

The Living Church

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The Magazine for Episcopalians



She had on a green jumper, a white blouse, and a gold heart-shaped pin was fastened on her jumper near the base of her long neck. She was squinting, I remember. I was hoping to dismiss her . . . Thankfully, with her at the opposite end of my row, I could not catch another glimpse of her. But then came the day Miss Kirkland decreed that the dark-haired girl's desk would be moved to the front of our row . . .

Love Struck..... p. 9

F. Garner Ranney
807 Cathedral St
Baltimore MD 21201

Features

Love Struck

By Patrick
Gahan
Marriage
and God's
mysterious
call



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Quote of the Week

The Rev. Canon Harold T. Lewis, speaking to the Conference on Afro-Anglicanism in Cape Town, South Africa:

"When the world's bishops gathered in Canterbury seven years ago for the 12th Lambeth Conference, bishops of color for the first time outnumbered their white counterparts, making it necessary for the official photographer to make serious adjustments to his f-stop."

God Our Creator Has Taken Us Seriously

(First of a five-part series)

What is it to be human, to be truly a man, woman or young person? On the first page or two, the Bible gives us an answer: We are creatures made in the image and likeness of God (Gen. 1:26-27). Creation in God's image should be an extremely familiar answer to Episcopalians, as it appears in our prayer book in the first of ordinary Sunday prefaces (pp. 344, 377) and also in the section after the *Sanctus* in two of our eucharistic prayers (pp. 341, 373).

The words are strikingly simple, yet their simplicity veils many layers of underlying meanings. It is a mysterious answer to the question of humanity, summoning us to reflection and meditation. We don't get this answer until we have acknowledged the vastness of the question and our own inadequacy in confronting it.

Apart from the Book of Genesis (1:26-27; 5:3; 9:6), such an important statement is surprisingly not taken up or pursued elsewhere in the Old Testament. Psalm 8, "What is man?" expresses similar thoughts, and in the Apocrypha there are two brief references to the image (Wisdom 2:23 and Ecclesiasticus or Sirach 17:3).

Otherwise there is nothing. In the New Testament, as we shall see in subsequent weeks, the idea of image blossoms out into great importance.

The Bible itself is open to many different meanings for the concept of the image, and later Christian writers have pondered on it. Whatever the image is understood to be, it plainly points to a profound link between human beings and God. Our almighty Creator has taken us seriously: We are not

simply random products of fickle nature. Our whole human race, formed in this divine image, is important; communities and families are important; and we as individuals are



important. We are to respect one another and to respect ourselves.

For all our burdens and responsibilities, to be human is the unique privilege of belonging to the family to which God has given his image and which he values so highly that his Son was sent to redeem it. No wonder this idea is expressed again and again in the solemn prayers with which our spiritual sacrifice is offered at the altar. After reflecting on humanity's creation in the image and likeness of God, Thomas Traherne (1637-1674), the Anglican spiritual and mystical writer, gives thanks:

"In every soul whom Thou hast created, Thou hast given me the Similitude of Thyself to enjoy! Could my desires have aspired unto such treasures? Could my wisdom have devised such sublime enjoyments? Oh! Thou has done more for us than we could ask or think. I praise and admire and rejoice in Thee: who are infinitely infinite in all Thy doings" (Centuries, I, 69).

(The Rev. Canon) H. BOONE PORTER

This series is respectfully dedicated to clergy of the Diocese of Long Island with whom these thoughts were first shared.

Sunday's Readings

Selfishness: A Demanding Taskmaster

Deuteronomy 26: (1-4) 5-11, Psalm 91 (or 91:9-15), Romans 10:(5-8a) 8b-13, Luke 4:1-13

This Sunday's readings set the theme for the church's observance of Lent. We're called to join in God's work of replacing bondage with freedom, both in our world and within ourselves.

The Deuteronomist recalls God guiding the captive Israelites on a 40-year Exodus toward liberation. Implicit in the story is a challenge that we join God in liberating captive peoples today.

The gospel expands on the notion of captivity, locating a major source of its power deep within us. It's what we all know as our selfishness, and, left unchecked, it's a taskmaster over us just as demanding as was

Pharaoh of the Hebrews.

So God in Christ, on a second, now 40-day Exodus, confronts the enslaving power of temptation to sin and emerges victorious over it. He exposes human lust for things like wealth, authority and prestige as the demonic oppressor it really is. In so doing, he becomes both the example and the means for his disciples to break free of its hold over them.

Captives Around Us

How are we called to join in God's work of bringing freedom to captives around us? From what enslaving forces within us is God seeking to set us free? These are useful questions to ask ourselves as we seek spiritual renewal during Lent.

LETTERS

Support and Healing

Let me tell you about Bishop David Johnson. Early in December, our son Larry, 50, received a head injury at the school where he was a teacher. During the days when he was in an irreversible coma, Bishop Johnson was among the first to call us with helpful words of support. After Larry died, Bishop Johnson wrote us one of the most helpful letters we received. Besides an offer of assistance and expressions of his involvement in our sorrow, he wrote, "May the gift of Christ in this season fill you anew with the hope and expectation of the empty Tomb and the Kingdom already among us." The words of a true father in God.

We were shattered to hear of his horrible death. For us it was another grief which deepened the one in which we were already immersed. How to handle such an assault to faith? At first we couldn't believe the news; then we felt pity that he suffered such duress. After that we couldn't believe the stories of his personal life; this brought us to anger.

We made a wonderful discovery: As God's love came to us in the Incarnation, so now his love came to us through our many friends who offered their words, their presence, their touch. Each one became an emissary bringing to us the gift of God's love. And as time has gone on, we have emerged from the shadows of suffering into what we had already known, that God truly loves us. In our grief, Bishop Johnson was one of God's emissaries who brought us healing. What a pity he could not himself receive such a gift.

MARJORIE KELLETT

Kennebunk Beach, Maine

Strong and Vigorous

In the commentary on the Sunday readings [TLC, Feb. 5], the first two sentences read, "God has curious habits. He tends to call the small, the weak, the insignificant, to serve his purpose."

The impression given is that the apostles were small and insignificant persons. I think it must be remembered that Israel in the time of our Lord's life was an agricultural country and, in a sense, it can be compared to certain American towns and villages such as Vinalhaven, Maine, where I spent a good deal of time. In that town the fishermen and the carpenters were the tycoons. Rather than being small and insignificant, they were by far the leaders in the town.

I think it is a miscomprehension that is

widely held that Jesus chose for his apostles small and insignificant men. The opposite may be true. I think he chose men of great vigor and men who were the leaders in their community. We know that Simon (Peter) and Andrew and also James and John, the sons of Zebedee, were fishermen; we know that John was well connected and knew the high priests; he also picked Matthew, a wealthy tax collector; and so on.

I do not mean to imply that Christ did not have an overwhelming interest in the poor and destitute, which we all know he did have, but I think it is a tremendous misunderstanding to think he picked small and insignificant men to be his apostles. They were strong and vigorous and leaders.

HENRY S. WOODBRIDGE

Pomfret, Conn.

A Question Mark

I was happy to read the editorial [TLC, Jan. 22] about the continuing efforts by the Consultation on Church Union (COCU). Particularly I was glad to see recognition of the contributions which the Episcopal Church has made to the present conversation among the nine COCU churches. The idea for a "communion of communions" originated through the efforts of Episcopalians.

More than occasionally have I heard the complaint that the COCU proposal is theologically "less than convincing." Important Episcopal theologians with names like Richard Norris, William Norgren, William Peterson, John Burt, and Leonel Mitchell, to name only a few, helped craft the theological foundation on which is built the hope of a Church of Christ United. When, in 1988, a proposition was made at the COCU plenary to put forward the present proposal, it was a unanimous vote; all nine delegates from the Episcopal Church voted in the affirmative. Those representing the Episcopal Church were among the brightest and best theologians in our church.

Three churches have voted to approve the covenanting proposal, and it now appears that five others are also preparing to vote affirmatively. The Episcopal Church remains a question mark. One must wonder what it would portend, within the context of all our ecumenical relationships, after 36 years of participation in an ecumenical conversation which we helped instigate, and which we have nurtured with our best theologians, if the

(Continued on next page)



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EDITORIAL AND BUSINESS OFFICES

816 E. Juneau Ave.

Mailing address: P.O. Box 92936

Milwaukee, WI 53202-0936

TELEPHONE 414-276-5420

FAX 414-276-7483

David A. Kalvelage,
editor and general manager

The Rev. Canon H. Boone Porter,
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LETTERS

(Continued from previous page)

Episcopal Church backs out of the pro-
posal.

I believe we are called to search our
hearts carefully about all ecumenical
efforts in our church. After all, the
Chicago-Lambeth Quadrilateral of
1886/1888 communicates a spirit of mod-
esty and openness as it suggests that 'in
all things of human ordering or human
choice, relating to modes of worship and
discipline, or to traditional customs, this
church is ready in the spirit of love and
humility to forego all preferences of her
own" (BCP, p. 876).

(The Rev.) DANIEL C. HAMBY

General Secretary, COCU

Princeton, N.J.

Far From Unity

In his article [TLC, Jan 15], Bishop
Shippo writes, "The major obstacle is ...
developing some means of conveying to
the ELCA apostolic orders for their
bishops."

I am reminded of offering to perform a
house blessing for one of my former
acquaintances. Caught up in the joys of
my newly ordained status, and suddenly
realizing I could bless anything blessable
(same-sex unions hadn't been thought of
in those dear dead days beyond recall), I
was quite taken aback when the lady, who
was, I believe, a Congregationalist as well
as my harp teacher, stated: "But it would
mean nothing at all to us!"

That is the precise point when it comes
to bestowing valid orders on the pres-
byter-bishops of the ELCA. These are for
the most part wonderful, devout, and very
good men. I know many of them, for I
have often served their churches, in my
capacity as a retired priest of the Anglican
Church of Canada.

They are unanimous on one point: They
do not regard their ministries as in any
way defective because of their lack of
apostolic orders. Some of the more
catholic-minded bishops have indicated a
desire for the regularizing of their episco-
pate, but to do so would implicitly imply
that they have lacked something for all

To Our Readers: We welcome your let-
ters to the editor. Each is subject to edit-
ing and should be kept as brief as
possible. Those typed and double spaced
are more likely to be published. Because
of the large volume of letters we receive,
we are not able to publish all letters, nor
able to acknowledge receipt.

these years when they were without apostolic orders, and I doubt they are about to do that.

Both Anglicans and Lutherans are far from being in unity among themselves. We cruelly persecuted our 20th-century Non-Jurors, the traditionalists. We have failed to grant them any mercy. We have stupidly refused to grant the use of the 1928 Book of Common Prayer to those who wished to worship in the old language.

Lutherans, who have their own battles with biblical inerrantists and ultra-pietists, and who simply break away and form another synod when they disagree, are in no measure able to speak of union with us. In fact, they are quite contented, on the grass-roots level, to share with us in these intra-eucharistic celebrations we now have. Let us each get our own houses in order before we begin talking of a "marriage" of any sort.

(The Rev.) GEORGE PORTHAN
Soudan, Minn.

Histrionics

Fr. Giovangelo [TLC, Jan. 8] employs what appears to be typical "liberal" histrionics by railing against people rather than an issue. At issue is the supposed "hate" of homosexuals and women that he sees in the Diocese of Fort Worth and elsewhere.

This confusion is often used to keep from dealing with the real issue. That issue is: How are those who hold to a traditional interpretation of scripture expected to look away from what they perceive to be a clear violation of scriptural behavior (in the case of the homosexual) or scriptural orders (in the case of women's ordination)?

I'm not yet convinced from the scriptures that women should not be ordained, but I am convinced from scripture that there is no justification for homosexual ordination. The dilemma for those of us who hold to homosexual behavior being contrary to biblical revelation is, Do we now sanction something which is nowhere condoned in scripture (and in fact, is condemned) or do we tolerate it and just try to get along?

If we go the route of toleration, then we are forcing ourselves to have to consider other possibilities in the future. What happens if a group of people seek to ordain a practicing adulterer? Do we then make a resolution that since this person justifies this behavior (even using the Bible) that we as a church are to tolerate this by not

refusing ordination to that person?

Sociologically, there may be homophobia but it is no different from Fr. Giovangelo's fundaphobia (fear of fundamentalism). Whether both of those conditions exist has no bearing upon the truth of the scriptures as they have been interpreted historically or traditionally.

When the church starts putting sociology ahead of truth, then we are destined to wander in the wilderness of our feelings leading the church nowhere but in circles.

(The Rev.) ROGER GRIST
Portland, Ore.

Already Developed

Patricia Wainwright's otherwise fine article on The Cornerstone Project [TLC, Jan. 29] creates a seriously false impression regarding The College for Bishops, a program co-sponsored by The Cornerstone Project, The General Theological Seminary, and the Office for Pastoral Development of the House of Bishops.

Far from "developing a college for bishops," as the article states, The College for Bishops is actually a highly developed

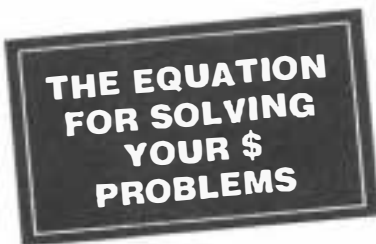
program already in its second year, meeting here at General under the leadership of Bishops Ted Eastman, Harold Hopkins and Craig Anderson, our dean who also serves on its 10-member faculty. Last year he was pleased to welcome to the GTS campus 13 of his brother and sister bishops and soon-to-be bishops for this program of comprehensive study and reflection. Those attending represented a majority of the recently elected bishops in our church. This year bishops from Canada and Latin America will also be in attendance. The College for Bishops is a program well underway and thriving!

BRUCE PARKER
Director of Communications
The General Theological Seminary
New York, N.Y.

More Needed

The Viewpoint by Gregory Elder, "Roman Conversion: An Agonizing Decision" [TLC, Feb. 5] was superb. It was informative rather than vituperative. TLC needs more articles like this one.


WILLIAM L. DAY
Springfield, Ill.



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Funds 'Appear to Have Been Misused'

'Irregularities' discovered concerning work of former national church treasurer

Executive Council members who gathered in Providence, R.I., Feb. 13, for a mission discernment retreat prior to their regular meeting, wound up with some shocking news to ponder. The Most Rev. Edmond L. Browning, Presiding Bishop, told council members he had received evidence that appears to "indicate misuse of church funds" by Ellen Cooke, former treasurer of the Episcopal Church.

Bishop Browning told council members he was informed Feb. 7 by the staff of the treasurer's office at the Episcopal Church Center that "evidence of certain irregularities in the management of the church's financial affairs" had been discovered.

Mrs. Cooke, who was treasurer for nine years, resigned that position Jan. 6 in order to move to Virginia with her husband, the Rev. Nicholas Cooke, who accepted a call to a parish. She had been retained as a consultant for a brief period following her resignation.

Bishop Browning said in a statement released to council members, diocesan bishops and Episcopal Church Center staff that "this evidence appeared to indicate misuse of church funds by Mrs. Cooke during some portion of her tenure as treasurer.

"I immediately retained legal counsel to assist me in an investigation into these and other possible financial improprieties," Bishop Browning said in the statement. "Preliminary results of that investigation disclosed sufficient grounds

for concern to inform Mrs. Cooke, which I did in a meeting in Virginia with her and her husband on Feb. 9, and also to engage the services of an independent accounting firm to conduct a full review."

Bishop Browning said he was unable to



Mrs. Cooke



Bishop Browning

reveal anything more about the investigation, but added he expected it would take a matter of weeks and that he would report to the council, the staff and others at that time.

When he delivered his address from the chair on the opening day of the council meeting, Feb. 15, in a downtown Providence hotel, the Presiding Bishop spoke to the matter again.

"We have had a great deal to swallow, to absorb, in a very short time," Bishop Browning said. "I think it's been difficult for some of us to get it down, to believe it. Though our picture is fragmentary, and an investigation is only beginning, we already have something very painful to

deal with. Funds appear to have been misused. And our response, given our fiduciary responsibility, is governed by procedures appropriate to our role. We have a sacred charge to act on behalf of the church, to protect our assets and our integrity as an institution, and we will do so."

The revelation followed a sizable cut-back in staff at the church center in 1994 when apportionment income from some dioceses dwindled.

"We have learned some valuable lessons from other sad and difficult things we have faced when those who have been part of our faith community have erred and strayed," Bishop Browning said in his address. "I daresay these hard lessons will serve us now.

"First, we have learned that we must speak nothing but the truth, in spite of our shame, and our own difficulty in accepting the part of the truth that we have learned. We don't yet know the full truth, and cannot speak it. However, we must say nothing that is untrue. Speculation is unwise, irresponsible, and possibly destructive."

Bishop Browning told the council that he returned to New York City the morning of the opening of the council meeting in order to discuss with staff members at the church center the news of "this tragic moment."

Council members broke into small groups following the Presiding Bishop's address, which was received with a standing ovation by members and a large delegation of visitors from the Diocese of Rhode Island.

DAVID KALVELAGE

Busy Schedule Ahead for Liturgical Commission

The Standing Liturgical Commission held its first meeting of the triennium Jan. 30-31 at the Episcopal Church Center in New York City. The commission was welcomed by the Rev. Canon Donald Nickerson, secretary of General Convention.

The Rt. Rev. Frank Griswold, Bishop of Chicago, was elected chair, Edna Brown of Southwest Florida vice chair, and Phoebe Pettingell of Fond du Lac secretary.

Commission members reviewed 23 resolutions from General Convention which

have been referred to the commission; discussed editorial work on collects for the new edition of *Lesser Feasts and Fasts*, based on the work done by the joint General Convention Committee on Prayer Book and Liturgy; reviewed editorial changes to be made in the new edition of *Book of Occasional Services* which were mandated by General Convention; and discussed the Rev. Joseph Russell's report on the work of Consultation on Common Texts, including a description of the recent work on the development of eucharistic prayers.

Committees were named to begin work on specific projects: a plan for the next revision of the Book of Common Prayer, consideration of a major revision of the *Book of Occasional Services*, further study and evaluation of supplemental expansive language texts, and work with the House of Bishops' Theology Committee in preparation of a... "report addressing the theological foundations and pastoral considerations involved in the development of rites honoring love and commitment between persons of the same sex."

A Meeting in the Middle

Native Americans, from Arctic to Hawaii, commit to church's future

Out of the seventh annual WinterTalk Jan. 28-Feb. 2, at the Seminole Nation, Okla., has come a celebratory statement offering to the Episcopal Church and the Anglican Communion the strength and faith of the Native American peoples.

The statement, signed by the 53 participants from 22 tribes and nations, and 26 dioceses, pledges the courage of "the sons and daughters of many proud and independent sovereign peoples" to realize "our vision of a renewed church healing a broken world." The signers extended the "hand of friendship . . . and love" to all who would "share . . . the burden in order to build a new community."

The Rt. Rev. Steven Charleston, Bishop of Alaska, was the facilitator of the National Indigenous Peoples Congress, called "WinterTalk" from traditional tribal winter meetings. "It was a really wonderful meeting, joyous," he said. "It was about letting people express hopes and vision — and really listening."

The native peoples, he said, have "a vision of ourselves as free people, self-reliant, taking responsibility for our own futures." With this vision, Bishop Charleston said, came the news of the conference: "An affirmation of commitment to the Episcopal Church. [The people are] so passionate in their commitment. It is a source of strength to the church."

Each year's conference has a different theme, built upon the work of previous meetings, said the Rev. Carol Gallagher, one of the conference designers. Many of the sessions were about defining native peoples' identity and place within the church, questioning "Where do we go?" and "Who are we?" within the church. "We are moving out of the missionary model," Ms. Gallagher said.

Owanah Anderson, director of Indian ministries for the Episcopal Church, said different tribes conducted each day's



ENS photo by James Solheim

Bishops William Wantland of Eau Claire (left), Plummer and Charleston: "a joyous meeting" of native peoples.

morning and evening worship services.

In demonstration of the conference's "respect [for] the spiritual traditions, val-

**'We are moving
out of the
missionary model.'**

The Rev. Carol Gallagher

ues and customs of our many peoples," sacred ceremonies of the tribes' heritage were "integrated with the liturgy." For example, Ms. Anderson said, "The Navajo Blessing Way" became a part of Morning Prayer. "Bishop Plummer [of the Diocese of Navajoland] touched our tongues with corn pollen." Water was used in ceremonies of representatives of both the island Hawaiian people and the desert Paiute, who brought water from their sacred Pyramid Lake in Nevada.

"One year all the people brought earth from their homeland, and we mixed it together. I still have my baggie," she said, chuckling at the blend of ancient veneration and modern plastic. "The earth is sacred to all."

Ms. Gallagher remarked upon "the amount of joy and laughter shared in the very diverse community from the Arctic Circle to Hawaii." She said storytelling of the history of the different peoples helped to unite the group. The larger meeting also broke into smaller groups according to interests such as those of urban Indians, women and youth.

The question of a "self-responsible unit," a non-geographic diocese or a new province has long been under discussion by Indian Episcopalians. The Rev. Canon Martin Brokenleg of South Dakota, while not attending this year's WinterTalk, sent a paper recounting the history of the idea.

Foreign Ideas

The recent creation by the Maori people of a special free and equal relationship with the Anglican church of New Zealand served as a stimulus to discussion. "But that process took about 20 years," he said, adding that creating a non-geographic diocese in this country "would require some heavy thinking."

Fr. Brokenleg explained that a church becomes "enculturated, taking on the forms, the thought-world, of the local population." He said many Anglo-American societal ideals which have become part of Christianity are in fact foreign to Native peoples. By contrast, "the highest Lakotah value is 'Be a good relative.' This they entwine with Christianity."

The differences between white and Indian ways, he said, is comparable to the conflicts described in the Book of Acts between Jewish Christians and Greek Christians. "We understand the enrichment each brought," he said.

One topic mentioned by Bishop Charleston, maintaining the identity and cohesion of the native tribe in an urban setting, is shown in the ministry of the Rev. Dewey Silas, a deacon at St. Luke's Church, Milwaukee, Wis. He is working to draw together native people belonging to several parishes in the city for a weekly service, not to "take people away, but to have a native service later in the day."

The task would not be easy. At the conference, he said, "They gave us a format that was good for reservation people, but not urban people. But a lady in Oregon wrote me an encouraging letter, from Four Winds."

One of the articles in the Statement says: "We embrace the wisdom of our elders who are caregivers of God's creation." Deacon Silas said, "We have to find elders to explain the [old] ways. They have to teach us what is lost."

PATRICIA WAINWRIGHT



Lady Ramsey, wife of the late Archbishop Michael Ramsey, 100th Archbishop of Canterbury, died Feb. 13 at age 84. An obituary in *The Times* of London said of her, "She was always a champion of the underdog."

BRIEFLY

The Most Rev. **Edmond L. Browning**, Presiding Bishop, and the Rev. Joan B. Campbell, general secretary of the National Council of Churches, have asked President Clinton to use U.S. influence to ease the United Nations-imposed economic sanctions against Iraq. "The time has come for Iraq to be permitted to sell oil in order to feed and care for its own people," the two leaders said in a letter to the president.



Morehouse Publishing of Harrisburg, Pa., has purchased **Living the Good News, Inc.**, a publishing company formerly owned by the Diocese of Colorado and known for its Christian education curriculum. Living the Good News, Inc. began developing its curriculum, known as the "Colorado Curriculum," 20 years ago.



All Souls' Church, Asheville, N.C., officially **became the cathedral** of the Diocese of Western North Carolina during a series of events in January. Among the services was a celebration of the Eucharist by the Rt. Rev. Robert H. Johnson, diocesan bishop, who blessed the cathedral and was formally seated in it. All Souls' is the only Episcopal cathedral in North Carolina.

CONVENTIONS

Newark Will Study Issue of Suicide

The Rt. Rev. John S. Spong, Bishop of Newark, called for a task force to study the religious and ethical implications of assisted suicide during his address to the convention of the **Diocese of Newark** on Jan. 27.

"A century ago death would have claimed its victims long before the need for assisted suicide arose," Bishop Spong said. "But the miracle of modern technology and modern medicine has served to prolong the length of our days far beyond the time where life has either quality or meaning. Just because life can be prolonged, is it ethical to do so in all cases? Does our conviction about the sacredness of human life require biological longevity above every other value?"

The task force will report its findings to the 1996 diocesan convention, "so that this body might debate this issue and speak the mind of this diocese publicly so that that all might know where we stand on assisted suicide in this part of the body of Christ before it appears on a New Jersey ballot."

Bishop Spong also called for a task force to study the theological issues that must be addressed in the next revision of the Book of Common Prayer.

"A pre-modern theology has great difficulty speaking to a post-modern world," Bishop Spong said. "What does it mean, for example, to pray or sing the *Kyrie*, 'Lord, have mercy?' Do our prayers make God become merciful? Would God be other than merciful if we ceased to pray?"

The bishop asked that the task force report back to the 1997 diocesan convention so it may make a recommendation to the next General Convention, which meets later in 1997.



The implementation of a strategy for mission congregations in the **Diocese of Washington** was a highlight of the 100th diocesan convention, held Jan. 27-28 at Washington National Cathedral.

Eleven mission congregations, under the leadership of the Rt. Rev. Jane Holmes Dixon, Suffragan Bishop of Washington, formed a five-year plan of development. The new plan sets priorities, beginning this year with unified contributions going toward support of Mission San Juan, a Hispanic ministry which is moving to St. John's Church, Lafayette Square, and

toward construction of a new church building for the Chapel of the Holy Spirit, Germantown, Md.

Considerable time was spent on a resolution to affirm the statement of Koinonia first presented at General Convention by Bishop John Spong of Newark. The statement says the church should recognize and support committed relationships of same-sex couples and affirms ordination of gays and lesbians. The resolution was adopted, 134-52, with 11 abstentions.

The convention marked the opening of the diocese's centennial celebration, which will conclude at the 1996 convention. Four sets of patens and chalices which were made from the household silver of the first bishop of Maryland, the Rt. Rev. Thomas J. Claggett, were used at the convention Eucharist, and will be circulated to every parish and mission in the diocese during the next year.

Another centennial project is a patchwork quilt, which will be created for display at the 101st convention. Each congregation is asked to "tell" its story in the form of a quilt square.

The Rt. Rev. Ronald Haines, Bishop of Washington, called the diocese "a diocese with remarkable depth, diversity and resiliency. I know that the Holy Spirit is in our midst because I see your good works. I also know that we have a call to go above and beyond what we are."

The Rev. Kortright Davis, rector of the Church of the Holy Comforter, Washington, and professor of theology at Howard University Divinity School, preached at the convention Eucharist.

A budget of \$3.1 million was adopted.

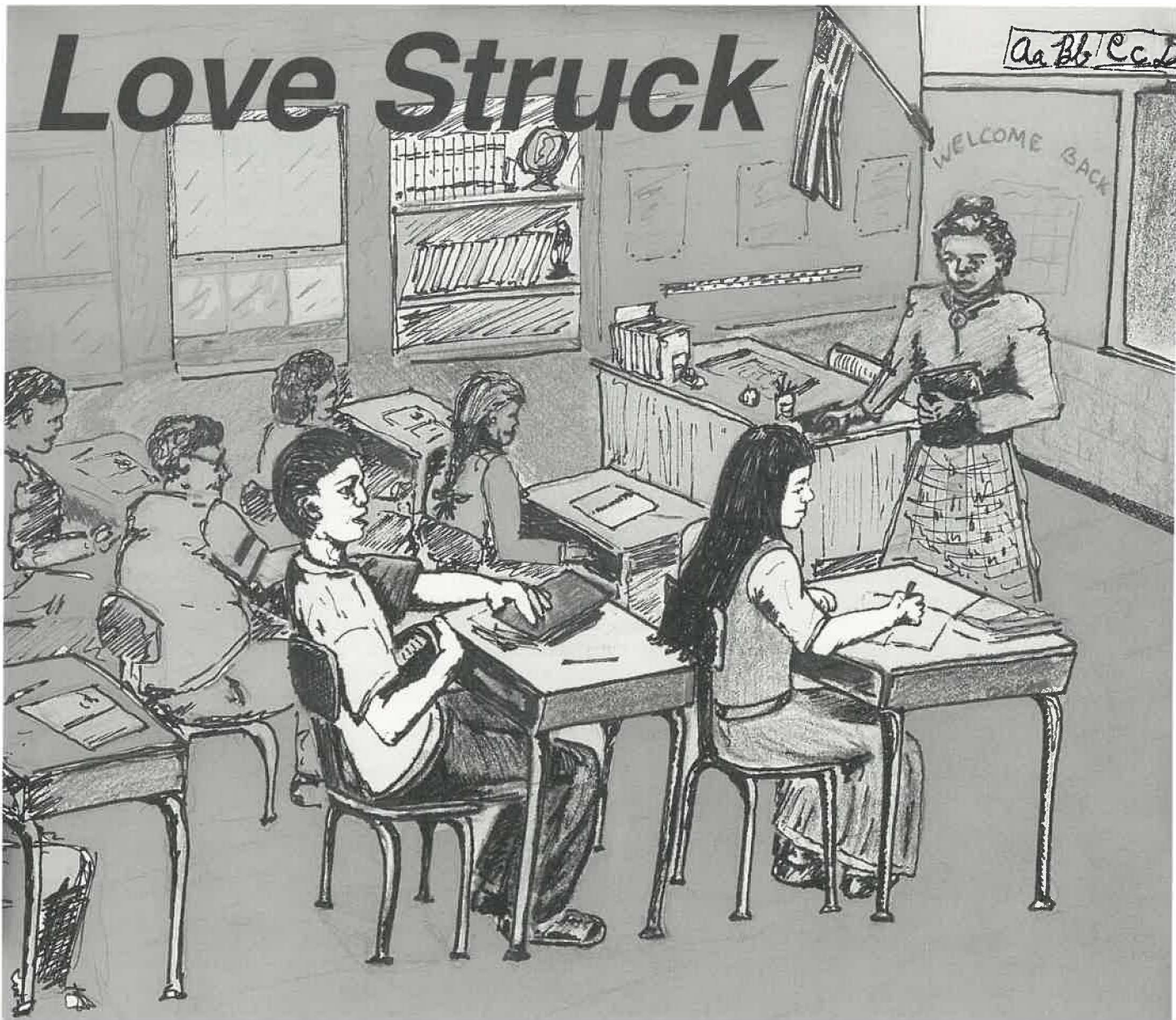


The announcement of formation of The Second Century Campaign highlighted the convention of the **Diocese of Lexington** Jan. 20-21. The capital campaign will focus on two principal goals: establish new congregations and expand and remodel the camp and conference center, the Cathedral Domain.

Delegates adopted a resolution in support of the campaign, named for the diocese's 100th anniversary, to be celebrated in 1996. The campaign has a goal of \$1.281 million, which includes \$400,000 for the establishment of new congregations in northern Kentucky and in East

(Continued on page 12)

Love Struck



Drawing by Dean Graf

By PATRICK GAHAN

Miss Kirkland had purple hair, loose dentures, and sucked on Clorets all day. She was my sixth grade teacher. I was not surprised at how she looked or smelled my first day of sixth grade at Shades Cahaba Elementary School. She had looked and smelled the same way the year before when I was in Miss Harper's fifth-grade classroom next door. She did not make us sing "Bless This House O Lord We Pray" every morning like Miss Harper did. But Miss Kirkland was death on the Pledge of Allegiance and learning your 64 prepositions.

Somewhere between the glory of the "Star Spangled Banner" and *aboard*,

The Rev. Patrick Gahan, III, is chaplain at St. Stephen's School, Austin, Texas.

March 5, 1995

I was not particularly excited about sixth grade as I entered the ancient classroom . . .

about, above, after, against, along, amid, among, amongst and the 55 others, lay Miss Kirkland's teaching philosophy. She was a genuine school marm and as constant as Caesar in her deliberations and her permanent purple wave.

I was not particularly excited about sixth grade as I entered the ancient classroom with the peeling lime-green stucco walls with my pencil box under one arm and my Hutch football under the other. Five grades before I had learned that musty hours spent in elementary school classrooms could be endured only between the freedom of recesses. Kickball, dodgeball, softball, warball and the mother of them — football — gave real meaning to school. Patriotism and prepositions made for long halftimes of scholastic agony.

I had carefully timed my entrance to Room 14 so my vagabond friends would
(Continued on next page)



The attraction of man to woman is the nearest we come to God's mysterious call.

(Continued from previous page)

already be seated, and we could give knowing, athletic glances to one another, imagining they resembled those of Joe Namath, Leroy Jordan, Steve Sloan, and the others in the pantheon of gridiron gods we worshiped. I nodded at my wiry-haired Greek friend Gus Costello, and was screening the room for Jimmy Lecroy, when I sighted a dark-haired, straight-banged girl sitting in the last chair of the third row. She had on a green jumper, a white blouse. A gold heart-shaped pin was fastened on her jumper near the base of her long neck. She was squinting, I remember.

I hastily took my seat in the front of that same row, hoping to dismiss the jumper, the heart-shaped pin, dark hair, and those squinting eyes that made me forget all about essential things like football. A pagan temptation for an Alabamian. Thankfully, with her at the opposite end of my row, I could not catch another glimpse of her.

Maybe it was her constant squint, maybe it was just the primary school ritual of moving desks. I do not know. But I do remember the day Miss Kirkland decreed that the dark-haired girl's desk would be moved to the front of our row.

As the green-jumpered, dark-haired, straight-banged, squinting girl maneuvered her desk to the front of mine, my stomach became a gymnasium. The smell of her was so fresh that it eclipsed even the stale, medicated emanations of Miss Kirkland's Clorets. Her hair glistened, tossed, and fell back upon my desk, at once making me want both to take hold of it and frantically brush away the effulgent strands that covered my No. 2 pencil. And her bearing was so erect, so exact, so elegant, so very unlike the boys that I was thrown into an identity vacuum. At this rate, I thought, I would be in sixth grade forever because I would never concentrate again.

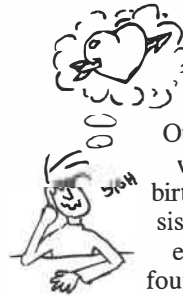
There was only one thing I could do. I would have to go to my confidant, my mentor, my conscience. So rather than walk straight home after school, I detoured to Huffstutler's Hardware on 18th Street. I walked straight up to the

woman in the flowery blue apron with a dust cloth in her hand and holding onto my football for dear life, said, "Mama, I've seen the girl I'm going to marry." To which she responded, with dust cloth pressed firmly on her right hip, "Pat, that's the stupidest thing I have ever heard."

Tortured Emotions

Even my limited sixth grade deductions told me that my mother's pronouncement was easier for her to say than for me to accept. She did not sit in the second seat of the third row of Miss

Kirkland's class. She did not have to experience my tortured emotions as they ranged from fascination to terror.



Outside of my experience with Santa Claus and the birth of my brothers and my sisters, this was my first encounter with life's profounder mystery. My reactions to it were as much a riddle as the encounter itself. I was lost between the poles of horror and enchantment.

And because my sixth grade introduction into romance was so unsettling, my ancient comrade Adam does not surprise me with his exclamation at his first glimpse of Eve: "This at last is bone of my bone and flesh of my flesh . . ." And while the antique text may not fill moderns with urgency, consider the real sense of the Hebrews: Adam awakes from his deep repose and as he rubs the sleep from his eyes, he sees someone like him, yet curiously and wonderfully unlike him. His words tumble out in a hybrid mix of fear and necessity — "Ahhhhhh, that one, that's what I have always wanted!" Adam could not have arrested his utterance of those words anymore than that 12-year-old boy in the third row of Miss Kirkland's class could have stopped his alarming advancement toward that dark-haired girl. "That's the one. That's what I have always wanted."

Far from being solely a prescriptive passage advocating marriage or illustrat-

ing the carnal forces propelling man to woman and woman to man, this tidy story in the early pages of Genesis is meant to tell us as much about God as about ourselves. It is the same creative, irresistible, unyielding force of God that draws us to him as draws us fearfully to the other who is like but so unlike ourselves. The attraction of man to woman is the nearest we come to God's mysterious call. God, the Other, is at the same time both terrifying and fascinating. There is not much middle ground.

What's more, our fallible forays into the union of marriage are the most genuine portraits humanity has of God's love. It is an unquenchable call to the one who is enough unlike us to complete us. It is a journey into the astonishing unknown. It is fashioned to be a journey of a lifetime.

So if we ask why the church is so serious about marriage, we need to steer away from our ideas of legal contracts and stony-faced bishops. The church is serious about marriage because it is the mystery most akin to our relationship with God.

In a world that is fractured into a legion of disconnected pieces, like a box containing a 1,000-piece puzzle, God knits unlikely pieces together. It is a risky enterprise, but it remains the most concrete testimony to the creative, reconstructing love of God.

Jesus said, "I am the bridegroom and you are the bride." It sounds lovely, but most of us come kicking and screaming to that altar. To find our completion in Christ is what we most want within our heart of hearts, but it is a marriage that scares us to death.

As for that dark-haired girl in the green jumper. . . Well, nine years later my mother witnessed in the nave of All Saints' Episcopal Church in Birmingham, Ala., that the boy who stood before her in his sixth grade year with his white-fingered grasp of that football was not so crazed after all.

And I have discovered some 28 years later that I have been able to escape neither the call of Christ nor the call of that woman. Ultimately both have been fearfully irresistible. □

EDITORIALS

A Test for the Bishops

Three recent events may have done much to shatter the collegiality which emerged from the last meeting of the House of Bishops. When they met in Indianapolis during General Convention last August, the bishops seemed more tolerant, more open-minded, more willing to compromise in true Anglican fashion than in previous meetings. Now actions of two diocesan conventions [p. 8] and another presentment charge [TLC, Feb. 19] have the potential to undo whatever may have been accomplished by the bishops in their last meeting.

In the Diocese of Newark, Bishop John Spong announced at diocesan convention that he would form a task force "to begin the process of looking at the theological issues that must be addressed in the next revision of the prayer book." Bishop Spong said the task force will have two years to do its work, and he hopes it will bring the results to the next General Convention, which meets in Philadelphia in 1997.

What this action means is the Diocese of Newark is not will-

VIEWPOINT

Why I May Leave the Episcopal Church

NAME WITHHELD

After 20 years in the Episcopal Church with involvement at local and national levels, I'm about ready to call it quits. For the past few months, I've been attending a church of another denomination. I haven't yet joined, but I may sometime this year. I am writing this article because recent articles and letters on the subject of leaving the Episcopal Church don't seem to reflect accurately the frustrations many of us feel.

What initially prompted me to look elsewhere were frustrations at the local level. Because there are no other Episcopal churches within 25 miles of where I live, I couldn't choose another Episcopal parish. While I feel equally frustrated with the national church, I could have lived with those frustrations if I had found a satisfying parish experience.

My loyalty to the Episcopal Church as a denomination, however, has been waning for the past two years. The church at large has done or said nothing to engage my loyalty to remain in a difficult or frustrating local situation.

First, I want to say I am happy we have women as priests and I celebrate their ministry. I am happy with the 1979 prayer book and enjoy its contemporary language. I have never regarded myself as a "traditionalist" or "fundamentalist." While I don't believe practicing homosexuals should be ordained or that homosexual unions should be blessed, I could live with that debate if necessary. What bothers me are other, larger matters.

I have trouble living with and in a church that seems to stand for nothing except "diversity" and "tolerance." I don't think "diversity" is a foundation for unity. I cannot

(Continued on next page)

ing to wait for the next revision of the Book of Common Prayer by the Standing Liturgical Commission or a national committee. It is well known that a considerable amount of liturgical experimentation has taken place in Newark. "This experimentation represents a local perception that the theology of the prayer book doesn't connect with the lives of people," Bishop Spong said in his convention address. Experimentation is one thing; revision of the prayer book at the diocesan level is quite another.

Favors Blessings

Meanwhile, in the Diocese of Washington, its convention adopted by a wide margin a resolution which upholds the Statement of Koinonia, which was submitted to General Convention by none other than the Bishop of Newark. The statement says, in effect, that committed homosexual relationships should be blessed, and that practicing homosexuals should be ordained.

So a diocese is on record as opposing the current teaching of the Episcopal Church regarding homosexuality. Washington is not the first diocese to do so, but it is believed to be the first since General Convention.

The presentment charge filed against Bishop Walter Righter, retired Bishop of Iowa and later assistant Bishop of Newark, was brought by 10 diocesan bishops. The presentment, the second filed in recent months, claims Bishop Righter violated his ordination vows and taught doctrine contrary to the teaching of the Episcopal Church when he ordained a practicing homosexual in Newark in 1990. In order for a trial to take place, one fourth of the membership of the House of Bishops must assent.

While a case could be made that Bishop Righter did indeed violate his ordination vows and teach doctrine contrary to the teaching of the Episcopal Church, the timing of the presentment is unfortunate. The ordination in question took place nearly five years ago, and has been followed by others in several dioceses, meaning the presentment charge may have lost its impact.

The two diocesan conventions would seem to indicate the church is moving toward a situation in which each diocese will establish its own theology and declare what is appropriate morality. Those events and the presentment charge may well divide the House of Bishops even further than it is at present. When the House of Bishops meets at Kanuga this week, its members ought to have plenty to discuss. We hope those discussions will be held in a spirit of unity and tolerance, and that the irenic attitude shown by the bishops in their last meeting will continue.

Focus on Creation

During the 1980s, one of the most popular features in this magazine was the "First Article" column, usually written by the Rev. Canon H. Boone Porter, who was then editor of THE LIVING CHURCH. Canon Porter retired in 1990 and moved to Connecticut, although he continues to be associated with TLC as senior editor.

During the first five full weeks of Lent, we are pleased to present a series of "First Article" columns by Canon Porter. The columns, based on meditations he delivered at a clergy conference in the Diocese of Long Island, have the theme of creation. We hope Canon Porter's columns will add to your observance of a holy Lent.

Diocese of Lexington Eyes New Congregations

(Continued from page 8)

Lexington, and \$750,000 for Cathedral Domain expansion and remodeling.

The Domain "is where our diocesan family comes together, transcending the numerous forms of individual families, transcending parish families," said the Rt. Rev. Don A. Wimberly, Bishop of Lexington. "We come together as an inter-generational people. It is far more than a pleasant place to meet."

A statement concerning the church's

position on childbirth, abortion and violence at abortion clinics was adopted after considerable discussion and amendments.

A budget of \$912,059 was adopted.

The Rt. Rev. Robert Shahan, Bishop of Arizona, opened the convention of the **Diocese of Tennessee** Jan. 26-28 in Murfreesboro, and challenged the diocese to "let your vision pull you into the future."

Bishop Shahan, the keynoter, spoke during the convention Eucharist and told delegates to be united in the mission of the church in Tennessee.

Also present and addressing convention was the Rt. Rev. Ernest Shalita, Bishop of Muhubura, Uganda, who described the challenge of ministry in his country.

The convention approved the designation of Christ Church, Nashville, as the cathedral for the diocese, and heard about two major program initiatives: a new con-

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'... I No Longer Enjoyed Going to Church'

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count the number of times I have heard church leaders intone that "our unity is in our diversity" or encourage us to "celebrate our diversity." Diversity does not make a church. Jesus Christ, alone, creates a church.

You cannot feel close to someone simply because you are different. I am not criticizing diversity of external human characteristics such as race, gender, educational background, or socio-economic achievement. That kind of diversity should be encouraged. What I am criticizing is diversity of theology that accepts any sloppy human opinion as "valid" and worthy of respect.

Years ago I recall reading a passage from Paul Tillich's theology in which he said a church needs a common core of belief. Its members can differ about some of its implications or applications, but common beliefs are necessary to bind the members together as a community of faith.

This "common core of belief" is what is lacking in Episcopal churches. We try to weasel around this shortcoming by arguing that our unity is not in our doctrine, but in our worship, prayer book, or "diversity." But I've never heard anyone even attempt to argue that there is a common understanding about what it means to be an Episcopalian.

All it means to be an Episcopalian is the decision to call yourself an Episcopalian. You don't have to go to church, give, believe, or do anything. And that is what more and more of us find disheartening and discouraging.

The second source of frustration is a corollary of the first. Because the church has no unifying beliefs, it misses the mark on the most central aspect of Christian

theology: Jesus Christ the Lord and Savior. We have replaced "following Jesus" with phrases like "living your baptismal covenant." Some diocesan conventions have defeated resolutions that acknowledged Jesus Christ as our Lord and Savior. The Christian faith has been watered down so much that it has become what Dietrich Bonhoeffer defined as "cheap grace":

"The sacraments, the forgiveness of sin, and the consolations of religion are thrown away at cut prices," he says in *The Cost of Discipleship*. "Grace is represented as the Church's inexhaustible treasury from which she showers blessings with generous hands without asking questions or fixing limits ... Cheap grace means grace as a doctrine, a principle, a system. It means forgiveness of sins proclaimed as a general truth."

Third, I don't think some priests and bishops understand why people come to church. If we only wanted to engage in community service, we would join the Kiwanis or Rotary Club. If we simply wanted to enjoy ourselves and make new friends, we would join the Masonic Lodge, Junior League or a country club. If we simply wanted to involve ourselves in religious discussion and debate, we would take a religion class at a university. But no, the reason we go to church is because we want to know God and learn how to love and serve God.

One of the reasons I gave up on my local church is that I no longer enjoyed going to church. Instead of feeling inspired and encouraged in my faith, I left each Sunday feeling weary and frustrated. I was burned out. I had directed adult education for two years, chaired the EMC campaign, been an alternate deputy to General Convention, and delegate to two diocesan conventions.

However, I was tired of having to fight battles, defend my beliefs, and feel like I was doing all of the giving and very little receiving. Nobody enjoys going to church to "dialogue" or "celebrate diversity" on whatever issue happens to be trendy at the moment. My local church was not a "community of faith" for me, and so I have left to try to find one elsewhere.

H. Richard Niebuhr makes a statement in his classic book *The Social Sources of Denominationalism* that reminds me of today's Episcopal Church:

"Denominational Christianity, that is a Christianity that surrenders its leadership to the social forces of national and economic life, offers no hope to the divided world. Lacking an integrating ethics, lacking a universal appeal, it continues to follow the fortunes of the world, gaining petty victories in a war it has long lost."

Every theologian I have ever read, every great thinker and saint in Christian history, recognizes Jesus Christ as the author, founder and sustainer of our faith. In him, "We live, move and have our being." Yet in the Episcopal Church I have sometimes been criticized for talking about Jesus too much.

Talking about Jesus, in Episcopal churches, makes one sound like a fundamentalist, and heaven forbid that any Episcopalian should sound like a fundamentalist. Episcopalians seem to have tolerance for everyone except the fundamentalists who are their brothers and sisters in Christ.

Don't ask Episcopalians to be concerned about fundamentals because they are too busy with superfluities. And that, in a nutshell, is why many of us are no longer around.

The author is a prominent lay person who wishes to remain anonymous.

(Continued from previous page)

gregation and a school for ministry in small churches.

Taking a page from the story in the Diocese of Arizona, the Rt. Rev. Bertram N. Herlong, Bishop of Tennessee, returned to the congregations a tithe of their pledges to the diocese for 1994. Except for canonical and procedural matters, no general resolutions were presented to convention.

In his closing address, Bishop Herlong spoke of the call to move away from the issues which polarize God's people and toward focus upon the mission of the diocese and the church.

A budget of \$996,000 was adopted, and a 4 percent growth in membership for 1994 was noted.

(The Rev. Canon) ROBERT DEDMON

* * *

The Rev. John Westerhoff, professor of theology at Duke University Divinity School, challenged delegates to the **Diocese of Easton's** convention to talk less and act more when he addressed them Jan. 27-28 at Christ Church, St. Michaels, Md. Fr. Westerhoff, the guest speaker, pointed to the example of Jesus, whose words and actions were in perfect concord. Later during convention, he led a Bible study designed to involve the whole being, not just the intellect.

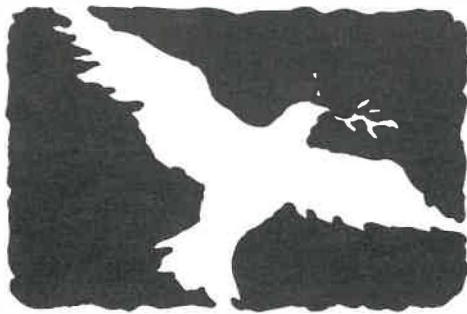
The theme of the convention was "The Ministry of the Baptized: Restoring All People to Unity with God and Each Other in Christ."

The Rt. Rev. Martin G. Townsend, Bishop of Easton, preached at the convention Eucharist. "A major mistake of the church in which we were all raised was that it did not expect enough of us," he said. "We were spoon-fed information about scripture and theology and church history, and that was viewed as Christian formation. The underlying sense was that the ordained were the church's real ministers, while the rest of us are the receivers of ministry."

"We are, in fact, called to become a diocese of missionary congregations, knowing and worshiping God, strengthening our own sense of Christian community and committed to serving the towns and villages in which we live. To do so we must become a people who, as Elizabeth O'Connor has described, are on a journey inward and a journey outward. We journey inward through Bible study and prayer, and from that encounter we journey outward as stewards of creation and servants of the world."

A budget of \$578,132 was approved.

PAUL STIMSON



Benediction

In the Letter of James, there is a wonderful word image of what it is like to be self-deceived. The description I have in mind is that of "a man who observes his natural face in a mirror and goes away and at once forgets what he was like." I wonder if anyone really knows what he or she looks like.

Some, I suppose, may forget because the distractions of their busy lives don't allow for time spent remembering their appearance. Others may forget because of a simple lack of concern about such external things (like a priest I know who seldom remembers to comb his hair before the liturgy). But the person who really has something of a problem in regard to the inability to recall her or his own appearance is the one who is out of touch with reality to the degree that she or he believes the reflection in the mirror is inaccurate. "I don't really look like that!" (A friend used to complain about never having a good picture made until he realized that the problem was that all those photographs looked exactly like him.) That is self-deception, a particularly vicious form of pride.

Intensive Gazing

During Lent, the rule of the church has been to spend time in honest self-examination. Such intensive gazing into the mirror of one's soul can be painful, for we will come to know all too well that "all have sinned and fall short of the glory of God" (Rom. 3:23) and that "I do not do the good I want, but the evil I do not want is what I do" (Rom. 7:19). In a sermon "On the Beatitudes," St. Gregory of Nyssa (feast day, March 9) wrote, "it is impossible for a man to live without tears who looks sharply at the realities." That is what the season of Lent asks us to do, to look sharply at the realities, especially the realities of our sinfulness.

Some, I suppose, may neglect this important task, because the distractions

of their busy lives may cause them to believe they haven't time for such an exercise in self-knowledge. Others may ignore this soul searching because of a lack of interest in "religious" things. But the Christian who really has a problem is the one who refuses to look at himself or herself realistically, who pretends that he or she is not a sinner in constant need of the mercy of God.

This Lent, instead of walking away from reflection and self-examination and forgetting the truth of our neediness, it would be faithful to face reality sharply, to confess our sins, to repent of them, and to seek an ever-deepening relationship with our God. This would be to look at the larger reality of grace, to peer into the gospel truth of the forgiveness that is ours in Jesus Christ.

(The Rev.) TIMOTHY P. PERKINS
Baton Rouge, La.

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MEETINGS

"GO FORTH FOR GOD"—1995 Integrity National Convention, All Saints Church, Atlanta, GA, June 8-10. Speakers include the Rev. Canon Gray Temple on Scripture, the Rev. Willa Goodfellow on Tradition, and the Rev. Dr. John Westerhoff on Reason. Contact: **Mark Graham, 620 Peachtree St., NE, #407, Atlanta, GA 30308-2334.**

NEEDLEWORK

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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

GOOD SHEPHERD, Asheboro, NC, is looking for a full-time Director of Christian Education. Inquiries (910) 625-5234. Resumes to: **DCE Search, Good Shepherd, 505 Mountain Rd., Asheboro, NC 27203.**

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

THE PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY IN VIRGINIA invites applications for a non-tenure track appointment in the field of Christian education to begin with the fall semester of 1995. Rank and salary will depend upon experience and qualifications. The position involves teaching in the Master in Divinity and Master of Arts in Christian Education degree programs through the Center for the Ministry of Teaching, administrative duties as assistant director of the Center, and the writing and editing of curriculum materials. Applicants should have a post-baccalaureate theological degree, significant experience in the educational ministry of the Episcopal Church, proven skills in teaching, writing and editing. Preference will be given to candidates who are ordained. Please send letter of application, curriculum vitae, academic transcripts and the names of at least three references by March 31, 1995 to: **The Very Rev. Martha J. Horne, Seminary Post Office, Alexandria, VA 22304.**

PART-TIME PARISH MUSICIAN. We are looking for a musician, trained in liturgy, who can work with a volunteer choir and has a creative interest in bridging traditional and renewal musical styles. The position may also involve playing the piano for services. Send resumes with references to: **St. Peter's by-the-Lake, P.O. Box 5026, Brandon, MS 39047.**

EXECUTIVE SECRETARY, General Board of Examining Chaplains. Requires a thorough knowledge of all aspects of theological education, familiarity with processes of selection and preparation for ordination. Requires project and office management, communication and diplomatic skills. A half-time position. Contact: **The Rt. Rev. Robert L. Ladehoff, Box 467, Lake Oswego, OR 97034.**

RECTOR (part-time or retired) for Christ Church, Harlan, KY, Diocese of Lexington. Supportive, stable, traditional, family-oriented parish of fifty (50). Stipend and comfortable rectory in quiet Southern mountain town. Send resume or CDO profile stating terms of availability to: **S. Parker Boggs, P.O. Box 935, Harlan, KY 40831**

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AFRICAN ANGLICAN BISHOP seeks position at either diocesan or parish level. Skilled administrator, pastor, preacher, evangelist and social project leader. For curriculum vitae, please contact: **The Rev. John Elledge, 1 Trumbull Pl., North Haven, CT 06473-2522.**

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TRAINING PROGRAMS

INSTITUTE FOR CHRISTIAN RENEWAL'S third annual Advanced Training Course in Parish-based Healing Ministry taught by Canon Mark Pearson and Dr. Mary Pearson will be held in New Hampshire July 14-19. For brochure/application, write **148 Plaistow, NH 03865** or call (603) 382-0273.

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ANGLICAN-CELTIC PILGRIMAGE. Spend a week in Northern Wales and a week in London exploring our Anglican-Celtic heritage. Balance your time with planned tours and free time. \$2,225 from West Coast. Contact: **Anglican Pilgrimage, 382 Buoy Way, Sacramento, CA 95831 or (916) 427-0838. FAX: (916) 399-8248.**

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

ISRAEL, Holyland Pilgrimage, meals and lectures daily, Jerusalem, Bethlehem, Nazareth, St. George and more, February 8 for only \$1,498. Also Greece, Turkey, England, **CLERGY HONORARIUMS. Journeys Unlimited, 150 W. 28th St., New York, NY 10001 or 800-486-8359.**

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COPENHAGEN INSTITUTE "Denmark: Heritage and Challenge," Canon A.M. Allchin, Professor Jens Schjorring and other Danish theologians. Look at spiritual and catholic renewal visits to Elsinore, Royal Ballet, Odense, Tivoli, Royal Museum, Karen Blixen House. Fr. Ralph Peterson, Director. July 30 to August 13. Also Norwegian pilgrimage from Oslo to Trondheim in steps of St. Olaf. August 13 to 20. Contact: **American Summer Institute, Princeton, NJ (609) 799-5349.** Also Institutes Rome June 30 to July 14, Amsterdam July 12-25 and St. Andrews June 26-July 15.

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602-279-5539 Fax: 602-279-1429 Zip Code: 85012
Canon Carlozzi, r; Fr. Fraatz; Bp. Harte; Rabbi Plotkin;
Canon Long; Canon McClain; Fr. Secker; T. Davidson, dcn;
S. Youngs, Organist; J. Sprague, Yth; K. Johnstone, v.
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues,
Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS 602 N. Wilmot
The Rev. Carey C. Womble, interim r
Sun Masses 8, 9 (Sol), 5. Mon 5, Wed 12, Thurs 9, Sat 8

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

FORT LAUDERDALE, FLA.

ALL SAINTS 333 Tarpon Dr.
The Rev. Dr. John K. Brackett, r (305) 467-6496
Sun H Eu 7:45, 9, 11 & 6. Wkdy H Eu Mon 9, Tues 12 noon,
Wed 12 noon, Thurs 10, Fri 12 noon. Weds in Lent: 6 Soup
Supper, 7 Bible Study

SARASOTA, FLA.

CHURCH OF THE REDEEMER 222 S. Palm Ave. Zip 34236
The Rev. Fredrick A. Robinson, r; the Rev. C. Carter Croft,
the Rev. Ferdinand D. Saunders, the Rev. Jack D. Bowling,
ass'ts
Sun Masses 7:30, 9 (Sung), 11 (Sung). Daily Mon-Sat 10, Wed
7:30, Thurs 5:30

ST. PETERSBURG, FLA.

ST. MATTHEW'S 738 Pinellas Point Dr., S.
The Rev. Ernie Sumrall, r (813) 866-2187
Sun Masses 8 & 10; Wed 9; Thurs in Lent 6

HINESVILLE, GA.

ST. PHILIP'S (912) 884-5748
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General Stewart Way at Bradwell St., Hinesville
The Rev. Canon Samir J. Habiby, D.D., r
Sun 8 H Eu, 10 H Eu, Church School & Childcare

OAK PARK, ILL.

GRACE 924 Lake St. (708) 386-8036
The Rev. Linda A. Packard
Sun H Eu I 7:30, H Eu II (Sung) 10. Tues H Eu 12:15; Wed H
Eu II 7; Thurs H Eu & Healing 7:30; 3rd Fri Integrity H Eu 7:30

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

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

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

BATON ROUGE, LA.

ST. JAMES 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev. Bob Burton, assoc; the Rt. Rev. Robert Witcher, bishop-in-residence; Dr. David Culbert, organist-choirmaster
Sun 7:30, 9, 11, 4:30 H Eu

ST. LUKE'S 8833 Goodwood Blvd.
The Rev. Charles E. Jenkins, D.D., r; the Rev. Timothy P. Perkins, the Rev. Patrick L. Smith, the Rev. Wm. Don George, the Rev. Donald L. Pulliam, ass'ts
Sun Eucharists 8, 9, 11 (Sol), 5:30. Sat Vigil Mass 5:30. Wkdy MP 8:30, EP 5:15. Daily Eucharists as scheduled; C Sat 11

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. Arthur E. Woolley, r (301) 927-6466
Sun Masses 8, 10. Tues 10. Wed 6:30, Thurs 7

OCEAN CITY, MD.

ST. PAUL'S BY-THE-SEA 302 N. Baltimore Ave.
The Rev. Bryan Eaton Glancey, r (410) 289-3453
Sun 8 & 10, Thurs Eu Healing 9:30

BOSTON, MASS.

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

OLD NORTH CHURCH 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

DETROIT, MICH.

ST. JOHN'S Woodward and Fisher Fwy.
The Rev. Richard Kim (313) 962-7358
Sun H Eu 8 & 11. Wed H Eu & Healing 12:15 & Lunch

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. 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

NEWARK, N.J.

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

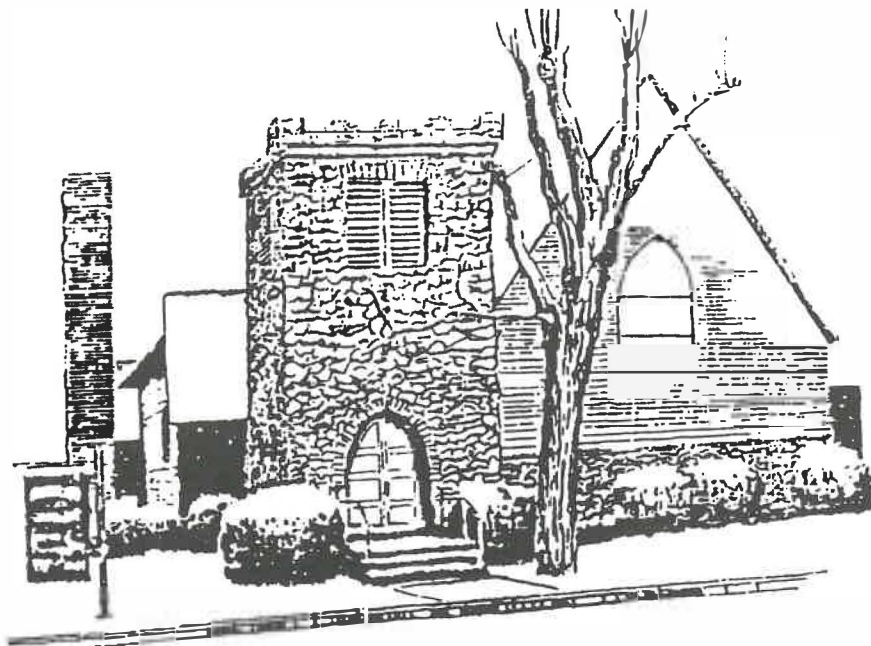
RED BANK, N.J.

TRINITY 65 W. Front
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The Rev. Robert C. Ayers, r 252-5721
Sun H Eu 8 & 10. Wed H Eu 12 noon. Sat H Eu 5:30

(Continued on next page)



Church of the Redeemer, Pendleton, Ore.

LENT CHURCH SERVICES

(Continued from previous page)

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
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The Rt. Rev. Herbert A. Donovan, Jr., Vicar

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STONY BROOK, N.Y.

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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

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20th and Cherry Sts. (215) 563-1876
The Rev. Canon Barry E. B. Swain, r
Sun Masses 8 & 11 (High); Matins 7:30; Sol Ev Novena & B 4. [June through Sept: 8,10 (Sung), Ev & Novena 5:30] Daily: Matins 9, Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

PITTSBURGH, PA.

CHURCH OF THE NATIVITY 33 Alice St.
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The Rev. Dr. Rodney A. Whitacre, ass't
Sun Servies 8 & 10

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SELINGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
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)

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

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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

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

INCARNATION 3966 McKinney Ave.
The Rev. Rex D. Perry, r; the Rev. 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

HOUSTON, TEXAS

ST. DUNSTAN'S 14301 Steubner-Airliner 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

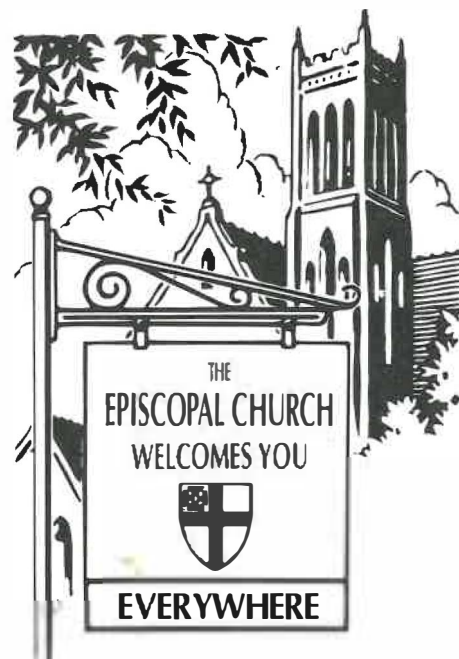
TRINITY 210 W. Caffery / at Bluebonnet
The Rev. Robert Francis DeWolfe, r (210) 787-1243
Sun 8 H Eu, 10:30 H Eu (2S & 4S MP & HC). Sunday School 9:15 (all ages—nursery 9-12)

SONORA, TEXAS

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

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



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

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Rt. Rev. Patrick Matolengwe, dean 271-7719
Sun Masses 8, 10 (Sung). Daily as posted

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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

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

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ST. PAUL'S Calzada del Carde
Near the Instituto Allende (465) 20387
Mailing address APDO 268; Rectory phone (465) 20328
The Rev. Dr. Richard C. Nevius, r; the Rev. Sibylle Van Dijk, d ass't
Sun H Eu 9 & 10:30 (Sung), Sunday School (Spanish) 9:30, Sunday School (English) 10:30. H Eu Tues & Thurs 9

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