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# IN THIS CORNER

## When It's Time to Resign

How often I heard the phrases while growing up: "Aw, don't be a quitter — quitters never win!" Everyone knew that good guys persevered to the end, but weaklings and cowards quit.

I would like to offer a case, however, for the "benevolent resignation." All too often there are folk in both secular and church organizations who didn't quit, but perhaps should have. (Not those who might quit suddenly out of petulance or spite to another member, but those who have become uninterested and, hence, uninvolved.)

Take a hypothetical committee member named Ethelbert (named after the saint). He accepted a position full of sincere intentions. However, something has happened that has changed him: a new career, a new baby, a new relationship (with others or himself). Or perhaps just plain burnout on committee work. He is not like those who resign due to medical or family problems, or because they're moving out of town: theirs are "justified resignations." His change is something that Ethelbert has chosen for himself — it's his fault!

Now he is missing meetings and not completing assignments. When the committee reminds him of his duties, he becomes irritated and defensive. His own feelings of guilt make his commitment even more burdensome. Notes are now being ignored and phone calls aren't returned. Members complain about him behind his back (since he's not at the meeting anyway).

But no one suggests that he resign. Ethelbert doesn't want to because it would seem to devalue his original good intentions and lower his status in the community (and in his own eyes). The committee doesn't suggest it because Ethelbert's a good guy who used to do a really great job and is doing at least something now. Perhaps the bylaws don't permit mid-term appointments or the committee is made up of optimists who just know that he'll get over it somehow and get back to work. Meanwhile, he seems "out to lunch."

What he is, actually, is "out of the committee." What needs to happen, after a tussle with his conscience and perhaps some prayer, is for Ethelbert to go to the committee and offer a benevolent resignation — for everyone's good. He can choose to state his reasons (tactfully reworded if necessary) or remain silent. The committee then commends his past efforts, regretfully accepts his current situation and thanks him for his thoughtfulness in resigning. Now, instead of one defensive non-member barely speaking to an irritated, hog-tied committee, there is Ethelbert free to cope with his new life and a committee free to regroup and/or replace him. In time they can all be friends.

The "benevolent resignation" is realistic and efficient — more interested in getting on with life than placing blame. Moreover, it is an act of kindness on both sides that allows Ethelbert his dignity and freedom while honoring the committee's needs and its mission.

"If you haven't got the time, Benevolently resign."

*Our guest columnist, Dixie Anne Mosier-Greene, resides in Stillwater, Okla., and has contributed poems to THE LIVING CHURCH.*

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by John Ashley Null

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# LETTERS

## Afraid of Change

Fr. Holliger, in his letter, asked about others following a similar path [TLC, Feb. 16]. I agree wholeheartedly with his premise "that many in our church simply do things without thinking about it, because that's the way they were taught," and, I would like to add, *will continue* to do this, until we change it.

As a 1986 transplant from the Roman Catholic Church, every time I attempt to do something "new," I am accused of being a "cradle RC." In reference to what Fr. Holliger wrote, I was instructed by an aged Monsignor in 1971, as a newly-ordained priest, to "let the symbols speak what they represent." He taught me to use large pita bread, or even "parishioner-baked" eucharistic bread; he taught me to use large crystal-clear containers for the holy oil, instead of the mysterious silver containers; he showed me the benefit of using a large crystal goblet for the baptismal water, and to use all of it.

The problem is that too many Episcopalians are afraid of change, and I don't mean change for the sake of change. That same old Monsignor told me that when symbols no longer conveyed what they were intended to, they should be eliminated. We in the Episcopal Church have much to learn yet about our symbols. We have to put aside the fear that some have about change. By the way, that old priest had a wonderful banner in his church, entitled "The Seven Last Words of the Church: We Never Did It That Way Before!"

I have incorporated all of that priest's (and Fr. Holliger's) ideas into our liturgy here since I arrived two years ago. And they work! To rephrase an old adage, try it, your people might like it.

(The Rev.) RICHARD C. MUSHORN  
St. Mark's Church  
North Bellmore, N.Y.

• • •

The Rev. John Holliger's letter commenting on "small symbols" reminds me of the baptism I recently ministered to a new grandchild. All during my ministry I have used generous amounts of water, even though many large fonts do not have drains so that one must use a bowl inside the font. I recall my shock when I

assisted a bishop at a baptism and he merely laid his dampened fingers on the child's forehead. If the sacrament is not only a heavenly washing but a dying unto sin and a rising to newness of life, as we were wont to say before 1979, when these effects were, ah, somewhat muted, then copious quantities of water are appropriate.

At the baptism of my granddaughter in the local parish church I attend in retirement, a small but adequate amount of water was provided. Afterwards, I asked a sacristan why they were a bit stingy with the water and she replied, "Oh, but it's from the River Jordan," to which the rector, who was present, added, "And it's only a little river, you know."

And, as they say, it's not the amount of water that counts.

(The Rev.) ROBERTS E. EHRGOTT  
Anderson, Ind.

## Healthy Controversy

The controversy surrounding the Baltimore Declaration is, I think, a healthy one. It is airing some interesting issues where they can be best discussed — the forum of theological discussion.

As I read the rebuttal to Fr. Comegys' article from the declaration's authors [TLC, Feb. 23], I began to think that we collectively are losing the abil-

ity to speak christologically. *Contra* Fr. Comegys, I agree we must identify the God of the gospel as the "Father who sends the Word into the world" (John 5) in the man Jesus of Nazareth, despite the real problems that proclamation entails in today's language. On the other hand, the declaration authors do not further their case by indulging in clumsy, unconsciously monophysite lines like "A Galilean rabbi is eternally . . . the Second Person of the Holy Trinity."

The urgent need is not necessarily re-hashing classical Christology. Nor do we need radical revisions that turn against classical Christology. We need rather to re-appropriate the classic formulas in terms that we can understand and communicate, and yet are truly faithful to the essence of those formulas. If those terms prove inadequate to this double task, then we had better invent some new ones. Else we shall soon suffer the fate of the builders of the Tower of Babel.

(The Rev.) PIERRE W. WHALON  
St. Paul's Church  
Elkins Park, Pa.

## New Hampshire Action

It was irritating to read such an uninformed grasping at straws in the name of political correctness as was

(Continued on next page)



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**LETTERS**

(Continued from previous page)

illustrated by James Parker's letter [TLC, Feb. 16] criticizing the convention of the Diocese of New Hampshire for not making a statement concerning a paid state holiday honoring Martin Luther King.

The fact of the matter is that ever since his arrival in New Hampshire, the Rt. Rev. Douglas Theuner, with the enthusiastic support of his clergy and lay leadership, has led the effort, in both the religious and the political spheres, to get the somewhat retrospective government of our state to honor Dr. King with a paid state holiday. On our behalf, Bishop Theuner has lobbied the appropriate legislative committees, has written articles for the newspapers, has spoken out on the subject, and has organized and led the annual Martin Luther King Day ecumenical service, which has attracted community leaders and legislators in considerable numbers.

At its last session, the New Hampshire legislature passed a bill which was signed by Gov. Gregg, designating the third Monday in January as a paid state holiday. A political compromise resulted in the day being called Civil Rights Day. Everyone knows that it is really about Martin Luther King and all those who stood with him, including New Hampshire's own Jonathan Daniels.

Mr. Parker owes Bishop Theuner and the people of our diocese an apology. From now on, let us use our ammunition on the enemy, not on one another.

(The Rev.) DAVID P. JONES  
St. Paul's Church

Concord, N.H.

**A Role Model?**

It is ironic that fashionable positions are generally represented as bold, revolutionary and unconventional, while unfashionable ones are often scorned as safe, conventional or mindlessly trendy. Thus what used to be called liberalism is now called p(olitical) c(orrectness) and regularly "exposed," by conservatives like Fr. McConnell [TLC, Feb. 16], as an incoherent conglomerate of unreflectively held fashionable dogmas. In this vein, for example, Fr. McConnell cites liberals' support for Sen. Edward Kennedy as evidence of the incoherence of "politically correct" views: "What kind of role model is this?" he asks

rhetorically. More generally, he alleges that the Episcopal Church has recently done a turnaround and caved in to political correctness: "A new creed has been put in place."

Far from being fashionable, liberalism, PC if you will, has been out of favor for more than a decade as voters have continued their suicide march to the right. Secondly, liberals, including feminists like myself, have good reason to support Sen. Kennedy and other liberal politicians who have kept the faith regardless of their character or the details of their personal lives. Politicians are not "role models" but devices for promoting policy: rational citizens do not vote for the man or even the party, but for the policies that a candidate represents. Sen. Kennedy promotes affirmative action and other policies which promote fairness and benefit women and minorities.

Finally, I do not think that liberalism is a new creed for the Episcopal Church or for Anglicanism generally. In fact, I understand that Anglo-Catholics were deeply involved in left-wing policies and politics more than a century ago and that, arguably, this involvement helped to transform the church as a whole.

As an unrepentant liberal, I am proud to belong to a church that embodies liberal catholicism and boasts an ancient and honorable tradition of Christian socialism. It is not, of course, the business of a truly liberal religious institution to "make windows into men's souls" so we should certainly not boot out George Bush. On the contrary, we should welcome Republicans like him so that through exposure to the word and sacraments, they may be brought to see the light.

H.E. BABER  
Associate Professor  
University of San Diego  
San Diego, Calif.

• • •

Fr. McConnell is our voice in the wilderness today. Because of what he talks about, I've seriously been thinking about becoming a Roman Catholic. The laity (House of Deputies) says one thing and the bishops another, and there is little or no dialogue between the two.

It appears to me to be a dilemma: I have to choose between frozen dogma, or bishops who have ears to hear

and eyes to see, but don't see or hear.

But, as long as I have THE LIVING CHURCH, I'll stay. Your recent articles by Fr. McConnell, Dr. Franklin and Fr. Kronz show the Episcopal Church is still living.

DOUGLAS H. SCHEWE  
Madison, Wis.

### Case Diminished

Regarding the letter of Daniel W. Muth [TLC, Feb. 2], rockets' red glare, bombs bursting in air. Pompous ostentation and arrogant certitude do not enhance and persuade. They diminish one's case and make one appear ludicrous.

(The Rev.) THOMAS C. WELLER, JR.  
Trinity Church  
Apalachicola, Fla.

• • •

If ever the real attitude underlying an ecclesiastical argument was inadvertently revealed, it came through in Daniel Muth's letter. The parallelism between women and paraplegics, which he proposes, tells it all.

What Mr. Muth calls this "... modern egalitarian affectation ... " is what some of us call "justice."

(The Rev.) PHILIP C. JACOBS  
Trinity Church  
Canton, Mass.

### God's Rainbow

Your guest columnist, Fr. Haven, in his "Mysteries of White" [TLC, Feb. 2], shows his dislike for the color white. He describes it as colorless, making him feel uneasy. As an artist, having learned that white is not the absence of color, but the whole spectrum from whence all color comes, I ask him to look at white as God's rainbow to us, and to remember that especially at Easter.

SUSANNE D. LOUCKS  
Mancos, Colo.

### To Our Readers:

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

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## Council Expresses Concern about Funds Withheld

The national Executive Council addressed the problem of dioceses holding back on their apportionment to the national church when it met February 25-28 in Milwaukee.

The council adopted a resolution which "expresses its deep regret that, after budgets have been adopted by the General Convention, some dioceses would choose not to accept their apportionment fair share as a form of protest." The resolution also "recognizes with concern the sense of frustration felt by some dioceses that stems from their sense of not having ready access to the decision-making structures of the church at the national level."

Council addressed the matter after a number of dioceses had taken action to withhold apportionment payments. Fort Worth, Dallas, Texas and Pittsburgh are among the dioceses which are not paying their apportionments in full.

"World mission is being affected by this," said George Lockwood, council member from the Diocese of El Camino Real. "I don't think congregations realize this. The people who are being hurt the most are the recipients of world mission funds."

The Rev. Canon Roswell Moore of California estimated that 45-50 dioceses, both domestic and overseas, would have their ministries affected by the cutbacks.

"We couldn't begin to list all the people who would be affected," said the Rt. Rev. Don Wimberly, Bishop of Lexington.

The Rt. Rev. John McNaughton, Bishop of West Texas, said, "We need to look not at the action being taken by dioceses, but why it's being taken."

"It's destructive of the polity of the national church," said the Rt. Rev. Charlie McNutt, Bishop of Central Pennsylvania.

Treasurer Ellen Cooke estimated that the apportionment revenue for 1992 would be \$25.9 million, rather than the \$28.9 million budgeted by General Convention last July. Because of that estimated shortfall of \$3 million, based on the reports received from 75 dioceses and the estimated response of those not reported, council amended the 1992 program budget of

\$43.9 million to \$40.9 million.

In cutting the budget, council followed the recommendations of Presiding Bishop Edmond Browning that salaries, restricted funds, benefits, fixed costs and fixed planning group administrative costs are funded at 100 percent of the 1992 program budget adopted last year. Other administrative costs and fixed appropriations are funded at 95 percent of the original budget and program priorities are funded at 65.4 percent of the 1992 budget. A reallocation plan proposed by Bishop Browning and others will be presented for consideration and possible adoption at council's June meeting in Albuquerque.

In other action, council elected the Rt. Rev. J. Mark Dyer, Bishop of Bethlehem, delegate to the Anglican Consultative Council, replacing Bishop Browning.

It was announced that David Beers of Washington, recently appointed as chancellor to the Presiding Bishop, would relinquish his council membership, and that council would elect a new member.

"Who is not represented at this table?" asked the Rev. Randolph Dales of New Hampshire. "Our job is to go out and find this person."

Council also heard a number of re-

ports from members. Among those reports: The Rev. Abigail Hamilton of Newark and the Rev. David Perry of the Church Center told of their meeting with Canada's synod; Sally Bucklee of Washington, representing the Standing Liturgical Commission, said SLC would be issuing occasional papers, the first on the church calendar, expected early in 1993. Joyce Austin of New York reported on the search for a new dean at General Theological Seminary; and Canon Moore reported on the results of the 1990 parochial reports.

As in the past, council members spent time in small group Bible study each morning. They also heard a welcome from the Rt. Rev. Roger J. White, Bishop of Milwaukee, who introduced the Most Rev. Rembert Weakland, Archbishop of the Roman Catholic Archdiocese of Milwaukee, and the Rev. Peter Rogness, Bishop of the Evangelical Lutheran Church in America, both of whom have been involved in considerable ecumenical discussions with Bishop White. Council members attended Evensong at All Saints' Cathedral, where they heard presentations from members of significant ministries in the Diocese of Milwaukee.

DAVID KALVELAGE

## Episcopal Church Blasted for Racism

The Episcopal Church is permeated by "bigotry and hatred," a young black priest said in a sermon February 15 at St. John the Baptist Church in Orlando.

The Rev. Simeon Newbold, Sr., recently named rector of St. Simon the Cyrenian Church in Fort Pierce, said that the Episcopal Church uses "deceit, deception and delusion" in the pursuit of a "dual set of standards" for blacks and whites.

"Racism in this church is sickening," Fr. Newbold said at a Eucharist to celebrate the Feast of Absalom Jones, the Episcopal Church's first black priest.

When Absalom Jones was ordained in 1795, the Diocese of Pennsylvania excluded him from any role in the gov-

ernment of the church, Fr. Newbold emphasized.

"The spirit of that demonic action is still alive in this Episcopal Church in 1992," he said. "The only thing that has changed since 1795 is the date."

Fr. Newbold told the predominantly black congregation that "the smiles" of white Episcopalians "are smokescreens to keep you in left field."

Citing Arizona's decision not to observe Martin Luther King's birthday as a holiday, Fr. Newbold said the choice of Phoenix as the General Convention site last year was "an insult to all black Episcopalians."

Fr. Newbold was recently ordained a priest.

A.E.P. WALL

# Midnight Mercy

## New York area churches try to give homeless 'a hand up'

"When the word goes out that the Midnight Run is there, people start coming out of the woodwork; from the subways, the arcades, everywhere the homeless find shelter," said the Rev. George Zabriskie, rector of St. John's Church in Larchmont, N.Y. His parish shares a special, ecumenical ministry with more than 50 other churches and synagogues in suburban New York City and surrounding areas. Church members go out late at night into midtown Manhattan and feed street people.

Once every couple of months, when their turn comes up, about 50 St. John's volunteers pack more than 400 lunches, gather bundles of donated clothes and make up kettles of soup and coffee. These are either loaded into the run's van or into parishioners' cars and driven into Manhattan for distribution. Fifteen to 20 people participate in handing out the food and clothing, including a number of teenagers. "It has been a very positive experience for all involved," Fr. Zabriskie said. The runs are made late at night because the homeless often cluster in specific areas to sleep and are easier to find.

Dale Williams, once on the receiving end of the run as a homeless person, has been the ministry's coordinator and only paid staff member for two years. He directs program operations from a small office in Dobbs Ferry, N.Y. Midnight Run, he said, gave him the "little extras" which can sometimes be the difference between a life on the streets and a way out.

"In a way, this is a band-aid measure," Mr. Williams said of the run. "But especially when we give out toiletries, it sometimes gives people a hand up. It's impossible to look for a job when your hair is dirty and you've had no soap to take a bath."

Acknowledging that some, especially the mentally ill, need more help than the Midnight Run can provide, Mr. Williams said, "All we can do for them is make life a little more bearable."

The run was started in 1984 through



St. Thomas, Mamaroneck, volunteers prepare soup for the Midnight Run.



St. Mary the Virgin, Chappaqua, workers in the van en route to Manhattan.

the efforts of the Rev. Joe Gilmore, a Presbyterian minister in Dobbs Ferry. After talking to street people in Grand Central Station and assessing their immediate needs, his church began the first Midnight Run. Through networking with neighboring churches, the program started to grow. It soon developed a board of directors consisting of 14 people, seven of whom are street people.

Of the numerous, primarily suburban parishes involved with Midnight Run, about a dozen are Episcopal churches. Several local high schools also participate. The city runs are scheduled to go out three to five times per week, with the intention of keeping every group involved in some capacity.

Along with donating food and clothing to the effort, most churches try to contribute financially, to help meet administration expenses such as Mr. Williams' salary, office rent and van maintenance. Other funding comes from corporate grants and small donations from various foundations. Though the run receives no government funding, the U.S. Defense Department often donates blankets.

"We are working on expanding," Mr. Williams said. "An important part

of this program is opening people's eyes. They find out that people on the street are like them."

Several hundred volunteers at St. Thomas Church in Mamaroneck, N.Y. prepare 500-1,000 bag lunches during their turn for the Midnight Run. "The response is always fabulous," said Pam Strobel, who coordinates community outreach.

Teenagers frequently volunteer for the runs and seem to benefit from the experience. "There is such a huge need out there," Ms. Strobel said. "And it seems to be growing. We just do what we can."

The Rev. William Harper, rector of St. Mary the Virgin Church in Chappaqua, N.Y., said his parish has been involved in the run for about a year and a half, but his involvement dates back three years.

Every six to eight weeks, about 100 parishioners "gear up for a very labor intensive few days," Fr. Harper said. Between 300-400 bag lunches are packed, as are clothes and soup. "We've had people as young as three years old helping out."

"This has been very good for us," he added. "The street people are no longer the faceless poor."

KIRSTEN KRANZ

## Diocesan Chancellors Meet

# Prompt Response Urged in Sexual Abuse Cases

Diocesan chancellors learned of their increasing role in both preventing and litigating cases of clergy sexual abuse during the annual Western Chancellors' Conference, February 10-12 in Scottsdale, Ariz.

Attorneys who serve as legal counsel for their dioceses listened to several presentations, including one by the Rt. Rev. Harold Hopkins, director of the national church's Office of Pastoral Development.

"The chancellors have a key role" in this area, said Bishop Hopkins. "A good chancellor helps good pastoral care."

His presentation covered intervention and prevention, treatment, discipline and responding to the media.

He noted that resources to help the victims of clergy sexual abuse are available through his office, as is help for the accused cleric and the congregation.

### Disciplining Priests

Richard Thomas, chancellor of the Diocese of Wyoming and convener of the chancellors' group, noted that the church needs to respond promptly and completely to such charges, and not try to cover up any incidents.

"The Pontius Pilate theory does not apply," he said.

He added that there will be more activity in disciplining priests involved

in such incidents.

Judge Thomas, a member of the Wyoming Supreme Court, said he anticipates that prevention will include courses in seminaries and workshops for clergy.

The Rt. Rev. Bob Jones, Bishop of Wyoming, agreed. He noted that any complaint "is a fire call, one you have to investigate. I think the chancellors will be involving themselves more in their dioceses. They will take a more pro-active stance. I just worry that we may be seeing the tip of the iceberg" in clergy sexual abuse.

Other topics included insurance and pension coverage for dioceses and protecting diocesan assets from liability.

DICK SNYDER

## CONVENTIONS

The convention of the **Diocese of East Carolina** met February 6-8 at the Howard Johnson Convention Center in Fayetteville, N.C. Special guests were the Most Rev. Manasses Kuria, Archbishop of the Province of Kenya, and his wife, Mary. In his remarks, Archbishop Kuria spoke of the gospel of love and its being "a holistic gospel which includes the salvation of soul, body and mind. It is sacred and secular. It affects the spiritual, physical and material aspects of human life."

In his address, the Rt. Rev. B. Sidney Sanders, diocesan bishop, said even though he is facing the most difficult financial year since becoming bishop, he is encouraged by the fact that clergy and vestries are giving their best efforts in meeting their pledge obligations to the diocese.

He also paid tribute to "those in tiny churches all over our diocese," for their tenacity and enthusiasm. "It is our tiny churches in towns many of us have never heard of," he added, "that are witnessing to the rest of us. We big folks should be ashamed."

Among the 17 resolutions presented to the convention was one requiring next year's convention to "make plans and preparation for the diocese gathered at that convention to discuss and encourage sound Christian living in

order to arrest the problem of ethnic and racial divisions within the body of Christ."

A 1992 budget of \$1.17 million was adopted.

EDE BALDRIDGE

• • •

Meeting in Albany, Ga., February 6-8, delegates to the convention of the **Diocese of Georgia** approved a \$1.2 million budget and passed resolutions ranging from the sexual morality of the clergy to removing obstacles for the handicapped.

The diocese's largest budget in history, which included the full apportionment to the national church, was passed without debate.

The Rt. Rev. Harry W. Shipps, diocesan bishop, told delegates in his convention address, "I am proud that as a diocese we always have met our missionary responsibility beyond our own borders by accepting and paying our full apportionment. I am clear that our obligation to meet this responsibility is unrelated to the eccentricities of some bishops, priests and laity in other dioceses." The bishop, who called this year's record budget, "lean but not mean," attributed its size to the fact that parish pledging had improved substantially.

The Rt. Rev. Michael Marshall, director of the Anglican Institute in

St. Louis, Mo., was guest speaker. During his homily at the convention Eucharist, he warned delegates, "Do not look for the perfect church, it does not exist on this earth." He said the face of the church must change and it must be bold in proclaiming the gospel of Christ. "Jesus is never shocked by sin but by our fear and apprehension. We must endeavor to give (the world) the bread of his body, not the stones of our latest issues."

A resolution reaffirming the diocesan clergy standard of fidelity within marriage and celibacy without, passed without debate.

Delegates debated and eventually passed a resolution calling for a delay in the restart of a reactor at the Savannah River site, and requesting a study addressing the necessity of tritium production. The site, operated by the Department of Energy, is the nation's sole source of weapons-grade tritium for use in nuclear warheads.

A resolution stating opposition to the creation of a Georgia lottery was affirmed by the delegates, who also passed a resolution calling for removal of attitudinal and physical barriers for the handicapped.

In addition, delegates passed resolutions calling on General Convention to limit itself to four resolutions of moral guidance to people or institutions outside the church. "To pass social action legislation at the rate of one resolution



every 90 seconds does not give appropriate attention to what is really important in the eyes of . . . deputies, let alone the church as a whole," the resolution's author said.

(The Rev.) JAMES PARKER

• • •

The **Diocese of Florida** focused on total ministry during its January 23-25 convention in Jacksonville. The convention opened its first service in St. John's Cathedral with the Rt. Rev. Robert Varley, Assisting Bishop, preaching about God's call to community.

The Rt. Rev. Frank Cerveny, Bishop of Florida, offered in his address a theological rationale for total ministry. "God calls us. He endows us with gifts. He calls us into community — the heart of total ministry," he said.

The Rt. Rev. Emilio Hernandez, Bishop of Cuba, addressed the convention and introduced a Cuban delegation which was attending a local Curtillo. Cuba is Florida's companion diocese.

Noting Province IV's low representation in national appointments, delegates passed a resolution calling on national church leadership to change the "unrepresentative nature of the national church" and "ensure committee appointments are more representative" of the church as a whole.

Delegates also passed legislation which improved lay and clergy health and retirement benefits; increased funding to social ministries; redefined parish and mission categories; required clergy conduct in accordance with Christ's teachings, including abstaining from sexual relations outside marriage; urged technology to replace travel for long-distance diocesan meetings and initiated consideration of a fiscal year.

A 1992 budget of \$1.6 million was passed.

VIRGINIA BARKER

• • •

The council of the **Diocese of Mississippi** met recently at the Church of the Nativity in Greenwood.

The Rt. Rev. Gerald Mpango, Bishop of Western Tanganyika, was council guest.

In his address, the Rt. Rev. Duncan M. Gray, Jr., Bishop of Mississippi,

emphasized the importance of allowing for differences of opinions within the church without inciting division. "Do not be ashamed of the 'roominess' of Anglicanism," he said. "It keeps us from being too judgmental, it helps ward off self-righteousness, and it allows us to be open to prompting of the Spirit as we try to discern God's will for us and for his church."

Resolutions passed included those which:

- encourage members of the diocese to study and discuss abortion issues;
- encourage healing and prayer services for all persons with AIDS/HIV;
- request congregations to expand their outreach ministries by contributing to the Episcopal Outreach Foundation of Mississippi;
- standardize the minimum stipend for first-year clergy at \$18,000.

• • •

The Rt. Rev. Robert W. Estill, Bishop of North Carolina, announced preliminary plans for his retirement and the election of a bishop coadjutor at the convention of the **Diocese of North Carolina**, in Winston-Salem January 30-February 1.

A search committee will be announced at the 1993 convention, and it is anticipated that an election for coadjutor will be held early in 1994, either at the convention or during a special convention.

The delegates approved resolutions endorsing long-range planning, the Presiding Bishop's Fund for World Relief, environmental stewardship, the authority of holy scripture and adoption of the 1985 General Convention guidelines on the use of alcohol.

Delegates also adopted a resolution opposing U.S. loan guarantees to Israel unless Israel agrees to stop Jewish settlement in the Occupied Territories. Another resolution endorsed implementation of the General Convention resolution on human sexuality. The diocese also intends to assist the Rev. Virginia Herring, of St. Luke's Church in Salisbury, in her efforts to bring legal action against the Ku Klux Klan through the U.S. Justice Department. Ms. Herring has been a target of racism recently.

A resolution condemning sexual sins

was tabled by a committee. Another resolution, reiterating Bishop William Frey's call for a national canon requiring extramarital sexual abstinence by clergy, was withdrawn.

After emotional hearings and floor debate, delegates defeated a resolution calling on the state legislature to pass a law requiring parental consent before abortions can be performed on minors.

The diocese approved a \$1.6 million budget for 1992. Salaries of diocesan employees earning more than \$30,000 were frozen and cuts were made in chaplaincy, parish grants, Appalachian People's Service Organization and employee insurance coverage categories.

(The Rev.) E.T. MALONE, JR.

## BRIEFLY

The Rt. Rev. **Daniel Lee Swenson**, Bishop of Vermont, has announced he will retire on February 2, 1993, his 65th birthday. Bishop Swenson was elected bishop coadjutor in 1986 and was installed in 1987, upon the retirement of the Rt. Rev. Robert S. Kerr.

■

Two orders strengthened their ties at the recent winter convocation of the **Brotherhood and Companion Sisterhood of St. Gregory**. The convocation was held at the motherhouse of the Society of the Atonement (Roman Catholic Franciscans) in Garrison, N.Y. As a continuation of the Covenant of Prayer signed a year ago by the two orders, and in celebration of the Week of Prayer for Christian Unity, the Brotherhood and Companion Sisterhood solidified friendships with the Friars and Sisters of the Atonement, participating in many of their services and events.

■

Because of the recent outbreak of a resistant strain of **tuberculosis**, the Rt. Rev. William Swing, Bishop of California, has sent congregations suggested guidelines for using the common cup during services. His recommendations include receiving through intinction, receiving only the bread as full communion and touching the cup of wine rather than drinking from it.

## Gaining Release from Sin

*(Last of a three-part-series)*

By JOHN ASHLEY NULL

Life is characterized by conflict. As poet Edna St. Vincent Millay said, "It's not one thing after another, it's the same damn thing over and over."

What is this "thing" that we find ourselves constantly confronting in our lives? As members of a modern society, our first thought probably is "difficult people or circumstances." For Thomas Cranmer and his 16th-century colleagues, the problem we struggle against is the destructive power of sin. Trusting in the promises of holy scripture, the English reformers urged their parishioners to turn to God for release from its control.

For most of us, just getting through the month with the bills paid and our loved ones fed is enough of a fight to occupy our full attention. Yet, even this shaky semblance of peace can be wrecked by the unexpected: a loss of a job, experiencing discrimination, a serious illness or being the victim of a crime. Any of these events can loom so large as to make us think that painful situations and the people who would perpetuate them are the problems that keep us from having a happy life.

Yet, no matter how truly difficult our circumstances may be, we know the most fundamental struggle we face is to find and foster meaningful relationships with other people. Of all the pain possible in this life, nothing is as acute as a loved one's death or the death of love, nothing as devastating as experiencing a marriage failure or a failure to find the desired marriage. If we fight anything in this life, we fight those "things" that thwart our self-fulfillment. Why does life often seem such a battle simply to be happy and

content with ourselves, let alone those we love?

The reformers found the answer to this question in passages like Romans 6:16 (NIV): "Don't you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey — whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness?" Affected by original sin, we are born with a natural predisposition to love ourselves more than

### Repeated sinful choices can lead to compulsive habits.

anything else and to look for love from any source other than from the one who made us. We struggle with fulfillment because we seek our identity apart from obedience to God and we end up enslaved to a power which seeks our destruction, often using us in the process to destroy others. Humanity needs God both to pardon our sins and to deliver us from their destructive power.

We normally think of sin as a wrong act we choose to do, not as an evil force that can take control of parts of our lives. Sometimes, however, repeated sinful choices can lead to compulsive habits. At first, these urges seem to offer us something good. Soon, however, they turn on us. They compel us to spend our energy trying to satisfy their ever-increasing appetites while giving us less and less satisfaction in return. By the time we realize the harm these compulsions have done in our lives, we can't seem to live without them.

What are these demanding taskmasters? The pattern may sound like substance abuse, but self-centeredness, anger, fear, lust, greed, envy, bitterness and unforgiveness can be just as

addictive, destructive and difficult to stop. These sinful habits skew our priorities, frustrate our relationships and encourage us to pursue empty goals that cannot satisfy the soul.

In bondage to bitterness, no matter what good things we may experience today, we can still only see what's lacking in our lives. We can try to appease emotional pain with power, success, self-indulgence or even compulsive service to others. We find, however, that while we can create a lifestyle we love, deep down we still can despise our life. Putting our agenda first may give us the drive we need to succeed, but it also undermines any meaningful long-term relationship. Yet, having lived so long trying to construct our way of life, it becomes all we know. Having always put ourselves first, our lifestyle becomes all we have left.

Slavery to its meaningless maintenance is another example of bondage to sin. To paraphrase that modern-day philosopher Pogo, we have met the enemy, and he is within us.

Sixteenth-century churchmen understood slavery to sin. From their reading of the Bible they saw the world as a dangerous jungle. The Devil goes about as a roaring lion looking for people to devour. He promises to lead them to a meaningful life, only to lure them into the quicksand of sin instead. Trapped, his victims slowly sink under the force of their own weight toward self-destruction.

As we read God's word, we discover where we have strayed. Marking his commandments, we discover what idols have lured us into quicksand. As we learn the good news of Jesus' death and resurrection, we see how God is committed to pull us out of danger and put us back on his solid path. As we inwardly digest his promises, we find the power of the Holy Spirit to turn to God so he will direct us aright. Like the shepherd rescuing the sheep and the Father running out to bring

*(Continued on page 13)*

*The Rev. John Ashley Null is pursuing a Ph.D. at Cambridge University in England and is canonically resident in the Diocese of Western Kansas.*

# EDITORIALS

## Hopeful Signs

**A**mid all the worrisome statistics about the Episcopal Church in recent years is a hopeful sign. The parochial reports for 1991, which reflect information for 1990, show a slight gain in membership.

The number of baptized members increased from 2,442,966 in 1989 to 2,446,050 in 1990. That's a gain of .5 percent and reverses a downward trend. Surely such a slight increase shouldn't cause any celebrations, but it's worth watching. At the conclusion of the recent Executive Council meeting in Milwaukee, Presiding Bishop Edmond Browning was optimistic enough to tell reporters he thought the trend would continue.

There are other increases worth mentioning. There were more families and individuals in 1991 than in 1990. There were more baptisms of adults and children, more members received by transfer, more communicant adults and children added by confirmation, an increase in the number of church school students, and a greater per household gift per week (\$11.56).

### Regional Figures

Some regional figures also are noteworthy. Province 2 (New York and New Jersey dioceses) showed a 4 percent increase in baptized membership after several years of decline. Province 2 also showed a 3 percent increase in giving per household.

Not all the figures were positive. There was a slight loss in average attendance on the four key Sundays in the parochial report (first Sunday in Lent, Easter Day, Feast of Pentecost and first Sunday in Advent). There also was a drop in the number of communicants.

It is far too early to tell whether these numbers show

any growth or whether this might be a one-year fluke in a downward trend. If nothing else, the slight increase in baptized members gives us reason to hope.

## Positive Action

**B**efore their recent meeting in Milwaukee, members of the Executive Council of the national church spent a few days at a retreat center in Illinois in what was called a "discernment retreat."

We commend council for its decision to undertake such a venture. Even though it added to the time council members spent away from home, it was felt by many that the retreat was a worthwhile endeavor. Most members thought the retreat helped them immerse themselves in the business at hand when the council began its business sessions in Milwaukee. Many spoke of increased levels of trust and strengthened relationships among council members as a result of the retreat. The Rev. Austin Cooper of the Diocese of Ohio called it "a dimension of council we have not experienced."

There was other positive action by the council. When members talked about the procedure for electing a replacement for a resigned council representative, there was a sense of real inclusivity. The question was asked who is not represented on council, and members responded openly. One went so far as to suggest it would be appropriate to elect a member of the Episcopal Synod of America. Another suggested that candidates who reside in dioceses which are holding back apportionment payments be considered.

The seriousness and the open-mindedness shown by this council is a positive sign for the future.

## VIEWPOINT

### A New Approach for Bishops

By FREDERICK FENTON

**Y**ou don't ever want to be a bishop," he said. "It's a killing job."

My friend was a relatively new bishop when he came into my office, closed the door, and told me that. My unspoken response was that the problem doesn't lie with the gifted people whom we elected as bishops; it's the impossible burdens we place on them.

In my view, it's time, and past time, to try something different. Bishops

could stop functioning like CEOs. Let them serve primarily in the field rather than inside diocesan offices.

The average congregation sees its bishop a few hours once a year. "Bishop, we hardly know ye," they might say. Those bishops who are accomplished pastors find this frustrating, too. Instead of "mitered meteors" we need bishops who can come and stay for several days. You might ask: What, for heaven's sake, will they do? For openers, get to know their clergy better. And, spend time with parishioners.

It's also a great opportunity to meet community leaders. "Mayor, how can the Episcopal Church and her ecumenical patterns serve the people of

this city more effectively?" Can you imagine the energy and excitement that could be created by such a bishop in the field?

Years ago, when I was vicar of one of the smallest mission congregations in the Diocese of Los Angeles, Bishop Ivor Curtis called to comment on the number of baptisms and confirmations in my parochial report. The number was impressive. "What's going on, son?" he asked. "This is a Navy town, Bishop," I replied. "I've been meeting the ships when they dock." Bishop Curtis laughed and made an appointment to spend a day with me.

However, I could scarcely believe it.

*(Continued on next page)*

*The Rev. Frederick Fenton is rector of the Church of St. Augustine by-the-Sea, Santa Monica, Calif.*

# SHORT and SHARP

By TRAVIS DU PRIEST

**A BOOK OF IRISH AMERICAN BLESSINGS AND PRAYERS.** By Andrew M. Greeley. Thomas More. Pp. 207. \$12.95 paper.

Begun years ago from a collection of St. Patrick's Day cards, this sprightly collection of Irish-American blessings by a well-known Roman Catholic writer covers a wondrous variety of occasions — winter weddings, a party, Monday morning; and people — Irish teenagers, an old lady, water skiers, a high school actress!

**WHAT EVERY CHRISTIAN SHOULD KNOW ABOUT ISLAM.** Scriptographic Booklet. Channing L. Bete. Pp. 15. No price given.

Major Islamic beliefs and basic facets about Islamic scripture, groups and history. A pamphlet for a simple introduction to one of the world's fastest-growing religions, published to promote understanding and respect.

**BLESS THE BEASTS: A Spirituality of Animal Care.** By Jeffrey G. Sobosan. Crossroad. Pp. 144. \$10.95 paper.

Explores the thesis that the earth, as a living entity, depends upon peaceful co-existence among its many different societies. Opens the reader to new questions and consideration despite preconceived notions; the author discusses altruism in animal behavior as well as "killing seasons." "Kinship" is the key spiritual element.

**THE ANGLICAN TRADITION: A Handbook of Sources.** Edited by G. R. Evans and J. Robert Wright. SPCK/Fortress. Pp. xx and 620. \$29.95.

Excerpts from 606 documents from c. 96 to 1989, showing the continuity of the Anglican Communion with the ancient and medieval church. In many ways a scholarly updating of the work the Caroline divines of the 17th century devoted so much time to, this hefty work, produced by one professor from Cambridge University and one from General Seminary. Includes a foreword by Lord Runcie, the 102nd

Archbishop of Canterbury, and an afterword by the current Archbishop of Canterbury. Much is unrepresented here, but considering the scope of the Anglican Communion, this is a welcome addition to Anglican documentary history.

**THE BOOMER BIBLE: A Testament for Our Times.** By R.F. Laird. Workman. Not consecutively paginated. \$14.95 paper.

Does the title give it away? *The bible for baby boomers*, complete with an outstretched hand on the cover — not the hand of need, but the hand of greed. For those who love Swiftian satire, this "bible" is bound together with "offices" and propers of a prayer-book sort and will absolutely delight you if it hits your funny bone or absolutely turn you off it doesn't. I think it's pretty clever myself and certainly "captures" the spirit of our times. "Amen" becomes "So there"; "Let us pray" becomes "Let us bray"; God, "O Great Big Bang." And so forth. So there!

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## VIEWPOINT

*(Continued from previous page)*

A bishop was coming to St. Mary's for something other than an institution or confirmation! He drove more than a hundred miles. When the bishop arrived, we talked and prayed together, and he made visits with me to several families. In the evening, he took my wife and me to dinner. This was by far the most powerful experience I've ever had of being ministered to and supported by my bishop.

OK, but how could a bishop manage to be in the field and still be responsive to the canonical demands and administrative pressures of the modern episcopate? The bishop would need a small but capable staff. Especially important would be a canon to the ordinary empowered to represent the bishop as diocesan administrator. I see bishops traveling in motorized homes equipped with cellular phones, fax machines and computers. They could be away for days at a time, yet keep in close contact, being fully informed and responsible to their staff.

So, instead of spending the majority of time in diocesan offices, visiting

congregations only briefly, new-style bishops would spend most of the time with congregations. Since bishops are commonly selected from the ranks of highly-effective parish priests, this plan would return them to the work they enjoy and do best — pastoring God's people.

What might a typical work day look like for a bishop in the field? First, early Morning Prayer and Eucharist with a group of parishioners, followed by breakfast with those able to stay to discuss the bishop's homily. Then, a long meeting between bishop and priest to review local programs, and an hour or so of diocesan work in the bishop's mobile office before going to a community luncheon meeting to be the guest speaker.

The afternoon? A visit to an elderly, homebound, dependent saint no longer able to come to church. Then an appointment with a community college president. Back to the mobile office until dinner, with an unstructured discussion with the bishop's committee or vestry.

Consider the worship service at the climax of a visit like that. The sermon begins with miracles of God's love happening right in the parish. "Here,"

the bishop could say, "are sure signs of the reign of Christ among us."

Knowing firsthand the need for evangelism, the bishops could then turn to the theme of the cross and its saving power. "For I decided to know nothing among you," wrote St. Paul, a bishop in the field, "except Jesus Christ, and him crucified" (1 Cor. 2:2). Here is a chance to model for all the preachers in the diocese how to preach the passion and invite people to give their lives to Christ. Following the service, the new-style bishop asks the priest to stand at the door and greet the congregation. The bishop remains behind at the altar to pray with individuals, anoint the sick, and exercise an apostolic ministry to individuals in need of the healing power of God.

Why not try having a bishop in the field, working directly with parishes? What would happen if a bishop loved this work, felt more like a chief pastor than a bureaucrat, and was energized by daily contact with the church where it is truly most alive — in congregations?

Sure, there would be problems and pitfalls. There are with the present system. However, isn't it time to try something different?

# PEOPLE and PLACES

## Appointments

The Rev. J. Carl Belden is rector of Trinity Church, Box 342, Crowley, LA 70527.

The Rev. Robert Bohyer is rector of St. Matthew's, Alliance, NE; add: Box 430, Alliance 69301.

## Deaths

The Rev. Canon Richard H. Larsen, retired priest of the Diocese of Northern California, died December 21 in Santa Rosa, CA at the age of 70.

Born in San Francisco and educated at the University of California, Berkeley, and the Church Divinity School of the Pacific, Fr. Larsen was ordained priest in England in 1951 where he served as curate at St. Michael's, Aldershot. He served as vicar and later rector of St. Michael and All Angels', Fort Bragg, CA for 35 years. At his retirement in 1986, he was made honorary canon to the ordinary.

The Very Rev. Frederic Williams Litchman, dean emeritus of Christ Cathedral, Salina, KS, died January 7 at the age of 85.

Dean Litchman held degrees from Colorado College and General Theological Seminary and was ordained priest in 1935; he served parishes

in the Diocese of Kansas. From 1947 until his retirement in 1973, he served as dean at Christ Cathedral, Salina, KS. He is survived by his wife, Helen, four children, two stepchildren, and several grandchildren and great-grandchildren.

The Rev. Canon William Eric Potter, canon pastor of St. Andrew's Cathedral, Honolulu, died December 7 at the Queen's Medical Center in Honolulu, HI of pancreatic cancer. He was 66.

Born in Lunenburg, Nova Scotia, Canada, Fr. Potter received his education at Arcadia University, King's College, and St. Chad's College. He was ordained priest in 1955 and served parishes in Canada and Florida, moving to Hawaii in 1980 where he served as rector of St. Stephen's, Wahiawa, and then canon pastor of St. Andrew's Cathedral, Honolulu. He is survived by a sister, a brother, two nephews and three nieces.

Dorothy Taylor Rasche, widow of the Rev. Walter C. Rasche, died January 7 at the age of 87.

She was a member of St. Bartholomew's Church in New York City. Born in Hyde, England, she lived most of her life in New York and summered on Mt. Desert Island in Maine. She is survived by two children, Dorothy Virginia Wheat of Freeport, NY and the Rev. William E. Rasche of New Bedford, MA, seven grandchildren and 12 great-grandchildren.

## REPENTANCE

*(Continued from page 10)*

his son home, part of repentance is asking God to release us from the destructive power of our sins.

Cranmer's absolution in the communion service recognizes our need for rescue from captivity to sin: "Almighty God . . . pardon and deliver you from all your sins." His confession for the daily office continues this emphasis on the dual effect of sin: Because we have listened to "the devices and desires of our own hearts," we have strayed from God like lost sheep. Our sins of commission and omission have left us "miserable." Cranmer's confession for Holy Communion explains why: the "remembrance" of having offended God "is grievous unto us," the "burden" of our slavery to their power "is intolerable." As a result, we have "no health in us."

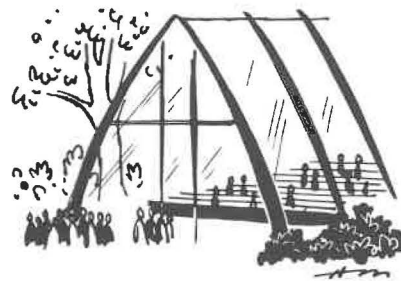
### Spirit's Power

We don't have the power either to merit forgiveness or to free ourselves from continuing to sin. Like the solitary sheep, we need God to "spare" us from being devoured by his wrath and our sinfulness. Like the prodigal son,

we need him to "restore" us to his presence so we can find in him the power of his Spirit to serve him better.

The concluding petition asks that God give us not only forgiveness, but also a holy life which glorifies God. Cranmer realized that the Christian life God gives us in this world is never totally freed from the effects of sin. As a prescription, he penned a liturgy which daily commends us to God's grace and healing. Thus, Cranmer ordered the spiritual life of Anglicans in rhythm with the rest of God's creation. His prayer book turns us to God for reunion and release with every rising and setting of the sun.

How should we prepare to celebrate the new life promised at Easter? We should spend Lent asking God to deliver us from some of our old ways. What should we give up to symbolize our turning away from sin to God instead? Why not give up some TV and spend the time in God's word and Cranmer's prayers. The change will do us and our society a world of good. God can use us more effectively to bring positive changes to the lives of others, when we first look to him to grant us some freedom from our own self-destructive compulsions.



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## ORGANIZATIONS

**CATHOLIC-minded** Episcopalians who affirm the authority of General Convention can support the Church, challenging it to be all that it should. **The Catholic Fellowship of the Episcopal Church**, 2462 Webb Ave., Bronx, NY 10468.

**CONTEMPLATING RELIGIOUS LIFE?** Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **Br. George Keith, BSG**, 209 E. 16th St., New York, NY 10003-3788.

## PILGRIMAGE

**CONTEMPLATIVE PILGRIMAGE TO EUROPE** visiting shrines of Julian (Norwich), Hildegard (Bingen), the Taize Community, Canterbury, London. Daily liturgy/meditation. Write: **Stillpoint**, Box 1117, Black Mountain, NC 28711.

## POSITIONS OFFERED

**CANON PASTOR** for cathedral in small city. Looking for a people-oriented pastoral priest and team member who will have principal responsibility for pastoral care, fellowship, outreach and hospitality with an initial emphasis on parish visiting. Position to begin in September, 1992. Write to: **The Very Rev. John P. Downey**, Cathedral of St. Paul, 134 W. 7th St., Erie, PA 16501.

**HIGH SIERRA** parish in eastern California (Diocese of San Joaquin) seeks rector. Real potential for growth. Contact: **Senior Warden, St. Timothy's Church**, P.O. Box 306, Bishop, CA 93515.

**YOUTH MINISTERS:** Called to be one? Thinking about hiring one? Consider a partnership with the leader in placement, training and support of professional youth ministers. Call or write today: **Michael Cain**, Institute for Professional Youth Ministry, 1017 E. Robinson St., Orlando, FL 32801. Phone: (407) 423-3567.

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**MUSIC DIRECTOR:** Skilled service player and choral director familiar with Anglo-Catholic liturgy and music sought for diverse urban parish with extensive music program. <sup>3</sup>/<sub>4</sub>-time position; salary/benefits negotiable, range starting in mid-twenties. Parish profile and job description available on request. Inquiries and applications to: **Search Committee Chairman, St. Paul's Parish**, 2430 K St., N.W., Washington, DC 20037.

## PROBERS

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

## FOR RENT

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

## FOR SALE

**EPISCOPAL CHURCH SIGNS** — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church**, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.

**AGAPE GIFTS:** Inspirational gifts for every occasion including Fourth Day. Free brochure. 1-800-262-2238.

## TRAVEL

**JOIN** fun-loving Episcopalians on tour of Austria, Germany, Switzerland July 2-16, 1992. \$2699. Call/write: **The Rev. Samuel Outerbridge**, P.O. Box 237, Sea Girt, NJ 08750; (908) 449-6173.

## TRAVEL

**SOUTHERN CATHEDRALS FESTIVAL 1992** with author and retreat conductor Nancy Roth, composer and church musician Robert Roth. Chichester and Canterbury July 13-25. \$3490 includes transportation, accommodations, full Festival participation, most meals, day trips (Sissinghurst, Arundel, Rye and surrounding countryside). For further information call (216) 774-1813 or write: **The Rev. Nancy L. Roth**, 330 Morgan St., Oberlin, OH 44074.

**CELTIC SPIRITUALITY** Journey with Sr. Cintra, OSH, in Wales this summer: Llandaff, Cardiff, St. David's and Pembrokeshire. Seminars with guest speakers, Celtic historic sites. June 29-July 13. \$1995, all-inclusive. For information call (212) 889-1124 or write: **Sr. Cintra**, Order of St. Helena, 134 E. 28th St., New York, NY 10016.

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- (C) Resolutions and minutes of Church organizations: 32 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

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# LENT CHURCH SERVICES

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

## MONTEREY, CALIF.

**ST. JAMES** 381 High St. (at Franklin)  
The Rev. A. David Neri, r (408) 375-8476  
Sun H Eu 8 & 10:15; Ch S 10:15. Wed H Eu 6:15

## TRUMBULL, CONN.

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

## WESTON, CONN.

**EMMANUEL** 285 Lyons Plain  
The Rev. Henry C. Galganowicz, r (203) 277-8565  
Sun Eu 8 & 10. Wed Eu 9

## WASHINGTON, D.C.

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

**ST. JOHN'S, Georgetown Parish** 3240 "O" St., NW  
The Rev. Marston Price, r; the Rev. Christine Whittaker  
Sun 8, 9 & 11. Wed 10:20

**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 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S in the Grove** 2750 McFarlane Rd.  
Fr. Robert J. McCloskey, Jr., r; 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

## KEY BISCAIYNE, MIAMI, FLA.

**ST. CHRISTOPHER'S by-the-Sea** 95 Harbor Dr.  
The Rev. Bob Libby, r; the Rev. Al Downey, assoc  
Sun H Eu 8, 10. Wed 12 noon

## STONE MOUNTAIN, GA.

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

## SUN VALLEY, IDAHO

**ST. THOMAS** Sun Valley Road  
The Rev. Charles S. Burger, r  
Sun H Eu 8 & 9:30; Wed 5:30

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean  
Sun 8 Eu, 9 Sung Eu, 10 Christian Education, 11 Cho Eu

## COVINGTON, KY.

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

## SHREVEPORT, LA.

**ST. MARK'S CATHEDRAL** Fairfield at Rutherford  
The Very Rev. M. L. Agnew, Jr., Dean; the Rev. Frank Wilson, the Rev. Larry Williams, the Rev. George Gennuso, Jr., the Rev. Walter Baer, canons  
Sun Services 8, 10, 12:15, 6. Lent wkdy Eu 7:15

## 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

## BLADENSBURG, M.D. (D.C. Area)

**ST. LUKE'S** 53rd & Annapolis Rd.  
Fr. Arthur E. Woolley, r (301) 927-6466  
Sun Masses 8, 10. Tues 10. Wed 6:30, Thurs 7

## 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

**GOOD SHEPHERD of Waban** At Waban Sq. on the Green Line  
The Rev. G. T. Welch, r  
Sun Masses 8, 10 (Sung), Wed 9. HD as anno

## PITTSFIELD, MASS.

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

## ST. PAUL, MINN.

**ST. MARY'S** 1895 Laurel at Howell (646-6175)  
Russell Johnson, r; John Cowan & Susan Kruger, assoc, Irma Wyman, d  
Sun H Eu 8:30 & 10:30; Ad. Ed 9:30; Ch S 10:30. Wed; EP 6; other as anno

## ST. LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE** Clayton  
6345 Wydown at Ellenwood  
The Rev. Kenneth J. G. Semon, r; the Rev. C. Frederick Barbee, v; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, the Rev. James D'Wolf, assoc  
Sun Eu 7:45, 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S) followed by HC 12:30; Sun Sch 8:45, 9:15. Daily EU 7 & 5:30

## WEST PLAINS, MO.

**ALL SAINTS'** 107 S. Curry  
The Rev. James K. Harris, r  
Sun Masses 8 & 10:30

## SANBORNVILLE, N.H.

**ST. JOHN THE BAPTIST** High St.  
Sun H Eu 8 & 10:30, SS 10. Wed Stations 7:30

## HACKENSACK, N.J.

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

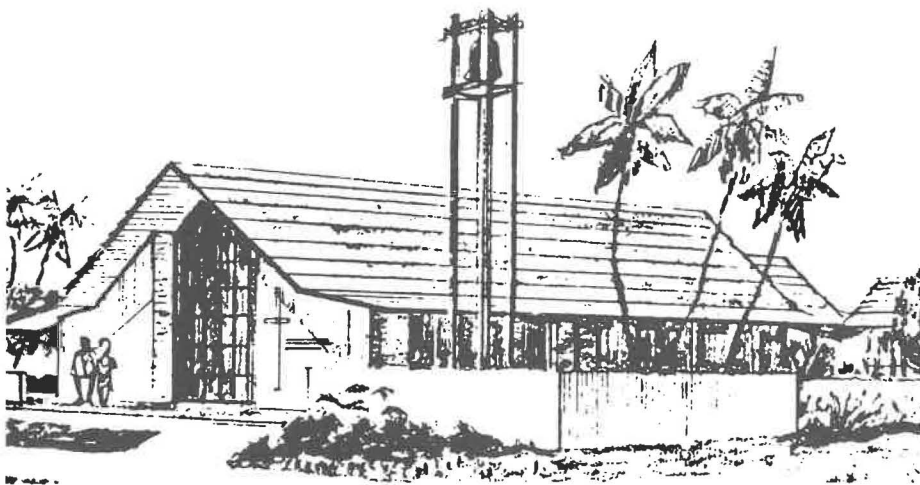
## NEWARK, N.J.

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

## BAY SHORE, N.Y.

**ST. PETER'S** 500 S. Country Rd.  
The Rev. Rodney Michel, r; the Rev. William Thoelen, the Rev. Joseph F. Edwards, ass'ts  
Sun Masses: 8, 10 (Sung), 5. Wed, Fri 9

*(Continued on next page)*



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

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

# LENT CHURCH SERVICES

(Continued from previous page)

## 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

**ST. BARTHOLOMEW'S** Park Ave. at 50th St.  
The Rev. Thomas Dix Bowers, r (212) 751-1616  
Sun 9 & 11 H Eu. Mon, Tues, Thurs, Fri 12:10 H Eu. Wed 1:10 H Eu & 6 H Eu with Healing

**THE PARISH OF CALVARY/ST. GEORGE'S**  
ST. GEORGE'S 16th St. off 3rd Ave.  
The Rev. Thomas Pike, r; the Rev. George Keith, v  
Sun H Eu 8:30 & 11, MP 10. Telephone (212) 475-0830

**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. Gary E.A. Lawler, ass't  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

**PARISH OF TRINITY CHURCH**  
The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Canon Lloyd S. Casson, Vicar

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9.

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8. Mon-Fri H Eu 1:05  
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 12 noon-1:30  
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

## RICHMOND HILL, N.Y.

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

## 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 (Labor Day thru June), 9 (July thru Labor Day), Christian Ed (Children & Adults) 9 Sun (Labor Day thru June). HD as anno. Call for Ch S information

## CINCINNATI, OHIO

**ST. LUKE** 7340 Kirkwood Lane  
The Rev. Sanford Lindsey; James Mobley, d  
Sun 10 H Eu & Ch S

**CONVENT CHAPEL**  
**OF THE TRANSFIGURATION** 495 Albion Ave.  
Sun Eu 7:30 (Sung), EP 5. Wkdays Eu 7, ex Sat 7:30, EP 5

## PHILADELPHIA, PA.

**ST. LUKE'S, Germantown**  
5421 Germantown Ave., Philada., PA 19144 (215) 844-8544  
The Rev. Canon Charles L.L. Poindexter, r; the Rev. Paul L. Minor, c; the Rev. William J. Shepherd, the Rev. Cheryl V. Minor, ass'ts  
Eu: Sun 7:30 & 10. Wkdays 7 (Tues-Fri); 9:30 (Mon, Thurs, Sat)

## PHOENIXVILLE, PA.

**ST. PETER'S** 143 Church St.  
The Rev. Thomas C. Wand, r  
Sat H Eu 6; Sun H Eu 8, 10 (Sung); Tues H Eu 9; Fri Sta 7

## PROSPECT PARK, PA.

**ST. JAMES** 11th Ave. & 420 (between I-95 & Macdade near Philadelphia International Airport)  
The Rev. William Duffey, Ed.D., r (215) 461-6698  
Sun Eu 8 & 10 (Sung), MP 9, Ch S 10, YPF 7:30. MP Tues-Fri 9; EP Fri 7; Eu Tues 7, Wed 9:30, Thurs 7 & HD noon; Sta & B Thurs 7. C by appt

## 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

## GREENVILLE, S.C.

**CHRIST CHURCH** 10 N. Church St.  
The Rev. Dennis R. Maynard, r  
Sun H Eu 8, 9, 10:15, 11:15, Christian Ed 10:15. Lenten Noonday Service 12:10 Tues, Wed, Thurs

## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW**  
5100 Ross Avenue 75206 (214) 823-8135  
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; Canon Roma A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Tom Cantrell  
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)

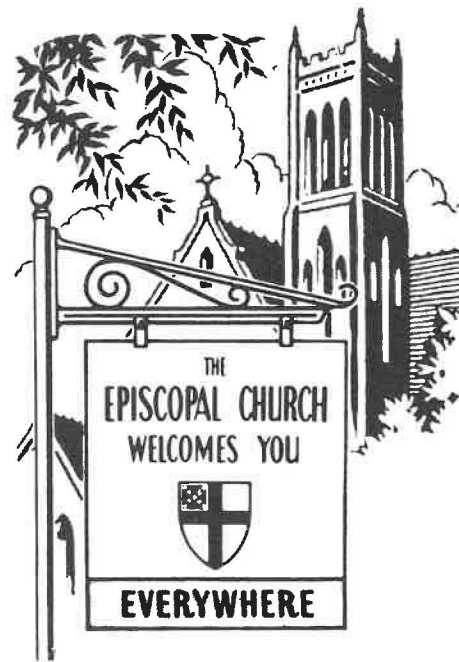
**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Rex D. Perry, r-elect; the Rev. Joseph W. Arps, Jr.; the Rev. Frank B. Bass (214) 521-5101  
Sun Eu 7:30, 9, 11:15; Daily Eu at several times. Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

## FORT WORTH, TEXAS

**ST. ANDREW'S** 10th and Lamar Sts. (Downtown)  
Sun 8 HC, 9 MP (HC 1S), 10 Ch S, 11 MP (HC 1S), 12 HC (ex 1S). 1928 BCP. Daily as anno. (817) 332-3191



St. Luke's Church,  
Germantown, Philadelphia



## HOUSTON, TEXAS

**ST. DUNSTAN'S** 14301 Steubner-Airline Rd.  
The Rev. John R. Bentley, Jr., r; the Rev. James E. Smalley, the Rev. George W. Floyd (713) 440-1600  
Sun 7:45, 9, 11:15 H Eu. Wed 7 H Eu & Healing

## HOUSTON/KATY, TEXAS

**ST. PAUL'S** 1936 Drexel at Franz in Katy  
The Rev. Ellis English Brust, r 391-2785  
Sun 8 & 10:30, CE 9:15, Wed 7:30

## IVY, VA. (near UVA & Charlottesville)

**ST. JOHN THE BAPTIST**  
(3.5 miles from exit 21 on Hwy 64 on SR 637)  
The Rev. Dale K. Brudvig, v  
Sun 10:30 1S & 3S MP; 2S & 4S H Eu

## 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

## EAU CLAIRE, WIS.

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

## MILWAUKEE, WIS.

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

## WAUKESHA, WIS.

**ST. PHILIP'S** Hwy TT & U.S. 18  
The Rev. Robert B. Slocum, r (414) 547-2820  
Sun H Eu 10:15; Wed H Eu 7

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