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April 17, 1994

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***Religious Life for Women Is Changing
Because of Ordinations to the Priesthood***

IN THIS CORNER

No Smoking, Please

Those who believe it's not possible to be both humble and a bishop may enjoy this story: The Rt. Rev. Mary Adelia McLeod, Bishop of Vermont, was asked by *THE APOSTLE*, the newspaper of the Diocese of Alabama, if anything funny had happened to her since she became a bishop. Bishop McLeod recalled going to the grocery store while wearing her purple shirt and clerical collar. A woman asked her, "Do you work in my dentist's office?" Bishop McLeod responded she did not, and the woman replied, "Well, all the dental hygenists there wear shirts just like that."

* * *

My column of questions [TLC, Feb. 27] continues to produce interesting mail. To the question about incense, one reader mentioned "some places use god-awful cheap stuff and many individuals who may not be accustomed to it end up choking and coughing, and then we wonder why our parishioners complain about it, such as the eccentric woman who would call me and say 'what time are the services without the smoke?' (she smoked a pack of cigarets a day)."

The same correspondent told about the parishioner during his seminarian internship who protested by "spraying the air around her pew with Lysol as the thurifer came by."

* * *

The Rev. David Mills, non-parochial priest of the Diocese of Southern Ohio, has an unusual occupation since leaving fulltime parish ministry. Fr. Mills operates the Mt. Desert Oceanarium in Southwest Harbor, Maine. Fr. Mills reports God called him "to move to Maine and start that museum," which now includes a Maine lobster hatchery, a 13-acre salt marsh, a 40,000-gallon harbor seal exhibit and the Maine Lobster Museum.

* * *

The mention of most popular names for Episcopal churches [TLC, March 20] brought a response from Mother Mary Jean, CSM, and Mildred Singler, of Peekskill, N.Y., who noted that a recent count on the database of the convent's 2,300 altar bread customers produced a similar list to the 1955 compilation. The convent's top four were St. John's, Christ Church, St. Paul's and Trinity Church.

* * *

More license plate spotting: SERVNG, ST GREG, and HE IS. A reader in Texas reports seeing LORDY, and another in Missouri sends along HIONGOD.

* * *

The Southwestern Episcopalian, newspaper of the Diocese of Southwestern Virginia, printed this typographical error from the order of service at St. John's Church, Bedford: "The Sequence Hymn — Immoral, Invisible, God Only Wise."

* * *

To C.C.J. in the Diocese of New Jersey: I wouldn't worry about "that neighboring bishop," as you describe him. He's not your problem.

DAVID KALVELAGE, editor

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ON THE COVER

Sister Catherine Louise of the Society of St. Margaret celebrates the Eucharist. She is one of a number of women in religious orders who have been ordained to the priesthood [p. 7].



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LETTERS

On Target

The Viewpoint article by Robert F. Allen [TLC, March 20] was right on target. From congregations to "815," the lack of financial support and the withholding of funds by contributors is but the visible tip of the iceberg.

As one who has served in a variety of elected and appointed positions at parish, deanery and diocesan levels, as a deputy to the General Conventions and recently concluded service as the administrator for the Bishop of Rio Grande, my observation has been that under the surface lies discontent for the direction taken by the institution. This discontent is the melding of a combination of factors. There is one constant — the poor quality of clerical leadership.

The tip of the iceberg did not sink the Titanic.

EDWARD L. BALE

Vadito, N.M.

• • •

Robert Allen makes a point most of us understand, but which we would rather not address.

San Diego recently had a diocesan convention in which mission was emphasized, so one of my vestry members raised a question regarding cutbacks in overseas support. Support for resource persons (at "815") alone flies in the face of Venture in Mission, the program of yesteryear that brought the Episcopal Church to new levels of stewardship. Another person observed that the Mormons believe in missionaries, and they have been increasing while our branch of Christendom has been on the decline. Is "815" so out of touch with most of us that the center has become eccentric? Maybe we need to stagger along until there is a new vision. Perhaps the new vision will turn out to be old-time pastoral values.

At any rate, I agree with Mr. Allen. It is not a lack of potential funds, nor is it a lack of technology.

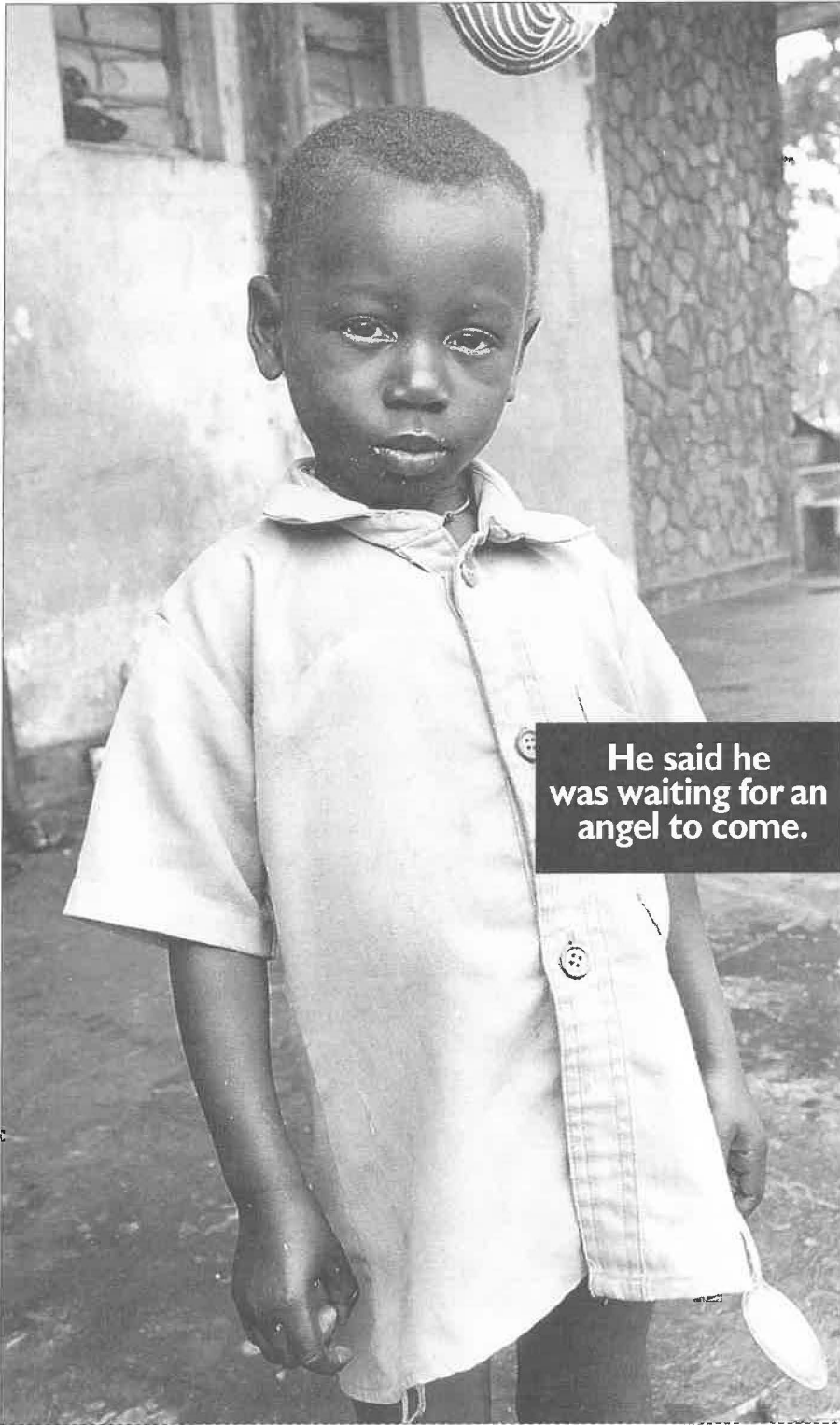
(The Rev.) JAMES G. ESTES
St. Francis' Church

Pauma Valley, Calif.

It's Not Funny

Perhaps I am crotchety in my old age, but I cannot reciprocate the hilarity over the liturgical chaos depicted in "In This Corner" [TLC, March 27].

There would seem to be an absence of priestly attention to liturgics done
(Continued on page 6)



**He said he
was waiting for an
angel to come.**

There are more than a million orphans in Uganda. Most have nothing but childlike hope and a tenacious desire to survive.

One little boy told a Christian Children's Fund field worker that he wished very hard for his mother in heaven to send a guardian angel to take care of him. And he believed she would, because he was hungry and very scared.

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All the Ugandan orphans need love, nourishment and medical care. New stories of desperate need unfold every day.

Archbishop Okoth is determined to keep as many children as possible with members of their extended families. With your assistance this can happen.

So today we turn to you.

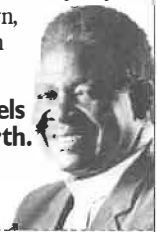
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LETTERS

(Continued from page 4)

"decently and in order" on such a solemn occasion as Maundy Thursday and the eve of Good Friday.

And to have a server handling the chalice and sacristans bringing out the reserved sacrament "to be stored in the aumbry" is abdication of a cleric's function and responsibility. I am even less amused by the quaintness of "storing" the consecrated wine in a "bottle" marked "Bourbon." And whatever did they do with the "bottle" when it would not fit in the aumbry? Drink the contents, to contribute to the laughter, or did they just pour it down the sink?

(The Rev.) ROBERTS E. EHRGOTT
Anderson, Ind.

• • •

The wonderful "In This Corner" column about the liturgical mishaps on Maundy Thursday calls to mind the old story which was reported to me as being a compilation of events at several places and times, put together as if they all happened on the same Sunday morning.

It was a hot summer day, so there were several fans placed around the sanctuary. When the celebrant turned to offer a paten full of hosts to the congregation a gust of wind from one of the fans scattered the hosts around the sanctuary. After a pause for retrieval, the service proceeded without mishap until the time came for the recessional.

The crucifer reached to take the cross from its holder at the end of a choir pew and it was stuck. He gave it a hearty yank and the whole end of the pew came off. With the help of another acolyte to help carry this burden, he started out.

Another acolyte had been kneeling at an ornate prayer desk, nervously fingering the elaborate carving. His finger stuck in a hole and he had to carry it out with the help of another acolyte.

As the choir came out, one of the women caught her shoe heel in an opening in a grate in the middle of the aisle. She simply slipped her foot from the shoe and continued. The man behind her saw this and reached down to grab the shoe. The whole grate came up with it and the next man stepped in the hole.

It is my hope to compile a collection of

To Our Readers: We welcome letters to the editor. Each letter is subject to editing and should be as brief as possible.

similar stories, truth, fiction or apocryphal. I would appreciate any contributions your readers can make to that collection.

(The Rev.) WILLIAM L. HICKS
Pawleys Island, S.C.

I've heard the prayer desk story involving a bishop. Ed.

Wrong Focus

I'm distressed to see the opinion poll and the accompanying editorial [TLC, March 13]. At a time when TLC is calling for change in our approach to the structure of General Convention, it is disheartening to see it advocating no change in the focus for General Convention. I'd rather see an opinion survey that asks such questions as:

1. What do you see as the primary mission of the church?
2. What areas of ministry need support in your diocese?
3. What do you need from the church to do your ministry more effectively?

Focus on issues will continue to divide us; focus on mission and ministry will unite us in carrying out the work of Jesus Christ in our world.

(The Rev.) REBECCA S. BROWN
Interim Communications Officer
Diocese of Pittsburgh

Pittsburgh, Pa.

• • •

Now you've done it! Your questionnaire asks about the "belief in the ordination of women." I hope no one "believes" in this, but accepts or recognizes. I believe in God — Father, Son and Holy Spirit!

KENNETH A. MOSS
Baileys Harbor, Wis.

Steady Service

"In This Corner" [TLC, Feb. 27] included a one-sentence comment that callers to the Diocese of New York may hear "a receptionist answer simply, 'The Diocese'." I am not sure why this fact was mentioned, but I do wish to note that "a receptionist" refers to a particular lady of my acquaintance during my years of ministry here. With grace and patience, she handles a heavy flow of phone calls, "door calls" (as she is the one who "buzzes" folks in), and business connected with all diocesan operations as well as those of the Cathedral of St. John the Divine, along with a host of "internal"

(Continued on page 11)

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'Caring Capitalism' and Other Concerns of the Workplace

"Confronting Issues of Faith in the Workplace" was the theme of a conference sponsored by the Institute for Servant Leadership at Kanuga Conference Center in North Carolina March 13-16. Participants came from a wide variety of locations including Canada, Nevada, Michigan and Massachusetts. Participants ranged from lay persons with a variety of occupations to a diocesan bishop and a retired bishop.

Sharon Parks, one of four featured speakers, told of the development of her participation in discussions of ethics with students in the MBA program at Harvard University, where she is a member of the faculty. "If the purpose of law is justice, and the purpose of medicine is health, what is the purpose of business?" she asked.

Bruce Bridges, president of a Macon, Ga., company which makes paint for industrial uses, told of how he and his son reshaped and reorganized their business because of perspectives received at a conference sponsored by the institute a decade ago. Mr. Bridges said there are two classes of motives for working at a job: "I need to make a living and to have personal security," he said, "or I need you and you need me."

Bob Michalak, of Ben and Jerry's Ice Cream Co. of Vermont, spoke of that company's "caring capitalism and linked prosperity." He said the company was "doing well by doing good," that is, doing well financially by inaugurating and contributing to the needs of many community enterprises, including free ice cream for fund-raising projects sponsored by non-profit organizations.

The Rt. Rev. Bennett Sims, retired Bishop of Atlanta and chairman of the Institute for Servant Leadership, expanded on the words in Jesus' prayer in John 17:15-16: "I pray thee, not to take them out of the world, but to keep them from the evil one." Bishop Sims said, "This is the pattern — to be in the world, but not of the world, and yet for the world."

Participants were led in "listening" exercises by the Rev. James Fenhagen, director of the Cornerstone Project, and the Rev. Charles Newbery of the Diocese of Long Island. Small-group discussions and worship were also included.

(The Rev.) EMMET GRIBBIN



Sister Jean Campbell is celebrant at a service for the Order of St. Helena.

Ordinations to the Priesthood Changing Life in Convents

When Sister Barbara Jean Packer was ordained to the priesthood in February, she became the first member of the 142-year-old Community of St. John Baptist to be ordained. There have been only 11 Episcopal nuns among the 1,900 women ordained in the U.S. since 1977.

Ghana-born Sister Rosina, of the Order of St. Helena, Vails Gate, N.Y., became no. 10 when she was priested on Dec. 12, 1993, and Sister Carol Andrew, OSH, was ordained March 18.

In Canada, there have been only two nuns among 380 women ordained since 1976 — one from the indigenous Community of St. John the Divine and the other from the Community of the Sisters of the Church. In the latter order, Sister Linda Mary of the Australian province was ordained Dec. 4 and another, Sister Mary Josephine of the English province, expected to be priested in early spring in the Diocese of Blackburn.

The Order of St. Helena had three members who were already deacons when General Convention approved women priests — Sister Mary Michael, 68, who is now a psychotherapist and interim rector in New York City; Sister Columba, who has since left the order to become a rector, and the late Sister Rachel, who taught at General Seminary and the School of Theology of the University of the South. Sister Jean, 47, was ordained four years ago and is sister-in-charge at Vails Gate.

U.S. Communities with Ordained Members

(As of March 18)

Order of St. Helena	6
Sisters of St. Margaret	2
Community of St. Mary	2
Community of St. John Baptist	1

"An older sister and another age 40 do not attend if a woman celebrates the Eucharist," Sister Jean said, "but we are rooted in Christ and do not split apart."

The Society of St. Margaret (SSM), based in a new convent in Roxbury, Mass., near Boston, has two priests — Sister Catherine Louise, ordained at age 60 in 1979, and Mother Adele Marie, ordained at 42 in 1980. She was the first nun to head a deanery, and also the first to celebrate the Eucharist in Cambridge, Mass.; she was elected superior in 1990. SSM's original foundation at East Grinstead in England has recently voted in favor of its members offering themselves for ordination.

The Southern Province of the Community of St. Mary in Sewanee, Tenn., is headed by CSM's only priest, Sister Lucy, 59. The province also has a

(Continued on page 8)

CONVENTS

(Continued from previous page)

priest in its new House of Prayer in Los Angeles, Sister Carmen, 52, ordained in 1985.

Two other ordained women have tried their vocations in SSM and in New York's Community of the Holy Spirit but did not remain.

The small number of convent ordinations is regarded by some observers as an indication that vocations to the religious life and to the priesthood are, for the most part, separate and distinct.

It is also pointed out that since all of the ordained religious have been over age 40 and held advanced degrees, they have been the most likely to be chosen as superiors. Almost all of the ordained sisters also assist in parishes.

Members of religious communities estimated there is a two-thirds approval of ordained religious among approximately 300 sisters in 30 religious houses maintained by 19 orders in the U.S. and Canada.

"It has changed the day-to-day existence when the celebration of their life together can be done by the community itself without somebody coming in," said the Rev. Richard Johns, a retired Canadian priest who, as general secretary of the Council on Religious Life in the U.S. and Canada, frequently visits the convents.

Whereas eucharistic celebrations by ordained members is regarded as a significantly cohesive factor in annual chapter meetings and similar assemblies, the communities have been careful to continue to have male priests and other outsiders come regularly to celebrate and to hear confessions. In some instances, ordained sisters have drawn more associates to their communities, while other orders have seen associates move their affiliation to more conservative convents. In at least two instances, sisters have transferred to less liberal orders.

"Actually, having ordained members is no different than most communities of monks where brothers and priests have always lived side by side," said one sister.

Communities which do not have ordained members include All Saints, Holy Nativity, Holy Spirit, St. Anne's, the Sisters of Charity, the Teachers of the Children of God, Transfiguration, and the Eastern and Western Provinces of the Community of St. Mary.

(The Rev.) JAMES B. SIMPSON

CONVENTIONS

The Rev. Canon Stephen H. Jecko, bishop-elect of **Florida**, addressed the convention of the diocese when it met at St. John's Cathedral, Jacksonville, and a Jacksonville hotel.

Fr. Jecko said his first priority is to be a pastor to priests and deacons and their families. He also said "it's time to affirm college ministry in this diocese," and that he would lift the moratorium on aspirants to the ordained ministry.

Among resolutions adopted were those which recommend a national study on church structure, oppose ordination of practicing homosexuals and revise personnel policies.

The Church of the Holy Spirit, Tallahassee, was welcomed as a parish, and the Rev. Juan Quevado, from Florida's companion diocese, Cuba, was greeted. An audit on racism was completed by those who attended convention.

A diocesan budget of \$1.525 million was approved.

• • •

The Rt. Rev. David Reed, Bishop of **Kentucky**, presided at diocesan convention for the final time when it was held Feb. 25-26 at Christ Church Cathedral, Louisville. Bishop Reed, who will retire April 17, was honored at a dinner following the conclusion of convention. He will become interim assistant bishop in Connecticut.

The most notable business transacted by convention was the passage of an amendment to the canon governing the apportionments requested of congregations to fund diocesan operations. In a move toward voluntary giving, convention adopted a call for a guideline for all congregations of 15 to 20 percent of canonical income as reported in the most recent parochial report. The change will bring the requested giving per congregation more nearly in line with the actual giving reflected in recent budgets.

A task force was established to work with the committee on canons to develop a procedure which would allow congregations to seat young people age 16 and older on vestries and bishop's committees with voice and vote.

The Rev. Joseph Anyindana, from the Diocese of Sunyani and Tamale of the Church of the Province of West Africa, Kentucky's former companion diocese, was a guest at convention.

Convention approved an invitation to

the Diocese of Connor, Northern Ireland, to enter a companion relationship.

One observer who was asked to comment on convention thought it was more peaceful than usual. "This convention seemed to be free of the tension and ill will which has marred some conventions in the past," he said.

• • •

Delegates to the convention of the **Diocese of East Carolina** Feb. 11-12 in Greenville, N.C., gave final approval to a constitutional change which removes the word "confirmed" when describing who can vote. The change means all baptized members will be able to vote in parish elections.

The Rt. Rev. B. Sidney Sanders, Bishop of East Carolina, said in his convention address that he will ask the 1995 convention to authorize a capital funds drive to raise \$1 million for the completion of Trinity Conference Center.

The Rt. Rev. David Alvarez, Bishop of Puerto Rico, East Carolina's companion diocese, spoke at convention. "Companionship means a wider view," he said. "It means a wider experience of the church."

Another speaker was Katerina Whitley of the Presiding Bishop's Fund for World Relief, who addressed the convention theme, "Do Justice, Love Kindness."

St. Francis-by-the-Sea Church, Bogue Banks, was welcomed upon achieving parish status.

BRIEFLY

The Anglican Church of Canada is facing a **financial crisis**. According to *Anglican Journal*, the church is facing a deficit of more than \$1 million by the end of this year unless program spending is cut. The problem is attributed to a shortage in giving from dioceses and less revenue than expected from the Anglican Appeal.

■

The **Diocese of Alaska** has begun a \$1 million campaign entitled Faith Into Tomorrow in hopes of ensuring a solid financial future through endowment. The campaign was approved by the diocesan convention in 1993 following a two-year study. The interest from the endowment will be used to support the financial stability of the church and its congregations.

Reversal of Roles

Caring for my parents

By J. BARTON SARJEANT

My father died while I was somewhere over the Canadian-U.S. border. I was on a flight from Newfoundland to San Francisco. He died in Los Angeles, his home for most of his 84 years.

My phone rang seven months earlier. It was my older brother Carl who told me dad had had a heart attack (his fifth), was in intensive care, and was not expected to live through the night. My wife, Beverly, and I rushed to the airport and were at my father's bedside within hours. By the time we arrived, my dad had improved considerably, and within a few days he was well enough to return home to my mother. Beverly and I flew back to northern California. The evening of the very day we arrived home, Carl phoned again and said Dad had taken a turn for the worse and, again, was not expected to live through the night. I flew first thing the next morning after having been informed that Dad had, indeed, survived the night but remained in critical condition.

Soon after that, my brothers and sisters and I (there are five of us) talked about a plan of my proposing. The plan was that Jerry and Dorothy (my sisters) and I take over the care of our parents. I am full-time rector of a church just north of San Francisco. I was due "sabbatical time" and believed that under the circumstances the vestry and parish might be supportive of what I was proposing — that my sisters and I care for our parents a week at a time, each in our own turn. Dorothy would then take the alternate weeks, one week each a month. Although there were a number of logistical matters to be ironed out, the plan was agreed to by the

whole family and soon thereafter my sister Dorothy moved in to begin the care. In our care for my folks, I told my vestry I wanted to look back on this time and have no regrets.

The care we would be providing over the next seven months (five months for my folks together and then two additional months following Dad's death) was intensive and extensive. I have already mentioned my dad had a serious heart condition. He always had been a heavy smoker and for more than 20 years had suffered from emphysema. He had careful dietary restrictions, not only relative to his heart but also because he was a diabetic. In addition, he had high blood pressure for many years until, in the last six months or so of his life, he began to suffer from very low blood pressure. That condition became an even more serious matter in light of my father's kidneys having failed, so that for the last two years of his life he was a dialysis patient three times a week.

As for my mother, she had broken her hip eight years before and had undergone hip replacement surgery. Fearful that should she try to walk again she would only fall again, she had become wheelchair bound. She also had high blood pressure and was a diabetic — her diabetes more serious in that she required insulin shots twice a day.

The duties involved what you might suspect: help with dressing and undressing, planning, shopping for, and cooking three meals a day, washing clothes and linens, and housework. But the care, of course, was much more than that. It involved being "present" for my folks at the deepest levels they would permit and could manage.

In the few years my folks had lived in their mobile home, they had become involved with the parish community of Trinity Church, Orange. One oddity in the year-and-a-half of their membership before my sisters and I took over their

care, is that they had never actually been able to make it to the church itself. Faithfully, however, the members of Trinity had come to them. The weekly visitors brought them not only communion, but also flowers from the altar, a bulletin from the Sunday service, and news of parish activities. My folks became a part of that parish both really and vicariously, and, perhaps most importantly, through being included regularly in the prayers of the people.

One aspect of caring for my parents (that uniquely involved me, and not my sisters) was in connection with an "oral history" I had accomplished with them seven years before. In the first six months of 1986 I was granted sabbatical leave and I took the opportunity (for some of that time) to accomplish an oral history review and reflection of their lives. I came to them prepared, tape recorder in hand, to ask them substantive questions, e.g., their earliest childhood memories, their adolescent years, their having met and married, their early years of parenting, what it was like to see their five children grow up, marry, and have children of their own. I ended up with nearly 20 hours of invaluable audio tape of their talking of the fabric of their lives. They spoke of the great joys and the great sorrows, of the successes and the failures, of the moments of pride and the moments of disappointment.

Married 64 Years

I say all of this in retrospect because during this most recent time with them I took the opportunity to return to those oral history tapes and listen to them again with them. They had been in better health and more sure of the future during the time of my sabbatical. Now, 64 years married, they, with full mental capacity but with bodies failing, listened to their own and each other's reflections on what each of their lives and their long life together meant to them.

As I move away now from these months, I am left with some distinct impressions I would not otherwise have had. For example, with my mother it did not take me long to realize that my caring for her bordered on almost an entire reversal of roles from when I was an infant. My responsibility included not only preparing her meals and making her bed, but also washing her clothes and her sheets, dressing her and undressing her, bathing her, changing her diapers two or
(Continued on page 12)

The Rev. J. Barton Sarjeant is rector of St. John's Church, Ross, Calif.

Priorities at '815'

Any large organization, suddenly deprived of sufficient funds, naturally seeks to interpret the situation and to find a positive philosophy for its reduced operation. It is understandable that our national church organization should do so. It is also understandable that many interpret the events differently.

According to Canon Law (I.4, Sec. 1 (a)), the Executive Council of the Episcopal Church, and hence the staff which it employs at the Episcopal Church Center in New York City, is to pursue and develop the missionary, educational and social work of the church. Most of us are aware of little leadership in the missionary and educational fields emanating from 815 Second Ave., and the present reduction of activities [TLC, March 6, 13] casts a further negative light on these important responsibilities.

We do not believe that the church was clamoring for a different organizational structure at "815," nor technical differences in the way diocesan financial responsibilities are calculated. Nor do we believe Episcopalians are generically opposed to a variety of programs. Good programs, clearly effective ones, attract money and volunteer support. We see this in different places in every diocese. Programs and activities which feed the poor, which care for needy children, which teach Christian faith and morals, and which result in effective missionary works of evangelism and of church growth, do attract support, even in times when the economy is down, at national, regional and local levels.

Major questions, many believe, revolve around accountability. There has been little concern with what specific results are to be achieved with how many dollars. None of us should be self-satisfied in asserting this, since accountability is not usu-

ally so good at the diocesan or parish levels either. It should be asked whether a certain program, activity or staff position should exist in the first place. Why, for instance, should "815" support programs to promote inclusive language liturgies, when it does nothing to support the large number of church people who prefer the 1928 Book of Common Prayer? If people do not like our official 1979 prayer book, they are quite free to form their own independent associations supported by their own funds. Why should our national church subsidize any of them?

In addition, if a certain program should or does exist, what is it supposed to accomplish? If a certain office is responsible for particular publications, how many has it published, what is its readership and its influence, and what funds are generated by payments or contributions of its readers? If a staff member is to spend a certain percentage of time serving as a consultant, then how many consultations have been held in a year? What has been their impact or result? Of course, not all activities should produce income. It would be wrong, for example, if the church made money on work for the blind.

Some offices and departments may have very good scores, yet we hesitate to ask these questions first because of the widespread assumption that the church should give out everything free. We also lack agreement as to what our primary goals should be. What should be the results of church activities? What are the church's true priorities?

Finally, we have too often viewed church activities simply as good activities without really expecting notable results. These points must be resolved. If they are not, we will continue to dissipate a large part of the funds we have. If, on the other hand, we direct serious attention to goals the church perceives as worthy and at least partially attainable, then we can move mountains, even with meager funds.

VIEWPOINT

Council's Budget Decisions Are Shortsighted

By GEORGE S. LOCKWOOD

I am a member of the Executive Council, or more appropriately, a director of the Domestic and Foreign Missionary Society, who was elected by General Convention in 1988. Because of an important personal matter, I was absent from the February meeting of the council in Norfolk, Va.

Perhaps it is best that I was not present, since I could not have concurred with my brothers and sisters in many actions they took [TLC, March 6, 13].

Their unanimous actions would have been spoiled by my negative votes, and perhaps by my arguments against the various proposals adopted. This is not simply because of my heartfelt conclusions that they were wrong, but a reflection that I think differently than many others who hold office in our church.

In response to a perception of grassroots feelings, the Executive Council has moved to gut our overseas missionary programs, our exemplary ministries to Native Americans, and other important ministries. Another 20 percent of our staff will be eliminated because of impressions in our parishes and dioceses

that we have a bloated bureaucratic national structure. I firmly believe that in this action, the Executive Council erred in interpreting the situation within the Episcopal Church.

Highly Motivated Servants

It is my observation that the staff at the Episcopal Church Center is composed of some of the finest and most highly motivated servants of Christ with whom I have ever been associated. By and large, these are exceptional people doing exceptional ministries under difficult circumstances on behalf of all baptized
(Continued on next page)

George S. Lockwood is a resident of Carmel Valley, Calif.

(Continued from previous page)

Episcopalians. There may be a few exceptions, but in my personal experience over the past six years, I firmly believe Bishop Browning has assembled an outstanding staff that helps each of us to carry out our collective baptismal covenants every day, both here in the United States and around the globe.

Failing in Leadership

I also must report that I believe the council is failing to provide the leadership that God is calling us to provide during these difficult times. Much of the action taken is supposed to be in response to the recent visits to all (except Newark) of our domestic and foreign dioceses by members of the council. I conducted eight of these visits and was a participant in my own diocese. In addition to these nine in-depth experiences, I took part in the Partners in Mission consultation earlier in 1993 with visits to dioceses and congregations that included intense evaluations by a bright and able group of overseas Anglican and domestic ecumenical partners. Furthermore, since being elected to the Executive Council, I have worshiped in approximately 100 of our congregations in 30 dioceses in the United States, the Caribbean and Latin America.

There is no question that "bloated bureaucratic staff," "poor service to our parishes and dioceses," and "wasteful spending" were comments that I and others heard all too frequently. It is my opinion that underlying all of this, as reported by the PIM consultation as well as from our visits, is that our individual baptized members in the pew experience a clear "lack of connectedness" with their diocese, province, national church, our overseas missionary work, and our extensive ministries throughout much of the world within the Anglican Communion. People simply do not know, and therefore do not appreciate, what is happening beyond their parish.

The further our members are removed from this distant work, the less the connectedness. If people do not know, they cannot understand that they are part of a highly effective universal catholic enterprise that is carrying out their baptismal covenants beyond local communities in ways they could never accomplish otherwise.

This phenomenon is not simply a lack of communication. Clearly, we must improve our means of communication across the church. In my opinion, we must have at least a ten-fold increase in communication effectiveness, perhaps

using emerging new technologies in far better ways than we are now employing.

I heard frequent rejoicing that the laity (in at least some congregations) is being elevated from the supplicant/observers in our liturgy and in decision-making in our church, to much greater participation and involvement. Yet this partial liberation of the laity provides a driving force toward shorter vision, with a "close to home management" or "decentralization" mindset. While decentralization is a highly valuable concept in modern American business management, our Lord calls his people to a catholic mission; that is to be his witnesses "even to the uttermost parts of the world" and to "make disciples of all nations." Our call to world mission is clear; there is far too much misery and human need beyond the United States to which God expects us to attend.

It has been my observation that world mission is the most cost-effective part of our collective ministries. As a member of the Standing Commission on World Mission, I have witnessed an emerging congregation of Inca Indians high in the Andes Mountains in central Ecuador begin to worship in a new building that cost 10 percent of what we spend in the United States for similar worship space. These fellow Episcopalians in their new congregation with their new vicar would not be part of us if the Episcopal Church did not have world mission in its national budget.

Heroic Ministries

Likewise, in the Dominican Republic, I was moved to tears observing the heroic ministries of Episcopal priests helping enslaved Haitian sugar-cane workers (including young children) to obtain freedom, to obtain a modest amount of basic health care, and to form hope by building their faith in Jesus Christ. Our clergy do these ministries for less than 10 percent of what it costs us to employ a priest in America.

Much similar good ministry is being carried out by our lay Volunteers for Mission, a program which costs a mere \$10,000 each per year. This highly effective program also is being gutted.

The Executive Council did a good job of listening, but, unfortunately, gutting the budget of the Domestic and Foreign Missionary Society is not the answer. It seems to me that bold leadership and bold communication of world and national need is what is called for during these troubled and introspective times. Clearly, every dollar spent in national and foreign mission is just as important as each dollar we spend locally.

LETTERS

(Continued from page 6)

tasks too numerous to list.

Not surprisingly, she answers simply "the diocese" to people who have placed a phone call to the diocese, to save a few words! Since it has been brought up, however, please allow me to offer public thanks to her for her patience with the likes of me (although I do not wish to embarrass her by using her name) and her quiet, steady service to "the diocese."

(The Rev.) STEPHEN O. VOYSEY
St. Paul's Church

Pleasant Valley, N.Y.

What's the Problem?

I am writing in response to the letter by the Rev. Cynthia Taylor [TLC, March 13] concerning the Rev. Ladson Mills' letter [TLC, Jan. 9]. As I recall, Fr. Mills' letter was to clarify a certain position. I am unsure as to what it is in his letter that Ms. Taylor objects.

(The Rev.) ROBERT H. CREWDSON
Church of the Holy Communion
Glendale Springs, N.C.

She cited the fact that Fr. Mills didn't mention a second charge. Ed.

Recognize Commitment

In his strident letter [TLC, March 13], the Rev. John M. Munson overlooks one central reality which I believe guided those who proposed the new housing policy for General Theological Seminary. A committed heterosexual couple has had for centuries an approved way of self-definition and celebration of their life together. It is called marriage. Homosexual couples who wish to live in committed, monogamous relationships have no such sacrament of union. The General Seminary policy seeks to recognize the commitment of such persons who do not have the option of marriage, but who, along with countless thousands before them, seek to serve in the ordained ministry of this church.

(The Rev.) LLOYD PRATOR
St. John's in the Village
New York, N.Y.

Switched at . . .

Are there two Episcopal priests named Jacob Beck in the greater Washington, D.C. area? If not then the picture [TLC, March 20] is either reversed or incorrectly captioned. The man on the right has too much hair to be the Jake Beck that I know.

JAMIE ADAMS
Fairfax, Va.

Unfortunately, there's only one. Ed.

PARENTS

(Continued from page 11)

three times a day, and simply knowing myself responsible for her virtual physical, as well as oftentimes emotional, well being.

With my father there were some similarities, but some very distinct differences as well. First of all, my dad was ambulatory. He could dress himself, he could feed himself, and he was able to walk without help most of the time. He needed to be transported five miles to and from

the dialysis unit three days a week, allowing my sisters and me to drive his car to do so. He was a proud man, but he was stubborn as well. It was hard for him to be fully cognizant of the numerous ways his body was failing him. The best we could offer was to assure him that we understood, that we loved him, that we were dedicated to doing the best for him and my mother of which we were capable.

Perhaps that's the most we can do for anyone — to try to understand as best we can; to give our love with no strings

attached; to "be there" for them in the best of times and in the worst of times.

Over these months, in the context of the facets of aging, sickness and the approach of death, I learned some important things:

Concerning the will to live. Over my years of priesthood I have known instance after instance of persons who have lived beyond the time doctors had given them — often an "exercise of will" for a specific purpose: for someone loved to arrive at bedside; for one last Christmas; to see a grandchild born; to give a spouse time to accept the dying. I observed my father's amazing will to live in the face of tremendous odds against him.

Concerning the loss of control, dignity, integrity. To be a person who has always been capable of making one's own decisions, acting on those decisions, and then to begin to lose the ability to do that any longer. The frustration of it all. The "having to come to terms" with it all. The anger that sometimes is the result.

Concerning the loss of purpose and focus. Life can become such that one day is absolutely no different from the next — no difference between a Monday and a Thursday, a Tuesday and a Saturday. How important it is to have things in each day to help one distinguish today from yesterday, today from tomorrow.

Concerning the place of rest and sleep. I was reminded time and again of the blessed gift that sleep can be.

Concerning letting go, and letting others. Letting go to the extent of allowing others to do for you what they *can* do, and *want* to do, without denying you what you can (and ought) to be doing for yourself. It's true, though, that for most of us it's harder to receive than it is to give.

And, letting go and letting God. What can we do better for one another than to hold others in our hearts, than to keep others in our daily prayers — and to *act* as God would have us in the knowledge and wisdom that we are a part of God's creation and that someday we shall, each in our turn, return to him.

I began all of this with words I spoke to the vestry, words expressing my desire to do for my folks that which needed to be done — and *could* be done — that would leave the family, the "children" with no regrets in the years and months that would follow Dad's death. I write this now exactly there: I thank God all this became possible, that we had the vision and the energy to act on it. Dad's last months of his life were the best they could be, all things considered. His family helped make it so. I have no regrets.

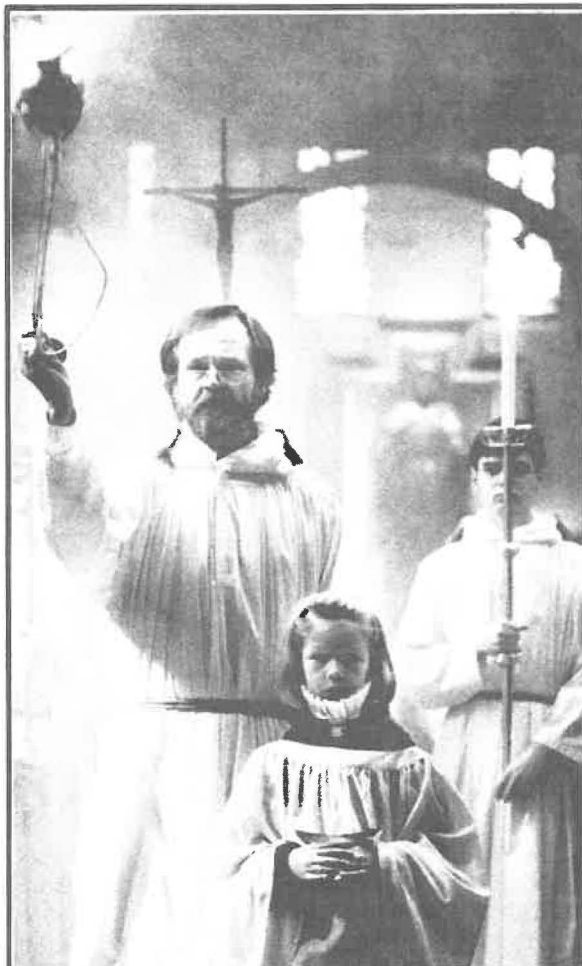


Photo: Lenten procession at St. Thomas Church, Toronto by Ther Hobbie, The Globe & Mail

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For registration, contact Living the Catholic Mystery in the 21st Century, Church of the Resurrection, 1433 R.D. Mize Road, Blue Springs, MO 64015 or call (816)-228-4220.

SHORT and SHARP

By TRAVIS DU PRIEST

FINDING GOD IN THE WORLD: Reflections on a Spiritual Journey. By Avery Brooke. Cowley. Pp. 176. \$10.95 paper.

Another well-known writer in the Anglican world is, of course, Avery Brooke, author of several books on meditation and contemplative prayer. This one, recommended by Madeleine L'Engle and Alan Jones among others, is a reprint of a 1989 book in which the author reflects on her own spiritual journey.

JACK: A Life of C.S. Lewis. By George Sayer. Crossway. Pp. 457. No price given, paper.

A Crossway edition of the 1988 biography of essayist, novelist, literary historian and critic, and theologian C.S. Lewis who is back in the news with the release of the recent film "Shadowlands."

AND GOD CAME IN: An Extraordinary Love Story; Joy Davidman, Her Life and Marriage to C.S. Lewis. By Lyle W. Dorsett. Crossway. Pp. 192. \$9.99 paper.

Just a reminder of this title which originally was published in 1983 and revised in 1991, about C. S. Lewis's wife, Joy Davidman, written by the former curator of the Wade Collection (of Lewis manuscripts) at Wheaton College in Illinois.

THE MYSTERY OF NUMBERS. By Annemarie Schimmel. Oxford. Pp. x and 314. \$12.95 paper.

Prof. Schimmel teaches Indo-Muslim culture at Harvard and in this book explores symbolic and sacred attachments to numbers in Judaic, Christian and Islamic religions. Seven, for example, comprises three and four (the spiritual and the material); hence, the seven liberal arts (with trivium and quadrivium). Proverbs praises the seven pillars of Wisdom, and so forth. Lively reading.

KANUGA: Story of a Gathering Place. By Jack Reak. Kanuga Conferences (Postal Drawer 250, Hendersonville, NC 28793). Pp. xii and 151. \$16.95.

From the origins of the Kanuga Lake Club early in the century to one of the church's leading conference centers, with a staff of more than 100 people, a budget

exceeding \$4 million, and a capacity of 450, plus two summer camps, Dr. Reak, professor emeritus of Ball State University, tells the interesting history of this well-known place of beauty and national leadership in the Episcopal Church. Includes a section of black and white photographs.

READ WITH ME BIBLE: An NIV Story Bible for Children. Edited by Doris Ridders and Jean E. Syswerda. Zondervan. Pp. 444. \$16.99.

A chunky, brightly colored, highly readable children's adaptation of the Bible. Includes more than 100 well-known Bible stories. For children 4 to 8 years old.

FAMILY TIME: 101 Great Ideas for Sunday Afternoons. By Debbie Trafton O'Neal. Dimensions for Living. Pp. 120. \$11 paper.

Corn from a kernel of popcorn, a city walking tour, a windsock, pressed flowers, a homemade mini-golf course, tin-can stilts, a compass walk. I don't think I'd have much luck with my own family, but I hope somebody does: These are really great ideas for group projects.

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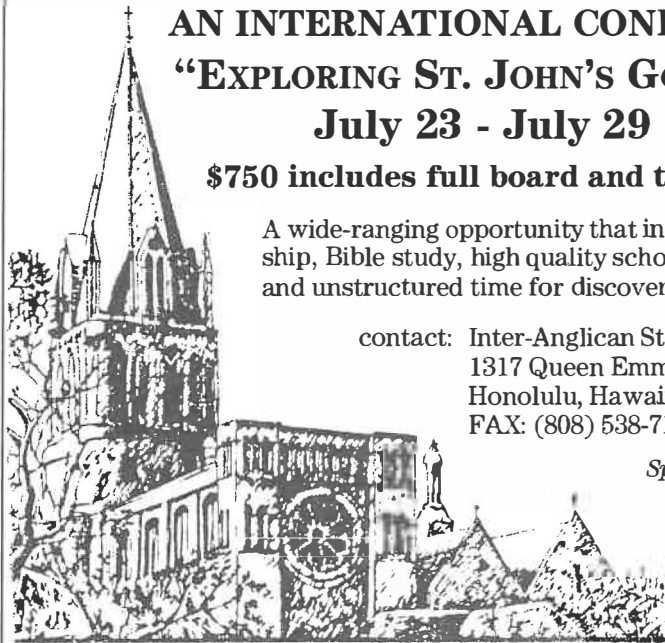
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PEOPLE and PLACES

Appointments

The Rev. **M. Esty Denkinger** is interim rector of All Saints', Concord, NC; add: 525 Lake Concord Rd., NE, Concord 28025.

The Rev. **Clare Fischer-Davies** is rector of Christ Church, Jackson and Church, Box 164, Blacksburg, VA 24063.

The Rev. **Frederick Hart** is vicar of Grace Church, 573 Roanoke Ave., Riverhead, NY 11901.

The Rev. **Paul L. Heal, Jr.** is rector of St. James', 409 E. Lancaster Ave., Downingtown, PA 19335.

The Rev. **Ward H. Letteney** is rector in a shared ministry between St. Paul's, Sidney, NY, and St. Matthew's, Unadilla, NY; add: 3 Mill St., P.O. Box 537, Unadilla 13849.

The Rev. **James D. Manning** is rector of St. Mary the Virgin, 3121 Walbrook Ave., Box 6936, Baltimore, MD 21216.

The Rev. **William Melnyk** is currently serving as part-time assistant of Christ Church, Detroit, MI, and part-time rector of Sts. Philip and Stephen, 14225 Frankfort Ave., Detroit 48213.

The Rev. **Robert McDougall** is part-time pastor of St. Christopher's, Northport, a parochial mission of Grace Church, 341 Washington, Traverse City, MI 49684.

The Ven. **Gerald W. Raschke** is archdeacon of the diaconal ministries in the Diocese of Dallas, 1630 Garrett, Dallas, TX 75206.

The Rev. **Robert M. Samuels** is rector of St. Katherine's, Owen, WI, vicar of St. Margaret's, Park Falls, WI, and Our Saviour, Lugerville, WI; add: P.O. Box 148, Owen 54460.

The Rev. **John Schaffer** is priest-in-charge of St. Andrew's, 1922 Iowa St., Flint, MI 48506.

The Rev. **Carolyn Schmidt** is rector of Holy Cross, Dundas, MN 55019.

The Rev. **Walter Sherman** is rector of St. Paul's, 200 W. St. Paul's St., Brighton, MI 48116.

The Rev. **Richard Shinn** is interim rector of Christ the King, 23045 Wick Rd., Taylor, MI 48180.

The Rev. **John W. Simons** is vicar of St. John's, Henderson, NC; add: P.O. Box 913, Pittsboro, NC 27312.

The Rev. **D. Paul Sullins** is rector of All Saints', Sunderland, MD 20689.

Ordinations Priests

Atlanta — **Hazel Smith Glover**, serving St. James', 302 West Ave., Cedartown, GA 30125, and Transfiguration, 304 Coker Dr., Rome, GA 30165; **Ronald Edmund Greiser, Jr.**, assistant of Trinity, Box 1146, Columbus, GA 31902; **Stan L. Lanier**, assistant and chaplain to the Bishop of Atlanta, Cathedral of St. Philip, 2744 Peachtree N.W., Atlanta, GA 30363; **Kenneth Charles Struble**, assistant of St. David's, Box 398, Roswell, GA 30077.

New Hampshire — **Anne M. Minton, Ann Kidder.**

North Carolina — **Martha Clark-Boothby**, 215 Monmouth Ave., Durham, NC 27701.

Deacons

Minnesota — **Lawrence Joseph Green, Steven William Judd, Philip Clark, Linda Lundgren, Arthur Wojciehowski.**

Washington — **Ezra A. Naughton (for the**

Diocese of the Virgin Islands); add: St. Mary's, 728 23rd St. N.W., Washington, DC 20037.

Receptions

The Rev. **Noel Christopher Burtenshaw** has been received from the Roman Catholic Church as a priest; he is director of Brawner Psychiatric Institute and affiliated with St. David's, Box 398, Roswell, GA 30077.

The Rev. **Charles Christopher Starr** has been received from the Roman Catholic Church as a priest and is part-time assistant of Church of Atonement, 4945 Highpoint Rd. N.E., Atlanta, GA 30342.

Religious Orders

At the Winter Convocation of the Brotherhood and the Companion Sisterhood of St. Gregory in Graymoor, NY, Br. **Richard John Lorino** was commissioned as Provincial of Province 2 and Br. **Gordon John Stanley** was elected acting director of associates.

Lay Appointments

Bonnie Anderson is now canon to the ordinary in the Diocese of Michigan.

Kathy Berlinsky is now diocesan administrator in the Diocese of Central Florida.

Other Changes

The Rev. **Robert L. Haden, Jr.** is now non-parochial; add: 2016 E. Barden Rd., Charlotte, NC 28226.

The Rev. **Victoria Jamieson-Drake** is now non-parochial; add: 1525 Acadia St., Durham, NC 27701.

The Rev. **C. Perry Scruggs** is now non-parochial; add: 807-D Daniels St., Raleigh, NC 27605.

Resignations

The Rev. **Timothy D. Raasch**, as interim of St. Mary's, Portsmouth, RI.

The Rev. **Richard D. Sloan**, as priest-in-charge of Grace Church, Monroe, NY.

The Rev. **C. Rodney Smith**, as headmaster of Canterbury Episcopal School, Duncanville, TX.

Retirements

The Rev. **Stuart N. Anderson**, as protestant chaplain of the California Correctional Center, Susanville; he is now interim of Good Shepherd, Susanville; add: A70-070 Wingfield N. Susanville, CA 96130.

The Rev. **C. Allen Cooke**, as rector of Trinity, Florence, AL.

The Rev. **Frank Mathews**, as rector of St. Philip's, Fort Payne, AL.

The Rev. **Stephen Pressey**, as interim rector of St. Andrew's, N.W. Jackson, MI; add: 3318 Risdale, Lansing, MI 48911.

The Rev. **C. Edward Reeves**, as vice-dean of the Cathedral Church of the Advent, Birmingham, AL.

The Rev. **R. George Richmond**, as priest-in-charge, St. Patrick's, Bloomington, MN.

The Rev. **Richard Taylor**, as rector, St. Paul's, Owatonna, MN.

Lay Retirements

Andrew Katsanis, as executive director of the Episcopal Camp and Conference Center in Ivoryton, CT, at the end of the 1994 camping season.

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VICAR. St. Stephen's-in-the-Fields, Elwood, IN, seeks a retired priest. Caring, Eucharist-centered mission needs you. Since 1895 we've ministered together and our annual Strawberry Festival is THE community rallying event. North of Indianapolis, we offer big city cultural access and relaxed rural setting. Open to negotiate stipend, housing, benefits around your own pension, SS situation. **St. Stephen's Search, 1100 W. 42nd St., Indianapolis, IN 46208.**

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

POSITIONS OFFERED

ORGANIST/CHOIR DIRECTOR — Growing Myrtle Beach, SC, congregation seeks talented and enthusiastic person to take over music program, build an adult choir, and make music an even more important component of worship. \$11,000 annually. Send resume to: **Organist, P.O. Box 16385, Surfside Beach, SC 29587.**

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THE EPISCOPAL DIOCESE OF LONG ISLAND invites applications for the position of Canon to the Ordinary/Deputy for Episcopal Administration. Starting date is tentatively set for 1 September 1994. Applicants for the position should be ordained priests with strong initiative and proven skills in administration. The Canon to the Ordinary/Deputy for Episcopal Administration will work under the Bishop of Long Island and with the bishop's senior staff and the archdeacons of the diocese, and will share in developing and implementing diocesan policies. Salary and compensation package will be negotiable. Applicants should send resumes (including the names and addresses of five references) and salary histories to: **Office of Pastoral Care, Diocese of Long Island, 36 Cathedral Ave., Garden City, NY 11530.** Closing date for submission of all material is 15 May 1994.

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"MARY MOORE" brand eucharistic vestments in white. Need chasuble, stole, burse and veil, ambo hanging. If you have one or more pieces you would like to sell, send info (w/picture if possible) to: **Trinity Episcopal Church, Att: Marcia Walmsley, 2701 W. Main, Baytown, TX 77520.**

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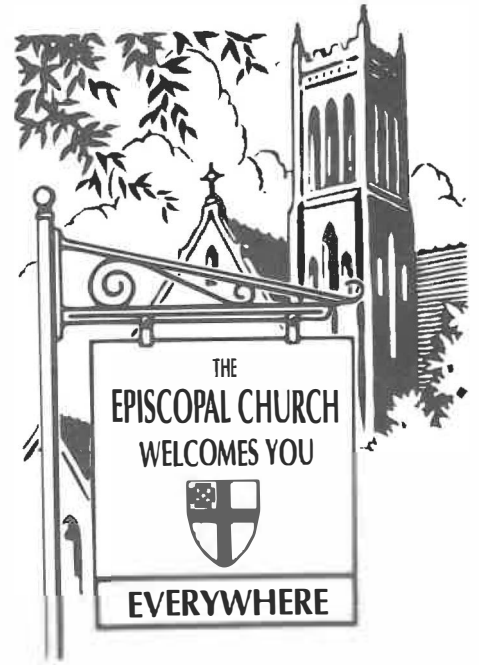
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CHURCH DIRECTORY

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ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r (202) 337-2020
Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol). Sol Ev & B6. 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 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

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

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

At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9

KANSAS CITY, MO.

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

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

ALBUQUERQUE, N. M.

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

NEW YORK, N.Y.

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

EPISCOPAL CHURCH CENTER

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

ST. MARY THE VIRGIN

(212) 869-5830

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

PARISH OF TRINITY CHURCH

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

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

ST. PAUL'S Broadway at Fulton
Sun H Eu 8

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The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
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GETTYSBURG, PA.

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

SELINGSGROVE, PA.

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WHITEHALL, PA. (North of Allentown)

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

INCARNATION

3966 McKinney Ave.

The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev. George R. Collina; the Rev. Frederick C. Philipputt; the Rev. John H. Munson
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

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. Benjamin A. Shambaugh, M.Div; the Rev. Rosalie H. Hall, assoc
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu

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

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