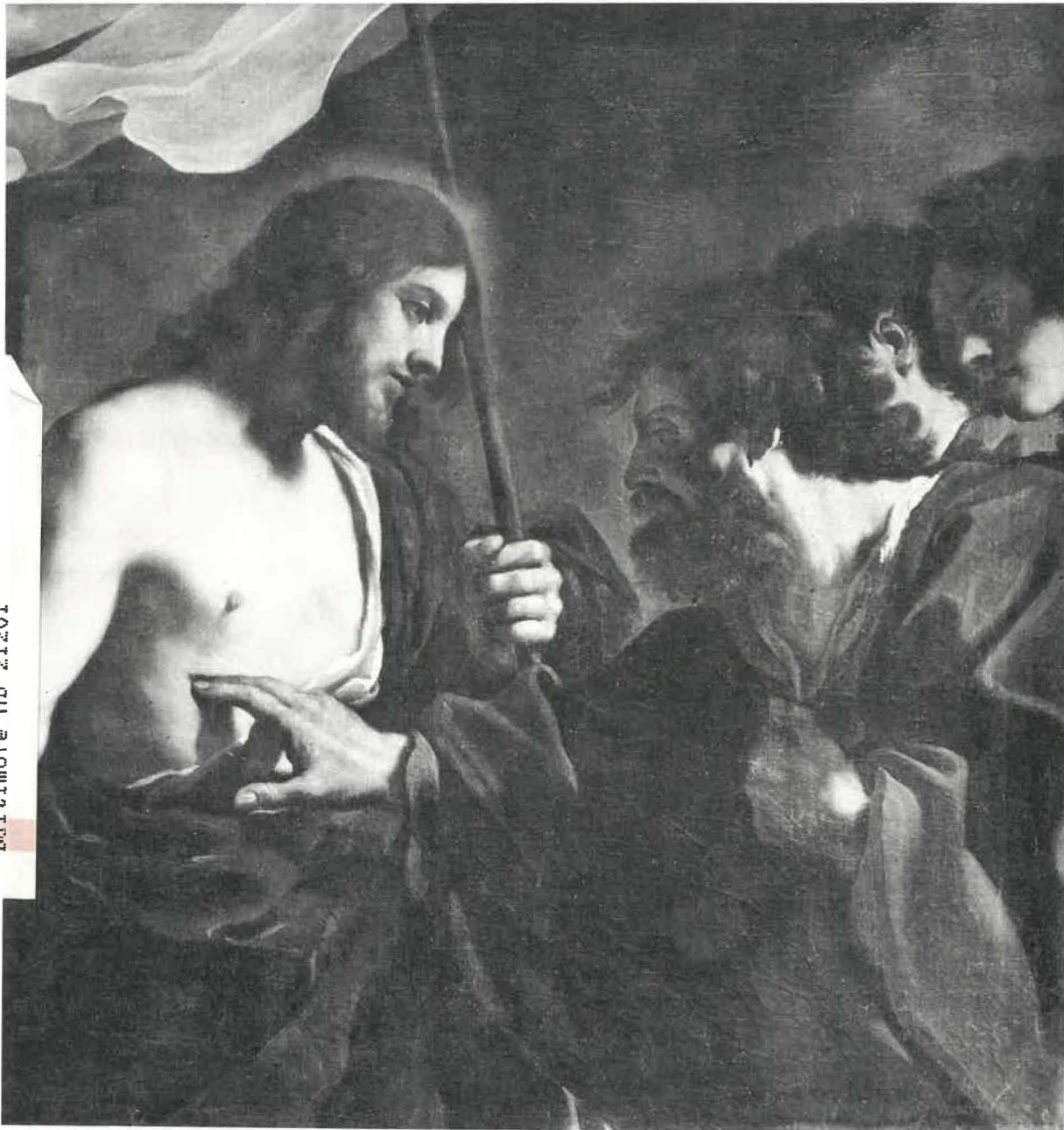


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***“Do not be faithless, but believing.” (John 20:27)***

# IN THIS CORNER

## Freedom and Gratitude

In 1983, Passover and Holy Week fell in the same week in April. We were “swinging on the hook” at our liberty port of Monaco with a view to the north of the snow-capped French Alps. As command chaplain of the USS Carl Vinson (CVN-70) and of Battle Group “C,” which included the USS Texas, it was up to me to plan for provision of worship services for Islamic, Jewish and Christian personnel. This particular week (as with this year) included Palm Sunday, Maundy Thursday, Good Friday and Easter, as well as Passover. I dispatched Jewish personnel in groups, each with a French translator, to Seder observances at synagogues in Cannes, Nice and Monte Carlo; and a contingent of Roman Catholics made a rapid visit to Rome. Plans for Ramadan were in the making.

It was an exciting time for my shipmates as they enjoyed the Riviera, but for me it was more like the life of both travel agent and archdeacon. I did escape the demands of work to enjoy an evening with the Anglican priest serving in Monte Carlo and his wife at dinner in a French restaurant in Monte Carlo. While we were at dinner — I in my U.S. Navy chaplain’s uniform, my host in clerical attire — we noticed an elderly woman dining with her husband nearby who seemed to be watching us. Suddenly she rushed over to our table, embraced me, and through a great outpouring of tears, exclaimed in halting English: “Thank you! Thank you! Thank you for saving us!”

### Liberated

Naturally, I was startled, and did not know how to respond. People from another table came to my rescue, and explained that sometime after her husband had been blinded by their captors in prison camp near the end of World War II, the American forces had liberated them. She was thanking me for their freedom.

We inherit the freedoms that have been obtained for us by our predecessors. All that God asks of us is that we use our freedoms thus gained with responsibility and with a grateful heart. The religious holy days that occurred early this month commemorate liberations humankind has received for posterity under the prophetic leadership of Moses and by the saving acts of Jesus. Both of these faith traditions celebrate the promises and the victories wrought for us by God himself.

As I remember the emotional celebration of freedom that was visited upon me suddenly at dinner in Monaco, I recall the new meaning it gave to me across the miles, across the boundaries of beliefs, and that span the years. Passover, Good Friday and Easter are celebrations of freedom and new life. For them, let us turn our faces heavenward, and cry out with the lady who embraced me that night, at dinner, shouting for all to hear: “Thank you! Thank you! Thank you for saving us!”

*Our guest columnist is the Rev. Lester L. Westling, Jr., rector of All Saints’ Church, Redding, Calif.*

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# LETTERS

## Just Skip It

With reference to David Kalvelage's column touching on ecclesiastical forms of reference and address [TLC, March 7], a clergy friend of mine asks that we please not call him Reverend, but also please not to refer to him as the Rev. Smith. Call him George, or Mr. Smith, or Fr. Smith.

To avoid all ill-advised usage with regard to the word, he suggests never using the appellation at all. He quotes the following:

"O what a complex without end/  
 When utilizing Reverend;/And list' to this, dear brother, sister,/You seldom err with Ms. or Mr."

(The Rev.) JOHN R. WHITNEY  
 Morris, Pa.

• • •

In reference to David Kalvelage's column, the recommendation of the Committee on the Status of Women reminds us again that our national church has too many organizations and commissions that have outlived their usefulness. The Committee on the Status of Women should top the list to be eliminated.

What a female priest should be called ought to be decided at the parish or mission she serves, as has the decision on what to call a male priest.

Too many members of the Committee on the Status of Women have their own personal agenda — and it doesn't concern the preaching of the gospel of Jesus Christ. When we return to this agenda, our church will revive and become strong again — instead of being splintered into small vocal groups with personal agendas.

SYBIL G. BALE  
 Vadito, N.M.

• • •

When I was ordained, I was asked how I should be addressed. I suggested that people should use whatever form they were most comfortable with, except "Reverend," and pointed out that that would be the same as calling the governor "Honorable Brown." As a result, some called me Father, some called me Mister, some called me Grant, and one German lady called me Pastor.

It seems to me that the legislation of titles is like legislation against the wearing of mustaches on the basis that

they discriminate against those who can't grow them. I like what my grandfather used to say: "I don't care what folks call me unless they call me late for supper."

(The Rev. Canon) GRANT S. CAREY  
Trinity Cathedral  
Sacramento, Calif.

• • •

Might I suggest to the Committee on the Status of Women that a bit of Bible study is in order? Specifically, 1 Cor. 4:15 ("I have become your father in Christ Jesus through the gospel") and Eph. 3:14ff ("For this reason I bow my knees before the Father from whom every family in heaven and on earth is named . . ."). These passages might shed some light on the committee's dilemma.

(The Rev.) JOHN MUNSON  
St. Vincent's Church  
Bedford, Texas

• • •

David Kalvelage's comment on use of the word "Reverend" as a title brings to mind the verses in

H.L. Mencken's *The American Language* (Fourth Edition and Supplements). He quotes a poem written by the late Bishop Douglas H. Atwill, which appeared in *St. Clement's Chimes*, St. Clement's Church, St. Paul, Minn., July 25, 1925:

Call me *Brother*, if you will;  
Call me *Parson* — better still.  
Or if, perchance, the Catholic frill  
Doth your heart with longing fill —  
Though plain *Mister* fills the bill,  
Then even *Father* brings no chill  
Of hurt or rancor or ill-will.

To no D.D. do I pretend,  
Though *Doctor* doth some honor  
lend,

*Preacher, Pastor, Rector, Friend,*  
Titles almost without end  
Never grate and ne'er offend;  
A loving ear to all I bend.  
But how the man my heart doth  
rend,  
Who blithely calls me *Reverend!*

KENNETH H. KERR  
Raleigh, N.C.

## Under Authority

Bishop Cochran's article, "Is the Diaconate Needed?" [TLC, March 28], shows a lack of experience with modern deacons and calls into question the theology of ordination. His argument that ordination is not needed to carry out the functions of deacons could be used for questioning the need for bishops and priests as well. If the reason for ordained ministry is merely function, there is no reason why any member of the baptized community could not fill any ministerial function such as presiding at the Eucharist. We are made bishops and priests as well as deacons at our baptism.

The reason we have deacons is not so much for what they do, but what they are. Each order is an icon of ministry that all the baptized share. Deacons are signs of the call of every Christian by virtue of baptism to be a servant. But deacons are more than signs of servanthood. Deacons also symbolize angels, messengers moving between

(Continued on page 12)

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# And then the smoke cleared.



## Bishop Browning, Other Church Leaders Meet with President Clinton

While joining other religious leaders at a White House meeting with President Bill Clinton March 23, the Most Rev. Edmond Browning, Presiding Bishop, urged concern for Palestinians, saying they have been "marginalized" in the Middle East peace process.

Bishop Browning said he "asked the president to consider appointment of an 'eminent persons' group" to visit the Israeli-occupied territories of the West Bank and Gaza and to report on conditions there. President Clinton "was responsive and said he would raise it with his advisers," Bishop Browning said.

The Presiding Bishop and Diane Porter, executive for Advocacy, Witness and Justice Ministries at the Episcopal Church Center, were among 38 clergy and lay leaders representing the 32 denominations of the National Council of Churches who met with President Clinton. The closed-door session lasted 45 minutes.

The Rev. Joan B. Campbell, NCC general secretary, said the president told the group, "I've been so criticized by the religious right community, it's good to have religious people who understand what I'm trying to do."

The delegation pledged to stand with the president, especially in his effort to win support for his economic reform package. The president promised the session was only the first in a series of such meetings.

### Two Decades Ago

NCC officials said the meeting was the largest gathering of top mainline church officials with a president since the Johnson administration.

Church officials raised a number of issues. Most were connected to the council's work in rebuilding cities and aiding the poor and jobless, issues on which the president and the delegation agreed generally. "The president sees us as a resource," Ms. Campbell said.

Some topics on which the churches disagree, such as abortion and the role of gays in the military, were avoided.



Several hundred people gathered outside the White House recently in support of ousted Haitian President Jean-Bertrand Aristide while he met with President Bill Clinton. Meanwhile, in New York City, the Very Rev. James Parks Morton, dean of the Cathedral Church of St. John the Divine, and the Rev. Robert Castle of St. Mary's Church in East Harlem, were among those who spoke in support of Haitian refugees at a recent event protesting the president's Haitian refugee policy. Forty clergy, politicians and community leaders were arrested for blocking traffic in midtown Manhattan.

## Anglican Colleges Linking Worldwide

A worldwide association of colleges with Anglican or Episcopal ties was formed March 27 at a service of dedication at Canterbury Cathedral. The new organization will be known as Colleges and Universities of the Anglican Communion (CUAC) and attracted representatives of 47 colleges to its first conference March 26-29 in Canterbury.

It is anticipated that 10 colleges affiliated with the Episcopal Church will become members of CUAC. They are: Bard, Clarkson (Neb.), Hobart, Kenyon, St. Augustine's (Ill.), St. Augustine's (N.C.), St. Mary's, St. Paul's, the University of the South and Voorhees. Other member colleges and universities are in Australia, Canada, England, Hong Kong, India, Ireland, Jamaica, Japan, Jerusalem, Liberia, New Zealand, the Philippines, Republic of China and Wales.

Linda Chisholm, president of the Association of Episcopal Colleges, said there is interest in the new organization in exploring a broad range of activities to foster international and

intercultural understanding, including joint degrees, publications and the development of curricula that would link volunteer service and academic study.

The Most Rev. George Carey, Archbishop of Canterbury, celebrated the Eucharist and preached at the service of dedication, which included portions in eight languages. The Rt. Rev. Douglas Theuner, Bishop of New Hampshire, represented the Episcopal Church.

"I am excited by this initiative," said the Most Rev. Edmond Browning, Presiding Bishop. "I believe our Anglican/Episcopal colleges can, through union in an organizational structure that is reinforced by our common heritage, offer a powerful and needed voice in the international sphere."

The concept of the new organization was discussed first in 1990. A year later, a task force met at Kenyon College to establish a mission statement and guidelines for governance.

## New Jersey Plans Coadjutor Election

An episcopal election committee will put forth the names of six priests as nominees for Bishop Coadjutor of New Jersey when a special convention is held June 18.

None of the nominees is from the Diocese of New Jersey, although two are from the neighboring Diocese of Newark. Those to be nominated by the committee are: The Rev. John P. Croneberger, rector of the Church of the Atonement, Tenafly, N.J.; the Rev. Joe Morris Doss, rector of St. Mark's, Palo Alto, Calif.; the Rev. David P. Hegg, II, rector of St. Peter's, Morristown, N.J.; the Rev. C. Hugh Hildesley, rector of the Church of the Heavenly Rest, New York City; the Very Rev. Barry R. Howe, dean of the Cathedral Church of St. Peter, St. Petersburg, Fla.; and the Rev. Nicholson B. White, rector of St. Paul's, Cleveland Heights, Ohio.

Other persons may be nominated by petition.

The bishop coadjutor will succeed the Rt. Rev. G.P. Mellick Belshaw, who has not announced a retirement date.

## CONVENTIONS

The convention of the Diocese of Michigan, meeting March 4-6 in Detroit, cast a required second consecutive yes vote to create another diocese within its boundaries, ending years of study, prayer and discussion on the matter.

The division is evidence of "creative change," said the Rt. Rev. William Gordon, retired Bishop of Alaska, resident of Midland, Mich. and assisting bishop of Michigan from 1976-1985. "It will strengthen and develop both areas" and allow them "to better do Jesus Christ's work."

The largely rural new diocese will span from Flint to Cheboygan at the Straits of Mackinac, gathering 56 congregations in its boundaries. The remaining diocese will include 102 congregations from affluent suburbs and metro Detroit. The resolution must be approved by the 1994 General Convention.

The vote to divide was approved  
(Continued on page 11)

# He Was Right for Liberia

## Remembering Archbishop Browne

By WILLIAM J. WOOD

There are usually two reasons why the telephone rings at a church on a Sunday morning. One is to ask for the time of services, the other is to give important news, such as a death.

When the telephone rang on a recent Sunday and the voice asked for me, I knew it was news of a death. The voice spoke in a Liberian accent, addressed me by name, and gave her name. "The archbishop is dead," she said. I knew that George Browne, Archbishop of West Africa and Bishop of Liberia, had been gravely ill in a Milwaukee hospital. I had spoken to his family earlier in the week, so I was not totally surprised by the news of his death [TLC, March 7]. And yet, as I thanked my caller for giving me the news, I could not help but be surprised.

George Browne was dead. It was strange, because throughout the celebration of the Eucharist earlier that morning I had been thinking about Liberia — the places and the people I had known years before when I was an overseas appointee. I could not help thinking about George as he lay dying, and about the nation itself, a bleeding victim of anarchy.

After I hung up the phone, my mind turned to Trinity Cathedral in Monrovia, on April 1, 1970, when George Browne had been elected bishop. We were aware we were making history that day. It was the first time a new canon permitting so-called "missionary dioceses" to elect their own bishops was used. There was the usual political maneuvering present in any episcopal

election. The ambitious ones were building up their records, the insiders were trying to maintain control, and the wise men were sitting back in wonder and disdain.

But there was also a certain amount of gallows humor present that day. The day, April Fools' Day, had not escaped anyone. Who was going to be the fool? Was what we were doing actually an act of futility? After all, so the wise thinking went, when an American was no longer Bishop of Liberia, as had been since the earliest missionary efforts on behalf of the American Episcopal Church, then the American money would stop. Officials at "815" had been emphatic that now was the time to apply the new canon. It was time to find an authentic voice that would speak for Liberia.

### Difficult Times

Three months before, we had been in the same cathedral for the burial of Bishop Dillard Brown. His violent death at the hands of a disgruntled officeholder was an act of both madness and sadness. Who will ever forget the sounds of wailing women that grew as the body was carried down the aisle of the cathedral? "O bishop, is that you? Is that my bishop?" was the lament. Out of the assassination that had literally thrown Liberia into a momentary catatonic state, the beginning of a new ministry was born.

Reluctantly born more out of a necessity to continue than out of design, George Browne, chaplain of Cutington College, Suacoco, was elected the first Liberian Bishop of Liberia. The election was rightly influenced by the description of the moral and personal character of a bishop found in 1 Timothy. George Browne fulfilled these qualities. He had, as the new  
(Continued on page 14)

*The Rev. William James Wood is rector of Trinity Church, St. Clair Shores, Mich., and formerly was vicar of St. Martin's-on-the-Mountain, Yekepa, Liberia.*

# Heaven's Welcome

There is one more act to come, an astonishing one

By HAROLD BRUMBAUM

If your edition of his works is like mine, the stage direction *Exeunt Omnes* marks the end of nearly all of Shakespeare's plays. For one reason or another, everyone leaves. And so it is with us. Having, with Macbeth, strutted or fretted our way around this little stage of ours for a time, each of us does of course depart — whether stripped of our senses by inches, like Lear, or, more happily, like Falstaff blissfully babbling of green fields — to enter that “undiscovered country from whose bourn no traveller returns.”

Or did one of our kind, in fact, do just that, as if Hamlet were to make a curtain-call to announce that the lethal thrust had not been quite fatal after all? This is, after all, one of the things Easter has to say to us: That a shroud may not be the final curtain that we mortals had so long supposed; that there is one more act yet to come, and an astonishing one.

For there you have it, don't you? The veil between time and eternity, awareness and oblivion, torn away by two syllables: Easter. To paraphrase St. Paul on the subject: If Christ is not risen, then we who hold otherwise are of all people the most deluded and, accordingly, the most to be humored in our madness. But if, in fact, Christ is risen, then we who profess it must be among the most perceptive people around.

Still, that death has been vanquished is but part of the Easter proclamation. What matters no less is what awaits us instead. Is it to be an endless round of the sorts of thing that used to fill our earthly days, or is it to be as different as those had been from life in the womb? With what could prove to be a massive delusion of its own, the secular culture has largely renounced what Christendom has historically advanced as an authentic view of the after-life, consisting of heaven (sometimes assumed to be the

exclusive abode of those who share our moral values or theological views) and hell (with or without the possibility of parole), with purgatory (as in dross-removal/catharsis) and limbo (equivalent to the humdrum Hebrew *Sheol*) also having their reputable advocates.

In place of this arrangement, the secular mentality has adopted a simpler scheme consisting of two prospects on one or the other of which we are to place our bets: Categorical survival, regardless of personal merit or creed, in a realm that looks something like a village green on a balmy afternoon — survival by means or emigration to another locale and/or species here on earth (reincarnation) being but a botanical variant of that. Or categorical extinction — When your brain waves stop, you do. In this glum view, tomorrow morning's paper will simply replicate today's, *ad nauseam*, or there will be nothing to report at all. A far cry, either way, from what Easter offers us. Instead of stasis, process: The good news that, ever increasing in the knowledge and love of God, we will move from strength to strength in that life of perfect service which, we are assured, also constitutes perfect human freedom.

## Unbearable Brightness

In any case, what matters more than where you are when you “come to” is who, and among whom, you are. You will, both Job and our Prayer Book assure us, see God — and not as a stranger, but as a friend. But let us be forewarned. Just as the eye, lest it be seared, can observe a solar eclipse only indirectly, we may be able to gaze upon the Father only as such unbearable brightness is reflected and tempered — humanized — by the face of the Son. And you will likely find a welcoming party turned out to greet you, made up of the dead you had especially loved, and discover from their joy at your reunion that, as you had grieved at the parting and missed them, they had as grievously missed you in turn.

But they will be different from what

you had expected — from what, that is, you had *remembered* them to be, because as you had had your adventures in the meantime, so had they. The task of recognition can be mutually discouraging. And so it evidently was with our Lord himself at his Resurrection. So transformed was he that his friends at first “knew him not.” Then, recognizing him, they rejoiced. And so it may well be with us.

Or, again, in this day of long lifespans when it is common enough for someone, having mourned a spouse, to remarry, one wonders how those separate loves will sort themselves out hereafter (echoes, here, of the widow of seven husbands cited in three of the gospel accounts, and the question of whose wife she will be at her demise). Maybe the most delectable of earthly loves will prove to be but the norm, or standard fare, to be enjoyed in all relationships. Or so, at least, Jesus seems to aver in his flat reply, with respect to that widow, that there are no marriages in heaven; that (to hazard a guess) even the best of marriages provides but a foretaste of the love-fest to come; that, as we enlarge our capacity to care, we will come to share that exquisite bond with everyone.

The vision comes to me of a parade passing through town. In its ranks you glimpse the faces of all sorts of illustrious people, most of them already long-since lost to the ages, some known to you and infinitely dear, and, at its head, a lamb bearing a pennon emblazoned with a cross. And the drums roll, and the band strikes up, and the parade moves on around the corner, now out of sight, soon beyond hearing, too. What happens, you wonder, around that corner? Does the band fall silent or, though now out of earshot, does it play on, it strains more stirring still? Then something strange occurs. As the tail of the parade moves past them, the spectators lining the curbs fall in behind it and swell the throng. And so, when it has passed you by, do you. And you will soon need to wonder no more, but be content to follow where those you have loved, led by that lamb, have gone before.

---

*The Rev. Harold Brumbaum is a retired priest of the Diocese of California who resides in Nicasio, Calif.*



## Diaconate Gaining Respect

For many years some of us have been hoping for, praying for, and urging the revival and resolution of the order of deacons in our church. Now, in a quiet way, without fanfare, it seems to be happening in diocese after diocese. In the past, it was resisted by bishops and standing committees mainly for three reasons, and commissions on ministry lacked initiative.

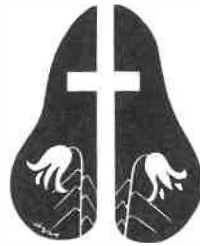
It was felt that so-called permanent or perpetual deacons, since most of them had not taken a three-year seminary course, were not sufficiently educated to be ordained. Secondly, since most of them necessarily continued in secular work, they were not subject to the church as an employer. In addition, their training was an abbreviation of that given to priests, they were often called to serve in the absence of priests, and they were regarded as deficient mini-priests. Not surprisingly, after several years many of them sought to be ordained as priests, which seminary graduates resented.

Now, these objections have largely disappeared. Although not seminary graduates, many have been long-

time students in the "school of hard knocks," as well as having a deep understanding of the active application of the Christian faith — which seems to be what their ordination service has in mind (BCP, p. 543). Secondly, as the church faces an increased financial pinch, it is being recognized that not only deacons, but many priests (and someday some bishops?) must earn a living through secular work — which St. Paul says is a very good way to do it.

### Creative Programs

Finally, we are finding that these dedicated men and women don't have to be *little priests*. They can be big deacons. As many dioceses are discovering, some deacons can put together creative and extensive programs which priests would never have thought of — in hospitals, prisons, inner-city neighborhoods, factories, among addicts, etc. Accounts of these ministries can be found in the magazine for deacons, *Diakoneo*. The comments of Bishop Cochran [TLC, March 28] notwithstanding, the diaconate is one of the great resources in the church today. Dioceses which still disregard it need to wake up!



### VIEWPOINT

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## It Is Possible for People to Change

By J. DOUGLAS OUSLEY

Not long ago, *The Wall Street Journal* carried a front-page article on the apparent decline of the Episcopal Church. The headline was memorable, if not exactly inspiring: "Is the Episcopal Church Going the Way of the Dodo?"

The *Journal* mentioned serious losses in membership and bitter internal controversies that have plagued our church, perhaps threatening it with the same sad extinction that befell the Australian dodo bird.

I would agree that our church has problems. What I find more interest-

ing and heartening is another modern development the Episcopal Church can be proud of: The fact that thousands of adults are being baptized every year.

Note that these are adults, not babies whose parents bring them to church, but mature men and women who discovered they couldn't do without the new life of Jesus Christ. These people have taken the most radical step in their lives. They have left their old "non-believing" selves behind and chosen a new path toward Christ.

Their remarkable commitments speak to those of us who were baptized long ago. They tell us that, all appearances to the contrary, change is possible. Christ offers new life to every one

of us. And God knows we need new life. All of us have encountered at one time or another rigid people who inflict their unbending personalities on others. Like the colleague at work who is always smiling and friendly when we meet her. We can't believe it, yet we know from years of painful experience that as soon as we turn our backs, the warmth will cool and the knife will come out! Real friendship with her seems impossible. She appears as set in her ways as she is vicious. "She'll never change," we think.

Or the chronic complainer, the guy who is never satisfied, who even if it is sunny will be fretting about the low pressure area building up to the west.

(Continued on next page)

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

## VIEWPOINT

(Continued from previous page)

Whatever we say to cheer him up, he only goes on with a litany of bad news. "He'll never change," we say.

Now whatever we believe about the Resurrection of Jesus Christ from the dead — whichever of the many elaborate theories we choose to explain it — the Resurrection means at least that we can never say someone "will never change."

When Christ rose on Easter Day, the kingdom of God triumphed over the kingdom of death. A boundary that seemed unbreakable between life and death was destroyed. And once that boundary was broken, new Resurrection life flowed into the world through the Risen Christ. And so other boundaries, spiritual boundaries that once seemed to condemn human beings to rigid, self-destructive patterns, are now no longer unbreakable.

Some are boundaries of the senses, like a man who claims to have a "tin ear" and therefore he thinks he can never enjoy music. Others are boundaries of association: "I'm different from them — they'll never be interested in me." "I'm too old to get to know them — they'll never like me." As with boundaries of personality, these aesthetic and social boundaries seem unsurpassable.

But Christ challenges us to look again to see if these boundaries are absolute. "Never," Christ might say, is part of the old vocabulary of the kingdom of death. No spiritual doors are closed permanently.

The three women coming to the tomb of Jesus on Easter morning to anoint his body ask each other, "Who will roll away the stone for us from the door of the tomb?" Who will roll away the stone *for us*? Boundaries which enclose and confine us make our spirits into tombs — dead repositories of fear and doubt, of weakness and nastiness, of ancient grievances and failed dreams.

The God who raised Jesus Christ from the dead will roll away the stone. God will smash through the boundaries and deliver us from our spiritual tombs.

Of course, there are some boundaries God can do nothing about. Even with God's help, I couldn't run a four-minute mile. That's a limit I can't overcome.

By and large, we can learn to accept such factual limitations of time and

space. The most maddening boundaries are often maddening because we know they could be crossed. The treacherous woman, perpetually locked into her belligerence, could be nice. The chronic complainer could see the bright side of things. The limits which are often frustrating, therefore, are frustrating not because we can't do anything about them, but because we *can*. We can and we don't.

So I'm not frustrated when I fail to run a four-minute mile, while I am frustrated if I seem unable to make it through a day without getting angry. My most confining limits, my really maddening boundaries, are spiritual. This is why my spirit needs the Spirit of the Risen Christ. This is why my life needs his life.

Adolescents often hear from adults the encouraging words "You can do anything you want if you just put your mind to it." Many of us who are no longer adolescents heard these words once upon a time, and we may look back on our younger days with a certain irony as we think of all the things we didn't do.

Though adolescents have many choices ahead of them, and hard work will help their chances of success, we know now how many contingencies there are in life. We have learned through experience that our lives rarely proceed in an uninterrupted ascent from achievement to achievement. Choices increasingly seem to narrow. Economic and social events cause personal turmoil, until we reach the point that if someone said, "You can do anything you want if you just work at it," we would roll our eyes and laugh.

### Christ Opens the Door

Yet when we think we are defeated, when we think we can never change, the door to the tomb begins to close. We start to surrender to the kingdom of stagnation, the kingdom of death.

Who will open the door for us? Christ will.

I remember a man whom I baptized when he was 62 years old. He was a gruff, hard-boiled executive for a television network. His lifelong love of the poetry of T. S. Eliot eventually led him to faith. I'll never forget how peaceful he looked as he knelt to receive communion for the first time.

Who will open the door for us? Christ will. If we let him, he will share his new life with us.

## SHORT and SHARP

By TRAVIS DU PRIEST

**THE BEST OF MEISTER ECKHART.** Edited by Halcyon Backhouse. Crossroad. Pp. 143. \$10.95 paper.

Selections from the 14th-century mystic's Sermons, Tractates, and Sayings. Saying 4: "The man who is at home everywhere is Godworthy. God is present to the man who is always the same."

**MORE PRAYERS FOR PLAIN PEOPLE.** By William Barclay. Abingdon. Pp. 160. \$5.95 paper. **PLAIN PEOPLE LOOK AT THE BEATITUDES.** By William Barclay. Abingdon. Pp. 128. \$4.95.

These two "plain people" booklets from Abingdon offer simple prayers for various occasions (putting things off, and gardening, for example) and a frank discussion of the Beatitudes. Written by a scholar-preacher who taught biblical criticism at Glasgow University (Scotland). I found the "look" at the Beatitudes quite good; he is gifted in taking Greek words and difficult concepts and making them clear and understandable.

**THE RUNNER'S BIBLE: Scriptural Guidance for People on the Run.** Compiled by Nora Holm. Crossroad. Pp. 222. \$10.95 paper.

Okay, I'm not a runner, so I shouldn't be reviewing this one, I'll admit. But the rector of my parish who is a runner is too busy to review it, so you'll get a walker's view of a runner's book. Actually, this book is a reprint of a 1913 book which was put together by a mother for her daughter and is an annotated collection of scriptural verses which one can glance at quickly and meditate on while "on the run."

*For younger readers, players . . .*

**STRANGE IRISH TALES FOR CHILDREN.** By Edmund Lenihan. Mercier (distributed by DuPour Editions, P.O. Box 449, Chester Springs, PA 19425). Pp. 116. \$9.95 paper.

Four tales of 25 to 30 pages each, including "How the First Blackbird Came to Ireland." Black and white illustrations.

## CONVENTIONS

(Continued from page 7)

only after delegates considered and approved a resolution on racism. Raised last year after some saw the creation of a new diocese as a move to desert the minority-populated urban areas, the diocese engaged in a year-long study of racism.

The bishop's anti-racism committee, working with the committee for a new diocese, presented a five-part resolution on racism. Included were directives to reverse the abandonment of urban communities and commit resources for witness, mission and evangelism with and among the poor and ethnic minority groups in the cities; to include ethnic minorities in volunteer and paid staff in both dioceses; to take affirmative action in deployment, intentionally recruiting ethnic minority clergy, and to designate funds for persons of color seeking holy orders.

Several other of the 12 resolutions considered by the more than 500 delegates, brought heated discussion.

A resolution to end a lawsuit against Mariners' Church, Detroit, was introduced and defeated. Although a judge ruled in favor of Mariners' Church keeping title to its property, the Diocese of Michigan may appeal that judgment. Mariners' dissociated from the Episcopal Church and now operates as an independent church.

### Sexuality

Issues of human sexuality brought an emotional 45-minute debate the last day when a resolution asking the Standing Liturgical Commission and the Standing Commission on Human Affairs of the national church to make "specific recommendations regarding the acknowledgement and liturgical celebration of committed same gender relationships."

The resolution seeking national church guidance passed, but not before clerics and laity rose to the microphone to speak on both sides. The Rev. William Melnyk, vicar of St. Philip-St. Stephen's, Detroit, a married, heterosexual priest, said he wished he could become gay to combat anti-gay protests in the church. He likened the action to Christians wearing Stars of David to confuse the Nazis persecuting Jews during World War II.

However, the Rev. Robert Clapp, rector of St. Andrew's, Livonia, walked out of convention after the motion was passed, stating the gathering

had "voted to bless sin," and he did not know how he could reconcile this decision.

In his convention address, the Rt. Rev. R. Stewart Wood, Jr., spoke to racism and the division of the diocese, but also stewardship. He said "prices are going up" for everyone — including the church. At the same time, financial stewardship in Michigan is nearly the lowest in Province 5, he said. He noted voluntary giving to the diocese was not working and was probably based on poor theology. He suggested the diocese might turn to parish assessments. He added, however, that there is a new cost to the church, of the heart and of finances, as it addresses change in society.

Delegates participated in anti-racism workshops and heard keynote speaker the Hon. Byron Rushing, a member of the Massachusetts House of Representatives, address issues of racism and black history.

A budget of more than \$1.9 million was adopted.

SARAH T. MOORE

### Around the Church

The Rev. Roberto Hernandez became the first Mexican to receive holy orders in the Diocese of El Camino Real, when he was ordained to the diaconate Feb. 6 by the Rt. Rev. Richard Shimpfky, Bishop of El Camino Real. Deacon Hernandez, 25, is the founding pastor of Our Lady of Guadalupe Mission, which is a mission congregation of Trinity Cathedral, San Jose. It has grown from two members to more than 500 in 18 months, and includes two Spanish Eucharists and a Bible study each week.

Clergy and lay persons from the Diocese of Albany met with counterparts from the Roman Catholic Diocese of Albany recently to study 100 years of ecumenism between the two dioceses. The Rev. J. Robert Wright, professor of ecclesiastical history at General Theological Seminary, and the bishops of both dioceses led discussions and talked about potential cooperative ventures between the two dioceses. The two Albany cathedrals have a covenant relationship and have been involved in joint activities for several years.

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## LETTERS

(Continued from page 5)

the secular and the sacred. They proclaim the gospel and bring the concerns of the world to the church in the intercessions.

My experience of deacons is different from Bishop Cochran's. Many deacons equip and support the baptized for ministry in daily life. Because they are ordained, deacons are ordered, or sent out of their own personal situations, finding new causes, and serving in places to which they might not go if they were not under authority. I remember one deacon, after describing a moving story of her ministry, saying, "I would not have had the courage to have done that unless the bishop had sent me."

I agree with Bishop Cochran that the transitional diaconate obscures the ministry of the diaconate and that we should be in dialogue with other Anglican, Roman Catholic and Orthodox churches about its abolishment. (This issue is also being studied by the Council for the Development of Ministry.) I disagree that the "vocational" diaconate is a recent "movement" and that the diaconate is an experiment to be accepted or rejected. After all, there are more than 1,488 deacons in the Episcopal Church, and I am thankful for their ministry.

(The Rev.) JOHN T. DOCKER  
Coordinator, Ministry Development  
Episcopal Church Center  
New York, N.Y.

### A Broad Spectrum

Dean Morton of New York's cathedral will be appalled to have me rise in his defense, for I am generally on the other side of the aisle. James Bailey Parker's letter [TLC, March 7] compared events in the Cathedral of St. John the Divine with what goes on under a circus tent.

It is true that the schedule at the cathedral is extraordinary, and there have been times in the past when Episcopalians have winced at what took place there. But I challenge anyone to name a place in America where such a broad spectrum of humanity is invited week after week to, yes, worship under unmistakably Christian auspices. If the cathedral is also cordial to non-Christian people of good will, that is a sign of confidence in its own Christian belief. If the dean occasionally produces "drummers, clowns, giant

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puppets, stilt walkers and high-wire artists," he is doing what was done in the buildings of the Middle Ages that the vast cathedral imitates.

Many of us are persuaded that, on balance, the cathedral is doing the Lord's work in a difficult city. It has recently instituted a program of pastoral care to lookers-in who need help. Music at the cathedral gets better and better. It is undoubtedly one of New York's favorite places. Maybe it isn't perfect but, come to think about it, some of us who write letters to the editor aren't either.

(The Rev.) JAMES ELLIOTT LINDSLEY  
Germantown, N.Y.

### More Fire

I read with great interest the article, "The Urgency of the Gospel" [TLC, Feb. 28], by David L. James.

It seems, as I attend services in our church, that "fire in the belly" sermons are few and far between.

I am grateful for Fr. James's voice.  
MARY-NELSON HOORNSTRA  
Savannah, Ga.

### Clear Belief

TLC has published a number of interesting and helpful pieces on various aspects of evangelism in recent months. I must, however, take issue with the Viewpoint written by Wayne Schwab [TLC, Jan. 31].

Fr. Schwab cites net church growth of about 3,000 members in 1989 as evidence that Episcopalian evangelism is working. With all due respect, a net growth of less than .02 percent is neither significant nor impressive. It means we added less than half a person to each of our congregations, on average. But a larger issue concerns his apparent lack of understanding as to why this is so.

According to a 1989 study from the University of Richmond, all of the "mainline" American protestant churches have either declined or remained even over the past quarter century. Two streams of Christianity have

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sustained steady and sometimes dramatic growth — the pentecostal and the Roman Catholic churches. What is the common denominator between these streams which would seem to have little in common? According to extensive interviews, they are very clear on what they believe, they embrace and care for their new members, and they offer transcendent experience of the living God.

If we would be clear about what we believe, and offer transcendence, we need to go back to the beginning, and that beginning "was the Word . . .

and the Word was God . . . grace and truth came through Jesus Christ . . . the Way, the Truth, and the Life." It is good to acknowledge the Word working through other faiths, but like St. Paul, we need to offer the fullness of what other faiths can at best only glimpse. Having made that offer with clarity, we can then welcome the newcomer, loving one another as we have been loved. Those of our churches which are doing this are growing.

(The Rev.) JAMES WILSON  
St. Stephen's Church  
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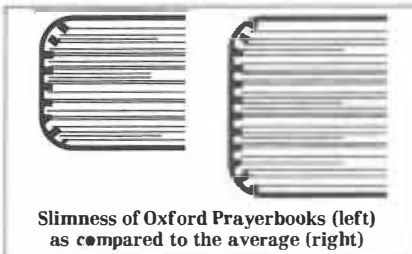
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**ARCHBISHOP**

(Continued from page 7)

English translation says, "a forbearing disposition." He was also the only active Liberian among the clergy with a theological degree from a seminary. He was, in a word, the right man.

Days after the election, my wife and I returned to the States. We had finished our ministry in Liberia and eventually began a new chapter in our lives. George Browne, too, began his new ministry. Occasionally, I heard news of Liberia. I saw George at various General Conventions, and finally when Liberia moved into the newly-configured Province of West Africa, I learned he had been elected archbishop.

All this time he led the church in Liberia. He permitted drums to be used in the services, which gave worship a more genuine flavor. He made sure others received a theological degree. He mourned his nation as it endured a military takeover, and he became a spokesman against governmental abuse. He stayed with his people as the nation bled from anarchy. Eventually, he was threatened with execution.

Perhaps an insight into the faith of the archbishop was a story he told at the 1991 General Convention in Phoenix.

He arrived as if by magic. He was gaunt from lack of food and tired from his travels. He was ill from what turned out to be a fatal disease. His story was that, as Liberia began to be carved up into little fiefdoms of various warring factions, he called upon his diocese — clergy and lay people alike — to promise that each day at noon, wherever they might find themselves, on whatever side of the conflict, everyone would repeat the 23rd Psalm. This was their sign of unity with each other — "Yea, though I walk through the valley of the shadow of death, I will fear no evil."

This simple act of trust in God at a time and place where there was no peace or comfort was the triumph of love over despair.

It might have started on April Fools' Day, but it was only foolish in the sight of the world. The archbishop has walked through the valley of the shadow of death, and now dwells in the house of the Lord forever. May God's holy name be praised for the faithful witness of his servants everywhere!

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**SEEKING RETIRED PRIEST:** St. Mary's Church, Gatesville, NC. Small, yet growing congregation (located 40 miles south of Norfolk, VA, 50 miles west of Outer Banks, NC) is seeking an energetic part-time priest. \$10,800 yearly. Salary, housing provided plus travel expenses. Interested persons please contact: **Georgia Taylor, Senior Warden, P.O. Box 452, Gatesville, NC 27938. Telephone (919) 357-0647.**

**PART-TIME MINISTER OF MUSIC** beginning 6/93 for dynamic growing 600+ member parish. Two manual Reuter pipe organ. Desire skilled organist/choir director with vital faith to provide spiritual leadership and high quality instrumental and choral presentations. Send resumé to: **St. Luke's Episcopal Church, 114 S. Marina St., Prescott, AZ 86303. Deadline April 30, 1993.**

### 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.**

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

### POSITIONS WANTED

**PRIEST** retiring June seeks congregation (southwest or south central) interested housing in exchange for Sunday services/sick calling, etc. **Fr. Winston Jensen, Box 1404, Superior, WI 54880; (715) 392-2536.**

**IS YOUR PARISH** wanting to start a Christian school in the Episcopal/Anglican tradition? Administrator. 21 years experience starting schools. Traditionalist. Conservative. Reply **Box B-733**.

**PRIEST**, having 20 years experience in inner city ministry, as well as in law enforcement and social service agency work, seeks more of same. Inner city parish preferred; institutional or agency work considered. Contact: **P. Boyle, 185 Newman St., Metuchen, NJ 08840. (908) 548-2431.**

### PROVERS

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

### REAL ESTATE

**SEWANEE, TENNESSEE** — Restricted mountain tracts from 5 acres up with utilities. Many of the tracts are on the bluff with breath-taking views. These properties are near I-24 and 15 minutes from the Town of Sewanee, where there are schools, a hospital and an airport. Call (615) 942-6911 days and (615) 942-2391 nights. Brochures and video will be furnished upon request.

### 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.

**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.**

### FOR SALE

**CHRISTIAN SYMBOL RETURN ADDRESS LABELS.** (1) Your choice of one of our many church symbols on 480, white, 3/4"x2" adhesive labels. \$11.25 plus \$2.25 S/H. (2) Dove of Peace, Celtic Cross, Chi Rho, Praying Hands or Crucifix on 512, white, 1/2"x1 3/4", adhesive labels. \$9.75 plus \$2.25 S/H. Each size printed script or plain with up to 4 lines of 26 letters and spaces each on self-stick labels. **PINEHOLM, P.O. BOX 642, Minocqua, WI 54548. 1-800-236-1522, call or write for catalog and order forms. (Many other label styles available.)**

### TRAVEL

**OUR ANGLICAN ROOTS** — Pilgrimage to England and Wales. Visit cathedrals, abbeys, historical sites. Sept. 24-Oct. 11. \$2599 from Spokane. All except some meals. Other departure cities available. Escorted by the Rev. Dr. Peter Kalunian. Call/write for itinerary: **P.O. Box 490, Pomeroy, WA 99347. (509) 843-1666.**

**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.**

**PILGRIMAGE TO ENGLAND & WALES** — September 10-26, 1993. Canterbury, Durham, York, Salisbury, Winchester, Coventry, Whitby, Oxford, Cambridge, London, much more. Lots of free time for your own special sightseeing. Contact tour host: **The Very Rev. Gary Goldacker, 910 E. 3rd Ave., Durango, CO 81301. (303) 247-1129. Departure from Denver.**

### VOLUNTEER OPPORTUNITIES

**L'ARCHE** Mobile needs live-in assistants to mentally handicapped adults. We seek to create communities of peace where adults who are mentally handicapped and those who help them live, work and share their lives together. L'ARCHE is an International Federation of Christian Communities founded by Jean Vanier. Contact: **Martin E. O'Malley, 151 So. Ann St., Mobile, AL 36604.**

### WANTED

**SANCTUS BELL** and Monstrance needed for Holy Cross Church, Postal Drawer F, Tryon, NC 28782.

**ALCUIN CLUB** Publication Number XIII, "A History of the Use of Incense in Divine Worship." xx + 404 pp. by E. C. Cuthbert F. Atchley. Condition must be good or better. Send description and desired price to **Ronald A. McCreery, 4844 Laguna Ave., Sierra Vista, AZ 85635.**

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

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# CHURCH DIRECTORY

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

## CLOVERDALE, CALIF.

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

## WASHINGTON, D.C.

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. Dr. Richard Cornish Martin, r (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

## KEY BISCAYNE, MIAMI, FLA.

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

## INDIANAPOLIS, IND.

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

## 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

## BOSTON, MASS.

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

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

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

## ST. LOUIS, MO.

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

## LACONIA, N.H.

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

## HACKENSACK, N.J.

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

## NEWARK, N.J.

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

## NEW YORK, N.Y.

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

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

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

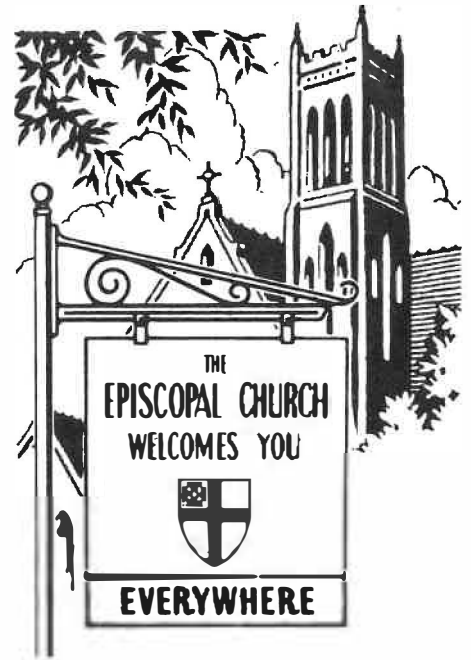
**ALL SOULS'** Main St., Stony Brook Village  
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034  
Sun Eu 8 & 10 (Sept. thru June), 9 (July thru Aug.). Call for Christian Education information. HD as anno

## SELINGSGROVE, PA.

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

## WHITEHALL, PA. (North of Allentown)

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



## DALLAS, TEXAS

**CATHEDRAL CHURCH OF ST. MATTHEW**  
5100 Ross Avenue 75206 (214) 823-8135  
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 5:30

## FORT WORTH, TEXAS

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

## 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

## 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, 10:45 Sun School, 11 H Eu

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