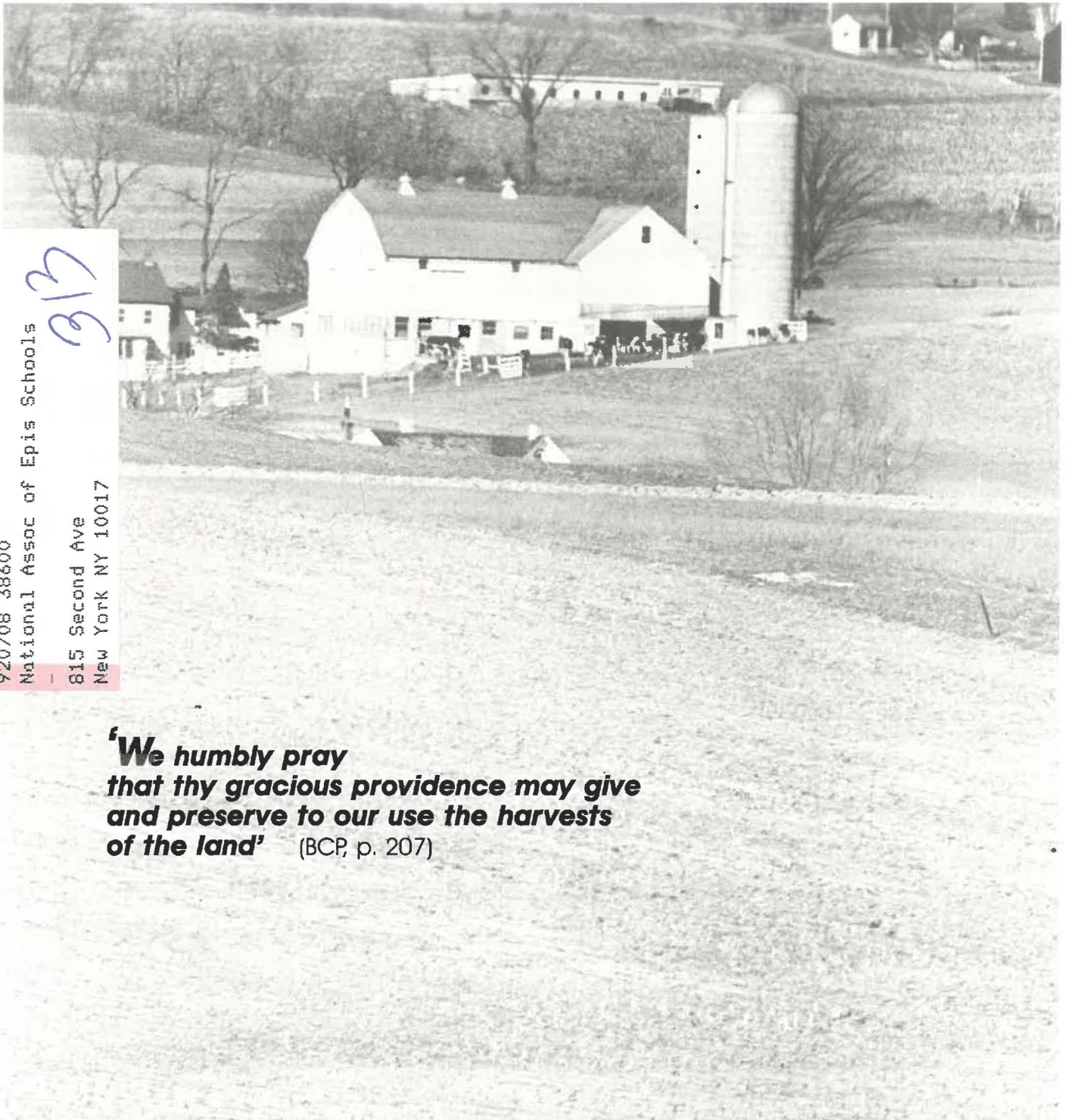


THE LIVING CHURCH

Serving Episcopalians Since 1878



920708 38600
National Assoc of Epis Schools
815 Second Ave
New York NY 10017

913

***'We humbly pray
that thy gracious providence may give
and preserve to our use the harvests
of the land' (BCP, p. 207)***

IN THIS CORNER

Getting to Know Julius

It was a rude interruption on a cold street corner: "Hey, Preacher! Take home a pillow to rest yo head tonight!"

But I couldn't ignore him. I looked over at the guy, huddled against a store front, with a shopping cart stuffed full of brightly-colored pillows. He was stomping his feet and sniffing. I delayed my homeward rush.

"How's business, brother?" I asked. "Miserable — people broke after Christmas," he said, "but I gotta survive." I asked him if he needed some coffee and food. "Sure do," he said. He told me his name was Julius. He rammed his shopping cart through the snow and slush and ice as we trudged up the block to St. Mary's. "Hey, I know this place," he said. "I used to come to meetings here."

So our friendship began. Julius was "in recovery." For 13 months, he proudly announced. He was from a Baptist share-cropper family in Georgia. His father died when Julius was only 2. He lived around with other families, never did well in school (he's now enrolled in a literacy program) and bounced up to Brooklyn as a teenager. Later he wandered on to Boston, drugs and various violent relationships.

He married a hardened street woman, who bore him three daughters, to whom he was devoted. He tried hard to support them at first, selling fish on the street. He "did time" for robbery. When he got out of prison, an old friend took him to a 12-step program, and it turned Julius' life around. He started to pray every day. Now he was in a halfway house, making and selling his pillows, doing things with and for his children (when their mother permits him).

Julius started dropping in on weekdays for coffee, and to give a hand to his friend Stiles (also "in recovery"), our sexton. We had a large, dead tree in the yard and worried it would crash through the roof. But professional estimates were high. Julius felled the tree with a hand saw, some ropes and a couple of buddies. Then he painted the kitchen. And he volunteered to help in the "food pantry."

One Sunday morning, Julius came to Mass unannounced. During the hymns and while leading the prayers, I wondered whether any of this was connecting with Julius. At the coffee hour, folks were pleased to meet our husky benefactor who had brought down the tree. He later asked and was given permission to sell pillows at the coffee hour. So the next week Julius came up the street pushing his shopping cart, and with one of his daughters tagging along.

I asked Julius about his Sunday morning with us. "It felt good. No question I was in God's house," he said. "I knew a lot of the people, and I liked praying with them. The peace was terrific. I never saw that before. I didn't know the songs, and I couldn't read the prayers, but I'll learn them." In January, at our annual Martin Luther King observance, Julius stood in the pulpit and read the "I Have a Dream" speech. Not a dry eye in the house.

Isn't this simple story instructive? Of evangelism, of liturgy, of mystical body, of blessed company . . . ?

Our guest columnist is the Rev. Edward O. Waldron, priest-in-charge of St. Mary's, Dorchester, Boston.

CONTENTS

May 24, 1992

Easter 6

FEATURES

8 In Defense of Churches

by J. Douglas Ousley

What the 12-step movement can't do.

9 St. George's Anglican Presence in Venice

by William H. Baar

A place to be at home.

DEPARTMENTS

3 Letters

6 News

• Churches work to restore Los Angeles

11 Editorials

11 Viewpoint

12 Short and Sharp

13 Books

14 People and Places

ON THE COVER

Monday, Tuesday and Wednesday after the Sixth Sunday of Easter (May 25-27 this year) are the traditional Rogation Days, which were originated to ask God's blessings on the crops. Today, in a less agricultural society, this is a season also to draw attention to stewardship of all the earth.

RNS photo

LETTERS

Clouded Message

I found the editorial "Why Not Better Sermons?" [TLC, April 12] intriguing. There are probably quite a few reasons for an abundance of lackluster sermons. I had two (required) semesters of homiletics at Virginia, and I understand that is two more than many other Episcopal seminaries require. That is a major reason.

But there are two other things which I suspect impede interesting and effective preaching. One is that our scripture studies in seminary tend to put a "fogging" element between the word and the people. Students are often taught so much about "J,E,D and P," about redaction criticism (or whatever is the fashionable system of the time), about the "Pauline Corpus" and "Johannine style" that they feel they must first teach their congregations all this scholarship. As I have observed in exposure to a fair number of parishes, redaction criticism is more than many even well-educated people can handle for 20 minutes at a crack. If we used our studies to get at what the text actually says, and then preached what it says, and what earthly use it is to ordinary people in the trenches of life, then our preaching would be better.

The second impediment to good preaching is because many clergy love some idea more than they love Jesus Christ. I've heard people passionate about justice, but it was not a love of justice flowing from a love of Jesus, but simply a love of justice, and usually justice as defined by some human philosophy and not how God defines and describes justice in scripture. Whatever gets between us and Jesus Christ will cloud the message. It will be just our message, and not Christ's message through us.

Good preaching will come as we immerse ourselves in scripture, directly and regularly, and as we examine our affections to be sure that our first love is a love of Jesus.

(The Rev.) CHARLES F. SUTTON, JR.
Trinity Church
Whitinsville, Mass.

Blessed Activities

The Rev. Peter Keese, responding [TLC, April 12] to an editorial on the "blessing" of the union of two men [TLC, March 1] asserts that

"... holy scripture affirms that all forms of creation and (one may therefore assume of creaturely activity) are blessed."

Without question, when God completed creation, he saw that it was good. However, scripture teaches us that thereafter man disobeyed the will of God, and fell from his appointed role in (and as master of) creation. Thus, St. Paul tells us that "all creation" groans in travail (Romans 8:19-23). The incarnation, crucifixion and resurrection of Jesus Christ were necessary to set man and creation back on the road to blessedness.

Given the breadth of Fr. Keese's assertion, one wonders what human activities, however vile, if any, may not be considered blessed?

DEANE STERNDALÉ BENNETT
Beaverton, Ore.

• • •

Usually I can recognize tongue-in-cheek writing. But the Rev. Peter Keese's response to the Rev. George Regas' liturgical recognition of a gay relationship leaves me more perplexed than the actions of Fr. Regas himself.

Are we ready to accept Fr. Keese's contention that "all forms of creation and (one may therefore assume of
(Continued on next page)

Join us for

The Louise Ward Haskin
Lecture Series

Canon A. M. Allchin
"PARTAKERS OF
THE DIVINE MYSTERY"

"The relevance of
classical
Anglican theology today."

Fri, 29 May 1992
8:00 PM

Sat, 30 May 1992
10:30 AM and 2:30 PM

St. Paul's Parish
2430 K Street NW
Washington DC 20037

125th Anniversary Celebration
Sunday, 31 May 1992
Solemn Concelebrated Mass at 10 AM

Call the Church Office at 202/337-2020
or write for a brochure and
registration form
Lecture series fee \$6.00



HOLY CROSS
INCENSE

Holy Cross Monastery
West Park, NY 12493

914/384-6660

WORLD-CLASS CLERGY CONFERENCE

Your opportunity for personal, professional and spiritual
growth in a classic setting of learning and Anglican faith

Evangelism and Faith:

Communicating and Celebrating our Christian Inheritance

Sept. 6 – Sept. 17, 1992

St. Stephen's House, Oxford, England

\$745 fee assures full daily board and tuition

Speaker roster includes John Macquarrie and John Fenton

CONTACT: Inter-Anglican Study Programme,
1317 Queen Emma Street, Honolulu, Hawaii 96813

FAX: 808 246-4655

Sponsors include the Archbishops of Armagh and New Zealand

Living the Good News

**EPISCOPAL
CHRISTIAN EDUCATION**
*based on the Sunday readings
for all ages
Preschool through Adult*

**FOR A FREE SAMPLER CALL TODAY
1-800-824-1813 EXT. 126**

**THE BOOK OF COMMON PRAYER
AND LECTIONARY TEXTS FOR COMPUTERS**
Entire text is online!
For liturgical planning, study,
word processing, and much more.
Send for details:
Software Sharing Ministries
2020 North Fremont Street, Tacoma, Washington 98406
206-756-7980

MR. MOREHOUSE PUBLISHING
Harrisburg, PA
107 YEARS OF EPISCOPAL RELIGIOUS PUBLISHING
BOOKS FOR CLERGY AND LAITY
• AUDIO & VIDEO CASSETTES •
CHURCH SUPPLIES
Ask for our **LATEST catalogs**
(800) 877-0012

GIFTS

Gift (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective LIVING CHURCH. A suitable form of bequest is: "I give, devise, and bequeath to THE LIVING CHURCH FOUNDATION, a non-profit religious corporation organized under the laws of the State of Wisconsin _____."

THE LIVING CHURCH FOUNDATION
816 E. Juneau Ave.
Milwaukee, Wis. 53202

THE LIVING CHURCH

Volume 204 Established 1878 Number 21

*An independent weekly record
of the news of the Church
and the views of Episcopalians*

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

EDITORIAL AND BUSINESS OFFICES
816 E. Juneau Ave., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

David A. Kalvelage,
editor and general manager
The Rev. Canon H. Boone Porter,
senior editor
John E. Schuessler, managing editor
J. A. Kucharski, music editor
The Rev. Travis T. Du Priest, Jr.,
People and Places editor
and book editor
The Rev. Emmet Gribbin, Jr.,
associate editor, Province IV
Peter A. Dayman, business manager
Barbara A. Pizzino, circulation manager
Lila J. Thurber, advertising manager

Board of Directors

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.), president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, (ret.), secretary; Leonard Campbell, Jr., Milwaukee, treasurer; Jackson Bruce, Jr., Milwaukee; Mrs. Robert C. Brumder, Hartland, Wis.; the Rev. Thomas A. Fraser, III, Riverside, Ill.; John W. Matheus, Glendale, Wis.; the Rev. Canon H. Boone Porter, Southport, Conn.; George E. Reedy, Milwaukee; Wilmot F. Wheeler, Jr., Southport, Conn.; the Rev. Jeffrey Steenson, Fort Worth, Texas.

NEWS: Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Episcopal News Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage \$15.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

©1992 The Living Church Foundation, Inc.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

LETTERS

(Continued from previous page)

creaturely activity) are blessed"? Does he include adultery, theft, murder, rape, illegal drug sales and idolatry in his personal inventory of creaturely activities that are blessed? Certainly they have Satan's approval. God's approval? Never!

Thank you for publishing such a glaring statement of the muddled thinking some people substitute for scripture, tradition and reason.

(The Rev.) JOEL MACCOLLAM
Carlsbad, Calif.

• • •

On the off chance that the Rev. Peter Keese is being serious rather than specious when he asserts that "... holy scripture affirms that all forms of creation (and one may therefore assume of creaturely activity) are blessed," I refer him to the definitely unblessed creaturely activities detailed in the Ten Commandments.

ELEANOR W. EHL
Meredith, N.H.

Church, Not Democracy

Stanford Lehmberg's response [TLC, April 12] to Bishop Benitez's article "Reasons to Withhold National Church Funds" [TLC, March 8] ignores two important points. The first is that the Episcopal Church is hardly "democratic" in the same sense as our American society. Though we have layers of governance from counties and cities, to states, and finally the national government, the electorate participates directly at every level. We do not elect county commissioners or city council members (vestries), who then elect state legislators (lay delegates), who then elect congressional representatives (clergy) who are often taking part in the nomination process along the way. Such disenfranchisement of the people would not be tolerated in our national life.

A second point is that all monies in the Episcopal Church are ultimately voluntarily given. I do not know of a single church that charges its members dues. Though our reason for a voluntary system is essentially biblical, many of us find that it keeps us both accountable and responsive to the people we are called to serve. If we are going to take a prophetic stance, the potential cost of doing so goes a long

way toward testing the purity and depth of that calling. Why should parishes, then, be involuntarily "taxed" by dioceses and by the national church on income the parishes do not ultimately control. (Unless, of course, these judicatories want to be free of a similar accountability.)

I am not at a point, nor is my parish at a point, where we would seriously consider withholding money from either our diocese or the national church, but I can certainly see the logic of it.

(The Rev.) RONALD S. FISHER
Church of the Ascension
Westminster, Md.

• • •

I was fascinated by the letter from Stanford Lehmberg. He confesses to frequent disagreement with our country's national priorities, yet pays his taxes anyway. How good of him.

The bureaucracy at "815" does not hear unless shouted at, and the only way to shout is via financial pressure. All power to Bishop Benitez [TLC, March 8].

(The Rev.) FREDERICK M. MORRIS
Bloomfield, Conn.

No Suspicions

I must apologize to the Rev. Alvin Kimel, Jr., and his fellow authors of the Baltimore Declaration if they interpret my remarks as charging them with monophysitism [TLC, April 26]. The declaration does not, in my opinion, raise any suspicion of christological heresy.

Having reviewed my theology, as Fr. Kimel suggested, I still believe that the statement they made in reply to Fr. Comegys [TLC, Feb. 23] — "a Galilean rabbi is the Second Person of the Trinity" — reflects a tendency prevalent since the fifth century to emphasize the divinity of Christ at the expense of his humanity, an "unconscious monophysitism." The Chalcedonian definition forbids a "confusion" of the two natures, as well as separation of them. In the context of the present debate, therefore, this statement is not helpful, but rather adds to the overall confusion. The same Christology, after all, allows the statement "a Galilean rabbi is not the Second Person of the Trinity" as also valid. It all depends on the intended meaning of the conjugate verb, "is."

And yet — "The word was made

flesh, and dwelt among us . . . full of grace and truth" (John 1:14). Here is the place to begin.

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

Because a variety of opinions have been expressed concerning the Baltimore Declaration, we are closing debate on the subject. Ed.

Out of Step

There has been a series of criticisms leveled at TLC in which the publication was described as too liberal by some and too conservative by others. David Kalvelage's column [TLC, April 5] should put that dispute to rest. As editor and general manager, he affects the tone and ambience of TLC and he has revealed himself to be what Bishop Spong describes as an obdurate and *bona fide* "fundamentalist."

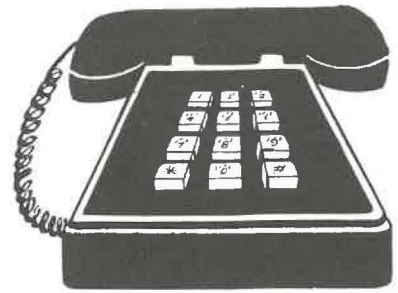
The editor's pensive and nostalgic rumination on the Ten Commandments demonstrates unequivocally just how out of step he is with up-to-date understanding of the church, scripture and the nature of God. Most of the newly-enlightened segment of the church agrees that the Ten Commandments are a useful compendium, offering guidelines for social interaction and a reverence for the natural order. But, they say, "One needn't honor mother when she was the cause of one's societal maladjustment." Mr. Kalvelage appears to really believe it is a confessable sin to miss Sunday Mass even though the boss is coming to dinner.

If Mr. Kalvelage wants to be in step with the new faith, he'd better read more sociology and psychology and less holy writ. Then he would be enlightened and realize that many now identify the commandments simply as a product of a cruel, arrogant, frenzied autocrat who had hallucinations and who imposed male chauvinism and megalomania on a group of slaves and that Moses clearly invented and imposed the commandments (which he plagiarized) as a control mechanism to create a power base.

Alice R. Stark
San Diego, Calif.

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated.



One "800" call can guarantee you income for life and STRENGTHEN YOUR CHURCH FOREVER

Call us today on our "800" number to learn about an Episcopal Church Charitable Gift Annuity.

This annuity is a contract between you and the Episcopal Church that guarantees regular fixed payments for as long as you live.

The gift it creates can be used at the parish, diocesan or national level, as you designate.

All the while you enjoy tax benefits, the security of guaranteed income, and the satisfaction of knowing for sure you have provided a gift for your church.

For more information, use coupon below or call 1-800-334-7626, Ext. 5149. (In New York State, 1-800-321-2231)

TO: PLANNED GIVING OFFICE LC 52492
EPISCOPAL CHURCH CENTER
815 SECOND AVENUE, NEW YORK, NY 10017

Please send me — at no obligation —
additional information about
CHARITABLE GIFT ANNUITIES

Name _____

Address _____

City _____ State _____ Zip _____

Phone _____

Parish _____

Church Works to 'Rebuild' Los Angeles After Riots

Fear, frustration and anger were expressed by Episcopalians in Los Angeles, in conversation with the Most Rev. Edmond Browning, Presiding Bishop, during his visit to the city one week after riots broke out.

On May 6, Bishop Browning joined 275 people for services at St. Mary's Church. He listened to pleas from clergy and lay leaders for greater understanding among people in the city noted for its multi-culturalism, then said: "Isolation just can't be a part of who we are." The question that remained, he said, is "how do you translate all that pain and those emotions into a constructive response?"

He said he saw three areas in which the congregation could move forward: immediate relief, cross-cultural training to address racism, and community leadership.

Having traveled to the city to see the devastation first-hand, Bishop Browning walked with others around the area of St. Mary's, located in the heart of the city's riot-torn Koreatown. The church had sustained minor damages from a burglary. Despite destruction of many surrounding buildings, no other Episcopal churches were known to have been damaged.

Many vented frustrations about conditions in the city during a meeting in the church's parish hall. Julie Harris, a member of St. John's, Los Angeles, said she had watched her congregation "go from white to black because the community went that way . . . They say white people won't come (into those neighborhoods) because they are afraid. I stand here. I'm a human being. I'm not afraid of you, why are you afraid of me?"

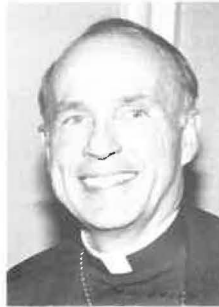
At May 3 worship services, Episcopalians throughout the U.S. were asked in a letter from the Presiding Bishop to commit the Sunday to prayer for racial justice, and for "healing, understanding and tolerance."

"We must ask if this is what happens when a society does not govern itself guided by an inner conviction that every person is of equal value," the Presiding Bishop said following the verdict.

Contributions to the discretionary fund of Bishop Frederick Borsch of Los Angeles, together with money from

Bishop Borsch: 'A Preferable Future'

One day after riots broke out in Los Angeles upon the Rodney King verdict, the Rt. Rev. Frederick Borsch, Bishop of Los Angeles, asked for prayers throughout the diocese each Sunday in May. He also released a statement addressing people's frustrations with the law enforcement system.



Bishop Borsch

"While we must give our support to the jury system of law," the bishop said, "the message for so many persons of color and for persons of lower economic status in our city and country seemed to be that it was permissible for police to use such force if they wanted to."

He continued: "Many of us have helped to give the police the message that their primary job was and

is to protect people of means . . . But those who are poor in Los Angeles and many people of color believe that the police view them as those who are to be 'policed' and against whom excessive force can at times be used, evidently without restrictive punishment." The bishop acknowledged "the many fine, courageous police men and women."

Saying "none of us can escape the fear and the worry for the children and future," Bishop Borsch suggested ways to find hope from the situation.

"In countries poorer than ours," he said, "no children go without care . . . That is not just a dream for what could happen in our society — not a utopia. It is a vision of a preferable future in which we would care that all of us have a decent education and medical attention, and hope for some kind of work, and food and housing — a future in which everyone is equally protected by the police."

the Presiding Bishop's Fund were being used by churches in hardest-hit areas of the rioting to assist those most in need. A dozen churches were given up to \$4,000 for relief work.

Churches took action in a number of ways. Christ the Good Shepherd extended hours at its food bank and was receiving many extra donations. The Church of the Advent was concentrating on distributing food, which was greatly needed because of looting of area markets and difficulty in getting transportation to outlying places to shop, explained Jaye Richardson, church secretary. She said baby food and disposable diapers were especially needed. "We worry about the children," she said, "because if a baby's crying . . ."

Many churches, including those in surrounding communities, were donating children's clothes for distribution and money for food and other needs. Members at St. Francis of Assisi, Simi Valley, a church of 100 fami-

lies in the community where the trial of the four police officers took place, gave \$2,200 on May 3 toward relief efforts.

St. Francis' vicar, the Rev. Barbara Mudge, said she had invited representatives of two black congregations in Los Angeles to join her congregation for a Sunday service.

At the diocesan offices, the Rev. Canon D. Bruce MacPherson, canon to the ordinary, said a "tremendous effort" was being made ecumenically and with all communities in the greater Los Angeles area to rebuild the city. "And not just rebuilding structures," he said, "but people's lives as well, both emotionally and mentally." He pointed also to addressing "systemic problems" and working to reconcile people and improve relationships. He said the greatest need at present was coordinating all the relief efforts to see that some damaged areas don't receive great attention to the neglect of other areas.

Bishop Coadjutor Elected

Topeka Dean Chosen in Arizona

The Very Rev. Robert R. Shahan, dean of Grace Cathedral, Topeka, Kan., was elected Bishop Coadjutor of Arizona, May 2, at a special convention in Phoenix.

Dean Shahan, 52, was elected on the fifth ballot after having led in the clergy order from the first ballot, and gradually gaining momentum in the lay order. A total of 329 lay delegates and 96 clergy delegates representing 68 congregations participated in the election.

Dean Shahan will serve as bishop coadjutor under the current bishop, the Rt. Rev. Joseph T. Heistand, until the latter retires in December following an episcopate of 18 years.

After some four hours of balloting, Dean Shahan was notified of his election in a phone call from Bishop Heistand.

"I can tell you we are very, very pleased," Dean Shahan said. "I accept this election with gratitude and with real excitement for what lies ahead."

Dean Shahan and his wife of 29 years, Mary, are the parents of two grown daughters. He is a graduate of Nashotah House and the University of Kansas, and also earned an MBA from Michigan State University and a Ph.D. in organization development from Northwestern University. He is a native of Elkhart, Kan.

He was vicar of St. Alban's, Muskegon, Mich., 1973-75; assistant dean for student services and administration at Seabury-Western Seminary Evanston, Ill., 1975-78, and a faculty



Dean Shahan

member there from 1978-81. He was priest-in-charge of St. Francis', Chicago, while at Seabury; rector of St. Thaddeus, Aiken, S.C., 1981-84, and has been dean at the Topeka cathedral since 1984.

Other candidates in the election were the Rev. Canon Thomas Downs, canon to the ordinary in the Diocese of Central Florida; the Very Rev. Ernest E. Hunt, III, dean of St. Matthew's Cathedral, Dallas; the Rev. Wayne L. Smith, rector of St. Bartholomew's, Cherry Hill, N.J., and the Rev. David E. Bailey, rector of St. Stephen's, Phoenix, who was nominated from the floor.

Providing consents are received from diocesan bishops and standing committees, it is anticipated Dean Shahan will be consecrated Oct. 3 in Phoenix.

3 Women on Ballot for Suffragan Bishop in Washington

Three women are among six candidates nominated to be Suffragan Bishop of Washington. A special convention will be held May 30 at the Church of the Epiphany in Washington to elect a suffragan who will work with the Rt. Rev. Ronald Haines, Bishop of Washington.

The six nominees were presented by a diocesan committee. Other candidates may be presented to the convention if nominated by petition.

Those nominated are: The Rev. Jane Holmes Dixon, rector of St. Philip's, Laurel, Md.; the Rev. Dalton D. Downs, rector of St. Timothy's, Washington; the Rev. John Carleton Hayden, associate dean of the School of Theology of the University of the South; the Rev. Mary Adelia McLeod, co-rector of St. John's, Charleston, W. Va.; the Rev. Anne D. Monahan, interim rector of All Saints', Alexandria, Va.; and the Rev. Peter E. Van Horne, executive officer of the Diocese of Hawaii.

Around the Church

In order to create a common vision in his diocese the Rt. Rev. George Hunt, Bishop of Rhode Island, has planned a series of meetings during May and June in order to listen to the concerns of parishioners. Bishop Hunt scheduled six evening meetings "to listen closely to people of the parishes and missions in the deaneries, and hear their goals and aspirations for the diocese."

* * *

An Episcopal congregation and a Jewish synagogue in Tampa, Fla., are involved in an unusual relationship. Since 1988, the two congregations have been sharing the facilities of St. Clement's. Beth Am Synagogue meets on Friday evenings and St. Clement's on Sunday mornings. The Rev. Robert Young, rector of St. Clement's, said his congregation has been interested in developing a better understanding of the Jews. "The Jewish congregation had no idea of the Holy Spirit," he said, "and there are Christians who don't know the first thing about Judaism."

Arizona Votes

C = Clergy
L = Lay

BALLOT	Bailey		Downs		Hunt		Shahan		Smith	
	C	L	C	L	C	L	C	L	C	L
1	21	77	21	113	9	66	29	16	1	16
2	26	62	29	132	3	42	36	84	0	2
3	20	53	33	132	1	17	40	113	0	0
4	15	28	27	141	2	3	51	154	0	1
5	0	1	23	117	1	3	69	206	1	0

Needed to Elect: C=49, L=165

In Defense of Churches

By J. DOUGLAS OUSLEY

In his recent volume of memoirs, *Telling Secrets*, Frederick Buechner describes in glowing terms his involvement with the 12-step movement. He praises the spiritual benefits of Alcoholics Anonymous, Al-Anon, Adult Children of Alcoholics (ACOA), his own group, and other parts of the movement.

No quarrel with his endorsement of 12-step groups. What I challenge is a facile and seriously misleading contrast between the groups and the churches. The standard remark is that God's work is being done more effectively "in the basement" of many churches (where the groups meet) than "in the sanctuary" (where the congregation worships).

Jim Kempf of Wisconsin illustrates this contrast. He writes in a letter to *The Christian Century* (Sept. 4-11, 1991): "Many clergy who want to remain ignorant of recovery programs such as AA and steer their suffering parishioners away from them would do well to understand this: there is very often more Christian love, healing and spiritual renewal taking place in the basements of churches than upstairs."

In addition, the prior of the Episcopal Order of the Holy Cross asks: "Are more people being converted in the church basement than in the pews? Is the practice of the preaching happening behind everyone's back? Is it possible that these recovering people know something that the rest of us don't know? What's the gimmick?" (*Mundi Medicina*, summer 1990).

Of 12-step groups, Buechner writes: "I do not believe that such groups as these are . . . perfect any more than anything human is perfect, but I believe that the church has an enormous amount to learn from them. I also believe that what goes on in them is far closer to what Christ meant his church to be, and what it originally was, than much of what goes on in most churches I know. These groups have no buildings or official leadership or

money. They have no rummage sales, no altar guilds, no every-member canvasses . . . They make you wonder if the best thing that could happen to many a church might not be to have its building burnt down and to lose all its money. Then all that the people would have left would be God and each other" (*Telling Secrets*, p. 93).

As the parish priest of a landmark church, which is in the middle of an expensive restoration, I would be expected to take offense at these re-

I daresay,
Jesus would not
generally condemn
current institutional
Christianity in favor
of small support
groups on
the AA model.

marks. Self-interest aside, I think there are reasons to challenge Buechner's view, which is as erroneous as it is common.

1. The most obvious question to ask Buechner is where the AA would meet if the churches gave up their buildings. In preparation for our restoration appeal, our church calculated the direct and indirect costs of providing space for the eight 12-step groups that meet in our building. Though these groups give us small monthly donations, the cost of security, light, heat, bathrooms, clean and dry space, and other essentials for their meetings is far more than they contribute — or would be able to contribute.

I appreciate the organizational purity, without real estate and budget, of 12-step groups. After all, I spend a lot of time worrying about such matters and would much prefer to think only of "God and each other." But without church facilities, where would the 12-steppers go? Indeed, where would the

homeless, the hungry, the children in day care, and all the others who are helped by propertied churches go? No doubt, other non-profit or government facilities might step in, but at the very least, the help 12-steppers now receive from churches makes their work relatively hassle-free.

2. Surely Buechner would agree that 12-step meetings will never be the primary spiritual center for everyone. He spent many years in school chapels and other religious institutions before he found ACOA. Would he now want to repudiate those earlier stops on his spiritual journey?

Most people do not have the severe addiction or co-dependence problems these groups specifically address. Even some of the people who have such problems are not positively responsive to the help these groups offer. And, more generally, apparently "lite" church activities can have a subtle spiritual impact. Some Christians derive spiritual blessings from serving God on the altar guild; others find a spiritual fellowship while they put on rummage sales or church suppers. For some Christians, such work can be as grace-full as AA meetings are therapeutic.

3. Particularly troubling is Buechner's speculation that what goes on in 12-step meetings is far closer to "what Christ meant his church to be . . . than much of what goes on in most churches I know."

I have been reading Buechner's work for nearly 20 years and continue to recommend his books. While I remain an admirer, I am troubled by recent rather messianic strains in his writing. His oracular pronouncements, his blanket condemnations, and his flashes of apparent arrogance are disturbing, especially since they are found within the genuine theological explorations that continue to make Buechner one of the most exciting non-academic theologians in America today. Even most confident fundamentalists would surely hesitate to say they know "what Christ meant his church to be."

It does seem that there is scriptural evidence that Jesus envisioned a large

The Rev. J. Douglas Ousley is rector of the Church of the Incarnation, New York City.

movement of people who would eventually follow his vision of the kingdom (even if he expected the kingdom to be definitively established in a few years). Thus, for example, he provided definite leaders for the fledgling church: he called the 12, he endorsed Peter's vocation, and so on. Admittedly, Jesus might not have anticipated landmark churches or Crystal Cathedrals; but he did not entirely reject the institutional Judaism he grew up in; and, I daresay, he would not generally condemn current institutional Christianity in favor of small support groups on the AA model.

4. As for the "preachers, choirs and liturgy of most Christian groups" — of course, these are not sufficient to true religion. But, when faithful to the gospel, they serve as means of God's word and grace.

In a moving passage, Buechner himself tells of feeling "the passionate restraint and hush of God" as the choir sang compline at an Episcopal cathedral. Now Buechner might have had a similar experience during an AA meeting. But it is hard to believe he would want to rule out anyone ever having such experiences in the future, which would be the case if the churches closed their cathedrals and abandoned their choirs. Incidental gifts are received in an organized worship, and for some folks, these gifts are not so incidental.

I know I need formal worship, and in this, I am not alone. Indeed, in 18 years of ministry in urban churches, I have known a great number of people who have found God by wandering into services and being struck by the beauty of holiness.

Many have noted how much Christians might learn from the 12-step movement. For example, the church needs to recall how we depend on a "higher power" rather than on our own interior resources. Here Buechner is right to highlight the intimacy and truthfulness of AA groups in contrast to rigid formality and smiling superficiality in some parish life.

But for all the spiritual value of these groups, congregations should not sell themselves short. Their worship also is directed toward a higher power — and their seemingly extraneous activities can provide service to God and the world. Churches need not apologize for their buildings or their broader programs — especially if they find room in their basements for 12-step groups.



St. George's, Venice, Italy, ready for a wedding

St. George's Anglican Presence in Venice

By WILLIAM H. BAAR

Every day hundreds of people walk through the Campo San Vio in Venice, Italy, with its lovely canal, trees and benches. It is a congenial place. The aroma of fresh bread from the bakery fills the air. A tiny medieval chapel pleases the eye. Young and old alike enjoy the sun and shade.

Alongside great bronze doors, under a statue of a toga-clad Christ, is a sign in English which reads, "St. George's Anglican Church." What is the Anglican Church doing in Venice? What goes on behind the tall, rounded windows?

St. George's belongs to the Church of England, which has had connections to Italy. The first significant connection came in 598, when the Bishop of Rome, Pope Gregory the Great, sent Augustine to help the Church of England evangelize the Saxon invaders. This began the association of the Church in Rome with the Church in England. The result was gradual acceptance of Roman jurisdiction. However, the Church of England had first looked to the East and was not always

comfortable with Roman claims of authority in England. There was the desire for freedom and self-government. Independence was highly valued in England as in Venice. Finally, at the time of the Reformation, the desire for self-government became so strong that the Church of England returned to its earlier days as a national catholic church and declared that the Roman Church had no authority in England.

The church separated from Rome but maintained catholic faith and order with the sacraments, priesthood, creeds and biblical teaching as from the beginning. St. George's is a part of this Church of England.

The first Anglican chaplaincy in Venice came with the appointment of Sir Henry Wotton's embassy to the Most Serene Republic of King James I in 1605. Both resident and extraordinary diplomatic missions continued to be accompanied by chaplains until Venice was incorporated into Napoleon's "Regno Italico" between 1805 and 1814. Great Britain established a consulate in Venice after the Congress of Vienna, and visiting clergy held services here. When Italy was unified, the Rev. John Davies Merriweather, "Cavaliere della Corona d'Italia,"

(Continued on next page)

The Rev. William H. Baar is chaplain at St. George's, Venice, and is a frequent contributor to TLC.

(Continued from previous page)

came to live in Venice, holding services in his apartment in Palazzo Contarini-Corfu until 1887.

In 1888, a committee established a permanent chaplaincy in Venice. In addition to the Bishop of Gibraltar, it included Sir Henry Layard, Horatio Brown, Alexander Malcom and two priests. On the site of the garden of Palazzo Barbarigo at San Vio stood a two-story warehouse of the Venezia-Murano Glass and Mosaic Company. This was acquired by Sir Henry and Lady Layard for the English Church, and in a rebuilding in 1897, was given much of its present form and decoration by Henry Woods, a member of the Royal Academy.

In 1926, the foundries of the Arsenale were reopened for the casting of two great doors which were cast from the bronze of two 18th century British cannons, on which were mounted two seals of regimental insignia. These doors are the official memorial to the British soldiers, sailors and airmen who died in Italy in World War I. Present on the Italian front in 1917-18, the Prince of Wales, later to become King Edward VII, was patron of the appeal for funds, and his badge, three white plumes, appears in the pediment above a bas-relief of St. George and the dragon carved by sculptor Napoleone Martinuzzi, who also carved the statue of Christ above the stone porch. On each side of the doors are bronze strips on which are engraved the names of the 10 British War Memorial Cemeteries within the Venetian Patriarchate.

The interior of St. George's is tall and bright with a frieze of *putti* and garlands after the manner of Sansovino and a gilded wood reredos in the rich classical style. Stained glass windows include memorials to Horatio Brown, Robert Browning and John Ruskin. Every Sunday and holy day the Eucharist is celebrated along with Morning Prayer according to the traditions of the Book of Common Prayer of 1662. St. George's is in Venice to be an Anglican presence and to serve the needs of English and American worshippers of all churches. The English-speaking resident community is joined by large numbers of visitors from all parts of the world, especially the Commonwealth countries.

In the days of the British Empire, the Church of England established churches, schools and hospitals throughout the world. When colonial

rule ended, the church inherited the empire in a sense and continued its mission in the former colonies with increasingly indigenous leadership. Independent provinces of the Anglican Communion grew up, each self-governing, but looking to the Archbishop of Canterbury as a symbol of unity. It is the people from these Anglican churches and from England who come to St. George's when they visit Venice. Notable among such visitors were H.M. Queen Elizabeth II and H.R.H. Prince Philip in 1961 and the Prince and Princess of Wales in 1985.

The people who form the community of St. George's, whether residents or visitors, have a deep regard for the Roman Catholic Church as well as for their own. They are profoundly committed to work for Christian unity. They also have a great love of Venice and express that love in action. For example, Sir Ashley Clark, former ambassador to Rome and a longtime devoted member of St. George's, has been (perhaps above all others) in the forefront of the restoration and preservation of Venice's treasures of art and architecture. Others have addressed readers all over the world with histo-

ries, art studies and other scholarly works. The Serenissima is their subject. For almost 400 years and well into the future, St. George's looks forward to being a part of the Serenissima on Campo San Vio.

St. George's is part of the Anglican Archdeaconry of Italy, which maintains 24 Anglican communities. This archdeaconry is one of eight which form the Diocese of Gibraltar in Europe, which extends from Scandinavia to Moscow, including all the European countries, through Asia Minor, Turkey, the Mediterranean, North Africa, the Azores and the Canary Islands. This diocese includes more than 200 communities, some large, some very small where Anglican faith and life as well as worship is maintained according to the usages of the Church of England. These places are practically all self-supporting and thus depend entirely on their usually small local communities, their friends and visitors.

These Anglican churches are for you and will welcome you warmly on your travels. You will go to many great churches as a visitor, but here you will "belong" and be at home.

Voyage

I move my small canoe across this lake;
Am careful how I let the paddle fall
Lest splash assault the stillness, halt the call
Of loon to mate; nor does the little wake
I leave behind me damage much at all:
It's all the liberty I dare to take.
The outline of the further shore is near;
As I approach it, in the dark, I feel
The urge to shout once, to the lake appeal,
Although my asking does betray a fear,
"Let my furrow in the water congeal,
Forever say to all that I was here."
And quietly the lake repairs the tear
My boat has made: no marks left anywhere.

D. Kerr

In Response to Fear

The morning after rioting broke out in Los Angeles, a woman and leader in our city's black community drew a comparison between the United States and South Africa, in seeing racial injustice in the decision of not guilty for the four police officers involved in the beating of Rodney King.

We are not prepared to respond directly to this comparison. Meanwhile, people sometimes need to express their anger and there may be value in doing so in non-violent ways. The simple fact is, racism does exist in this country

and must be dealt with seriously and continually. What has taken place recently may have been inevitable, in light of the distress in the nation's cities.

The church ought to be leading the efforts to break down walls of fear and hatred between people. Our first priority is to demonstrate love in the midst of difficulty. This is a time to ask hard questions. How can we introduce love in places of power and leadership? Are we willing to pay the price of loving our enemies? What is forgiveness?

Finally, whether we agree or disagree with others, by simply listening and being gentle of heart in our responses to someone's strong feelings, we will be peacemakers.

VIEWPOINT

Lessons from England

By PAUL ZAHL

How is it that the "renewal" troops in the Church of England, represented at their humble best by the new Archbishop of Canterbury, seem to possess such an appealing modesty and balance, by comparison with the more truculent, often unrelenting "born agains" and pentecostals in our own country? Moreover, the self-righteousness of the latter appears "balanced" by the aggressive and opaque "liberalism" of the other wing of mainline Christianity, and particularly in our own church.

You have to scratch your head when you observe hundreds being quite brusquely and impersonally "slain in the Spirit" on the cable (literally), and then the next morning read about the Bishop of Washington's ordination of a practicing lesbian. Your head seems to spin, for you might wish to cry, "A plague on both your houses!"

But, as we could plainly see from Dr. Carey's enthronement service in Canterbury, there is a different spirit moving over there. Admittedly, it is a small section ("renewal"/"evangelical" in varying diverse shades) of a small sliver of British society, which, as a whole, is very much a post-Christian world now. But we observe a humility,

coupled with a passionate missionary Christ-centeredness, which makes our religious scene look polarized and mean-spirited.

What is the secret? What do they have that we need?

There are at least three possible answers, each of which sheds some light, and from each of which we can learn something for our own church.

First, the charismatic renewal in the C. of E. occurred primarily in the evangelical wing, whereas here, in the U.S., there was no natural setting for it, no Petrie dish in which the culture could grow.

There, it was almost exclusively among the well-grounded, Bible-rooted segment, who had striven to keep the faith for generations (in opposition, controversially at times, to "catholics" and "liberals" in the church), that the new and vibrant experience of God broke out. This fact gave the renewal a biblical grounding, right from the start, which our charismatics have not been able to have. In the Episcopal Church, the charismatics had to find a theology in which to fit their (*bona fide*) experience: They were generally co-opted by a two-stage or "second-blessing," classic Pentecostal theology, which is an absolute re-agent for self-righteousness. They added, maybe, the patina of a supposed "catholic" style, to reassure themselves they were still Episcopalians. So you had a kind of fussy gloss

on a thoroughly pentecostal root theology, which ended up, in many cases, crashing. It just could not work.

On the other hand, on the British scene, grafting the charismatic experience onto the solid evangelical tradition, with its roots going straight back to the Reformation, made a huge difference. That tradition scarcely exists here, except as we seek prayerfully to replicate it. The only comparison I can offer is this: Imagine a deep charismatic experience of God taking place within the most sane, most orthodox Presbyterian church you know. What an unusual chemical reaction that would be! Right off, the reformed heritage (vs. the rather un-theological foundations which our church has generally had for the last hundred years or so) would serve as an impressive check and balance to the experience of the Holy Spirit.

This is personal experience of God in the context of confident biblical theology.

There are two more reasons why the C. of E. experience of renewal has been vastly different from our own. Both of these reasons come out of the first.

The first has to do with the authority of the Bible. Why has mainline Protestantism had, for the most part, so little impact in recent decades? Why has the "liberal" church — and I have in mind our own, the Presbyterians, the Methodists and the
(Continued on next page)

The Rev. Paul Zahl is rector of St. James' Church, Charleston, S.C.

SHORT and SHARP

By TRAVIS DU PRIEST

4400 QUOTATIONS FOR CHRISTIAN COMMUNICATORS. Compiled by Carroll E. Simcox. Baker. Pp. 407. \$17.95 paper.

Former TLC editor Carroll Simcox provides Christian communicators with a sequel to his *3,000 Quotations on Christian Themes*. Drawn from a wealth of religious and secular sources and using the King James Version, the Jerusalem Bible and the Revised Standard Version for scriptural quotations, this handy resource lists quotations alphabetically under topics ranging from Abba to Youth, with stops along the way for — well, you name it. Includes source, scripture and subject indices; each quote is followed by author and title when available.

WOMANWITNESS: A Feminist Lectionary and Psalter. Women and the Hebrew Scriptures: Part 2. By Miriam Therese Winter. Crossroad. Pp. xii and 372. \$16.95 paper.

This volume completes a three-part series encompassing the women of the Bible — the other two being *WomanWisdom*, also on women of the Old Testament, and *WomanWord* on women of the New Testament. Comprises legendary women, mothers, daughters and memorable women. Each section gives a scripture reference, a brief biography, a note on con-

text, a reading and a psalm written on a theme related to the particular woman being treated. Written by a Medical Mission Sister who teaches liturgy at Hartford Seminary in Connecticut, the notes on history and context are quite interesting.

FOR MY GRANDCHILD: An Album of Memories from Grandparent to Grandchild. Pictures by Karen Malloof. Ideals. Unpaginated. No price given.

Not too long ago, my 11-year-old son had my mother fill out a lengthy questionnaire for his family history class at school. She enjoyed doing it, and he got great pleasure out of reading “secrets” his grandmother had shared with him. The concept behind this book is a good one, and the illustrations and printing are superb. A wonderful idea: a “blank” book which allows grandparents the chance to leave a loving legacy to their grandchildren.

WORSHIP AND PREACHING THAT WORK FOR EVANGELISM: Worship Planning Ideas and Themes for Preaching Year C, 1991-92. By Adam D. McCoy and Herbert O'Driscoll. Domestic and Foreign Missionary Society (Episcopal Church Center, 815 Second Avenue, New York, NY 10017). Pp. 76. \$5 paper.

The long subtitle tells us what this booklet is about but doesn't suggest the inner dynamics of what the compilers want to convey, which is a careful

planning and presentation of ideas for joyful, child-friendly, welcoming liturgies. For each Sunday in year “C” we are given a statement of theme and a thumbnail sketch of the lesson, psalm, epistle and gospel. I particularly liked the suggestions: “Decide to grow.” “Pray to grow.” “Think like a newcomer,” and so forth.

A DICTIONARY OF LITURGICAL TERMS. By Philip H. Pfatteicher. Trinity. Pp. ix and 133. \$15.95.

Do you know the original meaning of *ordo*? Did you know that Protestants regularly called their clergy “Father” for two centuries and that Roman Catholics were “Mister” until the mid-19th century? These and other intriguing pronunciations, definitions, etymologies and brief descriptions comprise this handy reference guide. Some fine points are glossed over but all in all quite good.

THE ELIADE GUIDE TO WORLD RELIGIONS. By Mircea Eliade and Ioan P. Couliano with Hillary S. Wiesner. Harper San Francisco. Pp. xii and 301. \$22.95.

This is a one-volume distillation of Mircea Eliade's three-volume *History of Religious Ideas* which covers 35 of the world's major religious traditions including African, Australian, Greek, Mystery, Prehistoric, Shinto and others along with the Christian, Hindu, Islamic, Buddhist and Jewish traditions. Encyclopedic in format: brief entries in alphabetical order.

VIEWPOINT

(Continued from previous page)

Lutherans — turned to jelly, or become the hostage of special interests? Possibly because we lost our confidence in the intrinsic veracity and trustworthiness of the Bible. We Episcopalians have gone dangerously wrong in under-valuing the authority of scripture. That is one key causing factor in our sickness.

Second, the mainline church lost much of its piety years ago. Without the “quiet time” of the daily office, that regular encounter with God quite necessary for spiritual and mental health, our piety goes to pieces. And

any number of church services, without the deep, informing word, will not do it. Our evangelical peers in England, for all their warts, did not lose their piety. They are having now the blessing.

Keeping It in Perspective

Third, the evangelicals and charismatics in England have retained their sense of humor, notwithstanding passionate commitment. Their embattledness seems regularly to have been deflated, kindly, by a sense of proportion. Bishop Colin Buchanan puts it this way: “As a matter of passing fact, I think it is a sense of humor which has

over the last 20 years so often kept evangelical Anglicans Anglican. Those who took themselves too seriously have always been in greater danger of seceding, because it takes both a tailor-made ecclesiology and a sense of humor to live with the mixed church that *de facto* Anglicanism has been.”

Scripture, piety and humor. Three most strategic “barrier islands” to the storms of life, and the storms of apostasy in church life. The crux of it is this: personal experience of God in the context of biblical rootedness. Armed and primed with that, and with just enough detachment to convey a stabilizing sense of proportion, we really could do something.

BOOKS

Testimony of Faith

SUSANNA — MOTHER OF THE WESLEYS. By Rebecca Lamar Harmon. Abingdon. Pp. 173. \$5.95 paper.

This biography goes back to a time in the 18th century when much of England had a meager existence and was at a spiritual low. Through the Wesleys' personal, historical accounts, the author helps us to witness the journey of one woman's life. It was her determination and dedication that molded her children and the future of Methodism.

We meet the large Wesley family and see how their lives are shaped by the diligent faith of their parents. The Wesley children would grow up "with learning as an ideal, duty as an atmosphere, and fear of God as law."

There are recounts also of the ghost that lived among them and much of the history of England and its people at that time. Susanna Wesley had no notion that her life would have such a significant impact on the future of Methodism, but we see a testimony of faith that can be useful to wives and mothers of today.

FRAN BLEND
Menomonee Falls, Wis.

Too One-Sided

ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE. By J.D. Douglas, general editor. Baker. Pp. xvi and 846. \$39.95.

In 1886, a major event in religious publishing took place: the release of the *Schaff-Herzog Encyclopedia of Religious Knowledge*. In 1955, the volume was radically updated and given the title *Twentieth-Century Encyclopedia of Religious Knowledge*.

Now, close to 40 years later, a new version has been produced, this one edited by the evangelical British scholar J.D. Douglas. Among the six consulting editors is Peter Toon, professor of systematic theology at Nashotah House. This massive work, close to 900 pages long, has some 2,000 articles, two-thirds of which are new. Others have been updated.

Among the categories covered are countless individual biographies, profiles of denominations and religious orders, and particular aspects of non-Western faiths. Also treated is the state of religion in the major countries of the world, and such ethical problems

as abortion, AIDS and euthanasia. Some of the ethos of the 1955 volume remains, for one finds such old standbys as Miller Burrows discussing the Dead Sea scrolls, Robert T. Handy on the social gospel and William F. Albright on biblical archaeology.

Though many religious leaders of all traditions are covered, including the major Archbishops of Canterbury, some gaps are surprising. Anglo-Catholics, for example, get relatively short shrift. When certain figures are given individual articles, crucial facts about them are missing. For example, who can understand architect Ralph Adams Cram without reference to his Anglo-Catholicism? The article on Northern Ireland does not mention Ian Paisley.

Much of the book, moreover, is extremely one-sided. For instance, four brief paragraphs are given to the Society of Friends (which has many branches) as compared to over two pages devoted to the Churches of God. The entry on the National Council of Churches refers to its "left-wing moral pronouncements" whereas early rightist positions of the National Association of Evangelicals go unmentioned. In close to a page devoted to the Southern Baptist Convention, there is no mention of the present schism; rather, reference is made to "a spirit of mutual trust" and "cooperation within biblical parameters." The article on the nation-state of Israel is simplistic and one-sided; there is no separate entry on the Palestinians, who are portrayed simply as destructive spoilers.

In conclusion, the book is extremely uneven. Readers should keep the 1955 version on hand.

JUSTUS DOENECKE
New College of the University
of South Florida
Sarasota, Fla.

Two Healing Handbooks

CHRISTIAN HEALING: A Practical, Comprehensive Guide. By Mark A. Pearson. Chosen/Revell. Pp. 298. \$8.95. **HEALING COMMUNITY.** By Karin Granberg-Michaelson. WCC. Pp. 112. \$7.95 paper.

Christian Healing is a handbook, for individuals or groups, to the common practice of spiritual and physical healing which the early church experienced. The author is a leader of the International Order of St. Luke the

Physician. The book includes advice about coordinating with medical and other religious practice. Healing team formation and how to begin healing services are detailed.

The church has always offered assistance with personal and social problems, but *Healing the Community* asks churches to be more intentional about providing a loving, accepting and caring community for each member in this mobile and often impersonal society. Many types of community are documented from live-in through drive-up, but most successful ones have 12 characteristics in common. The author bases these conclusions upon a 12-year study by the World Council of Churches on "health, healing, and wholeness."

JOAN B. CLARK
Rockford College
Rockford, Ill.

Books Received

DISCERNING THE CALL TO SOCIAL MINISTRY. By Malcolm C. Burson, Celia Allison Hahn, Douglas A. Walrath, Peggy Day and Diane Bowman. Alban Institute. Pp. 103. \$10.95 paper.

DEVELOPING FAITH IN YOUNG ADULTS: Effective Ministry With 18-35 Year Olds. By Robert T. Gribbon. Alban Institute. Pp. 103. \$11.95 paper.

SAYING GOODBYE: A Time of Growth For Congregations and Pastors. By Edward A. White. Alban Institute. Pp. 115. \$12.25 paper.

THE EMPOWERING CHURCH. By Davida Foy Crabtree. Alban Institute. Pp. 73. \$9.95 paper.

RELIGIONS OF THE WORLD. By James Haskins. Hippocrene. Pp. 252. \$14.95.

SOUL-MAKING: The Telling of a Spiritual Journey. By Edward Sellner. Twenty-Third. Pp. 208. \$9.95 paper.

SPIRITUALITY FOR A RESTLESS CULTURE. By Ronald Rolheiser. Twenty-Third. Pp. 160. \$7.95 paper.

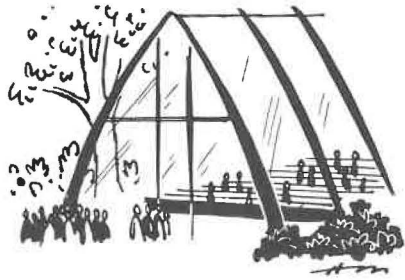
JESUS THE CHRIST: Contemporary Perspectives. By Brennan Hill. Twenty-Third. Pp. 352. \$14.95 paper.

INTIMACY AND THE HUNGERS OF THE HEART. By Patrick Collins, C.M. Twenty-Third. Pp. 238. \$9.95 paper.

ALL THE TEACHINGS OF JESUS. By Herbert Lockyer. HarperCollins. Pp. x and 310. \$12.95 paper.

SEASONS OF THE EARTH AND HEART: Becoming Aware of Nature, Self and Spirit. By William J. Fitzgerald. Ave Maria. Pp. 199. \$7.95 paper.

CYRIL OF SCYTHOPOLIS: The Lives of the Monks of Palestine. Translated by R.M. Price. Annotated by John Binns. Cistercian. Pp. 306. No price given, paper.



YES! I Would Like to Join The Living Church Family

Do you read THE LIVING CHURCH weeks or months after its publication date because you are waiting for a friend to finish his or her copy? Now's your chance to join THE LIVING CHURCH family and receive the magazine that has been serving Episcopalians for over 110 years. In addition to current diocesan, national and international news, THE LIVING CHURCH presents features and commentary to keep you informed and enlightened for only 76¢ a week.

Subscribe today!

THE LIVING CHURCH
816 E. Juneau Ave., Dept. A
Milwaukee, WI 53202

Please send me 52 weeks of THE LIVING CHURCH. I enclose my payment of \$39.50 (foreign postage \$15 additional).

Name _____

Address _____

City _____

State _____ Zip _____

PEOPLE and PLACES

Appointments

The Rev. **Susan M. Baisch** serves as assistant of St. John's, Clinton, and chaplain at Huron Valley Hospital, Ypsilanti, MI.

The Rev. **Richard A. Biega** is chaplain of the University of South Carolina; add: 1100 Sumter St., Columbia, SC 29201.

The Rev. **Jeff Bunke** is rector of Grace Church, Port Orange, FL; add: 4110 Ridge-wood Ave., Port Orange 32127.

The Rev. **Asa Butterfield** is vicar of Santa Maria Virgen, 2141 SW 25 St., Oklahoma City, OK 73109 and Hispanic Missioner for the Diocese of Oklahoma.

The Rev. **James A. Creasy** is rector of St. John's, Bedford, VA 24523.

The Rev. **Mark S. Delcuze** is rector of Ascension, Norfolk, VA; add: 405 Talbot Hall Rd., Norfolk, VA 23505.

The Rev. **Elizabeth M. Downie** serves as assistant of All Saints', East Lansing, MI.

The Rev. **James W. Hunter** is rector of Church of the Epiphany, Newton, NC.

The Rev. **Catharine S. Phillips** serves as interim rector of Trinity Church, Marshall, MI; add: 249 Horton, Lansing, MI 48912.

The Rev. **James E. Smalley** is chaplain in the Air Force, Office of the Chaplain, 3380 ABG/HC Keesler AFB, MS 39534.

The Rev. **C. Bradley Wilson** is rector of St. Peter's, 60 Morgantown St., Uniontown, PA 15401.

The Rev. **James G. Wilson** is executive director of the Church Deployment Office, 815 Second Ave., New York, NY 10017.

Ordinations

Transitional Deacons

San Joaquin—**Stephen Mark Smalley**, chaplain USAF; add: 5354 Sage Ave., Edwards, CA 93523.

Western New York—**Susan Champion**, deacon-in-charge, St. Barnabas', Akron, NY; add: Box 152, Akron 14001.

Permanent Deacons

San Joaquin—**Mary Barbara Hassell**, assistant, St. Mark's, Tracy, CA; add: 415 W. Emerson St., Tracy 95376. **Charles Otis Kendall, Jr.**, assistant, St. Andrew's, Mariposa, CA; add: Box 1122, Mariposa 95338. **Marilyn Lea Kendall**, assistant, St. Andrew's, Mariposa 95338. **Thomas Lawrence Maggitti**, assistant, St. John's, Stockton, CA; add: 117 E. Miner, Stockton 95202.

Changes of Address

St. Andrew's, Gaylord, MI requests mail be sent to Box 920, Gaylord 49735.

St. Ann's, Walled Lake, MI, is correctly addressed at Box 267, Walled Lake 48390

The Rev. **Carlos J. Caguat** reports a change of address: 29 Oakwood Pl., Saranac Lake, NY 12983.

The Rev. **Harry Cook**, rector of St. Andrew's, Clawson, MI, requests that his mail be sent to Box 338, Clawson 48017.

The Rev. **Julia A. Dempz** may now be ad-

ressed at 973 Balfour, Grosse Pointe Park, MI 48230.

The Rev. **Eric Fenton** may now be addressed at 3224 Arapaho Way, North Highland, CA 95660.

The Rev. **Ann H. Franklin** reports the new address of 40 Prentiss St., Cambridge, MA 02140.

Grace Church, Lapeer, reports that the correct mailing address is Box 127, Lapeer, MI 48446.

St. Mark's, Atlanta, MI requests that correspondence be sent to Gordon Cady, Hossler Rd., Atlanta 49709.

The Rev. **Aileen Pallister-Walther** reports a change of address: 255 Silk By, Longwood, FL 32750.

The Rt. Rev. **O'Kelley Whitaker** may now be addressed at 306 Sycamore Rd., Portsmouth, VA 23707.

Resignations

The Rev. **Karl Bell**, as rector of Christ Church, La Crosse, WI; add: Box 1972, La Crosse, WI 54601.

The Rev. **F. Lee Cutair, III**, as rector of St. James', Black Mountain, NC; he is now non-parochial.

The Rev. **Glendon E. Heath**, as interim rector of St. Stephen's, Troy, MI; he is still serving as priest-in-charge at Ascension, Detroit, MI; add: 19751 Northbrook Dr., Southfield, MI 48076.

The Rev. **J. Barry Kramer**, as rector of the Church of the Holy Cross, Valle Crucis, NC, for reasons of health; he will remain non-parochial and may be addressed at Rte. 4, Box 370, Banner Elk, NC 28604.

The Rev. **Alfred D. Seger**, as deacon assistant of St. Anne's, DeWitt, MI; add: 3190 Old Hickory Trail, DeWitt 48820.

The Rt. Rev. **Abbot Charles William**, as vicar of St. Mark's, Keansburg, NJ; add: Holy Redeemer Abbey, 14 Kennedy Way, Keansburg 07734.

Correction

Fr. Meyer's name was submitted incorrectly for the March 29 issue. The Rev. **Mark Meyer** serves as rector of St. Mary's, Blair, NE.

Lay Appointments

Mrs. Henry F. Banzhaf, of Belgium, WI has been appointed by the Rt. Rev. Ronald H. Haines, Bishop of Washington, to serve as the Washington National Cathedral Association's regional chairman for the state of Wisconsin.

Van Beers has accepted the position of resident director of Camp Wright, 400 Camp Wright Ln., Stevensville, MD 21666.

Cathedral Clergy

On March 24, at Christ Cathedral, Salina, KS, the Revs. **James R. Cox**, **Philip J. Rapp** and **Joseph M. Kimmatt** were seated as regular cathedral canons.

The Very Rev. **Walter H. Taylor** is dean of Christ Church Cathedral, 1117 Texas Ave., Houston, TX 77002.

Other Changes

The Rev. **Samuel K. Frazier, Jr.** is non-parochial, Diocese of North Carolina; add: 206 S. Wake St., Hillsborough, NC 27278.

CLASSIFIED

advertising in *The Living Church* gets results.

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866. (518) 587-7470.**

LITURGY, Theology, Music Ministry. Talley, Mitchell, Stevenson and others. Free catalog. **The Pastoral Press, 225 Sheridan St., NW, Washington, DC 20011-1495; (202) 723-1254.**

CHURCH FURNISHINGS

SOLID OAK CHAPEL CHAIRS, chancel furniture, pews, cushions and lighting restoration. For details call or write: **R. Geissler, Inc., P.O. Box 432, Old Greenwich, CT 06870. (203) 637-5115.**

TRADITIONAL GOTHIC Chapel Chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers, Sewanee, TN 37375. (615) 598-0208.** Out of state (800) 662-4466.

NEEDLEWORK

BEAUTIFUL NEEDLEPOINT KITS: Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (317) 783-1958.**

ORGANIZATIONS

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

SOCIETY FOR THE CONSERVATION OF ANGLICAN MUSIC is a charitable foundation dedicated to supporting the great choral tradition of the Anglican Communion worldwide through grants to deserving choirs. Contributions and dues are tax-deductible. Single member \$25. Double, \$40. **2502 "Eye" St., NW, Washington, DC 20037.**

CATHOLIC-minded Episcopalians can affirm the authority of General Convention and support the Church's unity. Contact: **The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.**

POSITIONS OFFERED

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

*In care of *The Living Church*, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

POSITIONS WANTED

EPISCOPAL SEMINARIAN with wife and young child, attending C.D.S.P. next fall, seeks Greater Bay Area ministry position. 20-32 hours per week; salary and liturgical involvement required. Contact: **David Silva Howell, 1148 Church St., 3rd Floor, Ambridge, PA 15003. (412) 266-5058.**

PROVERS

BEAUTIFULLY PRINTED Bible Readings for Sundays, Christmas and Palm Sunday. New English Bible. Complete with proper Collect, Psalm and Preface. —FREE SAMPLES.—**The Provers, 555 Palisade Ave., Jersey City, NJ 07307. (201) 963-8819.**

BETTER RSV BULLETIN INSERTS! Familiar format but easier to read. Discover for yourself why so many Episcopal parishes have switched to **Anglican Heritage Press** (formerly St. Luke's Church Press), **P.O. Box 24425, Richmond, VA 23224. (804) 232-2600. FAX (804) 230-9104.**

FOR RENT

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

RETREAT CENTER

THOMAS THE APOSTLE CENTER: Personal and group retreats in Yellowstone country. Counseling and spiritual direction available. For information write **Ann Wafer, 45 Rd. 3CX-S, Cody, WY 82414** or call (307) 587-6068.

FOR SALE

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

TRAINING COURSES

PARISH DEVELOPMENT INSTITUTE: August 17-28 in NYC. Training in parish revitalization for clergy and lay leaders. Reflects Anglican tradition and behavioral science understandings. 1992 emphasis includes evangelism, leadership, conflict and diocesan strategies for parish development. Sponsored by General Theological Seminary and the Order of the Ascension. Write for brochure: **Parish Development Institute, 1308 Brunswick Ave., Trenton, NJ 08638.**

ADVANCED PARISH DEVELOPMENT INSTITUTE: August 10-14. 1992 topic: Empowerment. How to increase responsibility and leadership at each level of parish life; increase quality, productivity and innovation in common ministry; increase members' sense of personal responsibility for own ministry, emotional life and spiritual formation. Location: **General Theological Seminary, NY.** Write for brochure: **Advanced PDI, 1308 Brunswick Ave., Trenton, NJ 08638.**

TRAVEL

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

CLERGY travel free to ISRAEL . . . the Holy Land, plus England, Greece, Italy, Egypt and more. Call/write: **(800) 486-8359. Journeys Unlimited, 150 W. 28th St., New York, NY 10001.**

WANTED

QUALITY SURPLUS SANCTUARY furnishings including, but not limited to: altar, pulpit, lectern, pews, chairs, communion rail, font, stained glass windows for small Episcopal Church located in north central West Virginia embarking on ambitious building program: Send responses to: **Jerrey Hoyt, Building Program Chairman, St. Thomas à Becket Episcopal Church, P.O. Box 4594, Star City, WV 26504.**

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 41 Cts. a word for one insertion; 37 cts. a word an insertion for 3 to 12 insertions; 35 cts. a word an insertion for 13 to 25 insertions; and 33 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$4.25.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.15 service charge for first insertion and \$1.58 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 32 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, Wis. 53202

Use the classified columns of

THE LIVING CHURCH

to BUY or SELL

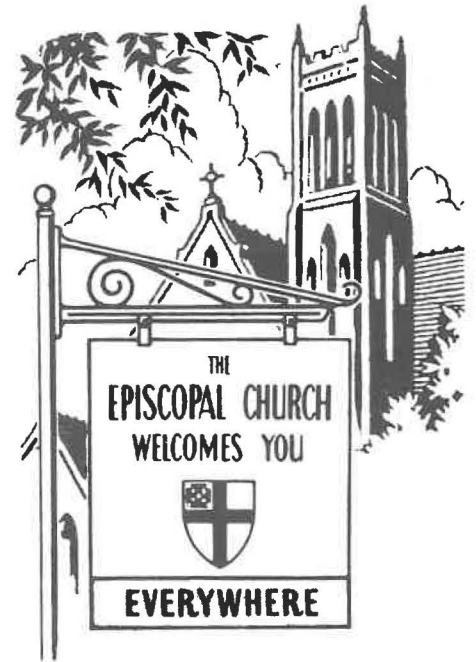
NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

CHURCH DIRECTORY

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



WASHINGTON, D.C.

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W. Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E. Perrin Hayes
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S in the Grove 2750 McFarlane Rd.
Fr. Robert J. McCloskey, Jr., r; the Rev. James W. Farwell, Jr., assoc; Deacon Andy Taylor; the Rev. Victor E.H. Bolle, Winnie M. Bolle, James G. Jones, Jr., ass'ts
Sun MP 7:50, Masses 8, 10 (Sung), 5; Daily 7:15 MP and Mass

KEY BISCAYNE, MIAMI, FLA.

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

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 10 Cho Eu

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. Gibson J. Wells, M.D., d
Sun 8:30, 10:30 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, the Rev. Allan B. Warren, III, ass'ts
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon & Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-Fri 5:30

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

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 8, 9 & 10 (1S & 3S), 5:30; MP 10 (2S, 4S, 5S) followed by HC 11:30. Sun Sch 9 & 10. Daily 7 & 5:30

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

NEW YORK, N.Y.

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

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

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

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

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

ST. PAUL'S Broadway at Fulton
Sun H Eu 8. Mon-Fri H Eu 1:15
Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8 to 2
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

STONY BROOK, N.Y.

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin R. 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

PHOENIXVILLE, PA.

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

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

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; the Rev. George R. Collina (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

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HS, Healing Service, HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship

A 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.