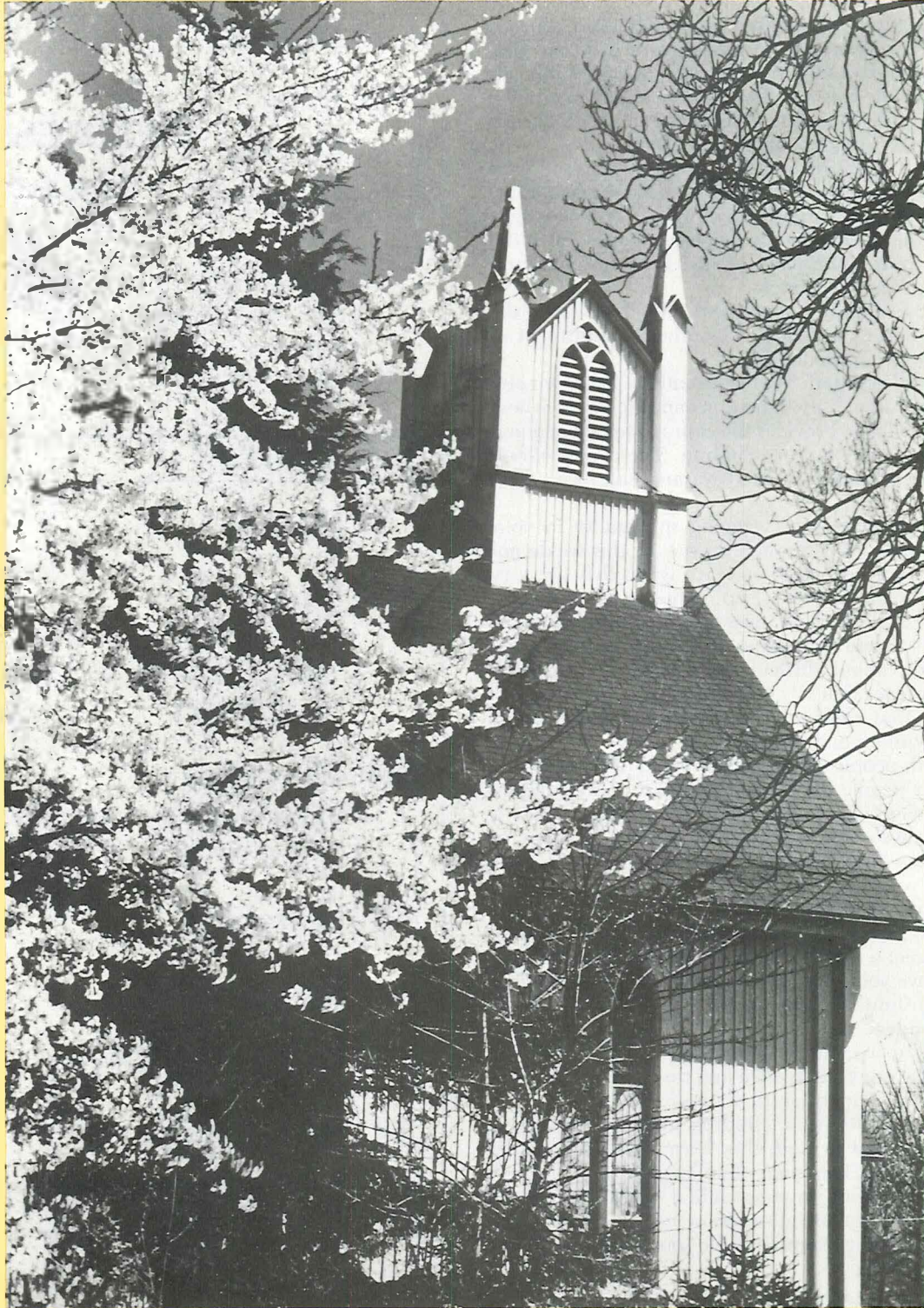


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42120
The Rev Robert G Carroon
1335 Asylum Ave
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Most of us worship in a congregation of less than 150 [p. 12]

To Be Open with God

How do I help my child develop spiritually, to enhance his relationship with God?

Helping children become responsible adults is an important job of parents. But we believe the primary responsibility is to deepen children's relationship with God.

The God children become most familiar with is the God they see in their parents' treatment of them. Thus, a parent's spirituality is on the line each minute of the day.

So how do we teach spirituality? Start with your concept of God. If it is that of an Eastern potentate on a throne who commands, demands and punishes, you are probably an authoritarian parent. You will make all the child's decisions, use reward and punishment to control the child's behavior and see yourself as "smarter" than your child.

If your concept is a wishy-washy, all-accepting God who requires nothing of us, you are probably a permissive parent. Your motto may be, "It's easier to do it myself." You may fight your child's battles; cajole and bribe performance out of the child; speak for your child; make excuses for your child; and give your child "second" chances.

Both of these forms are hypocritical. One tries to be the model of perfection to the child. The other is indifferent to the child. Neither is approachable.

There is a middle ground. We like to call it "The Divinely-Inspired Human Parent." By that we mean the parent whose love for his/her children provides the courage to be open and transparent before God and the children. The parent who is open with God experiences God's love and can love others authentically.

One of the best ways of developing spirituality in your children and in yourself is through prayer. By this we do not mean the cute prayers all children learn when they are very young. "Now I lay me down to sleep" is fine as far as it goes. The open prayer is that which gives God thanks for the day, about needs met, about problems, about shortcomings one wants to correct, about difficult relationships with other people. This is prayer that lets your children see your dependence on God. Your children need to hear you depending upon God for wisdom and strength.

In talking with people about prayer, we found that one of the biggest fears people have is explaining to their children the times that God doesn't answer one's prayer. That's a fallacy. God always answers prayer. He answers it in one of four ways. He says "no." He says "yes." He says "yes, but not now." He says "yes, but you do it."

This is a perfect model for parents. A wise parent will be brave enough to say "no" at the appropriate times. A wise parent will redirect a child toward something the parent can say "yes" to. Have you ever seen a bedraggled mother in the grocery store constantly saying "no" to her small child? Redirection does wonders.

To say "yes" to a child is a joy for a parent. If your relationship with your child is open and transparent, you will be saying "yes" far more often than "no."

When you pray with your children and they hear you pouring your heart out to God, they learn that they can lay their heart out to you. Thus your child listens to you and you know what is happening in your child's world. Your child learns that God is not an abstraction nor a once-a-week experience, but a living, approachable source of love.

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

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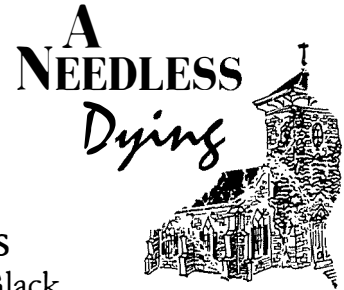
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ON THE COVER

RNS photo

LETTERS

An Exclusive List

There has been little news from the World Council of Churches Assembly in Australia [TLC, March 31], apparently because little has been accomplished there — despite vast expense and years of preparation. The news we have seen describes a body in deep organizational and financial crisis at the very moment the world Christian community needs strong leadership and a clear focus.

One reason for the WCC's declining influence in our own church and in the world is suggested by comparing the Episcopal Church delegation to the New Delhi Assembly in 1961 with its delegation in 1991. Thirty years ago we were represented by Presiding Bishop Lichtenberger, his predecessor Bishop Henry Knox Sherrill (then a president of the WCC), Bishops Stephen Bayne and Brooke Mosley, the Rev. John Burgess (later Bishop of Massachusetts), the eminent Cynthia Wedel and the president of Harvard, Nathan Pusey. The list was heavily weighted on the side of bishops.

Our 1991 delegation included the

Presiding Bishop, the Rev. Fran Toy, Mr. Tolly Estes, Mr. George McGonigle, Ms. Judy Conley and Ms. Jennifer Rehm, plus four representatives from overseas dioceses. The list was meant to be inclusive (of various minorities) but is actually exclusive of recognized national leaders of the whole church, persons with wide ecumenical experience and those with special expertise on the theological and ecological themes of the announced agenda. In defense of the selection process, it should be noted that these persons were chosen to fit rigid categories set out by the Central Committee of the WCC to avoid an Assembly dominated by white, male bishops, as in the good old days. May our present delegates be as well remembered 30 years later.

(The Rev.) CHARLES H. LONG
Forward Movement Publications
Cincinnati, Ohio

Hardly a Sidestep

The editorial "On Second Thought" [TLC, March 24] concludes that Bishop Carey had "neatly sidestepped

his way out of a major conflict" by altering his statement about "heresy" to that of "theological error."

The dictionary defines "heresy" as "a religious belief opposed to the orthodox doctrines of the church." How does this vary from the expression "theological error?" How can you thus conclude that Bishop Carey has done a neat "sidestep"? In that same magazine article to which the editorial referred, Bishop Carey expressed the hope that "the integrity of both sides will be respected in the debate."

Professor John MacQuarrie, whose own theology sometimes strays from orthodoxy, declared in a letter to the *Daily Telegraph* of March 1 that "Dr. Carey's condemnation of theological opponents must be about the most massive in history," making it "doubtful" that the integrity of the debate "can now be fulfilled."

If this is a neat sidestep, one must wonder what frontal assault would be like under Bishop Carey's leadership!

(The Ven.) DONALD SEEKS
Archdeacon of San Joaquin
Fresno, Calif.

(Continued on next page)

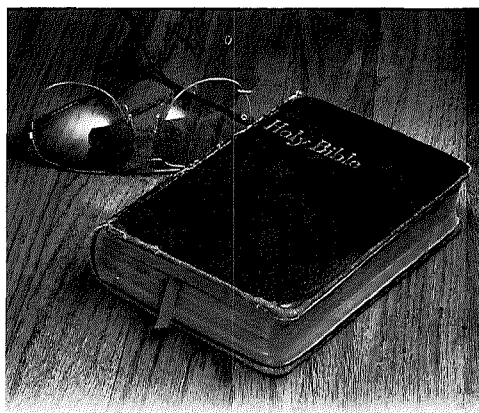
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If the service hours at your church are not included in the Church directory, write to the advertising manager for information on the nominal rates.

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and the views of Episcopalians*

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LETTERS

(Continued from previous page)

Level-headed Analysis

Hurray for Bishop Reed! One might wish to read more of his level-headed analysis, "The Necessary Starting Point" [TLC, March 17]. However, he might be seen as not having probed deeply enough.

There is a significant portion of human sexuality which is not expressed by genital activity. Much of human ardor, aspiration and devotion rises from the rich complexity of our sensual nature. Some clinicians define it as the source of all passion. That is a message many refuse to hear. They might be described as "sex-o-phobic." These are the people who deliver themselves of polemics at any time a candid discussion of sexuality is proposed.

The ancient symbolic language of our Lord as bridegroom and the church as bride speaks to the fact that sexual longing finds its archetype in God's longing for mankind. To deny our inherent sensuality is to deny an extraordinary and valuable part of our created nature. Sexual energy has been given to us as the energy of creation. Genital sexual activity, a small portion of sexuality, has been trivialized or de-based throughout human history.

A total and honest acceptance and understanding of our intrinsic sexual nature and then, an offering of it back to God for his purpose, is the stuff of which saints are made.

ALICE STARK

San Diego, Calif.

Wesleys' Evangelism

The article about the Wesleys [TLC, March 3] deserves more than one reading. It brings us lots of hard data about the Wesleys, all of which is important to Episcopalians if we are to be effective during this Decade of Evangelism.

At the heart of the Wesleys' ministry was their "doing" both word and sacrament in their personal lives and in their ministerial functions.

Two qualities of the Wesleys in particular — one's personal salvation by Christ, specifically our "owning" the same consciously, and our vision or lack of vision regarding "... the masses," are the heart of evangelism.

With my own evangelical upbringing, I respond positively to the points

the author, Fr. Lyons, has made, and I rejoice to see it in print. It helps me keep going when my own highest hopes constantly fight off impinging cynicism as I see how much effort goes into "the study of" evangelism.

The facts are, evangelism is easier done than studied. The Wesleys did it, Fr. Lyons reports it, evangelists all over the Episcopal Church are doing it, and it's all true: with awareness of what God has done and is doing for us personally, and recognizing the needs/opportunities close at hand as well as far away, thousands of us are evangelizing all the time, comfortably and as a matter of course.

(The Rev.) PAUL HOORNSTRA
St. Peter's Church
Skidaway Island, Ga.

Another Bible

I am sorry that Gretchen W. Pritchard's informative series on children's Bibles [TLC, Feb. 10] did not include the International Children's Version, published by Word. This is neither a storybook nor a paraphrase, but an actual translation from Greek and Hebrew texts. By using a vocabulary base appropriate to about a fourth-grade level, and by composing sentences which are short and clear, the translators have created a very readable text. I use it in leading children's services, and my son has been able to read the gospels himself, which gave him a wonderful feeling of accomplishment. The illustrations are nothing special, but there are maps and a dictionary which are useful to older children.

I also wanted to express some perplexity about the debate over the use of words like "king" and "lord." There seems to be some notion that in previous times these concepts were highly valued, but that they should be discontinued as they are now in disrepute. Yet as I read the New Testament, it does not seem to me that its many au-

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thors had reason to have a favorable opinion of temporary authority. Herod was scarcely an example of nobility and grace, and the Caesars could not be considered as enlightened rulers. Yet the authors of the New Testament had no anxieties about speaking of God as king and Jesus as Lord. Perhaps they were of the opinion that God's kingship is the standard by which human rulers are measured, not the other way around.

I am quite sympathetic to the endeavor to find new ways to express the good news of God in Jesus. But when we try to base our reconstructions on our sinful and fallen experience of the world rather than on God's self-revelation in the person of Jesus, we wind up with me-ology rather than theology. That's not liberating and it's not good news.

BONNIE SHULLENBERGER
Setauket, N.Y.

Ignoring Rubrics

The obvious answer to Canon Hamilton's question [TLC, March 10] is to change the rubrics and any canon that may apply. The other solution is to just have a layperson do it.

Washington Cathedral already follows this method in regards to the chalice. Though the rubric on page 408 of the prayer book states "in the absence of sufficient deacons and priests, laypersons licensed by the bishop according to the canon may administer the chalice," I have attended services there where sufficient clergy were present, but lay persons administered the chalice.

If the rubrics can be ignored in one case, why can't they be ignored in another?

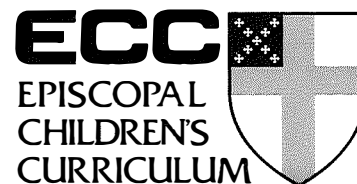
(The Rev.) WILLIAM J. ACCLES
Asheboro, N.C.

Sign of Worship

I would like to have seen another paragraph on Canon Weeks' First Article [TLC, Feb. 24].

Of course, one sees, and agrees with, his stand that the church often overlooks the very persons who need it. However, that should not go so far as to omit the stained glass, the architecture and the embroidery. That too is part of the worship of God, and holds us up to his beauty. We who cannot

(Continued on page 12)



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Bishop Frey to Propose Canon on Sexuality

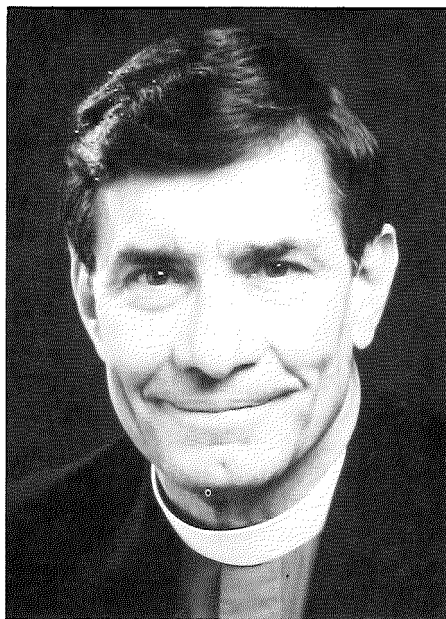
In an effort to clarify the Episcopal Church's teaching on sexual morality, the Rt. Rev. William Frey will propose a new canon saying that clergy, having agreed at their ordination that the Bible was "the word of God" and to obey the church's doctrine and discipline, are obligated to abstain from sex outside marriage.

Controversy over sexual morality has divided the church for the last decade and is expected to be a major controversy at General Convention July 11-20 in Phoenix.

Bishop Frey is dean of Trinity Episcopal School for Ministry, Ambridge, Pa., after having been Bishop of Colorado for 18 years.

In a letter to bishops across the country asking for co-sponsors, Bishop Frey said that to affirm sex outside marriage "is to invite consequences which none of us can adequately foresee and few of us would desire." The Christian ideal, he said, "points toward future wholeness, not toward some romanticized past age."

The proposed canon was evangelistic rather than punitive, he said. He noted that by "their radical sexual ethic and their deep commitment to family values," the early Christian communities had attracted people disillusioned by the sexual excesses of Roman culture.



Bishop Frey

Bishop Frey called the church "to find such counter-cultural courage today" in response to a sexual revolution that has left "thousands of broken marriages, a sharp rise in teenage pregnancies, millions of convenience-motivated abortions, a multi-billion-dollar pornography industry and a mushrooming AIDS epidemic."

He said the vagueness of the current canon exposed the church to lawsuits from people sexually abused by clergy.

Proposed Canon

The text of the addition to the canons proposed by Bishop Frey reads as follows:

"Of regulations respecting the clergy: It is expected that all members of the clergy of this church, having subscribed to the declaration required by Article VIII of the Constitution, shall be under the obligation to abstain from sexual relations outside of Holy Matrimony."

Bishop Frey stressed the proposed canon is intended to uphold the Christian ideal for all people and not to single out any group in the church. "We are all sexual sinners," he said. "For all of us, our sexuality falls short of God's ideal. But the solution is not to relax the ideal, but to remind all people that the Lord will make us whole."

The Rt. Rev. John Howe, Bishop of Central Florida, said in light of Bishop Frey's proposal he will withdraw his own proposed canonical amendment. Bishop Howe said the Frey proposal already is supported by more than 30 bishops and he expects there will be others.

Cathedral Dean Flees War-torn Monrovia

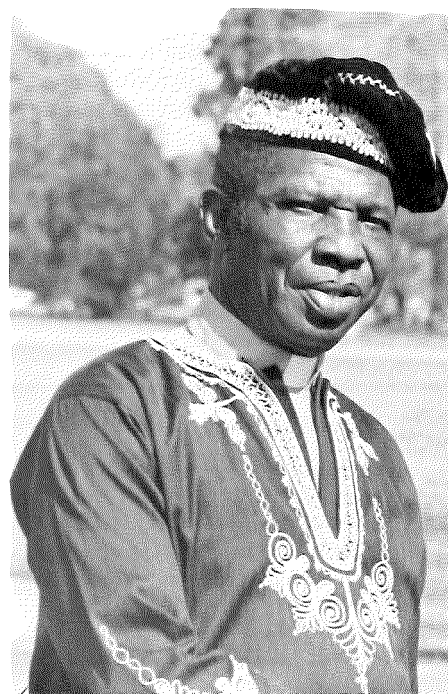
War-torn Liberia is no longer the home of the Very Rev. Emmanuel Wea Johnson, dean of the Episcopal Cathedral in Monrovia, after a job offer and help from a congressman enabled him and his family to escape to Denmark, S.C. Dr. Johnson will assume a position with the Episcopal Church-related Voorhees College in the South Carolina community.

Dr. Johnson's home had been shelled and his life threatened last fall following the death of Liberian dictator Samuel K. Doe in August. A job offer from Leonard Dawson, president of Voorhees College, and the efforts of Tennessee congressman Jim Cooper toward obtaining an emergency visa enabled Dr. Johnson to escape his country on a ship from Ghana with his wife, son, daughter and nephew.

According to Dr. Johnson, the grief

and suffering in the west African country are catastrophic. A million people, half of the population, are estimated to be refugees either in nearby countries or "in the bush" of Liberia itself. It is thought that 20,000 people have died, many of the deaths caused by teenagers armed with assault weapons from Libya who are followers of the two contenders for Doe's office, Col. Charles Taylor and Prince Johnson.

Dr. Johnson's extensive administrative experience, including service as superintendent of Liberia's public school system, will be put to use at Voorhees. The college has just received a federal grant of more than \$4 million for the construction of a gymnasium and pool, which will serve the Barnwell County area between Charleston and Columbia.



Dr. Johnson

Steven Charleston Consecrated as Sixth Bishop of Alaska

The Rev. Steven Charleston, a Choctaw Indian and native of Oklahoma, was consecrated as the sixth Bishop of Alaska at the Wendy Williamson Memorial Auditorium at the University of Alaska, Anchorage on March 23.

The second Native American bishop of the Episcopal Church to be consecrated within a 12-month period, Bishop Charleston chose as his co-consecrators two other American Indian bishops, the Rt. Rev. Steven T. Plummer of Navajoland — the first Navajo bishop, consecrated in March 1990 — and the Rt. Rev. William C. Wantland, a Seminole, of the Diocese of Eau Claire, who ordained Bishop Charleston to the diaconate in 1982.

The Presiding Bishop, the Most Rev. Edmond L. Browning, was chief consecrator.

Bicultural Diocese

Characterized as a uniquely bicultural diocese, the Alaska diocesan convention elected the 42-year-old Choctaw last October on first ballot [TLC, Oct. 28, 1990].

"Yours is a challenge to reinforce bridges that span the cultural chasm of a bicultural diocese," said the consecration preacher, Dr. Owanah Anderson, a member of the Choctaw Tribe of Oklahoma and officer for Native American Ministries at the national church center.

"Acknowledge and honor this cultural diversity," she said, "but craft a model for the whole church, which lives into full and equal cultural partnership, with neither dominant over the other."

The gospel was read English and translated into Inupiaq, the language of the Eskimos of northern Alaska, and Gwich'in, the language of the Athabaskan Indians of the interior.

Also participating in the consecration were three retired bishops of Alaska: the Rt. Rev. William J. Gordon, Jr.; the Rt. Rev. David R. Cochran and the Rt. Rev. George C. Harris.

Fifteen Episcopal bishops and two bishops from the Anglican Church of Canada participated in the laying on



Bishop Charleston

of hands. Also attending were three Roman Catholic bishops.

The new bishop received a crozier from Holy Trinity/St. Anskar Church in Minneapolis, his former parish. The crozier is made of Oklahoma oak and decorated with two eagle feathers, given by his parents as a symbol of them, and beadwork and skins, symbolic of his ancestors.

Theology Professor

Bishop Charleston served as director of cross-cultural studies and theology professor at Luther Northwestern Seminary in St. Paul as well as interim rector of Holy Trinity and St. Anskar parish.

Following graduation from Episcopal Divinity School, he served as executive director for the National Committee on Indian Work at the national church center.

BRIEFLY

The Cornerstone Project, a program based at the national church center in New York to strengthen the leadership of ordained persons throughout the church, has awarded two grants. The Alban Institute will receive \$6,000 for a study of the involuntary termination of clergy. A second grant, for \$5,000, was made to fund further research based on the clergy-laity dialogue in the Diocese of Eastern Oregon last fall.

More than 86 percent of Americans asked to identify their religion **claimed to be Christian**, while only one in seven said they had no religion at all, according to a new study of 113,000 adults compiled by researchers at City University of New York. Among other findings, the study found that there are slightly more Jews than Episcopalians in the population.

British church leaders are raising calls of alarm over the **rising number of births** by single women who are artificially inseminated. "A child is always a gift, never a right. The proper place to receive the gift of a child is within the relationship of a man and a woman who have committed themselves to each other — body, mind and soul — for life," said the Rt. Rev. Mark Santer, Bishop of Birmingham.

Around the Church

After Trinity Cathedral in Omaha, Neb., discovered "bees in its bonnet" and exterminators removed 2,000 pounds of honey from under the building's roof several years ago, members hoped they would no longer be bugged. It was not to be. Recently, supporting columns of the 108-year-old building were found to be riddled with millions of termites. Some columns were hollowed out and other parts of the cathedral were similarly damaged. A \$675,000 restoration was already under way, but the termite damage is expected to push the figure much higher. A special Easter offering was asked of diocesan parishes for the restoration cost.

Talking about God All Day Long

I drive away astounded once again at how my two hats seem to fit...

By WARREN E. RICHARDSON

It is Valentine's Day. I start the morning in my clerical collar because I'm going to the hospital for a last visit with Amaret, dying of cancer. She is head of the altar guild at the little church in Florida where I'm interim pastor. I have already given her communion, anointed her, and prayed the beautiful litany at the time of death for her and with her during an earlier more conscious visit. Just like any other priest.

Now, as I bend over her dying body and watch her heaving breaths beneath the oxygen mask, I whisper how Jesus is ready for her in his kingdom and I hope she can hear me despite the closed eyes and look of coma.

I leave her, thinking she is as ready as possible. I'm thankful I've assisted in that. Amazing Grace!

I head for John's office — he's the mason contractor — where I can change into my cement-selling sport shirt. John not only knows I'm a priest; I'm his youngest daughter's godfather, and former full-time rector of the Anglican Church in Freeport, Bahamas, where he now goes during many a weekend jaunt.

I change shirts, offer the donuts I've picked up, and he tells me of the baptism of another salesman friend at that Bahamian church this past Sunday. Small world! We talk of that and I tell him cement is changing color and will this affect any of the work he's doing now?

We settle that and get into a discussion about godparents teaching the Lord's Prayer and ten commandments. That in turn leads to Jesus' interpretation of the commandments and how anger, lustful looks and lies bring us all up short. All quite relevant since I recently blew my stack in his office when he bought a competitor's cement. A picture of a bare-breasted wench peers provocatively down on us from his wall. Is she erotic, aesthetic or both — or what the devil is she? and here

The Rev. Warren E. Richardson, of Fern Park, Fla., retired in March from selling cement. He serves as an interim rector and supply priest in Central Florida parishes.



Fr. Richardson

comes Jesus into the conversation with his thoughts on adultery, and we're dead ducks. Along with almost everyone else.

I leave and head for the concrete block manufacturer who wants to sell some old block trucks and advertise the fact in my company's equipment bulletin. Some lighthearted Valentine exchanges lighten the otherwise heavy day and send me off to my next call at the building material dealer.

He is a young Roman Catholic with a legally blind wife. I just gave him Francis MacNutt's book *Healing* a week ago. Now I want to tell him about a healing seminar at our cathedral, but he's out. I leave my card and the seminar poster and move on to lunch with another brick contractor.

A devout Jehovah's Witness, he's a very loyal customer who uses lots of my cement on custom brick fences around ritzy housing developments. Earlier he had been a midwife (midhusband?) having delivered his first baby at age 12, and later, six of his first seven children. He also learned embalming from his father, a mortician. Not quite your usual brick contractor.

He gave me a nice Valentine's present: much needed information and advice concerning our new colored cements which he plans to use and which my boss very definitely wants me to sell. Or else.

Good guy. Good lunch. Good conversation. Good call!

On to a ready-mix concrete producer whose teacher-wife has recently been asking questions about death. I've offered my outline on my "Parables of Jesus" course and take it to him. We chat about cement marketing in central Florida and I drive away astounded once again at how my two hats seem to fit on my one head as I live on. And drive on. To other calls and more talk of cement and God and life and death.

I come to a new school with block walls going up in the middle of a Florida nowhere. I look for Tim who was recently "born again" and he tells me in one breath he's doing weekend prison work and in the next breath his boss on the job is driving him nuts and he can't take much more of it. I casually remind him of Jesus' suffering and he suddenly becomes a theologian of the cross as we head for my car trunk and giveaways that make a mason's life easier. I tell him the first sermon I ever preached was in a Chicago prison. We laugh, he says goodbye and I'm in the car again.

The remaining calls demand more cement talk and less God talk so it looks like the day is winding down. I get home, peruse a magazine and wait for my wife who brightly brings me a neat chocolate Valentine from a pre-Lenten cathedral chocolate orgy. We even break out a long-stored bottle of champagne to boost our Valentine celebration as we share the day and some spaghetti with green pasta that my wife swears is supposed to look that way.

The phone rings. Come back to Amaret, please, asks her family. I gulp coffee, put on the clerical collar, a silver cross from Jerusalem, get back into the car (for the 15th? 20th? time) and go back to where the day began — beside Amaret's bed.

Amaret, motionless, has already "gone" they tell me. On to the kingdom! Daughter, son-in-law and I pray the litany for the dying-dead, and I huddle with them, a teary threesome, sad-glad over a nicely lived death. Then hugs with husband, a new widower.

Happy Valentine's Day — all of it. With love!

Busy People, Chasing after Blessings

By JEFFREY BLACK

(Third in a four-week series)

Attracting people to church is important. We can't work with people if they're not here. Once that issue is addressed, then other problems surface.

Into what kind of community are we inviting them? People cannot become disciples unless there are meaningful places of fellowship and service for them. That means more than trying to find a church task for every confirmand. A dying church can be a busy place.

It is my calling as a priest — the one I share with everyone who has ever been a priest — to gather the people of God together about the altar, to break open the word of God with them, to bless that word and give it to them. I am to do the same with the sacred bread and wine, so God can keep feeding the people of his pasture. And then I am to send them out into the world in mission. How did something that powerful and that simple evolve into the complex management task of a contemporary rector?

Think for a minute of what a parish is actually like. Aren't there a few — maybe 20 percent — of the members doing about everything? Some are really talented, others just overfunctioning about as badly as you are. Then there are a lot — maybe half — who are, as it were, driving along the frontage road. They're headed in the same general direction, but more slowly. Mostly they're just looking at the main traffic and stopping to shop. And then there are 30 percent or so who are on the rolls because...well, because! The clergy know them and think they might come back.

Here's something else about most parishes. Rectors will say, "Oh yes, we've turned the corner; new people full of potential are joining." Odd, then, that attendance never goes up much. If we're adding all these new folks to the already-existing old folks, how come we don't have a correspondingly fuller church?

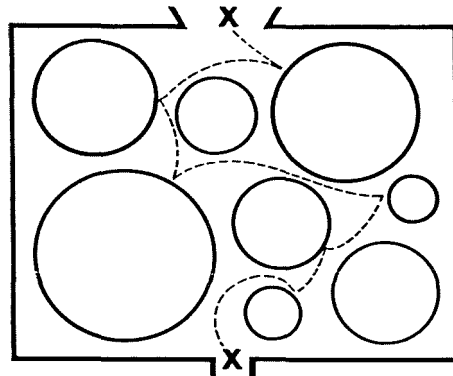
It's related to all that busyness. Peo-

The Rev. Jeffrey Black is rector of St. Andrew's Church, Kansas City, Mo.

A NEEDLESS Dying



ple need a sub-group to belong to, where they can be known and loved, where they can know and care. The problem is that basically we know how to do only two kinds of groups — classes and work-groups. Classes have their important place. Tasks need to be done. But after we fill task groups with their natural number and exhaust the supply of gifted teachers, we get this phenomenon, as drawn by Dr. Win Arn:



From *Growth: A New Vision for the Sunday School*, Church Growth Press

What's happening there isn't exactly right, but it's close. What actually happens is that X supplants somebody in one of the groups and another X bounces out the back door.

This is a picture of salvation by works, and designing the work system ever more intelligently isn't the answer. This kind of system, if it's the central design of the church, leads to a community of superficial relationships, except when people of compatible temperament happen to be working on the same task. And even if the church does manage some growth in membership using this model, it's in-

evitably a growth in church busyness.

All the work of choirs, church school teaching, acts of compassion in outreach projects, serving on the vestry — all of what we call the ministry of the laity — is the work of sanctification. That is, all of that work is what we do to express our spirit's relationship to God and to help our spirit grow. But the problem is that it doesn't work as a prelude to justification. And justification needs to precede sanctification.

We need to be engaging the issue of justification by faith in some regular, strong way. A parishioner's trusting encounter with the crucified and risen Jesus must precede the attempt to act out the faith. Otherwise, all that activity in the church will be a fruitless chasing after an ever-receding blessedness. This is hardly original. But as a lived-out practice in our parishes, it's pretty much non-existent. Ask most parishioners to get involved in evangelism, and the few who step forward will want to talk about how wonderful and meaningful things are at St. Andrew's, because that's what they've worked on. But sharing the time in which they came to know the power of the Lord Jesus through the gift of the Holy Spirit is another matter. Too personal. Actually, in conscious terms, it hasn't happened.

There is another possibility for structuring our parish communities.

Essentially, what has been happening in our time is that the Wesleyan cell has been reborn, bringing to pass a new thing in the history of Christendom from Korea through India, Africa, South America and now North America. We, who are still held in thrall by a 17th century model of the little parish snuggled in some English village where the loving pastor knows each parishioner, haven't paid that much attention. Around the world, villages and small towns are emptying as people flock to cities in a massive migration, prompted by great changes in agriculture. Once in the vast cities, people long for the manageable-sized community. And so, springing up on every continent except Europe are

(Continued on next page)

(Continued from previous page)

churches of from 5,000-50,000 members. How do they do it?

The first task is to overcome the large church's conspiracy against intimacy. If we organize ourselves around groups whose function is to care about the member's spiritual growth, then a different and more caring community can arise. Such groups need to be self-selected instead of arbitrarily put together. Groups organized by zip codes are not what I'm describing. The groups I am speaking of need to be led by trained and accountable laity. Their purposes are to read the scripture and invite the people to share their walk with Christ, to pray together and perform some ministry together. New leaders emerge from these groups to form new groups. Then the meeting of the great assembly, when all the groups come together on Sunday for celebrating their common life, can address the great issues of justification, hearing the gospel preached in power.

Keeping Groups Open

In the struggle to implement this model at St. Andrew's, we've learned some difficult lessons:

1. All this group formation brings problems. It's important that the training process be managed by someone with the discernment and strength to help leaders lead and non-leaders to find another place in the body.

2. The groups tend to self-enclose. There is a struggle to keep the groups open until they multiply. We keep an empty chair in every group. (They meet in people's homes.) The chair is for the person they know who needs the group but who isn't there yet. As more people come in, the group grows to the breaking point. Then there comes the struggle about who shall leave to form a new group.

3. The group's ministry is nurturing. People are often so lonely that nurturing feels like a cool spring in the desert of their soul's life. But nurture, if it becomes the purpose of any group's existence, is deadly. We have nurtured the church to death over the past 45 years. As people grow in caring, some become ready to leave the group and give what they have received to a new group they will now lead.

Of what use to God is all this work? The prophets loved asking that question.

Next week: Mission and prophecy.

VIEWPOINT

The article on this page and the next are responses to an article entitled "Where Have All the Marthas Gone?" by Nancy Westerfield which appeared in *THE LIVING CHURCH* last fall [TLC, Sept. 30, 1990].

A New Generation of Women

By JOANNA B. GILLESPIE

Are the faithful women sitting in our Episcopal churches every Sunday a "new" variety of churchwoman? Those under age 60? Those under 40?

Is their loyalty and commitment based on a new set of mental images? Or is their image of being an "Episcopal churchwoman" in the 1990s blank — a *tabula rasa*?

If the answer is yes, we have some good news and some bad news. The end-time of a generation is always sad, but it is also the pre-condition for a new "incarnation" of Christian women's work, organizationally speaking. The big question is, what organizational form will emerge among churchwomen in the 21st century?

Thanks to the sponsorship of a Lilly Endowment research grant, I met Episcopal women in four very different geographic locations. The topics we shared were those deep in the hearts of all Christians: family, work, church, inner life. What I learned was that women of different generations bring different meanings, ideals and images to those huge topics. There are "generations in the church," as St. Paul wrote.

The generation of "Marthas" movingly evoked by Nancy Westerfield knew that if things were going to be done in their church, they had to step in and do them. They saw what needed to be done and did it. For them, faith was service — something you did, rather than talked about. (Clergy, in those days only men, were the ones who talked.) For them, the organizational form that excited and united their actions was the ECW (Episcopal Church Women) known as the Woman's Auxiliary until the 1960s. The Episcopal Women's History Pro-

Joanna Gillespie is the coordinator of the Episcopal Women's History Project at General Theological Seminary and is a resident of East Greenwich, R.I.

ject has found in many an early diary, letter or diocesan journal that "Marthas" were the invisible hands who kept a church going. They mended the carpet, brought the wine for communion, prayed for the sick, paid for the roof, entertained the bishop.

It is those women, in their 70s, 80s and up, that the author urged "those of you in the pulpit," male and female, to recognize and honor. I'm adding the rest of us in our congregations. Now is the time to value those Marthas and their organizations which still benefit the church — though the requiem is tuning up, just offstage.

UTO

A recent United Thank Offering ingathering in my diocese is an example. It was a "generational" event. Out of the 150 who gathered, there were only three clergywomen, only a few clergymen, and less than a handful of women with young children. The presenters from the parishes, all but one, were women of the "ECW generation" who had grown up with the thank offering. If a parish no longer has an ECW, the women there had been trained — raised up through — that form of churchwomen's organization. The ECW board in my diocese is made up of talented women mostly in their 60s, retired from paid work, giving hours of time and leadership to a variety of projects in the diocese. They no longer represent an ECW in each parish that raises up United Thank Offering representatives. Those ECWs that continue to exist are having to find new ways and time to gather.

Most of the women under 40, at least in my congregation, don't even know the origin of the thank offering — that it is a homey form of worship (giving thanks with "a penny and a prayer") begun in 1883. Julia Chester Emery and Ada Soule dreamed up the idea in order to collect funds women themselves could assign, according to their interests and priorities, at a time

Update on the Marthas

By BARBARA BAKER

I am happy to report that the Marthas of my community are alive and about their Father's work. They are putting feet to prayers — even arthritic, disabled feet.

One Martha is offering temporary shelter to a young battered woman and her toddler son. Another is pushing a wheelchair and delivering flowers and mail at the local hospital. Another takes altar flowers to whomever is in need. Another drives shut-ins to the market and the hairdresser. One Martha has survived two husbands, and now volunteers, and finds time to be the organist. These Marthas are all between ages 72 and 85.

The "young" Marthas are about the Lord's business as well. One monitors homes for the develop-

One is a bank teller who also is the church treasurer.

mentally disabled, has adopted two South American children and works for the AIDS project of the diocese. One is an aide for a blind girl. One is teaching dance to the elderly so they can continue an active life. One is the "legs" for an elderly farm lady. One is running a bed and breakfast facility and takes in the indigent, and one is a bank teller who also is the church treasurer.

Hats in church? I think not. One of our 90-year-olds has a collection of the most gorgeous hats; none would dare to "compete" with those chapeaus. Serving Mammon? Hardly. Mammon would be in-

sulted to be associated with the paltry sums the young Marthas earn.

Both young and old come when called . . . and even when they aren't called. A fresh-baked loaf of bread has appeared on more than one counter, the gift of a 70-plus Martha. One of our 80-year-olds makes wonderful custard, a guaranteed cure for illness. Another who suffers from palsy has delivered baskets of tomatoes and other vegetables picked from her garden in the early cool of a summer Sunday. And in death, a pot of soup made by a "Joseph" and delivered by a weary Martha in the rain. Oh yes, ECW? It is alive and well in the hands of two who are 76.

And how does the priest's wife fit into this Martha story? She teaches those who would prefer not to learn, funds two college educations, pays the mortgage on the house she bought in case the priest dies, and collapses into bed each night exhausted.

Barbara Baker is a resident of Cambridge, N.Y., where her husband, the Rev. Paul E. Baker, is rector of St. Luke's Church.

when all other spending was determined solely by male church officials. But our younger generation doesn't know that. And they don't have time for a churchwomen's gathering, literally — a clear sign that they no longer perceive such work as "theirs."

The "anonymous lives of service" that characterized the "Martha generation" can't be found in women shaped by World War II and the women's movement. Nor in our daughters' generation. No thank you; we do lay reading and church school; we expect appreciation for the budgets we raise, the adult courses we lead. If our daughters are employed outside the home to help the family income, and most of them are, the mere decision to attend church regularly — just getting everyone organized and out the door on Sunday morning — is a major commitment. They grew up amid different possibilities, they pray with different words. We and women younger participate in all parts and organizations

in our church, not just in "background work."

But when women are "everywhere" in the congregation, and no longer require our own organization through which to express discipleship, what is the reason for churchwomen to get together? If our hands aren't quilting for the missionaries in Brazil, what is the excuse for woman-to-woman conversation about deepest things? Will there no longer be any need for spiritual companionship among women, apart from men (at least some of the time)?

Too Modest

It is too easy to assume that the "Martha generation" channeled its creativity into the organizational form of the Woman's Auxiliary/ECW only because they weren't "allowed" to do other things in the church. I don't believe it. That fellowship originally was a profound expression of faith. I think there was a time when women in

church kitchens and sewing circles felt directly connected with Christ's work in the world, though they were too modest to say it out loud, just in prayers. Only when their hallowing purpose of "being the hands and feet of Jesus" dimmed did churchwomen's meetings begin to seem "another club" instead of a spiritual and practical companionship.

So, if the organizational form of ECW no longer speaks to late 20th century churchwomen, what will? Generations of churchwomen 'way up yonder in the communion of saints are probably chanting "new times, new work a-comin'," including a new form for women's organization. Like Moses, my generation probably won't live to see that particular Promised Land. But God is working our purpose out, if we can be open to wherever it leads. Praise to those foremothers and their organizational forms that still shed blessings on us at the end of the 20th century — *requiescat in pace.*

The Plight of the Little Church

For several years, speakers and writers in this magazine and elsewhere have pointed out that the Episcopal Church has become (and perhaps really always was) a denomination of small parishes and missions. We do have some big parishes which make a great contribution to the life of the church. Most of us, however, on most Sundays, worship in a congregation of less than 150, some in congregations of less than 50.

This is no longer news. Yet granting that this is so, have we adopted policies and strategies which are effectively geared toward enhancing the small church?

Programs emanating from national and diocesan headquarters still often have the aroma of the large parish. Small parishes do not have full-time secretaries, and often have no secretary at all. All details are left to volunteers (usually women). The older ones already have been overworked in the course of years. The younger ones either have family responsibilities or paying jobs, or both. If new projects are undertaken, the priest (who also may be part-time) may have to take it on, along with all the other things he or she doesn't have the time or perhaps the knowledge to do.

Little churches themselves have few programs in addition to worship on Sunday. There may be a Christmas party in the winter, something extra in Lent, and an ice-cream social in the summer. New input of adult education, stimulation and vitality is needed.

Many dioceses have various programs aimed toward this

each year. But will people from the small church attend?

If a diocesan one-day conference has in it 15 people from the host parish, four or five from each of a few larger parishes and two or three from several parishes in the 200 range, the same ratio suggests that there may be none from a parish with less than 75 active adult members. If there should be one individual who might go from a little church, who wishes to make a long drive alone, and to be in discussion groups all day with strangers? To break the ice, little churches need little programs which can come to them — like visits from a diocesan evangelist, accompanied by one or two other teammates.

The clergy of the Episcopal Church are generally well-educated. Most priests have had four years of college and three years of seminary — all experiences which alienate them from the small neighborhoods which we unrealistically hope they will serve. Most students today graduate with such debts that they cannot afford to work in a small church anyhow. It is obvious that a different system is urgently needed. In America, as in other countries, in addition to our highly educated priests, we need many indigenous clergy, who have been trained, not by reading books by German theologians, but by Christian leadership in their own home setting and by personal association with men and women who are themselves successful evangelists in that setting. Many of us have long recognized that significant changes are needed. Have we the courage to promote these changes?

LETTERS

(Continued from page 5)

build or paint or embroider can offer it vicariously as our own.

When Bishop Donegan wanted to stop work on the New York cathedral because of the slums in Morningside Heights, I thought it a big mistake, for we should all sink to the level of the slums in that case. In fact, as we know, the cathedral has raised much of the personnel of Morningside Heights to the skills of artisans. But even without that, it stands as a sign of our worship of the God who made beauty.

Sister JANE PATRICIA
Amherst, Mass.

Verified Fact

“. . . 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." That is the conclusion of the article "Liberal and Orthodox" by John M. Scott [TLC, Jan. 27].

No, this is not an implication or an

unexamined premise, but a fact verified by a number of empirical studies, the best-known of which is a sociological one by Dean M. Kelley published in 1972 under the title *Why Conservative Churches Are Growing*.

The membership of ECUSA is suffering from an epidemic of an epistemological disorder described in two aphorisms: there are none so blind as those determined not to see, and, a large amount of ignorance is possible when the need for illusion is great.

(The Rev.) ROLAND THORWALDSEN
St. Stephen's Church
Beaumont, Calif.

Spirited Debate

I am writing to tell you how much I enjoy reading the letters to the editor section of THE LIVING CHURCH. There is no other publication in the Episcopal Church that enjoys such a lively and spirited debate on its pages in every issue. They tell me more about the mood and morale across the church than any other source to which I have access.

Most of the writers debate the issues

in a Christian spirit and few resort to mean-spirited or *ad hominem* attacks.

As a former editor, I know that editors welcome letters because — whether positive or critical — they indicate that the publication is taken seriously by its readers. The staff members are to be commended for generating this interest from your readers and for meeting a genuine need in the life of the Episcopal Church.

DAVID SUMNER

Muncie, Ind.

Mindful Deputies

We are now involved in the Decade of Evangelism. I pray that deputies to the General Convention will be as mindful to this call of the church which was mandated in previous conventions as they appear to be in focusing their attention on the fact that Arizona does not yet have a paid Martin Luther King holiday, and that they will not come to Arizona charging its citizens with racism.

(The Rev.) ROY F. KEPHART
St. Francis in the Valley
Green Valley, Ariz.

BOOKS

Social Trends

A RELIGIOUS HISTORY OF AMERICA. By Edwin Scott Gaustad. New revised edition. Harper & Row. Pp. 391. \$19.95 paper.

Since it was first published in 1966, Edwin Scott Gaustad's *Religious History of America* has been widely used in our colleges and seminaries. True, the book is in no way as thorough as Sidney Ahlstrom's *A Religious History of the American People* (1972), as brilliant as Martin Marty's *Pilgrims in Their Own Land* (1984), or as comprehensive as surveys by Clifton E. Olmsted or Robert T. Handy, but it remains a well-written and perceptive account. Gaustad, a historian at the University of California-Riverside, has offered able histories of the Great Awakening and religious dissent and

has edited a fine collection of documents on American religion.

This revision involves more than the usual amount of rewriting and updating. Much new material has been added on Native American religion (including a fresh opening chapter), women, Hispanic settlements and the



black church. Furthermore, there is fresh material on the religious vision of Christopher Columbus, colonial and revolutionary Anglicanism, urban reform, post-World War I pacifism, the Student Volunteer Movement and the fundamentalist controversy of the 1920s. More than 50 pages are devoted

to events since 1960.

If the book has a drawback, it lies in the fact that it stresses social history at the expense of theology. To use the example of the Episcopal Church, one would never realize that American Anglicanism encompassed such phenomena as Virginia churchmanship, Anglo-Catholicism and a broad-church movement. Even such major figures as Samuel Seabury, John Henry Hobart, William Augustus Muhlenberg and Charles Brent are ignored. In short, Gaustad gives a clear picture of social and institutional trends, particularly if they can be connected to today's media, but serious intellectual history is best found elsewhere.

JUSTUS D. DOENECKE
New College of the University
of South Florida
Sarasota, Fla.

PEOPLE and PLACES

Appointments

The Rev. **Margaret A. Babcock** is rector of St. Matthew's, Box 17116, Tucson, AZ 85731.

The Rev. **Kenneth Bieber** is now rector of St. Mark's, Bridgeport, MI, where he had been serving as vicar.

The Rev. **Robert Bowen** is head of upper school, St. Stephen's and St. Agnes's School, 1000 St. Stephens Lane, Alexandria, VA 22302.

The Rev. **Paul L. Crowell** is rector of St. Luke's, 114 S. Marina St., Prescott, AZ 86303.

The Rev. **William Ericson** serves as interim of Christ Church, Owosso, MI; adds: 120 Goodhue St., Owosso 48867 (church) or 126 Windjammer, Lansing, MI 48917 (home).

The Rev. **Donald D. Lopes** is vicar of Trinity, Kingman and Holy Spirit, Bullhead City, AZ; add: Box 590, Kingman 86025.

The Rev. **Kerry Neuhardt** is vicar of St. Andrew's, 100 Arroyo Pinyon Dr., Sedona, AZ 86336 and coordinator of youth ministry for the diocese.

The Rev. **Wayne Ray** is chaplain of Arizona State University campus ministry; add: 340 E. 15th St., Tempe, AZ 85281.

The Rev. **Charles Robinson** is rector of St. Andrew's, 6300 W. Camelback Rd., Glendale, AZ 85301.

Change of Status

St. Mark's, Bridgeport, MI is no longer an organized mission; it became a parish on March 8.

Cathedral Clergy

The Rev. Canon **F. Robert Davidson** has been designated honorary canon of the Cathedral Church of St. Paul, Detroit, MI.

The Very Rev. **Richard M. George** is dean of Trinity Cathedral, 100 W. Roosevelt, Phoenix, AZ 85003.

The Rev. Canon **Richard H. Mansfield, Jr.**, canon of Christ Church Cathedral, Hartford, CT, has been elected provost of the cathedral.

Religious Orders

On April 27, the Sisters of St. Mary celebrated the 50th anniversary of the profession of Sr. Anastasia and Sr. Mary Basil at St. Mary's Convent, John St., Peekskill, NY 10566.

Deaths

The Rev. **Roy Jude Arnold, OHC**, died in New York City on March 2 at the age of 53.

He received his B.A. from Fordham and his M.Div. from Church Divinity School of the Pacific. As a member of the Order of the Holy Cross he lived at Holy Cross Monastery, West Park, NY; Mt. Calvary Retreat House, Santa Barbara, CA; Absalom Jones Priory, New York City; Holy Cross Monastery, Bolahun, Liberia, where he served as prior. He also served as pastoral assistant at St. Ambrose, the Bronx, and Church of the Resurrection, East Elmhurst, Long Island.

The Rev. Canon **James Buchanan Prichard**, canon to the ordinary of the Diocese of Rochester, died at the age of 61 after a long illness, on March 16.

Educated at Yale University and Union Theological Seminary, Canon Prichard was originally ordained a Presbyterian minister; in 1961 he was ordained deacon and in 1962, a priest in the Episcopal Church. Prior to going to Rochester, Fr. Prichard was rector of St. Paul's, Philadelphia, an ecumenical Episcopal-Presbyterian parish. In 1971, the Bishop of Rochester invited him to the diocese where he served in three part-time positions before being named canon to the

ordinary in 1974. Several times deputy to General Convention, he was also a member of the National Deployment Officers and the Conference of Diocesan Executives. Canon Prichard is survived by his wife Diane, six children, four grandchildren, his father, a brother and a sister.

The Rev. **Leo Francis Rice**, supply priest since 1986 in the Diocese of San Diego, died on February 28 in San Diego at the age of 79.

A graduate of St. Mary College and Mt. St. Alphonsus, with a Ph.D. from the University of San Diego, Fr. Rice was received from the Roman Catholic Church as priest in 1984. He served various positions in New York City, North Carolina, as chaplain in the USN, and in California until 1986 when he began doing supply work for the diocese. He did radio broadcasts called "Faith of Millions" and was awarded the bronze star for valor in 1953. He is survived by his wife Arlene and his son David.

The Rev. **Marie Louise Sherwin**, professor, psychiatrist and priest, died of cancer on March 19 in New York City at the age of 76.

Born in Switzerland, she was graduated from the medical college of the University of Zurich. In 1950, after coming to the U.S., she became a professor of clinical psychiatry at Cornell Medical College and was also affiliated with Payne Whitney Clinic. For more than 30 years she was senior psychiatrist with the state of New York and worked with the New York City court system's dealings with abused children, in addition to her private practice. Ordained in 1978, Mrs. Sherwin assisted at the French church of St. Esprit in New York City and more recently was associate of Holy Trinity on 88th St. where her funeral was held. She is survived by her sister, Odette Rauch.



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BENEDICTION

The author is Norma C. Marrs, retired director of Christian education at Christ Church Cathedral, New Orleans.

My mind and heart are lifted with the fresh signs of spring, and I remember a line from Joseph Campbell's book, *The Power of Myth*: "The landscape is an icon" . . . and through it we can see God.

This captures a beautiful scene of mountains, trees, water, flowers, birds — all the wonders of nature. But our world has other landscapes through which God's people must try to find him, and often they must wonder if he is still there. Can he see their pain? Can he reach them through the rubble of war? Is there beauty in the midst of broken buildings, broken lives and fear?

At times I resent the advances in the media that can bring all this pain into our living rooms; then again, I am grateful for the opportunity to enter into the pain of another if all I can do is pray for them.

The church teaches us to love our neighbor, love our brother, love our enemy, love those who persecute us, love those who differ from us. The landscape in my heart is heavy at times, with those I must love in order to find God.

Our survival may come in seeing the landscape from the other side: that which is seen by God. Does God look through all this and is there a message he is trying to bring to us?

Who will be the artists of a landscape to come? Who will be the architects of a new world order? What is it, and how can it happen when we don't know the simple message of loving each other?

Lord, help us to be vehicles through which you can paint a new picture; once again where birds can sing a new song and children can play and not be afraid. Help us remember that Christ died in order to show us the kind of love that will make all things new again. Amen.

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POSITIONS OFFERED

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POSITIONS OFFERED

RECTOR: St. Gabriel-Cherry Hills Village, Denver, CO. Suburban, financially stable parish. Salary negotiable, \$15-\$40,000 depending on experience. Two persons holding position since parish status in 1965. Prefer five years experience as priest, some experience as rector. Parish is traditional and conservative. Send CDO profile and resumé with references before 30 April 1991 to: **Robert Wiegand, II, 303 E. 17th Ave., Suite 1000, Denver, CO 80203. (303) 839-1204.**

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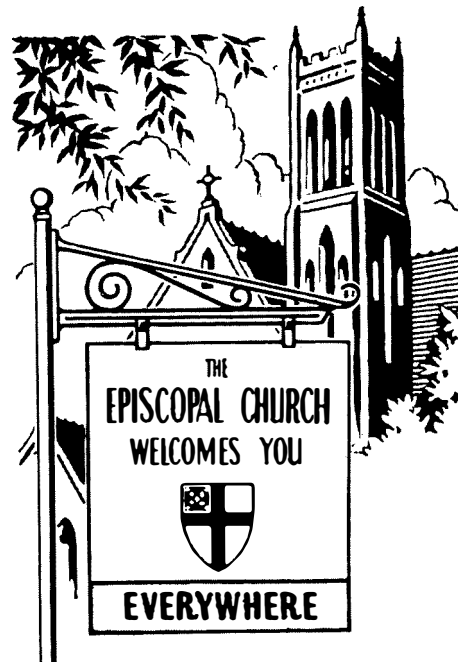
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Sun H Eu 10

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

ST. PAUL'S

2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r
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.

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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

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

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the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu.
Sat 10:30 H Eu

BOSTON, MASS.

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

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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

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

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, 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

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
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ass't
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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

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5:15. Sat H Eu 9.

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Sun H Eu 8. Mon-Fri H Eu 1:05

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SELINGSGROVE, PA.

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

SYRACUSE, N.Y.

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

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW 823-8135
5100 Ross Avenue 75206
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Sun Services 7:30 H Eu, 9 Adult Classes & Ch S, 10 Sung Eu, 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

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Sun Masses 8, 10 (Sung), Ev 4. Daily as anno

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The Rev. A. Ivan Heyliger, r
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