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IN THIS CORNER

Strugglers and a Varmint

The Rev. John A. Lindell, co-founder and executive director of St. Matthew's House Soup Kitchen and Homeless Shelter in Naples, Fla., has an unusual method of raising money for the facility. He sells golf balls. Five mornings a week, Fr. Lindell, who lives at Countryside Golf and Country Club, walks along the golf course looking for lost golf balls. He sells what he calls "the good ones" at St. Paul's Church in Naples and at a local beauty shop, and the rest are sold to a wholesale firm. His searching has raised about \$10,000 for St. Matthew's House.

* * *

Queen Elizabeth isn't the only one who had a bad 1992. The Bishop of Rhode Island probably is happy to see 1993 arrive after the disasters which plagued him in 1992. First, the Rt. Rev. George Hunt rode out vicious Hurricane Andrew Aug. 23 at his vacation home in the Bahamas. Then, on Oct. 5, he was called at his office and notified that his house was on fire.

"I arrived with the fire trucks and saw smoke pouring from some of the downstairs windows," Bishop Hunt said in his diocesan newspaper, the *Rhode Island Episcopal News*. It turned out to be a minor fire with a small amount of damage.

"However, I am somewhat concerned that we haven't had an earthquake or a plague in these parts in the recent past," he wrote.

*

The Diocese of Northern California has a coalition of seven congregations with the fascinating name of the Holy Strugglers. The strugglers were the hosts for the recent diocesan convention in Chico, the most ambitious project of their three-year existence. The group was formed as a result of a Leadership Academy for New Directions (LAND) program in 1989. Members of the small congregations began by meeting together to share common experiences, and have included a joint Pentecost picnic and training for lay ministries.

*

Recent license plate spottings: ST RITA, GRACE, DIVINE, BVM, PAX2U, JOYOUS, ST ANTY and TW 4 GOD.

John (Pete) Harris, deployment officer of the Diocese of Iowa, reports the following in the diocesan parking lot in Des Moines: ALELU, HOSANA and YESLORD.

Sister Mary Faith Burgess, CSM, of Milwaukee, spotted (how's your Greek?) IC NIKA.

And the Rev. Armistead Boardman of Monument, Colo., sent a photo of his license plate, AMEN, adding that AMEN is also his CB call sign, and that "the Colorado constabulary often stops me, just to see what kind of varmint I am. I bless them and proceed."

*

The Rev. Vincent Eckholm, rector of St. Ignatius', Antioch, Ill., was heard recently on all-sports radio station WSCR, Chicago, listening to "sports confessions" from callers to the station. Fr. Eckholm pronounced "penance" to the callers and showed a refreshing wit and sense of humor. All in fun, of course.

DAVID KALVELAGE, editor

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by Harold R. Brumbaum

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ON THE COVER

RNS photo

LETTERS

There Is Room

Phillips Brooks described the Episcopal Church as the roomiest church in Christendom 100 years ago. His election as Bishop of Massachusetts was strongly opposed by Anglo-Catholic bishops and standing committees who refused to consent to his election because of his liberal views. Thanks be to God that many bishops and standing committees who disagreed with him were nevertheless sufficiently broad and balanced to consent to his election.

Christians of diverse viewpoints have always existed in the Anglican household. The Church of England included at the same time the "Red Dean" of Canterbury and the extreme liberal Bishop Barnes of Birmingham, while Anglo-Catholics were making their pilgrimage to the Shrine of Our Lady of Walsingham or kneeling at Benediction of the Blessed Sacrament.

At this writing, 40 diocesan standing committees have refused to consent to the consecration of the Rev. Jack Iker, the Bishop Coadjutor-Elect of Fort Worth, because he is not in favor of the ordination of women to the priesthood at this time. He has stated in public that he has no intention of leading Fort Worth out of the Episcopal Church. As a bishop who has ordained 17 women, the first to the priesthood as early as March 1977, I beseech them to reconsider. If this movement is of God as we believe it to be, then it will prevail and we can grant to those not yet persuaded additional time.

Might a negative vote be interpreted as punitive or mean-spirited rather than the embodiment of caring concern for those who differ? What message will this convey to priests and laity of the Church of England who were not in favor and were assured that no parish would be required to accept a priest who is a woman and no bishop is required to ordain one?

If Phillips Brooks was right, and we

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.

are still "the roomiest church in Christendom," it will be evident in our toleration of those who differ. Recall the words of Oliver Cromwell on Aug. 3, 1650, to the General Assembly of the Church of Scotland: "I beseech you in the bowels of Christ, think it possible that you may be mistaken." One month later, he was proven right.

(The Rt. Rev.) ALEXANDER D. STEWART
Bishop of Western Mass. (ret.)
Longmeadow, Mass.

Unexpected Element

As a member and secretary for many years of the Committee on the Revision of the Holy Eucharist, this footnote may shed some light on Fr. Clark's inquiry about use of the word "broke" [TLC, Nov. 22] with the warning that I am working from memory of events and processes which took place many years ago.

The revisers of the prayer book and
(Continued on page 5)

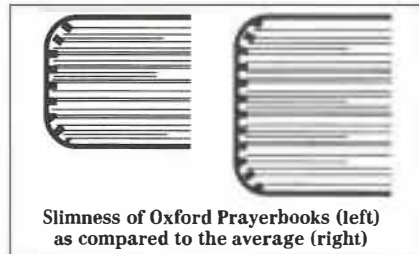
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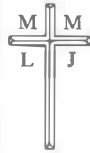
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LIVING
CHURCH**

Volume 206 Established 1878 Number 2

*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.

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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.

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LETTERS

(Continued from page 3)

of the Holy Eucharist had to deal not only with the multitudinous issues of biblical, liturgical and theological scholarship and of culture, all of which fueled the demands for revision, but near the end of the nearly 40-year process, they had to deal with an unexpected element.

Experience with the trial rites in the mid-'70s indicated that a large segment of the church was implacably wedded to the soaring sonorities of the Tudor language of the 1928 book. The proposed revisions, with their contemporary language, usages and spelling, were seen as radical innovations. A diplomatic decision was made to include in the proposed book rites for the choir offices and the Holy Eucharist which followed as closely as possible the 1928 rites, retaining the ancient, beloved and often incomprehensible words, but adhering to the principles of revision.

The '28 rite we know as Rite I was revised to follow the order of Rite II, which was the normative rite. Thus in Rite I is found, *inter alia*: the concept of celebration while retaining much of its characteristic penitential emphasis; the restoration of the balance of the word and the Holy Communion; provision for an Old Testament lection; the sermon as mandatory; enhanced lay participation; the transferral of the gloria from its post-communion place to its present place; the elimination as far as possible of prescriptive rubrics to allow for optional material and ceremonial; the elimination as far as practicable of masculine nouns or pronouns in the rubrics; the introduction of the use of "celebrant" in place of male synonyms, etc.

Thus while Rite I follows the *order* of the standard Rite II, words such as "brake" not heard in everyday speech were left unchanged.

(The Very Rev.) CHARLES U. HARRIS
Seabury-Western Seminary,
dean emeritus
Carefree, Ariz.

Not for Everyone

The editorial entitled "Positive Development" [TLC, Oct. 25], which commented favorably on increased Bible study among Episcopalians, has prompted the following reflections.

There are, I suspect, many devout Christians who, though they scarcely

admit it, even to themselves, feel somehow ill at ease about Bible study. That being the case, I offer myself as, perhaps the first to say aloud, that the emperor wears no clothes. I find Bible study, frankly, to be drudgery, with scarcely any reward. Herewith, I make my defense for that admission and, again, as I suspect, on behalf of many others.

"Study" is a particular form of work. Work, for Christians, is an expression of vocation; not "vocation" in

the careerist sense, but "vocation" in its highest sense — a call to ministry from the Holy Spirit. Notice particularly the word, "ministry," which is the exercise of a special gift of God on behalf of others who, though themselves having other gifts, do not have (self-sufficiently, at least) the particular gifts in question.

Some minority among us, therefore, is rightly expected to have received the vocational gift of Bible scholarship
(Continued on page 12)

Wisdom From The Church of England

Issues in Human Sexuality is a landmark statement by the House of Bishops, General Synod of the Church of England.

The bishop and deputies in the Diocese of West Tennessee have prepared an excellent study guide to accompany *Issues*.

Many parishes have found *Issues* and the

study guide to be thorough, even-handed resources for discussing sexual morality. Episcopalians United heartily recommends both documents.

EU is pleased to offer copies of *Issues* for \$5 each.

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May the Holy Spirit guide the dialogues in every diocese.

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Dialogue on Sexuality Planned in Many Places

Dioceses of the Episcopal Church are moving forward in dialogue on sexuality issues. Training conferences are being held in some dioceses and dialogues have been scheduled for the early part of 1993 in congregations throughout the country.

The training and congregational dialogues are in response to resolution A104sa of the 1991 General Convention, which called on dioceses to make available the discussion of sexuality issues in congregations. The resolution called for congregational study and dialogue between All Saints' Day 1992 and Easter 1993.

More than 140 clergy and lay representatives of parishes in the Diocese of Western North Carolina discussed sexuality from a Christian perspective, Dec. 4-5 at Kanuga Conference Center. The participants prepared to lead similar discussions in congregations. The Rt. Rev. Robert Johnson, Bishop of Western North Carolina, set the tone by urging participants to listen to each other and speak the truth in love.

Leading the training sessions were Helen Tester, a former assistant to the bishop, and the Rev. Morgan Gardner, rector of St. Mark's, Gastonia. They said their goal was to have serious discussions through which participants would encounter each other as people. Small group discussions were central to the meeting.

In open discussions as a large group, participants noted the value of the Anglican commitment to scripture, tradition and reason in dealing with difficult issues. One person cautioned against moving too fast to "vote" before Episcopalians have had a chance to move together in understanding and compassion.

'Not Debate'

"What we want to accomplish," said the Rev. Betsy Lesieur, a deacon in the Diocese of Rhode Island, "is to enable dialogue, not debate." Her commitment to dialogue over debate reflected one that was emphasized at a training conference in Washington, D.C. last fall, which she attended along with other diocesan lay leaders and clergy from throughout the country. Its purpose was to learn how to train local parish leaders in leading dialogue.

Resolved, That this General Convention [1991] commissions the bishops and members of each diocesan deputation to initiate a means for all congregations in their jurisdiction to enter into dialogue and deepen their understanding of these complex [sexuality] issues; and further this General Convention directs the president of each province to appoint one bishop, one lay deputy, and one clerical deputy in that province to facilitate the process, to receive reports from the dioceses at each meeting of their provincial synod, and report to the 71st General Convention."

(from Resolution A104sa)

The Diocese of Rhode Island has scheduled a workshop for parish leaders the third weekend of January, which Deacon Lesieur will co-lead.

"We are recommending that the congregational dialogues be exchanges, non-judgmental conversations — and, only as a last resort, presentations," said the Rev. Ron Molrine, rector of St. Anne's, Trexlertown, Pa. He is among three people who are training congregational leaders in the Diocese of Bethlehem.

Thirteen people in the diocese, at the request of the Rt. Rev. Mark Dyer, Bishop of Bethlehem, met together monthly for a year beginning in November 1991, to take part in a "diocesan dialogue on human sexuality and the holy life." Their year together included a two-day retreat. The bishop asked the group to develop a plan for dialogue for use in parishes.

"It is such a sensitive issue," said Glenda Taylor, who joins her husband, the Rev. James D. Taylor, in leading the Diocese of Central Florida's task force responsible for encouraging dialogue. The Taylors also received training in Washington.

"Parents worry about what their children will be told," she said. "Often people are uncomfortable about discussing sexuality with their children. Hopefully, the dialogue model will help us discuss these issues in our church as well as in our families."

The national church has prepared questionnaires to be completed by people who take part in parish study and dialogue on sexuality. The Rt. Rev. O'Kelley Whitaker, Assistant Bishop of

Southern Virginia and chair of the national task force on sexuality, has emphasized that the questionnaires should not be seen as ballots for a referendum. "Rather, we are looking for feedback from persons who have actually participated in the study process," he said.

The national plan calls for congregational leaders to tabulate results so that provincial steering committees may have them by May 1.

Some dioceses have chosen to repeat the workshops in different places, such as Northern Michigan, which will train congregational leaders the first four Saturdays in January, at Marquette, Newberry, Ontonagon and Escanaba. In the Diocese of New Jersey, all churches expecting to participate in the dialogue were required to send leaders to a Jan. 8-9 training event in Long Branch.

Two sets of materials are being made available to assist in the dialogue. The first, *Human Sexuality: A Christian Perspective*, was developed in Province 7 and discusses sexuality in relation to family, church and the social order. The second, prepared by the Evangelical Lutheran Church in America (ELCA), is titled *Human Sexuality and the Christian Church*, and addresses sexual abuse, homosexual relationships and sexual relationships outside of marriage.

The findings from these dialogues throughout the church will be examined by members of the House of Bishops, who will prepare a pastoral teaching for the 1994 General Convention in Indianapolis.

CONVENTIONS

"All That We Are, All That We Have, We Offer You" was the theme of the convention of the **Diocese of Lexington** Nov. 12-14 at a Cincinnati airport hotel. Several workshops were offered on the convention theme.

In his convention address, the Rt. Rev. Don A. Wimberly, Bishop of Lexington, focused on the theme. "There is one church of Christ," he said. "It has different functions, varied gifts of the Spirit. The mission of our single church is a twin mission: to link every man, woman and child to God and to shape this earthly city into a city of justice, a city of peace, a city of faith, hope and love."

Another speaker was Sr. Paula Gonzalez of the Sisters of Charity, who related humanity to the context of all God's creation.

The convention established a commission for minority ministries, established a pulpit exchange with eastern Kentucky congregations and honored Sr. Esther of the Community of St. Margaret, who has ministered in the diocese.

A budget of \$908,900 was approved for 1993.

• • •

A panel discussion and hearing on a new draft policy on the prevention of child abuse was part of the convention of the **Diocese of Southern Ohio** Nov. 13-14 at Christ Church, Cincinnati, and a downtown hotel. The policy is now in effect for diocesan programs and will continue at least until convention approves a final version next year.

The Rt. Rev. Herbert Thompson, diocesan bishop, spoke of the urgency of continuing and expanding ministry to those in need, in his convention address.

"The church exists not for itself, but for the world," he said. "Paul wrote to the church in Corinth saying, 'Always carry in the body the wounds of Christ.' The wounded are among us in growing numbers."

Bishop Thompson also spoke of the need to strengthen local congregations, the need to expand campus ministry and the importance of a new internship program to identify and recruit minority candidates for the ordained ministry. The bishop added

that Southern Ohio would seek to enter into dialogue with the Diocese of Fort Worth about traditionalist issues.

The Rt. Rev. Craig B. Anderson, dean and president-elect of General Seminary, preached at the convention Eucharist.

In business sessions, convention:

- approved the establishment of a diocesan standing commission on human sexuality;

- rejected a resolution which would increase the proposed 1 percent cost of living adjustment for clergy in 1993 to 5 percent;

- asked the diocese to develop canons authorizing area ministries.

A 1993 budget of \$1.82 million was approved.

• • •

The Rt. Rev. Franklin D. Turner, suffragan bishop, presided at the convention of the **Diocese of Pennsylvania**, Nov. 13-14, at the Cathedral of the Saviour, Philadelphia. Bishop Turner delivered the convention address, and the Rev. James Forbes, pastor of Riverside Church, New York City, was preacher at the Eucharist.

The convention commissioned its youth council, and refused a request from the lay deputation of All Saints' Church, Wynnewood, that its members be seated despite that parish not paying its episcopate assessment. Nancy Marvel, diocesan liaison from the Episcopal Church Center, was introduced, and a 1993 budget of more than \$2.5 million was approved.

In other business, the convention approved a revised formula for figuring the amount asked from each congregation for diocesan program and episcopal assessment and adopted a resolution urging congregations to establish closer ties with Lutheran churches. A resolution calling on the diocese to "commit itself to the active proclamation of Jesus Christ as God's only provision for salvation" was referred to the theological commission.

• • •

Growth in the **Diocese of Arizona** was shown clearly at its diocesan convention, where three new parishes and two new missions were welcomed, and an announcement was made that another new congregation is being developed. St. Luke's Church, Prescott,

was host to the convention, Oct. 29-Nov. 1 at a local hotel and conference center.

The convention greeted the Rt. Rev. Robert R. Shahan, Arizona's new bishop coadjutor, and issued a formal farewell to the Rt. Rev. Joseph T. Heistand, who presided over his last convention before retiring. (Bishop Shahan was seated as diocesan Dec. 9 at Trinity Cathedral, Phoenix.)

Parish status was granted to three congregations: St. Andrew's, Sedona; St. Anthony's on the Desert, Scottsdale; and St. Stephen's, Sierra Vista, which had been a mission church for 30 years. Mission status was granted to Church of the Apostles, Tucson, and St. Columba's, Flagstaff. Both congregations have been in the formation stages for the past two years. The new congregation forming is Church of the Holy Spirit, Mesa.

In other business, convention passed resolutions on relocating the Episcopal Church Center from New York City to a more accessible location, guidelines for clergy and staff concerning HIV/AIDS and promoting the planting of trees. A measure to support the General Convention stand against the death penalty was narrowly defeated.

A budget of \$1.63 million was adopted for 1993.

NAN ROSS

• • •

The Rt. Rev. Jerry Lamb, diocesan bishop, served as presiding officer of the convention of the **Diocese of Northern California** for the first time when it met Nov. 5-7 in Chico.

Bishop Lamb cited, in his convention address, growth in the diocese, including new missions in Cameron Park and Rocklin/Loomis, and mentioned that nine churches have undergone significant building projects or major refurbishing and eight others are planning new buildings or major renovations. He also spoke of the need for a capital funds drive to support missionary work in the diocese, and said he will develop a task force to investigate the matter.

The Rev. Hugh Magers of the Diocese of Dallas was the keynote speaker.

Convention passed two resolutions conforming to General Convention legislation extending pension and health insurance benefits to qualified employees.

Spanking New Christians

By HAROLD R. BRUMBAUM

I don't remember much about my birth, or about my baptism either, though having seen documentary evidence I am persuaded that both those things probably occurred. Still, if I was in fact baptized in infancy, and dutifully trudged along to confirmation (which, I do remember, was also known as Getaway Day — the day you got to quit the church, and did), it was all my parents' doing and no concern of mine — something I was no more accountable for than my blood type.

To skip a few pages (which would have recounted how I tried to “work out my salvation” as a practicing agnostic hedonist), it was about 30 years later that I turned up in church again. It was not a matter of a prodigal son returning to his father's house. It was a question of whether, when he did so, he would find anyone at home. For, as time went on, I had found that the do-it-yourself religion of my fellow libertines — of people like Hugh Hefner and Bertrand Russell and other such playboys of the Western world — that religion had begun to pall. So, in search of some sort of periscope to help me discover what, if anything, might lie beyond the walls of the secular world view — and in the thought that even paltry clues might make more wholesome fare than those tired old agnostic question marks — I decided to examine the Christian faith as if it were one more academic exercise.

But then came the day when, in the ebb of a lovely autumn afternoon, a slip of a lass who sang in the choir, all brightness and promise and sunshine, fell off a motorcycle, hit her head on the curb and was abruptly dead. That was a moment of truth which demanded a non-academic response, some sort of primal reaction, not just from the brain, but from the gut. In the face of such a calamity, could the so-called “good news” of the gospel



after all be true? For either it was, or it was garbage.

“I don't know,” I concluded, “but, like Pascal with his wager, I have to bet my life on it.” That faith — that willingness to trust in the God of paltry clues — had to be the bedrock, the premise, on which my life would stand or fall. So taking my baptism out of mothballs, I finally owned up to it. I opened up, that is, to the possibility of Christ. And I've been working on the implications of that possibility ever since.

Now our focus shifts to those infants who — just like me (and maybe you) so long ago — are willy-nilly being made Christians nowadays. The passive voice is deliberate here, since what is happening is happening *to* them and *for* them. For someone to ask them directly, in their state of incognizant bliss, “Do you want to be baptized or not?” amounts to asking “Do you want to be fed or not, or have your diapers changed?” Someone has to make such decisions for them, or for the next few years they could be uncommonly skinny and damp.

So we have godparents or sponsors, whose first role is to join the parents in “sponsoring” the children for membership in the church — baptism being

the rite of entry into that community (or, to put a theological spin on it, the rite by which one is grafted into the body of Christ). Next they pledge themselves to be role models, giving those children some idea, as they grow up, of what a practicing, caring Christian looks like: to be, if you will, ambassadors of Christ in their lives. And that is why the parents have chosen them: not just because they like them, but because they find them admirable and hope that, over time, some of their luster will rub off on their child.

Then, switching hats and speaking on the children's behalf, the parents and sponsors provide the Yes to God's invitation: “I really like your looks,” God seems to be saying to those youngsters. “I'd like to adopt you and treat you as if you were, not simply creatures, but children of mine, but I don't believe in twisting arms. So what do you say? Would you like that arrangement, too? It may be news to you, but one day my Son was baptized and cast his lot with you, then mounted a cross on your behalf and broke the stranglehold of sin and death — two mortal enemies you haven't met as yet, but will soon enough. (And of course I don't mean biological death, because that body of yours has built-in obsolescence and will give out in time, but the death of your identity, your soul.) Now, by being baptized in turn, do you want to cast your lot with him? And remember, we're not talking about fire insurance here, or about being good; we're talking about a relationship — a relationship of the kind that I share with my Son. Do you want, then, to share his life and bear his name — in other words, to be a Christian?”

So when we baptize we are engaging in God's business. For when we bring a child born of our loins to the font we are offering to God, as the source of that life, not our offspring, but one of his, whose care and keeping we have been momentarily entrusted with. A mother and father, in this sense, are not so much begetters as
(Continued on page 12)

The Rev. Harold R. Brumbaum is a retired priest and resides in Nicasio, Calif.

Baptism, Reflection and Renewal

The Baptism of our Lord, celebrated on the Sunday after the Epiphany, affords us a wonderful opportunity for reflection. This is one of the four days on which the church recommends baptisms take place, and is probably the best of the four to reflect upon this sacrament.

In many of our congregations, there may not be a baptism scheduled for this Sunday. After all, the Feast of All Saints was not that long ago. But even without candidates to be baptized, this can be a meaningful time to focus on baptism if the Renewal of Baptismal Vows is used in place of the creed at the Eucharist.

The public reaffirmation of our faith and commitment to the responsibilities of our baptism can be a powerful experience. For those of us who were baptized as very young children, such a reaffirmation focuses our attention on what it means to be a baptized community.

Sunday's gospel (Matthew 3:13-17) also provides a splendid opportunity for reflection, on the Trinity, of all things. For as we hear of the baptism of Jesus in the Jordan River, we find a manifestation of God in three persons. God the Father, through his voice from heaven, expresses his pleasure in his beloved Son. God the Son, Jesus, is manifest in his human body. And God the Holy Spirit descends like a dove to anoint Jesus. Thus we are

afforded a wonderful glimpse at the identity of Jesus.

Through the renewal of baptismal vows and the gospel story of the baptism of Jesus, may we reflect on the meaning of our own baptism and life.

Many Points of View

One of the most widely-read features of our magazine is the Viewpoint article, which is found on this page. We know it's a popular feature because readers tell us so. Viewpoints often prompt readers to send letters to the editor or comments not for publication.

Viewpoint articles are, as their name suggests, commentaries which contain the point of view of the author. The points of view presented may or may not reflect the editorial opinion of THE LIVING CHURCH or members of its foundation. As an example, some Viewpoint articles have been written to take the opposing side of an issue raised by an editorial in this magazine.

We will consider all points of view submitted to us. We receive far more Viewpoint manuscripts than we could possibly use, so such criteria as length, variety of topics and authors, and timeliness are important. We are grateful to authors who send potential Viewpoints to us, and we are pleased to be able to offer this feature to our readers.

VIEWPOINT

An Issue Needing Clear Statement

By KENNETH E. HUNTER

Current wisdom from high places says we need to be a church of "blurred edges," with no "walls of doctrine or discipline." Claiming no significant wisdom myself, let me start by flouting that admonition. I think we are drowning in blurred edges. Let me begin with one outrageous statement on an issue so controversial that only godly charity will allow most readers to countenance it, or to read further.

The outrageous statement is this: There is no Christian pro-choice position.

Before the rocks fly, let me explain what I mean, and also what I do not mean. There are fine Christians who hold pro-life positions. But there are

The Rev. Kenneth E. Hunter is an associate at St. James' Church, Newport Beach, Calif.

also fine Christians holding a pro-choice position. I held such a position myself, both before I joined the church and for some years after my conversion. Certainly, I was a Christian who held a pro-choice position. So what do I mean by my assertion?

I am simply distinguishing two different things which are often lumped together under the category of "Christian positions." First, there is a category of view and position held by individuals who happen to be baptized Christians. Baptized Christians include George Bush, Bill Clinton, Mother Teresa and — for all I know — Jeffrey Dahmer. It includes you and me. I suppose, therefore, that everything any of these people believe could be counted in this sense as a "Christian position." And if we are confused, maybe that counts as "Christian confusion," a sort of theological "huh?" to

parallel the more traditional "amen!" Currently, we Episcopalians seem to major in "Christian confusion." Perhaps our church motto should be "Huh?"

In the second category, there are those positions or views which by virtue of their heritage, their assumptions and their ways of reaching a conclusion can fairly be called "Christian positions." When I say there is no Christian pro-choice position, that is what I mean. The consistent teaching of God's people has been, in one form or another, "pro-life." So my outrageous statement might be re-phrased this way: While there are Christians who hold a pro-choice position, there is no pro-choice position supported by appeal to scripture as interpreted by any authoritative traditional consensus of the church through the millenia.

(Continued on next page)

VIEWPOINT

(Continued from previous page)

Without belaboring the point, let's consider a few passages from the Old Testament, the New Testament and the undivided early church. Mosaic law (Exodus 21:22) penalized bringing about a miscarriage or abortion, given that the form of the child could be discerned. This is simply to say that we could determine that a child had in fact died, since "rabbit tests" and early pregnancy testing kits were not available at the local Canaanite pharmacies.

In the New Testament, Luke's account of the visitation (Luke 1:39ff) plainly shows that the *in utero* John the Baptist recognizes the *in utero* Jesus, although Jesus can only have been in the first trimester at that time. Indisputably, Jesus and John are people.

What about the early church? The early Christians were notable for the "operation rescue" of exposed infants. Intentionally inducing an abortion was grounds for severe discipline. In a conciliar decision (later ratified as ecumenically binding), the Council of Trullo (692) condemned abortion, and specifically ruled out any quibbling on the basis of "discernible form." Some contemporary church teachers should take note.

In short, it is a simple historical truth that the consistent position of the Christian church (and of Israel before her) has been pro-life. Search as you will, you will have to strain for some pretty tiny gnats to find any counter-example. And certainly no precedent done in some forgotten corner of the church's 2,000 years of history can convincingly pose itself as the basis of a "tradition."

Or, similar to what I said to begin with: There is no Christian pro-choice tradition. It's as simple as that. No one's intrauterine existence catches God by surprise. We know explicitly that he knit David and Jeremiah in their mothers' wombs. He would have to be some kind of unbelievable "elitist" for us to presume that he extends this care to future kings and prophets but is aloof from the humbler destinies of the rest of us. That would not fit the One who knows the fall of every sparrow. No position that falls well outside this, I submit, could make a convincing claim to being a "Christian position."

Why make this distinction? The church has recently found it convenient to waffle on this issue, all the

while wringing our hands at the difficulty of this sort of "tragic choice." It's a very amiable thing to mix these two categories. Everybody gets their say, and every position under the sun can eventually be found to be held by some baptized person. But it also engenders terminal confusion. The church that can never say anything which it does not also contradict is one that may have a big heart but has, so to speak, lost its mind. And a mind is a terrible thing to lose. Many voices warn against unrealistic simplicity. But it is time that some warned against pathologically avoiding the obvious.

But why press this point? What good does it do? Do I expect instant agreement from all? Probably not. I won't hold my breath. Why pick on this issue? Are there not many others? There are. I pick this one because it is near my heart, and because I know of no other issue which costs more than a million lives (in America alone) every year. Most of our vexing squabbles are trivial in comparison. Sadly, even a clear policy of the Episcopal Church might mean little or nothing to those who determine public policy. The Eastern Orthodox bishops (representing as many Christians as our own) have made a clear stand and appeal, with no discernible effect.

Those Who Differ

But what would such a clear statement mean? Would it mean that no Christians in our church take a different position? Of course not. What about all those Christians who hold a "pro-choice" position? Would it mean they fell down on their knees and abdicated? Or are they supposed to just go away? In ecclesiastical terms, is there any pastoral value in this distinction between "a Christian position" and "a Christian's position"?

In fact, it means no more than what all of us, if we are honest, already know: It means that we are not yet able to love God with all our hearts and minds, nor are we yet able to love our neighbors as ourselves. It means we are sinners. But it also means that we are not ignorant of what God has taught us that love means. It means that we do not darken counsel, calling the goodness God holds up for us "simplistic," while calling the expediences and opinions we yet cling to "goodness" — or even "a daring Christian viewpoint." I can say freely that I am not yet conformed to Christ in all my

thinking and acting, but I do not imply that Christ has left me with no light, no Pole Star to guide me. Blurred outlines, unclear latitude and longitude markers, do not help me with the small, day-to-day decisions which confront me. And day-to-day is my routine address.

Will these clear outlines, these unblurred edges, produce outcasts? No. On the contrary, the genuine bond will be cemented: We are all penitents and pilgrims together on our way to the same place, approaching it from east and west and all directions. We are learning love, we are putting on Christ as we go.

Mercifully, no one ever suggested that my status as a believer hinged on this issue. But equally mercifully, no one ever suggested that God was "pro-choice," indifferent or confused. Within the security of knowing that I was accepted as a sinful and forgiven person, I was able gradually to discern, accept, heed and address the inconsistency between my socially-conditioned attitudes and the righteous and loving God I was called to follow and to know. We need not cast God as the author of confusion in order to allow his grace to welcome pilgrims along the way. Confusion and grace are not partners. Indeed, confusion does not make for a livable household. Clear outlines make for good blueprints, and walls are not without their uses. We need not — indeed, we dare not — rob God of having something definite to teach us — some undisputed "positions" — if we are to be a household of faith in which we all may dwell.

I have a battered, old poster which I treasure. It shows Albert Einstein's lined face and searching eyes. The caption is a simple quotation: "I want to know God's thoughts . . . the rest are details." And that expresses what I want from the church. I have ample access to my own opinions, thank you. And there are whole industries intent on telling me the views of this political candidate or that interest group. But those are all details, in a sense, because I want to know what God thinks about vital decisions and issues. And who will tell me that, if not his church? So I plead with the church: Don't just warmly affirm my opinions, and those of everyone else. Affirmation is not what I am hungry for; I am hungry for God's words, for his thoughts. If you really love those of us who hunger for that, don't withhold that meat from us. Do not send us away empty.

Provocative Reading

BORN OF A WOMAN: A Bishop Re-thinks the Birth of Jesus. By John Shelby Spong. HarperSanFrancisco. Pp. xx and 224. \$18.

John Spong speaks of an audience, including his grown daughters: "the church seems to ignore . . . educated men and women who find in the church a god too small to be the God of life for them, a knowledge too restricted to be compelling or a superstition too obvious to be entertained with seriousness."

With this audience in mind, Bishop Spong approaches the background of the birth narratives in a thorough, scholarly manner. He draws in particular on the work of Raymond E. Brown and Jane Schaberg. He invites us to look at the biblical narratives through the lens of the midrash tradition — to "probe, tease, and dissect the sacred story looking for hidden meanings." Looking at the narratives in Matthew and Luke, and at "hints" in Mark and John, he asks, "Did it really happen this way?" and often answers, "No!", but as often answers with a glimpse into the deeper meaning of the story, and herein lies the fascination of much of the book. He manages to remove one's need for reliance on familiar details without sliding away from the underpinnings of one's faith.

But it is his investigation of the development of the tradition of the virgin birth that Bishop Spong gets to the meat of his book. He questions the legitimacy of Jesus' birth, and suggests the possibility of conception through violence. He suggests that the tales of a miraculous birth — perhaps put in place to differentiate the status of Jesus and that of John the Baptist — may indeed have taken from future generations the humanity and reality of Mary, and on the way led us to a distorted view of all women.

Bishop Spong says "only the church that manages to free itself from its sexist definition of women, anchored significantly in the virgin Mary tradition, will survive."

He seems on surer ground when he is untangling the sources of the birth narratives than when he is attributing all of modern society's problems in the treatment of women to the idealization of Mary. However, those whom

"the church seems to ignore" may find particular hope in his words, and others may gain fresh insights. A provocative book, and well worth a careful reading.

ANNE CARTER MAHAFFEY
Louisville, Ky.

Surrender Is Difficult

TREE OF RENEWED LIFE: Spiritual Renewal of the Church Through the Twelve-Step Program. By Terry Webb. Crossroad. Pp. 167. \$11.95.

In its nearly 60 years in existence, Alcoholics Anonymous has brought sobriety and sanity to men and women without hope and without the ability to live a decent ordinary life because of their addiction to alcohol. Many people in the rooms of AA and many of their friends are only dimly aware of the beginnings of this life-giving movement, and a large number of them would be shocked to learn how closely its roots were entwined with Christianity and with the Episcopal Church.

Even fewer church members are aware of these ties, and Terry Webb briefly traces the early history of the movement in an effort to help Christians recognize this close relationship and to encourage them to see the value in AA's 12 steps. The sub-title of her book gives away her hope; she believes that the 12 steps can supply a solid base for the spiritual renewal of the church.

As an Episcopal priest and as a recovering alcoholic, I can vouch for the value of the 12 steps in renewing my life in and out of the body of Christ. Unfortunately, my experience with church members is that most are not quite ready for the honesty and commitment to change which the 12 steps require. I have seen desperate people come into AA and watched as they struggled "to get the program" (sometimes without success) because they were unable to surrender and admit their need for a power greater than themselves. I have seen few people in the churches who are ready to submit in this fashion to God. Their faith is genuine enough, but they do not have the kind of radical difficulties with life that could drive them to their knees for help.

We probably do live in an "Addictive Society," as another author entitled her book, but at the heart of our

problem is the kind of denial that blocks us from recognizing our need for help. Webb's book is intended to call believers to new health and wholeness through the power of God's grace at work in small 12-step groups. This is an admirable aim, but I suspect that it will meet with limited success.

(The Rev.) RONALD H. MILLER
Associate for Ordained Ministry
Diocese of Maryland
Baltimore, Md.

Not What It Appears

COMING HOME: Why Protestant Clergy Are Becoming Orthodox. Edited by Peter Gillquist. Conciliar. Pp. 159. No price given, paper.

When I was asked to review this book I was given only the title. Based on that slim information I made an assumption, a false one it now appears, that this was a book about the turn to the right in American Protestantism. The word "orthodox" has become a code word for those who believe that their articulation of Christianity is the correct one, the historic one, in short, the orthodox one.

Upon receiving the book I discovered that it was not a book at all, but rather a collection of personal vignettes by pastors in both Protestant and Anglican traditions who had found a spiritual home in Eastern Orthodoxy. These essays dealt with no great theological themes, were uneven in quality, and constituted only an anecdotal approach to current movements in North American Christianity. After sampling a few, and scanning them all, I thought the book not worthy of my time nor of my review.

In this book these clergy, who are generally unknown to the reading public, discovered that in orthodoxy they could escape such concerns as liturgical renewal, the opening of the church's ordained ranks to the inclusion of women, and the debates on the evolving patterns of sexual ethics. They seem to think they have found in orthodoxy the timeless truth of Christ. What they have found is the time-related truth of Christ frozen somewhere between Augustine and Thomas Aquinas. Jesus would not recognize the gospel they are defending, nor would most people who breathe the air of the 20th century.

(The Rt. Rev.) JOHN S. SPONG
Bishop of Newark
Newark, N.J.

LETTERS

(Continued from page 5)

(that is, "study") for use in ministry to those of us who lack that gift.

Praise God for his gift of Bible study skills to those on whom he has bestowed it, and for their consequent ministry of biblical exposition to those of us on whom he has not bestowed it. To those so called belongs the hard though (for them, no doubt) rewarding work of learning such things as the literary, historical, cultural and theological underpinnings of holy scripture. For the remaining majority of us, ours is the obligation and joy of reading, and hearing read, the word of God, and of being helped in our biblical understanding by those among us who have, truly, been given the gift and corresponding ministry of Bible study.

W. TOD MIXSON

Orange, Texas

Mangled Brotherhood

Perhaps no other item reveals more clearly the lack of comprehension of what has happened in the collapse of the Church of England before the pressure of modern secularism in the matter of ordaining women than the cover picture of laughing women [TLC, Dec. 6].

The response of some bishops in reaction to the news suggests they haven't really thought it through either.

What has been accomplished is the mangling of that sacred brotherhood

which Jesus fashioned through compassion, love, patient teaching and his final sacrifice on Calvary's cross.

I do not believe that the Archbishop of Canterbury or any other bishop has the moral right to vitiate this priceless brotherhood bought by another at such cost. Ethically speaking, bishops in particular have crossed the boundary line. They have been instrumental in taking that which they did not create and compromising it forever. It is an arrogance that challenges credulity.

But to rejoice in the insidious undermining of this signal brotherhood which, with all its faults, has so well served our Lord Jesus Christ for 2,000 years in every part of the world suggests demonic pressure in our modern society.

It really isn't a laughing matter.

(The Rev. Canon) SHERMAN NEWTON
Chester, Va.

Lay Witness

The importance of lay witness must be emphasized in the continuing fight for orthodoxy in the church. When the recent convention of the Diocese of Dallas ended after almost 12 hours and voting that went to 10 ballots, there was a feeling of exhilaration among the traditionalists for having fought "the good fight of the faith." In vote after vote for nominees for diocesan office and deputies to General Convention, the laity held firm for traditionalist candidates, while the clergy sided with theological liberals.

Part of our witness as lay Christians

is to let the clergy know that we hold them accountable. In my work with Women Advocating Orthodox Witness, I hear from many people from all over the country. Some are discouraged because they feel alone in trying to maintain orthodox belief. But we must never lose faith that God is always with us and that there are more of us who believe in the historic faith and witness of the church than would appear on the surface.

JUNE HUITT

National Coordinator, WAOW
Dallas, Texas

New Age

Verna Dozier, preaching at the Washington consecration [TLC, Dec. 13], stated that the Episcopal Church is on the verge of a schism by her expressed conviction as one of "those who sees God as always doing a new thing" against "those who see the faith as absolutely once delivered." Bishop Dixon's consecration then must obviously be of a New Age religion.

(The Rev.) LUTHER O. ISON
Cardiff-by-the-Sea, Calif.

It's Filled

M. Tumbleton [TLC, Dec. 6] needn't worry about the empty church pictured on the cover of your Fall Music Issue [TLC, Nov. 1]. I'm happy to report that it's filled regularly.

(The Rev.) TIMOTHY J. HALLETT
Chapel of St. John the Divine
Champaign, Ill.

BAPTISM

(Continued from page 8)

they are Santa's helpers, merely providing the genes and chromosomes on which God works his magic.

And nothing could be more liberating. By viewing them as the offspring of God, and not merely pocket-sized versions of us, we will be less disposed to "trip out" on our young, making them the hapless dupes on whom we play out our deadly little ego games. Their success, then, will not be so necessary to our own self-esteem, nor when they blow it will they drive us so far up the wall. So, taking certain liberties with the first chapter of Genesis, rather than saying, "She certainly takes after her mother," or "Surely she favors her father's side," we might better say "She's the spit-and-image of God" — a view which apart from

pleasing feminist theologians, may help keep mom and dad from feeling too much pride of authorship.

Let me give you a riddle: What is it that has a beginning, a middle and no end? One answer is, the Christian life. So it will be with those being baptized. Across the years, as they grow, and because we love them without laying claim to them, we will rejoice when they rejoice, weep when they weep, meet and part, part and meet, until at last children all, we take our place in God's kingdom with all those whose lives have made our own worth living, and gather at the table where Christ, the host at whose behest we are there, says "Take, eat. Enjoy the feast that we prepared for you before the dawn of time — we've been keeping it warm for you ever since."

So, in some such fashion, spanking new Christians are being born some-

where every day. What sort of Christians they'll turn out to be — whether once-born, twice-born, or, like a fair number of our co-Episcopalians, merely still-born — is at least in some part for their families, their sponsors, and their parish churches to determine. Later on, as they come of age, they and they alone, of course, will have to decide what to do about that baptism — just as, confronted by the baptismal creed in the course of the service, all those present have occasion to reassess their own. They may say Yes to their baptism, or No to their baptism, or Let me think it over. But in any case they will never have an identity problem, because they will always know who they are: They will know that on a certain day, and in a given place, they were once (in the words of the prayer book) "sealed by the Spirit and marked as Christ's own forever."

CHURCH SERVICES NEAR COLLEGES

COLLEGE students need to be remembered. Do you have a son or daughter at college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the church by helping it to carry on its college work efficiently and effectively. Write the student, providing the name of the chaplain as listed here. Write also to the chaplain.

Refer to Key on page 16.

MINNESOTA

UNIV. OF MINNESOTA Minneapolis/St. Paul
UNIVERSITY EPISCOPAL CENTER 317 17th Ave., S.E.
 The Rev. David Selzer, chap Minneapolis 55414
 Sun Eu 6, Wed Eu 12:15 (612) 331-3552

NEBRASKA

UNIVERSITY OF NEBRASKA Lincoln
ST. MARK'S ON THE CAMPUS 1309 R
 The Rev. Don Hanway, v & chap
 Sun Eu 8:30, 10:30, 5. Tues 12:30

NEW MEXICO

COLLEGE OF SANTA FE Santa Fe
ST. JOHN'S COLLEGE
CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
 The Rev. Canon Philip Wainwright, r; the Rev. Ralph Bethancourt, the Rev. Chris Plank, the Rev. Canon James Daughtry, ass'ts
 HC Sun 8, 9:15, 11. MP wkdays 8:30. HC Wed 7, 7, Thurs & Fri 12:10

NEW YORK

SKIDMORE COLLEGE Saratoga Springs
BETHESDA CHURCH Broadway at Washington St.
 The Rev. Thomas T. Parke, r & chap
 Sun 6:30, 8 & 10

OHIO

MIAMI UNIVERSITY Oxford
HOLY TRINITY 25 E. Walnut
 The Rev. Dr. Alice Cowan
 Sun 8, 10. Wed 12:10

WITTENBERG UNIV. Springfield
CHRIST CHURCH 409 E. High St. (513) 323-8651
 The Rev. Ruth Partlow, co-r; the Rev. Robert Partlow, co-r
 Sun H Eu 8, 10:30. Wed 10

YOUNGSTOWN STATE UNIV. Youngstown
ST. JOHN'S 323 Wick Ave., Youngstown (216) 743-3175
 The Rev. William Brewster, r
 Sun 8 & 10:30 HC; Tues 7:30 HC

PENNSYLVANIA

BLOOMSBURG UNIV. OF PA.
ST. PAUL'S E. Main at Iron, Bloomsburg
 Bruce M. Robison, r (717) 784-3316
 Sun H Eu 8 & 10. Wed H Eu 9:30

PENNSYLVANIA (Cont'd.)

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

UNIV. OF PITTSBURGH Pittsburgh
CARNEGIE MELLON UNIV.
CHATHAM COLLEGE
CALVARY 315 Shady Ave., 15206
 The Rev. Arthur F. McNulty, r; the Rev. Pamela Foster, assoc r, the Rev. Paul Gennett, ass't
 Sun 8, 10:30 & 12:15. Wed 7, 10:30, 6

RHODE ISLAND

UNIV. OF RHODE ISLAND Kingston
ST. AUGUSTINE'S Lower College Road
 The Rev. Norman MacLeod, v & chap
 Sun Eu 8 & 10; Tues 7:30

SOUTH CAROLINA

UNIV. OF SOUTH CAROLINA Columbia
COLUMBIA COLLEGE
THE CANTERBURY FELLOWSHIP (803) 771-7300
 1100 Sumter St.
 The Rev. Rich Biega, chap
 Services & activities as anno

TEXAS

BAYLOR UNIVERSITY Waco
BAYLOR CANTERBURY ASSOCIATION 1712 S. 10th St.
 The Rev. Robert L. Wells, chap
 Sun 6; Wed 5:15. Canterbury House open 8 to 10 daily

RICE UNIVERSITY Houston
TEXAS MEDICAL CENTER 6265 S. Main
AUTRY HOUSE — Collegiate Chapel of St. Bede
 The Rev. M. Abidari, chap
 Sun Eu 5

WASHINGTON

UNIV. OF WASHINGTON Seattle
CHRIST CHURCH — Canterbury
 1305 N.E. 47th St. (206) 633-1611
 The Rev. Stephen Garratt, chap. Janet Nelson, coordinator
 Sun H Eu 8, 10, 11:30. Wed 11:30, 7. Student Fellowship
 Wed 7:45

COLORADO

UNIV. OF COLORADO Boulder
ST. AIDAN'S 2425 Colorado (303) 443-2503
 The Rev. Ronald L. Albert, r; the Rev. Don K. Henderson, chap; the Rev. Jerry B. McKenzie, assisting priest
 Sun Eu 8, 10:30 & 5; Student Fellowship, 5 Eu, 6 dinner & 7 disc. Wkdays 6:30 MP & Eu; Tues Healing Eu 7, Thurs Prayer & Praise & Eu, Fri noon Eu, Sat 8 Eu. EP Mon-Sat 5; EP Sun 4:30

CONNECTICUT

YALE UNIVERSITY New Haven
THE EPISCOPAL CHURCH AT YALE
 The Rev. Grant Barber, chap
 Office: Bingham Hall B018 Mail: 1955 Yale Station, New Haven, CT 06520
 Sun H Eu followed by dinner 5, Dwight Chapel. Mon-Fri: H Eu 5, Dwight Chapel (Tues—Branford Chapel)

GEORGIA

EMORY UNIVERSITY Atlanta
ST. BARTHOLOMEW'S
 The Rev. J. Chester Grey, r; the Rev. Nancy Baxter, chap
 H Eu Sun 8, 10:30, 6; Wed 10:30, 7; Fri 7

EMORY EPISCOPAL CENTER

The Rev. Nancy Baxter, chap
 MP, M-Thurs 8:45, Noonday Office, Mon-Thurs 12. H Eu
EMORY CANNON CHAPEL Wed 5:15. H Eu **EMORY BUDD TERRACE**, Tues 4. H Eu **WESLEY WOODS TOWERS**
 Thurs 3:30

ILLINOIS

SOUTHERN ILLINOIS UNIVERSITY Carbondale
ST. ANDREW'S 402 W. Mill
 The Very Rev. Lewis A. Payne and Peer Ministers
 Sun: 8, 10. Wkdays as announced

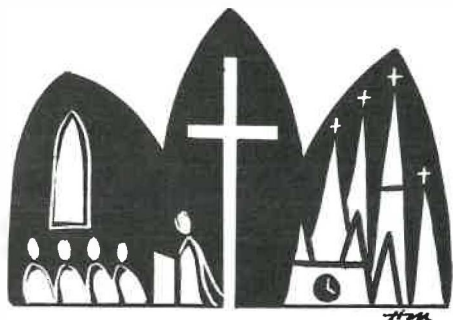
INDIANA

PURDUE UNIVERSITY West Lafayette
EPISCOPAL CAMPUS MINISTRY
 435 W. State St. 47906 (317) 743-1347
 The Rev. Peter J. Bunder, c; the Rev. Nancy Tiederman, d
 Sun HC 8:30, 10:30, Lutheran/Anglican Dinner 5:30.

MASSACHUSETTS

TUFTS UNIVERSITY Medford
EPISCOPAL CHAPLAINCY AT TUFTS Curtis Hall
 The Rev. Steven Bonsey, chap
 Sun 7 Goddard Chapel. Wed 7 Student Fellowship

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PEOPLE and PLACES

Appointments

The Rev. **Stephen W. Kinney** is rector of St. Barnabas', 601 W. Creek, Fredericksburg, TX 78624.

The Rev. **Victor J. Kinnunen** is interim priest of Grace Church, 10121 Hall Ave., Lake City, PA 16423.

The Rev. **Dean McMann** is interim rector of St. Paul's, 1936 Drexel Dr., Katy, TX 77493.

The Rev. **Ruth G. Partlow** and the Rev. **Robert G. Partlow** are co-rectors of Christ Church, 409 E. High St., Springfield, OH 45505.

The Rev. **Charles Payson** is rector of St. Anskar's, Rockford, IL.

The Rev. **Guy R. Peek** is now priest at St. Peter's, Niagara Falls, NY 14303.

The Rev. **David W. Plumer** now serves the Anglican Parish of Meadows, Box 3631, R.R. 2, Corner Brook, Newfoundland, Canada A2H 6B9.

The Rev. **Murray Powell** is rector of St. Michael's, P.O. Box 920564, Houston, TX 77292.

The Rev. **Douglas M. Renegar** is rector of Christ Church, Frederica, 6329 Frederica Rd., P.O. Box 1185, St. Simon's Island, GA 31522.

The Rev. **Susan Carter Sawyer** is rector of St. Paul's, Sixth and Clark, Clay Center, KS 67432.

The Rev. **James R. Sorenson** is priest-in-charge of St. Andrew's-by-the-Lake, Harrisville, MI; he continues as rector of Christ Church, East Tawas, MI. Mail for St. Andrew's should be directed to Mrs. Jean Holmes, Senior Warden, P.O. Box 52, Harrisville 48740.

Cathedral Clergy

The Rev. Canon **Frank Wilson** has been appointed canon pastor and sub-dean of St. Mark's Cathedral, Shreveport, LA.

Resignations

The Rev. **Suzanne Eastes**, as associate of St. Augustine's, St. Louis, MO; add:

490 Hillbrook Dr., St. Louis, MO 63011.

The Rev. **Patricia Handloss-Stern**, as rector of St. Augustine's, St. Louis, MO; add: 9550 Old Bonhomme Rd., St. Louis, MO 63132.

The Rev. **Donald C. Wilkinson**, as vicar of Church of the Ascension, St. Louis, MO; add: 96 Heatherbrook, Kirkwood, MO 63122.

The Rev. **Roderic Wiltse**, as rector of Church of the Holy Communion, University City, MO; add: 575 Stratford Ave., St. Louis, MO 63130.

Changes of Address

The Rev. **J. Michael Currin** reports a change in home address: 22211 Forest, Grosse Ile, MI 48138.

The Rev. **Ann H. Franklin** receives mail at the following address: 68 Hickory Ln., South Weymouth, MA 02190.

The Rev. **Terry Haughn** reports the new address of 3606 Allegan Dam Rd., Allegan, MI 49010.

The Rev. **John Elliott Johnston** is at 5310 Lakeshore Rd., Fort Gratiot, MI 48059.

The Rev. **Virginia Peacock** reports that Canterbury House of Ann Arbor, MI, has moved to its permanent location: 518 E. Washington, Ann Arbor 48104.

Other Changes

The Rev. **Charles Manning Irish** is now resident in the Diocese of Ohio.

The Rev. **Catherine S. Phillips** is resident in the Diocese of Western Michigan.

The Rev. **William A. Potter** is now resident in the Diocese of New Jersey.

The Rev. **Stephen Smith** is now non-parochial; add: 2737 Buffalo Speedway, Houston, TX 77098.

Retirements

The Rev. **Edward Dudley Colhoun, Jr.**; add: 800 Kenwick Dr., Winston-Salem, NC 27106.

The Rev. **Walter D. Edwards, Jr.**, as vicar, All Saints', Charlotte, NC; add: 2726 Dunlavin Way, Charlotte 28205.

The Rev. **James Bryan Griswold**, as vicar, St. Andrew's, Haw River, NC; add: 2408 Huron Dr., Durham, NC 27707.

Baptism

Your graceful water heals
These members of your church.
Your death, their death repeals.
Your graceful water heals,
New life their birth reveals
Completed is their search.

Your graceful water heals
These members of your church.

William M. Sloan

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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.

CATECHUMENATE

CHRISTIAN FORMATION: A Twentieth-Century Catechumenate by the Rev. William Blewett, Ph.D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. Christian Formation Press, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.

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.

CURRICULUM

ALL SAINTS CURRICULUM for the small church Sunday school: Descriptive literature free upon request. Biblically sound, theologically correct, liturgically oriented, 4-volume set — \$75.00. All Saints Church, 6600 The Plaza, Charlotte, NC 28215. 704-536-4091.

NEEDLEWORK

DESIGNS IN NEEDLEPOINT: Kneelers and insignias hand-painted on cut-to-measure canvas. Wools supplied with order. Margaret Haines Ransom, B.F.A., 229 Arbor Ave., West Chicago, IL 60185. Phone (708) 231-0781.

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: The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.

SEEKING GOD? Consider finding God and yourself in the Order of the Holy Cross, an Anglican monastic community for men. We live together in the US, Canada and West Africa as contemporary Benedictines serving God, the Church and the world. Contact: Vocations Director, Holy Cross Monastery, West Park, NY 12493-0099.

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

PROFESSIONAL YOUTH MINISTERS: Contact: Michael Cain, Institute for Professional Youth Ministry, 1017 E. Robinson, Orlando, FL 32801. Phone: (407) 423-3567.

POSITIONS OFFERED

FACULTY OPENING for Professor of Christian Ministries, Seabury-Western Theological Seminary, Evanston, IL. Full-time, tenure-track position in the area of Christian ministries to begin January, 1994. Rank open. Candidates are expected to have a Ph.D. or Th.D., a broad knowledge of the Episcopal Church and supervisory and administrative skills. Central to the position is the ability to enable students to reflect critically and constructively about their experience and understandings of the church and ministry. Important is a knowledge of the range of views and understandings of ecclesiology and theology of ministry. In consultation with the whole faculty, this professor will have responsibility for planning, oversight and shared implementation of the M.Div., program in ministries which includes at present three intensive January offerings: a first-year course "Introduction to Church and Ministry"; a second-year course "Church, Ministry and Culture" which incorporates an intensive field study program at sites throughout the country, and a series of practical workshops for final-year students; an intensive field education program for final-year students (four weeks in August-September and six weeks in February-March); and other offerings in the fall and spring quarters. Women and minorities are encouraged to apply. Persons wishing to be considered for the position are to send a resumé and the names of three persons who may be called as references no later than February 19, 1993, to: Prof. Timothy F. Sedgwick, Seabury-Western Theological Seminary, 2122 Sheridan Rd., Evanston, IL 60201.

DEAN AND RECTOR. This position is now vacant at St. Matthew's Cathedral, Dallas, Texas, a large inner city parish. Please send CDO profile and resumé to: William Morris, Chair Search Committee, St. Matthew's Cathedral, 5100 Ross Ave., Dallas, TX 75206.

POSITIONS WANTED

38-YEAR-OLD PRIEST with sacramental and preaching experience, and parish program ministry to youth, family and the aged seeks an urban parish for church revitalization. Strong references. Reply Box G-727*.

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PROVERS

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

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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.

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

FOR SALE

1986 25-stop French Romantic organ built by Gene R. Biedent for Christ Church Cathedral, Louisville, KY. Instrument to be removed by the buyer. The proposed renovation of the cathedral will begin late 1993. Write or call: Dr. Sam Batt Owens, (502) 587-1354, 421 S. 2nd St., Louisville, KY 40202.

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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.

CLOVERDALE, CALIF.

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

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. Gregory G. Harrigle, c; the Rev. E. Perren Hayes; the Rev. Paul L. Thompson
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev. Ser & B 6. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

KEY BISCAIYNE, MIAMI, FLA.

ST. CHRISTOPHER'S BY-THE-SEA 95 Harbor Dr.
The Rev. Bob Libby, r; the Rev. Allen Downey, assoc; Deacon Carroll Mallin
Sun 8 & 10 H Eu; Wed 12 noon

INDIANAPOLIS, IND.

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

BALTIMORE, MD.

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

BOSTON, MASS.

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

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

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

ST. LOUIS, MO.

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

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. Robert E. Chrisman, r (603) 524-5800
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

HACKENSACK, N.J.

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

NEWARK, N.J.

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

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, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Masud I. Syedullah, Priest-in-Charge

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.

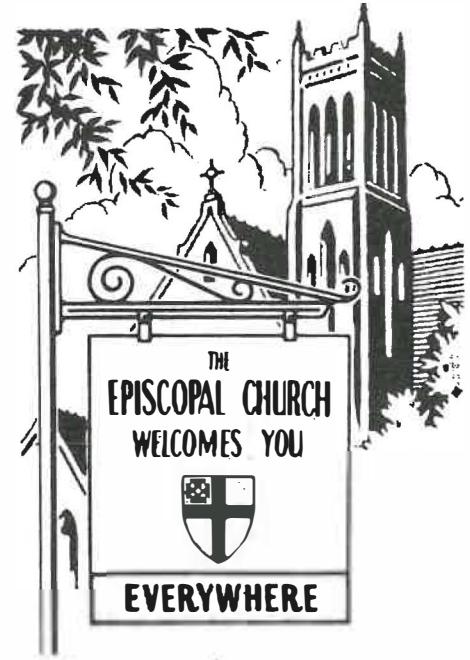
ST. PAUL'S Broadway at Fulton
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Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30
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Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

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 (Sept. thru June), 9 (July thru Aug.). Call for Christian Education information. HD 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



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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
Canon Romá A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon Juan Jimenez; the Rev. Tom Cantrell; the Rev. Trudie Smither; the Rev. William Dockery
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. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev. George R. Collina; the Rev. Frederick C. Philputt; the Rev. John A. Lancaster (214) 521-5101
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu at several times. Daily MP 6:45 & EP 5:30

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 3S), Ch S 9, 11 MP (HC 1S), 12:15 HC (ex 1S)

SEATTLE, WASH.

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

EAU CLAIRE, WIS.

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

MILWAUKEE, WIS.

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The Rt. Rev. Patrick Matolengwe, dean 271-7719
Sun Masses 8, 10 (Sung). Daily as posted

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 01122.47.20.17.92
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Benjamin A. Shambaugh, M.Div., canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu