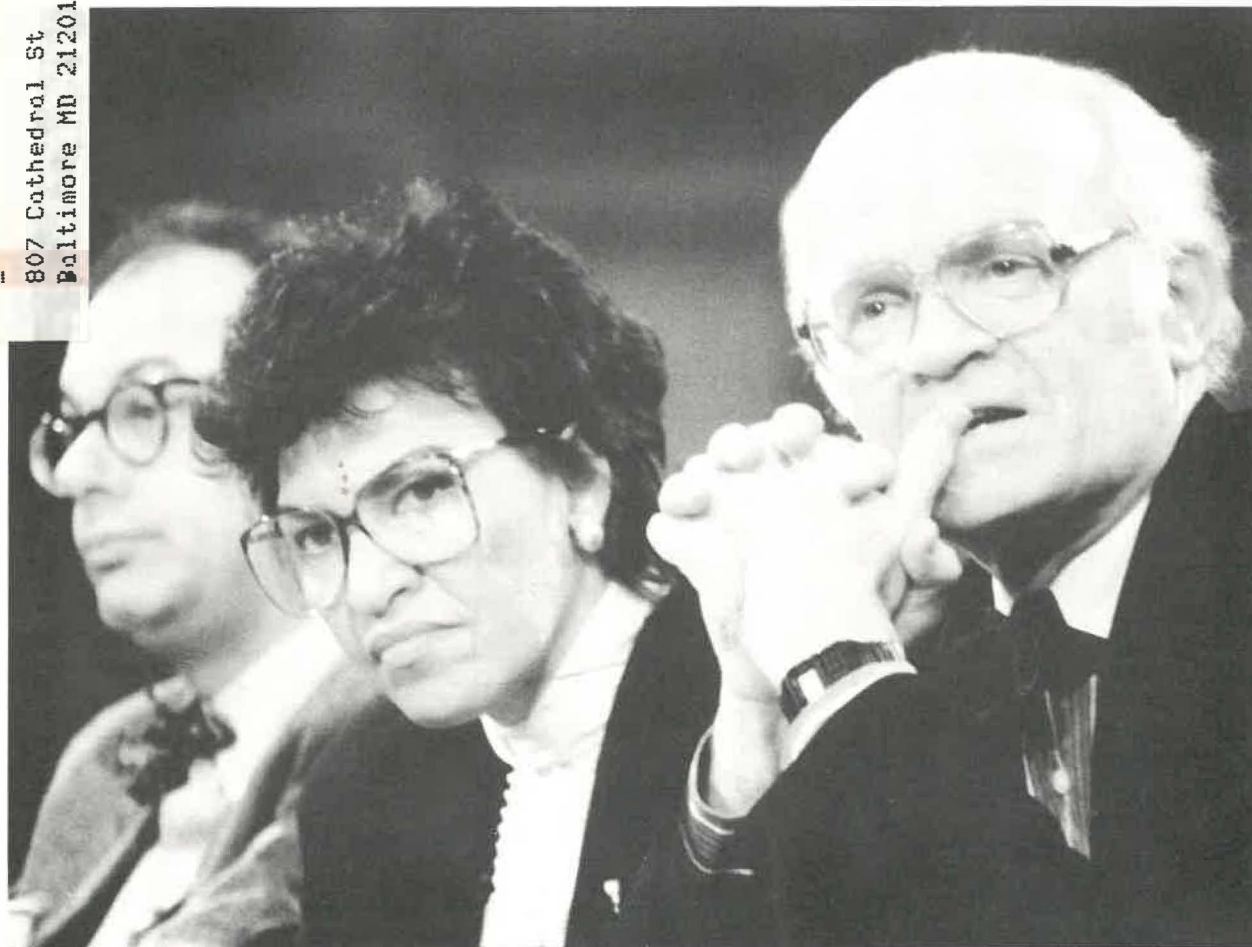


THE LIVING CHURCH

Serving Episcopalians Since 1878

930604 17830
F Garner Ranney
807 Cathedral St
Baltimore MD 21201



Trinity Institute

Learning the art of conversation [p. 7]

IN THIS CORNER

Sorry, Reverend!

ECW Communique, the official publication of the Episcopal Church Women (ECW), reports that the Committee on the Status of Women recommends eliminating "Father" as a form of address for male priests, "in order to decrease the distinctions made between men and women in ordained ministry."

I wondered when someone would get around to this. The committee explains that in places where priests are called "Father," ordained women usually are called "Mother" or "Ms." The committee notes that "Mother" is "not an appropriate equivalent to 'Father' because of the very different values and roles assigned to male and female parents in our culture." It also questions whether it is appropriate to use parental terms for ordained persons, "which imply that lay persons should assume a dependent or childish role *vis a vis* clergy."

What, then, should we call male priests? When speaking, the committee recommends Mr. Doe, Reverend Doe, Pastor Doe or just John. OK, lots of priests are called "Mr." "Pastor" might be a bit irregular, but perhaps acceptable. And using the first name might work, too. But "Reverend"? No.

All this reminds me of a parish newsletter I saw not long ago in which a new rector was communicating with his parishioners for the first time. He spent 1½ pages of his "column" writing a piece he entitled "Don't Call Me Reverend." The gist of it was, you can call me Ray or you can call me Father or you can call me Fr. Ray or Mr. Ray, but you can't call me Reverend.

The reason is found in the dictionary. Mine indicates reverend is an adjective, and when it is used as a title, it is preceded by "the." So it's "The Reverend Doe," but not "Reverend Doe."

The editor of ECW Communique notes that "bishop" is a unisex word.

Does all this sound like the makings of a General Convention resolution?

* * *

St. Martin's Church, Perry, Iowa, sounds like a place I'd like to visit. On a church letterhead, I found the following message: "A little church with big ideas . . . sharing Christ's love, justice and mercy, at least some of the time. Plenty of free parking and pew space! Close to the hospital! Nurse on duty. Minimal guilt, good hymns, short sermons!"

What piqued my curiosity about St. Martin's was an announcement that a Theological Reflection with *Northern Exposure* was being offered for eight weeks on Sunday mornings.

Having tried to make sense out of that show and finally given up, I probably could use the reflection.

* * *

The license plate watch continues: SEEK HM, JOHN 3 7, ROM 5 1, FR TIM and ME N JC were seen recently.

Freeman Keith of Lancaster, N.H., reports seeing 4U2C2 in Vermont, and Marshall Pepper of Pewaukee, Wis., spotted JC LOVZ.

DAVID KALVELAGE, editor

CONTENTS

March 7, 1993

Lent 2

FEATURES

9 Praying with the Publican

by George W. Wickersham, II

The first step in applied Christianity

10 A Time for 'Hallowing'

by Patrick Gahan

Second article in a series of meditations on the Lord's Prayer

DEPARTMENTS

3 Letters

6 News

11 Editorials

11 Viewpoint

ON THE COVER

The Rev. Martin Marty (right) listens during a round table discussion at Trinity Institute with Leon Botstein and Mary Futrel.

Photo by David L. James

LETTERS

Diagnosis Confirmed

I am grateful for Wayne Schwab's gracious critique [TLC, Jan. 31] of my earlier Viewpoint article on the death of the Decade of Evangelism. His remarks, however, coming as they do from the evangelism ministry coordinator of the Episcopal Church, confirm my diagnosis and manifest the crisis before us.

Fr. Schwab rightly sees the issue as a theological one. The crucial question is, Is Jesus the exclusive mediator of salvation? Fr. Schwab says no, arguing that such assertion "goes beyond the dogma of the Incarnation." I suggest the theological logic runs in the opposite direction: It is precisely the apostolic experience of the fullness of salvation in Christ Jesus, and in him alone, which compels the church to confess the doctrine of the Incarnation.

"No salvation outside of Jesus Christ" — on this the catholic tradition is agreed, from the very earliest days. This dogma comes to expression in our own Articles of Religion: "For holy scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved" (XVIII).

(The Rev.) ALVIN F. KIMEL, JR.
St. Mark's Church

Highland, Md.

• • •

Fr. Schwab's Viewpoint article calls for comment.

Jesus said, "I am *the* way, *the* truth, and *the* life; no one comes to the Father, but by me" (John 14:6). Fr. Schwab tells us, "Jesus is *one of the* ways to God.

There is no wonder the growth figures mentioned in his article are so puny!

BYRON BROWN

Wedgfield, S.C.

• • •

The Rev. Wayne Schwab made a curious statement in his Viewpoint article. He said "For Christians, Jesus is the only human being who is also God in person in history." What does he mean, "for Christians"? Either Jesus is or he is not, but the truth of who he is or is not cannot be held only by Christians. If Jesus is not God in human form, then Christians are wrong. If he is, then he is for all people, whether they choose to be-

lieve it or not. But truth cannot be truth only for Christians.

The author also suggests that Jesus is not the exclusive mediator of salvation. If he is not, then who else claims to be a mediator of salvation?

Perhaps his attempt to make truth so inclusive is why the evangelism efforts of "815" are strongly questioned by many in the church.

(The Rev.) GEORGE F. WELD, II
St. John's Church

John's Island, S.C.

Hospitality Offered

Thank you for the article, "One Weekend with Arab Christians," by the Rev. Warren E. Richardson [TLC, Jan. 24].

Fr. Richardson has captured the dominant feature of the culture and people in both the Christian and Muslim communities of the Middle East. That feature is hospitality. I know this is true from more than 25 years of

(Continued on next page)

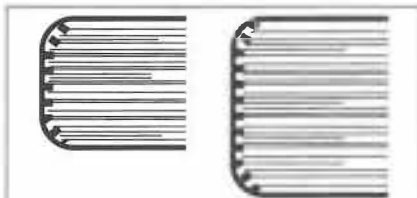
The first, best choice for your most important Episcopal resource

OXFORD PRAYERBOOKS 1979 edition

The Complete Authorized 1979 Episcopal Book of Common Prayer

- The slimmest, most durable editions available
- Bound in the finest cloth and leather casings
- Reinforced bindings for extra support
- Available in a wide variety of styles and colors. Colors compatible with the 1982 Hymnal.
- A wonderful gift for baptisms, confirmations, & weddings.

The slimmest editions available



Slimness of Oxford Prayerbooks (left)
as compared to the average (right)

AVAILABLE IN TWO USEFUL SIZES

New, reduced prices on Personal Editions

Personal Editions:

Compact and lightweight, these editions are perfect for church use and personal devotion. All personal editions include Baptism, Marriage, and Confirmation certificates, and ribbon markers.

4 3/8" x 6"			
7400 cloth	black, blue, red		19.95
7402 imit. leath.	black, blue, red, white		29.95
7414 gen.leath.	black, burg., blue, dus.rose, gray, white		45.00
7419 morocco leath.	black, red		70.00

Large Print Editions:

The larger typeface of these editions makes them easy to read—ideal for liturgical use or private reading. Five different colored ribbon markers help lay readers and celebrants to find their places quickly.

5 7/8" x 8 1/4"			
7700 buckram	burg., blue		45.00
7714 gen. leath.	black, blue, red		69.95



Almighty God, to you all hearts
and from you no secrets are hid

Large Print Editions (type sample)

Almighty God, to you all hearts are open
and from you no secrets are hid: Cleanse
hearts by the inspiration of your Holy Spirit

Personal Editions (type sample)

Available at these fine bookstores:

Alverno Religious Art & Books Chicago, IL 60641 1-800-333-3446	Episcopal Bookstore Seattle, WA 98109 206-284-3600 Phone Orders Welcome
Bender's Christian Supplies Williamsville, NY 14221 1-800-836-8527	Episcopal Prayerbooks Whittier, CA 90601
Clergy Book Service Franklin, WI 53132 1-800-558-0580	Logos Bookstore of Austin Austin, TX 78731 512-467-9211 1-800-899-8088
Cokesbury/VTS Alexandria, VA 22304 703-370-6161 1-800-368-3756	Lutheran Church Supply Houston, TX 77002 1-800-231-7530
Education Liturgy Resources Oxford, NC 27565 919-693-5547	Morehouse-Barlow Bookstore Wilton, CT 06897 1-800-424-4874
	Rainbow Family Book Center Maple Heights, OH 1-800-944-LORD (5673) 216-662-1ORD (5673)

OXFORD UNIVERSITY PRESS



IRELAND
Ecumenical Seminar at Historic TRINITY COLLEGE, DUBLIN
 August 8 - 18, 1993
"Communicating the Gospel in the World Today"
 Dr. Raymond Hammer with Irish & British scholars
 Day trips to Glendalough, Powerscourt Demesne
 Optional Irish tours

Another Unique Program from
INTERNATIONAL SEMINARS
 106 SO. FRALEY ST. KANE PA 16735 USA
 Phone 814/837-9178

1993 CHURCH AND CITY CONFERENCE
 For clergy and laity in urban and city ministries
THE PUBLIC CHURCH:
WEAVING RECONCILIATION
 Exploring justice, outreach and reconciliation
JAMES FOWLER, KEYNOTE SPEAKER
 Author and Professor, Emory University
ANN H. REDDING, FACILITATOR
 Asst. Professor, ITC Atlanta
 April 26 - 28, 1993
 Cathedral Church of the Advent,
 Birmingham, Alabama
 For further details, registration materials and
 discount travel information write, fax or call:
 Church and City Conference
 157 North Division Street Peekskill, NY 10566
 Tel: (914) 737-6312, Fax: (914) 737-1752

**HOLY CROSS
 INCENSE**
 Holy Cross Monastery
 West Park, NY 12493

914/384-6660

Shrine of Our Lady of Clemency
 Continuous Novena
 Write for Information
 S. Clement's Church
 2013 Appletree Street, Phila., Pa. 19103

TRACTS Vespers of the Dead,
 Litany for the Dead,
 The Last Sacraments
 For further information, address
 The Secretary-General, Guild of All Souls
 233 Grove Road, South Orange, N.J. 07079



THE MISSION BOOKSTORE
KEMPER GIFT SHOP
NASHOTAH HOUSE
NASHOTAH, WI 53058
 Fast phone/mail order service on a wide selection
 of titles. Clergy and church discounts available.
 (414) 646-3371 ext. 262

Subscribe today to
THE LIVING CHURCH
 One year \$39.50

THE LIVING CHURCH

Volume 207 Established 1878 Number 10

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

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

EDITORIAL AND BUSINESS OFFICES
 816 E. Juneau Ave., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420
FAX 414-276-7483

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

Board of Directors

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

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

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

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

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

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

©1993 The Living Church Foundation, Inc.

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

LETTERS

(Continued from previous page)

personal experience with the people and places of the Middle East.

Unfortunately, THE LIVING CHURCH is among the few in the American press willing to present this truth. Apparently, bowing to the "bottom line" of modern journalism (that which sells papers), most print and electronic media in America choose to present only stories of violence and conflict when covering the Middle East. Most Americans are thus denied the whole truth. Thank you for playing your part in redressing this imbalance. You have once again served Episcopalians well.

(The Rev.) GORDON L. MORRISON
 St. Paul's Church

Selma, Ala.

Under the Big Top

It seems only yesterday that we saw inspiring photos of the Bishop of New York in full episcopal regalia blessing monkeys and elephants. Now we are treated to an edifying account [TLC, Jan. 31] of the celebration of the centennial of Big Top on Amsterdam Ave. (a.k.a. the Cathedral of St. John the Divine) by drummers, clowns, giant puppets, stilt walkers and high-wire artists. How uplifting! There surely can be no doubt now that "anything goes" in this ecclesiastical sideshow of ours.

It's thanks to the genius of circus impresario James Morton, cathedral dean, that we have such a dramatic and authentic demonstration of what has happened to our church during the past 100 years.

But there's one bothersome note: Philippe Petit and the other performers were presumably paid good money for this extravaganza. We could have saved big bucks if we'd used our own house clowns and sideshow stars on the bishops' bench.

JAMES BAILEY PARKER

New York, N.Y.

Praying for Convention

Thank you for your encouragement of prayer for General Convention through David Kalvelage's column [TLC, Jan. 31]. May I try to answer two questions that have been raised in response to the Anglican Fellowship of Prayer initiative?

The first is what position the AFP would wish to direct convention

(Continued on page 12)

And I will dwell in the house of the Lord forever.



◀ St. Nicholas Episcopal Church
Midland, Texas
Rev. Jon S. Stasney
Rector
Cross and Pillars
Design 80 niches



St. Martha's Episcopal Church ▶
West Covina, California
Rev. Ray M. Smith
Rector
Cross Design 40 niches



Columbarium Chapel
U. S. Military Academy
West Point, New York
Columbariums
of 432 niches

Donated by
Colonel Richard W.
and Dorothy D. Maffry
Class of 1942



◀ St. John's-Grace Church
Buffalo, New York
Rev. Peter W. Bridgford
Rector
Pillar Design
64 niches

Cathedral Church of St. James ▶
South Bend, Indiana
Very Rev. Robert Bizzaro
Dean
Columbarium of 64 niches



For more information on How to Start a Columbarium for your church write for Free Kit of Information
ARMENTO LITURGICAL ARTS • 1011 MILITARY ROAD • BUFFALO, NEW YORK • 14217
Telephone 1-716/875-2423 • Fax 1-716/875-8011

Council's Plan: Listen to Dioceses

In an effort to improve communications between the national church and dioceses, the church's Executive Council has decided to implement a plan of visitation by its members to all dioceses. Meeting Feb. 10-11 in Mundelein, Ill., at the Center for the Development of Ministry, council members decided to "take the pulse" of the church by visiting dioceses.

The plan calls for one council member and a member of the staff at the Episcopal Church Center in New York City to visit the dioceses. Each diocese already has a "linkage" person at national headquarters, and that person and the council member will visit the diocese to meet with the bishop and other leaders. It is hoped diocesan bishops will invite a cross-section of diocesan members to the meetings, and that all diocesan visits will be completed by November.

Two "pilot visits" already have been made, with council and church center staff members having gone to Southeast Florida and Eastern Oregon.

While the visits are intended to be primarily listening sessions, rather than a debate or presentation of national church policies, a series of five suggested general questions will be brought to each diocese by visitors. Council members are hopeful that the information gleaned from the diocesan visits will help direct the work of the council, at least until General Convention.

"We are very much interested in learning about how the people in every diocese of the church currently perceive their mission and ministry and their vision for future ministry development," said a statement issued by the council. "These diocesan engagements will provide an opportunity for the visiting teams to learn how each diocese's vision for mission and ministry is being brought to life. We will learn what the local priorities for ministry are, what supports these ministries, and what are the needs for ministry development."

Council members heard a report on the national church budget for 1993. Treasurer Ellen Cooke said 35 dioceses had responded so far to the national church apportionment, and that those dioceses have pledged 96 percent of their asking. She cautioned council

A Meeting of Partners

Fifteen years ago, members of the Episcopal Church met with representatives from various parts of the Anglican Communion in Partners in Mission I. A second PIM consultation finally was held, with 20 participants from 13 churches gathering in Mundelein, Ill. Feb. 4-9.

The partners went to the Center for the Development of Ministry in Mundelein after having spent time in 19 American dioceses during the previous week. They met with members of the Executive Council of the Episcopal Church, reporting on their findings and making recommendations.

In its report to council, the consultation identified six key issues deserving of further study: relationships with ecumenical and interfaith communities; lay ministry, clericalism, youth and education; social action, prophetic mission and pastoral care; examination of the structures of the church at all levels; exploration of our identity as Episcopalians and Anglicans; and cultural diversity and inclusivity.

In a discussion of the strengths and weaknesses of the Episcopal Church, partners from other churches said they were disturbed by continuing evidence of clericalism, racism and sexism along with parochialism observed in some strong local parishes. Partners expressed admiration for the church's openness to criticism, its energy, creativity, spirituality and concern for others.

"Part of our perception is that you are an issue-driven church," said Philip Mawer, secretary general of the General Synod of the Church of England.

During the closing Eucharist, the Most Rev. Edmond L. Browning, Presiding Bishop, said partners had "affirmed us in a magnificent way — but also challenged us to change, in the ways we relate to one another and our structures."

As a result of the consultation, Executive Council will form a PIM II Action Committee to monitor recommendations and to continue communication with partners.

members that the early responses to the apportionment generally are positive. Mrs. Cooke cited three dioceses for particularly encouraging responses: Dallas, which pledged in full after not doing so last year; North Dakota, which exceeded its apportionment by \$3,000, and Southern Ohio, which pledged \$35,000 above its asking.

Mrs. Cooke also reported some encouraging statistics from the 1991 parochial report, which included an increase in baptized members for the second straight year. The 1991 report listed about 23,000 more baptized members than in 1990.

Unlike previous parochial reports, the 1991 form asked congregations how many active members they had who have not registered their baptisms. Mrs. Cooke explained such persons could be those who had not been baptized, or those who had been baptized elsewhere but hadn't registered those baptisms with their parishes. That category showed a figure of more than 110,000, which, Mrs. Cooke noted, was in addition to the 23,000 previously mentioned.

Council members spent considerable time in small group Bible study and sharing. They also heard a report on Anglican Consultative Council-9, which recently concluded in Cape Town, South Africa, and was the first joint meeting with Anglican primates [TLC, Feb. 21]. The Most Rev. Edmond Browning, Presiding Bishop, House of Deputies President Pamela Chinnis and the Rev. Austin Cooper represented the Episcopal Church and reported to council.

Ann Davidson, one of the Canadian partners of council, also presented a report.

In other business, council approved a policy on sexual harassment and sexual abuse for participants in activities under the auspices of the General Convention and Executive Council, and approved resolutions on the North American Free Trade Agreement, the flight of refugees from Haiti, and children in crisis.

Council's next scheduled meeting was to take place in Haiti, but that site has been moved to Minneapolis, Minn., June 14-18.

Institute Encourages Conversation

The 24th Trinity Institute, Feb. 2-3, was different from earlier years in two ways. First, it was held only in New York City, without a West Coast repeat of the conference as had been done during 16 of the 19 previous years. In addition, it was telecast to 24 downlink sites, including 14 cathedrals, throughout the United States, where more than a thousand people participated. They were able to talk with the speakers during question and answer periods following each address.

A 90-minute round table discussion entitled "Public Discourse in Contemporary America" was led by Hodding Carter, an adviser in the Carter administration, and included institute participants as well as noted guests such as columnists Kevin Philips and Mona Charon, and Leon Botstein, president of Bard College.

The Rt. Rev. Jane Dixon, Suffragan Bishop of Washington, was the celebrant at the opening Eucharist, and the Very Rev. Alan Jones, dean of Grace Cathedral in San Francisco, was the preacher and introduced the topic for the institute, "The Art of Conversation: Speaking of God in a Pluralistic Age."

Stereotypes

Dean Jones noted as we have become a more pluralized society and church, we have become more polarized and have lost the ability to talk to each other. With so many divergent views demanding to be heard, the social and political climate is charged with anger, labeling and stereotyping, he said. Our talking at each other is for the purpose of gaining power, not listening and learning, not conversation.

"Language was once the hope of democracy but words are now the new violence and is why they are being monitored," Dr. Botstein said. "Certain words stop conversation."

Martin Marty, church historian at the University of Chicago, said the scenes of physical violence which we see as a result of ideological differences in Ireland, the former Yugoslavia and India have frightened us into silence. Because we've lost the art of conversation, we're afraid to express our differ-

ences verbally, fearing it will result in physical violence.

Author and teacher Parker Palmer suggested our theology of knowledge is hostile to conversation because it objectifies things. We speak about God, not to him; we analyze scripture but don't engage it; and parishes have become objects of ministry to be man-



Among participants were Ms. Charon and Prof. Robert Franklin of Candler School of Theology.

aged, not relationships in which to be entered.

Dr. Marty said pluralism is seen as negative by some, but it is the opportunity to do theology because conversation needs more than one voice. "A model conversation," he said, "is confession when we tell our story, and absolution when God's story is told . . . a conversation of grace."

In a question to Dr. Marty from a

downlink site, a viewer asked if he was suggesting that in a multi-cultural conversation, we must take the position that Christianity is only a way, not the way. Do we sacrifice our beliefs?

Dr. Marty responded that participants must have an identity in conversation and participate from a formed belief. Belief does not have to be suspended to have genuine conversation, only openness to listen to the other.

Is It Possible?

The Rev. Ronald Thiemann, dean of Harvard Divinity School, asked how the church can be the church in the world without selling its soul, and wondered if genuine conversation is possible amidst the seemingly irreconcilable differences on such highly-charged themes as abortion, just war and issues of equality.

He went on to suggest two reasons why conversation is possible and should be pursued amidst the stridency of the day. Philosophically, we can have conversation because disagreements are based upon things we have in common, he said. Theologically, God wishes all things to be reconciled to himself, including the hopes, dreams and aspirations of a multi-cultural and pluralistic church, society and world.

In the final address of the conference, entitled "Finding Common Ground," Robert Bellah, professor of sociology at the University of California-Berkeley, said we have lost the common ground, the cultural center which sought to reconcile the claims of community and individuality. We are increasingly living in a system of intellectual apartheid.

The Episcopal Church and other churches that have managed to reject pressures of extreme polarization have a contribution to make to the conversation about how America can address the deep problems that trouble our society and world, he added.

"Today we need to reclaim our heritage and be a bridge church in a larger sense," he said, ". . . a voice of moderation in the culture wars of the late 20th century."

(The Rev.) DAVID L. JAMES

Liberian Archbishop Dies

The Most Rev. George D. Browne, Archbishop of West Africa and Bishop of Liberia, died Feb. 14 in Milwaukee, Wis., where he was visiting his son. He was 59.

Archbishop Browne served his entire ministry in Liberia, having been rector of various parishes from 1964-68, then chaplain of Cuttington College, 1968-70. He was consecrated Bishop of Liberia in 1970, and became Archbishop of the Church of the Province of West Africa in 1984.



Archbishop Browne

A graduate of Virginia Theological Seminary, he was a frequent visitor to the United States. He is survived by his wife, Clavender, and seven children. Funeral services were held in All Saints' Cathedral, Milwaukee, and the Cathedral of St. John the Divine, New York City, before his body was taken to Liberia by military aircraft.

Minnesota Nominees

Three candidates have been nominated in the election for the eighth Bishop of Minnesota. A diocesan search committee put forth the names for the May 1 election, which will take place at Breck School in Golden Valley.

Those nominated are: The Rev. James A. Diamond, rector of Christ Church, Andover, Mass.; the Rev. James L. Jelinek, rector of St. Aidan's, San Francisco; and the Rev. Patricia Wilson-Kastner, rector of the Church of St. Ann and the Holy Trinity, Brooklyn, N.Y. Other candidates may be nominated from the floor.

During the week prior to the election, candidates will tour Minnesota and meet with the people of the diocese in four locations.

The person elected will succeed the Rt. Rev. Robert M. Anderson, now in his 16th year as Bishop of Minnesota. Bishop Anderson announced in 1991 that he would resign effective Aug. 31, 1993, "to pursue other areas of ministry."

CONVENTIONS

The Rt. Rev. John S. Spong addressed a variety of subjects when he spoke to the convention of the **Diocese of Newark**, Jan. 29-30 in Mahwah, N.J. Bishop Spong noted that change "accelerates at an ever-increasing rate," and that Christians needed to be part of that change.

"Christians must participate in this change if the church is to be alive," he said. "So often in the past religious institutions have maintained their power by pretending to be islands of changeless serenity in the midst of a swirling sea. In that search for security, time after time the religious institutions have placed themselves on the wrong side of the great issues of the day.

"The religious leadership of the world has a pattern of resisting new insights, new knowledge, new practices and new inclusiveness," he added. "These leaders like to use clichés such as 'the faith once delivered to the saints,' or 'the unchanging sacred traditions,' or 'the authority of scripture,' to validate ancient prejudices. They do not accept the fact that Christianity itself has always been, and is now, in flux."

Bishop Spong spent considerable time stressing the need for national health care, and spoke of the necessity of overcoming racism.

"My goal and vocation has been to equip those in the church of today to be faithful in proclaiming Christ in terms of the issues that will face the church in the 21st century, and to call back to such a church those people who have fallen away," he said. "The Diocese of Newark is the focus and at the center of that goal. For better or worse, that goal and my activities have made you the best-known diocese in the Anglican Communion. That is not always an easy position to accept, but it is never boring."

In business sessions, convention adopted reports from two task forces (Racism and Task Force 2000) and will establish a standing commission on racism. Resolutions adopted expressed support for the Church of England, Church of Australia and Church in the Anglican Province of Southern Africa for their move to ordain women, and support for President Clinton's intention to lift the ban on open gays and

lesbians in the military.

A budget of \$2.3 million, up from \$2.2 million in 1992, was passed without debate.

The Rt. Rev. Stewart Zabriskie, Bishop of Nevada, and the Rt. Rev. Douglas Theuner, Bishop of New Hampshire, were guest speakers.

BRIEFLY

The Very Rev. **Garrett M. Clanton**, rector of St. John's Church, Quincy, Ill., has been elected president of the Prayer Book Society of the Episcopal Church by the society's board of directors. He succeeds the Rev. Robert Shackles as president.

Four new fellows have been chosen by the **Episcopal Church Foundation** for the 1993-94 academic year. They are: Sharon Ciccarella, whose acceptance to a doctoral program is pending; Alexander C. Irwin, Harvard University; J. Christopher King, Oriel College of Oxford University, and the Rev. Paul F.M. Zahl, University of Tübingen, Germany. Like all foundation fellows, each of the new scholars hopes to pursue a teaching career in an Episcopal seminary following graduation.

The Most Rev. **Robin Eames**, Primate of the Church of Ireland, was one of four church leaders from Ireland who made a four-city visit to the United States pleading for understanding and increased U.S. investment in Northern Ireland. "One of the real evils that all of us are committed to facing up to is (religious) sectarianism," Archbishop Eames said. Four churches, including the Episcopal Church, were hosts for the February visit.

The national **Committee on the Status of Women** is holding a series of consultations in an effort to establish a "safe haven" in the church for survivors of violence and abuse. The third of a series of consultations was held Jan. 16 in Burlingame, Calif., and attracted more than 150 participants. They expressed hope that the church could be a safe haven and that it needs to help raise awareness of violence against women.

Praying with the Publican

By GEORGE W. WICKERSHAM, II

The Parable of the Pharisee and the Publican is, as far as I am concerned, basic Christianity. Granted, the well-known Parable of the Prodigal Son is equally basic, but that story has other ramifications. The Pharisee and the Publican says just one thing and says it explosively: You can't make it on your own.

Consider what the pharisee said: "God, I thank thee that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week, I give tithes of all I get" (Luke 18:11-12). All of this, presumably, was absolutely true, but who, we ask, would want to be like him? Self-satisfied, arrogant, totally unloving — in short, a mess.

We cannot help but be reminded of the older brother in the Parable of the Prodigal Son: "Lo, these many years I have served you, and never disobeyed your command; yet you never gave me a kid, that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!" (Luke 15:29-30). Totally self-centered, totally unheeding of his brother's repentance, totally unloving.

Indeed, we are reminded of that wonderful parable in the Sermon on the Mount: "On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' " All of which is assumed to be true, but the emphasis is completely self-centered: What do we get for all this? What they got was an unexpected response: "I never knew you; depart from me, you evildoers" (Matt. 7:22-23).

Every human being born into this world is born self-centered. People hate to hear this. We all like to think highly of ourselves. But how can it be otherwise? For me, the world goes around me. For my neighbor, the world goes around him. I believe that to go from this basically self-interested

condition to one which is essentially self-giving is the entire purpose of life. But the point is that you cannot possibly get there on your own.

What then is the necessary ingredient? What is it that changes us? Well, it isn't an "it." It is he. It is the Spirit of God who changes us, as St. Paul put it, "from one degree of glory to another." This comes, he adds, "from the Lord who is the Spirit" (2 Cor. 3:18).

The reason the publican went down

**We are all
sinners... from
the greatest
to the least.**

to his house justified rather than the pharisee was simply that the publican saw his need and the pharisee did not. Until anyone wants to be helped, nobody can possibly help him, no, not even God himself.

So likewise in the Parable of the Prodigal Son, nobody could do anything positive for the wayward boy, no, not even the doting father, until the boy came to his senses and said, "I have sinned . . ."

I am reminded of the various prayers in the Book of Common Prayer which echo and re-echo precisely this thought: ". . . we have no power of ourselves to help ourselves . . ."; ". . . we can do no good thing without thee"; ". . . we put not our trust in anything that we do . . ."; "O Almighty God, who alone canst order the unruly wills and affections of sinful men . . ."; "O God, without whom nothing is strong, nothing is holy . . ."

And, of course, that crusher of crushers found in the General Confession: "We have left undone those things which we ought to have done; and we have done those things which we ought not to have done, and there

is no health in us." This last assertion, that there is no health in us, now omitted from the American prayer book, is basic Christianity. Until we are able to admit this, God can do little with us.

The truth remains prominent historically and galling personally: We are all sinners, every one of us, from the greatest to the least. The first step in applied Christianity is the one we take when we say with the publican, "God, be merciful to me, a sinner." Then, and only then, God can take over and make something out of us.

A friend of mine was head coach of an NFL football team. For several years the team had a superstar quarterback. All of a sudden he was traded. So I asked my friend why.

"He wouldn't follow our game plans," he answered.

"Why not?" I asked.

"I guess he knew more than we did," was my friend's laconic reply.

"Well, who do you have now?"

"Oh, so-and-so."

"How's he doing?"

"Great! He listens."

It is just that simple. *He listens.*

It is no accident that the first of the 11 beatitudes is, "Blessed are the poor in spirit . . ." (Matthew 5:3). People may ask, "What's so good about being poor in spirit? It sounds crazy!" But if the objective is to have purely unselfish love, this is how it has to be. Oh, yes, we are capable of certain brands of love: birds-of-a-feather love, instinctive love of one's offspring, fun-love of our playmates, love of those who love us. But unselfish, unbiased love — "Thou shalt love thy neighbor as thyself" love — this simply is not in us. Step number one is to admit to this fact. Blessed, indeed, are the poor in spirit.

All of which leads to step number two. This can be nothing more or less than to open the door to the Holy Spirit. He will give us love. He *is* love. "If you, then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him?" (Luke 11:13).

St. John sums this up neatly in the 11th verse of his single-chapter third epistle. They are words worth memorizing: "He who does good is of God."

The Rev. George W. Wickersham, II, is honorary associate of Trinity-St. John's Church, Hewlett, Long Island, N.Y., and is a frequent contributor to THE LIVING CHURCH.

A Time for 'Hallowing'

By PATRICK GAHAN

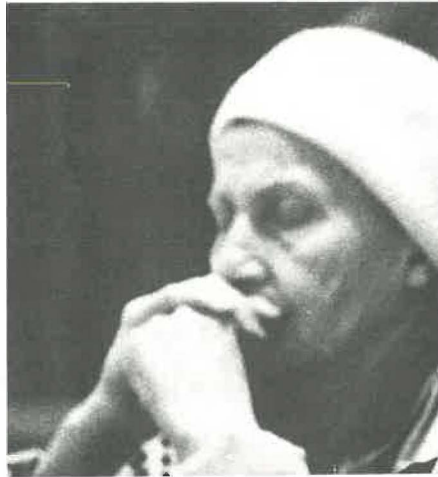
When the ringing of the telephone splintered the silence of that night in 1981, my life was irrevocably changed. For on the other end of that 11 p.m. phone call was my mother, shrieking through the line that my brother Johnny was dead. It was as if the ground under my feet was suddenly transformed, because I could not stand.

On that night, and on the steady host of nights that followed that one, I began to strain my life through the colander of his death. Along with Johnny's mortality was my own assiduously before me. I acknowledged that no one has *carte blanche* to life; therefore, to live with integrity in this life is imperative. Like an echo of Polonius' ironic statement in *Hamlet*, I realized that "above all to thine own self (one must) be true." I understood that if I did not allow the real me to re-emerge from my many-lacquered finish, then I could be lost to myself and to others forever. The authentic Pat had always been present, yet in the disorder of daily living, he had become anonymous. With the help of friends and the power of the Holy Spirit, I began to glimpse him again through the anonymity.

I cannot imagine anyone escaping this quagmire of existence. We protect ourselves with well-armored veneer to survive. Unfortunately, we sometimes forget who it was we covered. Thus, at those times when our true self does resurface from the deep waters of anonymity, we can sense the wholeness of our earthly life. We make sense again. We see that we are the same child who once sat in our mother's lap. That is perhaps why the Madonna and Child is such an important symbol to us. We see Jesus, but we also see ourselves.

Our relationship with God is much like our relationship with ourself. We know that he is always present, but we do not always sense he is there. That is a strong argument for faith. Nonetheless, in those moments when God does reveal himself to us, it should be a time

The Rev. Patrick Gahan is senior chaplain at St. Stephen's Episcopal School, Austin, Texas.



'And when you pray...'

Second of six meditations on the Lord's Prayer

of sifting. In the presence of the Holy, our response is to separate from within ourselves the "wheat from the tares," the good from the bad, what is real from what is not. These are times of renewal, of conversion, of transformation. It is time when the very ground under our feet begins to shift, and we

are shaken so that we see again our likeness in God's image. When God emerges from his anonymity, it is a time for "hallowing."

John Donne, the innovative poet of the 17th century and dean of St. Paul's Cathedral, London, was one of the great preachers of Anglicanism who seemed to understand the anguish of a humanity struggling to seek itself and God. It is said that while other preachers of that time made pronouncements as representatives of God, Donne, in his sermons, tried to explain to God humanity's problems.

Very simply, Donne saw himself as a pilgrim living among pilgrims. In *Holy Sonnets*, he bewailed the honest yearnings of his own sojourn as he considered the certitude of his own death:

"Thou hast made me, and shall Thy work decay?/Repair me now, for now mine end doth haste;/I run to death, and death meets me as fast,/And all my pleasures are like yesterday . . ./Only Thou art above, and when towards Thee/By Thy leave I can look, I rise again . . ."

Donne reminds us that we need not fear what is to come — even when it is death — for we are not alone. God may seem distant, but he is eternally very near to us. Yet in those times that we look and God's presence descends radically upon us, shattering his anonymity and crumbling the false idols we have made of ourselves — Be still, *for then we are on holy ground.*

Steam

The steam escapes from a pipe outside my window,
In the darkness, back lighted by a bare bulb,
Blown by the winter wind
It rises and falls,
twists and turns
Like porpoises playing in the ocean.
God makes things of grace and beauty
inevitably.
People also sometimes make a thing that is pretty
inadvertently.

Richard A. Cohoon

Hopeful Strategy

On the surface, the decision by the Executive Council that every diocese will be visited by council members and staff members from the Episcopal Church Center [p. 6] is hopeful news. After all, any communication between the diocese and the national church has to be viewed as positive.

The idea is that the visitors are to travel to the dioceses in hopes of listening to the concerns of key members of the diocese. It is hoped that each diocesan bishop will gather a group of leaders which will represent a cross-section of the diocese to meet with the national church representatives. The makeup of those diocesan groups will be the key as to whether this idea works. If the bishops really make sure a cross-section of the diocese takes part in these sessions, this strategy can be most helpful as leaders prepare for the 1994 General Convention. But if bishops gather only those who think like they do, the plan is doomed to failure.

We hope diocesan bishops will be serious about those who take part in these discussions, and that those who visit the dioceses will be ardent listeners.

Important Elections

It would seem as though some dioceses are being more serious than usual as they elect deputies to General Convention. In some places, diocesan newspapers are printing in detail how candidates for General Convention feel about the important issues facing the church. Central Florida, Western Louisiana and other dioceses are letting those who elect deputies know where the candidates stand.

We are pleased to see that some dioceses are taking such measures. Election of General Convention deputies is not a popularity contest, and persons aspiring to such a position ought to make their views known. Such a detailed process can help ensure that a diocese will elect deputies who know the minds of the people "back home," and if the deputies are knowledgeable about the issues, the 1994 convention in Indianapolis is likely to go more smoothly.

If Episcopalians are serious about electing General Convention deputies, and if they heed the call of the Anglican Fellowship of Prayer to pray well in advance for the gathering in Indianapolis [TLC, Jan. 31], the 71st triennial meeting ought to be more effective.

VIEWPOINT

Province 10 Worth a Try

By GENE GEROMEL

Last summer, a wire service article reported on a meeting of African-American Roman Catholics who decided to seek to become a church within the Roman Catholic Church, just as the Orthodox rites or Greek Catholics or Maronites have. Each of these "churches" is within the Roman Catholic Church but they have their own distinctive worship or ethnic background.

In the city of Flint, Mich., for instance, there is a Maronite Catholic Church, and a Byzantine Rite Church. Each has its own bishop and its own diocese, even though they are within the geographic Roman Catholic Diocese of Lansing. Yet each is a

Roman Catholic Church. Anyone familiar with the uniate churches knows that it has not always been smooth sailing. There have been tensions be-

Both sides believe

God is calling

them in different

directions.

tween these uniates and the Roman churches near them. But they have lived side by side for many centuries, under the umbrella of Rome.

It is no secret that the Anglican Communion and the Episcopal Church are under terrible strain. The Archbishop of Canterbury has used the phrase "a time ripe for schism." Participants in a recent conference agreed upon one thing — within the Episcopal Church there are two religions. Both sides believe God is calling them in different directions. Each side believes time will prove its position to be the correct one.

Many believe there is no way we can live within this tension. The Episcopal Church has already lost about a third of her members in a decade. Can she continue this massive hemorrhage and continue to live? Can her members, clergy and bishops continue to expend energy, time and money on the issues of women's ordination, homosexual unions, ordination of practicing homo-

(Continued on next page)

The Rev. Gene Geromel, SSC, is rector of St. Bartholomew's Church, Swartz Creek, Mich.

VIEWPOINT

(Continued from previous page)

sexuals and prayer book revision?

Some time ago the Episcopal Synod of America (ESA) recommended the formation of a non-geographic Province 10, a church within a church. It would be a place where traditionalists, an admitted minority of clergy and people, could work together under their own bishops. The suggestion has met with intense resistance. Many believe it is not workable. Yet as mentioned above, this arrangement works in the Roman Catholic Church. Non-geographic dioceses have existed in the Anglican Communion, in Europe and in the Navajoland. But, for some reason, this same arrangement isn't an option for traditionalists.

Certainly there are negatives to the idea. It would mean that in every diocese some churches would be lost to the non-geographic diocese. But would this really cost most dioceses money? How many of these conservative churches are heavy contributors to a liberal diocese? If these traditionalist congregations are pushed to the wall, one of two things is likely to happen.

Either the majority of parishioners and clergy will go elsewhere, or they may decide to fight it out in the courts. Neither will enhance the image of the Episcopal Church. Could any diocese afford the court cost if all the ESA-affiliated parishes under their jurisdiction decided to fight for the property? In the end, everyone would lose.

Test of Gamaliel

Both sides believe their understanding and implementation of the gospel is correct. Let us try the test of Gamaliel. Let us see which position reflects the will of God. Let us evaluate the positions in a hundred years. After all, Arianism existed in the church for 200. But we cannot perform the test if one side is forced out of the church. Nor will it be a true test if all our energy and money have been expended fighting one another. Let us give Province 10 a try and live side by side as charitably as possible. Then, in a hundred years, perhaps there will be an entity known as the Episcopal Church, and by then its members will know which "religion" was God's and which was of man.

LETTERS

(Continued from page 4)

toward. AFP does not take positions on issues. Our concern is prayer, and we would seek to encourage people on either side of an issue to pray. Our prayer is that in our discussion together we might have grace to state our insight, grace to listen carefully to what others say, and grace to come to a voting position. The second question was whether we were implying that God was not at the convention in Phoenix. I believe it was by God's grace that a major split did not develop at Phoenix, but we were able to come to a way forward together. The prayer vigil during convention made a significant contribution. Our hope is that if the whole church begins now to pray we shall all come to the convention with a greater desire to be in the Lord's will.

The column suggested that "Bishop Hollis felt that AFP should do something itself" (apart from sharing the Daughters of the King vigil). I do not see it that way, for we have received much encouragement for this program from the Daughters of the King and from others. Our hope is not for an AFP vigil, but for an effort from all people in the church who pray. We depend on the support of the Daughters, ECW, Cursillo, ERM, Integrity, Episcopalians United, the religious orders and others to make the vigil in the dioceses a reality.

(The Rt. Rev.) REGINALD HOLLIS
Anglican Fellowship of Prayer
Orlando, Fla.

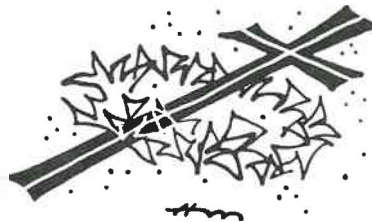
CEO Mentality

In response to Fr. Kezar's article on "Revitalizing the Episcopacy," [TLC, Jan. 17], I was impressed with his viewpoint and agree with most of his conclusions.

For too long, our bishops have been captives to a format of operation inconsistent with their roles as chief pastors. The CEO mentality has definitely captured them, and in the process driven a wedge between themselves and the rest of the church.

As once there was talk of raising the Titanic, it may still be possible to salvage the House of Bishops into the sun-

LENT ... a time to introduce parishioners to The Bundle Plan



Lent is a good time to get your parish started on **THE LIVING CHURCH** Bundle Plan. For example, five copies per week cost only \$15.20 a month for a four-week month, and \$19.00 a month for a five-week month (76¢ a copy), but the purchaser pays \$1.50 a copy or whatever price you set. Additional copies cost only 76¢ each. This is an inexpensive way to bring the news, work and thought of the church to your parishioners. Use the coupon in ordering.

THE LIVING CHURCH

816 E. Juneau Ave., Dept. A, Milwaukee, Wis. 53202

Send us a bundle of _____ copies per week.

Send to _____ Address _____

City _____ State _____ Zip Code _____

Name of Church _____

Signed _____

To Our Readers:

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

light and reflection of their true calling. This will not be easy, for some enjoy being administrators with much agenda. In reference to Fr. Kezar's recommendations of a servanthood ministry, some of his conclusions would be difficult to implement, and we would need many more bishops to do so.

However, Fr. Kezar's impressions are also a challenge to rectors of parishes, for many of us are swamped with administrative responsibilities, organizational tasks and much business which is also inconsistent with our roles as pastors. It is not just the episcopacy which is limping badly.

(The Rev.) JOHN R. NEILSON
All Saints' Church
Scotch Plains, N.J.

Flip-Flopped

As I read the letters and articles relating to the ordination of practicing homosexuals and the blessing of homosexual relationships, I cannot help remembering that when I was a young man (even when I was a middle-age man), sodomy was regarded as sinful. Now some of the clergy regard it as sinful to disapprove of sodomy.

How can an organization that does that kind of flip-flop on a major point of morals, expect to be taken seriously?

BENJAMIN H. WALKER
New York, N.Y.

Not Stuck in Past

Bishop Spong's review of *Coming Home: Why Protestant Clergy Are Becoming Orthodox* [TLC, Jan. 10] is a curiosity. He admits that he did not read more than a fraction of the book and scanned the rest, and one of his complaints is that the essays "constituted only an anecdotal approach to current movements in North American Christianity." Yet his narrow and prejudiced view of Eastern Orthodoxy is no less anecdotal. He describes the Orthodox as thinking that "they have found the timeless truth of Christ," but that "what they have found is the time-related truth of Christ frozen somewhere between Augustine and Thomas Aquinas." Apparently he has not discovered that the Orthodox have never accepted *either* of these exclusively Western teachers — or that Orthodox spirituality is better described as intuitive rather than rationalistic.

As one who lives in an area that probably contains the greatest concentration of Orthodox in America, I would suggest that Bishop Spong first try to understand who Orthodox

Christians really are, then ponder carefully (not just skimming) what the recent converts to Orthodoxy are actually saying about their Protestant experiences. I have known many highly-intelligent and very well-educated Orthodox, both clergy and laity, who are by no means stuck in the past. I also know scholarly Anglican clergy, including theological professors, who have become, or are seriously considering becoming, Orthodox, and that one of their motives is to stop wasting their time and energy on the kind of endless wrangling so blithely promoted by Bishop Spong.

Most curious of all is why Bishop Spong was chosen to review this book. That choice guaranteed a review that would be laced with the arrogant zeal of a fundamentalist true believer. Me-thinks he doth protest too much.

(The Rev.) DON H. GROSS
Center for Pastoral Psychology
Sewickley, Pa.

• • •

The review of *Coming Home* reminded me of my own spiritual journey through the last 45 years: that "such concerns as liturgical renewal, the opening of the church's ordained ranks to the inclusion of women, and the debates on the evolving patterns of sexual ethics" have often found me somewhat on the so-called liberal side. My position in each case has been substantially formed through the theological background learned from such giants as Vladimir Lossky, Alexander Schmemmann, John Meyendorff and George Florovsky, to mention but four of many. This, of course, is not to say that in each of the above-mentioned issues, any of those persons would have reached the same conclusion as have I.

Your reviewer's comments on Eastern Orthodoxy sadden one who owes much to the gracious and profound theological dialectic of Orthodoxy. And it is surprising to find such truculent and cavalier words in the pages of a journal which has shown considerable appreciation and respect for the Orthodox over the years.

(The Rev.) DAVID W. BROWN
Charlestown, R.I.

NOTICE TO SUBSCRIBERS

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

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

CLASSIFIED

BOOKS

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

LITURGY, Theology, Music Ministry. Talley, Mitchell, Stevenson and others. Free catalog. The Pastoral Press (202) 723-1254, 225 Sheridan St., NW, Washington, DC 20011-1492.

CATECHUMENATE

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

CHURCH FURNISHINGS

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

CONFERENCES

JOIN JOHN STOTT, Mark Ashton and Allen Ross at the Fourth Annual Episcopal Evangelical Assembly, May 14-15, 1993, at Grace Episcopal Church in Trumbull, CT: "A Lamp Unto Our Feet: Understanding and Applying Scripture Today." For more information, write: Fellowship of Witness, P.O. Box 2057, Hamilton, MA 01982.

HEALING CONFERENCE: Irene Perkins and Avery Brooke will lead a conference entitled "Healing in the Landscape of Prayer," April 16-18, 1993, at Holy Cross Monastery. For more information, write to: Andrew Colquhoun, OHC, Box 99, West Park, NY 12493 or call (914) 384-6660.

DAILY OFFICE

INTERESTED in ways to enrich Daily Office recitation? Let's share/correspond. The Rev. Fred Coleman, P.O. Box 10282, Southport, NC 28461.

ORGANIZATIONS

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.

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.

(Continued on next page)

CLASSIFIED

advertising in **The Living Church** gets results.

ORGANIZATIONS

THE FRANCISCAN ORDER OF THE DIVINE COMPASSION is a traditional religious order in the Franciscan Spirit. Inquiries: For those who seek the life of a friar to **Brother John-Charles, F.O.D.C., P.O. Box 317, Monmouth, IL 61462-0317**. For men and women who wish to be Tertiaries or Associates to **The Franciscan Order of the Divine Compassion, P.O. Box 6054, Rock Island, IL 61204**.

THE THIRD ORDER, SOCIETY OF ST. FRANCIS (American Province): since 1917 a recognized, wide-spread community of men and women called to follow Jesus Christ in a Franciscan life of radical simplicity, prayer, study and service. Local fellowships throughout the U.S. (Episcopalians), Canada and the Caribbean (Anglicans). All are welcome to inquire: **TSSF-TLC, Box 399, Mount Sinai, NY 11766**.

POSITIONS OFFERED

UPPER SCHOOL CHAPLAIN, ordained, with teaching experience. Thriving school, affiliated with the Episcopal Church; disciplined, multi-racial students, competitive salary. Send resumé to: **Ron Tooman, Headmaster, St. John's School, 911 Marine Dr., Tumon, Guam 96911; phone (671) 646-5626**.

CHEYENNE, WY: St. Mark's Church is accepting applications for a full-time rector. Ours is the pioneer church in the capital city of Wyoming with a well-established parish of 150 families, an active Christian education program, a strong commitment to outreach and the opportunity for growth. For more information, please write to: **Mark Stewart, Senior Warden, St. Mark's Church, 1909 Central Ave., Cheyenne, WY 82201**.

RECTOR: Stable, dedicated parish. Beautiful, debt-free church, rectory and school in Diocese of Northwest Texas. Write to: **Search Committee, Episcopal Church of St. Mary the Virgin, P.O. Box 2949, Big Spring, TX 79721**.

RECTOR WANTED: Traditional, biblically-oriented rector for historic downtown Virginia church with real desire for continued growth and ministry. Must be strong in faith and witness, in personal contacts and visitation. Salary package plus housing allowance, no rectory. Contact: **Mr. Robert N. Fothergill, Chairman, Search Committee, St. Paul's Episcopal Church, P.O. Box 564, Petersburg, VA 23804**.

ASSOCIATE RECTOR. Large, vibrant and growing congregation in San Diego looking for priest to develop Christian education programs for people of all ages. Also to direct New Member Assimilation Program. Mail/FAX application/resumé to: **The Rev. Edward L. Mullins, St. Bartholomew's Episcopal Church, 16275 Pomerado Rd., Poway, CA 92064. (619) 487-2159; FAX 487-2324**.

WANTED: Vigorous mainstream pastor for small developing church in a growing northwest Montana resort community. For particulars: **Charles Burkhart, 304 Fairway Dr., Whitefish, MT 59937. (406) 862-4844**.

CURATE: Large diverse urban parish. Must be good with youth, animals and rector. Shared ministry in all facets of parish life. Graduating seminarians and/or transitional deacons ok. Send resumé and CDO to: **St. Francis on the Hill, 6280 Los Robles, El Paso, TX 79912**.

POSITIONS OFFERED

DIRECTOR OF CONTEXTUAL AND CONTINUING EDUCATION, School of Theology, Sewanee. The School of Theology of the University of the South, Sewanee, invites applications for the position of Director of Contextual and Continuing Education to begin July 1, 1993. Responsibilities will include directing the Field Education program, planning and coordinating Continuing Education offerings for clergy and laity, and being responsible for a required M.Div. course in Christian Education. The candidate should have the ability to reflect both theologically and pastorally on the experience of ministry, and should understand and value contextual and experiential education. The following qualifications will be required: knowledge and ability in educational design; membership in the Episcopal Church with parish experience; a commitment to teaching at the M.Div. level; and the ability to work collegially with a small faculty. Women and minority candidates are encouraged to apply. Applications will be considered until the position is filled. Those received before March 15, 1993 will be reviewed first. Send letter of application, complete dossier and three letters of recommendation to: **Donald S. Armentrout, Search Chair, School of Theology, Sewanee, TN 37375-1000. EOE institution**.

RECTOR WANTED: We seek committed believer to help us grow spiritually. Please give prayerful consideration. Yoked parish, two cures, only 20 minutes apart, in attractive county seat and rural farming community in southern Virginia; convenient to Richmond. Compensation package approximately \$36,000.00 plus housing and pension. Contact: **Allan Sharrett, Search Committee Co-chairman, 301 Jefferson St., Emporia, VA 23847; (804) 634-6950 (h) or (804) 634-2167 (o)**.

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

POSITIONS WANTED

CHRISTIAN EDUCATION AND YOUTH. Lay professional with M.Div., and considerable experience with all ages, pre-school through adult. Reply **Box S-731***.

PROPERS

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

PUBLICATIONS

SEXUAL MISCONDUCT: "The Road to Recovery: A Healing Journey for Survivors of Clergy Sexual Abuse." 33 page booklet written by a survivor covers symptoms, boundary violations, use and abuse of power, grief cycle, disclosures, where to find help. \$5 plus \$1.25 p&h to: **Island Scribe, 107 Old Comers Rd., Chatham, MA 02633**.

FOR RENT

ENGLAND—SCOTLAND—WALES. Delightful fully-equipped rental cottages, houses, etc., all personally inspected. Illustrated literature upon receipt \$3.75 refundable upon booking. We want you to enjoy our homeland. **Pat and Peter Trodd, Heart of England Cottages, Inc., P.O. Box 878, Eufaula, AL 36072**.

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 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**.

SUMMER SUPPLY

ACTIVE, retired priest desires summer supply or interimship in Atlanta, Cincinnati, Evansville, St. Louis areas. Stipend or rectory acceptable. Broad experience, rector — vicar — interim, USA, England. **Williams, P.O. Box 13662, Tucson, AZ 85732; (602) 747-1837**.

TRAVEL

TREASURES OF EASTERN EUROPE — A pilgrimage. September, 1993. The Painted Monasteries of Romania, shrine of our lady of Czestochowa (Poland), the famed Rila monastery (Bulgaria), Bucharest, Budapest, Warsaw. Experienced leadership, moderate cost. Write tour host: **the Rev. Bede Thomas Mudge, OHC, Holy Cross Monastery, Box 99, WestPark, NY 12493 or call (collect) Lois Shultz, Highways and Byways Tours; (313) 875-8792**.

RUSSIA — St. Petersburg Theological Academy two-week study programs with optional Moscow extension. 1993 departures New York, Seattle & Los Angeles \$1695 to \$1995 all-inclusive! Call (908) 219-9567 or write: **The Rev. James C. McReynolds, The Teleios Foundation, P.O. Box 7213, Shrewsbury, NJ 07702**.

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

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

CLASSIFIED ADVERTISING RATES (payment with order)

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

THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, Wis. 53202

LENT CHURCH SERVICES

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

CLOVERDALE, CALIF.

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

PALM SPRINGS, CALIF.

THE CHURCH OF ST. PAUL IN THE DESERT
125 E. El Alameda (619) 320-7488
Sat 5:30; Sun 8 & 10; Wed 6; Thurs 10

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

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; Dea-
con Carroll Mallin
Sun 8 & 10 H Eu; Wed 12 noon

OAK PARK, ILL.

GRACE CHURCH 924 Lake St. (708) 386-8036
Sun: H Eu I 7:30 & H Eu II (Sung) 10: Tues H Eu I 11:30; Wed H
Eu II 7; Thurs H Eu & Healing 7:30; 3rd Fri Integrity H Eu me
7:30

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

SHREVEPORT, LA.

ST. MARK'S CATHEDRAL Fairfield at Rutherford
The Very Rev. M. L. Agnew, Jr., Dean; the Rev. Frank Wilson,
the Rev. Larry Williams, the Rev. George Gennuso, Jr., the
Rev. Walter Baer, canons
Sun Services 8, 10, 12:15, 6. Lent wkdy Eu 7:15

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

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. Arthur E. Woolley, r (301) 927-6466
Sun Masses 8, 10. Tues 10. Wed 6:30, Thurs 7

KENSINGTON, MD.

CHRIST CHURCH PARISH (301) 942-4673
4001 Franklin St. @ Connecticut Ave.
The Rev. Dr. William Hague, r; the Rev. Joseph W. Lund,
assoc
Sun: 8, H Eu, 9:15 H Eu, 11:15 H Eu (1S, 3S, 5S), MP (2S, 4S)

SILVER SPRING, MD. (D.C. Area)

TRANSFIGURATION 13925 New Hampshire Ave.
The Rev. Richard G.P. Kukowski, r (301) 384-6264
Sun H Eu 8 & 10:15, Wed 10, Daily MP 7

BOSTON, MASS.

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

ALL SAINTS

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

BURLINGTON, MASS. (or Boston Area)

ST. MARK'S 10 St. Mark's Rd., Burlington
The Rev. Carol M. Flett, r (617) 272-1586
Sun H Eu 8 & 9:30. Wed 12 noon. Bible study Mon 7:30

CAMBRIDGE, MASS.

ST. PETER'S 838 Mass. Ave., Central Sq.
The Revs. Jane & Titus Presler, co-r; the Rev. Elizabeth
Wiesner, the Rev. Grace Ndyabahika, p-assocs
Sun H Eu 8 & 10; Bible study 9. Eu Tues 7:30, Fri 12:15. MP
Thurs 7:30, EP Mon & Sat 5:30

NEWTON, MASS.

GOOD SHEPHERD of Waban At Waban Sq. on the
The Rev. G. T. Welch, r Green Line
Sun Masses 8, 10 (Sung). Wed 9, HD as anno

PITTSFIELD, MASS.

ST. STEPHEN'S Park Square
H Eu Sat 4:30; Sun 8, 10, 5:30. Tues 6:45; Wed 12:30 (BMC
Chapel); Thurs 10. MP daily 9; EP as anno

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. William K. Christian, III, the Rev.
Steven W. Lawler, the Rev. James D'Wolf
Sun Eu 8, 9:15 & 11:15 (1S & 3S), 5:30; 11:15 MP (2S, 4S, 5S)
followed by HC 12:15, Sun Sch 9:15. Daily 7 & 5:30, except Sat
8:30 & 4:30

LACONIA, N.H.

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

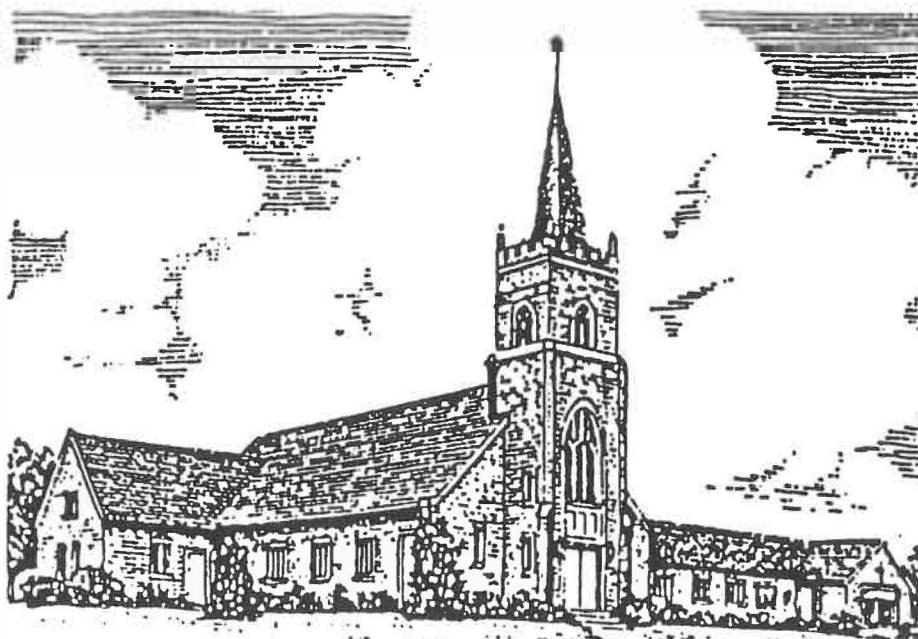
HACKENSACK, N.J.

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

NEWARK, N.J.

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

(Continued on next page)



Christ Church Parish, Kensington, Md.

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

LENT CHURCH SERVICES

(Continued from previous page)

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; 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
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

CINCINNATI, OHIO

CONVENT CHAPEL OF THE TRANSFIGURATION 495 Albion Ave.
Sun Eu 7:30 (Sung), EP 5. Wklys Eu 7. ex Sat 7:30, EP 5

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

PROSPECT PARK, PA.

ST. JAMES 11th Ave. & 420 (between I-95 & MacDade near Philadelphia International Airport)
The Rev. William Duffey, Ed.D., r (215) 461-6698
Sun Eu 8 & 10. (Sung), Adult Ed 9:15, Ch S 10, MP Tues-Fri 9; EP Mon-Fri 5; Midweek Masses Tues 7, Wed 9:30 & HD noon

SELINGROVE, PA.

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

WHITEHALL, PA. (North of Allentown)

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

AUSTIN, TEXAS

ST. MATTHEW'S 8134 Mesa (512) 345-8314
The Rev. John R. Pitts, r; the Rev. James A. Williams, assoc; the Rev. Douglas W. Richnow, ass't
Sun Eu 8, 9 & 11:15, EP 6 daily. Lenten program Wed 6 dinner, 7 speaker

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. Philpitt; 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

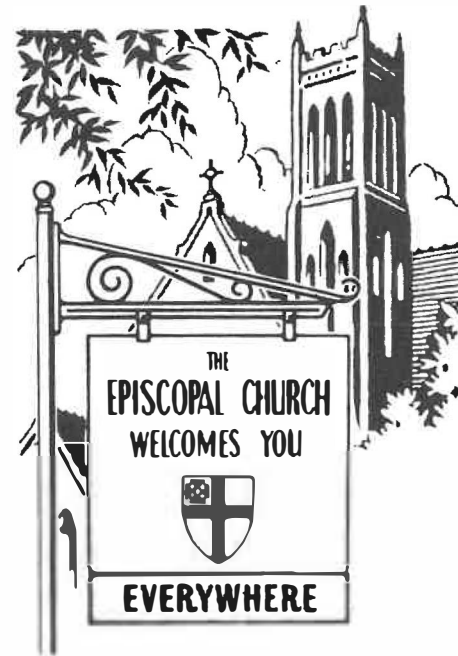
ST. JAMES 9845 McCree Rd.
The Rev. Douglas Travis, r
Sun Eu: 8 & 10 (Sung). Sun Ch S 9

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)

HOUSTON, TEXAS

ST. DUNSTAN'S 14301 Steubner-Airline Rd.
The Rev. John R. Bentley, Jr., r; the Rev. Beth J. Fain, the Rev. George W. Floyd
Sun 7:45, 9, 11:15 H Eu. Wed 7 H Eu & Healing



LYNCHBURG, VA.

ST. JOHN'S 200 Boston at Rivermont
The Rev. Frank G. Dunn, r; the Rev. William P. Parrish, ass't
Sun 7:45, 9, 11 H Eu (MP 2S 11). Mon-Thurs 9 MP

SEATTLE, WASH.

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

PARKERSBURG, W.V.

TRINITY 430 Juliana St. at 5th
The Rev. Andrew T. Gerns, r; the Rev. Jack D. Neilson, ass't r
Sun H Eu 8 & 10:30; Wed H Eu 7, H Eu & Healing 10:30

EAU CLAIRE, WIS.

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

MILWAUKEE, WIS.

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

TUMON BAY, GUAM

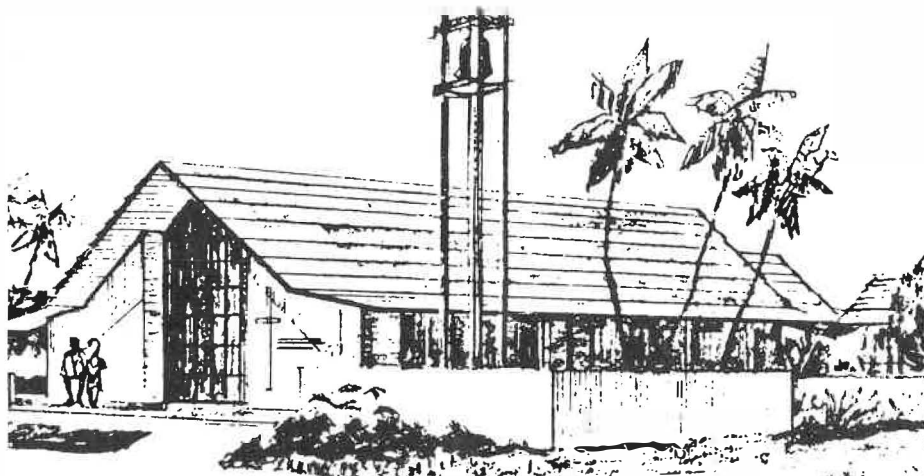
ST. JOHN'S 911 Marine Dr., Upper Tumon
The Rev. Ramona Rose-Crossley (671) 646-1708
Sun H Eu 7:30 & 10 (Sung); Wed EP 5

SAN MIGUEL DE ALLENDE, GTO, MEXICO

ST. PAUL'S Calzada del Carde (465) 20387
Near the Instituto Allende
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

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011331 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, 10:45 Sun School, 11 H Eu



St. Christopher's by-the-Sea, Key Biscayne, Fla.