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IN THIS CORNER

Separated from Love

I picked up the phone to receive a call from a local funeral home and was told a clergyman was needed to perform a funeral and “no one was willing to take it.” The man had died of AIDS. His name was Henry.

When I got to the cemetery, I was surprised to find only eight men. They were all 30ish and introduced themselves as Henry’s friends. I tried to keep my mind from speculating, but as I observed them, I couldn’t help but notice they seemed to be gay. One mentioned “being gay” in our conversation. I might have felt awkward there, except that they felt so awkward. Their eyes deliberately avoided mine, as if to say, “I’ve been hurt by people like you.”

I did the simple graveside service from the prayer book with the nine of us standing together on one side of the coffin. The funeral home staff stayed huddled around the open door of the hearse. As I read the service, I couldn’t help but notice vacant stares on the faces of Henry’s friends. The comfortable words from scripture, usually so hopeful and soothing, didn’t seem to penetrate the hard veneer of these veteran strugglers. I concluded later that here were eight church refugees who were there out of duty and respect for their friend, not because they wanted a Christian burial. I know I’m reading into their stories, but what I saw that day were some former choir boys and an acolyte or two. I saw young men who all their lives had fought their passions and finally gave up fighting, and when they gave up, whole families gave them up. Where were Henry’s folks, anyway? What about his brothers and sisters? Did they even know he was dead? And where was his church family?

When I finished reading the service, I invited anyone who wanted to say something to speak. There was a strained silence, before someone cleared his throat and without taking his eyes off Henry’s coffin, said softly, “Can you read the 23rd Psalm again?” I did, this time very slowly. After I finished, I fell silent again. I was about to leave when another of Henry’s friends said, “There’s that passage in Romans. Romans chapter 8, I think it is. Could you read that?” I read the powerful words: “Nothing in all of creation will be able to separate us from the love of God in Christ Jesus our Lord.”

I drove away thinking about Henry’s friends. And about Henry. I’d never seen any of these men in church, but I guess they couldn’t go there. Church is not for sinners, not really. It’s not for doubters or broken people. It’s for us who have it together, or at least who present ourselves that way. Don’t you feel a sort of unspoken standard, a silent code of behavior?

I began to wonder about others. What about a woman I know who is going through a divorce, who is so ashamed of this failure that she stopped going to church? Or the drug addict who desperately needs the love of the gospel but doesn’t feel worthy to step through the clean doors of a church?

How is it that Henry’s friends couldn’t look me in the eye? It wasn’t because they were ashamed; it was because they expected a clergyman’s scorn. My short time with them struck a disturbing cord in me. How can Christian people be right and be so wrong in the way we use our rightness? How can the church really be the church?

Our guest columnist is the Rev. Chuck Collins, rector of St. Mark’s on-the-Mesa Church, Albuquerque, N.M.

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ON THE COVER

The Spanish Renaissance architecture is a distinguishing feature of Christ Church in downtown Pensacola, Fla. [p. 8]



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LETTERS

Assurance Needed

Bishop Gordon Charlton hit the nail on the head in his "Getting at the Real Issue" [TLC, Jan. 16]. The Episcopal Church must be able to assure people that God approves and affirms same-sex unions in a manner similar to God's blessing on matrimony.

We all know the long history of the church's uncertainty about God's blessing of heterosexual life-long relationships. It is wise that the bishops' pastoral on sexuality will, as I understand, counsel more reflection on the matter. But the issue is clear, as Bishop Charlton points out: What is God's word on this question? And how do we discern that word? If the pastoral brings the discussion to focus on those questions, then it will be a real step forward.

(The Rev.) PIERRE W. WHALON
St. Andrew's Church

Fort Pierce, Fla.

• • •

I would ask anyone who was impressed by the arguments made by Bishop Charlton to reread his article, substituting "remarrying divorced persons" for "blessing same-sex unions."

While Bishop Charlton is correct that theology must be addressed in this and any issue which confronts the church, he conveniently overlooks history. When the Episcopal Church decided to permit the remarriage of divorced persons, it directly violated Christ's message in the gospels. There is no comparable condemnation of blessings of same-sex couples in Christ's teachings. The reason the church modified its 2,000-year tradition with regard to remarriage was a pastoral response to the sufferings of so many committed Christians. It was the pastoral concern which led to the theological justification. So it should be with the blessings of same-sex couples, which are already occurring in every diocese of the Episcopal Church.

EDGAR K. BYHAM
Guttenberg, N.J.

• • •

One generally applauds what one agrees with, but two items were so good [TLC, Jan. 16] I wished I could share them not only with my friends but have them duplicated and sent to each member of General Convention. They ought to be required reading for "815."

"Stop Being so Nice!" is right on the mark. The last message from the

Presiding Bishop's office was a real struggle to read, and after wrestling with "Cluster" (which I guess is another kind of committee) it went in the "out" basket.

"Getting at the Real Issue" by Bishop Charlton is precisely what convention seems never to do. The church has its guidelines, scripture and tradition. When it moves to the world's turf, it is small wonder that the world smiles, shrugs and ceases to be interested. Jesus said quite a bit about marriage. I don't recall a word on the subject of spousal equivalents.

(The Rev.) H. STEWART ROSS
Everett, Wash.

What Was Gained

In his letter [TLC, Jan. 2], James Bailey Parker can identify no "single accomplishment" to assure that the symposium *Shaping Our Future* was worthwhile.

I wonder whether Mr. Parker attended the symposium. I have had a number of discussions with friends throughout the church concerning the meeting in St. Louis. While most agree that our experiences were profound, they have difficulty describing how and why. Mr. Parker would apparently describe something important as "reform our structure." In the increasing study of the church, we have not begun to do the kind of work that leads to a reform of structure. It would be a mere cosmetic change at this time related more to the exercise of control and power than a new lease on faith.

Those who went to St. Louis with no expectations beyond a willingness to participate were richly rewarded. Who could have anticipated the level of intimacy shared by hundreds of people listening to the Rev. Robert Jenson (ELCA) reminding us that the model for communion/relationship is the Trinity?

Those attending the symposium did recognize how important the liturgy was. It provided an excellent foundation and perspective on everything else that hap-

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.

pened. Perhaps no other aspect of the conference received so much attention in the planning.

Had a small portion of our time and energy devoted recently to "management by objective" and writing mission statements been directed to studying the description of the church in the catechism, we would have substituted trust and hope for acrimony and suspicion.

WINNIE CRAPSON

Topeka, Kan.

Perceived Racism

Anent Bishop Barbara Harris [TLC, Dec. 26], enough already yet! While it must be wonderful to be able to deny any responsibility for personal behavior, it is time to stop excusing behavior on the basis of perceived racism. Americans of African ancestry are not the only people in the world with problems. There are precious few of us who come into a

(Continued on page 12)



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'The Lure of Oneness'

Trinity Institute Examines Pluralism on 25th Anniversary

The 25th national conference of Trinity Institute, entitled "The Other, Embracing Pluralism," was in part a celebration and retrospective of the institute's quarter century of theological renewal within the Episcopal Church.

The conference, Jan. 24-26, began with the opening Eucharist at Trinity Church, Wall Street, with the Rt. Rev. Richard Grein, Bishop of New York, as celebrant, and the Rt. Rev. Steven Charleston, Bishop of Alaska, as the preacher.

The conference was televised over the newly-formed Episcopal Cathedral Teleconferencing Network (ECTN) from which there were 80 downlinks in cathedrals, churches, homes and even a sports bar in New Jersey.

Opening with a Hindu prayer, Trinity Institute director, the Rev. Fred Burnham, introduced the topic of "The Other" as those unknown or unfamiliar selves in each person, people in society, and attributes of God which make us uncomfortable.

Ann Ulanov, professor of psychiatry and religion at Union Theological Seminary in New York City, used examples of Jungian psychology and patient dreams to illustrate the necessity of facing and embracing the un-embraceable portion of our many selves if we are to obtain psychic health. She encouraged the audience to respect the "other," which is always different, less, and frightening, and become "Other Wise."

Cornel West, professor of religion at Princeton and soon to be at Harvard University, described the "other" as any person or group degraded in society, most noticeably gays, women and people of color.

The problem in a pluralistic society is that once you hate one group, it becomes easier to include more people in that hate group. This "gangsterization" of America, as Mr. West calls it, is nothing more than putting ordinary people down.

"America has become vanilla suburbs and chocolate cities" where the market economy rules and the poor have become the degraded other. Mr. West said the question for our society is, is there a place for non-market values, such



Photos by David James

Prof. Brueggemann emphasizes a point in speaking of God's complexity.



Bishop Stendahl (left), Prof. Ulanov and Prof. West commented on aspects of "the other" in human experience.

as love, community and kindness in a market economy, understanding that love is not the privatization of lust, community is not homes on a cul de sac, and kindness is not franchised service company?

The Rt. Rev. Krister Stendahl, professor emeritus of divinity at Harvard University and bishop of the Church of Sweden, spoke of the "other" in religion. In his address, "Religious Pluralism: the whole menagerie of God," Bishop Stendahl said that in the eyes of God, we are all minorities.

He mentioned the lure of oneness. The majority always wins by preaching oneness and the law of oneness leads to things like the inquisition, the crusades and Nazi death camps.

Bishop Stendahl pointed out that Jesus did not say "let your light shine before people so they will become Christian," rather that they will praise the Father in heaven.

In the concluding address, Walter Brueggemann, professor of Old Testament at Columbia Seminary in Decatur, Ga., noted that God is always coming to us in new ways and his Spirit is blowing out beyond the institutions people have built to contain him.

He said the complexity of God in the Old Testament is not one-dimensional as people would make him. "He is not just a God of love, or of justice, or of wrath, he is all of these and more."

(The Rev.) DAVID JAMES

CONVENTIONS

Delegates to the convention of the **Diocese of Central Florida** Jan. 28-29 in Orlando adopted a resolution calling upon General Convention to restructure the Episcopal Church.

The resolution, adopted overwhelmingly by a voice vote, would emphasize pastoral rather than administrative responsibilities of the Presiding Bishop, reduce the size and frequency of General Convention, and shift some executive authority from the national church to provincial synods.

The Very Rev. H. David Wilson, dean of the Central Deanery and chairman of the diocesan structure committee, said the resolution grew out of the Shaping Our Future Symposium, held last August in St. Louis.

The convention amended the 1994 budget to give the national church 10.47 percent of anticipated congregational pledges to the diocese. Congregational giving to the diocese dropped to an average of 10.47 percent, although last year's convention recommended that congregations work toward giving 20 percent or more and the diocese give the same percentage to the national church.

The effect of the amendment is to allocate \$159,352 for the national church instead of \$213,079 originally budgeted. The difference, \$53,727, will be added to the diocesan budget for mid-year review by the diocesan board. The total budget was unchanged at \$1.76 million.

The Rt. Rev. John W. Howe, diocesan bishop, said in his convention address that it grieves him to reduce giving to the national church. He recalled that last year's convention adopted a vision of stewardship that included giving the national church its full asking by 1997.

"But the year just past has been devastating," he said. "There has been a total shortfall of giving by the congregations to the diocese of more than \$176,000 against what they pledged."

Bishop Howe announced the retirement of Billy Hutchison, diocesan administrator for nearly four years, and his appointment to a new part-time assignment as canon for mission development.

The convention admitted a new parish, Holy Child of Ormond Beach, and a new mission, Holy Presence of DeLand.

The Rt. Rev. Leopold Frade, Bishop of Honduras, took part in celebrating the 20-year companion relationship between his diocese and Central Florida.

A.E.P. WALL

Not Going to Rome, Anglican Bishop Says

A bishop of the Anglican Church of Papua New Guinea has denied reports that the entire province is considering joining the Roman Catholic Church.

The Rt. Rev. Paul Richardson, Bishop of Aipo Rongo, denied reports published in England that the Papua New Guinea church wanted to transfer its allegiance to Roman Catholicism.

"Before Lambeth 1988, we began discussions with the Catholic Church in Papua New Guinea about moving into closer communion," Bishop Richardson explained recently while in England. "The issue was not related to the ordination of women. We started these discussions because we are a small church, 3.9 percent of the population, in a very mountainous country where communication and travel are very difficult.

"We have wanted to see how far we could move into closer communion with the Catholic Church in Papua, recognizing that the catholic church is a universal body."

Hatfield and Hatfield

Apparently, there was no longer room in the Episcopal Church for a priest named Rick Hatfield. Neither of them. In an amazing coincidence, the Very Rev. M. Richard Hatfield, known as "Rick" to his friends, and the Rev. Rick Hatfield left the Episcopal Church recently, but in different directions.

The Very Rev. M. Richard Hatfield, who resigned as dean of Christ Cathedral, Salina, Kan., following a difference of opinion with his bishop [TLC, Jan. 16] was ordained in the Antiochian Orthodox Church Jan. 6 and organized a new congregation, which included some former members of the cathedral.

The Rev. Rick Hatfield, formerly rector of the Church of the Holy Spirit, Osprey, Fla., unhappy with recent developments in the Episcopal Church, took about half of his 100-member congregation into the Charismatic Episcopal Church and formed the Church of the Resurrection.

The two Hatfields are not related.

BRIEFLY

The Rev. **Timothy J. Kazan**, 37, vicar of St. David's Church, Page, Ariz., and his wife, Karen, 34, were killed Jan. 15 in an automobile accident near Page. Fr. Kazan was canon pastor of Trinity Cathedral, Phoenix, from 1987-91. He returned to his home town of Page as a worker priest, also serving as a counselor for at-risk youth in the public schools. A Eucharist for the couple was celebrated Jan. 20 at the cathedral.

The Bishop of Barbados, the Rt. Rev. Drexel Gomez, said churches should offer young people a moral vision of Christian tradition rather than condoms in the **battle against AIDS**. His comments were made in an address to a forum on AIDS in Johannesburg, South Africa, recently. Bishop Gomez said moral vision is particularly needed in the Third World, which he claims is dominated by North American culture.

The theme of the 1995 **Week of Prayer for Christian Unity** will be "Koinonia: Communion in God and With One Another," it was announced following a meeting of representatives of the World Council of Churches and the Roman Catholic Church.

Islam and Christianity had the **highest percentage growth rate** among world religions between 1980 and 1992, according to statistics released by the Rockford Institute on Religion and Society. The institute reported both religions grew by 30.5 percent during that period, in which world population rose as a whole by 29.8 percent. In the same period, the number of Hindus grew by 28.8 percent and Buddhists 21.9 percent.

Religious News Service, which supplies stories and photographs of religious events and developments to publications, including THE LIVING CHURCH, has been sold to Newhouse News Service by the United Methodist Reporter. RNS, formerly based in New York City, will move its operations to Washington, D.C. by July 31.

'Divide and Multiply'

Florida parish has long history of growth

By PATRICIA WAINWRIGHT

Christ Church has stood in the center of downtown Pensacola, Fla., for 164 years. In times when other downtown parishes have moved to the suburbs or closed their doors, Christ Church continues to prosper in its historic location.

"Christ Church believes in the downtown," its rector, the Rev. Beverly Madison Currin, has written; and it has faith in the future. In 1992, its 2,038 members embarked on Project 21 "for the new century," a building and renovation program budgeted at \$2.5 million. The first part, acquiring and remodeling a building across the street as the new home for its Episcopal Day School, has been accomplished. The dedication took place last April. Future additions in the Project 21 plan include music and conference centers, an administration building and a gymnasium.

Diocesan administrator Vincent Currie described Christ Church as "an incredible parish ... with outstanding lay leadership and professional staff." He said the parish "didn't suffer from central city erosion" which occurred some 20 years ago, but had always "attracted an eclectic group," people coming into the city to attend Christ Church and passing other churches on the way. Christ Church, he said, has "lots of attractions."

"Our first and primary emphasis is worship," Fr. Currin has written. "We believe in good, solid, biblical preaching." He also stressed that one should come ready to think, study and reflect. "We try to be relevant and intelligent ... You do not have to leave your mind outside."

"The beauty of holiness" is important in the elegant, historic building. Kenneth Karadin is designated "musician." Fr. Currin calls him "our Renaissance man and my chief of staff." He not only plays the Kney tracker organ for services, he supervises the annual music festival which brings in 20-30 chamber and solo performers from around the country, many returning each June.

Christ Church allocates some \$60,000 yearly to outreach and community services, contributing to soup kitchens,

homeless shelters, camps, prison ministries, and the CROP walk, often in conjunction with other downtown churches. The parish has "59 groups, committees, commissions that meet on a regular basis."

Fr. Currin has been rector of Christ Church for 28 years. Mr. Currie calls him "dynamic and outspoken." Judy Watson, the parish administrator, said, "He's the spark that lights the flame." Fr. Currin himself said, "I do not feel I have to be in control of everything. I believe that my job as rector is to set people free and to give them the opportunity to find and develop their own ministry."

That freedom, the vitality of a parish composed of "college graduates, professional people and ... those not so fortunate ... active and retired military ... many singles ... lots of young marrieds



with children," makes Christ Church, in the words of the Rt. Rev. Charles Duvall, Bishop of the Central Gulf Coast, "a going ginny!"

Christ Church was founded in 1829, and predates both the Diocese of Florida and the Diocese of the Central Gulf Coast, in which the parish is situated today. The congregation worships in a Spanish Renaissance complex four miles north of the original church. Christ Church founded, in the 1800s, St. Cyprian's Church and St. John's, Pensacola, and St. Mary's, Milton, Fla.

In 1956, the Rev. Henry Hodgkins, who was the rector, and the vestry of Christ Church recognized various facts: Christ Church was very large, the city of Pensacola was growing and would continue to grow to the north and northeast, and many members were driving into the city from those areas. They proposed to form a new congregation some four miles north of Christ Church. Interested members met at the church — "45 at the first meeting, 150 at the second." The new parish, St. Christopher's Church, was born and continued to worship at



Historic Christ Church, a landmark in the center of downtown Pensacola.

Christ Church while land was acquired and the building rose.

On Passion Sunday, 1957, St. Christopher's celebrated its first service in the new building, with many from Christ Church in attendance. Christ Church officially transferred 435 persons to St. Christopher's, decreasing its own membership to about 600. Christ Church's curate, the Rev. Van Davis, became the first rector of St. Christopher's. "It was the theory of 'divide and multiply,'" Fr. Davis said. "We had built a solid congregation, even a choir," before moving into the new building.

Some years later, St. Christopher's purchased a five-acre tract of land 4-5 miles north, and simply "sat on the land" until "God's time to do something." In 1975, it sponsored the new congregation of Holy Cross, in much the same way Christ Church had "mothered" St. Christopher's, explained the Rev. Mike Hesse, the first rector of Holy Cross.

A story related by Fr. Currin emphasizes the ongoing history of Christ Church. For years rumors had circulated that three previous rectors, all of whom died of yellow fever from 1839-1853, had been buried beneath the old building. During the Civil War, the church was used as a jail, a hospital and a barracks; the story said that a young parishioner had "witnessed the Union troops dig up the three rectors during the occupation of the city looking for gold rings and other valuables which might have been interred with them."

In 1989, an archeological dig sponsored by Christ Church, the University of West Florida and other organizations, found the three graves, two of which had been disturbed. The three rectors were reburied under Old Christ Church, using the funeral service from the 1789 Book of Common Prayer. A marble tablet on the floor of the building marks the site.

Patricia Wainwright is an editorial assistant at The Living Church.

Bishop Reeves Returns to Quieter Life

He is back in New Zealand after three years observing the United Nations

By JAMES B. SIMPSON

Anglicanism's first official observer at the United Nations, the Rt. Rev. Sir Paul Reeves, is taking up a teaching post much like his work before he became Bishop of Waiapu more than two decades ago, and subsequently Archbishop and Primate, and then Governor General, of New Zealand. His return home at the end of 1993 marked the end of a three-year term at the U.N. while also serving as an Assistant Bishop of New York.

Asked to summarize his views on the United States, he replied with firm assurance, "The Episcopal Church still has a valid voice of leadership."

Both Americans and Anglicans at large, he went on, "have the opportunity to reflect a multi-racial population, and, internationally, to be a bridge between its problems and the same problems faced by the people of Asia, Africa and the Pacific."

On the Anglican Communion's future, Bishop Reeves said: "We are all waiting to see how the Church of England responds to women's ordination, and are disappointed that it hasn't asked for the experience of others."

Of a successor as Anglican observer at the U.N., he said only that it's down to a short list.

Paul Alfred Reeves arrived in New York on Jan. 10, 1991, in the wake of six years as New Zealand's governor general, the first ecclesiastic to hold the job, and an earlier five years as primate.

"It is constitutional rather than an executive," he says of the governor genera-



Photo © 1991 by Mary Bloom

Bishop Reeves has spoken in many places during his time in the United States.

lship, "the same as the queen's position in England, reigning but not governing. I was responsible for delivery of the royal assent on the advice of my ministers, assuring that the constitutional processes were followed, and observing the prerogatives 'to warn, to delay, and to seek for advice'."

Bishop Reeves faced extraordinary change upon finding himself on the other side of the world as part of international diplomacy while also functioning episcopally in a large diocese. A stocky, white-haired man with the mellow coloring of his ancestral Maori tribe, his visitations ranged from Chinatown on the lower East Side to rural parishes in the farthest reaches of the 10 counties encompassed by the Diocese of New York.

Three years later, Bishop Reeves' last engagement was preaching at St. Thomas' Church on Fifth Avenue on Christmas Day. Looking back on his confirmations of some 250 persons, he expressed surprise at the large number of former Roman Catholics and at many others who choose to become Episcopalians — "especially the fact that so many are drawn by the liturgy." He found three-fourths of the congregations using Rite II, and he grew to like the new hymnal. Only once did he rent a car and try reversing the habits of a lifetime of driving on the left side of the road.

The bishop's first trip abroad was to Canberra for the World Council of Churches and later in the year to Brazil, Northern Ireland, England and Switzerland. In 1992, he made a return visit to Brazil for the Earth Summit; he has also been to Canada several times and thrice to South Africa plus Australia, New Zealand, Britain and Austria. The extensive travel was managed on an annual budget that has ranged from \$180,000 to \$212,000 and was possible largely because much of his 400,000 miles of travel was paid by groups that invited him to speak.

Striding a long city block from the Episcopal Church Center to the U.N., sometimes twice a day, the bishop has been a supplier of facts and figures drawn from the member countries represented in the Anglican Communion while also monitoring legislation and grants involving the world's Anglicans. A principal concern has been with humanitarian intervention.

Bishop Reeves' associates have included a young priest handling administration and two others working on human rights and the environment. Among volunteers have been a priest who concentrated on issues of religious freedom and problems in Southern Africa. The bishop's wife of 34 years, Beverly, has been a volunteer with special interest in the U.N. Convention on the Rights of the Child.

Much of the U.N.'s proclamation of 1993 as the Year of Indigenous People has revolved around Bishop Reeves and has fostered an Anglican Indigenous Network, meeting first in Hawaii in November 1992, and convening again next March in New Zealand.

"Sometimes I fear that indigenous people are the world's losers," he said. "But my own view is that recognition of biodiversity and the call for environmental sensitivity require ethnic and cultural diversity, the myriad faces and expressions which indigenous peoples represent."

He said he believed "things happen slowly, but the Anglican Communion is barely aware of the indigenous factor, and some would see it as unnecessarily divisive, while others see the present situation as a challenge to act justly and to understand how God is revealed in various cultures."

On homosexuality, he believes that "in his creation, God has included people who are gay and so the real emphasis must be on how best to use a God-given nature."

With greater acceptance will come the
(Continued on page 11)

The Rev. James B. Simpson is based in Washington, D.C. as editor of the continuing reference volume Simpson's Contemporary Quotations published by Houghton Mifflin, Boston.

Support for Seminaries

With everything costing more these days, it is hardly surprising that the theological seminaries of the Episcopal Church are earnestly seeking money. The seminaries ask all the parishes of our church to support them. Many do, typically making an annual contribution to the school their rector attended, although any other seminary or seminaries could be supported. We suggest some thought be given to this choice. The school which Fr. X attended 40 years ago may not be, and possibly should not be, the same institution today.

Parishes can seek information. A parish specially interested in evangelism can inquire what a particular seminary offers in this field. Or one may ask what is offered in Christian education. A parish particularly interested in the spiritual life may ask about the seminary's expectations regarding a student's regular attendance at chapel.

Such inquiries may be very beneficial. The total giving to theological education may be increased. Institutions dependent on voluntary contributions generally find givers are more generous if they know what they are giving to, and if they feel they have some choice. Such inquiries also help seminaries to be aware of perceived needs in the church.

There also may be the happy discovery that some seminaries are engaged in worthwhile activities of which the average parish is unaware. Thus one seminary has produced a substantial course of theological education by extension now being successfully pursued by groups of lay people in many parts of the country. Another offers a graduate summer school leading to an advanced degree in theology — all in a delightful environment where an entire family can enjoy a summer vacation. In another, some faculty members have been working for

years to produce improved Sunday school materials for our church — an obvious need.

Last but not least, many of us believe some financial support is also deserved by diocesan clergy training programs. These provide a valuable and perhaps growing sector of theological education in the Episcopal Church. They merit our attention.

Know Your Prayer Book

At the recent meeting of the North American Academy for Liturgy [TLC, Feb. 6], the Rev. Edward Kilmartin, S. J., a distinguished theologian and scholar, took his Roman Catholic Church to task for an exaggerated and misleading emphasis on the priesthood, viewing priests as virtually the sum and substance of the church on earth and sacramental embodiments of Christ, while the laity become reduced to little more than spectators in church. Such views, he pointed out, have no basis in the texts of the historic Roman liturgy, which expresses instead a more theologically acceptable and biblically based outlook. The church should be guided by its own sacred texts.

We believe that his injunctions also have some applicability to Anglicanism. Our Book of Common Prayer may not be perfect (nothing human is), but whether they be in traditional or contemporary language, the words are carefully weighed and balanced and point again and again to a sober, reasoned and biblically-based faith. Especially the several Eucharistic Prayers and the major prayers in other services embody truly catholic Christian doctrines in solemn liturgical form. If one wishes to know the theology of the church, study the prayer book! We all should own a copy.

VIEWPOINT

Avoiding the Easy Way Out on Racism

By JAMES A. WILSON

There has been a great deal written and spoken about racism in the church in recent months. I want to say something about racism, but it may already have been said. One of the permanent implants left on my brain during the '60s was the lyrics of a Kingston Trio song called, "The Merry Minuet." This offbeat send-up of the nuclear arms race explains in one verse that,

*"The whole world is festering
with unhappy souls.
The French hate the Germans;
the Germans hate the Poles.
Italians hate Yugoslavs;
South Africans hate the Dutch,
and I don't like anybody
very much."*

The Rev. James A. Wilson is rector of St. Stephen's Church, Gilroy, Calif.

If there is such a thing as a generic human sin, it is racism. Certainly white Americans have been guilty of racism in our treatment of every non-white group we have encountered in the past 300 or so years. But in Hawaii, for example, it is whites who are discriminated against by Japanese, and white children who are brutally beaten by Hawaiian children on the undeclared holiday known as *Get Haolis Day*. Much, if not all, of the warfare wracking the African continent today is the result of tribal rather than political differences. Chinese consider Tibetans and Mongolians to be their inferiors, while ethnic Vietnamese look down their noses at Hmongs, Laotians and Cambodians. The mutual hatred among blacks, Latinos and Asians was brought into sharp focus during the Los Angeles riots, not to mention the hatred harbored within these groups against the whites. Certainly we who call ourselves

majority culture are well represented in hatred by skinheads, the Ku Klux Klan, and the more passive among us who simply gossip and resent.

It has been going on since time began. Attila the Hun and Genghis Khan practiced genocide before we had a word for it, and they were inspired by Assyrian and Babylonian conquerors, of Arab extraction, two millennia earlier. Racism is the very power of evil — raw, violent and demonic — and no group has a lock on the market.

I discovered a truth about racism through a process that began when I was 14 years old and Larry Ramos hit me. Ramos was a Latino boy who went to the same junior high as I did. One day, as we passed each other in the quad, he punched me in the stomach so hard I doubled over and gasped for breath for what seemed a long time. I had done

(Continued on next page)

VIEWPOINT

(Continued from previous page)

nothing I knew of to provoke him, nobody saw what happened, and he was gone before I could respond, so I will never know if I could have decked him, or would have. In that moment of helplessness and frustration racism was born in me. I went on from that moment to hate Latinos because, I reasoned, they were violent and unpredictable — at least Larry Ramos was, and they all looked like him — and because I was so ashamed of being sucker-punched that I never told anyone about it. I just let it fester.

Larry Ramos was not the only Latino boy I knew. Francisco Pedro was my friend. We ate lunch together, joked and talked about girls together, and we defended each other if one of us became the object of ridicule. According to politically correct dogma, this friendship should have cured my racism, because when members of different groups relate together as equals, that is what occurs.

It was not like that for me. I saw Pedro in a class by himself. He was different. The rest of the Latinos were even more different (to me) and violent and unpredictable. It stayed that way until adulthood when, by the intervention of a graceful God, I was enabled to confront the fear and the anger and the shame that still gripped and bound me. This guilt and anger and shame was the still living aftermath of being struck by a boy who looked and talked and smelled different from me, and on whom I had pinned all of the frustrations of my life. Only when I repented of who *I* was could I stop hating who *he* was.

The politically correct definition of racism is prejudice plus power. The PC theory reasons that racism can occur only when a member of a dominant group expresses hatred against a minority group member. By that reasoning, the white police who beat Rodney King are racist; the blacks who beat Reginald Denny are not. By that reasoning, a bishop can be quoted in these pages asking listeners if they are ready to stop being “chaplains to the oppressors,” so they can repent of their racism and become “ministers to the oppressed” [TLC, Dec. 26]. By that reasoning, some of us deserve sympathy while others deserve judgment. Racism will be eliminated if some of us hold the rest of us accountable.

The problem with that reasoning is that racism is a moral evil. It is not primarily political, or economic, or social, although it has all of those ramifications.

It comes about when human beings of any communion insist on holding others responsible for their thoughts, their feelings and their behavior. It comes about whenever any of us project our guilt, anger and shame onto anybody else. And when the politically correct accusers cry racism against only politically correct targets, they only add to the guilt, anger and shame already present in abundance on both sides of the equation.

When I think about racism, I can't help being drawn back to the words of my Lord about food and defilement. He said, “There is nothing outside of a man which by going into him can defile him; but the things which come out of a man are what defile him” (Mark 7:15). He goes on to list those things as murder, slander, envy and so forth. In my experience, Jesus hits the mark dead center for an understanding of racism, no matter which racists we are discussing.

Festering Shame

There is plenty of racism in the Episcopal Church, as there is plenty of racism in America. It needs to be addressed with commitment and urgency. But politically correct views of racism do not address its causes or its nature. PC views miss the reality that prejudice is power, no matter who holds it. It makes no difference to the victim of racism whether the perpetrator is a member of a dominant or a depressed group. Prejudicial treatment by authorities hurts. Bricks and knives and guns hurt. Verbal abuse and festering shame hurts. Larry Ramos wielded power over me, but he did not make me a racist. I just found it easier to be one than to try to understand him, or to deal with my shame. We both took what looked like the easy way out.

I don't know how to deal finally with racism in the church, or in the country, but I do know where to begin. If each of us looks at our own behavior before we look at the behavior of our brothers and sisters, we will recognize the seed of racism in our penchant for pointing frustrated fingers at each other. If each of us reflects that someone thought each of us worth dying for — on a cross — we will realize that each of us is worthy of respect even before it is earned. We can then focus on invitation rather than demand — like the Latino high school students in my town who gave up a school holiday in order to offer *Dia de los Muertos* to their teachers and administrators — and we can learn to cherish each invitation. We can admit that the Kingston Trio got the song right, and that the time for singing it is past.

REEVES

(Continued from previous page)

blessing of same-sex unions but, “the word commitment may be used instead of marriage,” he said.

Bishop Reeves has spoken in a dozen dioceses and has lectured at Harvard, Penn State and the University of Edinburgh as well as General Seminary, Bexley Hall and Episcopal Divinity School. He is currently at work on an address concerning the challenges that face nations bordering on the Pacific, to be given when he returns in May to receive an honorary doctorate from the Church Divinity School of the Pacific at Berkeley. He will be similarly honored by Edinburgh.

Bishop Reeves was knighted in 1985, the same year the Anglican observer's post was accredited by the U.N. It was not until 1991 that the post, funded by Trinity Parish in New York, was filled.

Choice of a successor is in the hands of four persons — the Most Rev. Edmond Browning, Presiding Bishop; the Rev. Samuel Van Culin, secretary general of the Anglican Consultative Council; Nancy Nielsen, chair of the advisory board of the Anglican Observer's office and an executive vice president of the *New York Times*; and a representative of the Archbishop of Canterbury.

Trinity Church's gift of a pale yellow and cream brocade miter and matching cope, its morse handsomely embossed with the U.N.'s blue and silver emblem and its deep cowl bearing the Anglican Communion's compassrose, will be passed along at the new appointee's installation. Trinity's support will be augmented by \$150,000 raised in a pioneering fund-raising dinner at the U.N. last October.

The Reeves flew from New York on Dec. 30, the day before their visa expired. They are parents of three daughters, and stopped in the Cook Islands en route home to see their first grandchild. Having recently sold their home in Auckland, they will be occupying a new, smaller residence near St. John's College, where the bishop will be dean and lecturer for a group of 10 Maori students — his first leisurely paced position since his consecration in 1971 to head one of New Zealand's nine dioceses.

Living in an apartment at General Seminary has been restrictive, but 40-minute walks through Manhattan to his office have enabled Bishop Reeves to keep an even weight. Turning 61 on Dec. 6, he still counts running, sailing and a daily swim as his favorite recreations.

LETTERS

(Continued from page 5)

perfect world. In the last couple of generations, both the church and the government have done more for Americans of African descent than for any other segment of our population. "Chaplains to the oppressor" indeed.

Bishop Harris is articulate, and has raised rage to an art form, but surely there is more to life than a way with words and a heart full of rage. Indeed, it is not too difficult to think of more appropriate skills for one who would execute the office of a bishop in the church of God. The Ordinal brings a couple to mind.

I would suggest to her and to those of a like mind that it might be more helpful to give thanks for the good things that have been done, to build on the positive and quit looking for a free ride. We do

not have a sin-free world, or church, nor will we ever, at least on this side of the parousia.

It is a basic error to give into the hands of others control of our own lives, which is just what placing the blame for all problems on racism does. Give it a rest, Bishop Harris, and build on something positive.

(The Rev.) JAMES M. GILMORE
Hendersonville, N.C.

Helpful Expenses

In response to the letter concerning the "Christmas overkill" in the decoration of a local park and the costly dollar amount of the episcopal consecrations [TLC, Jan. 2], yes, the money could be spent to aid the poor and that would be admirable.

I would remind us that the glitter of Christmas and of episcopal consecrations are helpful to many people. The people

who make the lights, the lumber workers who planed the wood, the carpenters, painters, the park staff who spend hours in putting up and taking down the decorations. The bishop's consecration has given work to custodians, caterers, airline workers, printers, vestment makers, jewelers.

I would suggest that those who are not fed economically by these events may look upon the elaborate Christmas decoration and the pomp and circumstance of the consecration and be fed and nourished in their souls. The extravaganzas of weddings, coronations, etc. are also designed to feed the soul.

Let's not begrudge these expensive joyful celebrations, for by them many are blessed.

(The Rev.) DAVID A. EGBERT
St. Mary's Church
Edmond, Okla.

It Sounds Like...

After reading "In This Corner" [TLC, Jan. 9], I couldn't resist sitting down and writing a letter. I was especially interested in the first item regarding St. Michael and All Angels Church as I attended my grandson's baptism there recently.

What I really wanted to share with you, though, is that as a small child I was raised in Christ Church, Bronxville, N.Y., whose rector at that time was the Rev. Harold Hohly. When we subsequently moved to Washington, D.C., I was the only member of the youth choir at my new church home who had never heard nor sung the hymn "Holy, Holy, Holy."

Another interesting fact I remember about Christ Church, Bronxville, was that the church, a large building constructed of granite, had an associate to the rector named the Rev. Morton Stone. As I recall, his hair and coloring personified his name.

These, obviously, are insignificant items, but they made a lasting impression on me.

BETH MATTHEWS
Registrar, Diocese of Arkansas
Little Rock, Ark.

Sharing Churches

I was pleased to read [TLC, Jan. 16] of the small towns where one church serves both Lutherans and Episcopalians, especially since I recommended such an arrangement in this column 10 years ago (see Letters, June 6, 1982). As usual, you read it first in THE LIVING CHURCH!

(The Rev.) LAWRENCE N. CRUMB
University of Oregon
Eugene, Ore.

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and the LORD has blessed you wherever I turned. But now when shall I provide for my own household also?"³¹ He said, "What shall I give you?" Jacob said, "You shall not give me anything: if you

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

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THE LIVING CHURCH

816 E. Juneau Ave.

Milwaukee, Wis. 53202

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PEOPLE and PLACES

Appointments

The Rev. **John Fitzgerald** is rector of St. Paul's, Burke County, Morganton, NC 28655.

The Rev. **Ronald L. Garvin** is deacon of Christ Church-St. Michael's, 29 W. Tulpehocken, Philadelphia, PA 19144.

The Rev. **James Liggett** is rector of St. Mary the Virgin, 1001 Goliad, Big Spring, TX 79720.

The Rev. **Thomas W. S. Logan** is interim of Annunciation, Lincoln Dr. & Carpenter Ln., Philadelphia, PA 19122.

The Rev. **Carol Ludden** is interim of Grace Church, Box 10207, Bainbridge Island, WA 98110.

The Rev. **Richard Matthews** is rector of St. Paul's, 1917 Logan Ave., Minneapolis, MN 55403.

The Rev. **Peter Maupin** is interim of St. Alban's, 21405 82nd Pl. W, Edmonds, WA 98020.

The Rev. **William D. McLean, III**, is interim vicar of Good Shepherd, 802 Bryan Ave., La Belle, FL 33935.

The Rev. **J. Salin Miller** is rector of St. John's, Box 27, Pine Meadow, CT 06061.

The Rev. **Paul Rasmus** is rector of St. Paul's, 401 Duval, Box 1014, Key West, FL 33041.

The Rev. **John Rice** is rector of St. James, 414 Vance Ave., Black Mountain, NC 28711.

The Rev. **Neth Richmond** is rector of Good Shepherd, Main Box 156, Rangeley, ME 04970.

The Rev. **Michael Shank** is rector of Grace Church, 36 3rd, Waterford, NY 12188.

The Rev. **Mildred J. Solomon** is rector of St. Peter's, 45 Buckingham, Springfield, MA 01109.

The Rev. **Stephen Wendfeldt** is rector of St. Stephen's, 1428 22 Ave., Longview, WA 98632.

The Rev. **Joe Weaver** is interim of Good Shepherd, Hwy. 107, Box 32, Cashiers, NC 28717.

Ordinations Priests

Arizona — **Debora Hendrix Jennings**.
Minnesota — **Howard Anderson, Eugenia Durham, John Robertson, Susan Sommer**.

New Hampshire — **Wayne Haney**.

New Jersey — **Lee Crawford, Douglas Freer, Elizabeth Geitz, Ophelia Keller, John Koenig, Sr. Barbara Jean Packer, Fain Webb, Edmund Zelley**.

North Carolina — **Rob Fields**.

Resignations

The Rev. **Tom Monnat**, as rector of Gethsemane, Minneapolis, MN.

The Rev. **Bette Pollock**, as vicar of St. Stephen's, Waterboro, ME.

The Rev. **Tom Turnbull**, as rector of St. Luke's, Billings, MT, for medical reasons.

Suspensions

The Rev. **Gene Bennett**, former rector of St. George's, La Canada, CA, after admitting to sexual misconduct, has been suspended for three years.

The Rev. **Robert Boyer**, former rector of St. Clement's by-the-Sea, San Clemente, CA, after admitting to sexual misconduct and misuse of the pastoral office, has been suspended for four years.

The Rev. **Weaver Stevens**, retired rector of St. Michael and All Angels, Studio City, CA, after admitting to charges of misuse of the pastoral office and sexual misconduct, has been suspended for five years.

Renunciations

The Rev. **John E. Garnett** (Diocese of Ohio) renounced the ministry for reasons not affecting his moral character.

Retirements

The Rev. Canon **Gerald Burt**, as rector of St. Peter's Portland, ME.

The Rev. **Robert W. Carlson**, as clergy deployment officer and bishop's assistant for ministry, Diocese of Pennsylvania.

LENT CHURCH SERVICES

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

SANTA MONICA, CALIF.

ST. AUGUSTINE BY-THE-SEA
The Rev. **Fred Fenton**, r; the Rev. **Malcolm Boyd**, the Rev. **Dr. Barbara Stewart**, ass'ts
Sun H Eu 8 & 10:30; Christian Ed 9:15. Wed H Eu 7

WASHINGTON, D.C.

ST. JOHN'S, Georgetown Parish 3240 "O" St., NW
The Rev. **Marston Price**, r; the Rev. **Christine Whittaker**
Sun 8, 9 & 11. Wed 10:20

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

HONOLULU, HAWAII

CHURCH OF THE HOLY NATIVITY
5286 Kalaniana'ole Highway (808) 373-2131
Sun 7:30 & 9:45. Wed 10

OAK PARK, ILL

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

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 Ch Ed, 11 Cho Eu

BLADENSBURG, MD. (D.C. Area)

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

KENSINGTON, MD.

CHRIST CHURCH PARISH (301) 942-4673
4001 Franklin St. @ Connecticut Ave.
The Rev. **Dr. William Hague**, r; The Rev. **Joseph W. Lund**, assoc
Sun: 8 H Eu, 9:15 H Eu, 11:15 H Eu (1S, 3S, 5S), MP (2S, 4S).
Wed 7 H Eu, Thurs 10 H Eu with Healing

BOSTON, MASS.

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

BOSTON, MASS. (Cont'd)

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

CAMBRIDGE, MASS.

ST. PETER'S 838 Mass. Ave., in Central Square
The Revs. **Jane and Titus Presler**, Co-rectors; the Rev. **Elizabeth Wiesner**, priest assoc
Sun H Eu (Rite I) 8, H Eu (Rite II) 10. Holy Week; Mon, Tues, Wed H Eu 8, Thurs H Eu 7:30; Good Fri 12 noon & 7:30; Holy Sat 8 Great Vigil; Easter Sun H Eu 8 & 10

PITTSFIELD, MASS.

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

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 at Ellenwood
The Rev. **J. G. Semon**, Rector; the Rev. **C. Frederick Barbee**, Vicar; the Rev. **Steven W. Lawler**; the Rev. **William M. North, Jr.**; the Rev. **Mary Caucutt**; the Rev. **James D'Wolf**
Sun Eu 8, 9:15, 11:15 (1S & 3S), 6; MP 11:15 (2S, 4S, 5S) followed by HC 12:15, EV 5(1S); Sun Sch 9:15; Daily 7:30 & 5:30 ex Sat 8:30 & 4:30

(Continued on next page)

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.re., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/C, handicapped accessible

LENT CHURCH SERVICES

(Continued from previous page)

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. William Stickle, interim r
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

HACKENSACK, N.J.

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

NEWARK, N.J.

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

SCOTCH PLAINS, N.J.

ALL SAINTS' 559 Park Ave.
The Rev. John R. Neilson, r (908) 322-8047
Sun 8 & 10 H Eu. Wed 9 H Eu

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

AUBURN, N.Y.

CHURCH OF SS. PETER & JOHN Genesee St.
The Rev. Robert C. Ayers, r
Sun H Eu 8 & 10, Wed H Eu 12 noon

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

STONY BROOK, N.Y.

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

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts. 17325 (717) 334-6463
The Rev. Dr. Michael G. Cole, r (717) 334-4205
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by appt

PROSPECT PARK, PA.

ST. JAMES' 11th Ave. & 420 (between I-95 & MacDade
near Philadelphia International Airport)
The Rev. William Duffey, Ed.D., r (610) 461-6698
The Rev. Walter Frieman, Th.D., assoc
Sun Eu 8 & 10 (Sung). Adult Catechumenate Ed 9:15, Ch S 10;
MP Tues-Fri 9; EP Mon-Fri 5; Midweek Masses Tues 7, Wed
9:30, HD @ time anno; Bible study Tues 7:45; Ecumenical sup-
pers Wed 6:30

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

GREENVILLE, S.C.

CHRIST CHURCH 10 N. Church St.
The Rev. Dennis Maynard, r
Sun H Eu 8, 9, 10:15, 11:15. Christian Ed 10:15. Lenten Noon-
day Ser 12:10 Mon, Tues, Wed

AUSTIN, TEXAS

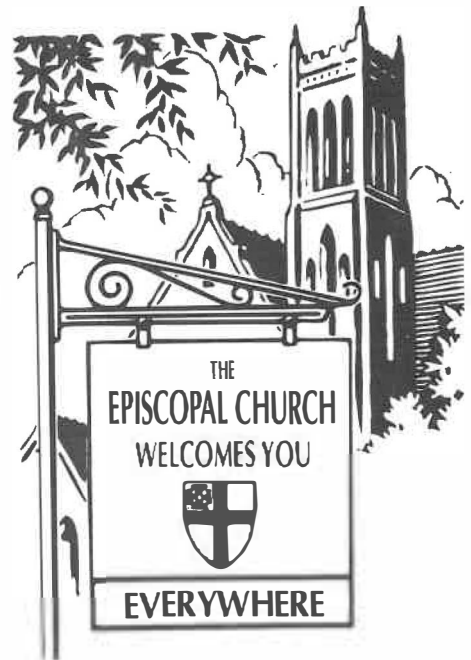
ST. MATTHEW'S 8134 Mesa (512) 345-8314
The Rev. John R. Pitts, r; the Rev. James A. Williams, assoc;
the Rev. Douglas W. Richnow, assoc
Sun Eu 7:30, 8:30 & 11. EP 6 daily. Lenten program Wed 6 din-
ner, 7 speaker

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
5100 Ross Avenue 75206 (214) 823-8135
The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon
Roma A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon
Juan Jimenez; the Rev. Trudie Smither; the Rev. William
Dockery; the Rev. Tom Cantrell
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)



St. Mary's Church, Kansas City, Mo.



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

FORT WORTH, TEXAS

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

PHARR, TEXAS

TRINITY CHURCH 210 W. Caffery/at Bluebonnet
The Rev. Robert Francis DeWolfe, r (210) 787-1243
Sun 8 H Eu, 9:15 Sun Sch, 10:30 H Eu (1S, 3S, 5S), MP/HC (2S,
4S). Wed 7 Worship; Thurs 9:30 H Eu/Healing

LYNCHBURG, VA.

ST. JOHN'S 200 Boston at Rivermont
The Rev. Frank G. Dunn, r; the Rev. Fran Stanford, ass't; the
Rev. William P. Parrish, ass't
Sun 7:45, 9, 11 H Eu (MP 2S 11). Mon-Thurs 9 MP. Wed 5:15
EP

ORCAS ISLAND, WASH.

EMMANUEL Main Street, Eastsound
The Rev. Patterson Keller, r (206) 376-2352
Sun H Eu 8, 10. Thurs H Eu 10

MILWAUKEE, WIS.

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

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S 27 King St., Christiansted
The Rev. Canon A. Ivan Heyliger, the Rev. Richard Abbott
Sun H Eu 7:30, 9:30, 6:30; Wed 7, Thurs 5:30

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 331 47 20 17 92
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Ben-
jamin A. Shambaugh, M.Div; the Rev. Rosalie H. Hall, assoc
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu

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