

# THE LIVING CHURCH

*Serving Episcopalians Since 1878*

## **FEATURES**

**The Far Reach  
of the Wesleys**

## **NEWS**

**War: How  
Churches Are  
Responding**



Preparing for change at Canterbury [p. 2]

42120  
The Rev Robert G Carroon  
1535 Asylum Ave  
Hartford CT 06105

# CHRISTIAN PARENTING

## The Grandparents' Boundaries

*Whenever our son and his family visit us, their children wear us out. They get into everything and don't mind their parents nor us. We put our nice things away but we still have to "ride herd" on them. Our daughter-in-law doesn't believe in scolding. What can we do to get some order without creating problems with the parents?*

**Y**our sensitivity to the parents of your grandchildren is admirable. Grandparents take on a whole new set of relationships. While still the parents of our children, we no longer tell them what to do. At the same time, being grandparents doesn't give us license to be parents to the new generation.

You are wise in giving up parental authority to the parents of the grandchildren. However, you can still control the behavior of your grandchildren and, at the same time, teach them valuable lessons about social living.

Your grandchildren have not yet learned the concept of boundaries. Every relationship is formed within certain boundaries. The Ten Commandments define the boundaries for communal living. Rules identify the boundaries. When we talk of boundaries, we talk of those both physical and emotional.

A grandfather on our staff has implemented an effective method for controlling his grandchildren. He and his wife did not want to "child-proof" their home. They chose to leave nice things out, doors open and freedom to reign. They believe children learn to appreciate nice things by being exposed to them. So, they developed a set of rules that defined boundaries of behavior for everyone. Underlying the rules is one rule which says, "When in Papa's house you live by Papa's rules." That sounds stern, but the grandchildren accepted it because they adore him. He is their friend and playmate. He took his grandchildren on a guided tour of "Papa's house" and clearly spelled out the boundaries. "This is Papa's study. You don't go in there for anything. If you want to see something in that room, you come and get Papa and I will take you in there and show you the thing.

"This is your playroom. You can do anything in here you want to. You can even mark on the walls if you want to. The only condition is that you put the toys away and you clean the walls before you go home."

Other rules included: running, horseplay, fighting and yelling are done outside only. Because some of the adults smoke, smoking is done outside only.

Parents, in their innate insecurity as parents, find it difficult to allow themselves to become vulnerable to their children. Grandparents, on the other hand, have nothing to lose and everything to gain by being vulnerable. The grandfather described above told us his granddaughter said she loves to come to his house because he hugs. Her use of the word "hugs" can be seen as a metaphor for saying that she feels loved and accepted by him.

Jesus said he came not to abolish the law but to fulfill the law. Love is his theme. He was saying that when we love, boundaries make it possible to express love freely.

---

*This column is prepared by the staff of St. Francis Academy, Inc., Salina, Kan., a ministry to troubled young people.*

# CONTENTS

March 3, 1991

Lent 3

## FEATURES

### 9 The Far Reach of the Wesleys

by Frank Lyons

A proper balance between word and sacrament.

### 10 Better Late than Never

by Sally Campbell

'Working things out' between a mother and daughter.

## DEPARTMENTS

### 3 Letters

### 6 News

### 11 Editorials

### 12 All God's Children

- What we should know about sin.

## ON THE COVER

On January 31, the day of his retirement, the Most Rev. Robert Runcie, Archbishop of Canterbury (left), greets his successor, the Rt. Rev. George Carey in England. Bishop Carey will be enthroned as archbishop in April [page 7].

RNS photo

# LETTERS

## Daily Practice

The letter of Doris Stiverson [TLC, Jan. 13] prompts me to share my experience. I grew up in a church with a schedule similar to hers: Holy Communion at 8 o'clock every Sunday, and at 11 the first Sunday of the month, and Morning Prayer at 11 on the other Sundays.

In seminary we had daily Morning Prayer and Evening Prayer. When I began my ministry, I read Morning Prayer each day in the church. More often than not, only the Lord and I were present. The citation, "When two or three are gathered in my name, there am I in the midst of them," does not rule out the sense of his presence when one person is praying or reading his word. I followed that practice faithfully throughout my active ministry and continue in retirement in my prayer corner.

This daily practice (which I am confident is practiced widely throughout the church) is a good preparation for the Lord's Supper on the Lord's Day.

(The Rev. Canon) LYMAN B. GREAVES  
Melbourne, Fla.

## Lagging Behind

With reference to the letter from Mrs. H.V. Mackay [TLC, Jan. 20], in which she suggests that the discrepancy between clergy and lay votes at the recently-held convention of the Diocese of Los Angeles, on the issue of lifelong covenants of fidelity, is attributable to the clergy being "out of touch . . . with the beliefs of the people whom they presume to lead": my own experience (mainly in the Scottish Episcopal Church) indicates that the laity generally lag behind in such matters. That being the case, the discrepancy was evidence, not of clergy who are "out of touch," but of the need for Christian education about judgmentalism — and, in this instance, the absurdity of making judgments about human sexuality.

(The Rev.) F. HUGE MAGEE  
Trinity Church  
Pacifica, Calif.

## Those Who Differ

It does not bode well for the effectiveness of the Decade of Evangelism that the church is rent by name-calling and questions of the *bona fides* of those who have the temerity of a different opinion.

In our pursuit and castigation of those who differ from what we think they ought to be, we not only show ourselves in a bad light, we also rupture the Body of Christ.

The Decade of Evangelism is going nowhere if we continue to show ourselves as the Body of Christ more interested in proving how right we are and how wrong are those who do not agree with us.

ABNER K. PRATT II  
Eastham, Mass.

## Put Strength to Work

Although I am not convinced that a shortened General Convention would send a clear message to our brothers and sisters in Arizona, I am more concerned about the apparent disparity between the attitudes reflected in the items "Arizona Not Giving Up on King Holiday" and "Presiding Bishop Seeks Retraction" [TLC, Dec. 2]. My distress is that the same pastoral care and patience which we seem so anxious to extend to society outside the church is so often lacking when we deal with our fellow Episcopalians.

Although my contact with our Presiding Bishop is limited to a relatively brief diocesan clergy conference, I came away from it with the conviction that he is a genuinely prayerful person. I wonder how that great strength can be put to work in ECUSA to facilitate both healing from past wounds and a growth in a unity of Christian spirit which will enable us to hold hands in the midst of different but strong and sincere convictions.

What can we do to help?  
(The Very Rev.) DORSEY HENDERSON  
St. Paul's Cathedral  
Fond du Lac, Wis.

## Choose and Reject

Because of our democratic conditioning and love of inclusiveness, it bothers some Episcopalians that people we accept in the pews might not have the priesthood available to them because they are practicing homosexuals [TLC, Jan. 27, 20, 13].

But excluding people from the priesthood was countenanced in the Old Testament for a variety of reasons, and Jesus did not shy away from "hard teachings" which proclaim choosing of some and rejecting of others. Some bridesmaids were acceptable, others

(Continued on next page)



## ENGLISH PARISH HOLIDAYS

... an Idea whose time has come!  
Spend a week in an English village as guest of parishioners. All meals are included. Proceeds benefit the parish. Enjoy country fairs, gardens, pubs . . . A real "Meet the People" opportunity! Over 40 locations & weeks to choose from.

Catalogue from:

### PARISH HOLIDAYS

North American Office

106 So. Fraley St.

Kane, Pa. 16735

814/837-9178

## HOLY CROSS INCENSE

Holy Cross Monastery  
West Park, NY 12493

914/384-6660

## TRACTS

Vespers of the Dead,  
Litany for the Dead,  
The Last Sacraments

For further information, address

The Secretary-General, Guild of All Souls  
233 Grove Road, South Orange, N.J. 07079

## TRAVELING?

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

When on vacation check the listings on pages 15 and 16 and attend church wherever you are to be. Churchpeople profit by sharing in the act of worship outside their home parishes.

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

## THE LIVING CHURCH

816 E. Juneau Ave.  
Milwaukee, WI 53202

# BERLIN Ecumenical Seminar

**NEW!** July 2 - 12, 1991

*The Wall is Down! Interest is Up!*

Lectures, day trips, meeting  
East & West at the Evangelische  
Akademie near Potsdam.

\$899 covers housing, meals,  
excursions, lectures

**Another Unique Event From  
INTERNATIONAL SEMINARS**

**106 SO. FRALEY ST. KANE, PA 16735  
Phone 814/837-9178**

## Shrine of Our Lady of Clemency

Continuous Novena  
Write for Information  
S. Clement's Church

20th and Cherry Streets, Phila., Pa. 19103

## MOREHOUSE PUBLISHING

106 YEARS OF EPISCOPAL RELIGIOUS PUBLISHING  
P.O. Box 1321, Harrisburg, PA 17105 (800) 877-0012

BOOKS • VIDEOS  
AUDIO CASSETTES • CHURCH SUPPLIES  
*Send for our NEW catalogs*

## ST. AUGUSTINE'S PRAYER BOOK

This beloved devotional manual is now reprinted in dark blue cloth (1967 edition). Available for a limited time only. \$12.95 (U.S.) per copy (add 10% of order for postage & handling.) Send your order with payment to: Holy Rosary Apostolate, P.O. Box 263 (Dept. LV) Zurich, Ontario, Canada N0M 2T0.

## Use the CLASSIFIED COLUMN!

Whenever you want to find it — buy it or sell it — a job to fill or want a job — use the classified columns of THE LIVING CHURCH. A modest 41-cents-a-word classified ad will add your name to the growing ranks of classified ad users. The majority of you, our readers, read the ads in THE LIVING CHURCH. Rates are nominal — 41¢ a word for a single insertion; 37¢ a word an insertion when three or more insertions are ordered, with a minimum rate of \$4.25 for any insertion.

# THE LIVING CHURCH

Volume 202 Established 1878 Number 9

*An independent weekly record  
of the news of the Church  
and the views of Episcopalians*

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

**EDITORIAL AND BUSINESS OFFICES**  
816 E. Juneau Ave., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

**David A. Kalvelage,**  
editor and general manager

**The Rev. Canon H. Boone Porter,**  
senior editor

**John E. Schuessler,** managing editor

**Kirsten V. Kranz,** news editor

**J. A. Kucharski,** music editor

**The Rev. Travis T. Du Priest, Jr.,**

People and Places editor  
and book editor

**The Rev. Canon Frederick W. Phinney,**  
associate editor, Province I

**The Rev. Emmet Cribbin, Jr.,**  
associate editor, Province IV

**The Rev. Canon James P. DeWolfe, Jr.,**  
associate editor, Southwest

**Peter A. Dayman,** business manager

**Barbara A. Pizzino,** circulation manager

**Lila J. Thurber,** advertising manager

### Board of Directors

**The Rt. Rev. Stanley Atkins,** Bishop of Eau Claire, (ret.), president; **Miss Augusta D. Roddis,** Marshfield, Wis., vice-president; **the Rt. Rev. Charles T. Gaskell,** Bishop of Milwaukee, (ret.), secretary; **Leonard Campbell, Jr.,** Milwaukee, treasurer; **Ettore Barbatelli,** Milwaukee; **Jackson Bruce, Jr.,** Milwaukee; **Mrs. Robert C. Brumder,** Hartland, Wis.; **the Rev. Thomas A. Fraser, III,** Riverside, Ill.; **H. N. Kelley,** Deerfield, Ill.; **John W. Matheus,** Glendale, Wis.; **the Rev. Canon H. Boone Porter,** Southport, Conn.; **George E. Reedy,** Milwaukee; **Wilmot F. Wheeler, Jr.,** Southport, Conn.

(Members of the Living Church  
Foundation are listed monthly.)

**NEWS:** Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Episcopal News Service.

**PHOTOGRAPHS and MANUSCRIPTS:** THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

**THE LIVING CHURCH** is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

**SUBSCRIPTION RATES:** \$34.95 for one year; \$64.90 for two years; \$95.40 for three years. Foreign postage \$15.00 a year additional.

**POSTMASTER:** Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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

# LETTERS

(Continued from previous page)

were not; some fish were thrown away, others were kept; the wheat and tares are eventually separated, as are sheep and goats. Those on the narrow path find life, those who walk the broad way go to destruction.

He also said, "Whoever then relaxes one of the least of these commandments and teaches men so shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven" (Matt. 5:19). If there are "least" and "great" in the kingdom, it is not an equalitarian society, but one in which some are, frankly, greater than others, depending upon how stringently they support (and teach) even the most insignificant of God's commands.

We keep hearing that, after all, priests are simply sinners like the rest of us. They shouldn't be. Hopefully, there are still men and women of sufficient moral character and spiritual dedication to model for us what it means to refuse to let our bodies be compromised by sexual acts which God does not find highest and best.

KAREN HOWE

Orlando, Fla.

## Request Denied

THE LIVING CHURCH is sent to me by a friend in New York, so it is often a few months after the date when I receive a particular issue.

The "Benediction" about a priest visiting a parish [TLC, Aug. 12] reminded me of an experience I had recently.

I am accustomed to celebrating the Eucharist daily, and I maintain this practice even on vacation, whenever possible. In August, I arrived in a city on a Saturday evening and telephoned a local parish to ask for altar privileges the following day. I was told by the rector that he had never heard of such a request, that at any rate he could not grant it, and I might not even vest to participate with him.

This response so upset me that I wrote the bishop of the diocese (and received a very gracious reply). In my 37 years of priesthood, reaching almost every part of the country on vacations, I have had such a request refused to me about three or four times — though none quite so rudely.

(The Rev.) DONALD L. IRISH  
Santo Domingo, Dominican Rep.

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



THIS IS THE WORD OF THE LORD YOUR CREATOR  
 I have called you  
 by  
 your name  
 and  
 you are  
 mine  
 ISAIAH 43:1  
 BECAUSE YOU ARE PRECIOUS IN MY EYES

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

IN THE BEGINNING THE WORD WAS  
 In the  
 beginning  
 was  
 the  
 WORD  
 JOHN 1:1

THE LORD WILL WIPE AWAY EVERY TEAR  
 GOD  
 will wipe away  
 every tear  
 from  
 their eyes  
 REVELATION 7:17  
 NEVER AGAIN WILL THEY EVER AGAIN  
 GRIEVE FOR ANY MORE

*Columbarium: 44 niches, Butterfly Design Face Plate with Scriptural Verse Bronze Tablet in center, overall size 3'9" wide by 6'9" high.*

The butterfly, a traditional symbol of the resurrection, is a new design now available. It may be combined with one of the four Scriptural Verse Tablets as a focal point to make a striking installation.

The Butterfly Bronze Face is designed to show the growth pattern from the caterpillar, the chrysalis, and the butterfly, which are symbols of life, death and resurrection.

The Scriptural Verse Bronze Tablets shown above are reproduced as drawings to highlight the intricate calligraphic design.

ARMENTO LITURGICAL ARTS 1011 MILITARY ROAD BUFFALO NEW YORK 14217  
 Phone 1-716/875-2423 FAX 1-716/875-8011  
 For Free Kit of Information and Design Spreadsheet write, phone, or fax

# The Persian Gulf War

## How Churches Are Responding

After the initial shock that the United States had gone to war with Iraq in mid-January, the Episcopal Church has been busy across the country at the national, diocesan and parish levels helping to support those at home and abroad. Though that support is still in its initial stages, plans are being made to provide developed, ongoing programs as the war continues in the gulf.

The national church center in New York responded to news of the war by setting up an emergency, 24-hour hotline in the office of the Suffragan Bishop for the Armed Forces to develop a pastoral care network in anticipation of casualties.

In addition, the Most Rev. Edmond Browning, Presiding Bishop, issued a statement shortly after the war started, saying, "I have directed the Presiding Bishop's Fund for World Relief and Episcopal Migration Ministry to join worldwide ecumenical efforts seeking to provide humanitarian aid to displaced persons and other victims, without distinction. The fund is acting in concert with the Office of the Suffragan Bishop for the Armed Forces to provide material aid and pastoral care to the dependents of our men and women serving in the war zone. I urge you to give generously to those whose needs are now so great."

### Notes to Troops

The Diocese of Central Florida's bishop, the Rt. Rev. John W. Howe, has written personal notes to members of the armed forces stationed in the Middle East when their names are given to him. Prayers are offered daily by name for those members of the armed forces in the bishop's oratory at diocesan house in Orlando.

The Rev. Robert Rizner, rector of St. Mary of the Angels' Church in Orlando, said he makes himself available to families of military personnel every Thursday evening, but has found that many needs are being met by other neighborhood or hospital-related support groups.

A number of parishes near military bases reported similar experiences as people pull together to help their own.

Ascension Church in Lexington



At St. Mary's Church, Goochland, Va., Ann Hill Williams, who has a family member serving in the Persian Gulf, joins the Rev. John Miller, rector, in the ringing of the bells at noon January 15, along with others in the diocese taking part in a day of prayer. [Photo by Sarah Barstein]

Park, Md., which is near Patuxent Naval Test Center, feels the hope and grief of military families more than most churches. The Rev. Rona Harding, rector, said the parish has a strong support group for families and is planning an ecumenical service. "Families have been taking it [separation from loved ones] very well so far," she said. "Those in the service say they especially love the armed forces prayer books we have sent them."

For the small, inner-city church of St. Katherine of Alexandria in Baltimore, Md., sending armed forces prayer books to the nine members of their parish who are serving in the gulf is a lifeline of love. Vivian Washington, a parishioner for almost 50 years, makes sure the military personnel receive copies of "Forward Day by Day" and the prayer books to "help keep up their morale."

Parishes in the Diocese of Virginia continue to have daily opportunities for prayer, including St. Paul's, Rich-

mond, across the street from the capitol, which holds prayer services every noon hour.

The Rev. Robert Sawyer, rector of St. Andrew's Church in Richmond and a naval reserve chaplain, has been involved in developing diocesan workshops for clergy on how to minister to families with members in the gulf. "I'm doing as much as I can to help them," he said.

Workshops he has led include discussions of everything from the importance of prayer to the military's death notification process. He is also working with other support groups in Richmond.

### Symbolic Action

Episcopalians in Los Angeles are responding to the crisis with prayer and daily observances. The massive bronze doors of St. John's Church were closed January 20 to signify that "war separates humanity from God who has commanded us to love our enemies," according to the Rev. Warner Traynham, rector. Until the war is over, people will use side entrances to the church, as they did during the latter years of the Vietnam War. Fr. Traynham emphasized that closure of the bronze doors does not mean that services have been suspended.

At All Saints' Church in Pasadena, Calif., almost 200 people were remembered directly by name in prayer during a recent Sunday service, when parishioners wrote names on cards and sent them to the altar to be read aloud before communion.

### Hours of Prayer

With more than 8,000 military people serving in the Persian Gulf, Louisiana has more troops involved in Operation Desert Storm than most other states, according to diocesan sources, and Christ Church Cathedral's congregation in New Orleans has devoted many hours to prayer for service men and women and for both Saddam Hussein and President Bush.

The Rt. Rev. Frank T. Griswold, Bishop of Chicago, has called upon all members of the diocese to "pray without ceasing" for peace in the Middle

East. He also asked for the names and addresses of all who are serving in the Middle East to help in this ministry of intercession.

The Rev. Christopher Powell, rector of Trinity Church in Rutland, Vt., said his parish has been "focusing prayer on God's will being done in the Middle East." Fr. Powell added that an area of the parish's chapel featuring an icon of the Trinity had been set aside specifically for people to come and pray during the war.

On the college front, the Rev. Anne Clevenger, a chaplain at Canterbury House of the University of Kansas in Lawrence, says students are very concerned about a potential draft as well as their friends serving overseas. She and her colleagues are busy developing support programs and ecumenical services to "help students air their fears," she said.

And the Rt. Rev. Roger White, Bishop of Milwaukee, has asked that "people of the diocese give up one meal on Friday while we remain at war as a 'fast-reminder' to bring before God the cause of peace and all those and their families who find themselves in the battlefield on all sides of the confrontation."

KIRSTEN KRANZ

## Canterbury Prepares for Change

The Rt. Rev. John Habgood, Archbishop of York, became chief pastor of the Anglican Communion January 31 on an interim basis. He will be acting Archbishop of Canterbury during the two-and-a-half-month interim between the Most Rev. Robert Runcie's formal departure and the April enthronement of the Rt. Rev. George Carey, Bishop of Bath and Wells.

Dr. Carey, who was chosen by Queen Elizabeth II last summer as Dr. Runcie's successor [TLC, Aug. 13], has two formal hurdles before enthronement. He must first be selected by the dean and chapter of Canterbury when they meet March 6. Then he must wait until March 27 when a conclave, composed of bishops and legal officials, confirms his election.

Protocol has prevented Dr. Carey from making public comments on issues or predictions about changes he has in mind, but it is becoming clear the church will experience a no-nonsense era under his leadership.

In his discussion of the uniqueness of Christ at a recent Anglican Renewal Movement conference, he said, "Let's not have any truck with bland theol-

ogy that Jesus is just one option among many. Dialogue with other faiths is very important, but I can respect another faith and believer in that faith by saying, 'I believe that Jesus Christ is the only way to salvation. I owe it to you to share that with you. Do with the truth what you may, but my job is to say it to you.'"

At a press conference announcing his appointment in August, Dr. Carey diffused fears that he would muzzle liberal theologians such as the Rt. Rev. David Jenkins, Bishop of Durham. But some have expressed concern about his expected management style.

"Dr. Carey will want a more business-like and professional approach to the church's ministry," said Dr. Philip Crowe, a close family friend. "Carey does not want to continue the policy where a priest is put into a parish and can stay there until he retires at 70, however dodderly he becomes. He wants the Anglican Church to begin a program of careful review of people's work so you can look at the needs of the parish and individual and the kind of job he is doing." [RNS]

## Make Peace a Reality, Archbishop Eames Says

The Most Rev. Robert Eames, Archbishop of Armagh and Primate of All Ireland, preached at Washington National Cathedral on the national Day of Prayer (February 3) called by President Bush. Archbishop Eames spoke of the many ties between the United States and Ireland and the myriad Americans of Irish origin.

A constant advocate and worker for peaceful change and reconciliation in strife-torn Northern Ireland, he has buried more than 60 victims of that violence.

"I have seen how violence dehumanizes and divides, and I shudder at what could happen in the Middle East . . . and even the situation in my country pales before the global concerns confronting all of us," he said. He also spoke of acts of courage and faith that are building bridges in Northern Ireland between those long divided by history, "and we grow in confidence

that a better future for all our people can become a reality, but mutual understanding and respect is the only way forward, and must know no denominational distinction."

People everywhere yearn for peace, but it is one thing to hope for peace and another to turn hope into reality, he said. "Christians in every nation are asking what our response must be . . . which brings into question what it means to be a Christian in both word and deed in today's world. For it is one thing to believe and another to translate belief into practice."

Archbishop Eames said we pray for hostilities to cease, for an end to aggression, for those who carry the burden and must make the decision, and for those in the armed forces. But he added that we also must pray that when the smoke has cleared we may work as hard for a just peace as we

have worked to end aggression.

He reminded that the words of his text, from the prophet Micah, are the basis of what God calls us to do and to be, "for justice, mercy and compassion is the cry of the poor and oppressed, and must be the mark of those who seek to bring Christ's eternal truths into their relationship with one another. Here is the link between the *is* and the *ought*, between the belief and the practice — the outward sign of the inner conviction, the test of the real Christian witness."

For what we ask, he said, is the Christian's duty, in the U.S., in Ireland or wherever, and the basic element is love, the love the Christian finds in Christ.

"In our common heritage, our common faith and our common concern, let us never forget those ancient words

(Continued on next page)

(Continued from previous page)

that have not lost their meaning: to do justly, love mercy, and walk humbly with our God. And in the breaking of bread in the Eucharist here today, the three become one in Christ."

In an interview, Archbishop Eames was asked what effect he thought the ordination of women in Ireland would have on the final vote on that issue in England.

"We hope they will take note," he said, "though they may not, and we can't expect it to go much further than that. We believe it will have some influence."

DOROTHY MILLS PARKER

## Reorganization Plan Gains Approval

The Episcopal Radio-TV Foundation was given a chance at a new future when a bankruptcy court in Atlanta recently approved the foundation's reorganization plan. The agency had owed more than \$2 million resulting from a five-year lawsuit [TLC, Oct. 21]. Though the suit, tried in federal court in August, 1989, is not settled, the reorganization plan relieves the foundation from further litigation.

The suit resulted from a dispute over the ownership rights to Alexander Scourby's recording of the King James' version of the Bible made by the foundation in the early 1970s. Mr. Scourby, who received a fee for the recording, died in 1985. His estate and its assigned representative claimed Mr. Scourby owned the tapes and gave the foundation only limited non-profit rights. The foundation claimed Mr. Scourby was hired to record the Bible and had no ownership rights in the tapes.

A subsequent sale of the tapes to another organization led Mr. Scourby's estate to claim the sale represented a breach of contract between Mr. Scourby and the foundation, and a suit was filed.

"We had no choice but to make use of federal bankruptcy laws to put this behind once and for all," said the Rev. Louis C. Schueddig, foundation director. "The bankruptcy process has enabled a tremendous resurrection for us."

## Newark Draws Criticism of RC Archbishop

The Diocese of Newark has invoked the criticism of the Roman Catholic Archbishop of Newark by suggesting in a report that Roman Catholic women are treated so poorly by their church that they should leave.

In a recent column in the issue of his archdiocesan paper, Archbishop Theodore McCarrick accuses the Episcopal diocese of "open hostility" and "offensive attacks" on Catholicism and of deciding that "ecumenism is a dead issue."

His comments were sparked by observations contained in a diocesan task force report entitled, "Our Common Life: Being an Episcopalian in the Decade of Evangelism."

Though the report is not an official document of the diocese, delegates at the recent diocesan convention voted to accept it for study and revision for presentation at their next convention. It was prepared by a committee of laypersons and clergy.

In the section on feminism, the report says, "Can there be a dialogue with feminists? Clearly Roman Catholicism and fundamentalism do not be-

lieve so. One has to say that the Roman Catholic position with regard to women is so insulting, so retrograde, that we can respond only by saying that women should, for the sake of their own humanity, leave that communion."

In a section on marriage and divorce, the report says, "However, marriages are not, as the Roman Church believes and teaches, indissoluble; only an impermissible legalistic understanding of sacrament can arrive at that conclusion. Therefore, we do not subscribe to the cruel fiction of annulment."

Archbishop McCarrick replied in his column, "I know many men and women in that particular Protestant community who truly are people of faith and whose striving for holiness is both exemplary and inspiring. I think of them with sorrow as I watch the strange journey of their leadership but . . . I cannot let these offensive attacks go unheeded. . . . If truth lies in 'the most convincing argument' how will men and women ever be convinced that God could become man in Jesus Christ?"

## BRIEFLY

The Diocese of Southwestern Virginia recently welcomed the Roanoke ordination of Dr. F. Bernadette Turner, who, at 87, may be the **oldest person ordained to the priesthood** in the church. Dr. Turner was ordained under the canon which allows for the ordination of local priests so they can serve congregations or communities out of which they have been called. Working for many years as a psychologist until her retirement, Dr. Turner will serve in the retirement home where she lives and is chaplain, as well as in the wider community.

■  
**Bishop James P. Dees**, founder and Presiding Bishop of the Anglican Orthodox Church, died December 25 due to complications of heart surgery. He was 74. Ordained a priest in the Episcopal Church in 1950, Bishop Dees founded the conservative Anglican Orthodox Church in 1963, basing it on the 1928 Book of Common Prayer.

The **National Organization of Episcopalians for Life (NOEL)** recently elected the Rev. Robert Munday as its president. Dr. Munday is the administrative dean and librarian of Trinity Episcopal School for Ministry, Ambridge, Pa. He is enthusiastic about NOEL's role in the church because, he says, "NOEL has helped the church make great progress in strengthening its stance to reflect the teaching that all human life is sacred and to oppose abortion as a means of birth control or for convenience."

■  
The **St. Francis Academy** at Lake Placid, N.Y., will join the Mind/Body Medical Institute at New England Deaconess Hospital and Harvard Medical School in a research project to develop a relaxation curriculum for use with adolescents dealing with anger and depression. The St. Francis Academy, Inc., with its headquarters in Salina, Kan., is a network of psychiatric hospitals and treatment centers.



# The Far Reach of the Wesleys

By FRANK LYONS

In 1791, John Wesley went to be with the Lord. He took with him a spirit of evangelism which Anglicanism has yet to experience again in England or America. There are key issues with which he dealt, however, that can guide us in the Decade of Evangelism that closes the second millennium.

Wesley needs to be put in proper perspective. He was much more than an "evangelical." He was a Methodist, which is to say he lived by a method. That method consisted of weekly communion, daily prayer and weekly fasting, and works of aid to the poor.

The Holy Club at Oxford, of which he was an important member with his brother Charles and close friend George Whitefield, was scorned because of its sacramental leanings and overt displays of piety. In his day, the sacrament was taken only three times a year and Christian living was a private affair. However, as preacher and musician working together, John and Charles would become a dynamic ministry team and a distinct contrast to the current practice.

The ministry of the Wesleys, whose feast day is March 3, was based on a proper balance between word and sacrament. Realizing their inability to return to God a just payment for sin through works of righteousness and striving, both John and Charles knew that the assurance of eternal life is not dependent on self, but comes through God's grace, a free gift. Jesus, the one, true, sufficient sacrifice, oblation and satisfaction for the sins of the whole world, is the just payment to which nothing can be added.

*The Rev. Frank Lyons is assistant at St. Luke's of the Mountains, La Crescenta, Calif.*



John Wesley

Although today we have heard this statement of eucharistic thanksgiving and biblical truth all our lives, many of us are unable to share it with others because we are not sure if it actually

---

*John and Charles'  
ministry was  
maintained by joy  
and vision.*

---

applies to us personally, or if it is true or distinctive. The recovery of assurance of faith rooted in the finished work on the cross is the foundation for our decade as it was for the better part of the Wesleys' life work.

"Constant Communion" was the emphasis maintained by the Wesleys. John preached that the experience of the church in Acts was daily communion. The daily bread of the Lord's prayer was, for him, communion. Although travel to the various parts of England kept him from a more regular discipline, traveling thousands of miles each year by horse, John received communion on average twice a week.

Few understand that, in addition to

many hymnals, the brothers Wesley published a book of more than 150 eucharistic hymns. Created by Charles and reviewed for theological soundness by John, the book reveals an extensive devotion to the Lord's Supper as an integral part of the Christian life, and as even fewer realize, lays the foundation for the revival of eucharistic devotion in England. Fortunately, today, this emphasis has been recovered and is an important part of community life throughout the Episcopal Church.

The Wesleys' ministry was maintained by joy and vision. They introduced a refreshing element into the regular discipline of the Christian life — extemporaneous prayer. Having already mentioned hymnody, we must further strike a chord that supplied the movement with joy and celebration. The 6,500 hymns of Charles had an especially important effect. Charles taught the full body of Christian doctrine, and developed texts for the entire church year, setting them to the widest range of music, classical to popular. After understanding the text, the congregation was led in enthusiastic and spontaneous singing. In this way, gospel truths were made available through praise, not only at church, but also at work and home. Their revival hymnody is now traditional. It remains our challenge, as with each generation, to purpose to use both new, contemporary hymnody along with our finest traditional music to God's glory, and to assist our people in personalizing their prayer life, as well.

Vision was John's forte. The whole world was his parish. He was not content with the "one percent" of resident Anglicans coming to him, but was concerned with the masses of people not being reached by the church of his day, no matter where he had to go. The church doing business as usual was not making sense to these people.

Our blinders prevent us from looking to the greater harvest. God has prepared many for his kingdom, but we must go and find them and bring them in. The way we speak and act in our close-knit fellowships may be the barriers which prevent others from joining us.

The Wesleys' ministry outlasted their own life span because of their emphasis on the multiplication of cell groups and lay leadership. John, in his outdoor preaching, rarely, if ever, had altar calls. He was not interested in a public display, but if someone reacted favorably to the gospel preached, that person would be invited to the next evening or early morning "class." These "classes" were small groups that were oriented to develop a life of Christian discipleship. Several classes would make up a "society."

### 'Rope of Sand'

It is critical that we understand the importance of this method. Whitefield, who exhibited the same balance of word and sacrament, and who originated and was known for his effective, evangelistic field preaching, remarked that Wesley "preserved the fruit of his labors. This I neglected and my people are a rope of sand." The Gallup survey findings of March, 1990, suggest that 70 percent of Episcopalians are not regularly in small groups, leading George Gallup to stress the vitality of small groups for spiritual growth. Wesley's results show that small groups are the answer to quantity and quality growth at the same time.

The radical thrust given by Wesley to lay leadership, however, is unavailable to the Episcopal Church because of our proclivity for academic, professional clergy, but it bears mention. Laymen could rise through the ranks of the classes. In Wesley's later years they became the basis for Methodist leadership.

The effectiveness of this system can be seen in the United States. In 1776, the Methodists were the smallest of the denominations, but by 1876 they had become the largest. Unlike the Presbyterians and Congregationalists, they did not send men east to be seminary educated. Rather, by mentoring and local on-the-job training, prospects were given more responsibility until they planted churches. Character and practical, proven skills were the most important requirements.

Methodism has at least broken the

time-honored myth that lay people with pastoral and preaching responsibilities become heretics. Unfortunately, they were unable to maintain this dynamic and, becoming like their Anglican forebears, had to pass the baton to the Holiness and Pentecostal traditions.

The Wesleys' results were far-reaching. They exhibited a heartfelt knowledge of the assurance of salvation and the ability to communicate it

balanced by sacramental practice, joy in contemporary celebration, a vision for the unreached and a dependence on small groups and lay leadership. This undergirded the renewal of evangelical fervor and the growth of the church, a revival of eucharistic devotion, and a discipleship which turned neighbor's heart to neighbor and averted revolution in England; a "kinder and more gentle" England. Effective strategies then and now.

## Better Late than Never

By SALLY CAMPBELL

**M**y mother is well-stricken in years. She reached her hundredth birthday last summer.

Three years ago, my brothers and I had to make the decision to put her in a nursing home. I can't imagine such a decision is easy for anyone, nor was it for us. One of my brothers, who was retired, had promised her that he would take care of her, and that she would not have to leave her own house. And here we were, going back on that promise.

But there was no alternative, and not just because the job he had taken on willingly had gotten beyond his capacity for caretaking; there were other compelling reasons.

And so, on a miserable rainy day in September, we bundled her up and into the car and set off for the home. We got lost on the way, and drove around for what seemed like hours before striking the right road and finding the place, all of us thoroughly miserable. All the while she could not understand why this had to be, or what was happening. She was confused and angry, and did not hesitate to say so. At that point, she could still put words together and was quite capable of realizing that something serious was happening, but she could not understand why.

The multiple little strokes that deprived her of memory and speech and understanding have continued

since she's been at the home, so that today, although her vital signs are still strong, she has virtually no memory at all, and cannot say more than a few words together that make sense.

But, though I'm not sure she is even able to remember who I am when I'm not with her, she still recognizes me when I visit three or so times a week. When she sees me, her face lights up with a warmly welcoming smile, and the old phrases come readily to her lips: "Oh, darling, I'm so glad to see you!" and "Oh, I love you so much." What wonderful words to have retained, and I can't hear them too often.

I guess I've been prompted to write about Ma because someone said to me the other day how sad to have old people lingering on when there is no purpose to their lives. They can't do anything, they just sit, and gradually decline, slowly, hopelessly, into the grave.

But then I thought of mother, and when I say she has no memory I'm not exaggerating: she doesn't remember my father, nor the house she never wanted to leave, nor what work she did, nor what Christmas is, nor even how to walk, or wash her hands. Sometimes she doesn't even remember how to drink through a straw.

However, in the last three years we have done an enormous amount of "work" on our relationship, which never was the best mother/daughter meld. We surely always have loved and admired each other, but our chemistry is different. That's the most plausible explanation I can think of for why we have  
(Continued on page 13)

*Sally Campbell is a resident of Cold Spring Harbor, N.Y., and is a frequent contributor to THE LIVING CHURCH.*

## Considering the Concordat of Agreement

The proposed Concordat of Agreement between the Episcopal Church and the newly-formed Evangelical Lutheran Church in America [TLC, Feb. 10] is of the greatest potential importance. We believe it deserves very careful consideration before the General Convention this summer, and we will continue to present comments on it in these pages.

First of all, there is the matter of timing. The current plan is to present the 15-page concordat document to the Episcopal General Convention and to the Lutheran Churchwide Assembly later this year, to be received for consideration and study in their respective churches. If it is viewed with favor, it could be adopted by these bodies at their next session — in 1994 for our General Convention.

Mutual participation in the consecration of new bishops in both churches would then begin. Also these governing bodies of the two churches could begin the legislative processes required by the concordat. For the Episcopal Church, the temporary suspension of a part of the Prayer Book is really a constitutional change requiring passage in two successive conventions. This would bring us to 1997. At a subsequent agreed date, both churches would announce entrance into full communion (in 2000?). Each church, however, would remain a distinct ecclesiastical body.

It must be understood that this concordat does not provide for an actual organizational merger of the Lutheran and Episcopal churches. Nor does it relate to the several smaller churches which have the words Lutheran and/or Evangelical in their title, nor smaller churches having Episcopal and/or Anglican in their title. We may respectfully hope, however, that some of these other churches will devote thought to this matter which ultimately may have some future blessing on them.

### International Ties

The entire procedure which is proposed is a lengthy one, not to be entered into lightly. In addition to mutual consultation between our two American churches (the only ones directly involved in the concordat), the Lutherans are pledged to consult with others in the Lutheran World Federation and the Episcopalians are pledged to consult with others in the Anglican Communion. It is not intended that either of our American churches break these important international ties.

If the concordat is entered into by our respective governing bodies, and if it survives the lengthy series of mandated consultations, perhaps the most difficult step will be the acceptance by each church of the ordained clergy of the other. Ultimately, this will be resolved, as all new clergy will be ordained by bishops who have been jointly ordained by bishops from both churches. In the meantime, no one is to be reordained in order to serve in the other church.

Although the concordat is structured on the mutual recognition of existing ministries as authentic ministries, it is recognized that "achieving of full interchangeability of

ordained ministries will probably take the longest [time]." This, together with insistence that clergy of one church are to officiate in the other only when duly invited, is, we believe, a proper recognition that no congregation of one church should be coerced to accept clergy of the other until it is willing and ready to do so. We hope that the bishops of both churches will be temperate and will exercise the restraint which this approach implies.

All of this is being proposed because Lutheran and Anglican traditions have both always held much in common and have respected and honored each other. On disputed matters, our theologians have, in recent years, achieved wide consensus.

We will speak in the future about some historic points of contact in which our churches have had close relations without damage to our cherished traditions. A future intercommunion between our sister churches, on a firm basis of biblical and catholic faith and order, may by God's grace be a powerful instrument for advancing the gospel of Jesus Christ in this land.

### Dark Water

It is quiet on the wine dark sea  
Where Jason made the voyage of the heart.  
The heroes now are gone  
The long ships also, with their singing sails.  
The dolphins ask no longer if Alexander reigns.

These things happened  
In the morning of the world  
When hopes were bright  
As glittering air.

But we are older now.  
Our heroes, slogan mongers  
And the strategists of war.

And on another sea  
Another darkness spills:  
Oil on troubled waters.  
And none who see are glad.

John R. Kuenneth

## Of Course, We Know Better . . .

*I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. . . I agree that the law is good. . . I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. . . For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members. Wretched man that I am! Who will deliver me from this body of death? (Romans 7:15-24).*

Paul's classic discussion of sin and the law is the epistle reading for the third Sunday in Lent this year. In the Epistle to the Romans, Paul lays out a great and terrible truth: no amount of education and moral training is adequate to cleanse the world of corruption and wrong. Humane Greek thought assumed that once the good was pointed out to us, we would readily choose it. Paul, with his roots deep in Hebrew religious history, has grasped that the problem is more complex. We may know and love the good. The law, indeed, is precisely what has awakened us to do that. Yet we go right on choosing evil.

Our sins are not mistakes. It isn't that we don't know any better. We do know better. Yet we freely choose to do what we ourselves, when we are truly ourselves, hate and reject. Our very knowledge of the law makes a mockery of the law. Our very freedom, used to do evil, makes a mockery of freedom and binds us fast to sin.

Elsewhere in the New Testament, sin is described as "hardness of heart" (Ephesians 4:18) — a wall of unseeing, uncaring indifference towards all that might change us, all that might spur us to action, all that might open us up and make us tender and vulnerable, all that might force us to regard other

people, and the world itself, as real and important.

From our earliest years this tendency exists in us right alongside the potential to be fully alive, caring, whole human beings. Children know it well: it's behind laziness, tantrums, grabbing, cruelty and most casually destructive behavior. Carelessness, or what the medieval moralists called the sin of "sloth," is as central to our brokenness as pride and greed — perhaps, in today's culture, even more central.

Sin is very easy for children to misunderstand. Children are inexperienced, awkward and unskilled. They

from God and from each other, and when it becomes a habit, makes it increasingly difficult for us to give or to receive love. Our mistakes do not — unless we make the added mistake of mistaking them for sins.

The double meaning of the word "wrong" encourages this confusion. But "being wrong" — being mistaken — or "getting something wrong" — making a mistake — no matter how bad these make us feel, are not the same thing as "doing wrong," or sinning. We may make children feel terribly guilty for mere mistakes, immaturity or limitations. But these are not sins. As Paul implies, sin does not even enter the picture unless we can choose between known good and known evil (Romans 7:9).

I vividly remember as a child, being firmly convinced that the prayer book phrase, "tied and bound with the chain of our sins," referred in my case to my complete inability to say the right thing that would avoid hurting the grownups' feelings when they were tense or distracted. I was, consciously, trying terribly hard to "be good." The adults were, probably, dimly aware that they were being unfair to me, but did not feel like bothering to overcome their crabbiness.

Now that I am a parent, I see the same abuse of power, the same "hardness of heart," in myself. And it is the child who feels guilty. We need to remind ourselves, and our children, again and again, that adults, for all their competence and power, for all their apparent immunity to criticism, sin just as much as — no, much more than — children.

The word "sorry" also has more than one meaning. It may mean mere benevolent regret: "I'm sorry to hear you have a cold;" "I'm sorry your car was stolen." Or it may mean genuine repentance, with a genuine awareness of the nature of the sin repented: "I'm sorry I hurt you: I understand that what I did was destructive, I acknowledge that I chose to do it, and I don't wish or intend to do it again." The real confusion arises when it is unclear which sense of "sorry" is at work. When we simply say, "I'm sorry I hurt

---

### Human fallibility and finitude are not sins.

---

are eager to gain mastery of themselves, to learn skills and graces; they feel keenly how much adult approval rides on their progress. As we teach and admonish children, we may give them the idea that the mistakes they inevitably make as they learn and grow are what we mean by "sin." They easily come to believe that any and all kinds of "messing up" are sins. Some Sunday school or worship materials for children actively promote this idea. In an effort to use familiar, mild and non-threatening language in helping children to ask God's forgiveness, they will say things like, "God forgives us when we forget to be loving," or, "Dear God, we are sorry for our mistakes." But that is not what scripture means by sin.

Human fallibility and finitude are not sins. Sin means that we choose to do things our way instead of God's way. Sin means that we say to God and to ourselves, "I don't care. I'm going to do it anyway." Sin takes us far away

---

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

# CLASSIFIED

## BOOKS

**ANGLICAN THEOLOGICAL BOOKS** — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866. (518) 587-7470.

## ORGANIZATIONS

**TRADITIONALISM** gives Tradition a bad name! It's good to know there's a place for Catholic-minded Episcopalians who affirm the decisions of General Convention. Contact: The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.

**CONTEMPLATING RELIGIOUS LIFE?** Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: Br. Christopher Stephen Jenks, BSC, 42-27 164th St., Flushing, NY 11358.

## POSITIONS OFFERED

**HEADMASTER** for Parish Day School of 400 students, K-4 to 8th grade. We are seeking a priest-educator with experience. Current headmaster of 37 years is retiring. Responsible to rector and vestry. Send resumé to: The Rev. J. R. Peterson, St. John's Church, 906 S. Orleans, Tampa, FL 33606.

**ASSISTANT** for pastoral care in large parish and chaplain to total life care community established by parish. Attractive compensation. Full-time position for energetic priest. Position open immediately. For information and job description, send resumé to: The Rev. Francis T. Daunt, St. James Episcopal Church, P.O. Box 126, Baton Rouge, LA 70821.

**DIRECTOR** of religious education for parish of 1,500. Full-time staff position. To develop and oversee programs for Christian education and formation for all ages. Prerequisites—Episcopalian strongly desired, appropriate degree or experience preferred. Position open immediately. Strong people skills essential. For information send resumé to: The Rev. Francis T. Daunt, P.O. Box 126, Baton Rouge, LA 70821.

**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 youthwork 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. Carlozzi, 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.

*(Continued on next page)*

you," neither we nor the person we have hurt may have a clear idea whether we are accepting blame and expressing repentance, asking to be excused for an honest mistake, or merely expressing regret for something that just "happened."

## Glossing Over

Mistakes are not sins; equally, sins are not mistakes. "God loves turkeys" is not the gospel. It is far more than our bumbling weakness that Jesus died to overcome. It is easy to celebrate Jesus' forgiveness and grace if we imagine all its recipients as ordinary nice people who have somehow blown it, or have been dropped from the mainstream, misunderstood, or left out. It is easy to imagine we have learned to repent — or to forgive — when all we have actually learned to do is gloss over or excuse minor injuries, failures or misunderstandings. It is easy to confuse indifference with charity, to imagine ourselves as peacemakers when we have never known what it is

to hate and fear a genuine enemy, or had to live with the lasting effects of an injury or loss brought on by someone else's vindictiveness, casual negligence or unscrupulousness. It is easy to suggest to children that all we have to do is "be nice" and "love other people" and the problem of sin will shrivel to manageable proportions.

At our baptism we promise to "renounce" Satan — that is, to call sin by the same name God calls it, instead of the various names by which it is glossed over, glamorized or obfuscated by the father of lies. We are not promising that we, or our children, will be stronger than "the law of sin which dwells in our members" and which causes us all, again and again, to choose what we know is hateful and hurtful. What we are promising is that when we "come to ourselves," like the Prodigal Son in the pigpen, we will be speaking the same language as God, and therefore be capable of accepting his forgiveness, and putting on the new clothes with gladness.

## BETTER LATE

*(Continued from page 10)*

irritated each other fairly constantly.

Ma has always worn her emotions right out in front, and always thoroughly enjoyed stirring up an emotional tornado, generally with those she loved best. I, on the other hand, actually prefer peace and quiet, hating too much the deep pain of confrontation. So, with such a difference in style there was bound to be some misunderstanding between us, and on my part a certain coolness in protection.

But now, I suppose because I no longer feel threatened by her raw intensity, I find I have drawn extremely close to her in ways I never have before — physical ways, as well as emotionally. I comb her hair and stroke her head, rub her back, massage her legs, wash her hands, even wash her plate and get her to open her mouth for food. Sometimes she cries and I comfort her; and sometimes we have a good laugh at the silly faces she still likes to make.

All I'm really doing is being a

channel for God's love, praying that I may do it right. I tell her what a good person she is, and that I love her, and that I will miss her when she's gone. I thank her for all the good gifts she gave me, and say I'm sorry we didn't get on better — all things that could have been said years ago. I feel better for saying them. And though she cannot answer, I know she gets the gist, and feels better for hearing them.

We have come to a restful place in our relationship, a place of great love between us, and no guilt or resentment. I know that in some way she knows she has to be where she is, being taken care of by professionals, and I think she even likes it a good deal of the time.

True, she can't do any of the things we consider worth doing in our goal-oriented culture. But it's just possible that this end time in one's life is meant to be a time of reconciliation, of working things out with those we love, of coming to terms with life, and with death.

That may not be "doing" anything, but I'm pretty sure it's what life is all about.

Better late than never.

# CLASSIFIED

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

## 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. Latency preferred. Inquire: Search Committee, St. Andrew's, 6401 Wornall Terrace, Kansas City, MO 64113.

**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.

**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.

**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 WANTED

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

## PROPSERS

**BEAUTIFULLY PRINTED** Bible Readings for Sundays, Christmas and Palm Sunday. New English Bible. Complete with proper Collect, Psalm and Preface.—FREE SAMPLES.—The Propers, 555 Palisade Ave., Jersey City, NJ 07307. (201) 963-8819.

## PUBLICATIONS

**"WATCH WITH ME"** (Ed II) a guide for personal meditation for an hour vigil before the Blessed Sacrament. Five copies \$10.00 (PPD 1st class) from: "Watch," Box 516, Graham, TX 76046.

## FOR RENT

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

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

## 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.

**PRIVATE COMMUNION SET** — Almy, large 10 piece silver plate; item 7-1930 in current catalog. Used once. List: \$615. Will sell for \$495. (802) 775-4368.

**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.

## SERVICES OFFERED

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

**ORGANIST-CHOIRMASTER** now able through inheritance to sponsor and eventually endow entire music program for parish desiring high standards. Envision professional or semi-professional choir and/or choir school for children. Late 40's, over 30 years experience, excellent references. For full information write: Church Music, P.O. Box 232, Suite 180, Stoneham, MA 02180.

## 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) 468-8359. Journeys Unlimited, 150 W. 28th St., New York, NY 10001.

## YOUTH MINISTRY

**YOUTH MINISTERS WANTED:** Would you like to make a significant difference in the life of a teenager? Interested in being trained in Youth Ministry? Call the Episcopal Youth Ministry Intern Program @ (407) 423-3567 today. Positions now open in Episcopal Churches throughout the U.S.

## WANTED

**CLERGY VESTMENTS** (black cloaks, chasubles, stoles, albs, cassocks, etc.), altarware and hangings, burses, veils, etc., needed for the Church in Newfoundland. Also full-time clergy (retired clergy welcome for six months-year commitments). Seminarian summer programs. Write: St. Paul's, 390 Main, North Andover, MA 01845.

**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.

## CLASSIFIED ADVERTISING RATES

(payment with order)

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

## THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, Wis. 53202

Use the classified columns of

## THE LIVING CHURCH

whenever you want

to BUY or SELL

## NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

# 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)

## INDIO, CALIF. (Coachella Valley)

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

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

## COCONUT GROVE, MIAMI, FLA.

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

## LAKE WORTH, FLA.

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

## 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

## ATLANTA, GA.

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

## 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 Mall  
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. Mathews, 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

**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

## DETROIT, MICH.

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

## ST. LOUIS, MO.

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

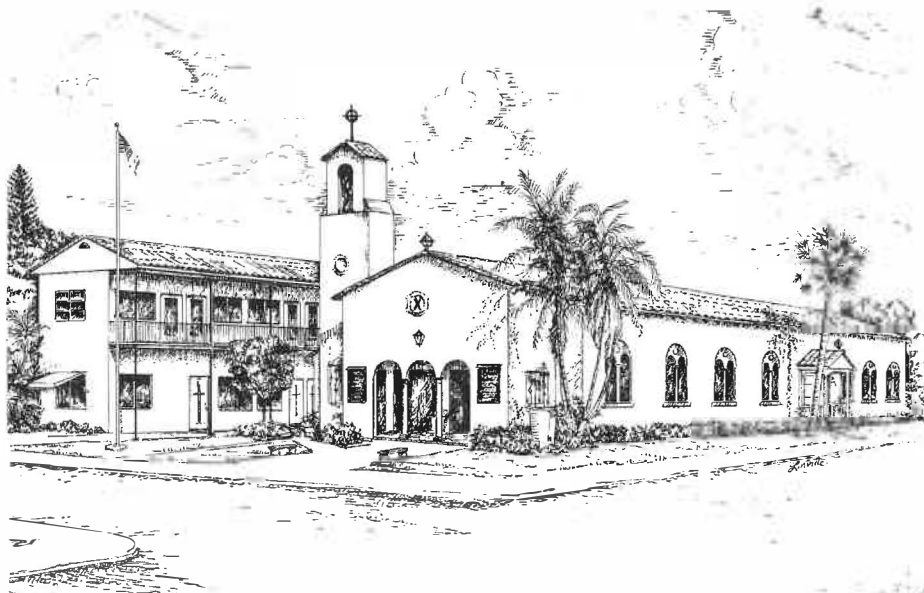
## SPRINGFIELD, MO.

**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

## OMAHA, NEB.

**ST. MARTIN'S** S. 24th & J, just off I 80  
Sun Mass 8 & 10. For daily, 733-8815. Traditional Anglo-  
Catholic. Fr. F. S. Wainski, SSC

*(Continued on next page)*



St. Andrew's Church, Lake Worth, Fla.

**KEY** — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choir; 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)

## 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

## 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

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

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

## NEW YORK, N.Y.

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

## EPISCOPAL CHURCH CENTER

**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

## SYRACUSE, N.Y.

**CHURCH OF THE SAVIOUR** 437 James St.  
The Rev. Thomas Anderson, r  
Sun Sol Mass 11. Tues H Eu 7

## GETTYSBURG, PA.

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

## PHILADELPHIA, PA.

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

## 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.

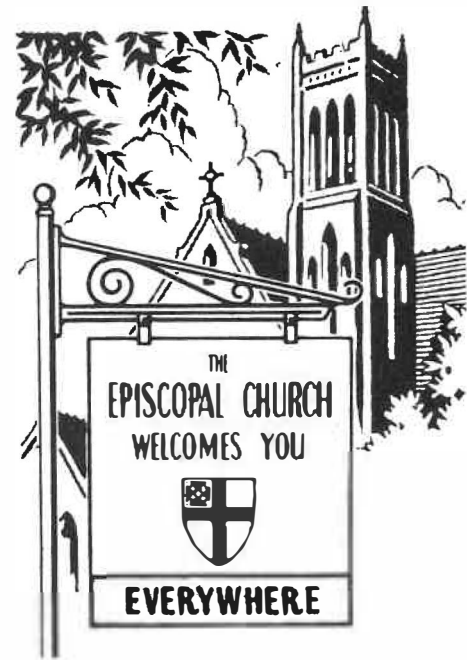
**ALL SAINTS** (717) 374-8289  
129 N. Market  
Sun Mass 10:30. Weekdays as anno

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW**  
5100 Ross Avenue 75206 823-8135  
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; the Rev. 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)



St. Andrew's Church, Fort Worth, Texas



## DALLAS, TEXAS (Cont'd.)

**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

## MILWAUKEE, WIS.

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

## SAN MIGUEL DE ALLENDE, GTO, MEXICO

**ST. PAUL'S** Calzada del Cardé  
Near the Instituto Allende (465) 20387  
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk, d ass't  
Sun H Eu 9 & 10:30 (Sung) CS 9:30, Thurs & HD 10:30

## ST. CROIX, VIRGIN ISLANDS

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