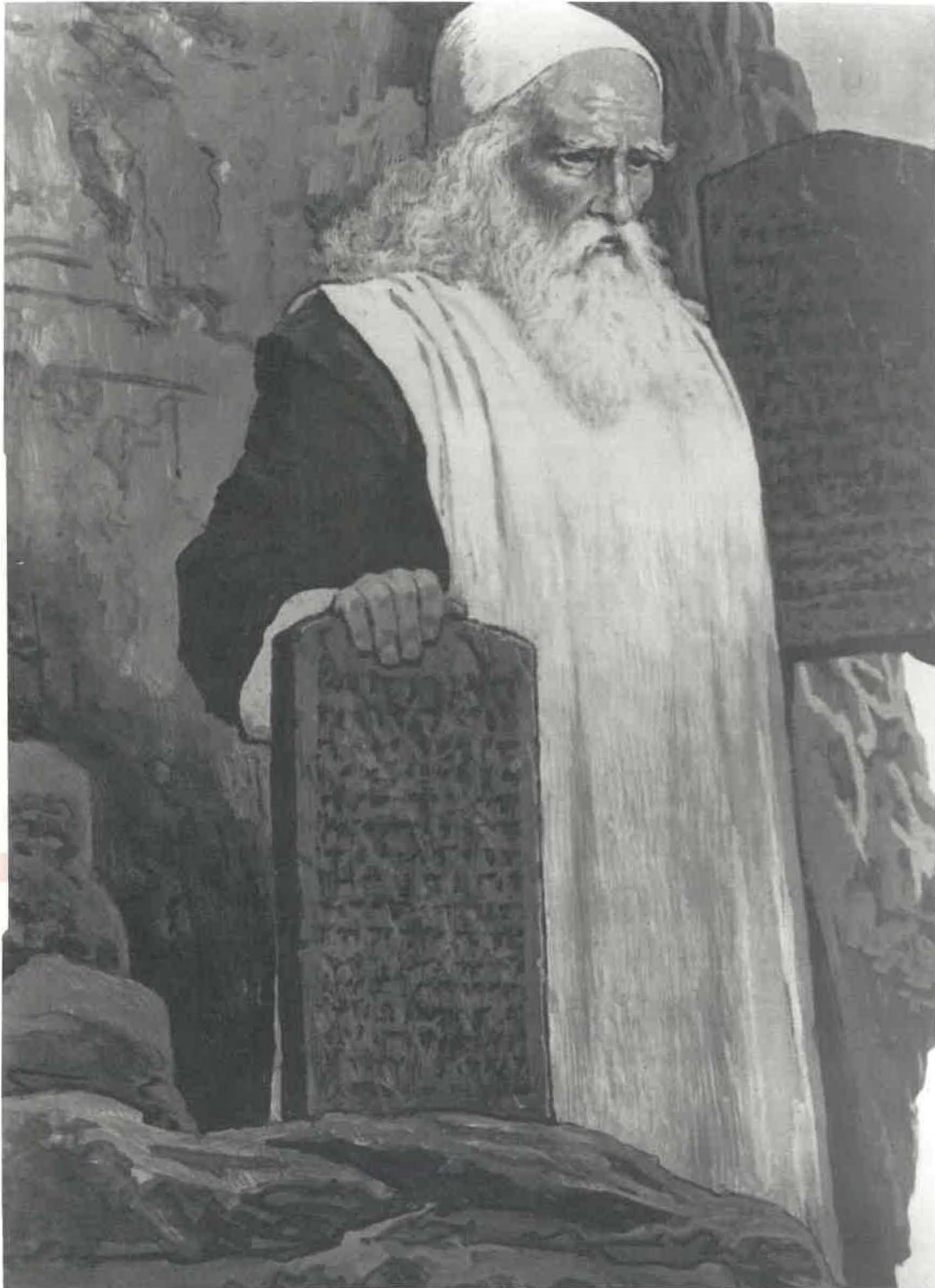


\$1.50

March 6, 1994

# THE LIVING CHURCH

*Serving Episcopalians Since 1878*



940604 17830  
F Garner Ranney  
...  
807 Cathedral St  
Baltimore MD 21201

***'And God spoke all these words ...'***

# IN THIS CORNER

## Hoping for Better Days

The Rev. Harry L. Knisely, author of a first-person article on the horror of the Mississippi River flood [TLC, Aug. 8, 1993], writes to update readers of how members of Christ Church, Burlington, Iowa, where he is the rector, have managed.

"I share with you that today (Feb. 11) our last parishioner returns to her home," Fr. Knisely wrote. "At last the flood of 1993 appears to be over. May God in his mercy spare us from flooding this year, and may we never see the water so deep along the Mississippi again."

Fr. Knisely said Christ Church raised and donated \$5,000 for flood relief and that Bishop Christopher Epting of Iowa matched the \$5,000 through the Presiding Bishop's Fund for World Relief. He said several parishes from New York, Pennsylvania and Florida sent \$2,500.

"We are now in that period when some will be slipping into deep depressions," he wrote. "For some their lives will never be the same. The role the church has is like a lighthouse and shelter in the storm."

\* \* \*

Charles F. Bolden, Jr., who was in command of Space Shuttle STS-60 last month, is a member of the executive board of the Diocese of Texas. Mr. Bolden, 46, a member of St. Thomas the Apostle Church, Nassau Bay, piloted two other space shuttle missions in 1986 and 1990 and was commander of another mission in 1992.

\* \* \*

Depending upon what time of the day you call, if you dial the Diocese of New York, you may hear a receptionist answer simply, "The Diocese."

\* \* \*

In a refreshing switch from dioceses taking money from congregations, the Diocese of Olympia recently gave money back to its churches.

*The Episcopal Voice* reports unrestricted grants of \$500 apiece were allocated to each congregation after the diocese finished 1993 with a surplus of more than \$84,000. The picture isn't quite as bright as it sounds. In July 1993, Olympia faced a cash deficit of \$42,000, so budget cutbacks were made and some staff vacancies not filled.

When several congregations found they could pay their assessments in December, the diocese wound up with a credit balance of more than \$84,000. The diocesan budget and finance committee and diocesan council then decided to establish the grants to congregations.

\* \* \*

A new men's group at St. Michael's Church, Little Rock, Ark., is calling itself SWORD, according to the *Arkansas Episcopalian*. That's an acronym for Secret Womanless Order of the Roasted Dragon. Sounds pretty sexist to me.

\* \* \*

Note to Fr. T., whose location will remain unidentified: Just because he is known as the "beloved" disciple does not mean John was gay.

DAVID KALVELAGE, editor

# CONTENTS

February 27, 1994

Lent 3

## FEATURES

- 10** The Stations  
of the Cross  
by Mabel Benson Du Priest  
A service for children  
(and adults)

## DEPARTMENTS

- 3** Letters
- 6** News
- 10** Editorials
- 10** Viewpoint
- 13** Books
- 15** People and Places

## ON THE COVER

Moses and the Tablets is among the artwork featured in "The Illustrated Children's Bible," published by Grosset and Dunlap. The illustration shows Moses with the tablets of the Ten Commandments, the subject of the Old Testament reading for Lent 3 (Exodus 20:1-17).

Religious News Service photo

# LETTERS

## What They Meant

Regarding the article on Faith Alive [TLC Feb. 6], the lead gives the impression that Faith Alive was a charismatic organization in the beginning and that now it is beginning to see the light and moving away from that. Nothing could be further from the truth.

I was on the original board of directors and served several terms. My husband, who also served several terms on the board, and I are still regional coordinators for Faith Alive. From its inception, Faith Alive was never meant to be a charismatic organization. Its purpose was always for the visiting team and the congregation to share with one another ways in which their faith in Christ was making a difference in their lives, and that is all. It always has been stated in our guidelines that it is not appropriate for team members to push the gifts of the Spirit on a Faith Alive weekend. They were instructed never to do this.

Unfortunately, in the first 10-15 years of Faith Alive, charismatics who were not willing to abide by these guidelines came onto the board, and some became weekend coordinators. I vividly recall the battles we used to have on the board over the issue of pushing "tongues" on a weekend. Although the policy of Faith Alive was never changed because there were enough of us on the board who kept the original course, some charismatic coordinators and the team members they brought with them did push "tongues," causing negative experiences on these weekends. Because of these instances, Faith Alive, in some areas of the country, got a reputation as a radical charismatic organization.

I'm happy to note that charismatic renewal seems to have calmed down in respect to trying to push the gifts of the Spirit on everyone, and the charismatics we took on our teams to weekends were always sensitive to their hosts and abided by the Faith Alive guidelines.

JOYCE NEVILLE

Buffalo, N.Y.

## History Teaches ...

Kudos to Kari B. McBride for all the needed insight packed into her Viewpoint article [TLC, Jan. 30]. She is right that "if history teaches anything, it is a healthy humility about the fallibility of our understanding."

I found it helpful to extend her long-term concept of global church history to much more immediate parish history at a

time when traditionalists (of whom I am one) are concerned about changes in liturgy and practice of worship which are not being forced on us by a new rector, but merely suggested as possible options with request for parish reaction pro or con. This is a good time for us to live by the age-old trilogy: that is to keep the faith, to hope for the best (meaning the least!) but to remember Ms. McBride's injunction that following humility the greatest commandment, "to love," comes

into play, meaning love for the total parish entity and for all fellow parishioners, even those with different ideas on conduct of our worship together.

DONALD V. BUTTENHEIM

Mt. Kisco, N.Y.

• • •

In appreciation for Kari McBride's well-stated Viewpoint [TLC, Jan. 30], in which she asks the reader, in a few paragraphs (Continued on next page)



## The Anglican Centre in Rome

### ROME SUMMER SCHOOL

Romess

27 June – July 7, 1994

Theme: One In Worship

Throughout the history of the Church, differences in culture have resulted in differences of liturgical expression. An examination of the churches in Rome and the history of liturgy will show that the worship of Christians unites and gives value to the peoples and cultures of the world.

The program will include: The Papal Mass on St. Peter's Day; Lectures from Distinguished scholars; a tour of the Vatican Museum and the Sistine Chapel; Worship in ancient churches in the city; Conducted tours of archeological and artistic sites; a pilgrimage to Assisi; free time to sample further sites of Rome.

The Leaders of the School will be:

R. William Franklin, Ph.D., SPRL Professor of History and Mission at The General Theological Seminary in New York City

Gerald O'Collins, S.J., Professor of Fundamental Theology at the Gregorian University in Rome

James Puglisi, S.A., Director of the Centro Pro Unione in Rome

Donna Orsuto, Lecturer in Theology at the Gregorian University

Claire Ruoff, Lecturer in Art History at Trinity College, Hartford.

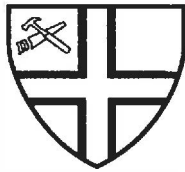
Douglas Brown, S.S.M., Director of the Anglican Centre in Rome

Ralph Martin, S.S.M., Registrar of the Anglican Centre in Rome

The cost will be \$950 per person, which will cover all costs apart from fares to and from Rome.

To reserve a place, or obtain further information, write to: The Registrar, The Anglican Centre in Rome, Via del Corso 303, 00186 Rome, Italy.

START UP ...  
START OVER



A seminar designed to assist those involved in starting new churches or redeveloping existing congregations.

June 6th - 10th, 1994  
Sir Francis Drake Hotel,  
San Francisco, CA.

Sponsored by  
Congregational Development  
Services,  
Episcopal Church Center  
815 Second Ave.  
New York, NY.

Call Meredith Norton at  
1-800-334-7626, ext. 5217  
for further information and  
to reserve your place.

New!

Seminar at

Historic **Salisbury**

June 28 - July 8, 1994

Located at the theological college within the Precincts of SALISBURY CATHEDRAL in southern England.

- Lectures by British theologians, scholars & religious leaders.

- Day trips visit castles, villages and historic sites.  
- Can be combined with Cathedral Cities tour and the DURHAM SEMINAR July 11-22.

Cost includes room, meals, lectures, trips, Reduction for spouse or student. Write for prospectus.

Another Unique Continuing Educational Event From:

INTERNATIONAL SEMINARS

106 S. Fraley St. Kane, PA 16735  
Phone: (814) 837-9178

Shrine of Our Lady of Clemency

Continuous Novena  
Write for Information  
S. Clement's Church

2013 Appletree Street, Phila., Pa. 19103

Subscribe to  
**THE LIVING CHURCH**

# THE LIVING CHURCH

Volume 208 Established 1878 Number 10

*An independent weekly record  
of the news of the Church  
and the views of Episcopalians*

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

## EDITORIAL AND BUSINESS OFFICES

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

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

John E. Schuessler, managing editor  
J. A. Kucharski, music editor  
The Rev. Travis T. Du Priest, Jr.,  
People and Places editor  
and book editor

The Rev. Emmet Gribbin, Jr.,  
associate editor, Province IV  
Betty Glatzel, business manager  
Barbara A. Pizzino, circulation manager  
Lila J. Thurber, advertising manager

## Board of Directors

The Rt. Rev. Donald Hultstrand, Bishop of Springfield (ret.), president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, (ret.), secretary; Leonard Campbell, Jr., Milwaukee, treasurer; the Rt. Rev. Stanley Atkins, Oconomowoc, Wis.; Jackson Bruce, Jr., Milwaukee; Mrs. Robert C. Brumder, Hartland, Wis.; the Rev. Thomas A. Fraser, III, Riverside, Ill.; John W. Matheus, River Hills, Wis.; the Rev. Canon H. Boone Porter, Southport, Conn.; the Rev. Jeffrey Steenson, Fort Worth, Texas.

NEWS: Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Episcopal News Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Second-class postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage \$15.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 92936, Milwaukee, WI 53202-0936.

©1994 The Living Church Foundation, Inc.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH

# LETTERS

(Continued from previous page)

graphs, to capsule 19 centuries of theological history as a "patchwork quilt rather than a seamless garment," she specifically notes the 16th-century contemporaries, Thomas More and William Tyndale, citing "the courage of the insights of both (as) a piece of the catholic tradition, though the two were mortal enemies." I would that she had added that both of them had a single mortal enemy with the power to have them both executed (1535 and 1536), namely King Henry VIII. Such a fate other men and women of courage and conviction face: then, now, and always — either actually, or by the fear of the silent majority in the presence of oppression.

(The Rev.) JOHN M. SCOTT  
Philadelphia, Pa.

## Ecumenical Ministries

A comment in an editorial said "it is at the grass roots, or local level, where the most effective ministries with other churches take place" [TLC, Jan. 16].

I feel there is more ecumenical activity taking place than we hear about. I retired at the end of 1993 as vicar of St. Andrew's Church in the Peninsula area of north Portland, Ore. During my stay at St. Andrew's, we had a combined vacation Bible school each summer with a Missouri Synod Lutheran church. Some nine churches — Roman Catholic, Presbyterian, Methodist, Lutheran and St. Andrew's — joined for a service each year on the last Sunday in the Week of Prayer for Christian Unity. Holy Cross Roman Catholic Church and St. Andrew's observed a combined Stations of the Cross on Good Friday each year, alternating between the churches.

In addition, the Peninsula Ministerial Association held a combined service each Thanksgiving eve, although most held their own service on Thanksgiving day. The ministerial association includes Free Methodist, both northern and Southern Baptist, and several Bible churches as well as mainline churches.

I think we showed that true ecumenical movement originates in the pews.

(The Rev.) WILLIAM J. CARY  
Portland, Ore.

## Sign Me Up

In David Kalvelage's column about lunatics (lunatic: one who is excessively affected by the moon) [TLC, Jan. 23], he mentions one from Connecticut who

nailed to his church door a protest about undignified treatment of leftover consecrated bread.

I suppose that by nailing to the door he intended to remind us of Martin Luther who, teaching the Real Presence of our Lord in the sacrament, was so horrified once when the consecrated wine was spilled that he knelt to the ground and licked it up. (Another lunatic.)

My question is, wherein is the lunacy of the Episcopalian from Connecticut: In his too-extreme devotion to the Real Presence of our Lord, or in his too-subtle hint that others greater than he felt similarly?

As for me, it gives me a lot of pleasure to see someone made a lunatic by his veneration of our Lord's Body. One doesn't see it often nowadays. Please put me down in the lunatic column, too (making three so far, enough for one letter).

SUSAN L. AUSTIN  
Hopewell Junction, N.Y.

### Not Too Much

Regarding a sentence in James E. Tynen's column, "Stop Being So Nice!" [TLC, Jan. 16]: "I'll bet many of our clergy, especially those who read too much Tillich in their seminary days, have gotten so used to stringing together long and important words that some of them have forgotten that words should have meaning." There are many of us who studied with Paul Tillich, who heard him preach and who read his writings (especially his sermons) who feel you cannot read too much Tillich.

(The Rev.) LEWIS TOWLER  
St. Paul's Church

Wickford, R.I.

### Nice Timing

When today's mail arrived, I, of course, read first the Jan. 16 issue of TLC, including "The Shared Pastorate"

in Salmon, Idaho. Then I turned to the February 1994 issue of *National Geographic*: Lo and behold, an article, "Losing Ground in Salmon, Idaho" (p. 14). Nice timing!

After reading the review of *The Oxford Movement and Its Leaders* in the same issue of TLC, I was left wondering what is an "imminent church biographer." Sounds dangerous.

ROBERT C. TOMPKINS  
Towson, Md.

*Only eminently dangerous.* Ed.

### On the Road

I applaud and appreciate David Kalvelage's column regarding the sad decision of Bishop John-Charles (and others) who are forced by their consciences to leave the Episcopal Church [TLC, Jan. 16]. I am saddened by the Rev. Robert M. Haven's undeserved and unsupported angry letter in reply [TLC, Feb. 6]. Surely in the eyes of those good men who felt forced to leave, as well as the eyes of the catholic church everywhere, it is the Episcopal Church which is on the road to apostasy.

(The Rev.) CHRISTOPHER STAINBROOK  
St. Vincent's Church

Bedford, Texas

### Pattern of Light

The pattern of light quilt [TLC, Jan. 2] is a great idea and certainly different from the usual hangings! I have gone as far as to have stoles for clergy to be knitted by fishermen's wives. They wash, don't wrinkle and keep you warm in this climate of ours!

(The Rev.) DAVID W. PLUMER  
Parish of Meadows

Corner Brook, Nfld., Canada

### Pure Speculation

It would be interesting to speculate how much of the \$5 million shortfall expected by the national church for 1995 might be accounted for in the funds collected by various organizations set up to oppose the policies of the national church.

What a tragedy that Episcopal dollars which should be used to evangelize the world are being used for internecine warfare. Could it be that the Episcopal Church eventually will be destroyed by those whose aim is to preserve it?

(The Rev.) ROY F. SCHIPLING  
Hemet, Calif.

## NASHOTAH HOUSE

*Summer study for clergy  
leading to the degree of  
Master of Sacred Theology*

4-29 July 1994

Courses:

**The Caroline Divines**  
The Rev'd Dr. H. Boone Porter

**Heresy and Orthodoxy in the Early Church**  
The Rev'd Dr. David W. Deakle

*Single and family accommodation  
available on campus*

For details, write:

Director of Admissions  
Nashotah House  
2777 Mission Road  
Nashotah, WI 53058



## TRACTS

Vespers of the Dead,  
Litany for the Dead,  
The Last Sacraments

For further information, address

The Secretary-General, Guild of All Souls  
233 Grove Road, South Orange, N.J. 07079



THE FINEST QUALITY  
LITURGICAL INCENSE

Sampler Pack: 1½ oz. of each of our four  
blends - \$12.95 (prepaid only)

**HOLY CROSS INCENSE**  
P.O. Box 99 • West Park • NY 12493  
(914) 384-6660

### 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.*

### VACATIONING?

While traveling on your vacation visit some of the churches listed in our Church Directory section and tell the rector you saw the announcement in *The Living Church*. The churches listed extend a cordial welcome to visitors.

**CLERGY:** If your church services are not listed, write to the Advertising Manager for the very nominal rates.

## Proposed Cuts Leave Many With Questions

The proposed cuts in the national church's budget and in staff at the Episcopal Church Center in New York City [TLC, Feb. 27] will face emotional challenges at and before General Convention by some of those affected.

Reactions to the cuts in program budget recommended by the national Executive Council range from optimism about a tighter, more cohesive operation to questions about structure at the top levels of the church.

Toni Gilbert, of Chattanooga, Tenn., a member of Executive Council, said the proposals were "what the visitations asked for — a revamping of the total church." She said council had complied with requests to return funds to the local level, to implement programs close to home. "Now I hope we, the church, will pick up the ball and run with it."

George Lockwood, of Carmel Valley, Calif., who had been unable to attend the council meeting at which the recommendations were made, termed the cuts "unfortunate" and identified "the lack of connectedness [as the] root cause of the cuts." He said, "We need a 10-fold improvement in the way we communicate. People don't know what is being done. There is good ministry done at national and international levels that most people are unaware of."

Mr. Lockwood said the present "period of introspection" in both the Episcopal Church and American society is unhealthy. "One dollar at the diocesan level is just as valuable as \$1 spent locally," he said. "It is even more valuable worldwide. Money goes farther and does more in, for example, South America." The Episcopal Church and the Anglican Communion, he said, have a history of world responsibilities. But the cuts would eliminate support to the volunteers in overseas missions.

Jack Plimpton, director of Project New Hope, an AIDS ministry of the Diocese of Los Angeles, attended the National Episcopal AIDS Coalition conference in Los Angeles Feb. 3-6. The conference responded rapidly to the budget news, with a letter from the Joint Commission on AIDS/HIV protesting the loss of a national staff officer. Mr. Plimpton said, "It's a shame to lose a representative from the Presiding Bishop's office. It shows insensitivity to a group needing spiritual and emotional help. [The projected] \$300,000 cut from an endemic sit-



**General Convention will address the proposed cutbacks in funds and staff recommended by Executive Council.**

uation is a slap in the face of society and the church." He said the Episcopal Church stood to lose its "national image as the cutting edge for peace and justice issues." Officers of the commission were quoted as predicting the cuts "will send a devastating message throughout the church and the ecumenical and interfaith communities."

Mr. Plimpton, who was a public school administrator for 30 years, wondered about the organizational structure of the national church. "I don't know what the graph looks like," he said. "It's a mystery."

Prezell Robinson, president of St. Augustine College, Raleigh, N.C., when informed of the proposed 15 percent reduction in funds to three black Episcopal colleges, said it would be "a step in the wrong direction. The three colleges are our greatest investment — much of our black leadership comes from them. This is no time to place impediments in the way of leadership."

### Have Battled Cuts Before

Dr. Robinson said that, after he has had a chance to study the council's report, he would contact the other two college presidents and boards of trustees, and would attempt to counteract the proposed cuts. "We've had to battle against tentative cuts before [at previous General Conventions]," he said. "We will probably take some action."

Ntsiki Langford, staff officer for Jubilee Ministries, said her program

would benefit from the belt-tightening. Rather than emanate from the church center, the program would be consolidated in Washington, D.C., where people will be able to confront Congress and influence policy-making. She said that Jubilee Ministries will continue to focus on networking and training of people in local social action programs. "When groups come to the Jubilee office for orientation, they can go visit Congress" and paint a clearer picture than just "facts and figures — how many hungry, how many homeless," she said.

The proposed cuts, Ms. Langford said, will affect start-up grants previously offered to local groups. "We always need money," she said. "But we will train people to apply for other grants" in their own communities. A data base will match people with available help, and yearly conferences will teach them grant-writing and organizational skills.

The Rt. Rev. John Howe, Bishop of Central Florida, a proponent of reform of the national church, said the proposals of Executive Council don't get "to the heart of the problem."

"What is proposed as the lowest 'asking' of the dioceses is far too much, let alone the higher askings," he said. "I do believe we need to get out of New York City, and return to a much simpler model, with a Presiding Bishop who has very limited national and international responsibilities, a greatly reduced staff and most of the program and ministry of the Episcopal Church being carried out on the diocesan level."

## Social Activist Released from Diocesan Staff

The Rev. Jim Lewis, a well-known social activist in the Diocese of North Carolina, has been notified that he will no longer hold the job of director of social ministries when the Rev. Robert Johnson, bishop-elect, assumes office.

Fr. Lewis, whose outspoken positions on the death penalty, the Persian Gulf War and coal mine safety have frequently been controversial, said the request to leave the position he has held for seven years hit him like "a ton of bricks." "It was a tremendous shock," he said. Fr. Lewis said he had hoped the new bishop would "come in and look around, see what the [various] programs do." Among the issues Fr. Lewis cited were labor, health, and criminal justice — "the health and care of our people." He expressed concern that the office itself may be reduced or eliminated.

Local press reports of Fr. Lewis' reaction seem to have been "exaggerated," Fr. Johnson said. Fr. Lewis' feelings were printed in a private newsletter, "Notes from Under the Fig Tree," which he periodically sends to friends and associates. The bishop-elect described Fr. Lewis as taking "clear, brave, thoughtful stands — which goes with being a leader of the church. Social ministry is his passion. I hope he continues." Fr. Johnson said a decision about the continuation of the office of social ministry would be made after he has met with the diocesan council.

Fr. Lewis said, although he is unsure what he will do after he leaves the position, "I'm grateful for seven years. We reached out to tough issues — migrant workers, poultry workers," labor organization, opposition to the death penalty. "This has been a place of freedom," he said.

Fr. Johnson said he has asked the youth coordinator and the assistant to the bishop for ministries and program to leave as well. "I want to choose my own team," he said. Support staff will be invited to stay.

## CONVENTIONS

The council of the **Diocese of Texas** voted to approve the call of its bishop, the Rt. Rev. Maurice M. Benitez, for a diocese-wide effort to enlist "grassroots" input and participation in defining the mission priorities of the diocese. Termed "Shaping Our Future: the Diocese of Texas," the process will begin with a survey of every member attending services on Sunday, April 24. The survey will poll church members on a variety of items pertaining to the mission of the church, and will be used by diocesan leadership to form priorities for mission work in the 57-county diocese.

Developed by a task force headed by the Rt. Rev. Claude E. Payne, bishop coadjutor, and endorsed by the diocesan executive board, the "Shaping Our Future" program is intended to be an ongoing process of consultation with congregations in developing mission priorities.

In other business, the council voted to enter a companion relationship with the Diocese of Mexico and, to a limited extent, the Diocese of Malawi. St. Mary's Church, Cypress, was admitted as a parish after having been established as a mission in 1985.

A budget of \$5.2 million was adopted.

CAROL E. BARNWELL

• • •

"God Heard the Cry of the Child" was the theme of the convention of the **Diocese of Newark**, held Feb. 4-5 at a hotel in Whippany, N.J.

The Rt. Rev. Jane Holmes Dixon, Suffragan Bishop of Washington, and the Rt. Rev. Chester Talton, Suffragan Bishop of Los Angeles, were preachers for the two convention Eucharists. Celebrants were the Rt. Rev. John S. Spong, Bishop of Newark, and the Rt. Rev. Jack McKelvey, Newark's suffragan.

The convention sent two memorials to General Convention calling for change in the way the national body functions. One calls for proportional representation of dioceses in the House of Deputies by number of communicants and the other calls for an end to the one-diocese one-vote method of counting when there is a vote by orders.

The principal discussion of the convention surrounded the Report of the Task Force on Children and Youth, which had been commissioned in 1991 to study a

variety of issues affecting children and youth in modern society. The task force presented a 40-page report, which included 10 resolutions. Resolutions adopted included establishing a standing commission of children, youth and families, mandating courses on child abuse, encouraging positive gay and lesbian role models at church programs for young people, and establishing a broad-based family life curricula for the parishes.

The most intense debate surrounded a resolution calling corporal punishment inappropriate for disciplining children. A compromise was reached substituting "injurious or humiliating treatment" for "corporal punishment."

A resolution which called on parishes not to use hymn 574 because it "depicts God as an abusive and violent father" was defeated.

The diocese sent three resolutions to General Convention on human sexuality issues — one endorsing the creation of same-sex commitment liturgies, another calling for the inclusion of sexual orientation in the federal civil rights act, and the third requesting the national church to prepare resources for lesbian and gay teenagers and their parents for use in the church.

DALE GRUNER

• • •

At a time when political leaders in Washington are struggling with how best to provide health care to Americans, church leaders in the **Diocese of Virginia** have endorsed their own version of universal coverage.

Delegates to the annual council of the diocese, meeting Jan. 8 in Fredericksburg and Jan. 28-29 in Reston, voted to change diocesan canons to mandate that any parish which now provides health coverage for its paid staff do so through a diocesan plan. The change, which had been studied for two years and discussed widely at diocesan meetings beginning in September 1993, passed on a voice vote, with only a handful of delegates dissenting. Though some parishes with young, healthy clergy may initially pay higher premiums than they had been able to obtain by going out on their own, diocesan leaders apparently convinced the overwhelming majority of congregations

(Continued on page 12)

Next week...

**Parish  
Administration  
Issue**

# On the Rise

## Bishop Explains Challenges for Growing Chinese Church

Christianity is growing rapidly in China, with an eight-fold increase in the past 40 years, according to the Rt. Rev. Shen Yifan, general secretary of the China Christian Council, an organization in which all registered Chinese protestant denominations are unified.

Bishop Shen Yifan is an ordained Anglican priest who was consecrated as a bishop in 1988, after the Anglican Church in China united with Chinese protestant churches. He spoke to a meeting of the Rochester Committee on Foreign Relations recently, visiting the Diocese of Rochester as guest of the Rt. Rev. William Burrill, Bishop of Rochester, who was appointed by Presiding Bishop Edmond Browning to be the Episcopal Church's liaison to the Chinese church.

Bishop Shen Yifan answered questions on evangelism, ministry and the status of religious freedom in China. His talk was of special interest because of General Convention this year, where there may be discussion regarding the strengthening of ties between the U.S. and Chinese churches.

Estimates of the number of Christians in China range up to seven million protestants, four to five million Roman Catholics, Bishop Shen Yifan said. This would represent only one percent of the Chinese population of 1.2 billion, less than the percentages for Buddhism, Confucianism, Taoism and Islam. All religions together claim only 15 percent of the population, creating a wide open mission field, but not for foreign missionaries.

The bishop said Chinese churches want to develop an indigenous leadership so the foreign image of the Christian church will be dispelled, creating more effective evangelism. To this end, the united Chinese churches have formed the Three Self Movement (TSM), and the catholic churches have formed a similar organization, the Catholic Patriotic Association (CPA). TSM stands for self-government, self-support and self-propagation. "The main purpose of TSM is to help root the Christian church in Chinese soil and create greater opportunities to



RNS/BP/W. Johnson

**Churches in China want to develop an indigenous leadership.**

bring Christ to China," said the bishop.

Since the cultural revolution, more than 7,000 churches have reopened and 20,000 house churches are meeting, according to council estimates.

Reports in publications by such organizations as the Chinese Church Research Center in Hong Kong detail stories of house destruction, arrests, beatings and torture of Christian believers. In October of 1993 the Puebla Institute, a Catholic human rights group, released to the media a list of 105 Chinese evangelical and Roman Catholic leaders who are under arrest for religious activities.

### Resolving Conflict

The China Christian Council is working to resolve problems involving conflict between religious believers and government officials, Bishop Shen Yifan explained. "We speak out in many ways," he said. "Quite a number of church leaders are represented in our People's Congresses and in our People's Political Consultative Conferences at different levels. At these meetings, we address certain cases and ... submit written proposals which are passed on to higher authorities ... As we receive quite a number of letters from different churches and individuals about violations, we organize teams to visit certain areas. ..."

To the question of whether the council cooperates too closely with the government, as some have claimed, resulting in working against interests of Christians in home worship gatherings, the bishop said, "This, of course, is not true. The

council serves all Christians in China, not only those who are related to us ... All Christians must enjoy religious freedom regardless of the places they worship."

Bishop Shen Yifan believes relations between government and churches are improving, and there are good prospects for the future of Christianity in China if there is better implementation of religious freedom, if the churches provide better Christian nurture and leadership training, and if they have access to enough Christian literature.

The bishop is a fifth generation Christian. Both of his grandmothers were Bible women in the former Episcopal Diocese of Jiangsu. His father, the Rt. Rev. T.K. Shen, was the first Bishop of Shaanxi Diocese, a home missionary district of the Chinese Episcopal Church. During the "cultural revolution" he was "harassed and disgraced" by the Red Guards and forced to work in a factory for seven years. Since 1980, he has assumed an active role in rehabilitation and reconstruction of the Christian church on the national level. He teaches, writes and travels widely in Asia, Europe and North America.

Bishop Burrill, the Very Rev. Patricia Hanen of St. Mark's, Penn Yan, N.Y., and Henry P. French, Jr., chairman of the diocesan commission on ordained ministry, traveled to China in 1990 to open a companion relationship between the Diocese of Rochester and the China Christian Council and Shanghai Christian Council. In 1992, a group of 21 from the diocese visited China.

JOYCE NEVILLE

The Living Church



# African Missionary to a U.S. Campus

Former exchange student wants to bring continuity to uprooted Africans who worship as Anglicans

Because he is an Episcopal priest on a university campus, the Rev. Ikechukwu Jonathan Ogujiofor wants to bring all students closer to God. Because he is a proud Nigerian, he wants to share with minority students a portion of undiluted African culture as he experienced it.

A former exchange student, Fr. Ogujiofor holds relevant memories of his own student years in a majority culture very different from his own. While he also serves a missionary church in his community, he wants to bring continuity to uprooted Africans who worship as Anglicans.

Fr. Ogujiofor is the minister with minority students at Texas Christian University in Fort Worth. He joined TCU's University Ministries staff last fall and began dividing his time between the campus and a parish in southeast Fort Worth.

"A student minority population is not different from any other population," he said. "I believe the main concern of the Christian communion is to evangelize the students and to bring them to participate. Because they are in a minority, they have shied away, feeling that nobody cared, nobody was interested."

He began his work at TCU by meeting with organized segments of that population, including the Black Student Caucus, Organization of Latin American Students and Asian Students Association, signaling his willingness to represent them and be an advocate where educational and cultural programs are concerned.

"I want them to give the university something: participation in ongoing programs on campus, especially those of Christian groups," he said. "Now they know they can be called."

Fr. Ogujiofor, 46, asks students to tell him their preferences — denominational, extracurricular, Bible study or other activities. He also hopes to make contact with other religious student groups not specifically designed for minority students. He recently attended a traditional African wedding in Arlington and



Fr. Ogujiofor

returned inspired to invite TCU students to accompany him to such an event at the next opportunity.

So far, Fr. Ogujiofor says the greatest challenge to his campus ministry is the criss-crossing of students' class, work, volunteer and social commitments that defy "scheduling around," but he refuses to be discouraged. He has worked with university students before, serving on the board of directors for Canterbury House, the Anglican student union and residence hall at the University of Hawaii.

"The student athletes are a bit difficult to reach," he said, "and that I understand. They cannot serve two masters. But if Mohammed cannot go to the mountain, the mountain will come to Mohammed, so — I go to the gym."

## Extending the Church

He is also vicar of St. Simon's Chapel, a missionary church reaching out to native Africans. The Rev. Ronald Baskin, rector of St. Simon's, noted: Father Jonathan offers a unique ministry for the Diocese of Fort Worth. Being a native African and an Ibo, he brings to the diocese the ability to extend the liturgical church — which English missionaries took to Africa — here in the United States — in Boston." Two TCU students from Africa attend services at St. Simon's; they come from Ghana and Ivory Coast.

Fr. Ogujiofor grew up in a Church Missionary Society (CMS) parish in

Nigeria. He received his early education in Okigwe, his birthplace, and earned a diploma from the Methodist Boys' High School there. He later attended the School of Surveying in Oyo, the University of Nigeria in Ksukka and holds a master's degree in geophysics from the University of Hawaii. His scientific research there resulted in the publication of several articles in professional journals and a stint with the Tsunami Warning Center in Hawaii. In 1985, he began training for the ministry, and he was ordained in the Diocese of Hawaii in 1989.

He registers no surprises concerning life in the American South. "I had my rudest shock when I moved to Hawaii. The culture shock was tremendous," he said. Coming from a culture and tradition where Christianity and civil government were intertwined and religious influence on law is tremendous, where virtues were held in very high esteem, where people respect others and respect is respected, to American culture "where it seems we don't care about anything," gave him a jolt. But he and his wife, Joy Ifedma Ogujiofor, plan to impart respect for respect to their four children in Fort Worth.

## BRIEFLY

The Rev. Rebecca Spanos, a deacon in the Diocese of Pittsburgh, was elected president of the board of **National Episcopalians for Life (NOEL)** at its recent meeting. Mary Haines of Washington was elected vice president. The board accepted the resignation of Mary Ann Dacey as executive director of the organization and appointed Marilyn Heigl, NOEL's chapter development officer, to succeed her.



St. Mary's College, Raleigh, N.C., has received a **\$1 million gift** from New York businessman Louis Moore Bacon, who lives in Greenwich, Conn., in memory of his mother, Ann Kidder Moore Bacon, a 1949 graduate of the college. Funds from the gift, the largest in the history of the college from a living donor, will be used to inaugurate a scholarship program.

# The Stations of the Cross

## A Service for Children (and Adults)

By MABEL BENSON DU PRIEST

For several years our church, St. Luke's, Racine, Wis., has followed the custom of having the stations of the cross for children on the evening of Good Friday, usually in the late afternoon or early evening. Children gather in the choir area of the church and make the traditional "pilgrimage" around the church building, stopping at various stations, each with an informal question and answer session and prayer.

Two years ago, we asked ourselves why we were not including the children's stations in the traditional three-hour service, and we really had no satisfactory answer. Thinking that many adults would also enjoy the stations, we decided to include them in the Tre Ore service. And why not have the children lead us? It has been our experience that both the children and the adults appreciate this simple act of devotion on Good Friday.

### Children Assigned Parts

Our stations are kept short, so that the children can read them well and so that there is time for a hymn at the beginning and end of the "journey." Our intention is to be prayerful and not to allow the sentiment of the children to overtake the solemnity and depth of the liturgy. Children are assigned parts and prayers which they rehearse at home and once in front of a group; with practice they can deliver them loudly enough for all to hear. The whole service takes about 30 minutes, and we include it, at St. Luke's, between Communion from the Reserved Sacrament and the Meditations.

The pilgrimage begins at the choir steps; the band of pilgrims is led by a child carrying a wooden processional cross. A priest — and in this case also a parent — goes along with the children just to make sure they face the congregation, find their places, and keep the procession moving.

Since our church does not have a set of carved or painted stations, we place red crosses on the walls of the sanctuary;

---

*Mabel Benson Du Priest is assistant dean at Carthage College and a member of St. Luke's, Racine, Wis.*

however, last year, during Lent, the church school children drew and painted large, colorful stations which we now use, and which we take down and display in the parish hall after Good Friday. These too are quite effective in evoking the right mixture of thought and feeling appropriate to the day. In fact, we find that the whole experience has a simplicity and dignity that bespeaks the theme of Good Friday.

Following is a sample of the stations for those parishes that would like to develop a similar service:

#### First Station:

**Speaker (1):** In the morning all the leaders of the temple met together. They tied Jesus' hands and took him to Pilate. They said to Pilate:

**Speaker (2):** This man Jesus deserves to die.

**Speaker (1):** When Pilate heard that, he said nothing to save Jesus from death. He sent Jesus away to be crucified.

**Prayer:** *Dear God, help us see that the way of the cross is the way of life and peace. Amen.*

#### Third Station:

**Speaker:** I was watching that day that Jesus was condemned. I saw them place the cross on him, and I saw how he staggered when he felt its weight. You could tell he was not strong enough to bear it. He went ahead, though. He said nothing, he pushed along, going on a narrow street with people watching on both sides. Then he staggered, swayed, and fell.

**Prayer:** *Dear God, help us to have the strength we need to carry our burdens.*

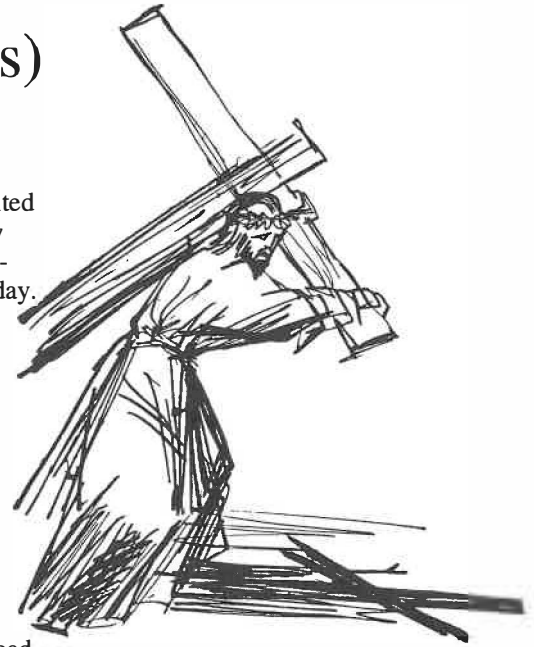
#### Fourth Station:

**Speaker:** When I saw my son, I knew that in all his pain he still recognized me. My heart nearly broke when I saw how badly he had been hurt. But when he looked at me, I could see in his eyes that his pity for me brought him even more sorrow than all his pain.

**Prayer:** *O God, we feel the sorrow that Mary, your mother, felt. May we also come to know her joy. Amen.*

#### Sixth Station:

**Speaker:** I had been a follower of Jesus, but I never dreamed it would end this way. Like his other followers, I was



afraid when he was sentenced to death. I kept away. But when he was going by with his cross I felt I had to watch to see him one last time. When he passed by, his face was dirty, and with his hands tied, he couldn't wipe away the sweat that was running into his eyes. Blood, too, from the thorns in his skin and from the beating. Without thinking I stepped into the street and walked beside him, and as we walked I took my scarf and wiped his face. He was not able to speak, but I'm sure he knew who I was.

**Prayer:** *Dear God, give us the grace to be where we can help those in need, and give us the courage to give that help. Amen.*

#### Eighth Station:

**Speaker:** My friends and I, the women of Jerusalem, were weeping together as Jesus passed by on his way to Golgotha. We couldn't believe that this was the same person we had welcomed into Jerusalem a few days ago with such joy. But as Jesus passed he said something strange. He said, "Daughters of Jerusalem, do not weep for me, weep for yourselves and for your children.

**Prayer:** *Dear God, help us to be sorry for our sins and make us pure in heart. Amen.*

#### Thirteenth Station:

**Speaker (1):** Mary sat with the body of her son in her arms, weeping. **Speaker (2):** Oh my son, I held your body when you were a boy. Is there any sorrow as great as mine?

**Prayer:** *Dear God, give comfort to all people who have great sadness. Amen.*

## Some Good News

Nearly lost among the news of proposed cutbacks and reorganization announced at the recent national Executive Council meeting [TLC, Feb. 27] were some encouraging statistics. For the third year in a row, baptized membership has increased slightly.

Based on the annual parochial reports, there were 2,492,396 baptized members as of Dec. 31, 1992. One year earlier, there were 2,473,838 members. The 1992 total includes more than 188,000 who were added through baptism, transfer, reception by bishops or restoration from active status. More than 167,000 were lost by death, transfer and "removed for other reasons."

A slight decrease was noted in the number of communicants. The 1992 parochial report lists 1,615,270 communicants compared to 1,615,505 for 1991.

Some other increases were noted among the statistics. Nearly 125,000 other "persons active in the congregation" were counted against about 111,000 the previous year. Sunday attendance in 1992 averaged more than 825,000, an increase of about 5,000 per Sunday from 1991. Easter Day attendance

also increased slightly. Another gain of note was the per pledging unit amount of \$22.12 per week, which was up from \$20.96 in 1991.

These modest statistical increases are not cause for celebrations, but they are reason for optimism. Three years in a row of increased membership ought not to be ignored.

## A Holier Life

If you didn't get off to a very good start this Lent, there's still time. Even though March 6 is the third Sunday in Lent, we have an adequate amount of time to observe this holy season.

There's still time to form a rule of life for the rest of Lent. There's still time to join a Bible study, to engage in some serious reading of scripture, spirituality or other appropriate topics, or to attend a weekday Eucharist.

Let us commit ourselves to a holier life during the remainder of this season in order that we may celebrate more fully the joy of the paschal feast.

## VIEWPOINT

# Respecting Church Authority

By KENDALL S. HARMON

The Episcopal Church's debate on the issue of ordaining homosexual persons seems destined again to usurp our focus at General Convention, in Indianapolis this summer. My hope is that we concentrate on the matter of authority underneath this debate instead.

Consider the different approach to this issue by the Bishop of Minnesota and the Bishop of Los Angeles. Both leaders believe that blessing the lifelong commitment of same sex-unions is the way forward. Both agree that the present position of the church is against such blessings, but they disagree on an important matter concerning the church's life.

Bishop Jelinek says he has a hunch his view is "probably the emerging view of the church" [TLC, July 4, 1993]. He acknowledges a 1974 General Convention resolution stating the church's traditional view, but notes this has not been written into canon law. This for him is the crux of the issue. He there-

fore places the 1974 resolution with other resolutions "which ... are not actively supported by all bishops" [TLC, Sept. 19, 1993], and feels no need to follow it himself. (To his credit, he had the

**As Indianapolis  
nears, we must  
decide what our  
sources of authority  
are for the church's  
life.**

integrity to state before his consecration what he intended to do, despite how his actions might unravel the Episcopal Church.)

Whereas Bishop Jelinek expressed his response to the sexuality debate after his election and before his consecration, Bishop Borsch stated his position in a

pastoral letter to the clergy of his diocese after a church in Pasadena held a service for the blessing of a same-sex union. While making clear his own support of such blessings, Bishop Borsch also said: "I ... must continue to be quite clear that at this time church order and teaching hold that it is only the covenants of heterosexual persons that are to receive blessing of and in the church. I have and must continue to be clear that as bishop I cannot give any form of consent or support to other blessings. I ask all the clergy of the diocese to join me in understanding that they are not permitted."

As Indianapolis nears, we must decide what our sources of authority are for the church's life. Which view, Bishop Jelinek's or Bishop Borsch's, will we follow?

For the latter, the church by its nature has to resolve the question of ordaining non-celibate homosexual people as a matter of "church order and teaching." Even though Bishop Borsch disagrees with the present position, he writes a pastoral letter supporting this view and suggesting that those actions contrary to it are "not permitted." By so doing, Bishop Borsch promotes a community  
*(Continued on next page)*

*The Rev. Kendall S. Harmon is assistant rector of St. Paul's Church, Summerville, S.C.*

## VIEWPOINT

(Continued from previous page)

with real meaning, and, let it be carefully noted, the means by which genuine change can occur with integrity. If the Episcopal Church changes its teachings on this question, then Bishop Borsch can stand underneath the new view just as he stood underneath the old one.

Bishop Jelinek is a different story. The view of authority implicit in his response to the sexuality debate will lead either to rampant individualism on the one hand, or legalism on the other.

Suppose, for example, that General Convention decides to resolve this problem by changing the wording of resolutions. Instead of the 1979 General Convention resolution which states "it is not appropriate for this church to ordain a practicing homosexual," a new resolution is approved which states it is appropriate to do so. At this point, all those who disagree with Bishop Jelinek will respond by doing what he did: treating it as a resolution which they have no need to follow. This will exacerbate the already acute crisis in the shared understanding of authority in ECUSA, where, as in the book of Judges, each bishop

does what is right in his or her own eyes. Much of the congregationalism about which many bishops now complain is nothing but the reaping of this kind of behavior at the local level.

Or suppose, in contrast, that convention writes the new view into canon law. If this occurs, will Bishop Jelinek suggest it represents an authoritative change? I believe it places an undue burden upon the canons, where all sorts of moral and theological questions are left unaddressed. This approach leaves us with a community that seeks change through the canons and the political processes by which canons are altered. It is a prescription for an exhausting canonical legalism and the breakdown of our common life.

A third possibility, where convention resolves to let each diocese decide what it wishes to do with potential ordinands, would lead to a similar chaotic result.

None of these three paths is a happy one, and so I hope Bishop Borsch's courageous stance will be the one adopted. This is a question of teaching and order, and if the church's position is to be changed, we ought all to follow this alteration after careful theological reflection.

## CONVENTIONS

(Continued from page 7)

that the long-term benefits of the diocesan plan outweighed any initial disadvantage. The Rt. Rev. Peter J. Lee, Bishop of Virginia, and the diocesan executive board had backed the canonical change.

During his pastoral address, Bishop Lee acknowledged the pain and uncertainty experienced through the diocese after allegations of sexual misconduct prevented the Rev. Tony Campbell, one of two suffragan bishops-elect, from being consecrated following his election May 1, 1993. Bishop Lee said it is time for the diocese to move forward to the election of a second suffragan so the original vision of a college of three bishops can be realized.

Bishop Lee called for an election to be held at the annual council meeting in January 1995, and the council affirmed that by adopting a resolution which outlines a timetable and process for nominations and an election.

The Rt. Rev. F. Clayton Matthews, Suffragan Bishop of Virginia, was the chaplain for his first council since consecration, and in addition to preaching at the council Eucharist, he led four meditations, joined by the interpretive group Friends of the Groom.

Young people were a major part of the council. Members of the diocesan Parish Youth Ministries Committee worked as adjunct staff and four youth delegates were members of council.

The most upbeat moment of the meeting came when clergy and laity from 14 congregations, each group behind a colorful banner, processed into the council chamber. They represented the churches which have been established during Bishop Lee's nearly 10-year episcopate, and provided a tangible reminder of one of the diocese's two major priorities, establishment of new churches.

SARAH BARTENSTEIN

. . .

The convention of the **Diocese of Missouri**, meeting in Jefferson City Feb. 3-5, moved from the long-established voluntary plan for funding diocesan program to an assessment formula based on the net disposable income of the local congregations.

The opening Eucharist was celebrated in St. Peter's Roman Catholic Church, during which the Rt. Rev. Hays H. Rockwell, Bishop of Missouri, delivered his sermon on "Love One Another." He

### Confession

What innocent behavior, after all,  
You think, as you relay the whole confession.  
For it was only love, not some regression  
To Cainish striking; not like that at all.

The quiet is flagrant. You look from floor to wall,  
Tell the simple story of simple passion  
Building, unexpected, in your passing  
By. 'It was nothing looked for. Not at all.'

And then the silence, sigh, searching eyes  
Peering into dark I cannot see,  
But know too well. I have fallen; yes.

Now the pain of truth, buried, cries  
Its place in view, the sacred telling memory  
Of yours and mine: truest gift is gift of faithfulness.

Mark Lawson Cannaday

referred to the violence, terrorism and disruptions in the U.S. and abroad and the role of Christians living in a changed world.

The convention established a minimum stipend for clergy, representing a 3.8 percent increase in the minimum for 1993. The total package for priests, including stipend, housing, insurance and other benefits, will be \$48,065.

In other action, convention endorsed a revised convocation plan, adopted a resolution opposing a proposed amendment to the Missouri constitution which would remove sexual orientation from civil rights legislation, and proposed to General Convention to make the Sunday nearest the feast of Absalom Jones (Feb. 13) Absalom Jones Unity Sunday.

A 1994 program budget of \$926,865 was adopted.

(The Rev.) CHARLES F. REHKOPF

## AIDS Coalition Decries Budget Cuts

Before they arrived at the fourth annual National Episcopal AIDS Coalition (NEAC) Conference in Santa Monica, Calif., Feb. 3-6, many participants learned that the national Executive Council would be voting to eliminate the staff officer for AIDS ministry based in New York in the face of a projected 1995 budget shortfall.

Members of NEAC and the Joint Commission on AIDS sent a fax message to the council, meeting in Norfolk, Va., expressing negative opinions.

In a plenary session, the Rev. Carmen Guerrero, Hispanic missionary from the Diocese of Los Angeles, described the theological challenges posed by the AIDS crisis. "The AIDS crisis is not just a medical mystery and not about sin, but about people who have come to believe they are cut off, with no hope, and that death is their only option," she said.

Pastoral psychologist John Fortunato described spiritual journeys of people with AIDS as "the essential human spiritual dilemma of fear and death."

Kristine Gebbie, the Clinton administration's AIDS policy coordinator, addressed the conference and said: "The witness from the faith community is what has brought the issues of AIDS before people at the corporate and communal level of their lives."

Participants heard from two young people from St. Clement's Church in New York City on their program aimed at stopping spread of the disease.

Episcopal News Service

# BOOKS

## Honest Approach

**HOW TO HANDLE TROUBLE: A Guide to Peace of Mind.** By John Carmody. Doubleday. Pp. 226. \$20.

At last, a "how to" book that treats problems as problems, does not gloss over difficulties, foster pious sentimentality, or produce guilt in those with troubles. John Carmody presents, in a well-ordered format, a practical way for those in physical or emotional pain to regain control of their lives.

His five-point system may, at first, appear somewhat simplistic, but one quickly realizes the truth in what he writes. He advocates honesty in facing up to problems by taking stock of inner resources and learning to exercise the contemplative parts of one's self, which, he states, standard American culture has left flabby. His technique revolves around getting on top of one's thinking;

becoming intimate with one's patterns of feeling; reaching out and sharing with others; deciding to do something about the problem; and, finally, praying by handing oneself over "to the never failing mystery."

## Attack Troubles

By working through these five steps, one can learn to attack troubles systematically, and the method, with practice, becomes habitual. This is the beauty in what Mr. Carmody presents — a program or formula to deal with any type of problem or trouble in an organized, easy to learn way that can be generalized to any situation. This should be read by anyone currently in difficulties or those who help people who are in trouble or pain.


SR. BRIGIT CAROL, S.D.  
Uvalde, Texas

**FOR CLERGY AND LAY LEADERS . . .**  
**AN INTERNATIONAL CONFERENCE**  
**"EXPLORING ST. JOHN'S GOSPEL"**  
**July 23 - July 29**  
**\$750 includes full board and tuition**

A wide-ranging opportunity that includes daily worship, Bible study, high quality scholarship, fellowship, and unstructured time for discovery and reflection.

contact: Inter-Anglican Study Programme  
1317 Queen Emma Street  
Honolulu, Hawaii 96817  
FAX: (808) 538-7194

*Sponsors include:  
The Archbishop of Armagh, The Presiding Bishop, Bishops of Oxford, Los Angeles and Georgia.*



## SUBSCRIBE NOW

to the only independent national weekly newsmagazine serving the clergy and laypeople in the Episcopal Church since 1878.

**THE LIVING CHURCH**  
P.O. Box 92936, Milwaukee, Wis. 53202

one year.....\$39.50

# CLASSIFIED

advertising in **The Living Church** gets results.

## BOOKS

**ANGLICAN THEOLOGICAL BOOKS** — scholarly, out-of-print — bought and sold. Send \$1 for catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866. (518) 587-7470.**

**HERALDRY IN THE EPISCOPAL CHURCH.** Fascinating heraldic history of the Episcopal Church. 600 illustrations, 156 pages, \$12.95. **Acorn Press, P.O. Box 5062, San Jose, CA 95150-5062.**

## CATECHUMENATE

**CHRISTIAN FORMATION: A Twentieth-Century Catechumenate** by the Rev. William Blewett, Ph. D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. **Christian Formation Press, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.**

## COMPUTER SOFTWARE

**INEXPENSIVE EPISCOPAL SOFTWARE:** 79 & 28 BCP, RSV and NRSV Lectionaries, parish office management, BOS, LFF, Christian education, Spanish BCP, libraries and more. IBM, Macintosh, Apple II. **Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751; (303) 522-3184.**

## NEEDLEWORK

**BEAUTIFUL NEEDLEPOINT KITS:** Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (317) 783-1958.**

## NEWSLETTERS

**FREE FOR THE ASKING.** Send a self-addressed stamped envelope and receive "The Wood Bridge Newsletter." **Anglo-Orthodox Mission, Box 6, Old Chatham, NY 12136.**

## ORGANIZATIONS

**CONTEMPLATING RELIGIOUS LIFE?** Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

**CONCERNED** by the profane attack on traditional faith and morality? We offer a place to stand. Join the **Episcopal Synod of America. 1-800-225-3661.**

**CATHOLIC-minded** Episcopalians can affirm the authority of General Convention and support the Church's unity. Contact: **The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.**

## ORGANIZATIONS

**THE THIRD ORDER, SOCIETY OF ST. FRANCIS** (American Province): since 1917, a recognized, widespread community of men and women called to follow Jesus Christ in a Franciscan life of radical simplicity, prayer, study and service. Local fellowships throughout the U.S. (Episcopalians), Canada and the Caribbean (Anglicans). All are welcome to inquire: **TSSF-TLC, Box 399, Mount Sinai, NY 11766.**

**IN ITS 102ND YEAR,** the Congregation of the Companions of the Holy Savior, a nonresidential Christian Community of celibate, ordained men in the Anglican Communion, offers a Rule of Life, support, fellowship and an annual General Chapter and Retreat so that we might be conformed more closely to the mind of Christ. An Associates' Rule is provided for all other members of the clergy and for lay people. Inquiries welcome. **Father Secretary, C.S.S.S., 40 Charleston Rd., Willingboro, NJ 08046-2074.**

## POSITIONS OFFERED

**ORGANIST/CHOIR DIRECTOR** Full-time. Duties include providing organ music two Sunday services, conducting adult and children's choirs, and participating in musical life of 500-member parish. Candidates should continue tradition of superb organ playing and instrumental performance while focusing on development of choral music and sung congregational liturgy. 45-rank 3-manual Flentrop organ and Dowd harpsichord. Located in Research Triangle area of NC in close proximity to Duke and UNC Chapel Hill. Cover letter and resume with three references by March 15, 1994 to: **Music Search Committee, St. Stephen's Episcopal Church, 82 Kimberly Dr., Durham, NC 27707.**

**PRIEST** for large multi-staff traditional parish in the southwest. Full sacerdotal functions. Primary areas of responsibility to be youth work and Christian education. To begin summer of 1994. Reply **Box A-740°.**

**RECTOR** — St. Paul's Church, Kennewick, WA. Inquiries: **Search Committee, P.O. Box 6559, Kennewick, WA 99336.**

**PART-TIME** Hispanic ministry in eastern North Carolina. Contact: **Ms. Janet Sueiro-Rodman, 124 Country Pl., Washington, NC 27889; (919) 975-2214.**

**RECTOR WANTED** by "debt free" parish, established in 1871, with 883 communicants, a paid staff of nine with two part-time deacons and strong, active lay leadership. Located in Duluth, Minnesota, an educational and medical center, an ideal community in which to raise a family with four season recreational opportunities for all. For detailed information, please send resume to: **Jim Claypool, Search Chair, St. Paul's Episcopal Church, 1710 E. Superior St., Duluth, MN 55812.**

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

**HALF-TIME VICAR** sought. St. Paul's Episcopal Church, Put-in-Bay, is the only Protestant church on this small Lake Erie resort island. The membership is ecumenically diverse; congregation varies a lot seasonally; good age ranges and diversity; strong lay involvement. St. Paul's is community oriented and well unified. Housing for four and full benefits included. Contact: **The Rev. Gay G. Jennings, Diocese of Ohio, 2230 Euclid Ave., Cleveland, OH 44115-2499.**

## PROPERS

**BEAUTIFULLY PRINTED** Bible Readings for Sundays, Christmas and Palm Sunday New English Bible. Complete with proper Collect, Psalm and Preface. — **FREE SAMPLES** — **The Propers, P.O. Box 1143, Union City, NJ 07087.**

## PUBLICATIONS

**AFRICAN RELIGION** — *Occasional Research Papers* presents original research in east African religion, philosophy and theology. Vols. 34 and 35 now available. \$30 air mail. **Department of Religious Studies, Makerere University, P.O. Box 7062, Kampala, Uganda.**

## FOR RENT

**ENGLAND—SCOTLAND—WALES.** Delightful fully-equipped rental cottages, houses, etc., all personally inspected. Illustrated literature upon receipt \$3.75 refundable upon booking. We want you to enjoy our homeland. **Pat and Peter Trodd, Heart of England Cottages, Inc., P.O. Box 878, Eufaula, AL 36072.**

## FOR SALE

**EPISCOPAL CHURCH SIGNS** — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.**

**SMALL TWO-MANUAL** Tracker Organ, C.E. Morey Opus 193, built in 1902, completely renovated in 1987. Excellent instrument. For information write or call. **St. John's by the Campus, 2338 Lincoln Way, Ames, IA 50014; (515) 292-6655.**

**QUALITY "CUSTOM" CLOISONNÉ NAME BADGES.** Computer engraved with the name and Church's name for only \$3.95 each. Minimum order of 5 plus \$3.50 postage and handling. Write for a free sample. **Active Advertising Ideas, 522 N. 26th St., Louisville, KY 40212.**

## TRAVEL

**STILLPOINT CELTIC PILGRIMAGE** June 9-24, 1994. A few places remain for this contemplative journey throughout the British Isles. Write or call for brochure: **51 Laurel Lane, Black Mountain, NC 28711. (704) 669-0606.**

**TOUR ISRAEL,** see the Holyland with Father Haddad, April 24, 1994, first class accommodations, most meals, biblical lectures, 11 days from JFK . . . \$2,298.00. Meet local Anglicans, visit Egypt and more. OR go with Mr. Mansfield February 8, 1995. 9 days \$1,498.00. Clergy credits. **Journeys Unlimited, 150 W. 28th St., New York, NY 10001. (800) 486-8359.**

\* In care of **The Living Church, P.O. Box 92936, Milwaukee, Wis. 53202.**

## NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

# PEOPLE and PLACES

## Appointments

The Rev. **Gladstone B. Adams** is rector of St. James', 96 E. Genesee, Skaneateles, NY 13152.

The Rev. **Mario Ancizar Martinez** is part-time Hispanic missionary of Christ Church, 20 Carroll, Poughkeepsie, NY 12601.

The Rev. **Andrew A. Barasda** is part-time rector of Guardian Angel, 2629 Huntingdon Ave., Baltimore, MD 21211.

The Rev. **Ashton Brooks** is assistant of the Cathedral Church of St. John the Divine, New York, NY.

The Rev. **Theodora Brooks** is vicar of St. Margaret's, 940 E. 156, Bronx, NY 10455.

The Rev. **Enrique Brown** is interim pastor of Congregacion Santa Rosa, 33 Church, White Plains, NY 10601.

The Rev. **Peter Cominos** is rector of St. Paul's, Altus, OK; add: P.O. Box 8371, Altus 73522.

The Rev. **Andrew Morgan Hickenlooper** is priest-in-charge of St. Anne's, 105 W. Sutherland, Box 577, McPherson, KS 67460.

The Rev. **James Morgan** is rector of St. Stephen's, 1603 Ave. J, Box 388, Huntsville, TX 77342.

The Rev. **Kenneth Newquist** is interim pastor of Ascension and Holy Trinity, Box 52, West Park, NY 12493.

The Rev. **L. Jerome Taylor, Jr.** is chaplain of Indian Creek Correctional Center, Chesapeake, VA.

## Ordinations

### Permanent Deacons

Washington — **Mary Dolores Gould.**

### Transitional Deacons

Washington — **Jennifer Bowman Cleveland, Ann Pierson Lukens**

## Cathedral Clergy

The Rev. **Ralph J. Stanwise** is canon of St. Paul's Cathedral, Peoria, IL; add: 2608 N. Kingston Dr., Peoria 61604.

## Lay Appointments

**Laura Queen** has been named coordinator of Youth and Children's Ministries for the Diocese of Los Angeles.

## Retirements

The Rev. **W. Thomas Engram**, as rector of St. John's, Mt. Rainier, WA.

The Rev. **Jim Harris**, as rector of St. Mary's, Blowing Rock, NC.

The Rev. **Robert C. Hofmeister**, as rector of Annunciation, Philadelphia, PA.

The Rev. **Jack S. Scott**, as rector of St. John's, Olney, MD.

The Rev. **Henry James Sharp**, as rector of St. Paul's, Oaks, PA.

The Rev. **Donald M. Whitesel**, as rector of St. Stephen's, Clifton Heights, PA.

## Changes of Address

The Rev. **James A. Reed**, non-parochial, 418 Fabius St., Apt. 502, Syracuse, NY 13204.

## Other Changes

The Rt. Rev. William Jerry Winterrowd, Bishop of Colorado, has accepted letters dimissory of the Rev. **William Carrol Shirey.**

The **Church of the Good Shepherd**, Oriskany Falls, NY, is now closed. All correspondence should be directed to the Diocese of Central New York, 310 Montgomery St., Suite 200, Syracuse, NY 13202.

# LENT CHURCH SERVICES

## 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. (202) 337-2020  
The Rev. **Dr. Richard Cornish Martin, r**  
Sun Mat 7:30, Masses 7:45, 9 (Sung & ChS), 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 I 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.

### ST. PAUL'S PARISH

(Chicago West Suburban) 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. (301) 927-6466  
Fr. **Arthur E. Woolley, r**  
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**, ass't  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon & Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-Fri 5:30

### ALL SAINTS

209 Ashmont St., Dorchester (617) 436-6370  
At **Ashmont Station on the Red Line**  
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

## DETROIT, MICH.

### ST. JOHN'S

Woodward and Fisher Fwy. (313) 962-7358  
The Rev. **Richard Kim**  
Sun H Eu 8 & 11. Wed H Eu & Healing 12:15 & Lunch

## KANSAS CITY, MO.

### OLD ST. MARY'S

1307 Holmes (816) 842-0975  
The Very Rev. **Bruce D. Rahtjen, Ph.D., r**  
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

## 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

**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

(Continued on next page)

# LENT CHURCH SERVICES

(Continued from previous page)

## SCOTCH PLAINS, N.J.

**ALL SAINTS'**  
The Rev. John R. Neilson, r  
Sun 8 & 10 H Eu. Wed 9 H Eu

559 Park Ave.  
(908) 322-8047

## 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**  
The Rev. Robert C. Ayers, r  
Sun H Eu 8 & 10, Wed H Eu 12 noon

Genesee St.

## NEW YORK, N. Y.

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

## EPISCOPAL CHURCH CENTER CHAPEL OF CHRIST THE LORD

2nd Ave. & 43rd St.

The Rev. Donald A. Nickerson, Jr., chap  
Daily Morning Prayer 8:45; H Eu 12:10

## ST. MARY THE VIRGIN

(212) 869-5830

145 W. 46th St. (between 6th & 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP  
8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.)  
Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5,  
Sun 10:30-10:50, Maj HD 5:30-5:50

## PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector  
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

## TRINITY

Broadway at Wall

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

## ST. PAUL'S

Broadway at Fulton

Sun H Eu 8

Trinity Bookstore, 74 Trinity Pl. Open Mon-Thurs 8:30 to 6, Fri  
8-3:30

Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd  
floor, Mon-Fri 8-3:30

Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45,  
1-3:45; Sat 10-3:45; Sun 1-3:45

## STONY BROOK, N. Y.

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

## 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

## PHILADELPHIA, PA.

**S. CLEMENT'S, Shrine of Our Lady of Clemency**  
20th and Cherry Sts. (215) 563-1876  
The Rev. Canon Barry E. B. Swain, r  
Sun Masses 8 & 11 (High); Matins 7:30; Sol Ev Novena & B 4.  
[June through Sept: 8, 10 (Sung), Ev & Novena 5:30] Daily: Mat-  
ins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6,  
at any time on request

## PROSPECT PARK, PA.

**ST. JAMES'** 11th Ave. & 420 (between I-95 & MacDade  
near Philadelphia International Airport) (610) 461-6698  
The Rev. William Duffey, Ed.D., r  
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**  
129 N. Market  
Sun Mass 9:30. Weekdays as anno

(717) 374-8289

## 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)

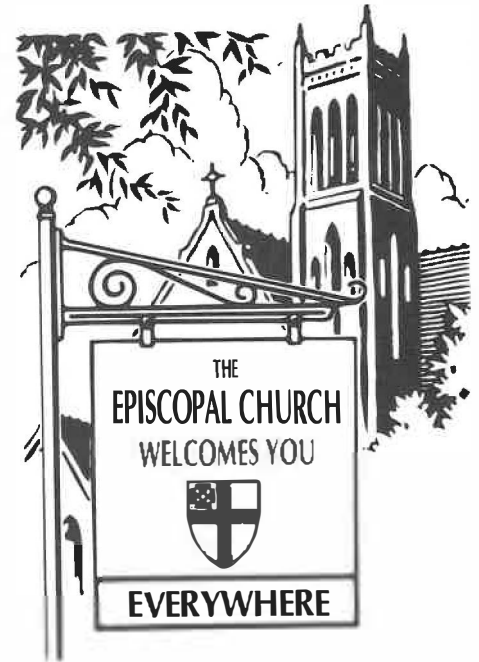
## INCARNATION

3966 McKinney Ave.

The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev.  
George R. Collina; the Rev. Frederick C. Philiputt; the Rev.  
John H. Munson  
Sun Eu 7:30, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45,  
EP Mon, Tues, Thurs, Fri & Ev Wed 6 (214) 521-5101



Church of St. Michael and St. George  
St. Louis, Mo.



## 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

## SAN MIGUEL DE ALLENDE, GTO, MEXICO

**ST. PAUL'S** Calzada del Carde  
Near the Instituto Allende (465) 20387  
Mailing address APDO 268; Rectory phone (465) 20328  
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk, d  
ass't  
Sun H Eu 9 & 10:30 (Sung), Sunday School (Spanish) 9:30, Sun-  
day School (English) 10:30. H Eu Tues & Thurs 9