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FEATURES

**What's It Mean
To Be Free?**

NEWS

**An Ecumenical
Meeting
Of Students**



*Sir Paul Reeves becomes
the Anglican representative
to the United Nations*

42120
The Rev Robert G Carrison
1135 Asylum Ave
Hartford CT 06105

IN THIS CORNER

Worth the Trip

The strategy was going to be like this: I would attend the special meeting of Executive Council last month, report on what transpired, then write a scathing editorial on what a waste of money it was to bring people from all over the country to a one-day meeting.

After all, there are 40 members of Executive Council, including two from Hawaii and two from California, and others from Honduras and El Salvador. Add up the airfare, meal and lodging for a night in a hotel near Newark Airport and you've got a sizable amount. When I found out that members of the Planning and Arrangements Committee for General Convention and the Council of Advice to the President of the House of Deputies (a body of 21 persons) would be present, I was sorry I didn't bring a calculator.

Yet, somehow, it was worth all the expense. Presiding Bishop Edmond Browning called the meeting to discuss the shape of the 1991 General Convention in Phoenix following the defeat by Arizona voters of the referendum which would have established a state holiday honoring Dr. Martin Luther King. Bishop Browning admitted he had received criticism about the special meeting.

"In one letter, I was challenged seriously about the calling of this meeting . . . the cost of this meeting," he said. "I reject that as out of hand. I reject it because you are worth it. The voice of this council is of immense importance to me personally, and to the way I conduct my ministry, and to the church."

The voices of the council were many that day. They were thoughtful, painful, prophetic, serious, responsible, loving hopeful, worried and sad. They shared with each other their personal pain and anguish and spoke almost as one about the need for this church to address racism. The witness by blacks and Native Americans who were present was profound and moving. The day of sharing and brainstorming should have been experienced by all Episcopalians.

And why was all of this worth the expense? The results of the meeting should have a major impact on General Convention. A committee of council members started work on the continuation of the brainstorming in New Jersey. Executive Council and the Planning Arrangements Committee will continue to determine the shape of the Phoenix convention. One thing already is clear: it will not be business as usual in Phoenix.

"I think we have had an experience together that has been very helpful in determining who we are and who we will become," Bishop Browning said. The experience was worth it.

DAVID KALVELAGE, Editor



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Dr. William Vendeley, secretary general of the World Conference on Religion and Peace at the United Nations (left), at the installation of His Excellency the Most Rev. Sir Paul Reeves (center), as the first permanent representative of the Anglican Consultative Council to the United Nations. The installation was part of the Sunday morning Eucharist at Trinity Church, Wall Street, in New York, whose rector, the Rev. Daniel Paul Matthews, is shown at right. [Story, page 6]

Photo by Peter Freed

LETTERS

Emphasis on Paul

While I was, of course, pleased to find that your reviewer had chosen my *Doubleday Illustrated Children's Bible* as "probably the best" of its kind now in print, it was disappointing to read in the same paragraph that my "New Testament, as usual, omits the epistles entirely" [TLC, Dec. 30].

As others have noted, I actually gave an unusually large amount of space (nearly one-third of my New Testament) to events after the Resurrection, and, in particular, to the life and teachings of St. Paul. In fact, the last 40 pages of the *Doubleday Children's Bible* are largely focused upon Paul and they include extensive citations, condensations and rewordings of well-loved passages from his Epistle to the Romans as well as from Corinthians 1, Corinthians 2, Galatians and 2 Timothy.

SANDOL STODDARD

Holualoa, Hawaii

Faulty Acclamation

When I read the Rev. Canon H. Boone Porter's article "Are They Suitable?" [TLC, Dec. 30], I rubbed my eyes in disbelief. Is the Liturgical Commission serious? To open the celebration of the Holy Eucharist, which is a celebration of the/our triune God, with an acclamation which at the absolute best can be only a Unitarian declaration, the excuse being to remove sexism from our liturgy, is beyond my comprehension.

I must bow to Fr. Porter's vastly superior study in the liturgical practices of our church, but I must wonder why he did not come down much harder on *Supplemental Liturgical Texts, Prayer Book Studies 30* than he did. Since I have not had the opportunity to read that text (my copy is on order), I must be content with Fr. Porter's discussion of this proposed acclamation, and other proposals in this rite. But, I must ask: is not the Episcopal Church's effort to meet human needs alienating the church from the very Epiphany (manifestation) of God which we are now celebrating — and continually celebrate?


I am aware of the fact that, until very recently, women have not received their just due in any facet of human activity and concern. More than once I have rewritten paragraphs

in order to remove the masculine gender noun or pronoun when the reference is to men and women. I applaud efforts to correct a travesty that has been the case since before recorded history.


I am sure that the supporters of the proposed acclamation: "Blessed be the one, holy and living God" will disclaim any and all intention to make

our services of worship anything less than meaningful experiences of Christian worship. However, my ears are completely deaf to any defense of this acclamation being used in this manner.

The Rev. Roddey Reid's article, adjacent to Fr. Porter's article, "Who Is the Metaphor?" asked very appropriately
(Continued on page 4)


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LETTERS

(Continued from page 3)

ately: "... do we define God by our words or does he define our words by the truth of himself?"

I am all in favor of removing sexism from our liturgy, but neutering God will not achieve this.

(The Rev.) JOHN M. FLANIGEN, Jr.
Hailey, Idaho

• • •

While I appreciated the Rev. H. Boone Porter's article expressing his distaste for the Supplemental Texts [TLC, Dec. 30], he has introduced red herrings by comparing the Supplemental Texts to Rite I and the 1928 edition of the Book of Common Prayer. It would seem that, where the Supplemental Texts would be considered for use, it would be in place of Rite II of the current BCP.

He mentions the loss of the Summary of the Law from the opening rite. The Summary of the Law is not part of the opening rite of Rite II, except as one of the options in the Penitential Office.

Canon Porter also writes of the loss of the *Gloria in excelsis* as the standard song of praise, but such a standard is not part of either Rite I or Rite II. The Prayer Book suggests the use of the Gloria "or some other song of praise," and S-355 in (the accompaniment edition of) *The Hymnal 1982* provides specific suggestions for various seasons.

He harkens to the use of the *Venite* as a standard chant in Morning Prayer, yet the Prayer Book lists three options for the Invitatory. Again, he seems to be comparing the Supplemental Texts to the 1928 edition of the BCP.

I find some of the Supplemental Texts to be inspiring, some to be so-so and some to be unhelpful (especially the Prayers of the People). I hope the Standing Liturgical Commission can make use of the feedback from the period of trial use to present improved texts to General Convention.

(The Rev.) EDWIN M. COX PENA
Baltimore, Md.

Lay Distribution

On pages 322, 354 and 408 of the Book of Common Prayer, is the same rubric which states that when priests and deacons are present at a Eucharist, they assist the celebrant in the distribution of communion. This is not

(Continued on page 14)

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



THIS IS THE WORD OF THE LORD YOUR CREATOR
 I have called you
 by
 your name
 and
 you are
 mine
 BECAUSE YOU ARE PRECIOUS IN MY EYES

HE THAT BELIEVETH IN ME, THOUGH HE DIE, SHALL
 I am the
 Resurrection
 and
 the Life
 YET SHALL HE LIVE

IN THE BEGINNING THE WORD WAS
 In the
 beginning
 was
 the
 WORD
 AND BY THE WORD THE WORLD WAS CREATED
 AND ALL THINGS CAME INTO BEING
 AND WITHOUT THE WORD NOTHING CAME INTO BEING
 THAT WHICH WAS WITH THE WORD WAS WITH THE WORD
 AND THE WORD WAS WITH GOD
 AND THE WORD WAS GOD
 AND THE WORD WAS WITH GOD IN THE BEGINNING

THE LORD WILL BE THEIR SHEPHERD
 GOD
 Will wipe away
 every tear
 from
 their eyes
 NEVER AGAIN WILL THEY HUNGER
 FOR THEY WILL BE SATISFIED
 FOR THEY WILL BE EVERLASTINGLY SATISFIED
 FOR THEY WILL BE EVERLASTINGLY SATISFIED
 FOR THEY WILL BE EVERLASTINGLY SATISFIED

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UN Gains Anglican Representative

During the Sunday morning liturgy January 13 at New York's historic Trinity Church, His Excellency the Most Rev. Sir Paul Reeves, former Governor-General of New Zealand, was installed as the first permanent representative of the Anglican Communion to the United Nations. In a short, colorful "handing over" ceremony, Sir Paul formally assumed his new roles as permanent representative of the Anglican Consultative Council (ACC) to the Economic and Social Council of the United Nations and as an Assisting Bishop in the Diocese of New York.

The "handing over" ceremony was adapted from an ancient Maori practice of accompanying a person into another area when a new piece of work or a new position is about to commence. Sir Paul, 58, the first man of Maori descent to become either Primate and Archbishop of New Zealand or Governor-General of the nation, wore a "kahukiwi" over his vestments, a customary Maori ceremonial robe made of Kiwi bird feathers, worn as a sign of high rank.

The Rt. Rev. Whakahuihui Vercoe, Bishop of New Zealand, "handed over" Sir Paul. In both English and the Maori language, Bishop Vercoe spoke of Sir Paul's past accomplishments and assured him of the continuing love and support of his friends.

Then Sir Paul was welcomed by the envoy of the ACC, the Rev. Austin R. Cooper of Richmond Heights, Ohio. Fr. Cooper, speaking as an emissary of the Archbishop of Canterbury and the Anglican Communion, asked Sir Paul to "be among us as one who interprets to our communion the needs, concerns and hopes of the world, and as one who interprets to the world the concerns, hope and counsel of our communion."

After further greetings, the ceremony was completed by the exchange of Sir Paul's Maori cloak for a new cope and mitre — presented by the Rev. Paul Matthews, rector of Trinity Church. The Rt. Rev. Paul Moore, retired Bishop of New York, delivered the final blessing.

Born in Wellington, the capitol of New Zealand, Sir Paul studied at Wellington College and Victoria University of Wellington and then St. John's Theological College in Auckland. After becoming a deacon in 1958, he

traveled to England for further studies at St. Peter's College at Oxford University. Returning to New Zealand, he eventually became director of Christian education for the Diocese of Auckland. Elected Bishop of Waiapu in 1971, he served until 1979 when appointed Bishop of Auckland. The following year he became Primate and Archbishop of the Church of the Province of New Zealand and was appointed Governor-General in 1985. Upon completion of his term as Governor-General, he was appointed by the Archbishop of Canterbury to his new position.

FREDERICK S. ROFFMAN



Sir Paul Reeves

Anglican UN Status: a Background

The formal presence of the Anglican Communion at the United Nations was established nearly six years ago when the Anglican Consultative Council (ACC) received "Category II Consultative Status" with the Economic and Social Council of the United Nations. The ACC brings together bishops, clergy and laypeople to share information and coordinate action on a wide range of common concerns.

Consultative status, a step below that accorded to member nations of the U.N., is conferred on non-governmental organizations that are prominent in the international sphere, affording them an active voice in educational, development, and human rights deliberations. The ACC shares its status with several other worldwide religious organizations as well as with numerous international women's, labor, and social-activist groups.

When the application of the ACC was presented to the Economic and Social Council in March, 1985, the delegate from Libya moved for acceptance, praising the Anglican Communion for its "well-known dedication to humanitarian work, for its global perspective and universal inclusiveness, for its organization which brings representatives from all continents into its decision-making process and for its vast work with economy of central structure and budget." The application was accepted without dissent.

Financial constraints delayed the designation of a full-time, permanent

representative until last year. During the interim period, the work was carried on by a number of people from the Episcopal Church Center, who attended various meetings and addressed topics within their expertise on an ad hoc basis. Then, due to the efforts of the Rt. Rev. Richard F. Grein, Bishop of New York, a unique partnership of parish, diocesan, educational and Episcopal Church organizations was put together to make possible the presence of a permanent representative.

Through the intervention of the Trinity Grants Program of Trinity Church, New York City, the ACC was awarded a three-year, start-up grant to bring Sir Paul Reeves to New York to serve as the ACC's full-time representative and to fund the staffing of the office. The General Theological Seminary provided an on-campus apartment as a residence for Sir Paul and his wife. The Episcopal Church Center contributed office space. Bishop Grein, in keeping with his commitment to international ministry, asked Sir Paul to serve in the Diocese of New York as an assisting bishop.

During his three-year term of office, Sir Paul will establish liaison with various programs and coordinate the contributions of the Anglican Communion to these programs. Of specific interest are the ongoing problems of refugees in Africa and Asia, the increasing refugee situation in the Middle East, and human rights issues around the world, particularly those relating to women and children.

FREDERICK S. ROFFMAN

Ecumenical Meeting Draws Students to Louisville

Nearly 250 Episcopalians were among the more than 2,000 collegians, chaplains and advisers who traveled to Louisville, Ky., recently, for "Celebrate — Many Gifts: One Spirit," an umbrella event for Christian young adults from most of the historic mainline and black American churches.

Other denominations and agencies taking part in the National Ecumenical Gathering of Student Christian Conferences, which met from December 28 through New Year's Day, included the African Methodist Episcopal and AME Zion Churches, American Baptists, Disciples of Christ, Lutherans, Presbyterians. Attendees celebrated the Eucharist according to the ecumenical "Lima Liturgy" of the World Council of Churches at one of several joint worship services.

Organizers said Episcopalians were present from nearly every part of the U.S. with a few Anglicans from as far

away as Africa and Asia. General sessions were held at the riverside Galt House hotels while special "Episcopal interest groups" met at Christ Church Cathedral a few blocks away.

Episcopal Sessions

Highlights for Episcopalians included Bible studies; an informal session with the Rt. Rev. Barbara Harris, Suffragan Bishop of Massachusetts; a talk by the Rev. Charles Price, William Meade Professor of Systematic Theology at Virginia Theological Seminary; video presentations on "Episcopalians and Military Service" which explored issues of conscientious participation and objection to bearing arms; a discussion on the Persian Gulf crisis; a closed AA meeting and an open 12-step meeting. Conscientious objector registration forms were made available to participants.

A petition was also circulated to all

at the conference opposing American military action in the Gulf. Episcopalians were among several hundred who took part in a candlelight procession for peace through the streets of downtown Louisville.

It was also disclosed that the steering committee of the Episcopal Society for Ministry in Higher Education (ESMHE) voted not to meet in Phoenix in conjunction with the 1991 General Convention. Instead, the group's national conference and annual meeting has been planned to be held at the University of California — Los Angeles campus.

ESMHE president Giles Asbury told Presiding Bishop Edmond Browning in a letter that "we do not feel that we can, in good conscience, meet in a state which refuses to honor the ministry of a prophet whose life is celebrated in our liturgical calendar."

RICHARD L. WALKER

CONVENTIONS

The two-day council of the **Diocese of Atlanta**, during its closing session at the Cathedral of St. Philip on November 10, voted 168-108 to ask that the 1991 General Convention be moved from Phoenix to protest Arizona voters' rejection of a Martin Luther King Day state holiday.

After a sometimes prickly two-hour debate in which the Rt. Rev. Frank Allan, diocesan bishop, eventually admonished some clerical deputies to refrain from "personal attacks," the council accepted a resolution offering Atlanta as an alternative site. But the statement declared that if the venue remains Phoenix, Atlanta's bishops and deputation should take part "while at the same time expressing . . . extreme disappointment and displeasure." General Convention, it said, should also "take some visible action to express the church's displeasure."

The council also voted to support continued experimentation with "inclusive language" liturgies; to declare all diocesan congregations as "AIDS-friendly"; and to urge that the church work to ensure that Atlanta's hosting of the 1996 summer Olympics will

provide tangible, ongoing benefits for the city's poor and homeless.

In his annual address, Bishop Allan decried the "tribalism" of warring ideological/theological parties which besets the Episcopal Church and much of American religion. He called for diocesan members to "begin building a consensus about what it means to be a community of faith and what is asked of those who would follow Jesus Christ," keeping in mind that "horizons are always expanding and that 'new occasions teach new duties.'"

"The church is bogged down with the issue of the ordination of homosexuals and that's a highly controversial issue, but it keeps us at safe distance from issues of our own sexuality," he said. "Quite frankly, I think that we should first talk about questions more fundamental than ordination. We should talk of marriage and celibacy, of heterosexuality and homosexuality; we should listen to one another and seek to discern the mind of Christ and then say what our norms are."

In a subsequent interview, Bishop Allan said Atlanta's diocesan finances are "100 percent better this year" than at last year's council. That was fol-

lowed only a few months later by a pastoral letter which spoke of financial crisis. The 1991 proposal envisions parish pledges rising to \$2.36 million from \$2.13 million in 1990 with total income in 1991 at nearly \$2.6 million.

RICHARD L. WALKER



The Rt. Rev. Robert C. Witcher (left), Bishop of Long Island, passes the pastoral staff to the Rt. Rev. Orris G. Walker, Jr., symbolizing the passing of authority in the diocese. Bishop Walker was enthroned at a January 5 service at the Cathedral of the Incarnation in Garden City. He was consecrated bishop coadjutor in 1988. [Jim Mooney photo]

What's It Mean to Be Free?

Greed, lust, hatred,
fear — how deep
these entanglements
can go!

By GEORGE W. WICKERSHAM, II

The Book of Common Prayer has a collect which has long intrigued me. It speaks of God's service as "perfect freedom." As a child I could not understand this. All those commandments — perfect freedom? How could that be? Johnny Jones cussed like a stevedore. Jimmy Brown shoplifted candy and gum. Mary Smith told false stories about everybody. I was not allowed to do any of those things, so who was free?

It took a few years for me to come to the realization that I was indeed the one who was really free. Just consider the millions of people who are cruelly enslaved by greed: and not just for candy and gum. Anything, just anything, for a buck: sacrifices which you probably would not make for your best friend. And speaking of friends, these money-grubbers are prone to cheating even their closest ones. And consider also those many who do amass fortunes. One would expect them to settle down and enjoy their gains, but no indeed. They must amass more. Millions must become billions. The end of the rainbow, it seems, is never achieved; but then neither is joy in simple pleasures, joy in sharing possessions, joy in giving — in short, joy in

living and loving. Not at all, we are off in the private jet to cook up yet another big deal.

Others are enslaved by lust. They get so they can think of little else. The happiness of true love and warm family are unknown to them, because there is always a new kick around the corner. There is always the next amorous adventure. They cannot even remember the names.

And who has not known someone held captive by hate? Alas, far more than once I have had acquaintances whose overriding motivation was to get back at someone else: someone who had wronged them one way or another — cheated them of possessions, stolen one's spouse, told false tales.

Being Ridiculed

Every pastor has had parishioners who would not enter certain activities, or even the church edifice itself, because some hated person was in evidence. Hate canceled out so many beautiful and beneficial events. This, of course, is bondage.

And then there is fear. How deep this entanglement can go! One simply will not take part in the community, not just because of fear of obvious dangers but also because of fear of being ridiculed. One might be wearing the wrong clothes, be saying the wrong things, be playing the odd one out. So

one withdraws, completely imprisoned by fear.

Well, what about all those commandments? Do they not shackle us? The point here is that if we are thinking of the Christian religion as primarily one of commandments, we are thinking all wrong. This is where St. Paul comes in so effectively. He insisted that followers of "the way" served "not under the old written code, but in the new life of the Spirit" (Romans 7:6b).

What we Christians have, or are supposed to have, is a living relationship with God. He gives us his Spirit. Again St. Paul: "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).

"His likeness" — what is that? "God is love," wrote St. John (1 John 4:8b, 16b). If, therefore, we are to be filled with love, then there is no more greed in us, no more lust, no more hate no more fear. Further, there is no more need of commandments. "Love," St. Paul wrote, "is the fulfilling of the law" (Romans 13:10b).

The Christian religion, we must always remind ourselves, is not a list of rules, much as these may be needed in the process of growing up (and society is always growing up). The Christian religion, ultimately, has to do with power from beyond.

Power from beyond? How hard it is for us to believe in this! We are just plain skeptical about the Spirit from above. Is this not all simply a matter of temperament? Perhaps so. Still, we have the testimony of thousands upon thousands of lives which have been changed, and changed radically, by that with which we are dealing.

One of the most ardent, responsive and supportive congregations I have ever had is the one which I serve occasionally at the large state prison in Craigsville, Va. I come away from it exhilarated. I get far more than I give; I am buoyed up by love.

The Rev. George Wickersham, II, is rector emeritus of St. Luke's, Hot Springs, Va., and is a frequent contributor to THE LIVING CHURCH.

On my way out of the prison recently I remarked to a fellow volunteer — a lady who assists with the music — that I could not understand how it was that many of those men had managed to get themselves into prison. “Don’t forget,” she answered, “that you are seeing them after Jesus.”

Precisely! Those men were still behind bars, yes, but from the devils which had gotten them in there, they had been freed.

My wife and I returned recently from a very beautiful English city: the city of Salisbury. In its center rises one of the great buildings of that world:

...suddenly
to feel oneself
free — free at last
from the disorder
and sin
of the world.

Salisbury Cathedral. City and cathedral all began at once, with a burst of inspiration in the year 1220. And Salisbury has been a certain way ever since. And why? Admittedly all human creations come out of many and mixed motives, and all communal entities have their ups and downs. Salisbury’s history certainly fits both of these categories. Still, the dominant influence in Salisbury over the years has been love. We have experienced this time and again, covering a period of some 60 years, culminating in our latest visit.

To enter the magnificent close surrounding the noble edifice, and to proceed into the soaring interior of that ancient church, is suddenly to feel oneself free — free at last from the disorder and sin of the world. To pray in her courts is to recall the presence, the oft-forgotten presence — the presence actually with us everywhere, of him whose service is indeed perfect freedom.

How Simple, Really

Principles for being an inviting church

By MARK L. CANNADAY

To be an evangelist or not to be an evangelist, that is not the question. The church — all of God’s people in the body of Christ — is called to serve in an evangelistic effort, but we are not all evangelists.

Each of us has a gift or gifts given by the Holy Spirit to serve in the evangelistic effort of the church. Those familiar passages — Romans 12, I Corinthians 12 and Ephesians 4 — identify the principal gifts: teaching, encouragement, mercy, helps, administration, giving, leadership, evangelism, discernment, faith, healing, intercession and hospitality. It is every individual’s work to identify his or her gift/s and use them.

I offer these ABCs to think about along with the task of understanding God’s gift/s of the Spirit:

Always be ready to invite someone to church. One of my favorite stories of enthusiasm occurs in the first chapter of the Gospel of John. On day one, John the Baptist prophesies that the Christ is to come and he, John, is not the Christ. On day two, John points to Jesus as the Lamb of God as Jesus passes by. He did it again the third day and two of John’s apostles follow Jesus. To their question, “Where are you staying?” Jesus gives his famous response, “Come and see.” Andrew, one of the two, runs to his brother, announces the Christ, and brings him, Peter, to see Jesus. Jesus finds Philip and Philip finds Nathanael. And so the story continues.

How simple, really, this inviting business is. And the point is not success but invitation. Without invitation there can be no success.

Blessings should be raised up continuously. Every four weeks or so I

The Rev. Canon Mark Lawson Cannaday lives in San Antonio and is canon for evangelism and Christian education in the Diocese of West Texas.

go to the hairdresser, though at times my balding head wonders why. The first two or three visits, I entered with the usual kidding despair that is typical of a male pattern balding type. “Just make me like him,” pointing to a photograph of Tom Cruise. “Are you ready to cut my three hairs?” Or, “Let me get the magnifying glass for you.” Finally, after the fourth visit the young lady said, “I don’t know why you have any hair, the way you keep putting it down.”

Similarly, the tendency to criticize is too prevalent in church life. Every parish and mission is blessed in some way and those blessings should be shared, especially with new members. Who wants to hear complaints anyway?

Country clubs are not the church. On a stretch of road near our home, which used to be way out of the city, growth has caught up and the signs are everywhere that the limits have moved. Several large acreages are now up for sale, the owners wanting to find seclusion from newcomers. Not far in another direction, an exclusive housing area and club have gone up to provide for those fleeing the old city and wanting a quasi-privacy and particular neighborhood.

Individuals and families can do this; the church cannot. Too many parishes and missions have lived in isolation by being uninviting to newcomers or designing themselves into an unyielding particularity.

Finally, let’s take to heart the many admonitions to pray, as in the letter to the Colossians: “Continue steadfastly in prayer, being watchful in it with thanksgiving. . . .” And it wouldn’t hurt us to remember this slogan, which appears on a poster of a man running down a hill with a long and large hill yet in front of him: “The race is not always to the swift, but to those who keep on running.”

Archbishop Runcie's Leadership

One of the prerequisites for being in a position of leadership is the ability to handle criticism. Our bishops, politicians and other leaders receive it regularly from their constituents.

The Most Rev. Robert Runcie has had his share of criticism. During his decade as Archbishop of Canterbury, which ended with his retirement January 31, his critics have been numerous, especially in Britain. A favorite line of thinking has been that the archbishop is not decisive enough on (fill in whatever the particular cause might be).

In this time of turmoil for Anglicans everywhere, many have looked to Archbishop Runcie for an answer to complex problems. When he has refused to side with a particular "party" or group on one of these issues, or when he has not provided a quick answer, his detractors have become more vocal.

Dr. Runcie has exercised an effective ministry as the 102nd Archbishop of Canterbury. He has provided sound pastoral leadership, both for the Church of England, which is immersed in a bitter struggle over ordination and other issues, and for the wider Anglican Communion, where each province has its own identity. The archbishop has moved slowly on complex matters, allowing time for discernment, surely a gift rather than a shortcoming as his critics imply.

The Rt. Rev. George Carey, who becomes the 103rd Archbishop of Canterbury, will provide a different style of leadership than his predecessor. He already has spoken out on a number of issues and probably will be more visible than Archbishop Runcie. But one thing seem certain: Bishop Carey won't have an easy act to follow.

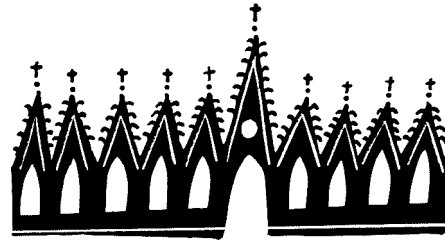
Two Days Lacking

At General Convention this year, as no doubt in many future years, one topic for consideration will be the adding of names of saints and of other Christian heroes to the official calendar of the Episcopal Church. This seems like mild stuff compared to many other fiercely debated topics, yet it can touch a tender nerve at many points.

Few of us attend church on the days of most of these commemorations, yet all of us are in some sense involved when the church singles out certain men and women as

exemplars, leaders, and formative influences for us. The calendar at the front of our Prayer Book affirms our heritage, our spiritual ancestry, who we are and what we are about. This is important at this moment in history when our identity as a church has been challenged and obfuscated. We believe it is important for bishops and convention deputies to inform themselves about candidates for inclusion in the calendar.

Two names have been strangely omitted from our American Episcopal calendar, although they have been proposed again and again, and although one or both of



them now appear in calendars in many other parts of the Anglican world — e.g., England, Canada, Australia and Southern Africa.

The two conspicuous omissions are St. Thomas Becket (approx. 1114-1170) and King Charles I of England (1600-1649). We believe that the deliberate and pointed exclusion of these two is unjustified.

Becket was one of the greatest Archbishops of Canterbury. Following his dastardly murder in 1170, he was quickly recognized as a saint and his shrine became one of the great centers of pilgrimage in Western Europe. The popularity of such pilgrimages in England is immortalized in Geoffrey Chaucer's classic *Canterbury Tales*.

The story of his martyrdom in T.S. Eliot's *Murder in the Cathedral* is perhaps the most widely acclaimed work of Anglican literature in the present century. We may not agree with all of Becket's politics, but the same is true for countless other sainted men and women. Without him, Canterbury would scarcely have become such a venerated center. He is an indelible part of our Anglican spiritual heritage. His day is December 29.

The other conspicuous and strange exclusion from our calendar is Charles Stuart, the only individual formally canonized in England since the Reformation. His name has been proposed again and again, and numerous articles explaining his worthiness have been printed over the years in this magazine and elsewhere. It is true that he was unsuccessful in his politics, but that again may be said of a multitude of others. Unlike many crown-heads of Europe, he was a man of strict personal virtue and piety, and it was his loyalty to the traditions and teachings of the Church of England that finally led the Puritans to behead him.

His memory was a powerful force in receiving the church in subsequent generations. The continuing loyalty of Scottish Episcopalians to his descendant ultimately made it possible for the American Church to have its first bishop, Samuel Seabury, be consecrated in 1784. King Charles the Martyr is thus a very significant figure in our spiritual lineage. His traditional day is January 30, which has been in fact observed in many parishes. Like many others, we hope that his day, as also Becket's, will be recognized in its rightful place in the calendar.

A Prisoner of Hope

Being of the fallen nature
That I am
I'd rather Hope
Be the warden of my soul
Than left unattended
To my own devices
Become a prisoner of despair.

Bob Graves

No Wonder We Have Considered Ourselves Martyrs!

By E. FRANK HENRIQUES

From ghoulies and ghosties and long-leggedy beasties and things that go bump in the night, Good Lord, deliver us!

You remember that wonderful Scottish prayer, don't you? Yea, Good Lord deliver us. Right now. (I once labored with an elderly Franciscan who used to mutter to himself, in times of stress, "Lord, have mercy — Lord, have mercy." And he would look knowingly around and then proclaim, for all the world to hear: "Right now!")

Right now is correct. Look at the ghoulies in our midst at this very moment: There's Bishop Spong and the E.S.A. (Episcopal Synod of America) and an emasculated Lord's Prayer and an Episcopalian as president boldly proclaiming, in public yet, that he detests broccoli.

Dear Lord, what next? Well, next come the ghosties. Such as: the Episcopal ghosties still lusting after the 1928 Prayer Book, and the clerical ghosties who consider heterosexual marriages an abomination, and seemingly God-fearing Episcopalian praying with outstretched arms and exuberating all over the place, uttering manifold manifest blasphemies, such as "Praise the Lord." Well, you get the idea. Just wanted to warn ya'll.

And what prerogative do I have to fulminate *ex cathedra* on these eternal verities? Almost none. It's mostly sheer effrontery! I am a semi-retired, semi-literate Episcopal priest, but haven't we already, down through the ages, had enough sacerdotalism and priestcraft? Episcopalian are already sufficiently priest-ridden. But here we go, ready or not. A sampling of ghastly and curmudgeonly items:

● Where on earth did we get all these ecclesiastical titles and trap-

The Rev. E. Frank Henriques is a retired priest of the Diocese of Northern California who resides in Grass Valley, Calif.

pings: the Reverend, the Very Reverend, the Most Reverend, the Venerable, the Mostly Reverend? And then there are all those blessed canons, archdeacons, archimandrites. Where on earth did they all come from? And purple buttons and violet dickeys and lace on one's shorts? Where in heaven or earth? Are these of divine origin? Does all this paraphernalia really help the cause? Shall we re-establish phylacteries?

● And speaking of things ghoulish, the death penalty has become an *au courant* subject of conversation over

**Yes, we did get
carried away.
Twenty years later
it's crystal clear.**

the past year or so. I must have seen 20 pictures of San Quentin's pea-green gas chamber since the 11th hour reprieve (by the U.S. Supreme Court some months ago) of a deranged cold-blooded killer, one Robert Alton Harris.

I refuse to wax eloquent on this painful subject, either pro or con. I would make only one small point. We Episcopalian do have directives on this subject from our church. We're free to disagree, of course, but this should at least be a starting point for us. A number of General Conventions, our only legislative body, starting way-way back in 1958 have spoken loudly and clearly on the death penalty. And I'm afraid we're *ag'in* it. Officially. Solemnly. Again and again. And not only are we *ag'in* it, but we are called upon "to work actively to abolish the death penalty in [our] states" (66th General Convention, 1979).

● By temperament, background and education we all tend variously: some in a more conservative direction,

others in a more liberal one. So be it. And the final word is not in on such subjects as the ordination of women, abortion and homosexuality.

But I have a distinctly queasy feeling deep down that these ESA people are teetering on the thin edge of schism. And schism is like pregnancy. Either it is or it isn't. You can't be partially pregnant or partially schismatic. Our Presiding Bishop, Edmond Browning — an extraordinary prelate by anyone's standards — has done a masterful balancing act in this area. But the precipice still yawns on the right.

I have only one tiny, timorous, quavering word of advice for the Fort Worthians — and no one in heaven or earth will hear this, of course — that they reconsider their church history and observe that, over and over again in the annals of Christendom, what has been damned as heresy today has been acclaimed as orthodoxy tomorrow. Think of the church's approval of slavery, her condemnation of "usury," her "testing" of witches.

I confess that I am not wholly at ease with women priests, but this is an emotional thing, not a reasoned or theological one. I'm just not used to women wearing holy, masculine Roman collars. And I am going to be more than a trifle discombobulated when I see a pregnant female woman bishop processing down the aisle to process and sanctify my confirmands!

● But, onward and upward, to less treacherous terrain, such as "inclusive" language. (Less treacherous? Ha!) A lot of folks, representing all the "mainline" denominations, including Roman Catholic, are huffing and puffing these days to eliminate all male terminology, both from our liturgies and the Bible.

Now I go along with "chairperson" and "clergyperson," and even "mailperson," but not "personkind" — what a dreadful word! But let us have

(Continued on next page)

(Continued from previous page)

some deference for the English language, and for graceful, rolling cadences. I refuse to accept “he came down from heaven . . . and became truly human” in place of “he came down from heaven . . . and was made man.”

I have even graver misgivings when it comes to putting the Bible into inclusive language. “Our Mother who art in heaven”? After all, the Bible is a historical document, and what they (the sacred authors) have written, they have written. Those written words are both sacred and profane and they should not be tampered with. Are we going to excise the anti-Semitism of *The Merchant of Venice* and the racism of *Tom Sawyer*? We don’t approve of such distortions, of course, but there they are, naked and blatant, the product of their times.

● We can suffer almost anything, except change. It was Alexander Pope, that delightful English curmudgeon, who said it best: “Be not the first by whom the new are tried, / Nor yet the last to lay the old aside.”

But somebody has to be the first by whom the new are tried.

Now I readily grant that some of the clergy — them, not me! — got noticeably carried away in the late ’60s and early ’70s with anything, everything *new*. If it was new, it was good. No, it was better.

Through those stormy days, as the Age of Aquarius dawned fitfully, we had a lot of “social gospel” preached at us. We honestly needed to hear much of it. We were supposed to be Christians but we cared not a fig about the blacks who could not order a hot dog at an all-white lunch counter. It was none of our concern that the helpless and hopeless of Watts, Chicago and Detroit were burning down their ghettos.

Many Episcopal priests were shouting “Black power!” and “Power to the people!” as loudly as the disenfranchised. The Black Panthers were in, the E.C.W. was out. The good guys were Stokely Carmichael, Malcolm X. and Huey Newton. The bad guys were Lester Maddox, George Wallace and Bull Connor.

Almost nobody preached personal salvation. There was only one kind of Christian salvation: the salvation of society. But personal salvation is what

the New Testament is all about. Jesus wasn’t a political reformer. He did not preach the overthrow of Rome or restructuring of the Sanhedrin. He preached the Kingdom of God and how you and I can get into it. He taught love, not clout — reverence, not revolution.

Yes, we did get carried away. Twenty years later it’s crystal clear. But hear me: the salvation of society is part of our agenda. As church people we must work and fight and march for justice. We are Bible-bound to espouse and embrace the poor, the homeless, the prisoners, the drunks.

And in the midst of all this hurly-burly — Shakespeare’s favorite adjective to describe change — our church was telling us that our well-beloved Prayer Book was no longer relevant. (Remember how that adjective, “relevant,” was heard ten times over in every sermon of the day?) A new Book of Common Prayer was thrust upon us, in painful stages.

Immutable?

Society was upside down and inside out. But at least in our churches, on Sunday mornings, we foolishly concluded, at least there, in our soiled hardwood pews, surrounded by towering, permanent, cement pillars, ah, there, enfolded in eternity, we would hear a sobering word, some unchanging truths. Society was changing in a dizzying whirl, but God and church were still immutable. Or were they? Alas, often our churches were changing faster than our society.

Small wonder that we Episcopalians have felt put upon and abused. No wonder we have considered ourselves martyrs, lo, these several decades.

And now, just when we have been dragged, kicking and screaming, into this final decade of the century, now that we have accepted, even grown to love, our new Book of Common Prayer, now they’re thrusting women priests and homosexual clergy and “inclusive language” upon us! What next, dear Lord, what next?

Cheer up, my well-beloved Anglicans, “the end is not yet” (Matt 24:6). And I even have a cheery word of consolation for you: If you think that you, as an Episcopalian, have suffered unspeakably painful church-changes these past 20 years, Roman Catholics have suffered much more grievously in every direction.

A Must-Read

JUSTICE AND ONLY JUSTICE: A Palestinian Theology of Liberation. By Naim Stifan Ateek. Orbis. Pp. 188, \$10.95.

Even in the midst of the present conflict in the Middle East between Saddam Hussein and, what seems like, the rest of the world, the Palestinian/Israeli conflict continues on, seemingly strengthened by current events. As in any case where our government so heavily favors one side (in this case Israel), it is very difficult to gather support for the opposition. However, more and more Christians are coming to the realization that we have many brothers and sisters in Christ who are Palestinians, and hence the recipients of Israeli oppression and “occupation.”

It is from the midst of this very present reality that Naim Ateek writes, not as a casual observer, but as one who grew up amid the strife caused by the creation of an Israeli state in 1948, the complete “occupa-



tion” of Palestinian lands in 1967, and now the further encroachment upon these lands by Israeli “settlements.” Presently he writes from East Jerusalem, itself an “occupied territory,” where he serves as the pastor of the Arabic-speaking congregation at St. George’s Cathedral.

He does not present a “liberation theology” in the strict sense of the term. That is, his concept of theology is not changed so as to reflect the Palestinian situation. Rather, he articulates an Orthodox, Christian theology within the Palestinian conflict: how the message of the gospel, available to all, applies to this specific situation, and to the people with whom he lives and ministers.

This book provides a wonderful balance between historical, biblical and reflective writing, as Ateek provides not only a factual discussion of the

past but also a vision of peace and hope for the future.

For all who are interested in this conflict, regardless of which side they lean toward, this book is a must-read.

(The Rev.) DAVID L. DUPREY
Big Piney, Wyo.

Pages of Prayer

THE MONASTIC WAY. By M. Basil Pennington. Crossroad. Pp. 144. \$19.95.

"Spenser Abbey stands on a hill surrounded by hundreds of acres of open fields and wooded valleys. Roads and paths cross in all directions, inviting the monk into solitary glens or expansive vistas, each of which speaks something of the beauty of God."

From this opening invitation on the dustjacket, the reader is immediately drawn into the pages of this wonderful book. Haunting black and white full-page pictures of monastic life at St. Joseph's Abbey in Spencer, Mass. are described by noted monk and writer M. Basil Pennington as we are taken behind the scenes into the ancient ways of the Cistercian community.

Through chapters such as, "A Life of Worship . . . And Continual Prayer," "A Life of Humble Learning . . . And of Humble Labor," we see a new postulant being greeted joyously by his brothers. Further on a photo resembling a Rembrandt painting shows an elderly monk bent over his Bible in contemplation: "As the spirit moves him, he responds. Specific prayers may rise from his heart. Or he may be drawn into resting simply in the reality revealed to him." Later, we see intimate scenes of the brothers burying a deceased member: "The monk knows in the truest sense he will never leave the community. Loving prayer will surround him as the community celebrates his passing from life to life—the life that does not end."

In between is the life of the abbey, the prayer, the learning, the worship, the work, the silence. St. Joseph's Abbey was built in 1952, but its stone buildings, shown in the depths of winter and bloom of summer, have a timeless quality to them.

Though most of us will never visit the abbey in person, this book gives an opportunity to close off the busy world for a while and borrow a little serenity.

KIRSTEN KRANZ

Survey and Summary

BAPTISM, EUCHARIST AND MINISTRY 1982-1990: Report on the Process and Responses. Faith and Order Paper No. 149. WCC Publications. Pp. viii and 160. \$9.95 paper.

Baptism, Eucharist and Ministry, or BEM as it is commonly known, is apparently the most significant ecumenical document of our time, and represents a truly astonishing convergence of thought among theologians in virtually every Christian church. Issued by the Faith and Order Commission of the World Council of Churches in Lima, Peru, in January of 1982, it quickly attracted the attention of church leaders everywhere.

BEM presents the Christian doctrines of baptism, Eucharist and ordained ministry as founded upon the Bible, as developed in the early ages of Christianity, and as now held in the mainstream of Christian thought. Churches were asked to make official responses, and hundreds of Christian bodies, Catholic, Protestant and Orthodox, have done so. These have been published every year or two in what now holds up to six volumes. These books have been reviewed in TLC from time to time, usually by the late Wilfred Penny. The present volume is a relatively brief survey and summary of these responses. Most of them have been highly favorable, although many raise queries or dispute certain points.

Anglicans may rejoice, as the positions in BEM are often so similar to our own — but then some others churches are saying likewise! Concluding sections of the book deal with matters in which the text of BEM has sometimes been misunderstood, and with topics meriting further exploration.

(The Rev. Canon) H. BOONE PORTER
Southport, Conn.

Books Received

SIN BOLDLY. By William Boggs. Abingdon. Pp. 112. \$10.95.

A CHILD AT DAWN: The Healing of a Memory. By Molly Fumia. Ave Maria. Pp. 116. \$5.95 paper.

TREE OF GLORY. By Gonville French-Beytagh. Morehouse. Pp. 94. \$6.95 paper.

THE LAW OF LOVE: The English Spirituality in the Age of Wycliff. Eerdmans. Pp. 404. \$16.95 paper.



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LETTERS

(Continued from page 4)

always carried out, even at times like diocesan conventions. Instead, lay people duly licensed by the bishop administer the chalice.

I call upon all bishops to enforce the rubric. Over the last number of years, some faithful Episcopalians have complained to me of lay people administering the chalice, even when priests and deacons were readily available, and willing to do what is called for in the rubric.

(The Rev.) ALEXANDER ANDERSON
Santa Cruz, Calif.

Hard to Adjust

A further note regarding canonical transfers [TLC, Nov. 4, Dec. 30]. After being refused canonical admission to the diocese in which I reside (and in which I have taken services regularly), I resolved to support (prayerfully and monetarily) the diocesan of my canonical residence. And, I revised the Episcopal Endowment Fund bequest in my will with the insertion of the words "of that diocese in which I am canonically resident at the time of my death."

Not so easily adjusted is the theology which is implied by a diocesan refusing his ministry to a cleric in good standing and residing in his diocese (head-tax notwithstanding).

NAME WITHHELD

Prepared to Preach

After reading the Rev. Steven Mues' letter to the editor [TLC, Jan. 13] about the quality of preaching, I was prompted to go back to the article in question: "How to Preach a Bad Sermon" [TLC, Nov. 25].

I recognize the sarcasm in David Sumner's article as a journalistic tool, and thought it made its point quite well. Though I do not have the responsibility of providing a sermon or homily every Sunday, as parish clergy do, I do spend a fair portion of my own ministry in the pulpit. I am therefore aware of the time and energy it takes to produce a piece worth listening to. How I admire and commend those who must provide their congregations with a word about the Lord every week (or even more often).

I support adamantly Mr. Sumner's advice concerning adequate time for preparation. Not only must a preacher

spend a lengthy time in scholarly preparation, but I would hope as lengthy a time in prayer.

With all the other demands upon our parish clergy, I fear that preaching sometimes takes a back seat, and of all the varied ministries which impose upon their time, a poorly-prepared or poorly-delivered sermon is the most noticeable.

Every preacher must remember that the point is not to be another Phillips Brooks or Harry Emerson Fosdick. Rather it is to be true to the calling to which each has been called and to speak about the Lord with all humility and devotion.

Sr. BARBARA JEAN, SHN
Convent of the Holy Nativity
Fond du Lac, Wis.

Direction of Unity

My friend, Harry Shipps, the Bishop of Georgia, seems to feel that our brothers and sisters in the other COCU churches should "proceed with their own form of unity" while we go another way [TLC, Jan. 6]. I cannot imagine what that other way will be in that COCU has fully accepted the concepts of the Episcopal document, "The Nature of the Unity We Seek." In fact, I do not know of any ecumenical discussion which has moved more in the direction of unity as we understand it than COCU.

If COCU is unpopular, as Bishop Shipps states, I would guess it is for one of two reasons. First, many people have not done their homework and read the COCU documents and therefore still have an image of COCU as it was in the 1970s. The exciting good news is that COCU, with a great deal of influence from the Episcopal Church, is a very different vision now than it was 25 years ago.

The second possible reason for COCU's unpopularity may be that we Episcopalians are not as comfortable with some of the COCU churches as we are, for instance, with Lutherans. All too often the ecumenical movement becomes a seeking after other Christians with whom we feel comfortable. I believe our task is to bring all baptized persons into one communion and fellowship. If we are uncomfortable with some baptized sisters and brothers, then there is where the greatest effort must be expended. We do not need to put less time and effort into COCU, but more.

(The Rt. Rev.) WILLIAM G. BURRILL
Bishop of Rochester
Rochester, N.Y.

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VICAR/CHAPLAIN. St. Clare's Episcopal Church (a new mission) and Thompson Children's Home (a residential treatment facility for emotionally disturbed children) are seeking a spiritual guide and leader with experience in developing community-based missions, counseling, and working with youth for a yoked ministry in Charlotte, NC. If interested contact: **William B. Moore, Jr., Thompson Children's Home, P.O. Box 25129, Charlotte, NC 28229. (704) 536-0375.**

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

WELL ENDOWED, traditional, Rite I parish of 350 communicants is seeking a married associate with at least five years in the priesthood. Located in a community of 25,000 people near Lake Michigan, 60 miles from Chicago. Reply **Box R-706***.

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CHURCH DIRECTORY

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Sun H Eu 10

INDIO, CALIF. (Coachella Valley)

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

WASHINGTON, D.C.

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

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

COCONUT GROVE, MIAMI, FLA.

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

LAKE WORTH, FLA.

ST. ANDREW'S 100 N. Palmway
Sun H Eu 7:30 & 10. Wed H Eu 10. Fri H Eu 6. First Sat H Eu 8

ATLANTA, GA.

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

INDIANAPOLIS, IND.

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

KEOKUK, IOWA

ST. JOHN'S 4th at Concert
The Rev. Gregg L. Riley, r
Sun H Eu 8 & 10, Wed 10, HD as anno

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVeque,
the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu.
Sat 10:30 H Eu

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Liias, 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

BOSTON, MASS. (Cont'd.)

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

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

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.

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. C. Frederick Barbee, priest-in-charge; the Rev. Wil-
liam K. Christian, III, the Rev. Steven W. Lawler, the Rev.
Virginia L. Bennett, associates; the Rev. James D'Wolf, asst
Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S),
Ch S 9:15 & 11:15. Daily MP, EP, HC

OMAHA, NEB.

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Sun Mass 8 & 10. For daily, 733-8815. Traditional Anglo-
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NEWARK, N.J.

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ass't
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Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-
Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER
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Daily Morning Prayer 8:45; H Eu 12:10

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

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, Vicar

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

ST. PAUL'S Broadway at Fulton
Sun H Eu 8. Mon-Fri H Eu 1:05

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SYRACUSE, N.Y.

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The Rev. Thomas Anderson, r
Sun Sol Mass 11. Tues H Eu 7

GETTYSBURG, PA.

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S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., (215) 563-1876
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5:30. [June through Sept: 8, 10 (Sung), Ev & Novena 5:30].
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5:30. C Sat 5-6, at any time on request

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Sun Mass 10:30. Weekdays as anno

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Roma A. King, Jr., Ph.D.; the Rev. Doug Travis; the Rev.
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Sun Services 7:30 H Eu, 9 Adult Classes & Ch S, 10 Sung Eu,
12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

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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

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Scott Davis, ass't; the Rev. Edwin E. Harvey assoc; the Rev.
John F. Daniels, parish visitor (512) 226-2426
Sun: 7:30, 9, 11:15 H Eu (2S & 4S MP 11:15)

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Fri H Eu 7. Mon-Fri MP 9

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The Rt. Rev. Patrick Matolengwe, dean 271-7719
Sun Masses 8, 10 (Sung), Ev 4. Daily as anno

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ST. PAUL'S Calzada del Carde
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d ass't
Sun H Eu 9 & 10:30 (Sung) CS 9:30, Thurs & HD 10:30

ST. CROIX, VIRGIN ISLANDS

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Sun Ser: 7:30, 9:30, 6:30. Wed & Fri 7, Thurs 5:30

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