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'To what degree are we co-creators?' [p. 2]



Balancing Nature

I have a sense of sheer space as I drive through the West, a growing awareness of the geological formation of the world. The Dry Falls in central Washington are remaining evidence of a primordial flood beyond imagination. I think of the biblical flood that “destroyed the world” and cannot imagine an ark 300 x 50 x 30 cubits — or any ark — surviving this flood.

In Waterton National Park in Canada, huge mountains of rock tower thousands of feet on every side — layer upon layer of rock, each millions of years in formation. In places, I am told, there was once a force so intense, layers were doubled over against themselves, creating a rock “sandwich” of millions of tons. I remember that one of the principal metaphors for God in the Old Testament is Rock. “God, my Rock!” the Psalmist cries again and again.

Unending space continues to overwhelm me — space and force. At Yellowstone National Park the effects of the fire of 1987 are everywhere. Acres of wasteland remain — mile after mile with nothing but a ghostly vista of dead, scorched trees still standing mutely, saying “Remember, remember.” Again, the reality of the terrible force of nature presses upon me. I long to clear away the deadness, this horrible scar upon the beauty of God’s creation. I desperately want to replant and feel that with modern technology this could be done.

I drive along Highway 20, through the Targhee National Forest, adjacent to Yellowstone. The last time I visited this area it had been destroyed by insects. For 30 miles or more there had been nothing but gaunt skeletons of lodgepole pine eaten alive by a rapacious beetle infestation. I understood this to be a cyclical manifestation. I was and am deeply troubled by this kind of “balance of nature.” But now, most of the dead trees have been cleared away and replanted — replanted by humans, some tracts three, some five years old. I now see young, healthy, vigorous trees, and feel good. There had been some regrowth visible at Yellowstone, but it was small. The Forest Service, I was informed, is allowing regrowth to be “natural” — not “artificially” helped by humankind. I reflect on the meaning this holds. How and in what way are we to cooperate with God in the world of created reality? To what degree are we to be co-creators?

I think again of the Dry Falls and their mute evidence of an irrepressible force of nature millions of years ago. In the 1920s, less than a century past, before the existence of the kinds of technical equipment now available, someone had the concept of building a dam, of harnessing the primal force of the Columbia River to reclaim lands that had been dead for eons and eons. Now it has become literally a new creation, a cooperative creation. The dam is the Grand Coulee. If that was possible, what is not?

Our guest columnist is Mary Kelley, a resident of Lacey, Wash.

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Yellowstone National Park

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LETTERS

Thanks Giving

As stewardship officer of the Diocese of Minnesota for the past five years, I have not found the "tragic behaviors" which Fr. Scott observed in his Viewpoint article about tithing [TLC, Aug. 15].

I think he is correct to say that legalism and exclusivity can creep in when some attention hasn't been given to the prevailing "culture of scarcity" in our church and society. Only in a culture of scarcity do you find the "look what I've done . . . they aren't good givers" kind of talk. Our stewardship consultants urge clergy and vestry members to witness to their giving, but never have I found anyone saying "look what I've done . . . you should do likewise."

In fact, by breaking the link between why Christians give and the needs of the parish, one can move from grudge giving and duty giving to thanks giving as best expressed in the Blue Box of the United Thank Offering. Christians are to give because all we have comes from God and what we give, to the church and other institutions which do Christ's work, is in thanksgiving for what our God has so richly given us.

I am puzzled by the statement that small gifts are not honored. Wouldn't that be less true if proportional giving were stressed? The proportional gift honors the widow's mite as much as the millionaire's \$100,000 pledge. I dislike the idea of sacrificial giving . . . we ought not to give until it hurts, rather, give joyfully to those institutions about whose mission we are passionate. I also think all the talk about discipline, trusting God and struggle to "get to the tithe" miss the point that our God is a God of passion and extravagance, who gives us all we have in love.

The key issues as I see them are not legalistic, but responding in kind to the largess of our God. We Anglicans are an incarnational people, embracing the
(Continued on next page)

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. We prefer submissions to be typed and writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.



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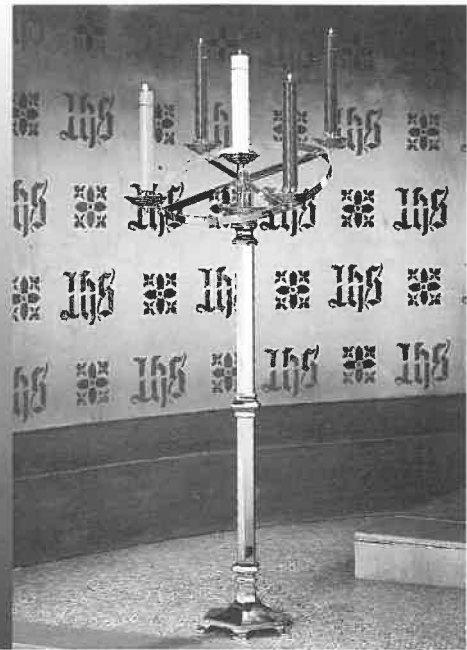
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LETTERS

(Continued from previous page)

world our Creator has made. Living into abundance, that is, searching daily for the areas of our lives which help us live the kind of life that our God has intended us to live . . . fully engaged, reaching out, celebrating what God has given us. That is stewardship, not the legalisms which Fr. Scott so rightly rejects.

HOWARD ANDERSON
Stewardship Officer
Diocese of Minnesota
Minneapolis, Minn.

I read with great interest and some sympathy what Fr. Scott wrote in "A Change of Heart About Tithing." I, too, share much of his history about coming to understand, appreciate, practice and preach tithing as a primary aspect of stewardship. I also agree with his concern about the dangers of exclusivity, resentment and legalism associated with tithing. However, I have not reached the same conclusion as Fr. Scott. I wish to offer the following brief rebuttals for ceasing to preach and teach tithing:

1. Dealing with money and its actual and symbolic use as a gift is a critical theological, educational and moral issue in all of life and especially in the church. To raise the issues of sacrificial giving, of giving a percentage of one's income and of tithing, will guarantee conflict in church. This perturbation is essential to both the congregation and the clergy in order to view our common idolatries which are represented by money in the personal and corporate lives of our church.

2. Knowing what amounts people pledge will alter the clergy and lay leaders' attitudes toward fellow parishioners, because the pledge versus income assessment is a valuable pastoral measure of the spiritual and financial health of each member of the congregation. Sharing confidences about pledgers, if handled faithfully, will make for a healthier congregation.

3. Episcopalians' financial giving to their congregations went from the bottom of the denominational heap to the top during the years that the Office of Stewardship Development and the Standing Commission on Stewardship were the most active and well-funded. Our literature and techniques have been lauded and copied over the years by other denominations because of our verified

successes in pledge development.

4. Tithing has never in the official life of the Episcopal Church been defined as a way of funding the church exclusive of other charitable giving. Tithing is a way of learning how to give money away through which only the giver can know and claim personal satisfaction. If preachers and teachers make tithing a sort of legalistic demand, then they are not behaving faithfully.

(The Rev.) RONALD L. REED
St. James' Church

Wichita, Kan.

Fr. Reed is the former national director of the Office of Stewardship and director of stewardship education for the Diocese of Pennsylvania. Ed.

Matter of Conscience

In his article, "Conscience Clause Is a Good Thing" [TLC, Aug. 29], Nathaniel Pierce makes a serious error when he purports to quote the operative clause of a statement by the House of Bishops at Port St. Lucie in 1977 which affirmed the "right of conscience" in administering the then new canon authorizing the ordination of women.

That clause, as voted by the bishops, actually reads, "... we affirm that no Bishop, Priest, Deacon or Lay Person should be coerced or penalized in any manner, nor suffer any canonical disabilities as a result of his or her conscientious objection to, or support of, the 65th General Convention's action with regard to the ordination of women to the priesthood or episcopate."

In omitting the phrase, "or support of," Fr. Pierce denuded (perhaps unwittingly) the original statement of its intended "balance," its desired intent to honor the consciences of both those supporting the new canon as well as those opposing it.

Having chaired the Committee on

Theology, which wrote this widely debated statement, I recall vividly the bishops' desire to be "balanced" with respect to the consciences of parties on both sides. Thus, today, even as "the conscience clause" respects a bishop's right to withhold his ordaining hands from female heads for reasons of conscience and/or a lay person's right to reject the ministration of a female priest for the same reason, it also asserts quite clearly that the consciences of those supporting women's ordination must be honored. And this surely should include finding other ways for women aspirants, rejected by their own bishop solely because of their femaleness, to be screened, trained, ordained and deployed for ministry. It would seem to imply further that those congregations which support female ordination yet which find themselves in a diocese where their bishop refuses to do so, should have other options opened to them by their diocesan authorities for receiving the now officially certified ministrations of female clergy.

The bishops assembled at Port St. Lucie knew they possessed no power by

themselves alone to change the force of canon law. Their "conscience clause" was framed in a "pastoral spirit," assuming that creative ways could be found on both sides of the women's ordination controversy to accommodate individuals who could not yet embrace or who were prevented by others from embracing the new official policy of our church.

(The Rt. Rev.) JOHN H. BURT
Bishop of Ohio, retired
Marquette, Mich.

Gaining Acceptance

In response to the editor's note following Robert Hulme's letter [TLC, Aug. 8], it is true enough that there is not yet a consistently used form of address for female presbyters (much less for all "ordained women," some of whom answer to "Deacon" or "Bishop"). However, "Mother"/"Mo." is gaining in acceptance, and is the only logical choice as long as male presbyters, albeit far from all of them, go by "Father"/"Fr."

Questions of consistency could be avoided by using "the Rev." at first mention.
(Continued on page 12)

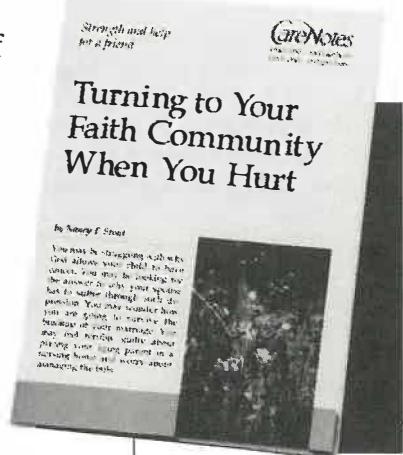
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Bishop Rowthorn Chosen for Europe

The Rt. Rev. Jeffery W. Rowthorn, Suffragan Bishop of Connecticut, has been appointed Bishop-in-Charge of the Convocation of American Churches in Europe. The appointment was made by the Most Rev. Edmond L. Browning, Presiding Bishop.

During the six-year appointment, which begins Jan. 1, Bishop Rowthorn will have responsibility for the congregations of the Episcopal Church located in Germany, Italy, Belgium, France and Switzerland. He will serve directly under the Presiding Bishop.

In a letter to those churches dated Sept. 10, Bishop Browning said Bishop Rowthorn's duties will include "providing pastoral care to the clergy, making regular visitations to each congregation, providing administrative leadership, and encouraging mission planning."

Bishop Rowthorn also will have extensive responsibility for ecumenical relations in Europe, representing the Episcopal Church at such bodies as the World Council of Churches and the European Conference of Churches.

While the position in the past usually had been held by a retired bishop, it has

been expanded by the Presiding Bishop to a full-time position for an active or non-retired bishop because of new opportunities and needs for mission in Europe, Bishop Rowthorn said. "As the new European community comes into being and Eastern Europe becomes more accessible, there is a great possibility to think in new ways about mission," he said.

Through cooperation with other Anglican churches, such as the Church of England parishes located in Europe, there also will be the opportunity "to draw others into the exploration of how the Anglican Communion can make its most effective witness in the emerging European community," he said.

Bishop Rowthorn, a native of Wales who is now a U.S. citizen, has been suffragan bishop since 1987. Before his election as bishop, he taught at Yale Divinity School and Berkeley Divinity School at Yale where he was a founding faculty member of the Institute of Sacred Music and held the Bishop Goddard Chair in pastoral theology. He and his wife, Anne, will reside in Paris, where the convocation's cathedral is located.

JAMES H. THRALL

New Suffragan for Virginia

More than 2,000 members of the Diocese of Virginia gathered at Washington National Cathedral Sept. 11 to acclaim one of their own as their new suffragan bishop. The Most Rev. Edmond L. Browning, Presiding Bishop, was chief consecrator as the Rev. Canon F. Clayton Matthews was consecrated Suffragan Bishop of Virginia. Bishop Matthews came to Virginia in 1980 to be rector of Emmanuel Church in Richmond, and since 1987 he was canon to the ordinary under the Rt. Rev. Peter J. Lee, Bishop of Virginia.

"We are gathered here today as a diocesan family, to celebrate the ministry of one so loved, and to participate in God's action — a family at home here, but mindful that home, for so many today, is an illusive hope rather than a secure place in which to pursue the vision," said Bishop Lee, who was preacher.

He went on to say that the Christian experience provides such a home, grounded in the security of what God has done for us. "We are a people of the book, and we stand on that rock, but it is a

place with a purpose, that our eyes may be lifted to new horizons and new things God is doing, yet ever mindful of where our true home lies," he said. He added that the Diocese of Virginia "has not been divided by the many controversial issues facing the church today, because we are a diocese at home with Christ."

Among the co-consecrators were Bishop Lee, the Rt. Rev. Robert Atkinson, Assistant Bishop of Virginia, and the Rt. Rev. David Lewis, retired suffragan.

Bishop Matthews, a native of Raleigh, N.C., is a graduate of Hampden Sydney College and Virginia Theological Seminary. He served parishes in Atlanta and East Carolina before moving to Virginia. He and his wife, Martha, have a son, John, a student at Wake Forest University, who was crucifer for the service.

Bishop Lee asked for prayers for the Rev. Antoine (Tony) Campbell, who was elected suffragan with Bishop Matthews, but whose consecration has been put on hold until charges of sexual misconduct have been settled.

DOROTHY MILLS PARKER

General Convention

Mrs. Chinnis Clarifies Appointment Practices

Pamela Chinnis, president of the House of Deputies of General Convention, has issued a statement regarding "my appointment practices and intentions" following her address to the convention of Integrity, in which she told delegates she intended to appoint more members of the organization to General Convention legislative committees in 1994 [TLC, Aug. 15].

"I have widely solicited and always welcome suggestions of qualified persons from all quarters of the church," Mrs. Chinnis said in the statement. "I have given particular attention to identifying competent people from groups which have previously been under-represented in our leadership and decision-making processes, seeking balance in terms of gender, racial/ethnic identity, geography and identity."

Mrs. Chinnis added that she has received suggestions of persons representing the interests of groups "as diverse as Episcopalians United and Integrity, the Episcopal Synod of America and the Episcopal Women's Caucus, NOEL and the Union of Black Episcopalians."

Interim Bodies

She said she assured the Integrity convention in July that "I do not exclude openly gay and lesbian Episcopalians from consideration for appointments to interim bodies or legislative committees. I asked those present to tell me about the qualifications of deputies I might not know."

Mrs. Chinnis is responsible for appointing members of the interim bodies of General Convention which study issues and develop policy and program recommendations to bring to convention. She also is responsible for appointments of convention deputies to serve on the 26 legislative committees of the House of Deputies, which consider recommendations of the interim bodies during convention.

Christians Continue to Flee Southern Sudan

For the past year, Sudanese refugees have been steadily trickling into Uganda, Kenya and Egypt, desperate to escape what some East African observers call "another Somalia about to happen." Last winter, United Nations workers were concerned about the numbers of refugees. A congressional study group from the United States which visited the area this summer spoke strongly about human rights abuses in the southern Sudan and about the potential for famine. Persistent rumors of enslavement and deportation of Sudanese Christian and traditionalist women and children are heard.

Refugee numbers appear to be increasing exponentially. At least 50,000 refugees have arrived in northern Uganda; the government-leaning newspaper *The New Vision* estimated 100,000. The refugees are nearly all Christians trying to escape seemingly random bombing by Sudanese government planes. The Rev. Tudor Griffith, a lecturer at Bishop Tucker Theological College, was on a tour of Uganda in August to interview potential ordinands when he and his wife, Nelleke, were urged to visit the newly established refugee camps.

The Griffiths found two poorly-equipped settlements, one holding 14,000 people and the other holding more than 38,000. The United Nations High Commission for Refugees is getting into place but the determination of the leaders of the refugee church to retain the major leadership role is not popular



ENS photo by Viviane Moss

An increasing number of Sudanese refugees is seeking relief from hunger.

with secular funders. Local Christians provide food, which Uganda fortunately has in abundance.

Water Undrinkable

The camps the Griffiths visited lacked latrines and there was no source of fresh water. Clean water could be obtained only from a couple of tank trucks that visited the encampments. Those who had no water containers could only resort to an obviously polluted (because of human waste) stream near the camps. According to Fr. Griffith, the refugees are most

concerned about the spread of disease, including cholera and measles. The morning the Griffiths arrived in the camps, eight children, who had died the previous day of measles, were being buried.

Nevertheless, spirits are high among the people. "The first request of the refugees was for places to worship," Fr. Griffith reported. Mrs. Griffith noted that the various Christian denominations had all chosen trees under which they would gather for worship, and then "they met again to bring their children for inoculation against measles and meningitis. The ancient Christian tradition that includes healing as an element of worship could not be more apparent," she said. "Salvation," said Fr. Griffith, "is holistic."

Instead of despair, the visitors found hopeful and expectant people who believe they will be helped by other believers around the world. Many carried their hoes and pangas (machetes) with them in their escape. If they can till some land somewhere, they believe they will be all right. But measles and cholera have already attacked them, and plague has been reported in the West Nile region where they are encamped. Their exile may last for some time. The Christians of the southern Sudan are still too happy to be free of their difficult environment to ask whether they have a future beyond these green valleys of Arua, these confined camps, these difficult days of exile.

BONNIE SHULLENBERGER

Bishop Gesner of South Dakota Dies

The Rt. Rev. Conrad Gesner, sixth Bishop of South Dakota, died Sept. 1 in Sioux Falls, S.D., two days after his 92nd birthday.

Bishop Gesner served South Dakota as a bishop for 25 years, first as coadjutor from 1945-53, then as diocesan until 1970.

He was born Aug. 30, 1901, in Detroit Lakes, Minn. He graduated from Trinity College in Hartford, Conn., in 1923, and from General Theological Seminary in 1927. He was ordained to the diaconate and the priesthood in 1927 by his godfather, the Rt. Rev. H.L. Burlinson, fourth Bishop of South Dakota.

Bishop Gesner began his ordained

ministry as canon missionary of Calvary Cathedral, Sioux Falls, and also served St. Peter's, Sioux Falls, and Good Shepherd, Parker, from 1927-29. He was rector of Trinity, Pierre, from 1929-33, when he became rector of St. John the Evangelist, St. Paul, Minn. He was elected bishop coadjutor in 1945.

He retired in 1970 and moved to Longmeadow, Mass., where he served as an assistant to the bishops of Western Massachusetts and Connecticut. He returned to South Dakota in 1983.

Bishop Gesner is survived by his wife, Claudia, two daughters, Rosalind Johnson and Nancy Timmerman, eight grandchildren and 18 great-grandchildren.

Ministry in 'the Gaps'

By DAVID G. KULCHAR



Photo by Richard Wood

People who are hurting need someone who cares.

Her marriage of 16 years is over. A single mother of two, her fear of being alone is surpassed only by the fear of being "available." She needs help from someone who has been there, someone who could listen.

He is dying. His body is a victim of AIDS. He lies in his bed rocking his head from side to side. He aches from head to toe. He needs someone not to talk with, but simply to wait and to be with him.

She is only 15. Her boyfriend is 18. She never thought he would take advantage of her. She had said no but he insisted. Now she is broken inside. Who could she turn to? She needs someone to love her in the midst of her disappointment and pain.

Though these three hurting souls do not know each other, they have something in common. They need someone who cares, who will help them bridge the gap of fear and isolation. They need someone who will love them unconditionally, whether they are physically, emotionally or spiritually broken. Where better to find such a person than in the church? It is in Christ that we all experience unconditional love. It is in the church that people learn to love others. It is in the gaps of pain and suffering that the church is most desperately needed.

Admittedly, the church herself is hurting. She is deeply divided over issues of theology and practice. Some are jumping ship. Others seem paralyzed. Fortunately, many press on like "wounded healers" and continue to minister despite the pain and the church's imperfections.

The Rev. David G. Kulchar is assistant rector of St. Christopher's Church, Portsmouth, Va.

This is not to downplay the necessity of facing our divisions. We are called to work through our own theological uncertainties and to deal honestly with our differences. Who we are and how we speak about God, Christ, and the church shapes the way we reach out to those in the gap. One wise cleric once said, "If we

dom is to save the lost, minister to the oppressed and comfort the dying.

It seems that each interest group within the church has its own corner on ministry to those in the gap. Evangelicals excel at "knocking on doors" and responding to those who are searching for meaning and purpose. Charismatics, through counseling and inner healing, are involved in ministry to the brokenhearted. Anglo-Catholics have helped many slow down and rediscover the spiritual strength to survive the gap through pursuit of contemplative disciplines. Liberals have been on the front lines of reaching people with a ministry of presence through soup kitchens, AIDS hospices and the like.

Certainly these are generalities. Yet, if there is any truth to them, it would suggest that our diversity is positive in breadth of ministry, but negative in our polarization. A casual observance would indicate that no matter which theological camp we find ourselves in, we often abdicate or even neglect certain kinds of ministries to people in the gap.

Each of us by faith and through baptism is called to minister to the hurting. Ministry to AIDS victims is not a "liberal" thing and sharing hope is not an "evangelical" thing. Each of us is called to be Christ to a hurting world. Our ministry begins with the person next door, or even in our homes.

As an organized church, we may self-destruct over the volatile theological issues we face. But let us not lose sight of the fact that theology is not what will remain in the end. What will remain is how we loved each other and how we loved those in the gap.

Each of us
is called
to be Christ
to a hurting
world

have nothing to say to a person who is dying (a person in the gap), we have nothing to say." What we believe about eternal life, the Father, his plan for humanity, gives us the message of hope to those in the gap and motivates us to stand with them.

Yet, as the bishops and other church leaders slug it out in the theological boxing ring, the majority of us dare not sit watching from the bleachers. Despite the temptation to focus on the fight in the arena, the critical work of the king-

Song of a Servant

By MARTHA BRADLEY

It's Sunday and I'm not in church with my known community of Christians. I'm working, and I'm serving.

There are traditional Monday through Friday workday schedules which include a standard lunch break and freedom to take a coffee break. It would be a gift to always know what my "day off" would be, so I could plan a nice tidy life. It would be nice to arrive home and still have lots of energy left to write all the letters that need to be written, make all the phone calls that would be joyous. . . .

It's Sunday and I'm working.

One of the first questions the Commission on Ministry posed, as I began my journey toward ordination to the diaconate, was, "What do you plan to do as a deacon?" That was a question that burned my mind as the ropes were jumped and the hoops cleared in the ordination process. 'Twas a wise group, that Commission on Ministry.

From the beginning I was asked to articulate what kind of servanthood was to be mine. There wasn't an absolute certainty as to how all would be accomplished, but I knew I was called to be a servant with the sick and the dying. That was — and is — my focus.

I'm working in a teaching hospital sponsored by a Roman Catholic community. The philosophy stated, and lived by, is that no one is turned away. The poor receive the same care and concern as the wealthy. I like working for a place that lives up to a stated philosophy. There is so much life here. There is so much death here. Is there a balance?

"In the name of Jesus Christ, you are to serve all people, particularly the poor, the weak, the sick, and the lonely" (BCP, p. 543).

I wear a collar as I work, for it is a quick and easy way to be identified. It's true I get called "Sister" a lot, but that's OK . . . a natural assumption. Yesterday I walked outside between showers and a poor, single mother came to me to tell me her son was greatly improved. The boy of 6 had fallen from a second-story window the

day before. I didn't know the mother, but she quickly recognized what I represent, and related some of her story. It was a privilege to share her concerns.

A short time later, as I sat at the bedside of a cancer patient, there was a scream from the beeper concerning a cardiac arrest.

Once again, I quickly entered the lives of those I knew only by name, but they trusted and shared. The wife, mother, sister died. I had watched as the team

*I can show
God's presence
as shown
through my
concern . . .*

tried valiantly to bring her back, but it was not to be. Together the family and I worked through those first moments of loss: tears, sobbing, disbelief. Peace came, and we gathered at the bedside to say goodbye. There were tears and hugs all around, and those people passed out of my life.

There is a knock at the door. Sure, we can provide meal tickets to the family until they can get some cash. We feed the needy.

Fran is very weak now. The breast cancer is about to overwhelm her. (Sometimes it is hard to decide which is more consuming, the disease itself or the chemotherapy and radiation used to try to stem the tide of the disease.) She has lost all her hair, as well as the sight in her right eye, and her voice is weak. Her husband of 53 years sits quietly at her side, stating in action the love they have

shared. When he agreed to love her for better or for worse, in sickness and in health, it is good he couldn't envision today. Fran is dying. Will it be today? Will I be here to share those last moments? I don't know, but in the meantime, I can offer God's presence as shown through my concern for Fran and her beloved.

Not many people have the privilege of being present at the time of death. The clergy often arrive sometime later. Physicians come to pronounce a death. Nurses are often there. Yet as a chaplain I am there. But what a privilege to hold a hand, stroke a brow. Somehow, one senses the link between "here and there." The moment of death is not nearly as scary as the hours, days, and sometimes months of suffering experienced by the whole family before that moment.

There are some patients who simply must be given permission to let go and die. Often family members can't, or won't, give that okay. I can. I do. I will. This doesn't appear as a big theatrical production, but more often than not, it is a simple whisper of love and assurance. It is gratifying to see a patient let go and let God enfold him or her in his arms with a loving and accepting family nearby.

Lee is so alone. It has been more than a year now that he has been in that bed. He has a wife, but she is emotionally detached and still unforgiving for past shortcomings. His son doesn't visit anymore. Lee's interests lie more in what we sometimes call recreational stimulants. He can only lie on his back and has now lost all sensation in his lower body. He is kept free of physical pain, but the emotional pain is often overwhelming. He knows his insurance is gone. He worries about that. Spend some time with Lee. He finds comfort in prayer. Pray with him. Hold his hand. Walk with him.

The elevator door opens and there is Maude. Her face brightens as she tells me her husband is now breathing on his own and she just knows he will get to go home. He has been here more than three months. Thank God for his progress!

I ride to the top floor for a look through the windows at the new life. There before me are wriggling examples of beginning, of innocence, of hope.

(Continued on page 12)

The Rev. Martha Bradley is a deacon of the Diocese of Springfield. She is a chaplain at St. John's Hospital, Springfield, Ill.

Tracking Delivery

From time to time, we receive phone calls or letters from subscribers informing us there are problems with delivery of their copy of *THE LIVING CHURCH*.

"Sometimes I receive two issues on the same day," wrote a subscriber in New Jersey. Another reader on the West Coast complained that his copy of the magazine often arrives a day or two after the date of issue, which appears on the cover.

If you are experiencing problems with delivery of your magazine, we want to know about it. A letter or telephone call to our circulation department helps us identify areas which need to be improved. Most of the time, the delivery problems cited above turn out to be temporary annoyances, but occasionally there are instances of repeated poor delivery. If this occurs, there is something which can be done to improve the situation. Subscribers can contact their local post office and ask that a publication watch be done on *THE LIVING CHURCH*. This process traces the steps in delivery of the magazine from the time it leaves the Milwaukee post office until it is delivered to you. The publication watch is designed to determine where problems exist and it is hoped it will lead to improved delivery.

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Sunday, Oct. 3, has been designated as Church Periodical Club Sunday by the Presiding Bishop. On this day, gatherings are held in many of our churches to support the work of the CPC.

For more than 100 years, CPC has helped proclaim the gospel throughout the world with its grants program. For example, earlier this year, CPC made grants of more than \$1,000 each to three congregations in the Diocese of El Salvador for the purchase of Spanish language Books of Common Prayer and hymnals, to Anglicans in Kenya to purchase books for Sudanese refugees, and to St. Paul's Church in Logan, Ohio, a mission congregation in need of "basic" books. In addition, CPC continues its longtime support of seminarians with grants for their book expenses.

We salute the effective ministry of the Church Periodical Club. We hope congregations will remember this organization in prayer and with an ingathering on CPC Sunday.

VIEWPOINT

Anglo-Catholic ... With Qualifications

By DANIEL H. MARTINS

A recent letter to the editor, and the accompanying editor's note [TLC, June 27], raise a very important question. It is important because it concerns a label — Anglo-Catholic — which is used freely among Episcopalians, with the assumption that it has a single, commonly-understood meaning. There was a time, perhaps, when it did, and was therefore useful as a sort of verbal shorthand referring to an important segment of the Episcopal Church. Now, however, — especially in view of the political realignments that have taken place in the church in the wake of the ordination-of-women controversy — it is an expression which probably should be qualified whenever it is used.

As a movement or party within the church, Anglo-Catholicism traces its

roots to (and beyond) the Tractarians of the 1830s and '40s. Keble, Pusey, Newman and their colleagues sought to reawaken Anglicans to their birthright. The

No longer
a single
meaning

Church of England, they asserted, was simply the continuation of historic catholicism in the British Isles, in obedience to Rome between 664 and 1533, but independent of her prior and since.

Anglican churches, then, have the right which national and regional churches have always had, to order their disciplinary and procedural affairs as seems expedient, while also bearing a responsibility to adhere to norms of Christian faith and practice which the entire Catholic Church has received.

These Tractarians were "high churchmen," in that they had a high view of the nature of the visible church as the very body of Christ. They laid great stress on the outward signs of church life — ministry and sacraments. ("Low churchmen," by contrast, placed greatest emphasis on scripture teaching and personal religious experience.) It should be noted, however, that there was very little emphasis among these "high churchmen" on what most Episcopalians consider the paramount "high church" concern — liturgy. Indeed, if we were able to witness a service presided over by Keble or Pusey, it would probably strike us as abysmally
(Continued on page 12)

The Rev. Daniel H. Martins is rector of St. Margaret's Church, Baton Rouge, La.



Source

Thou
my breath
my sight
my feast

Thou
my death
my light
my peace

Thou
my wing
my eye
my hand

Thou
my king
my sire
my stand

Thou
my path
my way
my course

Thou
my last
my stay
my source.

William T. Stanford

BOOKS

Whys and Wherefores

GROWING IN NEWNESS OF LIFE, CHRISTIAN INITIATION IN ANGLICANISM TODAY. Edited by **David R. Holeton**. Anglican Book Centre (Toronto, Canada). Pp. 256. \$14.95 paper.

This book includes the papers presented at the fourth international Anglican Liturgical Consultation attended by 60 liturgists from 22 provinces of the Anglican Communion, and also the findings and recommendations of the conference.

During the past 25 years fundamental changes in the theology and practice of Christian initiation have taken place in Anglican churches and also ecumenically. The 25 authors of these papers — from their varying ecclesiastical, geographical and cultural perspectives — describe and evaluate the major new emphasis on the baptism of infants or adults as the complete initiatory rite into the Christian Church. Some of the consequences of this emphasis are the admission of children, even infants, to Holy Communion, the diminution of confirmation as a requirement before one can receive Communion or as necessary for full membership in an Anglican Church, and the changed role of the bishop. One Canadian bishop writes that he is now primarily a “baptizer” rather than a “confirmer.”

Preparation for baptism is stressed in many of the papers. The catechumenate for adults is not so much to give instruction as to strengthen commitment and involvement in parish life, and there should be a similar program for parents and godparents of children. Failing such a program and the many “indiscriminate baptisms,” when parents with little or no church participation simply want their infants “done,” causes “godparents and congregations to commit perjury at baptisms by vowing they will be Christian role models to a child they may see only rarely, if ever again.”

A Way to Welcome

The baptismal service is now generally part of a Eucharist rather than a private ceremony. It is thus the occasion for the congregation to welcome the new member(s) and for them to reaffirm their own baptismal covenant.

Confirmation with the laying on of hands by the bishop is appropriate for those baptized as infants when they re-

affirm their baptismal vows, but confirmation must not be thought of as completing the initiatory rite or as a sacrament admitting persons, such as those baptized in other Christian communions, to full membership.

A personal note. My father was consecrated bishop in 1934. His teaching about the meaning of confirmation and its significance for Episcopalians is superseded by the current emphasis on the completeness of baptism. I am sure, however, that my father would have read this book with interest and been persuaded by much of it. I was ordained in 1941 and through the years baptized many more infants and adults in private ceremonies than on Sunday morning until the 1979 Prayer Book changed the pattern. I never administered Communion to children until they began appearing at the altar rail a dozen or more years ago.

I've found *Growing in Newness of Life* illuminating and convincing. I recommend it to all, but particularly to old timers who haven't read much about the whys and wherefores of these changes in the church's life and practice.

(The Rev.) EMMET GRIBBIN
Northport, Ala.

What's the Message?

JOSHUA IN THE HOLY LAND. By **Joseph F. Girzone**. Macmillan. Pp. vii and 205. \$16.

What if Jesus Christ returned to the Middle East now? That's the question Joseph F. Girzone asks in his new book, *Joshua in the Holy Land*. He gives his answer by calling upon the readers' general knowledge of the biblical Jesus and the current situation in the Middle East, conveniently blurring the edges of fact and infusing a bit of fiction.

Joshua is the biblical Jesus, but with a twist: He travels about, making long, feel-good speeches that inspire his adoring followers (though not this reader) to visualize world peace. And so peace happens.

But it's hard to know what the author is up to. Does he think his lifeless, peace-loving, 20th-century characters have it more together than either their real-life 1st-century counterparts or present-day Christians? Is he calling upon us to be more like them? Or does he regret that the biblical Jesus just didn't have the right agenda?

MARI R. CHEVAKO
Milwaukee, Wis.

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LETTERS

(Continued from page 5)

tion of any priest, and his or her surname only upon subsequent reference. But a policy of addressing some priests of the Episcopal Church with a form indicative of vocation, and other priests with a form indicative of gender and marital status rather than their vocations, calls into question your publication's identity and reputation as an independent record and forum of the whole Episcopal Church.

(The Rev.) **LISA KEPPELER**
St. Mary's Church

Mohegan Lake, N.Y.

• • •

Pastor is an appropriate and useful form of address regularly employed by Lutherans and others which we might well incorporate into Anglican usage. *Reverend*, on the other hand, is not only bad grammatically but sounds at once pompous and patronizing. Curiously, *Mr.* or *Mrs.* are certainly viewed by our culture as designating roles every bit as dissimilar as those of *Mother* and *Father* — if not more so, since *Mr.* is ultimately derived from "master," and *Ms.* from "mistress"!

Both *Mother* and *Father* are terms of endearment coupled with respect, indicating a ministry of spiritual nurture while at the same time acknowledging an innate distinction of gender (which no amount of "politically correct" unisex wish projection can ever really abolish.) Indeed, *Mother* as a form of address recognizes and honors the inclusion of the feminine within the presbyterate.

(The Rev.) **KENNETH D. ALDRICH**
Trinity Church

Red Bank, N.J.

VIEWPOINT

(Continued from page 10)

"low"! Their pre-eminent concerns were theological and pastoral, not liturgical. "High church," then, has nothing to do with "smells and bells."

Only gradually, as the implications of Anglicanism's catholic identity were unfolded, did interest develop in reclaiming the full richness of the Western catholic liturgical inheritance. Such liturgical paraphernalia and usages as crosses, candles, vestments, reverencing the altar, making the sign of the cross, processions, and frequent celebration of the Eucharist were quite radical in their day, but are now unremarkably ubiquitous throughout the church. Others — sung services, incense, bells, holy water, etc. — remain something of a party hallmark, but are quite commonplace. Along similar lines, the breadth of the catholic spiritual tradition was also reappropriated for Anglicans. Retreats, quiet days, spiritual direction, sacramental confession and monastic life became common.

By the 1920s, Anglo-Catholicism in the Episcopal Church was a coherent movement which was a force to be reckoned with. It never achieved what could be called majority status, but it did ride a rising tide of popularity and influence through the '30s and '40s.

There were two pillars on which the Anglo-Catholic edifice rested. First was old-fashioned Anglican high churchmanship, an acute awareness of Anglican faith and practice as fully catholic in every sense. It stresses that we live in visible organic continuity with medieval Christendom, with the Fathers, and with the apostolic church, that we were not "founded" by Henry VIII. The second

SERVANT

(Continued from page 9)

Who can look at a baby and not smile? It is such a release to realize that life goes on in the midst of death.

OK, Joy, I know you are in pain. Yes, I'll hug you and rock you in my arms. No, I don't know why you have to suffer all this pain when you are still so young. Punch the button on the PCA pump again, Joy. You can have some more morphine. I'm sorry you think you are being punished. Yes, I love you. No, it doesn't matter to me at this point that your life has been one of sin. Yes, I believe God can forgive you if you ask. Yes, I'll pray with you. Rest peacefully.

It's Sunday and I'm working.

Am I with my community? I'm not in a church building. I'm certainly not with the traditional community of believers on a Sunday. But, yes, I am with God's people doing God's work. It would be nice to stand before the altar today and "to praise God in his holy temple." Yet I'm singing a new song.

The door of my heart has a sign that originally read "Advice Given." That is marked out now, and it reads "Options Discovered." My heart rejoices that I am not only free to be with God's people, I am free to be me with God.

"As your Son came not to be served but to serve, may this deacon share in Christ's service . . ." (BCP, p. 545).

It's Sunday and I'm working . . . and I'm glad. Thanks be to God!

pillar was an instinct to drink deeply from the well of our liturgical inheritance, to bathe worship in visual and aural beauty, and, most significantly, to restore eucharistic worship as the normative liturgical and spiritual taproot for Anglicans.

These pillars were both so fundamental to Anglo-Catholicism that little thought was given to distinguishing between them. Indeed, they were thought to be inextricably linked, mutually complementary. Some professed Anglo-Catholics no doubt felt themselves attached more to one than to the other, but there did not seem to be any need to talk about it. However, in 1976, everything changed, and Anglo-Catholicism as a coherent movement foundered on the rocks of the women's ordination issue. That conflict, whatever else it has done, served to expose the dual foundation of the Anglo-Catholic movement, and forced its adherents, formerly allies in a unified cause, to re-examine their theological and spiritual moorings.

Second Pillar

Anglo-Catholics who found themselves supportive of women's ordination discovered their attachment to the (Anglo-Catholic) movement was through the second pillar. They were nourished by rich liturgical observances, a devotion to the Eucharist and other sacramental rites, a full celebration of the church year, participation in spiritual direction and retreats, etc. But they were not nearly as attached to the other pillar of high churchmanship. Their sense of Anglican and catholic identity is more a matter of personal style and taste and less one of theological conviction.

Anglo-Catholics who found themselves opposed to women's ordination discovered that, while very much attached to the liturgical-spiritual pillar, they were even more attached to the theological pillar of high churchmanship. They have contended that, while Anglican provinces indeed possess the fullness of catholic Christian identity, they are obviously not themselves the entire Catholic Church. As Anglicans, we hold what we possess in trust, as co-stewards, along with Rome, Orthodoxy, and other churches which lay claim to the catholic inheritance. For such Anglo-Catholics, the fact of division within the church, that we are not in sacramental fellowship with one another, is an unspeakable scandal that is of paramount concern, clouding every other aspect of church life. The current state of affairs is seen as a temporary arrangement, God's merci-

ful provision in the face of human sin, until his will for church unity is realized.

This provisionality imposes a natural restriction on the prerogatives of the various autonomous churches. Anglicans have been in the forefront of recognizing this restriction. When the Church of Rome defined two Marian dogmas — the Immaculate Conception (1854) and the Assumption (1950) — as *de fide*, that is, part of the essential core of Christian belief, Anglicans objected. The objections were not based on the merits of the doctrines themselves; indeed, many Anglicans subscribe to them as matters of personal opinion. Rather, objections were based on the fact that it was an essentially un-catholic act. Neither of these doctrines was part of the official teaching of the ancient undivided Catholic Church. The Roman Church, Anglican critics held, lacks the authority to remove them unilaterally from the realm of theological speculation and pronounce them essential to Christian faith. Matters of basic doctrine are beyond the competence of individual provinces of the Catholic Church to act alone.

Anglo-Catholics who oppose the ordination of women see the issue as a precise parallel, only with roles reversed. Since it raised the question of who is an appropriate subject for one of the most central sacramental rites of the church, it

is properly a matter of doctrine, not of discipline. It is therefore outside the competence of any one province of the Catholic Church to decide, as it involves altering a universal and unbroken custom. To do so seems the height of presumption. It is the most radically un-catholic act conceivable.

Beyond the Question

To return to the editor's observation that perhaps Bishop Iker will be the last Anglo-Catholic consecrated to the episcopate in our church [TLC, May 2]: If "Anglo-Catholic" is understood to include adherence to both of its historic underpinnings, then the prediction is quite possibly correct. If, however, Anglo-Catholicism is known primarily experientially — in the externals of worship and the structure of spiritual discipline — then the Rev. Ms. Baker, author of the aforementioned letter, is correct in her speculation that we will soon have female bishops who think of themselves as Anglo-Catholics. In any case, it should be clear why the issue has been so vexatious. Its meaning extends far beyond the actual question of whether women can or should be ordained priests and bishops. It strikes at the very heart of Anglicanism's claim to being a full and constituent part of the Catholic Church.

Go back home to your family and tell them how much the Lord has done for you and how kind He has been to you. Mark 5:19

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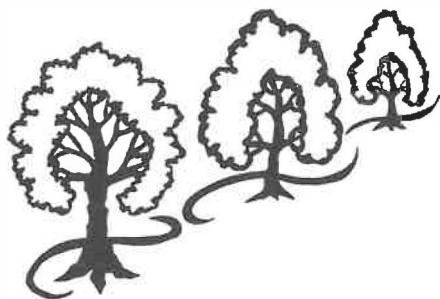


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The Rev. **Wayland Coe** is assistant of St. Thomas, Box 35096, Houston, TX 77235.

The Rev. **George Deatrick** is rector of St. Michael's, Allenwood Rd., Wall, NJ 07719.

The Rev. **Seth Deleery** is rector of St. Richard's, 809 Palm Valley Blvd., Round Rock, TX 78664.

The Rev. **Amy Donohue** is assistant of St. Francis, 345 Piney Point, Houston, TX 77024.

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The Rev. **Ladd Fields**, as rector, Redeemer, Houston, TX; add: 4615 McKinney, Houston 77023.

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IN ITS 102ND YEAR, the Congregation of the Companions of the Holy Savior, a nonresidential Christian Community of celibate, ordained men in the Anglican Communion, offers a Rule of Life, support, fellowship and an annual General Chapter and Retreat so that we might be conformed more closely to the mind of Christ. An Associates' Rule is provided for all other members of the clergy and for lay people. Inquiries welcome. **Father Secretary, C.S.S.S., 40 Charleston Rd., Willingboro, NJ 08046-2074.**

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NASHOTAH HOUSE THEOLOGICAL SEMINARY invites applications for a position in systematic and historical theology. Faculty rank of the appointment will depend on the experience of the candidate. Employment will commence on 1 July 1994. Applicants must hold the Ph.D., or equivalent. Preference will be given to ordained Anglicans and to candidates with particular expertise in Anglican theology. Send resumé and names and addresses of five references to: **The Dean, Nashotah House, 2777 Mission Road, Nashotah, WI 53058, USA**, by 1 November 1993

FULL-TIME RECTOR — Theologically traditional parish in southern Virginia seeks rector with strong leadership ability and particular skills as a preacher, pastor and youth worker. Charming town, historic church building and rectory; loyal and supportive congregation. Compensation to \$30,000 plus housing and full benefits. Letters of interest and/or resumé should be sent to: **Search Committee, P.O. Box 344, Halifax, VA 24558.**

CHAPLAIN—The Evergreens, Moorestown, NJ 08057. Experienced Episcopal priest with interest in working with the elderly, to serve as chaplain, counselor and community spokesperson for a diocesan affiliated Continuing Care Retirement facility currently undergoing major expansion. Excellent on site housing, \$29,000-\$35,000, medical/dental/life. Advanced training in counseling strongly preferred. Send resumé to: **The Rev. Christopher Moore, Diocese of New Jersey, 808 W. State St., Trenton, NJ 08618.**

ALL ANGELS' CHURCH in New York City is seeking an Episcopal priest to be assistant rector. Each applicant must exhibit: biblical orthodoxy; spiritual maturity; ease in describing his/her encounter and walk with Jesus Christ as Redeemer and Lord; a disciplined life of prayer and Bible study; and a sense of being called by God to urban ministry. The assistant rector will be primarily involved in adult education and in ministry to the disadvantaged in the neighborhood. All Angels' welcomes applicants from diverse ethnic backgrounds. Send letter of application, resumé and CDO to: **The Rector, All Angels' Church, 251 W. 80th St., New York, NY 10024.**

CATHEDRAL ORGANIST, full-time. Twenty-six voice adult volunteer choir, handbell choir, potential children's choir. Weekly Taize Prayer, monthly Evensong, Sunday Eucharist, contemporary and participatory. Initial plans just completed for cathedral renovation. Present organist, Sam Batt Owens, moving to free-lance work. Position to be filled by Feb. 1, 1994. Contact: **The Very Rev. GERALYN WOLF, Christ Church Cathedral, 421 S. Second St., Louisville, KY 40202.**

POSITIONS OFFERED

SEMI-RETIRED PRIESTS needed for work in small congregations in the Diocese of the Rio Grande. Compensation package is negotiable but will be consistent with regulations of both the Church Pension Fund and the Social Security Administration. Contacts: **The Rt. Rev. Dr. Terence Kelshaw** or **Canon Harland "Steve" Birdwell, 4304 Carlisle Blvd., NE, Albuquerque, NM 87107.**

PREACH FOR THE POOR—Food for the Poor, an interdenominational non-profit ministry providing development assistance to the poor of the Third World, is in need of retired Episcopal priests to preach in churches on behalf of the poor. This is a part-time salaried position with full travel expenses provided. Contact: **Bishop Howard S. Meeks** or **Maryann Dugan, Food for the Poor, 550 SW 12th Ave., Bldg. 4, Deerfield Beach, FL 33442.**

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

SEEKING PART-TIME RECTOR: 22 hours weekly; \$20,000-\$25,000 salary package; traditional parish; small private college town. Send resumé/profile to: **St. Peter's Episcopal Church, P.O. Box 224, Hillsdale, MI 49242.**

EXPERIENCED SCHOOL CHAPLAIN: Well-known parish day school, pre-K through grade 6, has immediate opening for full-time chaplain: teaching, counseling, daily liturgies. (Spanish language helpful.) Resumé to: **Ms. Lynne Allen, Principal, St. Stephen's Day School, 3439 Main Hwy., Coconut Grove, FL 33133 (Miami).**

POSITIONS WANTED

PRIEST seeks position as assistant. Experienced in urban, suburban and small town ministry. Reply **Box B-738.***

YOUTH AGENCY PROFESSIONAL, 19 years experience seeking new work as camp/conference center director or staff or diocesan/parish youth director or other youth ministry. Committed Christian. Reply **Box W-737.***

PROVERS

BULLETIN INSERTS with Sunday readings from the New English Bible. — **FREE SAMPLES** — **The Provers, P.O. Box 1143, Union City, NJ 07087.**

FOR RENT

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

FOR SALE

EPISCOPAL CHURCH TIES — Neckties superbly woven in England with the Episcopal shield in full proper colors on Navy or Burgundy ground. \$21.95 including gift box and mailing. For brochure, write: **Church Ties, P.O. Box 1445, Tryon, NC 28782. (803) 457-4613.**

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.**

USED CHOIR ROBES, Almy "Choir Alb," blue tropana (poly/rayon), washable, 45 adult sizes, 22 junior sizes — \$92 each new — your cost \$10 each. **Trinity Church, 85 West St., Rutland, VT 05701; (802) 775-4368.**

SUMMER PROGRAM

SUMMERS AT GENERAL, June 5-24. A four year academic and experiential program in spiritual direction for clergy and laity; degree (STM and MA) and non-degree. For further information, write or call the **Center for Christian Spirituality, the General Theological Seminary, 175 Ninth Ave., New York, NY 10011; (212) 675-1524.**

TRAVEL

TOUR ISRAEL and see the Holyland with Father John departing January 10, 1994 at only \$1,398.00 or join Father Haddad departing April 24, 1994 at \$2,398.00, first-class accommodations, breakfast and dinner daily, sightseeing, Biblical lectures and airfare from JFK, meet local Anglicans, visit Egypt and much more. **SPECIAL CLERGY CREDIT.** Call or write **Journeys Unlimited, 150 W. 28th St., New York, NY 10001; (800) 486-8359.**

WALES — **Explorations of Celtic Spirituality** with Sister Cintra Pemberton, O.S.H., noted retreat leader. Seminars with outstanding scholars in the field of Celtic studies and visits to some of the oldest Christian sites in Britain. South Wales Pilgrimages April 11-25 & September 5-19/North Wales Pilgrimage July 13-27. \$2,395 all-inclusive. Call (212) 889-1124 or write: **Sister Cintra Pemberton, Convent of St. Helena, 134 E. 28th St., New York, NY 10016.** A Teleois Foundation Pilgrimage.

WANTED

WRITER SEEKS INFORMATION on your experiences and duties as senior warden. Confidential. **Caledonia, P.O. Box 245, Racine, WI 53401.**

*In care of **The Living Church, P.O. Box 92936, Milwaukee, Wis. 53202.**

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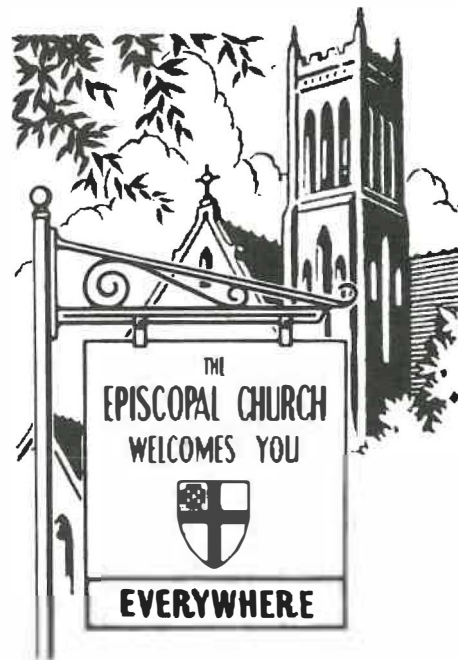
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THE LIVING CHURCH

P.O. Box 92936

Milwaukee, Wis. 53202-0936

CHURCH DIRECTORY



WASHINGTON, D.C.

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol Ev & B 6. Masses daily 7, 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

RIVERSIDE, ILL. (Chicago West Suburban)

ST. PAUL'S PARISH 60 Akenside Rd.
The Rev. Thomas A. Fraser, r
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IND.

CHRISTCHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun 8 Eu, 9 Sung Eu, 10 Ch 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, 11 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. Liias, the Rev. Allen 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
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9

DETROIT, MICH.

ST. JOHN'S Woodward and Fisher Fwy.
The Rev. Richard Kim (313) 962-7358
Sun H Eu 8 & 11. Wed H Eu & Healing 12:15 & Lunch

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. Steven W. Lawler, the Rev. William M. North, the Rev. James D'Wolf
Sun Eu 8, 9:15, 11:15 (1S & 3S), 6; MP 11:15 (2S, 4S, 5S) followed by HC 12:15. Sun Sch 9:15; Daily 7:30 & 5:30 ex Sat 8:30 & 4:30; Ev 5 (1S, Oct.-June)

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. William Stickle, interim r
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 & Thurs 9; 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

ALBUQUERQUE, N. M.

ST. MARY'S 1500 Chelwood Pk. Blvd., NE
The Rev. J. David Clark, r; the Rev. Canon James Daughtry
Masses: Sun 8 & 10:45 (Sung), Mon-Fri 7 (ex Wed 9:30 & 7). EP Mon-Fri 5

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. & 43rd St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN

145 W. 46th St. (between 6th & 7th Aves.) 10036 (212) 869-5830
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; 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 Rt. Rev. Herbert A. Donovan, Jr., Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12:05; MP 7:45; EP 5:15. Sat H Eu 9.

ST. PAUL'S Broadway at Fulton
Sun H Eu 8

Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd floor, Mon-Fri 8 to 2
Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-3:45; Sat 10-3:45; Sun 1-3:45

STONY BROOK, N.Y.

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

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts. (215) 563-1876
The Rev. Canon Barry E. B. Swain, r
Sun Masses 8 & 11 (High); Matins 7:30; Sol Ev Novena & B 4. [June through Sept. 8, 10 (Sung), Ev & Novena 5:30] Daily: Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

SELINGROVE, PA.

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

WHITEHALL, PA. (North of Allentown)

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

DALLAS, TEXAS

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

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S), 12:15 HC (ex 1S). 1928 BCP daily as anno. (817) 332-3191

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

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 * Tel. 011 331 47 20 17 92
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 Sun School, 11 H Eu

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ST. PAUL'S Calzada del Cardo
Near the Instituto Allende (465) 20387
Mailing address APDO 268; Rectory phone (465) 20328
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk, d ass't
Sun H Eu 9 & 10:30 (Sung), Sunday School (Spanish) 9:30, Sunday School (English) 10:30. H Eu Tues & Thurs 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