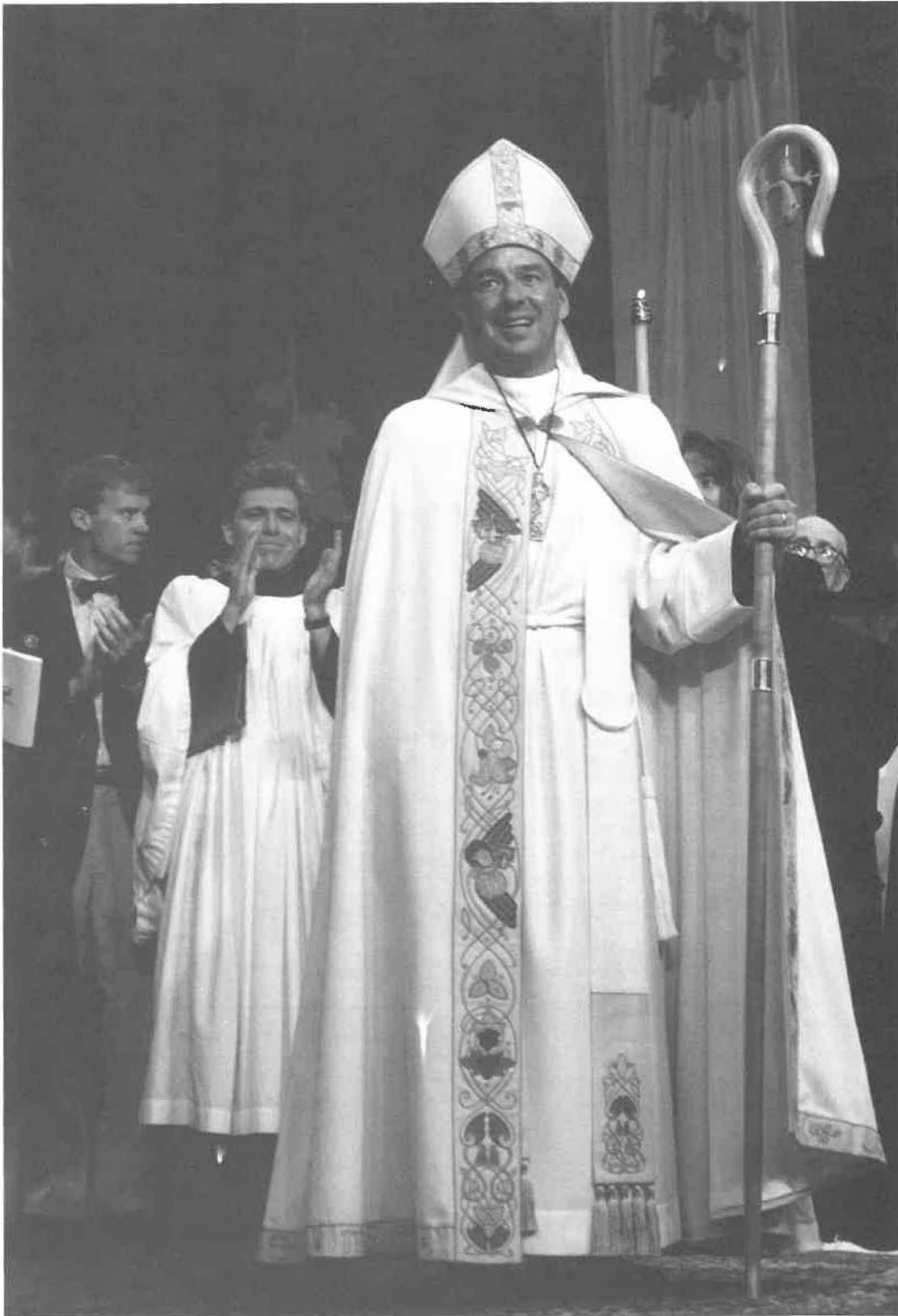


The Living Church

October 16, 1994 / \$1.50

The Magazine for Episcopalians



Bishop Consecrated in Massachusetts

IN THIS CORNER

Memorable Weekend

Under normal circumstances, the 150th anniversary of a parish isn't anything to get too excited about. Unless, of course, you're a member. After all, I had participated in 200th and 250th anniversary celebrations of churches and wanted to be present at another for a 300th, but a previous commitment prevented me from accepting the invitation. But this sesqui-centennial was different. This one involved family.

Despite the frequently sound advice that you can't go home again, I returned to Trinity Church, Janesville, Wis., Sept. 17-18, as it celebrated 150 years of ministry. Trinity is the site of the most significant events of my life — baptism, confirmation, marriage, baptism of my children and funerals of my parents. It was at Trinity where I first sensed the presence of God during the quietest hours of a Maundy Thursday watch. I spent some 28 years as a member of the 250-communicant parish in southern Wisconsin, but I hadn't returned for about eight years.

The weekend probably was standard fare for a celebration like this: Dinner and a program Saturday night, the Eucharist

My family had been associated with the parish for nearly all of its existence.

Sunday morning and an old-fashioned ice cream social in the park across the street Sunday afternoon. I didn't need any encouragement to drive the 70 or so miles to Trinity. A watercolor painting of the church which hangs on the wall of my office keeps memories alive, but the experience of being there in person turned out to be more than I had anticipated. Reunions with friends, flashbacks of particular events while growing up, recollections of the "saints" who've gone before, occupied my thoughts for most of the weekend.

Naturally, the Sunday Eucharist was the highlight. It was celebrated according to the 1789 Book of Common Prayer with the exception of the renewal of baptismal vows substituting for the creed. It was an unusual mix of early prayer book worship and liturgical reform: decalogue and dalmatics, summary of the law and sanctus bell, the "comfortable" words and incense . . . somehow it all blended together beautifully. A brassy band whose members wore Civil War-era uniforms furnished much of the music and played hymns I hadn't heard since I was a child.

There was the presence of the Rev. Herman Anker, a much-beloved rector, who was returning for the first time in 52 years; Deacon George McKilligin, one of the "early" deacons following the revival of the diaconate and my first Christian hero; Effie, my favorite Sunday school teacher; and Conrad, the organist who played at our wedding. There was the stunningly lovely Ascension window I had stared at as a youngster when sermons got too deep, the same processional cross I last carried perhaps 35 years ago, grandchildren of long-lost friends.

Everything hit close to home when I found out my great-grandmother had been buried from Trinity in 1844 . . . 150 years ago. It meant my family had been associated with the parish for nearly all of its existence. That's what made this celebration special. It was in more ways than one a family reunion.

DAVID KALVELAGE, editor

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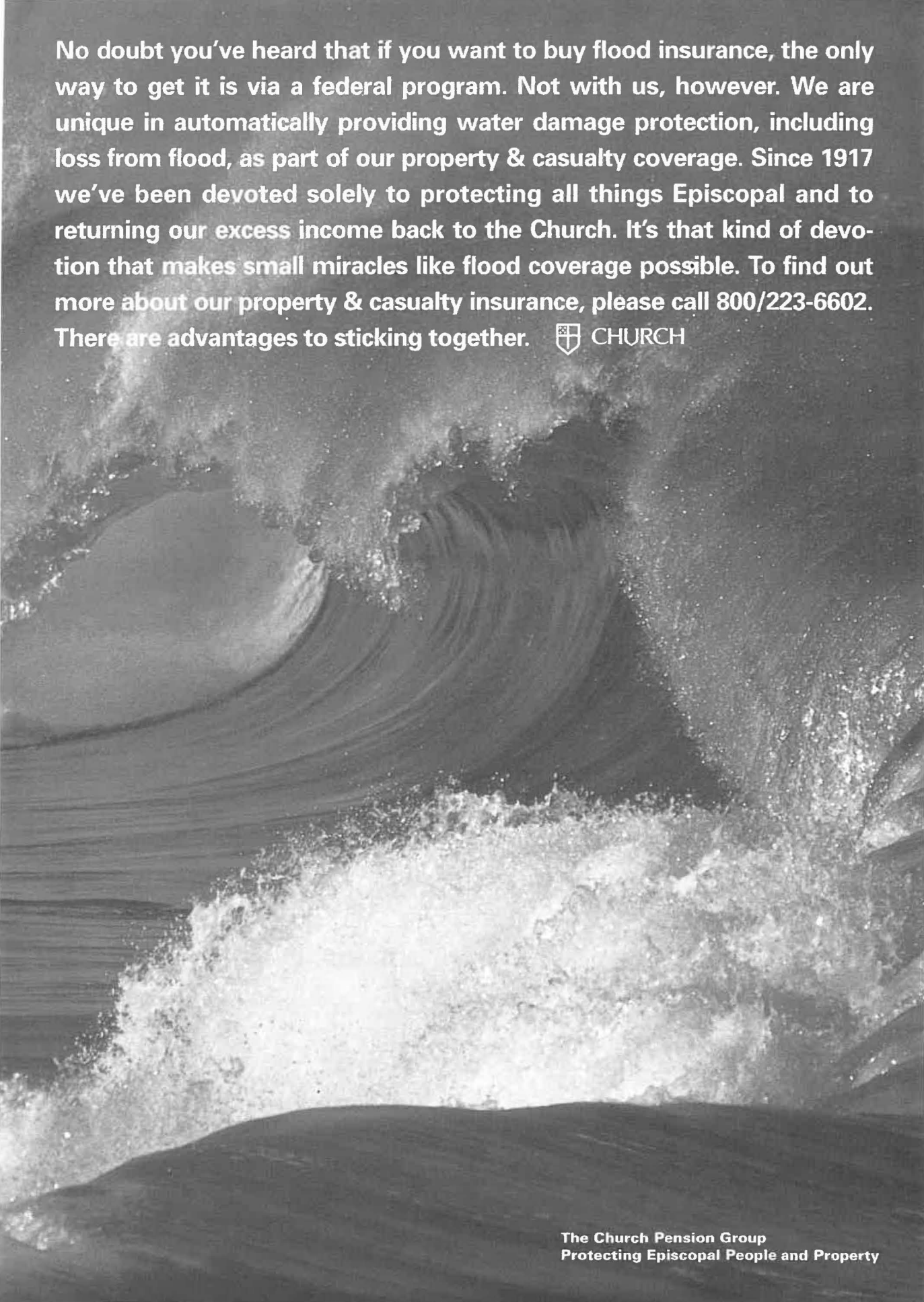
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ON THE COVER

After receiving the vestments and symbols of his office, the Rt. Rev. M. Thomas Shaw, SSJE, is presented to the diocese as Bishop Coadjutor of Massachusetts [p. 6].

Episcopal News Service photo by James Solheim



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LETTERS

Often Overlooked

Thank God for the Viewpoint by D. Neisha MacIntosh on the ministry of wives [TLC, Sept. 18]. After a General Convention Eucharist that apparently trivialized or ignored that ministry, we are fortunate to have her remind us of the depth and complexity of her vocation. I am especially glad that she focused on the ministry of clergy spouses, the vast majority of whom, of course, have been wives.

Several years ago, as the editor of *Leaven*, the newsletter of the National Network of Episcopal Clergy Associations, I wrote an article about clergy spouses entitled "The Third Category." The article pointed out that clergy spouses in this church are generally denied the advantages of clergy and lay people in almost equal measure. (You get no political correctness points for putting a clergy spouse on almost any parish, diocesan or national committee.) The article followed a *Leaven* survey of its readers which indicated that the major support person for two-thirds of the clergy is the clergy spouse. That clergy rely so heavily on individuals so often overlooked, if not ignored, by the rest of the church would strike outsiders as very strange indeed.

When the Rt. Rev. Herbert Thompson, Jr. was invested as Bishop of Southern Ohio, he wanted to address this issue in the most visible of ways. He therefore invited clergy and clergy spouses to walk together in the procession at the opening of the service. The looks of surprise (and sometimes shock) on the faces of the members of the congregation indicated that they got the point. They were witnessing a fuller expression of clergy ministry than most of them had ever even thought of before.

As the number of male clergy spouses increases, we are beginning to see more doors being opened (such as in your story [same issue] of the Idaho priest and her husband who served as deputies). But, then again, isn't that a judgment on our own continuing sexism?

(The Rev. Canon) JOHN E. LAWRENCE

Canon to the Ordinary
Diocese of Southern Ohio
Cincinnati, Ohio

Which Direction?

The Episcopal Church seems to be heading toward a disastrous split between conservatives and liberals over questions concerning human sexuality. Before a rift becomes too wide to repair, it might be

well for Episcopalians to adopt two resolutions.

The first would be to pray earnestly for God to show us in what direction he wants our church to follow on these questions. Prayer for direction, however, means just that. It does not mean to pray that God will show those on the other side that they are wrong.

The second resolution would be not to debate these issues of human sexuality at any diocesan convention for the next three years. That does not mean we should not discuss these issues. We should not, however, do it in an arena where people are asked to vote. Praying and having a dialogue are not the same things as debating and voting.

Since we believe in the power of prayer we should pray in earnest for God's guidance and talk to each other in love. I believe then that God will show our deputies to the next General Convention in Philadelphia in which direction he wishes the Episcopal Church to go.

(The Rev.) ANDREW H. ZEMAN
Holy Trinity Church

Onancock, Va.

Confusion of Categories

Your correspondent, Joyce Neville, finds it "inconsistent . . . that our leaders can call racism and sexism sins but don't apply that term to homosexuality" [TLC, Sept. 11]. Her problem, I believe, stems from a confusion of categories. The parallel categories are racism/sexism/homophobia on the one hand and, on the other, in the context in which the terms are currently used, African-American (Hispanic, Asian, people of color, Native American, et al)/women/homosexuals.

I quite agree that it is inconsistent to consider racism and sexism sinful and not so consider homophobia.

(The Rev. Canon) JIMMYE E. KIMMEY
New York, N.Y.

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. Writers must include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

Already Stated

In response to the letter from the Rev. C. Dana Krutz [TLC, Aug. 21] concerning COCU, suggesting that the Episcopal Church should "... state what is necessary for the Episcopal Church to enter into covenant and share those findings with our COCU partners," I suggest the author be referred to pages 876-877 of the Book of Common Prayer. The "findings" desired by Fr. Krutz have been clear for all since the Chicago-Lambeth Quadrilateral of 1886-1888. To the best of my knowledge, the conditions so clearly defined in those "findings" have neither been repealed by the Episcopal Church, nor met by COCU.

(The Rev. Canon) JAMES R. COX
Salina, Kan.

One More Element

I am writing in response to the letter of Thomas E. Myers, Jr. [TLC, Sept. 4] concerning discrimination, especially against homosexuals and especially by the church. His arguments and reasoning leave out one important element, the word

of God which clearly condemns such acts.

Bishop FitzSimons Allison spoke at my church and stated: "I'll tell you why it is wrong to ordain practicing homosexuals, and to 'bless' same-sex unions," and then he read 1 Cor. 6:9-11.

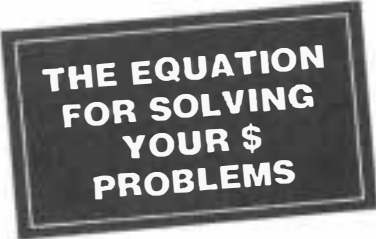
We are all sinners and can identify our own sins in this reading. Jesus calls sinners to repentance. The problem with many of our church leaders and many of us is we do not believe that the Bible is the inspired word of God. We believe some of it, none of it, part of it, but not all of it.

Another error in Mr. Myers' argument is the linking of homosexuals with women, blacks, children, aliens and other "minority groups." He makes this grouping because he says homosexuals are "born that way." There is no hard evidence to support this assumption.

The church needs to stand as Jesus did, open-armed and offering welcome and unconditional love to all, but it also must say as Jesus said, "Your sins are forgiven. Go and sin no more." Jesus loves all sinners (us) but hates our sins!

BYRON BROWN


Wedgfield, S.C.



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TRAVELING? Each week THE LIVING CHURCH lists the services and locations of Episcopal churches on its Church Directory page. Please check the listings of page 16, and attend church wherever you may be. The churches listed extend a cordial welcome to visitors.

Religious Communities Celebrate at Massachusetts Consecration

Walter Brown Arena at Boston University became a temporary cathedral on Saturday, Sept. 24, for the consecration of the Rev. M. Thomas Shaw of the Society of St. John the Evangelist (SSJE) as Bishop Coadjutor of Massachusetts.

More than 3,500 priests, religious and lay persons from the diocese's 193 congregations gathered for the three-hour liturgy. The Most Rev. Edmond L. Browning, Presiding Bishop, officiated at the consecration of Bishop Shaw, who will serve as coadjutor to diocesan Bishop David Johnson and then succeed Bishop Johnson upon his retirement to become the 15th Bishop of Massachusetts.

Co-consecrators included Bishop Johnson, Suffragan Bishop Barbara C. Harris, and Bishops John B. Coburn and John M. Burgess, both retired Bishops of Massachusetts. Some 30 bishops from around the country participated in the laying on of hands, including the Rt. Rev. Frank T. Griswold, Bishop of Chicago and episcopal visitor to the SSJE, and the two other women bishops in the Episcopal Church, the Rt. Rev. Jane H. Dixon, Suffragan Bishop of Washington, and the

Rt. Rev. Mary Adelia McLeod, Bishop of Vermont.

Bishop Shaw, 49, the former superior of SSJE, has served for the past two years as chaplain to the House of Bishops. The nationally renowned preacher and retreat leader was elected bishop coadjutor on the first ballot March 12 [TLC, April 3].

Reflecting on the readings from the proper for the feast of the Holy Cross, the Rev. Jane C. Presler, co-rector of St. Peter's Church, Cambridge, Mass., said in her sermon that Bishop Shaw's election is the result of "our deepest desire . . . like that of Jesus' disciples when they asked him, 'Rabbi, teach us how to pray.'

"The church's work began and begins in contemplation of the cross," she said. "Love is born and deepened there. That is not new with this episcopate. But Tom will bring the cross as a source of judgment, of discernment, upon our diocese in a particular way at this point in history. That is the custom of his monastic community.

"May Bishop Shaw preside over a period of theological reform and mission generosity arising from our own deep hunger

for God's presence which is perfectly satisfied at the cross."

Several area artists and artisans contributed to the liturgy, designing and executing banners, the new bishop's ring and staff, and the chalice and paten used for the Eucharist. A new anthem was composed for the liturgy: "When doubt and fear impale our hopes," with words by the Rev. Carl P. Daw, Jr., and music by James Woodman, former organist at the society's Cambridge monastery.

Religious communities from around the country participated in the consecration. In addition to Bishop Shaw's own community, members of the Sisters of St. Anne, Bethany, Sisters of St. Margaret, Sisters of St. Helena, Community of the Transfiguration, Order of the Holy Cross, Brotherhood of St. Gregory and the Benedictine community of St. Gregory's Abbey formed a monastic schola.

Also participating as readers and acolytes were some of the Boston youth served by Camp St. Augustine, SSJE's year-round ministry to inner-city boys and their families.

JAY CORMIER

Deputy Returns from Convention, Leaves Church

When the Rev. Ken Bieber returned to Michigan from Indianapolis, where he had been a deputy to General Convention, he did something unusual. He left the Episcopal Church. Fr. Bieber, rector of St. Mark's Church, Bridgeport, Mich., resigned to the vestry, renounced his ordination vows to the Rt. Rev. R. Stewart Wood, Jr., Bishop of Michigan, and said he and his family were joining the Charismatic Episcopal Church (CEC).

In a telephone interview with TLC, Fr. Bieber said the convention itself wasn't responsible for his decision, but that convention had "affirmed" his departure from the Episcopal Church.

"I was elected as a deputy in 1993," Fr. Bieber said. "I felt obligated to participate in the convention. As convention drew nearer, we were convinced we were leaving, and that it would take a miracle for us to stay. That miracle almost happened."

The miracle Fr. Bieber referred to occurred when 102 bishops signed the

Affirmation produced by bishops of Province 7, upholding traditional views on marriage and sexuality [TLC, Sept. 11]. The following day, the Rt. Rev. John S. Spong, Bishop of Newark, circulated another document called Koinonia, which attracted signatures of 52 bishops and advocated an opposing view. That, Fr. Bieber said, convinced him he had made the right decision.

"I was very much at peace during the convention," he recalled. He said "about eight people dominated the microphones" in the House of Deputies, advocating homosexual rights and women's issues. "The business end of convention seemed to reflect 'my rights', not a call to ministry or a call to serve."

Fr. Bieber said he is leaving "after years of trying to work within the system by taking part in studies, conventions and

dialogues. But while dialogue was supposed to be occurring, changes within the church continued to happen. Those changes included a radical departure from the doctrine, discipline and worship of the church."

He said he and his wife both studied Orthodoxy but were led to the CEC.

"I was channel surfing on the TV one night and I came across the Christian channel," Fr. Bieber recalled. "I saw a guy who looked like an Episcopal bishop and sounded like an Episcopal bishop." The bishop he saw turned out to be from the CEC, a two-year-old denomination which has attracted some former Episcopalians. Following discussion and preparation, Fr. Bieber was received as a missionary priest in the CEC and will begin a new mission in the western suburbs of Detroit. He said he does not expect members of St. Mark's, a parish of about 150 communicants with an average attendance of 60-70, to follow him into the CEC.

• More News, page 11 •



Pittsburgh Post-Gazette photo by Tom Ondrey

Deacon Ross (center) has Mentholatum cream applied to his ears before going to USAir crash site, while Fr. Barnum waits.

'Now What Do I Do?'

Flight 427's crash near Pittsburgh put an Episcopal priest 'in the valley of death's shadow'

By THADDEUS BARNUM

All we could see was the dark black smoke coming out of the mountain next to the Green Garden Plaza in Hopewell Township. We arrived at 7:30 p.m., some 20 minutes after the USAir 737-300 crashed on its approach to the Pittsburgh International Airport.

Dusk was falling over the plaza. Fire trucks, ambulances, police cars and rescue equipment of all sizes and shapes flooded into the parking lot. Nursing teams and medical doctors arrived ready to treat the survivors. In that first half hour, in the spinning chaos of frenzied movement — with sirens sounding, lights flashing, helicopters overhead, cars and people circling everywhere — I could not take my eyes off the black smoke.

"O, Lord Jesus, be with the living," I prayed.

Ken Ross, my assistant at the church,

The Rev. Thaddeus R. Barnum is the rector of Prince of Peace Church, Aliquippa, Pa.

and I stayed close to the medical teams. A nearby car dealership readied its showroom to receive family members. A temporary morgue was set up a few hundred yards beyond the dealership. The local stores donated boxed goods that might aid in rescuing the survivors and comfort the families. In the bat of an eye, the men and women of Beaver County, with assistance from neighboring counties, were ready to treat the wounded passengers, care for the dead and receive the families of passengers on Flight 427.

The emergency medical team huddled together — waiting. The more time passed, the more impatient everyone became. Why the delay? A reporter interviewed one of the doctors. He answered sharply, impatiently. He had come not to answer questions but to save lives. The interviewer pressed, "What's your name, doctor?" With his eye on the mountain, he snapped back, "Who cares about my name?" We were all on edge.

At 9:15, the Beaver County coroner's car pulled in front of the dealership. Wayne Tatolovich had just been on the mountain. He and his staff emerged from

the car quickly and made their way inside the dealership. Ken and I caught his eye, "Where are the living?" Three hopeless words came back: "Pray for me." In his eyes was the look we despaired to see — no survivors.

Waiting for Daybreak

Word slowly sifted through the crowd. By 10, we heard that no one would be allowed on the mountain until daybreak. The early morning hours would give just enough time to organize the rescue operation. But they were long, painful hours. The memory of the black smoke written in the sky that Thursday night, Sept. 8, spelled the death of 132 people who were trying to make their way from Chicago to Pittsburgh.

At 8:30 a.m. Friday, the Rt. Rev. Alden Hathaway, Bishop of Pittsburgh, Canon John Rucyahana, a Ugandan priest, Ken and I arrived at the plaza [TLC, Oct. 2]. We went, not knowing why. What would we do? What possibly could we offer?

Hard rain pelted down. In addition to
(Continued on page 10)

Study of Theology Advances in Russia

Orthodox Christian Learning Gets Boost from School in the Heart of Moscow

By RICHARD KEW

The Rev. Vladimir Vorobchev is a quiet, self-effacing man. We have known each other for several years, but only on my recent visit to Moscow did he feel able to share with me how a theoretical physicist from the Soviet Academy of Sciences managed to be ordained during the dark years prior to Gorbachev. When he had finished, he said, "And, please, this is not for general publication." I will honor his request, but suffice it to say, it is a remarkable story of Christian tenacity in the face of opposition and harassment.

Fr. Vladimir is the rector of St. Nikolai Kuznetsky Church on Vishnjakovsky Lane in the heart of Moscow, and dean of the St. Tikhon Theological Institute. He looks older than his 53 years. The whiteness of his beard and untidy hair is accentuated by the long black robes of an Orthodox priest. He is clearly one of the dynamos behind the renewal of the churches in Russia, and one of the few senior Orthodox clergy with a fine educational background.

"The Soviet regime systematically set about destroying all the centers of Orthodox Christian learning in Russia," he said one hot afternoon in July, as we sat in his office at the institute. "Before the revolution, the Orthodox Church — for all its shortcomings — had centers of spirituality, and centers which were doing serious research, which stood alongside Russia's universities as providers of quality education. The Soviets crushed them all, dispersed or killed their faculties, burned their libraries, and a great tradition of spiritual education in Russia was interrupted and almost forgotten."

10,000 Priests and Religious

By the 1930s, there were only about 600 Orthodox parishes operating across Russia's 11 time zones, his own parish being one of them. Before 1917, there had been 300,000 priests and religious in the Russian church. Today, it is estimated



Repair work to St. Nikolai Orthodox Church.

there are 10,000 at the most, serving an Orthodox population of some 60 million. In addition, lay leadership is woefully inadequate.

"You see," Fr. Vorobchev said, "when the regime reopened the seminaries, having got rid of tens of thousands of Christian leaders, they screened new applicants for ordination to make sure they were of the lowest caliber possible. Today in Russia, the public image of the priest is very low, often because so many of them are such unsophisticated men. Their training has been woefully inadequate so that more often than we'd like, they veer off after all sorts of strange ideas and fanaticisms. Unfortunately, in many quarters it is this fanaticism which is thought to be the real Orthodox Christianity. It is little wonder that so many educated Russians are wary of Christian belief."

Had the Soviets continued in power, pliant church authorities probably would have been under continuing pressure from the state to keep a man like Vladimir Vorobchev in obscure parishes, moving him on whenever his ministry began to take off. In his first 10 years as a priest, Fr. Vladimir was never allowed to stay in one parish for more than two years. But perestroika changed all that. Since the late 1980s, he and the Brotherhood of the Merciful Savior, a lay fellowship in his congregation, have seized with both

hands the opportunities the new state of affairs has given them.

When I was introduced to the people at St. Nikolai Kuznetsky Church in 1992, St. Tikhon Theological Institute was little more than a dream. Leaders had lots of ideas, but no students, no resources, and seemed to be reaching for the stars. Today the institute is very much a going concern. It is loosely affiliated with Moscow State University, it has acquired a substantial property which adjoins St. Nikolai Church, and with more than 1,000 full- and part-time students, it is already the largest educational program in the Orthodox Christian world.

'Miracle' Building

Irina Schelkacheva is the administrator of the institute. She is in her early 40s and looks deceptively fragile, but it is her organizational skills that have played a major part in turning her priest and parish's dreams into reality. Her eyes twinkled as she told me of the "miracle" of their building.

Several years ago, the Russian government began returning property to organizations and individuals from whom it had been confiscated in the 1920s. The people at St. Nikolai had their eyes on several former church properties within a four- or five-block radius of the church, and were disappointed when they did not receive one. They had hoped against hope, and prayed that the building next door would be given to them, but the land had never belonged to the church, so it looked impossible. It had housed one of the endless number of para-government organizations of the old regime. To their surprise and amazement, their prayers were answered, and earlier this year they moved in.

From morning to late at night, young Christians are to be found gathered in the lobby earnestly discussing God and every other topic under the sun. The building houses some modest administrative offices, the beginnings of a library, a computer room and meeting rooms. Classes are usually held in university classrooms and parish facilities all over the city and beyond.

The curriculum is broad, and probably will have to become more focused in the

(Continued on page 12)

The Rev. Richard Kew is executive director of the Society for Promoting Christian Knowledge (SPCK-USA), Sewanee, Tenn.

Painful Decision in Many Ways

Elsewhere in this issue [p. 6] is an article about a priest who has left the Episcopal Church. The departure of one priest from a church of more than 2 million members is not particularly newsworthy, but when that priest is a deputy to General Convention and renounces his orders only a few days after returning home, the story becomes more interesting.

Our magazine has published articles about bishops, priests, deacons and lay persons, in fact entire parishes, leaving the Episcopal Church. They are sad stories, almost as painful for some to read as the departure is for the participant. When persons leave one church for another, they deny the validity of their own past. There is a separation from people they are close to, from a form of worship they are familiar with, and in many cases, from a building which means a great deal to them.

Those of us who remain in the Episcopal Church most likely are saddened by such departures, although a few have responded with an attitude of "good riddance." When people we love and admire, even from afar, valued friends and companions, leave for another church, we feel the loss, even though church members often can and do bind themselves together to work as effectively as possible.

For some who remain, there is a difficulty in understanding the reason of or the logic behind the change. Many who leave claim they have not denied their own past. They may say it is not they who have changed, but the church which has changed, moving away from its doctrine and tradition. Those who depart

hope to find something missing, or reclaim a lost part of their past, in another church. Some who have left report to their friends left behind that they have found what they're looking for. Others may find their new church is facing the same agonizing issues which caused them to leave the Episcopal Church. They may be as disappointed as we are in losing them. We can take comfort in knowing that in a way they are not leaving us at all, for we all are members of the one body of Christ.

Author and Physician

St. Luke, whose feast day is celebrated Tuesday, Oct. 18, may be best known as the author of the gospel which bears his name, and the Book of Acts, but his ministry as a physician also is recalled to this day. Although little is known of Luke's work as a doctor, he is remembered by the Order of St. Luke, an organization of Episcopalians and others which emphasizes healing ministry, and he is known as the patron saint of physicians. Tradition has it that he also was an artist, although there is no evidence of his ability in that field.

Because his name is not associated with the writing, many of us forget Luke was the author of the Book of Acts. His account of the early years of the church in the holy land are among the most exciting tales of the Bible, and his vivid writing of the ministry of St. Paul blends emotion and factual reporting. On his feast day, let us give thanks for Luke's story-telling as well as for the order which bears his name.

VIEWPOINT

The Better Choice Is to Stay an Episcopalian

By KENNETH D. ALDRICH

I don't know the Rev. Murray Hastings personally, but we have several mutual friends, all of whom have spoken very highly of him. So when I saw his picture and read the accompanying article [TLC, May 1], it touched me profoundly.

Many persons of an orthodox persuasion, both clergy and laity, seem to be leaving the Episcopal Church. I have noticed this does not appear to happen with our opposite numbers in the "modernist" camp. When they lose a vote at General Convention, they roll up their sleeves and work *within the church* to advance their views at the next General Convention, and the next, and the next. They follow the biblical injunction to persevere. I am convinced that we of a more

orthodox and traditional persuasion have much to learn from them in this regard.

Far be it from me to judge those who have decided to leave the Episcopal Church, but I question whether it is the best response to an admittedly problematic situation. Is it better to "switch than fight?" or is it better to "fight the good fight" for what we hold to be true within that portion of Christ's church in which it has pleased the Lord to set us?

If Athanasius had given up just because the Arians occupied the majority of the churches, won the votes at a few church councils, and enjoyed the active support of the "enlightened" civil authorities and imperial elite, where would we be today? A thorough knowledge of church history is very helpful in putting the contemporary ecclesiastical situation in perspective.

Should, however, the attraction of leaving become overwhelming, there remains the question of where to go. Surely the last thing the church needs is another new denomination. This truth seems lost on the

"continuing Anglican traditionalists" who have split into a bewildering variety of competing and often conflicting jurisdictions.

To the outside observer, these groups often appear to be intent on creating more hierarchies than communicants. The fact is that to be a "continuing Anglican," one must be in communion with the see of Canterbury, and, for better or worse, the Episcopal Church is the only church in the United States that meets that criterion.

Over the last several years, I have known a number of Episcopalians who became disaffected because of recent trends within our church and, as a consequence, joined some other branch of Christianity — everything from the Eastern Orthodox and Roman Catholic on the one hand to the Assembly of God and Southern Baptist on the other. None of them now seems totally happy after their initial enthusiasm. Perhaps they failed to realize that there exists no perfect church

(Continued on page 12)

The Rev. Kenneth D. Aldrich is rector of Trinity Church, Red Bank, N.J.

CRASH

(Continued from page 7)

rescue teams, the plaza now housed the world's media. As we entered the car dealership, we saw some 15 coroners, dressed in dark blue jump suits, waiting for the word to go on the mountain. Working with the dead was their job. But this was different. They appeared tense, nervous. What would they be facing?

"You have never done this before, have you?" I asked.

And none of them had. This was a jet traveling more than 300 miles an hour, then bolting straight down with gravity force, engines still at throttle, from 6,000 feet to the earth below. This scenario is not typical to the "normal" airline crash. None of the coroners knew what to expect or had the slightest inkling how to prepare themselves.

What do you say to these men and women? Is it enough as a Christian, let alone as a member of the clergy, to say, "Go to the top, do the dirty work, know we are praying for you and that when you come off the mountain, we will be here to comfort you"? How pious. How safe. *But how can we bring comfort when we are not willing to go?* How do I respond when a rescue worker looks at me (which later happened) with tears running down his face and says, "I'm not going back. I can't sleep. When I close my eyes the images are right in front of me. What am I supposed to do with all this death?"

And what does it say about the Lord I serve? Does he stand safely outside the tragedies of this life, peering over the Holy Balcony of Heaven, feeling sympathy but never empathy, caring for our suffering but never sharing its pain? God the Son descended from his everlasting throne of glory to enter into this dark, troubled world full of black smoke. But more, Calvary's hill forever declares that the Lord our God never backs off. He does not wimp out.

On the Way Up

Now what do I do? Personally, I preferred to stay at the plaza and pray. It was far easier to listen to reason, "It is the coroner's job to go to the mountain," than to listen to faith, "My Boss requires the same of me. If he did not avoid the suffering, then how can those who follow him?" At 10:30, we were on the way to "the valley of the shadow of death."

On the drive up, I could not focus. At one moment, I was thinking only about me; what have I gotten myself into? I have never been to war, never seen violent death, and never needed to know what I

could and could not stand. At the next moment, I thought about the rescue workers. How many of them were prepared to work at the crash site? And how many of them needed to know we were there — chaplains working in prayer by their side? And then, the next moment, I thought of the passengers and their last 23 seconds spiraling to the earth.

The rain was still coming down.

An old logging path went down to a group of military personnel who were

**Some shared their
faith with us. Some
greeted us and went
on with their work.
Some spoke with
tears in their eyes.**

responsible to stake out the parameters of the crash site. As the path turned upwards, a yellow tape went across, marking the beginning of debris, human remains, and pieces of the 737-300. We were not allowed to go beyond the yellow tape. Not yet. The county coroner came over to greet us. He had not slept. He knew the severity of the accident. He knew the enormity of the work that lay ahead. He seemed somehow encouraged to see us in the field.

The site would not open until 12:30. Before we left, Bishop Hathaway offered prayer for the families who lost loved ones in the crash and for those who would care for the dead. He called on the Lord to minister his grace to all who stepped past the yellow tape. It was then I knew our

work was to be on the mountain.

We drove back down to confront the sea of media. The bishop gave some local and national interviews until we whisked him away to the Pittsburgh airport hotels to meet with the clergy who were preparing to console the families and friends of the victims. My wife, Eriylonne, an ordained deacon, was part of this effort. I felt comfort in seeing her again.

By 2, we were back at the Green Garden Plaza and in line to suit up in decontamination suits, boots, gloves, and a mask covering the mouth and nose. Mentholatum cream was put in the mask and in the ears to cut the stench of decaying bodies. We suited up with 20 workers trained as either emergency medical technicians or as coroners. The mood was somber, yet we were pumped up by adrenaline and filled with an agitated anxiety. No one knew what to expect. Not one of them had ever experienced anything of this magnitude.

Mass Publicity

The sun had come out and the media swarmed around us in amazement that we too were dressed for work on the site. Their shock left the common impression many have of those called into ministry: *Clergy are supposed to stand outside life's tragedies.* This view plunges so deep into the American persona that the pictures of us dressed in de-con suits ready to go on the mountain ran in every major U.S. paper and a national weekly magazine. The mass publicity suggests our American view of God is the same: He does not get his hands dirty. He stands looking from the outside but not entering in.

Friday afternoon was awkward. I was not yet confident that three members of the clergy would be welcomed as the coroners, medic teams, photographers, airline government officials from the FAA (Federal Aviation Agency) and the NTSB (National Transportation Safety Board) combed the wooded area for human remains. Nor was I confident in myself. Was it possible to witness such gruesome death and, at the same time, serve those who were suffering in their own souls from seeing the same thing? I did not know the answers to any of my questions.

John, Ken and I got off the bus, headed down the path, crossed over the yellow tape and entered the crash site. In front of us were two men responsible for transporting the carefully bagged and labeled remains to a refrigerated truck. "God bless you for your work" I said. To my surprise, they stopped. They wanted to talk about their work on the site, where they were when the plane went down, and how their

spouses were coping with them being on the mountain. One talked about his prayer for the families of the passengers and crew.

The victims' families were not allowed on the site. They were not allowed to come and care for their dead. These workers were doing that sacred work for them — and we did not hesitate to look in their eyes and say, "You are honoring the dead. You are honoring their families. And you are honoring the Lord by working here today." Some shared their faith with us. Some greeted us and went on with their work. Some spoke with tears in their eyes.

Many people compared the site to Vietnam or World War II. Our Ugandan priest, having just visited war-torn Rwanda, made a clear distinction. "It may look similar, but in fact there is no comparison," he said. "In war, you realize the merciless killings is what man did to his fellow man. But here at the crash site, this is an accident and everyone is working together."

Late Friday afternoon, only a few feet from us, one of the coroners bent down over some remains. We watched when after a few minutes he looked up and quietly his words came — words like hot coals burning grief into my soul — "This is a child." That image stayed in my heart and mind. I instantly wanted to run from the site. I wanted to shake my head and have the image fall out and disappear forever. I could hear my heart pounding as if it were going to explode. The coroner stood up unable to bring the child back to life. When he looked my way, I found comfort in his eyes. It seemed like he wanted to run from the site, too.

Side by Side With Rescuers

The operation closed at 5 o'clock. The first day was over. De-con teams, located near the bus stops, took off our suits and washed us down. We boarded the bus back to the plaza. The next day, Val, the coroner's wife, said, "The workers were glad to have you with them yesterday." I thanked the Lord for her words. The awkwardness of being on the mountain was over. For the next week, until the crash site was closed, we suited up and walked side by side with the Rescue Operation Team for Flight 427.

Every time I boarded the bus to go on the mountain, I knew it was my choice to do so. I did not want to be there. I did not want to stand where the rescue teams stood. I would have been satisfied praying for the workers a great distance away. But that is not our God.

He calls us to go — as he did — into the valley of death's shadow.

Bishop Corrigan Dies

The Rt. Rev. Daniel N. Corrigan, one of the ordaining bishops of the "Philadelphia 11," died Sept. 21 at his home in Santa Barbara, Calif., reportedly because of internal bleeding from a recent fall at home. He was 93.

Bishop Corrigan was one of three bishops to ordain 11 women to the priesthood in 1974 in Philadelphia, two years before the Episcopal Church's General Convention voted to ordain women to the priesthood. He served for a time as Suffragan Bishop of Colorado and as director of the Home Department at the Episcopal Church Center.

Bishop Corrigan was born in 1900 in Rochester, Mich. He graduated from Nashotah House seminary in 1925 and became deacon-in-charge and later rector of St. John's Church, Portage, Wis., where he served until 1931. He became rector of Zion Church, Oconomowoc, Wis., in 1931 and remained until 1944, when he was named chaplain at St. Francis' House at the University of Wisconsin in

Madison. Later that year he was called to Baltimore, Md., as rector of Grace and St. Peter's Church, remaining there until 1948. For the next 10 years he was rector of St. Paul's, St. Paul, Minn.

He was consecrated Suffragan Bishop of Colorado in 1958 and served there until 1960, when he was named to head the Home Department of the national church. He left that position in 1968 and served in several interim ministries, including acting dean of Bexley Hall, Rochester, N.Y. He was named assistant Bishop of Los Angeles in 1972 and continued there until his retirement.

Bishop Corrigan was known as an advocate for peace and human rights, demonstrating against the Vietnam War, and participating in AIDS ministry in Los Angeles.

He is survived by his wife, Elizabeth; sons Patrick, Minneapolis; John, Shaker Heights, Ohio, and the Rev. Michael, Brookline, Mass; 18 grandchildren and nine great-grandchildren.

Teaching and Learning About Small-Church Life

Representatives from small churches in 29 domestic dioceses and one overseas diocese participated in Synagogy Three, Sept. 15-18 in Cincinnati, Ohio. Meeting at the St. Francis Center, participants shared stories of the transformation of several survival-mode missions.

Since the first gathering in 1989, participants at each of the biennial sessions have gathered for mutual sharing and support. The group's name comes from the Greek word *sunagoge*, and refers to a gathering of learners who have much to teach, and teachers who have much to learn.

Carlotta Roach, a member of St. Luke's Church, Knoxville, Tenn., which is in transition from being an all-black parish to becoming multi-cultural, said, "I discovered it ain't so bad being a mission,

when you've got a mission."

"The storytelling in a climate of trust gave validity to who we are and what we are doing," said Ed Cabrera, a member of St. Barnabas', Eagle Rock, Colo.

Peter Mullen, a worker with Sts. Martha and Mary Church in downtown Seattle, agreed. "The stories were wonderful because they were true," he said.

"The stories demonstrate in a dramatic way that life for the small church can only be found when we stop worrying about getting more members to increase revenues, and start thinking about what Jesus would do in our town if he came to visit, and then, collectively, getting on with it," said Carol Hosler of Holbrook, Ariz.

Other stories came from rural and urban churches, and Native American, Asian and Hispanic ministries.

BRIEFLY

By a close vote, the **Church of Sweden**, a Lutheran body which is involved in "eucharistic hospitality" with churches of the Anglican Communion, decided in its general assembly that it will accept as candidates for the ministry only persons who fully accept the ordination of women to the priesthood.

The Very Rev. John McCarthy of St. Macartin's Cathedral, Enniskillen, has become the first priest in the Church of Ireland to **resign over the issue of women priests**. He was reported by *Church Times* to be en route to the U.S. after resigning over the appointment of an auxiliary priest in the Diocese of Clogher.

VIEWPOINT

(Continued from page 5)

except for the church triumphant in heaven. Each of the earthly ecclesiastical bodies, however venerable its tradition, is made up of “saints under construction” and therefore subject to all the imperfections the flesh is heir to. They may not be plagued with exactly the same problems one confronts in contemporary Anglicanism, but they all can and do present problems — both theological and moral — to the sincere believer.

Then there is the option of the self-styled *independent churches*. A nearby fundamentalist congregation labels itself “Bible-believing and independent.” I am not quite sure what this means, but I believe these two terms to be mutually exclusive.

Nowhere in the whole of the New Testament do I find a church described as “independent.” Rather, all the constituent local churches of the mystical body of Christ are meant to be mutually interdependent and responsible one to another as well as to the Lord. “Independent” churches can very easily slide into dubious doctrines and practices because there is no real accountability outside the local church. Jonestown is the worst case scenario of this sort, but there have been many others involving less lethal, but nevertheless tragic, consequences.

The Pharisees of old condemned the

Lord Jesus for spending time with publicans and sinners; I have heard some who have left condemn those of us who remain in what they regard as an “apostate” church.

It is evident, however, from the number of godly souls still on our church rolls that Christ has by no means abandoned the

Remaining in respectful dialogue with those with whom we disagree also helps to keep us honest.

Episcopal Church. What makes us think we must? If we believe that truth, given the opportunity to be heard, will ultimately vindicate itself, why should we remove even one small voice of truth from the Episcopal Church?

It is my prayer that those of Anglo-Catholic, evangelical, charismatic (or all of the above) persuasions who are troubled and dismayed by the proliferation of

strange and erroneous doctrines, the promotion of a “politically correct” new morality, the illiberal hegemony of the liberal elitist, a pervasive spiritual apathy and whatever else they may see as wrong with the Episcopal Church are led to stay on and continue speaking the truth in love, proclaiming God’s word as witnesses to the gospel of Jesus Christ. This might indeed prove hard; remember the Greek word for witness is *martyr*. Nevertheless, it accomplishes the thing he purposes (cf. Isa. 55:11).

I suggested we have much to learn from the liberal establishment. I submit they also have much to learn from us: timeless truths which we must strive to present more persuasively. Remaining in respectful dialogue with those with whom we disagree also helps to keep us honest, better informed, and exposed to facets of Christian truth which we might otherwise prefer to ignore. It must be admitted, for example, that liberals have generally, though not invariably, tended to keep issues of justice and Christian social consciousness in focus more than we traditionalists have.

I, for one, feel the call of God to stay where God has planted me, and pray he might use me as part of a fellowship of revival. After all, someone has to be around to pick up the pieces and rebuild after the secular humanists have left our church in spiritual shambles and moved on to do their work somewhere else.

RUSSIA

(Continued from page 5)

years ahead. Right now the school is attempting to provide a basic Christian education to intelligent adults who will be the priests, seminary professors and lay leaders of the Russian church in the future.

Russians are also eager to learn foreign languages, especially English, and to gain an understanding of world and Russian history freed from the slant it had been given by the communists.

Icon painting and church music are taught, as well as the fundamental principles of spirituality and pastoral care. St. Tikhon Theological Institute is also in the early stages of developing a distance learning program, which will enable it to teach Christ to the church across the breadth of the vast land.

The institute’s goal is to provide a good standard of theological education for both aspirants for ordination and lay believers.

“There are many intelligent Russians

feeling their way toward faith,” Fr. Vladimir said. “We want to provide a good standard of Christian education for those people — among them are our future leaders.”

But the institute’s vision reaches far beyond Russia and Orthodoxy. It is seeking aggressively to develop relationships with an ecumenical range of Christian educational institutions the world over.

While I was there, I spent several days helping put together a request for funding from the European Union. If successful, it will enable the institute to develop its programs in association with a variety of Western European theology departments and seminaries, including my own seminary in England, St. John’s, Nottingham. Through its relationships with SPCK and the Diocese of New York, it hopes to see similar alliances being born with American institutions.

The vision of Fr. Vorobchev and his companions is awe inspiring. I left Russia more convinced than ever that we are involved in the outset of something of

lasting significance. During the months ahead, SPCK will be extending its *Adopt-a-Russian-Seminarian* program to the St. Tikhon Theological Institute, thus making available desperately needed funding.

I am convinced that to a large part it was the prayers of the babushkas (Russian grandmothers) that played a significant role in bringing the Communist experiment in Russia to an end. We have much to learn from the faithfulness of those simple believers, many of whom were greatly ostracized for their faith.

But we also have much to share, which will help this rising generation of Christians maneuver its way through the confusing uncertainties of post-Communist Russia.

“Our goal is a Christian Russia,” Fr. Vladimir told me, his blue eyes alive at the thought. “Surely that is far better for the world than a Communist one.”

As I flew home, I found myself wondering whether this is something in which God is inviting the Episcopal Church to play a significant part.

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Remember when your own child was baptized? Or, perhaps, when you attended another child's baptism? ♥ The minister asked you to promise to strive for justice and peace among all people, respect the dignity of every human being, and love your neighbors as yourself. ♥ And in a broader sense, he asked you to make a universal vow to love all children brought into the church's fold and help them grow into the Christian life and faith.



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– as parish helping parish or one person helping one child. ♥ If you can recall that special bond forged between you and *one* newly baptized child,

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PEOPLE and PLACES

Appointments

The Rev. **Fred Fenton** is rector of St. James', 208 N. 4th St., Baton Rouge, LA 70801.

The Rev. **Jane Flowers** is rector of Christ Memorial, 405 S. Washington, Mansfield, LA 71052.

The Rev. **Bruce A. Gray** is interim rector of Holy Comforter, 4819 Monument Ave., Richmond, VA 23230.

The Rev. **Joel A. Hassell** is rector of Our Saviour, 6781 Tom Hebert Rd., Lake Charles, LA 70605.

The Rev. **Mariann Barbara Hassell** is assistant of Our Saviour, 6781 Tom Hebert Rd., Lake Charles, LA 70605.

The Rev. **Charles King, Jr.**, is rector of Holy Cross, 57 Main St., Warrensburg, NY 12885.

The Rev. **Eugene Kohlbecker** is vicar of St. Andrew's, Lake Charles, LA, and vicar of All Saints', DeQuincy, LA; add: P.O. Box 12326, Lake Charles, LA 70612.

The Rev. **Keith L. Milligan** is assistant of Ascension, 1030 Johnston St., Lafayette, LA 70501.

The Rev. **Ralph Peterson** is interim rector of St. Mark's, 85 Main St., Mount Kisco, NY 10549.

The Rev. **William Ryan** is assistant of St. James', 1620 Murray St., Alexandria, LA 71301.

Resignations

The Rev. **John Barrow**, as assistant, Good Shepherd, Lake Charles, LA.

The Rev. **Paul D. Martin**, as rector, St. John's, Minden, LA.

The Rev. **Theodore Alan McConnell**, as priest-in-charge, St. Timothy's, South Glens Falls, NY.

Deaths

The Rev. **Archie Jefferson Cochrane**, retired priest of the Diocese of Connecticut, died in Bloomfield, CT, on May 12. He was 81.

Fr. Cochrane was born in Redlands, CA. He received his BA from the University of Redlands in 1936. He was a U.S. Coast Guard veteran of World War II. Fr. Cochrane was ordained priest in 1953. He served at St. Nicholas', Richfield, MN, and at Emmanuel, Webster Groves, MO. Fr. Cochrane was rector of St. Andrew's, Bloomfield, CT, from 1959 until his retirement in 1975. He is survived by his wife, Rosemary, and their three children.

The Rev. **Joseph Butell Johns**, retired priest of the Diocese of Colorado, died on May 26 in Durango, CO, of a stroke at the age of 68.

Fr. Johns was born in Moline, KS. He graduated from the University of Denver with his BS and BBA in 1950. He also earned his BD and MDiv from Nashotah House in 1969 and 1972, respectively. He was ordained priest in 1969. Fr. Johns served as vicar and then rector of St. James', Meeker, CO, from 1969-86. From 1986 until his retirement in 1991, he was rector of Christ Church, Canon City, CO. Fr. Johns is survived by his wife, Carolyn Anne, and three children.

The Rev. Canon **George Foster Pratt**, retired priest of the Diocese of Olympia, died May 31 in Abbotsford, British Columbia, at the age of 94.

Canon Pratt was born in York, England. He graduated from the University of British Columbia in

1926. He was ordained priest in 1927. Canon Pratt served parishes in Washington, Oregon and California and was missionary to the San Juan Islands. He was named honorary canon of St. Mark's Cathedral, Seattle, WA, in 1966 and became canon missionary for the Diocese of Olympia in 1967. Canon Pratt retired in 1968. He also appeared regularly on a devotional radio program on station KXRO in Aberdeen. Canon Pratt is survived by his wife, Christine.

The Rev. Canon **Rush Wiley Davidge Smith**, senior priest of the Diocese of Western Massachusetts, died in Raleigh, N.C. on May 4. He was 100 years old.

Canon Smith was born in Baltimore, MD. He received his BA from Johns Hopkins University in 1915. He was also a veteran of World War I. He continued his studies at the University of Bordeaux, France, and General Theological Seminary. Canon Smith was ordained priest in 1921. He served parishes in Maine before becoming rector of St. Paul's, Gardner, MA, in 1928, where he remained until 1941. He was vicar of Good Shepherd, West Springfield, MA, from 1941-54. He was named honorary canon of Christ Church Cathedral, Springfield, in 1946 and served as editor of *The Pastoral Staff* from 1962-71. Canon Smith was preceded in death by his first wife, Norma Steele Bryant, their son Rush D. Smith, and his second wife, Margaret Alcott Hawkins.

The Rev. **John Burton Thomas**, retired priest of the Diocese of New York, died June 2 in Toronto Hospital at the age of 87.

Fr. Thomas was born and raised in Winnipeg, Canada. He received his BA from the University of Manitoba, Canada, in 1931. He was ordained priest in the Anglican Church of Canada in 1932 by the Bishop of Rupert's Land and was received into the Episcopal Church in 1962. He was rector of Church of the Heavenly Rest in New York City from 1962 until his retirement in 1975. Fr. Thomas is survived by his wife of 60 years, Hazel, two daughters and a son.

Apart

(State Park, Twilight)

Assigned here, tonight,
if I heard Him clearly.

Entering the lodge corridor
toward my quiet room

(silently, dimly lighted,
panelled with rough dark wood)

I know a strange new kinship
with cloistered monks and nuns

of everywhere
and always.

Elva McAllaster

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

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REWARDING MINISTRY — El Hogar Projects, Diocese of Honduras, seeking new executive director for oversight of 3 homes/schools for abandoned youngsters, and funding of \$325K budget. Write: **El Hogar Search, c/o John Rohde, 5681 W. Camino Cerro, Tucson, AZ 85745 w/resume; phone (602) 743-9447.**

HOLY TRINITY ANGLICAN CHURCH, Vancouver, seeks an incumbent. For details apply to **Dennis Poppo, #302-814 Richards St., Vancouver, B.C. V6B 3A7, 604-684-6306.** Application deadline October 26. Please FAX **604-684-7017** for information.

POSITIONS WANTED

MUSIC DIRECTOR/organist/choirmaster, having completed research in England, poised for early return to U.S., seeks new position. Strong liturgical background (King's College, Cambridge; English cathedrals) and with university teaching experience. FRCO, two Cambridge music degrees. Excellent UK/US references, Tel/FAX: **01144-816604940.**

RESOURCES

DIAL-A-SERMON: 1-900-443-3377. \$2.50 per minute, average call 5 minutes, touchtone phones only, updated Wednesdays. **The Rev. Edward Schultz, Trumbull, CT.**

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ALTARWARE, hangings, clergy vestments, etc. For Newfoundland and Labrador. Contact: **St. Paul's, 390 Main, North Andover, MA 01845.**

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CHURCH DIRECTORY

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ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020
 Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol
 Ev & B 6. Masses daily 7, Tues & Sat 9:30, Wed 6:15, Thurs 12
 noon HS, HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

RIVERSIDE, ILL. (Chicago West Suburban)

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

INDIANAPOLIS, IND.

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

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lilas, ass't
 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

KANSAS CITY, MO.

OLD ST. MARY'S 1307 Holmes
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975
 Masses: Sun 8 Low; 10 Solemn; Daily, noon

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
 6345 Wydown Blvd., at Ellenwood
**The Rev. Kenneth J.G. Semon, r; the Rev. C. Frederick
 Barbee, v; the Rev. Mary A. Caucutt, the Rev. Steven W.
 Lawler, the Rev. William M. North, Jr., the Rev. James
 D'Wolf**
 Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S)
 followed by HC 12:15; Ev 5 (1S Oct.-May) Sun Sch 9:15, Daily
 7:30 & 5:30 ex Sat 8:30 & 4:30

HACKENSACK, N.J.

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

NEWARK, N.J.

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

KEY - Light face type denotes AM, bold 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/A, handicapped accessible

ALBUQUERQUE, N. M.

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

NEW YORK, N.Y.

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

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

ST. MARY THE VIRGIN (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 Rt. Rev. Herbert A. Donovan, Jr., Vicar

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

ST. PAUL'S Broadway at Fulton
 Sun H Eu 8
Trinity Bookstore, 74 Trinity Pl. Open Mon-Thurs 8:30 to 6, Fri
 8-3:30
Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd
 floor, Mon-Fri 8-3:30
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 9. HD as anno. Christian Ed for Children & Adults Sun
 10. All Souls' Mill Pond Preschool Daycare information call
 (516) 689-7825

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
 West High and Baltimore Sts. 17325 (717) 334-6463
 Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

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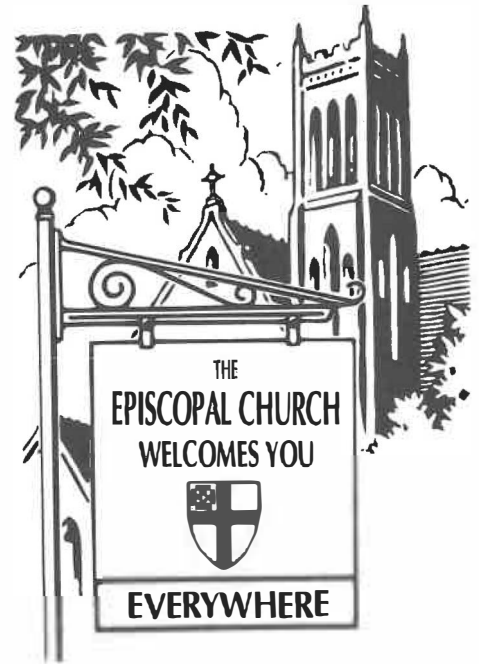
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**The Rev. William Duffey, Ed.D., r; the Rev. Walter Frieman,
 Th.D., assoc; the Rev. Arthur Willis, CSSS, assoc.**
 Sun Eu 8 & 10 (Sung), Adult Catechumenate Ed 9:15, Ch S 10,
 Coffee and Conversation 11:30, YPF 4:30; MP Tues-Fri 9;
 Midweek Masses Tues 7, Wed 9:30, all HDs @ time anno

SELINGROVE, PA.

ALL SAINTS (717) 374-8289
 129 N. Market
 Sun Mass 9:30. Weekdays as anno

WHITEHALL, PA. (North of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
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 Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

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 6:45, EP 5 (214) 521-5101

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 Sun 8 HC, 9 MP (HS 1S), CS 9, 11 MP (HC 1S). 1928 BCP
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PHARR, TEXAS

TRINITY 210 W. Caffery / at Bluebonnet
The Rev. Robert Francis DeWolfe, r (210) 787-1243
 Sun 10 H Eu, 9 Sunday School. Wed 7 Ev/HC. Thurs 9:30
 HC/Healing

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 Sun Masses 8, 10 (Sung). Daily as posted

ST. CROIX, VIRGIN ISLANDS

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Fr. Keithly R.S. Warner, S.S.C., r
 Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

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 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; the Rev. Rosalie H. Hall, M.
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