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**One Way to Grow
The Community
of the Holy Spirit**

IN THE NEWS:
Trinity Institute reviews
“A Seamless Garment”

890228 44498
The Rev Charles Pridemore
1047 Amsterdam Ave
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Not Lost

As I let our dog out of doors on a very cold day last month, my mind flashed back to a winter episode over 30 years ago. My wife and I had bundled our children and suitcases into our old station wagon and drove part way across the country to spend Christmas with grandparents. Before leaving home, we had put our beloved dog, a large golden retriever, in a kennel over half an hour's drive away that supposedly specialized in larger dogs. After Christmas we received a puzzling message that our dog was at a veterinary hospital.

When we got home soon after, we learned that a neighbor had heard our dog barking at our house, and found him in sorry condition, having had nothing to eat during some very cold days. We took him to a veterinarian at once. Our dog had escaped from the kennel and succeeded in finding his way home over perhaps 15 miles of totally unknown countryside. Fortunately, the story ended happily as he was restored to health after a week or so of treatment.

Of course there are many stories of animals finding their way home, although not usually in the dead of winter, but it had never before happened in our family. One could not but wonder how he did it. What tells an animal how to go home? Does its sense of direction perceive and recall all the twists and turns of the road taken when leaving home? Does its imagination hear its master's voice in a certain direction? Does its head simply point in a certain way, it knows not why?

Nothing in our experience is like that. We can lose our way and go round and round in circles even in a small patch of woods. For longer journeys, unless we already know the road, we have to have maps, or compasses, or clear directions given to us, or landmarks that are visible at considerable distances.

When lost, humans don't know how to get home, without guidance or assistance, at the ordinary physical level. How much more difficult it is for the lost person at the psychological level! It was only when sheer defeat was faced that the Prodigal Son resolved to return home, as in our gospel for Mid-Lent Sunday. Even more difficult it is to direct our way toward our ultimate home, the place for which we were created, the place we want to remain for all eternity. We call it the New Jerusalem, and we must die in order to reach it.

These are hard words to accept when we are young. As we grow older, we more willingly seek to unravel the twists and turns of our life's journey, to listen for the blessed voice of our Master and to turn our hearts in the right direction.

H. BOONE PORTER, EDITOR

CONTENTS

March 5, 1989

Lent 4

FEATURES

8 One Way to Grow

by Mary Warren

Associates of the Community of the Holy Spirit range from lawyers to truck drivers.

9 Meditations on the Lord's Prayer

by Charlotte van Stolk

Part IV in a lenten series.

DEPARTMENTS

2 The First Article

3 Letters

5 Short and Sharp

6 News

10 Editorials

11 Viewpoint

12 People and Places

13 Benediction

ON THE COVER

Photo by Orville Andrews

LETTERS

Non-competitive Mission

I thank you so much for the space which you allotted to our chaplain's presentation on the situation in Haiti to the Diocese of East Tennessee's recent convention [TLC, Jan. 29]. I would like to correct a few items of information in the article.

Both the property and the buildings of Holy Cross Hospital are owned by the Episcopal Church of Haiti. The hospital is operated as a partnership-in-mission between the Diocese of Haiti and the global mission unit of the General Assembly Council of the Presbyterian Church, U.S.A. by agreement between Bishop Garnier and the Presbyterian Church.

There are no Presbyterian churches in Haiti and the Presbyterian Church came to work here with the Episcopal Church rather than to set up a competing denomination. The majority of financial and material support has come from Presbyterians, and my wife and I, although Episcopalians, are appointed by the Presbyterian Church mission board. I believe the self-effacing approach to undertaking mission work of the P.C.U.S.A. is a truly commendable one as contrasted by the competitive nature of mission work undertaken by most denominations.

I would be remiss if I did not correct one other item in the article. I have worked in Haiti for over 20 years, 14 as an intermittent volunteer but only six and a half years as medical director of the hospital. Two other fine Presbyterian missionary doctors, Dr. Rion Dixon and Dr. Salvador Garcia de la Torre, as well as several interim Haitian physicians, preceded me and deserve credit for their years of service to this institution.

(The Rev.) DAVID F. MCNEELEY, M.D.
Medical Director
Holy Cross Hospital

Leogane, Haiti

Unity and Evangelism

General Convention proclaimed the 1990s to be a "Decade of Evangelism." The 1988 Lambeth Conference, in a similar resolution, added that it recognized evangelism to be the "primary task given to the church." If we accept this notion that, apart from worship, evangelism is the primary task of God's church and we get into high gear proclaiming the gospel, is anyone

going to believe the message we proclaim?

In his high priestly prayer, our Lord prayed that God's church would be one so that the world would believe (St. John 17:21). Surely, if there is any revealed truth in that part of the prayer it is that unity precedes evangelism; or that unity — or at least an "all out" ecumenical effort — is the necessary prerequisite for fruitful evangelism!

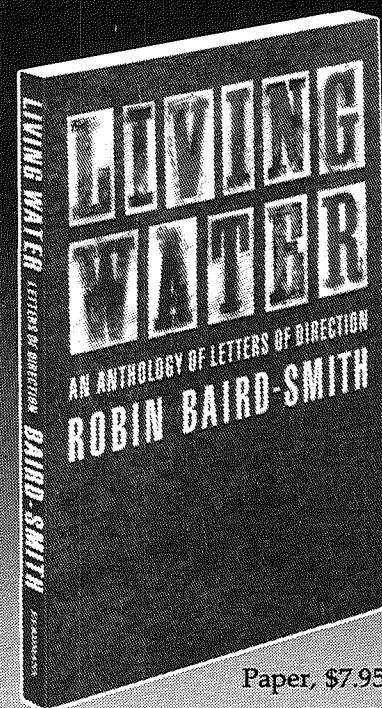
Some years ago my cure was in a city in which three Episcopal churches

assembled for a celebration of Thanksgiving Day; it was said to be an ecumenical event! Of course, that was because of the differing styles of churchmanship of those churches. Today, we can experience an inordinately more serious phenomenon: two parishes of the Episcopal Church in the same city which are not totally in communion with one another!

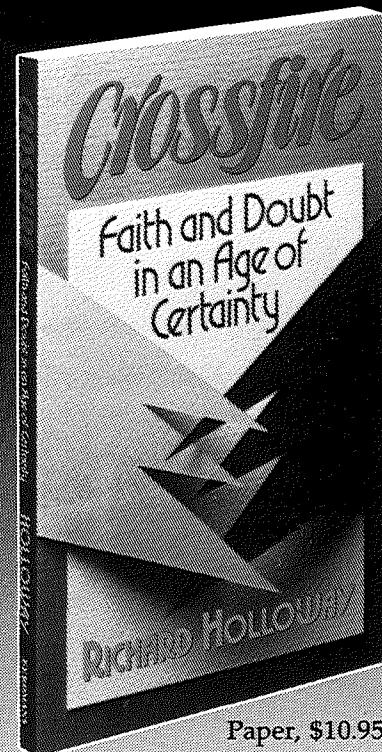
We are frequently told that such disunity is the result of our necessary action to advance the cause of justice.

(Continued on page 5)

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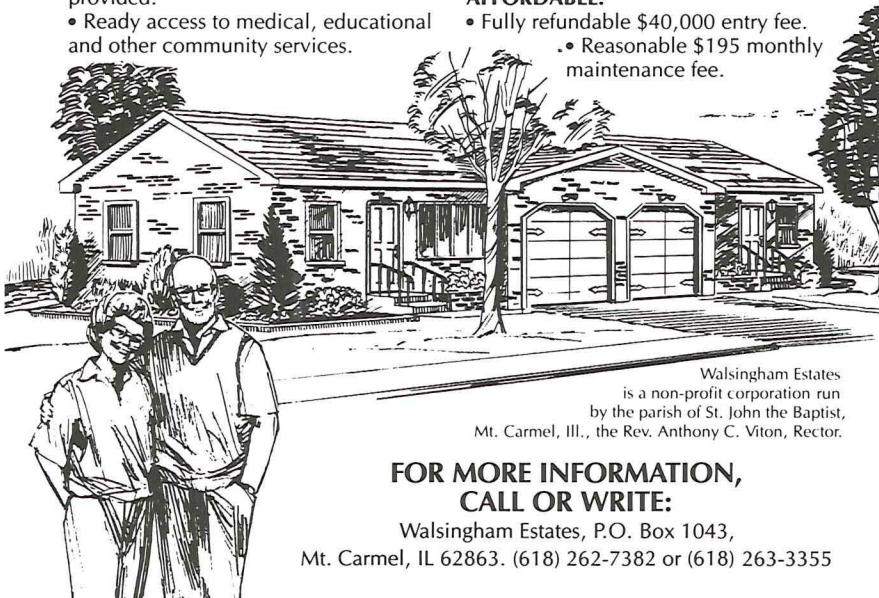
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EDITORIAL AND BUSINESS OFFICES
816 E. Juneau Ave., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

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The Living Church

LETTERS

(Continued from page 3)

Yet if such action causes disunity, then we must be saying that our notion of justice is more important than evangelism, that our Lord was wrong in saying that unity is a prerequisite to successful evangelism, or that the holy scriptures don't really matter! The other reason often heard for acting in ways that may destroy communion is that God's "continuing revelation" compels us to do so. I must admit that I find the very notion of "continuing revelation" to be both insidious and specious, as well as being opposed to the Anglican stand for the sufficiency of scripture.

To paraphrase what the Rev. William Oddie once said of the Church of England, yet again we have performed what has become our great modern speciality: turning wine into water!

(The Rev.) GUS L. FRANKLIN

Church of St. Andrew of Apostle
Peoria, Ill.

Father John

A very big thank you for publishing the wonderful article "God and the World, I" by Fr. Wilfred S. Royer. With the 1,000th anniversary of Orthodoxy, I am very glad to read of one of the Eastern Orthodox thinkers who was a leading figure in the liturgical revival which was begun under Tsar Alexander III. I feel that some of his eucharistic and liturgical ideas have helped to keep the faith alive in Russia today. Thanks again.

J. ROBINSON TINSLEY
Shreveport, La.

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After careful research and planning, we installed a 64 unit Armento Columbarium. We were pleased that within four months, 29 niches had been claimed. Much of this positive response was due to the education and preparation of the congregation.

The expert craftsmanship and the rich beauty of the bronze combine to enhance the north entrance into our nave. This is especially important since the installation is part of the fabric of our baptismal area. We truly act out what we believe - that we are baptized into the death and resurrection of Jesus Christ.

We have the capacity to expand to 240 niches and intend to proceed as soon as the need indicates.



The Reverend Joseph DiRaddo, Rector

SHORT and SHARP

By TRAVIS DU PRIEST

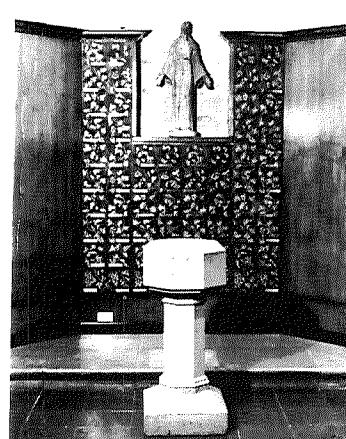
LIMULUS: Poems of the Great Waters. By Maxwell Corydon Wheat, Jr. Published by Virginia Wheat (333 Bedell St., Freeport, N.Y. 11520). Pp. 27. \$5 plus \$1 for mailing, paper.

TLC poet Maxwell C. Wheat collects into a pleasing chapbook 27 poems and psalms celebrative of the earth's waters and water creatures. He has a gift for capturing a dramatic moment and for using a natural, though heightened, speaking voice. From "Father": "Some of my earliest memories/are of our house by the Great South Bay/and my room nudged in over the front porch/lighted for my father's return from his trawler. . . ."

JUST LIKE HIM! The Passion of Christ in the Old Testament. By Michael Marshall. Morehouse-Barlow. Pp. 128. \$7.95 paper.

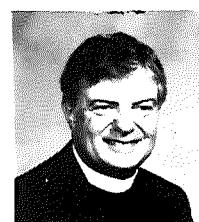
The episcopal director of the Anglican Institute in St. Louis, Bishop Marshall presents daily Bible studies for Lent based on heroes of the Old Testament. Each passage from scripture is followed by three sections — His Story, the Jesus Story and My Story — which study the passage (and its "hero") in its own context, in light of Christ, and in contemporary context. Creative lenten reading.

EDITOR'S NOTE: We have received word that the title TRUSTWORTHY AND TRUE: Pastoral Letters from the Lambeth Conference, 1988 [TLC, Dec. 4, 1988, p. 11] is available from Forward Movement at \$2.50 plus postage.



Modified arrangement of Niches by architect
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Special thanks are due for the success of this columbarium ministry to the untiring efforts of Joyce M. Griffin and for the fine architectural designs by Kenneth Martin Graves Architect Chairman, Columbarium Committee.



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NEWS

Trinity Institute

The opportunity to see and hear the Most Rev. Desmond Tutu, the controversial Archbishop of Capetown and Metropolitan of the Church of the Province of Southern Africa, and other distinguished speakers, drew over 650 people to the Church Divinity School of the Pacific in San Francisco and over 1,000 to the Sheraton Center in New York City for the 20th National Conference of The Trinity Institute.

The bicoastal program began in the west on January 23 and moved to New York on January 26 for a repeat of the presentations. The institute is an annual continuing education program sponsored by the Parish of Trinity Church, New York City.

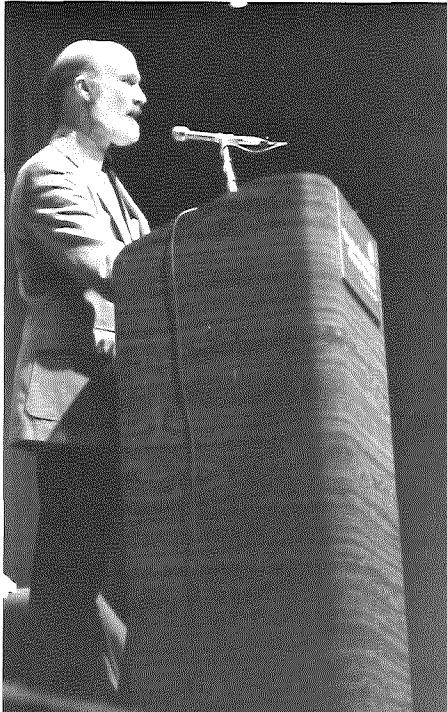
Centering on the theme, "Spirituality and Justice: A Seamless Garment," the program also featured Margaret A. Farley, the Gilbert L. Stark Professor in Christian Ethics at Yale University Divinity School; and Stanley M. Hauerwas, professor of theological ethics, Duke University Divinity School. The Rev. Frederic B. Burnham, director of Trinity Institute, was the moderator.

San Francisco

Before the organ prelude at the opening Eucharist in San Francisco, the expectant congregation that filled Grace Cathedral heard a presentation by the augmented choir of St. Augustine's Church in Oakland. Wearing sashes in black, yellow and green, symbolizing their support for the anti-apartheid movement, some 50 singers expressed their hopes in music which culminated in the singing of "God Bless Africa."

In his sermon, Archbishop Tutu said that he "quaked to think" that he followed in the footsteps of the Most Rev. Robert Runcie, Archbishop of Canterbury, who had been the featured speaker at the previous year's Trinity Institute. Praising his leadership at Lambeth, the South African noted that Dr. Runcie was "much maligned and underrated in England," to the amazement of those from other parts of the Anglican Communion.

Of the supporters of apartheid, he said, "They have lost their humanity, and need us to help them recover it." In its message that God loves each of



Dr. Hauerwas in New York: forming a family out of strangers.

us as if we were the only person in the world, the gospel is "explosive, subversive, revolutionary material," he said, adding that in the struggle for justice, "we are on the winning side in this cosmic battle."

The conference continued the following morning with Archbishop Tutu's opening address, "Where is now thy God?" In discussing the African temperament in contrast to that in the West, he stressed the ability of the former to sympathize, and to live a life in community. As for Western analytical skills, he pointed out, "You are very good at separating and splitting things. You are not so good at putting them together."

Later on, he suggested that Africans received a "wonderful bargain when we exchanged our land for the Bible." In expressing his faith that God is in charge of this world, he concluded "If not, it will have been a hell of a cosmic joke — and in very bad taste."

In her thought-provoking address on the theme "Can We Drink the Cup of Justice?" Dr. Farley discussed the "principle of a preferred option for the poor." In our efforts to respond, she suggested, we have ironically placed ourselves in a competition among miseries. In the face of scarce resources, we have helped the materially poor in preference to the spiritually poor. This

must not be allowed to paralyze us.

Dr. Hauerwas gave the afternoon address, "When Peace and Justice Do not Embrace." He suggested that Americans are "congratulating themselves that they're not quite South Africans." Peace and justice have come to mean social activism, he said, with faith becoming irrelevant or at best a private matter.

The following morning, Archbishop Tutu delivered his second address, "The Spirit of the Lord Is Upon Me." In elaborating some of the difficulty of defining God, he said, "We can't hold God down to view under a microscope. We can't hope to comprehend the infinite and transcendent." In tracing some of the history of God's relationship with man, he said God has been "in partnership with somewhat unreliable collaborators," listing many Old Testament heroes as being "not without blemish."

Dr. Hauerwas returned to deliver the final paper of the program, "The Church Is God's Justice." Americans, he said, are fundamentally liberal — we pride ourselves on our pragmatism. We live in the only state that was founded on a philosophical mistake — that we have "inalienable rights." Americans keep trying to make society just without seeing that its people must be just, he said.

New York

In New York, the program began with a celebration of the Holy Eucharist at Trinity Church, New York City. The Rt. Rev. Paul Moore, Bishop of New York, was the chief celebrant at the standing-room only service. The Rt. Rev. Walter Dennis, Suffragan Bishop of New York, the Rt. Rev. Richard Grein, Bishop Coadjutor of New York, and the Rev. Daniel Matthews, rector of Trinity Church, were concelebrants with Archbishop Tutu. An ensemble of South Africans and the Trinity Church choir members provided traditional African music for the gospel sequence.

Archbishop Tutu's addresses the following days dealt with the same topics as in his San Francisco presentation: the reality of apartheid; and comparing the African view of life and faith with the Western view. In addition, he focused on the doctrine of God presented in the Old Testament, and what

that doctrine's implications are for an understanding of the nature of justice.

The Bible study Archbishop Tutu presented emphasized a spirituality based in relationship to God. Spirituality, he pointed out, is not about "navel-gazing or spiritual self-improvement." What matters is not our subjective feelings but coming to an understanding of the corporate life of Christianity in which everything that we are given is for the sake of others.

Archbishop Tutu's comments on the corporate sense of humanity that exists in African spirituality were echoed by the themes of Dr. Hauerwas, who asserted that the standard debate about whether Christian ethics should emphasize personal conversion or social change is ultimately misguided. Ethics, he said, is about the cultivation of an inward conversion, as the formation of a people of God. What Christians have to offer is the church, the place where God is forming a family out of strangers, the development of a new society.

Dr. Farley discussed the frequent critique of Christianity, made from Nietzsche to Mary Daly, that Christianity is a victim's religion. While allowing for no sentimentalism in understanding the sufferings of the poor, the ill and the marginalized, she developed the image of "the cup" — as it appears at Gethsemane and in the Eucharist — as an image which Christians can use to enter into the nature of suffering and the church's response to it.

"I try to make the spiritual central to my life," Archbishop Tutu said, and Dr. Hauerwas and Dr. Farley agreed. Although there was certainly disagreements among the presenters — most notably, about pacifism, their presentations on behalf of the Christian witness for human justice were mutually complementary and offered a variety of expressions of how contemporary Christians understand the social responsibilities of the faith.

NIGEL RENTON in San Francisco
BONNIE SHULLENBERGER in New York

Next Week: Parish Administration Number

CONVENTIONS

Extensive debate of the budget, a report on a record-breaking capital funds drive and the passage of a resolution supporting the election of Barbara Harris as Suffragan Bishop of Massachusetts highlighted the convention of the **Diocese of North Carolina**. The event was held January 26-28 in Greensboro.

Shortfalls in quotas assigned to congregations resulted in program cuts in aging, land stewardship, communications, Christian social ministries and others. Still, in the end, the approximately 300 lay and clergy delegates passed a budget of \$2,104,219 for 1989.

The diocese's ACTS campaign — A Celebration Through Stewardship — has netted \$3,587,738, which makes it one of the largest such efforts in the history of the diocese. Work continues toward the total goal of \$6,645,000 for youth facilities at the conference center, expanded outreach and congregational development.

Delegates approved a resolution affirming the ministry of Ms. Harris. The Rt. Rev. Robert Estill, diocesan, was in favor of her election. However, last fall, the diocese's standing committee withheld its consent.

Resolutions were also passed opposing discrimination against people with AIDS, supporting the 1990s as a decade of evangelism, opposing capital punishment of the mentally ill and retarded, celebrating and strengthening marriage and family and encouraging the open and non-judgmental discussion within the diocese of human sexuality.

JOHN B. JUSTICE

• • •

Delegates to the council of the **Diocese of Southwestern Virginia**, held January 27-29 in Blacksburg, responded to a call to action in preparation for the church's decade of evangelism.

The Rt. Rev. A. Heath Light, Bishop of Southwestern Virginia, asked each of the 58 congregations in the diocese to develop a statement of mission emphasizing the resolution of the 1988 General Convention "to reach every unchurched person in the nine provinces of the Episcopal

Church with the Gospel of Jesus Christ."

"While we look with hope toward a decade of evangelism, it would appear to me that a fundamental piece of strategy must be aimed toward new member incorporation, inclusion, retention and education," Bishop Light said. "Clergy can present. I can confirm. But we must all participate in incorporation in the body of Christ."

Delegates followed the example of deputies to General Convention and members of the diocese's executive board by committing themselves to tithe or work toward that goal as the minimum standard of giving — although not within a three-year period — by signing the resolution and placing it in the offertory at the closing Eucharist.

A budget of \$783,000 was adopted. Delegates welcomed to full parish status, the Church of the Holy Spirit, Roanoke, which was started three years ago as a seven-member Bible study.

Adding a global perspective to the two-day meeting were the Rev. Elioba Minasona and the Rev. Canon Christopher Hayward from Southwestern Virginia's companion dioceses of the Sudan and Bradford, England; and the Rt. Rev. Benoni Ogwal-Abwang, Bishop of Northern Uganda, who is currently in exile in the United States. Also present was the Rev. Patricia Wilson-Kastner, former professor at New York's General Seminary and new rector of the Church of the Resurrection, Norwich, Conn., who spoke on "Faith, Feminism and Women Bishops."

Convention participants reacted to Bishop Light's upcoming four-month sabbatical with a "celebrity" roasting; one person joked that he thought "Heath Light was a low-calorie candy bar."

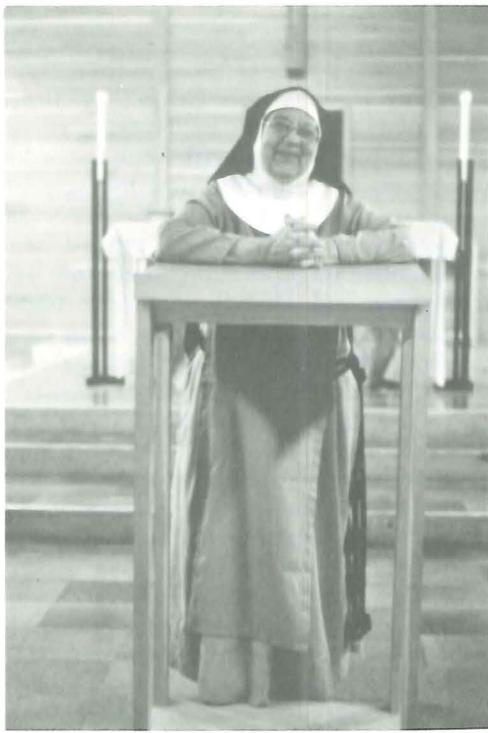
MARY LEE SIMPSON

• • •

The convention of the **Diocese of Washington** was held at Washington Cathedral January 28-29. Financial issues were not discussed, having been debated and resolved at a special convention in September called for that purpose.

The Rt. Rev. John T. Walker, dioce-

(Continued on page 12)



Sister Lucia, CHS, associate warden and retreat leader

Several years ago when some of our seven children were still at home, and finding myself hungry for intangible nourishment, I became an associate of one of the religious orders of the Episcopal Church, the Community of the Holy Spirit.

Most of the two dozen sisters reside at the New York City convent near St. Hilda's and St. Hugh's School, established at the same time as the order. A few live within easy commuting distance at a second convent near Brewster, N.Y., property originally purchased as a resting place for the sisters. Today it buzzes with the activities of a day school for gifted children, the smaller convent, and St. Cuthbert's Retreat House.

Several sisters travel throughout the United States each year, leading quiet days and retreats, vacation Bible schools and workshops. In fact, it was at such an event that I learned about the existence of community associates.

Mary Warren, author of many books and articles, works with her husband, the Rev. Lindsay Warren, leading prayer retreats and healing missions throughout the northwest and Canada.

One Way to Grow

Associates of the Community of the Holy Spirit range from lawyers to truck drivers

By MARY WARREN

Among the more than 1,000 associates, one finds teachers, homemakers, truck drivers, gardeners, motel clerks, novelists and lawyers. Some are priests or deacons. All are invited, in the words of our warden, Sister Lucia, to bind ourselves "by a simple commitment in prayer to the sisters and to each other under the inspiration and guidance of the Holy Spirit." Lay associates choose one of three rules to follow. Priest-associates have a rule of their own but often follow one of the

other three, too, and no rule is considered "better" than another.

It is possible, later, to move from the least demanding fellowship rule into the St. Augustine's Chapter of the confraternity. Those in the fellowship pray daily, as do we all, for the sisters, the school children and one another. They study scripture, attend the Sunday Eucharist, and support and make known the work of the order. St. Augustine's Chapter members pay close attention to Prayer Book daily



Reception service for new associates: growing in the spirit of prayer and love

offices and holy days and especially to the sacraments of Holy Communion and penance. Those of us in the confraternity meet a few extra requirements. A set time of daily meditation is part of the latter two rules.

On a local level in many areas of the country, associates gather in small groups, each with a convener. We invite one of the sisters to come as often as possible to lead quiet days and retreats. If they cannot come, a priest-associate often takes their place.

Our beautiful silver CHS medals were designed by the Rev. Canon Edward West of the Cathedral of St. John the Divine in New York. The medal for each of the chapters differs slightly but all bear the symbol of a descending dove inside an intricately woven seven-pointed star which represents the gifts of the Holy Spirit listed in Isaiah 11:2: wisdom, understanding, counsel, fortitude, knowledge, godliness and holy fear.

I find, and other associates concur, that keeping a given rule instead of one I've made up for myself, is not as burdensome as one might suppose. Instead, it frees me from much of the world's clamor and fuss and keeps me travelling down the path I have chosen. Also, as I become acquainted with the sisters, I have come to a better understanding of monastic life, a viable and excellent choice for those called by God to embrace it.

Various Orders

Anglican religious orders listed in the *Episcopal Church Annual* customarily offer an opportunity for men and women to become associates. These orders differ widely though: some are more contemplative than others, several work predominately with children or with handicapped or elderly people. Before making a choice, it is wise to correspond with members of several communities and if possible to talk to one or two of their associates. Perhaps the charge given associates by the Community of the Holy Spirit expresses best what I yearn for and would like to share with others:

"Seek to grow in the spirit of prayer and love. Live not for the world but for God. Regard not the wisdom of the world, but pray for the wisdom that is from above. Learn what it means to deny yourself, and may the Lord be with you in your heart and fill you with all holy joy forever."

Part IV: Meditations on the Lord's Prayer

By CHARLOTTE VAN STOLK

I arm myself with the Lord's Prayer. Then I can think about life.

Marriage

What if in this season of Lent we could hear each other's prayers?

"Dear God, in heaven, it's John here. I wish she wouldn't tell me about problems in the morning when I have to get to work. Jeff is going to get a girlfriend whether we worry or not, so there's no point in making a big thing of it. Anyway, Liz worries too much."

"Our Father, I don't mind calling you that; I always have. The main thing is, it's a hallowed Name and I'm your Liz. Can't he understand I have to go to work too and I haven't time to find his socks?"

"I used to have a kingdom of my own: just Liz, me and the kids. I guess it made me feel a bit like a god myself. They all looked up to me and I knew what to do. What changed? Was it Liz's going back to work or the kids growing? Sometimes she seems stronger than me, at least about the kids. They say men don't have to act strong all the time; that kids need their love more. Maybe I should just let go a bit, it wouldn't hurt."

"All I ask, Oh Father, is to keep my family safe, to make John go on loving me and to have a little time to myself. Isn't that your will? So why can't you make it a bit more simple? When I work I haven't time to rest. When I rest I haven't time for the kids. When I give to the kids there's no time for John. Oh God, a little more time would be just like heaven!"

"Money. That's where the problem is, money. Give us this day our daily . . . Christ meant *enough*, so why do

Charlotte M.U. van Stolk is a lawyer in Cleveland, Ohio, and is a member of Christ Church, Shaker Heights.

I think it is never enough? What is the matter with us? I'm making twice as much as I did and Liz is too. What makes me so greedy or is it fear? Forgive me. Stop my greed and help me to cure my fear. But I still want to make this sale today, that's OK, isn't it? For Pete's sake, not another light!"

"I worry about the kids so much. Jeff has a girl at school, I'm pretty sure. Who is she, is she nice enough?

"And Mary, of course the youth group should be concerned about the hungry, but down in that awful filthy place? What can they be thinking of? But the Bible says 'a child shall lead them' and it's my generation's trespasses they're trying to heal. Forgive me, Father, and give me more faith, at least for the rest of today."

"And lead me not into temptation. I love Liz and never want to hurt her. Remind me of that when I look for my magic girl at the end of the day and sometimes all I get to see is a frazzled mother in her dirty slacks, talking on the phone and smearing peanut butter at the same time. Remind me that I love her and she is still inside there."

"Oh Father, deliver us from evil. John drives so fast. It was my fault this morning, I made him listen while I talked about Jeff and all my worries. It's going to be my fault if he is late. Oh God, don't let him have an accident out there on the road. You know, I don't care much if he makes this sale. I just want him safe. But God, give me the wisdom to rejoice with him or sympathize tonight when he gets home. Just God, our Father, bring him home!"

"For Thine, oh God, is Liz, my wife, and in you is my power to love and protect her. Protect her. Slow down, John, you're going too fast."

"And thine, Oh Father, is my family. And thine the glory around us. And thine, my John, my John, my love! amen."

EDITORIALS

Change in the Episcopate

The recent consecration in Massachusetts, reported in our pages last week, is a hopeful and encouraging event to some. To others it is a heartbreaker. To many others, it is a puzzlement. Some may wonder why Massachusetts was even seeking a suffragan if the Rt. Rev. David Birney, formerly Bishop of Idaho, is going to this diocese to assist Bishop Johnson [TLC, Feb. 26]. We understand that Bishop Harris has expressed determination to carry out her work and not provoke controversy. We can only wish her well in that difficult task.

However we may feel about it, we now have the reality of a church in which a bishop is not recognized by certain dioceses, parishes and individuals, and is further not recognized by the Archbishop of Canterbury. This is a situation which in a sense weakens the position of all bishops, for the authority of our bishops rests on a certain *mystique* — a feeling of their being successors to the apostles, bound in a spiritual unity, and holders of a sacred office not created or defined by any such recent body as an American convention. Their position no longer includes — as it did centuries ago — the force of arms and civil law implementing their decisions. Today, bishops even have difficulty enforcing hard points of canon law within the church without risking a lawsuit. Their position is indeed undergoing change.

Possibly a diminution of episcopal power is to the good. It may be argued that apostolic succession is a luxury for which the Episcopal Church has paid an exorbitantly high price. The position of bishop in our church does indeed appear to possess excessive privileges. To what extent current and future events may change this, we wait to see. In an atmosphere of change, the future belongs to those who are prepared, articulate and determined to be heard. It is not clear whether the ordinary man or woman in the pew has indeed been heard in regard to this or in various other matters.

Abuse of Minors

The sexual abuse of young people does not make for cheerful reading. It is especially disheartening when the offender is an ordained minister of a Christian church. Yet we feel it important to bring such sad cases to the attention of our readers, since we need to know today what are some of the dimensions of such occurrences [TLC, Feb. 26].

In past generations we rarely heard of such things in our church or other churches. Victims and their families, overcome by shame, wanted to keep it quiet. Church authorities quickly transferred the offender to another position, as far away as possible. Local journalists did not usually pursue a story offensive to their readers. In some cases, we are told, diocesan discretionary funds were used for unpublicized settlements.

Today, on the other hand, neither the media nor the general public are reticent about discussing such things. Victims may require therapy which may be expensive,

and their families may seek damages in the hundreds of thousands or even in the millions of dollars. There is little use in seeking payments from an offender who has few assets, and will have no significant source of income while in the penitentiary. Hence the legal counsel of victims may seek to implicate a parish if it had condoned or disregarded the conduct of its clergyman. The diocese may become implicated too, especially if officials had previous knowledge of the sexual proclivities of the offender and appeared to have covered up previous situations, rather than institutionalizing the individual or taking other appropriate steps. Because of its position, a diocese needs adequate liability insurance such as is provided by the Church Insurance Company. It also needs adequate health insurance, or other source of funds, to provide suitable treatment for offenders.

Cases of sexual abuse, involving clergy of many churches, have been all too frequent in recent years. Leaders of churches should be, and we hope are, mainly concerned about the moral dimensions of all this, but the legal and financial aspects cannot be disregarded either. Some of these offenders are very capable and talented people, and they should have the church's compassion. Besides facing the legal penalties for their crimes, they need help in finding some other occupation, for they do not belong in the ordained ministry. Compassion for their victims, and potential future victims, must remain a continuing concern.

Guidance of the Spirit

We have carried several letters in the past weeks on the question of the guidance of the Holy Spirit in the legislative bodies of the church. As has been observed, contestants on each side are convinced that the Spirit is on their side, yet one side loses. We believe it is wise to be cautious in claiming such divine guidance for our own particular causes. Many votes are cast for and against a motion for many unspiritual reasons — people are confused by parliamentary maneuvers, they are mistaken as to the facts, they seek to curry favor with colleagues, etc. On the other hand, some vote affirmatively, after prayer and careful reflection. But some also vote negatively after just as much prayer and reflection.

Perhaps the Holy Spirit is not so concerned with winning as we are. Perhaps what is truly right for one group is not for another body of people. And none of us know the ultimate consequences of our actions. As in other periods of history and as recorded in the Bible itself, the Spirit may have spoken in a small and unheeded voice.

Meanwhile, for many of us, the offense is not how something was voted upon, but the very fact that it was "put up for grabs." Presumably we adhere to Christianity because we are convinced that basic Christian truths and practices reflect the truth. Putting something up to be voted upon may, in some cases, imply a denial of its sacred character. We believe that the leaders of the church should exhibit greater sensitivity toward the sacred. A sense of the sacred has led many people into the Episcopal Church. A loss of that sense will lead them out.

Trying to Make a Difference

By FREDERICK H. BORSCH

In an essay in this magazine entitled "What's the Difference?" [TLC, Jan. 22], Bishop Maurice M. Benitez argued against the tactic of boycotting the products of the Shell Oil Company in this country as a way of trying to put pressure on the South African government to stop its policy of apartheid. The tactic, he held, was morally wrong in that its only effect would be to hurt innocent people — the Shell gas station operators in this country who had nothing to do with apartheid. He also opposed the tactic as being similar to a form of economic coercion that many of us speak against in the church; that is, the withholding of a pledge by an individual, parish or diocese because it doesn't approve of what the larger body is advocating or doing.

Some might attempt to dismiss Bishop Benitez's arguments because he is from Houston, a center of the oil business. No one of us, of course, escapes sociological influences. I certainly don't and could at least run him a close second for having parishioners involved in petroleum businesses. But Bishop Benitez is much too thoughtful and caring a man, both about the church and apartheid, to have his arguments dismissed on *ad hominem* grounds.

Bishop Benitez is as adamant as anyone in stating the wrong of apartheid, and no doubt he shares the frustration of many in not being able to find effective ways to oppose it. Almost all our methods have to be indirect, producing some consequences one might

otherwise not intend. It is certainly no fun, for the purposes of a boycott, to single out an individual company when others might be held to be equally involved. The issues of right and wrong are thus made complex.

Let me try to create an analogy that might help us to see this issue in a somewhat different perspective from that of Bishop Benitez. Suppose the church were to discover that many of the products it, as an institution, and its members were buying were made by a company linked to a ring of pimps and hard-core pornographers. Although it may only be a minor part of the overall business of the company, we would, of course, be horrified and not want to be supportive or involved in any way. But let us again suppose that our efforts to dissuade the company from continuing this part of its business go unheeded. We are told, among other things, that to cease from this activity would work a great hardship on some innocent persons who had not willingly chosen this way of life. We should consider the printers, truck drivers, distributors and others, who probably hated pornography too, but whose livelihoods were in part dependent on this industry.

Still we would probably decide not to continue buying any of their products. We would boycott them. Maybe we would wish there were other ways to show our abhorrence, try to force a change, and persuade others to join us, but no other option seems open to us.

No analogy is perfect, but, if one accepts the understanding that apartheid is at least as reprehensible and

obscene as prostitution and pornography, there are some pretty strong parallels. Shell Oil is an integral part of an international petroleum conglomerate that produces oil products for the South African army and police. That army and that police form one of the most effective and often brutally repressive forces this world has ever known.

Some will say that the withdrawal of Shell from South Africa and other forms of international sanctions would cause many of the blacks of South Africa to suffer economically. But what Desmond Tutu and other South African leaders are trying to get us to understand is that there are some things more precious in life than economic welfare. They are calling for our help.

I believe that Bishop Benitez is correct when he argues that it is wrong to withhold our church pledges because we do not like this or that policy of our diocese or national church. But there are matters of principle as well as policy. I would advise any individual or church to withhold pledges if they believed they were in some part being used for a blatantly immoral cause.

I know that Dutch Shell officials say that the company is opposed to apartheid, but I have also seen the terror and agony wrought by means of military vehicles running on their gas. I'm sorry about the gas station owners and workers in this country whom this boycott might hurt, but they do have a remedy. They can tell their executives that they don't want to be any part of this obscene activity either. They can help us tell Dutch Shell to stop, in God's name, dealing with the South African government. Maybe that will begin to make a difference.

The Rt. Rev. Frederick H. Borsch is Bishop of Los Angeles.



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CONVENTIONS

(Continued from page 7)

san, said in his address that "(the special) convention established new direction, produced a mission statement and priority goals and a budget that sets us on our course." A budget of \$2,614,100 was adopted.

In reviewing the year, Bishop Walker cited the programs for young and old. "... we must make the church a place where young people feel at home."

The Rt. Rev. Ronald Haines, Suffragan Bishop of Washington, said, "a major infusion of capital funding will be needed for new mission sites and buildings and the rehabilitation of existing structures," noting that when he leaned against the wall of one historic church, it collapsed.

In his keynote address, the Rev. Arlin Rothauge, coordinator of congregational development for the national church, cited two important variables to be considered: the sizes and the life cycles of the congregations. "The small and possibly rural family church and the middle-sized congregation are still important parts of the church's mission," he said.

Provost Charles A. Perry announced a year of events celebrating the cathe-

dral's consecration, ending September 29, 1990 when the last stone will be set in place. More than \$300,000 has been given by the parishes of the diocese for one of the four pinnacles on the St. Paul's Tower, and the top finial was brought in to the convention for dedication in memory of the Rt. Rev. William F. Creighton, Bishop of Washington, 1962-1977.

Resolutions were passed to do the following:

- reaffirm the national church's commitment to affirmative action;
- establish AIDS education in every parish, to promote abstinence and monogamy and to provide complete instructions about prevention; and to adopt the national church's AIDS non-discrimination policy, that "this does not necessarily mean support for homosexual practices";
- create a task force to implement the General Convention resolution on human sexuality;
- endorse a boycott against Royal Dutch Shell Oil Company in South Africa;
- uphold the actions of General Convention and Lambeth 1988 affirming Israel's right to exist and the Palestinians right to self-determination.

DOROTHY MILLS PARKER

PEOPLE and PLACES

Appointments

The Rev. Henry F. Anthony is vicar of St. Peter's-by-the-Sea, Box 296, Narragansett, R.I. 02882.

The Rev. Ronald S. Fitts is interim of St. Mary's, 324 E. Main Rd., Portsmouth, R.I. 02871.

The Rev. J. Richard Gilchrist is deputy for congregational development of the Diocese of Connecticut, 1335 Asylum Ave., Hartford, Conn. 06105.

The Rev. Robert Grumbine is interim rector of the Church of the Redemption, Locust Point, Baltimore, Md. Add: 2121 Summit Ave., Baltimore 21237.

The Rev. John B. Hills is now associate of St. Luke's, 247 W. Lovell, Kalamazoo, Mich. 49007 and, for the remainder of 1989, deployment officer of the Diocese of Western Michigan, 2600 Vincent Ave., Kalamazoo 49008. Home add: 134 E. Candlewyck, Apt. 424, Kalamazoo 49001.

The Rev. Canon Theodore F. Jones is assistant

of St. Martin's, Providence, R.I. Add: 50 Orchard Ave., Providence 02906.

The Rev. Philip C. Linder is now associate of St. Martin-in-the-Fields, 3110 Ashford Dunwoody Rd., Atlanta, Ga. 30319.

Retirements

The Rev. Paul Taylor, as rector of Christ Church, Kalispell, Mont. Add: 303A Harrison, Kalispell, Mont. 59901.

Resignations

The Rev. Michael A. Pearson, as rector of the Church of the Epiphany, Providence, R.I. He is now at St. Mark's, New Canaan, Conn.

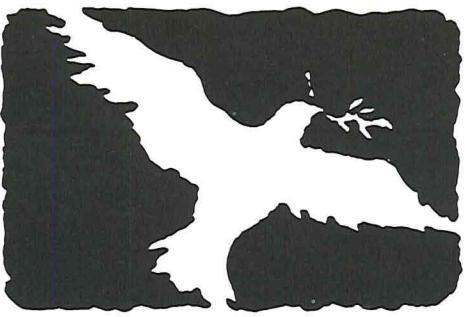
Changes of Address

The Rev. V. Richard Hawkins (ret.) may now be addressed at Box 195, Blue Ridge Summit, Pa. 17214.

The Rev. Richard W. Turkelson, though canonically resident in the Diocese of North Carolina, now lives in the Diocese of Western North Carolina and may be addressed at 830 4th Ave., N.W., Hickory, N.C. 28601.

Other Changes

The Rev. David H. Wright is now non-parochial; add: 1341 Abingdon Way, Winston-Salem, N.C. 27106.



BENEDICTION

The author is the Rev. Jack E. Altman, chaplain of St. Paul's School, Brooklandville, Md.

In Lent we are called to follow Jesus into a place of silence and solitude, where the only voices we can hear are our own, God's and the devil's. Very few of us like to be alone, so this can be a frightening experience.

I discovered for myself just how true this was last May when I went on an Outward Bound course in the mountains in North Carolina: a wilderness survival school which includes an abundance of difficult and frightening things for city slickers like me, such as hiking all day while carrying a 40-pound backpack, sleeping on the ground in the rain, rappeling down sheer cliff faces and white water canoeing in the rapids.

As frightening as these were, a few of us discovered that most intimidating were not those physical challenges, but something called the solo. This was the part of the course where each of us went off into the woods for a few days just to be alone — no rapids, no cliffs, no hikes.

Why did we find that so intimidating? Maybe it was because we were all aware of the voices out there. I, at least, was afraid that I wouldn't like my own voice and that I wouldn't recognize God's, for his voice is not all that familiar to me. While the devil and I like to shout, God almost always speaks in a whisper; and most of the time my life is so busy and noisy that shouting is the only thing I can hear. It's not the noise outside of me that I mean; it's the noise inside . . . the noise that clutters my soul as well as my ears . . . the noise of me being my own God.

It's not a difficult noise to recognize, really. It sounds like our own voice, and it never stops saying do this or do that, write this or write that, go here or go there. It says you are indispensable, and if you don't get busy and do more, the world will end, and it will be all your fault. It says hurry up and never stop; silence and rest are the enemy. God speaks in a whisper to us and says, "You are not God . . . be still and know that I am."

Net-Working

Cast your net, the Lord's command.
Give of yourself
That all may know
You are my disciples.
Let the weary rest against you
And find strength,
The disconsolate take hope,
The lonely find an anchor
To stay their course.
Then shall my net be full to breaking,
That wondrous net
Of lives enmeshed
In intertwining love,
Drawing all to me.

Elinor Schneider

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ORGANIZATIONS

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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: Br. Stephen Storen, BSG, Director of Vocations, 42-27 164th St., Flushing, N.Y. 11358.

MIDST WHISPERS OF SCHISM and cries of doom, it's good to know that there's a place for catholic-minded Episcopalians who affirm the decisions of General Convention. Contact: The Catholic Fellowship of the Episcopal Church, St. Augustine's House, 2462 Webb Ave., Bronx, N.Y. 10468.

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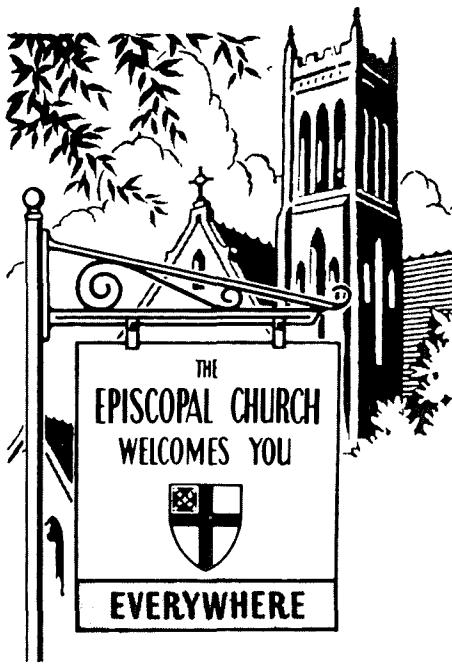
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LOS ANGELES, CALIF.

ST. MARY'S (Palms) 3647 Watseka Ave.
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Sun Mass 10 (Sung). Daily Mass as anno

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ST. FRANCIS 2200 Via Rosa at Palos Verdes Dr., W.
The Rev. Robert E. Dunn, r
H Eu Sun 8, H Eu (1S & 3S) 10, MP (2S & 4S) 10. Full Holy Week and Easter schedule offered. Call (213) 375-4617

SEBASTOPOL, CALIF.

ST. STEPHEN'S 500 Robinson Rd.
The Rev. Dominic W. Sarubbi, r
Sun H Eu 8, 10 (Cho), Wed 10

HARTFORD, CONN.

GRACE (203) 233-0825
The Rev. Christopher Rose, r; the Rev. Edward Wagner, precentor
Sun Mass 8 (Low), 10 (Sol)

NEW HAVEN, CONN.

CHRIST CHURCH Broadway at Elm
The Rev. Jerald G. Miner, r (across from Yale Co-op)
Sun Masses 8:30, 11 (Sol), EP 5. Masses Mon-Fri 7:30; Sat 9; Wed & Fri 12:15; Thurs & Major Feasts 5:30. Sta of the Cross & B Fri 7:30. MP & Ep daily as anno

WASHINGTON, D.C.

WASHINGTON CATHEDRAL Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4, Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10:3-15, Sun 12:30-2:45. Hours 10:4-30 Mon-Fri, 10:4-30 Sat & Sun

ST. GEORGE'S PARISH 2nd and U Sts., N.W.
The Rev. Dr. Richard Cornish Martin
Sun Masses 7:30, 9, 11:15. Daily Masses Mon, Wed, Fri 12 noon; Tues, Thurs 7

KEY — Light face type denotes AM, black 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; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service, HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

LENT CHURCH SERVICES

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

WASHINGTON, D.C. (Cont'd.)

ST. PAUL'S 2430 K St., N.W.
The Rev. Canon James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also 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

CLEARWATER, FLA.

ASCENSION 701 Orange Ave.
The Rev. Richard H. Cobbs, IV, r; the Rev. Randall K. Hehr, ass't r; the Rev. Daniel E. Scovanner, priest assoc; the Rev. Paul Dickson, assoc emeritus; the Rev. Louise Muenz, pastoral d
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing 10. Saints & HD 10

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10. Daily 7:15

MARIANNA, FLA.

ST. LUKE'S 212 W. Lafayette St. 32446
The Rev. Millard H. Breyfogle, r
Sun H Eu 7:30, 10:30. Wed 5:30

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W. D. McLean, III, r; the Rt. Rev. G. F. Burrill, Episcopal Assistant; the Rev. Reid Farrell, Jr., assoc r; the Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr ass't; the Rev. John Listle, d; the Rev. Karen Dakan, d
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

GRAYSLAKE, ILL.

ST. ANDREW PARISH Park & Lake St.
The Rev. K.K. Behrel, SSC, r
Sun Masses: Sat 5:30, Sun 7:30, 9. Tues 6, Wed-Sat 9, Sta & B Wed 6:30

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun 8 Eu, 9 Sung Eu, 11 Cho Eu, 10 Christian Ed. Mon & Fri 7 Eu. Tues, Wed, Thurs 12:05 Eu. Sat 8 Eu



St. Boniface Church, Sarasota, Fla.

LAFAYETTE, IND.

ST. JOHN'S 6th and Ferry Sts.
The Rev. Robert B. Leve
Sun Eu 8 & 10:30 (Sung). Daily Mass; Mon-Tues-Fri 7; Wed 6; Thurs 9:30; Sat 5:30

MISSION, KAN.

ST. MICHAEL AND ALL ANGELS 67th & Nall
The Rev. David F. With, r
Sun Eu 7:30, 10; noon Eu daily

SALINA, KAN.

CHRIST CATHEDRAL 138 S. Eighth St.
The Very Rev. M. Richard Hatfield, dean
Sun Masses 8, 10 & Sat 6. Daily as anno

LEXINGTON, KY.

ST. RAPHAEL THE ARCHANGEL 1891 Parkers Mill Rd.
The Rev. Robert D. Matheus, r
Sun H Eu 8:30, 10:30; Wed 7

LOUISVILLE, KY.

ST. GEORGE 26th & Oak
The Rev. Samuel Akuamoah, v
Sun H Eu 11

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2013 St. Paul St.
The Rev. William M. Dunning, r; the Rev. James R. LeVeque, the Rev. George G. Merrill, MD., Ph.D., the Rev. Gibson J. Wells, MD., d
Sun 8:30, 11 & 4 H Eu. Wed 10:30 H Eu & Healing. Fri 7 H Eu. Sat 10:30 H Eu

BLADENSBURG, MD. (D.C. Area)

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

SILVER SPRING, MD. (D.C. Area)

TRANSFIGURATION (384-6264) 13925 New Hampshire Ave.
Richard Kukowski, r; Carl Wright, sem; M. Unger, past. assoc; C. Montague, youth; E. King, music
H Eu Sun 8, 10:15, Wed 10, 8:30. DAily MP 9

(Continued on next page)

LENT CHURCH SERVICES

(Continued from previous page)

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r
Sun Masses 8, 9 (Sung), 11 (Sol). Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Jennifer Phillips, the Rev. Richard Valantasis
Sun Sol Eu 10:30. Daily as announced

NORTH ADAMS, MASS.

ST. JOHN'S 59 Summer St.
The Rev. Lawrence C. Provenzano, r
Sun H Eu 8 & 10. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu 12:10

DETROIT, MICH.

ST. JOHN'S 50 E. Fisher Freeway
Cor. Woodward Ave. & Fisher Freeway
The Rev. Richard Kim, r; Deacons assisting, the Rev. Floyd Buehler, the Rev. Jesse Rose
Sun worship 8 & 11 HC. Wed 12:15 HC/Healing Service

ST. PAUL, MINN.

ST. MARY'S 1895 Laurel at Howell (646-6175)
The Rev. Russell W. Johnson, Jr., r; the Rev. John Cowan
Sun H Eu: 8:30 & 10:30; Ad. Forum 9:30, Ch S 10:30. Wed H Eu: 7, 12:15 & 6:15; 1st Tues 7:30 HS & H Eu

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL
13th and Locust Sts. — Downtown
Sun 8, 9, 11 & 4. Mon-Fri 12:10

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick Barbee, the Rev. William K. Christian, III, the Rev. Steven W. Lawler, assocts; Virginia L. Bennett, sem; the Rt. Rev. Michael Marshall, Anglican Institute
Sun Services: 8, 9:15, 11:15, 12:30, 5:30. Ch S 9:15 & 11:15. MP, HC, EP daily

OMAHA, NEB.

ST. MARTIN'S S. 24th & J, just off I 80
Sun Mass 8 & 10. For daily, 733-8815. Traditional Anglo-Catholic. Fr. F. S. Walinski, SSC

BEATTY, NEV. (Just east of Death Valley)

GOOD SHEPHERD CHURCH
The Rev. Kenneth A. Priest
Sun 11 H Eu

BARNEGAT LIGHT, N.J.

ST. PETER'S AT THE LIGHT 7th & Central Aves. 08006
The Rev. Adam Joseph Walters, priest-in-charge
Jan-May: Sun 10 Eu. June: Sun Eu 8 & 10. July & Aug: Eu Sat 5, Sun 8 & 10. Sept-Dec: Eu 10.
Historic designation—circa 1890

BERNARDSVILLE, N.J.

ST. BERNARD'S
Parish House, Claremont Rd. (766-0602)
Cemetery, Washington Rd. (766-1331)
The Rev. Frederick S. Baldwin, r; the Rev. Donor Macneise, the Rev. Dr. Richard Ottaway, assoc
Sun 8 HC, 10 HC (1S, 3S, 5S), MP & HC (2S, 4S), Ev 5. Thurs 10 HC & Healing

BURLINGTON, N.J.

ST. BARNABAS' E. Broad & St. Mary Sts. 08016
The Rev. James E. Lloyd, r 386-9119
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15; Fri 9. C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

SCOTCH PLAINS, N.J.

ALL SAINTS'
The Rev. John R. Neilson, r
Sun H Eu 8 & 10. Wed 9

BRENTWOOD, N.Y.

CHRIST CHURCH 155 Third Ave.
The Rev. Richard C. Mushorn, M.Div., v
Sun Masses: Sat 5:30. Sun 8 & 10. Daily Mass 5:30

HAMILTON, N.Y.

ST. THOMAS 12½ Madison St.
The Rev. Elizabeth R. H. Gillett, r
Sun 8 & 10 HC; Wed 5:15 HC

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM W. Penn St. & Magnolia
Marlin Leonard Bowman, r Est. 1880
Sat 5 EP & Mass. Sun 9 MP & Mass, 11 Gregorian High Mass. Wed 7 Sta & B. The Church on the beach

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. & 43d 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. Andrew L. Sloane, a
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 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15; HS 12:30. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun H Eu 8; HS 4 (1S & 3S). Mon-Fri H Eu 1:05



St. John's Church, Detroit

OGDENSBURG, N.Y.

ST. JOHN'S (on the St. Lawrence) 500 Caroline St.
The Very Rev. David L. Moyer, D.Min., r
Sun Masses 8, 10 (Sung) on 1400AM. Daily as anno

RICHMOND HILL, N.Y.

ALL SAINTS'
JFK-Q10 Bus Direct
The Rev. John J. T. Schnabel, r (718) 849-2352
Sun HC 8 & 10:30. Wed HC 7 & 10 (Healing & Bible Study)

SUNNYSIDE, N.Y.

ALL SAINTS'
The Rev. Robert A. Wagensell, Jr., r (718) 784-8031
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, 5 EP HEU, Tues & Thurs 10; Sat MP/EU 9:30. Anointing of the Sick: Sun 11. Reconciliation Sun 9

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., (215) 563-1876
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:30; Sol Ev Novena & B 5:30. [Mid-June through Sept: 8, 10 (Sung), 6:15; Ev & Novena 5:30]. Daily: Matins 6:30; Mass 7 & 12:10 (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

ST. LUKE'S, Germantown

5421 Germantown Ave., 19144
The Rev. Charles L.L. Poindexter, r; the Rev. Frank Witt Hughes, ass't; the Rev. William J. Shepherd, ass't
Sun HC 7:30; Sol Eu 10:30. Mon, Wed, Fri HC 7:30; Tues, Thurs, HC 7:30 & 9

JOHN'S ISLAND, S.C.

ST. JOHN'S 3673 Maybank Hwy.
The Rev. George F. Weld, II, r
Sun 8:30 HC; 9:30 Christian Education; 10:30 HC 1S & 3S, MP others

NASHVILLE, TENN.

ST. ANDREW'S 3700 Woodmont Blvd.
Sun 7:30 Low Mass, 10 Sung Mass, 5 Ev. Daily (ex Fri) MP 6:30, Mass 6:45, EP 5. Sat MP 8, Mass 8:15, C 4-5, EP 5. Lent: Sta & B Wed 7

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW 5100 Ross Avenue 75206 823-8135
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev. Roma A. King, Jr., Ph.D., canon res.; the Rev. Uriel Osnaya-Jimenez, canon missioner; the Rev. Stephen Weston, canon for communications; the Rev. Norman V. Hollen, canon for ministry; the Rev. Donald Johnson, c; the Rev. Francis Craig, ass't;
Sun services: 7:30 H Eu; 10 Sung Eu & Ch S; 12:30 Sung Eu (Spanish); 6:30 H Eu (Spanish). Wkdays Wed & Holy Day 10 H Eu. Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Frank B. Bass Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

LUBBOCK, TEXAS

ST. PAUL'S ON THE PLAINS 16th and Ave. X
The Rev. H. O. Clinehens, Jr., r; the Rev. David Price, the Rev. Jo Roberts Merriam
Sun: 8, 10:30. MP daily 8:30. Wed Eu 11 & 5:30

SAN ANTONIO, TEXAS

ST. MARK'S 315 E. Pecan/Downtown
The Rev. Suduth Rea Cummings, D.Min., r; the Rev. M. Scott Davis, ass't; the Rev. Charles G. Woehler, ass't; the Rev. John E. Daniels, parish visitor
Sun 7:30 & 9 H Eu, 11:15 MP (1S, 3S & 5S HC). (512) 226-2426

NORFOLK, VA.

CHURCH OF THE GOOD SHEPHERD 1520 North Shore Rd. & on corner of Hampton Blvd.
The Rev. Ross M. Wright, r
Sun services: 8 HC; 10:30 HC or MP (HC 1S & 3S; MP 2S & 4S). Wed: 10:30 HC & Healing service; 6 HC

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 4. Daily as anno