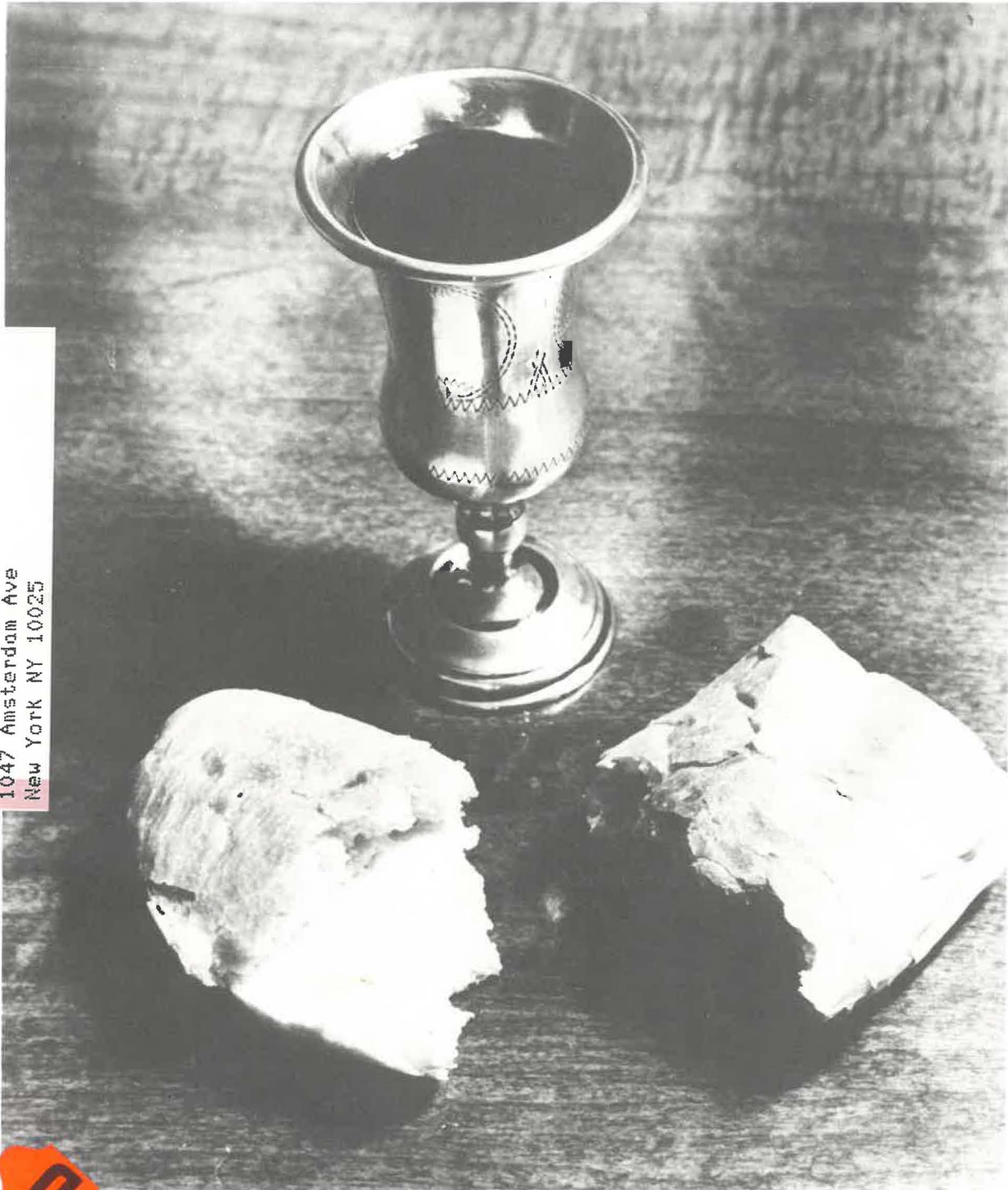


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this bread, that he may live in us, and we in him'**
(from Collect for Fourth Sunday in Lent)

IN THIS CORNER

More Time with the Bishop

Having resided in six dioceses for various lengths of time, I have had an opportunity to observe a variety of bishops at work. In particular, I have seen a number of styles of parish visitation. While these 11 or so bishops operated quite differently from each other in their styles of visiting a congregation, there was one common factor: For the most part, members of parishes felt they never got to know their bishops.

I can recall places where the bishop arrived at the parish perhaps 45 minutes or so before the service was to begin. He met briefly with persons to be confirmed, visited a few moments with the rector, celebrated the Eucharist, administered confirmation, preached, greeted parishioners at the door, perhaps had lunch at the rectory, then he was off again, possibly to an afternoon visitation some 30 or 40 miles distant.

Even in a smaller diocese, where parishioners have a visit from their bishop every year, I have observed a frustration by lay persons that they haven't gotten an opportunity to become acquainted with the bishop. For too many of us, the bishop is a nice person with a strange hat who visits the parish every so often, then is gone for another year. In the Diocese of Quincy, which has 21 parishes, this might not be a problem, but in the Diocese of Minnesota, with 126 parishes and a huge territory, this could present difficulties, even with two bishops.

Some bishops are trying to do something about the problem. Take the Rt. Rev. Edward L. Lee, Jr., Bishop of Western Michigan, for instance. Bishop Lee has undertaken a new format for parish visitations which permits him to spend more time with each parish. Writing in his diocesan newspaper, Bishop Lee describes some of the activities in which he's been involved as he visited one parish per weekend. He met with a vestry in the home of the senior warden. He went with the rector to take communion to shut-ins. He held an open forum conversation with parishioners. He commissioned a vestry and its wardens. He met with a youth group.

Bishop Lee says he wants to use his time with parishes "in more in-depth ways for meeting and listening and learning from each other."

Another facet of Bishop Lee's new schedule is that he's not confirming on his weekend visits. For two years he's planning to confirm only on a deanery basis during the Easter season in order to emphasize the church as the body of Christ. Bishop Lee is not the only bishop to do this. Deanery or regional confirmation services are being held in many dioceses, and have been for years. The subject of confirmation is another matter. Many bishops are examining the nature of that sacrament and there is not enough space here to explore that topic.

One of our authors, the Rev. Frederick Fenton [TLC, March 22], made a radical proposal for bishops' visitation schedules. While his idea of bishops traveling around their dioceses in mobile home-type vehicles probably won't be adopted soon, his plan certainly would enable bishops and lay persons to spend some time together, not to mention the benefit of bishops getting to know their clergy better.

Perhaps Bishop Lee is on to something.

DAVID KALVELAGE, editor

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ON THE COVER

Religious News Service photo

LETTERS

Ongoing Responses

I've been intrigued by the ongoing responses to my comments on the Baltimore Declaration [TLC, Dec. 29] and was delighted by Bill Whitney's crystallizing in four sentences the point for which I was searching [TLC, Feb. 2], amazed to find theology for many still so closely fenced by dogmatics (more lawyers than poets?), taken aback by the ease with which some writers assumed that I am a less-than-committed follower of the Lord Jesus. And now my brothers from Baltimore continue the dialogue [TLC, Feb. 23].

I can quibble with the Baltimoreans over whether the Great Commission presents God's proper name. But I find myself on common ground with my brothers (and my sisters, too, I dare hope) in the sharing of God's story — and ours — recounted in the Bible (Hebrew and Aramaic scriptures, and Christian writings).

Let us hear that love-story for what it is, and respond in love — saying what we must, but listening as well in others for the living Christ who addresses us, in the power of God's Spirit, even beyond the bounds of what we call church.

(The Rev.) RICHARD W. COMEGYS, JR.
St. Stephen's Church
Rochester, N.Y.

• • •

Thank you for providing us with another opportunity to consider the issues raised by the Baltimore Declaration. A college professor of mine used to extol the value of reading thinkers who were precisely wrong. I would like to offer some thoughts on how the authors are precisely wrong.

1. They are precisely wrong in claiming that the proper name of God is in the Trinitarian formula, Father, Son and Holy Spirit. God has never yet given us the divine name, apart from the name of Jesus. Even YHWH, sacred to the Jews as "I AM," is not God's name. This is a modern issue, unsupported by a search of the tradition, and unique to a small group of conservative theologians.

2. They are also precisely wrong in identifying the issue at stake in the current discussion of God's identity. The Nicene Creed was built not to defend God's name, but to specify the

divine economy, the set of relationships among the persons of the Trinity. The problem with most of the contemporary formulations such as "Creator, Redeemer, Sustainer," is that, in lifting up other titles for God, Jesus and the Holy Spirit, they alter the presentation of the relationship between them.

3. The authors are precisely wrong in the strategy they've adopted. They write: "In the Baltimore Declaration we do not take a position on the question of general revelation or the revelatory truths of non-Christian religions. We acknowledge the divine freedom and prerogative in this regard." Generous as that is toward other faiths, it is quickly withdrawn: "But to the extent the triune God has truly revealed himself outside the Christian dispensation, this knowledge is grounded totally in the person of Jesus Christ, the only self-revelation of God." Whoops, the "only self-revelation of God?" What happened to all the rest of holy scripture?

Finally, I want to know where our theologians are. Why are they allowing the Baltimore Declaration to frame the debate in the church without comment in print, pro or con? Please, dear editor, go sit at their doorsteps until a preponderance of our theological scholars give some reaction to the declaration.

(The Rev.) MICHAEL B. RUSSELL
Grace Church

Elkridge, Md.

Overwrought Statement

Two or three days after the beginning of the Persian Gulf War, I had the unsettling experience of hearing a rather hysterical young woman on a call-in program on a local radio station. "Anybody who disagrees with President Bush on this war," she almost shrieked, "is guilty of treason!"

This was the most overwrought statement I had encountered about that whole unhappy business until I read Theodore McConnell's article, "Why George Bush Should Become a Baptist" [TLC, Feb. 16]. True, the moment we began sending troops to the Persian Gulf, some churches and church leaders seized the flag and began waving it. Any attempt to face the tough moral issues implicit in the situation was left to the lonely few, including our Presiding Bishop. I

(Continued on next page)

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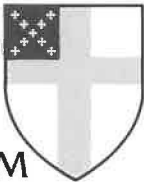
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LETTERS

(Continued from previous page)

thought Bishop Browning's statements
 were a model of reason and restraint,
 and I rejoice that he did not allow
 himself to be used as a cheerleader.

One would think from that article
 that nobody except some misguided
 Episcopalians have been critical of Mr.
 Bush. To the contrary. One of the most
 distinguished American theologians,
 Robert McAfee Brown, a Presbyterian,
 is quoted in the February 1 issue of the
 newsletter *Context*, which calls itself
 "A commentary on the interaction of
 religion and culture." Someone asked
 Mr. Brown what keeps him going, and
 his first answer was "George Bush." He
 goes on to explain: "Just when I think
 the human scene is becoming more
 promising and that we are beginning
 to loosen some of the fetters around
 the human spirit, he starts another
 war, or makes another mediocre ap-
 pointment, or uses moralistic rhetoric
 to disguise a cynical political maneu-
 ver. While I must refuse to let him set
 my agenda, I confess that each day he
 delivers me from any whisper of com-
 placency."

GEORGE CONNOR

Chattanooga, Tenn.

• • •

I greatly appreciated the Viewpoint
 by Fr. McConnell. He has quite suc-
 cinctly summarized the actions of the
 church assembled at the General Con-
 vention in Phoenix.

As a lay deputy to the convention, I
 too came away dismayed and con-
 fused, feeling our church has lost
 touch with the great commission, as
 well as our Lord's commands in Mat-
 thew 25. The church also has lost
 touch with the people in the pews.

Nevertheless, I am confident that
 after the groups clustering and postur-
 ing around 815 and elsewhere have
 passed away, possibly leaving a wake
 of destruction, we in the pews in our
 parishes and dioceses will still be there
 in ministry and we will continue to

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make a difference in our environments where these others cannot.

J. WILLIAM ROSS
Ponte Vedra Beach, Fla.

• • •

Thank you for the article on the Baltimore Declaration.

Keep up the good work of providing a balanced approach to publishing what we are doing, thinking and considering.

(The Rev.) DAVID L. JASMER
Window Rock, Ariz.

Party Politics

We Episcopalians can be grateful that our episcopate is not known for either stupidity or bad taste. A new low, however, seems to have been hit on February 24 in San Francisco. Flashed over national TV networks was a \$1,000-a-plate fund-raiser for the Republican Party at which President Bush spoke. There for all to see at the head table was Bishop Swing of the Diocese of California.

I have generally admired the bishop's leadership of that diocese but am now wondering whether he really knows what he is doing. I assume that one of his Republican friends paid his \$1,000, but was his presence suggestive of how his flock should vote?

(The Rev.) RICHARD L. RISING
Ashland, Ore.

Irish Anglicans

As one who grew up, and was ordained, in the Church of Ireland, prior to my coming to the U.S. in December, 1954, I found Janet Irwin's article, "Walking the Tightrope" [TLC, Feb. 16], of great interest, agreeing with most of what she said.

I have kept in close touch with ministries of reconciliation in Northern Ireland during my annual visits, and feel compelled to comment on one of her observations, namely that Anglicans "seem to feel that the 'trouble-makers' are either Catholics or dissenters . . . and there is little they can do to reach either group." Possibly they do feel this way, but in actual fact there are a number of things Irish Anglicans can do to reach out to Roman Catholics and ease the tension:

1. Reflect a more Irish mindset in the Church of Ireland *Gazette*. In a magazine serving churches in the Re-

public of Ireland as well as Northern Ireland, references to the British monarch should be to Queen Elizabeth rather than to the queen.

2. Discourage the use of Church of Ireland parishes for the promotion of the agenda of the Orange Order with its highly-provocative parades celebrating the divisive history.

3. Denounce loyalist paramilitary violence with the same vehemence that IRA violence is denounced.

4. Share the concern of Nationalists (mainly Roman Catholics) that the security forces operate within the law, and that justice be sought for those imprisoned on fabricated evidence.

I do not think Irish Anglicans are very likely to do any of these things. My point is simply to say that they could do a great deal if they wished.

(The Rev.) W. FRANCIS B. MAGUIRE
Bonita, Calif.

• • •

I am quite disturbed by the rather ill-written article on the Church in Ireland. The article contains numerous factual errors. It shows an ignorance of historical background and sociological conditions, and it is as sloppy a piece of research as I have ever had the misfortune to read.

(The Rev.) H.F. WOODHOUSE
Vancouver, B.C., Canada

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Urban Caucus Pledges to Fight Church's Racism

Meeting in Cincinnati, February 26-29, members of the Episcopal Urban Caucus (EUC) elected a new president and developed a task force to combat racism in the church.

The organization's new president is the Rev. Emmett Jarrett, rector of the Church of the Ascension in Silver Spring, Md.

In remarks to the board following his election, Fr. Jarrett emphasized goals for the EUC. "Outreach is the life-blood of the Episcopal Urban Caucus," he said. "Our 13th assembly in Cincinnati this week made a bold commitment to making the Episcopal Church 'A Church for all Races . . . A Church to End Racism.' General Convention adopted this commitment in Phoenix last summer, but only groups of committed Christian activists like the EUC will make that pledge a reality.

"The future focus of the caucus movement must be a clear commitment to urban ministry."

During business sessions, members established a task force to combat church racism. Their plan encompasses seven points, which include:

- reaffirming General Convention's call to rid the church of racism;
- working with each diocese toward ending racism;
- developing common definitions of racism, racist, anti-racist and multi-culturalism;
- communicating models of anti-racism;
- cooperating with the national church in developing a process for diocesan racial audits;
- monitoring the goals and objectives of the Commission on Racism and initiatives of General Convention.

The caucus also voted to join with the Urban Bishops Coalition in supporting and participating in the Mayors' March on Washington May 16. The march is aimed at redirecting federal spending policies toward cities to help their economic plight.

Court Injunction Denied

10 Australian Women Ordained

In spite of opponents' last-minute attempts to obtain a court injunction, 10 Australian women were ordained to the priesthood March 7 during a two-hour service at St. George's Cathedral in Perth.

The West Australian Supreme Court decided not to block the ordinations, a decision which is expected to renew confidence in other dioceses which are moving to ordain women priests.

The Most Rev. Peter Carnley, Archbishop of Perth, said the court's decision ended "20 years of very hard battle."

In January, the New South Wales Court of Appeal upheld an interim injunction blocking the Bishop of Canberra and Goulburn from ordaining 11 other women [TLC, March 8].

However, Supreme Court Justice Kerry White said the issue of women's ordination was not approached with the question of whether the church's General Synod approved of ordination proposals, but whether it prohibited them or had laws inconsistent with them.

Though the court of appeal had been convinced that "there was an ac-

ceptably arguable case" to block women's ordination, "the evidence before me is quite different," said Justice White. "If there is a triable issue, it is difficult to discern."

Angela Grutzner, spokeswoman for the Most Rev. Keith Rayner, Archbishop of Melbourne and Acting Primate, said the archbishop hoped the event would settle the ordination issue by the time the General Synod meets in Sydney in July.

During his sermon, Archbishop Carnley said, "Today is the day of the glorious liberation of the children of God from the cloying wallpaper of stereotype with which women have been wrapped around."

After having spoken with Archbishop Carnley, the Most Rev. George Carey, Archbishop of Canterbury, said it was "regrettable that Perth diocese had gone ahead on its own because it will increase the present tensions, which are already very high." He added, "This is in no way a criticism of Dr. Carnley. This action is one aspect of how the universal church is wrestling with the gifts of women's ministry."

It Mitre Made a Difference

When is a primate not a primate? When he's the Archbishop of the Anglican Church of Canada. Researchers at the Wisconsin Regional Primate Research Center in Madison inadvertently added a new species to their list when they sent the Most Rev. Michael Peers a questionnaire in their efforts to prepare an International Directory of Primatology.

Archbishop Peers presides over the Primate's World Relief and Development Fund, which works to alleviate poverty and hunger.

The Rev. Michael Ingham, secretary to the archbishop, wrote the research center, indicating "while it is true that our primate occasionally enjoys bananas, I have never seen him walk with his knuckles on

the ground or scratch himself publicly under the armpits." He added, "There are a mere 28 Anglican primates in the whole world. They are all males, of course, but so far we have had no problems with reproduction."

John Hearn, director of the center, which is affiliated with the University of Wisconsin, wrote back and apologized for the mistake, though noting that Anglican primates should be on the "highly endangered list" because there are less than 30 of them.

"No doubt divine guidance will deliver both survival and expansion in the future," he wrote. "I will write again only if we expand our own study of male hierarchies in captive primates."

Defining Our Mission

An interview with the Presiding Bishop



Photos by John Schuessler

Bishop Browning sat for a recent interview: "... one of the needs of American society is to regain the sense of community, the sense of common good."

The Most Rev. Edmond Browning, Presiding Bishop, commented on a variety of issues between sessions of Executive Council when it met in Milwaukee recently. He was interviewed by TLC editor David Kalvelage.

Q: What are people saying to you as you travel around the church?

A: I hear a tremendous vitality within the life of the church. I have the opportunity to be with dioceses as they come together as a family. The witness I see there is there really is a rediscovery of the baptismal covenant, and the participation of the laity. I see those mandates being lived out in all sorts of ways. I try to have opportunities for dialogue and question-and-answer forums. I think the questions I hear revolve around evangelism as being seen as part of the life of the church today. People are anxious to know what others are doing in evangelism. A lot of people want to know my perception of what General Convention did and didn't do. People ask about how the church is responding to global concerns. One of the questions is about Eastern Europe and what we're doing in regard to that scene, and what kind of relationship the Episcopal Church has with Russia. People still ask about my relationship with the president.

There are questions about economic conditions and how they affect the life of the church.

Q: Since you mentioned the president, how would you characterize your relationship with President Bush currently?

A: I don't think our relationship has changed since the Gulf War. I think our relationship has deepened. He has been open to me. He has been eager to hear my concerns. That kind of openness continues. That's also reflected in the access I have to other members of his administration, especially the secretary of state.

Q: What is the most rewarding part of your ministry?

A: It's a great privilege to be asked to be Presiding Bishop. It's given me the opportunity to be with people of many ways of understanding our Lord. It's an opportunity to bring the gospel to places where people desperately want to hear the message, and to share that message with the leaders of this church. I think one of the roles of the Presiding Bishop is to affirm the ministries which are so evident in the baptized community. As Patti (Browning) says, part of the ministry of the Presiding Bishop is to be in the ministry of

problem-solving. Even though it can bring pain, it makes you believe you're being a channel of the Spirit and an instrument of peace and reconciliation.

Q: What is the most frustrating part of your ministry?

A: I think the most frustrating is the hurt you see in so much of the world. There's a lot of pain in the church because of the insensitivity to one another, the judgments we make on one another. There is an enormous amount of pain in the community we serve. It's a tremendous kind of frustration — you see it and you're not able to do as much as you want to in meeting that need.

Q: Have you ever regretted making the "no outcasts" statement?

A: No. I've had it thrown back in my face many times. I haven't regretted it and I never would. I've learned there are a lot more outcasts than when I first made that statement. Somebody said at the (Executive Council's) retreat last week that we should make more of a statement out of that and say we are the church of the outcasts. If we really are serious in our evangelism, that would take on powerful im-

(Continued on page 10)

CONVENTIONS

When the convention of the **Diocese of Kentucky** met in Paducah, February 28 - March 1, pressures present in the church on all levels forced major program cuts and brought longstanding feelings of frustration and discontent among parishes and with diocesan leadership into the open.

Precipitated in part by the elimination of the position of diocesan coordinator for youth and Christian education, discussion of the proposed diocesan budget began with a call to rescind the cost-of-living raise for the Rt. Rev. David Reed, diocesan bishop, as a demonstration of lack of confidence in his leadership. The motion was defeated by six votes with 19 abstentions, mostly clergy.

Also brought to light in the budget discussions was the resentment felt by parishes which meet their diocesan assessments toward parishes which do not. Speakers fought off attempts to divert funds earmarked for the national church back to the diocese in order to alleviate budget cuts, and denounced the idea that money sent to the diocese is a "gift" which can be given or withheld at will.

In addition to the budget, convention approved resolutions calling for:

- retirement plans for lay employees as mandated by General Convention;
- braille prayer books and hymnals, personal public address receivers, access ramps and restroom facilities to accommodate the handicapped;
- commitment from the state legislature toward construction of affordable housing for the elderly and others with special needs;

The Rt. Rev. Joseph Dadson, Bishop of Sunyani and Tamale, and his wife, Dora, participated in the convention, officially ending the companion relationship which has connected Kentucky with West Africa.

JANET IRWIN

The convention of the **Diocese of Louisiana** met in St. Francisville, La., February 14-15. Evangelism, the new diocesan conference center, building up distressed congregations and alcohol and substance abuse took up most of the convention's attention.

In his address, the Rt. Rev. James Brown, diocesan bishop, noted the ef-

fect on congregations of a fragile economy and a declining population, and said, "Either you have a plan to evangelize and therefore to grow, or you need a burial policy."

The convention also:

- adopted a 1992 budget of \$974,498;
- supported the bishop and the Rev. Dan Krutz in their work with the ecumenical Louisiana Interchurch Conference;
- asked the bishop to appoint a committee to study human sexuality, and to include on it at least one homosexual person;
- endorsed a proposal by the bishop for development of clerical leadership;
- agreed to study better ways of implementing minimum salaries for clergy and the provision of pensions for lay employees.

(The Very Rev.) WILLIAM MORRIS

• • •

In his address to the convention of the **Diocese of Colorado**, the Rt. Rev. William J. Winterrowd, diocesan bishop, declared the new year a "kairos time — a time to see a new vision for every congregation." The event was held February 14-16, with the opening festival Eucharist at St. John's Cathedral in Denver. Subsequent sessions were held in the conference facilities of a suburban hotel.

With renewal as its theme, the convention was designed to allow as much time for teaching as for business. Lecturers included pollster George Gallup Jr., and the Rev. Charles M. Irish, national coordinator for Episcopal Renewal Ministries.

During business sessions, delegates voted to divide a resolution designed to "encourage and insist there is accountability in the House of Bishops." The first part of the resolution, which would send a message to all bishops that the diocese would be "watching your meeting in March very closely," was passed. The second part of the resolution, which would have allowed the diocese to redirect funds sent to the national church if the bishops were not deemed accountable, was defeated.

Also defeated was a proposal to assess parishes and missions in order to fund the diocesan budget.

A budget of \$1.55 million was adopted for 1992.

BARBARA BENEDICT

BRIEFLY

An organization which hopes to encourage communication between like-minded Episcopalians has sent out a mailing to all clergy. Leaders of the **Episcopal New Life Network** hope to reach isolated individuals or groups in the church and put them in touch with one another. Specific details have yet to be developed pending initial response, said the Rev. Canon Randolph Cooper, canon to the ordinary in the Diocese of Texas, where the network is headquartered. The network calls Episcopalians "to focus this church on its historic faith founded on scripture and interpreted through reason and tradition." The Very Rev. David Collins, retired dean of St. Philip's Cathedral, Atlanta, is chairman of the steering committee.

The Rt. Rev. **Otis Charles**, dean and president of Episcopal Divinity School, Cambridge, Mass., has announced his plans to retire at the close of the 1992-93 academic year. He has been head of the seminary for more than six years, and previously served 15 years as Bishop of Utah.

Lutheran and Episcopal clergy from Missouri and Kansas met in Kansas City recently to discuss issues of **unity** and discovered some unifying ministries already in place. The Rt. Rev. William Smalley, Bishop of Kansas, reported that two Episcopal priests serve a Lutheran congregation in Vilas, Kan., and the Rt. Rev. John C. Buchanan, Bishop of West Missouri, told about 50 participants about joint worship services, Bible schools and pulpit exchanges in his diocese. The three-day gathering met to consider a plan to celebrate Holy Communion together as well as interchange clergy.

The General Synod of the Church of England has sent the unaltered version of the **ordination of women measure** to the House of Bishops, which will meet in June. The measure will return to the synod for final vote in November. "We might as well get on with it and see what happens," said the Rt. Rev. David Jenkins, Bishop of Durham.

The Best Price

By DAVID L. JAMES

Midnight Express is not a train. It's a prison term for escape and the name of a terrifying true story and movie about an American who spent a long time in a Turkish prison for drug smuggling.

With some of those scenes still vivid in my memory, I bought a ticket for Istanbul to fulfill a dream. I have always been fascinated by the seven churches of the Revelation and longed to visit these sites in modern-day Turkey. When the chance came, I went.

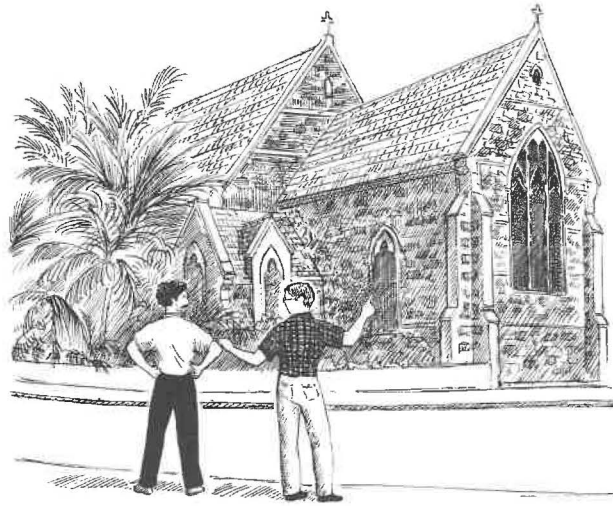
My hotel arranged a tour of the seven cities with an English-speaking guide well-versed in the region. The next morning, a man with yellow teeth, a big smile, and a dab of shaving cream on his right ear introduced himself as Akmed, my driver. We set out for Pergamum and chatted about the United States, Turkey and the countryside. He led me over the rock-strewn ruins of this ancient city where parchment was invented and which once housed the world's largest library which Marc Antony gave to Cleopatra. St. John the Divine wrote that Pergamum is where Satan's throne is seated. Paul visited this city on his third missionary journey.

As we left the hilltop ruins on our way to Thyatira, Akmed began taking me into carpet, onyx and leather shops, telling me each time that this was the highest quality at the lowest price in Turkey. I was mildly interested at first, but eager to get on to the city that St. John said tolerated "the woman Jezebel, who calls herself a prophetess and is teaching and beguiling my servants to practice immorality . . ."

Akmed told me the carpet industry is so important to the country that the Turkish government requires all

guides to include carpet shops on their tours. I gave him permission to ignore the rule, but something in the heartiness of his assurance made me suspect I'd not seen the last of "the best price in Turkey."

As we left Thyatira, today the least



JOHN GIBBERT

important of the seven cities, we stopped at an outdoor cafe along the road and were served supper by an old man with cracked hands and broken shoes. Waiting for coffee, Akmed leaned closer, lowered his voice and offered me drugs. "They are very good, very cheap, I can get them for you easily. You like?"

I pushed my plate away and stood up. No longer hungry, I walked to the van, feeling uneasy about my guide as terrifying visions of Midnight Express crowded out visions of St. John's revelations.

The next morning we set out early for a long day. In Sardis, we saw remains of an early church. At Philadelphia, the youngest of the seven churches, and where St. John wrote, "I know you have but little power," we saw little. And in Laodicea, once a crossroads of the ancient world, we visited an early church site and nearby Heiropolis, home of Philip the Evangelist.

As the sun lowered and burned an orange beam through the car, creating a lazy, sleepy scene, Akmed began to tell me about how beautiful

Turkish women are. How young and friendly they are to Americans. But before he could make his pitch, I changed the subject and inquired about active Christian churches and was assured there are none.

Unable to interest me in anything beyond his prepaid tour, Akmed sulked, realizing that I was only a threadbare pilgrim and not a wealthy tourist.

The last day was the best for biblical history. Ephesus is the largest extant ancient city in the world. Wide marble and mosaic streets lined with columns and statues leading to the amphitheater where Christians were slaughtered are sobering reminders of the origins of our faith. Visiting this place where St. Paul preached, taught and wrote gave me a renewed interest in his letters.

Akmed, an expert reader of tourist expressions, saved his best bag until last. It was full of icons wrapped in thin scraps of carpet. As we sat sipping tea in another shop of a friend, I was handed a 200-year-old triptych, a smoke-smudged Madonna and Child of indeterminate age, and a 400-year-old worm-eaten St. George.

Understandably angry that the British and Germans took entire ancient buildings and the best antiquities out of Turkey in the 19th century, the Turks are adamant about antiquities leaving their country. Their concern about smuggled art is far greater than their concern about smuggled drugs.

I expressed pleasure and thanks for seeing and handling the icons but said they belonged in a church or museum. Against animated assurances that it was quite legal for me to take them home, I stood up to leave. Outside, Akmed slapped me on the shoulder, "You are lucky," he said. "These men are desperate. Never before have I heard such a low price for icons."

(Continued on page 12)

The Rev. David L. James is rector of St. Luke's Church, Somers, N.Y., and is editor of The Anglican.

EDITORIALS

Our Economic Anxiety

Although our somewhat stagnant economy may technically be “only” suffering from a recession — and not a depression — it is depressing enough for most of us.

For the first time in the decades since the Great Depression of the 1930s, many of our citizens are unemployed, underemployed, or fearful that they, too, will “feel the ax” and find themselves out of work. The fabled “sword of Damocles” continues to swing back and forth, cutting and trimming 40 workers here or 70 there. A sense of fear and foreboding permeates the lives of many of our families and friends, filling them with anxiety.

It is now, that Christ comes among us during this holy season of Lent, calling us to repentance, faith and renewal. Lent provides us with an excellent opportunity to take a hard look at ourselves and at the priorities we have chosen and/or accepted in our lives. For many of us, this involves a recognition of how much we have fallen into the habit of believing that we need more and more “things” to make us happy and content. As acquisitive Americans living in a largely materialistic society, we have often failed to remember that it is God, other persons and our relationships with them that are really of central importance in our lives.

We have also often failed to remember that our human dignity — and that of others — is based on God’s free gift of creation and not on our jobs or incomes. We also might realize that our inordinate spending is largely responsible

for the economic mess in which we find ourselves at present. Now is the time for reflection and repentance.

Lent is also a season of faith and trust in a God who has not stood aloof and remote from his creation. It reminds us that the incarnate Lord is “Emmanuel” (“God with us”). A “man of sorrows and acquainted with grief,” Jesus in his humanity knows what it is to experience hunger, fear and even feelings of being estranged and cut off from God. He knows the depths of our despair from first-hand experience. Though our Lord prayed in Gethsemane to be spared the problems and pains of his approaching passion and death, he had the faith and the courage to add: “Thy will be done.” He calls us to continued hope and trust in God’s love and mercy.

Lent is also a time of renewal, a time to focus not only on the passion and death of our Lord, but also on his resurrection and ultimate victory. It is a time to remember that his grace is sufficient for all our needs. Our problems and pains are very real, but so is God’s power and strength. It is also a time to reflect on how the fear-ridden disciples locked in the Upper Room were transformed through the power of the Spirit into a courageous community of apostles willing to face and overcome all obstacles in proclaiming Jesus as the Christ. Finally, the ultimate Easter message, as St. Paul reminds us in the eighth chapter of Romans, is that “nothing can separate us from the love of God in Christ Jesus.”

Our guest editorial is written by the Rev. Ralph J. Stanwise, rector of St. John’s Church, Ogdensburg, N.Y.

BROWNING

(Continued from page 7)

plications in bringing people to Christ. It threatens all kinds of people. It threatens the kind of parochialism that wants to keep everything the way it is — a structure that has not honored the diversity of God’s created order.

Q: How do you respond to those who claim they have become outcasts because of their traditional beliefs?

A: I do recognize and understand, I hope, some of the pain they have because of some of the decisions that have been made over the past few years. I know many of their personal hurts. I try to say to them that they are very much a part of this church even though there are things they have questions about. There would be a diminishment of the life of the church were the traditionalists to depart. God in his wisdom and in his providence is reaching out to all of us. In our staying together, he will find ways in which we can be more realistic. I don’t have all the answers to these questions. Perhaps in staying together we can find the answers.

Q: What is the most serious problem facing the Episcopal Church?

A: I think it’s coming to an acceptance of a common mission. Involved in that is a kind of willingness in accepting the diversity that is within the life of the church, seeing that diversity has a lot of health and vitality. It’s recognizing the manifold gifts inherent in that diversity. I think we have made great strides in that regard. I think one of the needs of American society is to regain the sense of community, the sense of common good. I think the church has a tremendous role to play in regaining that sense of community. When that is hindered in any way, we are hindered in the church’s definition of mission as it is in the prayer book.

Q: Do you have any indication whether the holding back of funds by some dioceses is a trend?

A: My belief is this is a temporary thing. I do not believe it’s going to be widespread in the church. I believe it is found in those several dioceses and it won’t go much further. That’s not to say there aren’t dioceses with financial problems. What has astounded me, and what makes me very proud of the

Episcopal Church, is most dioceses take stewardship seriously to be members of the wider church — national as well as worldwide. The Diocese of New Hampshire is an example. They cut 20 percent of their budget so their apportionment payment can be made. I think (holding back) is poor stewardship and extremely bad theology. The thing that concerns me is that it breaks down the sense of Anglican polity. I know that this causes a great deal of disruption and tension within these dioceses. It seems to me we have enough to concern ourselves without fighting over this.

Q: How will we know if the Decade of Evangelism is a success?

A: I think the way we will measure success is how faithful we have been in the proclamation and sharing of the good news. I think the only way it can be measured is by the transformation in people’s lives. I think it’s measured by the way you see men and women reaching out to the suffering . . . by the manner in which people are concerned with the injustices in communities and the outcasts who live in them.

Boasting of the Lord

By FLEMING RUTLEDGE

I am a signer of the Baltimore Declaration. I write in response to the exchange of letters and articles which have followed upon the publication of Richard Comegys' "Jesus Jingoism" [TLC, Dec. 29].

Christians suffer acutely when they are forced to defend their positions. The scriptural evidence for this is plainest in the Corinthian correspondence, where St. Paul is struggling to authenticate his own apostleship in the face of direct personal attack by the "pseudo-apostles" and mass defections in his beloved Corinthian congregation. It would appear to be a no-win situation: If Paul does not defend himself, the congregation will be lost; if he does, he will open himself to charges of being self-important, arrogant, intolerant.

In this extremity, Paul reverts often to the same theme: "Let him who boasts, boast of the Lord" (1 Cor. 1:31). "I decided to know nothing among you except Jesus Christ and him crucified" (2:2). "No other foundation can anyone lay than . . . Jesus Christ" (3:11). And again: "Let him who boasts, boast of the Lord" (2 Cor. 10:17). It is important to recognize in all this that the apostle acknowledges the human need to boast of something, that is, to be openly proud of someone or something greater than oneself. The

The Rev. Fleming Rutledge is assistant at Grace Church, New York City.

human need to gain mastery, ascendancy or pride of place is taken for granted. The question is, therefore, what is a legitimate ground for boasting?

"Jingoism" is not a complimentary term. It comes from the English music hall, with its choruses of "by jingo." It suggests vehemence, vociferousness, even belligerence. "Jesus jingoism" presumably would be characterized by insensitivity, grandiosity and oversimplification. No one would be won to Christ by such an immature proclamation. St. Paul recognizes this in a very deep way. That is the reason for his insistence that the only true proclamation of Christ is made in a context of apostolic suffering and weakness ("I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me" — 2 Cor. 12:9). Christ is truly made manifest when his disciples are willing to take his shame upon themselves; "while we live we are always being given up to death for Jesus' sake" (2 Cor. 4:11).

Human beings, and human communities of all sorts, are perpetually susceptible to jingoism of one kind or another. The "boast" of the Episcopal Church today, it could be argued, is that it is "inclusive." All right, but is it as inclusive as it could be? What is the ground of its inclusiveness? Might there be such a thing as "jingoistic inclusiveness"? An offer of inclusiveness without Christology would ultimately rest on the capacity of the human being for tolerance, a demonstrably lim-

ited commodity.

The term "jingoism" is not suitable for the faith that proclaims Jesus Christ as Lord. The fellowship of Jesus is that of solidarity with sinners, intercession for the transgressors, bearing of one another's burdens. These qualities, these attitudes, do not follow from jingoism. Rather, they are conferred by the God who has mercy upon the humble: "God chose what is low and despised in the world . . . so that no human being might boast in the presence of God."

The authors and signers of the Baltimore Declaration seek, by God's grace, not to be jingoists of any kind, but rather to serve the church and the world by confessing "Jesus Christ and him crucified" (1 Cor. 2:2). This was the faith that set the Mediterranean world ablaze and ultimately spread to "the end of the earth" (Acts 1:8). It is hard to understand how members of our church could resist the call of such a Savior, or seek to push him to the margin of faith. "There is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist" (1 Cor. 8:6). There is no message under heaven or on earth as inclusive as this one and no other gospel which can so conclusively guard us from self-righteousness. Our comfort and our strength is this: "What we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake" (2 Cor. 4:5).

BOOKS

Locating Needs

BASIC STEPS TOWARD COMMUNITY MINISTRY. By Carl S. Dudley. Alban Institute. Pp. xiv and 133. \$11.25 paper.

As economic hard times continue and human needs rise from it, many Episcopal parishes are becoming persuaded that they should take outreach seriously and wish to find ways to minister to the needs of their communities. Even when there is zeal and good will

in abundance, the task of establishing an effective community ministry can be frustrating.

Here is a "how to" book, produced by the always sound and helpful people at the Alban Institute, that presents a step-by-step process beginning with methods to help a parish study its own community and locate specific areas of need. It then suggests ways to understand, in depth, the real strengths of a parish and its people.

Matching a task that fits these strengths or combining the strengths of other parishes or neighboring churches to meet a need is the key to effective

community ministry. Mr. Dudley then indicates effective ways to organize the ministry, using examples from a participative study done by McCormick Theological Seminary of successful community ministries by nearly 40 churches of various sizes and locations.

(The Rev.) RAYMOND CUNNINGHAM
Millbrook, N.Y.

Books Received

SIMPLICITY: The Art of Living. By Richard Rohr. Crossroad. Pp. 180. \$16.95.

JOHN WESLEY'S SERMONS: An Introduction. By Albert C. Outler. Abingdon. Pp. 96. \$7.95 paper.

PEOPLE and PLACES

Appointments

The Rev. **Craig Burlington** is rector of St. Luke's, East Greenwich, RI; add: Box 334, East Greenwich 02818.

The Rev. **Richard Burris** is rector of St. Michael's, Norman, OK; add: 1601 Imhoff Rd., Norman 73070.

The Rev. **Peter Cook** is rector of St. Michael and All Angels', 123 W. Sale Rd., Lake Charles, LA 70605.

The Rev. **W. Verdery Kerr** is pastor of St. Thomas', Sioux City, IA.

The Rev. **Driss R. Knickerbocker** is pastor of St. Peter's, 200 Pleasant St., Bennington, VT 05201.

The Rev. **Paul Koumrian** is rector of Holy Trinity, Tiverton, RI; add: 1956 Main Rd., Tiverton 02878.

The Rev. **Ellen Lang** is vicar of St. Paul's, Plainfield, CT; add: 27 Babcock Ave., Plainfield 06374.

The Rev. **Kathleen Liles** is assistant of St. Peter's, 59 Main St., Cheshire, CT 06410.

The Rev. **Beth McLaren** is assistant of St. Andrew's, 20 Catlin St., Meriden, CT 06450.

The Rev. **Mary Meyer** is rector of St. Mary's, Blair, NE; Box 72, Blair 68008.

The Rev. **Edwards Newbury** is vicar of St. Mark's, Gordon, NE and vicar of St. Mary's, Holly-Rushville, and Calvary, Hyannis, NE; add: Rte. 1, 924 N. Elm, Gordon, NE 69343.

The Rev. **Uriel Osnaya-Jimenez** is vicar of Santa Maria Virgen (formerly Iglesia de la Epifania), 9600 S. Gessner, Houston, TX 77071.

The Rev. **Thomas Tracy Pittenger, II** is rector of St. Mary's, Stuart, FL.

The Rev. **Robert B. Slocum** is rector of St. Philip the Apostle, Waukesha, WI; add: 1257 W.

Sunset, Waukesha, WI 53187.

The Rev. **John Tarrant** is assistant missionary of Greater Waterbury Regional Ministry, 25 Prospect St., Waterbury, CT 06702.

The Rev. **Thomas Thomson** is rector of St. Barnabas', 3257 Post Rd., Warwick, RI 02886.

The Rev. **Thomas C. Wand** is rector of St. Peter's, Phoenixville, PA; add: Box 554, Phoenixville 19460.

Ordinations

Priests

North Carolina—**Harold J. Cobb, Jr.**, St. Stephen's, 810 Highland Ave., Winston-Salem, NC 27101. **John K. Gibson**, St. Paul's, Box 4345, Cary, NC 27519.

Deaths

The Rev. **Philip Godfroy Browne**, chaplain of Boys' Home, Covington, VA, died January 17 at the University of Virginia Hospital, Charlottesville, at the age of 42.

Born in Tecumseh, MI, Fr. Browne was ordained a priest in 1978 and served as curate of Page County ministry, Luray, VA, assistant of the Memorial Church of the Good Shepherd, Parkersburg, WV and chaplain at Marshall University in Huntington, WV. He had served as chaplain of Boys' Home since July of 1988. Fr. Browne was a graduate of Michigan State University and Philadelphia Divinity School and is survived by his wife, Virginia, two sons, a brother, a sister, and 13 nieces and nephews.

The Rev. **John Ingram Byron**, retired priest of the Diocese of Southern Ohio, died January 2, at the age of 88, following

a lengthy illness.

Fr. Byron was born on the island of Campobella, New Brunswick, Canada. He became a citizen of the United States after graduating from King's College, Dalhousie University, receiving his M. Div. degree from the Episcopal Theological Seminary and continued studies at Harvard Divinity School. He was ordained priest in 1929 and served parishes in Rhode Island, Minnesota, Ohio, Illinois and Texas. Preceded in death by his sister and brother, he is survived by his wife, Minnie L. Blundell Byron.

Karlotta Katharine Lake Heyne Allison, widow of the Rev. W. Francis Allison, died October 30, in Burlington, VT after a short illness; she was 90 years of age.

Born in Millport, NY, the daughter of the Rev. Karl C. and Elizabeth Lamb Heyne, she was a graduate of Syracuse University. Prior to her marriage to Fr. Allison in 1928, she taught English and Latin; during the years of his ministry, the couple lived in New York, Virginia, New Jersey, Pennsylvania and Missouri. She was a member of St. James', Essex Junction, for 22 years and Rural Workers' Fellowship for 47 years. She is survived by two daughters, a sister, a grandson and great-granddaughters.

Warwick Rust Brown, wife of the Rt. Rev. Robert R. Brown, ninth Bishop of Arkansas, died January 31 in Little Rock, AR. She was 79.

Born in Fairfax, VA, Mrs. Brown was a graduate of Sweet Briar College and taught at St. Agnes School in Alexandria, VA. A onetime reporter for the *Washington Star* newspaper in Washington, D.C., she is survived by her husband, Bishop Brown, one son, two daughters, and six grandchildren.

BEST PRICE

(Continued from page 9)

About halfway through our last meal together, Akmed finally felt enough courage or frustration to express his disappointment and confusion.

"You are American, but you don't want the things Americans want that I can get for you," he said. "Why don't you like?"

As we talked about his life as a guide, I realized that he assumed my nationality equaled certain desires, appetites and behavior upon which he could profit. He had equated nationality with values, and he was right. From years of experience, he made correct assumptions about the dominant culture in the U.S. and what that could mean to him as a

tour guide. He made only one mistake.

Akmed knew all about the streets of Ephesus, all about the cities of Laodicea and Thyatira, all about the library at Pergamum, but he never read St. Paul. If he had been as familiar with the letter to the church at Ephesus as he was with its streets, he would have known that Christians are not part of the dominant culture of any nation.

We returned to Izmir, which was ancient Smyrna, the church of which St. John wrote, "Be faithful unto death and I will give you the crown of life."

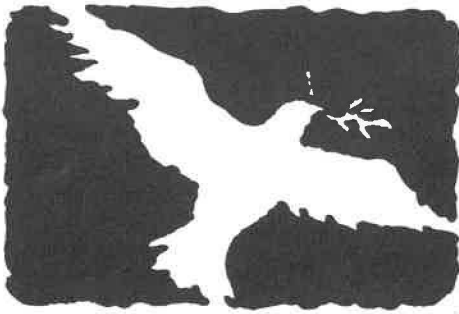
Not much of early Christian antiquity there, only a ruined castle on the hill. Izmir is the only one of the seven cities which has an Anglican church, so I asked Akmed if he knew of St. Joseph's. He did, but as he had never been inside, the tourist became

guide. The church was cool and light, the glass was good, the altar well-lit. What seemed so different here was that this was no ancient temple of cracked marble and topped columns serving as headstones of dead civilizations and religions.

This was a place where people come to pray, not to peer. Where city buses brought parishioners but tour buses never come. No shops, no guides, no souvenirs.

Akmed asked about the altar, I explained the Eucharist. He inquired about the pulpit, I talked about the Bible and preaching. He stared at the stained glass and I told him the stories.

As we turned to leave, I gestured to the lighted sanctuary and whispered, "Akmed," and slapped him on the shoulder. "This price is the best in Turkey."



BENEDICTION

The other day, during the Eucharist, my 6-year-old grandson asked me, "Is a prayer the same as a wish?" Before I could answer, or even make sure what he meant, the service had progressed from the prayers to something else, and I forgot Thad's question.

For some reason, part of an old hymn came into my mind later: "Wish and fulfillment can severed be ne'er . . ." and that made me remember the question.

One thing we all know about a wish, you mustn't tell what your wish is, or it won't come true. I have a feeling that is what Thad had in mind. A prayer, on the other hand, only gets stronger if you tell someone else about it. The other person can join in your prayer.

Another thing about a wish, often we connect it with magic. We remember stories of the genie in the

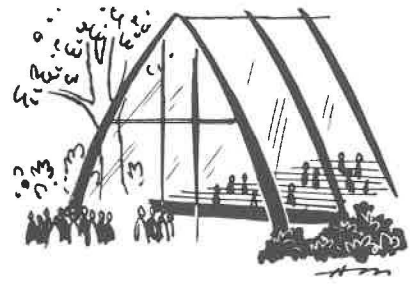
bottle, the magic fish that granted three wishes, magic rings and magic stones. If I wish for something, I expect it to appear suddenly. If I wish I was different, I expect it to happen with a "poof!" like a frog turning into a prince. I may not call it "wishing"; I may call it "praying," but if my expectation is that God will wave his magic wand and change things all of a sudden, then it's not really different from throwing a coin into a cosmic wishing well.

A prayer, it seems to me, carries with it a commitment to work, with God, toward the prayer's fulfillment. To pray for the hungry, for peace, for a change in my character, without being ready to work toward these goals, is like rubbing Aladdin's lamp.

In Jimminy Cricket's famous song, "When you wish upon a star," there's a line that says something like, "When your heart is in your dream, no request is too extreme . . ." That may point out another difference between a wish and a prayer. It's possible for me to wish — and even to pray for something that's "too extreme." But to put my heart into my prayer is to make a commitment, and to be open to God's will in the matter about which I am praying.

Jimminy Cricket is a nice little guy, but I'd rather have God in charge.

JOANNE MAYNARD
Helena, Mont.



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Lent 85

Oh, to feel the rope about the neck
like a woolen scarf against the winter chill
snug against the emptiness of life
Ah, to gather, to leap on whim
to fly, to jerk, to land in rest
such is the consummation of despair

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our backs upon our Savior's gift
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is to leave our lives a praise of death

Shawn Armington

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ORGANIZATIONS

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PILGRIMAGE

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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

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

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

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

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

(Continued on next page)



St. Mark's Cathedral, Shreveport, La.

LENT CHURCH SERVICES

(Continued from previous page)

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

NEW YORK, N.Y.

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

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

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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.

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3:45; Sat 10-3:45; Sun 1-3:45

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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 Alblon Ave.
Sun Eu 7:30 (Sung), EP 5. Wkdays Eu 7, ex Sat 7:30, EP 5

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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)

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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
& Maccade near Philadelphia International Airport)
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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

SELINGSGROVE, PA.

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129 N. Market
Sun Mass 10:30. Weekdays as anno

WHITEHALL, PA. (North of Allentown)

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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

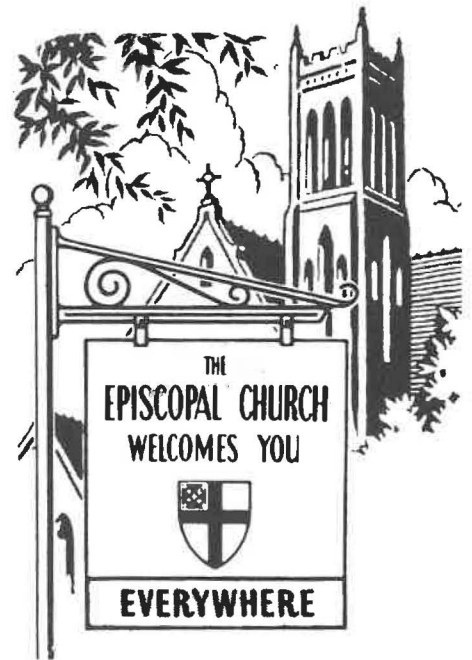
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CHRIST CHURCH 10 N. Church St.
The Rev. Dennis R. Maynard, r
Sun H Eu 8, 9, 10:15, 11:15, Christian Ed 10:15. Lenten Noon-
day Service 12:10 Tues, Wed, Thurs

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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

HOUSTON, TEXAS

ST. DUNSTAN'S 14301 Steubner-Airline Rd.
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the Rev. George W. Floyd (713) 440-1600
Sun 7:45, 9, 11:15 H Eu. Wed 7 H Eu & Healing

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Sun 8 & 10:30, CE 9:15, Wed 7:30

IVY, VA. (near UVA & Charlottesville)

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Sun 10:30 1S & 3S MP; 2S & 4S H Eu

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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

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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

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
The Rev. Canon A. Ivan Heyliger, the Rev. Richard Abbott
Sun H Eu 7:30, 9:30, 8:30; Wed 7, Thurs 5:30; Fri 7 Sta & Eu



St. John the Baptist Church, Ivy, Va.

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