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February 27, 1994

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IN THIS CORNER

And What About...

Questions, questions . . . I keep pondering questions.

Does anybody use the Noonday Office?

Isn't it only a matter of time before lay celebration of the Eucharist becomes a major issue?

Why do so many people refer to the "Episcopalian Church"?

Am I the only non-musician who likes the Matthias *Gloria* (s278, Hymnal 1982)?

Whatever became of the Alabama Plan?

Is it only a coincidence that some of the Episcopal Church's fastest-growing churches have left the Episcopal Church?

Is there a more effective resource for intercessory prayer than the Anglican Cycle of Prayer?

Hasn't the use of incense increased greatly during the past decade?

Aren't lots of people dreading the outcome of this year's General Convention?

Does any parish besides St. Paul's, K Street, Washington, D.C., still have Benediction of the Blessed Sacrament?

Isn't Reconciliation of a Penitent one of the most helpful additions to the 1979 Book of Common Prayer?

Why do so many people say, "I'm Episcopal"?

Aren't bishops retiring at an earlier age?

Does any parish use the Trisagion during the Sunday Eucharist?

Hasn't the name "Domestic and Foreign Missionary Society" outlived its usefulness?

Aren't lots of liberties being taken with the so-called "Rite III" of the prayer book?

Whatever became of the Decade of Evangelism?

Aren't dioceses which don't have companion diocese relationships missing something beneficial?

Won't the Diocese of Quincy have trouble getting consents for its bishop-elect, the Rev. Keith Ackerman?

Wasn't this church ahead of the federal government when it came to espousing politically correct language?

Isn't it time for Episcopalians United and the Presiding Bishop to settle their differences?

Is there anything more political than an episcopal election?

Doesn't the decision by the Evangelical Lutheran Church of America not to have ordained deacons slow down the movement toward full communion?

Isn't the average person in the pews oblivious to General Convention?

Whatever became of our interest in COCU?

Doesn't Lent seem longer every year?

Doesn't it seem strange that the church will celebrate the 20th anniversary of an illegal event (the ordinations of the Philadelphia 11) at General Convention?

Aren't we all guilty of forgetting what the mission of the church is . . . at least occasionally?

Won't there be far fewer defections from the Church of England over the ordination issue than most people thought?

Wouldn't General Convention be more effective and meaningful if it were held every five years?

Aren't many Episcopalians still confused about the ministry of deacons?

Does the church have a better conference facility than Kanuga?

DAVID KALVELAGE, editor

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ON THE COVER

Corday Reid, an artist, made this cross for St. Mark's for the Deaf, Mobile, Ala., and another one like it for St. John's for the Deaf in Birmingham. The Deaf Sign Language has signs for whole words and also an alphabet for "finger spelling." The phrase "I love you" can be spelled in full, but deaf persons frequently combine the I, the L and the Y into a single sign. I is the little finger raised, L is the thumb and first finger forming an L, and Y is the thumb and little finger raised.

LETTERS

No Shock

I ought to have been shocked by David Kalvelage's "revelations" reflecting the craziness which abounds in the Episcopal Church [TLC, Jan, 23]. It sometimes seems that the sick run the hospital.

I was not shocked, which only goes to show how sick this church may be, even unto death, and how aware I now find myself of the commonplace in the sickness.

When the listed telephone number for our Youth Ministries Office turns out to be a place for homosexual phone-sex, it gives an idea of how desperately sick we might be. When it is considered ridiculous to call for a holy lifestyle, a faith in Jesus Christ as Son of God, belief in a heavenly Father who is kind, compassionate and merciful, and justification through faith alone, by grace alone, in Christ alone, we are languishing. Truly we are adrift from the faith delivered, once for all, to the saints.

(The Rt. Rev.) **TERENCE KELSHAW**
Bishop of the Rio Grande
Albuquerque, N.M.

Bishops-elect

I appreciate the article concerning the episcopal elections in the dioceses of Quincy and Fond du Lac [TLC, Jan. 30]. It was noted that the bishop-elect in Fond du Lac favors the ordination of women, but there was no mention of the position of the Rev. Keith Ackerman, the bishop-elect of Quincy, on this matter. Quincy, like some other dioceses in the Episcopal Church, refrains from ordaining women to the priesthood. Does bishop-elect Ackerman plan to make a change in this area?

(The Rev.) **WARREN C. PLATT**
New York, N.Y.

Fr. Ackerman has said he does not intend to ordain women. Ed.

Speak the Truth

I agree with Mr. Tynen [TLC, Jan. 16] that an excess of politeness can be a barrier to communication. More often, I believe, the politeness is a kind of temporizing, waiting for the Spirit-led moment for "speaking the truth with love (Eph. 4:15), or even leaving room for the Spirit to speak through silence. All too often, the alternative is an excess of raw, unmeditated outspokenness which antagonizes and polarizes its audience.

The prophets were not nice to the nation of Israel: They spoke the truth in

love. The apostle Paul did not avoid confrontation and controversy: He spoke the truth in love. Jesus did not try to work for consensus: He spoke the truth in love.

May I suggest that, if an obituary is ever written of the Episcopal Church, the cause of death may be listed as a paucity of speaking the truth in love? Without love there is no truth; without truth there is no love.

PAUL B. STIMSON

Royal Oak, Md.

Call in Sick

Bishop Ashby has missed the mark [TLC, Jan. 16]. My reading of "ordination vows" cites as the first vow — thus of primary importance — the requirement that the candidate be "loyal to the doctrine, discipline and worship of Christ as this Church has received them." Dean Hatfield and Canon Kimmet *in conscience* refused to violate that vow.

Bishop Ashby says their behavior has

(Continued on next page)

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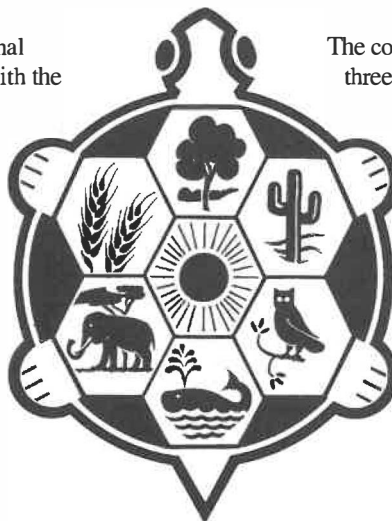
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LETTERS

(Continued from previous page)

nothing to do with the ordination of women, and in the next breath describes "clergy opposed to the ordination of women who work well here." Does he mean to imply that Dean Hatfield and Canon Kimmet were just naughty boys who capriciously decided to play hookey?

Both priests are known for their meticulous observance of discipline and their obedience to that first vow. If the discussion had taken place before the convention, would Bishop Ashby have exercised his episcopal clout and ordered both men to participate? Perhaps they should have feigned illness and not attended the convention. What exactly were the pressures brought to bear on the bishop? Could he have not heard a renewal of vows for both men separately and privately? Is the accident of geography in Western Kansas a more important issue than insisting that two priests should have committed what is, in their eyes and the eyes of many others, a sin?

Our church has been diminished by the loss of two gifted, capable and devout men of God simply because they are politically incorrect. They are now "outcasts." They are not the first and they will not be the last. Will the last one to leave blow out the sanctuary lamp?

ALICE R. STARK

San Diego, Calif.

What canon requires that clergy renew ordination vows each year? Only breaking a canonical requirement could be so serious as to justify a letter of reprimand in a cleric's file. Such response seems more appropriate to military service than to diocesan activities which are not required by canon.

Contrary to Bishop Ashby's statement, it appears that this is a matter having to do with the ordination of women, since collegiality should not be so fragile that it depends on participation in this rite. Ordination vows are taken at the time of ordination — surely they do not lapse if not renewed annually. The bishop said laity renew their baptismal vows at the same service; do those in the diocese not present at the convention service also break collegiality by not participating?

Bishop Ashby is a relatively recent convert to the necessity of women's ordination; perhaps this explains his rigidity in this matter. It is too bad he did not take to heart one of Archbishop Carey's

(Continued on page 14)

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

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Major Structural Changes In Sight

Episcopal Church leaders have taken a bold, collaborative leap into the future by accepting management and fiscal proposals that, if approved by General Convention this summer, will radically change how the church carries out its mission.

After working with Episcopal Church Center executives in redesigning the budget, the 38-member Executive Council, meeting Jan. 31-Feb. 4 in Norfolk, Va., unanimously approved a proposal abandoning traditional ways of doing ministry and adopting a new practice of working in a closer, more efficient "partnership" with congregations, dioceses and provinces. Leaders also unanimously accepted a policy change loosening the financial squeeze on dioceses in funding the national church, thereby freeing up revenue to carry out ministry on more local levels.

Responses from Dioceses

The actions came as a response to what council members and church center staff persons heard in their visits last spring to 118 dioceses and a result of a projected \$5 million shortfall for national operations in 1995.

The \$129 million budget for the next three years shifts the responsibility and the revenue to congregations, dioceses and provinces for carrying out ministries. Instead of handing down "programs from on high, in helter-skelter fashion," as perceived by more than 4,000 participants in the diocesan visits, a smaller church center staff, working in six clusters, will work with other entities in the church in a new and, it is hoped, more efficient role of enabling and encouraging.

The proposal also emphasizes new directions from the church based on what leaders heard from Episcopalians across the nine provinces: empowerment of the laity; faith formation and spiritual development; ministry with children, youth and young adults; and the strengthening of churchwide connections by continuing programs linking national staff persons and dioceses and by expanding the computer communications network joining Episcopalians and Anglicans throughout the world. Efforts in the areas of social justice, ecumenical relations and partnerships with worldwide Anglicans will remain priorities.

Council Proposals

- A new formula for diocesan apportionment
- Reduction of 38 staff members of the Episcopal Church Center
- Reorganization of 6 ministry clusters into 1 program unit
- Reduction of funding to 3 historically black Episcopal colleges
- Reduction or elimination of funding to several groups
- Consider unicameral body for General Convention
- Create computer bulletin board

The result is a proposed budget that:

- restructures church center operations by eliminating 38 staff positions;
- phases out the direct financial support of missionaries;
- reduces funding assistance to three historically black Episcopal colleges by 15 percent;
- eliminates or reduces financial aid to groups such as Native American ministries, Jubilee Ministries, Appalachian People's Service Organization (APSO) and ministries to persons with special needs.

"[We] consider these to be critical ministries," said Executive Council members in a resolution, "but, as a result of the listening process, we recommend they receive reduced support in the national church budget for the next triennium."

In the new approach of conducting business, such ministries will look to dioceses, provinces and people in the grants business such as United Thank Offering and the Presiding Bishop's Fund for World Relief.

The cuts did not come without some pain.

"I've seen red-rimmed eyes, not only from crying but also from lack of sleep," said Pamela Chinnis, president of General Convention's House of Deputies and *ex officio* member of the council. "These people saw their work as a calling. They had a deep commitment to the church. It's sad to see the 'we/they' syndrome knowing their commitment."

Graduated Percentage

Under Executive Council's funding proposal, dioceses will contribute a percentage of their estimated income from parochial giving and all unrestricted general operating income. The asking is on a graduated percentage basis established within four income ranges. Dioceses with an estimated income of up to \$500,000 would pay 15 percent; those with an estimated income of from \$500,001 to \$1 million, 17 percent; \$1 million to \$2 million, 19 percent; and more than \$2 million, 21 percent.

In other action, council agreed to ask General Convention to look at abolishing its two-house legislative system in exchange for a unicameral body like that of the Anglican Church of Canada, where all three orders sit, debate and perfect resolutions together but vote separately.

The Rev. Abigail Hamilton of West Orange, N.J., who has witnessed such legislative action, is enthusiastic about the idea.

"The debate is richer because you have bishops, clergy and lay persons speaking and it's all shared," she said. "How much time gets saved is incredible."

Council members also agreed that the next triennium is not the time to pursue actively the possible relocation of the church center. The main factors are New York City's current depressed real estate market (market value of the 11-story building at 815 Second Ave. as of April 30, 1993 was \$9 million, compared to \$25 million in 1985) and the church's "revitalized understanding of its mission, an understanding in which decentralization will in all probability be a factor."

"The national church doesn't exist to serve the dioceses and parishes any more than the parishes and dioceses exist to

(Continued on next page)

Retired Arkansas Bishop Dies

The Rt. Rev. Robert R. Brown, ninth Bishop of Arkansas, died Feb. 5 in Little Rock. He was 83.

Bishop Brown was born in Garden City, Kan., in 1910, the son of Dr. Joseph and Madeline Swan Brown, and raised in San Antonio, Texas. He received a B.A. degree from St. Mary's University in San Antonio, and a divinity degree from Virginia Theological Seminary. He was married to the late Katharine Warwick Rust of Fairfax, Va.

He began his ministry at St. Alban's Church, Harlingen, Texas, in 1937, then became rector of St. Paul's, Waco, Texas, in 1941. He was rector of St. Paul's, Richmond, Va., from 1947-1955. He was consecrated Bishop of Arkansas in 1955, and served until his retirement in 1970.

Bishop Brown was involved in the turmoil of Little Rock from 1957-59. He received international acclaim for his leadership with clergy of other faiths while seeking a peaceful end to racial divisiveness. In 1966, he led a group of religious leaders in a march to the state capitol in an effort to open the cafeteria in the capitol to blacks.

After he retired in 1970 for health reasons, Bishop Brown became rector of St. Thaddeus' Church, Chattanooga, Tenn., for a year, then lived in Richmond, Va., and Cashiers, N.C., where he often preached and led services at the Church of the Good Shepherd.

He is survived by his three children: Arkansas Supreme Court Justice Robert L. Brown of Little Rock, Warwick Plant of Baltimore, and Katherine Williams of Everett, Wash., and six grandchildren.

A memorial service was held Feb. 10 at Trinity Cathedral, Little Rock.

COUNCIL

(Continued from previous page)

serve some central body," said the Most Rev. Edmond L. Browning, Presiding Bishop. "We all exist to serve Christ's mission, and that is a partnership we are called to claim.

"One of the greatest problems we have in church, and society, is lack of community — how we care for one another, relate to one another," he said. "I pray that what we've proposed is a structure and budget that enables a greater sense of community."

MARY LEE B. SIMPSON



The Rt. Rev. Don A. Wimberly, Bishop of Lexington, in front of Christ Church Cathedral, Lexington, after a snow storm which brought the city to a halt and caused the diocese to postpone its convention Jan. 21-22. One comment heard: "The Lord put it here and the Lord will take it away."

CONVENTIONS

The Rt. Rev. Ronald H. Haines, Bishop of **Washington**, raised concerns about how the diocese does its business when he addressed the diocesan convention Jan. 29 at Washington National Cathedral.

"The whole system — what we call national church, diocese and parish — is working with outmoded assumptions," he said. "Times have changed and we have not. In the 1950s, the church as institution adopted the prevailing business model ... We have tried that model and it is failing."

Bishop Haines spoke of improved cooperation between the diocese and congregations. He said he wants more emphasis on "spiritual formation, cross-cultural ministries and new avenues for lay ministries." He also said he was calling together a group to explore a new format for diocesan convention "where there is more dialogue and less debate, more compassion and less competition."

The Rev. Loren Mead, executive director of the Alban Institute, was preacher for the convention Eucharist.

Among resolutions adopted was one which supports Episcopal chaplaincies at Howard University and the University of Maryland, and another which urges Congress to enact further legislation reg-

ulating hand guns, assault weapons and ammunition.

A diocesan budget of \$1.6 million was adopted.

The convention of the **Diocese of Easton** was held in Chestertown, Md., where more than 200 years ago, the name "Protestant Episcopal Church" was adopted in a convention. Worship and the work of convention took place Jan. 28-29 at Emmanuel Church, Chester Parish, and Washington College.

Verna Dozier, convention speaker and Bible study leader; the Very Rev. Mark Sullivan, dean of Trinity Cathedral, Easton; and the Rt. Rev. Martin G. Townsend, diocesan bishop, affirmed the convention theme, "The Ministry of the Baptized."

Resolutions adopted include those which mandate that the bishop and diocesan council develop proposals for a unified budget and voluntary giving for diocesan support, adopt a sabbatical leave policy for clergy, and establish guidelines for compensation of parish musicians.

Convention approved budgets of \$371,873 for administration, and \$223,373 for program.

EMILY D. RUSSELL

Channeling the Energy of Youth

Parish program guides young people to adult membership in the church

By PATRICIA WAINWRIGHT

"Manhood or womanhood is a gift from God. It comes whether you like it or not."

"Adulthood you have to earn."

These statements form the premise of a six-year-long Journey to Adulthood program for young people at St. Philip's Church in Durham, N.C., which seeks to provide "clear, safe rites of passage" from childhood to adulthood, and to make of confirmation the entrance into parish life, rather than the exit.

About six years ago, Amanda Smith, a member of St. Philip's and a mother, realized that neither the church nor society in general eased the sometimes-rocky road through adolescence. The church seemed the logical place for young people to work through difficult issues.

Ms. Smith said, "The church is a self-selected group based on values, and it's not embarrassed about being a moral authority." And the church, she said, is able to pass on "the wisdom of the tribe. It's the only multi-generational institution left."

Journey to Adulthood is divided into three two-year segments, each demanding great commitment of time, and emotional, intellectual and spiritual concentration from the young participants and their volunteer leaders.

The first is called Rite-13. It is built around a liturgical celebration similar, but not identical, to Bar/Bat Mitzvah. A Celebration of Manhood and Womanhood occurs near the child's 13th birthday, and symbolically moves the child Celebrity from his/her parents, seated on one side of the aisle, to the members of the Rite-13 class, on the other.

A blessing is invoked on the "imagination of childhood" and the "strength and creative power of womanhood and manhood" for each Celebrity; congregation, parents and friends are asked for support and comfort. The child's only duty in the service is to lead a responsorial psalm; he or she is not required, as in the Hebrew counterpart, to lead the entire service.

The curriculum for this youngest group centers on creating a cohesive social



Kathy Sanders and Kathy Steel, YAC members: Assuming parish responsibilities.

group, channeling "the power of [their] creative energy" into responsible expression, serious study — and having fun. It is built around the four components of self, spirituality, society and sexuality.

The middle segment is also called Journey to Adulthood, or J2A. In these two years, the 14-16-year-olds learn and practice listening, nonviolent discussion and problem solving, finding and using information, creating working partnerships, and leadership. The group meets every Sunday morning, every other Sunday afternoon for two hours, and plans three overnight activities. J2A culminates in a grand pilgrimage. The first group to complete the course spent two weeks in Israel.

Through High School

At the conclusion of J2A, each person is given the opportunity to be confirmed. Most accept; some are not yet ready to assume the responsibility of adult membership in the church.

The third segment is YAC, Young Adults in the Church. The program goals statement reads: "Let's be frank. During this final phase, the main objective is to keep these young people in church through their high school graduation."

They are asked to assume the responsibilities of parish life: They become teachers and counselors of the younger students, they work in outreach programs, they are invited to run for vestry. And the Rev. Thomas Midyette, rector of St. Philip's, until moving to St. Paul's, Greenville, N.C., this month, said he told them it was time for them to "pay your way. I gave them all pledge cards. It was a shock. But they all pledged."

Ms. Smith speaks on gender issues in vocational education. "As a culture ... we tend to equate man/woman with adult." Society, she said, tends to force young people to prove their manhood or womanhood in often-destructive ways. "We all know what 'Prove you're a woman' means. Girls rely on clothes, makeup, sex and pregnancy. Boys tend to use drink, driving fast, sex, guns." The church must help them "resist gender manipulation" and "make decisions based on merits, not on being pushed."

Rite-13 has a litany that goes: "I can _____ and still be a _____," as in "I can be a pitcher and still be a woman," or "I can take care of a baby and still be a man." Ms. Smith tells the young people, "This litany should be sitting right behind your teeth, ready to use."

Fr. Midyette described Amanda

Patricia Wainwright is an editorial assistant at THE LIVING CHURCH.

Hughes as “the guts of this program.” She has been the coordinator for two and a half years, and has written much of the curriculum — “from scratch” — and background material. She had done youth and confirmation work previously; she had, she said, “piles and piles of notes” which she pulled together. “We got the basic skeleton from John Roberts’ *Initiation to Adulthood*. We conferred with everybody,” including a rabbi, and had access to “serious research” at nearby universities.

A strong emphasis is put on doing serious things playfully.

In her introduction for leaders she wrote: “I ... make a very risky promise to the young people. I tell them, ‘If you are seeking the Christ, together we will find him.’” Together is a key word. “No one expects youth leaders to be perfect examples of Christ. But we can expect ... that we will be present.” David Crean’s Rite-13 curriculum reads: “...the Holy Spirit works much of the time in an atmosphere that appears outwardly chaotic.”

Dr. Crean has been a professor of food chemistry and staff officer for hunger at the Episcopal Church Center. He is teaching the Rite-13 class, and, he said, “having the best time imaginable!” The curriculum guidelines suggest sharing snacks and meals; he sees this as bonding and as commemorative of the Eucharist. He places a strong emphasis on play, and on doing serious things playfully. “We’re going to read the Gospel of Mark in dramatic form. We read the parable of the talents and the story of Moses as mini-dramas — ‘God’ really got into the role!”

Other parishes have asked to replicate the program, so St. Philip’s is preparing the entire curriculum for publication. Fr. Midyette said of sharing Journey to Adulthood with others: “We’re dying to do that. This is the most thrilling thing I’ve been involved in.” The third wave of 10-year-olds is beginning Rite-13; the YACs are what Fr. Midyette called “a force to be reckoned with” in the parish.

Amanda Hughes said: “So many have learned so much, working with these kids!”

Thoughts of a Football Junkie

By E. FRANK HENRIQUES

The story is told of the energetic young Episcopal priest who, as Halloween was approaching, tried to get his Sunday school children back to the original meaning of Halloween: the eve of All Saints’ Day. So he devised a Halloween party in which the children of the parish dressed in costumes representing various saints. One lad, however, left the priest in total puzzlement: He came dressed in a football uniform. When the priest queried the lad, he replied matter-of-factly, “You mean you’ve never heard of the New Orleans Saints?”

Football is, I am sure, the most pervasive of all American pastimes. For a full seven months, from July of one year to January of the following year, the sky is filled with pigskins.

I have a blatant confession to make: I am a rather hopeless, remorseless football junkie! Rather hopeless? My fiance would say, “Make that totally hopeless.” You remember the old definition of an atheist: a guy who doesn’t care who won, Notre Dame or Southern Methodist. No atheist, this lad!

But perhaps I can extricate one saving grace for myself in the midst of all this perversion — yes, no? I do decry the manifest violence in the game. Football is, of course, a violent contact sport. But cannot something be done to minimize the violence and mayhem? It is true that there are penalties for “unnecessary roughness,” but most of the time the victim has to be writhing in his death throes — or lying dismembered upon the sod — before the penalty is called.

But even more disconcerting is the lack of sportsmanship that seems to plague the game more and more with each *passing* — forgive the pun! — season. After all, this is a game — even the professional variety — and isn’t sportsmanship the most important element of all?

We used to think so. We gave it the “good old college try” — not necessarily the “college win.”

We all like to win, of course. But at

what price? At any price? If so, we’re decidedly confused and we are perverting legitimate and wholesome contests. (When the San Francisco Forty-Niners lost to Dallas, it was enough to make a grown man cry!)

Dads and coaches who pound this “win-at-any-cost” philosophy into the fragile heads of Little League kids should be decapitated — well, at least excommunicated.

Sportsmanship Gone?

And where have all the sportsmen gone? How rarely do you see a player congratulate an opposing player on a good play. (I saw a 49er quarterback — Steve Young, if memory serves — do that very thing to one of the “enemy” who had made a neat tackle on him!) On rare occasions you do see a towering player help an opposing player to his feet.

What you do see is brawling fist fights between players, often with the entire team joining in the meleé. Sometimes even the coaches join the fracas. The ultimate something-or-other occurred this past season when two coaches on the same team exchanged blows.

And the fans are just as bad — or worse! They throw garbage, claptrap and beer at the “enemy” team. And the ultimate, it seems to me, in non-sportsmanship is when fans boo their own team.

And a kindred subject: What about praying for an athletic victory? Sure, why not? (though I secretly suspect that God is much too busy with more important stuff). And the speedy receiver who crosses himself in the end zone after making a spectacular catch? By me that’s O.K. too. What the hell, aren’t prayers of thanks legit? Last time I looked they were both orthodox and valid. And the bottom line is surely this, that prayer doesn’t necessarily change the way things go, but it always changes us — for the better.

A priest attended a boxing match with a friend. Before the fisticuffs began, one of the fighters made the sign of the cross. The man turned to the priest, “Now, Father, be honest with me: Is that really going to help that fighter?” “Sure,” said the priest, “if he can fight!”

The Rev. E. Frank Henriques is vicar of Grace Church, Wheatland, Calif.

Painful Steps, Positive Changes

It has been many years since a meeting of the national Executive Council has been so significant. The recent meeting, in Norfolk, Va., produced the initial steps in what could be a major transformation of the Episcopal Church [p. 6].

Decisions made by the council reflected what council members and staff from the Episcopal Church Center heard when they visited 118 dioceses to listen to the concerns of members. The message they heard was the national church needs to change the way it functions. If General Convention approves the recommendations of council, there will indeed be a change in how the church goes about its mission and business at the national level.

One of the most significant changes would be in the method by which dioceses are assessed. Because many dioceses are receiving less from their parishes, many of the dioceses have been unable to pay their national apportionment in full, including about half of the dioceses in 1993. That is a major reason why a shortfall of \$4-5 million was forecast for the national church in 1995. The proposed apportionment of dioceses would be calculated under a revised formula through which dioceses would pay between 15 and 21 percent of their total income, rather than net disposable income, to the national church. Such a formula would allow for a more realistic projection of income to the national church, although it might not mean a lower assessment for dioceses. Because endowment income would be included in the proposed formula, all dioceses might not have lower apportionments. Treasurer Ellen Cooke predicted 76 domestic dioceses would have lower apportionments and 23 would have their apportionments increased. While the revised formula will not please every dio-

cese, it appears to be a more realistic plan.

Perhaps the most painful step taken by council was the elimination of 38 staff positions at the church center. The staff cuts would be the second major trimming at "815" in the '90s. Staff and budget cuts were made in 1991, and the redesign of

Many of the proposals from Executive Council are encouraging.

programs at the national level will necessitate further cut-backs. No doubt some creative, faithful persons will lose their jobs in the process, but when viewed as part of the emphasis moving away from the national office, the moves would seem to be necessary.

One of the most encouraging developments is the willingness to consider a reorganized General Convention. While we have long advocated reforms in the methods by which General Convention conducts its business, the recommendation to consider the unicameral system as in effect in the Church of England, the Anglican Church of Canada and elsewhere would be a bold and welcome step.

Another positive move is the reorganization of six "clusters" at the church center into a single program unit, which also would include such well-known ministries as the Presiding Bishop's Fund for World Relief and the United Thank offering.

There are, of course, some proposals which are difficult to accept. Elimination of the national staff officer for AIDS ministry may remove the Episcopal Church from a leading role in addressing AIDS/HIV, although Presiding Bishop Edmond L. Browning said he didn't intend to put AIDS ministry aside. The reduction in funding assistance to historically black Episcopal colleges and reduction or elimination of financial assistance to such groups as Jubilee Ministry, Native American ministries and missionaries will not be well received.

Finally, in this time of restructure, transformation and cut-backs, it is distressing to see a proposal of more than \$300,000 to be allocated for a computer bulletin board linking all levels of the church. While we are pleased to see advanced technology being recommended for the church, now does not seem like the most opportune time to propose it.

Council and church center staff members are to be congratulated for their difficult decisions. Their recommendations to shift more responsibilities to dioceses and local congregations are encouraging.

Thanks to Associates

This issue is dedicated to the Living Church Associates, a group of persons who have contributed at least \$100 to THE LIVING CHURCH during a particular year.

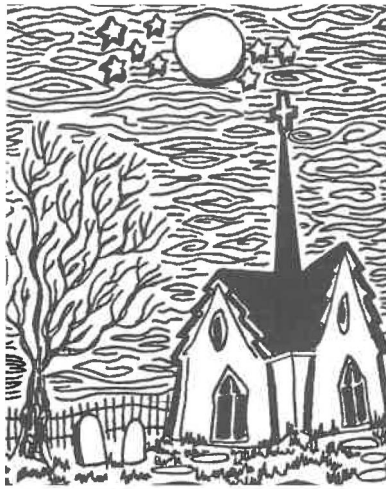
Most of our readers are aware that this magazine could not be published without the help of Living Church Associates and others who make gifts to our annual campaign. Production expenses and mailing costs have risen to the point where they are greater than income from advertising and subscriptions.

We are grateful for the Living Church Associates and pleased to list their names for 1993 on pages 11-13. Our hope is that many more will join them in 1994.

Dust and Glory

I had a beginning in the dust.
"My steps totter beneath me,
rotteness enters into my bones."
Has the flesh, my flesh —
that of my ancestors —
served sufficiently?
Surely the time is near.
Lord, you breathed life into the dust.
Calling my name,
you gave me life and hope.
You give me your love and presence,
giving me presence and calling,
an image shaped after you.
Is it time?
Will the image flower?
Give me some patience, Lord, and trust,
in this waiting hour.

Roy Turner



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LETTERS

(Continued from page 4)

remarks made when he was in this country in October: "We are a roomy church — let us rejoice in that roominess."

DOROTHY W. SPAULDING

McLean, Va.

Not That Joy

Contrary to the article "Meeting C.S. Lewis" [TLC, Jan. 9], *Surprised by Joy* is not an ode to his wife (by the same name). In the preface to this book, Lewis

states, "The book is written partly in answer to requests that I would tell how I passed from atheism to Christianity and partly to correct one or two false notions that seem to have got about. How far the story matters to anyone but myself depends on the degree to which others have experienced what I call 'joy'."

The book ends with his conversion to Christianity (1931). He had previously come to believe in God. He states at the beginning of a trip to the zoo, "I didn't believe Jesus Christ is the Son of God and when we reached the zoo I did" (p.

237). He said he was not in thought and didn't have an emotional experience. It was more like waking up.

There was no mention in this article of his great book *Mere Christianity* — a must reading for Christians. One of his biographers suggested it was his Christian writings *Screwtape Letters* and *Mere Christianity* that may have been the reason Lewis was not awarded a prominent teaching post at Oxford University, then a seedbed of atheism.

DANA HERBERT

Nashville, Tenn.

Logic O.K., but...

Fr. Martins [TLC, Jan. 9] assumes too much when he claims to point out a "critical error in his (Fr. Wahl's) logic." Fr. Wahl's logic is impeccable, but his scriptural analogy (admitting Gentiles into the church) is a bit dated. Substitute the question of why today we accept divorce and remarriage, even among the clergy, without blinking an eye. Judging from his recorded utterances, Jesus apparently finds this much more objectionable than homosexuality, concerning which he said nothing.

The above notwithstanding, would Fr. Martins examine candidates for baptism and confirmation about their sexual orientation, and require oaths never to engage in a homosexual act, etc.? How about whether they hate gay people, and if they repent of and renounce this hatred? After all, if we are going to scrutinize, we might just as well be thorough.

To the best of my knowledge, gay people are not asking for special status — just equality, justice, and the end of the double standard.

ROBERT F. DORUM

Poughkeepsie, N.Y.

Diversity an Idolatry

"Diversity" has become a synonym for having more power than the other side(s). It rightly means "differences," but when the leadership of the Episcopal Church claims her strength in diversity of beliefs, attitudes, etc., it's something like the tomb of Lazarus: "something stinketh." The long-touted respect and tolerance for diversity is a lie.

To be "diverse" in the Episcopal

To Our Readers

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Church means you are either a member of the "in crowd" or you suffer being in the "out crowd." Whether one is liberal, traditional, a man or a woman, gay or straight, black or white, our church has become famous for speaking about the strength of her diversity, then clobbering the other side with its power.

The only way out of this charade of "diversity" is to return to the basics of the apostolic teachings, traditions and godly reason that the early church labored and sacrificed to defend and pass on to the next generation. This may seem too simplistic, but it would seem to me that the only way to be one in Christ is to submit ourselves to what scripture says, not what we want it to say.

"Diversity" as it is practiced in our church is another form of idolatry that worships the individual to the detriment of the community. It's the cover-up that's used to pretend that human sin and false teaching does not exist. Under the cover of "diversity," some create God in their image, and turn their heads to anything they don't like, then feel obliged to call it right and good, while labeling, and keeping those who don't believe the same way at arms length.

As I understand Jesus, he never turned anyone away, and he always called those who came to him to a new life. He accepted everyone, but not everything they believed, said or did was acceptable. To follow him meant change.

"Diversity" has become a *modus operandi* for saying "My power is stronger than yours, and so is the God I can create." Whether such thinking comes from a conservative or a liberal or anything in between, it's wrong, and God help us if we hurt others as a result.

(The Rev.) W. TERRY SWEENEY
Canton, Mich.

Prayer Book Language

Once more, we get that old chestnut that there is a causal relationship between the introduction of the 1979 Book of Common Prayer and membership loss [TLC, Jan. 16]. Canon Trimble has not established such a cause-and-effect relationship; could it not be co-incident?

I moved from the American Church to the Canadian Church about that time, so I didn't have the opportunity to discover the 1979 book. Later, when I used it with American military congregations in Japan, it was a time of discovering something very rich.

While the 1928 and previous prayer books are works of art, great pieces of literature, they speak a foreign language. When I first worshiped in the Japanese Church, it was using classical Japanese.

One day in the mid-'80s, I attended the consecration of the Bishop of Tokyo. The new Japanese prayer book in Japanese was used, and, for the first time, I found I could pray in Japanese! I suspect many English-speaking Anglicans have difficulty praying in the foreign language found in the "old" prayer book(s). I enjoy going to museums, but I wouldn't want to live in one.

(The Rev.) THOMAS H. WHITCROFT
Grace Memorial Church
Wabasha, Minn.

• • •

As a part-time instructor of psychology and of politics at North Carolina Wesleyan College, which includes teaching research methods, let me respond to one more letter saying the 1979 Prayer Book caused the loss of members [TLC, Jan. 16]. Canon Trimble himself uses the words "coincides with." As I teach my students, correlation does not imply causation.

(The Rev.) JOHN STEED
Trinity Church
Scotland Neck, N.C.

Those Who Left

When the Rev. Robert Haven [TLC, Feb. 6] refers to the departure of Br. John-Charles for the Anglican Catholic Church and of others for the Orthodox Church as "apostasies," he is guilty of a gross, though unfortunately common, abuse of theological terminology.

Apostasy is the act of abandoning the Christian faith and/or lifestyle which is inextricably joined to it. Whatever one may think of the choices made by these men, they have taken their actions so they may continue to be faithful Christians, not so they may abandon Christ. For anyone still within the institution of the Episcopal Church (which, for now at any rate, includes me) to refer to such a choice as apostasy is appalling, irresponsible and perhaps even laughable. Indeed, the scandal of the contemporary Episcopal Church (and of the Anglican Communion) is that there are so many who in fact and in deed *are* apostates, yet who still continue to eat at the expense of the flock which they are charged to tend.

In expressing his displeasure with these actions, it would have been better if Fr. Haven had contented himself with calling them "defections" (though this is still a loaded term). To refer to them as "apostasies" is libelous.

(The Rev.) SAMUEL L. EDWARDS
Executive Director
Episcopal Synod of America
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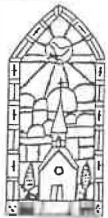


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BOOKS

Facts and Legend

ST. DAVID OF DEWISLAND. By Nona Rees. Gomer. (Llandysul, Dyfed, Wales). Available in the U.S. from Ford & Bailie, Belmont, MA 02178, or David Morgan, Bothel, WA 98011. Pp 37. \$11 paper.

Though not lengthy, this is a thorough account of St. David of Wales (whose feast day is March 1) and of historic sites in the area called Dewisland that surrounds the ancient cathedral city of St. Davids.

The author writes, "This is David's story, told about the place where he lived and the places where his name is remembered. The text," she says honestly, "does not seek to prove or disprove academic theories, and is more about faith and belief than about proof and fact." Because it is part of the saint's story, she has "tried to preserve ... local folklore," and has "inclined toward the side of legend because, although it may not be factual, it may contain the germ of a truth less easily defined."

The text, then, is a presentation of the author's indigenous familiarity with the person and his place, combined with her well-informed scholarship about Dewi Sant and Tyddewi: She has a degree from the University College of Wales at Aberystwyth. With topics identified as a teacher might do, she has written for a general English-speaking public, turning to Welsh to explain and enrich her commentary. This occasional bilingualism is part of what makes the book attractively informative.

Illustrations by Terry John are charming depictions of things Celtic, geographical and architectural.

The author makes limited use, as she should, of Rhygyfarch's "Life of St. David," a transparent polemic written some 500 years after the saint's death. It is regrettable that in using it (as all studies of St. David must) she was not more selective, for she perpetuates some dubious assertions. But she does identify as only an enhancing tradition the late 11th century allegation that David was consecrated archbishop by a patriarch in Jerusalem.

Nona Reese moves the reader through and beyond pious legends when she speaks of Welsh literature, history and archeology. She tells not only of David, his life and legends, but also of Neolithic standing stones, Bronze Age trails, Celtic demography, Viking raids, and of the Norman cathedral built beside the little

river Alun in the valley called "Glyn Rhosyn." The story of St. David and "Dewisland" (an Elizabethan term) speaks of pilgrimages to the shrine, including one made by William the Conqueror in 1081, and of another by Russian Orthodox patriarchs in 1925.

The book is packed with information conveyed in a style easily read and includes a wide-ranging bibliography and index.

(The Rev.) EDWARD C. RUTLAND
Texarkana, Texas

Welsh Saints

SEINTIAU CYMUR, 1994: A Calendar of Saints and Other Religious Figures of Wales. By William Evans. (P.O. Box 336, McLean, VA 22101). Unpaginated. Free.

Described by the author as a work in progress, this small pamphlet is the initial effort to form a calendar of Welsh saints and religious from ancient times to 1600. It comes as a delightful, welcomed surprise, especially to those of us interested in Celtic Christianity.

Included are monthly calendars, an alphabetical directory, comments and notes, model prayers, and plans for future editions. Invited from readers are the names of omitted persons of Welsh origin remembered in windows or other dedications; spellings of names; postal addresses of institutions which should receive the calendar; and line drawings with permission statements to allow publication.

(The Rev.) TRAVIS DU PRIEST
Book editor

Seasons of Spirituality

THE JOY OF GOD. By H.A. Williams. Templegate. Pp. 135. \$9.95 paper.

SEASONS OF THE SPIRIT: Exploring Contemporary Spirituality. By Clyde F. Crews. Liturgical. Pp. 90. \$5.95 paper.

LESSONS OF THE HEART. By Patricia H. Livingston. Ave Maria. Pp. 128. \$6.95 paper.

WHEN A CHILD DIES. By Carol Pregent. Ave Maria. Pp. 116. \$6.95 paper.

COURAGE TO LOVE: When Your Marriage Hurts. By Gerald Foley. Ave Maria. Pp. 157. \$6.95 paper.

These five short books cover the gamut of the moral and pastoral seasons which most Christians face today. When faced with difficult challenges, we are

often driven to discover the resources of grace stored up in the treasure house of Christian faith and life. At such times, and usually only at such times, do we begin to tap and apply God's richest gifts for living. These five books offer Christian responses and applications discovered and experienced by their authors.

H.A. Williams in *The Joy of God* shares with his readers a glimpse of the Christian life, lived honestly, in the Spirit of God. He helps us to hope that the shackles of our fallen human nature may be broken or transformed and our false facades pulled down, when we face our human predicament candidly and faithfully in the bright expectation of divine grace. For many years Fr. Williams' books have been of enormous help to Christians who seek the well-springs of divine joy over the mere shallows of human comfort. *The Joy of God* does not lead us into quite such profound spiritual depths as Williams' classics *True Wilderness* and *True Resurrection*. But this small book may stimulate its readers to search out some of his earlier writings.

Seasons of the Spirit by Clyde F. Crews uses the Christian year to explore God's gracious responses to the joys and despairs of the human soul day in and day out. He encourages us to view each failure and success as more than an unrelated happening, but rather to see all events as part of one transformative pilgrimage, which parallels the life of Jesus Christ, as the church sets this before us during the liturgical year. The book concludes with a Prayer for Matins and a Prayer for Vespers. Each may serve the reader as a useful model on which to fashion his or her daily prayers.

Lessons of the Heart is a warm and honest book by Patricia Livingston which shares her experience of redemption through a life generously enjoyed with family, friends and students. Mrs. Livingston's program for transformation focuses on recognizing grace in the rhythms and experiences of the human pilgrimage, even as Fr. Crews advises us to seek meaning in the teachings of the church year. *Lessons of the Heart* is a most generous and down to earth revela-

tion of the spiritual heartbeat of an informed and devout Christian woman, amidst the testings of secular America in the '90s. I recommend it enthusiastically.

When a Child Dies by Carol Pregent and *Courage to Love When Your Marriage Hurts* by Gerald Foley are books which address particular challenges to Christian life and faith. Mrs. Pregent gives us a painful and honest account of her own bereavement and the sufferings of her husband and family when her eldest daughter, Lisa, age 17, died of cancer. Hour by hour, almost minute by minute, Mrs. Pregent describes the numbness and the despair which descended upon her after this most unnatural bereavement. I think that parents who have lost a child will find this story a comfort in their own quest for meaning and strength.

Courage to Love When Your Marriage Hurts provides husbands and wives with a valuable resource to help resolve marital conflict. Retrouville is a program, fashioned by Fr. Foley and other Roman Catholics, to assist marriage partners who feel themselves failures and their marriages lost. The Retrouville conference is a marriage encounter experience for those who might hesitate to enter the ordinary marriage encounter weekend which is advertised as a resource to improve already strong marriages.

Each of these five books is brief, readable and to the point. The reader's time will be well spent in the expenditure of the five or six hours which it would take to digest any one of them.

(The Rev.) NORMAN J. CATIR, JR.
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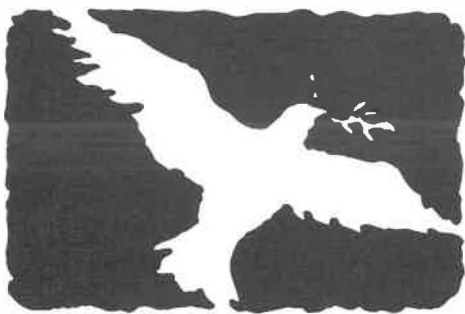
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BENEDICTION

It seems that I may finally be in the right place at the right time. This Lent I do not need to imagine myself in a desert experience — I am there! I am three and one half years into a 12-step program this Lent. My life has been changed dramatically — at least inwardly. Like the Israelites, I have been freed from a bondage I have prayed about and cried out from for years. But like the

Israelite people, God has not brought me to a promised land but has led me into a desert experience.

So what's the point of being freed from some type of slavery, sin or addictive behavior if life doesn't get any easier? What was the Israelite experience? Right now it was very similar to mine — much grumbling about why did we leave Egypt in the first place. We like the old ways — a real known entity. This desert experience is unknown. I don't know where I am going. What was different about the Israelite experience after they were freed? What was their new relationship with God? First they knew that God "delighted in them" and heard their cries of anguish and freed them from slavery against unbelievable odds. That has been my experience too. I have been freed from a bondage that seemed empowered over all my defenses. God made his presence very visible — a cloud by day, fire by night. I am beginning to sense that

presence. He cares for every need. I, too, sense and feel the manna, being cared for, but I cannot take more than I need — or it will spoil. Freedom comes when God is in charge of the desert experience. I am learning that still very painfully. Israel was commanded to "rest to the Lord" every seventh day in the desert under penalty of death. I am learning that I, too, will die without rest.

There was singing in the desert — rejoicing. There are times I want to sing the song of Moses and Miriam:

"I will sing to the Lord, for he has triumphed gloriously: Horse and rider he has thrown into the sea. The Lord is my strength and my might, and he has become my salvation; this is my God, and I will praise him. My father's God, and I will exalt him. The Lord is a Warrior, the Lord is his name." I am having trouble not saying Alleluia.

Joanna J. Seibert
Little Rock, Ark.

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& B 6. Masses daily 7, Tues & Sat 9:30, Wed 6:15, Thurs 12 noon
HS, HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

KEY — 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/C, handicapped accessible

KEY BISCAYNE, MIAMI, FLA.

ST. CHRISTOPHER'S BY-THE-SEA 95 Harbor Dr.
The Rev. Bob Libby, r; the Rev. Allen Downey, assoc; Deacon
Carroll Mallin
Sun 8, 10 & 6:30 HEu. Wed 12 noon

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 I 7:30 & H Eu II (Sung) 10; Tues H Eu I 1:30; 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

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)

LENT CHURCH SERVICES

(Continued from previous page)

LACONIA, N.H.

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

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

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM BY-THE-SEA
W. Penn & Magnolia
St. James' Shrine, Gethsemane Cemetery, St. Rocco Pet
Cemetery
The Rev. Marlin Leonard Bowman, r Founded 1880
Sat 5, Sun 9 & 11 (Gregorian), Wed 7:30

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

PHOENIXVILLE, PA.

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

PITTSBURGH, PA.

GRACE 319 W. Sycamore (412) 381-6020
The Rev. A. W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d
Sun Eu 10 (Sol), Ev & B 5. MP Tues-Fri 9:30, H Eu & LOH Tues &
Wed 12 noon. HS Thurs 7:30. Sol Eu HD 7:30. C by appt

GETTYSBURG, PA.

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

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)

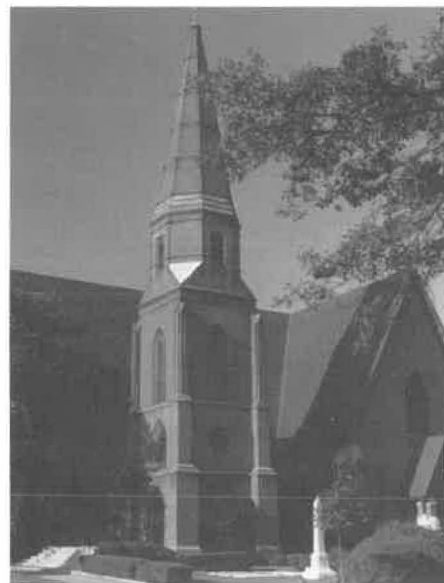
ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 YPF. Tues 9:30 HS, Wed
12:30, Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

GREENVILLE, S.C.

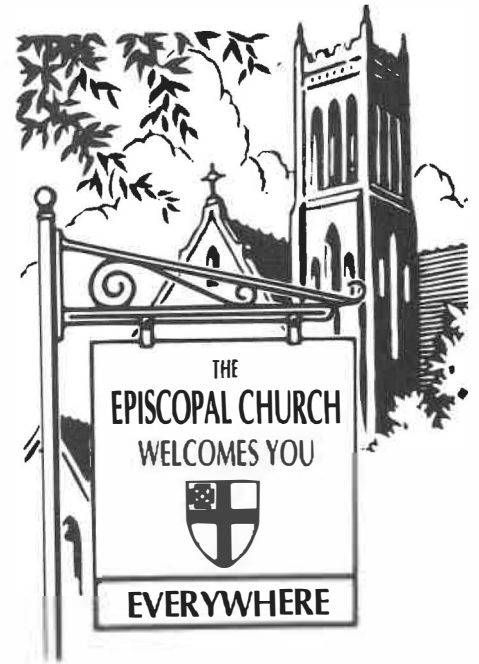
CHRIST CHURCH 10 N. Church St.
The Rev. Dennis Maynard, r
Sun H Eu 8, 9, 10:15, 11:15. Christian Ed 10:15. Lenten Noon-
day Ser 12:10 Mon, Tues, Wed

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



Christ Church, Greenville, S.C.



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)

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev.
George R. Collina; the Rev. Frederick C. Philpott; the Rev.
John H. Mumson
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

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