

THE LIVING CHURCH

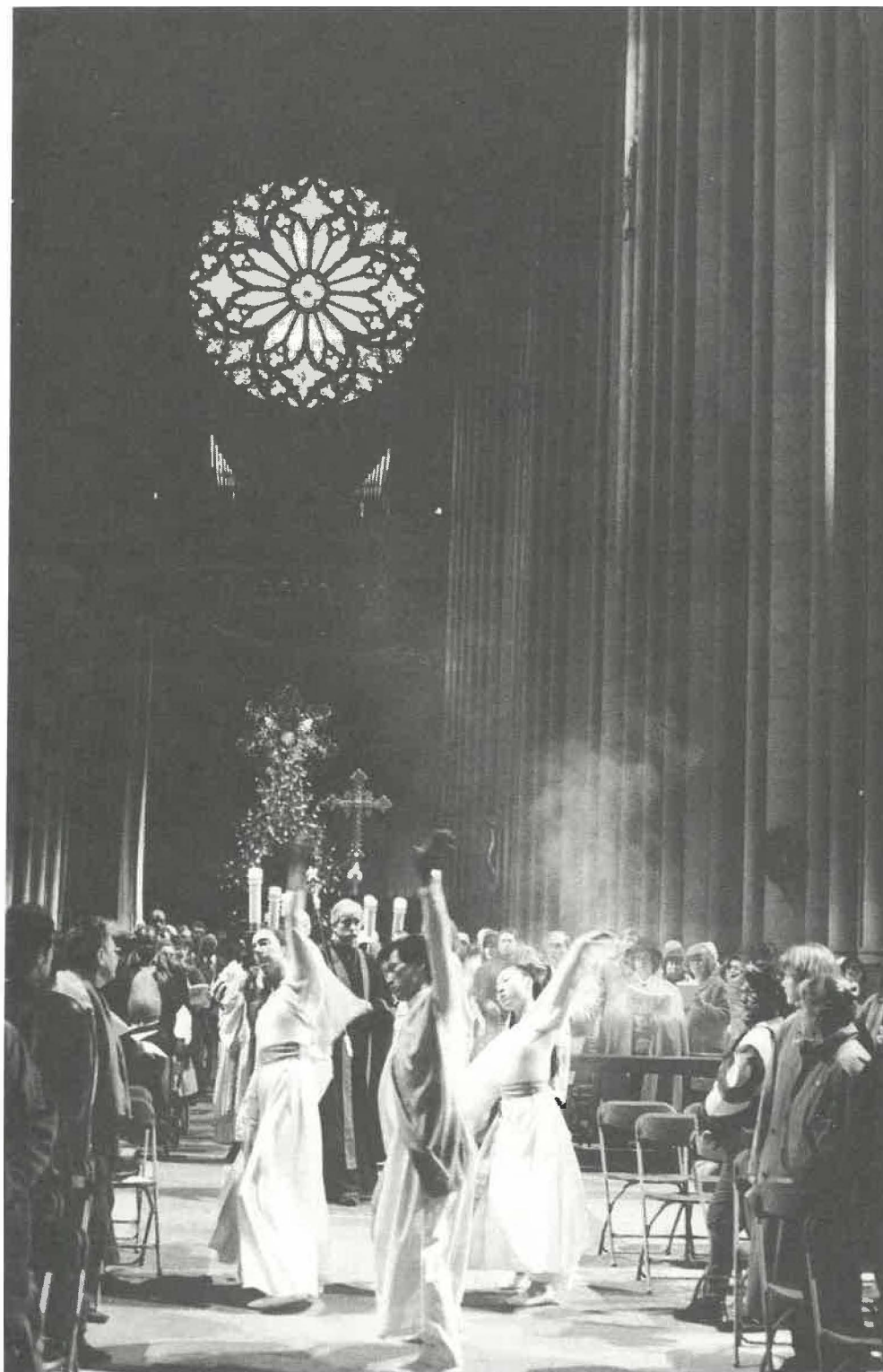
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New York Cathedral's Centennial

IN THIS CORNER

Not too Soon to Pray

For most of us, General Convention would seem to be too far in the future to be taken too seriously. After all, it's more than 18 months until the triennial gathering in Indianapolis. Members of the Anglican Fellowship of Prayer (AFP) would beg to differ.

The fellowship believes the key to the next convention is prayer, so AFP is urging people to pray "for the spiritual health and unity of the Episcopal Church," now, rather than to wait until a few days before the convention begins. The plan is the result of some brainstorming by the Rt. Rev. Reginald Hollis, AFP's executive director, and members of his staff.

"We happened to be thinking about convention one day," said Bishop Hollis, who joined AFP after having retired as Archbishop of Montreal. "I was new to the American church and I realized at Phoenix what a difficult task General Convention was. I was overwhelmed by the numbers of people and resolutions."

Members of the Daughters of the King invited AFP members to join them in the prayer vigil they had organized during the Phoenix convention. For this convention, Bishop Hollis felt AFP should do something itself. A three-stage plan was put into effect: 1. To engage individuals to be involved in daily prayer for the convention; 2. To organize a circulating prayer vigil beginning Aug. 25, one year from the opening of the convention, in which each diocese will be asked to accept three separate days for concerned prayer; and 3. To provide a silent retreat in Indianapolis for two days or so before convention.

Many Are Supportive

Bishop Hollis said he already is getting a positive response to the plan.

"We had 15,000 leaflets printed, and they were all distributed," said Bishop Hollis by telephone from his Orlando, Fla., office. "I wrote to all the bishops asking if they would appoint a person to coordinate the three days of prayer. The response from bishops has been positive, although we haven't heard from everyone yet."

He added that the retreat will be open to all — deputies, bishops and visitors. "We're doing this so people can reflect on the basic gospel and the purpose of the church," he said.

AFP has placed advertisements announcing its intention in a number of publications. One ad states that the 1991 convention in Phoenix "left many Episcopalians on both sides of the sexuality debates wondering whether God really is in charge of this church." Bishop Hollis said sexuality is the focus of the ad because "that's where everything seems to be focused at the convention."

The ad notes that prayer helped at the last convention but that it wasn't enough: "Prayer made a difference, but not enough difference. Not enough people prayed. And those who prayed did not begin soon enough."

Hence Bishop Hollis believes people need to start praying now for the Indianapolis convention. I'm going to join him.

DAVID KALVELAGE, editor

CONTENTS

January 31, 1993

Epiphany 4

FEATURES

8 Generosity Will Change Your Life

by Robert E. McCann

Thoughts from a director of planned giving

10 A Method to Help the Message

by Jeffrey A. Mackey

Evangelism that focuses on personal faith in the present

14 Kinship with Jesus

by Robert Henderson

A meditation on "Lord of all faithfulness"

DEPARTMENTS

3 Letters

6 News

9 Editorials

9 Viewpoint

11 Short and Sharp

ON THE COVER

Dancers were among those participating in a centennial celebration at the Cathedral Church of St. John the Divine in New York City Dec. 27. The service celebrated the opening of the cathedral's centennial year. In addition to drummers and dancers leading a procession reminiscent of one from the Middle Ages, Artist-in-Residence Philippe Petit balanced a globe of the world on his forehead, bagpipers played, the "Angel Gabriel" appeared on stilts; giant puppets and two circus clowns took part; and the Early Music Ensemble performed.

Photo © 1992 by Mary Bloom

LETTERS

It's Therapy

As a pastoral counselor, I need to respond to the confusion in the letter from George Whitfield [TLC, Jan. 3] in which he addresses the issue of therapeutic treatment "when a priest acts out [homosexual or bisexual] orientation . . ." "Treatment for what, if there is no pathology? Immorality, and sometimes crime, are surely involved, but these call for discipline, punishment, penitence and forgiveness, not therapy."

When I or my colleagues are called into a therapeutic process involving sexual or another indiscretion/violation by any individual, lay or ordained, hopefully we are not being asked to fix someone's sexual preference. Presumably, we are being asked to address whatever issues exist, conscious or unconscious, within that individual which cause him or her to "act out" — i.e. abuse/violate — another human being. When these individuals compelled to act out are ordained servants of God, the violations of trust and authority are dramatically compounded and, we must assume, the brokenness within those persons runs dark and deep. It is not uncommon where sexual or other abuse has taken place to discover a history of the offender having been in some way victimized at an earlier and usually vulnerable phase of his or her own development. Such situations therefore would be a major part of the brokenness needing to be healed. This holds true regardless of sexual preference consistent or inconsistent with the accepted culture of the community.

I assume what Mr. Whitfield means by "discipline, punishment, penitence and forgiveness" is in fact the process of repentance, reconciliation, and,

when *healing* takes place, redemption of the broken behavior. To imply that this is not therapy is confusing and somewhat alarming for those of us ministering in this way.

Perhaps it is our language which contributes to such misperceptions. After all, what we are really talking about is *healing*.

(The Rev.) E. L. MAULSBY, deacon
Christ Church

Greenwich, Conn.

Gain, Not Loss

I found George Wickersham's "Viewpoint" article [TLC, Dec. 27] interesting. A new piece of information to me was the matter of the offering at Sunday Morning and Evening Prayer. I would like to point out, however, that Fr. Wickersham remarks upon the loss of Sunday Morning Prayer without noting that this loss has

(Continued on next page)

Sexuality dialogues ahead: Proceed with caution

Throughout the nation, Episcopalians are beginning dialogues about the crucial issues of sexuality.

At Episcopalians United, we pray that the dialogues will do justice to the orthodox understanding of Holy Scripture.

We have reviewed *Human Sexuality: A Christian Perspective*,

a primary resource for dioceses conducting sexuality dialogues.

We are troubled by that document's moral relativism and its caricature of the Church's teachings on sexuality as rooted in fear.

These dialogues are important. We encourage orthodox Episcopalians to take part in them — and to stand for biblical truth. As the dialogues unfold, we will offer additional resources and biblical critiques.

Join us. And pray for the Church.

EPISCOPALIANS UNITED

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and
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Holy Cross Publications
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LETTERS

(Continued from previous page)

been primarily the product of an increase in the celebration of the Sunday Eucharist. On balance, I see this as gain, not loss.

In our parish, we have begun to re-discover daily liturgical prayer through the use of a "cathedral style" office used by parish groups and available to individuals. The office is designed to facilitate the continued prayer of Christ, which is to offer praise to God and intercession for the world. It is our hope to gradually incorporate more parishioners into daily liturgical prayer, so that daily prayer is not something to be recited only by the clergy, but that it become the unceasing prayer of the church, the body of Christ.

M. MILNER SEIFERT
Wilmette, Ill.

The "Viewpoint" article by George Wickersham was welcome. The trend of disappearing Morning Prayer needs reversal.

The present edition of the Book of Common Prayer specifies that the "regular services appointed for public use" are to be both Morning (and Evening) Prayer and also Holy Eucharist (p. 13). But fewer and fewer worshipers are given opportunity to participate in both regularly. A dozen years ago, churches in my own regional council of the Diocese of Maryland offered Sunday Morning Prayer as the regular worship, for their service with the largest attendance, on at least half of the Sundays monthly, except in a couple of these parishes where Eucharist only had long been a tradition. Now only a couple offer Morning Prayer on alternate Sundays. Surely it is not Anglican to let this key Anglican service to be neglected.

The Eucharist, our "principal" worship form, according to the prayer book, has begun to feel not so special as it used to. It has become too routine, as in the Roman tradition, which

Note: The Rev. Ralph W. Pitman, Jr., whose article "Memorable 'Courtships'" appeared in the Jan. 3 edition of THE LIVING CHURCH, is associate rector of St. Paul's Church, Cleveland Heights, Ohio.

the Reformation felt a need to correct. I don't think our souls are helped much when an important celebration is made weekly routine. Several people I know have switched to Presbyterian worship in order to recover the rhythm of former years.

(The Rev.) DAVID W. CAMMACK
Baltimore, Md.

• • •

I applaud the Rev. George Wick-ersham for bringing to everyone's attention the beauty of Morning and Evening Prayer. Obviously, his travels have not led him to the Diocese of El Camino Real. Recently, I had the good fortune of corresponding with Bishop Shimpfky, who shared with me a truly Anglican model for parish ministry, which he has developed and adopted for his diocese [TLC, Jan. 3].

I find that this model touches true "Anglican spirituality" in corporate worship. It maintains the centrality of the Eucharist within the community while encouraging the tradition of Morning Prayer. Evening Prayer is also suggested as an addition to the service schedule. Isn't it interesting that we must go west to find the fulness of our tradition?

(The Rev.) BEVAN L. LEACH
Wyoming, Mich.

Breaking Vows

We Episcopalians are so polite! In fact, we are so polite we are often un-loving and allow sin to enter the church in the name of inclusivity and love. That is not love. When my children were little and they misbehaved, they were punished, not affirmed in their sin. It was for their good and for their direction so they might grow into adulthood as mature, secure and caring people.

When the church allows bishops, priests and deacons to deny openly and actually defy the vows which they swore at ordination, is that love? Good question.

Every one of those ordained has sworn "to be diligent in the reading of holy scriptures and in seeking the knowledge of such things as may make you a stronger and more able minister of Christ" (BCP, p. 532).

Every one was handed a Bible with the words, "Receive this Bible as a sign of the authority given you to preach

the word of God and to administer his holy sacraments. Do not forget the trust committed to you as a priest of the church of God" (BCP, p. 534).

I am a layman, but I know what a vow is. I also understand what it mean to "keep your word." And I understand the word that each ordained person swore at ordination. I also can read and understand the Bible. I am neither a fundamentalist nor a literalist, but there are certain sections of the

Bible which are so clear that a small child can understand.

What is the problem with certain of our clergy? Let's call it by the right name. That name is heresy. You can sugar coat the situation and say there is a difference of opinion and become deeply involved in semantics, but the end result is the same. Some of our clergy are in heresy!

LEE A. BUCK
Atlanta, Ga.



The Anglican Centre in Rome

PROGRAMME OF ACTIVITIES FOR 1993

22nd February-1st March
Ecumenical Seminar
The Church and
Imperial Rome

24th March-31st March
Ecumenical Seminar
Renaissance and
Reformation in Rome

28th April-5th May
Ecumenical Seminar
The Vatican and the Politics
of Ecumenism

17th May-24th May
Ecumenical Seminar
The Church and Imperial Rome

21st June-1st July
Rome Summer School (ROMESS)
Images of Christ

19th July-26th July
Ecumenical Seminar
Renaissance and Reformation in Rome

6th September-19th September
Anglican Leaders' Conference-members
nominated by the Primates
of the Anglican Communion

4th October-12th October
Ecumenical Seminar
The Vatican and the Politics of Ecumenism

1st November-8th November
Ecumenical Seminar
Renaissance and Reformation in Rome

Ecumenical Seminars last for one week, and are run in conjunction with the Centro pro Unione and the Franciscan Friars of the Atonement. There will be excursions to sites of importance for the theme, and lectures in the evenings. Excluding travel to Rome, the cost will be two hundred and fifty pounds sterling for shared accommodation with bed, breakfast and all excursions. The Seminars are limited to fifteen members, and bookings must be made at least one month in advance, to the Anglican Centre in Rome, with a deposit of one hundred pounds. Fees may be paid in US dollars at the equivalent rate at the time. Friends of the Anglican Centre may deduct ten pounds from the fee.

The Rome Summer School lasts for ten days, and includes an excursion to Assisi, and attendance at the St. Peter's Day mass in St. Peter's basilica. Two authoritative speakers will be brought in for this School. A separate pamphlet is available with a description of the School. The fee for 1993 will be seven hundred and ninety-five pounds sterling for an individual, or one thousand four hundred and ninety-five pounds sterling for a married couple, or the dollar equivalent. Friends of the Anglican Centre may deduct ten pounds from this fee.

To Reserve A Place send \$200.00 to: The Director, The Anglican Centre in Rome, Palazzo Doria Pamphilj, Via del Corso 303, 00186 Rome, Italy.

New Tension in Fort Worth

The Diocese of Fort Worth, already embroiled in controversy over the election of a bishop coadjutor, has a new tension to address. A woman priest has celebrated the Eucharist in a diocese which neither ordains nor licenses woman priests.

The Rev. Lauren Gough, rector of St. John's Church, Fort Washington, Md., celebrated the Eucharist Dec. 28 in the nondenominational Martyr Leonard Chapel. The event was organized by the Rev. M. Gayland Pool, a non-parochial priest of the Diocese of Fort Worth, who said, according to Religious News Service, one purpose was to speak out against oppression of women in a male-dominated society.

Ms. Gough, who was born in Fort Worth, told the *Fort Worth Star-Telegram* that "I didn't do this to get someone's goat. I wanted to minister to many who feel they are being denied ministry because they agree with the majority in the Episcopal Church."

The Rt. Rev. Clarence C. Pope, Bishop of Fort Worth, said he was "profoundly disappointed."

"I think it's a misuse of the Eucharist, quite frankly," Bishop Pope told the *Star-Telegram*. "I'm profoundly disappointed that there would be an attempt to force a conclusion of theological discussion with this kind of confrontational activity."

Bishop Pope admitted that Ms. Gough had a right to celebrate the Eucharist without his permission because canon law allows a priest to function in a diocese for as long as two months without being licensed by the ecclesiastical authority.

Ms. Gough, who returned to the Diocese of Washington following the service, said: "I wanted people to know that the kind of siege mentality that exists in the Diocese of Fort Worth doesn't exist in the rest of the church."

Tension in Fort Worth has increased since the election of the Rev. Jack Iker as bishop coadjutor [TLC, Oct. 25]. Because Fr. Iker has said he will not ordain women to the priesthood, a sizable amount of dioceses have failed to consent to the election. Standing committees have six months to consent to such elections, then diocesan bishops also must consent.

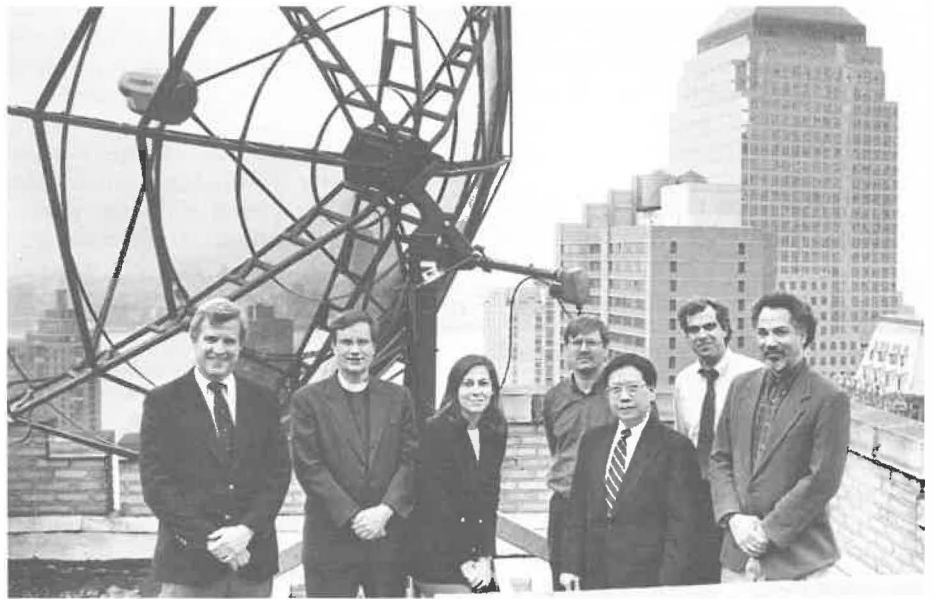


Photo by Christopher Green

Trinity Church and national church center staff involved with the satellite link.

Trinity Institute Via Satellite

The 24th Trinity Institute, to be held Feb. 2-3 in New York, will be telecast via satellite to down-link sites in each of the four U.S. time zones.

Four cathedrals serving as down-link sites — in Atlanta, St. Louis, San Francisco and Phoenix — will allow participants to interact with the conference through an audio link. More than 20 down-link sites have been established across the country.

The satellite link is a pilot project of the Episcopal Cathedral Telecon-

ferencing Network (ECTN), a collaborative effort of Trinity Church, New York City, and the telecommunications staff of the Episcopal Church Center.

The purpose of ECTN is to meet communication and educational goals in the church and help restore the historical role of cathedrals as centers of religious and cultural discourse.

For more information on locations, contact Rosemary Shali-Ogli at Trinity Institute (212) 602-0870.

Robert Williams Dies at 37

J. Robert Williams, whose ordination in the Diocese of Newark created widespread controversy, died Dec. 24 in Boston of an AIDS-related pulmonary infection. He was 37.

Mr. Williams, who renounced his ministry in the Episcopal Church in 1991, had been ordained in 1989 in a widely-publicized service. The ordination to priesthood by the Rt. Rev. John S. Spong, Bishop of Newark, received publicity because it was believed to be the first of an openly gay person in the Episcopal Church.

Following his ordination, Mr. Williams became director of The Oasis, a diocesan ministry to homosexuals. He was forced to resign that position after he made disparaging comments about celibacy and monogamy at a confer-

ence in Detroit.

Mr. Williams left the Diocese of Newark and began his own ministry to homosexuals in Provincetown, Mass., which he called "Palma Christi Institute for Healing." The Bishop of Massachusetts, the Rt. Rev. David E. Johnson, refused to license him to function in his diocese, but Mr. Williams continued his ministry there. In September, 1991, Mr. Williams renounced his ministry in the Episcopal Church saying his relationship with the church was "just like the abused wife who keeps coming back to the violent husband who keeps beating her."

He was the author of a book, *Just As I Am: A Practical Guide to Being Out, Proud and Christian* published in 1991.

College Gathering Confronts Many Issues

The fifth National Gathering for Episcopal college students, chaplains, faculty and friends was held at Epworth-by-the-Sea Methodist Conference Center, St. Simons Island, Ga., Dec. 30-Jan. 3.

More than 220 persons from 41 states braved wintry travel conditions to reach the south Georgia coastal barrier island for what was billed as "a chance to gather with other Episcopalians involved in higher education to talk, sing, play, pray, relax, worship and listen for God acting in the world and in our lives." The biennial National Gatherings, or "NatGats," are sponsored by the Office of Ministries in Higher Education, Evangelism and Ministry Development at the Episcopal Church Center in New York City.

"Keeping the Faith: God in a Changing World" was the theme of the conference. The Rev. Tracey Lind, rector of St. Paul's Church, Paterson, N.J., a racially and ethnically diverse inner-city congregation, was the keynote speaker. Music was under the direction of the Rev. Eric H.F. Law, trainer in multicultural ministry and former chaplain at the University of Southern California. The opening Eucharist was celebrated by the Rev. J. Robert Carter, bishop's deputy for the

Diocese of Georgia, representing the Rt. Rev. Harry W. Shipps, who had been delayed by bad weather from returning to Georgia.

Scheduled activities included daily worship incorporating liturgies from the Scottish Book of Common Prayer, the revised services for the Church of the Province of the West Indies, and the New Zealand BCP. A variety of Eucharists were celebrated around the conference center each afternoon, using almost exclusively the supplemental liturgical texts authorized by the 1991 General Convention. Participants chose from 30 workshops on such topics as spirituality, women's issues, human sexuality, race relations, ethical and moral questions, AIDS and the teaching and tradition of the Episcopal Church.

The conference schedule was altered on the last day to allow James Dahlstrom, a student representative of an ad hoc "traditionalist" caucus, to air that group's feelings of being "put down and bashed" for their differing views, particularly on issues of sexuality and the authority and use of scripture.

Departing from her prepared final address to the conference, Ms. Lind noted that the one thing that both ends

of the theological spectrum share is "our pain. We share our wounds. Pain is the one thing that remains in common." She urged participants not to debate issues, but to focus on "how we can live together in a time of chaos and confusion." The conference then broke up into their regularly assigned small groups to continue the discussion of their differences and provide an opportunity for healing.

The conference concluded with a festive "culminating liturgy" on Saturday evening and closing exercises Sunday morning.

(The Rev.) WILLIAM C. PITNER

BRIEFLY

As the new year began, a severe tropical cyclone caused major damage in its long trek through five of the eight provinces of the Solomon Islands, including four of five dioceses in the **Church of Melanesia**. For example, in the capital of Temotu province, Lata, many houses were destroyed, trees were uprooted and Holy Trinity Church (the pro-cathedral) no longer exists. The cyclone came at a particularly difficult time for the Church of Melanesia which was forced in the new year to cut all budgets by an average of 30 percent. Additionally, government funds for disaster relief during the "cyclone season" were depleted during an especially long, dry season.

Bishop Higgins of Rhode Island Dies

The Rt. Rev. John S. Higgins, ninth Bishop of Rhode Island, died Dec. 28. He was 88.

Bishop Higgins was born in London in 1904 and came to the United States in 1923. He graduated from Oberlin College in 1928 and from Seabury-Western Seminary in 1931. He was ordained to the priesthood in 1931. He was priest-in-charge of St., Stephen's, Reno, Nev., following ordination, then was curate of St. Luke's, Evanston, Ill., until 1932, when he became rector of the Church of the Advent, Chicago. He remained there until 1938, when he became rector of Gethsemane, Minneapolis. He moved to Rhode Island in 1948 when he became rector of St. Martin's, Providence, and he was elected bishop coadjutor in 1952. Bishop Higgins became diocesan in 1955 upon the retirement of the Rt.

Rev. Granville G. Bennett, and served until 1972.

Among Bishop Higgins' accomplishments were the foundation of the Episcopal Charities Fund, the renovation of St. John's Cathedral, Providence, the construction of the new Cathedral House, and the conversion of the former McVickar House, a home for retired priests, into Halworth House, an extended care facility.

He was a deputy to four General Conventions from both Minnesota and Rhode Island. He was active in ecumenical affairs and served on the Standing Commission on Ecumenical Relations and took part in Anglican-Roman Catholic discussions. He also was the author of four books.

Bishop Higgins is survived by his wife, Florence, and two children.

(The Rev.) NELSON W. MACKIE

Generosity Will Change Your Life

By ROBERT E. McCANN

Working in planned giving, I daydream a lot about money. Even counting sheep to get to sleep has taken on an added dimension. For now I wonder how much wool will bring on the open market. Would you call that “sheer pleasure”?

Some weeks ago, I was part of a team that led a retreat about money — an issue for all of us. We asked ourselves to picture an occasion of personal generosity and relay our feelings.

I shared a story about my father. He was retiring after 49 years and his three sons threw a party to honor his years of faithful service. During the evening he let slip this comment:

“Well, it looks like I’ll have to live with the car I have. I don’t think I can afford a new one.”

In a spontaneous moment, I said to him, “Why don’t we exchange cars — my new Oldsmobile for your old Plymouth?”

The next day we signed over our respective ownerships and had an exchange of keys — my silver-streaked beauty for his ’57 red and white car with those unforgettable fins that seemed to stretch a mile.

That turnabout brought surprising responses. The pastor of the parish where I was an assistant suggested subtly that the parish would get a bad name if I continued to drive the heap. Like they weren’t paying me enough to buy a real car.

The students in the seminary where I was teaching music surmised that I had taken a vow of poverty and were impressed enough, at least, to seek me out as a spiritual director.

My father got a lot of mileage out of the transaction. He even had fun with my brothers by trying to parlay the bargain: “Look what Rob has done. What do you have in mind?”

Once you start down the road to generosity, life’s direction changes. And the cycle of “what is mine and only mine” gets undermined.

Someone said once when I asked for a gift for the church: “I didn’t make my money to give it away.”

He was friend enough that I could

say something quite forward and direct: “You know that there are only two things that can ultimately happen with money — you either give it away or it gets taken away.”

A few weeks later I did get that gift. And that friendship was preserved.

I value my ministry of money, for I know first hand how spiritual a work it is. For it teaches me how transformative generosity can be.

It is interesting to read the *Chronicles of Philanthropy* and find modern

myths exploded. In 1991, \$124.77 billion was given to charity. And it might surprise you to learn that 90 percent of that money came from individuals and only 10 percent from foundations and corporations.

Prayer provides us with the courage to make not only a generous gift, but it also prepares us for the possibility of a sacrificial gift.

Fortified by our own transformation begun in prayer, we are then able to become ministers of money to others.

The Silent Years

Beneath the snow, the gathering of bulbs
guards its power for the coming spring
blanketed by moisture deep and white;
the timing predetermined by the genes.
In silence crouches energy to wait
to push and heave the clods of dirt aside.
Power learns to take its turn in time,
lest acting soon it loses face and dies.

Windward tacks the little fishing boat
returning empty from the brooding lake.
The tales of catches yet to multiply
sleep with the deep miasmic sea at night.
Growling, hungry stomachs greet the dawn
while fishermen resent the quiet nets.

In Nazareth the boy grew well and straight
unbeknownst to him or those around
the gathering of power hidden well
protected by the Galilean cold.
From Nazareth can any good thing come?
Is Galilee a known prophetic source?
Do carpenters engage in dialogue
with learned Rabbis on the Temple Mount?
A plumbline guides the practiced craftsman’s eye.
Rotten wood replaced by careful hands
will keep a firm foundation still secure.

Satan, knowing well the message sent
and answered brutally in Bethlehem
where babies died at Herod’s sole command
and goodness in the night to Egypt fled,
now hidden by a post-Egyptian flight,
and growing swiftly in obscurity.
The builder is prepared to lay the axe
to the foundations of the Temple Mount
while known to only shepherds now grown old
the angels sing the song which heaven wrote
and Holy Innocents sing all the parts.

Francis C. Gray

The Rev. Robert E. McCann is director of planned giving for the Diocese of California.

Meetings for Everyone

According to the many parish newsletters which arrive at our office, a sizable number of congregations will be having annual parish meetings on Sunday, Jan. 31. It is probably safe to say that a large number of Episcopalians have never attended an annual meeting. Their line of thinking ranges from the time of the meeting being inconvenient for them to their perception that a few people run the church so what's the use in going?

Many Voices Heard

Annual meetings are, of course, important to the ministry of the Episcopal Church. They provide an opportunity for people to make their voices heard, they give us a chance to elect the most suitable candidates to the vestry or diocesan convention, and they enable members of the

congregation to learn about what's happening with the various ministries the church offers.

We hope annual parish meetings will be well-attended, and that nobody will be foolish enough to schedule one during the Super Bowl.

Prayers for the President

We extend our good wishes to Bill Clinton as he carries on the demanding duties of president of the United States. Of all the people who should be on our intercessory prayer lists, the president needs to be mentioned.

The first weeks of the new presidency are marked with hope and optimism and perhaps with uncertainty of what lies ahead. Let us pray that Mr. Clinton and other leaders of government may meet the challenges which will confront them in the days ahead.

VIEWPOINT

We Are Learning to Evangelize

By A. WAYNE SCHWAB

"We have turned the corner on evangelism in the church. The Episcopal Church is moving away from having to defend doing evangelism or defend the very use of the word. People are saying, 'We are excited about evangelism. We are no longer fearful of doing it. There are so many resources we are overwhelmed by them. Help us pick and choose which are most useful and which we can adapt to our own situation.'"

Such was the September report of one of our regional volunteers, LaDonna Wind. Mrs. Wind, one of the volunteer regional Partners in Evangelism in Province 4, has broad church experience which includes Christian education and youth ministry.

I hear, once a year, a full report on

each of our diocese's work in evangelism. Mrs. Wind is one of 16, also volunteers, who collect these reports. The other 15 agree with her. I would add as evangelism officer that I have never been busier.

Twice a year, our evangelism ministry office sends *E-Share* to every congregation. Its contents are 90 percent what Episcopalians from 7-year-olds to bishops are doing in evangelism. The current edition contains 33 such stories — some about congregations, some about dioceses, some about individuals, and some about bishops. Only space available limits the number in each edition.

Accordingly, I have to disagree with Alvin F. Kimel, Jr. [TLC, Aug. 30]. His declaration that Episcopalians are "experiencing a paralysis in thought and will" in evangelism is not true in my experience.

Some statistics are in order. Episco-

pali-ans lead the major churches in per-member giving. Our worship attendance continues to rise year by year. In membership, an independent analyst, C. Kirk Hadaway, reports a slight growth of 3,084 between 1989 and 1990. He comments on its strength: "There were steady improvements in most areas, but particularly important were gains in the number of child baptisms and persons transferring in. Child baptisms increased by nearly 3,000 persons between 1988 and 1990, while persons transferring in grew by an even larger amount — 3,357. Adult baptisms also increased, but the numbers added were much smaller." Those who are "transfers in" are people who do not drop out when they move (moving is one of three characteristic times to drop out), or people who lapsed when they moved but are now returning to church participation.

(Continued on next page)

The Rev. A. Wayne Schwab is evangelism ministry coordinator for the Episcopal Church.

A Method to Help the Message

By JEFFREY A. MACKEY

When did you become a Christian?" "How do you know?" Questions such as these are often the confrontational queries one receives by over-zealous evangelicals in their commendable attempt to "save souls."

I, for one, would not dampen their evangelistic zeal, and I am eternally grateful that I was one of their clergymen for more than 20 years. I would err immediately on the side of concern, burden and zealousness, far more quickly than I would err on the side of sloth, lack of concern and complacency.

But in the fervor of evangelistic witness, I believe there is a major flaw that lies not with the zeal of the messenger, nor in the content of the message, but in the interrogative methodology.

Archbishop William Temple circumspectly summarized the term "evangelism" when he wrote that to evangelize is "so to present Christ Jesus

The Rev. Jeffrey A. Mackey is assistant to the rector of Grace Church, Utica, N. Y.

in the power of the Holy Spirit that men (sic) shall come to put their trust in God through him, to accept him as their Savior, and to serve him as their

presenting truth claims, evangelical fervor often degenerates into interrogation on such an intimate level that persons are turned away, rather than toward, Jesus Christ.

This is essentially unfounded in scripture. Conversion records in scripture are soundly grounded in proclamation, with appropriate questions coalescing as the person being confronted with truth claims begins to deal with these claims. Proclamation and interrogation become one evangelistic event. Neither can stand alone. Unfortunately, various theological camps have sided for one or the other, and have, therefore, been unsuccessful in true evangelism.

Saul is confronted by the Christ claim along with a pertinent question. Neither makes sense alone. More often than not, this is the case. Many times, the statements of truth concerning Christ become to the hearer question enough.

Evangelical fervor has, for more than a century, focused almost exclusively on the "how" and "when" one "became" a Christian. The contemporariness and vitality of one's present

Evangelism
is best when
it is focused
on the present
in one's life.

king in the fellowship of the church."

This is the content claim that ought to be presented to persons who are on the receiving end of our evangelistic message. Unfortunately, rather than

VIEWPOINT

(Continued from previous page)

Fr. Kimel raises some theological issues that need attention. One can join him in affirming "the unique identity of Jesus." For Christians, Jesus is the only human being who is also God in person in history. However, Fr. Kimel goes beyond the dogma of the Incarnation when he interprets it to mean Jesus is "the exclusive mediator of salvation."

As noted an evangelist as Bryan Greene affirms that we can acknowledge grace and salvation in other faiths and still hold to Jesus Christ as unique. Jesus is "the true light that enlightens" everyone (John 1:9). When

a Christian sees the word of God at work in another's life, a Christian says something like, "I see the word is operating in your life, too. Can I tell you what I know about the word?" (I am indebted to the Rev. Robert D. Hughes, Jr., professor of systematic theology at the School of Theology, University of the South, for these insights.)

When all is said and done, what counts is this: Are Episcopalians growing in evangelism? Twice a year, I share with bishops and other evangelism leaders the results of our survey of each diocese, half of them at a time. I will put Fr. Kimel on the list as well. Within reason I will share these results with anyone else who requests them.

Finally, I would share some advice

about evangelism. It comes from the wisdom of the Rt. Rev. Angus Dun, Bishop of Washington from 1944-1962. This one-time dean of Episcopal Theological School, a president of the World Council of Churches and the bishop who oversaw the racial integration of the Diocese of Washington, has always had a special place in my life because he could value my own story of conversion experiences. One of Bishop Dun's favorite sayings was, "It is so hard to be patient with the terrible patience of God."

When it comes to evangelism, the Episcopal Church faces one of its most massive, long-term social changes. It behooves all of us to be patient as God is patient with us as we make the change and learn to evangelize.

SHORT and SHARP

By TRAVIS DU PRIEST

Four for planning . . .

FROM ASHES TO FIRE — A: Planning for the Paschal Season. The Liturgical Conference (8750 Georgia Ave., Suite 123, Silver Spring, MD 20910). Pp. 122. \$10.95 paper.

This illustrated 8½"x11" pamphlet will assist those who plan worship throughout Lent and Eastertide of '93, following as it does Year A of the lectionary. Includes study ideas, a checklist for planning liturgies, and special resources, such as hymns, versicles and responses, and supplementary Eucharistic Prayers. Contributors from a number of churches include one Episcopalian but are mainly Lutheran and Roman Catholic.

SHAPING THE EASTER FEAST. By Anscar J. Chupungco. Pastoral (225 Sheridan St., N.W., Washington, D.C. 20011). Pp. 105. \$9.95 paper.

Exploring the Jewish antecedents of Easter and the patristic literature, Br. Chupungco, a scholar living in the Philippines, presses for an intrinsic link between Easter celebrations and nature, particularly the symbolism of the spring equinox and full moon. Most insightful is his section "Easter Night": Would that every parish fully understood the Easter Vigil, the sublime nightwatch, the night different from other nights, and the reasons that Easter is appropriately celebrated watching and praying through the passage of the night.

HOLY WEEK: Interpreting the Lessons of the Church Year. Proclamation 5. Series A. By Robert H. Smith. Fortress. Pp. 64. No price given, paper.

Having prepared for the liturgical actions and undergirding study of Lent and Easter, let us now prepare for the proclamation during these holy seasons. Lutheran Pastor Smith's helpful booklet presents an array of historical and pastoral information for preaching during Holy Week, Year A. I personally like the references to biblical events and contemporary liturgical celebrations that take place in Jerusalem: His short piece on "Tombs and Holy Places" is a gem in itself, point-

ing out that Jerome, like John, saw Jesus' tomb as a new Eden. Sixty pages of exceptionally insightful comments.

MORE SERMONS THAT WORK: Prize Winning Sermons 1992. Forward Movement. Pp. 142. \$4 paper.

Ten sermons preached on a variety of topics, including evangelism, AIDS, baptism; at a variety of times, including the Feast of the Holy Innocents; and by a variety of persons throughout the church. Also includes 10 homilies



given by professors and others involved with instruction on preaching, as well as two addresses presented at the Preaching Excellence Conference 1992. O.C. Edwards of Seabury-Western Theological Seminary, cautions most wisely against the "alligators" of preaching self instead of God, of preaching institutional prosperity, and of preaching a worthy cause as an end in itself rather than as a means to a greater end. Worthy reading, indeed.

Spiritual Reading from the Tradition . . .

IGNATIUS LOYOLA: Essential Writings. By Joseph A. Tetlow. Crossroad. Pp. 177. \$11.95 paper.

A Jesuit who is an expert on Ignatian spirituality gives us his rendition of the founder of the Jesuit order and his *Spiritual Exercises*. The book splices together the Ignatian text with the author's comments. Helpful introduction for those who have perhaps found this form of spirituality daunting. Clear, straightforward, somewhat technical prose.

THE RULE OF ST. BENEDICT: Insights for the Ages. By Joan Chittister. Crossroad. Pp. 180. \$11.95 paper.

Roman Catholic Benedictine sister Joan Chittister opens Benedict's rule of life to a new generation of readers as Joseph Tetlow does for St. Ignatius in the book reviewed above. She excerpts brief passages of the Rule and follows with her commentaries, which are

belief and state were seldom stressed. Rather than confronting a person with "If you die tonight, what reason will you give to God to allow you into heaven?" (a hypothetical question at best), or with "Are you a Christian?" and its essential subsequent "When did you become a Christian and how do you know?", there is a more pertinent question in keeping with the tenor of the New Testament. That question is, "Are you a believer in Jesus Christ?"

Each term here is pregnant with meaning. "Jesus Christ" is the content of the belief, not merely its object; and "believer" is in such a bold relief that it must need to be answered in the present and that, personally.

It is not that the past is not pertinent, but the past, and what was done in it, only finds its meaning if there is a present reality. "What do you think (present tense) of Christ?" The present reality is essential.

Ray S. Anderson, in *A Theology for Ministry*, writes: "From a theological perspective, there is no reason why conversion may not have its inception in a communal or group process, as well as in an individual act...The authentic story of conversion is not 'how' one came to be a Christian, but 'where' one is with Christ at the present time.

"The story of conversion is not only a description of a past event or even process by which we came to share the life of the Spirit, but it is a contemporary enactment in word and deed of our orientation to the goal which lies in Jesus Christ himself. Conversion, thus, is not a 'boundary' over which we pass in order to be described as Christian in terms of a prescribed manner of thinking, speaking, or behaving. Rather, conversion is an orientation and movement from where we presently are toward the center, which is the goal determined by Jesus Christ himself."

Here is the critical point. Our evangelism does not exist to lead people to time and place conversion, but rather to a vital, vibrant, viable life in Christ in the present.

Therefore, our evangelistic proclamation must be Christocentric, and our evangelistic questioning must be present, focusing on personal faith in a living Christ. It is to challenge our contacts, so to love in Christ that, as Cardinal Emmanuel Celestin Suhand has written, "One's life would make no sense if God did not exist."



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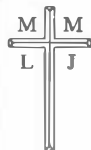
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SHORT & SHARP

(Continued from previous page)

part explication and part spiritual instruction. She comes by a good number of correctives to be reckoned with about spirituality, including that of staying put in the community you are in and learning from it.

THE LUMINOUS EYE: The Spiritual World Vision of Saint Ephrem the Syrian. By Sebastian Brock. Cistercian (St. Joseph's Abbey, Spencer, MA 01562). Pp. 209. \$15.95 paper.

The spiritual vision of the fourth-century church father is illuminated by the reader in Syrian studies at Oxford University in this handsomely printed book from Cistercian Publications. Since I have long been convinced that literature should be taught in seminaries, I naturally delighted in the section "The Poet as Theologian," in which we learn, among other things, that Ephrem was suspicious of theological definitions, which can easily be blasphemous. A sample from this exciting saint-theologian: Addressing Christ, the poet writes, "Your mother is a cause for wonder: the Lord entered her and became a servant." A book to transform our thinking about theology.

From Different Traditions . . .

ETERNAL QUEST: Finding God. Vol. II. By David Manning White. Paragon. Pp. xxi and 319. \$17.95 paper.

Running across the top of this book's cover is the lead-in "The Paragon Treasury of Inspirational Quotations and Spiritual Wisdom." In other words, this is an anthology. Actually, it is a companion to an earlier volume, *The Search for God*, by the same author, professor emeritus of communication at Virginia Commonwealth University in Richmond. It is impossible to give even a sprinkling of the sources, so rich are they, but I can share the headings under which he collects the quotations from the religious traditions of the world: Finding God, Gifts of God, God's Love, Union with God, God and Ethics, God's Golden Rule, and Whatever Name They Give to God. Author (with titles) and subject indices.

A Gnostic Book of Hours: Keys to Inner Wisdom. By June Singer. HarperCollins. Pp. xxiii and 164. \$20.

This book, beautifully bound and

printed, by Jungian analyst June Singer uses the traditional monastic format of the Daily Offices or "Hours" (Matins, Lauds, etc.) for her collection of Gnostic texts and paragraphs of commentary which include references to antiquity, philosophy, religious traditions and Jungian psychology. She gives a brief introduction as well as a historical note at the end on Gnosticism. Quite often she refers to canonical books of the Hebrew Bible and the New Testament, but the texts for reflection are non-canonical, mostly from the Nag Hammadi Library published in English in 1988. She, of course, mentions C.G. Jung's interest in Gnostic mythology. An engaging presentation.

The Holy and the Ordinary . . .

SEEK TREASURES IN SMALL FRIENDS. By Joan Puls. Twenty-Third. Pp. 149. \$7.95 paper.

Joan Puls is co-director of the Ecumenical Spirituality Project of the World Council of Churches. Herein, she asks us to explore with her the "small fields" in which most of us live — jobs, friends and neighbors, using time and talents, and our families. She wants us to focus on survival and transformation, "new energies that arise from the ashes of burnt-out hopes and dreams." Quite perceptive on what she terms the "fundamentalist mind" which sees no view save its own in politics, education or ethics. To use the popular jargon, she helps us "reframe" issues and events from our lives, and often she does so with clarity, raising challenging questions.

THE GOD WHO LIVES ON MY STREET. By Andre Beauchamp. Twenty-Third. Pp. 64. \$7.95 paper.

I recall vividly the evening after a Scottish Anglican bishop had addressed our college at the University of Durham in England. Our learned biblical scholar principal said, "He's got it all wrong. He thinks about God only when there are problems." I was struck by the same issue in this little book of prose-poems followed by leading questions. "It's when things go bad/That I think about God" begins one of the reflections; "I knew God would punish me" begins another. This is not a great book, and yet it raises some profound issues, not the least of which is Roman Catholic Archbishop Rembert Weakland's observation from the Foreword: "It's the search for God that counts — and perseverance."

CHURCH SERVICES NEAR COLLEGES

COLLEGE students need to be remembered. Do you have a son or daughter at a 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.

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 The Rev. David Selzer, chap Minneapolis 55414
 Sun Eu 6, Wed Eu 12:15 (612) 331-3552

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CARNEGIE MELLON UNIV.
CHATHAM COLLEGE
CALVARY 315 Shady Ave., 15206
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Kinship with Jesus

A meditation on "Lord of all hopefulness"

By ROBERT HENDERSON

A rhythm pulsates through the universe. The beat may be as subtle as a morning glory following the sun, as striking as the migration of great whales, as miraculous as new buds in the springtime. Even inanimate objects respond to this imperative — tides move in and out, planets and galaxies move in their courses, stars are born, live and die.

In her seemingly simple hymn, "Lord of all hopefulness" (*Hymnal 1982, #482*), Joyce Anstruther, writing as Jan Struther, describes the particular paradiddle that humankind plays.

The Rev. Robert Henderson is rector of St. James' Church, Eufaula, Ala.

She reaches back to fundamental rhythms of the life/death cycle to remind us of the cosmic and spiritual implications in the universality of our experiences, our needs, and our quest for fulfillment.

Critical Stages

In its four short verses, this hymn describes three cycles: the progression of the terrestrial day; the critical stages in human life; and the turning points of our spiritual lives. The day and our human response to it is described — waking at dawn, laboring through the noon, coming home in the evening, sleeping at night. Captured and recapitulated within the framework of this

daily rhythm are the critical stages in human life — birth, vocation, growing and, finally, death — tying the cycles of human life to the cosmic cycle.

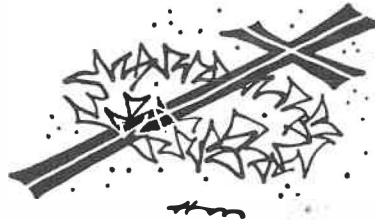
As for the turning points in our spiritual lives, here, again, the images of this hymn are especially vivid. Linked to dawn and birth, the coming of new light and life, is spiritual birth, or, as Cardinal Suenens says, "A new awareness" that brings with it a burst of joy. Soon, however, we find that the bliss that follows is ephemeral and fades, leaving a deep void that can be filled only through the labor of struggling for faith. But, toward the evening of our labor, our own strength begins to wane. It is then that we experience that sudden, unexpected gift of grace that turns us toward home where we can rest, secure in the love of Jesus. By experiencing and knowing this love, we can finally sleep in the peace that "is no peace" but which "passes all understanding."

This hymn reminds us of our kinship with the human being that was Jesus — his hand on the lathe, his arms to embrace. These images are vivid reminders of the God/man who shared our life and knows us experientially. Described here is not the transcendent, far-off God of the patristic fathers. Rather, this is the God of the Jews who walked in the garden with Adam, translated into the present reality and presence that is Christ. Throughout this hymn, we are reminded that Jesus is with us, each of us, now, today, wherever we are. God in Christ is no longer a remote "thou," but an intensely real and personal "you" that touches and heals our lives.

This poetry is fitted to a traditional Irish melody, "Slane," which intensifies these themes. The music is soothing, yet hauntingly alive. No resounding crescendos here, only simple words and simple notes. But in that simplicity one is compelled to explore the overtones, looking as deeply into self as into the hymn, and, perhaps, being surprised at what is found there.

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ORGANIZATIONS

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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.

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

POSITIONS OFFERED

EXECUTIVE DIRECTOR, Episcopal Charities and Community Services (ordained person). For position description write: Episcopal Charities, Diocese of Chicago, 65 E. Huron St., Chicago, IL 60611.

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

EVANGELISM CHALLENGE/PARISH REDEVELOPMENT. We are ready to invest in a priest who will team with us to help us grow. Requires skill in urban ministry as well as reaching suburban population centers; building on current multi-racial congregation; solid liturgy in an impressive cathedral like building with fine organ; strong team relationship with lay leaders. Contact: Trinity Church, 503 Asbury Ave., Asbury Park, NJ 07712.

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TRAVEL

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TRAVEL

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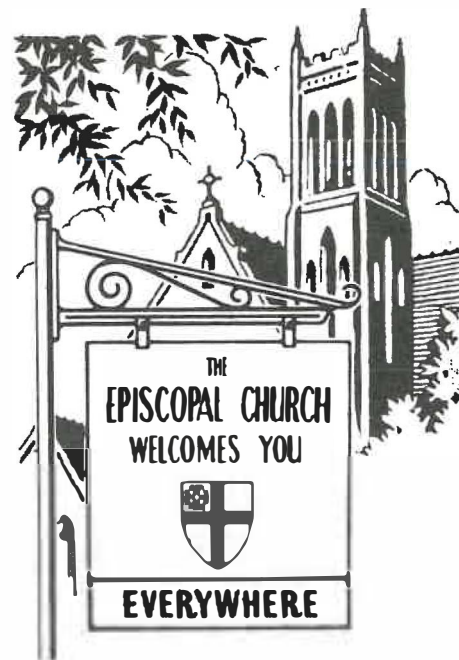
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CHURCH OF THE GOOD SHEPHERD Main at Broad Sts.
The Rev. John S. Varyan, p-tc
Sun H Eu 9:30

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 BISCAYNE, 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) 438-6370
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

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
Sun H Eu 8

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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

PHOENIXVILLE, PA.

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

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 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. Philpott; 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)

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MILWAUKEE, WIS.

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

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

PARIS, FRANCE

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The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Benjamin A. Shambaugh, M.Div., canon; the Rev. Henry C. Childs, canon
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu

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