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Rebuilding Holy Apostles' Church [p. 2]

INSIDE

New Beginning for a Clergy Couple

A Spong-Watcher

The Bishop of Newark is in the news again. This should come as a surprise to no one, although the latest controversies in which he's involved present new angles on familiar issues.

Bishop Spong is embroiled in a battle of words with the Roman Catholic Archbishop of Newark over the role of women in the church. In the other controversy, Bishop Spong has written in his new book that St. Paul probably was gay.

Although Bishop Spong and I probably would disagree about every major issue facing the Episcopal Church, I must confess to being somewhat of a Spong-watcher. I suspect many others are too, although they might not admit it. Every once in a while I find myself wondering why I haven't heard anything about the Bishop of Newark. Usually, it's only a matter of days before I read that he's said or done something which the media finds fascinating.

I don't know Bishop Spong. I was introduced to him several years ago in Albany. When he learned I had a background in sports journalism, he asked me about prospects for the New York Yankees who were playing for Albany's minor league baseball team. I mentioned two or three names, and he quickly corrected me that one of those players had been traded to another team several days earlier. Amazing. Here was arguably the most controversial figure in the Episcopal Church, involved in any number of issues, who knew about a relatively obscure minor league baseball player.

I have seen the Bishop of Newark on TV talk shows, I listened last September as he blasted his colleagues in the House of Bishops, and I have read his messages to his people in Newark's diocesan newspaper. I got through about half of one of his books before reaching the conclusion that each succeeding chapter seemed a step closer to blasphemy.

Being a Spong-watcher, I have found some positive things to say about him. He encourages open dialogue on important issues. He seems to be committed to the goal of 50-50 giving by the parishes of his diocese. He puts a high priority on outreach. He is committed to and proud of the Diocese of Newark and its people. And he is a generous supporter of this magazine, and, I suspect, other worthy causes.

But sometimes I wish he hadn't said what he said. For example, in his address to diocesan convention January 31, he talked about his new book. "For some years now my public role as an author has not allowed me to be a private person," he said. "This new book will guarantee that the gift of privacy will remain a scarce commodity in my life, but now I see it as my calling." That answers some obvious questions, doesn't it?

Bishop Spong talks frequently about his diocese and has called Newark "the best-known diocese in the American church, perhaps even in the Anglican Communion." Perhaps notoriety is an important goal.

Many of Bishop Spong's comments, articles or lectures include comments about the future of the Episcopal Church. In the December, 1990 edition of the diocesan newspaper, *The Voice*, he wrote: "Perhaps the reason for

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ON THE COVER

The Rev. William Greenlaw, rector of the Church of the Holy Apostles in New York City, stands amidst the new lumber being used to rebuild the church, which was severely damaged by fire last spring. Reconstruction of the roof began in February, following months of preparation, which included clearing tons of debris from the interior, removing the remaining stained glass windows, and securing the building's structure. On February 4, while a huge crane deftly carried two truckloads of sheathing materials through open portions of the roof, business went on as usual in the church's soup kitchen, feeding more than 900 guests. The landmark church's meal program is recognized as New York City's largest.

Photo by Bonnie Shullenberger

our optimism is that recent events cause us to think that maybe what the future holds for the whole church is that it will look tomorrow very much like the Diocese of Newark looks today."

And, speaking of the future, in his diocesan convention address he said, "I am confident that there will be only one more male Presiding Bishop after Edmond Browning before a woman occupies that position."

I am proud to belong to a church that provides room for people like Bishop Spong. I will feel even better if this church decides there is room after all for people who can't accept the trendy causes espoused by the Bishop of Newark.

DAVID KALVELAGE, editor

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LETTERS

Prophets of Doom

The doomsday prophecies by those who disagree with the Presiding Bishop and their misuse of statistics are getting tiring after all these years. The Episcopal Church is not going to "... hell in a handbasket," as has been said many times by letter writers to your magazine. It's time they change their answering machine and begin positively to work towards God's kingdom.

In our parish, we have been faithful to the gospel while also honoring the centralities of the Episcopal Church and its leadership, and we find much in the contrary towards our demise. In the past five years, we have initiated a number of lay ministries and an adult education academy, broadened our base for leadership, become more involved in the community and diocese through the giving of time and talents, increased our pledges by 50 percent, increased our church school, realized parish membership growth while experiencing our median age zooming lower, and fed somewhere around 140,000 hungry bodies while ministering to their souls, all while our city was losing population.

As a Lenten discipline, why doesn't TLC stop publication of the negative opinion we've heard all too often and concentrate on the joys and triumphs that are happening in and through the Episcopal Church?

(The Rev.) PARK ALLIS
St. James' Church

Woonsocket, R.I.

Beyond Words

I wish I could think of a short Anglo-Saxon word that would describe a "jumper-to-conclusions" who was also a "goer-off-half-cocked." If there were such a word I would use it to describe the letters written by Messrs. Buck, Tedesco, Stockman, Beach and Wilson [TLC, Feb. 17]. They are engaging in the ritualistic "Browning bashing" because the Presiding Bishop did not pray with President Bush before the war as did two prominent TV religious personalities.

Three comments need to be made. First, the princes of the TV pulpit rarely perform any act of piety without a great sound of trumpets preceding them. This is not Bishop Browning's style. Second, these men are also

(Continued on page 6)



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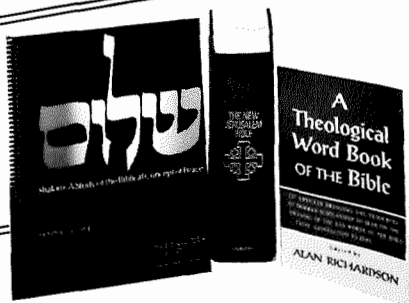


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LETTERS

(Continued from page 4)

well-noted for their ability to tell public figures exactly what those public figures want to hear. This is hardly prophetic ministry. And third, it is evident from what I know and have heard that the Presiding Bishop not only visited the President and Secretary of State for prayers, but that they sought him out on other occasions for prayers and counsel [TLC, Feb. 24].

It would be much better if we spent our energies in praying to God for redemption from the messes we have got ourselves into rather than seeking someone to blame it all on.

(The Rt. Rev.) JOHN F. ASHBY
Bishop of Western Kansas

Salina, Kan.

It Doesn't Tally

It is difficult reading Edward L. Bale, Jr.'s letter [TLC, Feb. 10] concerning the "arrogance of much of the leadership of the Episcopal Church," suggesting that the "church (is) in decline and disarray" and is a "railroad train looking for a wreck."

The experience this writer, and others, clerical and lay, have had with the Presiding Bishop and his staff just does not tally with the letter's description. Maybe national personnel and "much of the leadership of the Episcopal Church" have often been hurried, harried and perhaps even defensive. But aren't we all from time to time? Most of the time I have found Episcopal Church leadership to be compassionate, caring, pastoral and personally decent, anything but "arrogant."

Isn't it time to reach out to each other, share our hurts, yearnings, commitment and faith, and move ahead in our Lord's ministry?

(The Rev.) HENRY L. BIRD
St. Matthias Church

Richmond, Maine

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

A Just War?

Are we in a "just war"? Christians disagree as to the answer, and even those who agree that the war is just do not agree that it is a "wise war," nor that we exhausted all means of averting it. We must still love each other in our different views and we are all one in wanting the quickest possible cease-fire with the least number of lives lost.

Whether or not our war is just, we know that it is not a "holy war" as we find in the Old Testament and in the Koran, nor is our war religious. Saddam Hussein would like to make it a religious war, a God-led battle of the "faithful" (Islamic Arabs and Palestinians) versus the "heathen" (us) — a Muslim view among the masses of the Middle East.

But our war is plainly against law-breaking aggression accompanied by brutal atrocity against the defenseless, a crime against humanity.

Is war ever necessary? Obvious wrongs, arrogance and the sway of nationalistic and racial pride (which Jesus condemned) are not acceptable

conditions for a "just war." A just war, which consists of seven strict conditions developed in the catholic tradition over the centuries, had its origin with St. Augustine (fifth century). Wars in history have more than once been necessary.

If not, we might still have slavery as a human right. Making peace with oppression is non-negotiable and law must be enforceable for the sake of survival.

(The Rev.) EDWARD E. MURPHY
Merced, Calif.

From Saudi Arabia

I am stationed in Saudi Arabia in support of the American military personnel as a chaplain. I don't claim to be an expert on Islam, but perhaps my experience here will shed some light on issues you raised in your editorial "Christians and Muslims" [TLC, Dec. 30].

I arrived in Saudi Arabia January 9. We have been called "chaplain" and have had "chapel services" since I have been here. Yes, we can have personal

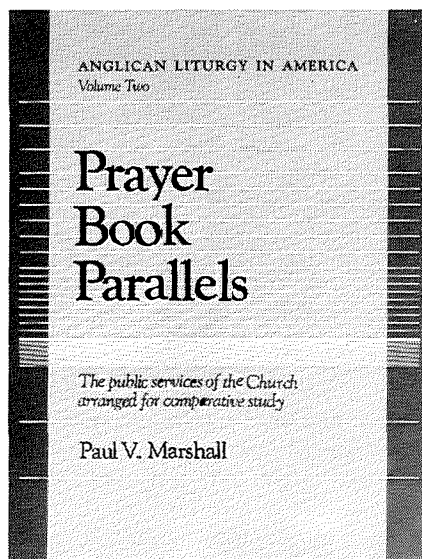
Bibles. No, we cannot outwardly wear religious symbols like a cross. Yes, we can answer questions about our faith. No, we cannot proselytize or seek to evangelize Muslims. We have plenty to do with our own American military personnel.

This land is the birthplace of Islam and is regarded as "holy" for Muslims all over the world. Every Muslim prays five times a day facing Mecca. The Saudis are very serious about their role as guardians of the holy shrines of Islam. King Fahd prefers the title of "Custodian of the Two Holy Mosques," a reference to Mecca and Medina. The Koran teaches toleration for Christians and Jews and they are allowed to outwardly practice their religion in other Muslim countries.

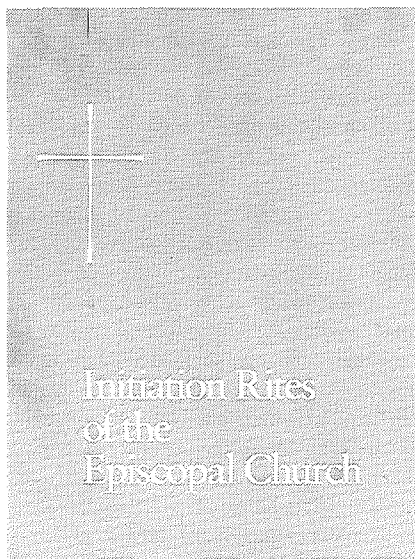
As for your criticism of Islamic Law, it works for them and we certainly can't claim our system of justice is without problems. Consider our lengthy legal battles and incarceration in overcrowded facilities. They feel their system is just and is based on

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LETTERS

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what they consider as the revealed word of God, the Koran. Yes, they do remove the right hand of thieves but only after the third offense. Since they do it surgically in a hospital, it is regarded as humane and just. Would I prefer their system to ours? No. But then, maybe we need to look at our holy book and see how our system of justice measures up.

I am happy to profess faith in Jesus Christ in this Islamic country. Yet I follow the teaching of 1 Peter 3:15, "but in your hearts reverence Christ as Lord. Always be prepared to make a defense to any one who calls you to account for the hope that is in you, yet do it with gentleness and reverence."

(The Rev.) ERIC D. FENTON
U.S. Air Force

Saudi Arabia

It Isn't Clear

I come away from the Rev. E. Frank Henriques' Viewpoint article [TLC, Feb. 3] astounded at his inability to communicate a "viewpoint" which states "it's crystal clear." Nothing about Fr. Henriques' article was clear, crystal or otherwise . . . including quoting a Cornish prayer as being Scottish.

However, to get away from picking nits, I never discovered what, if anything, in or about which Fr. Henriques believes. He states that such things as . . . "a new Book of Common Prayer, women priests, homosexual clergy and inclusive language" have been thrust upon him, yet in the same breath he takes to task the Prayer Book Society and the Episcopal Synod of America.

He goes so far as to state that the ESA is schismatic, yet I do not believe he understands the meaning of the word which is "the offense of causing or seeking to cause a division in the church due to heresies (beliefs opposed to official doctrine)." Given the above definition, it is ECUSA, not ESA, which is schismatic as it has thrown out the historical and biblical leg of our three-legged stool when it did institute "a new Book of Common Prayer, women priests, homosexual clergy, and inclusive language."

If, also, Fr. Henriques accepts the words "chairperson" and "clergy-person" he has, in fact, accepted the nose of the camel (of the schismatic movement of ECUSA) and might as well

accept the body of the camel as well, for while he states that Christ preached reverence not revolution, revolution is exactly what ECUSA has given us.

Yes, we who believe in the traditional, biblical and reasonable heritage of the church are martyrs as we continue to be abused by those who believe, as Fr. Henriques states, that new, not traditional, is "better."

SUE SEIBERT

Mineral Wells, Texas

• • •

In reading the Viewpoint article by the Rev. E. Frank Henriques, I was stunned by the statement that the Episcopal Synod "people are teetering on the thin edge of schism."

Others, including the Bishop of Alabama, have stated a schism already exists, caused, according to him, by members of ESA and Episcopalians United. (I cannot understand why he did not include the Episcopalians in the Prayer Book Society!)

The many members of these groups remain communicants of the Episcopal Church, and consider, to a large degree, that the present hierarchy of the church has promoted a policy of change for change's sake alone. The members of these groups have been labeled "dissidents." They, in turn, consider the hierarchy the dissidents.

After much study, thought and prayer, I can but conclude that the hierarchy has no basis upon which to call anyone a dissident. In fact, it is the hierarchy which is leading Episcopalians away from Christianity and into some sort of pagan religion without moral standards.

To paraphrase Patrick Henry, if this be heresy, make the most of it!

FRED BLANTON

Fultondale, Ala.

More Numbers

I am writing in response to your article concerning the "mood" at the Fort Worth cathedral [TLC, Feb. 10].

In the interest of truth it should be noted that while Dean Nix reported pledges to be up an average of 12 percent, the total dollars pledged for 1991 as reported to the parish at the annual meeting were up only 1.22 percent (\$6,000) over 1990 pledges. In addition, while it was reported to you that only two people have indicated they will leave the parish, the "statis-

tics and official acts" presented at the annual meeting disclose that the number of communicants in good standing at All Saints' has declined 29.6 percent in the last two years, with a loss of more than 100 communicants in 1990 alone.

MRS. ROBERT J. PATTON
Fort Worth, Texas

Strange Judgment

It was refreshing to read the editorial, "Two Days Lacking" [TLC, Feb. 3].

For reasons unknown to us grassroots Episcopalians, our Standing Liturgical Commission has chosen regularly to ignore proper observances for St. Thomas of Canterbury and St. Charles. In all my reading, I have never discovered any clear, definite rationale for the omissions. By grapevine only, I heard that the SLC considered the lives of both personages as top-heavy in politics but scanty as regards religion. A somewhat strange judgment, considering the events surrounding the two martyrdoms, to say nothing of the spontaneous devotion the two deaths inspired — a devotion which has turned out hardly to be an ephemeral one.

Be all this as it may, I heartily second your suggestion, and hope that it will be thoughtfully, charitably and speedily acted upon by our General Convention.

(The Rev.) SHELDON B. FOOTE
Harvey, Ill.

• • •

I must take strong issue with the editorial "Two Days Lacking." As the rector of a parish which bears the name "The Parish Church of St. Charles the Martyr," I have been forced to study the life and accomplishments of the man whose name we bear. I have been uniformly appalled at two things: his notable lack of qualification for the status of saint, and the ignorance of those who feel he should be one.

Charles Stuart was devoted to one thing and one thing only: his right as king to do what he wished regardless of the consequences to his subjects. His theology was apparently informed only so far as it supported this right, and it was subject to revision as needs dictated. The issues of what the church was and what the church taught were purely secondary to serv-

ing as a vehicle for his own political ends. Whereas he is hailed as the defender of the episcopacy, in fact it was on the very account of Charles' and his Archbishop William Laud's tyrannical excesses that the episcopacy fell into disrepute in Scotland and among the Puritans. In view of this, we can hardly call him the preserver of the very polity he did so much to undermine.

With regard to those who support his inclusion in the church calendar, I can only conclude that they are not aware of the historical facts.

I have many problems to deal with at this parish church, some of which are reminiscent of our namesake. When these are in hand, I intend to take up the matter of our name. I hope to see it go back to what it was as a mission, named after St. Paul. Shakespeare aside, there is a great deal in a name.

(The Rev.) ROBERT MCLEOD
Church of St. Charles the Martyr
Fort Morgan, Colo.

Good Lord, Deliver Us . . .

In view of the times in which we live, would it be too much to ask the Standing Liturgical Commission to consider restoring to the litany that ancient petition, "From the Bishop of Rome, and all his detestable enormities, Good Lord deliver us," with the slight change that the name "Rome" be omitted, and the space left blank, so that the reader may supply what diocese is appropriate, as occasion demands?

(The Rev.) RODDEY REID
New Haven, Conn.

Quiet Departure

In response to the Viewpoint "Liberal and Orthodox" [TLC, Jan. 27], the last sentence in the Rev. John M. Scott's article states "to imply that the reason for the presumed loss of a million members from ECUSA is somehow the fault of the 'liberal agenda' is an unexamined premise."

Perhaps this is because persons like my family and I have never been polled (nor have I ever met anyone who has), nor have we ever let our reasons for leaving be known. I was the seventh child born to devout Episcopal parents. Both parents sang in the

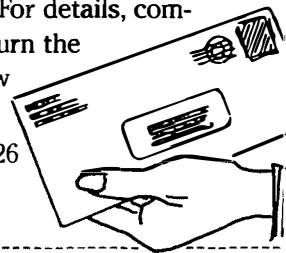
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Parish _____

War Has Bishop Tutu Drawing Comparisons

The Most Rev. Desmond Tutu, Archbishop of Capetown, compared Iraq's annexation of Kuwait with the U.S. invasions of Panama and Grenada, and declared at an Atlanta press conference that Washington and its allies should have used diplomacy and sanctions instead of war to get Iraq out of the conquered gulf emirate.

The primate of Southern Africa's Anglican Church also accused the government of President F. W. De Klerk of trying to ally itself with the West in the gulf war to get the world to forget about apartheid.

"I with many people would condemn the invasion of Kuwait by Iraq, but I think we need to be even-handed," Bishop Tutu told reporters at the Cathedral of St. Philip on February 9.

"If that was wrong, then the invasion of Grenada and Panama would have to be considered equally wrong."

The archbishop, a guest speaker at the Consortium of Endowed Episcopal Parishes annual meeting, said diplomacy was not given a "fair chance to resolve the crisis" and added that the U.S. did not resort to war when the Soviet Union occupied Afghanistan.

"We in South Africa have a fairly substantial Muslim community and a sizable Jewish community. I'm afraid the relationship between them has been messed up" by the war, he said.

Moreover, unless such issues as the Israeli-Palestinian conflict are resolved, he said the Middle East could see a war even more "ghastly."

Bishop Tutu added that Pretoria is "very opportunistic in this instance. They know they are on to a good thing in supporting the West which is what they used to try to do when they declared themselves to be anti-communist."

'Not the Polecats'

The war, he said, has given South African whites a chance to say that "for once we are not the polecats of the world."

The archbishop also said he welcomes President De Klerk's proposal to repeal the Group Areas Act that is a pillar of apartheid but said economic sanctions must be maintained against South Africa until all political pris-

oners are freed, a new constitution is drafted by a democratically-elected constituent assembly and an interim government formed.

On other matters, Bishop Tutu confirmed he is likely to accept a post as a visiting teacher next autumn at Atlanta's Emory University but said details are not final. "We have a grandson

around (Atlanta) and that's a very good reason for coming."

He predicted there would not be schism in the Church of the Province of Southern Africa if its governing synod next year gives the required two-thirds majority to ordaining women priests and bishops.

RICHARD WALKER

Endowed Parishes Discuss Ways to Use Their Gifts

Responsibility for greater leadership and wider mission work by local churches were key themes of the annual conference of the Consortium of Endowed Episcopal Parishes, held at St. Luke's Church in Atlanta, February 7-9.

The loose network — whose genesis dates back to the early 1980s — now embraces 36 parishes which meet the group's qualifying criterion of having cash endowments or income-producing property worth at least \$1 million, according to the Rev. James Lemler, rector of Trinity Church in Indianapolis and consortium president.

Participants took part in workshops on "The Endowed Church in the Community" that were closed to the press. Some events were held at the Cathedral of St. Philip. A closing Eucharist at which South Africa's Archbishop Desmond Tutu preached was open to the public.

In an interview, Fr. Lemler said the group may sometimes be jokingly referred to as a club of "fat-cat parishes" but members consider themselves part of a "stewardship and mission organization."

Estimates are that the Episcopal Church's 7,000-plus congregations include more than 400 parishes that meet the group's definition as "endowed," he said.

Three Indianapolis parishes — Trinity, St. Paul's and Christ Church Cathedral — each came into "multi-millions" in the early 1980s from the estate of the late pharmaceutical tycoon Eli Lilly, and this provided an

impetus for mulling the special mission of endowed parishes.

"We called ourselves into a meeting and danced around some issues. It was good, and after four years we organized as an official entity to provide resources for member parishes and as a source of mission," Fr. Lemler said.

Though many parishes with large cash or other financial assets "have talked about giving it all away...we've decided that as individual parishes we're gifted and have the responsibility of using those gifts well.

"We gather to talk about important issues like stewardship and how to make members good stewards when you have 'bullion in the basement,'" Fr. Lemler declared.

The consortium — which this year welcomed nine new member parishes — includes urban, suburban and rural churches which range from "evangelical to Anglo-Catholic."

While attempts have been made to coalesce endowed congregations in other mainline denominations, Fr. Lemler said the Episcopal grouping was furthest along.

The long tradition of "philanthropy, leadership and decision-making as Christian people" of Episcopalians and other mainliners make their work significant for the future and "we're having a resurgence in attendance and worship in our parishes," he said.

The best part of our tradition is that we combine service and piety...we find there were all kinds of ministries of compassion in our little Episcopal Church that touch people's lives," Fr. Lemler said.

RICHARD WALKER

Welcome Challenge

Ecumenical Officer Optimistic about Future with Lutherans

After being involved in dialogue with Lutherans for more than a decade, the Rev. William A. Norgren has more than a passing interest in the concordat of agreement introduced last month.

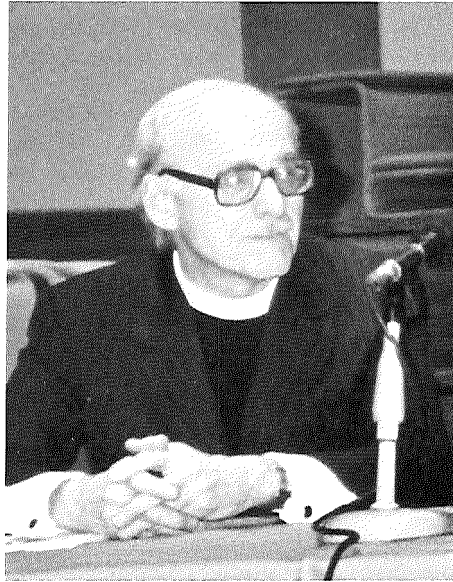
The proposed concordat would bring the Episcopal Church and the Evangelical Lutheran Church in America into eventual full communion if it is approved by the governing bodies of the two churches.

Fr. Norgren, the ecumenical relations staff officer at the Episcopal Church Center in New York City, believes the document will be accepted by both churches.

"There's a good chance both churches will approve it," he said in a recent interview, but he added that both Episcopalians and Lutherans will have major concerns.

For Episcopalians, "It's whether the proposed concordat fulfills the Chicago-Lambeth Quadrilateral — all four parts," he said. "We'll look very closely at the fourth part."

The quadrilateral, adopted by the U.S. House of Bishops in 1886 and the Lambeth Conference in 1888, has been the foundation for any ecumenical



Fr. Norgren

dialogue the Episcopal Church has had with other churches.

"After all, our General Conventions have constantly reaffirmed that as the basis for starting discussion," Fr. Norgren said. "Those arrangements need to be looked at."

The fourth part of the quadrilateral concerns the historic episcopate. Lu-

therans are asked to accept the ordination of bishops in the historic succession, and Episcopalians are asked to recognize the "full authenticity of the ordained ministries presently existing within the Evangelical Lutheran Church in America . . ."

Period of Study

Fr. Norgren was asked what difficulties the concordat will pose for the Lutherans.

"It's hard for an Episcopalian to say," he replied. "It would have something to do with whether they can overcome the suspicions that Episcopalians can accept them as a church and that their ministry is authentic. That suggests our period of study the next three or four years be important . . . that Episcopalians and Lutherans interact across the country."

Fr. Norgren said the proposed document could strengthen the Episcopal-Lutheran ties which already have been established.

"You could see in small communities a great increase in joint activity and joint ministry," he said. "In large cities, you could see joint educational developments like continuing education for the laity and the clergy."

He said he also expected to see an increase of fellowship and catholicity during the time the two churches study the document.

"There's lots of mutual challenge which could be exercised," he said. "That's what I mean by catholicity. I think it will be very stimulating for Episcopalians to learn about Lutheran concern for correct doctrine, and for following the gospel in all things."

"And it will be good for Lutherans to learn more about ecclesiology and the nature of the church as community."

Fr. Norgren said the concordat will be published in April by both Forward Movement and Augsburg Press, and that Lutherans will have a small consultation in June to discuss this proposal in relation to other dialogues in which the ELCA is involved.

DAVID KALVELAGE

Poor Timing, Some Lutherans Say

Lutherans in the upper Midwest are voicing some concerns about a proposed "concordat" which would bring the Episcopal Church and the Evangelical Lutheran Church in America (ELCA) into close agreement.

With a common acknowledgment of the historic episcopate, clergy of both denominations would be interchangeable under the proposal which was made public in January.

The concordat comes at a time when the ELCA is preparing a major study of the ministry, which is expected to address some of the central issues raised in the concor-

dat, such as the place of bishops in the church.

Some Lutheran bishops have said that the concordat and accompanying report seems to usurp the Lutherans' own study.

However, Bishop Herbert W. Chilstrom, head of the ELCA, emphasized that the concordat and report will not be acted on this summer.

"This is a commitment to study, not action," he told the *Minneapolis Star Tribune*. "This is such a history-making proposal that it really needs to be very carefully reflected on in the length and breadth of the whole church."

CONVENTIONS

St. Paul's Church in Salem, Ore., hosted the January 18-19 convention of the **Diocese of Oregon**.

The Rt. Rev. Robert L. Ladehoff, diocesan bishop, was the preacher at an opening Evensong. The Rev. Canon Winston Ndungane, executive officer of the Anglican Church in the Province of Southern Africa and currently in residence at the Church Divinity School of the Pacific, was guest speaker.

Resolutions adopted included one which supports the position of the 1973 General Convention regarding active euthanasia; another which supports the eventual relocation of the cathedral from its suburban location to downtown Portland's Trinity Church; and one calling for the bishop to appoint a committee to study sexuality to make annual reports to diocesan conventions and to encourage discussion in congregations.

A 1991 budget of \$1,743,000 was passed.

In other activities, two simple meals were served to convention participants, with proceeds from what would have been the diocesan banquet going to the diocesan fund for the poor and

homeless. The fund received more than \$2,000 from this effort.

Special tribute was paid to Bishop Ladehoff and his wife Jean for their five years of ministry in the diocese.

ANNETTE L. ROSS-DAVIDSON

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The Rt. Rev. John W. Howe, Bishop of **Central Florida**, said in his address to the diocesan convention that the war in the Persian Gulf "is a matter of saying no to an aggressor" who has violently repressed his own people, invaded a neighbor, defied the United Nations, bombed Israel without provocation, misused prisoners of war and called for international terrorism.

The convention was held January 25-26 at the Harley Hotel in downtown Orlando.

Bishop Howe sought prayers for everyone involved in the war, leaders and members of the armed forces alike, and asked other parishes to emulate one that has established a support group for families of military personnel.

Guest speaker was the Rt. Rev. Alpha Mohamed, Bishop of Mount Kilimanjaro in Tanzania, who told participants that evangelism can succeed even in the face of extreme poverty.

In business sessions, a resolution

calling for a salary freeze for diocesan lay employees was defeated and a five percent cost of living increase for all employees was approved. Bishop Howe announced the staff, which numbered 19 just under two years ago, will be trimmed to 11 by July 1 as part of planned decentralization.

A Plan for Outreach, Evangelism and Mission (POEM), which was developed during year-long surveys and conferences throughout the diocese, was approved. It will encourage Bible study, a diocesan evangelistic mission, tithing, new congregations, college ministry, expansion of the Episcopal Counseling Center, a more effective deanery system and vigorous programs for the young, the elderly and others.

A 1991 budget of \$2,021,642 was approved.

Delegates voted to continue a companion relationship with the Diocese of Honduras, which began in 1973.

A resolution adopted by a wide margin calls upon General Convention to "address the issue of sexual exploitation and sexual harassment by postulants and by clergy."

Bishop Howe reported diocesan board approval of the creation of a nationwide Institute for Professional Youth Ministry "as an independent, fraternally related ministry" located at Diocesan House in Orlando.

A.E.P. WALL

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Liturgical Resource Book Prepared

A new direction for future work marked the final meeting of the Standing Liturgical Commission as it concluded the tasks assigned to it for the current triennium and readied its report for the 1991 General Convention.

The recent meeting took place at the Church Divinity School of the Pacific in Berkeley, Calif., where the commission finalized a new resource book, *Supplemental Liturgical Materials*, for use and review in the next triennium. It contains revised and restructured liturgical forms which take into consideration the church-wide evaluation of *Prayer Book Studies 30 — Supplemental Liturgical Texts*, in which 10,000 individuals in 400 congregations participated between Advent 1989 and Pentecost 1990. If approved by General Convention in July, *Supplemental Liturgical Materials* will be available for use in the church begin-

ning Advent 1991.

The new book differs from its predecessor in several ways. First, it is a resource, rather than a pew worship book. Suggested supplemental forms for specific service parts are provided which may be used in the development of supplemental liturgies. Second, explanatory notes are continued in the sections with liturgical materials in order to increase the accessibility of education, biblical and theological references and resources. Third, the commission limited the contents to only those not already available in the Book of Common Prayer.

The commission's meeting also took action on many other matters, including names suggested for the calendar; the process and procedure for selecting a staff person for liturgy and music; and a liturgy for retirement and life transitions.

Action at the convention of the **Diocese of Washington**, held at Washington National Cathedral January 26-27, was divided between matters of stewardship, evangelism and social ministries, and heated debate over the proper response to the gulf war crisis, sexuality issues and the location of the next General Convention in Phoenix.

In November, the diocesan council had urged the Presiding Bishop that General Convention be moved elsewhere, postponed, or canceled in view of the state's referendum rejecting a state holiday honoring Martin Luther King, Jr. At the time, the Washington deputation said it would not attend.

Given the assurance that it will not be "business as usual" at General Convention, the deputation will attend, but a resolution was passed calling on General Convention to express its in-

(Continued on page 18)

Drawing Others to Jesus

By GARY G. NICOLOSI

The word “evangelism” frightens many Episcopalians, suggesting the heavy-handed pressure of a used car salesman. But evangelism at its best is sharing the good news with a world desperately in need of good news. When something wonderful happens to us, we want to share that news with as many others as possible. So, too, with the gospel. When God makes a difference in our lives, shouldn't we want to share that news with others? Let me suggest three ways evangelism can be done in a caring, non-threatening way which is true to our tradition.

First, we may become involved in evangelism by sharing our story. We all have a story of faith to tell: experiences of being a Christian, the attractiveness of Jesus, and what difference the church makes in our lives.

Often, however, the story never gets told because we hold back. Why so? Perhaps because our secular culture keeps telling us that religion is a private affair divorced from public discussion. Or perhaps because our Episcopal background has taught us to cultivate “reserve” — that tendency to keep our faith to ourselves, as if to share it somehow is in bad taste.

Such attitudes are certainly not the view of the New Testament. In First Peter we're exhorted: “Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have” (3:15). In other words, at the right times and on the right occasions, we should be ready to share our personal testimonies of what God is doing in our lives.

A good exercise is to write in a notebook who Jesus is for us; what draws us to Jesus; why we believe in him; and how he commands our loyalty, our devotion, even our adoration.

Second, evangelism can take place when we respond to the opportunity. St. Paul tells us to make “the most of every opportunity” (Eph. 5:16), and that's especially true in evangelism. When we think about it, God gives us

many opportunities to share our faith: over a cup of coffee or at lunch, on the golf course or at work, with a neighbor or friend. Day in and day out, we are brought in contact with people who are searching for something more in life. Whether they realize it or not, such people are seeking a word from the Lord, but they may never hear such a word unless it comes from us.

A friend has to speak with you because her marriage is in trouble; a neighbor is exasperated because he doesn't know how to deal with his kids anymore; a co-worker loses his job and is frightened about his future; a relative loses a spouse and can't cope with life alone — in these and in many other situations, God gives us the opportunity to speak a healing word to a hurting person.

It's been said that evangelism takes place when others see something in our lives which they want. If we as Christians demonstrate the peace and joy of the Holy Spirit, others are naturally going to be drawn to us. They are going to ask: What makes you go? What's the secret of your life? How do you bounce back when you fall flat? That's when we have the opportunity

to share Jesus in love.

Third, we are active in evangelism by building relationships. One of the reasons knocking on doors doesn't work well is the lack of a relationship between the two parties. We only believe people we trust. And we only trust people we know. That's why building relationships is essential for evangelism. We have to become friends with people in order to lead them to Christ: to know them personally, to care passionately, and, above all, to love genuinely.

Someone once observed that there are really five gospels: four of them people will never read; but they do see the fifth one, which is us. It's in building relationships with other people that the message of Jesus is communicated, for it's only in relationships that we can speak the message with love.

Sharing our story. Responding to the opportunity. Building relationships. That's a way of doing evangelism that respects the freedom of another person. A way which presents the gospel with gentleness and sensitivity, free from arrogance or manipulation. A way which is personal, pastoral, yet powerful.

The Cross

Christ chose to hang upon the tree,
To give his life to make us free
From sin. And yet
I still sense sin's oppressive might.
I still see evil putting good to flight.
Does God regret
What he has done in sacrificing his own Son?

Christ chose to hang upon the tree
He acted thus that we might see
His love. And so
When we sense sin's oppressive might,
And cry out for a dawn to end this night,
We, too, will know
That true love gives all it is,
but most in death it lives.

Michael Gemignani

The Rev. Gary G. Nicolosi is rector of St. Thomas Church, Lancaster, Pa.

The Costs of War

Many members of the clergy have commented on various aspects of the war in the Persian Gulf from the pulpit or in parish newsletters. Excerpts follow from some of those messages obtained by THE LIVING CHURCH:

“For those who live through it, I think war is what ages a person unlike anything else,” said the Rev. Thomas C. Barnett, rector of St. Matthew’s, Warson Woods, Mo. “The Persian Gulf War involves everyone (there will be no unaffected bystanders) because it has robbed everyone of their peace and in many cases their very lives. Until there is a resolution of this conflict, it is the obligation of all Christians to pray for peace.”

“On behalf of ourselves and others, pray for the peace of heart and mind that comes from a sense of personal and national well being and security. Pray that our country’s right relationships with other countries might be restored soon. Pray also for the rightness of our own individual relationships with others.”

“This war has long tentacles, reaching all the way from the battlefields in the gulf to the battlefields of our minds and hearts,” said the Rev. James G. Munroe, rector of St. John’s Church in Northampton, Mass., who was wounded in Vietnam, where he fought as a Marine. “Thus, I want to finish my story. I want to bear witness to what finally happened to me after I was wounded in Vietnam. Because, you see, I was too young then to know that just because your eyes aren’t good enough to see something, that doesn’t mean it’s not there.”

“Later on, and right now, I know exactly where God was. I know now that God was right there, sitting right



RNS

beside my hospital bed every second of every day.

“In the face of every taunt and terror that comes our way, in the face of every fear and sorrow, love cannot be killed. Love walked out of a tomb 2,000 years ago — not just as consolation, not just as comfort, not just as solace, but as the last word.”

The Rev. Alva G. Decker, associate at St. Mary’s Church in Manchester, Conn., said, “There is war because God has apparently chosen to give us freedom of choice. God wants persons, all persons, to accept his love, to become members of his kingdom of love. But to do so is our free choice. God does not control his created world by being a master puppeteer, pulling strings from above, controlling every move and step we make.”

“You and I, as professed members of God’s kingdom of love, have a kind of dual citizenship: we are members of the kingdom of love who must live and witness in a world at large which has not accepted the call ‘to repent and believe in the gospel.’ Consequently, we live in a constant tension between good and evil. The presence of international war, whether we believe it to be justified or not, brings that tension even more to the fore.”

The Rev. Paul L. Heal, vicar of St. Gabriel’s Church in Vernon Hills, Ill., said, “I believe the church, as the body

of Christ, has a ministry of reconciliation and of proclamation. I believe that we, as the church in this age and time, are to heal wounds and foster fellowships.”

Promote Justice

“I believe we are also called to prophetically judge evil and actively promote justice. I believe we, as the church, are called to an ethos and a lived and shared communal life that is oriented toward peace, justice and freedom as the gospel of Jesus Christ calls us, and as we best understand and can respond to this calling.”

The Rev. Joseph L. Pace, assistant at St. George’s Church in Nashville, Tenn., focused on the results of war.

“War changes things, sometimes for the better, although the cost is frequently too high,” he said. “War also raises questions with which individuals as well as nations must wrestle. Time for genuine, serious reflection can appear to be too precious in the face of a crisis and decisions may be hastily made. Sometimes — because we are human and capable of mistakes — those decisions are not the best. Maybe if more time and thought had been given to drawing boundaries after the breakup of the Ottoman Empire, the Iraqi problem might never have appeared on the world’s agenda.”

New Beginning for a Clergy Couple

'What a relief it is that we're finally getting the help...'

Clergy in trouble have become a frequent object of media attention in recent months. In cases of psychological illness or addiction, the situation may call for inpatient hospital treatment. . . .

"A distinct clinical characteristic of nearly all clergy who seek inpatient treatment is a state of spiritual emptiness, even spiritual bankruptcy. . . .

"Emotionally ill and addicted clergy need a treatment program which can address the deepest dimension of their life . . . (and one that cuts through) their level of denial (which) is extremely high, because of their idealized self-image and their need to seem always exemplary to the public" (abstracted from a treatment center brochure).

This is a story of a clergy couple who recently received treatment. The names and details of events and locations have been changed to preserve anonymity.

Robert sat in the psychiatrist's office in what might appear to the untrained eye to be a state of collected thought and inner peace. However, Dr. Jason Henry knew Robert's situation and was shocked by what he heard and observed.

"Well, it looks like things have really gone bad this time," Robert said sheepishly to Jason. "Rumors have been spread around and the congregation is pretty upset about it. But, it'll all work out. It will just take time."

Marianne, Robert's wife, sat opposite Jason and listened to what was being said.

"Well, it's quite obvious to me," Jason said as he turned to her, "that Robert's problem is more serious than I had anticipated. He's been telling me about the recent events in his church. What bothers me is he talks as if he were speaking of the latest stock market figures. There's definitely something wrong. It's as if there is something missing inside of him."

Turning back to Robert, he added, "I think this treatment program may be a good place for you."

Tears welled in Marianne's eyes and trickled down her chin. "I agree," she

replied. "I'm just so tired of everything that's happened. And, while I feel so bad, you'll never know what a relief it is that we're finally getting the help and support we've needed for so many years."

This scene took place one week before Robert voluntarily admitted himself to the treatment center upon the advice of his bishop. The events that led to his entering the center were the result of problems he'd carried with him throughout his life.

Robert's parents' dysfunctional behaviors created a depth of insecurity in him that became a wall of fear, preventing him from loving himself and crippling his ability to maintain healthy relationships. His father worked and left the child-rearing to the mother. The mother, not wanting to be burdened with children, turned the responsibility over to hired help. Neither parent, because of their own wounded pasts, could offer the security and nurturing Robert and his sisters needed.

Marianne's life was patterned after a need to survive in a family with an alcoholic father who sexually abused her. Her working mother did all she was able in raising her and her siblings. Marianne became overly responsible and controlling in order to fill her need to be accepted. She, like her father, became an alcoholic.

Lent

Wilderness,
a nesting,
resting place
for a season . . .
time of nurture
for a time of flight
to singing, soaring Joy
because we have nested,
rested, learned of death
and Life
in the tempting season
of wilderness.

June Knowles

At the treatment center, Robert was given physical and psychological examinations. He entered into individual and group therapy sessions in which he learned to identify and share his feelings. Participation in mental, artistic, spiritual and physical exercises enabled him to expand his confidence in himself. He began to trust others while he learned to take risks based on manageable goals. Spiritual direction aided him in beginning a new relationship with God.

During the 50 days he lived at the center, Marianne continued to work with Dr. Henry and received support from her Alcoholics Anonymous group. She also received regular telephone calls and letters from a staff member who was trained to minister to the patient's family members.

During the last week of Robert's treatment program, Marianne joined him. Together, they received counseling by a therapist whose purpose was to enable the couple to begin to build a new relationship, if that is what they chose to do.

Robert and Marianne are experiencing life as individuals and as a clergy couple with a new sense of self-confidence, hope and trust. They are just beginning. Without the support and encouragement of their bishop, the diocesan staff and the professional support of the staff at the treatment center, they would have continued along a pathway of destructive behaviors.

Robert and Marianne had received years of outpatient therapy. While the work they did was somewhat helpful, they came to understand the depth and history of their individual problems and how those problems affected their relationship only through the inpatient treatment program.

Theirs is not a unique story. There are many troubled and dysfunctional clergy and other persons in the church today. In a center such as this, the patient can begin the journey to healing and wholeness in an environment of safety, while under the direction of a staff which is specifically trained to minister to the needs of people in religious vocation.

EDITORIALS

Issues for the Parish

This is our second Parish Administration Number of 1991. This issue is one of four each year to carry that designation, and is intended to focus on life at the parish level.

Most parish administrators are members of the clergy, and for this reason this issue is sent to subscribing and non-subscribing clergy in the Episcopal Church.

Readers should find in this issue articles appropriate to the administration of a parish. One article presents a look at a major issue in the church and the secular world — alcoholism. A priest who went through a five-week program and his wife discover a new beginning upon completion of treatment. The writer of this week's Viewpoint examines the raising of funds at the parish level. Do Episcopalians need "a project" in order to give? This issue also contains advertising which should be helpful to those involved in parish administration.

We hope our readers will share this issue with others in their parishes.

The Remaining Days

We are half-way through Lent. Those who have been earnest in their Lenten observance thus far probably will want to continue their journey, perhaps even increasing their devotions to the end.

For those who have not been diligent about this holy season, there is still time. Lent's messages of repentance and reconciliation, prayer, fasting and almsgiving, continue. Let us make the most of the remaining days of Lent in order that we may observe a more joyous Easter.

Changes in Parochial Reports

It is probably safe to say that one of the least enjoyable duties of those involved in parish administration is the completion of parochial reports. Rectors, parish treasurers and others sometimes spend hours compiling these annual reports in order to fulfill a canonical responsibility.

As tedious as the preparation of the parochial reports may be, the task is a vital one. The reports are used to obtain an accurate view of the state of the church, and are the basis for our membership figures. The canons require each congregation to prepare a parochial report, and to send them to the bishop of the diocese. Then each diocese prepares a report for the national church.

The parochial report provides such information as numbers of baptized members, communicants, baptisms, confirmations, marriages and burials, summaries of receipts and expenditures and a statement of property held by the parish.

The form will have a new look when it is sent to parishes later this year. Executive Council approved changes in the form when it met last month, so congregations will have a new method to report their 1991 figures. There are slight differences in the way membership statistics are reported, a new category for average Sunday attendance for the year, new listings for recording such activities as day care, soup

kitchens and shelters, and a changed form for reporting income and expenses.

We hope persons responsible for completing the parochial report forms will take their task seriously and provide the most accurate information possible. This will enable us to have a more complete picture of the Episcopal Church.

Communication Needed

The war in the Persian Gulf has been described as originating in a breakdown in communications on all sides. During the preceding years, neither side fully understood the motives, determination and goals of the other. The results have been tragic.

Within the church too, a lack of communication leads, if not to armed warfare, at least to deep animosities and to divisions which may last for centuries. Ever since St. Paul wrote his letters to different Christian communities, the church has needed communication. Without it, the church falls apart and ceases to be one and catholic — and perhaps ceases to be holy and apostolic as well.

THE LIVING CHURCH is dedicated to providing communication to those within the Episcopal Church and to others who wish to know about this body. We have been the channel for much knowledge about what goes on, for the expression of many views, and for the support of many causes. We have often championed positions which are not those of the church's official leadership. We think this is particularly important. Sometimes our position prevails. Even if it doesn't, both sides are heard.

It is our hope and prayer that our readers, whatever their positions may be, can be active and dedicated servants of Christ, who can speak and act with a knowledge of the broad picture of Anglican church life, its heritage, its strengths and weaknesses, and its possible future attainments. Communication does not end when a page is printed, or even when a page is read. Communication goes on to touch lives. Christian communication bears fruit in the lives of those who are in communion. We hope and pray that, with the involvement of our readers, this magazine reaches that end.

Epitaphs: Variations on a Theme of Dante

GREEDY: Inferno

Tight-fisted misers touch
Things that make fools of them.

LATE REPENTANTS: Purgatory

Although late in their love,
They now look to the Lord.

LOVERS: Paradise

Now, radiant rose and Living Light embrace,
With lasting love and rapture, Adam's race.

William Paulk

Short of Funds?

By LAURISTON H. McCAGG

What does a person say to a church which finds the cost of administration growing, at the expense of program? Add to this question a declining number of members to support the administration. The need to say something becomes urgent. We, the Episcopal Church, cannot continue in the direction of becoming an institution dedicated to its own maintenance while funds for ministry in the world are eaten up by inflation.

In his 1989 address to Oregon's diocesan convention, our bishop mentioned that people give more to schools and to civic organizations than they give to their churches. Later in the convention, a prominent and active layman spoke of people being able to "buy into the program" if the annual meeting was held before the every member canvass. He was promptly shot down by a priest who pointed out that "buying into the program" is not Christian giving, which should simply be in gratitude to God, as in the Alabama Plan.

We have an entire generation of Episcopal folk brought up under this plan or its derivatives. Giving to God through his church in thanksgiving for his many gifts to us has become the basis for stewardship. At the same time, we have the reasonable and time-tested knowledge that successful fund-raising requires an object or program to which to give. Why must one exclude the other? At the risk of offending clergy, the church needs to take another look at the subject of stewardship as now practiced.

It is right and good that clergy should teach the basics of Christian giving to their congregations. The reward or satisfaction received from tithing is very real; it passeth all understanding. Yet the majority of people give to program, not to God, and if

we are going to be stewards of the church, that fact must be acknowledged.

The bishop was right about people's giving to schools and to local charities. If asked why they do this, a few will mention their loyalty to, for instance, the college which educated them, but the majority will speak of the program. Whether it is the education of the next generation in a school or the

**The majority
pledge to the
program.**

housing of abused women and children in a shelter, people will give to an organization because they perceive it accomplishes something of value. The underlying motive may be gratitude or guilt, civic duty or social pressure, but the results are the same. Funds are raised to accomplish ministries which could not exist without those funds. What happens when the churches refuse to raise money for programs but insist that stewardship must be only "giving to God in thanksgiving?" These ministries, education of the young, sheltering of the homeless, support of the destitute, are left in the hands of non-church groups. When Episcopal churches deny their membership a program to "buy into," the program dies of lack of financial support.

To use another example, when the Presiding Bishop's Fund for World Relief asks for donations, it is invariably for a specific purpose or specific disaster relief. One of the most compelling arguments used in its fund-raising is that the overhead is so low as to be

almost non-existent. Put up against the typical stewardship drive of an every member canvass, churches do the opposite. Churches repeatedly tell people to "give to God," as if the fact that their contributions barely pay salaries and utility bills — the overhead — were a secret. A minority of our members respond to this and it is beautiful to see. The majority pledge to the program, and if the only program they can see is maintenance of the institution, is it any wonder that support is small and budgets are tight?

We are left with a church in decline. And, when you come right down to it, why should we grow? Should the unchurched join the Episcopal Church because it has a beautiful liturgy? Aside from the fact that the liturgy is seldom appreciated until after it has been experienced for a while, why not go Roman Catholic or to the Orthodox church? Should the unchurched join the Episcopal Church because the people are so friendly? Check out the fast-growing local non-denominational or barely-denominational church and you will find not only "friendly" but rafts of programs targeted specifically to appeal to newcomers. And should the unchurched join the Episcopal Church because the gospel is preached? The unchurched assume the gospel is preached in any one of a hundred community churches, and yet they remain unchurched in droves. No, if liturgy, friendliness and the gospel attracted the unchurched, there would be very few unchurched. Obviously, something more is needed and that "something more" is program. Program to "buy into."

Giving to God in thanksgiving is a beautiful thing to see in the relatively few who practice it, but our calling is to teach it to those who do not yet practice it. To assume that everybody within our doors will do no less than "give to God in thanksgiving," or to give them no encouragement by way of a program to "buy into," is not only poor stewardship, it is an abandonment of evangelism and a recipe for a declining church.

The Rev. Lauriston H. McCagg is assistant at St. Michael and All Angels Church, Portland, Ore.

CONVENTIONS

(Continued from page 9)

dignation and ensure that in all future decisions the church continues to demonstrate its opposition to racism.

In addressing the Gulf war crisis, the Rt. Rev. Ronald Haines, diocesan bishop, said, "While we don't all agree on the decisions that have been made, we can all agree that the cost in human pain is already great." He added that when told the church should leave political matters to the politicians, his reply is that political, economic and social decisions cannot be made in a spiritual vacuum.

Two related resolutions were passed. One condemned the Iraqi invasion of Kuwait and supported President Bush, the UN coalition and armed forces. The other called for adherence to international standards regarding prisoners of war.

The report of the task force on human sexuality brought complaints that the co-chairs were both pro-homosexual and that the report reflected individual comments rather than consensus, had circumvented what scripture does say about homosexuality,

and had not fulfilled its mandate to be a basis for dialog.

Bishop Haines reported an overall membership increase in congregations. A budget of \$2,894,722 was adopted.

DOROTHY MILLS PARKER

The Chapel of the Holy Spirit in North Ocean City, Md., was welcomed as the first independent parish established in the Diocese of Easton in two decades when clergy and delegates convened at St. Peter's Church, Salisbury, for the Diocese of Easton's convention January 25-26.

The Rt. Rev. Elliott L. Sorge, diocesan bishop, told the story of the diocese in 1990, its new work begun and services to parishes continued. Bishop Sorge highlighted the collaboration in ministry of four small Wicomico County parishes under the guidance of the Rev. Christopher M. Porteus.

Clergy have been called to fill all 11 vacancies which existed in parishes of the diocese, he said, and through fruits of a capital campaign, a new dining hall is being built at Camp Wright in

Stevensville. In addition, the Clergy Cottage in Ocean City is being renovated, and expansion of the diocesan center in Easton will begin soon.

Guest speaker was the Rev. Joseph Russell, director of education and leadership training for the Diocese of Ohio. His proposals for telling the Christian story in the church — not by "handing newcomers two books and a bulletin with eight inserts" — were received enthusiastically. He offered ideas for incorporating the lectionary into worship, prayer, evangelism, parish and daily life.

Budgets of \$372,776 for administration and \$209,176 for programs were adopted. Among resolutions passed were those to recommend pay scales and contracts for church musicians, to encourage the formation of parish worship committees, and to meet the needs of disabled persons in parish life. Also, convention adopted a resolution that should any diocesan deputy to the 1991 General Convention in Phoenix, Ariz., decline to attend because of his or her witness against racism, the vacated seat would be filled by an alternate.

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LETTERS

(Continued from page 9)

parish choir and were faithful members of their parish. Each child married and, in turn, had large families of their own.

Because of the many liberal changes in the church, beginning with the changes in the prayer book, one by one each of my brothers and sisters and their families left the church, most not attending anywhere else. My family and I stayed until the consecration of a woman bishop finally drove us out.

Perhaps if families would take the time to relate their reasons for leaving instead of just going quietly and peacefully, there would be a true and accurate analysis for the decline in membership. Our tithes now go to the Episcopal Synod of America.

MYRNA J. SWYERS

Miami, Fla.

Significant Impact

In an otherwise excellent and accurate report on the special meeting of Executive Council which affirmed Phoenix as the site for the 70th Gen-

eral Convention [TLC, Jan. 27], your article was guilty of a serious omission.

On the day before the special meeting, the Council of Advice to the President of the House of Deputies met and rejected the Presiding Bishop's model for the shape of the General Convention in a 21-0 vote. That report, given to both the Committee on Planning and Arrangements and to Executive Council before it started its own discussion, certainly had a significant impact on both.

In addition, it is clear in canon law that the Committee on Planning and Arrangements, not the Executive Council nor the Presiding Bishop, has the final word on the shape and style of General Convention, at least until the first legislative day, when the two houses may seek to change agenda and program. That committee is made up of key persons from both deputies and bishops as well as representation from Triennial and the host diocese.

Too often, in recent years, leaders of this church have forgotten the key role of the House of Deputies in our polity, permitting laity and priests and deacons to have veto power over the policy and program decisions of this church.

The Council of Advice to the President of the House of Deputies, which represents a diverse cross section of the members of this church and included a representative from Triennial, strongly affirmed the decision to go to Phoenix and to address the sin of racism, especially in our church.

(The Very Rev.)

GEORGE L.W. WERNER
Trinity Cathedral

Pittsburgh, Pa.

Natural Parallels

I trust that Norman A. Hulme [TLC, Jan. 27] does not really disapprove of marriage for all Christians who know they are infertile.

Mr. Hulme seems to base decisions about the Christian way of life upon parallels to "nature as a living force," although much of nature is not useful (his expressed value), not moral, and not godly by anyone's standards. Surely nature is neutral, and parallels are tools, not rules.

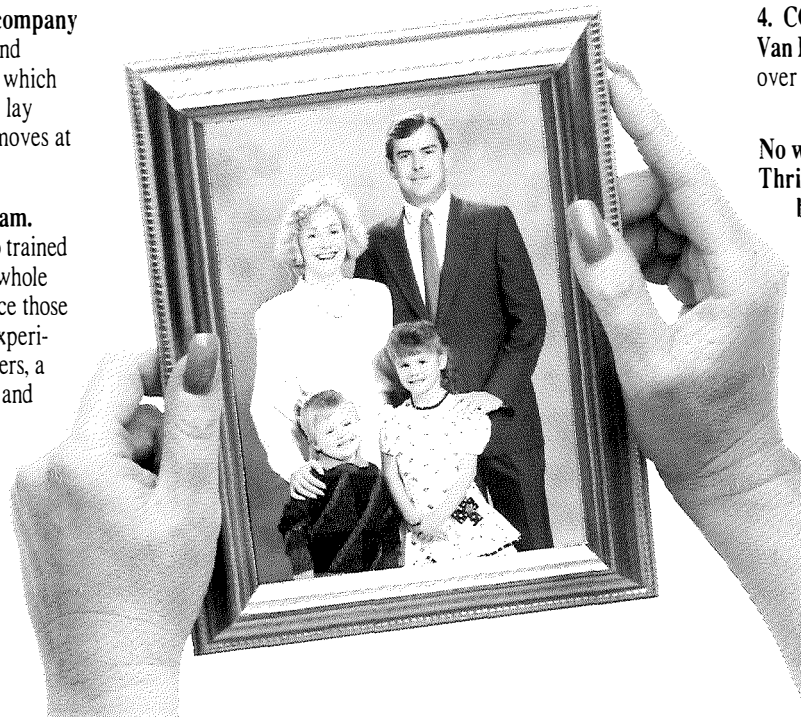
Shortly before the Jim Jones tragedy, I watched another man — a persuasive exponent of alleged parallelism between right Christian living and patterns in nature — as he piously led

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many gentle, college-educated, middle-aged Christians step-by-step into what became a bizarre sexual-theological commune. (He turned out to be a sadistic criminal.) Natural parallels make fine illustrations, but they are a very dangerous shortcut to truth.

KATHRYN LINDSKOOG

Orange, Calif.

Not a Failure

I read with interest the Rev. Patrick Gahan's article, "More Than Kid Stuff" [TLC, Jan. 27].

I don't believe for one minute that I, or most of the people I have been acquainted with, especially those in the church, have "failed our children." We have come a long way in correcting child labor laws, and in trying to improve living conditions for orphaned, abused and abandoned children. We have spent millions on education and continue to try to improve the lot of children.

The figures Fr. Gahan quotes are quite imaginative as they come from the press, but not too accurate. It sounds a bit like statements from the anti-gun proponents.

The saddest thing was the failure to mention the greatest of all crimes against children: legalized abortion. Until this is stopped, the rest of the problems seem rather small.

(The Rev.) ROBERT D. BOHYER
Mission, S.D.

Blest be the . . .

Has anyone noticed that President Bush wore his Episcopal Church tie at the dedication ceremonies of Washington National Cathedral [TLC, Oct. 21, and Jan. 6]?

J.P. DOUGHERTY

Louisville, Ky.

Loving Presence

I write to commend the article, "Funeral Sermons" [TLC, Jan. 6]. This is an excellent piece, and points to what our focus as clergy and lay persons should be. We are to point to, witness and live out Christ's presence and the power of God the Holy Spirit at work in this world.

Neither right-wing separatism, nor left-wing rabid liberalism can speak the words of Christ or read the mind of God. Nay-saying was never a part of our Lord's ministry. Loving presence, from manger to cross, was the way of Jesus Christ.

I do not think our church is "going to hell in a handbasket," but factional-

ism of the absolute worst kind is successfully rending the fabric of it.

(The Rev.) HALLOCK MARTIN
Trinity Church

Cochran, Ga.

Lay Administration

I ask your readers about the ministration of the sacrament. In regular services of the Eucharist, as opposed to the distribution of the sacrament to those in hospitals, why cannot lay people administer the paten as well as the chalice? It is a common practice now in Roman Catholic parishes.

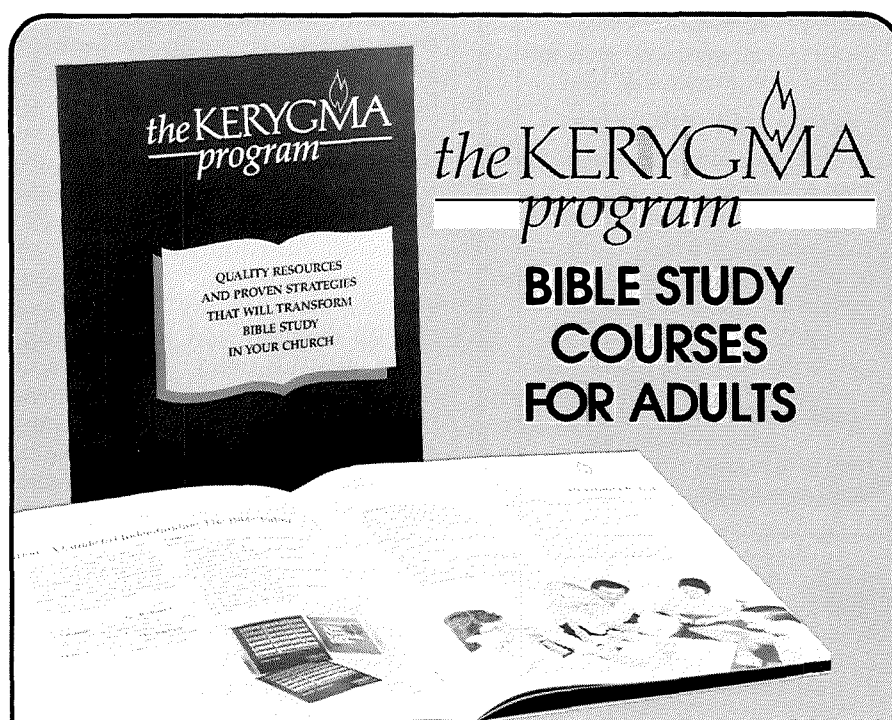
The rubrics in our prayer book call for a priest to administer the host. Is this practice based on theological, on biblical, or purely traditional reasons? When a large congregation unexpectedly assembles, could we not have a licensed person administer the paten?

(The Rev. Canon)

MICHAEL P. HAMILTON

Washington National Cathedral
Washington, D.C.

*Readers are invited to respond to
Canon Hamilton's questions. Ed.*



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Experiencing Promise

THE GOSPEL CONNECTION: A Study in Evangelism for the '90s. By Michael Marshall. Morehouse. Pp. 176. \$8.95 paper.

More than most, Michael Marshall, owing to his extensive experience, speaks with authority on evangelism to this church. If the Decade of Evangelism is to be more than rhetoric, the bishops need to be involved, not just through pastoral letters, but with presence and teaching. That is leadership from the top. However, the basic unit of evangelism is the parish, which in becoming "apostolic" will boil over with the shocking news of Jesus and the resurrection. Becoming an "apostolic" parish then is what this book is about.

Bishop Marshall maintains that there is no such thing as gospel, for the gospel is not a "thing" but a person. Our theologians and thus the clergy often miss this point. He further says that the church needs a fundamental mind shift, from seeing problems to experiencing promise. And, we too are to be witnesses to the resurrection power of Jesus in our individual and corporate lives, the power that converts the "worried disciples" into "witnessing apostles." The church, like the trumpet, must sound a clear message.

While you might yawn at this review, the author writes with a conviction and perspective that kept my at-

attention and occasionally made me wince at the truth of his perceptions. I furthermore was amazed that in a footnote he entertains the notion that the Eucharist might be better reserved for weekdays while having on Sunday a service more fitting for seekers and fringe people. Certainly this is one who is willing to step outside of conventional thinking to see the gospel proclaimed.

(The Rev.) JOHN E. AMBELANG
St. Michael's Church
Racine, Wis.

God's Ways with the World

THE TRIPLE VICTORY: Christ's Temptation According to St. Matthew. By Austin Farrer. Cowley. Pp. 115. \$7.95 paper.

There was a time in my life when I found myself reading Austin Farrer all day and into the night. Then, for quite a while, I hardly read him at all. Taking up *The Triple Victory*, now reissued in the Cowley Classic series, has reminded me of something I had known but forgotten: Farrer is a joy to read. It is a compound joy. For one thing, Farrer wrote superbly — not a common gift among theologians. For another, what he wrote about has lasting importance, and what he wrote about will not soon seem dated. "Classic" is exactly the right description.

The story of Jesus' temptation in the wilderness as the gospel of Matthew relates it bristles with difficulties that are at once historical, psychological and philosophical. Farrer deals with them all, fairly and honestly yet without letting his explanations stray far from the heart of the matter: what it meant for Jesus to be the Son of God and what it means for those who follow him to participate by adoption in that filial relationship to the Father which was his by nature.

Farrer the biblical scholar lays out the thematic and symbolic links that join the temptation story with what precedes and what follows, Christ's baptism and his Sermon on the Mount, and also with the Old Testament narrative echoed in all three. Farrer the philosopher and psychologist unravels what is involved in understanding notions like obedience, will, motive, temptation and temptation by, spirit, duty, appetite. Farrer pours all this learning into lucid prose that

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communicates his wisdom without parading his erudition.

The Triple Victory was written, the last page tells us, "for those who want to know what the evangelist was doing in writing the mysterious story that he wrote." The story is no less mysterious, in one sense of the word, because of Farrer's insight. Far from explaining away the mystery of the Incarnation, he lets it shine in its own light and illuminate God's ways with the world. Intended though it was for Lenten reading, this is a book for all seasons.

(The Rev.) CHARLES C. HEFLING, Jr.
Boston College
Chestnut Hill, Mass.

Issue of Purity

DIRT, GREED AND SEX. By L. William Countryman. Fortress. Pp. 290. \$21.95.

For those who have an abiding respect for the sacred text of scripture, William Countryman's analysis of much biblical material related to issues of human sexuality should be an occasion of great interest.

Here is a full and lengthy book, written with a clear thesis and a desire to understand the scriptural witness on sexual ethics as a whole. It is written from the biblical theology tradition and clearly attempts to discern each author's intent.

William Countryman, an Episcopal priest and professor of New Testament at the Church Divinity School of the Pacific, proposes "a new way of understanding sexual ethics" based on a new understanding of the biblical material. The thesis is that "all the significant texts dealing with sexual morality" can be understood as expressions of a purity or property ethic (p. 4). In other words, the biblical concerns about cleanliness and ownership are proposed as providing the sufficient rationale for understanding the teaching of scripture in the areas of sexual morality. Unfortunately, it is one thing to show that a hypothesis can be made to explain the data and another thing to successfully illumine all the data.

Countryman has tapped into a rich vein of biblical material on the purity side of the case, the first half of his book. Levitical laws do focus on purity; this issue did have the crucial function in Israel's distinguishing itself from the surrounding nations. The early church had to deal with this issue as Gentiles were converted.

But Countryman asserts that the Levitical ban against homosexuality, bestiality, etc. was so of a piece with the dietary laws that when Jesus declared all foods clean, it necessarily followed that these activities need not exclude one from the participating in the grace of God and the life of the community of faith.

From this perspective Countryman is unable to see Paul's discussion of homosexuality in Romans 1 as contrary to the intention of the Creator but as a rhetorical device to gain a sympathetic hearing from the Jewish Christian segment of the Roman church (pp. 110-117). From this interpretation, he concludes that to deny homosexuals the right to practice "the kind of sexuality that corresponds to their nature is a perversion of the gospel" (p. 244). Indeed the church "may as easily bless homosexual as heterosexual unions" (p. 263). Since sexual and ritual impurity are a piece, since Jesus declared all foods clean, the church must sanction and bless homosexual activities.

The logic of all of this is forced. What is missing, and something carefully avoided throughout the book, is a doctrine of creation. If we choose to deal with key texts while ignoring the claims of the creation narratives, then we are driving down the street on three tires and we should not be surprised at the strange things our car does.

This book, for all its biblical seriousness, ends by promoting a kind of permissiveness from which that biblical faith would deliver us.

Countryman has given us a gospel for the permissive Christian. He contends that since all is now clear, "erotic art" (pornography) should be used in the sex education of our young. Further, he claims that not doing this has caused "widespread pregnancies among teenagers" (p. 245). Presumably, if our children had more erotic depictions in sex education, there would be less promiscuity.

Countryman claims to be reading scripture literally but declares that bestiality should "occasion little concern" for the church (p. 244). We need to learn again of the gospel as the power of God unto salvation as well as the grace of God.

(The Rev.) STEPHEN M. SMITH
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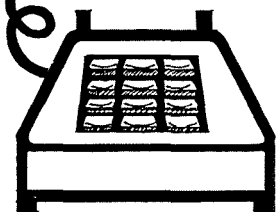
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SHORT _____ and SHARP

By TRAVIS DU PRIEST

SURVIVING IN MINISTRY. Edited by Robert R. Lutz and Bruce T. Taylor. Paulist. Pp. 204. \$11.95 paper.

Essays from lay and ordained persons in a number of faith traditions. In "Burnout: A Spiritual Pilgrimage," the author, a United Methodist, gives the fascinating example of Elijah as one who illustrates burnout symptoms — retreating in frustration and detaching himself from the very people who could support him. A book easy to "dip" into, an addition to the growing literature on pastoral life behind the scenes.

WHAT CAN WE DO ABOUT CHURCH DROPOUTS. By C. Kirk Hadaway. Abingdon. Pp. 134. No price given.

I have noted that almost every serious discussion at our church on evangelism begins with someone asking, "Why did so and so leave and what can we do to get him or her back?" This book discusses why "they" left, will "they" return, reclaiming the estranged and young dropouts, and dropout prevention. Much interesting material here on a number of churches, including a section on the "nominals" of the Episcopal Church.

A LENTEN COMPANION. By Molly Cochran McConnell. Morehouse. Pp. 136. \$9.95 paper.

Beautifully-printed with headings and line drawings in light purple, this book, which also includes striking photographs, is a week-by-week journey through Lent (or Lenten times in one's life) with scriptural and spiritual readings for each day, including Holy Week and Easter Day. Concludes with recipes for Simnel Cake and Easter bread (Kulich) and short thumbnail sketches of the saints of Lent. An inviting book.

EVERYONE'S WAY OF THE CROSS. By Clarence Enzler. Ave Maria. Pp. 30. \$1.95 paper.

This large-print edition of the traditional stations of the cross is for "everyone," as the title states, in that the reader "replies" through prayers of address to Jesus during the stations; however, it is not for "everyone" in that the

language and sentiments will not appeal to all who might pick this little book up. Some of the words creatively spoken by Christ are engaging: "Behold, my other self, the poorest king who ever lived."

JOHN OF THE CROSS FOR TODAY: The Ascent. By Susan Muto. Ave Maria. Pp. 198. \$6.95 paper.

Well-known writer Susan Muto, director of an ecumenical spiritual formation center, became convinced that the time was right for a contemporary reading of *The Ascent of Mount Carmel* (by John of the Cross, from the late 16th century) which she sees as a counter to the ego desperation inherent in much popular psychology and to the "spiritual high" which can come from turning inward. This book is for those who have reached the "so what" moment in their own spiritual life and who would find an explication of John of the Cross helpful in seeking the next step.

WHEN DIVORCE HAPPENS: A Guide for Family and Friends. By James Greteman and Joseph Dunne. Ave Maria. Pp. 122. \$5.95 paper.

Treats segments of the divorce process such as anger and dealing with anger, drawing from case studies. The leap from reading to applying what one has learned seems quite a long one to me, but perhaps some will pick up helpful hints in relating to family and friends sorting out the pain of divorce.

JOURNEY OF PRAYER. By Rosemary Budd. Abingdon. Pp. 221. \$7.95 paper.

A teacher who lives in Canterbury, England, focuses on the personal nature of prayer, using her own life-story as a backdrop. While there is much good material here — "Getting Distracted" is quite helpful — I wonder exactly who would enjoy such a book and just how many more personal prayer journeys the market needs?

HEALTH, MONEY, AND LOVE: Why We Don't Enjoy Them. By Robert Farrar Capon. Eerdmans. Pp. 179. \$16.95.

Writer and Episcopal priest, Fr. Capon, in his latest book, spoofs our culture's making gods of health, money and love — all at the expense of deeper longings. As usual he is creative: this

time pointing out that God uses chance as a norm for running the world, following the tradition in Charles Williams' fiction of holy luck. Insightful tidbits include "making a religion out of the details of a sacrament . . . makes it lose its sacramental significance. The bread of Communion was ordained to be used as bread is used . . ."

WHAT CAN WE KNOW ABOUT JESUS? By Howard Clark Kee. Pp. 122. **THE WORLD OF JESUS: First Century Judaism in Crisis.** By John Riches. Pp. 151. **JESUS AS TEACHER.** By PHEME PERKINS. Pp. 117. **JESUS AND THE FUTURE.** By David Tiede. Pp. 103. Cambridge. \$6.95 each, paper.

The first four titles in an interesting new series called "Understanding Jesus Today" published by Cambridge University Press for the thoughtful reader interested in the historical Jesus but frustrated by the conflicting claims made about what he did and said. All four books make use of social and cultural contexts. *Jesus as Teacher*, for example, compares Jesus with philosophers, prophets and interpreters of the law from the Judaic tradition. All are well-indexed and would make excellent books for discussions.

ON THE WINGS OF THE WIND and **ANGEL OF HIS PRESENCE.** Both by Mary Roelofs Stott. International University Press (Independence, MO 60455). Sections numbered separately. \$9.95 each, paper.

Two attractively produced books of poetry by widely published writer Mary Stott who has appeared in *Reader's Digest*, *McCall's* and *THE LIVING CHURCH*. Grounded in concrete imagery and singing with a pleasant sure voice, the poems are very satisfying: from "Red Flannel Shirt": "In my chink on summer's chancing/Down by the wind-swept rolling seas. . . ." From "Threshold": "In summer's curve for reflection,/I have a corner on the sea. . . ." (*Angel*). Or from "Prayer (*On the Wings*): "In my night's dark, she pirouettes,/Child exquisite as the dawning. . . ." The photographs, while evocative, are not reproduced as sharply as they might be, but both books are pleasing to hold and to read.

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PEOPLE and PLACES

Appointments

The Rev. William J. Accles is deacon of Church of the Good Shepherd, Asheboro, NC; add: Rte. 3, Box 300, Asheboro 27203.

The Rev. Michael R. Baker is bishop's vicar of Episcopal Fellowship of Ft. Bend County, Diocesan Office, 3203 W. Alabama, Houston, TX 77098.

The Rev. James A. Basinger is rector of All Saints', Box 100686, Anchorage, AK 99510.

The Rev. William S. Brettmann is assistant to

the bishop for ministry and program, Diocesan House, Box 17025, Raleigh, NC 27619.

The Rev. Asa Butterfield, for five years Hispanic missionary, Diocese of El Camino Real, is now a self-supporting missionary to Costa Rica as executive director of Cross Cultural Consultation, San Jose. He will teach in seminary, counsel in clinics and work with congregational development; add: Apartado 366, Centro Colon, 1007 San Jose, Costa Rica.

The Rev. Joe C. Coulter is priest-in-charge, St. Catherine's, Charlotte, NC; add: 1111 Greentree Dr., Charlotte 28211.

The Rev. Gene E. Curry is interim vicar of St. Matthew's, Flat Rock, MI.

The Rev. David Earnest is interim rector, St.

Thomas', Sanford, NC; add: Box 759, Sanford 27330.

The Rev. Wilbur H. Edel is curate of Christ Church, Fairfield, AL; add: 4192 Lloyd Noland Pkwy., Fairfield 35064.

The Rev. Robert M. Elder, chaplain USN - Ret., is rector of the Anglican Parish of Ramea, Newfoundland, Canada.

The Rev. Craig Fickling is rector, Trinity, Arrington; Grace Church, Massies Mill; and Christ Church, Norwood, VA; add: Box 86, Arrington 22922.

The Rev. James Field is rector of St. Michael's, 6500 Amwood Dr., Lansing, MI 48911.

The Rev. Charles R. Greene is interim rector of Church of the Ascension, Norfolk, VA.

The Rev. Frank J. Hawkins is rector of St. Matthew's, Box 277, Bellaire, TX 77402.

The Rev. James R. Henry is now staff counselor, Pastoral Counseling Center, 214 Mountain Ave., Roanoke, VA 24009.

The Rev. Deborah Hentz Hunley is rector of Christ Church, Roanoke, VA, where she has been priest-in-charge since January, 1990; add: 1101 Franklin Rd., Roanoke 24016.

The Rev. Walter La Batt serves as deacon assistant, St. David's, Southfield, MI; add: 33101 Yorkdale, Westland, MI 48185.

The Rev. Canon John E. Lawrence is now canon to the ordinary, Diocese of Southern Ohio, 412 Sycamore St., Cincinnati, OH 45202.

The Rev. Jeanne H. Linderman is associate of St. Andrew's, 8th and Shipley Sts., Wilmington, DE 19801.

The Rev. Hampton Mabry is now stationed in Saudi Arabia for military service.

The Rev. Frances J. McCoy is rector of St. Mark's, St. Paul, VA, and All Saints, Box 227, Norton, VA 24273.

The Rev. W. D. McLean, III is assistant of St. Wilfred's, Box 20555, Sarasota, FL 34276.

The Rev. Edmund Pickup, Jr. is rector of Emmanuel, Franklin, VA.

The Rev. Canon John R. Pitts is interim vicar of Trinity, 3333 S. Panther Creek Dr., The Woodlands, TX 77381 and canon to the ordinary for mission and program, Diocese of Texas, 3203 W. Alabama, Houston, TX 77098.

The Rev. Gordon Price is interim rector of St. James', 3400 Calumet at Oakland Pk., Columbus, OH 43214.

Ordinations

Permanent Deacons

Lexington — John Dale Dews, deacon, St. Raphael's, Lexington, KY; add: Box 610, Lexington 40586. Judith Lilly Kalom, deacon, St. Michael's, Lexington, KY; add: 720 Lynn Dr., Lexington 40504.

Oregon — Janis Goold, assistant, Sts. Peter and Paul, 8147 S.E. Pine St., Portland, OR 97215. Melina Perkins LeRoy, assistant, All Saints', 4033 S.E. Woodstock Blvd., Portland, OR 97202 and also active on diocesan deaf commission.

Western Michigan — Judi A. Neiman, St. Mark's, Paw Paw, MI; engaged in hospice ministries.

Wyoming — Lyndie Duff, deacon, St. Thomas', Box 735, Dubois, WY 82513.

Changes of Address

The Rev. Jacob L. Andrews, rector of St. George's, Milford, MI, reports the new address

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The Rev. Alice Morse may now be addressed at 517 Charlevoix Ave., Petoskey, MI 49770.

Resignations

The Rev. John F. Riggs, Jr., as rector of Church of the Epiphany, Sedan, KS.

The Ven. L. Roper Shamhart, as rector for over 30 years of St. Mark's, Jackson Heights, NY; add: 35-36 88th St., Jackson Heights, 11372. Archdeacon Shamhart will continue to serve as archdeacon of Queens on a part-time, volunteer basis.

Cathedral Clergy

The Rev. William Dailey Persell, rector of St. Ann and Holy Trinity, Brooklyn, NY, becomes in March dean of Trinity Cathedral, 2021 E. 22nd St., Cleveland, OH 44115.

Retirements

The Very Rev. William M. Hale, as dean of St. Paul's Cathedral, Syracuse, NY. Fr. Hale, who has been named dean emeritus of St. Paul's, is serving as canon precentor of Coventry Cathedral, England, until after Easter; add: "Hillside," Box 368, Marlborough, NH 03455.

The Rev. Carleton J. Sweetser, as chaplain of St. Luke's-Roosevelt Hospital Center, New York City; add: 927 Commonwealth Dr., Teaneck, NJ 07666.

The Rev. Sheldon M. Smith, as rector for 25 years of Washington Memorial Chapel, Valley Forge, PA; add: 683 Mallard Rd., Wayne, PA 19087.

Other Changes

The Very Rev. John Lipscomb, rector of Good Shepherd, Lake Charles, LA, and a chaplain in the Louisiana National Guard, has been called to active duty.

Deaths

The Rev. Deacon Oliver Campeau of the Diocese of Chicago, died at the age of 69 on January 12 in Chicago.

A Canadian native, Deacon Campeau was educated at Kenyon and Middlebury Colleges and completed the certificat d'assiduite at the University de Poitiers. He was head of the foreign language department at the Latin School in Chicago where he taught French and Latin; when he retired in 1986, he entered the deacon's training program, serving after ordination at St. Chrysostom's, Chicago. A member of St. Leonard's House board, he visited jails and halfway houses and was also involved in hospital and shut-in ministry.

The Rev. Remy Leland Clem, rector and superintendent of St. John's Military School, Salina, KS, from 1936 to 1967, died November in Denver at the age of 90 following a long illness.

Colonel Clem was a leader in independent education, before going to St. John's he served

Benedict High School, was superintendent of Republican City High School, and was principal of McCook High School, in Nebraska. He was ordained in 1941 and was a graduate of the University of Nebraska, from which he also held a master's degree. A World War I veteran, he was a 32nd degree Scottish Rite Mason and a member of the American Legion. His first wife, Bernice, died in 1949; he is survived by his wife, Ruth, a daughter, a son, seven grandchildren and seven great-grandchildren, two sisters and a brother.

The Rev. Eric Gration, retired priest of the Diocese of Oregon, died December 20 at the age of 75.

A native of England, Fr. Gration was a graduate of Lafayette College and Church Divinity School of the Pacific; he was ordained priest in 1957 and began serving St. Luke's, Vancouver, WA, that year. He moved to St. Michael and All Angels, Portland in 1959 and served there until his retirement in 1978. He was chairman of the World Affairs Council from 1966 to 1970. He narrated recordings for the blind for 20 years and was the first minister appointed to the Oregon Liquor Control Commission. He is survived by Patricia, his wife of 38 years.

The Rev. Warren Edward Mace, associate emeritus of the Church of the Epiphany, Washington, DC, and former chaplain at the Washington Hospital Center, died of cancer in the hospice of Washington Home on January 5. He was 82 years of age.

He received his B.A. from Syracuse University, studied for one year at Berkeley Divinity School, and was graduated from Episcopal Theological School 1933; he was ordained priest that same year. From 1933 to 1946, Fr. Mace was in charge of various congregations in Central New York, being called to Holy Comforter, Washington, DC in 1946, and serving it until 1949 when he began his ministry of 41 years at the Church of the Epiphany. From 1959 to 1988 he also served as chaplain at Washington Hospital which honored him with the creation of the Warren E. Mace Interdisciplinary Lecture Series after the completion of his 30 years of ministry there. He is survived by his wife, Kathleen, a brother, two sisters, three sons and four grandchildren.

The Rev. Joseph William Nicholson, retired rector of All Saints', St. Louis, and a former St. Louis school board member, died December 26 after a long illness at the age of 89 in his home in Milpitas, CA.

A native of Springfield, MO, Dr. Nicholson was educated at Howard University and Garrett Biblical Institute, serving Protestant churches for five years while completing doctoral studies at Northwestern University. He later taught at Talladega and Atlanta Universities as well as at Washington and St. Louis Universities. After ordination in the Episcopal Church, from 1945 to 1949, he served on the faculty of the Bishop Payne Divinity School and later as rector of All Saints, St. Louis until 1973. The author of numerous articles, he also wrote a book called *The*

(Continued on next page)

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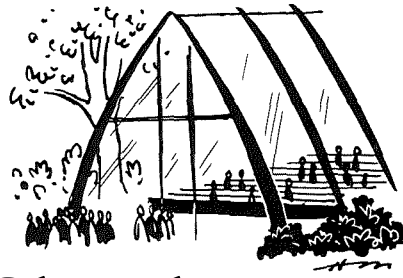
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(Continued from previous page)

Negro's Church. In 1953, he was elected president of the national United Negro Organization. His first wife, Mary, whom he married in 1927, died in 1983; he is survived by his wife, Lillian, and his daughter, Joan.

The Rev. **Chad Walsh**, priest of the Diocese of Vermont, former professor of Beloit College, and well-known poet and author, died of Alzheimer's disease in The Arbors, a Shelburne, VT, nursing home at the age of 76 on January 16.

Once a reporter for two small Virginia newspapers owned by novelist Sherwood Anderson, Chad Walsh was a graduate of the University of Virginia and a recipient of the Ph.D. from the University of Michigan. His vast literary output included works for children, religious and critical works, and a number of volumes of poetry. He wrote two books on C.S. Lewis, and one of his poems, "The Archaic Hours" was the basis for a dance by Martha Graham in 1969. It was the work of C.S. Lewis which helped convert Fr. Walsh from agnosticism in the 1940s; he was ordained priest in 1949. He worked at Beloit College for over 30 years, serving as chair of the English department and editor of the widely respected *Beloit Poetry Journal* which he helped found in 1950. He served as non-stipendiary assistant of St. Paul's, Beloit, from 1948 to 1980 when he retired. He contributed to the *New York Times Book Review* and numerous other publications, including the *Saturday Review*, the *New Republic*, the *Sewanee Review*, and THE LIVING CHURCH. He was a Fulbright lecturer in Finland and Italy and visiting professor at Wellesley and the University of Chicago. Fr. Walsh is survived by his wife, Evan, four daughters, and eight grandchildren.

The Rev. **K. Brent Woodruff**, retired priest of the Diocese of El Camino Real and a former college official, died on January 23 at Good Samaritan Hospital, San Jose, CA. He was 86 years old and died of heart failure.

A 1925 graduate of Bard College, he served briefly there as acting president in 1960 before being named vice president of American University, where he served for 13 years before retiring. He also studied at Episcopal Theological School and received a master's degree from Harvard; he was ordained priest in 1928 and served several parishes until 1940 when he went into social service and education. He is survived by his wife, Barbara, three sons, a daughter, two stepsons including the Rev. Christopher Neeley, a sister, 15 grandchildren and 12 great-grandchildren.

The Rev. **Robert Lindley Zerbe**, priest of the Diocese of Kentucky, died at the age of 47 on January 19 at St. Joseph Hospital, Chicago, after an illness.

A native of Indianapolis, Fr. Zerbe was formerly associated with Barren River area ministry in Glasgow, KY, and was former pastor of Holy Trinity, Brandenburg, KY, and also served Church of Incarnation, New York, and St. Peter's, Albany, NY. Ordained in 1982, he was a graduate of Parsons College and General Theological Seminary. He is survived by a brother and a sister.



BENEDICTION

The author is the Rev. Joseph L. Pace, assistant at St. George's Church, Nashville, Tenn.

Lent, which is commonly referred to as the great penitential season, is a luxurious time of self-examination, reflection and spiritual planning in the midst of a frequently too busy world. Lent is to prepare Christians to discover new ways to welcome the resurrected Christ into their lives. It is meant to be a sort of empty time for one to wrestle with serious spiritual questions and make serious spiritual decisions, which bear on the health of one's soul.

A preoccupation with time running out introduces anxiety and desperation into the world. The comforting message of the gospel is that time never runs out for Christians. God gives us the time we need. Never, even at death, are we separated from the love of God: our time never runs out.

Lent is intended to be a great gift of free, uncluttered time to put one's spiritual house in order. It's the sort of gift the world often considers too expensive a luxury. It's the sort of gift Christians know to be a necessity.

This Lent, as war ravages our world, it is very important that we make use of the spiritual aids given us by the church. The resources of the church — from Sunday and daily worship to Bible study, confession and spiritual counsel — are rich. They all require the sacrifice of precious time, but they also are the things which not only nourish us spiritually, but also carry us through large as well as small crises.

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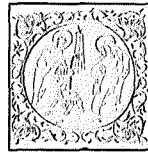
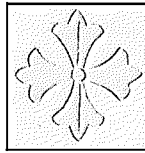
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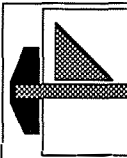
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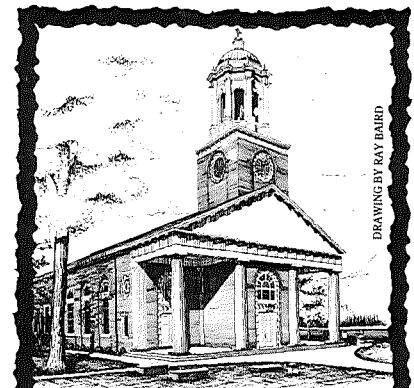
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POSITIONS OFFERED

ST. ANDREW'S, Kansas City, seeks a dedicated youth minister—one who is in deep relationship with Jesus Christ to continue a growing youth program, junior high age through college. Responsibilities include leadership development, teaching, and ability to interact with staff and congregation. Responsible to rector. Laity preferred. Inquire: Search Committee, St. Andrew's, 6401 Wornall Terrace, Kansas City, MO 64113.

RESIDENT MANAGER OPPORTUNITIES. National Church Residences, a national organization serving seniors, has on-going opportunities for special individuals to manage our independent retirement facilities. As a non-profit organization of Christian heritage, it is particularly important that we staff our facilities with caring individuals with a sense of mission. If you are willing to relocate to expand your horizons with a leader in independent living, send your confidential resumé to: National Church Residences; Human Resource Dept.; Att: RM; 2335 North Bank Dr.; Columbus, OH 43220. Equal Opportunity Employer.

POSITIONS OFFERED

PART-TIME EPISCOPAL PRIEST for suburban parish near major midwest city. Salary, full housing and benefits. Must be calling clergy that is committed to evangelism. Send resumé in confidence. Reply Box W-707*.

RECTOR: St. Anne's in historic Appomattox, VA. Growing, growing congregation in rural setting within 25 minutes of city. Family oriented, Eucharistic-based and very friendly. Contact: Rob Cordani, Rt. 2, Box 684, Appomattox, VA 24522 or 1-804-352-5227.

LARGE EPISCOPAL church in Washington, D.C. area seeks youth minister for active, growing youth group. Candidate should feel called to youth. Ability to cultivate volunteers and integrate youth into parish ministries. Inquiries to: Search Committee, All Saints Church, 3 Chevy Chase Circle, Chevy Chase, MD 20815. (301) 654-2488.

ASSOCIATE PRIEST for dynamic corporate parish with K-8 day school. Must be self-starter, who can easily relate to young professionals, as well as provide sensitive pastoral ministry to hospital patients, elderly and homebound. No Sunday school supervision or youth work involved. Must be a first-rate preacher who can give short and to the point sermons. As part of a full-time staff of 41 professionals, a willingness to be loyal to the rector's objectives is essential. Competitive salary/benefits. Open July 1st. Contact: The Rev. Dr. Carl G. Carozzi, Rector, All Saints', 6300 North Central Ave., Phoenix, AZ 85012. 1-602-279-5539.

RECTOR—Part-time: St. Matthew's Church, Sparta, MI, is looking for a part-time rector to bring pastoral care and pastoral leadership to the parish. St. Matthew's is a small parish which is eucharistically oriented and has strong lay leadership. We feel this could be an excellent opportunity for a priest contemplating retirement, but who would still like to continue to serve a parish on a continuing—albeit—part-time basis. Sparta is a delightful small town, located within 15 miles of the metropolitan amenities of Grand Rapids. Contact: E. Patterson, 290 Pine St., Sparta, MI 49345: (616) 887-0027.

POSITIONS WANTED

PRIEST (under 40) seeking to be an associate under a strong evangelical rector. Reply Box D-708*.

PROPER

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

FOR RENT

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

FOR SALE

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.

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

FOR SALE

COLORFUL EPISCOPAL SHIELD STICKERS, 1/2 inch high. For place cards, name tags, etc. 100/\$5. Quantity discounts. "Stickers," 511 North Park, Helena, MT 59601.

TRAINING COURSE

PARISH DEVELOPMENT INSTITUTE: In-depth training in parish revitalization for clergy, lay leaders and diocesan consultants. Reflects Anglican theology and polity, current behavioral science understandings. Two weeks this summer in NYC (August 19-30), plus reading and application during the year, plus two weeks next August. Co-sponsored by the General Theological Seminary and the Order of the Ascension. Write: Parish Development Institute, 1308 Brunswick Ave., Trenton, NJ 08638.

TRAVEL

TRINITY JOURNEY PROGRAM 1991 sponsored by Trinity Church, Wall Street. **The New Russia: Orthodoxy, Culture and Transition in the Soviet Union** Leningrad, Moscow, Odessa, Helsinki for Russian Easter March 31-April 13, Summer August 18-September 2. **Mexico Ancient and Modern: Episcopal Neighbors in an Ancient Land** Mexico City and surrounding area April 6-13. **Creation—Love Proclaimed: A Weekend Retreat** with Puppeteer Jon Bankert Little Portion Friary, Long Island, May 17-19. **Winds of Change: Religion, Culture and Transition in Eastern Europe** Prague-Leningrad-Odessa-Moscow May 20-June 2. **Southern Cathedrals Festival 1991: A Journey into English Cathedral Life and Music** Salisbury, England and environs July 8-20. Programs include all transportation, accommodations, many meals, extensive sightseeing, entertainment and study program. For free brochure call the Christian Education Office (212) 602-0755 or write: Trinity Journey Program, Trinity Parish, 74 Trinity Place, New York, NY 10006-2088.

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

FRIENDLY CHRISTIAN COUPLE, 10 years experience hosting guests, offer completely personalized and fully couriered holidays. We meet you at airport and take care of you. Up to four guests accommodated in our own comfortable home with private bathrooms. Small groups stay in local hotel. Choice of 20 themes covering usual tourist high spots in local hotel. Choice of villages, beautiful churches or your choice of sacred sites (for example, Canterbury, Walsingham, Glastonbury). All transport in England, bed, breakfast and evening meals included. References available from American Episcopal minister and other visitors. We promise you an affordable and unforgettable holiday. A4 Double, 3 Radnor Way, Slough, SL3 7LA, United Kingdom.

WANTED

MISSION CHURCH in Western North Carolina needs copies of "Life Every Voice and Sing." Contact: Good Shepherd, Box 186, Columbus, NC 28722.

EPISCOPAL CHURCH HYMNALS 1940 Harmony Edition with supplements. Will pay shipping. Write: Holy Trinity Episcopal Church, West 1832 Dean Ave., Spokane, WA 99201 or call collect (509) 328-8360 Monday-Fri 9:30-3:00.

LENT CHURCH SERVICES

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

GULF SHORES, ALA.

HOLY SPIRIT 616 W. Ft. Morgan Rd.
The Rev. D. Fredrick Lindstrom, Jr., v (205) 968-5988
Sun H Eu 10

ALHAMBRA, CALIF.

HOLY TRINITY 416 N. Garfield
The Rev. T.E. Lynberg, r
Sun Masses: 8 (Sol), 10 (Sol High)

SAN FRANCISCO, CALIF.

ST. CYPRIAN'S 2097 Turk St. at Lyon
The Rev. Dr. William A. Guthrie (415) 567-1855
Sun Services: 8 & 10. Bible Study Wed 7:30

TRUMBULL, CONN.

GRACE CHURCH 5958 Main St.
The Rev. H.L. Thompson, III, r; the Rev. Eric Taylor, ass't; the Rev. G.C. Laedlein, past. ass't; the Rev. B.C. Greenlee, past. ass't
Sun H Eu 8 (Rite I); 10 (Rite II) 11:15 Education. MP Mon-Fri 8, EP Mon, Wed, Fri 7:30. H Eu Tues 6:30, Lenten teaching 7:30

WASHINGTON, D.C.

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

ASCENSION AND ST. AGNES Massachusetts at 12th, NW
The Rev. Perry Michael Smith, r
Sun Masses 8, 10 (Sol), 12:30. Mon-Fri 12:10 noon; Sat 9:30

ST. PAUL'S 2420 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

KEY BISCAYNE, MIAMI, FLA.

ST. CHRISTOPHER'S BY-THE-SEA 95 Harbor Dr.
The Rev. Bob Libby (305) 361-5080
Sun 8 & 10 H Eu. Wed 12 noon H Eu

WELLINGTON, FLA.

ST. DAVID'S IN THE PINES 465 W. Forest Hill Blvd.
The Rev. W. Steven Thomas, S.T.M., r
Sun H Eu 8, 9:30 Sung, 11. Mon-Fri EP 6, H Eu 6:15, Wed H Eu 7

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS
6780 S. Memorial Dr. 30083
The Rev. H. Hunt Comer, r; the Rev. Paul F. Gerlock, assoc
Sun Eu 7:30, 8:45, 11:15; Ch S 10:10. Tues 7, Wed 9

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

MISSION, KAN.

ST. MICHAEL AND ALL ANGELS 67th and Nail
The Rev. David F. With, r
Sun Eu 7:30, 10; noon Eu daily

COVINGTON, KY.

ST. STEPHEN'S 39th and Decoursey (Latonia)
The Anglo-Catholic Parish in the Diocese of Lexington
The Rev. Robert A. Hufford, r (431-1724)
Sun: Low Mass 8; Sung Mass 10:30. Wed Mass 10 & 7; Fri (Lent) Sta & B 6:30

LEXINGTON, KY.

ST. RAPHAEL THE ARCHANGEL 1891 Parkers Mill Rd.
The Rev. Robert D. Matheus, r
Sun H Eu 8:30, 10:30; Wed 7

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

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. Arthur E. Woolley, r
Sun Masses 8, 10, Tues 10, Wed 6:30, Thurs 7

SILVER SPRING, MD. (D.C. Area)

TRANSFIGURATION(384-6264)13925 New Hampshire Ave.
The Rev. Richard Kukowski, r
H Eu Sun 8, 10:15, Wed 10, 8:30. Daily MP 9

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

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

PITTSFIELD, MASS.

ST. STEPHEN'S Park Square
H Eu Sat 4:30; Sun 8, 10, 5:30. Tues 6:45; Wed 12:30 (BMC Chapel); Thurs 10. MP daily 9; EP as anno

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. C. Frederick Barbee, priest-in-charge; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, associates; the Rev. James D'Wolf, ass't
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

SPRINGFIELD, MO.

ST. JOHN'S 515 E. Division St.
The Rev. Daren K. Williams, r; the Rev. Canon Carl E. Wilke, assisting
Sun Masses 8 & 10. Daily Mass as anno

HACKENSACK, N.J.

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

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. H. King McGlaughon, ass't
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

ATTICA, N.Y.

ST. LUKE'S 34 Walnut St. (P.O. Box 178)
The Rev. Jerry E. True, r
Sun Masses 8 (Rite I), 10 (Sung, Rite II), Christian Ed 11. Wed 6:30. Bible Study Tues 7. HD Mass 7. Lenten Sta Fri 7

(Continued on next page)

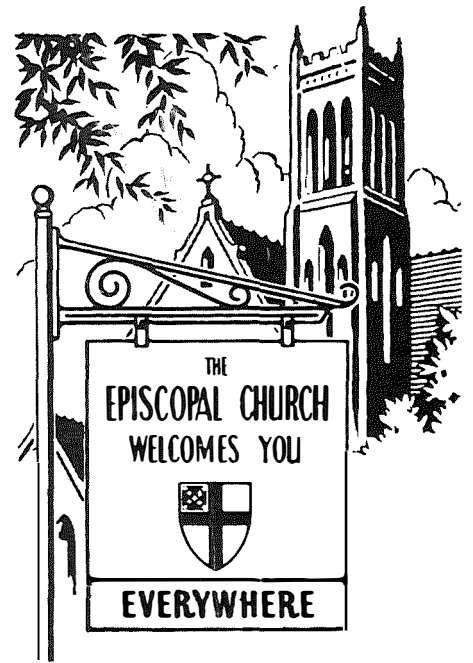


St. John the Baptist Church, Ivy, Va.

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

LENT CHURCH SERVICES

(Continued from previous page)



BINGHAMTON, N.Y.

CHRIST CHURCH 187 Washington St.
"Binghamton's First Church—Founded 1810"
The Rev. W. Frisby Hendricks, III, r; the Rev. Ronald A. Wyckoff
Sun H Eu 8 & 10 (Sung), 7:15 Tues; 11:40 Eu Thurs; 12:05 Lenten preaching service; Fri 11:40 MP & 12:05 H Eu. HD as anno

BUFFALO, N.Y.

ST. JOHN'S-GRACE Lafayette & Richmond
Sun HC 8:30 & 11; Tues 11 HC & Healing. Lent: Wed 7 & 7:30

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 Espanol; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

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

ST. IGNATIUS OF ANTIOCH 87th St. and West End Ave.
(212) 580-3326
Sun 8:30 Low Mass, 11 Sol Mass
Wkdy Masses: Mon-Fri 7:30, Sat 10, Wed Healing 6:30

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

PLATTSBURGH, N.Y.

TRINITY 18 Trinity Square
(518) 561-2244 (In downtown by City Hall)
The Rev. John Sorensen, r
Sat H Eu 5. Sun H Eu 8, Sung H Eu 10. Wed Healing Eu 10

RICHMOND HILL, N.Y.

ALL SAINTS 97-25 Lefferts Blvd.
JFK-Q10 Bus Direct (718) 849-2352
The Rev. John J.T. Schnabel; Br. Thomas Carey, S.S.F.
Sun HC 8 & 10:30. Wed HC 7 & 10 (Healing & Bible Study)

SMITHTOWN, N.Y.

CHAPEL OF ST. JOHN'S EPISCOPAL HOSPITAL Route 25-A
The Rev. Gregg D. Wood, chap
Mon, Tues, Thurs, Fri: 12 noonday service. Wed 11 Eu

SUNNYSIDE, N.Y.

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

CHARLEROI, PA.

ST. MARY'S 6th and Lookout (off Interstate 70)
Fr. Richard D. Visconti, r; the Rev. Jack V. Dolan, d
Sun Masses 8:30, 11 Daily Mass

GETTYSBURG, PA.

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

PHILADELPHIA, PA.

ST. LUKE'S, Germantown
5419 Germantown Ave., Phila., Pa. 19144 (215) 844-8544
The Rev. Canon Charles L.L. Poindexter, the Rev. Wm. J. Shepherd, ass't; the Rev. Dr. Sadie S. Mitchell, ass't
Eu: Sun 7:30 & 10. Wkdays 7 Mon-Fri, 9:30 Tues, Thurs, Sat

PITTSBURGH, PA.

TRINITY CATHEDRAL 6th Avenue, Downtown
Sun 8 & 10:30 H Eu. Mon-Sat 12:05 H Eu, Wed 7:30 H Eu

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

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 823-8135
5100 Ross Avenue 75206
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; the Rev. Roma A. King, Jr., Ph.D.; the Rev. Doug Travis; the Rev. Peggy Patterson; the Rev. Juan Jimenez; the Rev. Tom Cantrell
Sun Services 7:30 H Eu, 9 Adult Classes & Ch S, 10 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

HOUSTON, TEXAS

ST. DUNSTAN'S 14301 Stuebner-Airline Rd. 440-1600
The Rev. John R. Bentley, Jr., r; the Rev. James E. Smalley; the Rev. George W. Floyd
Sun H Eu 7:45, 9, 11:15; Christian Ed 10:10. Wed H Eu 7

SAN ANTONIO, TEXAS

ST. MARK'S 315 E. Pecan/Downtown
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. M. 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)

IVY, VA.

ST. JOHN THE BAPTIST Hwy 637 22945
The Rev. Dale K. Brudvig, v (804) 977-5064
Sun 10:30

SEATTLE, WASH.

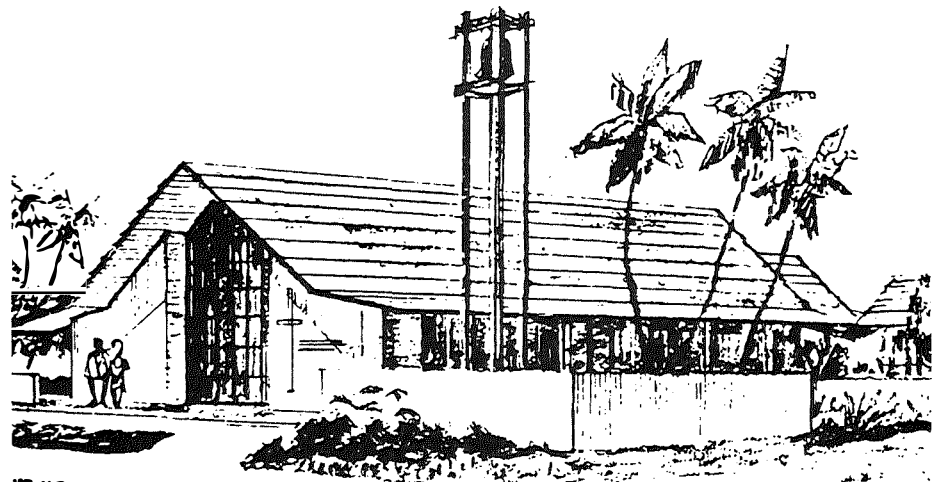
TRINITY The Downtown Episcopal Church
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d; the Rev. Patricia Taylor, d; Martin Olson, organist-choirmaster
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & 5:30. Fri H Eu 7. Mon-Fri MP 9

EAU CLAIRE, WIS.

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

MILWAUKEE, WIS.

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



St. Christopher's by-the-Sea, Key Biscayne, Fla.