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Native Americans Honored

IN THIS CORNER

Privilege in Preaching

As I, a priest from a small parish in south Florida, walked up the stairs of the ornately carved pulpit of St. Paul's Cathedral, London, I felt the same surge of joy I had experienced 20 years before when I sank a birdie putt on the ninth hole of St. Andrews golf course in Scotland: "Lord, take me now, it will never be this good again."

The cathedral, the star in Sir Christopher Wren's crown, maintains a daily round of Matins, Eucharist and Choral Evensong. Two American choirs contributed to the weekday worship this summer: St. Mark's School, Dallas, and Trinity Cathedral, Columbia, S.C. Sunday worship draws approximately 1,600 persons combined for two morning services and another in the afternoon. Some two million tourists also visit each year. It takes a staff of more than 100 and a budget of \$7.5 million to maintain the establishment. Individuals are admitted to worship without charge, but visitors are asked to pay 2 1/2 pounds. The dean and chapter have taken a lot of flak on this, but the hard facts were that voluntary contributions were averaging 12 pence a visitor.

The Sunday Evensong congregation on Aug. 16 was divided into four parts: the vested leaders of song and prayer took their appointed stalls in the chancel; several hundred worshippers from every "kindred and tongue" occupied chairs under the great dome: tourists stood or milled about behind a barrier at the west end, while, in their chairs on the long nave was a fourth group who participated passively without prayer books, hymnals or programs. Their arrivals and departures seemed to be determined more by outside forces (bus tours, etc.) than by the rhythm or quality of the service. There may be some symbolism here. There certainly was a challenge, but what a privilege it was.

Simple Message

What was I to say? The sermon hymn was supportive. The closing stanza assured the congregation, "God is his own interpreter, and will make it plain." My sermon took its clue from the inscription behind Dean Eric Evans' stall. "*Mihi autem absit gloriari nisi in cruce domini nostra Jesu Christi*" (God forbid that I should boast of anything but the cross of our Lord Jesus Christ), Gal. 6:14.

I did my best to get behind the history and symbolism of the place: the royal wedding, Churchill's funeral, the Battle of Britain. I tried to proclaim as simply as possible that which we profess in the Eucharist. "Christ has died, Christ has risen, Christ will come again."

When the verger led me back to my stall, and when my knees stopped knocking, I gave thanks for the privilege I had just had. Then I realized that I have that privilege every Sunday. I gave thanks again. What a privilege to proclaim and celebrate, "Christ has died, Christ has risen, Christ will come again."

Our guest columnist is the Rev. Bob Libby, rector of St. Christopher's-by-the-Sea, Key Biscayne, Fla., and the author of *The Forgiveness Book*.

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Native Americans from across North America were at Washington National Cathedral on Columbus Day [p. 6].

ENS photo by Ruth Fremson

LETTERS

Who's Accountable?

It is shocking to read the Rev. Wallace A. Frey, head of our national church's committee on sexuality, resigning on charges he sexually abused young men in his parish [TLC, Nov. 1].

It is sickening to see similar things in my own diocese. I have experienced the following:

1. An alcoholic priest leaves his wife and children to marry a woman he was counseling and "simply fell in love with."

2. A priest with characterological disorder is "defrocked" for adultery, mental abuse of his female parishioners and mind control of women in his parish.

3. Sexual harassment charges are filed against another priest who simply could not keep his hands and actions at home. The women who complained were discriminated against by some parishioners who wanted the women's names to "straighten them out."

What is the problem? Why do we shelter and protect priests when, in other walks of life, they are fired immediately? Why do we elevate priests to such a high position that they are not accountable for sinful actions?

Wayward priests get counseling and loads of understanding. They go to "adjustment places." They are coddled and "understood" and blame is placed everywhere but on them and their conduct. What about the parishioners and parishes being hurt?

It's time priests and the Episcopal Church started being accountable.

CHARLES CHAUNCEY WELLS
Oak Park, Ill.

Bad Comparison

I can only conclude that the many responsibilities of the Bishop of the Rio Grande caused him to write his fatuous and illogical letter [TLC, Oct. 4]. If Bishop Kelshaw had more time for reflection and thought, I doubt he would have said some of the unfortunate and uncharitable things he did.

Comparing alcoholism with homosexuality is like comparing cancer with

left-handedness. Alcoholism is a self-destructive disease which, left untreated, leads to death. Homosexuality in and of itself is neither a disease nor, necessarily, a self-destructive way of life. In most cases, homosexuality only becomes destructive in the face of narrow-minded bigotry and ignorance.

I have served parishes where gay men and lesbians have taken significant roles in congregational ministry. In one case, a gay male couple provided the leadership for a soup kitchen. A single gay man organized a shelter for the homeless. A lesbian served as church warden and organized our most successful stewardship campaign. Their witness to the faith of their baptism is compelling evidence of the working of God's sanctifying spirit.

Apparently, Bishop Kelshaw knows as little about addiction as he does about homosexuality. An alcoholic is always an alcoholic. He may be in recovery, but he is always an alcoholic. The more accurate term is "recovering alcoholic," never "ex-alcoholic."

(The Rev.) LLOYD PRATOR
St. John's in the Village
New York, N.Y.

A Performance

In response to Travis Du Priest's "Though Some May Shutter . . ." [TLC, Sept. 27], I have but one request: Send me the name of one person (other than yourself) who can participate actively in a beautiful liturgy (the marriage service) while, at the same time, watching for just the right moment to catch just the right pose for just the right picture.

My question is, of course, rhetorical. I don't think you can have it both ways. It also takes a lot of effort for one who is not a camera bug to keep a focus on the action at the altar when there is a flash going off in front, behind, and to either side of the worshiper. Allowing photographs says: "This is a performance. Record the performance so you can play it back again and again."

When I officiate at a wedding, I want the congregation to be encouraged to focus on the beauty and grandeur of what is happening right before their eyes, not anticipating being congratulated for such a marvelous shot

(Continued on next page)

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When on vacation please check the listings on the Church Directory pages and attend church wherever you are. The churches extend a most cordial welcome to visitors.

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LETTERS

(Continued from previous page)

caught at the exact moment of . . . "I now pronounce . . ."

(The Rev.) LEWIS W. TOWLER
St. Paul's Church

Wickford, R.I.

• • •

Fr. Du Priest is right — some of us are "shuttering" with regard to his Viewpoint article. At least I am.

His premise seems to be that photos should be allowed so the couple can have a "visual record of the religious part of the day." Well, I don't know where he's been, but my experience has been that these "stilted" and "overposed" photographs which he decries have served very well as visual records. I've spent more than a few hours going over those kinds of photographs with family and friends, and there's always much happiness associated therewith. Never, in 30 years, did I hear anyone say "Oh, I wish we could have made pictures during the ceremony."

It may be that the crux of the matter is reverence. Those of us who value reverence highly are probably not going to allow picture taking during the service (which is, by the way, worship), and those of us who put other things above reverence are likely to allow them. Personally, I cannot be a part of anything that sends reverence farther into the background of our Anglican life and worship.

(The Rev.) J. GARLAND TEASLEY
St. Luke's Church

Pawtucket, R.I.

Dialogue Needed

The challenge of the Rt. Rev. Roger White and the Rev. Richard Kew encouraging "a spirit of inquiry and a willingness to . . . engage in dialogue with those with whom we disagree" [TLC, Sept. 13] follows in the spirit of Paul's apostolic bridge building. It describes the catholic spirit of inquiry practiced by Thomas Aquinas, where "each side has the right to formulate his argument . . . and is obligated to listen to the other," as described by Joseph Pieper.

The challenge comes at a watershed in American life where, as William Shullenberger writes [TLC, Sept. 6], "Truth squads of various student ethnic and gender-based interest groups police the public discourse of the campus."

What can I as a lay person do to encourage such discussion in the Episcopal Church? I subscribe to several organizations that are undertaking these discussions, but coordinated dialogue is sorely needed.

DOUGLAS H. SCHEWE

Madison, Wis.

Inside Out

I am writing in response to the letter by my old friend Dana Grubb [TLC, Sept. 13]. It is heartening to know that he continues to be a true voice of conscience and concern in our church. All of what he says about needing time to be able to forgive because of rage; hurt and anger are true; however, when left alone they tend to "fester" and come out in inappropriate ways, at inappropriate times.

I suggest to such victims who are having difficulty forgiving someone or something to simply write it on a small slip of paper and put it in the alms basin as an offering. A first name, or initial, is adequate. The thought behind this is that, at the moment, it is more than they can handle. Therefore, they turn it over to God. It acknowledges a need and therefore is a conscious effort toward forgiveness. Healing always happens from the inside out. This is a first step in that process.

(The Rev.) JAY ALAN HOBBS

Church of the Good Shepherd
Asheboro, N.C.

College Ministry

What a valuable contribution TLC has made by devoting much of its Sept. 6 issue to college ministry. This was called "college work" when I began my ordained ministry in 1955 as chaplain at the University of Virginia. At that time, significantly more money and effort were given throughout the church and on many campuses than has seemed to be true over the past 20 years.

Because a chaplain usually sees a student for a maximum of four years, it is difficult to evaluate one's work or to see what's being accomplished. Throughout my career after the University of Virginia, evidences of that ministry have continued to reappear. Countless lay and clergy leaders with whom I've talked and who attended many different colleges say it was the high quality, full-time chaplaincy-sponsored programs on campus that



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"turned them on" to Christianity in a permanent way.

William Shullenberger's article is outstanding in its perception of the campus environment, pointing out what an "easy target" Christianity and its adherents tend to become, "put down" by large numbers of students and faculty. As he says, yes, "colleges are crucial places for evangelism." More than almost any time earlier or later in life, these four years in students' lives enable them to be open to expand their awareness and to re-think their philosophy of life.

(The Rev.) DAVID W. CAMMACK
Baltimore, Md.

More Parochialism

It's a pleasure to return from vacation each fall to find a stack of TLC issues waiting. But it seems there's been an increase in the expressions of what I can only call parochialism, including your affirmation in an editorial of the recently installed bishop who says strong parishes are the key to church life [TLC, July 12].

I was rector of a fairly large parish for 22 years, and always felt my main job was to support the diocese and its "outreach programs," rather than our own. My concern was for good stewardship: It seemed to me that money placed on our altar was meant by the givers for God's work in the church and the world, and our job locally was to keep as little of it as possible within the parish. Only so could we participate in the work of the church in Philadelphia, where the missions in poor areas couldn't live without the diocese. It also allowed us to help in whatever mysterious things the national church might be doing.

Very few parishes, I must add, seem to get around to planting new parishes. Lord knows not many dioceses do either, although doing so should be their highest priority. Most dioceses have insufficient funds for such operations. Until we begin to plant new churches, and insist they begin with a sense of responsibility for the city, and for the whole church, we are unlikely to grow. Established parishes reach their maximum growth level pretty early on, and tend to stay at that point, unless they diminish through a failure of leadership and a lack of zeal for the whole church.

(The Rev.) TIMOTHY PICKERING
Bryn Mawr, Pa.

A Proud Day for Native Americans

The survival of Native American culture in the 500 years since Europeans arrived in Americas was celebrated at Washington National Cathedral Oct. 12, with more than 3,000 people in attendance.

A prayer vigil began on the evening of the 11th and concluded at dawn the next day, with traditional Native American ceremonies of cleansing by flowing water and fire and Christian healing rites of confession, anointing and laying on of hands.

The Eucharist later that morning included Native American peoples and choral groups from throughout the United States.

In the consecration of the gifts, the Most Rev. Edmond Browning, Presiding Bishop, was joined by four Native American bishops: the Rt. Rev. William Wantland (Seminole), Bishop of Eau Claire, the Rt. Rev. Steven Charleston (Choctaw), Bishop of Alaska, the Rt. Rev. Steven Plummer (Navajo), Bishop of the Navajoland Area Mission, and the Rt. Rev. Harold Jones (Sioux), retired Suffragan Bishop of South Dakota.

A priest at the service said it was “the proudest day of my life as an Indian person.” Bishop Charleston, in his sermon, spoke of a new beginning for all Americans, insisting that “this new community must be dedicated not to greed and violence, but to reconciliation, peace, hope, justice and love.”

He said a central point of the gospel lesson, Jesus overturning the money-changers’ tables, was “that what was sacred had become profane, what was holy was corrupted.”

He continued, “when Christopher Columbus stepped on a sandy shore somewhere, he stepped onto holy ground . . . the promised land of our people. This land was the sacred space where we were called to be God’s people. Columbus opened our holy land, our sacred temple, for business.”

A litany of prayers gave thanks for foods, medicines, minerals, the skill of artists and craftspeople, the cultures and traditions of Native Americans.



St. James' School, St. James, Md.

Maryland Church School Celebrates 150 Years as Model for Others

St. James' School in western Maryland recently celebrated its 150th anniversary, at which time the new headmaster, the Rev. D. Stuart Dunnan, was formally introduced. Founded in 1842, St. James has been known as the “Mother of Church Schools” for more than a century, as other well-known, church-affiliated schools in the country can trace their origins to people associated with the early days St. James.

The College of St. James was formally dedicated on Oct. 2, 1842, and served students in the upper levels of high school through college. The first proponents of an Episcopal boarding school in western Maryland envisioned a school modeled after the English public schools, still an influence on St. James a century and a half later.

The Civil War made it virtually impossible for the school to operate in normal fashion. Confederate and Union soldiers regularly crossed the campus and often camped there. The school was forced to close in 1864, but, after extensive repairs and refurbishing, reopened in the fall of 1869 as a secondary school only.

St. James prospered over the years,

enrollment increased and the campus was greatly improved under the tenure of several headmasters who were lay persons. With the appointment of the Rev. John E. Owens as headmaster in 1955, the school returned to one of the original precepts of the founders: having an Episcopal priest as head of the school. St. James has continued to improve and grow.

‘Lively Chapel’

Speaking of St. James’ special place as an Episcopal Church school, Fr. Dunnan said: “I am very anxious to preserve St. James’ traditional identity as a church school with a lively chapel central to the school’s common life. But just as important as what happens in the chapel is what happens in the classroom.

“The Anglican tradition of believing humanism allows us to teach the whole of human life — faith as well as reason. We are able to teach what is right and what is wrong . . . to tolerate and to forgive each other . . . everyone is important. Often we find that the kind of student who ‘falls between the cracks’ elsewhere thrives here and begins to shine.”

Ethics Scholar Named EDS Dean and President

The Rev. William W. Rankin, rector of St. Stephen's Church, Belvedere, Calif., has been named the third dean and president of Episcopal Divinity School (EDS). He will begin his new ministry in Cambridge, Mass., in July, 1993, and will succeed the Rt. Rev. Otis Charles, who held the position since 1985.

"Bill Rankin is a superb choice for this position," said Philip Whittaker, chairman of the EDS board of trustees and of the search committee. "He brings a strong mix of attributes and skills, as a respected scholar and theologian, a successful parish rector, a person of proven administrative and fund-raising abilities, with a life-long ministry committed to the gospel call for peace and social justice."

An alumnus of EDS (he received his M.Div. there when it was called Episcopal Theological School), Dr. Rankin studied at Duke University, where he earned a Ph.D. in religion and Christian ethics and a master's degree in policy sciences and public affairs, as well as a bachelor's degree in history. Academic honors include a Rockefeller Foundation Fellowship in the Humanities and an Andrew Mellon Post-



Dr. Rankin

Doctoral Fellowship.

Dr. Rankin, 51, was born in Schenectady, N.Y. Prior to becoming rector of St. Stephen's in 1983, he was associate at All Saints', Pasadena, Calif. He also served St. Bartholomew's in Pittsboro, N.C., Trinity Church in Elmira, N.Y., and was Episcopal chaplain at California Institute of Technology.

He is the author of numerous publi-

cations, his most recent, *Confidentiality and Clergy: Churches, Ethics and the Law*, published by Morehouse. He writes a regular feature column, "More Deeply Human," for the *Journal of Pediatric Nursing*. He is assistant clinical professor at the University of California Health Sciences campus in San Francisco, where his wife, Sally, is a professor in the family health nursing department. They have two grown children.

Dr. Rankin has been a teacher at Duke University and at other places in California, including visiting lecturer in medicine and ethics at Fuller Theological Seminary, Pasadena. He serves on the council of the College of Preachers in Washington, D.C. and was a visiting scholar at Cambridge University in England. In Pasadena, he founded the Foothill Free Clinic and was president of a hospice.

Dr. Rankin spoke proudly of EDS in accepting the appointment. "This school has educated many generations of outstanding church leaders and it has now an extraordinary faculty and student body," he said. "I know how great an honor has been bestowed on me and I will work hard for EDS."

CONVENTIONS

As he prepares to become the dean of General Seminary in New York City, the Rt. Rev. Craig Anderson, Bishop of South Dakota, and his wife, Liz, said farewell to the diocese during its convention in Aberdeen, Oct. 9.

In a humorous and sometimes poignant speech, Bishop Anderson spoke of his roots in South Dakota, his memories of visiting relatives as a child and his love for the people and places of the state.

Several parishes, missions and regions presented gifts to the Andersons, and many people honored and entertained them with memories and accounts of their accomplishments.

Attention was then directed toward the election of a new bishop. The Rt. Rev. George Harris, retired Bishop of Alaska, who resides in Aberdeen, and the Rt. Rev. Harold Jones, retired Suffragan Bishop of South Dakota, have offered to provide episcopal services as

needed during the interim.

A resolution calling for the convention to be held Friday to Sunday, rather than Thursday to Saturday, passed after some debate between the clergy and lay people.

Two resolutions were passed calling for a ban on dumping toxic waste in the state.

In addition, the 194 delegates held elections, handled the regular order of business, worshiped and consumed approximately 100 dozen cookies.

SHERRY MAULE

• • •

Third Age Evangelism — evangelism by and to retired persons — was the theme of the 24th convention of the Diocese of Southwest Florida Oct. 9-10 at the Charlotte County Memorial Auditorium in Punta Gorda.

Noting that millions of retired peo-

ple in Florida, many of them in southwest Florida, are not active members of any church or synagogue, the Rt. Rev. Rogers S. Harris, bishop, called upon every congregation to make house-to-house surveys, preferably in cooperation with other nearby churches of all communions, to identify and locate unchurched persons. The bishop also asked every congregation to develop a Lab I-trained team of laity and clergy to visit these persons, and to open to them the door of return to church and to discipleship.

Concurring with Bishop Harris's requests, the convention adopted resolutions including:

- designation of Third Age Evangelism as a priority for the next 12 months, and to continue thereafter;
- authorization for the Third Millennium Mission Fund, with 90 percent to

(Continued on page 13)

Fr. Aristide Pursues Episcopal Priesthood

The Rev. Jean-Bertrand Aristide, ousted president of Haiti and a Roman Catholic priest, has spoken privately with the Rt. Rev. Orris Walker, Bishop of Long Island, about seeking orders in the Episcopal Church.

The Rev. Anthony Miller, diocesan administrative assistant, said that Fr. Aristide has not yet met with the Commission on Ministry, which is the next step in the process of being received as a priest of the Episcopal church.

His reasons for making the change have not been disclosed. However, Fr. Aristide, ousted in a military coup last year, has repeatedly run into difficulties with Roman Catholic superiors because of his political activity. There are differences in the views of liberation theology.

There is a large Haitian population dispersed throughout the Diocese of Long Island.

Fr. Aristide has been living in Washington, D.C. and in Venezuela since fleeing his homeland in 1991. He was the first freely-elected president in Haiti's history.

New President Introduced

The Rt. Rev. Stanley Atkins presided for the last time at the annual meeting of The Living Church Foundation, Oct. 13 in Milwaukee.

Bishop Atkins, who previously had announced his resignation as foundation president, celebrated the Eucharist at All Saints' Cathedral. During the prayers of the people, names were read of persons for whom memorial gifts had been given to THE LIVING CHURCH during the year.

Bishop Atkins presided at the meeting which followed. He introduced the Rt. Rev. Donald Hultstrand, retired Bishop of Springfield, who succeeds him as president.

Members of the foundation re-elected 14 members to three-year terms, and re-elected 11 members of the board of directors to one-year terms.

In the board meeting which followed, Augusta Roddis was re-elected vice president; the Rt. Rev. Charles Gaskell was re-elected secretary and Leonard Campbell, Jr. was re-elected treasurer.

In Santo Domingo, 'Viva el Papa'

By ELAINE MURRAY STONE

I had known for some time that a mammoth lighthouse had been built in Santo Domingo to honor Christopher Columbus and to hold his remains. I also found out that Pope John Paul II would be making a five-day visit to the Dominican Republic during the quinquennial week. It sounded too good to miss.

Two thousand members of the press from all over the world were there Oct. 10-14. Priests, nuns and lay specialists in religious reporting filled the airport and hotel.

The major event was the Sunday mass in front of the giant Columbus lighthouse. More than 50,000 people turned out for the open-air event at 10:30 a.m. with a dozen bishops, a cardinal and a 500-voice choir. There were signs and banners everywhere in the city welcoming the pontiff, and the huge crowd seemed thrilled to be in his presence, waving thousands of little paper pennants and shouting "viva el Papa."

The mass lasted almost two hours, including a long homily by the pope. The packed congregation standing in the hot tropical sun went down like flies, fainting all around to be carried off on wooden boards to ambulances. The music sounded mostly the renewal style and the thousands of voices raised in song was touching. The pontiff looked frail and thinner in his first trip since undergoing abdominal surgery in July. He seemed strained by the heat and long service. In his homily, he avoided references to Columbus and the expensive monument, as there had been year-long protests against the unparalleled expense in building it in a country of 7 million, most of them poor. There were soldiers carrying guns on every street corner, and posted on buildings, including the top of the lighthouse. Roadblocks made driving difficult throughout the city, oldest in the New World, and founded by Columbus himself.

The next day, Oct. 12, there was a

Elaine Murray Stone is the author of Christopher Columbus, His World, His Faith, His Adventures, Tyndale House, 1991; and a contributor to TLC since 1954.



Pope John Paul II

RNS

mass 100 miles away at the great Basilica of Our Lady of Grace in Higüey. It was the site of a miraculous appearance of the Virgin Mary and is dedicated to her. A friend managed to procure a chauffeur-driven car, plus armed police escort, to get me through the multiple blockades, and I was able to attend this mass in the press box. It was a lot closer to the altar, and cooler, as there was a roof protecting us from the sun.

I arrived at Higüey just as the pontiff's helicopter flew overhead to land in the grass on the basilica's grounds. Then he rode in the Popemobile, protected by bulletproof glass, to the canopied area in front of the basilica. Its great bells tolled and the crowd of about 20,000 roared with delight.

What impressed me most about the Eucharist was the choir dressed in red, white and blue, the white forming a cross. The choir sang Palestrina, Gregorian and renewal music. Communion was given to everyone by about 50 priests carrying brown ceramic bowls edged in lace with the hosts already consecrated by the pontiff. Beside each priest stood a young boy or girl with a rose-satin yoke and a white flag to delineate the stations where to receive.

My final view of Pope John Paul II was at the airport, from which his and my planes were scheduled to take off at 9 a.m. Wednesday. No planes were allowed to arrive or depart until the ceremonies of his departure were over, but I could watch it all from the terminal window.

I marveled at having had this bonus view of the beloved pope, spiritual ruler of 800 million souls.

Loving Money: A Fateful Choice

By MAURICE COOMBS

We have reached that time of the year when, in most parishes, we begin to talk about money.

Human beings have given money enormous power. This power is so pervasive that most people think it is intrinsic. Money, by itself, possesses power.

You've probably heard callers on radio talk shows who claim the Bible says money is the root of all evil. That is not what the Bible says. The apostle Paul wrote to his young friend, Timothy, that "the love of money is the root of all evil, and there are some who, pursuing it, have wandered away from the faith, and so given their souls any number of fatal wounds" (1 Tim. 6:10).

The power we have given to money is so dangerous that the writer to the Hebrews instructed his readers "to keep your life free from love of money and be content with what you have" (Heb. 13:5).

This transferred power of money is demonstrated in two ways. Money seduces and money oppresses. The seduction of money leads to what we call conspicuous consumption. The oppression of money brings a human being to despair and poverty, which manifest themselves either in apathy or revolution.

I believe the message of the Bible for those who allow themselves to be seduced by money is one of judgment and destruction, but the message for those who are oppressed by the power of money is one of hope.

In the last book of the Bible, there is a nightmare-like description of the fate of those who are seduced by money. It is a picture of horror and despair unrelieved by any word of hope. You will find it in Rev. 18:1-20.

With that description of the fate of those who create a society based on the idea that salvation lies in conspicuous

consumption, it is no wonder the Bible constantly warns against the seductive power of money.

We also have given money the power to oppress. I was born into an empire that created fantastic wealth but, in the process, brought oppression to the people in the lands conquered in the name of the British monarch. We Americans know that, which is why we revolted. But, with the industrial

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of the poor
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revolution, there was need for raw materials to fuel the expansion that was necessary to create even greater wealth. So Great Britain, by force, took the lands where existed the raw materials the British Isles lacked. Industrial empires were created by exploiting the labor in foreign lands where the people had no voice, no power in the political and economic life of their countries.

The British gave money the power to oppress, and that power came back to haunt in ways my forebears could not have imagined. It is the power to oppress given to money that is the root cause of what is happening to the Persian Gulf now. If you doubt that, do

some research into how the rights to the natural resource of oil in those countries came into the hands of the British and who owns the right to that resource now.

As stated earlier, the Bible's message to those who are oppressed by the power of money is one of hope. God is on the side of the poor and the oppressed. The true prophets and leaders of our time understand this. They may be voices crying in the wilderness in much the same way as the Wilberforce brothers cried in the British Parliament to abolish the oppression of slavery. Because God is constantly at work in the world to correct the imbalance created by seduced human beings, injustices will be redressed and wrongs will be righted. The hope of the poor will not be taken away.

Jesus also dealt with something else. He refused to settle the question about money when he was asked by a man in the crowd, "Teacher, tell my brother to divide the family inheritance with me." Jesus replied, "Friend, who set me to be a judge or arbitrator over you?" (Luke 12:13-14). That's a fascinating insight into our responsibilities as humans. Don't appeal to God about money! My responsibility, as a human being, is to see to it that my life is ordered according to God's intention for the human family, and that includes my responsibility as a steward of the resources he has given to me. I must not run to God and ask him to do for me what he has given me power to do for myself.

No one forces me to be seduced by money. If I take the gamble that I will escape the fate of Babylon or that I will live long enough to enjoy the fruits of my greed, I alone bear the responsibility for the consequences of my choice. God is simply not interested in stepping in to destroy a system, or a person, already on the path to self-destruction.

Of course, I can decide that bigger is better. It is not unreasonable, though, that I am made aware of the consequences of my choice.

The Rev. Maurice A. Coombs is rector of the Church of the Good Shepherd, Philadelphia, Pa.

At the Bedside

By MARGI MILLER

One Christmas I signed up my 6-year-old son to receive a surprise call from Santa Claus on Dec. 6. Somehow I was expecting the Santa-on-the-line to ask him if he had been a good boy all year. The surprise was on me. The only question Marty was asked to answer was what he wanted.

It gave me occasion to bemoan our society again for always dwelling on wishes and wants — in short, on the material things. But it also brought me back to think about my own wishes and wants as a child, and in the process, something came clear to me. I remembered that there were wishes I would tell out loud, and then there were wishes I harbored deeper down and would not tell.

They were strange wishes — I have to say that even now before I put them down on paper. One of them was to be sick, really sick, and see what it was like. Another was to spend some time in jail and see how that felt. A third was to be with someone close to me as he died. I regarded them all as something I really wanted because they would, so to speak, let me in on the secrets of God.

A few years ago, Jess, a fellow parishioner and friend of only two years, died of cancer. I was present. I participated in an experience which I know has changed and directed the rest of my life.

At dinner, the night of Oct. 3, my husband, Bob, priest to Jess, announced that he had been at his side praying the last rites and anointing him every four hours that day since he had slipped into a coma in the early morning. He invited me to come with him that evening at 9. As

we went out the door and into the car, stories of both my father's and mother's deaths after comas from cancer came to me. I was not present at either death, and somehow I did not think that I would be present at Jess's death either. The privilege would not be mine. Death always took so long and tired out the people who waited, I thought.

The scene
seemed
to change
as Bob picked up
the prayer book.

When we arrived at the house and saw cars lined up outside, I wondered how this could be, thinking, of course, of my past experience with hospitals and rules that said that someone in critical condition should have no visitors. Inside were at least 25 family members milling around. And in the bedroom with Jess, comforting his rasping breaths and holding him and each other, were Sarah, Jennifer, Kim and Tammy, wife and daughters.

The scene seemed to change on cue as Bob neared the bed and picked up the prayer book. He began a litany in which everyone had a part. Most were crying and could not respond, but those who did made sounds as if reaching out with their voices to help Jess breathe. As Bob moved to touch his forehead, ears, tongue and hands with the blessing of the oil, Sarah massaged Jess's chest

to help him breathe, for we all knew the little strength his body held to move on its own.

The anointings and prayers finished, Bob invited individual prayers to or for Jess, and family members moved closer one by one to cry, speak, plead and say their good-byes. There were long silences in which family members comforted and held one another, came forth to touch or kiss Jess, and wondered how long it would be.

Sarah, master at knowing her husband and his family, turned the mood when she announced that Jess had promised to look up all our friends and relatives in heaven and that now was the time to help him make his list. People began to smile and call out names in loving memory.

Bob said a final prayer, thinking some kind of closure might be in order, perhaps. But at the end of the prayer no one moved. We only stood looking on, and before our eyes saw that Jess was no longer rasping or laboring to breathe. We continued to look on, wondering if he was no longer breathing, or no longer needing to breathe in such a painful way.

For a very long time we all stood there on the edge of time and eternity. No one said "he is dead" and no one asked. For each one the moment of realization that Jess was now with God more than with his earthly body seemed to dawn, as if given as a gift, whispered in our ears.

Bob opened his book again and prayed: "May he rest in peace. May the angels receive him. Jess, begin now to intercede for us."

I looked around at the faces in that room. There in front of me was the face of a child, an 8-year-old girl, a grandniece probably. I wondered if she realized the privilege of assisting at the death of a holy man. I did.

Margi Miller works with adoptions at the Children's Home Society of Minneapolis, and is a member of St. James' Church, Minneapolis.

EDITORIALS

Reminders of Our Faith

During November, when we think of the souls of the dead, it is good to take a few minutes to walk about a cemetery, or perhaps a parish columbarium, preferably a place where the earthly remains of deceased relatives or friends rest. There we may say a prayer for their rest in peace in God's closer presence. Yet the graves of anyone and everyone teach us lessons.

We have a great stake in the dead. As we grow older, we find many of our most precious memories and associations are with people who have died. They may include those whom we have loved and do love most. We too will join them before long.

How are the graves marked? How do we wish our own



graves to be marked? Of course there should be the full name (no initials, please!) and year of birth and death. These will be valuable to persons who may wish to identify us and our graves many years hence. Perhaps other information is or will be desired by those who bury us: "Beloved daughter of . . ." or "Killed in action in . . ." But we should be particular about one thing: our Chris-

tian faith should be expressed. Often there is a biblical quotation or phrase from a prayer or hymn. In addition or instead, there should be a cross. An entire stone in the form of a cross may be problematic, as the arms may break off after many years, but a cross can always be cut into the face of a grave stone or tablet. If we are Christians, let us say so. Our graves may continue to bear testimony to generations to come.

Good Wishes

The Living Church Foundation, which publishes this magazine, has a new president. The Rt. Rev. Donald Hultstrand, retired Bishop of Springfield, assumed the presidency of the independent, non-profit foundation following its annual meeting [p. 8]. He succeeds the Rt. Rev. Stanley Atkins, retired Bishop of Eau Claire, who had headed the organization for the past seven years.

We wish to thank Bishop Atkins for his devoted service to the foundation. He has presided over it with grace, with an unflagging sense of humor, and with a sense of determination that THE LIVING CHURCH continue its witness to promoting and upholding the historic teachings and practices of the church in the fulness of Anglican catholicity. He has been a source of strength to members of the board of directors and to the editor, and a generous supporter of the magazine. We wish Bishop Atkins continued improved health and we are pleased to know he will continue as a member of the board of directors.

We also wish Bishop Hultstrand well as he takes on the presidency. He is known to many through his ministry with the Anglican Fellowship of Prayer, and as a conference and retreat leader. We are delighted to have him with us.

VIEWPOINT

The Best of Liberalism

By PAUL MOORE, JR.

The definition of liberalism in the *Shorter Oxford Dictionary* is, among others: "Free from narrow prejudice, open minded, candid."

Liberalism lies at the foundation of the Anglican tradition. This word, carrying a glorious heritage, should not be reduced to a party label. Liberalism speaks of the freedom of Anglicanism and lies at the heart of Western culture as well.

We are given freedom to use our

The Rt. Rev. Paul Moore, Jr., is the Bishop of New York, retired.

intellect, to pursue the implications of the unfolding of the mysteries of the universe: freedom, within the splendid breadth and depth of Christian tradition, to emphasize whatever part of that tradition speaks to a particular group or individual at a particular time. We are free to be Anglo-Catholics, evangelicals and liberals. We are free to understand the nature of the authority of scripture and in different ways, still accepting them as the word of God. We are free to read any book we wish to read, to write any book we wish to write, and to preach without fear of censorship. We can be

Thomists or devotees of liberation theology.

Our polity is democratic, from the parish with its balance between the authority of the rector and the authority of the vestry, to the diocese with the balance of the bishop. Standing committee and convention allow democratic governance within ecclesiastical order. Our national church, with its bicameral General Convention, though somewhat unwieldy, assures democratic freedom in our overall polity. This democracy is built on the

(Continued on next page)

VIEWPOINT

(Continued from previous page)

freedom of our tradition.

Each national province is free and autonomous. We are bound together voluntarily as equals in communion under the benign presiding of the Archbishop of Canterbury.

We do not need a sectarian confession to spell out our understanding of the faith. We rest our case and our evangelism upon the bedrock of the great catholic doctrines ordered by the Lambeth Quadrilateral. We preach creation and have taken the lead in the Christian adoption of the ecological movement. We preach the Incarnation which throws us into the world, into the flesh of human life. We preach the atonement and find our Lord most present where human suffering is the deepest. We preach the Resurrection, buoyant always with the knowledge that out of the darkest death will come a more glorious new birth. We preach the catholic church, the body of Christ, which must give herself to the world as an instrument of redemption, even if it means persecution and destruction. We believe in the Holy Spirit as guide to our developing understanding.

The reason for this great tradition of freedom, of liberalism within our church, is that the very gospel itself is built on the freedom of the human soul and the understanding that God has set us free. The old covenant was founded the night God freed the people of Israel from Pharaoh's yoke. The Christian covenant was sown in the blood of the cross, whereby we were set free by our blessed Savior. Freedom is what being a Christian is all about, because love cannot exist without the freedom to choose or reject love.

The recent series of articles by Richard Kew and Roger White [TLC, Sept. 13, 20, 27], implied a conflict between liberalism and orthodoxy. I claim liberalism in its best sense to be Anglican orthodoxy.

We Anglicans have never worried much about heresy. I remember, in my junior year at the General Theological Seminary, being upset at a headline in the *New York Times* that the Bishop of Birmingham did not believe in the Resurrection of Jesus. My classmates and I rushed to our professor of dogmatics, Dr. Marshall Boyer Stewart: "Dr. Stewart, Dr. Stewart, what are we going to do? The Bishop of Birmingham, a real English bishop, does

not believe in the Resurrection!" Dr. Stewart put his face in his hands, sighed, and said, "Well, the Bishop of Birmingham will die, someday, and the next Bishop of Birmingham probably will believe in the Resurrection." I was taught how Anglicans deal with heresy!

We do not find our unity in static intellectual and verbal formulas which can never contain the mystery of the Godhead. We find our unity in our common eucharistic life, whereby, Sunday after Sunday, we participate in the rhythm of the kingdom of God. God is not static, but dynamic. The

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Eucharist expresses God's reality in the ever-changing flow of history and the ever-changing circumstances of each human life. In the Eucharist, we recreate, again and again under the grace of God, the death and resurrection of our baptism. In our common liturgy of worship and of life, we find a deeper unity than any theological proposition. Within its gentle binding, we can differ and yet still trust and love one another.

The Archbishop of Canterbury, the Most Rev. George Carey, preached recently at the Cathedral of St. John the Divine in New York City. He said the genius of Anglicanism is freedom, that the truth will make you free, that we should never fear the truth. I was thrilled to hear this evangelical archbishop champion the cause of freedom and pluralism, indeed of liberalism.

The finest moments of our church's recent history have been the martyrdom of Christians in the cause of freedom.

If the church is unsure of herself, it is because of a loss of nerve, a loss of confidence in the glory we have been given. If we sacrifice our liberal heritage, we will not have any gift to bring to the church at large. As men and

women become more and more educated, as people throughout the world struggle for political and economic freedom, they will be drawn more and more to a catholic church in love with freedom, to a church possessing all the rich liturgical and devotional tradition of a catholic church yet respecting the freedom and integrity of every member.

Of course, freedom has a price, but in the long run, people are drawn to a spiritual home where they can bring their intellects and passions, as well as their wounds and sorrows. As I look at the church today, I see a multitude of heroic ministries which never would have grown up unless the liberal tradition had seeded them. Hundreds of parishes in areas of poverty hold up the image of Christ and give hope to the communities where they dwell. We are proud of their witness.

If we are to be stewards, let us be sure we give our resources to the poor whom Jesus loved and to those who serve them; to enhancing the integrity of the body of Christ, rather than merely enhancing the strength of and size of our institution. And let us practice the stewardship of power and respectability whereby we can give of our power to the powerless and respect to those who need it most.

Those who minister in poverty areas also need moral support from their leaders. They need clear statements on the overwhelming issues of the day. Our government has a foreign policy which continues to export more arms than any other nation and which is directly and indirectly responsible for the death, suffering, starvation, and uprooting of millions in Central America, Africa, the Middle East and Southeast Asia. More than half our arms go to authoritarian regimes. At home, our children are starving, homosexual persons are being brutalized, homeless lie in the streets. Our economy is stealing billions of dollars from generations to come. Yet we have heard no word from the bishops' last two meetings to encourage those of our people who are struggling with these injustices on the front lines.

The House of Bishops has spent long enough getting its house in order. Let us get on with our leadership role and let the church hear from us again. If this be liberalism, so be it. If it is unorthodox to be involved in social issues of justice and peace, I misread the prophets and I misunderstand the Lord who has been my Savior for 50 years.

CONVENTIONS

(Continued from page 7)

be used for church extension in southwest Florida, five percent for new mission ventures in other lands, and five percent for seed-money grants to congregations of the diocese to launch new local outreach programs;

- setting World Evangelism as the theme for the 25th convention;
- approval of the 1991 General Convention resolution requiring pension benefits for lay employees;
- observation by special prayers on Jan. 3, 1993, of the centennial celebration of the Missionary District of Southern Florida, later to become the Diocese of South Florida, which in turn became the existing dioceses of Central, Southeast and Southwest Florida;
- a substitute to a resolution on election of deputies to General Convention. The substitute resolution directs the two committees to provide a forum at each diocesan convention that will allow the electors an opportunity to meet the nominees and to observe the process by which nominees would respond to critical issues confronting the Episcopal Church. The bishop and president of the standing committee will identify those issues, to be printed in the brochure prepared in advance of each convention.

In addition, the convention did the following:

- recognized the service of William S. Belcher as chancellor of the diocese for 16 years and acting chancellor for one year;
- postponed considering development of a part-time or full-time staff position assigned to Third Age Ministry;
- rejected a proposal on allowing limited use of liturgical texts from the 1928 Prayer Book, inasmuch as the bishop has not rejected requests for permission to use such texts;
- rejected a resolution calling for the current practice of apportionment for diocesan funding to be replaced by a tithe of net disposable income of each parish and mission.

Special guests were welcomed, including Sonia Francis, executive for communication and linkage staff person from the Episcopal Church Center in New York City; the Rt. Rev. Misaeri Kauma, Bishop of Namirembe, Uganda, and Geraldine Kauma; banquet speaker Juliana Cooper-Goldenberg; and workshop leaders on Third

Age Evangelism: the Revs. William Egelhoff, Wayne Schwab and James Anderson. The Rev. Jack L. Iker, recently elected Bishop Coadjutor of Fort Worth [TLC, Oct. 25], was recognized for service to the diocese and as rector of Church of the Redeemer, Sarasota.

A 1993 budget of \$2,595,888 was approved.

JEANETTE CRANE

• • •

The 89th convention of the **Diocese of Montana** met in Butte, Oct. 9-11, with St. John's Church as host.

Special guest was the Rt. Rev. Roger Herft, Bishop of Waikato, Montana's companion diocese in New Zealand. He addressed the delegates and was celebrant and preacher for the Eucharist.

Several resolutions were adopted, including one requesting the Rt. Rev. Charles I. Jones, Bishop of Montana, the standing committee and diocesan council to accept responsibility for a process that would deal with conflict and lead to the healing of relationships within the diocese.

Other resolutions dealt with the budget format and the clergy compensation policy. Also adopted was the 70th General Convention resolution on relationships with people with HIV/AIDS in the workplace. A committee to establish the Episcopal Diocese of Montana Foundation was formed and will present legislation to the 1993 convention.

Presentations were given on the Thunder Child Youth Home, a treatment center for Juvenile American Indians which is being developed in Great Falls, and on the "Adopt-a-Bed" program which provides food, shelter, education and counseling for American Indian youth.

Several elections were held and a budget of \$926,901 was adopted for 1993.



Next week . . .

Christmas Book and Gift Number

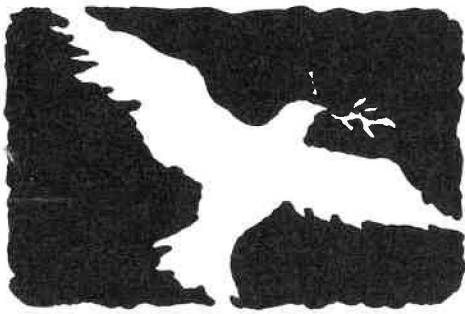
BRIEFLY

Archbishops George Carey of Canterbury and John Habgood of York have called for prayer and tolerance during the time preceding the Nov. 11 vote to decide if the Church of England is to have women priests. The two leaders said in a joint statement that "a period of testing for all in the Church of England lies ahead. We must listen not only to what we are saying to one another, but above all to what God is saying to us."

Representing a combined faith community of 100 million Americans, the National Council of Churches, the Synagogue Council of America and the U.S. Catholic Conference have agreed to work together toward reform of the country's social welfare policies through a program called "The Common Ground for the Common Good," which is being underwritten by a \$152,000 grant from the Ford Foundation. "We are convinced that our Judeo-Christian emphasis on justice, mercy and human dignity make this an appropriate task on which to work together," said the Rev. Joan Campbell, NCC general secretary.

When the governing body of the Church in Wales met recently, a bill to enable women to be ordained as priests was given its first reading without debate. The bill will be debated at its second reading in April 1993. The governing body decided in 1975 that although there were no fundamental objections to the ordination of women as priests, it would be "inexpedient" for the Church in Wales to act on its own. Last year division in the province proved to be deeper than in the governing body.

The Rt. Rev. David Jenkins, Bishop of Durham, England, has endorsed Geoffrey Parrinder's book, *Son of Joseph*, which describes belief in the virgin birth of Jesus as "misplaced piety." The author says that the Christian teaching in early creeds is "historical distortion" that goes against provable historic facts. Bishop Jenkins, whose endorsement has upset some Anglican leaders, said: "The Christian way is to bring these upsets out and discuss them with tolerance."



BENEDICTION

One of my favorite hymns is "They cast their nets in Galilee" (No. 661, *Hymnal 1982*). I am drawn to the melody and haunted by the verse.

What does the poet William Alexander Percy mean by "The peace of God, it is no peace, but strife closed in the sod. Yet let us pray for but one thing — the marvelous peace of God"? What is "The peace of God that filled their hearts brimful, and broke them too"?

Today I may have a glimpse of what this peace may be. My experience tells me that the truths in my life all contain paradoxes. Peace is accepting the paradox, living in the tension of the paradox, not denying the paradox or trying to avoid the contradictions or pretending they are not present. Each of us is human and

each has a divine part of God within. We cannot live out of one and deny the other. They are integral parts of us. The peace of God is living in this tension.

Today I played the harp at a reception for a dear friend. It was my best way of letting her know how much I cared about her and loved her. But there was also a part of me who liked being the "star," the performer. My motives were mixed. I worried whether I should play, for my motives were not "pure." Another friend reminded me that if we all wait to act until our motives are pure, we would never meet action. My job is to be aware of the mixed feelings, motives I have, and not to pretend that I act only unselfishly. I can slowly take off this mask of "purity" I pretend, accept both parts of me, pray that God will change some of my motives, but know there will always be this tension.

The peace of God is living on the cross, living in the vertical and horizontal tension, living in the center of this tension.

I knew no peace when I pretended I was a "model" spiritual person. I lived in fear of being "found out." Accepting the strife within me, recognizing it, sometimes laughing at it and with it, is freeing and even sometimes marvelous.

JOANNA J. SEIBERT
Little Rock, Ark.

PEOPLE and PLACES

Appointments

The Rev. Richard A. Alford is rector of St. Paul's, 1000 Michigan Ave., LaPorte, IN 46350.

The Rev. Carl W. Bell, Jr. is rector of St. James', 105 S. Sixth St., Goshen, IN 46526.

The Rev. Virginia Bennett is interim of St. Francis', Eureka, MO; add: 1404 Gettysburg Landing, St. Charles, MO 63301.

The Rev. John E. Day is vicar of Grace Church, St. George, UT; add: Ancestor Square Tower Bldg., #3, 2 W. St. George Blvd., St. George 84770.

The Rev. Robert Deshaies is rector of St. Timothy's, 1115 N. Cline Ave., Griffith, IN 46319.

The Rev. Irvin Gagnon is rector of St. Christopher's, 3550 S.W. Loop 820, Fort Worth, TX 76133.

The Rev. Michael J. Haas is priest-in-charge of Trinity, 319 7th St., Logansport, IN 46947.

The Rev. J. Derek Harbin is rector of St. Andrew's, 602 W. Superior St., Kokomo, IN 46901.

Religious Orders

On Oct. 3, the Rev. Carl Bradshaw Winter and the Rev. Curtis Gustav Almqvist made their profession of life vows in the Society of St. John the Evangelist (Cowley Fathers) at the Conventual Church of St. Mary and St. John, Cambridge, MA. The oldest religious order for men in the Anglican Communion, the society has houses in Cambridge, West Newbury, MA, and Durham, NC. Add: 980 Memorial Dr., Cambridge 02138.

Deaths

The Rev. Joseph M. Kitagawa, professor emeritus and former dean of the Divinity School at the University of Chicago, died at the age of 77 in the university's Bernard Mitchell Hospital on Oct. 7.

Born in Japan, Prof. Kitagawa came to the United States in 1941 to study in seminary, but within a year was interned in an American detention camp where he stayed for three and a half years. During this time, he was ordained an Episcopal priest and did work among fellow detainees. He earned his divinity degree at Seabury-Western Seminary and received his Ph.D. from the University of Chicago. Fr. Kitagawa wrote numerous articles, translated 17 volumes and wrote several books, including *Religions of the East* and recently *The Christian Tradition Beyond Its European Captivity*. He began teaching at the University of Chicago in 1951 and retired in 1985; he served as dean of the Divinity School from 1970 to 1980 and was chaplain to the Bishop of Chicago for work among the Japanese. He is survived by his wife, Evelyn, a daughter, and two sisters.

The Rev. Neil Asche, deacon of Grace Church, Columbus, NE, died on Sept. 23 at the age of 50.

Born in Holdrege, NE, Deacon Asche was ordained in 1985 by Bishop Warner. He was a graduate of the University of Nebraska, Western Washington University and Kearney State. He is survived by his wife, Mary Lou, and two children.

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ORGANIZATIONS

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ORGANIZATIONS

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CHURCH OF THE GOOD SHEPHERD Main at Broad Sts.
The Rev. John S. Varyan, p-i-c
Sun H Eu 9:30

HARTFORD, CONN.

CHRIST CHURCH CATHEDRAL 45 Church St.
The Very Rev. Richard H. Mansfield, Provost
Sun 8 H Eu, 9:15 Adult Forum/Ch S, 10:30 H Eu. Daily Eu Mon-Sat 12:00 noon, Wed 7. Daily EP Mon-Fri 4:10

WASHINGTON, D.C.

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W. Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E. Perrin Hayes
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & B. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S in the Grove 2750 McFarlane Rd.
Fr. Robert J. McCloskey, Jr., r; the Rev. James W. Farwell, Jr., assoc; Deacon Andy Taylor; the Rev. Victor E.H. Bolle, Winnie M. Bolle, James G. Jones, Jr., ass'ts
Sun MP 7:50, Masses 8, 10 (Sung), 5; 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 Ed, 11 Cho Eu

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 10:30 & 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

ALL SAINTS 209 Ashmont St., Dorchester
At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r; the Rev. Jay C. James, SSC
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9

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; YPF, Young People's Fellowship. A/C, air-conditioned; H/C, handicapped accessible

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
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 MP (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 Espanol; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

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

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
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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

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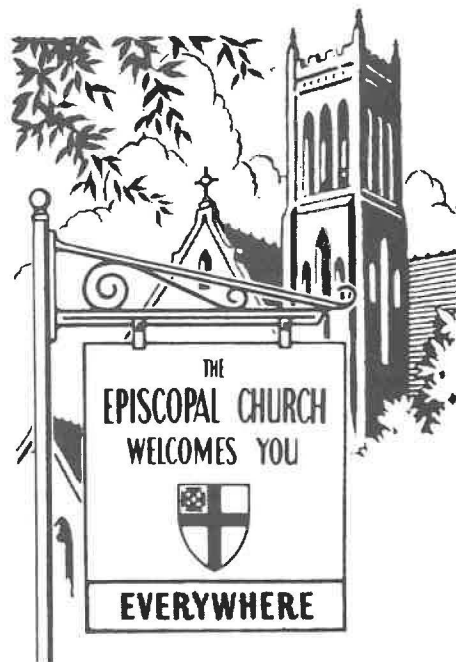
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The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

SELINGROVE, PA.

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

WHITEHALL, PA. (North of Allentown)

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Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu at several times. Daily MP 6:45 & EP 5:30

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