

The Living Church

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The Magazine for Episcopalians

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Now I Lay Me Down...

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On the cover: Immanuel Church, New Castle, Del., a historic building nearly 300 years old..

Quote of the Week

The Rt. Rev. Jack Biggers, Bishop of Northern Malawi, writing to friends in his former Diocese of Mississippi on his new surroundings: "Not many of you have had the pleasure of returning home to find a worried-looking baboon sitting on your doorstep . . ."

In This Corner

CPF's Response to Criticism

The Church Pension Fund, long considered one of the most stable "official" organizations within the Episcopal Church, has been dodging snipers recently. First came an article in *United Voice*, the newsletter of Episcopalians United, questioning salaries, expenses and benefits of officers of the Church Pension Group, the "parent company" of Church Pension Fund (CPF). Then came questions from the House of Bishops and from others who raised the concerns to the national Executive Council.

In response, CPF's trustees have issued a booklet titled "The Stewardship of the Church Pension Group: A Report to the Church." I read the 40-page publication and wound up with mixed feelings. I was impressed by its thoroughness, but at the same time, some questions remain unanswered.

The booklet gets off to a bad start. The chairman of CPF's board of trustees, the Rt. Rev. William Beckham, greets readers and informs them that names of the trustees are listed on the following page, along with their addresses. Unfortunately, if you want to contact those trustees, you'll need to do some digging because their addresses are not listed.

Next we find an "Executive Summary," which lists the criticisms of the fund and presents the trustees' response to each. For example, there is a criticism that the fund "gambles" with its assets and the future of its beneficiaries. "This allegation, made in egregious ignorance, has needlessly, and cruelly, alarmed many faithful servants of the

church," the trustees responded. "In fact, the fund's investment management has been outstanding."

The report also addresses investment management expenses, affiliates of the Church Pension Group being "a financial drain" on the fund, the salary of the CPG president, Alan Blanchard, purchase of CPG's new building, and other concerns, without being defensive. In some cases, trustees admit that a better performance could have taken place.

The booklet is a slick presentation with charts, tables and graphs. It's written clearly and at least touches upon the concerns raised. Mr. Blanchard went a step further when he met with reporters.

He said complaints about CPG salaries (Mr. Blanchard's is more than \$300,000) continue to be received. Unfortunately, many of those complaints might have been headed off if the comparative salaries of CPF's officers to executive officers of similar agencies in other churches had been included.

"While officer salaries are high compared to those of other church employees, we are competing for staff in a business community where these sums appear modest," the report stated.

Production of the report probably was a valuable exercise for all involved. Trustees and CPG officers took a good look at what they were doing and how they were doing it. Beneficiaries got an opportunity to learn more about how Church Pension Fund operates, and CPG got a chance to do some badly needed communicating.

David Kalvelage, editor

Sunday's Readings

Sharing in the Resurrected Life

Easter 3: Acts 2:14a, 36-47 (or Isa. 43:1-12); Ps. 116:10-17; 1 Peter 1:17-23; Luke 24:13-35

Throughout the 50 days of Easter, the Sunday readings pay particular attention to the post-Resurrection appearances of the Savior to his followers. The ultimate proof of Christ's victory over death lies not in the finding of an empty tomb, but in personal and corporate encounters by disciples with the Risen Lord himself.

On one level, the story of the road to Emmaus is quite ordinary. The Lord travels with them, he engages them in dialogue and offers teaching, and he sits down with them to share in a meal. These are clearly not the

acts of a dead man, so the two disciples have unambiguous proof of his Resurrection.

At the same time, however, the story is far more than just that. Luke's structuring of today's gospel makes it clearly a meditation on the presence of the Risen Christ in the church, particularly as it gathers as the community of word and sacrament.

Our own corporate and personal encounter with the Risen Savior — our own proof of his victory over death — comes week by week as we gather in faith for the celebration of word and sacrament. It is when we come together to share "the apostles' teaching and fellowship," and in that context offer prayer and break bread, that we meet the Risen Lord face to face and share in his resurrected life.

Letters

Another Agreement

I am responding to the implication of Tad Park's letter [TLC, March 3] that by adopting the Concordat of Agreement we would cease to be a part of the Anglican Communion.

Perhaps it would be helpful to remind everyone of the Porvoo Agreement, which was adopted last year by the four Anglican churches of Great Britain and Ireland and the Lutheran churches of Scandinavia and the Baltic nations. The Porvoo Agreement establishes the equivalent of full communion, including interchangeability of clergy. True, the Swedes, Finns and Balts have an unbroken historic succession, but the Norwegians, Danes and Icelanders do not. Joint consecrations of new bishops over time will remove that as an issue. Given the Porvoo Agreement, the concordat will not affect our place in the Anglican Communion. Furthermore, the 1988 Lambeth Conference commended the reports of the Anglican-Lutheran International Commission that led to both Porvoo and the concordat.

If possession of the historic episcopate is so important to us for the fullness of ministerial order, why should we not rejoice that our ELCA friends, for the sake of greater Christian unity, may agree to adopt it? With all of our theological turmoil, perhaps there is considerable benefit for us to live in full communion with Lutherans, who take careful theological analysis very seriously. Together we just might be able to offer our society a vigorous form of evangelical catholicism.

*(The Rev.) Warren E. Crews
St. Louis, Mo.*

Moderates Needed

The Rev. Jon Shuler [TLC, March 17] gives voice to what is in the minds of many of us: The church is in demonic bondage. Next, the Very Rev. Stephen H. Bancroft [TLC, March 24] asks for passionate zealous moderates (a wonderful phrase), who honor the authority and structure of the church. That's where the rub, or evil, comes in.

When we worship, we say we believe in one God, the Father Almighty, in one Lord, Jesus Christ, in the Holy Spirit, the Lord and giver of life. The next question is, do we believe in the other biblical personification, that of evil, the devil? One would almost believe it would be neces-

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Letters

sary. How else to escape the snares so cleverly laid by one whom one did not believe existed?

The best kept secret of the ages is now revealed! Nobody has to obey anyone, ever. Teenagers know it for sure. The all-pervasive disregard for authority in favor of self-indulgence is, to my mind, the triumph of evil. From a 2-year-old's enjoyment of saying "no," to the leaders of state or church saying "no," respect is the casualty.

The feeling that might makes right bypasses the Christian ethic — the rightness of God's power within, God beside, God over all. This power was given to save us from evil, from selfish destruction of each other and of the world around us. Instead, it is being used to coerce, or to fragment, the body of Christ, and the world.

I believe there are many, many moderates, who pray, "deliver us from evil" with a deep awareness of the uncaring, selfish convictions acted upon by the public and authoritative people alike.

*Leonie Miller
Tampa, Fla.*

While I sympathize with Dean Bancroft's faith in passionate moderates who can save our church, "a center out

there somewhere," it is sadly misplaced. W.B. Yeats nailed faith in moderation in the first stanza of *The Second Coming*:

*Turning and turning in the widening gyre
The falcon cannot hear the falconer;
Things fall apart; the center cannot hold;
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed, and
everywhere
The ceremony of innocence is drowned;
The best lack all conviction, while the worst
Are full of passionate intensity.*

Neither Jesus nor his followers were "moderate." Indeed, the gospel of Christ is a call to choose sides.

*(The Rev.) Steven L. McClaskey
All Saints' Church
San Diego, Calif.*

The Other Side

I would like to add a bit of information to the ongoing letter writing surrounding the visit of Bishop Dixon to two "traditional" parishes in Washington [TLC, Feb. 4, 25]. It is clear from reading the many letters and articles, that most, but certainly not every person in these two parishes, were opposed to Bishop Dixon's visit.

Bishop Haines was accused of being

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Letters

unfair because he "forced" these visits. I say that the other side was unfair too in its actions to fellow parishioners who did not object to the visit. If Bishop Haines was wrong to send Bishop Dixon to visit, surely the reaction did not call for such overt cruelty (e.g., the altar was stripped in one parish). Besides, I don't think Bishop Haines would have scheduled these visits if the entire parish was in opposition.

I think those who opposed the visits could have gone elsewhere to worship when Bishop Dixon came. Instead they chose to be as inhospitable as possible — to Bishop Dixon and to those in their own congregations that welcomed her.

I think it is important to air both sides of this unfortunate story. My prayer is that we, the people who comprise the Episcopal Church, can learn to accept differing opinions in the future.

*Stanley A. Dubowski
Arlington, Va.*

The article, "Another Unwelcome Visit," gives a superficial description of the visitation of the Rt. Rev. Jane Holmes Dixon to the Church of the Ascension and St. Agnes, but fails to communicate the essence of this unwarranted intrusion and of the congregation's refusal to sanction it with our presence.

We do not accept Mrs. Dixon as a bishop in the catholic and apostolic tradition because we have no assurance in either holy scripture or 2,000 years of church practice that a woman can be duly ordained to the priesthood or consecrated successor to the apostles. We therefore viewed her purported episcopal visitation as a violation of our beliefs and of our consciences, and we could respond in no way other than by our absence. At least we parishioners had the privilege of staying away. Our priest was under direct threat from the diocesan bishop to be present or lose his license. This was the greatest outrage of all, for no one, not even a bishop, has authority over another person's conscience. Our young priest-in-charge was bullied into a position in which he had either to disobey the bishop or go against his conscience.

Mrs. Dixon is quoted as saying she had come "not to change (y)our minds, but so we can find some way to be together." If this is true, why did she insist on coming as a bishop? The truth is that she came precisely to flaunt her "authority" and force our acceptance of her in the role of suffragan bishop. Had she sought "some

kind of relationship" with us, as she was quoted in the secular press, she could have chosen from a number of options available to her. She and her entourage could have entered our church like everyone else, taken their places in the pews and joined in our magnificent worship.

The truth is that she wants one relationship only with us and that is as bishop to parish, as shepherd to flock. We are not ready to accept this kind of relationship with her, and our position is a legal and valid one in the Episcopal Church and throughout the Anglican Communion.

Now we are relieved this "unwelcome visit" is over so that we can get on with the work to which God has called us.

*Fay Campbell
Bethesda, Md.*

When Suffragan Bishop Jean Dixon of Washington gave as reason for her going to Anglo-Catholic parishes "because we are a community of faith which gathers around the bishop [TLC, March 31]," she is in error. She is not The Bishop. She wears the vestments of a bishop and has the title but not the authority. Canon law gives the diocesan as the ecclesiastical authority, who is the only symbol of the

community of faith, and the only person who can go into an Episcopal Church uninvited. She is absolutely correct. The whole issue is a power struggle, and people like her and Bishop Haines are willing to destroy the Episcopal Church to prove they are now in charge.

*(The Rev. Canon) Philip E. Weeks
Maitland, Fla.*

"Bishop Dixon's 'Red Sea Experience'" begins with the quote that tells us that this person is a warrior for the deluded, using the once good offices of the establishment to destroy it. My question is, How come this was printed under the heading of "News"?

*(The Rev.) James F. Graner
Larned, Kan.*

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To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. Letters should be signed and include a mailing address.



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Bishop of Massachusetts Greeted With Anger

Parishioners in two Massachusetts churches reacted strongly to visits by their bishop on Palm Sunday following the bishop's temporary inhibition of their priest, the Rev. James Hiles. According to a diocesan spokesperson, "an affidavit has been filed . . . alleging sexual misconduct on the part of" Fr. Hiles.

Members of the Church of Our Savior, a mission congregation in East Milton, refused to receive communion from the Rt. Rev. Thomas Shaw, S.S.J.E., Bishop of Massachusetts. An unruly question-and-answer session followed, which was described by the Rev. Canon Edward Rodman as "not pleasant but not hostile." Another observer reported that "the meeting in Milton concluded after repeated confrontations between the bishop and the people . . ."

At St. Paul's, Brockton, where Fr. Hiles is the rector, Bishop Shaw attended the Eucharist but did not celebrate. The parish hired security personnel "to prevent disruptions," according to a newspaper account. Canon Rodman said the scheduled meeting at St. Paul's did not occur. The parish considers the sexual misconduct issue "trumped-up charges," in retaliation for an August vote to secede from the Episcopal Church over various disagreements. "The pastoral response team (which accompanied the bishop) is trained

to deal with such situations. They were not prepared for the degree of hostility and denial they found in Brockton."

Fr. Hiles has reportedly denied any wrongdoing. Canon Rodman could not confirm reports that the allegations concerned events of 20 years past, but said that under the new Title IV of the church canons, which went into effect Jan. 1, no statute of limitations exists.

The charge against Fr. Hiles will be investigated by the diocesan standing committee, and "support persons have been identified" to act as advocates for all parties. St. Paul's will probably be served by an assistant during the procedure, and the diocese will provide supply clergy for Our Savior's. The diocese's statement stressed that "the bishop's pastoral care extends to the parishes affected. Meetings are planned with the members" of both churches.

Longstanding Differences

The Brockton and Milton churches have long been unhappy with Bishop Shaw's stances on issues of homosexual marriage and ordination. Members of Our Savior's claim he has not replied to questions put to him in letters, and has prevented discussion of these and other troublesome issues at diocesan conven-

tion. St. Paul's decision to leave the diocese was that church's response to what parishioners saw as "increasingly liberal positions on abortion and homosexuality," according to the *Boston Globe*.

Financial issues also are involved. According to Canon Rodman, St. Paul's has withheld its diocesan assessment for the past three years. He said it is not adequately supporting the rector, and is in arrears on loan and Church Pension Fund payments. As a large urban parish with dwindling resources, he said "they are on the brink of being declared a mission."

The East Milton congregation, in contrast, recently received a \$2 million bequest, authority over which is disputed because of Our Savior's mission status. Canon Rodman said the mission was supporting its vicar, taking over that obligation from the Brockton parish.

He denied that anyone was "out to get Fr. Hiles. The bishop could have fired him as vicar of Milton and demanded that Brockton pay up. We take no pleasure in this. We've been trying for three years to work it out." In any case, Canon Rodman said, the sexual misconduct charge is a separate issue, brought spontaneously by an aggrieved party.

Both Canon Rodman and the two churches praised Fr. Hiles for his work in the churches and the community.

Briefly

The date for the sentencing of former national church treasurer **Ellen F. Cooke** [TLC, April 14] has been rescheduled from April 29 to May 29. Mrs. Cooke waived her right to indictment by a grand jury and admitted to the transfer of more than \$1.5 million in church funds into her bank accounts.

The Joint Nominating Committee for the **election of a Presiding Bishop** has announced it hopes to be able to present a final list of nominees by mid-April 1997. The committee said 38 names were submitted for consideration, with 26 of those persons considered eligible according to the criteria of age and tenure set by the committee.

Two priests have received **Episcopal Church Foundation Fellowships** for 1996-97. They are the Richard D. McCall

of the Graduate Theological Union in Berkeley, Calif., and the Rev. Donald D. Binder, at Southern Methodist University. The fellowships are used to fund the doctoral education of persons who show strong promise for teaching in Episcopal seminaries.

A **Norwegian Lutheran bishop** participated for the first time in the consecration of a Church of England bishop. Bishop Andreas Aarflot of Oslo and Swedish Lutheran Bishop Todd Harlin of Uppsala participated in the consecration at St. Paul's Cathedral, London, of the Rev. Canon Christopher Hill as Bishop of Litchfield.

A 12-stop pipe organ will be installed at **All Souls' Church, Chatan, Okinawa**, this fall as a memorial to the 234,183 peo-

ple who died during the Battle of Okinawa, near the end of World War II. The organ, built by the German firm of Werner Bosch Orgelbau, will serve as a continuation of the Reading of the Names of all military and civilian casualties from several nations, which was performed during the 50th anniversary observance. The reading took place in 1995 at All Souls', from April 1 to June 23; these 84 days marked the length of the battle.

The Rev. Canon Jacques Bossiere, of Southbury, Conn., was elected president of the executive council of the new **World Conference on French-speaking Anglicanism** when the organization held its first meeting in March in Kenya. It is estimated that there are more than 2 million French Anglicans under the leadership of 30 bishops and archbishops.

General Convention Only a TV Switch Away?

Very soon everyone will be able to attend General Convention. All you'll need is a small dish on the roof and a big screen inside. ECTN does the rest.

ECTN, the Episcopal Cathedral Teleconferencing Network, began in 1993 as a joint venture of the North American Conference of Cathedral Deans, the Office of Telecommunications at the Episcopal Church Center, and the Parish of Trinity Church in New York City, as a way of restoring cathedrals to their historic role as learning centers.

In the Middle Ages, cathedrals were the centers of information, by which people in the surrounding areas learned of timely events, received religious training and spiritual formation, and interacted with one another around their common life as Christians. Today, by using the newest satellite technology, cathedrals are again becoming the disseminators of educational and religious information for clergy and laity throughout the church.

Downlink sites have been established in nearly half of the Episcopal cathedrals in the United States, and are found in 46 of the 50 states. They are also located in seminaries, monasteries, conference centers, parishes, colleges and universities, as well as diocesan offices, hospitals and homes.

Since it began, ECTN has been the means by which increasingly large numbers of people have participated in important events by not only viewing a live telecast, but also by having the ability to enter the dialogue by phone and engage the participants personally.

There were 23 downlink sites for the first ECTN telecast of the 1993 Trinity Institute. By contrast, this year's Trinity Institute, "Jesus at 2000," was attended by 1,000 people in Corvallis, Ore., but viewed by an additional 9,000 people at 291 downlink sites throughout the U.S. [TLC, March 3] and Canada.

This explosive growth is indicative of how fast technology is moving to meet the growing demand of people to learn of and participate in the life of the church.

For instance, a telecast, "A Saturday Conversation with Edmond Browning and Pamela Chinnis," fielded questions from around the nation, many of which dealt with the furor caused by the embezzlement by former treasurer Ellen Cooke. This telecast permitted persons to ask questions directly of the top leadership about the most immediate issues facing the Episcopal Church.

Continuing education is another important way in which satellite telecasts can enrich the life of the church. "Exploring Chaos Theory: The New Science and its Theological Implications," a Trinity Church telecast hosted by the Rev. Fred Burnham, is an example of doing serious theology for thousands of interested peo-



ple who in the past would have been limited to a single classroom.

Besides the annual broadcasts of Trinity Institute, ECTN's commitment to serious theological inquiry is reflected in such telecasts as "Choosing Forgiveness," "Theological Reflections on Captivity," and "Richard Foster: Prayer."

In 1994, Washington National Cathedral produced "The Church in a Violent Society," in which the ethical issues of violence as it impacts the church in visible and subtle ways were explored in a program from the nation's capital.

Other ECTN broadcasts dealing with the church in society have been "Medical Ethics," "A Vision of Wholeness: Overcoming Sexism," and "Children at Risk and the Role of the Church."

While ECTN is primarily a vehicle to serve the Episcopal Church, it will increasingly feature ecumenical telecasts, both passive and interactive, as other

religious groups produce conferences, conventions and events of interest to all Christians. Methodists, Latter Day Saints and Roman Catholics also have teleconferencing networks.

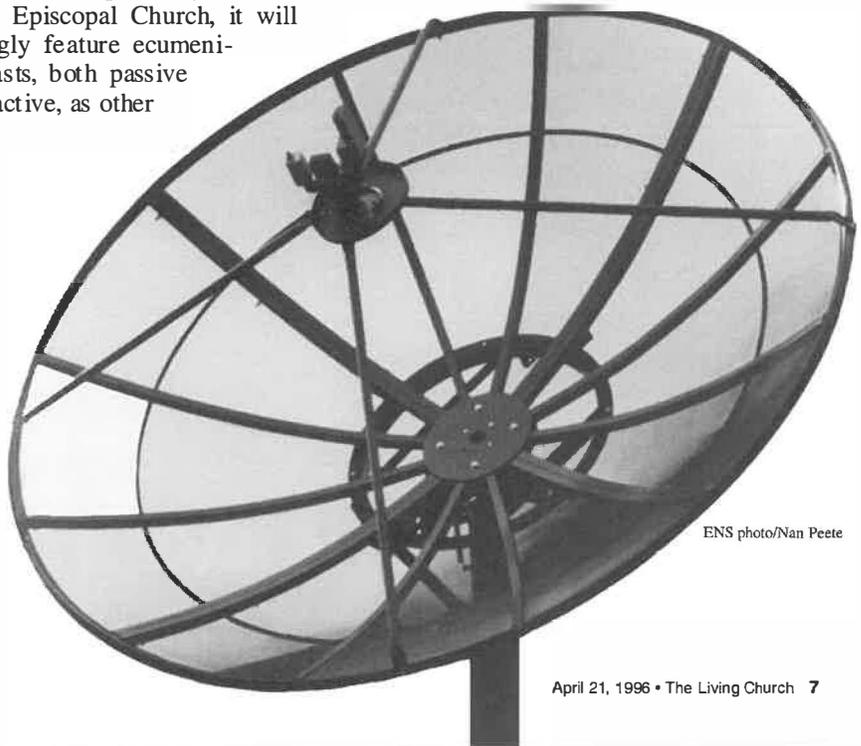
A live feed of the Interfaith Service Commemorating the 50th Anniversary of the United Nations, produced by Grace Cathedral in San Francisco, is an example of how this most recent technology can serve all faith groups.

Project coordinator Steve McCoy said ECTN will produce the first worldwide Anglican Communion telecast when the 1997 Trinity Institute will feature the Most Rev. George L. Carey, Archbishop of Canterbury, as the main speaker. Organizers hope future broadcasts will be as timely as the day's news and as broad as the church.

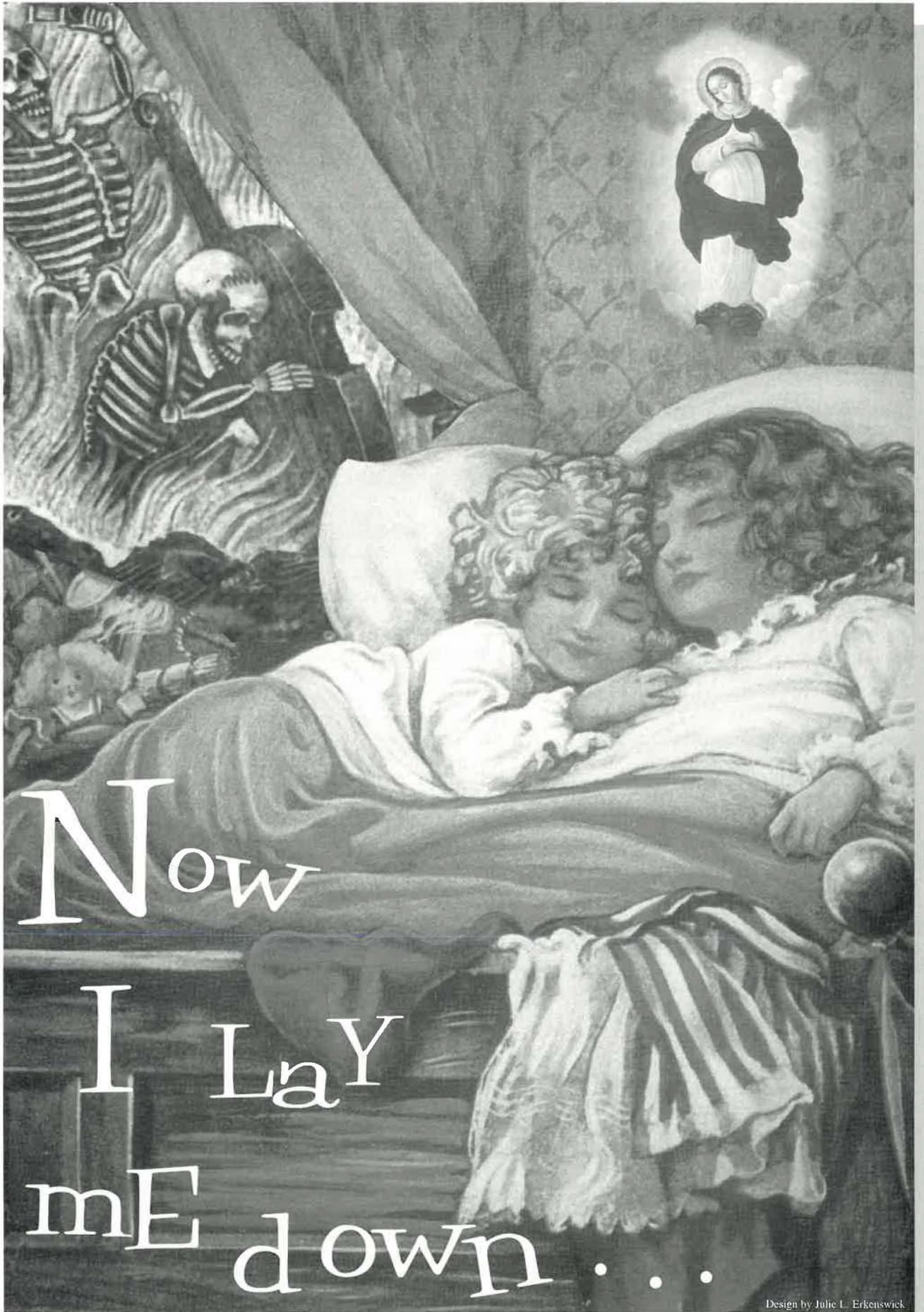
Currently, satellite systems cost between \$2,500 and \$5,000, well within the reach of most cathedrals, many parishes and some homes. The day is quickly approaching when virtually everyone who wishes will be able to witness General Convention, diocesan conventions, national conferences, seminary lecture series, and even the Lambeth Conference, regardless of where they occur.

As the Rev. Dan Matthews, rector of Trinity Church and a founding member of ECTN, said recently, "What the Gutenberg presses did for religion in the 16th century, satellite technology is doing for the 20th."

(The Rev.) David L. James



ENS photo/Nan Peete



Now
I Lay
me down . . .

Design by Julie L. Erkenwick

By HAROLD R. BRUMBAUM

Back in the days before the practice became psychologically incorrect, it was the common lot of children to be put to bed with the recitation of that ominous prayer: "Now I lay me down to sleep./I pray the Lord my soul to keep./If I should die before I wake,/I pray the Lord my soul to take."

If the notion of death poised to pounce didn't serve to give them the jitters, they were warned that unless they got to sleep right away the bogey man would spirit them off to a realm too horrible to bear a name.

Small wonder, then, that many of those youngsters now full grown should contemplate death with a shudder still, an experience to be deferred at all costs, and, while breath is in them, a fact of life to be denied. Hence, having to cope at last with the loss of those relinquishing their flesh, and needing to dispel their grief, they so embellish those remains that, "at rest" in "slumber rooms" and swathed in light befitting a cocktail lounge, the deceased merely seem to await some magical kiss to spring into action again. And for themselves, they rush to embrace the cult of Peter Pan and its myth of perpetual puberty: a flight of fancy easily entertained — until they happen to see on late night TV someone, just yesterday the heartthrob of millions on the movie screen, now suddenly reduced to a husk, or at best "well preserved," a triumph of the cosmetician's craft. Farewell, then, to the quest for the modern-day Holy Grail and its vaunted elixir of youth.

But if the quest is fruitless, that may be just as well, for while we must lament a life cut too short, we also have come to recognize the perils of longevity. In fact, such has been the progress (if that is the word) of medical technology that nowadays a ravaged life can be brutally sustained, and, without their so much as taking note of it, people not uncommonly outlive their wits. And one can envision the point where, thanks to a ready supply of replacement parts, whether organically grown or mechanically contrived, they may stay nominally functional well into their second century like so many bionic Methuselahs, and come to lament, after Yeats:

*What shall I do with this absurdity
O heart, O troubled heart — this caricature,
Decrepit age that has been tied to me
As to a dog's tail?*

For to hang around is not the same as to live it up: a clinical truth long since

afforded us by Swift's Lemuel Gulliver in Part III of his *Travels*, where he encounters a group of people, marked with a tell-tale spot on their brows (one thinks of the mark of Cain), who are destined never to die. Despite an initial surge of envy, he soon learns that the lot of these creatures, the *Struldbrugs*, is not a happy one, because, although exempted from death,

He who is the light
has given us a
bedtime devotion
which is both
psychologically
and theologically
correct.

they are not immune to decrepitude or dotage, nor to the disdain of the mortals around them. "Envy and impotent desires are their prevailing passions. But those objects against which their envy seems principally directed are the vices of the younger sort and the deaths of the old . . . [T]hey can never amuse themselves with reading, because their memory will not serve to carry them from the beginning of a sentence to the end . . . [N]o tyrant could invent a death," he concludes, "into which I would not run with pleasure from such a life."

In short, if there is a "fate worse than death," it is likely the prolongation of a life which has lost its savor. So it is that if a morose young poet like Keats can be "half in love with easeful Death," his elders, wearied, as was Hamlet, by "the heartache and the thousand natural shocks that flesh is heir to," can come to yearn for it, can, with that melancholy Dane, aspire to it as "a consummation devoutly to be wished." And so it is that those who survive them can look on their forebears' eventual demise as a deliverance, finding comfort in the thought that at last they are "out of their misery" or, when death makes haste, "didn't have to suffer long" — expiring in one's sleep being viewed as the most enviable of ends.

But what makes people shrink from death, after all, is the double-edged dread of loss: the loss, on the one hand, of whomever and whatever they value; and, on the other, that of their own identity, or annihilation. Assured at our mother's knee that we will at last meet both God and our ancestors "up in heaven with the angels,"

our better-schooled minds inform us that any such hope went out the window with Ptolemy, and that, although there may be countless astral bodies capable of sustaining intelligent (if not angelic) life "up there," still, beyond them all, that "up" consists of nothing but a void. And this sort of cosmology can suggest that we earthlings are confined in what is at best a reasonably comfortable cell — until, our lease expiring, the eviction notice comes and we are thrust into something more oppressive still, a crypt from which there is no evident escape . . . Or is there?

"Give me some light!" cries Hamlet's uncle in a frenzy of dismay. To which across the ages a global chorus cries "Amen!" For if we are to be delivered from that sepulchre of ours, we need a champion and guide to dispel its darkness and illuminate our way. And from beyond — or perhaps from the depths of — that gloom comes the serene reply, "I am the light. Follow me." Such a guide, then, we have found — better put, has found us — in him who is the embodiment of light, who once, himself extinguished, was rekindled by the source of light, emerging from a tomb like ours in luminescent splendor. The event which gave birth at once to such unprecedented offspring: to the gospel tradition and the scriptures which it spawned, and by which in turn it is propagated still, to the blood-witness of martyrs, the apostles and saints, to the church, the Easter festival itself, and the assurance of resurrected life that every generation since has had good cause to confide in.

The same guide who, according to Luke, suggested that we need not trouble ourselves about that "up" after all, that it is instead beneath the space-time field we think of as reality that the port of entry to our destined home in God's domain is to be found: deep down within us. (A clue, perhaps, that, with the mystics, we should even now in our vigor delve into those depths — not to fashion our graves, but to unearth our very selves.)

And he who is the light has also given us a bedtime devotion which is both psychologically and theologically correct, and which can let us take our rest in peace even when we come to utter it at last, as he did, *in extremis*: "Father, into your hands I entrust my spirit." No better words have yet been framed to die — or to live — by, if only because they represent the godhead's anguished yet triumphant converse with itself. □

The Rev. Harold R. Brumbaum is a retired priest who is an occasional contributor to TLC. He resides in Nicasio, Calif.

CONCORDAT OF AGREEMENT

Examining Its Purpose for Lutherans and Episcopalians

By HARRY W. SHIPPS

Many volumes have been written about, but not nearly enough study given to, the proposed Concordat of Agreement between the Episcopal Church and the Evangelical Lutheran Church of America (ELCA). The concordat, to be voted on by both churches in the summer of 1997 [TLC, April 7], would lead to establishment of full communion, including the recognition, reconciliation and interchangeability of each other's ordained ministers.

The concordat is a logical development from the Interim Sharing of the Eucharist agreement established in 1982 by the two churches. The deepening relationships between the two, which share so much in common, seems a natural outcome of our mutual concern for the unity of the church, for which Christ prayed and which the world needs.

A great assist in overcoming our historic separation is the liturgical usage of both churches. The Book of Common Prayer and the Lutheran Book of Worship would seem to express not only a common liturgy, but much common theology, and therefore a sense of oneness in worship.

An Episcopalian's mind immediately is drawn to the several documents that have, over the years, guided and informed Anglican ecumenical endeavors and the conditions upon which greater unity can be realized. The Chicago-Lambeth Quadrilateral of 1886 and 1888 (pp. 876-878, BCP) offers the most familiar guidelines. It stresses the desire to fulfill the Savior's prayer that "we all may be one." It recog-

nizes the mutuality of our baptism. It calls for the church to forego particular preferences of its own. It seeks not to absorb or merge, but to heal the wounds of the body, and to manifest charity to the world. In recounting the four notes of this sacred deposit (holy scripture, the Nicene Creed, two sacraments and the historic episcopate), it states with unequivocal clarity that these are principles of the undivided Catholic Church and that Christian unity can be restored only by returning to them; that we believe them to be the substantial deposit of Christian faith and order, committed by Christ and his Apostles to the church unto the end of the world; and that they therefore "are incapable of compromise or surrender."

One is drawn to the fourth note of the quadrilateral for a discussion of the historic episcopate. To many, if not most, Episcopalians, the historic episcopate subsumes the apostolic succession of bishops, and the three-fold order of bishops, priests and deacons. We are speaking not only of tactile succession, but a fellowship of the living and dead, common to Catholic Christianity and ontological in character. To declare the office is "for life" barely touches upon this understanding of holy orders.

In some papers on the subject, it seems that *episcopate* is equated with apostolic succession and the historic episcopate. This also is inaccurate. *Episcopate*, or "oversight," is practiced by most protestant churches without any reference to the historic episcopate or apostolic succession.

It seems that Lutherans understand

bishops primarily as administrative officers, with considerable oversight and authority, as is the case with bishops of the United Methodist Church. In contrast, Anglican understanding places the bishop primarily as the sacramental person, responsible for the unity, continuity and faith of the church.

Our understanding of a three-fold order, in contrast to a single order using different ministerial terms for different functions, leads to the observation that in the Lutheran understanding a minister "is what he does." A catholic understanding would say that a minister "does what he is." It should be stated clearly that a negative judgment is not therefore rendered on the validity or efficacy of Lutheran sacraments by Lutheran ministers for Lutherans, but clearly, Episcopalians have another tradition. Lutheran "evangelical purity" does not include the historic episcopate. For Episcopalians, "catholic fullness" does include it.

The Lutheran adherence and commitment to the Augsburg Confession provides a clear theological focus and a test for Lutheran orthodoxy, along with Luther's Small and Large Catechisms. It must be noted that these documents place justification at their center and other doctrines are explicated with that center in mind.

The purpose of the concordat "will be to permit the full interchangeability and reciprocity of all ELCA ministers as priests or presbyters, and all ELCA deacons as deacons in the Episcopal Church without any further ordination or reordination or supplemental ordination whatsoever." Section 4 states: "The Episcopal Church hereby recognizes now the full authenticity of the ordained ministries presently existing within the Evangelical Lutheran Church of America" ... "The three-fold ministry of bishops, priests and deacons in historic succession will be the future pattern of the one ordained ministry of Word and Sacrament in both Churches."

(Continued on next page)

New Ideas for Seminaries

One of the more interesting rumors involving the Episcopal Church in recent weeks was that two of the church's 11 seminaries were making plans to merge. While the rumor turned out to be unfounded, it did prove to be thought provoking. For example, it raised the age-old question of whether the church has too many seminaries. With enrollment down in a majority of our theological schools, and several seminaries reportedly burdened by red numbers on their financial statements, the question is appropriate.

Our seminaries differ considerably in their size, assets and circumstances. In some instances, they are addressing the question of too many seminaries by their specialized offerings. For example, programs in evangelism, missionary work, feminist liberation theology and education for lay persons are a few of the emphases at seminaries enabling them to serve particular needs in the church. Some seminaries have allied themselves with other churches' seminaries and universities; others are exploring joint programs with other Episcopal seminaries.

We are hopeful that the seminaries will continue the development of specialized programs. The church needs evangelists, ambassadors of the gospel who are effective in missionary work, persons who can commend the historic faith in new cir-

cumstances to new people, and others who can extend the life and work of the church. The willingness of seminaries to explore and exchange new ideas, programs and approaches to ministry with each other and with the wider church is encouraging, a hopeful sign in addressing the problems of enrollment and finances.

Opening Our Eyes to Jesus

On this third Sunday of the Easter season, we hear the story of the disciples on the road to Emmaus (Luke 24:13-35). A natural reaction of those who hear this reading is to wonder how the disciples could walk along the road with a stranger and not recognize him as Jesus. "... their eyes were kept from recognizing him." It is not until later in the story, when Jesus takes bread, blesses it, breaks it and give it to his disciples that they recognize him.

The road to Emmaus is symbolic of our journey to faith. As we walk along our journey, we don't always recognize Jesus accompanying us. Sometimes it is not until the breaking of the bread takes place that we discern our Lord and things begin to make sense to us. Let us continue on our journey knowing that Jesus is with us, helping us to grow in grace and faith and love. May our eyes be opened to recognize him.

CONCORDAT *(Continued from previous page)*

In the meantime, existing ELCA clergy may be invited to function as priests within the Episcopal Church. Such permission is "subject always to canonical or constitutionally approved invitation." This provision would seem to allow discretionary observance on the part of the local bishop. However, in order to bring this to pass, the Constitution of the Episcopal Church and the Preface to the Ordinal (page 510 BCP) would have to be revised or set aside. Such a process requires the action of two successive General Conventions, and therefore could not be completed until Jan. 1, 2001. If the concordat is confirmed, Episcopalians must accept the anomaly that then will exist.

To complicate the matter further, the ELCA, at its 1997 Churchwide Assembly, must vote for or against a similar interchangeability of ministers with the United Church of Christ, the Presbyterian Church (U.S.A.) and the Reformed Church in America. This raises some problems of consistency. If Church A and Church B have a relationship with a particular requirement, and Church C has a relationship with Church C without such requirement, what then is the relationship of Church A with Church C? And how does Church B deal with the incongruity? Such perplexities might well be overlooked,

appreciating the fact that logical consistency is hard to achieve in ecumenism.

We must note that many members of the ELCA maintain considerable reservations and sensitivities concerning the concordat because of the seeming implication that their ordination is deficient. There-

allow that this is the bestowal of "the grace and authority of Holy Orders as this Church has received them" and "adding to that [previous] commission the grace and authority of Holy Orders." Is not this a graceful way of stating the purpose of participation of Episcopal bishops?

Provided both churches vote to accept the concordat, a joint commission will at a future date "announce the completion of the process by which they (the two churches) enjoy full communion with each other." The two "will share one ordained ministry in two churches that are in full communion, still autonomous in structure, yet interdependent in doctrine, mission and ministry." Such a relationship is quite distinct from merger or organizational or structural amalgamation.

In addition to practical benefits that accrue from the coming together of autonomous churches, nothing is of higher priority than the Pauline concept in Ephesians of unity in the body of Christ and our Lord's high priestly prayer to the Father "... that they may be one as we are one" (John 17:11). □

A COMMON LITURGY, A COMMON THEOLOGY, AND A SENSE OF ONENESS IN WORSHIP

fore the concordat may be up against considerable opposition at the Churchwide Assembly. The participation of Episcopal bishops in future ordinations of ELCA bishops, as the concordat requires, must be for a purpose. In other cases, our canons (Title III, Canon 11, Sec.5 (b))

The Rt. Rev. Harry W. Shipps is the retired Bishop of Georgia. A member of the Standing Commission on Ecumenical Relations, he is now Assistant Bishop of Dallas.

Short and Sharp

By TRAVIS DU PRIEST

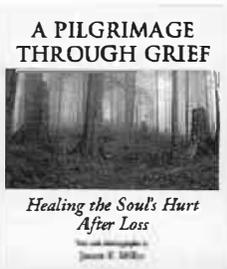
On healing, grief and companionship

HEALING IN THE LANDSCAPE OF PRAYER. By Avery Brooke Cowley. Pp. 138. \$10.95 paper.

Well-known Episcopal writer Avery Brooke currently teaches a course in healing and the laying on of hands in the spiritual growth program of Berkeley Divinity School. In this new book from Cowley, she gives specific guidelines on healing prayer and is especially good on inner healing, the heart of all healing.

A PILGRIMAGE THROUGH GRIEF: Healing the Soul's Hurt After Loss. By James E. Miller. Abbey. Pp. 98. \$9.95 paper.

Begun as an audio-visual presentation, this book offers lovely color photographs along with a lilting prose-poem text which takes the viewer-reader on a pilgrimage through grief into transformed healing. Effective and moving.



A CIRCLE OF FRIENDS: Encountering the Caring Voices in Your Life. By Robert J. Wicks and Robert M. Hamma. Ave Maria. Pp. 131. \$7.95 paper.

A helpful exploration of friendship and its role in our spiritual lives. Gives a close look at types of friends: prophet, cheerleader, harasser, spiritual guide. A most perceptive book with good examples, stories and exercises. Wicks is a professor of pastoral counseling, and Hamma, a writer and editor.

Two new anthologies

SIGNS OF GRACE. By David Brown and David Fuller. Morehouse. Pp. 178. \$19.95.

You'll find old friends here like Donne and Herbert, but also newer voices such as R. S. Thomas and Flannery O'Connor. Two professors at

the University of Durham (England), the former a theologian, the latter an English teacher, assemble an anthology of prose and poetry based on the seven sacraments. Besides the clever arrangement, each piece is prefaced with a fine historical lead-in.



CARRY ONWARD. Edited by Charles B. Rodning, et al. St. Matthew's (5901 Overlook Road, Mobile, AL 36618). Pp.144. \$25 (includes postage), paper.

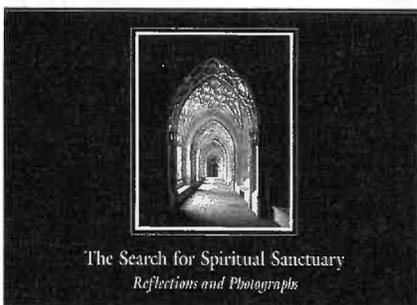
The Art Guild of St. Matthew's, Mobile, has put together a collection of photographs, sketches, poetry, calligraphy and prose reflections. It is quite an ambitious project, and I'm glad they included selections by young people.

OUR HOPE FOR YEARS TO COME: The Search for Spiritual Sanctuary. Reflections and photographs. By Martin Marty and Micah Marty. Augsburg. Pp. 112. No price given, paper.

One of the loveliest books to be published this Lent, it provides refreshment for the soul through the written word and stunning black and white photographs, assembled by the well-known father and son team. From "Company": "Loneliness is an enemy of hope ... 'the first thing which God's eye nam'd not good,' poet John Milton said."



OUR HOPE FOR YEARS TO COME



The Search for Spiritual Sanctuary
Reflections and Photographs

Balanced Perspective

NEW DICTIONARY OF CHRISTIAN ETHICS & PASTORAL THEOLOGY
Edited by David J. Atkinson, David F. Field, Arthur Holmes, Oliver O'Donovan
InterVarsity. Pp. 944. \$39.99 cloth

Good reference works are hard to find. Excellent reference tools are practically impossible to discover. InterVarsity, however, is to be commended for its recent release of the *New Dictionary of Christian Ethics and Pastoral Theology*. This magnificent compilation joins the already long list of dictionaries which has come forth from this publisher. The book is a balanced and complete work covering a large number of topics under its thematic umbrella.

The evangelical tone of the dictionary is evident, yet it is evangelical without being sectarian; biblical without being preachy; balanced without being condemnatory. The more than 700 articles cover most possible areas of Christian ethics, and the 127-page introductory section is a systematic treatment of 18 outline headings for ethical inquiry.

Three of the four editors are Anglican, all the more to gain our attention in the Episcopal Church. After looking up 100 items of personal interest, I was both impressed and satisfied with this reference tool and am grateful it takes a prominent place in my personal library. I heartily commend it to all seminary, parish and clergy libraries. It will also well serve the laity interested in wrestling with ethical issues into the next century.

(The Rev.) Jeffrey A. Mackey
Utica, N.Y.

Historiographer's Model

RIPE TO THE HARVEST
History of the Episcopal Diocese of Lexington 1895-1995
By Frances Keller Barr
Episcopal Diocese of Lexington (166 Market St., Lexington, KY 40507)
Pp. 421. \$21

With the publication of *Ripe to the Harvest*, Frances Keller Barr, historiographer of the Diocese of Lexington, completes her mammoth two-volume study of that diocese which began with *The Great Elm Tree*, co-authored with Rebecca

Books

Smith Lee in 1969. This newly published book includes a section on each of the five bishops of the diocese: Burton, Abbott, Moody, Hosea, and the present diocesan, Wimberly. Not only do we learn important historical facts, but we also learn fascinating tidbits such as who did and didn't allow the term "Father" in addressing the clergy, who did and didn't allow reservation of the Blessed Sacrament.

Her sixth section covers the churches of the diocese, including the two cathedrals — the lovely, somewhat rustic Cathedral of St. George the Martyr in the mountains of eastern Kentucky and the venerable, historic Christ Church Cathedral, with its well-known men and boys choir, in downtown Lexington. One welcomed inclusion is the coverage of special ministries, easy to overlook, such as The Close, for retreats, and St. Agnes House, a hostel for cancer patients at the University of Kentucky Hospital.

The author also devotes several pages to "Churches That Were," another feature often overlooked in diocesan histories.

This book is a model of historiography and will set the course for other diocesan histories for many years. It is more than mere model, however; it is a wonderful contribution to the Diocese of Lexington and the Episcopal Church at large.

(The Rev.) Travis Du Priest
book editor

Through Life's Stages

THOMAS MERTON,
In Search of His Soul
By Robert G. Waldron
Ave Maria. Pp. 157. \$7.95, paper

FREE TO PRAY — FREE TO LOVE
By Max Oliva, S.J.
Ave Maria. Pp. 166. \$7.95, paper

MEETING GOD IN SILENCE
By Sara Park McLaughlin
Tyndale. Pp. 188. No price given, paper

Robert Waldron's book is an analysis of Thomas Merton's spiritual life and Jung's psychology. In the telling of Merton's life we are led to review our own steps in growing up and passing through life's stages. We actually join in with the author and these two great men to see a deeper purpose and a maturity in God's plan for us that we had not seen before.

The final chapter looks at some ideas expressed by both men and how, in so many ways, they are saying the same

thing. The book is a bridge of the spiritual and the Jungian view.

Max Oliva picks up on Merton's life of prayer and contemplation and gives some guidelines to prayer: Release all the yesterdays, accept the todays and believe in God's generosity for all the nows and tomorrows. And this is just the beginning of *Free to Pray*.

Sara Park McLaughlin says, as do the previous authors, "the great answer to prayer is the power to pray more ... the answer to prayer is that it answers, that it begets in the soul greater courage. God could give us no greater gift than the power of perseverance in prayer."

Silence is the great door to see God and ourselves in a whole new light. To hear, to touch, to taste, to smell, to be, in God's presence, aware for perhaps the first time, of how close God really is to us in the most gentle caring way.

(The Rev.) J.S. MacConnell
Hanover Park, Ill.

Valuable Illumination

BIBLICAL TRUTH AND TODAY'S
WORLD

By Bruce D. Rahtjen
Treffoil. Pp. 121. \$12.95, paper

Bruce Rahtjen's insightful and engaging guide is perfect for the beginning student of the Bible. It is easy to understand and draws the reader in with an unpretentious and newsy style.

Biblical Truth and Today's World provides a sensible framework for approaching the Bible, based on Rahtjen's premise that our modern perspective is inadequate and often inappropriate. One particularly enriching chapter addresses the apparent conflict between science and religion. This valuable illumination is sure to bring peace of mind to many readers whose struggle with this issue has only been heightened by our culture's tendency to polarize it.

Rahtjen, an experienced Bible translator, presents a brief history of the various translations and versions of the Bible, including a helpful review of the many forms currently available. While he recommends that the earnest student read as many translations as possible, this section would also prove helpful to the person who can afford only one.

This is one of those rare books that ends too soon.

(The Rev.) Harry Warren Firth
Kansas City, Mo.

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People and Places

Appointments

The Rev. **Virginia Bennett** is rector of St. Andrew's, 406 Hillsboro Ave., Edwardsville, IL 62025.

The Rev. **Mary Schrom Breeze** is vicar of St. Luke's, Box 551, Excelsior Springs, MO 64024.

The Rev. **Mary Caucutt** is vicar of St. Andrew's in the Pines, Box 847, Pinedale, WY 82941.

The Rev. **A. Milton Cheney** is rector of St. John's, 15 Park Ave., Athol, MA 01331.

The Rev. **Wayland Coe** is rector of St. Thomas', Box 35096, Houston, TX 77235.

The Rev. **David Couper** is priest-in-charge of St. John the Baptist, 207 W. Pleasant, Portage, WI 53901.

The Rev. **Daniel Erdman** is rector of St. Philip's, 706 Byers Ave., Joplin, MO 64801.

The Rev. **Marjorie Menaul** is rector of St. Paul's, Box 764, Bloomsburg, PA 17815.

The Rev. **Janet W. Nunley** is rector of St. Peter and St. Andrew, 25 Pomona Ave., Providence, RI 02908.

The Rev. **David Otis Sivret** is rector of Christ Church, 191 Mansion St., Cossackie, NY 12051.

The Rev. **Stephen Voysey** is rector of St. Mark's, 85 E. Main St., Mt. Kisco, NY 10549.

Changes of Address

The Rev. **Arthur Harrington**, SN 298 Harvest Ln., St. Charles, IL 60175.

The Rev. **Ronald Harrison**, 24 Summit Ave., Latham, NY 12110.

Corrections

Sr. **Helen Bernice Lovell** professed her first vows in the Companion Sisterhood of St. Gregory, not her life vows, as previously reported [TLC, March 10].

Ordinations

Deacons

West Missouri — **Fred McDaniel, Jim Moore.**

Resignations

The Rev. **Paulette Schiff**, as associate of St. Mark's, Philadelphia, PA.

Retirements

The Rev. **Norman Burke**, as rector of St. John the Baptist, Glendale, AZ.

The Rev. **William Radant**, as rector of St. Mark's, Beaver Dam, WI.

The Rev. **Patrick H. Sanders Jr.**, as interim dean of St. Andrew's Cathedral, Jackson, MS; add: 8873 Timberlake Circle, Meridian, MS 39305.

Deaths

The Rev. **Bernard Patrick Healy**, rector of the House of Prayer, Newark, NJ, died Feb. 4, of complications resulting from AIDS. He was 47.

Fr. Healy was born in Springfield, MA. He was educated at American International College, State University of New York, and General Theological Seminary. He was ordained priest in

1987. He served as chaplain to persons with AIDS at the Jersey City Medical Center, NJ, and was chaplain of Bailey House. Fr. Healy was also a longtime member of Integrity.

The Rev. **Larry Inlow**, priest of the Diocese of Missouri, died Jan. 11 in Chicago, IL. He was 49.

Fr. Inlow was born in Mexico, MO. He received a BA from Rhodes College and a MDiv from Seabury-Western Theological Seminary. He was ordained priest in 1991. Fr. Inlow served as assistant of St. Luke's, Evanston, IL.

The Rev. **David Barbour Mulford, Sr.**, rector of St. Philip's, Quantico, MD, died Jan. 12 at age 70.

Fr. Mulford was born in Burlington, NJ. He graduated from the University of Virginia and Berkeley Divinity School. He was ordained priest in 1955. Fr. Mulford served parishes in New York, Delaware and Maryland. He was religion director on radio station WJWL, and served as a counselor on alcoholism in Delaware and Maryland. Fr. Mulford is survived by his wife, Ruth, 4 sons, and 3 daughters.

The Rev. **William MacDonald Sharp**, retired priest of the Diocese of Washington, died Jan. 22 in Gwynedd, PA. He was 96.

Fr. Sharp was born in Philadelphia, PA. He attended Pennsylvania State University and Philadelphia Divinity School. He was ordained priest in 1926. He served in Philadelphia and Aramingo, PA, Garrison, NY, and Washington, DC. He retired in 1967. Fr. Sharp is survived by his wife, Catherine, and two daughters.

The Rev. **John Turner Whaley**, retired priest of the Diocese of Texas, died Jan. 22 in San Antonio. He was 87.

Fr. Whaley was born in Hannibal, MO. He was ordained priest in 1952. He served in Rice, Little Falls, Royalton, and Minneapolis, MN; Houston, TX; and Memphis, TN. He retired in 1978. Fr. Whaley is survived by his wife, Evalynne.

Next Week ...

The Sheep of His Hand

for Easter 4



ACCOMMODATIONS

GOING TO THE OLYMPICS? Stop over at St. Mary's Episcopal Center, Sewanee, TN, seven miles from I-24, 165 miles from Atlanta, 85 miles from Oconee. Telephone (800) 728-1659 for rates and reservations.

BOOKS

ANGLICAN THEOLOGICAL BOOKS—scholarly, out-of-print — bought and sold. Send \$1 for catalog. **The Anglican Bibliopole**, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.

LIFE HERE AND HEREAFTER is a book that should reassure the reader that life here in this world together with the life to come is in the hands of our Loving Savior. Jeffrey A. Mackey, writing in *The Living Church*, says, "Not often does one pick up a book which immediately engrosses the reader. When it happens, it is both a joy and a delight. *Life Here and Hereafter* is such a book." Order your copy from: **Robert's Bookshop**, 151 Second St., South Amboy, New Jersey. Cloth-bound \$21.00; soft cover \$14.00, including packaging and postage.

SUTTON BOOKS: Out-of-print and rare British and US theology. Also history/literature. Americana catalogs. Send long SASE stating wants. **Sutton Books**, 2628 Boyd Ave., Fort Worth, TX 76109.

CATECHUMENATE

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PROFESSIONAL FUND RAISER to manage capital campaign for mission organization. Send resume to: **OLR, Box 464, Somerset, VA 22927.**

SMALL CHURCH in Bogalusa, LA (60 miles north of New Orleans) seeks a retired or semi-retired priest for regular part-time position, rectory provided. Contact: **Ellis Sampson, Sr., Warden, St. Matthew's Episcopal Church, 208 Georgia Ave., Bogalusa, LA. Day phone (504) 732-8410, evenings (504) 732-5195.**

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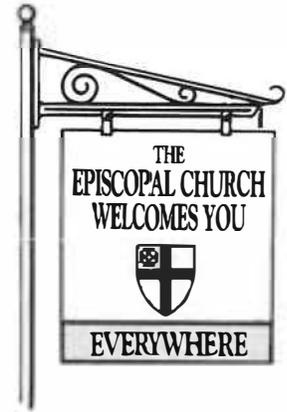
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Sun Eu 8, 9, 11 (1S, 3S & 5S); MP 11 (2S & 4S); Cho Ev 5 (1S Oct.-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10). Noonday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

Wilmington, DE

CATHEDRAL CHURCH OF ST. JOHN
10 Concord Ave., 19802 (302) 654-6279
The Very Rev. **Peggy Patterson**, dean; the Rev. **Dr. M. Antoinette Schiesler**, asst
Sun H Eu 7:30 & 10:30, Tues 12:10, Thurs 7:15, Sung Compline Wed 9:10

Hollywood, FL

ST. JOHN'S 1704 Buchanan St.
The Rev. **Hobart Jude Gary**, interim r
Sun 8 & 11 (Sung). Weekdays as anno

Augusta, GA

CHRIST CHURCH Eve & Greene Sts.
The Rev. **Theodore O. Atwood, Jr.**, r
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

Riverside, IL (Chicago West Suburban)

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

Indianapolis, IN

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. **Robert Giannini**, dean
Sun 8 Eu, 9 Sung Eu, 10 Christian Ed, 11 Cho Eu

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. **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

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

Newark, NJ

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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.
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Daily Morning Prayer 8:45; H Eu 12:10

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

PARISH OF TRINITY CHURCH
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The Rt. Rev. **Herbert A. Donovan, Jr.**, Vicar

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

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

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

Philadelphia, PA (Mount Airy)

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Sun Masses 9 & 11 (Sung). Thurs 10

Selinsgrove, PA

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129 N. Market
Sun Mass 9:30. Weekdays as anno

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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Sun 8, 9 & 11. Weekdays as anno

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Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S) 12:15 HC (ex 1S). 1928 BCP Daily as anno (817) 332-3191

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