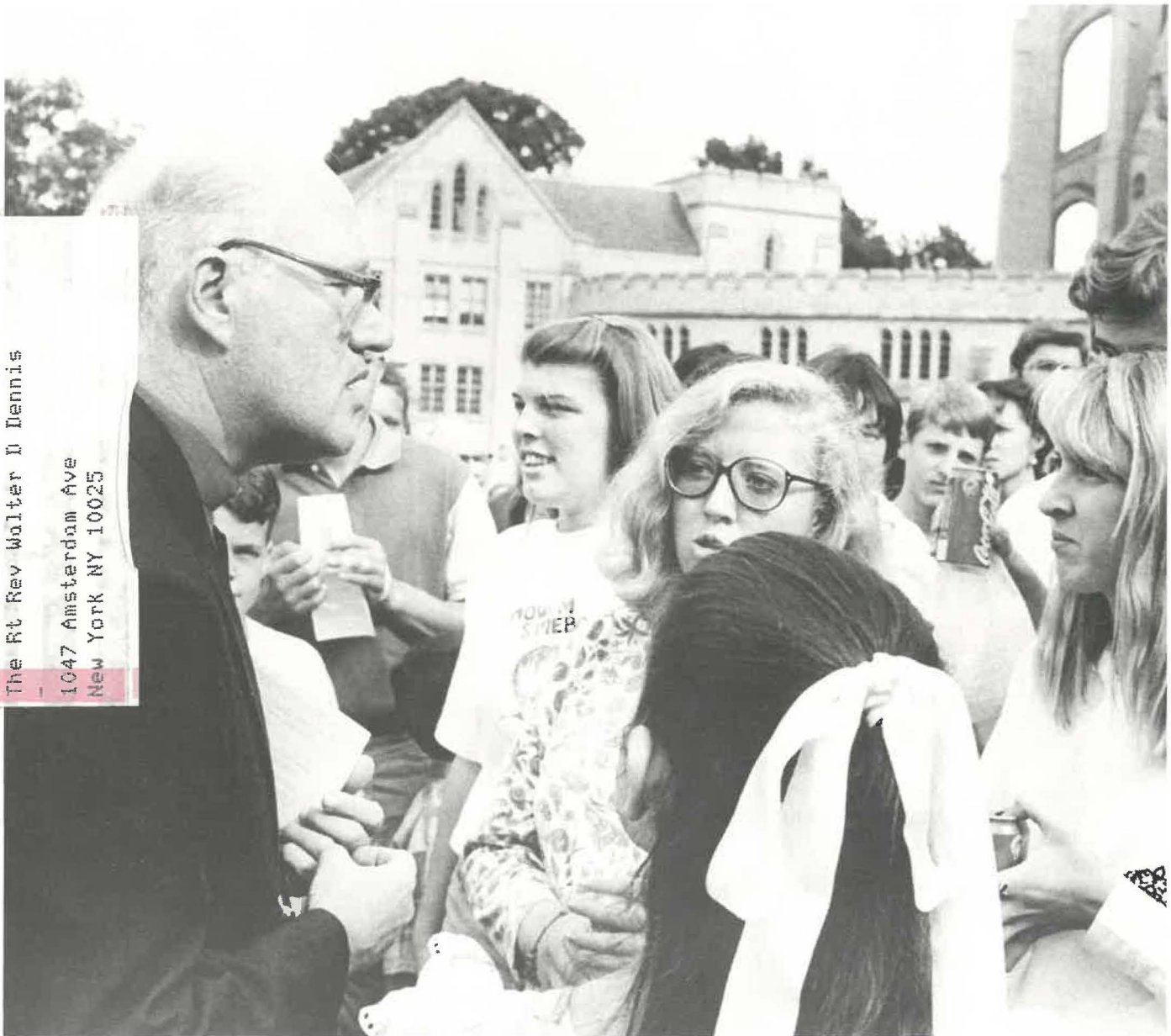


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Archbishop Carey's Cross-Country Tour



IN THIS CORNER

Happy Together

You're no kid if you can remember the love-ins of the '60s. Started by counter-culture types, the "peace and love" gatherings went out of existence almost as quickly as they started. Now it seems as though the House of Bishops wants to resurrect the idea.

For the uninitiated, the bishops have a new way of doing business, or of not doing business, depending upon one's perspective. Instead of spending their meetings in large plenary sessions arguing about one issue or another, they now gather in small groups, studying, among other things, the Bible. If you ask the bishops about the new format, you'd swear they just left a love-in.

"It's very helpful to have a chance to share scripture study with other bishops," said Bishop Charlie McNutt of Central Pennsylvania, after the recent meeting in Baltimore.

"I like it," said the Rt. Rev. John-David Schofield, Bishop of San Joaquin. "We often reach consensus at our table."

"A kind of quantum shift is taking place here," said the Rt. Rev. Arthur Walmsley, Bishop of Connecticut. "And it's not just here. In our diocese, we've determined it can't be business as usual, so we're having a one-day session similar to this."

"I think this format is creative," said Bishop Edward Salmon of South Carolina. "We can deal with the things we need to discuss. If we operate from a Christian perspective, we can deal with harsh things."

You get the idea. Eight other bishops shared similar sentiments with me.

In Baltimore, the format worked like this: As in the past, bishops continued to meet in a large room, but they sat at the same round tables each day. There were 19 of these tables, with between six and eight bishops seated at each. It was obvious that the seating arrangements were not made randomly. Geography and theology seemed to be important factors in determining who sat near whom.

Despite the proximity of other tables, bishops held their discussions in the same room. Muffled voices could be heard, like an impolite congregation waiting for a Eucharist to begin. Guffaws erupted from a table now and then, but, for the most part, bishops seemed serious about their task. There were far more smiles than frowns. Despite the good spirit and apparent new-found togetherness, there was a feeling, usually unspoken, that important business was being ignored.

"We still need to deal with the main issues," said the Rt. Rev. Victor Scantlebury, Suffragan Bishop of Panama. "We need to find the proper format that will enable us to deal with the issues. The whole church is looking for the leadership of their chief pastors. We've got to continue working to eliminate the obstacles in a way in which the whole church will benefit.

"Phoenix was my first meeting of the house," he said. "For me, it was more like a dog house."

Dog house, love-in, quantum shift, call it what you will. The bishops have headed in a new direction, and the church may never be the same.

DAVID KALVELACE, editor

CONTENTS

October 11, 1992

Pentecost 18

FEATURES

- 10** **Amazing Grace**
by Katherine G. Clark
Spiritual direction in novels by
Susan Howatch

DEPARTMENTS

- 4** Letters
- 8** News
- 11** Editorials
- 11** Viewpoint
- 12** Books
- 15** Short and Sharp
- 18** People and Places

ON THE COVER

The Most Rev. George Carey, Archbishop of Canterbury, talked to young people in many places during his recent visit to the United States, during which he traveled to a number of dioceses [p. 8].

ENS photo by Morton Broffman



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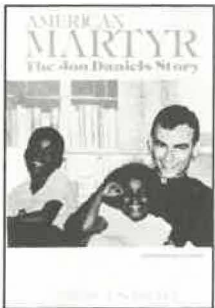
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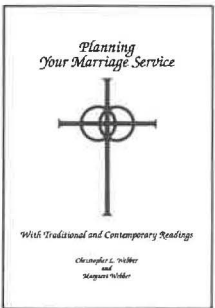
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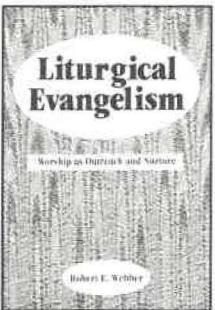
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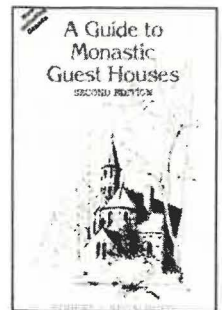
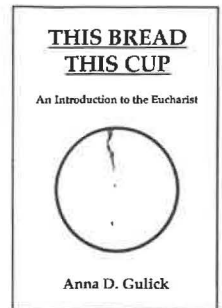
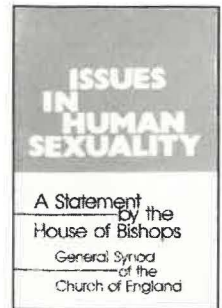
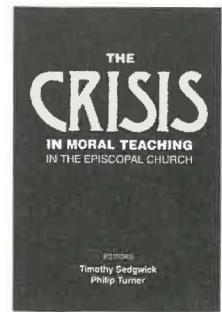
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LETTERS _____

Inclusive? Exclusive?

I appreciate the clarity of the Rev. Alvin Kimel's, "The Decade of Evangelism Is Dead" [TLC, Aug. 30] for two reasons. First, the article clearly communicates the author's passion for proclaiming the gospel. Second, it states that our efforts to evangelize are undermined by our intention to be an "inclusive church." I question this common perception.

Are the proclamation of Jesus Christ as Lord and Savior and the principle of inclusivity mutually exclusive for our church? The christology of the New Testament is, paradoxically, both exclusive and universal. In John's gospel, Jesus is quoted as saying, "I am the way, and the truth, and the life; no one comes to the Father, but by me" (John 14:6, RSV). But Jesus also says, "And I, when I am lifted up from the earth, will draw all people to myself" (John 12:32, NRSV). Here, exclusivity and inclusivity are held in tension.

Coming to terms, as a church, with the far-reaching effects of what God has done (and continues to do) in Jesus Christ presents us all with a challenge. Can we acknowledge that there are no barriers of geography, philosophy, culture or even religious faith which the risen Christ cannot transcend? In this context, dialogue is not an enemy of proclamation, but its partner.

Perhaps in recognizing (by the power of the Spirit) all our attempts at evangelism (both proclamation and dialogue) as precious and vital components of the much larger effort which God has undertaken, we will find our passion for evangelism revitalized and resurrected.

(The Rev.) SAMUEL S. RODMAN
Church of the Redeemer
Chestnut Hill, Mass.

• • •

The Rev. Alvin Kimel, Jr. is to be commended for his Viewpoint article in which he claims that the Decade of Evangelism is dead. His courage, clarity and conviction are much needed, and he has struck at the heart of our crisis in the Episcopal Church.

But is the Decade of Evangelism dead? After all, evangelism is not primarily our work but God's, and God will not be without a witness (Acts 14:17), and even if we are faithless, he remains faithful (2 Tim. 2:13). God

will raise up means, whether within or outside the Episcopal Church, to spread the good news of Jesus Christ in this decade and beyond.

(The Rev.) PETER RODGERS
St. John's Church

New Haven, Conn.

• • •

The Rev. Alvin Kimel presents a compelling argument, one which has had me fretting for days. I finally realized that what bugs me is the article's smug pessimism. It reads like the flier of a politician who has deliberately distorted the opponent's words.

There is, in fact, much faithfulness and good news in the Episcopal Church. And, Fr. Kimel's points notwithstanding, there is much proclamation of Jesus Christ as the exclusive mediator of salvation.

But we are far too given to hand-wringing and finger-pointing. If we would expend as much energy on being faithful as we do in trying to be right, we would be truer to the gospel, and closer to fulfilling its great commission.

CATHERINE BOYD

Milwaukee, Wis.

Solutions Needed

The Rev. Peter Michaelson's article on homelessness [TLC, Aug. 30] raises some profound and troubling issues. Something is indeed wrong with our cities. Homelessness has become endemic and epidemic thanks to a government that concluded in 1981 that certain citizens shall be permanently relegated to a second-class domain and treated accordingly. There is a direct correlation between the decline in federal budget dollars to create affordable housing and the increase in the numbers of the homeless.

The homeless people Fr. Michaelson describes so vividly (and whom we encounter all too frequently on the streets of our cities) represent, however, but the tip of the iceberg. The majority of the homeless population, the invisible part of that population, are families, predominantly women and children.

The homeless are screaming at us, the community of faith rooted in Jesus Christ, to do something, to rethink our priorities. We must not, as St. John Chrysostom reminds us, "scorn

[Christ] in his nakedness, nor honor him here in the church with silken garments while neglecting him outside where he is cold and naked." Many of us, after all, are only two paychecks away from the street.

The situation demands creative solutions: affordable housing programs; programs of transitional housing that provide not only a roof but also training which enables the homeless to have remunerative employment and break the poverty cycle.

DAVID E. CREAN

Trenton, N.J.

'Older' Books

I was impressed by Bonnie Shullenberger's Viewpoint article, "Why I Am Staying in the Episcopal Church" [TLC, Aug. 23]. However, she makes one statement which I cannot quite understand. I quote from the article: "The only thing I would restore is in the marriage service: The words at the placing of the ring: 'With this ring I thee wed, with my body I thee worship'."

The words "with my body I thee worship" do not appear in the 1928 Prayer Book, so why does the author say she would like this to be restored? In fact, where do these words actually come from?

J. HARRISON WALKER

Wilmington, Del.

The article by Mrs. Shullenberger does not claim the words are from the 1928 book. She refers only to the "older" prayer books. The words appear in the Church of England's 1662 prayer book, which is still in use. Ed.

Nurse Available

I read with interest the letter from William F. Brame [TLC, Aug. 23] regarding the addition of a nurse to the staff of large parishes. While our church, Holy Faith, Dunnellon, Fla., is a small parish, I thought our experiences might be of interest to Mr. Brame and others.

I am an RN who recently moved to this area after my husband's retirement. With the help of others, we have formed a volunteer organization whose purpose is to provide relief for the caregivers of the homebound who almost never are able to get away for even short periods. Our group tries to

(Continued on next page)

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LETTERS

(Continued from previous page)

get the caregivers to take a few hours and do something for themselves.

As an RN I have been able to identify various needs of the homebound just by observing them, talking with them and visiting with their caretaker. These needs frequently include a referral to a physician, rehabilitation services, hospitalization or even special help from different organizations from

the church. I'm not sure whether the need would have been identified by a lay person, which is the point made by Mr. Brame. One other point to be made here is that many times I find a simple medical solution is available for a problem that, if not addressed, will escalate into a serious condition.

Priests and deacons have too much to do without trying to make medical diagnoses or concerning themselves

with which referrals would be best for the patient.

NORMA R. WOLBERT
Dunnellon, Fla.

• • •

I am filled with joy and excitement after reading William Brame's letter proposing that parishes consider having a nurse on staff. I recently had the opportunity of assisting St. Paul's Church in Bremerton, Wash., design a parish nurse ministry to fit its needs. A growing number of congregations are reclaiming the holistic nature of their central mission of health and salvation.

Parish nurses aim to promote the health of a faith community by working with them to integrate spiritual, psychosocial and physiological dimensions of health and healing into the word, sacrament and service of the congregation.

The five primary areas of ministry include: 1. health education, 2. personal health counseling, 3. teaching and facilitating volunteers, 4. liaison with community agencies, and 5. clarifying the health-faith relationship.

More information is available from the National Parish Nurse Resource Center, 1800 Dempster St., Park Ridge, Ill. 60068.

SHERYL WASHBURN
Tacoma, Wash.

• • •

I am happy to report that Trinity Church in Rock Island, Ill., has had me on staff as its parish nurse for the past 19 months.

Mr. Brame is correct in that there are endless possibilities for a parish nurse. I have served as a liaison between community organizations and those in need of their services, participated in grief recovery groups, arranged wellness seminars for our congregation with topics ranging from healthy hearts to living trusts and ministered to all ages on an individual basis in attempting to meet their needs. My approach uses a holistic model in that I try to attend to the spiritual, emotional and physical aspects of the individuals I serve. I find my role in the church to be truly fulfilling.

LIN STEPHENS
Rock Island, Ill.

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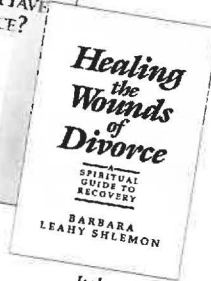


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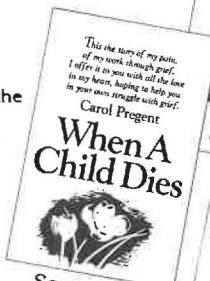


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Carol Pregent

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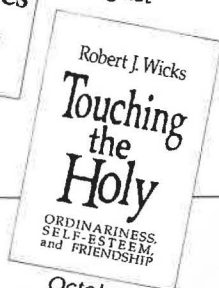


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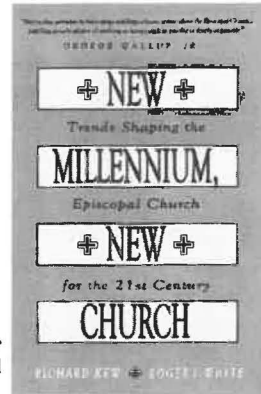
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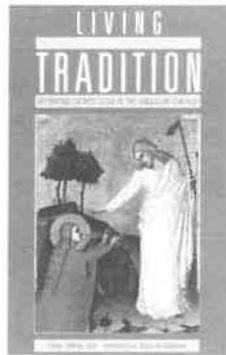
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Archbishop Ends Cross-Country Tour

In an act symbolizing Anglican unity, the Most Rev. and Rt. Hon. George L. Carey, Archbishop of Canterbury, concluded his 10-day visit to the United States in New York City Sept. 20 by heralding the centennial celebration of the Cathedral of St. John the Divine.

Dressed in a cope that seemed to flame with the tongues of Pentecost, the archbishop dedicated a stone floor medallion of the compassrose, the official symbol of the Anglican Communion. Designed by the late canon of the cathedral, the Rev. Canon Edward N. West, the symbol was crafted and installed by workers trained at Cathedral Stoneworks.

"Christ who is found at the heart of the rose and the compass points of the symbol reaches out into our world to touch every society and culture with his love," the archbishop said. "Let us not fear truth from whatever direction it comes."

He praised the unity in diversity that was both the mission of the church and a fact of life in a city like New York. Referring to the mission of the Diocese of New York, Archbishop Carey noted, "You have the obligation to demonstrate how the Christian faith unites people across the boundaries of race and culture, while at the same time offering respect and fulfillment to each ethnic group."

Mayor David Dinkins was present for the service, along with the Most Rev. Edmond Browning, Presiding Bishop, the Rt. Rev. Richard Grein, Bishop of New York, and the Very Rev. James Parks Morton, dean of the cathedral.

Also while in New York, Archbishop Carey visited the cathedral's Manhattan Valley Youth program for Harlem teens and he received an honorary degree at General Seminary.

During a New York press conference, Archbishop Carey shared his impressions of the Episcopal Church. "I shall return to the United Kingdom with a strong sense of a church which is vigorous, committed and very mindful of its mission to all God's people," he said.

In Cincinnati, Archbishop Carey preached at a festive Eucharist Sept. 14 attended by clergy and lay leaders. In his sermon, he urged the church to stand up for the poor and to fight rac-



Photo © 1992 by Bob Stockfield

Dr. Carey joined in worship services during his U.S. visit.

ism and classism.

"What the world longs to see is a church that stands alongside the poor, a church that cares for the underclasses of the world, in the large cities of the West, or the refugee camps of the South," he said. "That is a church obedient to the love of God."

During a press conference on his arrival in Cincinnati, which has a large Roman Catholic population, Dr. Carey urged the Roman church to consider allowing clergy to marry.

If the shortage of priests is severe enough to close churches, he said, "it is time that they welcomed a married priesthood." With a nod and smile to his wife, Eileen, he assured, "there is nothing to fear."

Archbishop Carey also delivered the annual Taft Memorial Lecture in Cincinnati, saying that Christians must be tolerant of each other and of other faiths.

The lecture was given at Christ Church in honor of the late Charles Taft, Episcopal layman and son of President William Howard Taft, who is best remembered as a longtime ecumenist and social justice activist.

Christians need not yield their distinctiveness to promote tolerance "in a

world of competing truths," the primate said. "Christianity can maintain its commitment to the uniqueness of Christ in a pluralist world and yet still be genuinely tolerant."

He warned, however, that "people with no convictions are not being tolerant if they allow others their way or simply acquiesce to their opinions." At the same time, he condemned indifference.

"Indifference is not toleration," he said. "People steeped in the laziness of mental or moral indifference sometimes pride themselves on their tolerance. They kid themselves. Indifference is never a virtue. The indifferent exercise no self-restraint. They don't have to cultivate humility when faced with a clash of values. They don't have to balance the demands of their integrity against respect for the convictions of others. There is no moral struggle for the indifferent."

From Cincinnati, Archbishop Carey traveled to the Diocese of Olympia, arriving in Seattle Tuesday, Sept. 15, with a visit to the diocesan refugee resettlement program. In the basement of St. Peter's Church he met with three families of newly-arrived refugees from Somalia, Afghanistan and Laos. Interpreters were on hand to help the refugees converse with the archbishop, who inquired about their travels and gave them good wishes. He then moved upstairs for a brief visit with members of St. Peter's congregation, a predominantly Japanese parish.

On Tuesday night, the archbishop and Mrs. Carey attended a banquet at a Seattle hotel hosted by the Church Divinity School of the Pacific. More than 1,300 clergy and lay persons from nine dioceses attended the event and heard the archbishop speak on "Evangelism: Religious Longing in an Irreligious Age."

"This age, where so much is fragile, so many are vulnerable, and so few are fulfilled, expresses a deep religious longing and an intense dissatisfaction with the diverse and numerous solutions peddled to fill the vacuum," he said.

He said effective evangelism must be confident, courteous and cooperative. "We must go together to meet people

(Continued on page 14)

Mood Upbeat Despite Hurricane in Hawaii

Some church buildings were damaged severely, even destroyed, by Hurricane Iniki, but the people on the Hawaiian island of Kauai "are pulling together in remarkable ways," reported the Rt. Rev. Donald P. Hart, Bishop of Hawaii.

As soon as air travel regulations permitted, the bishop made a pastoral visit to the island Sept. 16-17, along with the Rev. Peter E. Van Horne, executive officer of the diocese, and Lucille Tamura, ministry development officer.

"A buoyant, upbeat, courageous spirit is evident everywhere," the bishop said.

Church Destroyed

Damages to church property included the following:

- St. Paul's Church, Kekaha, has been destroyed. The vicarage is still standing but has interior water damage.

- The roof of the office and Sunday school building at St. John's, Eleele, is gone and the structure appears to be a loss. The parish hall collapsed. The church has a few broken windows and some minor damage to ceiling beams.

- Several small windows were broken



Broken window above altar at All Saints'.

at St. Michael and All Angels', Lihue, and the vicarage lost its garage.

- At All Saints', Kapaa, a stained-

glass window above the altar was broken and the rectory sustained window and water damage. The gymnasium roof is gone and the whole building may need to be replaced.

- A fallen tree damaged a wall of Christ Memorial, Kilauea, and in the parish hall, one wall collapsed and half the roof is gone. Part of the office roof is missing and the thrift shop has minor roof damage.

- St. Thomas', Hanalei, which is leased to Aloha School, Inc., has some broken windows and minor interior water damage.

In addition, the home of the Rev. Malcolm H. Miner, a retired priest, was destroyed, in Koloa.

"In the midst of it all," said Bishop Hart, "the ministry of our churches is vital and strong. I was glad to celebrate the Eucharist with all of our clergy . . . and then to have a chance to visit in each of their church locations and sense their rising spirit."

The bishop reported generous contributions from throughout the diocese and \$25,000 from the Presiding Bishop's Fund for World Relief.

"The rebuilding will take many years," he said.

(The Rev.) JOHN PAUL ENGLECKE

Women's Caucus Seeks Additional Leaders

The Episcopal Women's Caucus met in Baltimore Sept. 5 for an annual meeting at which the goal of having more women in church leadership was emphasized. The 100 participants heard from two women in influential positions: Pamela Chinnis, president of the House of Deputies, and the Rev. Jane Dixon, recently elected as Suffragan Bishop of Washington.

The two women spoke of their backgrounds in keeping with the meeting's theme, "Weaving Stories."

The caucus heard a report on the Worldwide Anglican Encounter and commended the Most Rev. Edmond Browning, Presiding Bishop, for his commitment to the Encounter and "for his understanding that change is required if women are to be fully free from violence and abuse and truly included in the church and society."

Theology Conference Looks Forward

On Sept. 10-13, Nashotah House had its first of three major events as the Wisconsin seminary commemorates its sesquicentennial. "Theology and the Year 2000" was the theme of the conference which featured addresses by the Rev. Edward J. Yarnold, S.J., of Campion Hall, Oxford, and Metropolitan Athenagoras, Bishop of Fokidos, Greece.

The first lecture, "Setting the Scene," was given by the Rev. Peter Toon, William Adams Professor of Theology at Nashotah. Fr. Toon depicted the current situation of the church in terms of a conflict between trinitarian theism on one hand, and experience-based pantheism on the other.

Metropolitan Athenagoras spoke on the topic "Orthodox Theology Today and Tomorrow." He outlined the basic tenets of the Orthodox Church's doctrine and liturgy in terms of scripture's

relationship to tradition; adherence to tradition; the eucharistic liturgy as the focus of Orthodox life; and the trinitarian character of the church's life.

The second major lecture was delivered by Fr. Yarnold, who until recently was a member of the Anglican-Roman Catholic International Commission (ARCIC). He discussed ARCIC documents and the responses they have received from the 1988 Lambeth Conference and the Vatican.

The nature of Anglo-Catholic theology was the theme of lectures given by the Rev. David Ousley, rector of St. James the Less, Philadelphia; the Rev. David Curry, a Canadian priest; and the Rev. Samuel Edwards, rector of St. Timothy's, Fort Worth.

The lectures by Fr. Yarnold and the metropolitan were followed by a response from the Rev. Charles F. Caldwell, assistant professor of pastoral theology at Nashotah.

Amazing Grace

Spiritual Direction in Novels by Susan Howatch

By KATHERINE G. CLARK

Glittering Images, 1987; *Glamorous Powers*, 1988; *Ultimate Prizes*, 1989; and *Scandalous Risks*, 1990. Fawcett. Pp. 490+. \$5.95 each.

Long-time author Susan Howatch calls the works listed above her "God novels." They make up a series which achieves a rare balance in fiction — realistic, compelling stories, developed within the inescapable context of God's action on the soul.

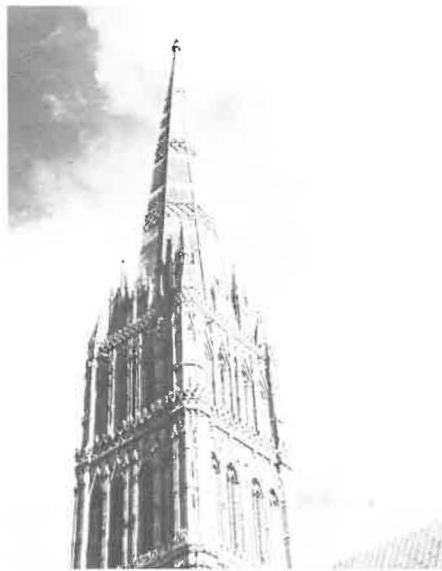
Howatch's own strong belief in the priority of prayer allows her to explore the broad dimensions of spiritual warfare with intensity and discernment. The particular warfare faced by each major character draws the reader into complexities of plot sometimes startling, always absorbing. The novels may, of course, be read independently as good stories in their own right, but reading them in sequence gives an astonishing insight into the unity and wholeness of human experience and into God's power to act upon the soul, continually creating and molding character and circumstance.

The general setting is a mythical diocese — Starbridge, loosely modeled on Salisbury, where Howatch herself lived for many years. The priests whose lives, in turn, become central to each novel differ widely in talent and circumstance. What they have in common, though, is a life crisis rooted in personal relationships and threatening failure and collapse. It is the rebuilding of these lives through the often painful process of spiritual direction that is the hallmark of this series.

Charles Ashworth, the protagonist of *Glittering Images*, is the kind of young priest the reader likes and responds to. He is a canon of Cambridge Cathedral and a tutor of theology at Lauds College when his story begins — a widower, intelligent,

witty, sympathetic. Jonathan Darrow, whose skillful spiritual direction literally saves Charles's vocation and sanity, becomes the central figure in *Glamorous Powers*. Darrow is Abbot of the Fordite Monastery in Granchester, a small town near Cambridge, when Charles goes to him for counsel. Jonathan Darrow, however, is a complete contrast to Charles.

Despite his skill in spiritual direction, which the reader has had ample



The famous spire of Salisbury Cathedral. The setting of Howatch's novels is loosely based on Salisbury.

chance to observe in the first novel, Jonathan does not appear a man easy to know. He is a mystic and seer of visions, gifts the reader can accept; but he is also a clairvoyant, a trait presenting considerably more difficulty.

Neville Aysgarth, the central figure of the third and fourth novels, first appears in *Glamorous Powers* at the time Darrow is entering the final and most painful stage of his long crisis. Aysgarth is not immediately appealing. As Archdeacon of the Starbridge Diocese, he seems, indeed, to be a priest for whom the church is more career than vocation. Not until this man faces his own bitter time in *Ultimate Prizes* does the reader begin to understand the difficulties of spirit

and judgment that will continue to threaten this man and work harm not only in his own life, but, in *Scandalous Risks*, in the life of another.

The Diocese of Starbridge, of course, provides the milieu in which men of such differing personalities can be expected to come into frequent contact. Within the framework of diocesan life, Howatch uses people and events of the real world as essential elements in the work she is creating. The series begins in the late 1930s, shortly after the abdication of Edward VIII, when William Lang is Archbishop of Canterbury. In the first novel, this very real archbishop plays an important role in Charles Ashworth's life. Lang sets the complications in motion by asking Charles to investigate the lifestyle of the created Bishop of Starbridge, a character who is, in fact, modeled on another real churchman of the times, Herbert Hensley Henson, Bishop of Durham.

By the fourth novel, Charles Ashworth himself is the Bishop of Starbridge and the lady of his episcopal palace is the very woman who figured so largely in the theological tangle with which the first novel began.

Two other novels will complete this series, the fifth, *Mystical Powers*, traces the life of Jonathan Darrow's son, also a priest and also a mystic. This novel is available in hardback; the sixth will appear in 1993. The concluding novel will be narrated by Charles Ashworth in whose life and episcopate the series unfolds.

Several major ideas important to the time period also recur in these novels, with enough force to demand attention. Some are important to modern psychology, some to spiritual growth, some to church history, some to theological argument and debate. As the series progresses, it is the theological debate in particular that enables the Diocese of Starbridge to serve as a microcosm for the English church, a real advantage to Episcopal Church readers interested in English practice and polity. Throughout these novels, disputes over theology may be heated,

(Continued on page 16)

Katherine Grace Clark is a member of St. Andrew's Church, Valparaiso, Ind. She taught high school and college English for 30 years.

EDITORIALS

Noteworthy Fiction

For the most part, when we publish special issues devoted to books, we have stayed away from commenting upon or reviewing works of fiction. There are so many good religious books in print that our reviews and articles usually are from that field.

Occasionally, some noteworthy fiction crosses our desks, and we are pleased to share it with our readers. This issue is one of those occasions. Susan Howatch has written a series which she calls her "God novels," in which spiritual direction and the rebuilding of shattered lives are common themes. Katherine Clark presents an overview of the first four novels, which we commend to our readers.

As usual, our Book Issue also contains reviews of recently-published books and advertising from a variety of publishers. We hope you'll find some good reading.

Day of Prayer

Presiding Bishop Edmond Browning has declared Oct. 11 as the Presiding Bishop's Seventh National Day of Prayer for Persons Living with HIV/AIDS.

We are called upon to remember in prayer those afflicted with AIDS or the HIV virus and those who minister to them, as well as those who have died of the

disease. Let us pray, also, for a cure for AIDS and for compassion toward its victims.

Keeping Up to Date

Many of our readers tell us our People and Places section is of great interest. The listings of new assignments for clergy and lay persons, ordinations, retirements, resignations, death notices and other matters seem to be a regular part of subscribers' reading habits.

We must rely upon others to help us compile these listings. Such news does not originate in our office, but rather it is provided by diocesan correspondents and others. We strive to obtain current information, but sometimes such listings are sent to us long after a change or death occurs, or they arrive here without necessary information included. For example, it is of little help to learn someone has moved if a new address is not provided. Likewise, it is unfortunate to receive obituaries of persons who died several months earlier.

We are grateful to correspondents and diocesan staff persons who provide our People and Places listings, and we are hopeful that persons who do not see listings from their dioceses will urge someone from diocesan headquarters to send such information to us. We will try to provide the most complete and timely information possible.

VIEWPOINT

The Missing Part

By FREDERICK A. FENTON

So far the Decade of Evangelism is turning into a disappointment for the Episcopal Church. Not accustomed to evangelism, we try to reach out to others with nametags and classes for newcomers, larger lawn signs and warmer welcomes. As a result, we are beginning to lose our reputation as "God's frozen chosen," but we are not much nearer our goal of resurgence and renewal.

What is missing? I believe it is conversion to Jesus Christ as Savior and Lord. We don't know how to convert people. We don't know how to be converted ourselves. The result is a kind of spiritual emptiness at the very heart of things. No matter how good the liturgy or the preaching, no matter how much we become a loving and accept-

ing community, if we do not know Christ as Savior and Lord, experiencing the power of his presence in our lives, then we are left with nothing more than what Dietrich Bonhoeffer, the martyred Lutheran theologian, called "cheap grace."

"Cheap grace" is communion with God on our own terms — when we feel like it. It is giving to God what is left over, instead of the best gift we can bring. It is preferring what we believe about God to what we can learn through daily prayer and planned study of the Bible. In short, it is substituting an all-too-human institution for the body of Christ.

That's the bad news. Now here's the good news. It comes from one who was as sophisticated and experienced in every aspect of life as we like to think of ourselves as being, St. Augustine of Hippo: "Thou, O Lord, has made us for Thyself, and our souls are restless

till they find their rest in Thee."

I believe there is a restless soul in each one of us, a person longing to experience the peace, joy, freedom and power of new life in Jesus Christ. We continue to "spook" ourselves with fears of fundamentalism or catholicism or becoming too "churchy." What we are really afraid of is what Bonhoeffer called "the cost of discipleship." We keep at arm's length the One who calls to us because we dread his words: "Take up your cross and follow me."

It need not go on like that. We can surrender to Jesus. We can ask him into our hearts. We can unburden ourselves of guilt over the past and fears about the future. We can claim him as Savior and Lord. Only then will we know the inward peace and joy we have been seeking. Only then will we have power to reform our lives and reach out to others.

The Rev. Frederick A. Fenton is rector of St. Augustine's by-the-Sea, Santa Monica, Calif.

BOOKS

Like A Cooling Shower

THE FORGIVENESS BOOK. By Bob Libby. Cowley. Pp. 149. \$9.95 paper.

Any new book from Cowley elicits curiosity and promises delight. This little volume is no exception. The author, an Episcopal priest with experience both broad and deep in parish ministry and communications (including articles in *THE LIVING CHURCH* and a current weekly TV program, along with having been director of the Episcopal Radio and Television). Fr. Libby draws upon his own life's events and the personal reports of others to provide a collection of 22 stories illustrating and conveying the grace of forgiveness, each concluding with a biblical reference, an invitation to reflection and a prayer.

In addition to the stories, Fr. Libby provides a section of biblical resources for meditation on forgiveness and two forms of self-examination, the first based on the Ten Commandments and the Summary of the Law and the second based on I Corinthians 13. He concludes with a prayerful means of examining one's relationships with others.

I first picked up this book during a time of spiritual sluggishness. I didn't intend to read it. It was just an excuse to set aside something else. Its clarity and simplicity and unflinching personal honesty washed over me like a cooling shower. I returned to my work — and to everything else — refreshed, yet again forgiven and forgiving.

The Forgiveness Book lends itself to personal reading, whether all at once or over a period of a month. It is also well suited to use by small groups, for the members of which it will surely produce intellectual stimulation and (if they can bear it) likely pave the way for the Spirit to move hearts and change lives.

(The Rev.) ROBERT E. STIEFEL
Christ Church
Portsmouth, N.H.

An Archbishop's Gifted Son

THE LIFE OF E. F. BENSON. By Brian Masters. Chatto & Windus. Pp. 324. \$29.95.

E. F. Benson, known as Fred to his family and friends, is famous mainly as the author of humorous novels written from the 1890s through the 1930s,

especially *As We Were* and a series on the ridiculous Lucia, who pretends to reign over an English village filled with gossips. Some of his books are still in print, and those who read them again and again receive a continuous reward in comedy and perfection of style.

Brian Masters' biography, however, is mainly about growing up in the age of Queen Victoria and surviving through the profound turmoil of the turn of the century and world war. Benson was the son of Edward White Benson, Archbishop of Canterbury for 14 years near the end of Victoria's reign. A more rigid, strict and passionless father is hard to imagine. His mother Minnie, in contrast, was soft, sensitive and humorous. The marriage of Edward and Minnie (his cousin, to whom he proposed when she was age 11) produced a set of gifted, eccentric children, none of whom ever married, and most of whom teetered on the edge of insanity. Fred found companionship with a series of young men, but as one who could not tolerate physical touch, he was more homophobic than homosexual.

While avoiding loss of mind, Fred lost faith in the God of Canterbury. His God, says Masters, "was to be found in music, in nature, and in the fine benevolence of human behaviour when it was not directed towards the self." E.F. Benson's God was revealed through beauty and love, which he found elsewhere than in the Church of England. His God was not father, but mother.

This is an absorbing biography, written in that elegant and scholarly style we often find in English writers.

(The Rev.) ORMONDE PLATER
New Orleans, La.

A New Look

LIVING TRADITION: Affirming Catholicism in the Anglican Church. Edited by Jeffrey John. Darton, Longman and Todd (England). Cowley (U.S.A.). Pp. 136. £6.95.

Living Tradition consists mainly of lectures given at a conference of Affirming Anglicans held in York in June 1991. What if you are an Anglo-Catholic in England and you find your following is diminishing? You analyze that one of the reasons for this waning of interest is that the Anglo-Catholics have won all the strivings of the Oxford Movement and there is little chal-

lenge left. Then you decide to hold a conference to see where Anglican Catholicism should go next.

At least 200 people were interested in coming to hear six lectures and bookend sermons by the Most Rev. George Carey, Archbishop of Canterbury, and the Most Rev. John Habgood, Archbishop of York. Affirming Catholicism engages itself not to be yet another "party" within the Church of England, but a sponsor of lectures and writings about a proposed new look for the catholic tradition.

The earlier part of the book dwells largely upon the scholarly questioning of tradition. These writings also espouse "a more generous" Christianity, but this generosity does not always extend to evangelicals and traditional Anglo-Catholics. Later, Alan Billings' lecture on the church in society relates how Anglo-Catholicism, having adopted socialism and being influenced by liberation theology, was now in a quandary with the discrediting of socialism throughout the world. He proposed that a market economy may serve people better by way of distribution of goods and allowing for individual personhood. The parish must once more be the center for developing lay ministry to the marketplace. After this there is a profound lecture by Mother Allyne, CSMV, on the religious life of today.

Archbishop Carey brings sound advice in his keynote sermon: "Above all, attend to the word of scripture." As an antidote to the Anglican tendency to give an overdose of celebrating, "The church only knows of the fullness of Christ. He is the fullness of Catholicism. No genuine Catholicism ever moves away from him but only *into* his fullness."

(The Rt. Rev.) DONALD M. HULTSTRAND
Alexandria, Minn.

World Mythology

THE MAGIC OF RITUAL: Our Need for Liberating Rites That Transform Our Lives and Our Communities. By Tom F. Driver. Harper San Francisco. Pp. 270. \$19.95. **A FIRE IN THE MIND: The Life of Joseph Campbell.** By Stephen and Robin Larsen. Doubleday. Pp. 636. \$30.

As the sub-title for Tom F. Driver's book will indicate to the attentive reader, it contains little comfort for

(Continued on page 17)

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ARCHBISHOP

(Continued from page 8)

where they are, rather than dragging them to where we feel they ought to be; get down to where people hurt, where they weep, where they die and reach them there," he said. "We must not worry about it being an irreligious world. It's God's world and he is not going to turn his back on it or us."

On Wednesday morning, the archbishop visited Holy Family of Jesus Church, Tacoma, known as the first Episcopal Cambodian congregation in this country. He spoke of his "deep missionary concern for the Cambodian people," adding that he recently had been granted permission to establish an Anglican presence in that country by its crown prince.

From there, Dr. Carey went to Three Cedars, a home for persons living with AIDS. He met briefly with the home's founders, then spent nearly an hour in private prayer with residents.

Archbishop Carey officiated at Evensong at St. Mark's Cathedral, Seattle, with a congregation estimated at more than 1,000. He preached on the importance both of being faithful witnesses to Christ and remaining "truly open to our world."

The archbishop's visit concluded Thursday morning with a breakfast with local denominational leaders, followed by a press conference. Among the topics on which he commented:

- On homosexuality: "Before we make a decision on the ordination of homosexuals to the ministry, we need to face up to the fact that there are homosexual priests, and that there are some of those who wish to live in a loving and monogamous relationship with a member of the same sex . . . We are all struggling with these issues."

- On relations with Roman Catholics: "In the last 25 years we have traveled a long way together. We have moved from a polemical theology to a convergent theology, and I believe we now share at least 80 percent of our faith."

- On birth control: "The issue is not one of birth control, it's an issue of world population. We need to address the theological and practical contribution we might make to the solution of that problem."

The next stop for Archbishop Carey was Albuquerque, N.M., and the Diocese of the Rio Grande. When asked by a youth group member why he had stopped in New Mexico, Dr. Carey re-

plied, "I heard this was the Land of Enchantment, so I thought I'd come and be enchanted."

Archbishop Carey addressed the 40th diocesan convention, celebrated the convention Eucharist, met with Province 7 bishops and ecumenical leaders, and talked with young people. His comments focused on building unity within the church and the methods by which that could be done. He pointed out several times that the Anglican Church is growing fastest in areas where poverty and social problems seem to be the greatest.

"The Christian churches have a major contribution to make," he said. "The breakup of the communist world has destabilized the rest of the world. It's a much more threatening, hostile world. Therefore, the search for given and common morality (among competing religious factions) that will hold division is vitally important."

One of the archbishop's methods for revitalizing the church and preparing it for the next century is by actively affirming young people and calling them to action.

"Whenever anyone tells you that you are the church of tomorrow, simply shake your head and tell them, 'No, I am the church of today,'" he told young people, many of them wearing T-shirts which read "I met George." "In order to be the leaders of tomorrow, you have to be active in the church today so you can know where the church needs to be led."

Dr. Carey also spoke about the importance of lay ministry. "We want to use (laity) not only in church leadership, but also to affirm their role in the world," he said.

Several times in Albuquerque, the archbishop joked about how he and presidential candidates were in the same town at about the same time. Democratic candidate Bill Clinton spoke at the University of New Mexico on the same day as the archbishop.

"I'm here to tell you I am definitely not running for president," he said. "In fact, I told my friend (British Prime Minister) John Major the other day that it is far more dangerous to be Archbishop of Canterbury than Prime Minister. Only one Prime Minister has ever been killed in office while six of us archbishops have been bumped off at one time or another."

Bill Logan and the Rev. James Lindsley in New York, Mike Barwell in Cincinnati, Diane Walker in Seattle and Scott Pelking in Albuquerque contributed to this report.

SHORT and SHARP

By TRAVIS DU PRIEST

THE DAWN OF THE REFORMATION. By Heiko A. Oberman. Eerdmans. Pp. 309. \$29.95 paper.

These essays in medieval and Reformation thought were originally published in 1986 and are now available in this paperback reprinting. Because the work covers only up to the early Reformation, it does not include much at all on Anglicanism. The important issues, however, such as word and sacrament, scripture and tradition, are dealt with at length.

THE SAINTS AMONG US. By George H. Gallup, Jr. and Timothy Jones. Morehouse. Pp. 141. \$8.95 paper.

Searching for "Americans for whom God is a vibrant reality," the authors found a goodly number of godly folk who live, in the authors' words, "a kind of quiet drama." While the book includes (interesting) boxes with survey results on certain questions such as

geographic regions, it is by and large narrative with easy-going reading style. Concludes with a practical section on nurturing future saints.

BEDE GRIFFITHS. Edited by Peter Spink. Templegate. Pp. 95. \$4.95 paper. **DIETRICH BONHOEFFER.** Edited by Aileen Taylor. Templegate. Pp. 95. \$4.95 paper.

These two books are additions in the "Modern Spirituality Series" by Templegate and comprise excerpts from the respective authors for daily devotional readings. From Bede Griffiths, the English Roman Catholic Benedictine: "In the ultimate reality there is revealed not merely an identity but a communion." Both "little books" make for thoughtful meditation.

ANGLICAN CYCLE OF PRAYER: 1993. Forward Movement. Pp. 121. \$1.95 paper.

Available now for 1993 is the daily directive for prayer for fellow Christians throughout the Anglican Communion. Includes specific intentions for prayer, helpful maps and, this year, short poems and meditations.

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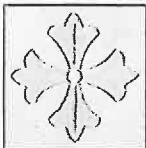
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AMAZING GRACE

(Continued on page 16)

but the church's theology, seen in its broad sweep, never appears threatened, a reassuring perspective to readers very much aware of current divisions within the American church.

However effective these details are, it is in character and theme that the author's intention is most apparent and most clearly achieved. These three priests undergo the one experience universal to any serious quest for God: Each is broken before he is made whole. As their stories unfold, these separate men move first toward that climax which is their breaking and then toward that slow and painful self-knowing and God-knowing which becomes for each salvation and wholeness.

Howatch's handling of this aspect of the novels is remarkable. She draws on classic and familiar sources — *The Cloud of Unknowing*, Julian of Norwich, Ignatius, Teresa of Avila, and even behind them to mystics like Plotinus, using quotations from these masters with illuminating precision and clarity. So skillfully is this done that in each novel the character's deepening awareness of God is pivotal to the plot's unfolding.

An overriding similarity of character and response in each of these priests is the long-practiced determination to make himself into the person he believes he should be and, more importantly, into the person he believes God desires him to be. Each of these men, before the wrenching crisis that nearly destroys him, has lived in a certainty he would obviously never profess: that the ability to accomplish these high goals depended on the strength of his own effort — a temptation that may be particularly perilous in lives long dedicated to God and to goodness.

False Self

There is a haunting universality in the total breakdown of this ability to control that reveals each man to himself, a rending asunder of the false and glittering self against the rock that is God. The core of these novels is, of course, exactly this theme: the power of the Holy Spirit, finally recognized and accepted through prayer, to rebuild the shattered self, which has been built and long maintained on fantasy, into the true self, built and

maintained not by will but by grace.

Thus, Howatch has turned the methods of spiritual direction into a direct tool for revealing character and developing plot, a technique that may very well be unique to this author, and certainly unique in novels which encompass a full complement of some of the more serious sins and omissions. Because this spiritual direction is reinforced with the skills of modern psychology, the reader's knowledge of the character mirrors the character's wid-

**By their
very nature,
these novels
invite readers
to reflection.**

ening knowledge of himself. In the course of each novel, the inner self is laid bare in compelling clarity.

These novels, particularly the first two, have a strong impact, especially on readers who have been seeking to acknowledge and accept God's presence in the day to day living of their lives. By their very nature, these novels invite readers to reflection, to a reexamination of specific areas and stages of life on which time has appeared to close the door. The spiritual direction, so well presented in these pages, makes readers long to remove obstacles that may be hindering God's action, makes them even a little wistful for the time when this kind of direction was more common to ordinary Christian practice.

Readers who do not share Susan Howatch's church heritage may be a little wearied by the prolonged emphasis on spiritual direction, certainly by the emphasis on theological quandries. But for Episcopalians who are serious about their faith and practice, these novels achieve the purpose their author so clearly intended.

BOOKS

(Continued from page 12)

the traditionally-minded Episcopalian who may be seeking a justifying rationale for the use of the church's historic liturgy.

Prof. Driver has little patience with fixed texts and rote participation, or with hierarchical distinctions between ministers and people. His definition of ritual as "work done playfully" may seem somewhat opaque at first (or even last!) glance, but it does at least suggest the radical character of his thinking, as does the decidedly informal and untraditional order for the Eucharist that he presents as the final climax of his book. It should be noted, however, that only the last chapter deals with the application of his principles to the contemporary situation. Most of the book is devoted to a phenomenological and psychological examination of the rituals of various peoples, much of which is of considerable interest.

Joseph Campbell spent almost his entire career as a member of the faculty at Sarah Lawrence College, Bronxville, N.Y., and was probably the most eminent student of world mythology in his generation. A very handsome and attractive person, he was a voluminous writer and an engaging speaker. He was unique in that his field of study was not merely an area for academic exercise, but provided him also with a philosophy of life that entirely supplanted the traditional Irish Catholicism of his background. This made him a natural *guru* for the "new age" and "Eastern religions" movements of the '60s and '70s, although his social outlook was notably conservative. This authoritative life is entirely adulatory, but competently and interestingly written.

(The Rev.) ROBERT C. DENTAN
Professor Emeritus
General Theological Seminary
Buffalo, N.Y.

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The Living Church Weekly. Annual subscription price \$39.50. The office of publication and general business office are located at 816 E. Juneau Ave., Milwaukee, Milwaukee County, Wis. 53202. Publication number 00245240.

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The owner is: The Living Church Foundation, Inc., a non-profit corporation with no stockholders, located at 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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EXTENT AND NATURE OF
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The average number of copies of each issue during the preceding 12 months are:

- A. Total number of copies printed — net press run: 10,186
- B. Paid circulation:
 - 1. Sales through dealers, etc.: N/A
 - 2. Mail subscriptions: 9,166
- C. Total paid circulation: 9,166
- D. Free distribution by mail:
 - 1. Samples, complimentary and other: 744
- E. Total distribution: 9,910
- F. Copies not distributed:
 - 1. Office use, left over, unaccounted, spoiled after printing: 276
 - 2. Return from news agents: N/A
- G. Total: 10,186

The actual number of copies for single issue nearest filing date are:

- A. Total number of copies printed — net press run: 8,956
- B. Paid circulation:
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 - 2. Mail subscriptions: 8,628
- C. Total paid circulation: 8,628
- D. Free distribution by mail:
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- E. Total distribution: 8,706
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 - 2. Return from news agents: N/A
- G. Total: 8,956

I CERTIFY THAT THE STATEMENTS
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Business Manager

PEOPLE and PLACES

Retirements

The Rev. George Zabriskie, as rector of St. John's, Larchmont, NY; add: Box 92, South Pomfret, VT 05067.

Address Changes

The Rev. G. Keith Boyles reports a new address: 1177 Nantasket Ave., #E-5, Hull, MA 02045.

The Rev. John M. Hill reports a change of address: Box 18129, River Rouge, MI 48218.

The Rev. C. B. William Maddock has a new address: 27877 Rainbow Cr., Lathrup Village, MI 48076.

Cathedral Clergy

The Rev. Canon Meredith Hunt is canon residentiary at the Cathedral Church of St. Paul, Detroit, MI; add: 4800 Woodward Ave., Detroit 48201.

The Rev. Russell Martin is canon for youth and Christian education at St. John's Cathedral, 256 E. Church St., Jacksonville, FL 32202.

Lay Appointment

JoAnn Kennedy Slater, consultant to the Bishop of Michigan for media relations, has been appointed associate chaplain at Brent House, University of Chicago; add: 5540 S. Woodlawn, Chicago, IL 60637.

Religious Orders

The Rev. Brian D. Bostwick, S.S.J.E., is now in residence at St. John's House, Durham, NC; add: 702 W. Cobb St., Durham 27707.

Deaths

The Rev. Canon Robert L. Clayton, priest of the Diocese of Vermont, died of a coronary in Burlington, VT on Aug. 28 at the age of 78.

Educated at Bard College and General Theological Seminary, Fr. Clayton was ordained in 1939. Before moving to Vermont, he served parishes in Westbury, Addison and Corning, NY, and Keyport and Matawan, NJ, and was chaplain and headmaster of St. Bernard's School, Gladstone, NJ. At the time of his death, he was a resident of Middleton Springs, VT, and was rector emeritus of Zion Church, Manchester, VT. He retired from Zion Church in 1985 after serving there for 30 years. He was also an honorary canon of St. Paul's Cathedral, Burlington, VT, and served for many years as the diocesan ecumenical officer. He is survived by his wife and three children.

The Rev. Stanley Nelson, retired priest of the Diocese of New York, died in Clearwater, FL, July 10 at the age of 90.

A native of Ellsworth, WI, Fr. Nelson was a graduate of William Jewell College, Union Theological Seminary and Colgate Divinity School. He was a Baptist minister in the years 1932-43 and was ordained an Episcopal priest in 1947. He served parishes in the Dioceses of Rochester, Ohio and Massachusetts, and in 1958 went to the Diocese of New York, where for 11 years he was chaplain at Grasslands in Valhalla. He is survived by his wife and one child.

CLASSIFIED

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BOOKS

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The Rev. Kenneth J. G. Semon, Rector; the Rev. C. Frederick Barbee, Vicar; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. James D'Wolf
Sun Eu 8, 9:15 & 11:15 (1S & 3S), 5:30; 11:15 (2S, 4S, 5S) followed by HC 12:15, Sun Sch 9:15. Daily 7 & 5:30

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. Robert E. Chrisman, r (603) 524-5800
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r;
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

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. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
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. Masud I. Syedullah, Priest-in-Charge

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

Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8 to 2
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

STONY BROOK, N.Y.

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun Eu 8 & 10 (Sept. thru June), 9 (July thru Aug.). Call for Christian Education information. HD as anno

PHOENIXVILLE, PA.

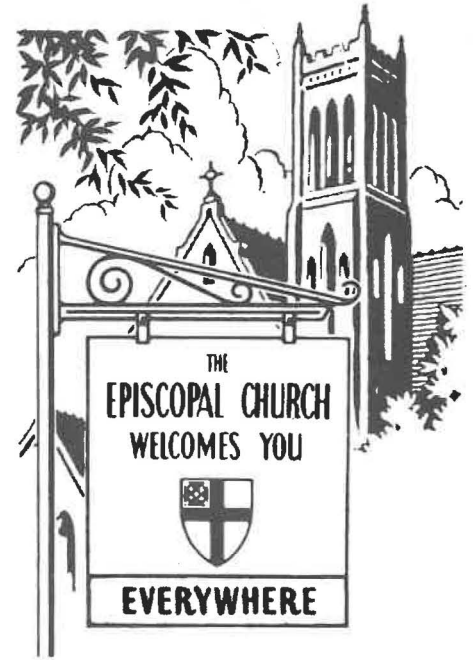
ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

SELINGROVE, PA.

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

WHITEHALL, PA. (North of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 YPF. Tues 9:30 HS, Wed 12:30, Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP



ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (between I-30 & I-20)
Fr. K.L. Ackerman, SSC, r; Fr. Alan E. McGlauchlin, SSC, c; Fr. Thomas Kim, v
Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, C as anno. (817) 277-6871; Metro 265-2537

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 (214) 823-8135
Canon Roma A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Tom Cantrell; the Rev. Trudie Smither; the Rev. William Dockery
Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev. George R. Collina; the Rev. Frederick C. Philputt; the Rev. John A. Lancaster (214) 521-5101
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu at several times. Daily MP 6:45 & EP 5:30

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 3S), Ch S 9, 11 MP (HC 1S), 12:15 HC (ex 1S)

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; 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). Daily as posted

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
The Rev. Canon A. Ivan Heyliger, the Rev. Richard Abbott
Sun H Eu 7:30, 9:30, 6:30; Wed 7, Thurs 5:30

A Church Services listing is a sound investment in the promotion of **church attendance** by all Church-people, whether they are at home or away from home. Write to our advertising department for full particulars and rates.