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'I can't fully recall how I came to write two novels from the point of view of a humpback whale,' says author Robert Siegel, 'but there was something in the process akin to the experience of Jonah.'

[p. 10]

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IN THIS CORNER

Quite a Dream

I had the most wonderful dream the other night. I dreamt I was attending a candidates night for the next episcopal election in my diocese. Yes, a candidates night. Can you believe it? Before anyone asked questions, the nominees gave opening remarks. I was very impressed by one of the candidates.

First, it was unmistakable that he had been genuinely converted to Jesus Christ and spoke of his relationship with Jesus the Lord in personal and convincing terms. He was a man of authority. He had a vision for evangelism and church growth, as well as a clear apprehension of clergy needs. At this point, he had my vote, but things got better.

Second, he promised he would not receive a salary that would be more than double the average salary of his clergy, and that he would keep the rest of his financial package in the same line. He would not allow any of his staff to receive more either. He said he thought the finan-

*I was standing
and applauding.*

cial packages of many bishops were an abomination, especially where the average salaries of their clergy were low.

Third, he would reduce all parochial assessments to the diocese to five percent, and that he would cut back the growing diocesan bureaucracy. He stated with conviction that ministry takes place on the local level and not at the "diocese" and that the local parish must be strengthened. He said we are only fooling ourselves if we think we strengthen the local parish by asking it for more and more money. He would be committed to strengthening the local church and its clergy. He said the corporate model under which many dioceses operate is wrong, and he would change that. By now, I was standing and applauding.

Fourth, he said he would fulfill his ordination vows and uphold the teaching of scripture and function as a spiritual leader. He would not ordain anyone who would engage in sexual relations outside of marriage and he would remove from the ministry those who did. He would work with them and make sure they received ministry and rehabilitation.

Fifth, he said he had come to the conclusion that the national church headquarters and its bureaucracy under the Presiding Bishop is out of control and has become something it was never intended to be. He would work to reduce the office of the Presiding Bishop to what it was at the beginning of this century. With that, I shouted for joy and woke up.

I wish I could remember his name. I'm sure there are individuals out there who could fulfill this dream. I've begun praying already.

Our guest columnist is the Rev. John P. Nyhan, rector of St. James the Just Church, Franklin Square, N.Y.

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LETTERS

Pray in Traffic

In one of the letters to the editor [TLC, March 29], I was accused of "either stupidity or bad taste" for having a prayer at a luncheon for the President of the United States. Not only do I pray in the presence of Democrats and Republicans, I also have dined with sinners and tax collectors. Avoiding anyone who might taint the episcopacy starts us down a road of religiously correct puritanism. Therefore, I make it a point to pray in the traffic.

(The Rt. Rev.) WILLIAM E. SWING
Bishop of California

San Francisco, Calif.

Being Bishops

Fr. Fenton's article, "A New Approach for Bishops" [TLC, March 22] was an interesting approach about how bishops should operate at this particular time in history. His method of operation might be satisfactory for some bishops, but I doubt that many bishops (and families) would agree. Is it really necessary that bishops be con-

nected to the electronic media, i.e. fax machines, cellular phones and computers at all times? I think not. It is more important that bishops be given time to become pastors to their clergy and to the diocesan family at large.

Having lived in five dioceses, I find that the method of operation of most bishops is similar. The majority of emphasis is placed on the parish visitation, either on Sunday or a holy day, and frequently does not include time to meet with the laity (and clergy) except over coffee hour or perhaps a potluck dinner. Both of these give little time to get to know the bishop.

I think it is important that visitations not be just "social calls" — arrive in time for the service and out by noon. A visitation in a small parish should be at least eight hours, and longer in larger parishes. This would reduce the "whirlwind" nature of a visitation and give the bishop time to get to know the members of the parish and the clergy.

KENNETH A. MOSS

Bailey's Harbor, Wis.

Revealing Interview

The interview with Presiding Bishop Edmond Browning [TLC, March 29] is revealing. Responding to the question about the most serious problem facing the Episcopal Church, Bishop Browning replies: "I think it's coming to an acceptance of . . . the diversity that is within the life of the church . . . I think one of the needs of American society is to regain the sense of community, the sense of common good."

While the reply does not reflect the "turnabout on the George Bush scale," to borrow a phrase from the British *Economist*, it expresses an ambiguity expected in mass media.

I wondered why Bishop Browning did not talk about a need for community within the church. I then realized it is necessary for clergy to speak in public like sound bites for television, to use the kind of language heard on the road in political campaigns. Our

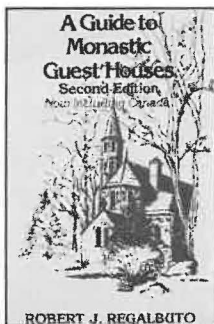
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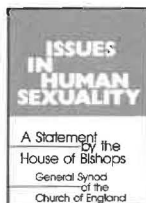


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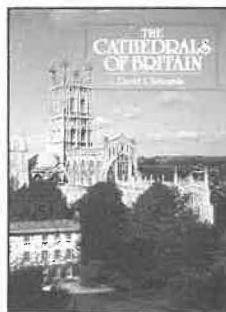
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LETTERS

(Continued from previous page)

day demands media communicators.

Clarity in speaking and condemnation of what is awry in society based on our historical tradition is a pressing need. It is a reality of our day that all institutions address the mass media. However, by not backing the statements for the press with a call for sound theological study of issues, Episcopalians give the impression of not valuing efforts of intellectual application.

What I mean by intellectual application is reading an idea at breakfast, marking it at lunch, and inwardly digesting it at dinner. Today, by contrast, we give the impression Episcopalians are grabbing junk food at whim rather than striving to provide the bread of life.

DOUGLAS H. SCHEWE
Madison, Wis.

Not Affirmed

Is he serious? The Rev. Peter Keese writes "all forms of creation and (one may therefore assume of creaturely activity) are blessed" [TLC, April 12].

The following are "forms of creaturely activity." Are we therefore to "assume" they are blessed?: Murder, adultery, idolatry, deceit, drunkenness, addiction, rape, greed . . . and the list continues. Perhaps Fr. Keese reads different "holy scriptures" than I, but mine do not affirm that all forms of creaturely activity are blessed.

(The Rev.) GILBERT T. CROSBY
St. Francis' Church
Tallahassee, Fla.

The Right Churches

To the writer of the editorial, "Why Not Better Sermons?" [TLC, April 12], Episcopal priests do do that (preaching stirring, emotional, forceful sermons). But perhaps the writer has not been in the right Episcopal churches to hear them. There are any number of black Episcopal churches which could be visited where the writer could witness the same phenomenon as that of the black Baptist church mentioned in the editorial.

Short of a visit, the writer could call the national office of the Union of Black Episcopalians (513-771-6476) and order one or all of four tapes of last summer's UBE worship services.

Not only would the writer hear good, strong preaching, but be stirred by the music of African drums, gospel-shaking tambourines, foot stomping, hand-clapping Dixieland religious music as well as Anglican plainsong.

The writer should also know that preaching and singing "in the black tradition" has been a battle hard fought because Episcopal seminaries seldom provide the opportunity or offer the encouragement for the integration of one's cultural expression within the context of theological education and church polity. I speak as one who gave 15 years of service as a trustee of one seminary, four years as pastoral associate in another and six years as a member of the Board for Theological Education.

NELL BRAXTON GIBSON
New York, N.Y.

Good News

I was delighted to see that David Kalvelage chose good news as the subject of his column [TLC, April 5].

You can imagine my joy at discover-

ing in the same issue the lead story regarding the meeting of the House of Bishops with the purpose of restoring a sense of community. Further along, there was the article about the Diocese of Montana and its new mission strategy. The plan sounds like one that might do well in other dioceses of the church.

All in all, there was much good news in TLC, and it was news that deserved to be reported. What a breath of fresh air to read of such positive steps in the church's life!

(The Rev.) HARRY B. WHITLEY
Wyckoff, N.J.

Debate of Thought

Recent articles and letters have made all too clear the deep divisions in our church and our thought. Christian thought seems to be in the midst of constant debate. What is most distressing is not the ideas, but that so many participants treat their brothers and sisters with contempt from the safe harbor of their own self-righteousness.

It is certainly true that one may,

with faith and compassion, re-examine our historical faith and attempt to see it afresh. One may examine scripture in its historical and literary context to see what such inquiry has to offer. The problem is that we seem to believe the "answer" will be found in this process, i.e., that we will reason and debate ourselves to the abiding truth of God. We seem to have put our trust in our own powers and in our knowledge. I, respectfully disagree.

In a similar way, we debate social issues, sexual issues, global political issues, ecological issues, economic issues and the like, as if by consensus, vote or similar action the truth would be shown and the uncaring in our own ranks would be exposed as unchristian. On both sides of each such issue, we seem to have created ideological acid tests which divide those we deem to abide in Christ's love from the heathen. Instead of seeing Christ reflected in so many activities, we judge and condemn. All this we do in the name of Christ, whether to preserve ortho-

(Continued on next page)

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LETTERS

(Continued from previous page)

dox faith or to give expression to social conscience and pastoral concern. I respectfully disagree.

Brothers and sisters, I implore you to stop. Take time to find the still, small voice, the sound of sheer silence, and to listen there to what the Lord has to say. Perhaps, after such a moment, the commitment will not wane, but the gratuitous hurt will.

Perhaps we will know that perfect freedom in Christ never creates obstacles for our brother, never causes him to fall. It has no need of winning. It cannot be appropriated for any purpose.

ROBERT E. CARPENTER
Catskill, N.Y.

Celebrating Diversity

I have always been uncomfortable with the popular church slogan, "celebrating our diversity." Am I the only one in the Anglican Communion who feels this way?

I go along with the Presiding Bishop when he says no one shall be an out-

cast, but it seems to me the slogan lacks logical validity. It sounds like the clarion call of the knight in shining armor who leaped on his horse and galloped away simultaneously in all directions. Is this what the church is trying to do?

Diversity, according to my dictionary, means "turning aside from a center" — "differing from a norm." So what is this norm and what virtue is a "diversity" unless there is a clear "norm" form which to "divert"?

There is the old gag about the chameleon that changed color with every surface on which it was placed. One day it was placed on a piece of plaid and it blew up. Is there a lesson in this for us? Is that what happened at General Convention in Phoenix? It would seem so.

(The Rev. Canon) ROBERT E. MERRY
Duxbury, Mass.

More Good News

Recently, participants in one of our Bible study groups were asked to bring to the next session newspaper articles

that gave a message of hope. The following week, without exception, each person said she had found the assignment depressing and difficult. Most newspaper articles spread bad news rather than good news.

It is disturbing that so many of the letters published in TLC also spread bad news instead of good news. The mission of the church is to pray and worship, proclaim the gospel (good news), and promote justice, peace and love (BCP). If indeed we were committed to carrying out this mission, then we wouldn't have time to complain about those whom we judged were doing it incorrectly.

Our stewardship brochure states that we are a traditional parish of simple normality. I am certain there are many other parishes like ours, small or large, which are quietly spreading the good news of Jesus Christ. It is time we all stop hiding our lights under bushels and set them on hills. Regretfully, even though that may be the gospel, it probably isn't Anglican! We seem to be more enthusiastic about complaining than proclaiming.

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L5

The rector of All Saints' Church and vicar of St. Stephen's Church, also in Salt Lake City (yes, there are Episcopalians in Utah!) wish to join with me in expressing the aforementioned concern.

(The Rev.) CARYL MARSH
St. Paul's Church
Salt Lake City, Utah

Not a Solution

So the "community" of bishops, meeting in secret, discovered they have something in common [TLC, April 5]. Of course they do. The people in purple, like any other special interest group, want to be treated as fairly (if not just a little more so) than any other upright, religiously correct church members. And so they should be.

Somehow, we think if we can only get all the bishops' crooks straightened out and their mitres all pointed in the same direction that all will be well in Mother Church. But bishop-bashing is not a solution to our problem. The problem is we have all allowed the compass of our ecclesiastical ship to point away from the city of God toward the city of man.

And the solution? Perhaps we could subsidize a pleasure cruise for all those who wear the episcopal seal. And while they are at sea, the rest of us could study our navigation maps, review our deck assignments, chart our destination and then prepare for sailing into deeper waters.

(The Rev.) ROBERT M. DURKEE
Fort Myers Beach, Fla.

It's No Loss

I was shocked reading the letter of the Rev. John P. Engelcke [TLC, Jan. 26] in which he deplored the loss of the prayer "For the Army" as printed in the 1928 Book of Common Prayer, especially the absence of the words, "Lord God of hosts," the "day of battle," etc.

Thank God that this monstrous prayer has been omitted from the 1979 book. In the past, the church's formularies have often been self-contradictory. We prayed for peace, yet we also prayed for the army, imploring the Old Testament wrathful "Lord God of hosts." The Old Testament spoke of the ethic of "eye for an eye, tooth for a tooth." But Jesus taught his disciples otherwise: "Love

your enemies. Overcome evil with good." Is the church meant to be the handmaid of the state, a prostitute to Caesar? Or is it meant to be a prophetic conscience to an adulterous generation?

Thank God that the new versions of the Book of Common Prayer in various branches of the Anglican Communion have deleted ethically questionable prayers. Our "gracious church," speaking of "no outcasts," must cast out from its vocabulary, prayers and theology all concepts inconsistent with the teaching of our Lord Jesus Christ. He is beyond tribalism and above nationalism. He is the Lord of all humankind.

Fr. CYRIL, O.A.R.
Chemainus, B.C., Canada

Old Troubles

I can no longer resist adding my "two cents" to the delicious chaos of views in the letters columns.

There is a tendency to believe that our time is uniquely troubled. But here is a quotation from William Ralph Inge, dean of St. Paul's Cathedral in London, that dates from sometime well before 1927:

"The true religion for each of us is the most spiritual view of reality that we are able to realize and live by. The forms are not and cannot be the same for all; and accusations of infidelity on the one side, and of obscurantism on the other, are out of place."

Often the letters remind me of the story of the fundamentalist preacher who had left his sermon in the pulpit. When the cleaning lady came on Monday to clean the church she found his sermon. At one point in the sermon, the preacher had penciled in the margin "Argument weak, shout louder."

(The Rev.) RALPH E. FOGG
St. Andrew's Church
New Paltz, N.Y.

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.

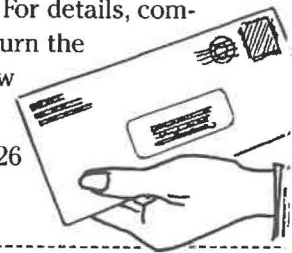


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Women Seek 'Solidarity' at Meeting in Brazil

Halfway through the Ecumenical Decade of Churches in Solidarity with Women, more than 600 persons representing 47 countries gathered in Salvador, Bahia, Brazil, March 28 - April 3 to participate in the Worldwide Anglican Encounter, "A Celebration of Life for a Reign of Justice and Peace." It was there that some of the participants learned such a decade was declared by the World Council of Churches in response to the United Nations Decade of Women, which concluded in 1985.

"Halfway through the decade, most churches haven't even begun," said WCC official Aruna Gnadason. And the Most Rev. Michael Peers, Primate of the Anglican Church of Canada, wrote to the participants "that this decade has not been fully supported and observed by the ecumenical family." The Encounter grew from a network of women attending a worldwide gathering of women in Nairobi, Kenya, in 1985, which closed the UN observance.

Ann Smith, director of Women in Mission and Ministry at the Episcopal Church Center and convenor of the Encounter, said in the opening session, "This is an incredible moment," adding that the event was almost canceled because of difficulties selling the concept to men who hold the power in the church. Referring to the Presiding Bishop, she said, "Ed Browning is the man who said yes, who had the courage to walk with me every step of the way." The Most Rev. Olva Ventura Luiz, Primate of the Episcopal Church in Brazil, said the Encounter "would witness to the fact that the struggle of women is something that cannot be treated in an isolated way, as it transcends barriers of education,



ENS photo by James Solheim

Participants meet in small groups at Worldwide Anglican Encounter.

politics, economics and religion."

"Solidarity," implying commitment to the concerns of women, became another word for the transcending of those barriers. There were Chinese, Koreans, Indians, Filipinos, Australians, Costa Ricans, Venezuelans, Maroris and Choctaws. Portuguese, Spanish and English were used in sessions. For some, it was the first time to be in the minority and to have to use headphones for translation.

In her keynote address on "Sexuality and Spirituality," Professor Chung Hyung-Kyung of Ewa University in Korea gave a vivid depiction of violence and sexual abuse which served as an introduction to her theme. It was the story of one of 200,000 young Korean women taken from their villages to be prostitutes serving the Japanese army during World War II. "When I

heard about these sisters, I wondered why Korean society, especially the churches, had been so silent about this gross injustice," she said.

At the final plenary, the Rev. Carter Heyward of the Episcopal Divinity School in Cambridge, Mass., told the group that "we are being called to embody, announce and bear a sacred power that is the hope of the world." She confessed her own "shame and anger as a white, middle class, Anglo-Saxon Episcopalian who shares the guilt and privileges of my people." She said people in the U.S. are not all "joyful." She added, "The most joyful people are those involved in the struggle for justice, and who realize that our peace and happiness are in the struggle."

BINDY SNYDER
and the Rev. IRIS SLOCOMBE

Diocese of Los Angeles Scales Back Its Budget

Because of a shortfall in pledge income from parishes, nearly \$290,000 has been cut from the 1992 budget in the Diocese of Los Angeles. The cuts were made by the diocesan council after several parishes either reduced pledges to the diocese or made final pledges considerably less than they had indicated previously.

"Obviously, we are in very difficult economic times, and our congrega-

tions are feeling that just like everyone else," said the Rt. Rev. Frederick Borsch, Bishop of Los Angeles. The bishop added that he was optimistic that the problem would be a "one-year phenomena."

The cuts included a reduction in all diocesan programs, in some cases as much as 20 percent; a 4 percent salary increase which had been given to all diocesan employees Jan. 1 was re-

scinded for executive staff; and Bishop Borsch's salary was cut 5 percent at his request.

The budgets of all program groups and commissions were trimmed 50 percent, and the payment of the national church apportionment was cut 10 percent. "The money simply isn't there," budget committee member John Killefer told *The Episcopal News*, the diocesan paper.

New Bishop Means Fresh Start in El Salvador

Salvadoran women sold tamales and hot soups, as well as beets they had raised from seed, to support the consecration of their first native bishop [TLC, May 3]. He is the Rt. Rev. Martin de Jesus Barahona, and he is the first bishop to reside in the diocese since 1979.

Bishop Barahona, 49, had been a priest in Panama for 14 years prior to his election as bishop last September.

Before he was consecrated, he vowed, in the words of the prayer book examination, to "boldly proclaim and interpret the gospel of Christ" and to "enlighten the minds and to stir up the consciences of the people."

He was consecrated by the Most Rev. Edmond L. Browning, Presiding Bishop, and by six other bishops March 28 on the grounds of the Church of St. John the Evangelist in San Salvador.

The ceremony was held on the same lawn where, in 1989, more than 400 refugees of the civil war were cared for when government forces seized 21 church workers.

One of those arrested had been the



Bishop Barahona

Rev. Luis Serrano, former priest-in-charge of St. John the Evangelist. In his sermon during the service, Fr. Serrano said the bishop's position would stand as a beacon to society. "He has the incredible responsibility of being pastor to a flock who for 12 years has suffered a war of innumerable deaths . . . a flock who for decades has suffered in a war of silence, a war of hunger and injustice, which cries out for the justice of God," he said.

El Salvador is attempting to find controls for the military, develop land reform and acquire humanitarian aid.

United Nations-mediated peace accords went into effect on Feb. 1, ending the civil war during which 75,000 people were killed and a million more uprooted, but priests continue to receive death threats.

Also detained with Fr. Serrano in 1989 was Josie Beecher, a former missionary, who said that "in this very critical time it was perhaps serendipitous" that the beginning of the peace process and the consecration came so closely together.

Archdeacon Victoriano Jimeno said the consecration of Bishop Barahona "was a culmination of a long process that began in the 1980s. We have tried three times to elect a bishop. Once there were no candidates; there was always the war; and the devastating 1986 earthquake stopped everything."

The Rt. Rev. James Ottley, Bishop of Panama, had worked with Bishop Barahona for eight years and said the new bishop "has the capacity to be a good pastor to the diocese. He enjoys working with the poor and the needy, and is a good example of what a missionary bishop should be."

BRIEFLY

The Society for Promoting Christian Knowledge (SPCK) has decided not to publish a book of prayers, blessings and liturgies for homosexuals, sparking condemnation from gay Christian organizations. The Most Rev. George Carey, Archbishop of Canterbury and president of SPCK, said he found the proposed book "difficult" to regard as the contribution to the educational process which the Church of England's House of Bishops had called for in its report on homosexuality published last December.

Saying that the money could be better used to "alleviate some of the unspeakable suffering being endured" in New Hampshire, the Rev. David Jones, rector of St. Paul's Church in Concord, N.H., returned a check for \$101.88 sent to him for saying prayers that opened four sessions of the state senate, which is across the street from

his parish. But returning state money in New Hampshire requires approval of the governor and executive council, which, though expected, is still pending. Nevertheless, Fr. Jones said he would return any other check he receives for walking across the street to pray.

People should be more concerned with global issues such as poverty and less with sexual matters, according to the Most Rev. George Carey, Archbishop of Canterbury. In an interview with a British newspaper, Archbishop Carey said: "We do tend to exaggerate the fleshly passions instead of thinking in global terms. And the church is just as guilty as any other section of the community, in thinking sexual sins more significant than other sins. People get the idea that most Christians in the church are talking about only two

things — homosexuality and women's ordination . . . but these take up less than five percent of my time."

Seven persons have been named as recipients of Allin Fellowships for study in Celigny, Switzerland, in 1992 and 1993. Those awarded are: the Rt. Rev. Arthur B. Williams, Suffragan Bishop of Ohio; the Rt. Rev. Francis C. Gray, Bishop of Northern Indiana; the Rev. Robert Crewdson, rector of the parish of the Holy Communion, a four-church cluster near Glendale Springs, N.C.; the Rev. Vincent Hodge, vicar of St. Paul's, West Point, Va.; Mary Limbach and Dr. Granville Taylor, students at the University of the South School of Theology; and John Simson, student at General Seminary. The fellowships are awarded each year in honor of former Presiding Bishop John M. Allin.

A Whale's Perspective

An author writes of how he developed two novels

By ROBERT H. SIEGEL

Whales and their lovely songs. A university teacher and writer. An Episcopal layman. What have they in common? Answer: Robert Siegel, member of Christ Church, Whitefish Bay, Wis., creative writing instructor and novelist. And admirer of the great song of the humpback whale. In this issue of THE LIVING CHURCH we are privileged to see a writer at work behind the scenes, so to speak: Robert Siegel provides a lovely meditation on how he came to write his two novels on Hrūna, the humpback whale, Whalesong (Crossway, 1981) and White Whale (HarperCollins, 1991), and how he has been influenced by both scripture and a growing appreciation for life underneath the water. Commended by novelists James Dickey and Richard Eberhart, Whalesong has also pulled the highest accolades from fellow Episcopal writer Madeleine L'Engle: "Hrūna's tale . . . has the quality of true myth. Whalesong is an utterly beautiful book."



Robert Siegel

I can't fully recall how I came to write two novels, *Whalesong* and *White Whale*, from the point of view of a humpback whale, but there was something in the process akin to the experience of Jonah.

From St. Paul on, the church identified Christ's three days in the tomb with Jonah's in the belly of the whale. Jonah thought the belly of the whale was every bit like hell. But, though claustrophobic in the extreme, his stay was only purgatorial, offering him time for reflection and a radically changed perspective: "The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains" (Jonah 2:5-6).

Vicariously entering into the belly, flukes and flippers of a whale was hardly penitential for me, though it did change my perspective on a number of things. In fact, the experience

was almost entirely pleasurable, except for the minor hair shirts provided by publishers and word-processors. The strong, some might say perverse, desire to see things from a whale's point of view led me to enter into the humpback whale, one of four truly singing animals (besides humans). According to musicologists, humpbacks are the Pavarottis and Beethovens of the deep. But unlike those human geniuses, the humpbacks are also stupendous acrobats, truly the leviathans who, in Psalm 104, God formed to sport in the sea.

Since childhood, I've enjoyed swimming underwater with my eyes open — even in the subarctic waters of Lake Michigan. I've often noticed the remarkable play of light radiating down through the water — how the sun shifts and wambles on the surface. The innocent desire for a whale's eye view of this light led me into the opening lines of *Whalesong* (and ultimately to develop a whale creation-story, whale history and a whale theology). Hrūna,

the protagonist, recalls his earliest memories: "The first thing I remember is a dim, green radiance, the deep lit by a single shaft of light, and the singing, always the singing. The dim green was wonderful, with my mother hovering over me like a cloud . . ."

Adding to my desire to swim the seven seas under the surface was a strange experience I had while on retreat at St. Mary's on the Lake. Walking the grounds one crisp December night, I admired the black silhouettes of the bare trees against the moon rising over the lake. Suddenly I saw in my mind's eye an immense, vague shape radiating light at the bottom of the lake and rising toward the surface close to shore. It was more than an idle whim of the imagination, for the presence of whatever it was forced itself upon me. I felt a shiver move through me and the hairs on my arms and neck stood on end.

I suspect this sublimely vague presence eventually became the Whale of Light in both books. While writing them, I felt it only natural that the Supreme Being would express itself to whales as a whale. Hrūna first hears of the Whale of Light in the creation story passed on to every generation: "In the beginning the Spouter of Oceans swam alone in the ocean of his being. So great was his bliss that he said to himself, 'I will share my joy with others, whom I will make like myself.' At that he took a great breach and spouted ocean, earth, and sky — the moon, stars, and sun that swim in the sky — and every living thing. And to this day the whole world hangs there while he spouts, for that moment and this moment are but one moment to him. All that we are and know is but the vapor of his breath and will be so until he draws it in and we join the ocean of his being, creatures formed to be like him and to swim forever in the Ocean of Light."

From this beginning to writing the history of whales from their point of

view was a short leap. And Jonah, of course, had to be mentioned: "Whales had not yet encountered man, except when they now and then swallowed one by accident, mistaking him for a fish. Even then they were gentle with him and spat him out safely on shore." But human treatment of the whales was anything but humane: "The boat would pull alongside and the men pierce his heart with long knives. As he died, rolling and thrashing in agony . . . the water turned red."

When the cloudy time of legend passed into actual history, I felt ever more distressed at our treatment of these highly gifted animals, whose complex brains suggest an intelligence greater than that of dolphins and per-

Many surprises
lay in store
for me as I
swam with my
humpback protagonist.

haps comparable (or superior?) to our own. In the past hundred years, since the invention of the explosive harpoon, we have destroyed 90 percent of the great whales. And this past summer, the Japanese and Icelanders vowed to begin hunting them again, to ignore the moratorium of the last decade.

On a happier note, in the process of writing, certain facts about the whales struck me as more fantastic than the elements of fantasy I introduced into their world. Perhaps most exciting of all was that several fictional inventions of my own turned out to be true well after the publication of *Whalesong*. I had used rhyme in some of the whale poetry in that book, and a few years later musicologists discovered that the humpbacks do use rhyming sounds — evidently to help them remember their complex songs. Likewise, the much-

celebrated excursion of a humpback whale into San Francisco Bay in 1985 followed by four years Hrūna's similar excursion. Like Hrūna, I was delighted to observe, this curious humpback was escorted out by small boats and helicopters.

But to return to the gestation of the story, the third significant event that happened before word was ever put on paper concerned the bloody death of a whale. I recalled, probably from a grade-school whaling-industry film, the sight of a harpooned whale breathing his last. Blood colored his spout rose-red — a sight both terrible and beautiful. The vivid memory of this death scene, a watery crucifixion of sorts, came to me (not surprisingly) while taking a shower, and gave me the ending for *Whalesong*. By the time I dried off, I had the plot in mind. Three months later, I began the book.

Many surprises lay in store for me as I swam with my humpback protagonist "around the world forever and aye" (to borrow a phrase of Matthew Arnold's). One such was Hrūna's visit to the underwater cavern belonging to the great white whale, Hralekana I. There, Hralekana I, and later his namesake, lay deep under the ocean, repeating a simple word over and over, meditating on the disastrous plight of his kind. In *White Whale*, Hralekana II spends many days there: "Again my word resounded in the cave — and again. The echoes and whispers combined like a chorus in that place so that I hardly felt alone. It was as if all the times that word had been uttered were occurring now, as if the whole line of whales that had lain in that ancient cavern over the centuries, male and female, were chanting with me in a single moment out of time."

I'll leave the reader to make any associations with this he or she chooses. One thing I've learned from years of writing and teaching is that the author's own interpretation of a poem or story is not necessarily the most reliable or desirable. Language is a shared cultural and historical property, and a story belongs to its readers as well as to the author. A story or poem will often expand in meaning and take on associations that are implicit in it, but which the author never explicitly thought out.

Which brings us full circle to Jonah, who undoubtedly had little idea when in the dark belly of the whale that later generations would understand his story as one about the stubborn and incomprehensible mercy of God.

New Testament's First Sequel

For summer reading,
relive the
Apostolic Fathers

By BOYD WRIGHT

It is told that St. Thomas Aquinas, in the midst of toiling on his monumental *Summa Theologica*, took time out to visit the cell of his fellow Scholastic of the 13th century, the Franciscan mystic, St. Bonaventure. Bookish Thomas asked to see his friend's library. Bonaventure pointed to a crucifix on the wall. "There," he said, "is where I have learned everything I know."

Bonaventure didn't have to worry about summer reading, but most of us should. The beach-and-hammock season coming up is an opportunity, even as we rest our muscles, to tone up our spirituality. Those precious vacation moments of peace and privacy we have been looking forward to all year could become a time for true meditation. What we need is something to read that will stir our thoughts toward God.

This summer, try reaching back through almost all of Christianity, to the late first century and to the second century. Good, single-volume collections of the writings that came immediately after the epistles and gospels can slip handily into a carry-on or backpack. They'll take you on a

(Continued on page 16)

Boyd Wright resides in Mendham, N.J., and is a frequent contributor to THE LIVING CHURCH.

Deepening Faith

A subtle, yet effective, form of evangelism may be the sharing of books with other persons who seek to strengthen or enlighten their faith. From the Bible to volumes on church history to biographies of the saints, books can be a meaningful way to deepen our faith.

With this in mind, we are pleased to present our Spring Book Number. We hope this special issue with its articles about books, its reviews of recently-published works and its advertising will be helpful to all.

A New Look at Finances

Nearly every day, a diocesan newspaper arrives at our office, reporting financial problems in the respective diocese. Parish assessments are not paid in full, a diocesan staff is being reduced, or, as in the Diocese of Los Angeles [p. 8], a diocesan budget is being trimmed.

These, certainly, are signs of our times. Individuals or families are trying to cope with layoffs or loss of jobs, parishes are struggling with deficit budgets, and the well-publicized financial problems at the Episcopal Church Center in New York City are all related. All of this news is, to be sure, discouraging. But amid the distress, there may be opportunities for growth.

This is a time for bishops and other diocesan administrators to examine priorities. If financial constraints force reduction of a particular ministry, perhaps a new method of carrying out that ministry can be discovered. If a dioc-



san staff person's position is terminated, perhaps the previously-unused gifts of another staffer may be put to use. If parishes are unable to pay their apportionments in full, perhaps it's time to consider a new formula of assessing congregations.

With thought, prayer and creative planning, dioceses may emerge from these struggles by serving their congregations more effectively and efficiently.

VIEWPOINT

Comfortable Cocoons

By GARY G. NICOLOSI

One of the most remarkable traits about the ministry of Jesus is his openness to people. Take, for example, the Samaritan woman in John 4. Jesus reaches out to this woman by asking for a cup of water. It is a simple request with radical overtones.

For one thing, Samaritans were members of a hated, mixed race. The Jews thought them apostates. At the very least, they were heretics. No Jew would have anything to do with them. Not only that, this Samaritan was a

The Rev. Gary G. Nicolosi is rector of St. Thomas Church, Lancaster, Pa.

woman. It was highly irregular for a Jewish man to talk to a strange woman in a public place.

To make matters even worse, this Samaritan woman was an outcast in her own community. She was reduced to going to the public well and drawing water during the hot noonday sun: an obvious reference in the gospel that she was not permitted to draw water in the cool of the morning or the twilight of the evening with other women.

There she stands before Jesus: a heretic, a woman living with a man not her husband, a social outcast. To this woman, Jesus reaches out and touches

her life as only God could touch it. The Jew speaks to the Samaritan and overcomes racial prejudice. The man speaks to the woman and rejects sexual discrimination. The sinless one speaks to the sinner and bridges the gulf between God and her life. Against all convention, Jesus reaches out, touches her life and brings her back into community. That is what being saved is all about — being brought back into community.

There is an important message here for the church in this Decade of Evangelism. The role of the church is to reach out to people not like us. To
(Continued on page 18)

BOOKS

Wisdom of Scholar-Saint

THE ANGLICAN SPIRIT. By Michael Ramsey. Edited by Dale Coleman. Cowley. Pp. 176. \$11.95 paper.

This book contains lectures given by Michael Ramsey, 100th Archbishop of Canterbury, at Nashotah House in 1979. Of the 11 lectures, the first three concern his understanding of the Anglican spirit in general, the next five concern the history of Anglican theology from the Tractarians to 1979, and the last three concern Anglicanism in ecumenical dialogue.

The lectures have some of the characteristics of oral presentations but have been carefully edited by Dale Coleman, who also presents a reminiscence of the former archbishop as he knew him at Nashotah House and after. There is little that is new in these lectures but they are to be recommended as lucid presentations of the wisdom of a scholar-saint who is himself one of the great divines of Anglican tradition.

The book is also of importance for the ways in which Ramsey struggled in the lectures with the problems of Anglican identity, an identity which in his own time as archbishop was becoming less and less certain. He rightly spoke of the necessary balance of scripture, tradition and reason and warned against scripturalism, traditionalism and rationalism. He interestingly described the chief contributions of Richard Hooker to be his emphasis on "the close connection between theology, doctrine and worship," "belief in authority mingled with a great distrust of infallibility," and, "A sense of mystery and of the mysteriousness of divine truth . . ."

Considering the crisis in Anglican identity, Ramsey spoke of the need for a sense of vocation with an "appeal to God's revelation in scripture and antiquity" as "embedded in our history and vital to our lives as Christians." If this Anglican vocation is to persist, he tells us, we shall need to take more pride in the work of our own theologians, those working within our tradition, rather than deferring as much as we have done to theologians of other traditions, such as Paul Tillich.

Furthermore, we shall need to work more diligently toward achieving consensus within the Anglican Commu-

(Continued on next page)

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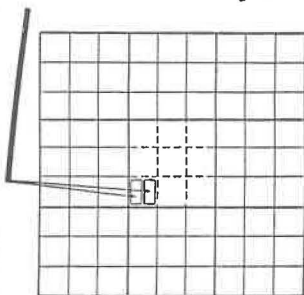
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BOOKS

(Continued from previous page)

nion on vital issues, rather than proceeding unilaterally on such matters as ordination and confirmation. And we must reform theological education, emphasizing the study of the Bible and ancient tradition, using God-given reason in so doing, rather than providing curricula from which students pick and choose what they shall study without any sense of shape to their studies.

This book, which has helpful endnotes and a good index, can contribute positively to our present deliberations, to those of laity as well as clergy.

(The Rev.) JOHN BOOTY
 Historiographer of Episcopal Church
 Center Sandwich, N.H.

Realistic Portrait

VOICES OF SILENCE: Lives of the Trappists Today. By Frank Bianco. Paragon. Pp. 220. \$18.95.

Books on the monastic life and particular orders often focus on ideals and give the reader little sense of monks and nuns as individuals with personalities. Photographs almost never show faces, especially in contemplative orders. *Voices of Silence* is in a different vein: Here is a book about what kinds of people become — or remain — Trappists in the 1990s.

From one of the most severe orders in the Roman church, known to the general public for observing silence and for Thomas Merton, the Trappists have modernized considerably. There is more talking, female retreatants are welcomed most places, and some monks work with a therapist. The substantial benefits (and the high costs) are both apparent.

Frank Bianco, a long-lapsed Catholic, went to visit the Trappists after a personal tragedy. He was drawn to explore the question, "Is there any reality to this God-talk and, if there is, what does it mean for me and the world?" That inquiry is behind this book, and it is not a criticism to point out that Bianco's perspective colored what he looked for and, to some extent, what he saw.

There is a map of the 12 Trappist abbeys in the United States, but this is not a travelogue. Portraits of the monks Bianco met and talked with are personal and sympathetic — how do you stand being in a choir for six or seven hours a day next to someone who

sings off pitch? Far from thinking the monks weird, neurotic or just holy hermits, the reader puts down *Voices of Silence* wishing he or she could continue some of the conversations Bianco started.

ROBERT F. ALLEN
 Richmond, Va.

Blessing Creativity

OUT OF THIS WORLD: The Poetry Project at St. Mark's Church-in-the-Bowery. An Anthology 1966-1991. Edited by Anne Waldman. Crown. Pp. 690. \$22 paper.

What is poetry? It has precise definition and it has no definition. It is from the mainstream but it lives on the fringes. And probably best it does. If poetry were living popularly in the mainstream, then perhaps it would be little more than trivial pursuit. No. Poets and poetry live on the fringes necessarily, and with sometimes strange voices, call for the public to pay attention. And usually for no pay, let's be honest.

But this does not mean that poets don't care to present themselves and their work to the public at large. St. Mark's in-the-Bowery, stand up. Congratulations! You not only brought faith into the process — we won't call the exercise religious and we can argue later that all poetry possesses some reflection of religion — but you also gave the poets of your time a platform for their voices and a place of record, a written testimony. If only the church would do more of this honest blessing of creativity. But thanks be to God for moments such as those in *Out of This World*. And thank God, again, that it's in this world.

Out of This World has few recognizable names — Allen Ginsberg, who wrote the forward in addition to his poems, John Ashberry, James Schuyler, Gary Snyder and Jessica Hagedorn — and no one has more than six entries. But Anne Waldman, assisting in an arts project administrated by Harry Silverstein and directed by Joel Oppenheimer, which was created to work with alienated youth on New York City's Lower East Side, presents an extraordinary variety of "voices" primarily from the little magazine *The World*. Twenty-five years of what she calls "outrider" tradition are in *Out of This World*, revealing many who participated in the project as guest read-

ers, workshop teachers, lecturers, directors, and in other capacities.

The rector of St. Mark's, the Rev. Michael Allen, knew what he was doing. He welcomed life through the project — not all of it neat and in order but every bit of it real, born out of the mess and chaos of city living. The project revealed the world even in its sometimes *avant-garde* leaning.

Out of This World is contemporary, a landmark and a contribution to poetry which will make all poets and lovers of poetry smile. Creativity lives on.

(The Rev. Canon) MARK L. CANNADAY
Diocese of West Texas
San Antonio, Texas

Reasonable Advice

SEWING CHURCH LINENS. By Elizabeth Joseph. Morehouse. Pp. 60. \$8.95.

A handy workbook for those called to altar-guild sewing as their personal, spiritual act of devotion. Helpful drawings, definitions and designs from a historic 1907 embroidery catalog. A clear first-person voice with years of experience gives calm, step-by-step instructions to help an inexperienced group begin.

Filled with reasonable advice encouraging appropriately honorable standards while cautioning against a slavish view of "tradition" — something that could bind us "to a past of minor concerns in which [a group may] perceive tradition to lie." A delightful, practical tool for today's renewed interest in making one's own "fair linens."

JOANNA B. GILLESPIE
Tucson, Ariz.

Enjoy the Reading

WHALESONG. By Robert Siegel. HarperCollins. Pp. 143. \$8.95 paper.

WHITE WHALE. By Robert Siegel. HarperCollins. Pp. 228. \$15.95.

All nature is affected by the fall and all of nature participates in the pattern of redemption and in the final salvation of the world. It is not uncommon, then, to find stories in which animals take on the thoughts and patterns of mankind. Robert Siegel has done an excellent job of this, adding to it information of the life cycle and activities

of humpback whales. The results are books difficult to put down and which move quickly.

Each book is a "first person narrative" by a male humpback whale. The books are spiritual, but without overdoing that element and without making them too close to the human. Elements of self-sacrifice, communal love, ritual and spiritual growth abound. The strongest message of both books, and especially of the second, is the ecological one, which seems to me to be fairly balanced in presentation. Man is pictured as both helping and hurting the ocean environment, though the negatives are more common.

I would suggest these as perfect books to read by the fire on a winter evening or by the shore on a summer vacation. They are meant primarily to be enjoyed. Let their messages sink in and percolate on their own, but enjoy the reading.

Sister JULIA MARY
All Saints Convent
Catonsville, Md.

Passing on Truth

STORY AS A WAY TO GOD: A Guide for Storytellers. By H. Maxwell Butcher. Resource. Pp. 153. \$11.95 paper.

Many writers have used stories as an effective way of expressing truth. Anglican priest H. Maxwell Butcher, now living in Canada, has found story a powerful way of holding others' attention in "passing on Truth, and that God is Truth."

In this book he teaches his readers how to use this power, how "to express in their own words the timeless story of God."

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Butcher intends this book for all storytellers, writers, listeners and readers. Although more careful editing would have improved it, the book does accomplish his purpose. It is easy to read quickly, but deserves continued use as a reference.

HELEN D. HOBBS
Salem, Ind.



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FATHERS

(Continued from page 11)

journey of adventure and faith.

But for accidents of history some of the great works of those early decades might have been chosen for the biblical canon. The authors had such close ties to the followers of Jesus that they have become known as the Apostolic Fathers. Tradition says that one of them, Clement (d. 97 A.D.?), studied under St. Peter and St. Paul in Rome and that Ignatius (d. 107?) and Polycarp (69-155?) sat at the feet of St. John in Ephesus.

These writers are witnesses only once removed. They picked up their pens to proclaim the good news and to wrestle with the theology demanded by the dawning of a faith. Read them collectively and you catch a splendid glimpse of the glory days when Christianity was young. You live the danger of spreading a new, viciously persecuted religion. You feel the fellowship and excitement. Anyone who loves the New Testament should treasure this, its first sequel.

Listen to Clement, who may have been the fourth Bishop of Rome, echoing the eloquence of Paul: "Love binds us fast to God. Love casts a veil over sins innumerable. There are no limits to love's endurance, no end to its patience . . . It was in love that the Lord drew us to himself."

From Rome, Clement, like Paul, composed a long, stern letter to the Corinthians, whose leaders were squabbling among themselves. Clement demanded harmony. "Love knows of no divisions," he declared and went on, with masterly exhortation and analogy, to show how the coming of Christ had changed forever the way humans must act toward one another.

Most collections of this period include a short, fascinating, mysterious work that was discovered only in 1873 and could have been written as early as 60 or as late as 170 A.D. The *Didache*, or the Teaching of the Apostles, provides do's and don'ts for Christian morality followed by detailed rules for baptism, fasting, prayer, the Eucharist and other aspects of a holy life. Perhaps no other document will ever be unearthed to give us a closer peek at the real values, habits and hopes of the early Christians.

But among the Apostolic Fathers it is the words and lives of those two stalwart bishops, Ignatius of Antioch and Polycarp of Smyrna, that most

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capture our imaginations. Ignatius, after years as a faithful shepherd, was condemned for being a Christian and conducted by a guard of the emperor's soldiers from Antioch in Syria to Rome. On the way he managed to write or dictate seven letters to far-flung churches, dispensing advice as firmly and calmly as if he were safely at home in his see.

All the while Ignatius knew full well what Rome would bring. He would be flung into the amphitheater to be devoured by wild beasts, and so he was. At any time during his march to martyrdom Ignatius could have recanted, but that was furthest from his mind.

One of his letters sounds a bugle call of courage down the ages. "Here and now," he declared, "as I write in the fullness of life, I am yearning for death with all the passion of a lover. Earthly longings have been crucified; in me there is left no spark of desire of mundane things, but only a murmur of living water that whispers within me, 'Come to the Father'."

Another of Ignatius' letters was addressed to his fellow bishop, Polycarp of Smyrna. Polycarp in turn reflects his older colleague's loving advice in a letter of his own to the Philippians.

Where to Read Them

The works of the earliest Fathers are available in several one-volume collections. *The Apostolic Fathers*, second edition, translated by J.B. Lightfoot and J.R. Harmer, edited and revised by Michael W. Holmes (1989, Baker Book House), first came out in 1891. *Early Christian Writings: The Apostolic Fathers*, translated by Maxwell Staniforth (1968, Dorset Press), is published in hard cover, and the same book can be had in paperback (1987, Penguin Books) with a revised translation and introduction by Andrew Louth.

He, too, evokes the cadences of Paul. "Faith," he wrote, "is the mother of us all; with Hope following in her train, and Love of God and Christ and neighbor leading the way."

We watch as the careers of these two valiant prelates, Ignatius and Polycarp, move on in a deadly parallel. In time Polycarp, too, is condemned, and from him the end is not the beasts but

the flames. A witness named Marcion gives us a vivid description of the last days of the bishop, now 86 years old. Few stories in literature are as moving; it ranks with Plato's account of the death of Socrates. The venerable Polycarp, preparing to face the fire, raises his eyes to heaven and cries:

"O Lord God Almighty, Father of thy blessed and beloved Son Jesus Christ . . . I bless thee for granting me this day and hour, that I may be numbered among the martyrs, to share the cup of thine Anointed and to rise again unto life everlasting, both in body and soul, in the immortality of the Holy Spirit . . . now and for all ages to come. Amen."

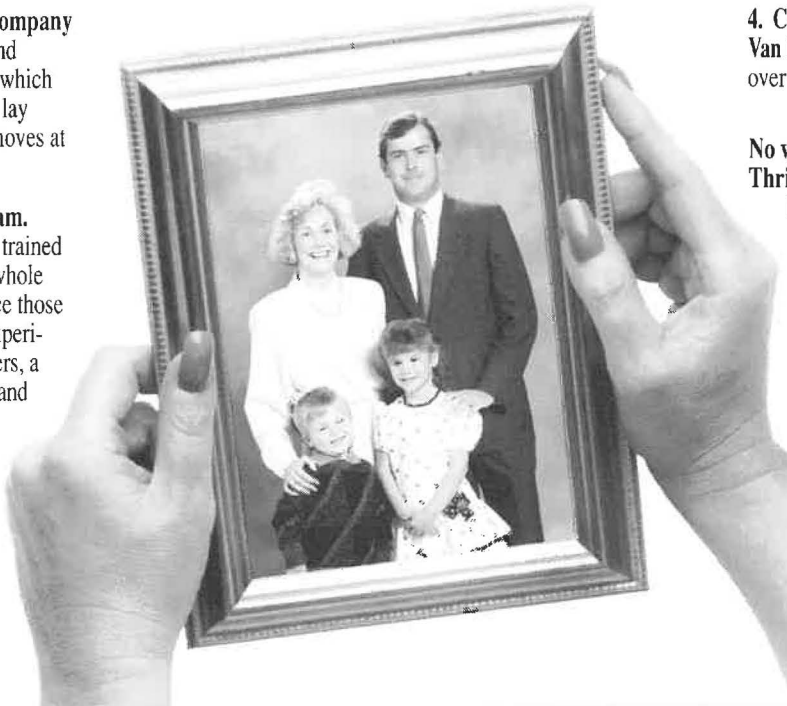
The martyrs of that long-gone era went to their torture not only bravely but with real joy. They fell to their knees to thank Jesus for the privilege of suffering as he did. We today, by God's mercy, may never be called to such courage. But we can cherish the legacy of these heroes. When we read them we sight straight backward along the line of all the Christian centuries. We can feel their faith and live in their time. Once we are there we need look only a little further to get back to Jesus.

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VIEWPOINT

(Continued from page 12)

make contact with those it is all too easy to shun. To make community as inclusive as possible.

One of the most disturbing trends among Christians is the tendency to look inward rather than outward; to be comforted in an insulated community rather than challenged to expand community; to keep to ourselves rather than to reach out to others.

Dr. Howard Hendricks of Dallas Theological Seminary tells the story of a Christian couple who moved into a new neighborhood. One Sunday, after telling Dr. Hendricks about their move they concluded by saying, "And our new neighbors are all Christians! Isn't that great?"

"What a disaster!" Dr. Hendricks shot back. "Did you ever stop to think what an opportunity you would have to share the gospel of Jesus Christ in a neighborhood where you're the only Christians on the block? How else do you expect to influence people except by making contact with them?" Dr. Hendricks understood that only in relationship is redemption possible.

In the 1960s, Episcopal priest Malcolm Boyd wrote his book *Are You Running with Me Jesus?* Boyd suggested that 11 o'clock Sunday morning was the most segregated hour in America. A different kind of book was written in Canada on the gap between French and English Canadians. It was titled *The Two Solitudes*, and its subject is now more relevant than ever as Canadians struggle with the possible separation of their country. Perhaps today we in the United States should expand the title to *The Many Solitudes*, reflecting the increasing cultural diversity of our own people.

There is a solitude in each of us. Don't we tend to associate with people like us? Don't we join clubs and churches with people like us? Don't we want our neighbors and friends to be people like us? Don't we want our children to marry people like us?

I'm getting at what is the fundamental task of evangelism in the church today: to engage the world — this world God so loved that he gave his only Son — by breaking free of our comfortable cocoons and entering into relationship with people different from ourselves.

Evangelism takes place when we are in relationship with people, even if we don't approve of their beliefs or practices; daring to ask what God is trying

to say to us through them; a willingness to risk and try some new things; and an equal willingness to accept or reject them as we discern God's Spirit.

No one in Anglicanism better represents this model of evangelism than the 18th century preacher and priest of the Church of England George Whitefield. Shut out of many of the parish churches of England because he preached the gospel in a way that ordinary people understood, Whitefield dared to do what John Wesley had called "a mad notion" — preach in the open air.

According to John Pollock, in his biography of Whitefield, among the first people he reached beyond the church's walls were the miners of Kingswood. These miners, like much of working-class England, had been ignored by the established church. After all, they were rough in appearance, crude in manners, terribly poor, neither sophisticated nor educated.

Yet George Whitefield saw them as lost, forgotten people who had been excluded from their rightful Christian inheritance. And so, he went to the mines at the end of a work shift and began to preach the gospel. He preached how the poor were blessed by God, how Jesus was a friend of sinners and how these miners could receive a new birth for their old lives.

Pollock goes on to give this account of what happened as Whitefield preached: "Suddenly he noted pale streaks forming on grimy faces, on that of a young man on his right, and an old bent miner on his left, and two scarred, depraved faces in front; more and more of them. Whitefield, still preaching, saw the 'white gutters made by their tears down their black cheeks'."

In its own crude way, this is the model of evangelism we need to recapture today. For as Whitefield well understood, nowhere in the Bible is the world exhorted to come to church. But the church's mandate is clear. She must go to the world.

We in the Episcopal Church like to pass resolutions on a host of good causes. We set up committees. We give away money. We lobby governments. We sponsor conferences. No doubt much of this is necessary. However, the ministry of Jesus goes one step beyond. It is ministry which reaches out to people not like us. It is hands-on ministry where there is personal contact. For here is the basis for evangelism in a nutshell: Only in relationship is redemption possible.

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(Continued on next page)

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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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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

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

SELINGROVE, PA.

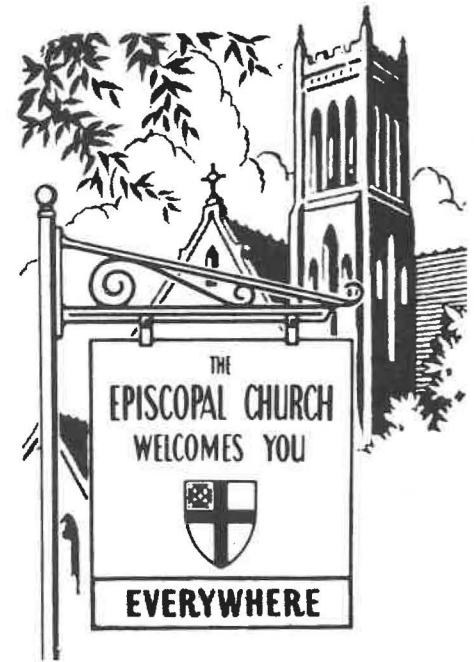
ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 10:30. Weekdays as anno

WHITEHALL, PA. (North of Allentown)

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

ARLINGTON, TEXAS

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



DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 (214) 823-8135
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

SEATTLE, WASH.

TRINITY The Downtown Episcopal Church
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d; Martin Olson, organist-choirmaster
Sun H Eu 8 & 10:30, EP 5:30. Wed H Eu and Healing 11 & 5:30. Fri H Eu 7. Mon-Fri MP 9

MILWAUKEE, WIS.

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

ST. CROIX, VIRGIN ISLANDS

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

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