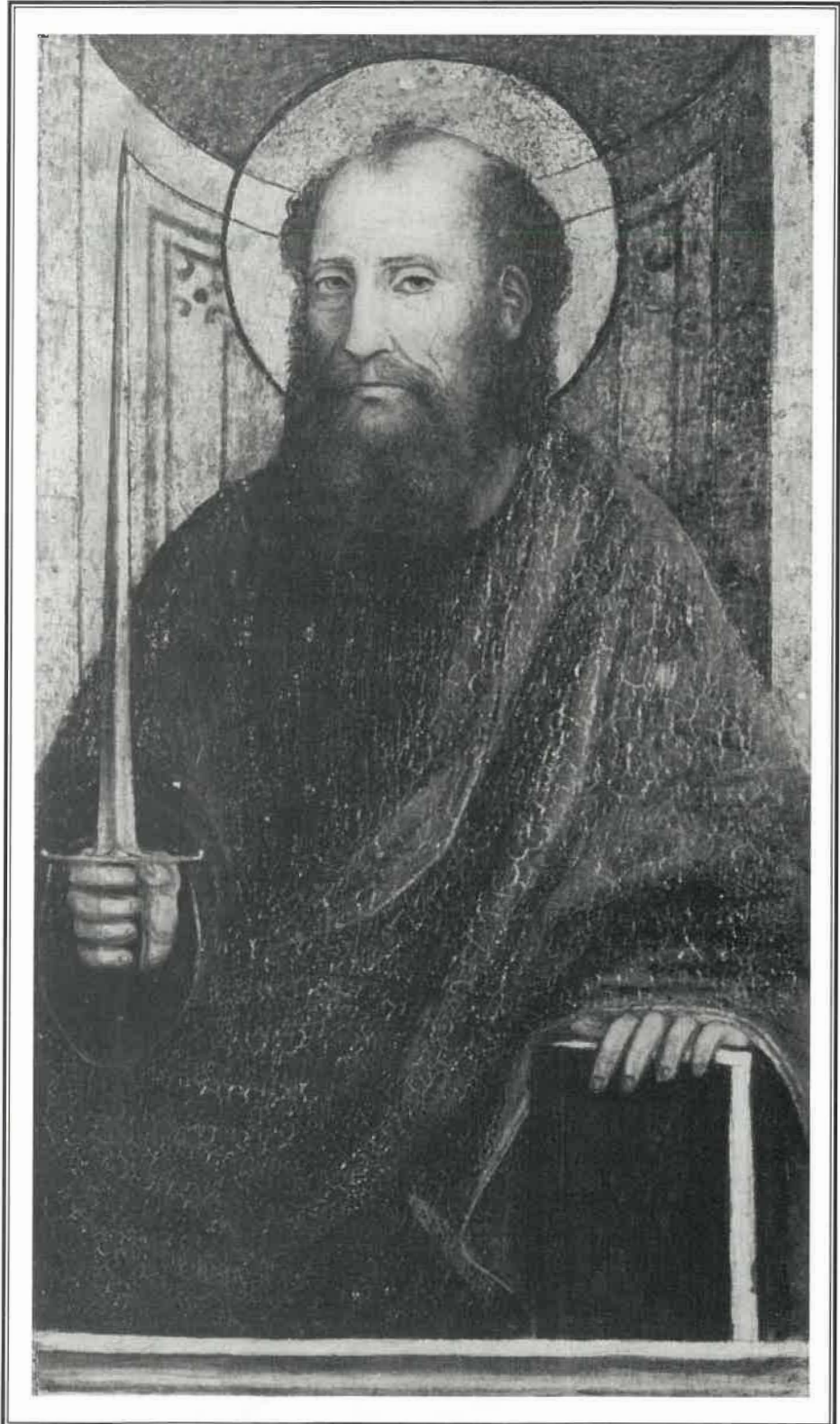


The Living Church

The Magazine for Episcopalians

January 22, 1995 / \$1.50

'The gospel
which was
preached
by me ...
came through
a revelation
of Jesus Christ'



F Garner Ranney
807 Cathedral St
Baltimore MD 21201

(Galatians 1:11-12
begins the reading for the
Feast of the Conversion of St. Paul.
See p. 11)

Features

**Shouts of Joy
in the Face of Death**

Encouraging words from
the Book of Habakkuk

By George Wickersham

page 8

Departments

Letters: Reporting on Bishop
Spong (p. 3)

News: Episcopalians remain
prominent in government and
other places of
power (p. 6)

Viewpoint:
In the debates
on sexuality,
the real issue
is paganism.

**By Robert
Sanders**
(p. 10)

Editorials:
Continuing
efforts of
COCU (p. 11)

Short and Sharp (p. 13)

People and Places (p. 14)

On the cover: St. Paul. *Tempera on
wood, by Borgognone (Ambrogio di
Stefano), who died in 1523. The
Metropolitan Museum of Art.*

Quote of the Week

The Rev. David Perry, ecumenical officer of the Episcopal Church, on the pilgrimage to Rome and Canterbury with Roman Catholics and Episcopalians:
"We ate and drank together all along the way but when it came to the most meaningful meal of all, we had to stand alone."

In This Corner

Sending Messages to Skeptical Parents

Ed McMahon, he's not, but the Bishop of Wakefield in the Church of England is handing out cash. The Rt. Rev. Nigel McCulloch, Bishop of Wakefield, is giving cash rewards to successful parishes in his diocese. According to *Church Times*, the bishop gave four prizes of £500 each to congregations. One of the recipients doubled its attendance over the past two years, another provided food and entertainment for 80 people on Christmas Day, one attracted a large number of families with young children and another offered hospitality to university students. Bishop McCulloch said the churches "deserve all the encouragement we can give them."

Even more unusual is a strategy in the Diocese of New Westminster in the Anglican Church of Canada. *Anglican Journal* reports priests who leave parishes or diocesan appointments of their own volition "after serving less than three years will be asked to pay back a portion of their moving expenses."

Good Shepherd Church in West Lafayette, Ind., home of Purdue University, offers a "Frequent Worshiper Bonus Card." *Tidings*, Indianapolis's diocesan newspaper, reports the card reads "Have this card initialed by the Rev. Bunder on eight different Sundays and receive a free Good Shepherd T-Shirt and a Frequent Worshiper certificate suitable for framing or sending to skeptical parents."

The Women's Evening Guild at St. Mark's

Sunday's Readings

Caring for Each Other in the Body of Christ

Epiphany 3: Nehemiah 8:2-10, Psalm 113, 1 Corinthians 12:12-27, Luke 4:14-21

When God fulfills his promises, we have cause to celebrate. Jesus' sermon in his hometown synagogue identified his own ministry with the effects of the Jubilee year — slaves freed, debts forgiven, property restored to the original owners. In other words, the work of God's Spirit is to use Jesus to rescue and restore all to the kingdom of God who believe in him. Jesus is the new Torah, the new word of God. That's why we stand for the reading of the gospel in the Eucharist just as the people stood out of reverence and worship when Ezra read the

Church, Jackson Heights, N.Y., is affectionately referred to as W.O.T.L. (Women on the Loose).

The business card of the Rev. Mitchell Keppler, of Smithville, Texas, reads, "Drive carefully: The life you save may be an Episcopalian."

Headline in *The Adventure*, newspaper of the Diocese of Northwest Texas: "Pope to become Catholic."

This license plate business really is getting out of hand. *The Missionary*, newspaper of the Diocese of Northern California, has published an article titled "Driven to Evangelize," on members of the diocese who have vanity plates with clever messages. The article mentions DA REV and AAMZIN as owned by Northern California clergy, and has a photo of 4 Z LORD.

Some of my recent spottings: DEUT 8, PADRE I, GODNME.

William Paulk of Cullowhee, N.C., sends B-XALTED. The Rev. Robert Crafts, Jr., of Indio, Calif., saw HVNCNWT, and the Rev. David Baumann, of Placentia, Calif., contributes AHNH HIM.

Note to Mrs. S. In Baltimore: Yes, we have considered seriously the possibility of biweekly publication, but we have decided to remain a weekly.

DAVID KALVELAGE, editor

LETTERS

Biblical Theology

This letter is to commend TLC for the fair and even-handed way it reported on Bishop Spong's presentations in California [TLC, Dec. 18]. Your article was very informative, well written and balanced. Reporter Dick Snyder deserves a lot of credit for not getting caught up in the shrill way Bishop Spong has been portrayed in the past.

I had the pleasure of meeting Bishop Spong and hearing him speak on two separate occasions while a student at Virginia Theological Seminary. I found his message to be very biblical, thoughtful, courageous, thought provoking and compelling. After his second visit in 1992, a number of students, who would describe themselves as "conservatives," came up to me after his presentation and referred to his talk as a revelation. "He has been so demonized" one of them said to me, "I was surprised he had no horns in his head." They went on to say they found his point of view to be remarkably well thought out and they, too, were struck by

the strong biblical basis for his theology.

Perhaps your reporting is part of the new "post General Convention" tenor of dialogue in the Episcopal Church. I am pleased that TLC is part of that new respectfulness.

(The Rev.) ROBERT M. ROSS
St. Paul's Church
Alexandria, Va.

Once again, we are subjected to the great wind of John Spong billowing and bursting forth like the power of 10 billion butterfly sneezes.

This time he is telling conservatives about the sunset in their lives, insisting that those of us who read holy scripture in a literal sense risk becoming accustomed to the prehistoric prejudices of those naughty people who followed Jesus. He presents such a narrow view of what conservatives believe or who conservatives are that he simply mistakes the light shining forth from this group as a "sunset" instead of the "Son rising."

As is the custom of many liberals,

Bishop Spong distorts the meaning of the Bible in order to strike bewilderment into the hearts of the faithful. Nowhere does the Bible dictate that we should believe demon possession as synonymous with epilepsy. Nowhere does the Bible advocate a belief in or condone slavery as we have known it in the Western historical sense. Nowhere does the Bible indicate that it is customary to treat women as property, and certainly it does not recommend the murder of homosexuals. My suggestion to the bishop would be to study Zechariah 11:4-17, and believe in these words, literally.

I believe that, like most liberals, the bishop is acting out his fear of a growing dissatisfaction among many who are tired of hearing such gibberish. It is easy to be liberal in today's church because being liberal means you haven't got a theology to defend, so just make it up as you go along. If it sounds or feels good, then it must be right.

Like the crusty, impulsive sea captain who thought he knew everything about
(Continued on next page)

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Michael Macey

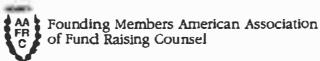
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Julia Wall
Head of School
Trinity School of Texas
Longview, Texas

Michael Macey
Rector
Trinity School of Texas
Longview, Texas



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LETTERS

(Continued from previous page)

directing his fleet into open waters, who suddenly became confused as to whether the sun was going down or coming up and ended up running his whole fleet aground, so too, those who cannot identify a sunset from the Son rising will eventually run into deep trouble and get stuck in their own mud until they understand that to follow Jesus means to do so by faith, with faith and in faith. And faith in Christ Jesus is not the end of the day, it is the beginning of a new life.

(The Rev.) HARRY BIRKENHEAD
 St. Thomas' Church

Taunton, Mass.



This past year I spent five weeks on a speaking and teaching tour in the Anglican Church of New Zealand. Bishop Jack Spong had visited there just before I arrived. The Anglicans I met were irate saying, "Please don't send us any more Americans like him!"

It seems that anyone who has a deep personal faith in the Lord Jesus Christ and believes the Bible is the word of God and still speaks to us today is "outside the pale" as far as the liberal left wing of the Episcopal Church is concerned. These folks are "inclusive" of anyone except believers in Jesus Christ. They try to make orthodox Christians feel they are "fundamentalist, sexist, racist, homophobia, bigoted, uneducated, unloving, uncaring, ignorant, backward, red-necks and scripturally illiterate."

It seems to me that many of them, including Bishop Spong, do need to get back to the "fundamentals" of the faith. Encouraging people in their sin is a drastic step to take in the sight of an awesome God. Certainly, as part of the liturgy on Sunday mornings, Bishop Spong must affirm either the Apostles' Creed or the Nicene Creed. When he took his vows, he said he would believe these creeds. It is readily apparent that he is now denying those vows.

It is also public knowledge that Bishop Spong is crowing about the "sunset of conservative groups" in the church, with the hope that those who are orthodox believers will leave the church. He has some reason for hope, for, because of him, and others like him, thousands upon thousands of Episcopalians are now attending other churches or no church at all. Count the bodies in his own diocese from when he became bishop until today.

Bishop Spong indicated that 71 bishops

who voted for his heretical statement of Koinonia form a "major critical mass" that won't be turned around. He needs to know that the 106 bishops who voted for orthodoxy are also a critical mass and are not going to hand the church over to him.

LEE A. BUCK

Atlanta, Ga.

No Clout

Now we know! The majority of the committee of five bishops chosen to review the charges against Bishop Wood of Michigan for knowingly ordaining a practicing homosexual person has concluded that the 1979 resolution of General Convention on human sexuality was only recommendatory or a polite suggestion [TLC, Dec. 11].

Many of us who spent those long hours on the floor of General Convention and passed a resolution declaring "... We believe it is not appropriate for this Church to ordain a practicing homosexual or any person who is engaged in heterosexual relations outside of marriage" thought we were explicating and affirming the doctrinal position of the Episcopal Church on the subject of human sexuality. If the General Convention cannot define what the doctrine of this church is, who can?

When a person is ordained in this church, he or she is asked by the bishop, "Will you be loyal to the doctrine, discipline and worship of Christ as this Church has received them?" He or she then responds, "I do solemnly engage to conform to the doctrine, discipline, and worship of the Episcopal Church." We had thought we were declaring to the world what the doctrine of this church is. Now we know that, according to the majority of this committee, we simply hammered out, and with a good deal of passion in the debate, what was merely a polite suggestion. Even though it has been affirmed more than once by subsequent General

Conventions and held up by many of us as the standard of the Episcopal Church, it really carries no weight.

The exciting feature of this revelation from the majority of the committee is that it means that we could shorten future General Conventions by several days by not bothering with debating and passing resolutions that seek to define the doctrinal position of this church, since they are only recommendatory or suggestions anyway, and everyone is free to pick and choose as to their authority in the life of the church, thus saving some millions of dollars that could be better spent on the mission of the church, that is if we can decide for sure what that mission is!

If the majority of the committee felt they could discard the 1979 Denver resolution as not being authoritative because holy scripture does not speak specifically on the subject of ordaining "practicing homosexual" persons, perhaps they need to recall that scripture is quite clear that fornication is wrong in the sight of God. Fornication is generally defined as having genital sexual relations with a person to whom one is not married.

Does that ordination vow we make promising to conform to the doctrine of this church really have any meaning if everyone is free to change unilaterally the doctrinal teachings of this church and to disregard what General Convention has to say on the subject? Had Moses been as properly enlightened as we are, he would have known he should have issued recommendations or suggestions from Mount Sinai, rather than being so emphatic about what God expected of us.

(The Rt. Rev.) MAURICE M. BENITEZ
Bishop of Texas

Houston, Texas

Humorous Touch

Bishop Ashby's "Sunset Letter" [TLC, Dec. 25] brought a smile and happy memories of when he chaired the Council for the Development of Ministry (CDM) 1985-1991. There are many examples of how he used his marvelous humor in reports from the chair that offered grounding for theological reflection as CDM members and staff went about the council's business. Under his leadership, CDM completed a major revision of the Title III Canons on Ministry, published a study on local priests (Canon III.9), and moved from primary support of the ordained to the development "of the ministry of all baptized persons in the Church and in the

(Continued on page 11)

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P.B. Says Immigrants 'a Blessing'

The Most Rev. Edmond L. Browning, Presiding Bishop, called the passage of California's controversial Proposition 187 a "chilling message to newcomers that their presence is a threat and burden," in a statement issued shortly before Christmas. Proposition 187, which passed in the November election, denies education and health care to undocumented residents.

"Immigrants have greatly enriched our nation," Bishop Browning said. "It demeans our national heritage and assaults our Christian sensibilities to

invoke punitive policies against them.

"Denying basic services to individuals because of their immigration status does not advance the cause of sound public policy nor address the root causes of immigration: injustice, persecution, violence and a fundamental desire to be reunited with one's family."

Bishop Browning called immigrants "a blessing and a poignant reminder of the larger community with whom we are to be reconciled and whom we are called to serve."

Archbishop Carey Finds Kenyan Church an Inspiration to Those in the West

In a mid-December visit to the Church of the Province of Kenya, the Most Rev. George Carey, Archbishop of Canterbury, found a church "vibrant and growing." The archbishop traveled to the African nation to celebrate the 150th anniversary of the first missionaries to that country.

Archbishop Carey spent time in Nairobi and visited other parts of the country, including Mombassa, Rabai, Freetown and Mumias, where a new cathedral is under construction. He also visited St. Paul's College, an ecumenical center for theological training.

A statement by the archbishop to the press before leaving Kenya mentioned the strength of the Anglican Church there.

"New congregations and parishes as well as new dioceses are part of that life," he said. "People from many different backgrounds are becoming Christians. The numerical growth of the church in Kenya and elsewhere in East Africa is an example and an encouragement to

Christians in the West. It is no accident that the call to make the 1990s a Decade of Evangelism came first from the Kenyan bishops."

The archbishop also spoke of diversity and society.

"I have been struck by the diversity found within the church," he said. "This is a great richness. I suspect it reflects something of the diversity of cultures in this country and, indeed, of the whole natural order.

"I have encountered a church that is seeking to play its full part in building a strong and healthy society. I have been interested by the fact that many of the comments I have had from members of the press on this visit have centered on the subject of the relationship between the church and politics."

While in Nairobi, Archbishop Carey met with bishops from Rwanda, who gathered for the first time since the strife in that country began in April.

Changing Church Discussed in Province 1

"Our Congregations: Where Are We Headed?" was the theme of the Province 1 convocation Nov. 18-19 in Holyoke, Mass. Douglas John Hall, professor of theology at McGill University, Montreal, was the keynote speaker, making three presentations.

In his address on "The Changing Form of the Body of Christ in the World," Prof. Hall spoke of the ongoing disestablishment of Christianity and mentioned the need to make Christianity "the religion of choice."

His other addresses were titled

"Participating in Providence" and "Some Practical Steps Toward the Future." In the latter presentation, Prof. Hall spoke of the need for truth and hope to be emphasized. "The only hope for Christianity is for people to gather together in common recognition of social problems," he said. The Rt. Rev. Thomas Shaw, Bishop Coadjutor of Massachusetts, was celebrant for the Eucharist, and the Very Rev. William Rankin, dean of Episcopal Divinity School, was the preacher. Maggie Miller of the Diocese of Vermont was lay chaplain.



Many Episcopalians continue to hold positions in government.

Episcopalians Remain Among the Leaders

Episcopalians continue to be prominent among politicians and business leaders, according to a study by a Purdue University sociologist of religion.

"If you stepped into a board meeting of a business giant, our research shows that you still would find several Episcopalians, a few Presbyterians, probably a Jew and a Catholic, and no Baptists," James D. Davidson said after studying the religious affiliations listed in the 1930 and 1992 editions of *Who's Who in America*.

Mr. Davidson said Episcopalians, who make up about 1 percent of the general population, are seven times more likely to be found in powerful positions as in the general population.

The numbers are presented amid reports that influence of the "mainline" churches continues to decrease.

"There have been some changes in the nation's elite," Mr. Davidson said, "but, contrary to popular opinion, the change is relatively small."

He noted the decrease in numbers of the "mainline" churches since the mid-1960s (Presbyterians have dropped 33 percent, Episcopalians 29 percent and United Church of Christ 20 percent), but said such Christians have shown a remarkable ability to cling to power, despite the loss in membership.

Mr. Davidson said Episcopalians were even more prevalent in the 1992 edition of *Who's Who* than they were in 1930, compared to the general population. He said Jews registered the biggest gains, rivaling Episcopalians in power positions.

Religion News Service contributed to this article.

Four Days of Prayer for Young Europeans

The Cathedral of the Holy Trinity, the American Cathedral in Paris, played a major role in the gathering of more than 100,000 young people by the Taize Community Dec. 27-Jan. 1.

The "city of light" was filled with the light of candles, the light of hope, and the light of Christ as young people from across Europe gathered for four days of prayer with the Community of Taize. The massive concrete halls of the Parish Exhibition Center echoed in French, German, Polish, Lithuanian, Latvian, Russian, English and many other languages, making the words of the Taize chant a reality: *Laudate Dominum. Laudate Dominum. Omnes, Gentes, Alleluia! (Praise the Lord, Praise the Lord all you peoples. Alleluia!)*

The theme of the gathering was light and love. In hauntingly repetitive music, pilgrims offered a prayer of light and love. Br. Roger, abbot and founder of Taize, entitled the meeting a "pilgrimage of trust on earth."

The American Cathedral was the central meeting place for pilgrims whose second language was English. Each morning more than 250 young persons from Eastern or Northern Europe gathered for prayer, a presentation or testimony, and small-group Bible study. The afternoons



The American Cathedral was the place for Bible study and other activities.

and evenings were spent "en masse" with the entire gathering. At night, 50 persons returned and slept in the cathedral's parish hall or in parishioners' homes.

All of the churches in Paris worked together to welcome strangers and pilgrims with housing and feeding. The French government participated by running special trains, extending the hours of

the Metro and sending the army to help serve food.

In the pilgrims echoed the refrain from another Taize chant: *In the Lord, I'll be ever thankful. In the Lord, I will rejoice! Look to God, do not be afraid. Lift up your voices, the Lord is near. Lift up your voices, the Lord is near.*

(The Rev. Canon) BENJAMIN SHAMBAUGH

Conventions

Bishop Dyer Will Move on to Virginia Seminary

The Rt. Rev. J. Mark Dyer, Bishop of **Bethlehem**, announced his intention to resign when he addressed diocesan convention Dec. 2-3 at St. Stephen's Church, Wilkes-Barre, Pa.

Bishop Dyer said he plans to accept a call from Virginia Theological Seminary to become professor of theology and director of spiritual formation, effective January 1996.

Bishop Dyer, who has led the Bethlehem diocese for 12 years, said he would remain in his current ministry through the 1995 diocesan convention in December.

Ntsiki Kabane-Langford, Jubilee Ministry officer at the Episcopal Church Center, addressed convention and announced the national Jubilee committee has named Bethlehem a "Jubilee Diocese" in recognition of its social ministries. The

designation of a diocese is a first, and was accompanied by a \$25,000 grant.

"Your programs stand as a beacon of God's love and compassion in the midst of human suffering," Ms. Kabane-Langford said. "Your programs are visions which grow out of the history of your communities. They affirm who you are."

Among resolutions adopted were those on the rules for conducting elections, on racism, on the 20th anniversary of the ordination of women in the Episcopal Church, and on clergy salaries.

St. Elizabeth's Church, Allentown, was admitted to parish status.

Delegates gathered at small round tables in the nave of the church and spent time in prayer and reflection.

A budget of \$1.2 million was adopted for 1995.

The **Diocese of Los Angeles** received a challenge to enhance youth ministry when it held its diocesan convention Dec. 2-3 in Riverside.

"I want you to tell me how in 1995 and 1996 you have started a new youth ministry in your church or your neighborhood," said the Rt. Rev. Frederick Borsch, Bishop of Los Angeles, in his convention address to more than 1,000 persons. "If you already have a strong youth program, then tell me how you have added to it."

Bishop Borsch commended already existing youth programs and said, "I cannot think of anything more important for our Lord. I cannot think of anything more vital for a church to engage in or that will likely give it reason and cause to grow."

The convention endorsed Bishop Borsch's plan to appoint an assistant bishop
(Continued on page 12)

Shouts of Joy in the Face of Death

Encouraging words from Habakkuk

By GEORGE W. WICKERSHAM

The book of the prophet Habakkuk is, to say the least, an extraordinary work. Consisting of a mere three chapters, it comes near the end of the Old Testament and is apt to be overlooked. Still, there are lines in it which have found their way into cultures all over the world, and into our culture with irresistible force.

For instance, we speak of something being so obvious that “he may run who reads it.” The source of the saying is Habakkuk (2:2). We begin some services with “The Lord is in his holy temple, let all the earth keep silence before him” (Hab. 2:20). St. Paul said “the righteous shall live by faith” (Rom. 1:17, Gal. 3:11). He was quoting Habakkuk (2:4). And who can resist “for the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea”? Isaiah said this (11:9), but so did Habakkuk (2:14).

What is plain is that Habakkuk wrote at the time of the terrible Chaldean invasions, a time when heathen conquerors were laying low, or threatening to lay low, the people of God. Further, as in all such cases, there were collaborators and traitors profiting from the oppression of the faithful. Habakkuk’s reaction to this was that the righteous should remain steadfast. In the face of imminent peril, or even death and destruction, they should trust the Almighty ultimately to even the score. We would say, “Hang in there.”

“Woe to him who builds a town with blood, and founds a city on iniquity! Behold, is it not from the Lord of hosts that [such] peoples labor only for fire,

and nations weary themselves for naught?” (2:12-13). We might well apply these words to the dictators and oppressors of the 20th century, all of whom came to nothing, or worse than nothing: Hitler, Mussolini, Tojo, Stalin.

Be that as it may, we cannot help but observe how many innocent people perished in the process. Where was the God of the faithful? The Holocaust, the Polish massacres, the Russian purges. Where was the Deliverer?

But there is another chapter in Habakkuk which deals with this issue as well. The third chapter is also a magnificent, unforgettable piece of literature: “God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of his praise” (3:3). This was the prelude to a description of what can only be taken as a natural catastrophe of epic proportions. “He stood and measured the earth; he looked and shook the nations; then the eternal mountains were scattered, the everlasting hills sank low” (3:6). The cataclysm is set forth with poetic brilliance: “The mountains saw thee and writhed; the raging waters swept on; the deep gave forth its voice, it lifted its hands on high” (3:10). This was no ordinary storm: “The sun and the moon stood still in their habitation, at the light of thine arrows they sped” (3:11).

The prophet’s initial interpretation of this (and there is much more) was simplistic: “Thou wentest forth for the salvation of thy people, for the salvation of thine anointed. Thou didst crush the head of the wicked, laying him bare from thigh to neck” (3:13).

All of this notwithstanding, the prophet, clearly, is faced with the plain fact that it was not only the wicked who suffered: “I hear, my

body trembles, my lips quiver at the sound; rottenness enters my bones . . .” (3:16). Trouble will come to the invaders, yes, but it will come to the faithful too.

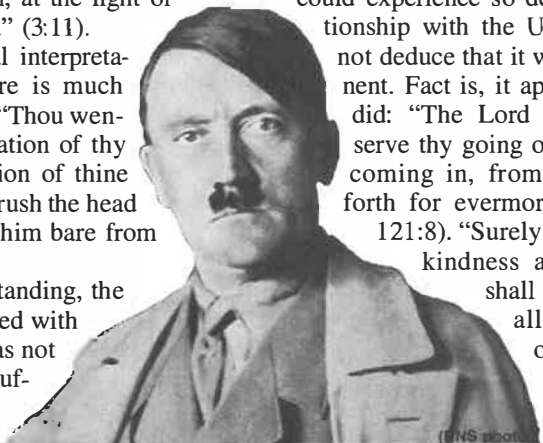
In two verses, Habakkuk then gives the world the only attitude which faithful people can hold in the face of trouble, devastation and death: “Though the fig tree do not blossom, nor fruit be on the vines, the produce of the olive fail and the fields yield no food . . . Yet I will rejoice in the Lord, I will joy in the God of my salvation” (3:17-18).

We are reminded of Martin Rinckhart, whose village of Eilenberg was sacked three times in the Thirty Years War, but who was still able to write that hymn, “Now Thank We All Our God.” Why? Had not the village lost more than half of its population? Were not destruction and death everywhere within it? But Rinckhart’s point was that God, as he put it, “still is ours today.”

The Old Testament has surprisingly little to say about eternal life. On the other hand, it has much to say about one’s personal relationship with God: “God is our hope and strength, a very present help in trouble. Therefore will we not fear, though the earth be moved and though the hills be carried into the midst of the sea” (Psalm 46:1-2). And, “Seek the Lord while he may be found, call upon him while he is near” (Isaiah 55:6). Or, “. . . they who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint” (Isaiah 40:31).

Similar quotations from the Old Book could be made endlessly. What is difficult to comprehend is how people could experience so deep a relationship with the Unseen and not deduce that it was permanent. Fact is, it appears they did: “The Lord shall preserve thy going out and thy coming in, from this time forth for evermore” (Psalm 121:8). “Surely thy loving kindness and mercy shall follow me all the days of my life, and I will dwell in

We might well apply Habakkuk’s message to the dictators and oppressors of the 20th century



The Rev. George W. Wickersham, II, a frequent contributor to THE LIVING CHURCH, resides in Charlottesville, Va.

the house of the Lord forever" (Psalm 23:6). And what did Isaiah mean when he cried, "Lift up your eyes to the heavens, and look at the earth beneath; for the heavens will vanish like smoke, the earth will wear out like a garment, and they who dwell in it will die like gnats; but my salvation will be forever, and my deliverance will never be ended"? (Isaiah 51:6). And then, of course, there is David's famous remark as to his dead son: "I shall go to him, but he will not return to me" (2 Sam. 12:23).

There is plentiful evidence that in Jesus' time, life after death was taken for granted by many of Jesus' people. Paradise and Gehenna, or at least Sheol (mentioned indeed by Habakkuk), were part of the culture. Only the Saducees rejected belief in immortality. The conviction that eternal life is a fact was nailed down by the Resurrection of Jesus.

But even this first involves the conviction that Jesus was indeed the Christ, a conviction which itself involves a sense of values: an appraisal of the measure of the stature of the man from Nazareth. Lacking that, the accounts of the Resurrection can be dismissed as fantasy.

We can make that crucial judgment based on the narratives of the man's life and teachings. Habakkuk did not have that advantage, neither did Isaiah, neither did the psalmists, nor David. What they did have, we can have also, and that is a firm grip on the Divine Hand. Of course they believed in eternal life. Would the Divine Hand let them go?

But there is one critical underlying consideration, namely, that one does not reach for the Divine Hand simply to live forever. And this, I think, accounts for the reticence in the Old Testament to bear down on the subject of eternal life. One reaches out because one loves God.

Moreover, God is thought of as imparting values of more worth than riches, pleasure, power or any other earthly endowment. The Lord provides compassion and mercy. He gives us the spirit of love, and daily supplies the faithful with joy and peace, yes, even in the face of death and desolation. This is why we hold on. One does indeed renew one's strength. One does indeed mount up with wings like eagles.

With Habakkuk one may see the olive fail and the fields yield no food — may even see the end of the world, yet one will rejoice in the Lord, and joy in the God of our salvation.

THE PARSON'S FONT

*ONE BODIE, which blest by Love
So perfectly express'd, and drest
In light: take unto thy breast
This babe of Adam, his curse remove.*

*ONE SPIRIT, by Thee, by Thy Blood
And sacred tree; draw him unto Thee
In that lively fountain; that all may see
Thine Image imprint'd, thy blessed good.*

*ONE HOPE, one bright and flaming sunne
Doth clear the blight; and in thy sight
O Lord, are we cleans'd anew. Might
Not this babe with Thee be one?*

*ONE LORD alone, whose faithful flock
Is ever known, will for thee atone
Thy sinnes; though Satan, be it known
Doth wish to sift us all, and block*

*ONE FAITH, that grows in every man.
O Lady Elect, bestow on him what he must know.
Put on Christ, child! And may the waters flow
as a mighty stream from Thy beloved hand.*

*ONE BAPTISM, one call: For th' Only Begotten
Traced that hill o'er Sion; and all,
Sav'd by Him who wept and tasted gall,
Find no sinne unshriv'n, all taint forgotten.*

C.S. Alling

The Real Issue Is Paganism

By ROBERT J. SANDERS

According to Section 5 of the House of Bishops' Pastoral Study on Human Sexuality, the findings of science are directly relevant to moral issues surrounding human sexuality. A scientific discovery of the causes of homosexuality is considered, according to the study, a "vexing question," one that is "integral to the dialogue," and the "political stakes and anxiety levels are high" in regard to "cause" (p. 46).

The authors claim recent scientific research does not suggest homosexuality is a "choice" (p. 47-8), and further, that science has "challenged the traditional stance of the Church with regard to human sexuality" (p. 38).

Science is data interpreted by theory. For the behavioral sciences, sexual behaviors such as monogamy, polygamy, homosexuality, rape, incest, pedophilia and abstinence are data. As data, they mean nothing until interpreted by theory, and that theory is only credible if it explicates a wide range of data. If a scientific theory validates a particular behavior, such as homosexuality, then all the behaviors interpreted by the theory must be accepted, since all are givens in the data. This implication was not recognized by the bishops' study.

A brilliant example of a theory interpreting a wide spectrum of data is Donald Symons' *The Evolution of Human Sexuality*. Among other things, he concludes that there is a genetic disposition among males for adultery, rape and polygamy, understood as natural selection favoring behaviors that propagate genetic material. He is a perfect example of a scientist interpreting all the data, in spite of it being what he terms a "nightmare from the past" (p. 313). No "party" in the church, liberal or conservative, would accept his results as morally binding, and therefore, his work challenges the liberal notion that science only challenges "the traditional stance of the Church."

Scientifically speaking, "choice" as a cause of behavior is nonsensical. "Choice" can only be inferred from

behavior after the fact, and therefore cannot be seen as a cause of behavior. Scientific research will not suggest homosexuality is a "choice" since it will not suggest any behavior is a "choice." In fact, scientifically speaking, all behaviors are caused by variations in the independent variables, such as genetic, prenatal and environmental factors, because these are the only forces that affect an organism. Whether homosexuals are born so or are the product of their environment may be "integral to our dialogue" and a "vexing question" for the authors of Section 5, but scientifically, behaviors caused by our genes are no more determined than those caused by other factors.

Turning to theological considerations, I see no ultimate difference between an appeal to the behavioral sciences and an appeal to the pagan deities. For paganism, the natural phenomena are perceived as personal and numinous and described in myth; for science, they are perceived as impersonal and mundane and described as theory interpreting data. For each, the starting point is a corrupted nature.

There are potent theological and biblical arguments which claim the doctrine of the Trinity denies both of the above as normative for Christian morality. The study shows no awareness of these theological arguments.

Let us suppose science could show that a given behavior was genetic. What grounds are there for believing that God's action is somehow effective at the level of spirit, or soul, or will, but has nothing to do with our genes? Where did this strange dualism come from? Perhaps those who lay great store by our genes aren't dualists. Do they then believe that grace has no effects on any aspect of personality? If so, was that view or the dualist view defended in the study? It was not. Did the study present theological and biblical perspectives that deny these views? No.

What is the theological relevance of the long discussion in Section 5 of sexual experience in America? If experience alone is normative, all ethical questions vanish; we are already doing the good. If experience alone is not normative, what is its relation to Trinity, Christology, scripture, tradition?

Until these theological questions are addressed, and they were not, an appeal to

experience is of dubious value.

How can John Spong's *Living in Sin?* and William Countryman's *Dirt, Greed and Sex* interpret scripture so differently from the traditional view in Section 4 of the bishops' report?

Against the heretics, who always quoted scripture, the early church claimed the *regla*, ultimately formulated in the creeds, as the key to the church's interpretation of scripture. In my view, Bishop Spong does not distinguish

Father and Son. His exegetical and ethical norm is the "Word of God in creation" (chapter 10), and, therefore, the "maker of heaven and earth" functions as the "eternally begotten." The House of Bishops' study offers no credal or theological analysis of differing biblical interpretations of sexual matters.

In short, the study shows no real grasp of the implications and limits of science, nor does it address theological matters of consequence. These are serious defects, since science, experience and biblical exegesis formed the heart of the study.

The real issue here is paganism, and the battle over sexuality is but a minor skirmish. The high gods of our culture are materialism and war; the goddess of love is not yet ascendant. I would suggest we review the struggle of the church under Hitler, especially the writings of Karl Barth. The Nazi program was theologically justified by an appeal to the "Word of God in creation," blood and soil. That was the issue, then as now. I also suggest we hold to our Anglican heritage. Anglicanism does not relish prying into people's private lives or making our own public. It gives us the freedom to come before the altar in continual weakness and sin, without our morality or lack of it becoming such a public matter.

I see no ultimate difference between an appeal to behavioral sciences and an appeal to pagan deities.

The Rev. Robert J. Sanders is rector of St. Paul's Church, Manhattan, Kan.

EDITORIALS

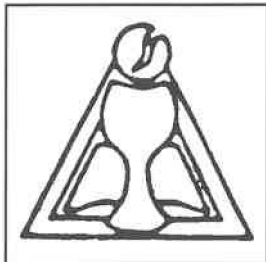
Continuing Efforts of COCU

This Week of Prayer for Christian Unity calls attention to both successes and failures of ecumenical efforts. It also calls attention to the puzzling problems. This is very much the case with the Consultation on Church Union, commonly known by its acronym COCU, as some readers have said in letters during the past months.

The Episcopal Church was one of the founding participants in COCU, and our influence has been strong. Its beautiful eucharistic liturgy, *An Order for Worship*, published by Forward Movement in 1968, was heavily influenced by Anglican thinking and was widely acclaimed in our church and others.

Ecumenism in our church is generally weighed against the fixed standards of the Chicago-Lambeth Quadrilateral (involving Bible, historic creeds, two great sacraments, and historic episcopate, BCP, pp. 876-8), and COCU too has certainly seen these points as of great importance — although of course the other COCU churches cannot actually have the historic episcopate unless we or some other church of catholic lineage joins in. Yet again and again COCU has published statements, both in the practical and in the theological realm, which Episcopalians and many others find less than convincing.

Agreement about the sacraments is an obvious case in point. Different churches may agree on paper about baptism and the Eucharist, and yet not agree as to what agreement means! One may see baptism administered with what is meant to be reverence and care, by informed and well-educated ministers of some denominations, with a prayer for the child and family, and a few droplets of water, yet nary a word about a new birth by the Holy Spirit, or about the death and Resurrection of Jesus Christ. One trusts that such baptisms are valid, but they reflect



an understanding very different from ours, and thus of the mystery and supernatural character of this sacrament.

Veterans of COCU meetings may also recall what are such strange practices at the great services of the Lord's Supper. Sometimes the ministers show no awareness of any difference between consecrated and unconsecrated elements, or what bearing this may have on receiving the sacraments. After all the agreements in the meeting room and on paper, the awe, the mystery, and the recognition of the personal presence of Jesus Christ at the altar may not seem to be there. (In justice, let it be recalled that not all Episcopal congregations merit a perfect score.)

We do not despair, however. Real agreement is certainly closer in many areas than it used to be. Yet we need to be frank and honest about our differences if they are ever to be overcome.

Example to All Who Love Jesus

The Feast of the Conversion of St. Paul, Jan. 25, is the final day of the Week of Prayer for Christian Unity. It is no coincidence that Paul's feast marks an ecumenical emphasis. From the day of his conversion, Paul lived a life totally devoted to Jesus. He endured insults, beatings, jailings and persecutions, all for the sake of the One he called "the image of the invisible God" (Col. 1:15). He strived for the "crown of righteousness, which the Lord, the righteous Judge, will award to me on that day, and not only to me, but also to all who have loved his appearing" (2 Tim. 4:8). Thus he calls us all into fellowship of followers of Christ.

On Paul's feast day, one of the readings at the Eucharist emphasizes that fact. In Gal. 1:11-24, Paul stresses that membership in the church is open to all persons, as long as they would commit their lives to Christ. As we observe this feast, let us remember the wider fellowship of Christians, that, like Paul, we may bear witness to the truth.

LETTERS

(Continued from page 5)

world" (Canon III.1).

The church he loves is indebted to him for his good work on the council and we wish him well in his new ministry in Oklahoma.

(The Rev.) JOHN T. DOCKER
Staff Officer, CDM
Episcopal Church Center
New York, N.Y.

It Lasts

Sophia's promoters are wasting their time trying to convince me [TLC, Nov. 6]. That won't change anything. For lasting results, they should take up the matter with Jesus and his Father.

DOUGLAS BUCHANAN

Bishop, Calif.

In her Viewpoint article, "Jesus Associates Himself with Goddess 'Sophia'," the Rev. Paula M. Jackson refers us to several passages in scripture, including Proverbs 8, for validation of Sophia's divinity. Yet it is in Proverbs 8:22 that Wisdom/Sophia declares herself to be a creature.

Jesus Christ, fully God and fully man, begotten not made, associated himself with all creation for the purpose of redemption. We are called to worship God: Father, Son and Holy Spirit. We are

not called to worship creation, nor to worship any creature.

Wisdom does not claim divinity for herself. To make that claim for her by calling her "the goddess Sophia," to set up a creature as equal to, or in place of, the Creator, is to slip into paganism, otherwise known as idolatry.

(The Rev.) ELLEN B. MCKINLEY
Princeton, N.J.

Reassurance

The letter from a reader who deplora a letter from the Rev. Wendell Tamburro notes evidence of "how badly most of our seminaries are now failing the church" and how "for the past 20 or so years there has been a steady and insidious corruption of seminary curricula" [TLC, Dec. 11].

It might reassure this reader to know that Fr. Tamburro graduated from seminary in 1941.

(The Rev.) CHRISTOPHER L. WEBBER
Sharon, Conn.

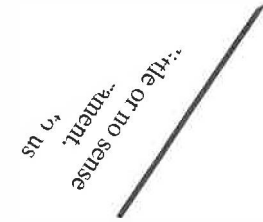
Hurray for John Ashby!

His take-the-long-view retrospection was a rare blessing. The church can use more kind words such as these.

But hey, Bishop Ashby, better check with AAA before "riding into the sunset" to get from Salina to Tulsa!

CATHERINE TYNDALL BOYD
Diocese of Milwaukee
Milwaukee, Wis.

Our Youth Ministry in Los Angeles



...retired
...in this
...posed to con-
...ing Christology
...d after discussion
... blessing same-sex
...on of homosexuals
... Resolutions adopted
... the es. tablishment of an annual
... evangelism event, opposition to
... Proposition 187 and the denouncement of
... handguns and similar weapons.

St. Aidan's Church in Malibu, a mission congregation since 1956, was welcomed as a parish, and Pueblo Nuevo of Los Angeles was welcomed as a mission. A budget of \$3.1 million was adopted.



The 1995 budget was the major topic of discussion at the convention of the **Diocese of New Jersey**, which met Nov. 11-12 in Princeton. Budget discussions centered on three issues: compensation packages for diocesan staff; communications within the diocese, including the diocesan newspaper; and aid to urban ministries.

Following the proposal of various amendments, most of which were defeated, an unbalanced budget of nearly \$2.6 million was approved, a lower amount than in both 1993 and 1994. Diocesan council is charged with approving a finalized budget in January.

In other business, the convention approved a 2.3 percent cost of living adjustment to the clerical compensation package, and established an educational fund in honor of the Rt. Rev. G. Mellick Belshaw, diocesan bishop, who will retire Jan. 1. He will be succeeded by the Rt. Rev. Joe Morris Doss, bishop coadjutor.

The Rt. Rev. Leo Frade, Bishop of Honduras, and Diane Pollard of the Diocese of New York spoke about the work of the national church.



The Rt. Rev. George Hunt, Bishop of **Rhode Island**, presided at diocesan convention for the last time when it met Nov. 11-12. Bishop Hunt is retiring at the end of the year, then will go to Hawaii to become interim bishop of that diocese for a period of six to 12 months.

In his convention address, Bishop Hunt recalled the statement of vision he made at the beginning of his episcopate in 1979,

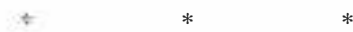
and mentioned some of the responses to that vision, including food closets in many parishes, meal sites staffed by nearly half the congregations, the success of Episcopal charities, distribution of clothing, and the exemplary ministries of deacons.

"Can we dare dream that our congregational/diocesan possessiveness of 'our things,' our prerogatives, our buildings, our own individual ways of worship, will be put aside in favor of a wider accountability to the whole mission of Christ's Church?" Bishop Hunt asked.

He spoke of persons who have shared with him, "I didn't always agree with you, but I've always respected you," and added, "I hope that's a widely shared view, since uniformity has never been one of my goals. Rather, I've treasured this freedom to disagree as a sign of vigorous life in the part of the body of Christ."

Among resolutions passed, convention committed itself to combat racism, to establish a diocesan youth task force, and to reaffirm opposition to casino gambling.

The Rt. Rev. Barbara Harris, Suffragan Bishop of Massachusetts, and the Rt. Rev. Julio Holguin, Bishop of the Dominican Republic, were speakers.



The Rt. Rev. J. Clark Grew, II made his first address to the convention of the **Diocese of Ohio** when it met Nov. 11-12 in Cleveland. Bishop Grew also was seated

in the recently renovated Trinity Cathedral.

"Let me tell you what I have seen as I have moved amongst you these past months, and what I hear when I visit with you," said Bishop Grew, who was consecrated Bishop of Ohio in March. "I see people who are exercising servant ministry, and I also see people who don't want to limit themselves to what they can manage and understand. I see people who don't want to settle for things as they are. I see people who are creating new forms of ministry."

Bishop Grew's address was interrupted by a fire in the hotel kitchen, causing the evacuation of 800 delegates and visitors to the parking lot

"I'm glad you came back," Bishop Grew said as he resumed his address. "I didn't think I had said anything inflammatory yet."

The Rt. Rev. James Ottley, Anglican observer at the United Nations, spoke at the convention banquet, and the Rt. Rev. Hays Rockwell, Bishop of Missouri, preached at the convention Eucharist.

In business sessions, the convention adopted an amendment to the diocesan budget calling for an increase of \$50,000 to Ohio's pledge to the national church, celebrated the companion relationship between Ohio and the Diocese of Port Elizabeth (South Africa) upon its conclusion, set the minimum clergy compensation for 1995 at \$30,617, and amended two diocesan canons.

Women Share Stories of Trials in Life

More than 200 women from Province 9 (Latin America), the United States and Canada attended the Anglican Encounter Event in Honduras in December.

Women shared stories of being violated on the streets, abused in their homes and oppressed in the workplace. A panel discussion was held on the indifference of governments to political adversaries who have "disappeared," and the plight of their families who search for them.

Participants also were involved in a program on the growth of AIDS among women.

"What are we going to do to prevent the virus from taking hold of our families?" asked Mirna Thiebaud de Alvarenga, a physician working with AIDS patients. "What will happen if we continue to be submissive and don't take charge of our sexuality?"

Eda Nohemy Moreno, an advocate for women's rights in Honduras, spoke about violence against women, describing it as a cultural given in homes, on the streets and in the workplace.

In conjunction with the Encounter, the Episcopal Church's Council for Women's Ministries (CWM) met at the diocesan center in San Pedro Sula. CWM is composed of 15 women's groups, and included small-group sessions on how women could use their skills and talents to advance women's issues.

Plans were discussed for the Fourth World Women's Conference this year in China, and the possibility of a women's summit which could be held in the U.S. in 1996.

Episcopal News Service contributed to this article.

Short and Sharp

By TRAVIS DU PRIEST

The Cathedral of All Saints, Albany, N.Y., has begun a **\$6 million** development campaign which will renovate the historic church, increase its social ministries and strengthen its program of education. Among the goals is to reopen a building which hasn't been used in 25 years as a site for training of persons for ministry with the homeless, the elderly and victims of AIDS.

The Rev. Eugene Maxey, who was serving in England when he was charged, was **sentenced to 20 years** in prison by a Wisconsin circuit court judge after admitting to charges of sexual abuse involving young boys while he was a student at Nashotah House (Wis.) seminary during the 1980s.

Judith M. Carlson has been named executive director of the Consortium of **Endowed Parishes**, effective Feb. 15. Mrs. Carlson, director of lay ministry and education for the Diocese of New Jersey for the past nine years, will succeed G. Nancy Deppen, who will retire after the consortium's annual conference Feb. 9-11 in Houston.

The Rt. Rev. **G. P. Mellick Belshaw**, Bishop of New Jersey, was honored by more than 600 persons at a retirement dinner Dec. 4 in Princeton. Bishop Belshaw, 66, retired at the end of 1994. He will continue to serve as chairman of the board of General Theological Seminary, and is succeeded by the Rt. Rev. Joe Morris Doss.

The Rev. Robert Bohl, moderator of the Presbyterian Church U.S.A., was installed as the first **ecumenical canon** of the Cathedral Church of St. George the Martyr in Jerusalem recently. The Rev. Canon Samuel Van Culin, retiring secretary general of the Anglican Communion, became an honorary canon, and his successor, the Rev. Canon John Peterson, was installed as "Anglican canon." The Very Rev. Frederick Schmidt, dean of St. George's College, was installed as canon residentiary.

ST. JOHN OF KRONSTADT: Counsels on the Christian Priesthood. Edited by **W. Jardine Grisbrooke**. St. Vladimir's. Pp. 134. No price given.

Selected passages from *My Life in Christ*, clustered on various topics of priesthood by John of Kronstadt (1829-1909), "genius of prayer" in the Orthodox tradition. From the section on celebrating the liturgy: "When you celebrate the divine service think well before whom you stand, with whom you converse, to whom you sing."

IN GOD'S NAME. By **Sandy Eisenberg Sasso**. Illustrated by **Phoebe Stone**. Jewish Lights. Pp. 32. \$16.95.

Large flowers, birds, and children in vivid basic colors dominate this attractive and appealing book on the search for God's name.

THE NEW TESTAMENT OF THE INCLUSIVE LANGUAGE BIBLE. Cross Cultural (P.O. Box 506, Notre Dame, IN 46556). Pp. vii and 297. \$19.95.

This version of the New Testament, according to the publishers, is a response to the biblical message of preparing for a heavenly realm (Matt. 22:30) and to changing attitudes toward the way society treats women. Pronouns referring to Jesus are capitalized; pronoun references to God are avoided, as in John 3:16 — "For God so loved the world that God gave the only begotten Son, that whoever believes in Him would not perish but have everlasting life."

HOUSEHOLD OF GOD: A Parish History of St. Thomas Church, Toronto. Edited by **David A. Kent**. St. Thomas' Church (383 Huron St., Toronto, Ontario, Canada M5S 2G5). Pp. 546. No price given.

Americans who have visited this well-known Anglo-Catholic parish will enjoy this book, written for the parish's centennial observance in 1993. Written by more than 50 contributors, told with loving detail, handsomely illustrated. A fascinating history.

SURROUNDED BY A CLOUD OF WITNESSES: Meditations on the Weekly Scripture Readings by Arkansas Women. Edited by **Joanna Seibert**. Rose (9913 Echo Valley Court,

Little Rock, AR 72227). Pp. 246. \$13.95 plus \$3 postage, paper.

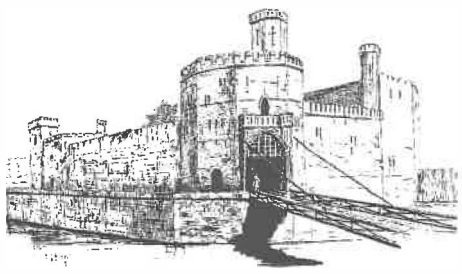
Short meditations on the Sunday readings and those for the days of Holy Week for all three years of the lectionary. One lesson is examined each week. A total of 66 authors contributed to this worthwhile project, which will benefit women's ministries in the Diocese of Arkansas.

EVERYDAY PRAYERS FOR MEAL-TIME. Dimensions for Living. Pp. 96. \$5 paper.

A small book of prayers for different meals at different times of day and different seasons of the year. Personally I'm not too keen on the "we take a break from the day's activities" type of prayer, but some of the poetic ones and shorter ones are quite nice and will enrich your table prayers.

SEASONS OF THE FEMININE DIVINE. Cycle C: Christian Feminist Prayers for the Liturgical Cycle. By **Mary Kathleen Speegle Schmitt**. Crossroad. Pp. 143. \$13.95 paper.

The rector of Christ the King Anglican Church in British Columbia offers feminist prayers arranged according to the church year, each referencing a particular passage from scripture. A number of traditions informs the nomenclature.



QUEEN ANNE GOES TO THE KITCHEN. By **Episcopal Church Women**. St. Paul's Parish (P.O. Box 278, Centreville, MD 21617). Pp. 408. \$17.95 spiral bound.

Did Queen Anne ever see a kitchen, much less cook in one? Well, let's not spoil the fun. Lots of people from St. Paul's, Queen Anne's County, MD, get to the kitchen, and you'll be glad they do. This reissue of a 1962 cookbook provides lots of seafood recipes, No Fear Hollandaise, Persimmon Pudding, Corned Beef in Ginger Ale, and for the church dinner: Tossed salad for 50! Also includes an interesting history of this 300-year-old parish established through the work of Thomas Bray in 1692.

Church Services Near Colleges

Do you know someone at one of the colleges listed here? If so, why not write the student, providing the name of the chaplain as listed below? You may also want to contact the chaplain.

Refer to key on page 16

ALABAMA
TUSKEGEE UNIV. Tuskegee
ST. ANDREW'S 701 Montgomery Rd.
The Rev. Liston A. Garfield, r
Sun 11. Wed 12:05

FLORIDA
UNIV. OF SOUTH FLORIDA Tampa
ST. ANSELM'S CHAPEL—EPISCOPAL UNIV. CENTER
12850 N. 50th St. (813) 988-6928
The Rev. G. Robert Cain, chap; the Rev. Mark Bowen, d
Sun H Eu 6; Wed EP 7

ILLINOIS
SOUTHERN ILLINOIS UNIVERSITY Carbondale
ST. ANDREW'S 402 W. Mill
The Rev. Lewis A. Payne and Peer Ministers
Sun: 8, 10. Weekdays as announced

INDIANA
PURDUE UNIV. West Lafayette
EPISCOPAL CAMPUS MINISTRY
435 W. State St. 47906-3540 (317) 743-1347
The Rev. Peter J. Bunder, c
Sun HC 8:30, 10:30. Lutheran/Anglican Dinner 5:30

UNIVERSITY OF NOTRE DAME South Bend
INDIANA UNIVERSITY— South Bend
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 Dairymple & 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. Collier, 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
317 17th Ave., S.E., Minneapolis 55414 (612) 331-3552
The Rev. David Selzer, chap FAX (612) 627-9450
Sun Eu 6, Night Prayer Tues 9

NEBRASKA
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

NEBRASKA (cont'd)
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

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

UNIV. OF PITTSBURGH Pittsburgh
CARNEGIE MELLON UNIV.
CHATHAM COLLEGE
CALVARY 315 Shady Ave. 15206
The Rev. Pamela Foster
Sun 8, 10:30, 12:15; Wed 7, 10:30

TEXAS
RICE UNIVERSITY Houston
TEXAS MEDICAL CENTER 6265 S. Main
AUTRY HOUSE—Collegiate Chapel of St. Bede
Sun Eu 5 p.m.

SAM HOUSTON STATE UNIV. Huntsville
EPISCOPAL STUDENT CENTER 1614 University Ave.
Fr. Jim Sproat, chap (409) 295-3988
Sun 6 Mass & Meal. Wed 6 Compline & Bible Study

VIRGINIA
WASHINGTON & LEE
VIRGINIA MILITARY INSTITUTE Lexington
R.E. LEE MEMORIAL CHURCH
The Rev. David Cox, r; the Rev. Dr. Sandra Levy, ass't; H.H. Edens, III, intern.
Sun Eu 8:30, 10:30, 5. Wed 12:15

WASHINGTON
UNIV. OF WASHINGTON Seattle
CHRIST CHURCH—Canterbury
1305 N.E. 47th St. (206) 633-1611
The Rev. Stephen Garratt, chap
Sun H Eu 8, 10, 11:30. Wed 11:30, 7. Student Fellowship Wed 7:45

CHURCH SERVICES NEAR COLLEGES is published in all of the January and September issues of The Living Church. If your church serves in a college community, and your listing is not included, please contact our Advertising Department to find out how it can work for you.

People and Places

Cathedral Clergy

The Rev. Very Cornelius A. Zabriskie is the first dean of the Cathedral of All Souls, Asheville, NC.

Ordinations

Priests

Bethlehem—Ginny Rex Day, Eleanor Hart, Karl Kern.

Chicago—Elizabeth Anderson, assistant of St. Lawrence, 125 W. Church, Box 297, Libertyville, IL 60048; Richard Higginbotham, Heather McCain; Jane Schaefer; Dolores Wiens, rector of Resurrection, OS 641, Rt. 59, West Chicago, IL 60185.

Colorado—Elizabeth Penney Randall.
Newark—Victoria Geer McGrath, curate of Christ Church, 66 Highland Ave., Short Hills, NJ 07076.

Fond du Lac—Arthur Mattox.
Georgia—Roger Kevin Kelly.
Kansas—Daniel Simons.
Pittsburgh—Sandra Levy, Jeffrey Miller, Kenneth Ross, Don Youse.

Quincy—Steven Kelley.
West Texas—Nancy Galloway Coon, Elizabeth Ann Holland, Janne Alro Nielsen, Charles Bennie Sharrow, Sherridan Siegle Walker.

Western North Carolina—John Morton, Paula Morton, Jane Smith.

Deacons

Georgia—Roslyn Panton.
Kansas—D.O. Smart, Chrystle Whitaker.
Montana—Jannet Knox, assistant of Christ Church, P.O. Box 463, Sheridan, MT 59749.
New York—Elizabeth Ruth Broyles, Marsha Bacon Glover, Jeanne Kay Hendricks, Kathleen Mary Kinney, Peter Feely Walsh.
Quincy—Christian Jambor.

Retirements

The Rev. Fred Bannerot as rector of St. Mark's, Glenville, WV.
The Rev. Canon Arthur Becker as rector of St. John's, Clinton, IA.
The Rev. James Birdsall as rector of Christ Church, Pomfret, CT.
The Very Rev. Thomas Brady as rector of St. Clement's, Harvey, IL.
The Rev. Alden Burhoe as rector of Our Saviour, Somerset, MA.
The Rev. Richard Burke as rector of St. Augustine's, Lawrence, MA.
The Rev. Raymond Cox as rector of St. George's, Bridgeport, CT.
The Rev. William Freeman as rector of St. Mark's, Westford, MA.
The Rev. Jaclyn Gossard as deacon of St. John's, Wichita, KS.
The Rev. Geoffrey Lennan as rector of St. Anne's, North Billerica, MA.
The Rev. James McAlpine as rector of Grace Church, Newton, MA.
The Rev. Arthur McAskill as rector of St. John's, Arlington, MA.
The Rev. Michael Morgan as rector of St. Andrew's, Livingston, MT.
The Rev. David Pritchard as rector of Christ Church, Waterbury, CT.
The Rev. Richard Welsh as rector of St. Aidan's, 17405 NE Glisan, Gresham, OR 97030.

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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 12866-8615. (518) 587-7470.**

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CATECHUMENATE

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

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

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ORGANIZATIONS

BEING AN ANGLO-CATHOLIC means more than supporting the ordination of women and the new Prayer Book. **The Catholic Fellowship of the Episcopal Church, Secretary, St. James' Church, 222 8th St., NE Washington, DC 20002.**

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

POSITIONS OFFERED

A WONDERFUL OPPORTUNITY to serve in a redeveloping parish where attendance and giving have tripled in the past four years. Excellent lay leadership, committed to service and spiritual growth. Located in small college town near three urban areas. If you believe you have the qualities to work as a priest/developer, indicate your interest to: **Wyatt Stephens, Canon for Parishes, Diocese of Milwaukee. (414) 291-2883, ext 302.**

SOUTHEAST ALASKA parish seeks joyous partner in sharing the simple love of God through Jesus Christ in every aspect of our lives. Preaching, teaching and being a friend top our list of important qualities. We are a warm, friendly downtown parish with a growing congregation (about 200) and active laity. Juneau, the state capital, is a small, culturally sophisticated city—isolated with a lot of rain but with wonderful access to the wilderness. Reply by February 15 to: **Search Committee, Holy Trinity Church, P.O. Box 23087, Juneau, AK 99802.**

SUMMER CAMP DIRECTOR—Candidates should possess training or extensive experience in outdoor recreation/education and will be responsible for planning and implementing a first-rate summer camp program. The candidate will work part-time, year-round on staff/camper recruitment, program planning and staff training, and full-time, on-site during the summer directing the summer camp program and staff. Candidate should have the desire and ability to work with a diverse population of children of all ages and possess excellent, disciplined leadership skills. Send resumes to: **Camp DeWolfe Search Committee, P.O. Box 487, Wading River, NY 11792.**

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

ASSOCIATE RECTOR position offered at large Memphis parish. Ministry team includes rector, full-time educator, youth minister. Duties include pastoral, liturgical and teaching with focus on young adults and families. Thirty something preferred. Send resume to: **Rector, St. John's Church, 322 S. Greer, Memphis, TN 38111.**

POSITIONS WANTED

LAY EPISCOPALIAN, seeking change in ministry. M.A. Religion, Lutheran School Theology, M.A. Human Relations, Governors State. Contact: **R. Johnson, 626 E. 194th St., Glenwood, IL 60425.**

FOR SALE

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

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AUGUST vacation on the ocean in S.E. Florida in exchange for Sunday service. Reply **Box L-755**.

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CRIME! A Christian response? **March 29-31.** Training to start a Church-based Victim Offender Reconciliation Program in your area. Call: **1-800-909-VORP (Fresno, CA).**

TRAVEL

CATHEDRAL TOURS of England and Wales. Call **Anglican Tours** for 1995 brochure. **(800) 438-2403.**

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EXPERIENCE THE HOLY LAND through the eyes of the women of scripture. A journey for women and men during Holy Week/Pascha, April 5-18, 1995. Led by wife and husband: Katie Sherrrod, award-winning journalist, TV producer, and Gayland Pool, priest making 10th pilgrimage. \$3,000. Information: **(817) 737-5164.**

VACATION / RENTAL

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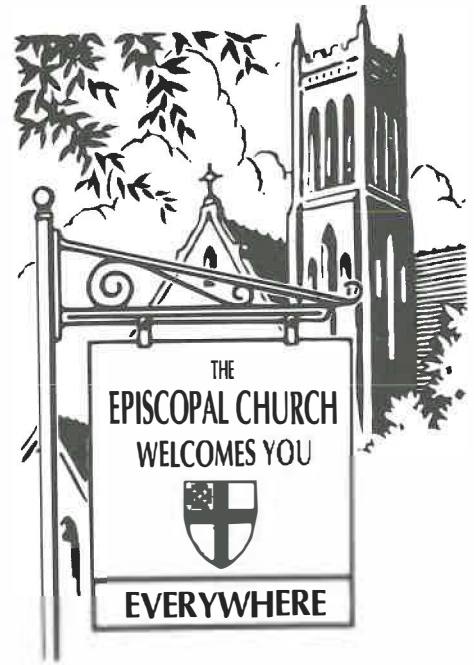
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CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in *The Living Church*.



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, 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
 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

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
 6345 Wydown Blvd., at Ellenwood
**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

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
 Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed & Thurs 9;
 Fri 9. C Sat 4

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

NEWARK, N.J.

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

ALBUQUERQUE, N. M.

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

NEW YORK, N.Y.

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

EPISCOPAL CHURCH CENTER

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

ST. MARY THE VIRGIN (212) 869-5830
 145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. David L. Carlson, c
 Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:
 MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
 Sat), Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12,
 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH

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

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

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 Sun H Eu 8
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 8-3:30

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 floor, Mon-Fri 8-3:30

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 1-3:45; Sat 10-3:45; Sun 1-3:45

STONY BROOK, N.Y.

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
 Sun Eu 9. HD as anno. Christian Ed for Children & Adults Sun
 10. All Souls' Mill Pond Preschool Daycare information call
 (516) 689-7825

GETTYSBURG, PA.

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

WHITEHALL, PA. (North of Allentown)

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

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
 5100 Ross Avenue 75206-7798
**The Very Rev. Philip M. Duncan, II, D. Min., Dean; Canon
 Peggy Patterson; Canon Juan Jimenez; the Rev. Trudie
 Smither; the Rev. Wm. D. Dockery; the Rev. Tom Cantrell,
 the Rev. Benjamin Twinamaani, the Rev. Canon Roma A.
 King, Jr.**
 Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung
 Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

DALLAS, TEXAS (Cont'd.)

INCARNATION 3966 McKinney Ave.
**The Rev. Rex D. Perry, r; the Rev. Frank B. Bass; the Rev.
 George R. Collina; the Rev. Frederick C. Philpott**
 Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP
 6:45, EP 5 (214) 521-5101

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
 Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S). 1928 BCP
 Daily as anno (817) 332-3191

PHARR, TEXAS

TRINITY 210 W. Caffery / at Bluebonnet
The Rev. Robert Francis DeWolfe, r (210) 787-1243
 Sun 10 H Eu, 9 Sunday School. Wed 7 Ev/HC. Thurs 9:30
 HC/Healing

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
Fr. Keithly R.S. Warner, S.S.C., r
 Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

PARIS, FRANCE

THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
 23, Avenue George V, 75008 Tel. 011 331 47 20 17 92
**The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev.
 Benjamin A. Shambaugh, M.Div; the Rev. Rosalie H. Hall, M.
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