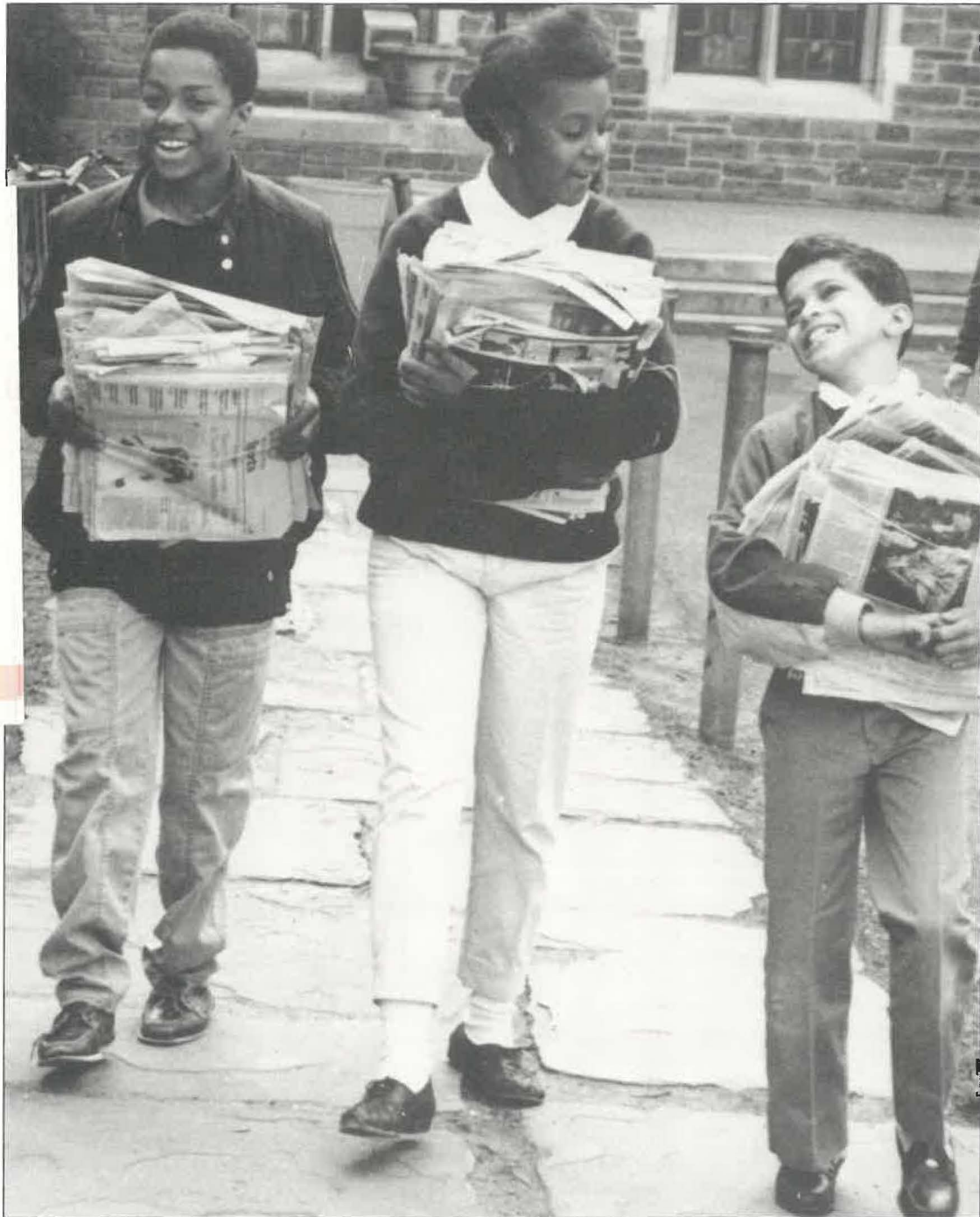


# The Living Church

May 22, 1994 / \$1.50

*The Magazine for Episcopalians*



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**Caring for the Environment**

# IN THIS CORNER

## Thinking About Bosnia

**April 21, 1994:** Today was a bloody day in the history of a city in a land which was once called Yugoslavia. I was playing golf with a parishioner. Somewhere on the back nine, the message, from inside my priestly identity, rose to consciousness: "You're out here playing golf enjoying a warm spring day. Yet, by the time you get to the next hole, unknown scores of civilians will be killed in Gorazde."

**April 22:** I avidly watched the morning editions of CNN news, wondering if the United States, or the U.N. or Russia, had done anything while I was playing golf. There was some hint of a new initiative to explore further options: The language of the news media searching for a story? "We don't have the pictures yet of civilian bodies blown to bits and stacked in piles," I thought. I wondered if it would make a difference.

**April 22:** I study the scriptures for this Sunday, the fourth Sunday of Easter. I read in John's first letter, "Every one who commits sin is guilty of lawlessness; sin is lawlessness. You know that [Jesus Christ] was revealed to take away sins, and in him there is no sin. No one who abides in him sins; no one who sins has ever seen him or knows him . . . Everyone who commits sin is a child of the devil . . . The Son of God was revealed for this purpose, to destroy the works of the devil."

**April 22:** I am overwhelmed by the silence. Where have I fettered my Christian moral outrage? Where is my church's voice? Where is the voice of the myriad of Christian churches and sects in the United States? Where is the voice of the Serbian Orthodox Church and of all Orthodox Christians? Where is the voice of the Croatian Roman Catholic Church, or of the Vatican? Have all of us learned nothing from 1945, when we discovered that a "Christian" nation had tried to annihilate all the Jews and gypsies in Europe? The living hell of the Holocaust continues to shape the conscience of Christianity today. How did we let it happen? What was wrong with our theological precepts and doctrines? These questions still are much debated in the halls of theological education.

But let's not complicate the matter. Serbians who profess to be Orthodox Christians and who pick up weapons to kill, rape and pillage their Muslim neighbors or who line up in front of U.N. convoys to prevent their access to the killing fields are committing sin and are guilty of lawlessness. They are consigning their souls to hell just as we are who remain silent and indifferent. The commandment, lest we all have forgotten, is "Thou shall not kill." Jesus tells us we are to love our neighbors as ourselves and to pray for those who are our enemies and for those who hate us. Pray not kill. Croats who profess to be Christians but who pick up weapons to kill, rape and pillage their Muslim neighbors are committing sin and are guilty of lawlessness.

The Christian message is about love. The Christian method of conversion is by demonstrating love, and not sin and lawlessness. Those of us who profess to be Christian yet remain silent are proclaiming to the world the unlikelihood of Christianity as a religion imbued with the Holy Spirit capable of changing people's lives and turning human hearts from hatred to love. Certainly this grieves the Holy Spirit. Those of us who remain silent on Gorazde may be pronouncing to the world the death of Christianity.

*Our guest columnist is the Rev. Stephen H. Paul, who serves the Episcopal Southern Cluster in Norfolk, W.Va.*

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## ON THE COVER

Young people transport newspapers as part of a recycling program at the Cathedral of St. John the Divine in New York City. Caring for the environment was the topic of concern for Episcopalians attending a recent conference in Kansas City [p 6].

Religious News Service photo

# LETTERS

## How to Begin

The Rev. Todd H. Wetzel wrote [TLC, April 10] to express his desire to settle his differences with the Presiding Bishop.

This is praiseworthy. Perhaps the best way for Fr. Wetzel to begin this is to explain to us an article in the January issue of *United Voice*, the publication of Episcopalians United, in which the Presiding Bishop's Fund for World Relief is attacked with great vigor.

But in the spring issue of *Lifeline*, the official publication of the PBFWR, this article is portrayed as full of distortions, prejudgments and inaccuracies. The words "not correct," "mean minded," "totally wrong," and "malice" are used to refute the *United Voice* article.

This *Lifeline* rejoinder makes much sense to me. So, if Fr. Wetzel really wishes to be reconciled with the Presiding Bishop, he must begin with a retraction, followed by an apology.

(The Rev.) ALEXANDER SEABROOK  
Holy Cross Church

Wilkes-Barre, Pa.

## More Inclusive

Fr. Levenson's Viewpoint [TLC, May 1] raises again the old controversy that those who favor change in the church are busily sanctifying "the culture around it." One is tempted to respond with an equally old chestnut that the seven last words of a dying institution are: We Never Did It That Way Before. When the church moved to ordain women, we heard Bill Buckley declare, in the same voice as Fr. Levenson and Owen Thomas, that the Episcopal Church was sanctifying current popular culture. There were no women priests in the first century, Bill reminded us. By the same count, there were no women doctors, but we seem to have moved beyond that.

The church sanctified a homophobic religious culture that was current 1,800 years ago and we are now saying that was wrong and unloving. The fact that the mistake continued unabated for so long does not make it correct. The Church of Jesus Christ is strong enough and mature enough to admit it was in error and change for the better. Even Fr. Levenson must confess to a Catch 22 in his statement that committed same-sex couples are "unmarried" and therefore given preferential treatment over heterosexual couples who must be "married" to live together in General Theological Seminary housing. Where does Fr. Levenson propose these gay and lesbian couples go to

get married. St. Luke's Church, Birmingham? GTS should be praised for moving into a richer, more inclusive, more godly love for all persons. I pray each day the wider church will follow, and soon!

(The Rev.) ROBERT JAY GINN, JR.  
Christ Church

Barre, Mass.

## Not the First

Assuming the necessary consents, the Rev. Thomas Shaw, SSJE, will be the first Cowley Father consecrated a bishop for the Diocese of Massachusetts. However, he will not be the first member of that order to be consecrated in the diocese.

On May 3, 1939, the Rev. Spence Burton, SSJE, was consecrated in Trinity Church, Boston, as Suffragan Bishop of Haiti and the Dominican Republic, then a single jurisdiction. (He later became the Bishop of Nassau and the Bahamas.) In an unusual division of labor, Presiding Bishop Tucker was the chief consecrator, but the celebrant was Bishop Ivins of Milwaukee, assisted by two other bishops. The subsequent article in TLC [May 17,

1939] carried an interesting photo of the procession as it entered the church: subdeacon in tunic and miter, deacon in dalmatic and miter, celebrant in chasuble and miter, Presiding Bishop in rochet and chimere.

Another American Cowley Father in the episcopate was the Rev. Kenneth Viall, consecrated Assistant Bishop of Tokyo in 1949. The first, and only other American religious in the episcopate was the Rev. Robert E. Campbell, OHC, consecrated Missionary Bishop of Liberia in 1925.

(The Rev.) LAWRENCE N. CRUMB  
Reference Department  
University of Oregon

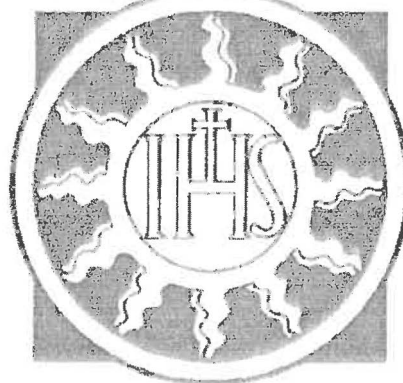
Eugene, Ore.

## Complex Issue

In regard to the interfaith statement calling for abortion to be included in any health care reform [TLC, April 10], the purpose may be to assure such services, but the significance is a "vow of silence" on the part of the signers in defense of the

*(Continued on next page)*

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# The Living Church

Volume 208 Established 1878 Number 21

*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.

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**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.

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# LETTERS

(Continued from previous page)

sanctity of life. Presumably, the sanctity of life would be a matter of private choice between a woman and her health care provider and sustained by the provisions of the Americans With Disabilities Act or some similar law.

Because of the Episcopal Church's representation on this statement, the General Convention must address fully the legal and moral complexities of this issue in order to affirm the church's witness to the world.

Rockford, Ill.

CYNTHIA GRANTZ

It was amazing to read in "Briefly" that the Presiding Bishop is one of a group of interfaith "religious leaders" insisting that abortion be a part of any health care reform.

I have a problem in branding these people as "religious," and moreover, I am appalled to be a member of a church whose "leader" believes in the murder of unborn children.

MRS. HAROLD G. HULTGREN  
Lucerne Valley, Calif.

## A Takeover

Many of us have watched sadly the "takeover" of the Episcopal Church by secular humanist groups within and outside the church. One by one, the items on their agenda are being adopted: consecutive polygamy, "termination" of unborn children, women priests, same-sex "marriages" and now, optional suicide.

Those of us who, for conscience sake, must continue believing in the authority of holy scripture as the word of God as well as the authority of the entire apostolic church are being considered bigots with closed minds, misogynists or worse. We are told the General Convention (and

## To Our Readers:

*We welcome letters to the editor. Each letter is subject to editing and should be 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.*

the General Synod) are infallible in their pronouncements. We must accept their theological re-definitions or leave the church.

We are not, however, Roman Catholics or Greek Orthodox, we are Anglicans, catholic and evangelical, who believe that



the Christian gospel is a God-given revelation, witnessed in the Bible and the universal church, and that our loyalty must be to Jesus Christ, our only Mediator and Advocate, and the universal church which is his body, even above the institution which is part of that body. Has this not been the Anglican position through the centuries?

(The Rev.) JAMES R. HARKINS  
St. George's Church

Venice, Italy

### Title Needed

On the cover [TLC, April 17] is pictured a "nun/priest" celebrating the Eucharist. The story inside refers to nun/priests as Sister and, in one instance, Mother.

More recently, I received a newsletter from a community of nuns which described the ordination to priesthood of a member of their order. Paraphrasing, the story said she would be a sister of her community first.

In fact, aren't these examples of the awkwardness involved in our failure to adopt a uniformly appropriate title for women priests?

As their numbers increase, we need more than ever a designation that will acknowledge ordained women's altered and distinctive service whether they also are members of religious communities or not.

SALLY WALL

Orlando, Fla.

*The use of Mother referred to the mother superior of that order. Ed.*

### Another Road

Gosh, what with Noreen Mooney's wild fun in "At a Loss for Words?", reports of our Church Pension Fund's gracious initiatives and some fresh episcopal ideas for restructuring General Conven-

tion [TLC, April 24], maybe we aren't really on the road to hell after all.

If humor, generosity and creativity are the marks of a dying church, then it is the same Episcopal Church that attracted me some 40 years ago. Yes, the hand-wringers and the "ain't it awful" folks were there to welcome me, but a whole lot of others were, too.

(The Rev.) BILL EASTER  
Rio Rancho, N.M.

### Fire and ...

The Episcopal Church seems to have the corner on chaplaincies of fire departments in Arizona. As a member of All Saints of the Desert, Sun City, I was happy to read that Fr. Carlozzi of All Saints', Phoenix [TLC, April 24], has joined the ranks entered by our rector, the Rev. Irvin S. Mitchell, when he became chaplain of the Sun City Fire Department in 1976. He, too, has a long history of volunteering with fire departments in other parts of the country.

VIRGINIA M. MALTERNER  
Sun City, Ariz.

### Just Ask

Why doesn't the Rev. William L. Hicks [TLC, April 17] ask for a contribution for his liturgical mishaps collection from the Rev. Roberts E. Ehrgott, who in his solemnity forgets that God has a sense of humor. Responses should provide very interesting reading.

ROBERT B. KNOX  
San Antonio, Texas

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## Bishop Plummer Resumes Duties in Navajoland After Year's Leave

The Rt. Rev. Steven Plummer will return to Navajoland Area Mission as its bishop effective June 1. Presiding Bishop Edmond L. Browning announced the decision, saying it was "a responsible step . . . in the best interest of the church."

Bishop Plummer has been on a year's leave of absence following the disclosure by a deacon that the bishop had engaged in a sexual relationship with a male minor. The admission had been made to the deacon in confidence; the unnamed male, now an adult, neither pressed charges nor sought publicity. Bishop Plummer and his family have received counseling and therapy during the year's leave. The young man also received treatment.

The Presiding Bishop's decision was reached after consultations with laity and clergy. In February, Bishop Browning spent three days meeting with groups and individuals in Navajoland areas in New Mexico, Arizona and Utah. Although opinion among Navajos was mixed, Bishop Browning's statement said "[Bishop Plummer's] ministry to the non-English speaking Navajo, his ministry as a bridge between the Anglican and Navajo cultures and traditions, and his ministry as a pastor with compassion for his people and a deep spirituality were affirmed at each of the area meetings." The staff at Navajoland diocesan office declined to comment.

In March, Bishop Browning reported his findings to the House of Bishops, which shares responsibility for Navajo-

land. The House of Bishops concurred with Bishop Browning, supporting his recommendation that Bishop Plummer resume his duties.

The Episcopal Council on Indian Ministries, in August 1993, asked Bishop Plummer to resign, on the grounds that it was inappropriate for someone alleged to have committed sexual abuse to continue as a religious leader. Ginny Doctor, council chairperson, was quoted as saying "the ECIM will continue to pray for healing, not only for Steven Plummer, but for our own Council on Indian Ministries." In a phone interview, Ms. Doctor, a Mohawk who is a missionary in "a remote village on the Yukon," referred to her press release remarks. Other than those, she said, "It's basically 'No comment.' We need some time to think."

The Rt. Rev. William Wantland, Bishop of Eau Claire and interim bishop of Navajoland, was with the Presiding Bishop on his Navajoland visits. Bishop Wantland said, "There were strong feelings both ways." He said some who opposed the return felt it would be difficult for Bishop Plummer to have a positive impact on the Navajo nation. Some mothers, he said, felt the situation would be "too big a risk." The Navajo culture, Bishop Wantland emphasized, is very opposed to any type of child abuse. "There is a strong taboo" against it.

People in favor of Bishop Plummer's return were largely, but not entirely, older Navajos for whom English is a second



Bishop Plummer

RNS photo

language, as it is for Bishop Plummer. Many also felt that when all amends have been made, it is time to "put one's life back in balance" and look forward. The key words of Navajo culture, Bishop Wantland said, are beauty, balance, harmony. "The Navajo ceremony to re-establish harmony is called the Healing Way."

Bishop Plummer, contacted by telephone, said, "I'm glad and happy about it. I pray to the Lord [as] I return to the job I love, to bring the gospel to my people.

"I know my people were supporting me," he said, adding that he knew some in the diocese were against his return. "The Presiding Bishop contemplated, prayed . . . there was a great risk in it.

"I still have to face the big battle. There has to be a lot of healing for what we all went through. [But] everything is possible with God." Bishop Plummer said he hoped to be able to call his staff, clergy and lay, together for discussion and Eucharist, and that the Navajoland Convocation in June may include a ceremony of reinstatement and renewal of his vows.

The bishop said he, with his wife and children, had participated in the Navajo Blessing Way. "I had a lot of psychological frustration," he said. A relative suggested he have the Blessing Way. "I had lost that when I joined the Episcopal Church," he said. "It is a two-day sing. It is usually held yearly, or for special things," personal or family thanksgivings or when someone is "out of the circle."

"It really brought me home," he said. Bishop Plummer was the first Navajo bishop, and the third Native American bishop, when he was consecrated in 1990.

## Ministers to Prisons Pool Ideas

"The Episcopal Church Goes to Prison" was the title of the first national conference for ministers to the incarcerated. The meeting, at St. Mark's Church, Plainfield, Ind., was led by the Rt. Rev. Charles L. Keyser, who, as Suffragan Bishop for the Armed Forces, has responsibility over federal prisons and hospitals.



Bishop Keyser

The Rev. Jacqueline Means, chaplain to a women's prison for 12 years and organizer of the conference, said she had been

a bit nervous about planning the first meeting. "I didn't know what to do," she said. "I didn't know what people wanted. But we needed a conference on the nature and ways of prison ministry."

The 2 1/2-day event included presentations by the Rev. Canon Robert Hansel, canon to the ordinary in the Diocese of Indianapolis, on pastoral care for chaplains; Judge Clementine Barthold speaking on juvenile institutions; and a panel of prison officials, volunteers, and an ex-offender discussing "What Difference Does Religious Programming Make?"

On Friday morning, participants visited one of three sites: facilities for men, (Continued on page 12)

# Understanding and Caring for the Environment

More than 250 participants gathered in Kansas City, Mo., for a national conference on environmental awareness and action, "Caring for Creation," April 22-24. The event was presented by the Diocese of Kansas and the Stewardship Office of the Episcopal Church. Thirteen other organizations or individuals, including five other dioceses, were co-hosts.

Conference-goers attended plenary sessions and workshops offered by a wide array of noted speakers in the field of religious participation in environmental issues.

An opening address set the tone. Peter Raven, director of the Missouri Botanical Garden and a member of the Union of Concerned Scientists, reminded participants that human beings are only one of 10 million species alive on earth. While his address centered on concern for animal and plant species, he also noted there is a tremendous loss of human resources in the lives of the 1 1/2 billion people currently living in absolute poverty. Their advancement is as essential to environmental systems as is preservation of endangered species, he said.

Paul Gorman, executive director of the National Religious Partnership for the Environment, spoke of the upcoming three-year, \$4.5 million environmental education campaign recently undertaken by his organization. It will include sending material to more than 53,000 congregations from the Roman Catholic, United Church of Christ, Evangelical and Reformed Jewish traditions.

Episcopal congregations will have the opportunity to engage in special environmental education programs, beginning in



Photo by Melodie Woerman

**Bishops Vogel (left) Hulseley and Cerveny had to hold on to their miters to guard against the wind before the start of the Earth Mass**

June when a long-awaited adult education curriculum will be available for parish use. Entitled "One God, One Family, One Earth: Responding to the Gifts of God's Creation," the curriculum was developed by the Episcopal Environmental Stewardship Team. The cost for the material, consisting of six sessions for use with small groups, is \$12. Parishes may reserve copies of the curriculum through Ethan Flad in the Stewardship Office at the Episcopal Church Center in New York.

Other noted speakers at the conference included the Very Rev. James Parks Morton, dean of the Cathedral of St. John the Divine in New York City; Donald B. Conroy, president of North American Coalition on Religion and Ecology; the Hon. Tom Hayden, California state sena-

tor and candidate for governor; the Rev. Thomas Berry, founder of the Riverdale Center of Religions Research; Amory Lovins, founder of the Rocky Mountain Institute; and Daniel Martin, founder and director of the International Coordinating Committee on Religion and the Earth.

The conference concluded with an outdoor celebration of an Earth Mass. Celebrant and preacher was the Presiding Bishop, the Most Rev. Edmond L. Browning. He was joined by six bishops who were concelebrants: William Smalley of Kansas; John Buchanan of West Missouri; Hays Rockwell of Missouri; Sam Byron Hulseley of Northwest Texas; Arthur Vogel, retired of West Missouri; and Frank Cerveny, retired of Florida.

MELODIE WOERMAN

## Importance of Older Generation Stressed

The Episcopal Society for Ministry on Aging (ESMA) met April 21-24 at Chicago's International Conference Center, a former insurance building that for a time was boarded up and abandoned. Located in a neighborhood largely populated by immigrants, the conference center was considered a fitting place to meet in light of ESMA's commitment to building the dignity of aging people in today's culture.

Some 75 people participated in the conference which celebrated the group's 30th anniversary.

In his welcoming address, the Rt. Rev.

William Wiedrich, Suffragan Bishop of Chicago, supported a counter culture nature of the church when he said "the hope of the church is not in the youth, but in the church's faithful older members."

Bishop Wiedrich spoke of the importance of the older generation "in remembering the personal history of the church. The gift of these church memories must be shared to keep the body together. The greatest repository of the life of the church is people who have lived long enough to know from whence they came, who know what needs to be done, who have the skills, and are able to do it."

Elbert C. Cole, executive director and founder of Shepherd's Centers of America, spoke in a keynote address about individual and parish spirituality. The Rev. John F. Evans of the National Council on the Aging/National Interfaith Coalition on Aging, presented a video and study manual for use in building clergy involvement in aging programs.

Representatives of parish ministries took part in a panel discussion. The Rt. Rev. Charlie McNutt, Jr., Bishop of Central Pennsylvania and an ESMA board member, was the homilist at Saturday's Eucharist.

# Pain and Peace

By JOHN K. BOYCE, III

Three years ago, at 10:24 p.m. on the digital clock, the most sumptuous but wrenching episode of my life ended. My wife, Nancy, despite her will, her refusal to capitulate, and a community doggedly behind her, died at home. She breathed her last amid a few friends and family, surrounded by many photographs. Her tapestry of the risen angel gazed at her corpse. The irony of the moment lay in its inscription, "Behold, I make all things new." We, the assembled, normally so assured, so possessed of the right remark, stood solemnly with bowed heads in awe of a transcendent God who had thunderingly and decisively acted in history — this time, Nancy's. The liturgical petitions of the priest seemed muffled as whispers in the deafening silence.

Thus, in one breath, the "we" of fervent intensity, the we of brevity, passed from this earth. Our life together was a gift. We were there for each other during the most turbulent period of our lives. Together we faced dark, vexatious days. Ours was a state of siege assaulted and battered by the economic and social vicissitudes of the times. And yet we managed to stay in balance with one another, even in death. Certainly during our tenure together, I came into full adulthood, whether because of her or in spite of her. The admiration and esteem in which she held me, her penetrating insight to my life, which grew more crisp as she spiraled through the maelstrom of death, have given me an identity hitherto unknown. I shall feast a lifetime on her adoration.

Much as Nancy was a gift to me, I have the keen sensation that I was used as a vehicle of grace in her reconciliation to God. I say this pridelessly. Scripture is replete with examples of many whom God has used in spite of themselves to accomplish a larger

purpose. What charisma did I possess? What particular set of qualities made me fit for the mission? I hope I confirmed her prodigious artistic talent. Still, I will never plumb the depths of the mystery of marriage or the mystical yearnings which draw two disparate people into one. Its sacramental nature is obvious. Attraction is simply the spark.

Forces welling up from the murky unconscious of generations of forbears find their fruition in the inexorable, magnetic pull they exert over the smitten. It is a supreme privilege to have partnered with God in his redemptive process. Perhaps in redeeming her, the way has been paved for my own.

Trusting that God will use Nancy's death to redeem even this sordid world, I see perversely some good that has come from this cancer. But cancer is freedom.

Through it, we were allowed to attain a rapport few reach on earth. Our bond is thus cemented beyond death, including mine. Jettisoning selfishness, agendas, expectations and manipulation, we had precious little time to deal with matters other than those of ultimate significance. Feelings were expressed perfervidly, with gut honesty. Profound self-revelation was routine. New horizons of insight appeared. That which was buried for years was dragged to the surface. Events of childhood were demystified. In short, we were stripped of our personas.

I think this is a foretaste of the way things will be in heaven. There all of us will see one another as we truly are, denuded of the layers of fear, denial or appearance. And what is left: the incandescence of the Holy Spirit, eternally glowing as a confirmation of God's promise to redeem the created order. There I shall see Nancy.

All this is a perverse reminder of the great pleasure that once was. Now I am faced with all the questions.

I claim I ceased long ago to ask "why?" After all, I rationalize that I have nothing to add to the millennia of speculation. The very question angers me more than Nancy's death itself because it is answer-

*(Continued on page 12)*

## What my wife's death taught me

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*John K. Boyce, III is an attorney who is a member of Christ Church, San Antonio, Texas. He and his wife had been married four years before her death at the age of 43.*



# REVIVAL!

## In Tanzania, God Provides Miraculously

*Second in a three-part series*

By JEFFREY BLACK

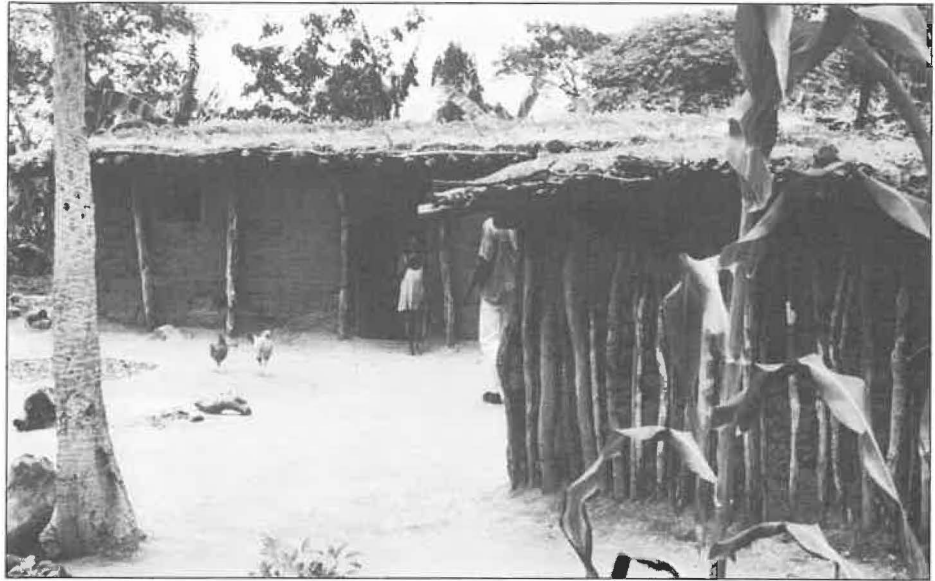
**T**he Diocese of the Rift Valley was created in 1991 out of the Diocese of Central Tanganyika. It is about 200 miles by 400 miles in size, and surrounds some of the lower third of the Rift Valley. There are three small cities and then a series of small towns and remote villages. It is one of the poorest areas in the world.

At the center of every revival, one finds a consecrated, broken leader. Saul stumbling blindly into Damascus, searching to join a faith he had intended to destroy; John Wesley returning defeated from a missionary journey to Georgia, aware that he couldn't impart a faith that lived only in his head — these are the figures who lead revival.

In the case of the Rift Valley, that leader is Bishop Alpha Mohammed. As we tramped through the arid jungle of the Rift Valley, seeing one newly jammed church after another, my friend and I kept asking ourselves where all this energy and faith and power for conversion came from. The people were so poor! We never saw any running water or a town with electricity except for Singida and Dodoma. Life was a battle against disease and famine. A tank of gas for the Land Rover cost a month's salary for the bishop. The cathedral is an old concrete building with a tin roof and no lights. The bishop just installed a phone, and his number is 5.

Then we left and went to visit the Serengeti and other great parks in Bishop Alpha's former diocese to the north, Mount Kilimanjaro. Here the see city is Arusha, a pleasant tourist town with a beautiful stone Anglican cathedral and fine modern hotels. We enjoyed our showers and then were eating in a lovely restaurant, with cloth napkins and a varied menu. We had found one source of revival. That bishop, and all the priests he took with him from the comfort and pleasure of Arusha, had sacrificed every-

*The Rev. Jeffrey Black is rector of St. Andrew's Church, Kansas City, Mo.*



**A typical village home in Tanzania.**

thing for the sake of the souls of those people of the bush. They had hoped Christianity would lead them personally to greater economic development, but instead God called them to return to grinding poverty. And God was honoring their sacrifice with a most astonishingly fruitful mission.

### **Mysterious Things**

Being broken opens them to the kingdom of God, and to their consequent radical dependence on the power and authority of God for the resources to do the ministry.

Now I will try to write of more mysterious things. Around a man like Bishop Alpha, experiences that speak of God keep happening. He speaks of learning "to rhyme with God." For instance, there's the story of the water in his home. When the diocese had settled on little Manyoni as the place to put the bishop, it had to build him a new home — a simple, concrete African farmhouse. On his salary, there wasn't enough money to buy bottled water for his family of seven. No one had found water in 17 years of digging for new wells in this part of the town. So he and the diocese prayed and began to dig. They hit rock about 20 feet down, and were very discouraged. They prayed some more and dug around the

rock, and water — milky white, but potable — appeared.

He took me to see it. He removed some little boards from the hole, and there it was. I admired it, dutifully. But he said, "No, Jeff; now you must draw the water." A priest ran and got an empty gallon lard tin attached to a length of baling twine. I lowered the bucket to the rock, jiggled it until it fell into the shallow pool, and then carefully pulled the rope up. He looked at me and said, "Well done." He was teaching me about prayer, and digging and finding the water of life. It was a sacred well because they found it after praying to the Lord Jesus to meet their needs. God miraculously provides!

These "kingdom events" often shake the assumptions of our world view. I saw men and women healed spontaneously from serious-looking diseases during prayer and services. I saw a deliverance, in which a Moslem came to the altar rail to seek healing from a demonic presence, and the priests all acted like this happened fairly frequently. They knew exactly what to do, and so did the choirs and the rest of the congregation during the 15-minute battle between the archdeacon and the demon. It scared me, but I knew I was seeing something biblical.

Later, as we pressed the priest to explain  
*(Continued on next page)*

## TANZANIA

(Continued from previous page)

what had happened, he calmly stated that such events were indeed found throughout the New Testament, and are part of the reclaiming of the people of earth for God. As I have read more deeply into the historic revivals, I have learned and can testify that spiritual warfare like this — something so far from my academic world view as to be laughable only a few years ago — is a constant attendant of revival.

For such a church — where adoration of God and compassion for people is accompanied by kingdom events — people will make amazing sacrifice. One day we were sitting in the diocesan headquarters when an old man walked in carrying a little bag. The bishop sprang from his chair and embraced the elderly priest with tears. He had arrived with his parish's quarterly apportionment gift — about \$17. He had walked 80 miles through the jungle to bring it. It was a gift to help the kingdom of God. All the priests in the office joined in clapping for this effort and everyone took a break for tea. When apportionment is the occasion

for joyful celebration, then you're really deep into revival.

Besides adoration of God and kingdom events, Bishop Alpha fosters another key element in revival. He keeps spreading both affection and hope. "Affection," he says, "stimulates life." Down on the floor of the Great Rift Valley, it's really hot. Our considerate hosts assigned us mostly to the parishes above the escarpment, where the breezes were better, but there was one church on the floor in which I was asked to preach. We were taken very solemnly to some trees, where it was explained that these trees had been planted by Bishop Alpha as a boy. Then we were taken into the little house and shown the very room where Bishop Alpha was born. We were shown the simple school house where he received his first lessons. Bishop Alpha is a man I count among my friends, and he is as unaffected as anyone I know. And yet here was all this heroizing going on. What was happening?

People have to have hope. It was important to these folks that their bishop was their old friend, who had grown up with them and like them. Squalor and despair had lurked behind every corner.

And then he had received a new religion. The family had expelled him for embracing it, but he stayed with Christianity. His life became an amazement to them. He had been to Buckingham Palace for tea with the Queen of England! He had come to know the great Archbishop of Canterbury. He had traveled in America, where people asked him to speak of this mysterious Christ. And now he was back, still a loving and gentle friend, living once again as they did, helping them to enter the faith that had been such a source of blessing for him. Revival utterly depends on hope — hope for eternal life, hope to know God, hope for our families, hope for someone to love, hope for enough food, hope for a thriving church to belong to. We die when we are without hope.

### Talented Leaders

There were more practical things about this revival that made it spread the faith so rapidly and so deeply. The church is the only functioning institution in the desperate land, so it attracts the most talented and intelligent young people as leaders. The diocese is organized for evangelism in the following way: The bishop, an anointed preacher, tours the area. Local congregations arrange large turnouts of the non-churched in the villages. At the preaching mission, trained local lay evangelists disciple those new believers who come forward. Every start-up church (they start about one per month) has some satellite small-group chapels simultaneously planted in remote areas.

The main congregations are each given some visible social ministry, usually schools, to undertake. The priest's task is to equip lay people to do evangelism one on one. There are Bible schools for the laity where people live and learn to read God's word. Only the most talented go on to seminary. All this is carried on in a subsistence economy, but it produces Christians who know the word of God. They bring Bibles to the services. When I preached there, they knew how to get to every passage I alluded to.

What makes revival flow from rural Anglicanism, making of once-empty churches in remote areas a powerful force for social transformation? Based on what I saw, I think revival rests on self-sacrificing leadership, preaching missions, lay evangelists, openness to kingdom events, and a steady message of hope.

### My Mother's Prayer Book

In my child's drift of memories  
Scattered like flashes on the wind  
I glimpse my Mother's lovely hand  
Elegantly gloved in gray kid  
Holding this book now to be mine,  
As she sat in a pool of sun  
Cupping her mind on radiance  
While the majesty of those words  
Turned the cold shadows of the church  
In a ringing glory of gold  
And the organ's vast chords towered  
The ceiling's dark in splendor,  
And I felt the love in her smile  
As I leaned close to her comfort;  
And now an old child, I'm waiting  
To hear her voice reading those words  
As I turn the pages over,  
Feeling the weary years between,  
And ah, her hand touches my heart  
With the sweetness of enduring,  
As I read, stumbling through my tears —  
"The Lord is my shepherd;  
I shall not want . . ."

Mary Roelofs Stott

Next week: Groups Large and Small in Seoul

# EDITORIALS

## God's Time and Ours

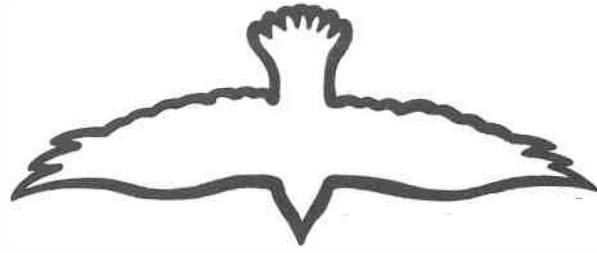
This is the final year of a three-year focus on aging developed by the Episcopal Society for Ministry on Aging (ESMA). The name of this year's program is "Aging Is Becoming Aware of God's Time." ESMA has designated May as Age in Action month, and urges congregations throughout the Episcopal Church to take part in this observance.

As pointed out in a recent article [TLC, May 1], God views time differently than we do. His time is abundant, while ours is measured by a clock. While we grow older, we become aware of the value and limits of time. We learn that the time we have is a gift from God. As with other gifts, we become stewards of time, and accountable to God for how we use it.

Let us, with ESMA, reflect on our time and God's time, and how we may make the best use of it.

## Sense of Excitement

The feast of Pentecost presents a scene of turmoil. In the New Testament reading for the day (Acts 2:1-11), we read of a sound from heaven "like the rush of a mighty wind."



Tongues of fire are seen, and devout Jews are heard speaking in other languages. Amid the noise, there had to be a sense of excitement . . . enough excitement that a small group of people, filled with the Holy Spirit, were able to go into the world and change it forever.

The accomplishment of those followers of Christ is possible today. Empowered by the Holy Spirit, we, too, can tell in our own tongues, "the mighty works of God." May God the Holy Spirit, who sanctified the church, let himself be known through us to those "from every nation under heaven."

### VIEWPOINT

## Sexual Abuse Is No Laughing Matter

By SUSAN CHAMPION

Over the past few years, all of us have read, with dismay, articles about clergy sexual misconduct within the Episcopal Church as well as in other branches of the church. These incidents will become even more real to our parishes and church organizations within the next year. As policies with the Church Insurance Co. come up for renewal, all clergy and many lay employees and volunteers will be required to attend a training session on sexual misconduct and harassment in order to receive continued liability coverage for sexual misconduct.

A good idea, right? Right! But, having just attended one such session, I came away with a vague feeling of discomfort as I asked myself, "What is our motive?"

Anyone who has ministered within the church for any length of time probably has come in contact with people who have experienced sexual abuse, exploitation or harassment. Thousands of lives have been damaged, sometimes irreparably, by this abuse by lay and ordained leaders in our church. Not only the victim is hurt; often spouses, parents, siblings, entire families, and even entire parishes have been traumatized and continue to bear the pain of incidents that may have happened 20 or 30 years ago.

While many of these incidents occurred long ago, it is

only in the past 10 years that they have become a source of litigation and significant loss of revenue to the Church Insurance Co. And, because of that litigation and loss, the issue has become so important that many of us are required to receive training on the issue.

At the training which I attended, the issue of the victims' pain was addressed, but it was not the main focus of the training. Instead, the primary focus was clearly on how we as a church and individuals can protect ourselves from litigation. In addition, the training was liberally sprinkled with titillating case studies that sounded like they came right out of the *National Enquirer*. Joking and laughter were frequent, but I was not amused. In fact, I found myself looking uneasily around the gathering and wondering which ones of the many participants had themselves been perpetrators or victims of sexual abuse.

Sexual abuse is not a laughing matter. Certainly we need to recognize the financial implications of potential litigation for parishes, church organizations and dioceses. We also need to receive training that will help us structure church activities and personal lives in ways that will help prevent sexual abuse.

I applaud the church for addressing these issues, but we as the body of Christ are called to bring the reconciling and healing love of Jesus Christ into the pain of the world. As we approach the issue of sexual abuse and exploitation within the church, shouldn't our focus be on how we can reach out to victims in ways that will bring healing to their lives?

*The Rev. Susan Champion is co-rector of St. Paul's Church, Klamath Falls, Ore.*

## PRISONS

*(Continued from page 6)*

women or boys. In each setting, visitors met with residents and staff. Residents' meetings focused on the viability of worship communities within the prison, and how those could interact with local churches. Bishop Keyser spoke of three women he had met on his visit. "One woman was abused as a child," he said. "She looked to the church as a safe place. It turned out not to be. She felt that the prison church community was safe." A second woman, he said, spoke of hypocrisy among church members: "She said in prison there was nowhere to hide; people had to be honest."

Staff and visitor round tables discussed the community's image of prison workers, and how chaplains and the religious community could support prison staff. Bishop Keyser said, "Prison staff feel a sense of rejection by the community." The term "prison guards," he said, has been replaced by "custody officers," to express responsibility and caring. "They are

working to rehabilitate people. They need an affirmation of their work as ministry."

The Rev. James Parker, a deacon who has served as chaplain to the Colquitt (Georgia) Correctional Institution for three years, said he originally went to the prison "because I was asked to go — and I stayed." He hadn't thought much about

### **'We don't need to discard anyone.'**

**Deacon James**

the incarcerated before that. "But we don't need to discard anyone," he said. "Jesus [talked about] 'the least of these'." The conference strengthened his resolve in several areas. First, he said, "to help prisoners find God's grace. The only rehabilitation is going to be Christ-centered.

"Most prisoners will be released. We

need to help them back into society. People in the community need to accept them as neighbors."

Elizabeth Egan, a journalist, said she was surprised by her own reactions to the conference. "Prison means ... taking away [inmates'] freedom, but it is so much more," she said. "Broken families, separation, heartbreak for the spouse as well as the children. How do they rebuild their lives?"

Bishop Keyser believes the role of the national church should be to facilitate local programs, to assist with training and to support communications networks including national conferences and newsletters. "Facilitate — not do it. It's not necessarily a major money need," he said.

He stressed that chaplains in special settings must also be involved in their home dioceses, to bring together all facets of the church. Ms. Means said the parish church served to revitalize the chaplain. "It's time the Episcopal Church looked outside its walls," she said. "We come [back] here to be fed."

## PAIN AND PEACE

*(Continued from page 8)*

less. I grow weary of more anger. Still, that interrogative percolates up in the wee hours when I am tired or when my will is off guard. Over and over, I find myself searching the skies, the faces of people, or even nature itself, for clues that do not come.

I have borne little anger toward God. I do not think he caused my wife's death. Oh, yes, he permitted it to take place, but that is different from directly causing it. Nancy's death was a consequence of evil. "The enemy hath done this," Christ's phrase used in the parable of the wheat and tares continually rings in my ears. It was God's word to the rector and his theme at her funeral.

### **Sins of the Fathers**

More specifically, her death was a result of choices, whether aware or not, she made in the mismanagement of her life. In the justice of death, it is no defense that we knew no better.

However unfair, responsible and informed choice do not go hand in hand. The sins of the fathers are visited upon the sons for generations, and the same are held accountable for the consequences. And yet, it is this vast freedom which manifests God's love for mankind. Such freedom to choose is a characteristic of

God and those who the psalmist reminds us are beneath God but above angels — namely, mankind. It is a condition to the invitation to become a son of God. Choice without mischoice is meaningless. It is in this expression of love we find an answer, though a terribly partial one, as to why God allows evil to triumph temporarily.

But even "why?" is subsumed by the more pressing question of the hereafter. Not only do I believe I will know why, but, more importantly, I will see Nancy again. Not that at other times this belief is unaccompanied by fear and doubt, but slicing through these, I am left the irreducible conviction of facing my Creator and those like Nancy who have gone before me.

This feels most true when alone for days as I have been, alone with God, away from doubts and skepticism of culture which essentially denies death. I know I shall again see her in some corporeal form. This, I believe, not strictly because I trust the implicit acceptance of that belief by my community, but because the Spirit, operating intuitively, tells me so. God honors his promises.

Accordingly, we need not tremble from those fears which accompany that conviction. An equal amount invades aspects of this temporal life about which I presumably have more knowledge. We reach our own threshold of fear quickly and cannot fear death any more than a variety of other

experiences, death being the most common. Metaphors which come to mind are of jumping off a cliff as an adolescent into the water below, going to college, of getting married, or of awaiting the birth of a baby — all so commonplace.

### **Fear of the Unknown**

For me, all these were accompanied by a degree of anxiety which is rooted in the fear of the unknown. Now that I am on the other side of these events, it is easy to say that my concerns were unfounded. God was with me the entire way. I think it will be so with death. We shall all awake with sighs and relief — but not too amused — that we made such a fuss over the whole thing. All the fanciful explanations cannot make it more profound than this. How absurd it will be to think that we destroyed ourselves physically and spiritually through 101 misguided behaviors in trying to avoid it.

I miss Nancy less because I feel her presence. Normally, her absence is so racking. It is so because there is no togetherness; no parenting together; no working crowds and attending parties together; no drinking wine together; no having more children together; no laughing together or yelling at each other.

But that will come soon enough. Until then, I shall find succor in the peace of pain, a peace which passeth all understanding.



RNS Photo/Reuters

The Most Rev. Desmond Tutu, Archbishop of Cape Town, casts his vote in the black township of Nyanga on April 27 in South Africa's historic democratic elections.

# BOOKS

## Facts in Context

**A BRIEF HISTORY OF THE EPISCOPAL CHURCH.** By David L. Holmes. Trinity Press International (P.O. Box 851, Valley Forge, PA 19482). Pp. xiii and 239. \$17 paper.

My choice of words for the title would have been "concise" rather than "brief" because, though only 200 pages in length, this book is long on information, insight and style.

David Holmes, professor of religion at the College of William and Mary, uses the conventional chronological approach to his history, and it is full of interesting data — names, dates, events and the like — but what sets this study apart is the author's skill in negotiating the "mind field" of the Anglican Reformation and the subsequent developments of what the English call "church parties," what we in America characterize, perhaps too glibly, as churchmanship. No small part of Holmes' skill is his evenhanded approach: He is attuned to the essence of the Anglo-Catholics, the evangelicals and the broad church, but he does not judge them; rather, he places them in the sweep of Episcopal Church history.

He concludes: "Though such parties may be the least edifying part of Anglicanism and have often given the church the appearance of a warring household, the church's vitality has seemed to spring from their mutually enriching contributions."

I particularly enjoyed the opening chapters — "The Anglican Reformation" (as fine an overview or refresher as one could want on the subject) and "The Episcopal Church in Colonial and Early National America," which is dotted with photographs of historic churches and sections on theology, the laity, and the clergy. The book ends with an appendix called "Henry VIII's Quest for an Annulment." Here is a clear and interesting setting forth of the facts in context on this murky chapter of church history. I so enjoyed reading it that I've asked a lawyer from our parish to join me in leading an adult discussion class on Henry VIII one morning at our church.

Order this one for the parish library right away.

(The Rev.) TRAVIS DU PRIEST  
Book Editor

## Books Received

**THE THINKING PARENT.** By Ann Stokes. Twenty-Third. Pp. 139. \$9.95 paper.

**THE SOMEDAY KID.** By Donna Ferguson. Harbor House. Pp. 224. \$14.95 paper.

## BRIEFLY

Nine persons from General Theological Seminary traveled to El Salvador to help monitor the first democratic elections in the country's history. The group visited local parishes and educational institutions while in El Salvador. Later, the Bishop of El Salvador, the Rt. Rev. Martin Barahona, was an observer of the South African elections.

The Rev. Daniell Hamby, a Presbyterian minister studying for ordination in the Episcopal Church, has been named general secretary of the Consultation on Church Union, the organization of nine churches considering a plan for unity that involves covenantal relationships. The Presbyterian Church (USA) and the International Council of Community Churches have voted affirmatively on the plan. The Episcopal Church and six others have yet to vote on it.

More than 70 representatives of 23 Anglican provinces in 22 nations in South America, Africa and Asia met recently at Kanuga Conference Center in North Carolina to develop strategies for mission. Participants released a pastoral letter which appeals "to the churches in the North to sensitize their respective governments to the plight of the South." It adds "We in the South believe that God has given us distinctive gifts to offer the (Anglican) communion."

The Most Rev. Edmond L. Browning, Presiding Bishop, is among 21 church leaders who signed an open letter to Congress, urging the overhaul of foreign aid programs to promote peace, alleviate poverty, protect the environment and advance human rights. The religious leaders encouraged Congress not to view aid as "a way to promote global economic advantage for the United States," but to "encourage trade and investment that promotes greater economic equity and environmental integrity."

The Rt. Rev. Penelope Jamieson, the first woman diocesan bishop in the Anglican Communion, called ordination of women "now a dead issue, buried to make way for this new life we are so exultant about today," when she preached at a Eucharist of thanksgiving for the Church of England's decision to ordain women as priests, April 9 at Ripon Cathedral.

Membership in the Church of Ireland has dropped by about 13 percent in a decade (1981-1991), according to the recent census in Ireland. Irish Anglicans dropped in membership from 95,366 to 82,840. The Most Rev. Donald Caird, Archbishop of Dublin, said the decline shown in the census "is not evident in the pews or in the parishes generally."



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# PEOPLE and PLACES

## Appointments

The Rev. **Michael Adams** is rector of Epiphany, 303 W. Main St., New Iberia, LA 70560.

The Rev. **Dennis V. Bosley** is rector of St. Martin's, 416 E. Nelson Rd., Moses Lake, WA 98837.

The Rev. **Leonard Brinkmoeller** is rector of Holy Trinity, 406 Second St., Manistee, MI 49660.

The Rev. **Ruth Clausen** is rector of Trinity, 1519 Martin Luther King Blvd., Detroit, MI 48207.

The Rev. **George Cleaves** is rector of St. Christopher's, G-4417 S. Saginaw Rd., Burton, MI 48529.

The Rev. Canon **Robert Dedmon** is canon to the ordinary, Diocese of Tennessee, Suite 100, 50 Vantage Way, Nashville, TN 37228.

The Rev. **Mary W. Echols** serves the Community College Ministries of the Greater Dallas Community of Churches and is part-time assistant of Church of the Annunciation, P.O. Box 292967, Lewisville, TX 75029.

The Rev. **Richard Emrich III** is rector of Zion, 140 W. Liberty, Rome, NY 13440.

The Rev. **R. Andrew Gunn** is assistant of Pro-Cathedral of St. Clement, El Paso, TX 79902.

The Very Rev. **John B. Haverland** is executive to the Bishop, Diocese of the Rio Grande; add: 4304 Carlisle Blvd., NE, Albuquerque, NM 87107.

The Rev. **H. W. Herrmann** is curate of Grace Church, 405 Glenmar Ave., Monroe, LA 71201.

The Rev. **John W. Johnson** is interim priest of St. Mark's, 516 S. O'Connor, Irving, TX 75060.

The Rev. **J. Anne McConney** is vicar of Holy Trinity, Raton, NM, and editor of *Rio Grande Episcopalian*; add: P.O. Box 1016, Raton, NM 87740.

The Rev. **Christianne L. McKee** is interim priest of St. Barnabas', 1200 N. Elm St., Denton, TX 76201.

The Rev. **Michael B. Milligan** is rector of St. Bede's, Santa Fe, NM; add: 1601 S. St. Francis Dr., Santa Fe 87501.

The Rev. **Kathryn Moore** is assistant of St. Mark's-on-the-Mesa, Albuquerque, NM; add: 431 Richmond Pl., NE, Albuquerque 87106.

The Rev. **John H. Munson** is curate for youth ministry of Church of the Incarnation, 3966 McKinney Ave., Dallas, TX 75204.

The Rev. **Richard Norman, Jr.** is rector of St. Paul's, 101 E. Vermilion, Abbeville, LA 70510.

The Rev. **Roland Sherwood** is rector of Trinity, P.O. Box 661, DeRidder, LA 70634, and vicar of Polk Memorial, Leesville, La.

The Rev. **Theodore Sirotko** is rector of St. Peter's-by-the-Lake, 8451 Old Channel Trail, Montague, MI 49437.

The Rev. **Richard W. Smith Jr.** is rector of Holy Innocents/St. Paul's, Torresdale & Tyson Aves., Box 17719, Philadelphia, PA 19135.

## Ordinations Priests

**Western Louisiana** — **Joseph A. Bordelon**, rector of Holy Comforter, Lecompte, LA 71246; add: P.O. Box 640, Pollock, LA 71467; **Lionel E. McGehee**, assistant of Christ Church, Andover, MA; add: 25 Central, Andover, MA 01810. **Stephen B. Morris**, chaplain of Episcopal School of Dallas. **R. H. Richaud**, assistant of St. George's, Nashville, TN; add: 4715 Harding Rd., Nashville, TN 37205.

**William Ryan**, assistant of Grace Church, 405 Glenmar, Monroe, LA 71201.

**Western Michigan** — **Kathleen Anne Kingslight** (for the Diocese of Wyoming), assistant, St. Timothy's, 9800 East BC Ave., Rte. 2, Richland, MI 49083.

## Resignations

The Rev. **Richard Duprey**, as vicar of All Saints', Houghton Lake, MI; add: 109 Oakwood Ave., Prudenville, MI 48651.

The Rev. **Jeffrey T. Liddy**, as rector of St. John's, Wichita, KS.

The Rev. **Robert Rachal**, as assistant of Good Shepherd, Lake Charles, LA.

The Rev. **Rodney Reinhart**, as associate of Emmanuel, Detroit, MI.

The Rev. **Fredrick A. Robinson**, as rector of Grace Church, Monroe, LA.

The Rev. Canon **Frank Wilson**, as canon of St. Mark's Cathedral, Shreveport, LA.

## Cathedral Clergy

The Rev. Canon **Jane Alexander** is canon of St. Mark's Cathedral, P.O. Box 4443, Shreveport, LA 71134.

The Rev. Canon **Mark R. Cole** is capitular canon of the Cathedral of All Saints, Albany, NY; add: 305 Main St., Oneonta, NY 13820.

The Rev. **F. Martin Gornik** is canon evangelist of Christ Church Cathedral, 166 Market St., Lexington, KY 40507.

The Rev. Canon **William D. Hayes** is honorary canon of the Cathedral of All Saints, Albany, NY; add: RD 2, Box 85, Ghent, NY 12075.

The Rev. **James Knox Yeary** is canon for administration, worship and outreach of the Cathedral of St. Philip, 2744 Peachtree Rd., NW, Atlanta, GA 30363.

## Changes of Address

The Rev. **Susan Bock**, 28830 Franklin River Dr. #102, Southfield, MI 48034.

The Rev. **M. James Fleming**, 670 Sir John A. MacDonald Blvd. #505, Kingston, Ontario, Canada K7M1A3.

The Rev. **Anne C. Garrison**, The Georgian #227, 422 Davis St., Evanston, IL 60201.

The Rev. **David E. Heil**, 33 Brush Hill Rd., Clinton, CT 06413.

The Rev. **Wendell B. Tamburro**, 1909 Bonnie Ln., Nicole Park, Springfield, OR 97477.

The **Church of Our Saviour**, 6781 Tom Hebert Rd., Lake Charles, LA 70605.

## Other Changes

The Rev. **Thomas W. Campbell** is vice president and executive director for Saint Francis Academy at Ellsworth and Salina, KS.

As of May 21, 1994, the **Church of the Ascension**, Bloomfield, NJ, will cease to be. Please cancel all correspondence.

The Rev. **Stuart A. Kenworthy**, rector of Christ Church, Georgetown, in Washington, DC, was commissioned as a chaplain, 1st Lieutenant in the Army National Guard, and assigned to the 372nd Battalion.

## Corrections

The Rev. **Bradford A. Rundlett** is at St. Timothy's, 432 Van Buren St., Herndon, VA 22070.

# CLASSIFIED

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## 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.

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**LARGE**, active parish has a staff opening for a high energy priest responsible for ministry with youth. Will also share in total parish ministry. Contact: The Rev. J. R. Peterson, St. John's, 906 S. Orleans, Tampa, FL 33606.

**ASSISTANT RECTOR** for large multi-staff traditional parish in Oklahoma City. Full sacerdotal functions. Primary areas of responsibility youth work, supervision of director of Christian education and Christian education. Begin summer of 1994. Respond to: All Souls' Episcopal Church, 6400 N. Pennsylvania, Oklahoma City, OK 73116.

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

**RECTOR** — Christ Church, Springfield, MO seeks a pastor, preacher, counselor for a dynamic church of 900 members. If interested, send letter of interest, resume and four references by June 6 to: Search Committee, c/o Linda Clouse, 5057 S. Glenhaven, Springfield, MO 65804.

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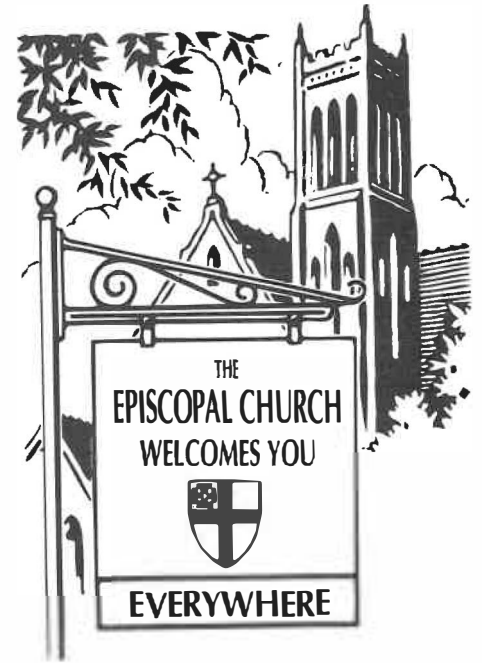
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**ALL SAINTS' CHURCH and SCHOOL** 6300 N. Central Ave.  
Canon Carlozzi, r; Fr. Poston; Bp. Harte; Rabbi Plotkin;  
Canon Long; Canon McClain; S. Harvey-Cook, Sch. Hd. S.  
Youngs, Dir. of Music; K.B. Johnstone, Verger  
Sun: 7:30, 10, 12; Sat 5:30; Wed 7 & 10 Day School Eu: Tues,  
Thurs, Fri 8:05

## WASHINGTON, D.C.

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

## RIVERSIDE, ILL.

(Chicago West Suburban)

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

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean  
Sun 8 Eu, 10 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 Stickley, interim r  
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

## NEWARK, N.J.

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

**KEY** - Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air conditioned; H/A, handicapped accessible

## 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

## LONG BEACH, N.Y.

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Cemetery  
The Rev. Marlin Leonard Bowman, r the Very Rev. Lloyd A.  
Lewis, Jr., hon. r Founded 1880  
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## NEW YORK, N.Y.

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112th St. and Amsterdam Ave.  
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Espa-  
ñol; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat:  
7:15 Mat & HC; 12:15 HC; 4:30 EP

**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43rd St.  
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**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  
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**ST. PAUL'S** Broadway at Fulton  
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tian Education information. HD as anno

## GETTYSBURG, PA.

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

## PHOENIXVILLE, PA.

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

## PITTSBURGH, PA.

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

## SELINGSGROVE, PA.

**ALL SAINTS** (717) 374-8289  
129 N. Market  
Sun Mass 9:30. Weekdays as anno

## WHITEHALL, PA. (North of Allentown)

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George R. Collina; the Rev. Frederick C. Philippi; the Rev.  
John H. Munson  
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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. (617) 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

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The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Ben-  
jamin A. Shambaugh, M.Div.; the Rev. Rosalie H. Hall, assoc  
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