

# The Living Church

*The Magazine for Episcopalians*

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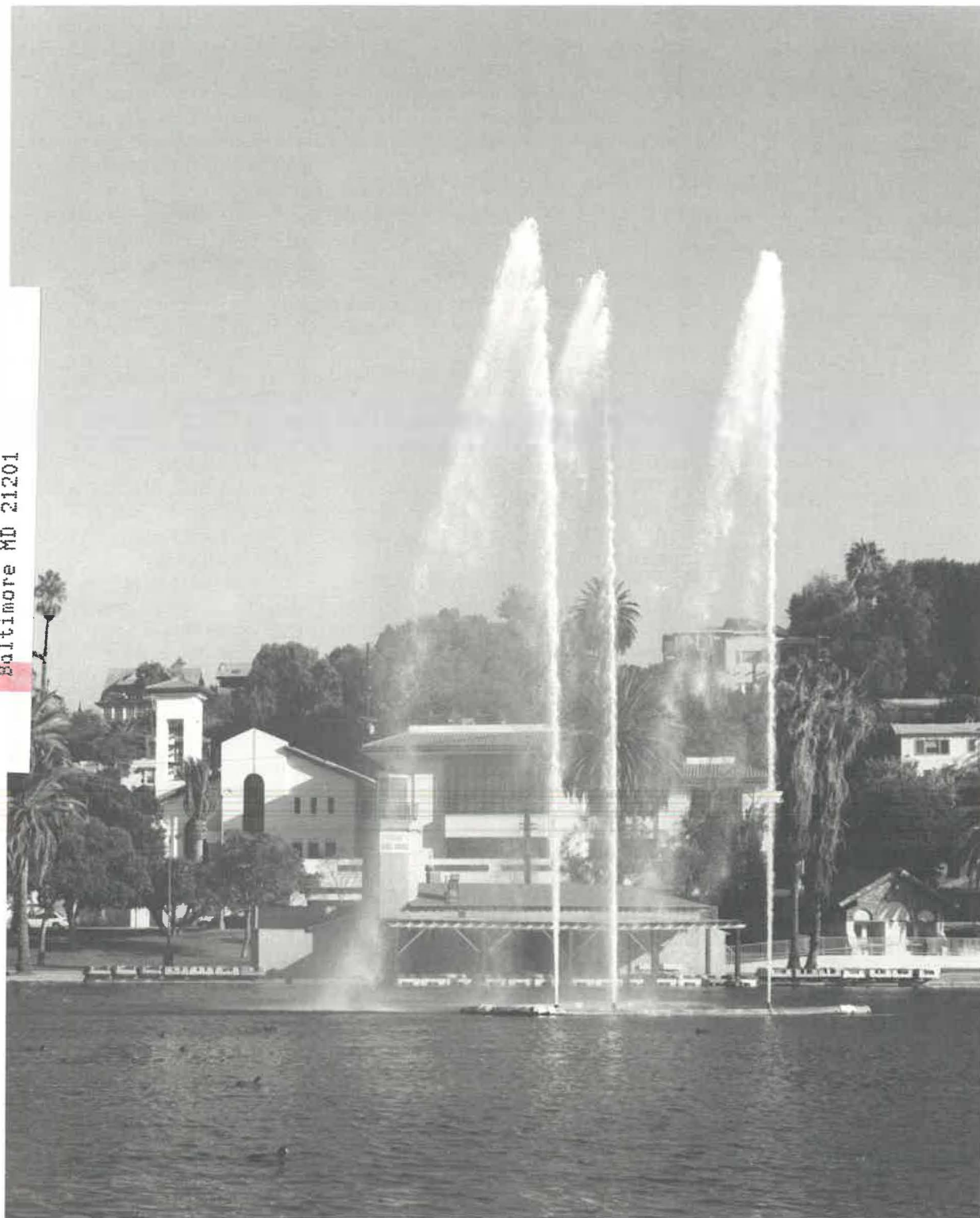


Photo by Bill Youngblood

Los Angeles Commits to Future With New Cathedral Center [p. 9]

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By Timothy Perkins

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## Quote of the Week

Nancy Duvall, wife of the Bishop of the Central Gulf Coast, interviewed by the diocesan newspaper, *Coastline*, on her marriage to the Rt. Rev. Charles Duvall: "Being married to a bishop is like being married to a rock star."

## Another Rite

Resolution C-042, one of the more controversial pieces of legislation to come before the 71st General Convention in Indianapolis, was concerned with the blessing of committed same-sex couples. It directed the Standing Liturgical Commission and the House of Bishops' Theology Committee to prepare and present to the 72nd General Convention "a report addressing the theological foundations and pastoral considerations involved in the development of rites honoring love and commitment between persons of the same sex."

The resolution adds "that no rites for the honoring of love and commitment between persons of the same sex be developed unless and until the preparation of such rites has been authorized by the General Convention."

You can probably guess what's happened. Such rites have indeed been developed. Proposed rites, that is. A group of persons, including bishops and seminary faculty, has developed a Rite for Commitment to Life Together. It was presented to the Association of Diocesan Liturgy and Music Commissions (ADLMC), which held its conference in Chicago last month. And why, you ask, would such persons pay no heed to the General Convention resolution? The introduction to the rite explains:

"The prohibition of the development of such rites presumably applies only to the National Church, for (the) Book of Common Prayer authorizes diocesan bishops to set forth such forms as are fitting to the occasions 'when no service or prayer has been provided in the book.'" Apparently, because the group presenting the rite includes persons from only a dozen dioceses, they are free to develop such rites. The introduction goes on to say this rite is presented "because services

celebrating the commitment to life together on the part of baptized homosexual members of our church are numerous enough to warrant making such a form widely available." This group makes further justifications:

- "For Anglicanism, theological authority rests in scripture, tradition, reason and experience.

- "Commitments on the part of lesbians and gay men have been celebrated in Episcopal churches in every diocese of the church.

- "At times, this gospel compels us to break with existing conventional forms, in order to include people previously excluded by them.

- "... resolutions have never been either accorded the weight of canon law or actively supported across the church by all bishops and clergy."

What is proposed is a single rite of blessing of all couples, whether homosexual or heterosexual. It consists of two separate parts, "The Engagement" and "The Celebration of Commitment to a Life Together." Each is intended to be part of the principal Sunday Eucharist.

The Engagement includes sections on pastoral introduction, declaration of consent, the giving of rings, and prayer over the couple. The second part includes vows, the giving of rings, and a blessing.

The conclusion of the presentation begins, "The church's adoption and use of proposed supplemental rites ... will be to undermine, for all of us, the sense of living in a heterosexual world and a heterocentric church."

Perhaps you thought you had three years or more to prepare for something like this? No. The proposed rite is in circulation and we'd better get used to it. This won't be the last you hear of it.

DAVID KALVELAGE, editor

## Sunday's Readings

### Advent 3: A Place for God to Dwell

*Zephaniah 3:14-20, Psalm 85:7-13 (or Canticle 9), Philippians 4:4-7 (8-9), Luke 3:7-18*

Despite our illusions and delusions, God is finally in charge of all of life. The prophet pictures God taking control in his city, Jerusalem. The apostle describes the joy that comes in the anxious expectation of the arrival of the Messiah. The evangelist describes the changes needed in people in preparation for the Lord's coming.

Repentance, faith, rejoicing, singing, praying, confessing our sins in the confidence of

God's forgiveness — these are the marks of preparation and waiting upon the Messiah's arrival. We are called to prepare as well.

In this busy season, we are called to find quiet moments in the quiet place within each of us, and there prepare a place for God to dwell with us and in us. It is time to look ourselves squarely in the eye and recognize our deep and abiding need for God, to do for us what we honestly cannot do for ourselves.

God calls us home. Jesus is coming to lead us there. He will show us how much God loves us. He will also show us what being human means in all its fullness and wonder.

# LETTERS

## No Substitute

Bishop Pope's decision to seek communion with the Holy See [TLC, Nov. 13] is saddening but less than startling. As a bishop, he has, through great opposition, borne witness to the historic faith as received in Anglicanism. I give thanks for his ministry to us in Fort Worth and wish him godspeed on his journey Romeward.

While many despair the swarming heterodox hordes, let us remember that holy sees are no substitute for holiness. As faithful Catholics in the Episcopal Church, we would do well to press on with hope and courage, being faithful witnesses — indeed martyrs — where God has, by grace, placed us.

R. CHRISTOPHER HEYING  
Fort Worth, Texas

• • •  
In the article concerning the intention of the Rt. Rev. Clarence C. Pope, Jr., to enter the Roman Catholic Church, it was stated that it is believed he is the second diocesan bishop to turn to Roman Catholicism. Actually, he would be the third.

The Rt. Rev. Frederick J. Kinsman,

third Bishop of Delaware (1908-1919), was the second. He resigned his see in 1919 and subsequently went to Rome and submitted to Pope Benedict XV, to whom, it is alleged, he presented his rochet and chimere. Bishop Kinsman was deposed by the Episcopal Church in 1920.

WILLIAM K. TINKHAM  
Boston, Mass.

## Corruption of Curriculum

How sad to read in the Rev. Wendell Tamburro's letter stating: "We don't know whether Jesus was hetero-, homo- or bi-sexual. The New Testament has nothing to say on this issue" [TLC Nov. 6]. Very glib.

The New Testament also fails to state that Jesus was not a blond, blue-eyed leprechaun. Some things don't need stating. Even a rudimentary knowledge of the Jewish culture in the Middle East 2,000 years ago, when the Incarnation took place, lets us safely assume certain things, which Fr. Tamburro should have been able to learn in seminary. He was cheated.

His letter reveals very clearly how badly most of our seminaries are now failing the church. For the past 20 or so years

there has been a steady and insidious corruption of seminary curricula.

If we are to salvage what remains of the Episcopal Church, we must start by purging the garbage from seminary curricula and return to the teaching of Christianity.

VIRGINIA MYERS  
Seattle, Wash.

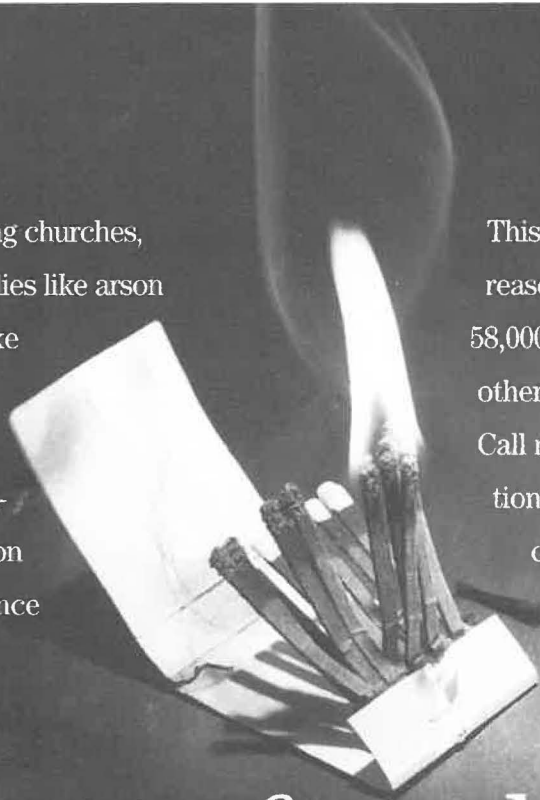
## Good Opportunity

I have enjoyed the discussion concerning marriage stimulated by the Viewpoint article from Fr. Hurst, "The Church Should Stop 'Doing' Marriages" [TLC, Oct 9]. Fr. Hurst and those who have replied to the article have made a cogent argument for the separation of church and state in the matter of the legalization of the marriage contract. It is true that such a separation would bring some clarity to the situation.

Permit me, however, to bring an additional viewpoint to this discussion. The sacrament of marriage affords the church with one of its best pastoral and teaching opportunities. Through this sacrament we are able to, in many cases, welcome couples back into the fellowship of the

*(Continued on next page)*

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# The Living Church

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**EDITORIAL AND BUSINESS OFFICES**  
816 E. Juneau Ave.  
Mailing address: P.O. Box 92936  
Milwaukee, WI 53202-0936  
TELEPHONE 414-276-5420  
FAX 414-276-7483

**David A. Kalvelage**,  
editor and general manager  
**The Rev. Canon H. Boone Porter**,  
senior editor  
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# LETTERS

(Continued from previous page)

church. In premarital counseling, we are able to speak of Christ's love, the importance of Christian community, the availability of forgiveness, and the occasion of grace which this sacrament provides.

In addition, the wedding ceremony itself provides a wonderful circumstance for evangelism — not only for the couple, but also for invited guests who make up the congregation. At this joyful time, we have an extraordinary opportunity to preach the good news of the gospel to sisters and brothers in Christ who, for a variety of reasons have fallen away from the church, and to many who may have never heard the word.

It is true that this pastoral occasion would still be available to couples seeking the church's blessing following a civil procedure. My fear, however, is that, in a process which clearly defined the civil and spiritual, many couples would be content to have their marriages legally binding and reject the notion of having a second ceremony. This would apply, I believe, to those couples most in need of hearing the proclamation of the gospel.

For all its faults, the present system provides the church with a pastoral opportunity too precious to lose. I pray that we will continue to "do" marriages for the benefit of the couples involved and for the glory of Christ.

(The Rev.) WILLIAM J. MORGAN  
Christ Church

Bluefield, W. Va.

## Tone It Down

After reading the article "Singing the Faith" [TLC, Nov. 6], I wondered how many other people are as disturbed with changes in church music as I am. I have been well trained in music, have sung in church choirs, and enjoy singing hymns and canticles.

I have become aware that many churches which still have Morning Prayer and Evening Prayer have substituted hymns for the music of the canticles. It is as if the congregation is not capable of chanting. I disagree. I also find that in many churches the organ does not help members of the congregation to sing their faith. Instead, organists are too busy showing off with all their variations of even the most simple of hymns. And why do so many organists think louder is better? Many people can sing harmony if they could hear it. Organists can use their fancy talents for the prelude and postlude, but they should tone it down during the singing of hymns

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and canticles. Then perhaps the congregation would take a more active part in the music.

JULIA TAYLOR

Charleston, S.C.

• • •

Thanks for the background to common prayer provided by Mr. Kucharski. While the clergy and Standing Liturgical Commission either won't read or won't understand what he is saying, he certainly expresses my feelings precisely and succinctly. Since we are still presumably in the Decade of Evangelism, maybe he correctly explains the lack of growth so far.

KENNETH H. KERR

Raleigh, N.C.

### Other Minorities

It has been reported in the church press that Bishop Barbara Harris has said that those opposed to the ordination of women should depart the Episcopal Church and is quoted as saying "if this means saying good-bye to ... traditionalists in our church," then progressives must "speak the truth in love, say enough is enough, in fact it's more than enough. God go with you and peace — good-bye!"

If the substance of the aforesaid is correct, I think she should reflect on how minorities should be treated. Being black and female has no doubt caused her much grief, but that experience should have taught her to be understanding of other minority groups, of which the Episcopal Synod of America is one, or is tolerance of differing views only a "one-way street"? I address that not only to Bishop Harris, but to all who hold similar views. Why aren't religious minorities respected and accorded the same rights as ethnic/racial ones?

WALTER H. MORTON

Fulton, N.Y.

### To Our Readers:

We welcome your letters to the editor. Each 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 we receive, we are not able to publish all letters, nor acknowledge receipt.



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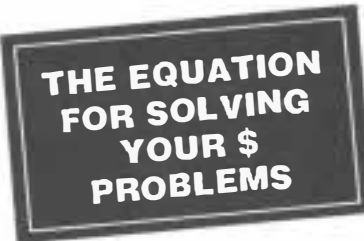
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## Charges Upheld

An ecclesiastical court in the Diocese of Colorado, after a trial to hear evidence regarding charges against the Rev. Jack C. Knight of Fort Collins, Colo., has found Fr. Knight guilty on all charges. Allegations were made by two persons that Fr. Knight had committed acts that were unethical and immoral, that he violated his ordination vows, and that he engaged in conduct unbecoming a member of the clergy.

The first allegations were received by the bishop's office in Denver in August 1993, but the complainant did not want to file formal charges under church law. The Rt. Rev. William J. Winterrowd, Bishop of Colorado, issued a reprimand to Fr. Knight.

An allegation from a second person was received in February 1994 and was investigated by the diocesan clergy misconduct response team. Based on that report, Bishop Winterrowd gave Fr. Knight a godly admonition and inhibited him from functioning as a priest or as vicar of St. Andrew's Church, Fort Collins.

A diocesan board of inquiry investigated and in May issued a presentment containing six counts against Fr. Knight.

Fr. Knight served in the Diocese of Colorado from 1969-83, as canon for missions in the Diocese of Louisiana for two years and as dean of Nashotah House seminary from 1985 to 1992.

## Diocesan Liturgy and Music Commissions Meet

### Different Ethnic Perspectives Featured

From Every Family, Language, People and Nation was the theme of the annual conference of the Association of Diocesan Liturgy and Music Commissions Nov. 7-10 in Chicago. The conference was the fourth of a five-year series on Incorporation, Hospitality, Inculturation and Inclusion. Principal services were held at the Cathedral of St. James, including the opening Eucharist which featured the Rt. Rev. William Wiedrich, Suffragan Bishop of Chicago, as the preacher.

Each registrant was assigned to a table for Morning Prayer and Bible study. The Rev. Jack G. Myers, of Downers Grove, Ill., was coordinator of reflection time on the Bible study and other program presentations.

Speakers at the opening plenary session were Owen Burdick, director of music at Trinity Church, New York City, and the

## Bishop Wood Did Not Break Church Law, Committee Says

A committee of five bishops reviewing charges against the Rt. Rev. R. Stewart Wood, Jr., Bishop of Michigan, has found no canonical offense was committed by Bishop Wood when he ordained a practicing lesbian, the Rev. Jennifer Walters, to the priesthood in August [TLC, Sept. 11].

A group of 29 lay persons and six clergy in the Diocese of Michigan charged Bishop Wood with violation of ordination vows, violation of the constitution and canons of the church and violation of a resolution of General Convention [TLC, Sept. 18].

The Rt. Rev. Edward C. Chalfant, Bishop of Maine, was chairman of the committee, which also included the Rt. Rev. J.M. Mark Dyer, Bishop of Bethlehem; the Rt. Rev. Sam B. Hulsey, Bishop of Northwest Texas; the Rt. Rev. William E. Sanders, retired Bishop of East Tennessee; and the Rt. Rev. C. Charles Vache, retired Bishop of Southern Virginia now Assistant Bishop of East



Bishop Wood

Carolina. All were appointed to the committee by Presiding Bishop Edmond L. Browning.

A report issued by the committee stated "a majority of the committee has determined that no canonical offense was committed by Bishop Wood."

The charges, which had been made during General Convention in Indianapolis, contend the ordination "has created an atmosphere of disunity within the Diocese of Michigan and within the church nationally on the issue of ordination of homosexuals. Further, it is alleged that the ordination has ended, within the diocese, any possible further discussion on the issue of ordination of homosexuals."

The committee's report said it found the allegation to be without substance.

"The lack of unity within the church on the issue of the ordination of homosexuals has been painfully evident for many years; it was not created by Bishop Wood," the report said. "Nor do we believe that this ordination makes further discussion impossible, and we are quite certain that Bishop Wood would be entirely willing to continue the dialogue."

Addressing the matter of whether Bishop Wood committed an offense of failing to conform to the discipline of the church, the committee mentioned a 1979 General Convention resolution which concludes, "... we believe it is not appropriate for this church to ordain a practicing homosexual or any person who is engaged in heterosexual relations outside of marriage."

"Our analysis of the 1979 resolution has convinced a majority of the committee that the ordination in question is not such a clear violation of any mandatory requirement in the resolution as to justify canonical charges," the report stated.

"In the view of the majority of the committee members, the 1979 resolution is phrased in terms of a recommendation to the parties involved in the ordination process that certain considerations be taken into account. A recommendation is not ordinarily understood to be a mandatory directive.

"In short, a majority of this committee believes that this resolution is only what it purports to be: a statement of principle for the guidance of persons involved in the ordination process."

NIGEL RENTON

# New Dean Directs Changing VTS

As the first woman dean among the Episcopal Church's 11 seminaries, the Very Rev. Martha Johnston Horne is a Martha's Martha, "busy with many things" in administering a \$6-million budget at Virginia Theological Seminary on 80 wooded acres 10 miles southwest of Washington. It is the largest and second oldest of the schools spread across the United States.

Although she majored in religion and had taken some graduate courses in theology, it wasn't until four years after the Episcopal Church's 1976 vote to ordain women that Dean Horne, wife of a physician and mother of two sons, enrolled at VTS at age 32.

A tall, slender, soft-spoken woman with ash blond hair and a ready smile, Dean Horne was in her sixth year as associate dean for admissions when the possibility of succeeding the Very Rev. Richard Reid, 65, was broached to her last January. She declined, she says, because she felt the seminary needed a dean "with established academic credentials" — in other words, the holder of a doctoral degree. In March, she was asked to reconsider and gradually there emerged a consensus that a doctorate was not necessary for an administrator. She was elected in May, becoming VTS's 14th dean since 1823.

A cradle Episcopalian, Dean Horne and an older brother grew up in Durham, N.C., in a single-parent household (her father died when she was 5), and met her future husband, McDonald Kelso Horne III, at Duke University in Durham. She was a social caseworker for two years in Durham County, then moved to California



Photo by Alexandra Dorr

**Strengthening community and building up the faculty at Virginia Seminary are priorities for Dean Horne.**

when her husband was in the Air Force. A master's degree program in psychology was interrupted a year later by his transfer to Syracuse, N.Y., and a year in Dallas, Texas.

It was in the Perkins School of Theology at Southern Methodist University in Dallas that Dean Horne had her first graduate divinity courses and, upon her family's move to Washington, she continued them at VTS when her husband became a research hematologist at the National Institutes of Health.

Graduating from Virginia *cum laude* in 1983 and ordained the same year, she stayed on at the seminary as an adjunct

instructor in Greek while also serving as assistant to a vicar and later as an associate rector. In 1986, she left parish work entirely to be associate dean for admissions.

The Alexandria campus has become increasingly coeducational as a growing number of women have offered themselves for ordination. The present enrollment of 155 (one-third female) comes from 23 U.S. dioceses as well as Canada, Liberia, Kenya, Ecuador and Indonesia. The median age is 30.4, with 67 percent married and about half receiving financial aid. In the spring an exchange student is expected from Ridley Hall, Cambridge, and another from Wycliffe Hall, Oxford.

One of the problems surfacing in Dean Horne's first year is whether VTS will continue to exclude from its field education program those parishes where a rector is living in an open homosexual relationship. A prolonged rankle, offending some graduates and limiting their support, it was put off until General Convention had wrestled inconclusively with sexuality issues. Whatever the outcome, there is a sense the new administration may concentrate on more positive aspects of its relationships with parishes.

Meanwhile, Dean Horne sees students daily at lunch in the refectory and meets on Fridays with student officers. She said her three objectives are to strengthen community, build up the faculty and engage in long-range planning. Perhaps prophetically, the newest book on her bedside table is Reynolds Price's *A Whole New Life*.

(The Rev.) JAMES B. SIMPSON

## CONVENTIONS

# Olympia Takes Bold Step Toward Growth

In a bold move designed to plant eight new congregations in demographically strategic areas of western Washington, the convention of the **Diocese of Olympia**, meeting Oct. 29, approved a \$7.5 million fund raising effort.

Funds raised by the campaign also will be used to build or expand existing churches in high-growth areas and to fund improvements at retreat centers.

In addition, 10 percent of the total raised will be allocated to establish an endowment for human needs. The vote to

move forward with the campaign, which will be started and completed in the spring of 1995, was nearly unanimous among the more than 600 delegates in attendance.

"The focus of this campaign is clearly mission: the growth of our church," said a statement from co-chairmen Andy Pringle and the Rev. Steve Gehrig. "We have an unprecedented opportunity to answer God's call to share the good news, and to do collectively what no single congregation can do for itself alone."

The Rt. Rev. Vincent W. Warner,

Bishop of Olympia, agreed. "In the past we have built too small, we have thought too small, we have not kept up with the growth of the church," he said. "We have neither planted new congregations, nor adequately supported those congregations that are growing.

"Now, at long last, we can begin to support those congregations and ministries already begun, and establish new churches to reach out to the rapidly growing population of this state. It's something we

(Continued on page 12)

# No Room for the Baptist's Message?

By TIMOTHY P. PERKINS

*During Advent of 1990, while serving as vicar of St. Mark's Church in Coleman, Texas, I "corresponded" with St. John the Baptist. Our correspondence follows:*

## Dear St. John:

Thank you so much for your wonderful message. This letter is to acknowledge that it has indeed been received and that, for centuries, it has been very much appreciated. Your main theme, repentance, has been much discussed and debated among members of the church over the years. Presently, it seems many of us would wish to honor that idea conceptually while moving on to deeper and more beneficial things.

Of course, repentance was essential for those who had not yet met the Christ. But on this side of the Resurrection, especially among those of us who have been active in the church for some years, the idea of turning from our sins is less a necessity than it is a polite remembrance of a past phase. All of us repented some time ago. We surely don't want to wear a good thing out by being too repetitive. So, thanks for the word on repentance. We appreciate what you had to say, and now we are ready to move on.

That brings up the next point. Recognizing the importance of your ministry as the acknowledged forerunner of Christ, we understand how crucial the theme of preparation was in your preaching. Preparing the way for the Lord was something you accomplished with distinction. However, I think it is about time to realize that everything is ready for Christ.

Practically speaking, it's a little late, now that we've entered the post-Christian era, to still be worrying about the sort of preliminary preparation of which you spoke. I don't wish to sound overly critical, but, frankly, your message is a bit "dated."

Maybe my point will be clearer if I explain to you how well prepared for Christmas modern Christians are. I understand there was probably a time when people were just beginning to learn about celebrating Christ's coming at Christmas. Encouragement for proper preparation was necessary, and your message was

apparently more relevant then. It was probably good for the church to remind people a few weeks before the Christmas

ground, some familiar carol. Carols are also "piped in" to stores and waiting rooms of doctors' offices. In the downtown area of Coleman, you don't even have to go into a building to hear the joyful sounds. We have placed speakers effectively in the streets so even old Scrooge would not be able to avoid absent-mindedly humming along, were he a resident of our community. You see, we are just about as prepared as we can be.

The reason why I share all of this with you is that I don't want your feelings to be hurt if we seem to be ignoring your message. It's nothing personal. We just don't sense a need for all that warning and repenting and preparing that has been so often associated with the early Sundays of December. We are ready to get on with the celebrating of holiday cheer. We want parties and food and a lot to drink, because we want to regain the happiness that is so deeply engrained in our mythology of Christmas. We need the childlike expectation of a new toy so we can have a positive experience.

All that old-fashioned, reflective, self-examination stuff associated with Advent tends to harm our self-image and dampen our good cheer. "Merry Christmas," "happy holidays," "Joy to the World." That's what we want to be about during these weeks of December — at least until the bills for our compulsive pursuit of pleasure come, hopefully sometime after the New Year.

Anyway, I don't want our relationship with you to be damaged by any misunderstanding of our feelings toward you. We love and respect you and appreciate the place you hold in our religion. Knowing that, I'm sure you won't be offended when I tell you of my intention to propose a resolution to General Convention to alter the lectionary. I'm going to ask that  
*(Continued on page 10)*



**John the Baptist in the Wilderness by Geertgen tot Sint Jans (Dutch, ca. 1465 to 1493) has the solitary saint in the green countryside familiar to the artist.**

season arrived that they had some getting ready to do. That time has passed. Today, even those inactive Christians who rarely occupy a pew in any church are ready for Christmas. Our town has been decorated since before Thanksgiving in a way that verily screams "Merry Christmas." There are all kinds of reminders from merchants throughout the area of how many "shopping days" are left before the holy day (now we pronounce it "holiday").

## Many Reminders

Not only do we have written reminders and decorations that won't let us forget that Christmas is nearly upon us. We are also blessed with musical reminders. You can hardly turn on the radio or television without hearing, at least in the back-

*The Rev. Timothy P. Perkins is assistant at St. Luke's Church, Baton Rouge, La.*



## Visible Sign of Commitment

At a time when many inner-city congregations are struggling, merging or even closing, it is encouraging to see the completion and dedication of the new Cathedral Center of St. Paul in the Diocese of Los Angeles [on the cover]. The new building is now the center of ministry and administration for the six-county diocese and is the home for an impressive variety of community programs.

Los Angeles has been without a cathedral since 1980, when St. Paul's Cathedral was razed because of damage by a 1971 earthquake. Since then, the Rt. Rev. Frederick Borsch, Bishop of Los Angeles, has envisioned a center for the life of the diocese. The new cathedral center is the realization of that vision. The 100,000-square-foot complex was built on a site occupied by an Episcopal church for 75 years, and contains a 230-seat church, offices for the bishop and diocesan staff, conference rooms, an assembly hall, overnight accommodations for up to 24 persons for retreats, a bookstore and other offices. A food pantry, a credit union and a branch of a high school also are part of the new center.

In his homily at the consecration of the new center, Bishop Borsch called it "a sign of hope and trust in God and in the

future of God's people." It is a commitment of service to a troubled city and its surroundings. May it be a center of God's truth and love.

## Gifts to the Annual Fund

As our subscribers are aware, this magazine is in the final weeks of its annual campaign for the Living Church Fund. This fund, which consists of voluntary contributions from subscribers, readers and friends, supplements the operating budget of THE LIVING CHURCH because income from subscriptions and advertising is not enough to meet expenses.

Our subscribers receive occasional mailings about the Living Church Fund, but because we know many other persons are readers of our magazine, we want to give them an opportunity to participate in the campaign. Because THE LIVING CHURCH is published by an independent, non-profit foundation, gifts to the annual fund are tax-deductible. All gifts, of every amount, are sincerely appreciated. Persons who give at least \$100 will be listed in a special issue in 1995. The goal for the annual fund is \$110,000. At this time, we are only about two-thirds of the way toward achieving that goal. We hope that many who enjoy this magazine will be moved to participate in this campaign.

## VIEWPOINT

# Switching to Rome Denies Anglican Orders

By MARSHALL V. MINISTER

Bishops and priests of the Anglican Communion who contemplate defecting to the Church of Rome because of conscientious disapproval of ordination of women [TLC, Nov. 13] owe it to themselves — and to God — to reflect and meditate on the price Rome will demand of them, especially if they submit to the sacrilege of re-ordination to the catholic priesthood. Such clergy will make a mockery of their pre-defection life as catholics. There is no middle ground. Rome will not allow it.

Either we Anglican priests are catholic priests or we are not. We have always claimed to be, but catholic priests of the Anglican obedience who defect to Rome categorically admit they are not now and have never been true priests of the one, holy, catholic and apostolic church. Rome's position on Anglican orders has not changed since Leo XIII published his

ill-conceived and historically vapid bull condemning our orders in 1896. *Apostolicae Curae* has not been repealed, nor will it be.

Any Anglican priest going to Rome acknowledges thereby that his whole pre-Roman life as a priest was a fraud. Such a priest has never been the Lord's Levite and a priest forever, nor functioned as an *alter Christus* in the Eucharist. This priest has never wielded the keys of the kingdom of heaven in the confessional, forgiving sins or retaining them in the Lord's Name. Only catholic priests can do this, and if they go to Rome, they admit that any roles they may have pretended to fill as catholic confessors have been fraud.

In all they have done, Rome views them as false priests going through mock rites having no catholic substance. And so they must agree, if they go to Rome.

If these priests are dishonest morally, intellectually, philosophically and theologically, they may attempt to evade reality by taking refuge in some sort of mental gymnastics such as the notion that all they are doing in "re-ordination" is simply adding "Roman orders" to their other "catholic" ones. Accepting Roman orders

with such reservations is an act of craven dishonesty to Rome, to themselves, and, most certainly, to God.

The Roman package also includes accepting papal infallibility as a catholic dogma as true as the Incarnation, and the Immaculate Conception and Assumption of Mary as catholic dogmas as true as the Resurrection.

Is the issue of ordination of women worth all of this? Those of us who do not accept the practice of admitting women to holy orders have to decide which is more important — true apostolic order or true catholic faith.

Anglican clergy facing the dilemma have given their lives — many teeming with holiness and spiritual nobility — to serving the Lord. All the time they believed they were catholic, defending the catholic faith, administering the catholic sacraments, perpetuating the three-fold catholic ministry of bishops, priests and deacons. But if they go to Rome, they'll have to admit none of that was true. Rome may acknowledge they were sincere or even invincibly ignorant, but it will always deny they were catholics. Are they prepared to agree to that?

---

*The Rev. Marshall V. Minister is a retired priest of the Diocese of Nebraska who lives in Bellevue, Neb.*

# SHORT and SHARP

By TRAVIS DU PRIEST

**I SING A SONG OF THE SAINTS OF GOD.** Text by **Lesbia Scott**. Illustrated by **Judith Gwyn Brown**. Morehouse. Pp. 32. \$6.95 paper.

The cheerfully illustrated rendering of one of the Episcopal Church's favorite hymns is available from Morehouse in a quality paperback. Would make a delightful "extra" for Christmas.

**GREAT WOMEN OF THE BIBLE IN ART AND LITERATURE.** By **Dorothee Solle**, **Joe H. Kirchberger** and **Herbert Haag**. Eerdmans. Pp. 295. \$75.

An exquisite expanse of colorful artwork from antiquity to the present, depicting the women of the Bible. Even the

table of contents has color art, and the book has many full-page and double-page layouts. Includes photographs of sculptures, frescoes and miniatures, along with scores of paintings, each with commentary on the subject matter and the artist's particular perspective on the figure or scene. Dorothee Solle, the biblical scholar from Union Theological Seminary in New York City, who writes the commentary, hopes to have a separate volume devoted to Mary alone. The content and quality of this publication make it well worth the price.

**CHRISTMAS JOYS.** By **H. Jackson Brown, Jr.**, **Rosemary Brown** and **Kathy Peel**. Rutledge Hill. Unpaginated. \$6.95 paper.

This lively little plaid-covered book is a list: #5 is "Never select a Christmas tree

after dark," #294 is "Learn the second verse to 'Jingle Bells.'" And #432: "Don't forget whose birthday we're celebrating." I'm pondering when to try #267: "Replace your shoelaces with a red one and a green one."

**SEVEN MYTHICAL CREATURES.** By **Celia King**. Chronicle. \$9.95 unpaginated.

Looking for that slightly off-beat book for a special friend? Here it is from Celia King — a pop-up book of mythical creatures (Dragon, Pegasus, Medusa and the like) for adults; well, for children-at-heart. Each creature receives a brief story about its time and place and legend. But the fun comes when you turn the page, and the creature jumps up to meet you. My favorite of the bunch is the Phoenix: wonderful wings!

## *Is the Season of Advent No Longer Necessary?*

*(Continued from page 8)*

all reference to your message, including any of the foreshadowings of it by the Old Testament prophets, be deleted from the readings for December.

That is not the full extent of the proposal. The meat of it is that I'm going to request that the season of Advent be removed from the church calendar, and that we celebrate a Christmas season running from the Saturday after Thanksgiving until Dec. 26. After the frantic pace of the season, we will need a break, so I will suggest that the old "12 days" and the entire season of Epiphany simply be left blank.

### **The Secular Calendar**

For those "super-responsible" types who will come to church on Sundays during that time, we'll simply refer to each Sunday with reference to the secular calendar, Last Sunday of December, First Sunday of January, etc. The readings for such occasions should be sort of bland and unspecific. That would provide a nice transition from the imposed cheerfulness of Christmas to the austere penitence of Lent. (By the way, I'd eventually like to do away with Lent as well. It no longer has much relevance for the modern person either, and I don't think attendance at church would drop off so much during that time of year if we had more pleasant themes for our services.)

I'm aware this might have caught you by surprise. I'm sure the word got 'round the "communion of saints" that I've been a major supporter of observing the liturgical year in the past. But times change, and people aren't much interested in doing things in the ways that made saints in previous generations.

I'm sure you will understand that it is not my intention to imply a personal rejection of you. It's simply that Advent is already a lost season. I knew it was lost to most of the culture. I had hoped it was not lost to the church, because I have always valued the observance of this season. But considering how many congregations will have had some type of Christmas party by the time you receive this, it is obvious that the preparatory season has become insignificant even to involved churchgoers.

It seems a shame. There are so many special reminders of Christ's coming which I've learned as an Episcopalian that have become part of my family's tradition. We intend to keep using them privately, but I see now that most folks have enough of Christ's coming just dealing with Christmas. So I hope the church will decide to get rid of Advent. We "traditionalists" can use it for personal devotion, and I won't have to face the dilemma of trying to teach something that is outdated and irrelevant. Of course, you and your message will have to go the way of the season.

Be assured that some of us will quietly

continue to remember you appreciatively.

Yours in Christ,

**The Rev. Timothy Perkins**

*The response came on a messily hand-scratched note I found shoved under the door of my study early one morning. It read as follows:*

**Reverend Perkins** [you can't expect a Baptist to know how to refer to an Episcopal priest]:

Your rather lengthy letter was interesting. I shared it with Isaiah and St. Peter. We all acknowledge that times change and people's personal tastes change. Isaiah said, "All flesh is grass, and all its beauty is like the flower of the field. The grass withers, the flower fades."

But then he added, "but the word of our God will stand for ever." That word is, "Behold, your God." None of you is ready to behold the Christ at his appearing, nor even to celebrate his coming as Mary's Son until you "heed our warnings and forsake your sins."

You may get rid of Advent, and it doesn't concern me that you may forget me, but the everlasting word remains. It is not my message, it is God's. Repent! Prepare the way of the Lord.

In the all-consuming fire of God's love,

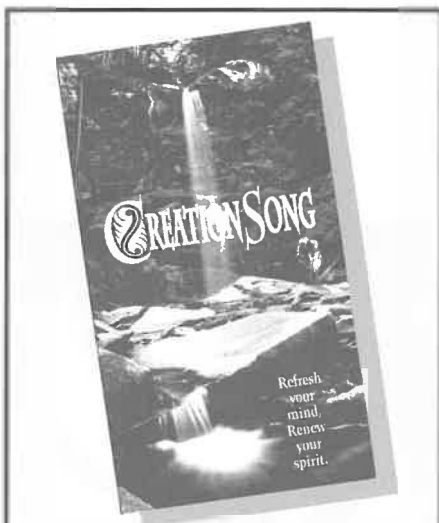
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## Diocese of Olympia

(Continued from page 7)

have to share together; that's the only way we'll be able to meet this urgent need."

In other business, convention approved a task force to consider the implications of calling an assistant bishop; turned down a last-minute resolution suggesting consideration of dividing the diocese; turned down a resolution cutting the diocesan assessment from 21.5 percent to 10 percent of income; agreed to consider the implications of an invitation from the Diocese of Jerusalem to become a companion diocese; and expressed to executive council its disapproval of a proposal to establish a diocesan missionary to coordinate the work of the various missions and ministries of the diocese.

DIANE WALKER

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The **Diocese of West Tennessee** formally welcomed the Rt. Rev. James M. Coleman to St. Mary's Cathedral, Memphis, and invested him as the second Bishop of West Tennessee Oct. 20 in the first event of the diocesan convention.

The Rt. Rev. Alex Dickson, who retired Sept. 30, returned to participate in the service and marked the transfer of authority by presenting Bishop Coleman with his staff of office. The Rt. Rev. Bertram Herlong, Bishop of Tennessee, presided, and the Rt. Rev. James B. Brown, Bishop of Louisiana, was homilist.

Lay and clergy delegates gathered at St. John's Church the following morning and heard Bishop Coleman define his vision for ministry and mission.

Using the theme, "Building on the Past, Reaching for the Future," Bishop Coleman reviewed the strong foundation built for ministry under Bishop Dickson and called the diocese to commit itself again to the goals set by Bishop and Council in 1987.

"I view them as a vision, a challenge and a call for us in the next seven years," he said.

Bishop Coleman called for a program for renewal and congregational development and shared his hope that in the next seven years the diocese will have seven new congregations in seven counties currently having no Episcopal presence. He advocated the establishment of an endowment fund to provide clergy with ample opportunities for continuing education. He reminded listeners of the need to reach out to persons who are unchurched and mischurched and challenged the diocese "to make prayer and worship our first priority" ... resulting in "a deepened con-

version to mission, the whole mission of the church."

The Very Rev. Harold Chrichlow, dean of St. Michael's Cathedral in Barbados, was a guest and spoke of the achievements and successes of the six-year companion relationship between West Tennessee and Barbados.

The Rev. Canon Louis Schueddig of the Episcopal Radio-TV Foundation lauded the diocese as "a national leader in using TV as a means of evangelism." He said West Tennessee is the largest television market to date to broadcast the 30-second spots from ERTV.

A budget of \$870,928 was adopted. Delegates moved swiftly through business sessions to allow persons to go to St. Columba Center for the closing Eucharist and a picnic on the conference center grounds.

JULIE DENMAN

Evangelism from the heart was the theme of the convention of the **Diocese of Dallas**, which met Sept. 30-Oct. 1 at St. Matthew's Cathedral, Dallas.

For the second year in a row, the convention did not deal with "issues-oriented" resolutions at the request of the Rt. Rev. James M. Stanton, Bishop of Dallas. The convention focused on the words of the Great Commission: Go ... make disciples ... baptize ... teach.

The Rt. Rev. C. FitzSimons Allison, retired Bishop of South Carolina, was keynote speaker at the convention dinner at Church of the Incarnation, Dallas.

Saturday's program focused on evangelism, with plenary sessions conducted by researcher George Barna and workshops offered on various aspects of evangelism.

A day before the opening of convention, Bishop Stanton commissioned the Dallas Guild of Vergers during Evensong at St. Michael and All Angels' Church, Dallas. The 60-member guild is believed to be the largest in the Episcopal Church.

DON TAYLOR

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The **Diocese of Milwaukee** held its fall business convention Oct. 15 in Milwaukee with St. Michael's Church, Racine, as the host.

The convention considered a resolution "affirming that the ideal norm of human sexual union is to be found in the lifelong, monogamous union of husband and wife." Presented as an amendment to the resolution was the "Affirmation" of the Bishops of Province 7, signed at General Convention by 106 bishops. After lengthy

debate, both the amendment and the resolution were defeated.

A budget of \$1.3 million was adopted, with debate limited to the question of the diocese's national assessment. The budget proposed by the diocesan finance committee would have reduced the diocesan assessment to the national church from \$240,000 to \$190,000, or the bottom of the range allowable under the formula adopted by General Convention. However, the diocesan convention voted to restore the \$50,000 to the national asking. The \$50,000 would have been used to establish a mission development fund in the diocese.

The Rt. Rev. Ernest M. Shalita, Bishop of Muhabura in the Church of Uganda, and representing African Team Ministries, addressed the convention.

CATHERINE TYNDALL BOYD

\* \* \*

General Convention-style Bible study groups, an expanded youth presence, and a new approach to budgeting highlighted new things at the **Diocese of Minnesota's** convention, Oct. 28-30, at Breck School, an Episcopal day school in Golden Valley.

Other new elements of the convention, which came at the end of the Rt. Rev. James Jelinek's first year as bishop, included meditations led by the Rev. David Keller, the new director of the diocesan House of Prayer, before the bishop's addresses; and varieties of liturgical experiences including jazz, Ojibwe hymn-singing, and African American and Hispanic music.

Since coming to the diocese, Bishop Jelinek has emphasized the centrality of youth ministry, and he reported to the convention that a dozen congregations have upgraded their youth ministries in the past year by adding either volunteer or paid youth leaders. Young people from several congregations were involved in the convention as pages, ballot counters, bread-bearers at the Eucharist, and leaders of evening prayers.

On Sunday morning five members of the diocesan youth board, supported by a dozen of their colleagues sitting on the floor in front of them, answered questions from delegates about subjects ranging from "What makes for a youth-friendly church?" to "What are the things you yourselves are most passionate about?"

In one of three convention addresses, Bishop Jelinek spoke directly of the tensions faced by dioceses today: Congregations being torn between commitments to their own ministries and those of the diocese, limited resources,

and the general suspicion of authority prevalent in our culture. He then offered possible responses to each tension. Regarding suspicion of authority, he suggested that part of trusting God involves a willingness to trust in each other.

After brief discussion, a budget of \$1.93 million, with a new form of results-oriented accountability, was approved unanimously.

Convention passed a resolution encouraging congregations to solicit bids from minority contractors. Another resolution authorized establishment of an endowment fund for the national and international ministry provided by the diocese to those who come to the Mayo Clinic and other Rochester health-care institutions.

Two constitutional changes received a first approval. One allows the standing committee to delegate ecclesiastical authority to a suffragan bishop in the absence of a diocesan bishop. The other allows the constitution to be changed by action of two conventions not less than 150 days apart. The latter was passed as a compromise instead of a resolution to allow constitutional changes to be made at a single convention.

The Rev. Debbie Brown of St. Christopher's, Roseville, had recruited 50 facilitators for the Bible study groups, each of which had its own classroom. No two people from one church were assigned to the same group.

The Rev. Mariann Budde of St. John's, Minneapolis, preached at the closing Eucharist.

WALT GORDON

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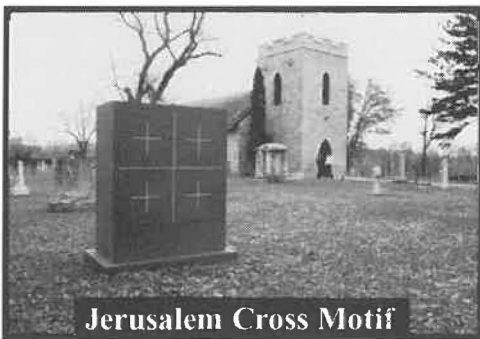
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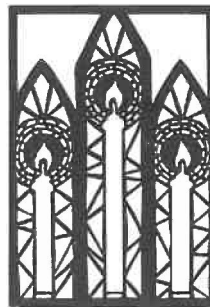
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## PEOPLE \_\_\_\_\_ and PLACES

### Appointments

The Rev. **Stephen Becker** is assistant of Advent, 815 Piedmont, Tallahassee, FL 32312.

The Rev. **George Benson** is vicar of St. Matthew's, Box 1606, Rapid City, SD 57701.

The Rev. **Gerard F. Beritela** is vicar of Grace Church, Mexico, NY 13114.

The Rev. **John C. Bettmann** is vicar of Holy Cross, 9801 Old Lincoln Trail, Fairview Heights, IL 62208.

The Rev. **James E. Campbell** is rector of St. John's, 16 W. 3rd, Essington, PA 19029.

The Rev. **Conrad Ciesel** is priest-in-charge of Yankton Mission, SD.

The Rev. **John Cochrane** is vicar of Lord of Peace, Clermont County, Cincinnati, OH.

The Rev. Canon **Peter Coffin** is rector of St. Paul's, 115 Main, Lancaster, NH 03584.

The Rev. **Nancy Conway** is vicar of Trinity, 174 Mt. Pleasant Ave., Jersey Shore, PA 17740.

The Rev. **Matthew Dutton-Gillett** is rector of St. Peter's, 206 Somonauk, Sycamore, IL 60178.

The Rev. **Katharine R. Firth** is associate rector of St. David's, 763 Valley Forge Rd., Radnor, PA 19087.

The Rev. **Steven R. Ford** provides pastoral care at Lutheran Healthcare Hospice, 325 E. Elliott Rd., #27, Chandler, AZ 85225.

The Rev. **Mark A. Geisler** is curate of Trinity, 130 N. West St., Wheaton, IL 60187.

The Rev. **Thomas G. Herrick** is vicar of Christ the Redeemer, Chantilly, Fairfax, VA.

The Rev. Canon **Robert V. Lee, III** is canon for ecumenical and outreach ministries for the Diocese of Florida, 325 Market, Jacksonville, FL 32202.

The Rev. **Alan R. McLean** is rector of Trinity, 4101 Hazel, Pine Bluff, AR 71603.

The Rev. **James W. Nutter** is rector of Palmer Memorial Church, 6221 S. Main, Houston, TX 77030.

The Rev. Canon **Robert Michael Owens** is rector of Trinity, 60 Church, Asheville, NC 28801.

The Rev. **Marston Price** is rector of Holy Spirit, Orleans, MA.

The Rev. **William Pursley** is rector of St. Paul's, Box 736, Logan, OH 43138.

The Rev. **Thomas A. Pantle** is priest-in-charge of Holy Trinity, P.O. Box 81, Bonham, TX 75418.

The Rev. **Henry L. Pendergrass** is interim priest of Holy Cross, 4052 Herschel, Dallas, TX 75219.

The Rev. **Jennifer Phillips** is rector of Trinity, 600 N. Euclid, St. Louis, MO 63108.

The Rev. **Merry Rideout** is vicar of Christ Church, 505 E. Commerce, Mexia, TX 76667.

The Rev. **Karl Ruttan** is rector of St. John's, 1105 Quarrier, Charleston, WV 25301.

The Rev. **Robert Scheibhofer** is rector of St. Barnabas', 129 N. 40, Omaha, NE 68131.

The Rev. **Michael A. Smith** is curate of Emmanuel, San Angelo, TX.

The Rev. **Paul Tarrant** is vicar of St. Andrew's-by-the-Sea, Sakonnet Pt., Box 491, Little Compton, RI 02837.

The Rev. **Carey C. Womble** is interim rector of St. Michael and All Angels, 602 N. Wilmot Rd., Tucson, AZ 85711.

### Retirements

The Rev. **Philip E. Gill** has taken a medical disability retirement from St. Paul's, Greenville, TX.

The Rev. **Don R. Winfield** as rector of St. Patrick's, Dallas, TX.

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**The Living Church**

**P.O. Box 92936**

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# CHURCH DIRECTORY

## WASHINGTON, D.C.

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

## RIVERSIDE, ILL.

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

## INDIANAPOLIS, IND.

**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. Liias, 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.  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## 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

**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

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
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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

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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

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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.

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Sun H Eu 8  
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## STONY BROOK, N.Y.

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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

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Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

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129 N. Market  
Sun Mass 9:30. Weekdays as anno

## WHITEHALL, PA. (North of Allentown)

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Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

## DALLAS, TEXAS (Cont'd)

**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  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 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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**TRINITY** 210 W. Caffery / at Bluebonnet  
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Sun 10 H Eu, 9 Sunday School. Wed 7 Ev/HC. Thurs 9:30 HC/Healing

## MILWAUKEE, WIS.

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**ST. JAMES'** Via Bernardo Rucellai 9 50123 Florence, Italy.  
Tel. 39/55/29 44 17  
The Rev. Ledlie I. Laughlin, Jr., r  
Sun 9 Rite I, 11 Rite II

### FRANKFURT

**CHURCH OF CHRIST THE KING**  
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3  
Miquel-Allee. Tel. 49/64 55 01 84  
The Rev. David W. Radcliff, r  
Sun HC 9 & 11. Sunday school & nursery 10:45

### GENEVA

**EMMANUEL** 3 rue de Monthoux, 1201 Geneva, Switzerland  
Tel. 41/22 732 80 78  
The Rev. Gerard S. Moser, r  
Sun HC 9; HC 10 (1S & 3S) MP (2S, 4S, 5S)

### MUNICH

**ASCENSION** Seybothstrasse 4, 8000 Munich 90, Germany  
Tel. 49/89 64 8185  
The Rev. Harold R. Bronk, Jr.  
Sun 11:45

### ROME

**ST. PAUL'S WITHIN THE WALL**  
Via Napoli 58, 00184 Rome, Italy  
The Rev. Michael Vono, r Tel. 39/6 474 35 69  
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

### BRUSSELS / WATERLOO

**ALL SAINTS'** 563 Chaussee de Louvain, Ohain, Belgium  
The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556  
Sun 11:15 ex 1S 9 & 11:15

### WIESBADEN

**ST. AUGUSTINE OF CANTERBURY**  
Frankfurter Strasse 3, Wiesbaden, Germany  
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