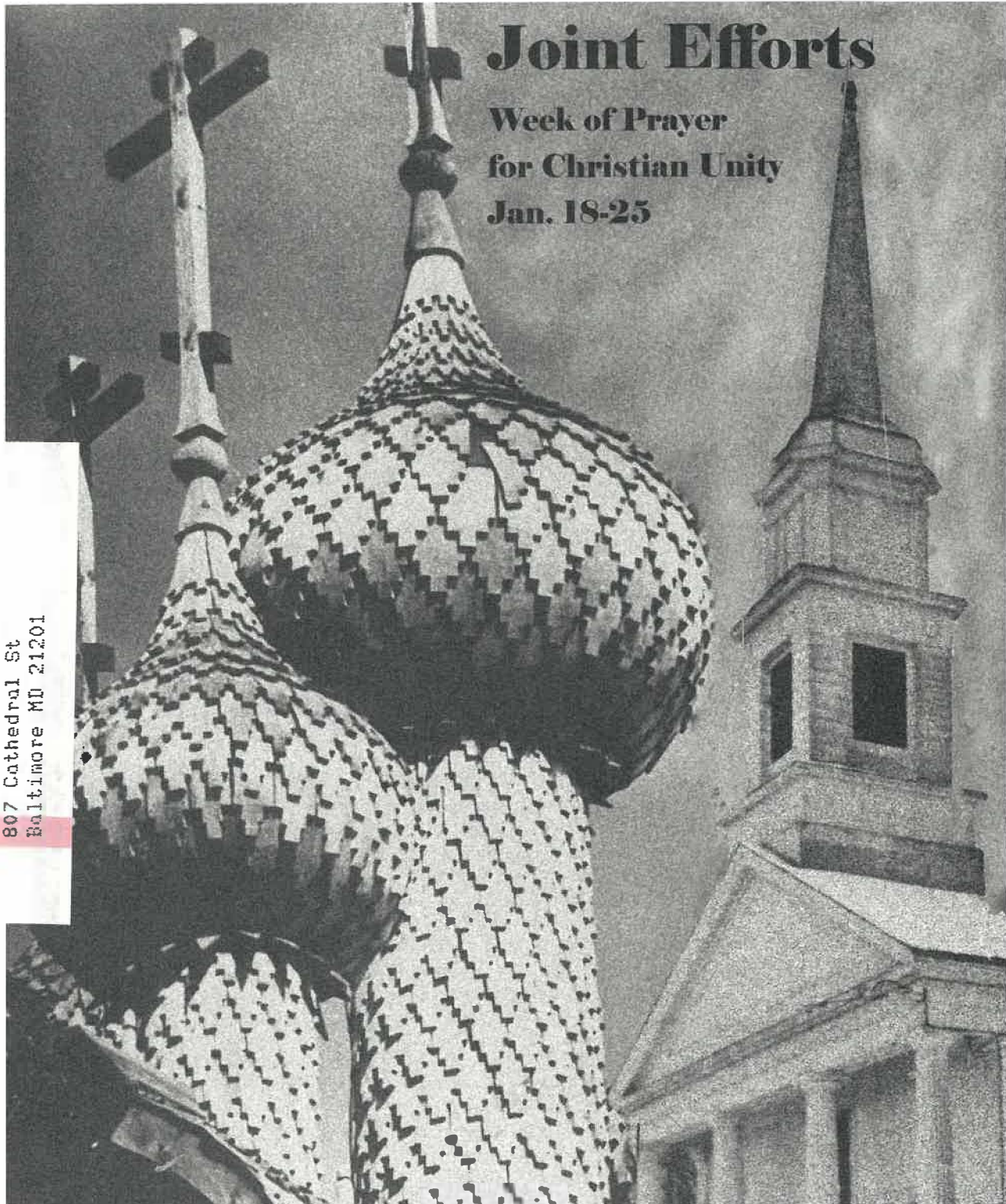


The Living Church

January 15, 1995 / \$1.50

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Erkenswick from Religious News
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Quote of the Week

The Rt. Rev. Ted
Gulick, Bishop of
Kentucky, in his col-
umn in *Episcopal
News*: "I hope we will
come in this diocese to
see church school
teachers as mentors
rather than as peda-
gogues, and the Bible
as story, not as moral-
istic tale."

In This Corner

Letter Writers Keep the Soup Stirred

It may take the U.S. Postal Service an inor-
dinate amount of time to deliver this mag-
azine to your mailbox, but at this end, neither
snow, nor freezing rain nor foaming pit bulls
can keep our mail carrier from reaching us.
To wit:

From Southeast Florida: "It's time to stop
beating the drum for reactionary attitudes
and behavior and come into the mainstream.
Time moves on. Believe it or not, like it or
not, so does — and must — the church."

*Dear Southeast: I gave up the drum in the
sixth grade when I accidentally flipped a
drumstick into a pan of cream of celery soup.
Ed.*

From Nevada: "The church is poisoned,
diseased and dying, if not dead. It has become
a handmaiden of Satan, run by secularists,
homosexuals and feminist fringe nuts."

*Dear Nevada: Other than that, what do you
think of the church? Ed.*

From Missouri: "Get a new editor. The gen-
erally conservative views of the present one
show in his selection of articles and letters to
the editor."

Dear Missouri: See the letter below. Ed.

From Pennsylvania: "I fear in the editor's
attempt to be fair, he's drifted leftward. The
strong orthodox viewpoint seems to be weak-
ening."

Dear Pennsylvania: See the letter above. Ed.

From South: "Articles lack pungency and
depth. Nearly every priest I know reads only
the letters and occasionally the Viewpoint."

Dear South Carolina: I'm not proud of my

reading habits either. Ed.

From West Texas: "I continue to be more
than concerned about the negative attitude of
TLC toward the Presiding Bishop and the
national church. Attitudes like yours con-
tribute to the dying, and not the living
church."

*Dear West Texas: Too much pungency, per-
haps? Ed.*

From New York: "Enough of these mood
pieces and license plates! I would like some
solid theology."

Dear New: We all could use some. Ed.

From Fort Worth: "Your continued captivi-
ty by the conservative types, your reference
to deity in masculine pronouns without doing
the same for Wisdom or Spirit, and the fail-
ure to see new days serves all of us poorly."

*Dear Fort: Captivity? Who would want to
keep us captive? Ed.*

From San Joaquin: "Your editorials are too
wishy-washy. It does not appear the editor
has any convictions. He caters to new age
pan-protestantism rather than having a solid
biblical theology."

*Dear San: About the pan ... only a small
amount of the soup was spilled. Ed.*

From Upper South Carolina: "The editor's
comments on the proposed rite for same-sex
blessing were the last straw. When are you
going to start publishing a contemporary
magazine?"

*Dear Upper: As soon as our linotype stops
working. Ed.*

DAVID KALVELAGE, editor

Sunday's Readings

The Shared Witness to the Gospel of Jesus

*Epiphany 2: Isaiah 62:1-5, Psalm 96
(or 1-10), 1 Corinthians 12:1-9, John 2: 1-11*

Epiphany is both the season of revealing
the identity and mission of Jesus and the
revealing of our identity and mission in him
by baptism and faith. We join with the
psalmist to "tell it out among the nations"
that Jesus is the King. Who we are in him is
nothing less than a healing, a renewal, a gift
of relationship that delights God and over-
comes our alienation.

As Jesus' miracle at the wedding feast in
Cana led his first disciples to believe in him,
so we are led to fullness of growing faith and
discipleship as we see him in scripture and
sacrament. That discernment of faith is the

work of the Holy Spirit, the giver of all
graces and ministries in the Body of Christ.

One constant and essential characteristic
of all spiritual gifts and callings is the shared
witness of all believers to the gospel of Jesus.
Our common task is the same given by Mary
at the feast, to do what Jesus tells us. What
Jesus has told us and renews in every Sunday
and every Eucharist and every Epiphany sea-
son, is to be authentic, joyful messengers for
the Kingdom of God through the saving min-
istry of Jesus.

The sign of the Holy Spirit in us is joy
through the saving ministry of Jesus. The
sign of the Holy Spirit at work in us is our
witness. The sign of the Holy Spirit among
us is our corporate worship and witness.

LETTERS

Uncertain Theology

Re: the article on Bishop Wood [TLC, Dec. 11], where is the outrage? No one seems to care anymore, except behind closed doors and during coffee hour. A "substantial minority" of the committee obviously believes Bishop Wood is in violation of his ordination vows, a belief held by those of us who filed the charges. But what now? What is there to "dialogue" about? When a bishop has irrevocably compromised his teaching, spiritual, and sacramental roles, what procedure remains for those of us who feel bereft of effective episcopal oversight?

The findings of the committee have not provided a way forward to deal with our concerns in this diocese, or elsewhere. As loyal Episcopalians working to live within our constitution and canons, and in conformity with holy scripture, what procedure is there in place to minister to us? This lack of "procedural due process" is a historical anomaly in a church claiming to be democratic.

This continuing internal inconsistency in the Episcopal Church results in a great deal of harmful ambiguity and conflict

that has gone on for too long. Are bishops unassailable, free to espouse uncertain and unregulated theology, and accountable to no one except a select few? Is holy scripture no longer authoritative in the life of the Episcopal Church?

There are some bishops who take seriously the "covenant relationship" they have with other bishops of the church, and that on some issues such as ordaining of an active homosexual or blessing of same-sex union is inappropriate until the whole church makes a decision on the issue. What does the logic of the majority of the committee do to our common life in the church if resolutions have no authority, and we are free to act upon only those with which we agree?

(The Rev.) RICHARD KIM
St. John's Church

Detroit, Mich.

The decision by the committee of five bishops reviewing charges against Bishop Wood of Michigan is one more shameful example that the episcopacy no longer acknowledges holy scripture as its author-

ity. While citing constitution and canons, the committee failed to consider violation of scripture in the church's attitude toward homosexuality. I was not surprised by the decision; just disappointed the bishops lacked courage to discipline one of their own members, and be "defenders of the faith."

(The Rev. Canon) PHILIP E. WEEKS
Barnabas Ministries, Inc.
Maitland, Fla.

Now, a "resolution" is a "recommendation" and not a "directive," the report on Bishop Wood proclaims. Such silly sophistry screams the time has arrived for term limits on not only national but also Episcopal Church officials!

(The Rev.) AMOS C. CAREY
Foster City, Calif.

Regarding the article "Bishop Wood Did Not Break Church Law, Committee Says," I believe it does not report accu-

(Continued on next page)

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LETTERS

(Continued from previous page)

rately on the actual facts of the panel's findings.

First, it appears to have been a 3-2 decision because the findings of the panel state "A substantial minority of the committee would conclude that the 1979 resolution may constitute the discipline of the Church and that the charges should therefore proceed under Title IV. In their view, the 1979 Resolution is of sufficiently substantial character as to constitute normative law for the Church and that a violation of the Resolution translates to a violation of matters covered by ordination vows regarding failure to conform to the discipline of the Church."

The report from the "substantial minority" goes on to quote from a statement by the Presiding Bishop and the Council of Advice made in another such case: "We affirm that the Episcopal Church's position regarding the ordination of practicing gay and lesbian persons is that set forth in the resolution adopted by the 1979 General Convention."

The fact that the panel was obviously split in its decision illustrates further the division within the church over this issue.

I believe the impression your report might leave with people is that Bishop Wood was given a "clean bill of health" in this matter. However, in reality it was not "squeaky clean," but rather "tattle tale gray." Apparently, Bishop Wood recognized this when he stated in a letter to his clergy: "... the committee was divided on the weight of General Convention resolutions." Clearly he views the apparent 3-2 division as a split decision, and he goes on to say, "Their different understanding on that issue mirrors the difference within the larger church. I suspect we will be seeking a resolution of that difference for some time."

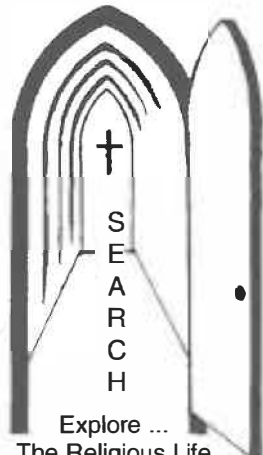
In the meantime one wonders what Bishop Wood will do. Will he continue with such ordinations and so further exacerbate this divisive issue, or will he wait for a more clear-cut resolution of it? We wait to see.

(The Rev.) MICHAEL J. BEDFORD
South Lyon, Mich.

Little Relevance

I have been appointed to the Commission on Creative Aging in the Diocese of Southern Ohio, and this enables me to address an area of my concern.

Over many years of ministry, I have frequently celebrated the Eucharist and/or



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other services in retirement centers and nursing homes. It has become increasingly apparent that the readings from our lectionary more often than not have little relevance and meaning for this kind of congregation, most of whom may not be Episcopalians.

People whose hearing and sight have been impaired depend more and more on their memory and recollection of favorite scripture passages. Phrases like, "In the year that King Uzziah died..." or "A certain man had two sons..." can trigger all sorts of familiar remembrances and thus worship becomes a rich experience.

My hope is that a lectionary could be designed for use in nursing homes and retirement settings using the familiar and memorable passages from scripture. (Perhaps familiar collects could be included.)

I am in the process of gathering a small committee to work on this issue, but if this has already been done elsewhere in the church, we are not interested in reinventing the wheel, but would welcome the fruits of the labors of others.

(The Rev.) GORDON S. PRICE
Christ Church

Dayton, Ohio

Same Backlash

A gathering traditionalist backlash, seething for years, undetected by the overbearing elite, culminated on Nov. 8, with shattering national political change.

Those of us who are displaced persons, disillusioned, and heart-sick, as traditionalists in the Episcopal Church, cannot only take notice, but take heart. This same backlash will, in due time, in the inevitable cycle of time and history, occur in the church.

Ever-shifting culture is directing our church's life, not firm commitment to its everlasting tenets. The justifiable uprising against this erosion of faith may not occur in my lifetime, but assuredly, it will come.

(The Rev.) W. ARMISTEAD BOARDMAN
Monument, Colo.

To Our Readers:

We welcome your letters to the editor. Each is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. Writers must include their names and addresses.

The Same Offer

Bishop Bartlett of Pennsylvania's decision to appoint an episcopal visitor to traditionalist parishes in his diocese [TLC, Dec. 4] has been followed by his making of the same offer to our parish, no longer a member of the Episcopal Synod of America. St. Clement's withdrew from the synod earlier this year over concerns with its administration and philosophy, not over theological differences.

We are pleased at Bishop Bartlett's obvious interest in this reconciliation, and hope that the church will join in welcoming this new initiative. Bishop Parsons will be making his first official visitation to St. Clement's on Ascension Day 1995.

(The Rev. Canon) BARRY E.B. SWAIN

St. Clement's Church
Philadelphia, Pa.

Opportunities

I have read with interest the letters in response to the article that the state should perform the marriage and the church should bless it if the couple wishes [TLC, Oct. 9]. This was being proposed when I was at E.T.S. in the early '50s.

I believe this would be a tragedy. I have always been thankful to conduct the marriages for as many couples as I could legally and canonically. It is one of the great missionary opportunities that comes to a priest. At what other time do you have the glorious opportunity to spend five hours with a young couple, who may know little about the faith, and talk about what it means to be a Christian? To explain the joys and responsibility of being a believer? When do you proclaim to the world the sanctity, strength and dignity of Christian marriage? Where else can you declare what it means to be co-creators with God in having and raising children?

There are certain times when people are particularly open to the gospel message: times of birth, times of death and times of marriage.

Of course, we encountered failure. We have all been used and abused by couples who simply wanted a beautiful setting. But there are also glorious triumphs! — lifelong members of the parish because a priest was kind to them at the point of marriage. One of the most powerful Christians I knew came from a disbelieving home but was accepted and married by a compassionate priest who shepherd-ed her into a new understanding of life.

(Continued on page 12)



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A Bold Venture in Faith

Anglican/Roman Catholic community unites families

The Church of the Holy Apostles in Virginia Beach, Va., is unique. Sanctioned by both the Episcopal Diocese of Southern Virginia and the Roman Catholic Diocese of Richmond, it is an Anglican/Roman Catholic community whose members share all aspects of worship save specific sacramental practices.

The congregation is served by two Charleses. The Rev. Charles Smithers, an Episcopal priest, has been at Holy Apostles for more than two years; the Rev. Charles Fisher, a Roman Catholic, for six. In a phone interview with both simultaneously, they occasionally seemed to finish each other's sentences; yet each offered comments clearly from his own religious background.

Holy Apostles celebrated its 17th anniversary on All Saints' Day, 1994. Founded as a "bold venture in faith," the church's particular mission is "to reach out to families with one spouse in each church," Fr. Smithers said.

The congregation is about 60 percent Roman Catholic and 40 percent Anglican. Parish secretary Albus Battaglia said, "It's been a blessing for families who couldn't worship together."

Gary and Dona Gresham are something of an anomaly in that both are Roman Catholic. Both like small churches, and felt a welcoming atmosphere at Holy Apostles. Mr. Gresham said, "We walked in the first time and knew that's where we wanted to be. People seem to reach out to visitors." He said that because the church has to maintain the approval of both the Roman Catholic and the Episcopal authorities, "our existence is so fragile, [it makes us] very close." He said he and his wife were more active than they had been at previous churches. "Ecumenism tends to elicit more involvement," he said.

Mrs. Gresham said friends from a former "very conservative" diocese express surprise when she describes the church. "They ask me if it's legal!" she said with a laugh. Mr. Gresham said he had noticed, in a community with many migratory military families, the church "appears to have a high rate of support from former members." And he noted that many members drive considerable distances to attend, as he and his wife had initially.

Fr. Fisher and Fr. Smithers explained that all sacraments are separate, even



Fr. Fisher (left), Roman Catholic Bishop Walter Sullivan of Richmond, Episcopal Bishop Frank Vest of Southern Virginia and Fr. Smithers celebrate at Holy Apostles'.

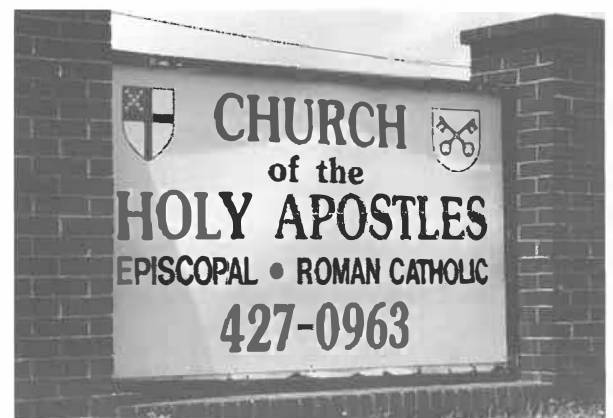
though both priests are present. In the Eucharist, the congregation begins and ends as one. At the offertory, Fr. Smithers and Fr. Fisher go to their own altars at opposite ends of the building. "There is both joy and deep sadness at that moment," Fr. Smithers said, "that we turn away from each other." Fr. Fisher continued the thought: "The families experience the pain of separation too." The congregation reunites for the post communion and the dismissal.

The only weddings performed so far, Fr. Smithers said, have been blessings of civil ceremonies. "The ministers of the sacrament are the bride and groom — they marry each other," Fr. Fisher said. "We just officiate."

Mary Noyes and her husband are both Episcopalians. "I thought it would be perfect for my son and daughter-in-law," Mrs. Noyes said. "She's Ukrainian Orthodox." As she attended the church

more frequently, she said, "I thought, 'This is where we should all be!'" She described the Eucharist as "true to both churches. Together ... you can work for what you want." The two priests complement each other and support each other. "Charlie went to Chuck's ordination in Milwaukee," she said, referring to Fr. Fisher and Fr. Smithers.

Because Holy Apostles is neither an
(Continued on next page)



CONVENTIONS

Pittsburgh to Elect Bishop Coadjutor

The Rt. Rev. Alden E. Hathaway, **Bishop of Pittsburgh**, called for an election of a bishop coadjutor during his address to diocesan convention Nov. 6 at Trinity Cathedral, Pittsburgh. Bishop Hathaway, diocesan for 12 years, said he hoped the process of electing and consecrating a new bishop would be completed by spring 1996.

"This diocese is in a radically different place from where it was 15 years ago," Bishop Hathaway said in his address. "In many ways we are well ahead, within the Episcopal Church and among other churches, in this process of change, which is literally seismic in its dimension."

The Ven. Elizabeth Rodewald was commissioned as archdeacon. Mrs. Rodewald was elected by deacons of the diocese last spring, marking the first permanent deacon to hold the position.

The Church of the Savior, Ambridge, was recognized as a congregation of the diocese.

The Rev. Colenzo Hubbard of the Emmanuel Center in Memphis, Tenn., spoke at the convention banquet about his work in urban ministry.

The **Diocese of Idaho** held its convention at Boise State University Nov. 12-13, with the Southwestern Deanery as host.

In his convention address, the Rt. Rev. John S. Thornton, Bishop of Idaho, spoke on the state of the church. He said that as he travels throughout the diocese, he sees loyalty, commitment, faithfulness, understanding, patience and forgiveness. "In the faces of our brothers and sisters, I see the beauty of Christ," he said.

The convention discussed the actions of General Convention, especially the change to unified askings from the dioceses on a sliding scale of assessment. A resolution was adopted to bring diocesan canons into compliance with Title IV of the national church canons.

The Rt. Rev. Frank J. Terry, Bishop of Spokane, was a guest of convention and spoke of his recent pilgrimage to Canterbury and Rome with other Episcopal and Roman Catholic bishops.

Youth representatives were granted seat and voice in convention, and spoke against the proposed sale of any of the property of Paradise Point, the diocesan camp, which needs new water and electri-

cal systems. Convention adopted a resolution that no Paradise Point property be sold. A budget of \$588,140 was adopted.

* * *

The possibility of a move toward voluntary funding of the diocesan budget was discussed at the convention of the **Diocese of Southern Ohio** Nov. 11-12 in Columbus. A diocesan budget of more than \$1.98 million was approved.

A resolution calling for voluntary funding by 1999 was amended and assigned to the diocesan council to discuss and report to the 1995 convention "on the possibility of developing and implementing a plan to achieve this objective."

Delegates were reminded that the diocese spent considerable time in 1988 and 1989 discussing the issue of voluntary giving before rejecting it.

The Rt. Rev. Herbert Thompson, Bishop of Southern Ohio, called for a study of the system of deaneries approved three years ago. Delegates adopted a resolution that 1995 be "a year of discernment for our deaneries."

Holy Apostles' Is an Ecumenical Family

(Continued from previous page)

Anglican nor a Roman Catholic parish, the founders specified that "parish education should be adult centered. Children's education ought to be family-centered and home-based." The priests described their mission as "very narrow — we can't step over the lines. Children are to be raised and formed as either Anglican or Roman Catholic." The clergy are sometimes called upon to help inter-church families make decisions, and this challenge seems to deepen the sense of mission. Fr. Smithers said poignantly that there are many inter-faith families, everywhere, who are not served.

Chris and Jane Auer are an A/RC couple, and both are delighted with Holy Apostles'. Jane is Roman Catholic. "It's just wonderful," she said. "I'm from an ecumenical family — my mother is Methodist and my father is Roman Catholic." Chris, an Episcopalian, sounded deeply happy at being able to share most of his religious life with his family. The couple's five children are being

raised Roman Catholic because they attended Roman Catholic schools when the family did not live in Virginia Beach. Mrs. Auer said it would be "perfectly all right if they want to become Episcopalian." Mr. Auer said he had begun the process of conversion so as not to be separated from his family. "This is the answer to a prayer," he said, "not having to go to different churches."

Shared Government

Lay government of the church is shared equally. The vestry Council is a combination of the Episcopal Vestry presided over by the warden, and the Roman Catholic Parish Council, one of whose members is president. The church constitution provides for the five Episcopal vestry members and the five Roman Catholic council members to be elected by "all voting members" of the congregation. A 1979 amendment states "both the President and the Warden shall be elected by a majority vote of all the members of the Vestry Council." These officers alternate the duty

of presiding at meetings.

Each of the several standing committees — liturgy, social ministry, Christian formation — has a Roman Catholic and an Episcopal representative from the Vestry Council. In policy and in practice, "all members of this church will share in the ministry of worship and proclamation, service and fellowship." Sunday bulletins list weekly ministers and contact persons for various functions with no clue to denominational identity.

The property is jointly owned and all finances, which originally were separate, are now shared "50/50 — real grass roots ecumenism," Fr. Fisher said.

Each clergy person expressed joy and pride in his unique position. Fr. Smithers said, "I'm the only Episcopal priest doing what I'm doing, formalized." Fr. Fisher chimed in, "I'm the only Roman Catholic priest on earth having voice, seat, and vote in an Episcopal convention!" But it is Fr. Smithers whose license plate boasts ECUMNSM. Fr. Fisher's tag is generic. "I'm an unmarked ecumenist," he said.

PATRICIA WAINWRIGHT

Two Kinds of Lifesaving

By A. FLINT HUBBARD

As a priest who had a previous career of 30 years in the U.S. Coast Guard, I am sometimes asked why I shifted jobs in midstream. One incident during my Coast Guard service may explain.

When I was executive officer of the Coast Guard cutter SEBAGO, we had been spending days in the Caribbean Sea, trying to rescue the passengers of a small vessel which had been wrecked in a storm. The ship had sailed from Colombia and was loaded with people. The storm had destroyed the vessel, but before she sank, several lifeboats full of people had been deployed. We had been able to find and save the people from all but one of the boats. The survivors had told us that there was one more boat, separated from the others, somewhere out there.

With the help of planes by day and radar by night we had been searching for nearly a week. I knew that finding this small boat before the people died of exposure and starvation should be nearly impossible. Yet we persisted. It was with great joy that we finally spotted a tiny open boat, which looked like the right one. As we drew nearer, I could see several men on board. One of them seemed to be holding a baby.

Leaning over the rail of the cutter, I reached for the child which one of the men handed up to me. The man looked happy and peaceful. In spite of the ordeal at sea, he gave me the impression that he had, all along, been confident of his rescue.

Besides the little boy, whose name was Carlos, there were four men, now on the deck of SEBAGO.

"Hace mas de una semana, viajamos por mar de Cartagena, para Kingston," one of the men said.

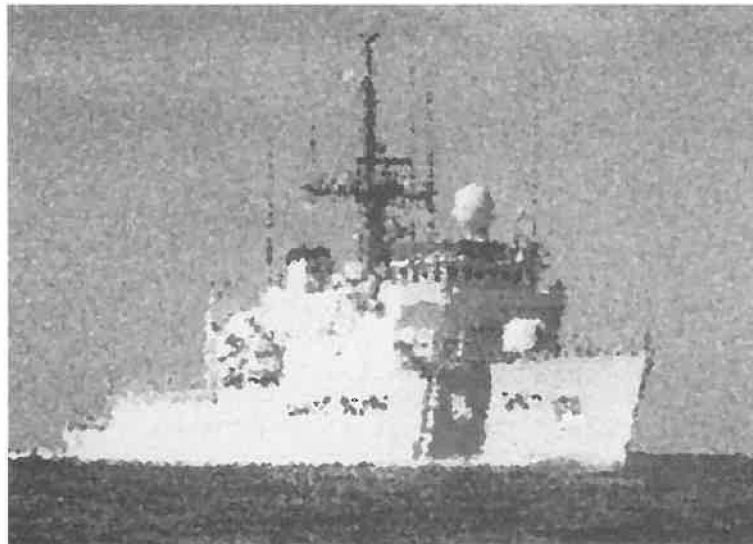
Ed Cassidy, one of our officers, translated, "More than a week ago, we sailed

from Cartagena, Colombia, bound for Kingston, Jamaica.

"A terrible storm wrecked our vessel," Ed continued to translate. "My comrades and I were in this small boat, and we got separated from the other survivors.

"Little Carlos, less than 2 years old, was brought by his mother. She died yesterday, and we had to bury her in the sea.

"Somehow little Carlos and the others have managed to survive all that time on the Caribbean, with only fish to chew and rain water to drink during the last



Artwork created from U.S. Coast Guard photo

three or four days."

The man smiled and said, "*Somos muy agradecidos que ustedes nos salvaron.*" "We are so happy you saved us!"

How wonderful, I thought, to be a lifesaver. Yet I well knew from my years on search and rescue vessels, that only a few of the many who are lost at sea are ever rescued.

As I held the little boy in my arms, I thought that some day, when my Coast Guard service was finished, I would like to try another kind of rescue — another kind of lifesaving. So it was that I became a priest involved in the quest for that other kind of salvation.

In due time, as I commenced my second career, I found myself chaplain at a large state-run mental hospital: Terrell State Hospital near Dallas, Texas. Shortly after I began working there, when I was making my rounds through the women's receiving ward, I noticed in the dayroom a patient in a wheelchair who seemed to be isolated from the other patients. I

pulled up a chair and sat facing J.C., as I'll call her. I had no idea who she was.

What I saw was a young woman about 30, rather chubby, dressed in a thin garment and wearing a sweater. Her skin was white, with a slight pinkness in her cheeks. Her pupils were slightly out of line, her left eye drooping. Her thin blonde hair was carelessly brushed straight on her prominent skull. Her hands were folded in her lap, and her eyes were focused on nothing.

"Hello," I said, "I'm the chaplain. Chaplain Hubbard."

"Oh?" I heard a clear voice say, seemingly coming from deep inside her. "Is it time for church?" She spoke each word clearly and distinctly, yet her face remained expressionless, perhaps contributing to the illusion that it was not her body speaking, but rather some spirit hidden inside her.

I explained it was not time for church, but rather I wanted to talk to her and get to know her, if she would like to talk to me. We exchanged a few words, but in everything she said it seemed she had to reach inside herself

with great difficulty to find the words.

Later I looked at her records and learned that six years before she had suffered brain damage in an automobile accident. She had been going to college, studying voice and piano, and was nearly finished when the car wreck occurred. Now she was confined to a wheelchair, and her touch with reality was slight.

J.C. had been operated on for a brain tumor, but it seemed, according to the hospital record, to be growing again. The swelling could be seen bulging at the back of her head. It caused her eyes to bulge, too, with much of her sight lost.

The next time I saw J.C., she told me she was filled with demons. "I've been waiting for you," she said. "I'm bothered by demons. Will you chase the demons away?"

"I can't chase the demons away," I explained, "because there are no demons." After a time, she seemed to accept that statement.

(Continued on page 14)

The Rev. A. Flint Hubbard is a retired priest of the Diocese of Central Florida. He resides in Fort Myers, Fla.

The Church's One Foundation

By HARRY W. SHIPPS

Ecumenism is a word that is not often on the lips of Episcopalians, nor is the ecumenical movement a high priority in the minds of most Episcopalians.

"Ecumenism" is derived from a Greek word which means "the inhabited world," and when applied to the Christian church, has the connotation of embracing Christendom as one universal church. However, you and I have grown up in a Christian environment that presupposes many denominations, sects and communions — many hundreds, in fact, both in this country and throughout the world.

A study of the New Testament and early church history would clearly indicate that these divisions are contrary to God's design and the will of Christ. "Schism," another Greek word which means "to tear apart, or split" has always been considered a sin of the highest magnitude when applied to the communion of the church and on a par with heresy, or wrong teaching.

The first great schism occurred in 1054 A.D. between the Greek Byzantium East and the Latin Roman West. In the 10th century, the many divisions of Protestantism developed. It was in that century that the Church of England and Anglicanism took the form in which we presently find it. The United States is perhaps the locus of the greatest number of divisions, as a trip through most any community will clearly demonstrate.

In the 19th century, the Episcopal Church in particular initiated thinking about the possibility that at least some Christian unity efforts should be undertaken. The Rev. William Augustus Muhlenberg was an early pioneer in

1853. In 1886, the General Convention of the Episcopal Church, followed by the Lambeth Conference in 1888, adopted the Chicago-Lambeth Quadrilateral. This important docu-

A study of the New Testament and early church history would clearly indicate that the divisions in the church are contrary to God's design and the will of Christ.

ment continues to guide the Episcopal Church in its ecumenical undertakings. It is found on pages 876-8 of the prayer book.

In the present age, our ecumenical endeavors are pursued by the Standing Commission on Ecumenical Relations, in concert with our General Convention. Perhaps most notable since the 1960s has been dialogues on the Consultation on Church Union. This effort for the Episcopal Church to enter into a covenanted relationship with eight protestant churches has never succeeded in obtaining the approval of our church.

Dialogues with the Roman Catholic Church, both nationally and internationally, have been occurring since 1966 when Pope Paul VI and Archbishop Ramsey initiated them. Over the years, significant agreement has been obtained concerning the doctrine of the Eucharist and that of holy orders. Authority in the church is the

next major consideration.

Perhaps the most likely church with which to move forward in this country would be the Evangelical Lutheran Church in America, just as other Anglican provinces are dealing with their Lutheran counterparts.

Lutheranism, as Anglicanism, is world-wide and nearly as large as Anglicanism. The Chicago-Lambeth Quadrilateral stipulates four characteristics of the undivided church that are "incapable of compromise or surrender." They are, in brief: holy scriptures, the Apostles' and Nicene creeds, the two gospel sacraments of baptism and Eucharist and the historic episcopate. With the Roman Catholics and Eastern Orthodox we share all four. With the Lutherans we share the first three.

In 1982, the Episcopal Church and the ELCA entered into an Agreement on Shared Eucharist as an initial step in coming closer together. Such an event is under the oversight of the local bishop. Since then, the two churches have developed a proposed concordat which would allow for an unprecedented interchange ability of ministers. This concordat is a major work of our Standing Commission on Ecumenical Relations, with the hope that the two churches will be able to agree on its terms in 1997. The major obstacle is, of course, developing some means of conveying to the ELCA apostolic orders for their bishops.

Also worth noting is the World Council of Churches' Faith and Order Commission, which produced the widely acclaimed Lima Document, "Baptism, Eucharist and Ministry." Our low key dialogue continues with the Eastern Orthodox and the Oriental Orthodox churches.

In all of these things, we believe that a sincere effort is being made to restore to Christ's body the unity that Christ gave it and wills for it.

The Rt. Rev. Harry W. Shipps is the Bishop of Georgia.

Good Use of Old Testament

On this Second Sunday after the Epiphany, we hear of the marriage in Cana to which our Lord, his Holy Mother, and his disciples went. As was mentioned last week, the feast of the Epiphany traditionally has three themes: the coming of the Magi, our Lord's baptism, and the miracle of Cana. It is an oddity, and we believe a deficiency, in our present lectionary that this third theme is observed only once in three years. It is referred to in the famous bidding at the beginning of our marriage service (BCP, p. 423), and it seems to be assumed that everyone will know what this refers to. Obviously they will not if it is only celebrated once in three years. In an age when so many marriages need help, our Lord's affirmation of marriage, and the implication of his assistance and blessing, need attention.

As long as we have this happy occasion, so let us make the most of it. But another criticism of the lectionary needs to be voiced. The Old Testament lesson from Isaiah is beautiful, yet it really is a lost opportunity. The Old Testament has those three striking romantic stories of meetings at a well or spring, any of which is ideal for this Sunday: Rebekah and Abraham's servant (Gen. 24:1-4, 10-27); Rachel and Jacob (Gen. 29:1-13); and Zipporah and Moses (Ex. 2:15-22).

It has often been pointed out that the lectionary does not take sufficient advantage of the many engaging narratives in the Old Testament. It is also now pointed out that we have few passages involving women. The three passages cited above answer both these criticisms, and they have a romantic charm to warm this cold post-Christmas season. If the Cana passage was permitted as an optional alternative gospel for this week every year, these Old Testament passages could be used with it in the three successive years of the lectionary cycle. We believe the use of such passages is a way to make women more conspicuous in our liturgical texts, a way that is better than some of the currently devised recent publications of our church. This is not being said in order to encourage or hasten the revision of the prayer book, since our canon law permits changes in our lectionary tables to be made without a revision of the book itself.

Wording in the Creeds

In this Sunday's gospel, we learn of the gifts of the Holy Spirit, and then of our Lord's Mother at the wedding feast. It is as good a time as any to consider the words in both the Apostles' and Nicene creeds regarding the Spirit and the Blessed Virgin. The modern versions have the phrase "by the power of the Holy Spirit" (BCP, pp. 96, 120, 304, 327, 358) in place of the older and more direct "by the Holy Ghost." Why?

When the prayer book was last being revised, nearly 20 years ago, the Episcopal Church, along with many other churches, participated in the International Consultation on English Texts (ICET) and went along with many texts developed by this ecumenical body. Its purpose was to unify the words of all English-speaking Christians in contemporary ver-

sions of the Lord's Prayer, the creeds, the *Gloria in excelsis*, the *Sanctus*, and certain other widely used formularies. The purpose was a noble one, and ICET included notable Anglican and other scholars who wrestled with the meanings of these ancient texts. Their work was of a more modern character, however,

than the more conservative work of our own Standing Liturgical Commission, and ICET texts have struck some people as rough spots in our present liturgy. Any future revision may well draw back to slightly older, more Anglican styles of wording at certain points.

Returning, however, to the "by the power of the Holy Spirit" clause, no doubt many would prefer the older Apostles' Creed, "conceived by the Holy [Spirit or Ghost]."

The position of the Nicene Creed is more tricky, because our older English version, with "incarnate by the Holy Ghost of the Virgin Mary" (p. 328), is also challenged. The original Greek

version is literally translated, "incarnate of the Holy Spirit and Mary the Virgin, and became human." It is felt by many that the Greek version suggests a shade higher status to our Lord's Blessed Mother, making her a cooperator, rather than simply a passive partner in the Incarnation. If and when the prayer book is revised again, many will urge a return to the original text here, and with good cause.

Last but not least, it has been asked why this magazine actively participates in debates over ancient creeds, when there are so many exciting other issues today. The answer is simple. The creeds are part of the church's basic equipment. Faith is what Christianity is all about. Maybe it seems tiny as a mustard seed, but from it grows life in the kingdom.



The wedding feast at Cana

RNS

In This Field

The winter grasses,
You, Lord of seasons,
have blessed in tones
like the mellow voice
of the French horn.

I hear,
walking the afternoon,
harmony in this field
bringing me near
You and I am in wonder
of the earth the reason
for winter grasses
and fields of blood
and us who walk and search
them.

Mark Lawson Cannaday

The Snare of Privatized Religion

By LEONARD FREEMAN

American culture seems increasingly unable to have reasoned and reasonable discussion about ethical concerns. A breakdown in values is high on the cultural agenda, concerns about “family values” and “crime in the streets” rate high on almost every chart.

And yet, visceral reaction to both of those issues, and to what to do about them, remains an enigma. More to the point, the very mention of religion in these contexts seems to throw up more flags and alarms than help.

Why are we having so much trouble dealing with ethical issues in our culture? Why are we having more trouble defining what is good and what is bad? Why does religion seem to be so much at a disadvantage in being of help in this dilemma?

A significant part of the problem is the coming together of three factors: the privatizing of American religion, the growth of genuine pluralism in America, and the introduction of new ethical dilemmas.

Privatized religion means we have covertly agreed not to talk in public about our most basic assumptions about life. Pluralism, combined with privatized religion, means we have become a people with real differences in the way we believe life works — real differences about “what is good and what is bad” — but no acceptable way to talk about them, because conversation about religion is “out of bounds.”

This state of affairs, mixed with new problems, new ethical crunches that have outstripped what few ethical precepts remained, is part of what is contributing to what looks like a breakdown of values. But more to the point is our inability to deal with these ethical concerns.

Most Americans buy into the cultural supposition that religion is supposed to be a private matter. That assumption is getting us into trouble.

Sociologist/researchers Barry A. Kosmin and Seymour Lachman present

the results of the most extensive survey ever conducted of religion in America, (*One Nation Under God: Religion in Contemporary American Society*, Crown 1993.) They write about the paradox of America as a nation that, more than any other, displays strong interest and participation in religion, but at the same time as a place where religion has become largely a privatized matter.

Despite all the rhetoric of the civil rights struggle about “getting involved,” the predominant cultural approach to religion in America is that religion is a private matter.

But defining religion per se as a private matter moves us toward a very important consequence, because things that are private are by definition not to be considered appropriate for public discussion. In the arena of values and ethics, that has enormous implications.

Princeton’s Diogenes Allen, at a Trinity Institute conference a few years ago, commented about the relation between religious and ethical action to the effect that the 400-year experiment which started at the Enlightenment, to base morality upon human reason rather than religion, was now generally conceded to be a failure in intellectual circles. Even the most deeply held belief of our Western civilization, the belief in the innate integrity and value of the individual, he said, could not be defended on other than religious grounds.

Apart from the religious affirmation that every individual matters because each of them matters to God, for example, there was no consistent basis in human experience or human reason — not in the finding of sociology or genetics, in history or philosophy — that in and of itself could justify the belief that every human being matters, whether rich or poor, strong or weak, whole or crippled, male or female.

The importance of this is hard to overstate, because the issue in the life of morals and ethics is not a list of what is right or wrong, but an answer to the question “Why?”

“Why should I not steal or cheat or look out only for number one? Why should I not sleep around? Heck, it

works for me!”

When you go to the why question and scratch the surface of “right/wrong,” what you invariably get to is a religious base, a gut affirmation, a statement of faith.

By declaring and acting as if religion were essentially a private matter, we have put ourselves into a cultural box. Because when our basic assumptions about how and why the world works (which is what religious affirmations are, after all) cannot be talked about in public, then we have no acceptable way to identify and deal with our underlying differences — our disagreements about what is right and what is wrong, what is good and what is bad.

Then we combine this approach to religion with the growth of real pluralism in our country: Not the melting pot, but the advent of a genuine diversity of values and cultures, lifestyles and ethnic backgrounds, with differing views of “what is right and what is wrong” existing side-by-side in almost a kind of isolation. We find we have a kind of conversational deadlock where we cannot talk in public about the things that matter to us.

To complete the muddle, we cap off this mixture with a series of new problems: changes in the nature of the risks and the types of information and temptations that computers and the like can make available on a Wall Street, for example, or changes in the ways in which we deal with human beings in a hospital ward because of radical advances in genetics and medical technique, or complex scourges like AIDS. What few old answers were left, do not apply anymore.

What we have is what we find ourselves anxious about more and more: a culture with few ways to deal with its ethical and moral problems in a coherent manner, a culture that basically is stymied.

What to do? We have no significant control over two of the three components. Pluralism is a fact of modern life, and new ethical dilemmas arise as technique outpaces analysis. But the third
(Continued on page 13)

The Rev. Canon Leonard Freeman is rector of Christ Church, Short Hills, N.J.

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LETTERS

(Continued from page 5)

That priest became the godfather of her first son.

Don't miss the opportunity to speak for four or five hours of individual counseling. Don't miss the opportunity to use the wedding rehearsal as a chance to instruct the families and members of the wedding party on what a Christian marriage means. Don't miss the opportunity to preach to the congregation about the One who changed water into wine at a wedding!

(The Rev.) GORDON J. STENNING
Southport, Conn.

Sobering Thought

As I read the Viewpoint article by John S. Ruef [TLC, Nov. 27], my mind went back to my first New Testament exegesis class at Nashotah House in 1975. John, then dean of Nashotah House, taught that class, and one of his first statements to the class was, "for those of you whose next thought will be your first . . ."

I had just emerged from a three-year tour of duty with the Navy — spending most of that time in a submarine squadron. It was the kind of job where one had to think in one's sleep to keep up with the rigors of that facet of overseas military readiness. I was jolted by his seemingly brazen comment — and not a little offended at first.

What came to pass over the ensuing years of seminary education and, now, the subsequent 16 years of parish ministry is the realization that the comment was accurate regarding biblical literacy and theological education. The years of seminary education succeeded in breaking down what had served me for years as an adequate "working faith."

I am indebted to a faculty that cared enough to listen to the tough questions and deep struggles as I worked to rebuild my interior life upon a solid theological foundation. I was profoundly affected by my academic experience in seminary.

Surely my parochial experience has caused me to ask why seminary didn't prepare me for some of the more painful experiences of priestly ministry. The reality is that seminary is not a trade school. It is the place to learn theology. It is the place to learn to think theologically. It is a place to gain essential tools that can be attained nowhere else. Unless a seminary professor is out of touch with reality, he/she knows that the experience of parochial ministry will be different from the almost idealistic setting of a seminary.

One of my dreams is to complete a D.Min. and engage the possibility of

teaching the pastoral implementation of theological skills. While the seminary is an academic institution, most of those who graduate end up in parishes at some level of ministry.

It would be a great and exciting challenge to be able to share the experience of long-term parochial ministry with those about to be immersed in it. This may begin to address the area of preparation for which John Ruef accurately indicates there is a need. I, too, see a great need for a way to bridge into parish life. My desire is to be part of the solution — whatever form it takes.

(The Very Rev.) FREDERICK E. MANN
Cathedral of St. James
South Bend, Ind.

No Value

Walter H. Morton defends the Episcopal Synod of America, and attacks Bishop Barbara Harris, saying the ESA should have the same rights as "ethnic/racial" minorities [TLC, Dec. 11]. The bishop and ESA are each capable advocates for themselves, so I offer no comment, except this.

The comparison of ESA to "ethnic/racial minorities," at least as to African Americans, is a debater's point of no value.

The ESA is a group of clergy and laity, of highest standing and full participation within the church, who for years debated and fought over a crucial issue, namely the ordination of women. ESA lost. Now its members claim a special structure to allow them to retain their participation in the Episcopal Church, and effectively to continue as an exception to the determination of the church on the issue they lost.

Is this in any way similar to African American experience? The history is brutal and simple. In the 18th century, Anglican missionaries often found planters who disliked the Christianization of slaves. In the 19th century, bishops still found resistance on this front. Black congregations found they had to wait decades for the simple right to be represented in diocesan convention.

The world of the Episcopal Church is (God be praised!) different now. From 1952 until now, General Convention has issued pronouncements on racism, and in 1994 the House of Bishops was able to issue its pastoral letter.

Can Mr. Morton have understood the cruelty of his debating point? Or did he mean more penetratingly, that the church is not yet ready to enforce its declarations on racism?

MATTHEW HOLDEN, JR.
Charlottesville, Va.

Bringing Religion Back Into Public Discussion

(Continued from page 11)

piece, the place of religion in the public conversation, is an area we can impact, if we will.

Instead of simply leaving the field to fundamentalists or secularists, there is significant room for those in the "mainstream" to help reintroduce the religious component into the public arena.

It will need to be done carefully, but courageously. Reintroducing religious language and overtly religious viewpoints back into the public conversation will not necessarily mean our positions will win in that arena. But what we can hope and work for is that this approach will "kick start" the culture back into talking about our real underlying assumptions of the way the world works,

and thereby help us all to move toward some new resolutions about the questions we all face, time and time again, and every day in every way — "What is the right thing to do?"

In a pluralistic society we do not need to fear we will somehow re-establish a state church by talking religious language. Those days are long gone.

And we will not be creating or fomenting new differences either. The truth is, those differences already exist and they are working themselves out in destructive ways because they are not being talked about directly.

Privatized religion was a luxury we could afford when most of us essentially believed the same things.

It is a luxury we can no longer afford.

PEOPLE and PLACES

Appointments

The Rev. **Trevor R. Babb** is rector of St. Mark's, 401 Newfield Ave., Bridgeport, CT 06607.

The Rev. **James Bernacki** is rector of Christ Church, 804 Main, Point Pleasant, WV 25550.

The Rev. **Robert Brandt** is rector of Holy Nativity, Northboro, MA.

The Rev. **Denis Brunelle** is rector of St. Luke's, 525 E. 7th, Box 20038, Long Beach, CA 90801.

The Rev. **Thora Chadwick** is now at St. Mark's, Box 125, Newport, VT 05855.

The Rev. **James Cook** is rector of St. Luke's 5325 Nieman Rd., Shawnee, KS 66203.

The Rev. **David L. Danner** is rector of Trinity, 11 Homer, Newton Centre, MA 02159.

The Rev. **Kenneth Green** is rector of St. Mark's, 539 3rd Ave., Havre, MT 59501.

The Rev. **Tim Hall** is priest-in-charge of St. Francis', 2514 W. Thorndale Ave., Chicago, IL 60659.

The Rev. **George Heller** is priest-in-charge of St. Mary Magdalen, 1200 S. Summit Ave., Villa Park, IL 60181.

The Rev. **Joel Huffstetler** is assistant of St. Paul's, 305 W. 7th, Chattanooga, TN 37402.

The Rev. **Stephen Kelsey** is missionary for the Middlesex Area Cluster Ministry, Diocese of Connecticut, 1335 Asylum Ave., Hartford, CT 06105.

The Rev. **Robert Kerner** is rector of St. Andrew's, Box 1523, Douglas, GA 31533.

The Ven. **Donald S. Lewellen** is archdeacon of the Diocese of Quincy, 3601 N. North, Peoria, IL 61604.

The Rev. **Christopher C. Moore** is rector of Holy Comforter, Bond Ave. & Burmont Rd., Drexel Hill, PA 19026.

The Rev. **Marty Pearsall** is rector of St. Francis of Assisi, 3445 Parkmoor Village, Colorado Springs, CO 80917.

The Rev. **Lee Pedersen** is rector of Epiphany,

100 Colorado Blvd., Denver, CO 80206.

The Rev. **Jacqueline Schmitt** is chaplain of Northwestern University, Chicago, IL.

The Rev. **Gerry Schnackenberg** is rector of St. James' and St. Philip's, 2797 S. Lowell Blvd., Denver, CO 80236.

The Rev. **Linda Seracuse** is vicar of Grace and St. Stephen's, 631 N. Tejon, Colorado Springs, CO 80902.

The Rev. **Gregory B. Sherwood** is vicar of St. Joseph's Mission, Box 530064, Grand Prairie, TX 75053.

The Rev. **Roger Stinnett** is priest-in-charge of St. Philip's, 706 Byers, Joplin, MO 64801.

The Rev. **Charles A. Taylor** is assistant of St. Mary's, Box 55245, Birmingham, AL 35255.

The Rev. **Patrick Tomter** is chaplain of Legacy Good Samaritan Hospital, 1015 NW 22nd, Portland, OR 97210.

The Rev. **Scott West** is rector of Christ Church, 1014 Main, Wellsburg, WV 26070.

The Rev. **Stephen Weston** is rector of St. Matthew's, 2620 Crestview, Edinburg, TX 78539.

The Rev. **Bill Whisenhunt** is canon to the ordinary for the Diocese of Western North Carolina, Vance Ave., Box 369, Black Mountain, NC 28711.

The Rev. **Richard B. Yale** is vicar of St. Paul's Mission, Crescent City, CA.

Resignations

The Rev. **David M. Angelica** as rector of St. Andrew's, Milford, CT.

The Rev. **Thomas Diggs** as rector of Christ Church, Stratford, CT.

The Rev. **Forrest E. Ethridge** as vicar of Holy Cross, Thomson, GA.

Changes of Address

The Rt. Rev. **George N. Hunt, III**, 583 Kamoku St. #1501, Honolulu, HI 96826.

The Rev. **William M. Romer**, non-parochial, St. David's-on-the-Hill, Cranston, RI; add: P.O. Box 2128, Ballston Spa, NY 12020.



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CATHEDRAL CHURCH OF ST. JAMES
117 N. Lafayette Blvd.
The Very Rev. Frederick E. Mann, Dean; the Rev. Joseph P. Illes, d
Sun H Eu 8, 10:15; SS 9; Adult Ed 9:15; Tues H Eu 7; Wed & Fri H Eu 12:05

LOUISIANA
LOUISIANA STATE UNIV. Baton Rouge
ST. ALBAN'S CHAPEL Dairyple & Highland
The Rev. Charles A. Wood, chap
Sun 10:30, 6; Mon-Fri 11:45

MASSACHUSETTS
SMITH COLLEGE Northampton
ST. JOHN'S 48 Elm St.
The Rev. James G. Munroe, r; the Rev. Patricia M. Coller, c
Sun HC 8 & 10. Student Fellowship—Tues noon (HC & Lunch)

MICHIGAN
WAYNE STATE UNIVERSITY Detroit
Jenny Gale Tsering, chap
687 Student Center Bldg., Detroit, MI 48202

MINNESOTA
UNIV. OF MINNESOTA Minneapolis/St. Paul
UNIVERSITY EPISCOPAL CENTER
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The Rev. David Selzer, chap FAX (612) 627-9450
Sun Eu 6, Night Prayer Tues 9

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HASTINGS COLLEGE Hastings
ST. MARK'S PRO-CATHEDRAL 5th & Burlington 462-4126
The Very Rev. John P. Bartholomew, Dean; the Rev. Fr. Karl E. Marsh, ass't
Sun Eu 8, 10; Mon Eu 7; Wed Eu 10

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UNIVERSITY OF NEBRASKA Lincoln
ST. MARK'S ON THE CAMPUS 1309 R
The Rev. Don Hanway, v & chap
Sun Eu 8:30, 10:30, 5, Tues 12:30

NORTH CAROLINA
EAST CAROLINA UNIV. Greenville
ST. PAUL'S 401 E. 4th St., Greenville
The Rev. Thomas Cure, chap
Sun 7:30, 9, 11 HC. Wed 5:30 Episcopal Student Fellowship
HC/supper

NORTH CAROLINA CENTRAL UNIV. Durham
ST. TITUS' 400 Moline St.
The Rev. Monroe Freeman, Jr., r; Dr. James Colt, lay chap
Sun Eu 8, 11, Wed 7 (919) 682-5504

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SUSQUEHANNA UNIV. Selingsgrove
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Sun Mass 9:30. Weekdays as anno

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CALVARY 315 Shady Ave. 15206
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TEXAS MEDICAL CENTER 6265 S. Main
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Sun 6 Mass & Meal. Wed 6 Compline & Bible Study

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UNIV. OF WASHINGTON Seattle
CHRIST CHURCH—Canterbury
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The Rev. Stephen Garratt, chap
Sun H Eu 8, 10, 11:30. Wed 11:30, 7. Student Fellowship Wed 7:45

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If your church serves in a college
community, and your listing is not
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out how it can work for you.

LIFESAVING

(Continued from page 8)

Sometimes, when I talked to J.C., she was very lucid. She would talk about places where she had lived when her father was alive. But her father had died, and a few months later, her mother. J.C. was practically alone. Her physical prognosis was poor. The doctors didn't know of anything that would help, and made no positive recommendations.

I remember one conversation with J.C., when she was enjoying one of her better days. Her wheelchair had been placed in a small lounge near the end of her ward. I sat facing her, and a group of women patients sat around us, as J.C. described the house that she wanted to live in.

"My house will have 17 gables," she said in her clear voice. A bright little laugh of glee came from inside her inert body. "It's going to have a living room, with beamed ceiling, and Spanish style furniture. Down a few steps will be the dining room. Upstairs there will be 17 bedrooms."

"Seventeen bedrooms?" gasped one of the other patients.

"Yes," said J.C. with a laugh, "for my 12 children and for guests."

"You're going to have 12 children?" asked another patient in awe.

"Yes," said J.C. in her precise way, "12 children: six boys and six girls."

"That will make them easier to keep track of," ventured a patient.

"Sure," said J.C., and she recited their names off rapidly: all the girls' names starting with one letter, all the boys' names with another.

Once I asked J.C. what the outstanding event of her life had been. I expected perhaps, she would mention her time in college, her auto accident, or the death of her mother. Instead she answered immediately and simply in her clear, precise voice: "Jesus Christ."

For J.C. everything was a struggle. Some days she was unable to get out of bed. Some days her wheelchair didn't leave the women's dormitory. At times the thread tying the spark within her to the rest of the world was so thin, I wondered why it did not break altogether. Somehow, she held on. The spark of the person within J.C. glowed as long as I was chaplain at that state hospital.

I asked myself, when will J.C.'s struggle be over? When will God, in his infinite wisdom, choose to call her struggling soul to himself? I cannot answer that. I couldn't then, and I can't now. All I can say is that J.C. taught me how to struggle.

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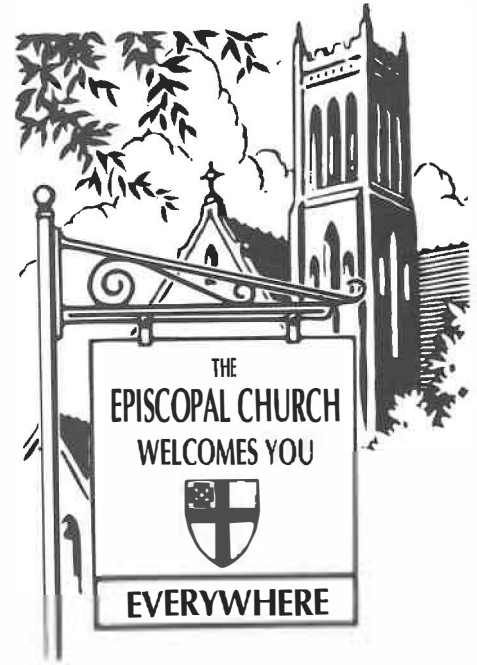
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 Sun Mat 7:30, Masses 7:45, 9 (Sung & Ch S), 11:15 (Sol), Sol Ev & B 6. Masses daily 7, Tues & Sat 9:30, Wed 6:15, Thurs 12 noon HS, HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

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Deacon Carroll Mallin
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The Very Rev. Robert Giannini, dean
 Sun 8 Eu, 9 Sung Eu, 10 Christian 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
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ALL SAINTS 209 Ashmont St., Dorchester
At Ashmont Station on the Red Line (617) 436-6370
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 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

ST. LOUIS, MO.

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The Rev. Kenneth J.G. Semon, r; the Rev. C. Frederick Barbee, v; the Rev. Mary A. Caucutt, the Rev. Steven W. Lawler, the Rev. William M. North, Jr., the Rev. James D'Wolf
 Sun Eu 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S) followed by HC 12:15; Ev 5 (1S Oct.-May) Sun Sch 9:15, Daily 7:30 & 5:30 ex Sat 8:30 & 4:30

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
 Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

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.

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 Masses: Sun 8 & 10:45 (Sung), Mon-Fri 7 (ex Wed 9:30 & 7). EP Mon-Fri 5

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 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

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The Rev. Thomas C. Wand, r
 Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

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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

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 Sun Masses 8, 10 (Sung). Daily as posted

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