

The Living Church

March 26, 1995 / \$1.50 Associates Issue

The Magazine for Episcopalians

In Solitude,
We Meet

God

But are we
too busy to
make the
time?

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Quote of the Week

The Rt. Rev. Steven Charleston, Bishop of Alaska, on the need for Episcopalians to agree: *"If we have to wait until we all agree to act, we might as well sit down and die."*

Conforming to the Image of Christ

(Fourth of a five-part series)

If the authors of the Old Testament made little use of the terminology of image in relation to God and man, the New Testament authors, on the contrary, welcomed this concept and wove it freely into their writings. St. Paul first compared Adam and Christ as two poles of human existence, the one as man of sin and the other of righteousness (Rom. 5:12-21).

In 1 Corinthians 15, a chapter much of which is familiar from its use at funerals, the apostle contrasts Adam and Christ again, and then goes on to meditate on the opening two chapters of Genesis, alluding to men, animals, birds, fish and heavenly bodies (verses 39-41). He then contrasts the first Adam, made of dust, and Christ, the second Adam, come from heaven. As we have borne the image of the first, so we will bear the image of the second (verses 45-49). Here it is not the image of God which is directly discussed, but those of the two Adams.

In the Second Letter to the Corinthians, the closely related idea of likeness is pursued. "And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another, for this comes from the Lord who is the Spirit" (2 Cor. 3:18). Christ is "the likeness of God" (4:4), in whose blessed face is "the light of the knowledge of the glory of God" (4:6). Then, "If any one is in Christ, he is a new creation" (5:17).

It is being proposed in later books of the New Testament that as humans were created in the image of God (Hebrew version), or



according to this image (Greek version), the very image itself (icon in Greek) is Christ, the eternal Son himself. He bears the very stamp of God's nature (Heb. 1:3). In Ephesians, although the term image is not used, we were planned for in the eternal Second Person "before the foundation of the world" and are now "created in Christ Jesus for good works" (Eph. 1:4; 2:10).

Conformity to Christ's image, or icon in Greek, is thus the original purpose and the final goal of human existence. This icon is in some sense already created in us, but it is to be fulfilled in the age to come. The Christian life, moving "from one degree of glory to another," would seem to be the progressive attainment of it, the increasingly full reception of this glorious gift. This icon of Christ is thus not limited to any age or class or status of persons within the church: It pertains to our humanness in Christ.

What of men and women who know not Christ? It remains, we would suggest, an unclaimed but real potential, like a forgotten branch of a family tree, or a buried treasure. It is a foundation for evangelism, for calling every human being into the realization of the intended place of each within the family of God.

(The Rev. Canon) H. BOONE PORTER
senior editor

Sunday's Readings

Looking Toward Our Final Homecoming

Lent 4: Joshua (4:19-24) 5:9-12, Psalm 34 (or 34:1-8), 2 Cor. 5:17-21, Luke 15:11-32

Few events in our lives are as joyous as coming home to where we know we belong. Arriving at the place of our roots and being present with people we love make us overflow with happiness. Homecomings demand celebration.

Although they had never been there before, the people of Israel most assuredly "came home" when they crossed the Jordan River and entered the Land of Promise. They had arrived at the place they belonged, each surrounded by loved ones and friends. So their joy quite naturally exploded into feast-

ing on the Passover lamb.

Likewise, in a parable of Jesus, a young man arrived at his boyhood home and was reunited with his family and friends. And before long "they began to make merry" in a grand meal, for such is the joy of coming home.

Our gathering as Christians week by week is a homecoming, for we're drawn together to a place we belong and surrounded by our family in Christ. So it only makes sense that we feast on the Passover Lamb who was sacrificed for us. And as we gather each Sunday for our banquet, we anticipate with joy our final homecoming, where the celebration will continue forever.

LETTERS

Lack of Courage

The Viewpoint article entitled "Why I May Leave the Episcopal Church" [TLC, March 5], contains much food for thought. Written by the prolific writer, Mr. (or Ms.) Anonymous, the author speaks from the heart as one who has served the church in some important capacities. But why does the writer hide behind a cloak of anonymity? This, in my view, betrays a lack of courage that undermines the integrity of the presentation.

Some years ago there appeared in the pages of TLC an anonymous article entitled "My Wife Has Alzheimer's," an intensely personal piece by a priest who understandably wished to withhold his name. I was so moved by this article that I reproduced it and distributed it widely. This is to say that there is a place for anonymity in a publication such as TLC.

But not so when a writer uses these pages to speak out on matters of fundamental concern to our lives together as members of the body of Christ. On such issues the editors are at fault in not requiring their authors to identify themselves or hold their peace.

ARTHUR W. MACHEN, JR.
Baltimore, Md.

The author was identified to us. While we do not make a practice of withholding names, we felt this article raised issues worthy of discussion, so we honored the author's request for anonymity. Ed.

The anonymous Viewpoint "Why I May Leave the Episcopal Church" expresses precisely my motivation for leaving Canterbury and embracing Constantinople.

A cradle Episcopalian, I watched with dismay as the reverent church of my youth slowly moved away from proclaiming the apostolic faith in favor of embracing a more relevant message of religious secularism.

I go to church to worship God and to be nourished by mystery, not simply to meet up with the gang and pay obeisance to tolerance as an end in itself. Sure, I will miss Vaughan Williams and the simplicity of

To Our Readers: We welcome your letters to the editor. Each is subject to editing and should be kept as brief as possible. Those typed and double spaced are more likely to be published.

BCP worship at times, but the richness of the Greek Orthodox liturgy and the sense of truly participating in the communion of saints far outweigh the minor discomfort of occasional nostalgia. Once again I look forward to Sunday.

TONY J. HOWARD
Plano, Texas

The Viewpoint article, "Why I May Leave the Episcopal Church," was a succinct synopsis, I believe, of the widespread frustration and fatalistic attitudes held by an increasing number of

(Continued on next page)

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and the views of Episcopalians*

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LETTERS _____

(Continued from previous page)

Episcopalians. Our much-touted "unity in diversity" functionally and theologically pales in the face of St. Paul's analogy in 1 Corinthians 12 of the church as Christ's Body. At least with the human body all the parts have an organic relationship with and responsibility to one another and to the head, which is not so with our church. We seem instead to be pulling apart; "all we like sheep have gone astray; each has turned to his own way" (to adapt from Isaiah).

My only objection to the article was in withholding the author's name. "Prominent lay person" or not, the author demonstrates neither conviction nor courage nor credibility in maintaining anonymity. He/she wrote a big check but lacked the fortitude to sign it. In the parish we do not consider anonymous letters or complaints. Therefore, like one of them, this issue of TLC was quickly placed in "file 13."

(The Rev.) MANN S. VALENTINE
Calvary Church

Ashland, Ky.

• • •

I wholeheartedly agree with the Viewpoint article, "Why I May Leave the Episcopal Church" by Name Withheld.

But I would go even further in my criticism of the church. I am not happy with the informal and theologically defective language of our liturgy. I feel that the motives of many of the women entering the priesthood are suspect, and the behavior of many priests and bishops is reprehensible. When any member of the clergy breaks any of the Ten Commandments or church canons, he (or she) should be immediately dismissed from the ministry. No cover-ups, no waffling!

HARRIETT B. HOOK
Farmington, Conn.

Wisdom Hath Builided ...

One of the gifts we older persons have to share with those younger than we are is the capacity to remember. It is in that sense that I wish to add a brief historical note to the excellent and informative article, "A Jewish-Episcopal Partnership," describing the relationship between Temple Beth Emeth and St. Clare's Church in Ann Arbor, Mich. [TLC, Feb. 19].

In July 1952, the summer before I

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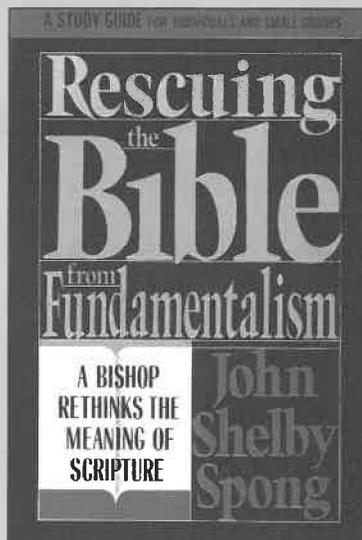
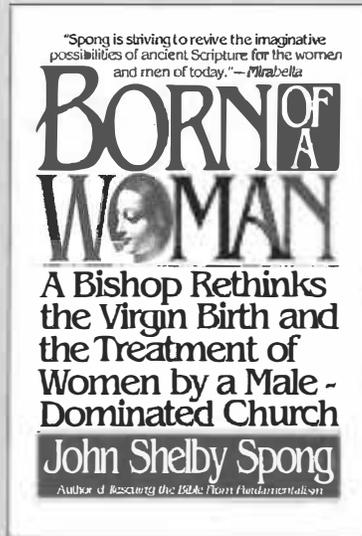
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House of Bishops Meets at Kanuga

Presentment 'Not the Way to Go,' Presiding Bishop Browning Says

Presiding Bishop Edmond L. Browning spoke strongly against the presentment filed earlier this year against Bishop Walter Righter [TLC, Feb. 19], during the House of Bishops' meeting March 2-8 at Kanuga (N.C.) conference center.

Ten bishops filed the presentment, charging Bishop Righter with violating his ordination vows and teaching doctrine contrary to that of the Episcopal Church when he ordained a practicing homosexual in 1990. Bishop Righter, the retired Bishop of Iowa, was assistant bishop in the Diocese of Newark at the time.



Bishop Browning

"This presentment is not the way to go deeper into the truths of one another," Bishop Browning said. "Regardless of its merits, its worth, and what might or might not be found by invoking the legal process, this presentment will not solve anything. It will resolve nothing.

"When it is my turn to vote, I cannot, and will not, consent to this presentment. And I pray the house will realize that this is not the way."

Bishops spent a considerable amount of time discussing the presentment, both in small groups and in a plenary session. A suggestion was made that a dialogue be held involving five bishops who brought the presentment and five who opposed that. After considerable discussion, the five who opposed the presentment broke off the dialogue.

"My sense was the presentment has focused us on an issue we'd rather not talk about," said the Rt. Rev. James M. Stanton, Bishop of Dallas. "The central issue is church order. It is not anything toward Bishop Righter. Does this church have a teaching? Most people recognized that was the focus."

"It seemed quite apparent that no matter where one stood on the spectrum of ordination of non-celibate homosexuals, the vast number of bishops there did not want to go the way of the presentment," said the Rt. Rev. Charlie F. McNutt, Bishop of Central Pennsylvania.

"The bishops struggled with the issue," said the Rt. Rev. Dorsey Henderson,

Bishop of Upper South Carolina. "The ideal solutions to the presentment and ordination issues," the full discernment, he said, did not yet occur. "We continue [our] study, prayer and dialogue."

Bishop Righter addressed the house in his own behalf and received a standing ovation.

"He said he was prepared to go through the presentment process, if that was necessary," Bishop Henderson said. Bishop Righter has three months to respond to the presentment, then his response and copies of the presentment will be circulated among diocesan bishops. If one-fourth of them agree to the presentment, a trial will be held.

The bishops also discussed two other major issues: the suicide of Bishop David Johnson of Massachusetts [TLC, Jan. 29], and the investigation into possible misappropriation of funds by former national church treasurer Ellen Cooke [TLC, March 5]. Bishop Browning said a full report will be made as soon as the investigation into missing funds is complete.

Two members of the Society of St. John the Evangelist, the Rev. Martin Smith and the Rev. Curtis Almquist, were chaplains for the meeting. Bishops also heard addresses by the Rev. Kortright Davis of the divinity school at Howard University, and the Rev. Walter Wink of Auburn Theological Seminary.

Bishops also discussed ministry to children and racism. "The presentation by Bishop Walmsley on children in crisis was an outstanding piece of work," said the Rt. Rev. Robert Tharp, Bishop of East Tennessee.

He said he had come to the meeting with trepidation, but "I felt better when I left. I'm glad I was there." He said it had been one of the most serious meetings he had attended.

"I felt affirmed by many members of the house," Bishop Stanton said. "The meeting was not as contentious as it might have been."

This was the first House of Bishops meeting for Bishop Henderson. He summed it up: "It did not go as well as I would have hoped — and it wasn't as bad as it could have been."

Bishops are scheduled to meet again in September in Portland, Ore.

Church in Mexico Elects Primate

The Rt. Rev. Jose G. Saucedo, Bishop of Cuernavaca, was elected Primate of the Anglican Church of Mexico at its first General Synod Feb. 25-26, in Mexico City.



Bishop Saucedo

Bishop Saucedo, 70, has been Bishop of Cuernavaca since 1989. He was consecrated in 1958 as Bishop of the Missionary Diocese of Mexico, a jurisdiction of the Episcopal Church which included the entire country. The new province now has five dioceses.

Bishop Saucedo is a native of Mexico. He is a graduate of St. Andrew's College in Mexico and Virginia Theological Seminary. He was ordained to the diaconate in 1949, and to the priesthood later that year. He became rector of San Miguel, Cuernavaca, in 1949, and remained there until he was elected to the episcopate. He and his wife, Juanita, are the parents of four children.

The Anglican presence in Mexico dates back to the middle of the 19th century, when British and American citizens who had gone to Mexico to work in the mining and oil industries, and for the railroad, looked for Anglican services in English. The Episcopal Church sent the Rev. Henry C. Riley, who conducted the first public service organized by and for the English-speaking community in Mexico City in 1869. The first Anglican parish, Christ Church, Mexico City, was established in 1882, and the Missionary District of Mexico was formed in 1904.

In 1972, three dioceses were formed: Central and South Mexico, Northern Mexico, and Western Mexico. The Diocese of Central and South Mexico was divided in 1989, and out of it were created the Diocese of Cuernavaca, the Diocese of Southeast Mexico and the Diocese of Mexico.

At the 1994 General Convention, the Mexican dioceses were granted permission to withdraw from the Episcopal Church in order to constitute themselves into an autonomous province. This action took place Jan. 1.

The enthronement of Bishop Saucedo as primate will take place May 13.

(The Rt. Rev.) SERGIO CARRANZA-GOMEZ

Dioceses Learning from One Another

They are a small group of partners who believe there is a better way for the church to do its work.

They are members of Living Stones, a confederation of eight U.S. and Canadian dioceses which meet annually to share, challenge and stimulate each other in advancing ministry.

Some are motivated by the realization that there is a declining amount of money available to support the traditional model of a professional, seminary-trained priest in every congregation.

"The big news is that the (money) crunch is on now," said the Rev. Charles Wilson of CRW Management Services, consultant for Living Stones, at the annual meeting in February in Boulder City, Nev.

Other dioceses are motivated because — while not facing an immediate financial crunch — they believe a different approach to ministry comes "as part of our understanding of baptism," said the Rt. Rev. Arthur Peters, Bishop of Nova Scotia, Canada.

"It is the realization that we are all the great 'laos,' the people of Christ," said Jean Haldane, keynote speaker.

Living Stones was started to affirm all baptized people in their ministries, and to encourage "a wide variety of lay and ordained, paid and volunteer ministries," says the covenant agreed to by each member diocese. It also is designed to promote new "patterns of leadership and structures of ministry support" in each member diocese.

The project consultants work with diocesan leadership to strengthen programs in local congregations, Fr. Wilson said.

By encouraging all members of the church to take an active role in their



Dick Snyder photo

Bishops Tom Ray of Northern Michigan and Eric Bays of Qu'Appelle in Canada exchange ideas.

parish and in their community, the church empowers them to live out their baptismal covenant, said the Rev. Jim Kelsey, regional missionary in the Diocese of Connecticut.

Member dioceses of Living Stones are trying several strategies — diocese-wide and regional — including use of yoked parishes, and use of regional trainers who provide theological, liturgical and pastoral education for church members, including those identified by their congregations for ordination.

The annual meeting includes a presentation from each diocese about its proposed ministry projects, such as regional training programs for local clergy, and then questions and responses from the

other dioceses.

That helps provide "peer accountability and shared leadership," said Bill Craddock, director of the Cornerstone Project.

Cornerstone, the Episcopal Church Foundation and the Roanridge Trust all provided grants to fund the start of Living Stones two years ago.

Member dioceses are Kansas, Milwaukee, Minnesota, Nebraska, North Dakota, Northern Michigan, Nova Scotia and Qu'Appelle.

The Rev. Canon Tim Vann of Nebraska was re-elected to chair the board. Elected as vice chair was Sally Fairfield of North Dakota.

DICK SNYDER

CONVENTIONS

Trinity Church, Hannibal, Mo., celebrating its 150th year, was the host for the convention of the **Diocese of Missouri**, Feb. 9-11. The Rt. Rev. Hays Rockwell, diocesan bishop, was the celebrant and preacher at the opening Eucharist, and emphasized listening by the faithful that they might carry on the work of ministry.

Bishop Rockwell dealt with three prior-

ities for the diocese: mission objectives as a diocese, how the diocese funds its common mission, and the issue of sexual misconduct. Mission objectives had been developed by the council of the diocese, tested by the seven convocations, and in three area town meetings. The objectives include congregational development and support of congregations, clergy and their families, ministry among adolescents and

on college campuses, and ministry among the poor.

Several workshops were offered in which clergy and lay persons were able to explore issues to come before convention.

Final approval was given to an amendment to the diocesan constitution which would allow the convention to assess parishes and missions for the program

(Continued on next page)

Fr. Danforth Is Convention Chaplain

(Continued from previous page)

budget and to provide a penalty for not paying the assessment. The minimum stipend for full-time priests was set at \$25,275, and a study of the factors related to clergy and lay benefits was authorized.

The Rev. John Danforth, who retired recently after 18 years in the United States Senate, was convention chaplain and led a Bible study each morning.

A 1995 budget of \$906,500 was adopted.

(The Rev.) CHARLES F. REHKOPF



The convention of the **Diocese of Alabama** met Feb. 16-18 in Montgomery, with St. John's Church as the host.

The Rev. Richard Kew of the Society for Promoting Christian Knowledge-USA (SPCK) was the preacher for the opening Eucharist. He urged increased concern and involvement in worldwide missionary enterprises, especially SPCK's work in supporting the Russian Orthodox Church as it recovers from the years of hostility by the Communist government.

The rest of the convention sessions were held on the floor of the Coliseum, an arena in which sports events, concerts and shows are held. Following the method of General Convention, delegates were assigned to sit around tables with delegates from other parishes. Each day began with Eucharist and Bible study.

An addition was made to the canons to give seat, voice and vote to two persons whom the diocesan youth department would choose each year to be delegates.

Much interest was generated in the plans to raise \$3 million for Camp McDowell, the diocesan summer camp and conference center. The money raised will be used for renovation and expansion of the facility.

Two congregations organized since the last convention were welcomed and their delegations were seated.

Convention also included a barbecue supper and line dancing and a luncheon for clergy spouses in a private home.

A budget of just under \$2 million was adopted.

(The Rev.) EMMET GRIBBIN



The Rt. Rev. Dorsey F. Henderson, Jr., Bishop of **Upper South Carolina**, addressed

his first diocesan convention Feb. 3 in Columbia, only hours after being consecrated [TLC, Feb. 26].

In his address, Bishop Henderson listed seven priorities for his first year in the diocese. They are: organization and functions of diocesan structure, role of the Episcopal Church Women, spiritual life and health, youth and young adult ministry, missions and evangelism, Christian education, and the vocational diaconate.

"There is nothing more exciting in the life of this diocese than our youth ministry," Bishop Henderson said. He added he intends to work with young people and those who work with them, to establish a youth and young adult commission.

Three resolutions were adopted, including one which emphasizes ministry in higher education. The Rev. Reginald Fuller, retired professor of New Testament at Virginia Theological Seminary, spoke at the convention dinner on aspects of being a bishop.

A budget of \$1.9 million was adopted.



The **Diocese of Louisiana** held its convention Feb. 10-11 at a downtown New Orleans hotel with worship at Christ Church Cathedral.

The Rev. James Fenhagen, retired director of the Cornerstone Project and former dean of General Theological Seminary, addressed the question of how the church can become more healthy. He said the church adopts too many "stop-gap measures" which fail to influence "systemic disconnection and dysfunctionality" in the church. He added that pastoral ministry needs to move from crisis intervention to crisis prevention, and that the ministry of the baptized needs to be enhanced and re-enforced.

Convention directed each deanery to identify at least one opportunity for new mission and ministry before next year's convention, using whatever process each deanery deems most effective.

St. Michael's Church, Mandeville, begun in 1986 as a mission, was admitted to parish status.

The constitution of the diocese was amended to address the issue of congregations which fail to submit a parochial report or do not pay their assessment.

An episcopal assessment budget of \$355,590 and a program budget of \$442,403 were adopted.

(The Rev.) WILLIAM MORRIS

BRIEFLY

An estimated **24 million pounds** of Church of England money is at risk following the collapse of Barings Bank in London, according to *Church Times*. The newspaper reported the money includes 25,000 diocesan and parish accounts and was in a deposit fund. The church reportedly has some £360 million spread over 16 banks and five societies.

The Rt. Rev. Onell A. Soto, Bishop of Venezuela since 1987, has been named Assistant Bishop of Atlanta. Bishop Soto spent 10 years in the mission information and education office at the Episcopal Church Center before going to Venezuela. He will assist the Rt. Rev. Frank Allan, Bishop of Atlanta.

The Rev. Canon Clarence W. Hayes-Dewar, a Panamanian native, has been elected **Bishop of Panama** on the first ballot. Canon Hayes-Dewar, 66, has been director of St. Christopher's Episcopal Institute, a diocesan school, for 30 years. He will succeed the Rt. Rev. James Ottley, who is now Anglican observer to the United Nations.

Three persons have been named **Episcopal Church Foundation Fellows** for 1995-96. The Rev. Pamela Cooper-White, a Harvard Divinity School graduate; Claude Barbe, studying at Union Seminary in New York City; and Larry Hull, who expects to graduate in May from Yale University, are the latest recipients. The fellowship is given annually to scholars who are planning to teach in Episcopal seminaries following their doctoral work.

The Rev. Jonathan T. Glass, rector of St. Mark's Church, Upland, Calif., will become assistant director of the **National Association of Episcopal Schools** July 1. The organization represents some 1,100 Episcopal schools nationally and offers placement and consultant services as well as religious education publications.

Community Center

In the rural Maine town of Palmyra, St. Martin's Church plays an integral part in daily life

By PATRICIA WAINWRIGHT

Up here in the williwags," said the Rev. Janet McAuley, "we have a lot of lemonade." Ms. McAuley referred to the many "lemons" in the rural Maine town of Palmyra, where she is vicar of St. Martin's Church.

The problems one expects to encounter in a city — homelessness, hunger, unemployment — occur too in small towns and farming communities. Part of the "lemonade" of St. Martin's is the relationships, "intertwined lives, at work, at play, at worship, [which are] unique to the rural church."

St. Martin's is the only church in Palmyra, and the only Episcopal church for 30 miles in any direction. It functions as the locus of much of the community activity. Farmer Seth Bradstreet, who has a somewhat unusual relationship with the church, described St. Martin's as going "above and beyond the call of duty."

The Head Start program is an example of the sharing of limited resources. St. Martin's donates space to the program; Head Start contributes toward the heating bill. The program renovated and insulated the bottom half of the parish hall.

"By law, they could only insulate the bottom half, which they used. We got together and did the whole building," Ms. McAuley said. She cited the collaboration as an example of something rare: "There's a huge shortage of common sense in the world."

Relationships are a large part of the success the parish's six-year-old literacy program. The one-on-one tutoring was the second brainchild of Beverly Breaux, whose first was the library which occupies a part of the parish hall. Ms. Breaux said she was just "thinking about reading" one evening, and realized that many people in her community were not able to enjoy one of her favorite pastimes.

The program began with a \$13,000 grant from the United Thank Offering, 12 volunteer tutors, and 32 students. In a video produced by St. Martin's, client Donald Morrison spoke glowingly about finally mastering a skill which had elud-



St. Martin's, Palmyra, Maine



ed him his whole life. Practicing at home one evening, he realized he was turning pages eagerly. "I was attached to the book!" he said.

When the grant ran out, Ms. Breaux said, the program needed a continuing source of income. Now, at fairs and Fourth of July celebrations, St. Martin's popcorn wagon is an institution.

The literacy program has expanded in a direction which seems more big city than small town: into a factory. The Irving Tanning Co. in Hartland realized help was needed to extend employees' reading skills to the operation of sophisticated new equipment. They discovered that a surprising number of people lacked knowledge basic enough to read the ubiquitous safety posters. Volunteers tutor employees at the plant, while the company helps to support the program financially.

Ms. Breaux said, "In Somerset County, one out of five adults is illiterate, with about a third-grade education. Some people had to leave school due to financial troubles, World War II," and then-unrecognized problems such as dyslexia. Although many become very skillful at hiding reading difficulties, they have not lost the desire to read. "Some come in because they want a driver's license, or a promotion," she said.

Ida Briggs has been a member of St.

Martin's "ever since it started" about 40 years ago. "We met in an undertaking hall in Pittsfield, then in a movie parlor," she said. "We bought the grange hall as a parish hall for \$300, and the church for \$1." The parish functions as an informal community center. "We have a Christmas Fair, Strawberry Fest," and lots of suppers — "turkey pie, bean hole beans," she said.

Members work with My Brother's Table, a hot-meal program at St. Agnes Roman Catholic Church in nearby Pittsfield. "Several church and community groups participate," said Ms. McAuley. "We realized we were ecumenical by accident." The program serves an average of 35 people Wednesday and Friday evenings — "More at the end of the month," when money runs out.

Mr. Bradstreet and Ms. McAuley developed an unusual food distribution scheme which is a win-win situation. As a potato grower, he'd had a problem selling produce not quite pretty enough for the markets. St. Martin's has purchased 50-lb. bags of the seconds for \$2 and sold them for \$3. "People get good food cheap," Ms. McAuley said. The dollars help support the literacy program, and farmer Bradstreet (who also donates potatoes to the feeding program) doesn't have to dump his slightly-deformed spuds.

Janet McAuley came to the ministry rather the long way 'round. She was a teacher: a year of high school in Illinois, and 30 years in anatomy and physiology at Indiana University. "I was called," she said. "Sort of like the story of Gideon — 'not me, call someone else.' Finally, events conspired. I had to make a choice between church and community work, and research and publication."

She has been at St. Martin's for 12 years, and, she said, "I'm it — program, plumbing, liturgy, secretary — or I scream loud enough for help." And parishioners come and help, especially the "40 or so real active members" described by Ms. Briggs. "Everybody does something to help," Ms. McAuley said, "even those least able."

"Ten or 12 towns are represented in the congregation," she said. Palmyra

(Continued on page 12)

Patricia Wainwright is an editorial assistant at THE LIVING CHURCH.

The Problem With 'Pit-Stop' Spirituality

"Every time we enter into solitude we withdraw from our windy, earthquaking, fiery lives and open ourselves to the great encounter. In solitude, we meet God."

By CHUCK ROBERTSON

These words from Henri Nouwen's book *Clowning in Rome* (Image Books, 1979, p. 28) bear witness to a reality that I as a priest often miss. When it comes to a need for personal retreat, my response is inevitably, "I'll lead one, I'll speak at one, but I am far too busy to experience one for myself." Perhaps I am not the only priest who will admit that I found my devotional life to be more intense and intimate before, rather than after, ordination.

I believe that for many of us, lay and ordained alike, the busyness of the day, the week, the month, automatically precludes in our minds any lengthy time away that may be seen as "unproductive." Continuing education is one thing, a working conference is obviously beneficial, but a personal retreat... well, maybe next month.

I am well aware of the distinction between the urgent and the important, but often it is all too easy to see the urgent as also being the important, and a personal retreat then seems to be neither. I would, however, like to come against such thinking (in my own mind, if no one else's) and commend once again the powerful experience of retreating.

Nouwen's words speak to the reality of lives that are indeed "windy, earthquaking

and fiery." Such lives can become tiring, even draining. If I am preaching, teaching, visiting, meeting, counseling, praying for and being present for others, then sooner or later I am going to wind down and run out of steam. This may be the point when I refuel myself with a brief time of prayer and meditation, as a "pit stop" in the

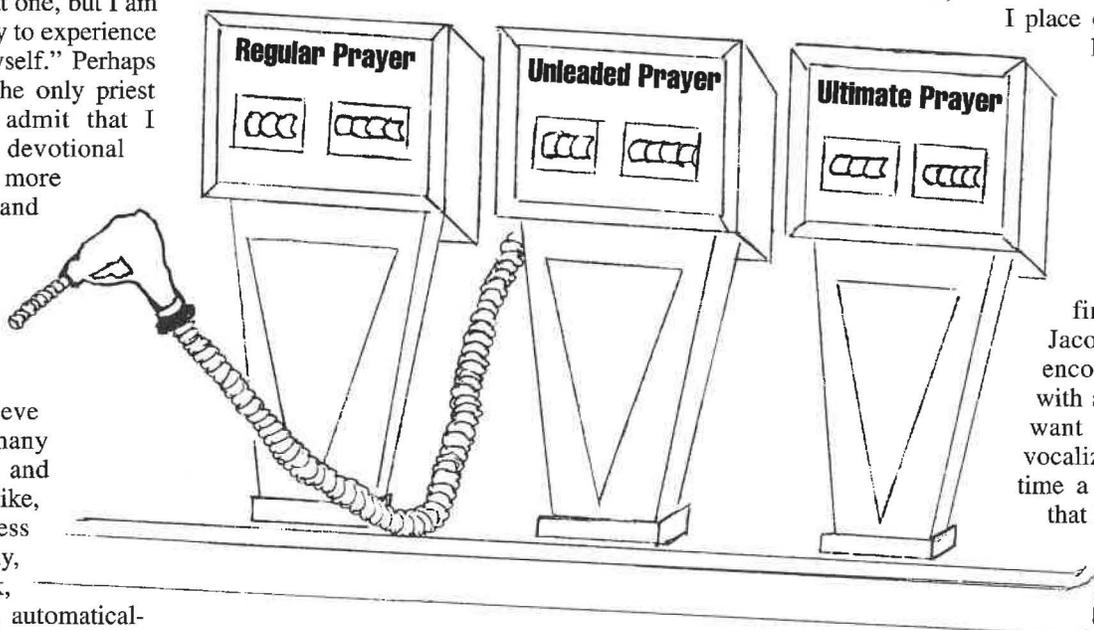
is filled with indispensable people. As long as I consider myself indispensable — too busy to be able to enjoy "unproductive" time away — then I will rely on spiritual pit stops to keep me going until my body or spirit gives out, until I end up with those other "indispensable" people.

So what can I do in light of all this? First, and perhaps most uncomfortable of all, I can ask God and myself why

I place obstacles (regardless of the obstacles placed on me from outside myself) in the way of time alone with my Lord and myself. In asking this question, I may find myself, like Jacob, in the great encounter, wrestling with an angel I did not want to face before, vocalizing for the first time a name for myself that I never wanted to voice. That alone could lead to some positive spiritual direction.

Second, I can begin to schedule my life and work in a new way, bringing the scriptural principle of a Sabbath rest into my monthly, weekly, and daily (in that order), routine. By making time once a month for a day of personal retreat, I then set a model for myself, allowing me permission amidst my busyness to schedule a half-day weekly for prayer and study, and an hour each day for devotions.

Only as I dare to live a renewed way myself can I hope to share with others who live and work in our tiring world an alternative to the "go-until-you-must-have-a-pit-stop" lifestyle. I, as a priest, must remember that Jesus called the Twelve away to "a lonely place to rest awhile." And, remembering, I can choose to make time myself for the great encounter.



ongoing race. For years I have used this imagery of a car in need of refueling to describe prayer and the devotional life, and only when a fellow pilgrim coming to me for spiritual direction used the same phrase did I hear the subtle danger inherent in such an image.

We are not machines, such as race cars, which can be run at top speed until an outside source declares the race ended. Rather, we are enflashed persons who need to be able to enjoy time alone with our Creator/Redeemer. We are relational creatures who, if we dare neglect our first and primary relationship, will eventually shrivel up and perish.

It is not quick "pit stops" that are needed, but rather time in solitude to hear that "still, small voice" that is all too often drowned out by all the louder voices with-in and without.

A friend once told me that the cemetery

The Rev. Chuck Robertson is priest-in-charge of St. John's Church, Melbourne, Fla.

Theology 'Up for Grabs'

By GREG KRONZ

In the last 25 years or more, we have seen a shift in what might broadly be called liberalism, and, in particular, the liberal side of the church.

As we have seen in other areas of society, changes have caused the need to redefine certain terms that are freely used without the accompanying change and baggage, because the meaning and use of the word has changed. As the term "conservative" in church and theological circles is used in reference to such differing groups as fundamentalists, or evangelicals, or charismatics, or "traditionalists," or even neo-orthodox, the term "liberal" is now multi-faceted and multidimensional.

The term liberal used to mean one who searched the scriptures, yet was open-minded to the cultural changes, changes in scientific discovery, changes and challenges morally, in order to seek the truth. Another kind of liberal, the "modern" or "post-Christian" liberal, has entered the theological scene. The problem when it comes to dialogue and seeking truth is that the former kind of liberal (traditional or classical liberal) is still using scripture to seek truth; whereas the latter kind uses experience predominantly, if not exclusively, in seeking truth. The latter, therefore, is an existentialist with possibly Christian overtones.

This has become more evident to me, in part because of a book I read recently, and in part because of recent discussions on this subject with friends and colleagues. The book, written by Alister McGrath, is entitled *The Renewal of Anglicanism*, [TLC, Feb. 12]. McGrath points out there are two main approaches by which Christians discern or understand theology and relate their theology to their experience:

1. Experience provides a foundational resource for Christian theology.

2. Christian theology provides a framework by which human experience may be interpreted (see p. 70 of McGrath's *The Renewal of Anglicanism*).

McGrath associates his first point of how people process and interpret their experience, theologically speaking, with the liberal movement in the church. As

much as I agree with McGrath, and believe he is correct in his assessment as far as he goes, he fails to address the shift in the liberal theological movement that must be addressed in order for theological dialogue and discernment of Christian truth to take place.

My understanding of these issues has

The more modern
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a new line with
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struggling.

also been refined through sharing my thoughts and ideas with two clergy friends who consider themselves liberals. They would place themselves in the liberal thinking which one might call "classical or traditional," and actually are struggling with being called liberals today because of the overtones that have crept in theologically and morally.

The more modern liberals, because they choose to be less concerned with Christian or biblical theology, and more concerned with justifying their own belief or experience regardless of theology, have drawn a new line with which more traditional liberals are now struggling. Further, this new belief system is no longer Christian in essential doctrines and beliefs, and usually results in a different praxis.

The changes, such as allowing the idea or possibility of worshiping Sophia, or Gaea, of embracing other faiths as truth instead of people who need to know Jesus Christ as Savior and Lord, and some of the resulting moralities that come from a compromised Christianity, are resulting in a church that is no longer essentially Christian, but Buddhist, Hindu, or New Age.

I am not saying that people of a different faith or morality should be excluded from our churches, because Jesus embraces and welcomes all. But what has

happened is that the Jesus who said to the woman at the well that she really didn't know how to worship, and the Jesus who told people to go and sin no more is being replaced by a human-made Jesus who supposedly affirms all other faiths, and who seems to say "Go and sin" leaving off the "no more." Some even want to go so far as to bless or institutionalize these sins, and put unrepentant people in leadership positions.

My prayer is that those who do not believe in Christ as the "Way, the Truth, and Life," the only way to salvation; and those who do not believe that the Bible is the word of God for "how we should then live" would become people of integrity and admit they are on a search. They might continue to open themselves to God and his Holy Spirit, seeking truth consistent with the scriptures and the teachings of the Christian faith, but not seeking leadership positions while in the process of their search. Or maybe some should stop saying a creed they don't believe and (in the case of our ordained leadership who have taken ordination vows which they deny by their lives) stop taking vows "before God and people" that they clearly do not believe, are not currently living into, and do not intend to live into in the foreseeable future.

The church seems to have become a place where theology or morality is "up for grabs," something to be voted on, something we can "get into the church," if we have the right lobbying effort and strategize effectively. Further, the church also seems to be a place where theological integrity isn't a necessity for leadership, ordained or lay. I don't believe Jesus ever intended us to vote on what he said, but he expects us to believe it, and live it. Our church is rapidly becoming an existentialist body, instead of Christ's body.

Let us become a people of integrity, a people of humility, a people of Christ-like character who seek God's ways over asserting and justifying our own rights, beliefs and behavior.

If we all go our own way, seek our own ends, live our own lives and morality, we no longer have the church under Jesus Christ, we no longer are under the guidance and power of the Holy Spirit; we are a group of anarchists and individuals trying once again to justify ourselves before God and others instead of seeing Jesus as our Savior and Lord. □

The Rev. Greg Kronz is rector of St. Luke's Church, Hilton Head Island, S.C.

Breaking the Lenten Fast

The Fourth Sunday in Lent marks the halfway point of our journey through this penitential season. In some places, the day is known as Mothering Sunday. Where this observance is held, former members may be asked to return to their parish church for the day. At least two cathedrals mark the event by inviting parish churches to send representatives to worship at the "mother" church. It is believed the term came from Gal. 4:21-31, which formerly was the epistle appointed for the day. This year, the term "mother" takes on added meaning as the feast of the Annunciation is celebrated the previous day.

This halfway mark also has been known as "Refreshment Sunday" and is observed with the making of "simmel cake," a cake made with "simnel," or fine flour, and served to break, briefly, the Lenten fast. And in some places, rose-colored vestments may be worn as a break from the more austere apparel of Lent.

This is a good time for us to engage in self-examination. Have we been faithful to our Lenten rule, or accomplished what we set out to do? Have the themes of repentance and reconciliation been foremost in our minds? Have we made serious attempts to strengthen or renew our faith? There is still time.

St. Martin's: A Gathering Place in Rural Maine

(Continued from page 9)

itself lists a population of 1,500, "all scattered back in the woods."

"We run the whole show on about \$38,000 a year," Ms. McAuley said. Ms. Briggs said of the vicar, "We pay her for 20 hours; she works 60!"

St. Martin's has 8 and 10 a.m. Sunday services in summer, but in winter, largely to conserve heat, there is one service, at 9. An added dividend is that "everyone's getting to know each other." To visitors, Ms. McAuley said, "People are very friendly. We may overwhelm them, but we won't ignore them." Twenty-year member and former senior warden Kester Heaton said of her church, "It's a wonderful family."

Nicholas Servitas was inspired by St. Martin's to begin the journey to ordination. He is attending Bangor Theological Seminary, studying the special culture of small churches. In some ways, he explained on the church's video, a rural community is similar to the inner city: economic downturn, poverty, hunger. But, Ms. McAuley added, rural poverty is mainly invisible, partly because communication and transportation are more difficult. In the Palmyra area, a shoe factory, a chicken-processing plant, and the woolen industry have disappeared; logging and fishing have diminished.

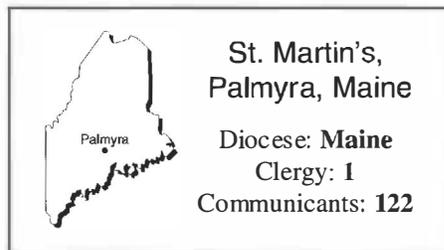
Ms. McAuley pointed out that although "70 percent of our congregations are 150 members or fewer, most

Days of prayer, fasting and almsgiving lie ahead, along with the ceremonies of Holy Week. There are opportunities for Bible study, midweek services, outreach and special programs in our churches. Let us make the most of them in order that we may strengthen our discipleship and deepen our relationship with Jesus.

Generosity Appreciated

On pages 13-15, we are pleased to list the names of Living Church Associates, those persons who contributed at least \$100 to THE LIVING CHURCH during 1994. This issue is dedicated to the Living Church Associates, without whom this magazine could not be published.

Because income from advertising and subscriptions does not keep up with the steadily increasing costs of production and postage, we rely on the generosity of persons who contribute to the annual campaign of the Living Church Fund. Of course, all gifts, in any amount, are sincerely appreciated, but at this time we give particular thanks to the Living Church Associates. Their generosity means a great deal to us. We hope many will be moved to join them during 1995.



clergy come from large churches." But the small church is not "big church shrunk small. There's a different ambiance." In Maine, she said, "these are

independent, creative, flexible people — they will survive."

St. Martin's has taken as its theme, for its expression of timelessness, the line "an ever-rolling stream" from the majestic hymn "O God, Our Help in Ages Past."

"Urban people," Ms. McAuley said, "see time as a straight line, up and out. For rural people, time moves in an ascending spiral, as the seasons return. Life . . . is not crushed into oblivion. Life keeps rolling on, toward God." □



St. Martin's popcorn wagon is an institution at community celebrations.

The Living Church Fund 1994

The Living Church is indebted to all its friends, supporters and sustaining subscribers who contributed in 1994. Every gift, of any amount, is greatly appreciated. The following list gives the names of all associates as received by us. Also included are names of those persons for

whom associates have made gifts in memory and in honor. If any names are incorrectly listed, or omitted, we apologize and will be glad to receive correct information for our records. Readers desiring to become associates for 1995 are referred to the form on page 4.

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Appointments

The Rev. **Daniel Ade** is chaplain of St. Peter's Outreach Center, 137 N. Division, Peekskill, NY 10566.

The Rev. **Kenneth L. Chumbley** is rector of Christ Church, 601 E. Walnut, Springfield, MO 65806.

The Rev. **Georgene Conner** is pastoral assistant of St. Michael's, 225 W. 99th, New York, NY 10025.

The Rev. **Sheila Coopridier** is rector of St. Gabriel's, 15717 Stephens Dr., Eastpointe, MI 48021.

The Rev. **Gary Erb** is priest-in-charge of St. Clement's by-the-Sea, 202 Avenida Aragon, San Clemente, CA 92672.

The Rev. **Marsha Bacon Glover** is assistant of St. Mary the Virgin, Box 22, Chappaqua, NY 10514.

The Rev. **Bernard Griffith** is rector of St. Simon's, 10950 SW 34, Miami, FL 33165.

The Rev. **Ladd K. Harris** is rector of St. Mark's, 134 N. Division, Grand Rapids, MI 49503.

The Rev. **Larry Hunter** is vicar of St. John's, Box 178, LaVerne, CA 91750.

The Rev. **April Keech** is vicar of St. John's with Holy Trinity, London, England.

The Rev. **Charles Kramer** is rector of St. Mary's, 140 St. Mary Church Rd., Morganton, NC 28655.

The Rev. **Jeffrey Mackey** is vicar of Grace Church, Main St., Waterville, NY 13480.

The Rev. **Mary Jo Melberger** is conference coordinator for the Clergy Leadership Project and assistant of Holy Communion, 4645 Walnut Grove Rd., Memphis, TN 38117.

The Rev. **Nancy Milholland** is assistant of Grace, Box 366, Millbrook, NY 12545.

The Rev. **Charles Minifie** is rector of Christ Church, 17 Sagamore Rd., Bronxville, NY 10708.

The Rev. **Hank Mitchel** is vicar of Epiphany, Box 3623, Agoura Hills/Westlake Village, CA 91359.

The Rev. **Michael Phillips** is rector of Christ Church, 20 Carroll, Poughkeepsie, NY 12601.

The Rev. **Mary F. Schreiber** is vicar of All Saints', Malbon Mills Rd., Box 412, Skowhegan, ME 04976.

The Rev. **David Sellery** is assistant of St. Thomas, 1 W. 53rd, New York, NY 10019.

The Rev. **Barbara Stewart** is associate of St. Francis', Box 772, Palos Verdes Estates, CA 90274.

The Rev. **Gene Wallace** is rector of Transfiguration, 1881 S. 1st Ave., Arcadia, CA 91006.

Ordinations Priests

Connecticut—**John H. Potter**, assistant of Trinity, 36 Main St., Newtown, CT 06470.

Dallas—**Jaime J. Case**, vicar of Iglesia de San Francisco de Asis, Box 3334, Austin, TX 78764.

Los Angeles—**Ron Culmer**, assistant of St. Stephen's, 24901 Orchard Village, Santa Clarita, CA 91355; **Mary Gray-Reeves**, assistant of Christ Church, 408 S. Broadway, Redondo Beach, CA 90277; **M.R. Ritley**, assistant of St. Gregory's, 1801 Mariposa, San Francisco, CA 94107; **Peter Rood**, assistant of Our Saviour, 535 W. Roses Rd., San Gabriel, CA 91775; **Joanna Satorius**, chaplain of Loma Linda University Medical Center, CA; **Susan Scranton**, assistant of St. Peter's, 1648 W. 9th, San Pedro, CA 90732; and **Clay Thomason**, assistant of

St. James', 3875 Wilshire Blvd. #600, Los Angeles, CA 90010.

Deacons

Connecticut—**Anne M. Wolf**, assistant of Christ Church Cathedral, 45 Church St., Hartford, CT 06103.

Resignations

The Rev. **Douglas Eberly** as rector of Grace Church, Glendora, CA.

The Rev. **Howard Stowe** as rector of St. Ignatius' of Antioch, New York, NY.

Retirements

The Rev. **J. Robert Maceo, Jr.**, as rector of St. John's, Dallas, TX.

The Rev. **Wayne Schmidt** as rector of St. George's, Newburgh, NY.

The Rev. **Edith Van Schoick** as deacon of St. Peter's, Peekskill, NY.

The Rev. **Douglas Maclin Williams** as non-parochial priest, Peterborough, NH; add: 28 Cunningham Pond Rd., Peterborough, NH 03458.

Changes of Address

The Rev. **James W. McLeod**, Diocese of El Camino Real, 3107 Stelling Dr., Palo Alto, CA 94303.

The Rev. **Donald R. Woodward**, 7 Riverwoods Dr., C-108, Exeter, NH 03833.

Other Changes

The Rev. Canon **LaMar Hay** has taken a medical retirement as canon missionary of the Diocese of San Joaquin; add: 18 Mesa Ct., Apt. 1, Madison, WI 53719.

Correction

The Rev. **Donald W. Matthews** will remain at his position as cluster priest for the cluster of Episcopal churches in Northeastern Ohio (which includes St. Paul's, Conneaut, Christ Church, Geneva, and Trinity, Jefferson, OH); add: 246 Buffalo St., Conneaut, OH 44030. He will not become rector of Trinity Shared Ministry as reported [TLC, Feb. 5].

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LETTERS

(Continued from page 4)

entered Union Seminary, the Rev. Henry Lewis, then rector of St. Andrew's, Ann Arbor, asked me to be the acolyte at a Holy Communion service at a chapel dedicated to St. Francis, a private chapel located next door to the home of Dr. Inez Wisdom, a physician who lived near where the church/synagogue is presently located. Following the service, we went to Dr. Wisdom's home to honor her birthday (and to the surprise of all present, also mine).

Dr. Wisdom gave the land for the new church, which would have been named for St. Francis, had this name not already been chosen by a nearby Roman Catholic church.

Dr. Wisdom's private chapel still stands, and is well worth a visit.

While we who are older have the gift of a long-term memory, we don't always get our facts straight, so I apologize in advance for any errors in the above. I have repeated the facts as they were given to me at a young age by those much older than I.

(The Rev.) LEWIS W. TOWLER
Wickford, R.I.

We're Members

Dorothy Gist's letter [TLC, Feb. 12] prompts me to write a letter that has been on my mind since reading the Rev. Bob Libby's report on General Convention [TLC, Sept. 18] in which he referred to "an organization which calls itself the Domestic and Foreign Missionary Society."

That organization which has been calling itself that since 1882 is, according to *The Episcopal Church Annual*, the Executive Council of the Episcopal Church in its missionary aspect. For more than a century and a half it has represented the commitment of the Episcopal Church as a whole to the task of carrying out the great commission, "Go ye into all the world. . ."

Individual Episcopalians do not have to wonder whether or not to join a missionary society. We are a missionary society. God help us if we ever cease to be.

LAURA RICO
Los Banos, Calif.

'Cult of Celebrities'

It is often said that an undisciplined church is not faithful to the gospel, yet today the Episcopal Church is not only undisciplined, but morally permissive; it has placed toleration above truth.

Your editorial maintains, and rightly so, that church leaders both lay and clerical must set an example of Christian conduct [TLC, Feb. 19]. St. Paul writes, bishops must be "blameless" (1 Tim. 3:1-7).

Recently at a large protestant church in the Milwaukee area, a minister preached in a televised sermon that American culture, because of its amorality, creates a "cult of celebrities" where leaders are chosen on the basis of image, personality and "style," rather than on the basis of principle. Perhaps this is part of the root of the troubles besetting the selection process of bishops and others.

BRUCE P. FLOOD, JR.
Whitewater, Wis.

Equal Before ...

On the First Sunday after the Epiphany, a time for baptisms, we attended the celebration of the Eucharist in an old parish. The celebrant was a woman, who did a very meaningful celebration. The sermon did not touch the lesson from Isaiah, but spoke with fervor about the baptism with fire, and how this made us all equal before God. Amen!

But in the bulletin was an announcement of the farewell dinner for the bishop of the diocese. You could attend at \$30 per person. In another diocese, the same kind of dinner cost \$ 17.50 per person. I wonder if there will be any poor people at these dinners for their Father in God?

Equal before God, but not before the bishop!

(The Rev.) H. PAUL OSBORNE
San Antonio, Texas

Search Results

In his letter [TLC, March 5], the Rev. Daniell C. Hamby, general secretary of COCU, urges us "to search our hearts carefully about ecumenical efforts in our church."

In my view, the search results are not encouraging. Since most of the players in COCU hold protestant/functional rather than catholic/ontological understandings of the ministry, apostolic order cannot be of any real importance. Therefore, if the intention to do what our church intends by ordination (apostolic ordering) is missing, no amount of name-dropping or ecumenical hype can make such ordinations valid for our church.

I will say nothing of the bureaucratic bloat, useless committees, unnecessary meetings, revisionist fog, junk mail reports, and wasted megabucks that would also come with this deal.

(The Rev.) LENNART PEARSON
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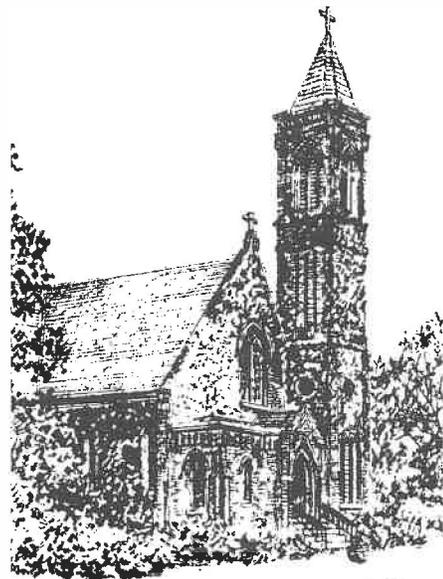
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193 Salem St.
The Rev. Dr. Robert W. Gollodge, v (617) 523-6676
Sun H Eu 9 & 11; EP 4. Open 9-5 daily

PITTSFIELD, MASS.

ST. STEPHEN'S Park Square
H Eu Sat 4:30; Sun 8, 10, 5:30. Tues 6:45; Wed 12:30 (BMC
Chapel); Thurs 10, MP daily 9; EP as anno



St. James' Church, Baton Rouge, La.

MINNEAPOLIS, MINN.

ST. LUKE'S 4557 Colfax Ave., S.
The Rev. Frank Wilson, r; the Rev. Douglas Fontaine, the
Rev. Alan Grant, assoc priests
Sun: 8:30 & 10:30 HC, Education 9:30

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. 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

RED BANK, N.J.

TRINITY 65 W. Front
Sun Eucharists 8 & 9:30. Traditional Worship, Biblical Preaching

AUBURN, N.Y.

CHURCH OF SS. PETER & JOHN 173 Genesee St.
The Rev. Robert C. Ayers, r 252-5721
Sun H Eu 8 & 10. Wed H Eu 12 noon. Sat H Eu 5:30

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM BY-THE-SEA
W. Penn & Magnolia
St. James' Shrine, Gethsemane Cemetery, St. Rocco Pet
Cemetery
The Rev. Marlin Leonard Bowman, r the Very Rev. Lloyd A.
Lewis, Jr., hon. r Founded 1880
Sat 5, Sun 8 & 10 (Gregorian), Wed 7:30

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

TRANSFIGURATION 1 E. 29th St. (212) 684-6770
"Little Church Around the Corner"
Sun Masses 8 & 9 (Low), 11 (Sol). Masses & Offices Daily

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

(Continued on next page)

LENT CHURCH SERVICES

(Continued from previous page)

NEW YORK, N.Y. (Cont'd)

PARISH OF TRINITY CHURCH

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

TRINITY

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

ST. PAUL'S

Broadway at Fulton
Sun H Eu 8

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

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

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

STONY BROOK, N.Y.

ALL SOULS'

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

PENDLETON, ORE.

REDEEMER

241 S.E. Second
The Rev. A. James MacKenzie, r; the Rev. Kenneth Cryslar, assoc
Sun H Eu 8 (Rite I), 10 (Rite II), CS 10. Wed H Eu (Rite I) 6:30

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

PHOENIXVILLE, PA.

ST. PETER'S

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

PITTSBURGH, PA

GRACE

319 W. Sycamore (412) 381-6020
The Rev. A.W. Klukas, Ph.D., v; the Rev. R. Spanos, perm d
Sun Family Eu 9; Sol Eu 10; Ev & B 5. MP Mon-Fri 9:30; Said Eu Wed 12 noon; Thurs LOH 7:30, Bible Study 8. Sol Eu HD 7:30. C by appt

CHURCH OF THE NATIVITY

33 Alice St.
The Rev. Scott T. Quinn, r (412) 921-4103
The Rev. Dr. Rodney A. Whitacre, ass't
Sun Servies 8 & 10

PROSPECT PARK, PA

ST. JAMES'

11th Ave. & 420 (between I-95 & MacDade) (610) 461-6698 near Philadelphia Int'l Airport)
The Rev. William Duffey, Ed.D., r; the Rev. Walter Frieman, Th.D., assoc; the Rev. Arthur Willis, CSSS, assoc.
Sun Eu 8 & 10 (Sung), Ch S 10; Coffee & Conversation 11:30, YPF 4:30. MP Tues-Fri 9; EP Mon-Fri 5; Midweek Masses Tues 7, Wed 9:30. All HDs @ time anno; Bible study Tues 7:45, Sta & B Wed 7, Adult Catechumenate Ed Sun 9:15, Wed 7:30

SELINGROVE, PA.

ALL SAINTS

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

VILLANOVA, PA.

CHRIST CHURCH

536 Conestoga Rd. (610) 688-1110
The Rev. Ronald W. Parker; the Rev. Winfield W. Richardson, d
Sun H Eu 8:30; Sung H Eu 10:30; Wed 12:15 H Eu; 1st Wed H Eu & Healing 8

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

GREENVILLE, S.C.

CHRIST CHURCH

10 N. Church St.
Sun H Eu 8, 9, 10:15, 11:15; Christian Ed 10:15 all ages. Lenten Preachers Sun 9, 11:15, Mon, Tues, Wed 12:10

NASHVILLE, TENN.

ST. ANDREW'S

3700 Woodmont Blvd.
Sun 7:30 (Low Mass), 10 (Sung). Mon Mass 5:30. Tues & Wed Mass 6:30, Thurs Mass noon. C Sat 4. Wed 7 Sta & B

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW

5100 Ross Avenue 75206-7798 (214) 823-8135
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. Phyllis Doty; 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)

INCARNATION

3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. Frederick C. Philpott; the Rev. George R. Collina
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

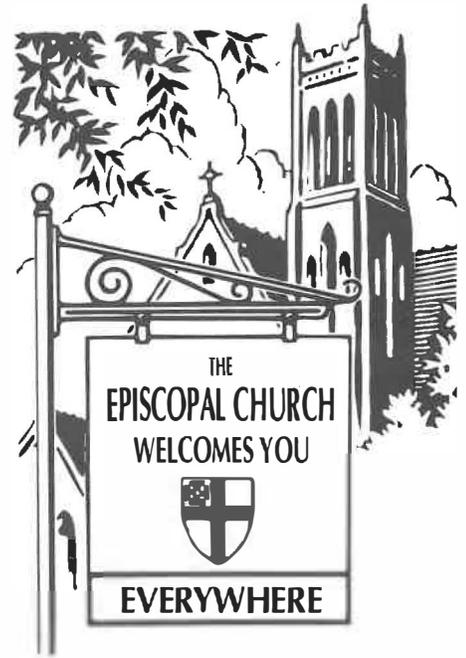
10th and Lamar Sts. (Downtown)
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S). 1928 BCP
Daily as anno (817) 332-3191

ST. TIMOTHY'S

4201 Mitchell Blvd.
Sun 8, 9:30 (High). Mon, Tues, Wed 6:30, Thurs & Sat 9:30. C Wed 6, Sat 10. Fri in Lent, Sta & B 7



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



HOUSTON, TEXAS

ST. DUNSTAN'S

14301 Steubner-Airline Rd.
The Rev. John R. Bentley, Jr., r; the Rev. Beth J. Fain, the Rev. George W. Floyd
Sun 7:45, 9, 11:15 H Eu. Wed 7 H Eu & Healing

PHARR, TEXAS

TRINITY

210 W. Caffery / at Bluebonnet
The Rev. Robert Francis DeWolfe, r (210) 787-1243
Sun 8 H Eu, 10:30 H Eu (2S & 4S MP & HC). Sunday School 9:15 (all ages—nursery 9-12)

SONORA, TEXAS

ST. JOHN'S

404 N.E. Poplar
The Rev. Monte Jones, r
Sun 8 & 11 H Eu. S.S. 9:30

PETERSBURG, VA.

ST. JOHN'S

842 W. Washington St. 23803
The Rev. Michael Malone Tel: (804) 732-8107
Services 11 Sun (1S & 3S), HC (5S), Matins (2S & 4S). SS Days HC 7:30 on Day

RICHMOND, VA.

EMMANUEL AT BROOK HILL

1214 Wilmer Ave.
The Rev. Dr. E. Allen Coffey, r (804) 266-2431
The Rev. Prof. Reginald H. Fuller
Services: Sun 8, 9:15 & 11:15. HD 7:30

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. Hali, M. Div., assoc
Sun Services: 9 H Eu, 10 Sun School, 11 H Eu