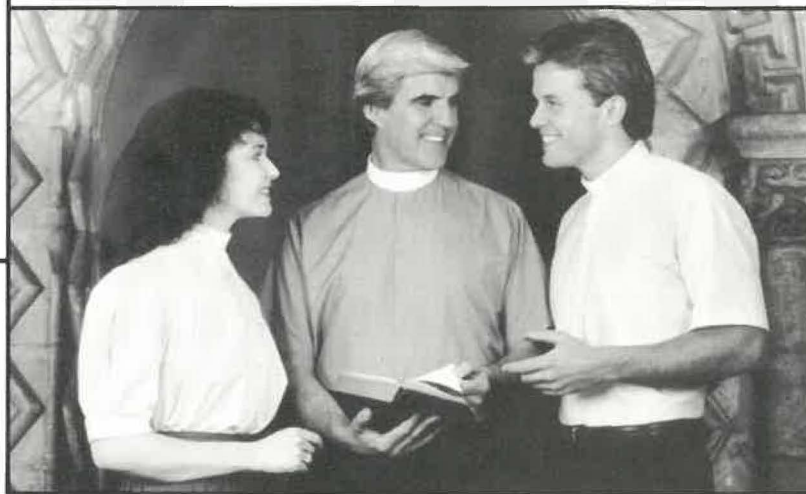
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Synod's Proposal Provokes Questions

The announcement by the Episcopal Synod of America [ESA] that it would form a new missionary diocese for traditionalists within the church [TLC, Dec. 1] has been greeted with joy by some and cautious worry by others as the church awaits the outcome of ESA's plan.

Shortly after the announcement, members of the Presiding Bishop's Council of Advice, who were meeting in New York when news of ESA's proposal was made public, issued their own statement expressing concern that such a diocese would split the church and was not a reasonable way to resolve conflict. As the bishops returned to their own jurisdictions, they reflected on the impact of the synod's decision.

The Rt. Rev. A. Heath Light, Bishop of Southwestern Virginia, said he would be surprised if there were any congregations in his diocese which would ally themselves with the proposed non-geographic diocese, and added that there would be considerable theological and ecclesiastical problems with the latter. "There is no way [the synod] can attempt to succeed with it and still be part of the Episcopal Church," he said.

On a similar note, the Rt. Rev. Herbert Donovan, Bishop of Arkansas, said he did not believe the synod's actions would have any impact in his diocese. "I regret they feel they must do this," he said of the synod. "I wish we could find another way to accommodate them because I still think there is room in the church for them."

The Rt. Rev. Sam Hulse, Bishop of Northwest Texas, said a new missionary diocese would have to be approved by General Convention, something he feels makes the proposal schismatic. Of the synod members in his own diocese, he said, "They must come to grips that this action is without canonical structure. They can't have a leg in both camps."

He confessed that he is not supportive of the synod, though since his diocese is so close to that of Fort Worth, headquarters of the synod, he has tried to be cooperative.

On the parish level, the Rev. Frank Walinski, rector of St. Martin of Tours Church in Omaha, Neb., was optimis-

tic about the news. "I think it's wonderful," he said of the new diocese, adding that the synod's task is now to

**'They can't
have a leg
in both
camps'**

(The Rt. Rev.) Sam Hulse

"bring the church back to sanity."

When asked about his reactions to accusations of schism, Fr. Walinski said, "The guys who want to declare us schismatic have already done the schismatic thing. We are in it to turn this church around."

A more reserved view was expressed by the Rev. Barry Swain, curate of St. Clement's Church in Philadelphia, who said that though his parish is allied with the synod, it has no intention of joining with the proposed diocese. "Our relations [with the Diocese of Pennsylvania] are strained but satisfactory," he said. "I'm glad the synod is talking about the development of new

parishes, but I'm not sure how they're going to be able to set up this new diocese."

Two traditionalist organizations also expressed cautious optimism about the synod's plans.

The Rev. Robert Shackles, director of the Prayer Book Society, said he was encouraged by the synod's emphasis on staying within the church because "we didn't want to see any more breakaway movements." He said his organization is willing to cooperate with the synod if needed, but for now he is waiting to see what the legal and canonical implications are for the church and the new missionary diocese.

The Rev. Todd Wetzel, executive director of Episcopalians United, called the synod's plans "bold" with the potential to reform the church. He said he "deeply sympathizes" with the move, but added that the synod will face stiff opposition from the rest of the church.

Meanwhile, the Most Rev. George Carey, Archbishop of Canterbury, has said he will not recognize any Anglican group in the United States other than the Episcopal Church.

According to the Most Rev. Edmond Browning, Presiding Bishop, Archbishop Carey said in a phone call several days before the synod publicized its decision that he would not recognize overlapping Anglican bodies in the U.S.

KIRSTEN KRANZ

Horace Donegan was diocesan 1950-1972

Long-time New York Bishop Dies

The Rt. Rev. Horace Donegan, retired Bishop of New York, died November 11 at his home in Sanibel, Fla., following a long illness. He was 91.

Born in Derbyshire, England, and brought up in Toledo, Ohio, Bishop Donegan matriculated at St. Stephen's (now Bard) College and graduated from the Episcopal Theological School.

He served churches in Massachusetts and Baltimore before becoming rector of St. James' Church in Manhattan in 1933. He was elected Suffragan Bishop of New York in

1947 and then coadjutor, becoming Bishop of New York in 1950.

Bishop Donegan was known for his stands against segregation, poor housing and crime in the city and was an early opponent of McCarthyism.

After retiring in 1972, Bishop Donegan returned to St. James' as an assistant and traveled extensively.

A memorial service was held November 16 at the Cathedral of St. John the Divine. He is survived by two nephews and a niece.

(The Rev.) JAMES LINDSLEY

Jubilee Centers Exchange Ideas

More than 60 representatives of Jubilee Ministries across the nation gathered recently at Estes Park Conference Center in Colorado to share strategies and replenish their spirits as "doers of the Word."

Among many speakers was the Rev. Canon Arthur Hadley of St. Louis, Mo., who described his program, Grace Hill, and how its system of interlocking inner-city programs organized in neighborhood networks provide food, shelter, health care, day care, education and other services.

From Utah, where the whole diocese functions as Jubilee Center, the Rev. Richard Frank, officer for Utah's unique arrangement, and Bill Walsh, who publishes "Utah Issues," described how major advocacy, education and networking is accomplished through the vehicle of a monthly newsletter circulated statewide.

Diane Porter, new executive for Advocacy, Witness and Justice at the national church center, answered questions about the impact of the recent "restructuring" at the church center. When concern was expressed



The Rt. Rev. David B. Joslin kneels before the bishops who consecrated him as Bishop Coadjutor of Central New York November 9 at St. Paul's Cathedral in Syracuse. (From left) the Rt. Rev. O'Kelley Whitaker of Central New York; the Rt. Rev. Sanford Hampton, Suffragan of Minnesota; the Rt. Rev. George E. Rath, retired Bishop of Newark; the Most Rev. Edmond Browning, Presiding Bishop; the Rt. Rev. George Hunt of Rhode Island; the Rt. Rev. Robert Appleyard, retired Bishop of Pittsburgh and the Rt. Rev. Ned Cole, retired Bishop of Central New York.

about the elimination of the housing office, especially in light of this summer's General Convention resolution creating a National Episcopal Housing Corporation, she said she had housing experience at the federal level and would handle these issues from her office.

The Jubilee program, which began in 1982 by resolution of the General Convention, designates as centers those congregations, dioceses or ecumenical clusters which are engaged in ministry among the poor.

MARGARET LAROM

CONVENTIONS

Vision and identity were the themes for the convention of the **Diocese of Western Michigan**, which met in Mt. Pleasant, October 18-19.

The Rt. Rev. Edward Lee, diocesan bishop, commissioned seven representatives who will take part in the provincial trip to Nigeria to visit companion dioceses and evaluate the link that was made between the province of the Midwest and the Anglican Church of Nigeria in the early 1980s. The Rt. Rev. R. Stewart Wood, Bishop of Michigan, preached.

Twenty-three resolutions were presented and affirmed. Among them were resolutions regarding stewardship of the environment, evangelism, the establishment of five new congregations by the year 2000, long range planning, the human sexuality study called for by General Convention, a study of new models for ministry and

support and advocacy for persons with AIDS.

A budget of \$615,000 was approved, along with some minor canonical changes streamlining the diocesan ministry structure.

Among those honored for national church service at the convention were Robert Addison from St. John's Church in Sturgis, who is retiring as chairman of the board of trustees of the Church Pension Fund; and the Rev. Canon Lyman Howard, who has served on the board of the National Episcopal Coalition on Alcohol and Drugs.

(The Rev.) JOSEPH NEIMAN

• • •

The convention of the **Diocese of Indianapolis**, met October 17-19 with St. John's Church, Speedway, as the host.

Guest speaker was the Rev. Nathan Baxter, administrative dean and associate professor of pastoral theology at

Episcopal Divinity School, who will become the new dean of Washington National Cathedral [TLC, Nov. 10]. "The community that we are called to be a part of is one that calls us to ask the hard and difficult questions of our time and to struggle with the issues that often seem to be evasive, and to ask, 'What does our faith have to say to these issues?'" he said. "We should not be deterred simply because it is difficult, but grow not simply as political or social people, but as people of a moral voice."

During legislative sessions, the convention passed a \$2,018,156 budget for 1992.

Among the most controversial resolutions was one which called for the diocese to put aside 15 percent of its budget "toward the purchase of health insurance for Indiana citizens who are afflicted" with AIDS/HIV. After discussion, the resolution was defeated.

"This resolution, and any others
(Continued on next page)

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we have passed before, really indicate the need for a comprehensive national health policy," said the Rt. Rev. Edward Jones, diocesan bishop.

Another resolution recommended that the name of the diocese be changed to the Diocese of Central and Southern Indiana, in order to reflect the actual geographical boundaries of the diocese. The resolution was defeated.

Other resolutions which passed included those which would:

- urge parishes to review the General Convention resolution on sexuality;
- express gratitude for 11 years of partnership with the Dioceses of Aba and The Niger Delta in Nigeria;
- urge each congregation to establish a smoking policy on church property and at church and diocesan functions;
- commend the study of "Toward Full Communion and Concordat of Agreement";
- invite the African Methodist Episcopal Church, the African Methodist Episcopal Church Zion, and the Christian Methodist Episcopal Church to join with the diocese in discussion.

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The convention of the **Diocese of Milwaukee** met October 12 in Pewaukee, Wis.

Guest speaker was the Rt. Rev. Gerald Mpango, Bishop of the Diocese of Western Tanganyika, Tanzania. His visit was sponsored by African Team Ministries, headquartered in Sierra Madre, Calif. Bishop Mpango said one-on-one invitations to attend church account for 70 percent of the growth in his diocese, which has increased its membership 15-fold in the past 20 years. In one week last September, he said, more than 3,500 confirmations took place.

A resolution adopted on community economic justice called for the development of a tri-diocesan fund (with the dioceses of Fond du Lac and Eau Claire) to encourage and implement investment in community economic development.

Calling the practice of racism a sin, contrary to the norms of scripture, and in violation of the express words of the baptismal covenant, the convention voted to implement the racism resolu-

tion adopted as national church policy at the July General Convention.

St. Martin's Church, a mission established in 1958 in Brown Deer, was admitted as a parish.

The convention also resolved that all employing entities of, or affiliated with, the diocese be urged to accept the General Convention resolutions on health and life insurance and pension plan for lay employees as a part of their employment practices.

The convention voted to express its support for the development and establishment of a new parish in the Madison area.

A 1992 budget of \$1.18 million was passed.

CATHERINE BOYD

• • •

The convention of the **Diocese of San Joaquin** was held October 25-26 at St. Paul's Church in Bakersfield, Calif.

In his address at the opening Eucharist, the Rt. Rev. John-David Schofield, diocesan bishop, referred to Barbara W. Tuchman's book on the 14th century problems of the church and compared them to the tensions found in the church today. "We face a world with increased nationalism, factionalism and polarization, racism, suspicion of sexual bigotry and harassment. It is in just such a world, in just such a time that we are called to minister in the name and in the power of Jesus Christ," he said.

Bishop Schofield announced the formation of a "blue ribbon" task force on human sexuality. He also called attention to two diocesan members who are serving in Uganda as medical missionaries to the "countless orphans left by the ravages of AIDS . . ." He also emphasized the extensive cross-cultural ministry being carried on in the diocese among Hispanics, Filipinos and Southeast Asians.

In other action, the delegates:

- defeated a proposal to withdraw from Coalition 14;
- adopted a modification of the "Frey Amendment" which resolves that all ministers of the church shall abstain from genital sexual relations outside of holy matrimony;
- accepted a 1992 budget of \$1,010,756, the first diocesan budget to exceed \$1 million.

(The Ven.) DONALD A. SEEKS

BRIEFLY

Seventeen dioceses were represented at a regional **Symposium on the Diaconate** held recently at Browns Summit, N.C. Participants heard from two authorities on the diaconate, the Rev. James Barnett, author of *The Diaconate, a Full and Equal Order*, and the Rev. Ormonde Plater, editor of *Diakoneo*, the newsletter of the North American Association for the Diaconate. Along with workshops, attendees held discussion groups which helped to clarify the role of the diaconate.

■

The Rt. Rev. Paul Moore, Jr., retired Bishop of New York, was recently awarded the Franklin D. Roosevelt Four Freedoms Medals at a ceremony in Hyde Park. He joined others such as retired Supreme Court Justice Thurgood Marshall and Senator Mike Mansfield in accepting the awards which are given to those who "have contributed significantly to the realization of the freedoms that [President] Roosevelt believed were the basis of a just and peaceful world: freedom of speech, freedom of worship, freedom from want, and freedom from fear," according to the New York-based Franklin and Eleanor Roosevelt Institute.

■

Dr. Joseph Fletcher, an Episcopal priest best known for his controversial stands and for coining the term "situation ethics," died October 28 in Charlottesville, Va., at the age of 86. As a teacher at the Episcopal Theological School, he wrote *Situation Ethics*, and argued against absolute moral standards.

■

The Rev. Jeffrey N. Steenson, rector of St. Andrew's Church, Fort Worth, was elected to the board of directors of The Living Church Foundation at the foundation's annual meeting held recently in Milwaukee. Fr. Steenson has been a member of the foundation and is THE LIVING CHURCH's correspondent for the Diocese of Fort Worth. The Rt. Rev. Stanley Atkins, president of the board for the past four years, announced he will resign as president as soon as the board elects his successor.

Facing Obstacles

and being ready for God to change us

By JOANNA SEIBERT

Several writings seem to have been preparing me for this Advent. During this season, I am often drawn to the Magnificat. This year, however, my eyes seem fixed on the gospel passage just before it, where Mary responds to the angel with, "Behold, I am the handmaid of the Lord; let it be to me according to your word."

This really speaks to me, as it did during the summer when I read Keith Miller's book, *Hunger for Healing*. This is a book about the 12-step program as a model for Christian spiritual growth. He speaks about our survival, demanding that we turn our lives and our wills over to the care of God.

How can I turn my life and my will over to God as Mary did? John Jenkins taught me that we turn ourselves over to God's care by positioning ourselves to receive the love of God. He compares God to a quarterback constantly throwing us the football (his love and grace). Most of us are wide receivers, running down the field on our own. We miss the ball. We must turn around and be in a position to receive God's love. This is our only job. How do we turn around? Repent. *Metanoia*, the Greek word for repent, means to turn around, change direction, be open, be aware.

Also this year, a friend sent me a passage from Robert Johnson's *Inner Works*, in which he compares turning one's life over to God as similar to cir-

'Behold,
I am the
handmaid
of the Lord.'

cling the walls of Jericho. Our life is a series of obstacles like the walls of Jericho. We also have created walls, barriers to intimacy with ourselves and others. We constantly butt our heads with the walls, trying to tear them down with our own self-help efforts, with very little success. Our job is to circle Jericho, walk around the obstacles, look at them from all sides and angles, and become familiar with these obstacles, these character defects. Our job is to circle and be aware of the walls. God will tear them down.

The sixth step in a 12-step program is to be entirely ready to have God remove all of your character defects, simply to be ready. Keith Miller writes that when we try to clean ourselves up on our own power and "discipline," we find ourselves agitated, confused, in denial and worn out. We are like the person who tears off the scab from his arm each morning to see if his wound has healed.

And what about scabs? Our dirty, ugly scab that we detest may be the

vehicle for the healing of our deep wounds. This is true in the physical body, and it also may be true in the spiritual body. I am slowly seeing a little glimpse of the constant paradox of God's plan — a plan too marvelous for me in my wisdom to have made. God provides for our every need — a scab to heal our unbearable wounds, which can come off only when healing is ready — and we must let God take it off.

Macrina Wiederkehr reminded me in a recent writing of how C.S. Lewis taught of God's healing power in *The Chronicles of Narnia*. Do you remember Eustace, a very bad boy who was turned into a dragon? In the loneliness of the dragon skin, Eustace longed to be the human he never was. He underwent a conversion and tried to take off his scales, but he was unsuccessful by himself. He could not get deep enough on his own. A new layer kept reappearing. Aslan, the Lion, came to Eustace and told him, "You will have to let me undress you."

We must let God undress our defects. Our job is to be in position, to be entirely ready, to be aware of our sins, our humanness and our godliness.

My experience has been that I cannot change on my own will. God changes me when I am ready. Is my part much simpler than I ever imagined — only to be ready? And so this Advent I pray for willingness to be ready to have God transform me. May I be aware of the barriers, the scales in my life. May I be able to turn around and see God's love and grace in my life.

Advent readiness is not the frantic energy I feel as I visit the shopping mall at this season. I think the readiness that Mary personifies is a steady, quiet circling, in a receiving mode — a prelude to the Magnificat.

Joanna Seibert, M.D., is professor of radiology and pediatrics at the University of Arkansas for Medical Sciences, and chief of staff and director of the Division of Pediatric Radiology at Arkansas Children's Hospital.

Ongoing Tension Illustrated in Synod's Action

The recent announcement by the Episcopal Synod of America [TLC, Dec. 1 and p. 6] that it was planning to develop a "missionary diocese" has brought forth a wide variety of reaction. For members of the synod, and those who hold similar beliefs, the general feeling has been "it's about time." At the other end of the spectrum are those crying "schism" or "we told you so."

The synod's proposal of a non-geographic missionary diocese is part of a four-point "Action Plan" the organization adopted as a response to developments at General Convention last July. It is intended to "spread the gospel in places where the present Episcopal leadership continues to suppress and persecute biblical Christianity."

There are some positive points to the synod's action. For one thing, it's showing the leadership of the Episcopal Church that traditionalists finally are willing to do something besides complain about the state of the church.

The fact that the bishops of the synod pledge to continue their ministry within the present structures of the Episcopal Church and call upon others to do the same clearly is an indication that synod leaders are not trying to pull their followers out of the Episcopal Church.

The Action Plan states that the synod will pursue reconciliation with the "continuing" churches. It is a fine thing to reach out to those who have left the Episcopal Church over one issue or another during the past 15 years, but it will be a major endeavor just getting the various "continuing" bodies to the same table.

Another part of the Action Plan is to work with others for the advance of the gospel in the Episcopal Church. We

applaud this endeavor and hope it is successful. All of us, no matter where we stand on the troublesome issues facing the church, could benefit by such action.

On the other hand, we are troubled by the fact that the synod is talking about "transfers" of parishes and institutions to the new venture. For a particular parish to move from its own diocese to the missionary endeavor would seem to be uncanonical, not to mention that it would raise a question of authority. Who would be in charge? The diocesan bishop? A synod-designated bishop? The rector?

And what happens to those members of a transferred parish who do not subscribe to the beliefs of the synod? Are they then forced to move to another church, perhaps turning away from the parish in which they were raised?

While the idea of a missionary diocese does not go as far as the much-discussed "10th province" idea, it clearly would take some loyal members a step closer to outright separation from the Episcopal Church.

Finally, the synod's statement that it has been negotiating with another Anglican province, presumably in an attempt to remain in communion with Canterbury, also is worrisome. Not only could it lead to further disintegration of the Episcopal Church, it could bring about a fracture of that part of the body of Christ known as the Anglican Communion.

Is it too late to prevent further division within the Episcopal Church? Can reconciliation somehow take place? Those questions may be answered soon. In the meantime, we, and the entire Episcopal Church, will be watching.

LETTERS

(Continued from page 5)

(beyond scandal) which I had not known, especially as to his views about the Eucharist and angels.

Also, "Sacred Space" by the Rev. Richard E. Wentz is an excellent reminder that "the pre-modern world knew secrets of artistry and construction . . ." while "newer architecture . . . fails to provide sacred space" . . . "where the presence of the Christ-nature can nurture the public dimension of our lives." For a church built relatively recently, 1958, I think Fr. Wentz would be very happy with the Church of the Atonement in Westfield, Mass.

CLIFTON J. NOBLE

Russell, Mass.

Victims Remembered

Thank you for the editorial "Joyful Feast" [TLC, Oct. 27].

On November 1 there was a solemn

Eucharist celebrated at St. James' Parish on Capitol Hill in the Diocese of Washington. It took 20 readers 30 minutes to read off the names of 389 persons murdered in the District of Columbia since last All Saints' Day.

Unfortunately, it was sad and serious, because we are not only All Souls and All Saints, but we are all sinners, also.

(The Rev.) JACOB D. BECK
Thurmont, Md.

Review on Target

The book review of Robert Bly's *Iron John* by the Rev. Philip Culbertson [TLC, Oct. 6] was clearly on target. Having observed Mr. Bly on TV with Bill Moyers and then having read his book, followed by reading some others works on the subject of the Men's Movement, I agree fully with Fr. Culbertson's assessment.

A couple of statements in the review seem particularly pertinent: "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." Then he concludes: ". . . but it is worth reading as a first word on the subject, though by no means the last."

JAMES W. NEWMAN

Austin, Texas

Switching 'Tongues'

As we try to recover from the serious issues of General Convention, I thought I'd share with you an event not everyone heard about.

Lord Runcie, former Archbishop of Canterbury, officiated at the baptism of an infant at the Hispanic San Pablo Mission in South Phoenix. When he took the baby in his arms, he changed from English to Spanish. Suddenly the voice of a child in the congregation piped up, "He speaks better Spanish than he does English."

VIRGINIA M. MALTERNER
Sun City, Ariz.

A Good Shepherd Nursery

We don't usually think of three-year-olds as coming to church to pray, to know God, and to share Jesus' risen life. We think of them as coming to church simply because their parents are coming and can't leave them at home, or perhaps because we want them to get a sense of the flavor of Christian worship and a feeling that they belong in the worshipping community.

When we think about teaching preschoolers about God, we see ourselves as imparting information about a subject previously unknown to the children and conceptually way beyond their capacity, but so important that we want to begin now anyway. We hope that something in our attitude toward the subject — our reverence, our love and care for the children — will rub off, and they will begin, dimly, to understand that the way we feel about God is special and we want them to feel that way too. We expect their prayers will be derivative. Even when they are participating with full attention in a religious activity, we think of them as obediently going through motions that we hope, as they grow, will grow with them into real meaning.

These assumptions are built into the way we design programs for young children in the parish. Nearly every parish has a nursery, where preschoolers spend all or most of their Sunday morning. It is a space that resembles a secular nursery school or playroom in nearly every way. There is a supply of toys; there may be something to climb on, rock in or ride on; there are art supplies, puzzles and books. In all likelihood, there is also a worship corner — a picture of Jesus, perhaps, or a small altar with a cross and candles. Children play freely or do projects, while the teachers provide love and supervision; the toys, crafts and morn-



Drawing by G. W. Pritchard

ing routine also may be used to introduce Christian themes. Dolls and toy food can teach the concepts of family love and thankfulness. When a snack is served, it is preceded by a simple grace or blessing. Story time is the occasion for Bible stories or the teaching of kind and loving behavior. Singing and simple prayers emphasize thankfulness for daily blessings, trust in God, and growth in love at home, with friends and in the world. If a curriculum is used, it is likely to focus on the child's daily experience of self, family, neighborhood and play, and elicit similar themes about God from these experiences.

It's no inaccuracy, and no insult, to

call this approach to preschool religious education "sacred baby-sitting." With its core of free play, colored by Christian elements supplied by the teacher, it reflects and perpetuates our own unexamined assumptions about the role and meaning of Christian faith and Christian community, especially for children. That is, it leads children to think of the church's role in their lives as that of standing by and supplying moral directives to be thankful, glad, kind and loving, and to think of God pre-eminently as a loving provider of daily blessings, and Jesus as an example of peaceful and patient behavior. Time set aside for activity understood as sacred — a curriculum lesson, a story, singing or prayer — reinforces our culture's assumption that explicitly "religious" activity belongs in isolated moments, separate from normal spontaneous activity, and that it always involves sitting still, passively absorbing the interpretations of teachers, and operating almost exclusively on verbal and conceptual levels.

Imagine, instead, the nursery at your parish church as a space deliberately arranged to provide a wide range of opportunities for engagement with the story of God's dealings with his people, and a wide range of materials for spontaneous response to that story. Imagine a nursery space which contains not only a miniature altar with cross and candles, but a small font and paschal candle — and whose shelves display no dolls, blocks, trucks, toy telephones or doctor sets; no Legos, puzzles or educational manipulative devices, and no curriculum leaflets or workbooks; but instead, a series of baskets containing wooden or clay figures depicting the stories of Jesus' birth, his childhood visit to the temple, his baptism, his temptation in the desert, several of his miracles, his blessing of the children, his entry into Jerusalem, the Last Supper, his burial and resurrection, and his encounters with Mary Magdalene and with the disciples on the road to Emmaus.

Imagine other baskets with lami-

(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.

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ALL GOD'S CHILDREN

(Continued from previous page)

nated cards representing the seven days of creation and the Ten Commandments; a large box of sand to serve as the Sinai or Judean desert; a carved wooden Noah's Ark; a model of the Ark of the Covenant and one of the Temple of Jerusalem; figures of Abraham and Sarah and of the people of Israel in the promised land and in exile in Babylon. Imagine boxes covered with gold foil, representing parables of the kingdom, each containing brightly-colored, flat cardboard figures and felt cut-outs to allow children to play imaginatively with the figures of the Good Shepherd and his sheep, the mustard seed and the tree it grows into, and the birds to settle in it, and nests for the birds to sit in . . . the merchant with his pearl of great price. Imagine a tiny altar, dollhouse-sized, with cup and paten, and with figures of Jesus and the disciples to stand around it . . . and to be interchanged, at will, with figures of the Good Shepherd and the sheep, or a vested priest and modern-day parishioners: men, women, children.

Chance to Wonder

Imagine that children enter this space and sit in a circle, learning, in the first few weeks of the year, that this is a special place where they begin by sitting quietly, taking turns, and watching and listening; then they will have a chance to wonder and respond, to use their hands and their hearts, to play and create. After a greeting and some singing, the teacher brings out one of the boxes or baskets and, using the clay figures or other solid, manipulable materials, tells in quiet and spare language today's selection from the story of God's people, and invites the children to wonder about the story's impact and meaning, without ever suggesting to them what it is supposed to mean or how it should make them feel. Then the children choose how they wish to respond: they may work with the materials for today's story or some other story; they may draw or paint or use clay or other art materials. When the time is almost over, they are called back together for conversation, prayer and a blessing, and they enter the adult liturgy at the Peace, joining their families for the gift of Christ's Body and Blood.

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adaptation of the pioneering work of Sofia Cavalletti, a disciple of Montessori who has spent more than 40 years exploring the ways children experience God. Her "Catechesis of the Good Shepherd" and its offshoot, Jerome Berryman's "Godly Play," may be on their way to revolutionizing the ways we understand the spirituality of small children and mediate their experience of Christian worship and Christian community.

Intuitive Sense

Cavalletti's work is described in English in her book, *The Religious Potential of the Child*, translated by Patricia M. Coulter and Julie M. Coulter (Paulist, 1983). The book outlines her conviction that all young children have a tremendous potential for real spirituality — an intuitive sense of God and a deep longing to know God, irrespective of any religious training they may or may not have had. This means that the work of the religious educator is to not introduce to children a subject they know nothing about, or to supply religious interpretations for their daily lives, but rather to provide them with the tools — images and stories — that will allow them to work with their own experience, their own needs, and their own yearnings, to speculate and to wonder, and (in their own way) to build a conscious, articulate faith. Over many years of work with preschoolers, she has found scriptural and liturgical images to serve as those tools: the Good Shepherd, the Eucharist, the paschal mystery; the pearl of great price, the mustard seed, the yeast in dough, the vine and its branches. Interestingly, several of these are also the images that appear again and again in the very earliest of Christian art, in the catacombs — the images that spoke most deeply to the infant church.

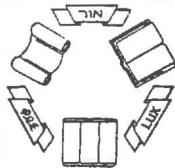
Many Parishes Involved

The Religious Potential of the Child includes photographs of young children at work and worship in Cavalletti's own center in Rome, and also in Japan, Mexico, West Africa, the U.S. and Canada. In North America, there is an organization dedicated to teaching and supporting her methods for children through age 12: The Catechesis of the Good Shepherd, Box 218, Mt. Rainier, MD 20712. It conducts residential summer institutes leading

to certification as a catechist in the Cavalletti method. Most of its members are Roman Catholics; however, the Episcopal Diocese of Chicago has developed an extensive relationship with this organization and now has many parishes with Cavalletti programs in place or under development.

The introduction to *The Religious Potential of the Child* is by Jerome Berryman, a pastor and educator who

studied with Cavalletti in Italy and has, since the early '70s, been applying and adapting her methods in the U.S., first at the Institute of Religion at Texas Medical Center, and later at the Episcopal cathedral in Houston. In recent years, he has been conducting his own workshops and publishing his own materials: *Young Children and Worship* (with Sonja M. Stewart; *Continued on next page*)



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ALL GOD'S CHILDREN

(Continued from previous page)

Westminster/John Knox, 1989), and *Godly Play* (Harper San Francisco, 1991).

Young Children and Worship contains detailed lesson plans and is the nearest thing to a curriculum for the ordinary parish unable to send people long distances for intensive training. Berryman is also beginning production and distribution of the many necessary materials (for which patterns are given in *Young Children and Worship*, though they are often difficult to interpret and use). This is a departure from the original Cavalletti principle of requiring the direct involvement of the local community in creating handmade materials; but it may bring the possibility of a Good Shepherd nursery within reach of many more parishes with limited resources.

Our parish's Good Shepherd Nursery is a year old. The half-dozen three- to five-year-olds who attend it regularly are drawn to it in a way they never were to the traditional nursery. It is led by a dedicated group of parents, who have read the books and organized the space and now rotate as "leaders" and "greeters" within the nursery program itself. The parents have many stories to tell of moments of insight and discovery both within the nursery program and afterwards as the children participate in the Eucharist.

As an artist, I have had the privilege of making many of the materials, and my own children, though much too old for the Good Shepherd Nursery, insist on playing with the clay figures as they are made one by one. When I was making the dollhouse-sized figures of priest and people, my eight-year-old was home from school with a bad cold; she watched in fascination as the figures took shape, and the instant I allowed her to handle them, she was moving them around, having them pray and sing — even stopping to compose and write out a sermon for the priest to preach. We all know children who "play church," but the magnetic attraction which these little figures had for my daughter (and later for the Sunday school children) made me stop and think.

Our toy stores are full of play materials covering every range of human activity from home and school and grocery store to hospital, farm, beauty parlor, fairy castle, circus, garage, space station, and wars of every con-

ceivable type; but of course none of them represent Bible stories or worshipping communities. Evangelical supply houses have come out with "poseable action figures" of muscular scriptural heroes such as David, Daniel and Samson; but nobody, it seems, has thought of supplying Christian families or even parish nurseries with the materials for imaginative play with the story we tell every Sunday in

**Children learn
by exploration
and manipulation,
by play and fantasy
and wonder.**

the creed and the eucharistic prayer. In 12 years of parenthood, ten years of creating Sunday school curriculum, and six years of writing and doing workshops on Christian education, it had never occurred to me that there was anything strange about this state of affairs. That alone tells a lot about the strength of our culturally-imposed assumptions.

Cavalletti and her followers have helped us see that what is true of every other kind of education is true of Christian education also: that children learn by exploration and manipulation, by play and fantasy and wonder; that the playthings they are given and the stories they are told will either increase the range of their exploration or limit it; that the teacher is not so much an instructor as a midwife and a guide. They offer us the means to put these principles to work, and to build for our parish's children a wonderfully fertile environment in which the seeds of Christian faith may grow.

And any parish, any family, can offer its children right now at least one toy that will encourage them to (as Montessori would say) "work with" the story of Jesus as they would with any other story of situation represented by their toys — that is, a solid, sturdy nativity set, to keep on their shelves year round and play with as they would any other toy. Be assured that they will . . . and then start thinking of where you can go from there.

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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.

THE FRANCISCAN ORDER OF THE DIVINE COMPASSION is a foundation open to men who feel called to be friars, and to men and women who wish to be Associates or Tertiaries. Inquiries to: P.O. Box 317, Monmouth, IL 61462-0317.

PILGRIMAGE

CONTEMPLATIVE PILGRIMAGE TO EUROPE visiting shrines of Julian (Norwich), Hildegard (Bingen), the Taize Community, Canterbury, London. Daily Liturgy/meditation. Write: Stillpoint, Box 1117, Black Mountain, NC 28711.

POSITIONS OFFERED

TWO PROSPECTIVE faculty positions, Trinity Episcopal School for Ministry. Professor of Mission and Evangelism, with doctorate; Professor of Pastoral Ministry, with experience in field education and church growth. Contact: Dr. Stephen F. Noll, TESM, 311 Eleventh St., Ambridge, PA 15003.

POSITIONS OFFERED

THE SEARCH COMMITTEE of the Diocese of Pittsburgh is receiving applications and recommendations for the position of Canon to the Ordinary. Duties include advising bishop on planning, personnel and administration; work on shaping policy; church growth and clergy support. Salary package \$55,000-\$65,000. Negotiable. Reply to: Search Committee Co-Chairmen, The Rev. William Eaton & Mr. William Farra, 923 Sheraton Dr., Mars, PA 16046.

YOUTH MINISTERS needed at several Episcopal parishes nationwide. If you are called to youth ministry, the Institute for Professional Youth Ministry invites you to join a process of affirmation, placement, training and support. Contact us at: 1017 E. Robinson St., Orlando, FL 32801. Phone: (407) 423-3567.

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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.

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

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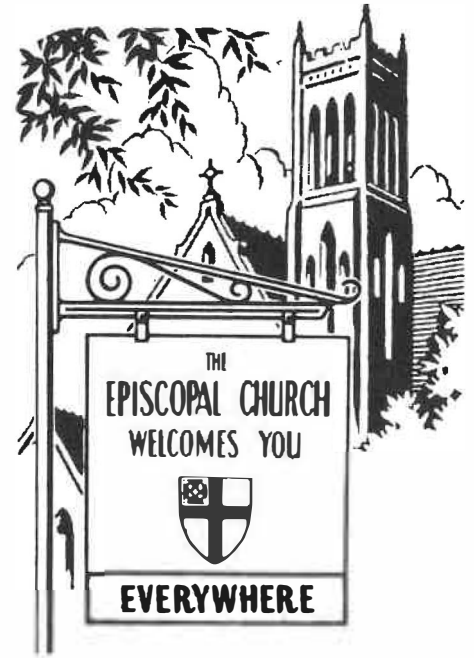
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CHURCH DIRECTORY



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 10:30-15, Sun 12:30-2:45. Hours 10:43-30 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. 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. Daily MP, EP, HC

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

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

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

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

NEW YORK, N.Y.

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

EPISCOPAL CHURCH CENTER 2nd Ave. & 43d St.
CHAPEL OF CHRIST THE LORD
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
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Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10:30-4:45; 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. Wklys 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. Wklys & Holy Days as anno

PROSPECT PARK, PA.

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

SELINGROVE, 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

ARLINGTON, TEXAS

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

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 823-8135
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. Ailan C. Parker, Jr., r; the Rev. Phillip 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

MILWAUKEE, WIS.

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

ST. CROIX, VIRGIN ISLANDS

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