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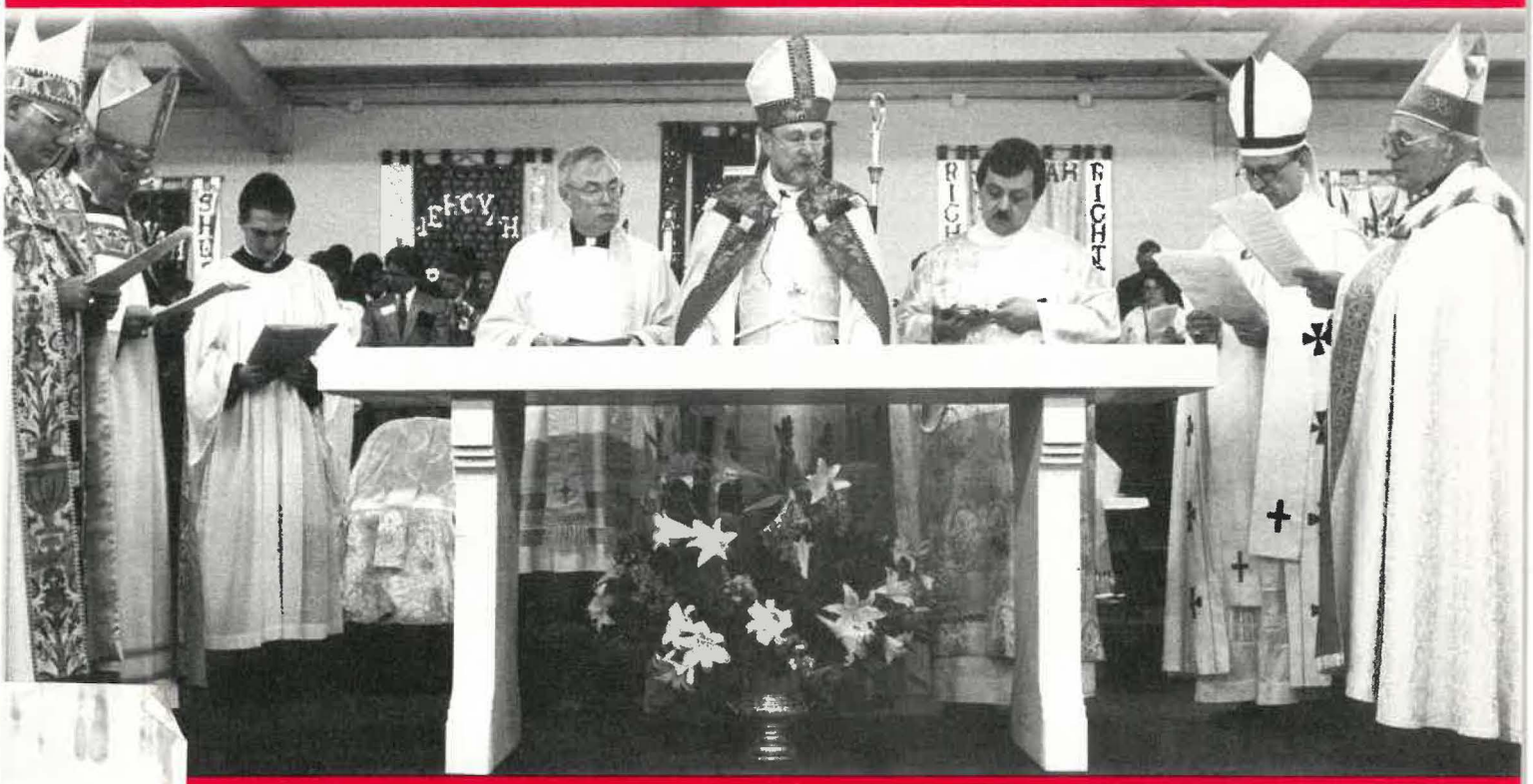

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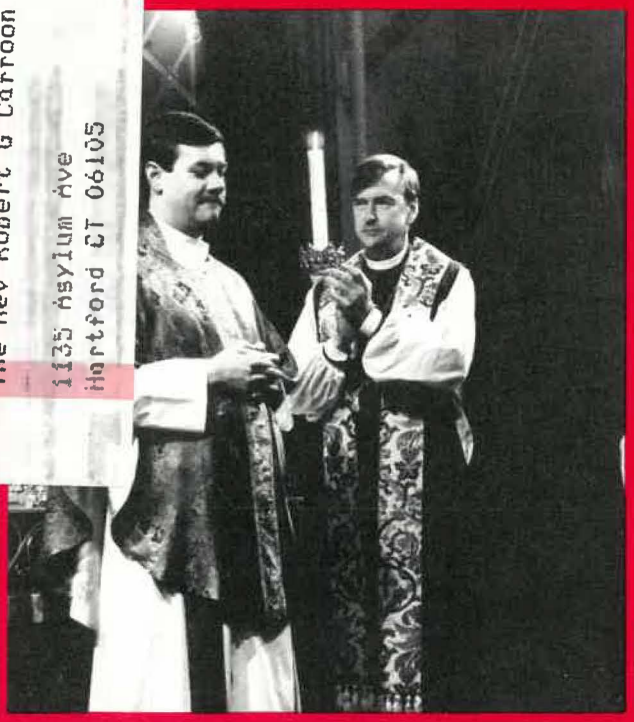

1990 In Review

Stars of Wonder

Why is it that more stars can be seen at night in the woods than in other places? I have never been given a satisfactory answer to this question. Some say it is because there are no artificial lights to obscure the presence of the stars. Others say it is because one's ability to see is not impaired by impurities and smog in the air.

Standing beneath the sky on a clear night, I think of Job, when God asked him if he could bind the chains of the Pleiades or loose the cords of Orion. God wanted Job to understand by the timeless reality of these magnificent constellations that he was in no position to question and argue with God. Blaise Pascal wrote, when looking at the stars, that "the eternal silence of these infinite spaces frighten me." What did he mean by that? He meant that the stars overwhelmed him with their infinite distances, their mystery, and with their timelessness. Before them he stood in awe, realizing his insignificance. That is what God had in mind for Job.

Recently a friend was with me for a few days. We went for a walk down to the lakefront on a starry night. He said he wasn't much interested in stars and knew little if anything about them. Most of the time people seem to be like that — unlike Pascal, who knew the fear of awe in the stars. God should speak to us the way he spoke to Job.

Consider the star of the Magi, the "star of wonder, star of night, star with royal beauty bright." Why was it that more people in the Bible story were not filled with wonder by that star on that night and irresistibly drawn by its "perfect light" when, we are told, its brilliance filled the eastern sky? Why just three astrologers and a handful of shepherds? What about all the others who at least must have been aware of that star? Where were they? Matthew does not tell us in his story.

Probably they saw the star but attached no particular importance to it, or didn't see the star at all or were bored by the whole affair and, like my friend, they weren't interested in stars and knew little about them. They made no response to the star, unlike the Magi and Pascal who made total responses. The star of God, the brilliant reality of the transcendent, stood before them and they did not see it. So it is so often with us all.

That is why we should look up into the night sky, and especially the night sky of the mountain woods, where the stars crowd out the darkness. It is what filled Pascal with fear and what guided the wise men of old. It is what gave Job understanding.

O ye Stars of heaven/bless ye the Lord:/Praise him and magnify him/forever.

Our guest columnist, the Rev. Robert M. Haven, is a retired priest of the Diocese of Albany who resides in Northville, N.Y.

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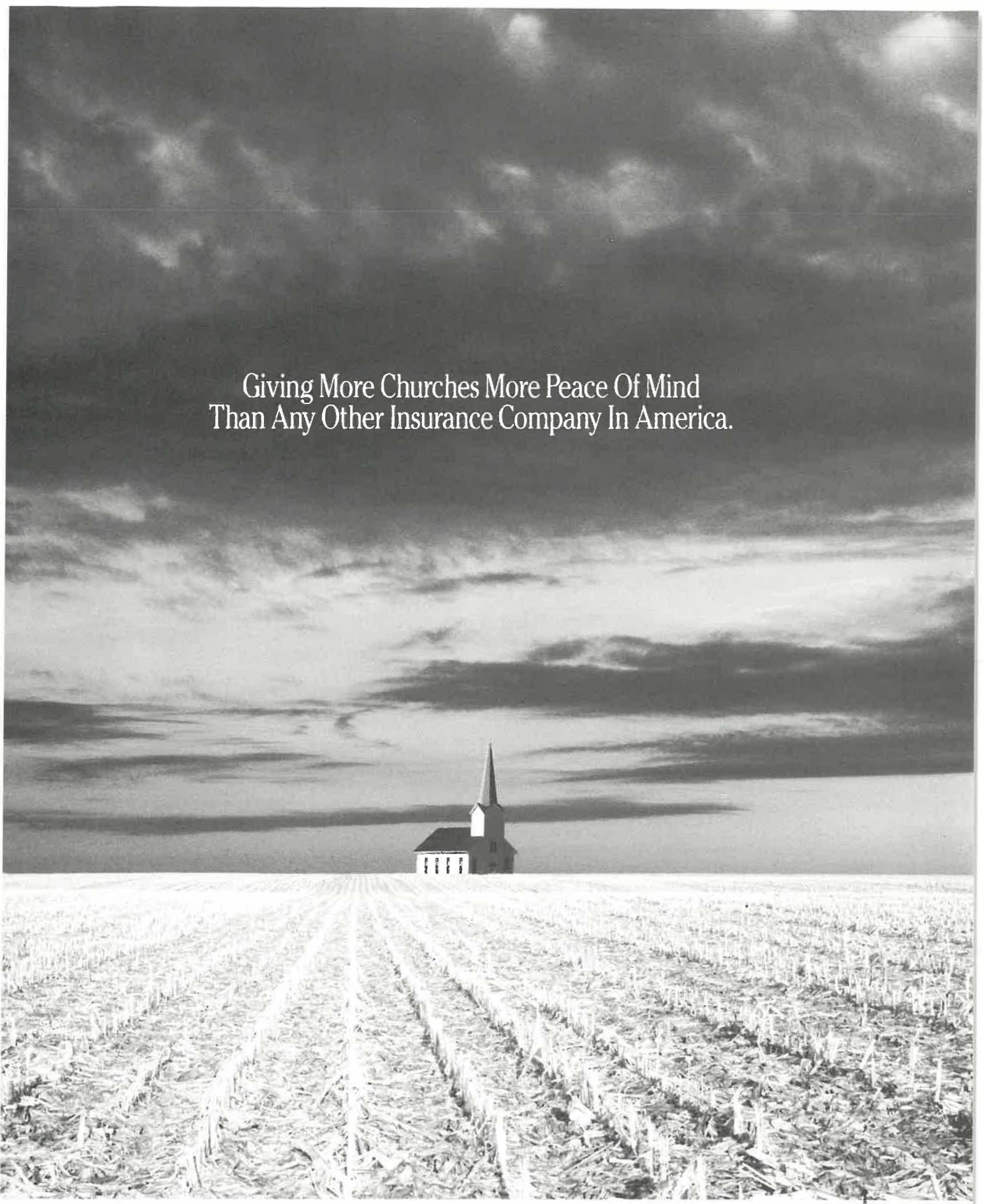
ON THE COVER

The news of 1990: Five bishops (top) took part in confirming 222 people at the Church of the King in Valdosta, Ga.; the ordination of the Rev. Robert Williams late in 1989 by Bishop John S. Spong in Newark (lower left) was an issue of controversy throughout the year; the Rt. Rev. George Carey was chosen to succeed the Most Rev. Robert Runcie as Archbishop of Canterbury. [See story, page 11].

Episcopal News Service photos



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LETTERS

It Must Be St. Nick

Thank you for the article on Saint Nicholas by Thomas Jones [TLC, Dec. 2]. As a sailor, one of partial Russian extraction, and still a child, I appreciated reading about him.

In preparing for our December 6 Holy Eucharist, I noticed that page 88 of *Lesser Feasts* . . . is more blank than printed. In fact, there is just enough space to paste in the historical notes on the good Bishop of Myra, including the bit on his encounter with the heretic at Nicea. My parishioners also enjoyed hearing of one who felt so strongly about orthodoxy. So much for "collegiality"!

(The Rev.) MALCOLM F. MURCHISON
Trinity Church
Vero Beach, Fla.

Cutting Prayer Lists

The Rev. Shrady Hill's "Uncluttered Prayer" [TLC, Nov. 25] came at a sensitive time for me. I can't believe I am the only one who has felt abandoned by the clergy when the name of a loved one is removed from the parish prayer list.

Before my husband was diagnosed as having Alzheimer's disease, his name was on the list. It was removed, probably for the reason Fr. Hill stated. Now, with an uncertain future as an Alzheimer's patient, the support of his parish is needed more than ever.

I like Fr. Hill's suggestion that a long list could be divided between the services, as long as the prayers are offered. But I suggest that prayer lists be shortened with great sensitivity.

CONSTANCE FORTNER
Landrum, S.C.

• • •

"Uncluttered Prayer," by the Rev. Shrady Hill [TLC, Nov. 25] raises an important question for the church, one which must be faced on a nearly daily basis by all who are responsible for the liturgy.

I am the rector of a small parish, and our "prayer list" has from 20 to 30 names on it at a time. The majority of these people have asked that they be prayed for. The names on the list are offered at every service, and the list is updated at least once a week.

I agree with the author that about halfway through the prayer list rest-

(Continued on page 6)

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LETTERS

(Continued from page 4)

lessness does indeed begin to set in. I am sure that many wish we would have a "shorter" list. However, if I decide to not use the entire list, then what have I done? Would I be telling some people that they are not important enough to pray for on Sunday morning, and they should be content to know that I am praying for them on Tuesday morning at Morning Prayer? What is the message that this would communicate to those whose needs are, at the present moment, the most important item in their lives?

I also wish the list were shorter. The truth of the matter is that the needs of this parish family should be offered to God every time the parish family gathers for worship and prayer.

(The Rev.) RONALD R. PEAK
St. George's Church
Riviera Beach, Fla.

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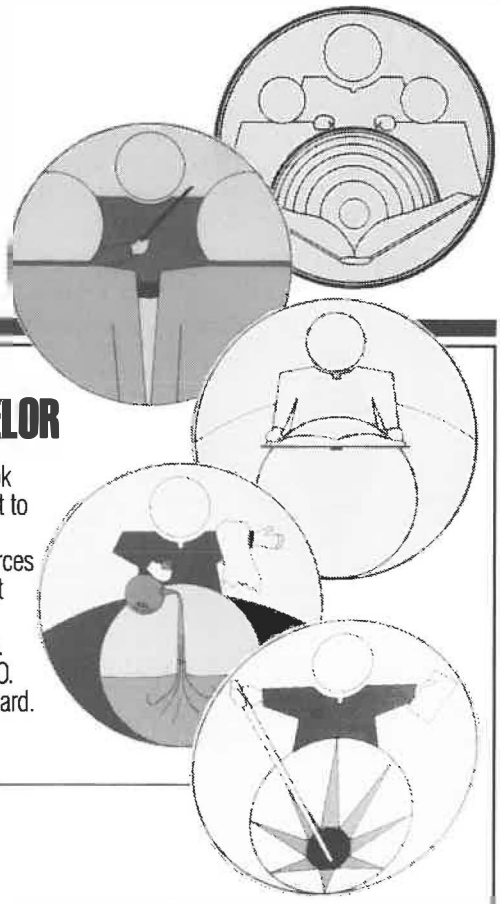

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Oversimplified Issue

Thank you to Hubert Ziman for commenting on the Presiding Bishop's foreign policy pronouncements, and to the Rev. Kevin Martin for the incisive "Viewpoint" [TLC, Nov. 11].

Everyone wants a peaceful resolution, including those who formulated Gulf policy. Their objective is neither war nor simply oil, but to deter an aggressor. The Presiding Bishop warns us not to "demonize, stereotype, or oversimplify," yet, he reduces U.S. concern to "misplaced national pride," and suggests that the issue is "primarily economic, having to do with unimpeded access to oil." This oversimplifies the issue, stereotypes a particular political bias, and demonizes U.S. leadership. The Presiding Bishop is chief pastor of the Episcopal Church, not foreign affairs pontiff. It is distressing for simplistic political condemnations to be taken as the wisdom of the Episcopal Church.

(The Rev.) THOMAS WELLER
Trinity Church
Apalachicola, Fla.

Active Laity

I write in response to the letter written by Henry B. Vess [TLC, Oct. 21], who asked to hear from parishes developing an active and involved laity.

As a member of St. Andrew's, Vestal, N.Y., since 1965, I have seen growing involvement of the laity. St. Andrew's first priest invited persons of all ages to participate. For example, ushers at one service were young people. As time progressed, St. Andrew's laity participated in a Faith Alive weekend, which was followed by participation in Cursillo. St. Andrew's is now a Bible-centered parish, with the Bethel Bible Series providing lay persons with interesting learning experiences.

LOUISE DAVIES
Apalachin, N.Y.

Music Issue

Certainly Fr. Waldron in his Viewpoint [TLC, Nov. 4] has left the hymnal tattered and torn! I have never felt our hymns to be so lacking in joy as he insists they are. I have two strong disagreements. First, concerning Albright's hymn (no. 196): it is inexplicable to me how Fr. Waldron can say that the accompaniment is unplay-

(Continued on page 8)

"Sleep Insurance"

Parish Administrators don't get any slack time during their hectic workday. There's always something that needs doing when you're running the day-to-day operations of a busy parish. That's why their nights should be undisturbed.

Parish Administrators can sleep soundly at night if they run an effective risk management program during the day. Here are the chief precautions they should take to protect parish property and parishioners' safety. And, incidentally, to get a good night's sleep in the bargain.

To Prevent Non-Incendiary Fires:

- Install smoke detectors, automatic sprinklers and a lightning protection system.
- Have a licensed and insured electrician check all wiring on a periodic basis.
- Have your boiler's low-water cut-off/water feeder control mechanisms flushed out monthly.

To Prevent Arson and Burglary:

- Keep your buildings locked when not in use. Install deadbolt locks on doors (but not on fire exits) and locking mechanisms on windows.
- Install a security alarm system and an automatic fire detection system.
- Keep the building exteriors and grounds bright with exterior lighting.

To Prevent Liability Losses:

- Prudent personnel policies and practices are critically important in the fight against sexual abuse. No employee should be hired, no unknown volunteer accepted before a thorough investigation is made of his or her background. Ask potential employees and volunteers for references and for the names of previous employers and check them out. Where it is permitted or if required by law, have a criminal background check conducted.
- Maintain church property; promptly remove snow and ice from walkways; eliminate potholes; replace broken steps, cracked pavement, faulty banisters.
- Work to make your church barrier-free so it is accessible to physically handicapped members.
- Insist that outside organizations meeting on your premises carry liability insurance, with your church named as an additional insured.

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LETTERS

(Continued from page 6)

able. Unmusical and uninspiring, yes, but it requires no great talent to play.

My second disagreement has to do with his mention of the tambourine. I am not naive about the likes and dislikes of young churchgoers, but I do not believe that the tambourine "is the instrument of choice among the majority of Christians in the world today." When did you last hear of a request for the wedding marches to be played on the tambourine, or for similar accompaniment for the Burial Office?

HARRISON WALKER
Wilmington, Del.

• • •

If one wanted a testament to the enormous gap which exists in the Episcopal Church between professional musicians and the person in the pew, your Music Issue [TLC, Nov. 4] is a perfect example.

There you have a picture of David Hurd, a truly wonderful composer and church musician, seated at the console of the organ in his home. And a few pages later, you have Fr. Waldron proclaiming that the instrument of choice among modern Christians is not the pipe organ, but, lo and behold, the tambourine.

Hurd extols the virtues of plainsong as the normative music of the church, while Waldron wishes he could participate in the "wild abandonment" of the "Missa Luba." Hurd is complimentary toward the hymnal for including music which reflects the ethnic diversity of our church, while Waldron can scarcely find more than one song worth singing, and that at Christmas time.

Where is the sense in all of this? Hurd and Waldron are literally on different planets. Who's the Episcopalian? Who's the heretic? Fr. Waldron seems to be fairly astute musically, judging by his comments, but I doubt that he has much use for Hurd and the musical establishment of the Episcopal Church. I doubt that the musical establishment wants to have much to do with Fr. Waldron and his ilk.

It is time for a major conference on music in the Episcopal Church. Our people are not all musically sophisticated. Many are, but just as many are not. They are willing to sing good hymns, but we musicians need to meet them halfway. We have nothing to gain and everything to lose by insisting that our side has all the answers.

WARD A. NELSON
Beaverton, Ore.

College Outreach

In response to Barbara Baker's letter recommending that parishes provide a "personal touch" in their ministries to college campuses [TLC, Dec. 2], I am pleased to describe one of the possibilities.

Happy Birthdays Unlimited is part of the outreach of St. Paul's Church to Grinnell College. On St. Valentine's Day, 1991, HBU will begin its 39th year of delivering homemade birthday cakes, brownies and cookies to students on campus.

St. Paul's is a mission church of 57 households. The 20 bakers it takes to fill 250 orders each year (plus pack another 300 "survival kits" for finals periods) makes HBU our biggest outreach program. Nearly every student on campus either receives a cake or has friends who do.

St. Paul's also provides a home base for a diocesan-funded part-time Episcopal chaplain. The two forms of chaplaincy, parish-based and professional, complement each other, to provide both nurture and challenge.

St. Paul's is happy to provide information to any parish that wants to enter the Episcopal Church's most successful and most exciting mission field, the college campus.

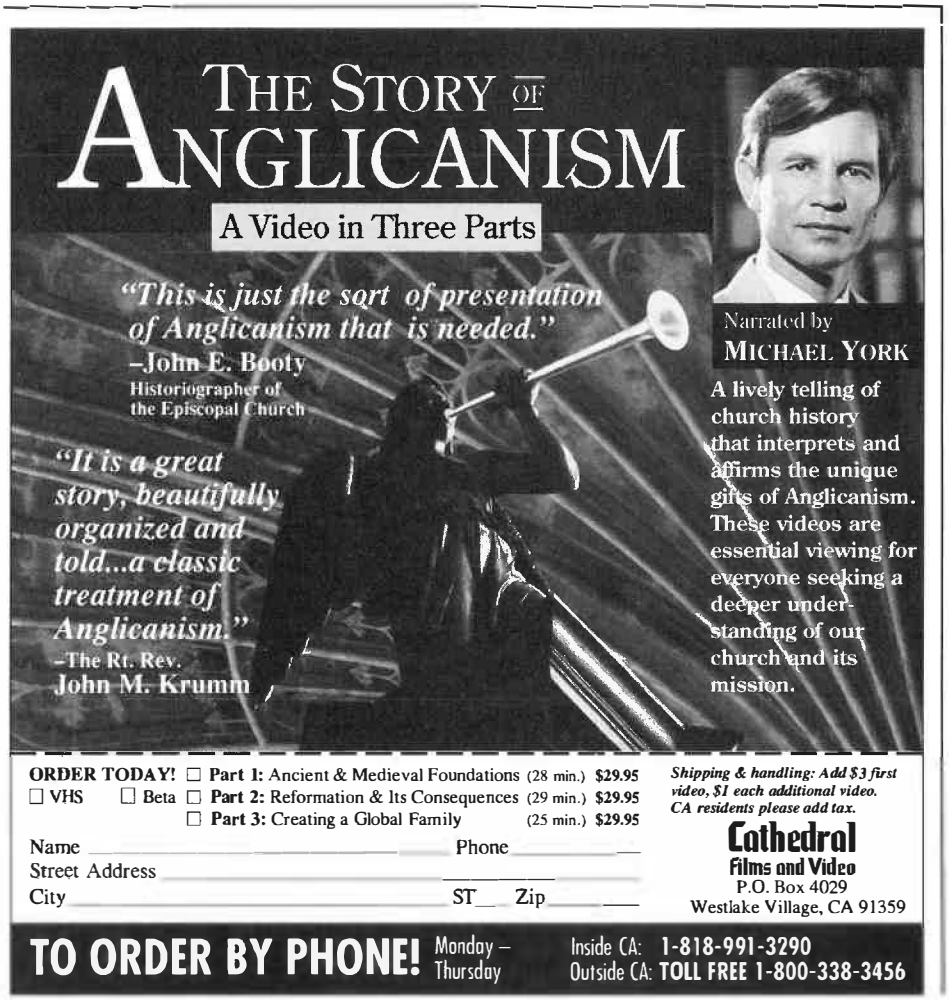
(The Rev.) WILLA M. GOODFELLOW
St. Paul's Church and Student Center
Grinnell, Iowa

Still Unpopular

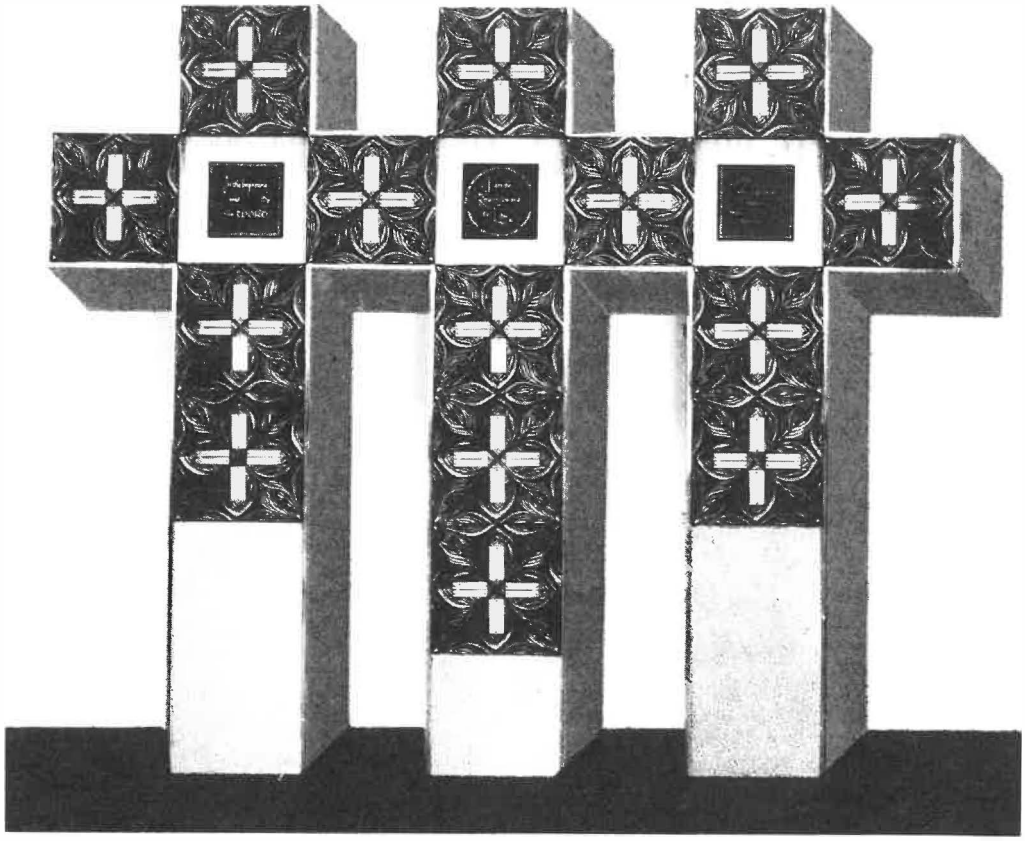
I know of no current endeavor in the Episcopal Church more universally unpopular than the Consultation on Church Union (COCU). We have held it at bay for 30 years, yet now [TLC, Nov. 18] we find it being proffered in yet another guise.

When I was a member of our Standing Commission on Ecumenical Relations, I attempted to have the bishops of the church and the clerical and lay

(Continued on page 20)

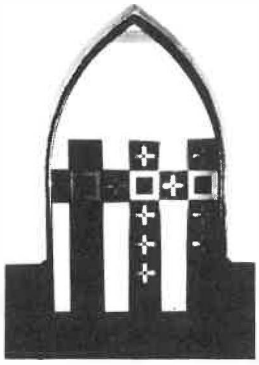


The renewal of a caring ministry:
burial in the church, not from the church



Columbarium 3-8, modified, contains 56 niches, forms three crosses: 9 feet wide, 7 ft. 6 inches high, projects from the wall 9 inches. This is another example of the versatility of design capabilities of meeting the most exacting church requirements.

I have called you by your name and you are mine. ISAIAH 43:1



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We are given a place and focus for our grieving, knowing our grief does not deny our faith, but rather affirms our humanity."

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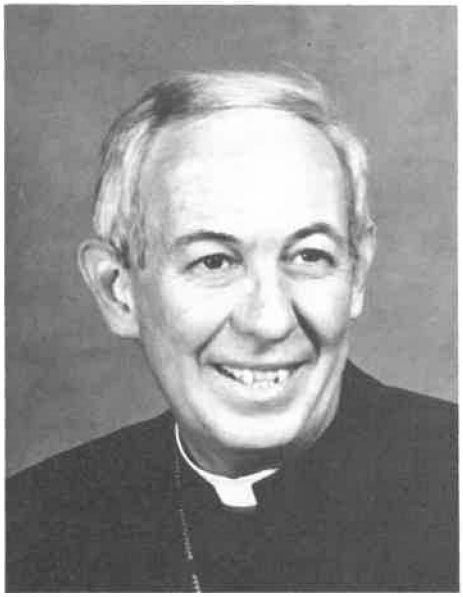
Presiding Bishop Calls Council to Special Meeting

In the wake of the Arizona voters' decision not to allow a public holiday honoring Martin Luther King, Jr., the Most Rev. Edmond Browning, Presiding Bishop, called for a special meeting of Executive Council January 5 in Newark to reshape plans for the 1991 General Convention in Phoenix.

"After much prayer and . . . consultations, I am more than ever convinced that we must be faithful to our original intention to go to Phoenix and witness to our understanding of the gospel. I believe that this rougher road is the one the church is meant to walk," Bishop Browning said. "I also believe we must attend closely to how God calls us into this witnessing opportunity and respond to this call in a way that is not 'business as usual.' "

According to canon law, only the Presiding Bishop, "with the advice and consent of the Executive Council," can alter the date or site of a General Convention.

Interviewed by the Episcopal News Service, the Rt. Rev. Furman Stough, senior executive for mission planning at the national church center, said, "The simplest, easiest thing would be not to go to Phoenix." He called it an "extraordinary situation" and said the church was looking for ways to make "as strong a witness as possible under the circumstances."



Bishop Stough: "an extraordinary situation."

Though no details of Bishop Browning's proposals were released, he suggested they might include "shortening and restructuring of the life of the General Convention so we may spend our time in Phoenix as a community gathered to do the legislative business of the church to witness to racial equality."

English Bishop Says He Would Resign

If the Church of England approves the ordination of women to the priesthood in the next five years, the Rt. Rev. David Lunn, Bishop of Sheffield, has said he and about 20 of his diocesan clergy will resign.

In an open letter to a priest in his diocese, Bishop Lunn said he "could not endure an ordination in which the response from the congregation had dissenting voices, where there were a significant number of presbyters who were not prepared to share in the laying on of hands and among those being ordained not all were agreed that all had been ordained."

In an interview with Religious News Service, Bishop Lunn said, "It is bizarre that a doctrine and practice unknown in the church for 2,000 years, unsupported by scripture or tradition and still overwhelmingly unacceptable to the majority of Christians should become mandatory in the Church of England after debate of only a few years."

'Defiant Action,' Synod Says

A statement released by the Episcopal Synod of America criticizes the Diocese of Newark for what it calls "blatantly defiant action" in recently ordaining a practicing homosexual to the diaconate.

The ordination occurred 12 days after the House of Bishops "disassociated" itself from the December, 1989 ordination of the Rev. Robert Williams to the priesthood. At the September meeting, the House of Bishops noted the "hurt and confusion" the ordination had caused.

The synod's statement says the September 30 ordination of the Rev. Barry Stopfel disregards the House of Bishops' reprimand and flies in the face of church teaching.

The ordination was performed at the Church of the Atonement in Tenafly, N.J. by the Rt. Rev. Walter Righter, Assisting Bishop.

Earlier last year, ordination proceedings for Mr. Stopfel were canceled at the request of the Most Rev. Edmond Browning, Presiding Bishop, because of the ongoing conflict within the church over Fr. Williams' ordination [TLC, July 15].

The Rt. Rev. John Spong, diocesan, told Religious News Service he did not believe Mr. Stopfel's ordination was contrary to the House of Bishops' sentiment because it involved the ordination of a deacon, not a priest.

The Rev. Titus Oates, director of the synod, said the entire situation "is not a gay issue, it's a question of church discipline."

ESA's statement says "Such ordinations, whether done in the limelight or in the shadows, defy the plain teaching of holy scripture and the church."

Standing Commission on Structure Meets

The Standing Commission on the Structure of the Church held its third and final meeting of this triennium at Toddhall Retreat and Conference Center, Columbia, Ill., November 6-8.

The commission, which studies and makes recommendations concerning the structure of General Convention and the church, reviewed all matters to be included in the Blue Book, which contains the reports of various agencies to the convention.

The commission is making recommendations to improve communication between the dioceses and the national church. Proposed canonical amendments will encourage deputies to report back to their dioceses the actions of General Convention and will require dioceses to include in their annual reports actions taken in response to General Convention resolutions, directing action by dioceses. Further, provision is made for the Executive Council to report to General Convention specific actions taken on programs included in the budget.

1990: New Beginnings and More Controversy

The first year of the 1990s was marked by celebrations of new beginnings in Georgia, continuing controversy in and about the Diocese of Newark, the first Navajo bishop and a daring plan for a new non-geographic province within the church.

In a remarkable turn of events, the Diocese of Georgia received the Pentecostal congregation of the Church of the King in a service of thanksgiving [TLC, Feb. 4]. The occurrence was the result of almost two years of soul-searching by the congregation and its pastor, Stanley White, who finally guided the more than 200 members to the Episcopal Church. Mr. White was presented with a license to serve as a lay pastoral leader while he studied for the priesthood.

Later that year, during an Easter Day evening service, 222 people from the congregation, including Mr. White's parents and grandmother, were confirmed by the Rt. Rev. Harry Shipps, Bishop of Georgia, and four other bishops [TLC, May 20].

ENS photo by David Werth

President Bush and Bishop Browning at National Cathedral consecration.

Newark Controversy

In another part of the country, more controversial events were taking place. The Rt. Rev. John Spong, Bishop of Newark, asked a homosexual priest he had recently ordained to resign from his ministry in the diocese, after the Rev. Robert Williams, at a conference in Detroit, made some comments deemed by many to be inappropriate [TLC, Feb. 18].

Fr. Williams had been ordained in a much-publicized service the previous December, an action which sparked considerable discussion and repercussion around the church. One result was a statement from the Presiding Bishop's Council of Advice (one bishop from each of the the nine provinces) and the Most Rev. Edmond Browning, Presiding Bishop, which indicated their "disassociation" from the controversial ordination [TLC, March 18]. "We regret the hurt and confusion caused . . . by the ordination and by subsequent events," the statement read. "We believe that good order is not served when bishops, dioceses or parishes act unilaterally."

This separation was taken a step further when the House of Bishops met in September and voted 78-74 to disassociate itself from the Newark ordination [TLC, Oct. 14]. Following much discussion, Bishop Spong criticized the house and conservative groups within the church for their treatment of him and the issue of homosexual ordination. "Neither I nor any member of the Diocese of Newark has any sense we have acted inappropriately," he told the bishops. "We have been shocked and amazed at the response of hatred and condemnation that has marked some parts of the church . . . we resent being the victims of hypocrisy."

As a consequence of the controversy, Bishop Spong delayed the ordination of another practicing homosexual to the diaconate at the request of Bishop Browning [TLC, July 15]. In the fall the Rt. Rev. Walter Righter, Assisting Bishop of Newark, ordained the man, the Rev. Barry Stopfel.

Navajo Bishop

In other news, Native Americans celebrated as the Rev. Steven Tsosie Plummer was consecrated the first Navajo Bishop of the Navajoland Area Mission [TLC, April 8]. Fourteen bishops joined Bishop Browning in the consecration which combined Anglican and Indian traditions.

In England, the Most Rev. Robert Runcie, Archbishop of Canterbury, announced he would retire as of January 31, 1991, after ten years of service [TLC, April 15]. The announcement set off a flurry of speculation, which culminated in Queen Elizabeth's appointment of the Rt. Rev. George Carey, Bishop of Bath and Wells [TLC, Aug. 19]. Though the nomination came as a surprise to many, Bishop Carey's reputation as a moderate in church affairs gained rounds of approval.

New York Fire

April brought with it the tragedy of fire as Holy Apostles Church in New York City received almost $4 million damage to its building through a construction accident [TLC, May 6]. Volunteers still managed to go on with the parish's extensive meal program, feeding more than 900 people in spite of the loss of the 142-year-old building's roof and most windows.

Meeting in Denver later that month, the legislative body of the Episcopal Synod of America voted unanimously to call for the creation of

(Continued on next page)

a tenth province within the Episcopal Church [TLC, May 27]. The proposal would allow traditionalists and more liberal members to remain together within the church but "to disagree and go their own ways theologically," said the Rt. Rev. Clarence Pope, Bishop of Fort Worth.

Bishop Browning said he would not support such a move [TLC, June 10], but the ESA persisted in its call for a joint committee of ESA and national church leaders to discuss such a province. The Presiding Bishop later said he would name representatives to a committee that would explore traditionalist views in a more general way [TLC, Dec. 23].

In reaction to what has been seen as a confusion of faith, 60 bishops affirmed the statement of purpose of the Irenaeus Fellowship, a loosely-organized group of bishops which was started during the 1988 General Convention [TLC, June 3]. The fellowship hopes to serve as a unifying force for members and act as a reminder that in spite of differences "whatever comes before us must be submitted before the Anglican way of doing theology," according to the Rt. Rev. Mark Dyer, Bishop of Bethlehem.

Female Diocesan Bishop

The Anglican Communion received the news of its first female diocesan bishop when the Rev. Penelope Jamieson was consecrated Bishop of Dunedin in Dunedin, New Zealand [TLC, Aug. 5]. The event occurred about a year and a half after the consecration of the Rt. Rev. Barbara Harris, Suffragan Bishop of Massachusetts and first female bishop in the Episcopal Church, who participated in the New Zealand consecration along with a dozen other bishops.

Other summer news included the death of the Rt. Rev. Alexander

The Rev. Penelope Jamieson at her consecration as a diocesan bishop in New Zealand. [ENS photo by South Light Studio]

'Muge, Bishop of Eldoret, Kenya, who was involved in a fatal car accident after he had been warned by a cabinet minister that he might be killed if he entered the country's Busia district [TLC, Sept. 9]. Bishop 'Muge and other Anglicans had been in conflict with the government for some time because of an unexplained murder of a foreign minister.

The House of Bishops in Kenya immediately called for an investigation into Bishop 'Muge's death [TLC, Sept. 23].

The late bishop had visited the U.S. in the spring, stirring up controversy when he spoke out against homosexuality during a visit to San Francisco [TLC, June 24].

Also in August, 1,500 Episcopal high school students converged on the University of Montana in Missoula for the Triennial Episcopal Youth Event [TLC, Sept. 9]. Nearly every diocese in the United States and Anglican churches in 19 other countries were represented.

Cathedral Consecrated

Thousands had something to cheer about in September when the Washington National Cathedral was consecrated and the final stone was fitted into place [TLC, Oct. 21]. The cathedral, estimated to have cost $60 million to build, is completely debt-free due to donations over many years.

In November the fate of the 1991 General Convention was still being discussed. When Arizona voters turned down a referendum to create a Martin Luther King/Civil Rights Day, Bishop Browning said he was "terribly disappointed" as he had worked hard for passage of the referendum [TLC, Dec. 2]. However, in a recent statement, Bishop Browning emphasized the convention will be in Phoenix and plans are being made for the church to be an effective witness against racism.

The year drew to a close with Bishop Browning joining his voice with other church leaders in urging for a "negotiated political solution to the crisis in the Persian Gulf" [TLC, Dec. 23]. In a letter sent to President George Bush, the 16 religious leaders hoped that "justice be done and peace prevail throughout the Middle East."

CONVENTIONS

The 200th convention of the **Diocese of Rhode Island** was held at St. James' Church, Woonsocket, November 3.

In his convention address, the Rt. Rev. George Hunt, diocesan bishop, called for the diocese to be a highly visible force for the work of God in society; to give energy to realizing the Decade of Evangelism and to continue the development of lay and ordained ministry.

St. Andrew's-by-the-Sea in Little Compton was admitted into union with the convention. Bishop Hunt announced that during the past year the congregations of St. Michael and All Angels and Grace Church in East Providence have effected a merger under the title of St. Michael and Grace Church.

Robert Vivian, diocesan treasurer, made the final report for 1989, showing the diocese did not have a deficit, but had very small balance.

A budget of $2,216,121 was adopted.

(The Rev.) NELSON MACKIE

Prophets to a Pluralistic World

Do We Dare to Follow Paul's Example?

By EDWARD S. LITTLE

My gene-pool is a symbol of religious pluralism: on my father's side, potato-famine Irish Catholics and Puritan blue bloods; on my mother's, Russian Jews. My family includes holocaust victims, Salem witch-burners, pious church organists and an agnostic cantor. A paternal great-grandfather, excommunicated from the Roman Catholic Church after insulting a priest, showed his utter contempt for Rome by becoming, of all things, an Episcopalian.

At family gatherings, my presence is an embarrassment to some and a source of pride to others. And the question haunts me. Must they all come to Jesus? It's an American dilemma, accentuated by an unspoken melting-pot theology. My heart is torn between openness, tolerance and acceptance on one side, and the words of Jesus on the other. "I am the way and the truth and the life. No one comes to the Father except through me" (John 14:6).

My family is symbolic not only of American religious pluralism in general, but of the Episcopal Church's theological struggle in particular. It's the Decade of Evangelism. We have re-committed ourselves to the presentation of Jesus Christ in the power of the Holy Spirit. But the decade has awakened fears. Are we headed toward a new dreadful triumphalism?

One of the final issues of *The Episcopalian* contained an article co-authored by a diocesan bishop. The authors argued that we must not target Jews for evangelism because Jews are God's chosen people, bound to him by covenant. They do not need Jesus. A recent edition of *Forward Day by Day*, written by a member of the Committee on Christian-Jewish Relations, makes somewhat the same point.

The Rev. Edward S. Little is rector of All Saints Church, Bakersfield, Calif. He is a member of the national church's Standing Commission on Evangelism.

And yet, our church calendar commemorates Samuel Isaac Joseph Schereschewsky, rabbinical candidate turned Christian. For a year, many of us have prayed a prayer circulated by the national church's Office of Evangelism, that we may "so boldly proclaim Jesus Christ by word and deed that all people may come to know him as Savior and follow him as Lord." But our hearts are torn. Is there one way to God, or are there many? Are we to proclaim Jesus Christ to members of other faith communities — not only to Jews, but also to Moslems, Sikhs, Hindus, Mormons? Or do we limit ourselves to persons with no religious connection?

Remember that, in imperfect ways, others may have caught a glimmer of light shed by the one true God.

The first century was as religiously pluralistic as our own. When St. Paul traveled from city to city, he met a confusing gaggle of gods, from Artemis of the Ephesians to Zeus and Hermes in Lystra, from the philosophical god of the Athenians to Yahweh, God of Israel. Paul was apostle to a pluralistic world. What was his approach?

In Pisidian Antioch, on his first missionary journey, Paul preached to his own people, the Jews. His general method was to begin missionary work on familiar theological and cultural ground. And so, he opened his sermon with a word of solidarity. "Men of Israel and you Gentiles who worship God" — Paul could never work in an exclusively Jewish context — "Listen to me! The God of the people of Israel chose our fathers . . ." (Acts 13:16-17). Paul acknowledged his commonality with fellow Jews. They were like him, believers in the one true God. He addressed them as brothers and children of Abraham (13:26).

But Paul challenged them as well. "God has brought to Israel the Savior Jesus" (13:23). Even more pointedly, he said, "I want you to know that through Jesus forgiveness of sins is proclaimed to you. Through him everyone who believes is justified from everything you could be justified from by the law of Moses" (13:38-39). Paul's love for his fellow Jews never prevented him from proclaiming Jesus, the crucified and risen Messiah. Indeed, it impelled him to do so. To his countrymen Paul declared: Jesus is the only way.

When Paul addressed the Epicurean and Stoic philosophers in Athens some time later, it seems at first that his approach was radically different. On closer examination, however, it's clear that his method was amazingly similar, but adapted to the culture and vocabulary of his hearers. "Men of Athens! I see that in every way you are very religious" (17:22). With surprising gentleness Paul refrained from attacking his hearers' search for God. Even their altar "to an unknown god" represented an acknowledgment that something was missing in their lives (17:23).

Paul's speech did not end there, however. The word of affirmation leads to a word of challenge. Idolatry is futile. God does not live in objects designed by human ingenuity (17:29). "In the past, God overlooked such ignorance, but now he commands all people everywhere to repent. For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to all men by raising him from the dead" (17:31). In other words: Repent and believe — the same message Jesus preached to Jews in Galilee (Mark 1:15) and Paul to Gentiles and Jews in Ephesus (Acts 20:21). To the philosophers of Athens, Paul declared: Jesus is the only way.

Do we dare to follow Paul's exam-

ple? It would be much easier to fall into either of two extremes. The first extreme — and frankly, the one more attractive to Episcopalians — is an easy universalism. All roads lead to God (or, in modified form, some roads lead to God, monotheistic roads, particularly Judaism and Islam). The other extreme is that of intolerance and isolation. Other religions are satanic deceptions and must be condemned without reservation.

In between these extremes stands not a compromise but a third way: Paul's way, the New Testament's way. Listen. Listen with respect and sympathy. Affirm what you can affirm. Remember that, in imperfect ways, others may have caught a glimmer of light shed by the one true God. And then, above all, present Jesus Christ. Do not water down his person, his work or his demand for exclusive allegiance. Present him lovingly. "Let your conversation be always full of grace, seasoned with salt" (Col. 4:6). Then allow the Holy Spirit to do the work of conversion.

These principles, if they are to mean anything, must be applied to specific individuals. Take, for instance, my Uncle Al. His face has haunted me for days as I pondered our evangelistic dilemma. Uncle Al was the only observant Jew in my family. Other relatives might call on a rabbi for a b'rith, a bar mitzvah, a wedding, a funeral. But Uncle Al was quietly pious. He prayed in an orthodox synagogue and, to the extent that Aunt Gert cooperated, maintained Jewish traditions in his Bronx apartment. He was wonderfully kind to his mixed-breed nephew.

I never shared my Christian testimony with Uncle Al. By the time of my conversion I was living thousands of miles, emotionally as well as physically, from the Bronx.

Were Uncle Al living today, how would I proclaim Jesus to him? I must assume two things. First, the Holy Spirit is the one who provides the openings, the opportunities. Both in Pisidian Antioch (Acts 13:15) and in Athens (Acts 17:19-20), Paul was invited to proclaim Jesus Christ. He never forced his way in. Second, the Holy Spirit is the one who changes hearts. This may yield a large harvest (Acts 13:43) or a small one (Acts 17:34). Our task is to testify and to proclaim. The Spirit's task is to convert. My job with Al would not be to "win him over," but to share honestly and lovingly about Jesus Christ.

Another face has been in my mind as well. Last spring I had the privilege of taking part in a short-term mission to Uganda, under the auspices of SOMA (Sharing of Ministries Abroad), an Anglican missionary organization. While our team's primary purpose was to conduct conferences for clergy and lay leaders in three dioceses — Bunyoro-Kitara, Kampala and Busoga — we also had preaching assignments in parishes on Sunday morning.

So it was that on May 6 I preached at St. Francis's Chapel on the campus of Makerere University in Kampala. More than 700 people jammed into the chapel over the course of two services. At the 9 a.m. Eucharist, Habib was baptized into Jesus Christ.

I had met Habib the day before at a renewal conference, and he told me his story. Born into a Moslem family, with a zealously-devout father, Habib had struggled for years with a yearning for a personal and loving God. Finally, he sought out the Rev. Benoni Mugarura-Mutana, St. Francis's chaplain. "Can you help me?" Habib asked. Ben's task was easy. The Holy Spirit had prepared Habib for the gospel, and he quickly accepted Jesus Christ as his Lord and Savior.

It was a costly decision. Habib told me that his father would most certainly disown him. Yet that Sunday morning Habib's face showed only the joy of new-found love as Ben announced to the congregation, "Habib has changed his allegiance — from Mohammed to Jesus Christ!" The miracle of Pisidian Antioch and of Athens found new expression that day in Kampala. Habib had come to Jesus.

Epiphany

Into the light of Luke's angels' glory
Come the darkling wise men of Matthew's story
And are, and are not, like allegory.

Wise men from the East; and are they then
The wisest men of the East's wise men,
Dead long since but rousing again

Out of Limbo, fast and faster,
Wise men come to a wiser Master?
Confucius and Buddha and Zoroaster?

Coming with terrible speed from afar
To this once-loved still-loved darkened star;
Through the thick earth air, to Syria?

The gold would be China's offering;
Bright and solid and honoring.
Confucius knew the worth of a king.

The Persian worshipped; the lovely fire,
Rising and raising the incense higher,
Would tell that a God was his desire.

And the Buddha — the Buddha — what else but myrrh?

From the man who pitied to God who died —
God who affirmed what the man denied —
From the Buddhisat to the Crucified . . .

What else would the Buddha give but myrrh?

* * * *

They left their gifts on the earthen floor.
Did they wait in Limbo beside the door,
Till Hell was harrowed for evermore?

Elisabeth Freeland

Some Proverbs for Small Churches

By NEFF POWELL

In the years since ordination, I have picked up some folk sayings which help my understanding of life in small churches. All were learned and affirmed in the school of hard knocks.

First, though, this thought: A candidate for ordination was asked by the standing committee, "Based on your many years of active lay work in the church, to what would you most closely compare parish ministry?" She answered, "Housework. Like stringing beads with no knot on the end." Indeed, this ministry is not always intrinsically interesting or rewarding in a splashy way. Now to some proverbs:

1. *You can't push folks with a rope*. Thanks, Mom, for this one. Often the vicar or rector is the only paid person and is likely to be part-time. Sometimes there is a paid baby-sitter on Sunday, or a part-time secretary, or a part-time sexton. By the time all three of those positions are filled with part-time paid people, it is no longer a small church. We are dealing with volunteers who yield to many claims on their time.

2. *Big churches live by programs, small churches live by stories*. Carl Dudley, in the book *Making the Small Church Effective*, identified this. Learn to be a good storyteller and learn the stories of the local church. George Herbert, in *The Country Parson*, observed in the chapter entitled The Parson Preaching: "Sometimes he tells them stories, and sayings of others, according as his text invites him; for them also men heed, and remember better than exhortations; which though earnest, yet often die with the sermon."

3. *It's the dailiness of it*. "It's not cooking that I mind. I like it. It's the damn dailiness of it," author Madeleine L'Engle once observed. It's the dailiness and the fishbowl life of this special ministry that can get clergy down, especially when they do not have good self-care skills.

4. *When you think God has given you a lemon, make lemonade*. With imagination, what appears to be the drawbacks of small churches in terms of body counts and cash flow can be turned to advantage. One must use imagination. You can count all the Sunday school children on one hand? What big church can brag that every child is known by name, age, interest and family? Is this not the model of the Good Shepherd who knows all the sheep by name?

5. *You cannot die in every ditch*. A friend from North Carolina contributed this. We all must be willing to die for something, or we are not alive. But pick your battle carefully; you can only die once.

6. *A man all wrapped up in himself makes a small package*. This Tar Heel folk saying is true for us as individuals and is critical to the lively health of a congregation. We must be outward looking to be alive. The more we withdraw into a fetal position, the closer we come to death.

7. *What's done in the dark will come to light*. Whatever you are going to do, do it in the open, because it will be figured out or guessed at. And the guesses are usually wrong, or at least worse than the truth. The imagination is livelier and more mischievous than reality.

8. *When in the small church, wear your small church glasses*. Put right out of your mind the programs and models of the large program or corporate church, be it the big Baptist, Methodist or Presbyterian church across the street, or the big Episcopal church in the nearest town. Because,

9. *You can't be where you aren't*. We spend a lot of time wishing "we" or "they" were somewhere or someone else. This is not true just for money resources. For example, whatever the size of the congregation, the vestry or mission committee cannot write a stewardship statement that meets advanced expectations if they are not at that point. And, if someone tries to write it for them, it won't work.

10. *Don't confuse malice with stupidity*. That little gem comes from my colleague, Jerry Lamb, in the Diocese of Oregon. Actually, I have given up guessing at motives. I gave it up for Lent and have extended it on into life in general. I leave seeking motives to the therapist and focus on behavior. Life is simpler this way. Much less guessing. And, better for one's soul.

11. *Keep your eye on the ball and follow through*. Dad used to tell us that life is like golf, a simple game. Just keep your eye on the ball and follow through. I try to remember that when I am getting data overload in my brain. I call to mind what game I am playing. I try not to let the distractions draw me away from the essentials.

12. *Pray. Pray. Pray.* We are not alone. To live alone is a definition of life in hell. Praying the daily office, sometimes carefully, sometimes carelessly, reading the assigned lessons or a lesson and a psalm, and following a prayer list greatly aids me in feeling connected. We are not alone. Others are also praying. Daily prayer sometimes forms the background or base note and sometimes the melody, of my life in the church. We do not, we cannot, live alone. We live with others in Christ. That is the life to which we are all baptized. To seek to live alone is hell.

The Ven. Neff Powell is archdeacon of the Diocese of North Carolina.

Funeral Sermons

The Preacher Can Have a Powerful Impact Upon Lives

By JOHN RAWLINSON

Preaching at a funeral is a great opportunity, but the preacher should be aware of the context, style of content and benefits of doing so.

At a funeral, people have a common focus. The situation brings together people of "the household of faith" and those of no particular faith. To omit a sermon, or to preach one which takes no account of the person who has died, is to deny this focal point and miss an opportunity to identify God's action in the lives of those gathered.

Many funeral rubrics in the 1979 Book of Common Prayer have the permissive and optional "may" as an operative word. These rubrics are examples of two characteristics in the Prayer Book: 1. the encouragement to focus and particularize services, and 2. a new reliance on pastorally-sensitive clergy in adapting liturgy.

Episcopal burial services emphasize that earthly life is a phase of eternal life, as illustrated in the affirmation that "life is changed, not ended." At the same time, many elements express the understanding that we are already recipients and participants in eternal life. The burial services also affirm the relation of the resurrection to God's creation, which affects us all.

'Hopeful' Quality

These theological affirmations, interwoven throughout the funeral services, may be the basis for favorable public comments about the "hopeful" and "comforting" quality of our funeral services. The preacher needs to take account of these affirmations.

The services recognize the grace of God in the life of the deceased. That factor should be included in the sermon. It is appropriate to make worshippers aware of the particular and personal nature of grace.

These elements are parts of a service which is a celebration of life, a witness to personal and corporate experiences of God, a thanksgiving for the life of a particular person and prayer for the living and the dead. Like a spider web, to pluck one strand is to set the others in vibration. For all its difficulties, the proclamation of the good news of God in Christ, and in the creation in our time and experience, is the opportunity to set the many strands of the web in proper vibration.

In a funeral sermon, great honesty is called for, risky as this may be. With trepidation, I began one sermon by mentioning that Sarah was a crabby old lady. I knew that to be a recognized, but publicly unspoken, quality of her life. After this remark there was the flicker of an eyelash which seemed to take an eternity. Then a middle-aged daughter in the front pew began nodding approvingly and smiling broadly. The sermon noted how Sarah's forthright and direct manner demonstrated the freeing quality of truth and honesty, yet this could be a two-edged sword. Faith calls us to struggle between the two because of our human imperfection in knowing and making choices.

Great honesty is called for, risky as this may be.

Telling stories from the life of the person who has died gives meaning to known events. These stories point to God acting in ways which may have escaped notice. As humans, we easily fail to see the divine. Yet the process of helping to give meaning to life is an essential part of priesthood, the biblical and royal priesthood in which all believers share. Preaching is one of many activities in which the meaning of events is addressed.

By taking account of the particularities of the person who has died, the sermon has many functions. It serves as a stimulus-by-example. The preacher's observations can be "permission" for others to speak in an open and balanced way and to put their ideas into words.

There is also the opportunity to speak of the good in the midst of loss. The personal helps express a sense of loss in a way that the impersonal cannot. So the preacher helps people face and express the reality of loss.

Following the work of Elisabeth Kubler-Ross, we recognize there are common stages in grief. Indeed, we speak of a "grief process" and of movement through its stages. The sermon can be a part of the processes through which individuals and communities pass. For the family, the sermon can collect and express common thinking. So, the preacher does many things regarding ideas and stories circulating: collect, collate, harmonize, interpret.

The preacher can have a powerful impact upon lives. For the healthy situation and person, there is the enjoyment of the complexity and reality of the deceased. Where there are troubled and hurt memories and relationships, the homiletic exercise of honesty can encourage follow-up, and open the possibility of the "healing of memories" for those who need to set things at rest.

A funeral sermon deserves its own integrity, motivated by focus on the gospel. To explore honestly the impact of the gospel in someone's life gives room to see both the good and the bad, the divine and the human.

Creative Involvement

Everybody can participate in a funeral sermon. We usually consider people passive in relation to a sermon. Yet, when people's attention is in common, there is creative thinking about particular experiences and memories.

Finally, the funeral sermon is of personal value to the preacher. The opportunity to preach a funeral sermon helps me say goodbye, and face the loss. My own needs merely mirror those of the community. My hope is that being conscious of my need for "closure" can serve as a model for others, not an unwarranted imposition.

The Rev. John Rawlinson is pastor of St. James' Church, Oakland, Calif.

EDITORIALS

Where Ministry Takes Place

As in previous years, our first issue this year is a Parish Administration Number. It is one of four quarterly issues emphasizing parish administration and is sent to subscribing and non-subscribing clergy in the Episcopal Church.

Among the contents of this issue is an article on evangelism at the parish level. Now that the church is participating in the Decade of Evangelism, we will be publishing articles on that subject frequently. This issue also includes articles on preaching at funerals and ministry in small churches.

For most Episcopalians, the parish is the center of their spiritual life. Some parish members also serve their dioceses in various capacities. A few are active with the national church. But it is the parish where most of our ministries take place.

We are pleased to present this special issue and hope it will be helpful to those involved in the administration of a parish.

Looking Ahead to Easter

Good parish administration demands planning, and planning demands looking ahead. Hence, in this issue, we presume to speak of the need to look ahead to Easter. Our present Book of Common Prayer leaves no doubt that Easter is the greatest feast of the year. The great celebration of that feast, furthermore, is the Great Vigil of Easter (BCP pp. 284-295). It is, in other words, intended as the greatest liturgical celebration in the church's year. The restoration of this ancient service, coming down to us from the age of saints and martyrs, is perhaps the most glorious accomplishment of our present Prayer Book. It is the most biblical, most theological, most dramatic and most beautiful of Christian rites. It provides unique opportunities for preaching, for teaching, for corporate participation, for music and for other creative embellishments.

Let there be no mistake. A parish which ignores the Great Vigil cannot honestly say that it is fully following the present Prayer Book. Priests and deacons who devote no time or effort to preparing for the vigil have not fully entered into the spirituality of our Prayer Book. Bishops cannot speak of themselves as devoted upholders of the Prayer Book is they do not promote and encourage this service in their dioceses and take a conspicuous role in its enactment in their cathedrals or elsewhere.

The Great Vigil provides many options to fit the needs of different parishes. It is the primary Easter service, whether celebrated at sundown Saturday evening, or toward midnight, or beginning just before sunrise on Sunday morning. One parish may emphasize extensive music; another, rich and colorful ceremonial. Still another may have outstanding preaching; another, many baptisms. A bountiful supper, breakfast, or other feast may follow, perhaps with singing and dancing. If it is all well done, worshippers will experience a joy in the Holy Spirit which has been too rare in the Episcopal Church.

Some parishes may say, "but we have a beautiful baptismal service for children on Saturday afternoon." Others will point out that the paschal candle is solemnly lit and consecrated before the first service on Sunday morning. Others may use some of the vigil material before their main service late on Sunday morning. None of these is the Great Vigil. The vigil is unique precisely in combining all the great elements of our faith, bringing everything together in a service of great mystery, great spiritual power and great joy. In parishes that have not yet adopted it, the decision to do so this year may appropriately be voted on in the upcoming parish meeting.

The service can be performed in a very intimate way in a small parish with as few as 15 people, or thousands may gather in a great cathedral. Where the anticipated congregation is small, and where clergy and people are somewhat uncertain as to how to carry out this lengthy and rather complicated rite, we recommend that two or more parishes join together for this celebration, with the assistance of a priest, deacon, or lay leader who has experience with it. Your senior editor served for some years in a rural location where members of several parishes drove out into the country to join us in the vigil every Easter, the priests and deacons all being given some role in the service, and some singers, lesson-readers and others from different parishes doing different parts. A black inner city parish sent a contingent each year which provided most of the acolytes.

Holy Baptism has a special place in the vigil which we will discuss next week when we give special attention to this basic Christian sacrament on the Feast of the Baptism of our Lord.

RNS

Worthy Celebration

This is one of those years when the Feast of the Epiphany can receive the attention it deserves. Epiphany falls on Sunday this year, enabling our parish churches and cathedrals to celebrate this feast in all its richness and solemnity, rather than with a handful of worshippers, as so often occurs on January 6.

Epiphany means manifestation and commemorates the visit of the wise men to the Christ Child. A second observance of Epiphany is the Baptism of Christ, which is celebrated on the Sunday following the Epiphany. Just as Christ manifested himself to the wise men, he continues to reveal himself today to those who seek him in word and sacrament. Truly that is worth celebrating. We rejoice in the opportunity to celebrate this major feast on the Lord's Day.

Asking the Right Questions

By FRANCIS H. WADE

Our parish recently received a call from a well-known business credit service seeking to do a report on us. It soon became clear that this service did not have categories on its form that would allow it to make much sense out of an Episcopal church. Our operating budget came out as "gross sales." Our income after expenses was $0, which is fine for a church with a responsibility to use all of its assets in mission, but not very good for a business that is supposed to show a profit. The report noted that we sell to our members, our territory is local and that we are non-seasonal. It was all correct in its way, but the final picture produced by the questions was all wrong.

The conversation brought into focus the importance of being able to ask the right questions. We are more limited by the questions we do not ask than by the answers we cannot find. If we have no language for wondering in new ways about our life and work, we have little hope, outside of Damascus Road revelations, for deepening and developing.

If a vestry has survival, or even expansion of the church, as its only real question, how could that church ever learn to give sacrificially? If a business does not have a position and workable way of raising the issue of social responsibility, how will it ever explore its potential for "servant leadership"? If a government agency thinks only in terms of how it relates to other agencies, how will it be able to affect the lives of individuals? And if families do not wonder about those different or distant from them, how will they be able to love them as neighbors?

People, as individuals or in institutions, are not ordinarily uncaring. We are more often unresponsible than irresponsible. We tend to lack the questions that guide us to wider obligations rather than lacking the instincts of duty and service.

There is an inner city hospital which can serve as an example. Like many of its sister institutions, it has a legal requirement to provide a certain amount of charity care. It has a growing problem of uncompensated care as the neighborhood around it continues to deteriorate. The hospital leadership has a desire to serve the community but the reporting system (and, therefore, the thinking system) it uses relies on accounting terminology. No distinction is made between charity and bad debts, because they are basically the same thing on a balance sheet.

Our bailiwick may well be questions rather than answers...

Discussion of this issue along these lines can be like interpreting the story of the Good Samaritan while regarding what was stolen by the thieves as no different from what was given by the Samaritan. The attitude growing out of such discussion can be crippling in its negativity.

The church can provide a fresh and powerful service to society by helping to articulate the questions that can challenge and deepen our institutions. The church is devoted to establishing study commissions. Dozens are at work now in anticipation of the General Convention in July. Almost without exception they seek answers to the world's concerns. In the past, we have told physicians how to practice, soldiers how to fight, lovers how to love, managers how to administer, governments how to govern and investors how to invest. Much that we have offered is worthwhile but it is almost universally ignored because we lack the expertise or the perception of expertise which gives credence to our argument and our witness.

Our bailiwick may well be questions rather than answers for at least three reasons. First, our tradition is full of the best questions in the world: Am I my brother's keeper? What is man that thou art mindful of him? Who is my neighbor? What is truth? Second, the democratic tradition makes institutions naturally responsive to questions, whereas our pride in specialization makes them reluctant to take counsel from the outside. Third, we have a widely-accepted role in society to help institutions to consider issues of depth and morality.

Could our prophetic role be more effective if we challenged the leaders of the world with such basic questions as: Is what we are saying true? Is what we are doing necessary? Is it kind or generous? There also may be opportunity for more reflective inquiries such as: where do we get our authority to act and what is our responsibility to that source? If every other institution in our field behaved as we do, what would be the result? Are we making life better for anyone other than ourselves?

In the baptismal service we pray for each individual that God might grant them an inquiring and discerning heart, and the gift of joy and wonder in all of God's works. Most of us would acknowledge that such a blessing is taught as well as inherent. We would also generally agree that such a blessing is tied to the quality of the questions we bring to life.

Perhaps it is time to help the institutions in our society to develop and enjoy that blessing as well. Perhaps, by setting the deepest and best questions before our boards and leaders, we all will grow and the church will have found a new way to raise a prophetic voice in the world.

The Rev. Francis H. Wade is rector of St. Alban's Church, Washington, D.C.

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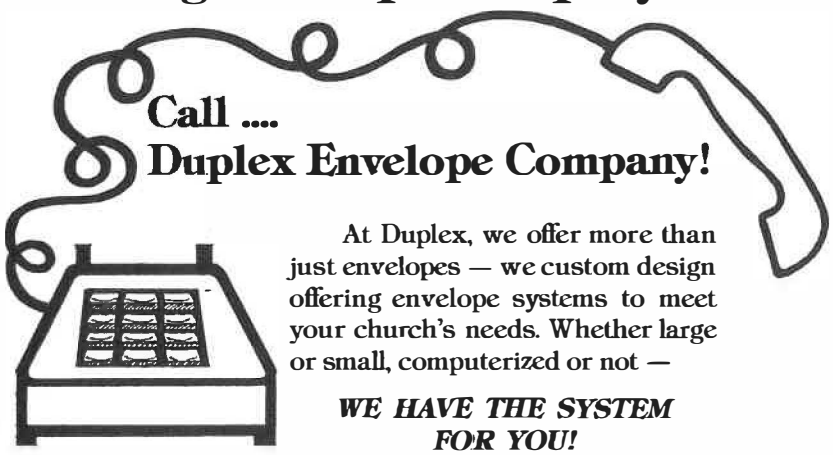

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LETTERS

(Continued from page 8)

deputies to the previous General Convention polled to determine how much effort we should put into COCU. This was not done. Instead, we offered a massive questionnaire to determine how much we understood the several COCU documents.

Prior to the 1988 General Convention, we developed a lengthy list of theological objections under eight categories. I doubt if "elucidations" will satisfy those objections. COCU continues to be a national Protestant dialogue, a place where many ecumenists do not find themselves today. Could we not free the COCU churches to proceed with their own form of unity? The fact that we have put a lot of time and effort in COCU does not alter its unacceptability.

(The Rt. Rev.) H.W. SHIPPS
Bishop of Georgia

Savannah, Ga.

Clear Statement

I was dismayed by your comment in the editorial, "Another Beginning" [TLC, Dec. 2], that "many of us are confused by the word evangelism and are unclear about its meaning."

The Episcopal Church made a clear statement of the definition of evangelism at the 1973 General Convention in Louisville. A resolution was passed unanimously stating: ". . . that evangelism be defined as the presentation of Jesus Christ, in the power of the Holy Spirit, in such ways that persons may be led to believe in him as Saviour and follow him as Lord within the fellowship of his church."

I don't know how much more clear that could be. The national church's evangelism officer, the Rev. A. Wayne Schwab, has always used this definition in the effective work he has done in educating Episcopalians for the ministry of evangelism. If, after 17 years, Episcopalians are still confused about the meaning of evangelism, there is a serious communication problem somewhere.

JOYCE NEVILLE

Buffalo, N.Y.

Letters to the editor are subject to editorial discretion and are often abridged. Submissions should be typed and signed with address and phone number included.

Make Good Use of the TV

We have been hearing a lot about television being harmful to children. Friends of ours told us about some alarming statistics that made us want to throw our TV away. What do you recommend about the amount of TV viewing and kinds of programs for children?

The National Institute of Mental Health published a two-year study entitled "Television and Behavior: Ten Years of Scientific Progress and Implications for the Eighties." From that study the institute concluded that "excessive" violence on television causes aggressive behavior in children. The research showed that by age 18 the average young person will have spent 15,000 hours watching television and 12,000 hours in school. During those 15,000 hours the average child will watch 18,000 murders.

It is not surprising that you were tempted to throw away your TV set. However, don't be hasty. Television can be our friend, but only if we control it and not let it control us.

What's Your Pattern?

Before trying to influence your children's TV habits, do some research of your family's viewing patterns. Use a TV schedule and mark the programs each family member watches with a different colored pencil for each person. At the end of one week, calculate how many hours each person watched TV and the type of programs watched. Also, determine what activity was lost because of TV viewing. For example, did TV viewing replace dinner conversation, bedtime stories or prayer time? If the TV was broken, what would the family do instead? Go for walks? Play board games? Read?

One family we know put the TV in the basement for one week. They were amazed to see how their family interactions changed. They discovered new activities that continued after the TV was brought back.

Another tactic some families have found useful is for each family member to select one program to watch each day of the week. This also encourages sharing TV time with others. Watching more TV programs is conditional upon whether the TV is available and whether chores and homework are completed.

Not a Baby-sitter

If TV is used as a baby-sitter it will become a monster that will dismember the family. On the other hand, if used discriminately, it can pull families together. Sit down with your children to watch television and use the program (or commercial) as a vehicle to engage your children in conversation.

Television can be an aid in teaching values. This is particularly effective with adolescents because this is the age at which values are the meat of experience. Strong reactions to a program from both the adolescent and the parents lead to valuable conversation. Expect adolescents to challenge your view because they are curious about values that run counter to their parents' values.

Adolescence is a questioning age. We offend and repulse our children when we try to tell them the "right" or "only" answer. Rather than trying to get your child to agree with your view, work hard to understand his or her view. Then you can ask critical questions that make him or her think.

Asking children what alternative solutions they can think of to a situation being portrayed helps them learn problem solving.

Television can be a friend when we determine what we want from it and how much time we spend with it. Like a friend, it is a useful source of information and refreshment, but it requires a balance. We must remember that television viewing is a passive activity and God calls us to a life of participation. Life is far more productive for active participants than for passive observers. Indiscriminate television viewing is a passive, and often distorted, observation of life.

Our column is written by the staff of St. Francis Academy, Inc., of Salina, Kan., which ministers to troubled young people. Questions for this column may be sent to THE LIVING CHURCH.

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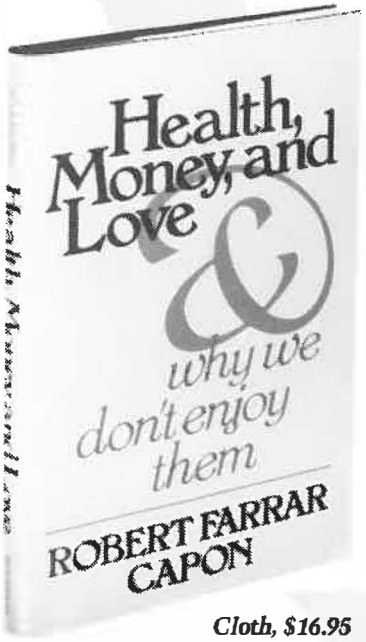

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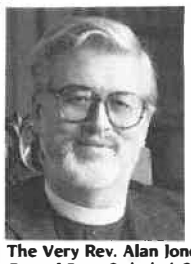

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BOOKS

Lives that Attract Attention

MIRACLE IN THE MARKETPLACE: Healing and Loving in the Modern World. By **Henry Libersat**. Resurrection. Pp. 90. $5.95.

This dandy little book talks about the most exciting relationships in the world. It is a help in achieving them.

The Rev. Henry Libersat writes about a new parish ministry, which he calls the Marketplace Mission Group, and explains how it helps to meet human needs, including the basic needs for loving and sharing, giving and receiving.

We all love things. We love people. We love God. Just how we see ourselves in relation to God, people and things can make the difference between mental soundness and emotional chaos. Deacon Libersat writes about successful relationships and about getting into them. That may not be easy, but this book helps to make it achievable through prayer and, let's face it, work.

The author does not suggest that you can learn your way in the divine marketplace while you are asleep, as with a subliminal weight loss recording. He wants to wake people up. He's talking to people who want their work and their children to amount to something, who want security and confidence as they grow old, who are fed up with muggers.

He points a way to relief from suffering. He acknowledges that there is intense suffering within the church and that the humans who staff the church include some people with problems. Deacon Libersat says that when suffering is ignored Christianity has failed.

The laity have been around for a long time, but it remains for lay men and women to discover the spiritual power open to them to change the world. Libersat is editor of *The Florida Catholic*. His book is directed first to Roman Catholics, but it has a wide appeal.

One of the miracles in the marketplace is that so many Christians live there without attracting attention. The example offered by one enthusiastic Christian in the world is worth a thousand book reviews.

Deacon Libersat outlines suggested routes to fuller Christian living. Henry Libersat, holder of the St. Francis de

Sales Award, which is the highest honor of the Catholic Press Association, author and retreat leader, knows what he writes about. After all, he's an ordained deacon whose lay affiliations include 20 grandchildren.

A.E.P. WALL
Orlando, Fla.

Helpful History

HOW IT ALL BEGAN: Origins of the Christian Church. By **O.C. Edwards.** Forward Movement. Pp. 135. $3.95 plus postage and handling.

The Episcopal Church in some places is emphasizing the adult catechumenate, while adult confirmation classes and study groups continue everywhere in the church. This book was written to aid laypeople in these situations to learn about the church's origins.

First published in 1978, the book went out of print, but Forward Movement has reprinted the original texts with no revisions in order to keep costs manageable. Hence, in text and footnotes, the author refers regularly to the 1928 Prayer Book. Today some will find this annoying.

However, the book has excellent chapters on Christian initiation, the Holy Eucharist, houses of worship and a final one on the genesis of the church. The chapter on creeds is woefully brief. The material on the Old Testament and the "lesser sacraments" may be confusing for readers. Nevertheless until someone writes a book on the church's origins with a 21st century orientation, this one will prove quite satisfactory and serviceable.

(The Rev.) RICHARD M. SPIELMANN
Cooke Professor of
Ecclesiastical History
Bexley Hall
Rochester, N.Y.

No Dusty, Old Book

TRANSFORMING BIBLE STUDY. By **Walter Wink.** Abingdon. Pp. 192. $10.95 paper.

In this revised version of his popular 1979 edition, Walter Wink does us a great service by pointing out the need for and seeking a remedy to the dilemma of over-intellectualized Bible study. Using information gained from the study of left brain/right brain theory, he attempts to create a study format which engages both the mind and the heart.

By using such right-brained exercises as painting, acting and poetry, the text speaks to the inner self in a way that transcends mere intellectualism, says the author. For instance, when discussing the story of a paralytic healed by Jesus, Wink would suggest that in addition to asking inductive type questions, participants should take time to sculpt with modeling clay the part of them that is paralyzed.

Three issues may be of concern for using this book in the parish:

First, Wink is very eclectic in his approach to Bible study and has no problems borrowing techniques from Jung, Eastern religions and a variety of other places. References to Zen cen-

(Continued on next page)

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(Continued from page 23)

tering prayers and the chanting of mantras may be offputting to those who do not share the broad world view of the author.

Second, the book might be subtitled "Bible Study for Biblical Criticism." Wink is most enamored with the current critical method: his assumptions, such as Jesus' not seeing himself as the Messiah (p. 41), reflect this. Because of this, and in spite of a brief chapter that seeks to give an introduction to the subject, the book is probably not very useful to the layperson who has no training in biblical criticism. Conversely, this book will be a tremendous resource for those who feel that biblical criticism has robbed the scriptures of their ability to say anything.

Third, and most importantly, is Wink's presuppositions about truth. The author is very keen on Bible studies which ask questions that have no right or wrong answers in order to discover what our inner self tells us is true. However, he also insists that he is not merely milking the text for some subjective meaning. It would be helpful for him to address the question of truth and its origin, obviously an important issue when trying to interpret and understand scripture. At times truth, for Wink, seems to be a treasure hidden within us which we can uncover with honesty; at other times it seems to be objective and independent of the person. This lack of clarity makes his goal seem a bit murky.

In spite of this, Wink has done well to remind us the scriptures are not a dusty, old book that we are to dissect like a laboratory specimen and discard. Rather, it is a source of transforming power. Clergy would do well to grasp the idea that Bible study is best done when it is designed to have impact and to transform our whole self.

(The Rev.) Jim Simons
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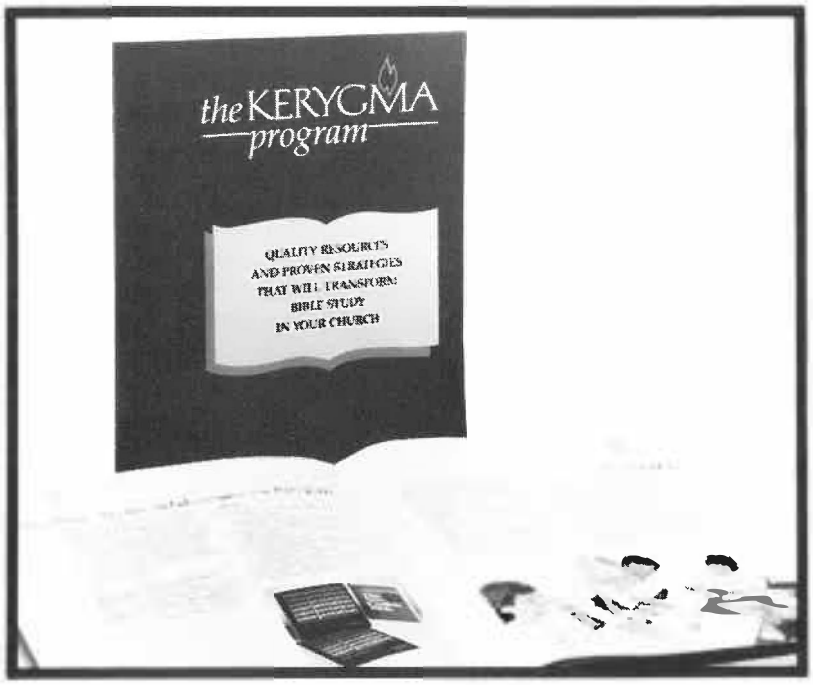

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In the Files

THE CHURCH OFFICE HANDBOOK: A Basic Guide to Keeping Order. By **Carol R. Shearn.** Morehouse. Pp. xi and 223. $12.95 paper.

Based on interviews with pastors, secretaries and volunteers of many denominations, as well as her personal experiences while working in four very different churches ranging in size from 100 to 2,500 members, Ms. Shearn helps the reader face the challenge of maintaining church records efficiently.

She begins with time and idea management which can be helpful to the secretary who is frustrated when tasks are not completed because of drop-in visitors, phone calls or crisis situations. A daily time study over a three-month period lets you see how your time is used in productive and non-productive ways, thus allowing you to better organize and delegate work. For idea management, she suggests a 3x5 file box with month and day dividers. Notes to jog the memory are filed behind the day of the month when they will be needed. Also, ideas which come to mind while working on something else can be jotted down and filed for later action.

The book covers in some detail membership and visitor records, finances, files, incoming and outgoing

mail and computers in the church office, and good communication among staff and church leaders is emphasized. Although aimed at small to medium-sized churches, as well as new ones just setting up offices, the principles and examples could apply to any size church. Following this guidebook to basic record keeping should help current secretaries, and their successors will understand what has been done in the past.

SALLY DOHONEY-HOLT
Milwaukee, Wis.

Helping Children

LECTIONARY FOR MASSES WITH CHILDREN. By **Sean McEntee** and **Michael Breen**. Twenty-Third Publications. Pp. 216. $19.95 paper.
THE CHURCH SCHOOL TEACHER'S THIRTY MINUTE CRAFT BOOK. By **Phyllis Barker**. Morehouse. Pp. 37 $4.95 paper.

Lectionary for Masses with Children is a resource developed by a Roman Catholic liturgist and a priest to help scripture readings come alive, particularly for young people. It does this in two ways. First, there are brief dramatic introductions to the Old Testament lessons and Gospel readings for the Sundays in year B and some holy days. Second, the biblical texts themselves have been edited so that children might hear them more clearly. Sometimes this results in very abbreviated lessons.

The introductions, most of which are written for two or more voices, are expected to be read by adults, although older children and teenagers could do a job on some. Each is rated in terms of difficulty and simple stage directions are given. The book also contains a thematic index to help locate texts.

Some of the introductions are set in the context of the readings, setting the scene for the scripture which follows. A Roman citizen wondering how to join the Christians introduces an Easter season lesson from Acts, for instance. Some define or develop a concept from scripture such as covenant or shepherd. Others use current issues, such as the presence of evil in our society, to give readings a contemporary context.

This book could be a valuable resource for congregations which would like to explore simple drama within the liturgy to sharpen the hearing and understanding of scripture during the year or to highlight a liturgical season. Using these introductions would take some careful preparation in either a church or school setting, but could add an exciting dimension to liturgy for both children and adults.

Church school teachers who cower at the thought of craft projects (and even those who don't) will appreciate *The Church School Teacher's Thirty Minute Craft Book*. In it are craft projects for a variety of age groups and most can be completed in one class period.

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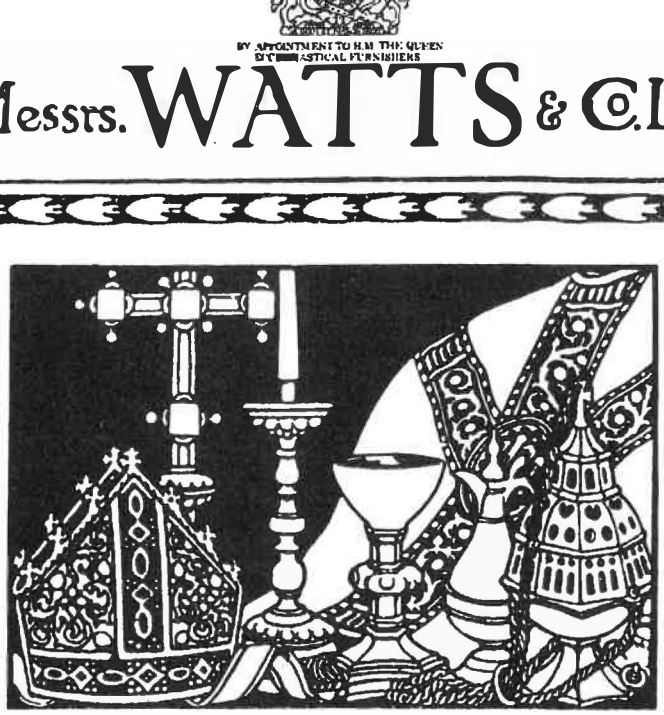

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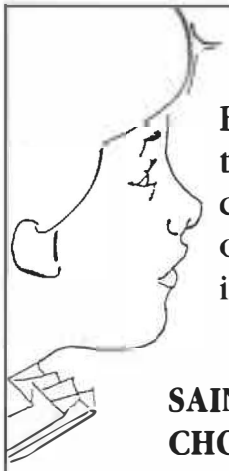

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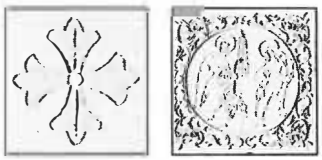

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TRAVELING?

Each week THE LIVING CHURCH lists the services and locations of Episcopal churches on its Church Directory page. These churches are concerned enough for your spiritual welfare to advertise their locations and service schedules. Please check the listings on page 32, and attend church wherever you may be, and tell the rector you saw the announcement in THE LIVING CHURCH. The churches listed extend a cordial welcome to visitors.

(Continued from previous page)

list of supplies every church school should have on hand. If you always wanted to know the difference between construction paper and oak tag, this will explain it.

The projects range from simple drawings to puzzles, masks and three-dimensional figures. Instructions and sketches seem clear and most projects call for materials that are inexpensive and easily obtained. If the book has a flaw, it is the lack of a table of contents. Projects are arranged in two sections (drawing, and cutting and pasting), but there is no way to find a particular craft without scanning the whole book. Despite this, this small book is a resource that could be useful to any church school.

(The Rev.) KRISTI PHILIP
Spokane, Wash.

Prayer in Body and Spirit

A NEW CHRISTIAN YOGA. By **Nancy Roth.** Drawings by **Susan Mangam.** Cowley. Pp. 118. $19.95 (includes tape).

If you are into spiritual exercises, this is the workbook for you. The movements of hatha yoga are tied in with biblically-based prayer. The simplicity of the movements are appropriate for prayer of simple regard. There are adaptations, which I found mercifully helpful for those who do not bend as easily as they used to. The illustrations are by the solitary nun, Sr. Susan Mangam, S.T.R. For those with even minimal training in yoga, these experiences will be easy. If you are not familiar with them, the tape should be a help.

"Pray as you can pray, not as you can't pray," is a useful maxim here. For some, the movements suggested, can be directly tied in with prayer. For others, the exercises will be a quieting, centering experience preparatory for prayer. Roth correctly roots these in the spirit/body unity of the incarnation.

It took me quite a while to use this material enough to be able to review it. Pay attention to the admonitions not to strain or overdo. I didn't. Additional stretching exercises before beginning will help.

This is solid work, and will be helpful for some.

(The Rev.) JOHN I. KILBY
Grace Church
Clinton, Iowa

SHORT and SHARP

By TRAVIS DU PRIEST

LAUNDERS LEWIS: A Presentation of His Work. By **Harry Pritchard Jones**. Templegate. Pp. 228. $14.95 paper.

Letters, short pieces of prose, plays and poems by the Welsh writer born in 1893 who became a Roman Catholic in 1932. While I am uncertain that Saunders equals W.B. Yeats as one blurb on the cover claims, I am glad to have been introduced to this writer and thinker. He has fertile ideas on the creative process. I found "Against Purgatory," a poem on death as a forester, haunting and piercing.

LETTERS TO JESS. By **John L. Moore**. Richelieu Court (Albany, NY). Pp. 198. $16.95.

Letters of a Montana cowboy to his son about the land, their family, and their faith. An informal yet "classical" tone: "It is early November, elk-hunting time, and again I am in the mountains . . . I pray as I hunt. I pray for success only early in the day . . . I pray because of the high state of alertness I have achieved." Filled with moving associations, memories and observations; not as saccharin as the title might suggest.

RESHAPING MINISTRY: Essays in Memory of Wesley Frensdorff. Edited by **Josephine Borgeson** and **Lynne Wilson**. Jethro (6066 Parfet St., Arvada, CO 80004). Pp. 267. $19.50 (includes shipping and handling) paper.

Bishops, priests and deacons of the Episcopal Church herein pay tribute to the sometime Bishop of Navajoland and Assistant Bishop of Arizona, Wesley Frensdorff, who died May 17, 1988. The book is a tribute in the highest sense, though — not personal reminiscences so much as essays about renewing the church. Concludes with a "Frensdorff Bibliography" citing four essays Bishop Frensdorff wrote for THE LIVING CHURCH between 1981 and 1986.

WELCOMING THE STRANGER: A 'How To' Newcomer Program with Forms and Introductory Workshop. By **Elizabeth Rankin Geitz.** Diocese of New Jersey (808 W. State St., Trenton, N.J. 08618). Pp. 39. $6.95 plus $2 postage and handling, paper.

The Diocese of New Jersey offers its model for setting up a newcomer program in your parish, complete with forms for implementation and a workshop to introduce the concept. Helpful are the differing newcomer scenarios and the variety of styles to orient newcomers, as well as longtime parishioners. Good theological underpinning.

RESPONSES TO 101 QUESTIONS ON THE BIBLE. By **Raymond E. Brown.** Paulist. Pp. 148. $5.95 paper.

One of our century's premier biblical scholars, Fr. Raymond Brown, here succinctly and candidly answers 101 challenging questions. Arranged by topics such as translations, literalism, biblical criticism, sacraments and spe-

(Continued on next page)

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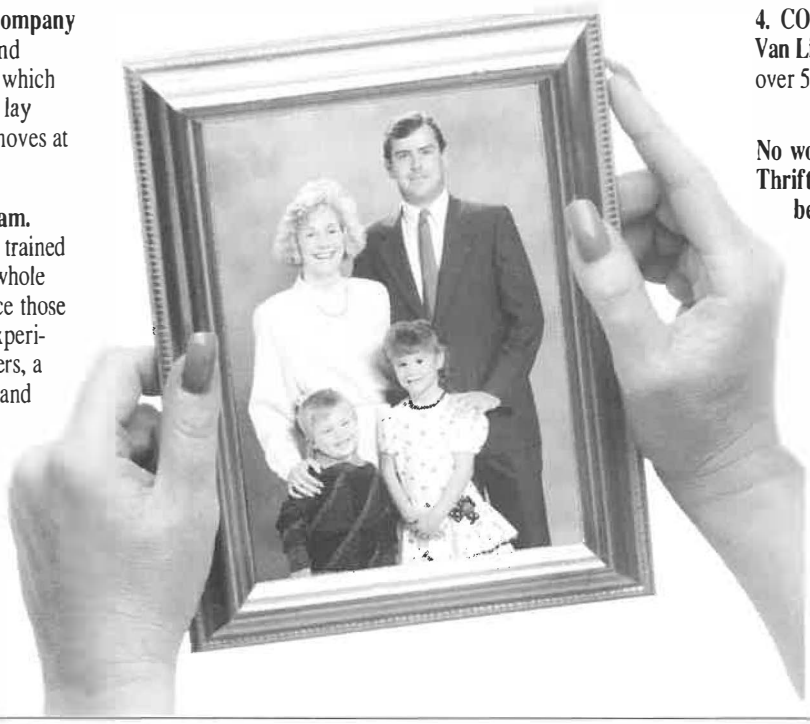

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(Continued from previous page)

cific questions about Jesus. Instructive and enjoyable reading: How would you counteract biblical fundamentalism? What do you regard as crucial differences between the two gospel birth stories? What did baptism mean for the early Christians? This book is really for me. And I think for you too.

EVELYN UNDERHILL: The Ways of the Spirit. Edited by **Grace Adolphsen Brame**. Crossroad. Pp. 247. $19.95. **EVELYN UNDERHILL: Artist of Infinite Life.** By **Dana Greene**. Crossroad. Pp. 179. $18.95.

Crossroad adds two new books to the growing interest in and study of this well-known early 20th-century British author of over 30 books (including the classics *Mysticism* and *Worship*). *Ways of the Spirit* brings us four retreats (thought to have been lost) on sanctity and inner grace. *Artists of Infinite Life* is a well-written biography which focuses on the search for the infinite amidst human experience, the essence of Underhill's written work.

THOMAS MERTON: A Selection of His Writings. Edited by **Aileen Taylor** with introduction by **Monica Furlong. DAILY READINGS WITH ST. ISAAC OF SYRIA.** Edited and introduced by **A.M. Allchin. DAILY READINGS WITH THE DESERT FATHERS.** Edited and introduced by **Benedicta Ward.** Templegate. Pp. 96 each. $4.95 each, paper.

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PEOPLE and PLACES

Appointments

The Rev. **Charles H. Brieant (ret.)** is priest-in-charge of Zion, Box 108, Colton, NY 13625.

The Rev. **Christopher Bryce** is rector of St. Peter's, 302 N. Carey St., Plant City, FL 33566.

The Rev. **Molly Comeau** is rector of St. James', Box 25, Rte. 7A, Arlington, VT 05250.

The Rev. **Robert Grumbine** is now interim rector of St. Bartholomew's, 4711 Edmondson Ave., Baltimore, MD 21229; he continues as chaplain coordinator of the Baltimore City Fire Dept. Add: 113 Lionhead Ct., Baltimore 21237.

The Rev. **Dennis Hayward** is rector of St. Luke's, 8 Bishop St., St. Alban's, VT 05478.

The Rev. **Frederick Jansen** is now interim rector of St. Timothy's, Detroit, MI.

The Rev. **Richard C. Lindsey** is rector of St. Alfred's, 1601 Curlew Rd., Palm Harbor, FL.

The Rev. **Christopher Powell** is rector of Trinity Church, 85 West St., Rutland, VT 05701.

The Rev. **John Van Siclen** is now rector of St. Paul's, 27 Taft Ave., White River Junction, VT 05001.

The Rev. **Harold Woods** is rector of All Saints, 1250 Spear St., South Burlington, VT 05403.

Cathedral Clergy

The Very Rev. **Daniel Riggall** is dean and rector of St. Paul's Cathedral, 2 Cherry St., Burlington, VT 05401.

Resignations

The Rev. **Peter R. Coffin**, as curate of the Church of The Holy Cross, Tryon, NC; he has transferred to the Diocese of Central Pennsylvania.

The Rev. **Gabriel Weinreich**, as adjunct minister of St. Clare's, Ann Arbor, MI; add: Randall Laboratory, University of Michigan, Ann Arbor 48109.

Organizations

The Seamen's Church Institute of New York and New Jersey has appointed the Rev. **Jean Smith** as its new director of **Seafarers' Services** which includes the institute's chaplaincy/ship visitor program, the operation of the International Seafarers' Center and the Asian/North American pastoral training program.

Deposition

On November 5, until Title IV, Canon 10, Sec. 2, the Rt. Rev. **James E. Krotz**, Bishop of Nebraska, deposed the Rev. **Thomas Brouillard** for "causes which do not affect his moral character."

Changes of Address

The Rev. **Sandra H. Boyd** reports the new mailing address of Regis College Library, W. 50th and Lowell Blvd., Denver, CO 80221.

The Church of the Good Shepherd, Dearborn, MI, requests that mail be sent to Box 2333, Dearborn, 48123.

The Rev. **Christine Humphrey** has the home address of 544 W. Iroquois, Pontiac, MI 48341.

The Rt. Rev. **Patrick Matolengwe**, Dean of All Saints Cathedral, Milwaukee, reports the home address of 3937 N. Maryland, Shorewood, WI 53211.

The Rev. **Edward Reynolds** may now be reached at 11905 Beck Rd., Plymouth, MI 48170.

The Rev. **Charles L. Wood** is at 1910 Glendale Ave., Durham, NC 27701.

Deaths

The Rev. **John Klawiter**, retired priest of the Diocese of Eau Claire, died on November 16 at the age of 52 in Chippewa Falls, WI, following surgery.

A graduate of the University of Wisconsin—Eau Claire and Nashotah House Seminary, Fr. Klawiter was ordained priest in 1963 and served several congregations in Hayward and Springbrook, WI and Decatur, IL before taking disability retirement in 1970. A violinist with the Chippewa Valley Symphony, he was also active in the night chaplaincy program of St. Joseph's Hospital, Chippewa Falls. He is survived by his wife, Mary; daughters, Anne and Susan; son, Thomas; and his mother.

The Rev. **John R. McDonald**, retired priest of the Diocese of Western North Carolina, died September 21 in Greenville, SC, at the age of 75.

Fr. McDonald was born in Canada and attended McGill University and the University of Toronto, receiving his B.D. from Emmanuel College; he was ordained priest in 1958 and was vicar of Incarnation, New York City, from that year until 1964. From 1964 to 1971 he was rector of Good Shepherd, New York City; from 1971 to 1979, the year of his retirement, he was rector of Redeemer, Shelby, NC. He is survived by his wife, Marguerite.

The Rev. **James S. Paget**, interim rector of St. Paul's, Jackson, MI, died on October 25 at the age of 57.

Ordained priest in 1959 after attending the University of Texas at El Paso and Virginia Theological Seminary, Fr. Paget served parishes in New Mexico, Kansas, Missouri, and Ohio. In 1988 he became interim pastor of St. Stephen's, Ridgefield, CT, and more recently of St. Paul's, Jackson.

The Rev. **Samuel Huntting Sayre**, a senior priest of the Diocese of Virginia, died at the age of 96 at his home in Mathews, VA on September 28.

A native of Hampton, VA he was in the graduating class of 1923 at Bard College and 1926 at General Theological Seminary and was ordained priest that same year. Fr. Sayre served parishes in the Dioceses of Virginia, South Dakota, Pennsylvania, and Los Angeles. At the time of his death he was honorary chaplain of the Sons of the American Revolution. He is survived by his wife, Marjorie, a sister, a niece and two nephews.

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Do you have someone at a college listed here? If so, write the student, providing the name of the chaplain as listed here. Write also to the chaplain.

Refer to Key on page 32.

COLORADO

UNIV. OF COLORADO — **Boulder**
ST. AIDAN'S — **2425 Colorado**
Sun 8, 10 HC. Student Fellowship Sun **5:30. (303) 443-2503**

GEORGIA

EMORY UNIVERSITY — **Atlanta**
ST. BARTHOLOMEW'S
The Rev. J. Chester Grey, r; **the Rev. Nancy Baxter,** chap
H Eu Sun 7:45, 10:30, **6;** Wed 10:30, **7;** Fri 7

EMORY EPISCOPAL CENTER
The Rev. Nancy Baxter, chap
H Eu Sun **6;** noon prayers daily. **EMORY CANNON CHAPEL** H Eu Wed **5:15; EMORY BUDD TERRACE** H Eu Tues **4. EMORY HOSPITAL** H Eu Sun **3.** Canterbury Mon **7**

ILLINOIS

SOUTHERN ILLINOIS UNIVERSITY — **Carbondale**
ST. ANDREW'S — **402 W. Mill**
The Very Rev. Lewis A. Payne and Peer Ministers
Sun: 8, 10:15. Wkdys as announced

INDIANA

DePAUW UNIVERSITY — **Greencastle**
ST. ANDREW'S — **520 E. Seminary**
The Rev. William D. Wieland, r; **the Rev. Dr. H. John Eigenbrodt,** assoc
Sun H Eu 10. Wed H Eu **12:20. Alt. Sun Eve student supper**

PURDUE UNIVERSITY — **West Lafayette**
EPISCOPAL CAMPUS MINISTRY
435 W. State St. 47906 — **(317) 743-1347**
The Rev. Peter J. Bunder, c; **the Rev. Nancy Tiederman,** d
Sun HC 8:30, 10:30. HC/EP **4:30**

IOWA

GRINNELL COLLEGE — **Grinnell**
ST. PAUL'S CHURCH and Student Center — **State St. & 6th**
The Rev. Willa M. Goodfellow, v & chap
Sun HC 8 & 10:30. Wed HC noon. Canterbury Club and other as announced

UNIVERSITY OF IOWA — **Iowa City**
EPISCOPAL UNIVERSITY CHAPLAINCY
26 E. Market Street 52245
The Rev. William Moorhead, interim chap
Sat Eu **5:30 (319) 351-2211**

KANSAS

UNIV. OF KANSAS — **Lawrence**
CANTERBURY HOUSE — **1116 Louisiana**
The Rev. Anne Clevenger, the Rev. Mark Clevenger
Sun H Eu **5.** Thurs noon H Eu. Mon-Fri 7:45 MP

MASSACHUSETTS

HARVARD UNIVERSITY — **Cambridge**
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SMITH COLLEGE — **Northampton**
ST. JOHN'S — **48 Elm St.**
The Rev. James G. Munroe, r — **584-1757**
Sun HC 8 & 10. Tues HC & Lunch, noon

MICHIGAN

WAYNE STATE UNIV. — **Detroit**
THE EPISCOPAL CHAPLAINCY
The Student Center Bldg., Room 687
The Rev. Dr. Duane W.H. Arnold, chap
Fri H Eu 12 noon

MINNESOTA

UNIV. OF MINNESOTA — **Minneapolis/St. Paul**
UNIVERSITY EPISCOPAL CENTER — **317 17th Ave., S.E.**
The Rev. David Selzer, chap — **Minneapolis 55414**
Sun Eu **6.** Wed Eu **12:20** — **(612) 331-3552**

NEW MEXICO

COLLEGE OF SANTA FE
ST. JOHN'S COLLEGE — **Santa Fe**
CHURCH OF THE HOLY FAITH — **311 E. Palace Ave.**
The Rev. Philip Wainwright, r; **the Rev. Pascal Nelson, the Rev. Chris Plank, the Rev. Canon James Daughtry,** ass'ts
HC Sun 8, 9:15, 11. MP wkdys 8:30. HC Wed 7, Thurs & Fri **12:10**

NEW YORK

COLUMBIA UNIVERSITY — **New York City**
ST. MICHAEL'S CHURCH — **Amsterdam Ave. at 99th St.**
The Rev. Frederick Hill, r; **the Rev. Joseph Britton,** assoc; **the Rev. Thomas Miller,** ass't
Sun: 8, 11. Wkdys 7:45

S.U.N.Y. STONY BROOK
ALL SOULS — **Main St., Stony Brook Village**
The Rev. Fr. Kevin P. Von Gonten, v/SUNY chap — **751-0034**
Sun Eu 8 & 10. Tues Eu **6,** Bible study **7.** Eu Thurs 8. HD as anno

OHIO

MIAMI UNIVERSITY — **Oxford**
HOLY TRINITY — **Walnut & Poplar**
The Rev. John N. Gill
Sun 8, 10. Wkdys as announced

OHIO WESLEYAN UNIVERSITY — **Delaware**
ST. PETER'S — **45 W. Winter St.**
The Rev. Bettina Anderson, r
Sun H Eu 8, 10:30; Wed H Eu 7

YOUNGSTOWN STATE UNIV. — **Youngstown**
ST. JOHN'S — **323 Wick Ave., Youngstown (216) 743-3175**
The Rev. William Brewster, r
Sun 8 & 10:30 HC; Tues **7:30** HC

PENNSYLVANIA

BLOOMSBURG UNIV. OF PA.
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Sun H Eu 8 & 10. Wed H Eu 9:30

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129 N. Market — **(717) 374-8289**
Sun Mass 10:30. Weekdays as anno

RHODE ISLAND

UNIV. OF RHODE ISLAND — **Kingston**
ST. AUGUSTINE'S — **Lower College Road**
The Rev. Persis Williams, PIC/Chap; **the Rev. Donn R. Brown,** assoc
Sun Eu 8 & 10, **7;** Tues 7:30. Daily: MP 8:45, EP **4:40**

SOUTH CAROLINA

COLLEGE OF CHARLESTON — **Charleston**
GRACE CHURCH — **98 Wentworth**
The Rev. Benjamin B. Smith, r; **the Rev. Dr. Herbert Plimpton,** c
Sun Eu 8, 9, 11. Wed **5:30**

TEXAS

TEXAS TECH UNIV. — **Lubbock**
TEXAS TECH CANTERBURY ASSOCIATION — **2407 16th St.**
The Rev. Jo Roberts Merriam, chap; **Carolyn Green,** lay ass't
Sun **6;** Wed **5:30.** Canterbury House open 8-5 daily

VIRGINIA

JAMES MADISON UNIV. — **Harrisonburg**
EPISCOPAL CAMPUS CENTER — **995 W. Main St.**
The Rev. Gary Barker, chap — **(703) 432-9613**
Weekly Eucharist — **(703) 434-2357**

WASHINGTON & LEE UNIV. — **Lexington**
VIRGINIA MILITARY INSTITUTE
R. E. LEE MEMORIAL — **123 W. Washington St.**
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Sun H Eu 8:30, 10:30. **5** (Canterbury Fellowship) Wed **12:15**

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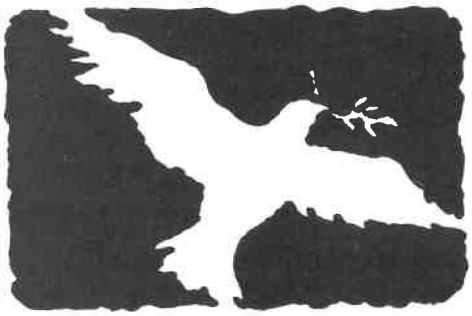

BENEDICTION

The author, the Rev. Ray Holder, is a retired priest who resides in Jackson, Miss.

When, like millions of wayfaring souls across the land, I pause to catch the evening news on TV, I flinch as the anchorperson almost invariably signs off with cocksure words such as, "I'll be back at this same time tomorrow!"

After 50 years of ministry to "all sorts and conditions," I am constantly impelled to counter with, "Are you quite sure of that, my distant friend? Who authorized you to send out that absolute word of assurance to a listening world?

Night after night, sometimes sharply to an unhearing tube, I have vocally rebutted the anchorperson's claim to immortality. I am constantly impelled to ask: "Do you not know of a sobering phrase tucked away in an ancient and venerable Book of Common Prayer which reminds us all that this is at best a transitory life? If not, please, for your own and the sake of us all, before tomorrow evening's telecast, my friend, spend quiet moments reflecting on those words inscribed in the human heart by a higher authority than your CEO or insensitive scriptwriter."

God-fearing folk with whom I grew up during the Great Depression would have proscribed the assertiveness of a self-appointed sophisticate reading from a teleprompter in New York or Washington. My companions and elders of yesteryear voiced their halting prayers for "blessed assurance" in some country church during a "revival meeting" with these words: "God being willing, Light from on high will banish this chaos from his favored land. It may not be for us 'to know about dates and times,' but thanks be to him who has set dates and times 'within his own control' "!

The listening world would be blessed by anchorpersons who sign off with *Deo Volente!*

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AN EXPERIENCE IN L'ARCHE, a live-in course, June 3-9, 1991. Classes and a personal experience of life at a L'ARCHE Community, where mentally handicapped and non-handicapped people live, work, and share their lives. Contact: **Martin E. O'Malley, 151 South Ann St., Mobile, AL 36604.**

CONTINUING EDUCATION

CHRISTIAN INITIATION, THE CATECHUMENATE AND EVANGELISM: A study of eucharistic theology and its liturgical expression with attention to theological, liturgical, musical, and pastoral aspects. July 1-July 12, 1991. Leaders: Dr. Marion Hatchett and Mr. Raymond Glover. Three hours academic credit. Tuition—$450.00. Double room and meals—$203.27. Single room and meals—$239.77. Contact: **Connie Ensley, School of Theology, Sewanee, TN 37375-4001. (615) 598-1281.**

MUSIC

"MUSIC FOR LENT": This exceptional collection of hymns, anthems and chant (sung in English and Latin) is an excellent means of spiritual preparation for Easter. Two cassettes. $20.90 plus shipping. Also MUSIC FOR ADVENT. Stereo cassette. $10.95, plus shipping. We will bill. Write: **The Liturgical Press, P.O. Box 7500LC, Collegeville, MN 56321.**

NEEDLEWORK

NEEDLEPOINT CANVASES for kneelers, banners, seat cushions, paraments. . . . Send s.a.s.e. for information. **Karen L. Ford, Box 15178-L, Phoenix, AZ 85060.**

DESIGNS IN NEEDLEPOINT: Kneelers and insignias hand-painted on cut-to-measure canvas. Wools supplied with order. **Margaret Haines Ransom, B.F.A., 229 Arbor Ave., West Chicago, IL 60185.** Phone: **(708) 231-0781.**

ORGANIZATIONS

TRADITIONALISM gives Tradition a bad name! It's good to know there's a place for Catholic-minded Episcopalians who affirm the decisions of General Convention. Contact: **The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.**

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. Christopher Stephen Jenks, BSG, 42-27 164th St., Flushing, NY 11358.**

POSITIONS OFFERED

CANON—ST. MARK'S CATHEDRAL, Minneapolis, seeks creative responsive priest to help urban parish significantly expand outreach programming. Responsibilities also include youth leadership development, some preaching, teaching and pastoral care. Position offers growth, service, and team support. Applications by women especially welcomed. Deadline: January 15. Inquire: **519 Oak Grove St., Minneapolis, MN 55403. (612) 870-7800.**

ASSISTANT PRIEST—to work with new members, families, small groups development. Large suburban parish near Kansas City. Apply to: **Rector, St. Michael and All Angels Church, 6630 Nall Ave., Mission, KS 66202.**

PART-TIME PRIEST for small Episcopal parish near midwest city. Position offers modest salary but full housing and other benefits. Candidate should have a high energy level, good at sermons, and be committed to evangelism, calling and home visits. Our parish wants to grow and offers many advantages of suburban living. Send resumé in confidence to **Box W-704*.**

ST. LUKE'S CHURCH, Seattle, WA, needs rector. Emphasis on renewal, pastoral gifts, lay ministry. Deadline: 1/11/91. Contact: **Allegra Andersen, 11539 36th, NE, Seattle, WA 98125. (206) 363-6535.**

HEAD OF SCHOOL. Principal of an Episcopal day school. We have 324 children in pre-kindergarten through third grade. Will add fourth grade in 1991. School located in downtown Baton Rouge, Louisiana, adjacent to church. Appointment date June, 1991. For more information and an application, contact: **The Rev. Francis T. Daunt at P.O. Box 126, Baton Rouge, LA 70821.**

COUNSELOR—MA/MS — in human service field. We are seeking an individual to be part of a multidisciplinary team, specializing in residential work with male adolescents. This is a challenging full-time position offering excellent benefits and competitive salary. Apply by resumé to: **P.O. Box 343, Ellsworth, KS 67439.** EOE.

HEADMASTER for Parish Day School of 400 students, K-4 to 8th grade. We are seeking a priest-educator with experience. Current headmaster of 37 years is retiring. Responsible to rector and vestry. Send resumé to: **The Rev. J. R. Peterson, St. John's Church, 906 S. Orleans, Tampa, FL 33606.**

POSITIONS WANTED

PRIEST with 13 years inner-city parish experience desires similar employment. Expertise: drugs, jails, city hospitals, child abuse, the courts, families in crisis. Reply **Box B-703*.**

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BEAUTIFULLY PRINTED Bible Readings for Sundays, Christmas and Palm Sunday. New English Bible. Complete with proper Collect, Psalm and Preface.—FREE SAMPLES.—**The Propers, 555 Palisade Ave., Jersey City, NJ 07307. (201) 963-8819.**

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NEW ORLEANS Garden District Apartment: St. Charles streetcar, two blocks. Walk to our cathedral. **1318 Washington Ave. 70130; (504) 891-2274.**

***In care of The Living Church, 816 E. Juneau Ave., Milwaukee, Wis. 53202.**

FOR SALE

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

SERVICES OFFERED

MUSICAL LEADERSHIP FOR YOUR PARISH. Fill your music staff position (20-40 hours weekly) with a trained professional. Outstanding persons available. Free service. **Church Musicians' National Referral Service, Dept. 10, Box 36, Huntington, WV 25706-0036.**

ORGANIST-CHOIRMASTER now able through inheritance to sponsor and eventually endow entire music program for parish desiring high standards. Envision professional or semi-professional choir and/or choir school for children. Late 40's, over 30 years experience, excellent references. For full information write: **Church Music, P.O. Box 232, Suite 180, Stoneham, MA 02180.**

TRAVEL

TRINITY JOURNEY PROGRAM 1991 sponsored by Trinity Church, Wall Street. **The New Russia: Orthodoxy, Culture and Transition in the Soviet Union** Leningrad, Moscow, Odessa, Helsinki for Russian Easter March 31-April 13, Summer August 18-September 2. **Mexico Ancient and Modern: Episcopal Neighbors in an Ancient Land** Mexico City and surrounding area April 6-13. **Creation—Love Proclaimed: A Weekend Retreat with Puppeteer Jon Bankert** Little Portion Friary, Long Island, May 17-19. **The World of St. Paul: A New Testament Journey** Aegean Cruise, May 1-16. **Winds of Change: Religion, Culture and Transition in Eastern Europe** Prague-Leningrad-Odessa-Moscow May 20-June 2. **Southern Cathedrals Festival 1991: A Journey into English Cathedral Life and Music** Salisbury, England and environs July 8-20. Programs include all transportation, accommodations, many meals, extensive sightseeing, entertainment and study program. For free brochure call the **Christian Education Office (212) 602-0755** or write: **Trinity Journey Program, Trinity Parish, 74 Trinity Place, New York, NY 10006-2088.**

WANTED

PRAYER BOOKS and Hymnals for Chapel at **St. Jude's Ranch for Children, P.O. Box 985, Boulder City, NV 89005-0985.** Also needed are furnishings and linens for new cottages.

SERVICEABLE burses and veils, altar hangings, etc., for church in St. Anthony, Newfoundland (hdq. of the Grenfell Mission). Write: **St. Paul's, 390 Main, North Andover, MA 01845.**

INFORMATION about the current use of relics by parishes and individuals in the Anglican Communion. Informal survey may lead to publication. Reply: **Box 8344, Richmond, VA 23226.**

YOUTH MINISTRY

YOUTH MINISTERS WANTED: Would you like to make a significant difference in the life of a teenager? Interested in being trained in Youth Ministry? Call the **Episcopal Youth Ministry Intern Program @ (407) 423-3567** today. Positions now open in Episcopal Churches throughout the U.S.

CHURCH DIRECTORY

GULF SHORES, ALA.

HOLY SPIRIT **616 W. Ft. Morgan Rd.**
The Rev. D. Fredrick Lindstrom, Jr., v **(205) 968-1988**
Sun H Eu 10

INDIO, CALIF. (Coachella Valley)

ST. JOHN'S **45319 Deglet Noor St. at Bliss Ave.**
H Eu Sun 8 & 10 (Sung), HD 7, Wed 7, Thurs 10:30 & HS. Ev 1S **5.** MP 8:30 & EP **6:30,** Mon-Fri ex hol. C by appt

LOS ANGELES, CALIF.

ST. MARY'S (Palms) **3647 Watseka Ave.**
213/558-3834 **(off Venice Blvd.)**
Sun Mass 10 (Sung). Daily Mass 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. PAUL'S **2430 K St., N.W.**
The Rev. Dr. Richard Cornish Martin, 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**

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S in the Grove **2750 McFarlane Rd.**
Fr. Robert J. McCloskey, Jr., r; **Fr. James W. Farwell, Jr.,** assoc; **Fr. Victor E. H. Bolle, Bp. James L. Duncan, Fr. James G. Jones, Jr., Fr. Allan J. Stifflear,** ass'ts
Sun MP 7:50, Masses 8, 10 (Sung). Daily 7:15 MP and Mass

ATLANTA, GA.

CATHEDRAL OF ST. PHILIP **2744 Peachtree Rd., N.W.**
Sun H Eu 7:45, 8:45, 9, 11:15; Ev & H Eu **4:30.** Mon-Fri MP 8:45; H Eu **12:15;** EP **5:45.** Sat MP 8:45, H Eu **12:15.** Fri HS **12:15**

INDIANAPOLIS, IND.

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

KEOKUK, IOWA

ST. JOHN'S **4th at Concert**
The Rev. Gregg L. Riley, r;
Sun H Eu 8 & 10, Wed 10, HD as anno

BALTIMORE, MD.

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

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

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.

BOSTON, MASS. (Cont'd.)

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

DETROIT, MICH.

ST. JOHN'S **50 E. Fisher Freeway** **(313) 962-7358**
Cor. Woodward Ave. & Fisher Freeway at the Fox Center
The Rev. Richard Kim, r; Deacons assisting, **the Rev. Floyd Buehler, the Rev. Jesse Roby**
Sun worship 8 & 11 HC. Wed **12:15** HC/Healing, luncheon follows in the undercroft.

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE **Clayton**
6345 Wydown at Ellenwood
The Rev. C. Frederick Barbee, priest-in-charge; **the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett,** associates; **the Rev. James D'Wolf,** asst
Sun Eu 8, 9:15, 11:15 (1S & 3S), **5:30;** MP 11:15 (2S, 4S, 5S), Ch S 9:15 & 11:15. Daily MP, EP, HC

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**

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**

NEWARK, N.J.

GRACE CHURCH **950 Broad St., at Federal Sq.**
The Rev. George H. Bowen, r; **the Rev. H. King McGlaughon,** ass't
Sun Masses 8 & 10 (Sol); Mon-Fri **12:10** Sat 10; C Sat 11-12

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

ST. JAMES OF JERUSALEM **W. Penn & Magnolia**
Gethsemane Burial Garden **St. Hubert Pet Cemetery**
The Rev. Marlin Leonard Bowman, r **(516) 432-1080**
Sat **5.** Sun 9, 11. Wed **7.** Est. 1880

NEW YORK, N.Y.

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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. & 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. Gary E.A. Lawler,** ass't
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. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP **5:15.** Sat H Eu 9.

ST. PAUL'S **Broadway at Fulton**
Sun H Eu 8. Mon-Fri H Eu **1:05**

SUNNYSIDE, N.Y.

ALL SAINTS' **43-12 46th St.**
The Rev. Robert A. Wagensell, Jr., r; **the Rev. Bernice Coleman,** c **(718) 784-8031**
Liturgies: Sun 7:30, 8, 10. Wkdys 7:30, 10, **5:30**

SYRACUSE, N.Y.

CHURCH OF THE SAVIOUR **437 James St.**
The Rev. Thomas Anderson, r
Sun Sol Mass 11. Tues H Eu 7

GETTYSBURG, PA.

PRINCE OF PEACE MEMORIAL CHURCH
West High and Baltimore Sts., 17325 **(717) 334-6463**
The Rev. Michael G. Cole, D.Min. r **(717) 334-4205**
Sun Eu 8 & 10:15. Wkdys & Holy Days as anno

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., (215) 563-1876
Sun Masses 8 & 11 (High); Matins 7:30; Sol Ev Novena & B **5:30.** [June through Sept: 8, 10 (Sung), 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

PROSPECT PARK, PA.

ST. JAMES' **11th Ave. & 420 (between I-95 & Macdade)**
The Rev. Wlillam Duffey, Ed.D., r **461-6698**
Sun Eu 8 & 10 (Sung), Ch S 10. Daily Office & Mass as anno

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. Doug Travis,** canon theologian; **the Rev. Peggy Patterson,** priest ass't; **the Rev. Juan Jimenez,** Hispanic missioner; **the Rev. Tom Cantrell,** deacon ass't. **The Rev. Norman Hollen,** canon to the ordinary; **the Rev. Steve Weston,** canon for diocesan communications
Sun Services 7:30 H Eu, 9 adult classes, 9 Ch S, 10 Sung Eu, **12:30** Sung Eu (Spanish), **6:30** H Eu (Spanish). Wkdys: Mon, Wed, Sat 10; Tues & Thurs **6:30;** Fri 12 noon, **7:30** (Spanish)

INCARNATION **3966 McKinney Ave.**
The Rev. Paul Waddell Pritchartt, r; **the Rev. Joseph W. Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass; the Rev. Edwin S. Baldwin** **(214) 521-5101**
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP **5:30** (ex Sat & Sun **12:40**)

FORT WORTH, TEXAS

ST. ANDREW'S **10th and Lamar Sts. (Downtown)**
Sun 8 HC, 9 MP (HC 1S), 10 Ch S, 11 MP (HC 1S), 12 HC (ex 1S). 1928 BCP. Daily as anno. **(817) 332-3191**

SAN ANTONIO, TEXAS

ST. MARK'S **315 E. Pecan/Downtown**
The Rev. Sudduth Rea Cummings, D.Min., r; **the Rev. M. Scott Davis,** ass't; **the Rev. Edwin E. Harvey** assoc; **the Rev. John F. Daniels,** parish visitor **(512) 226-2426**
Sun: 7:30, 9, 11:15 H Eu (2S & 4S MP 11:15)

SEATTLE, WASH.

TRINITY **The Downtown Episcopal Church**
609 Eighth Ave. at James St.
The Rev. Allan C. Parker, Jr., r; **the Rev. Philip Peterson,** d; **the Rev. Patricia Taylor,** d; **Martin Olson,** organist-choirmaster
Sun H Eu 8 & 10:30, EP **5:30.** Wed H Eu and Healing 11 & **5:30.** Fri H Eu 7. Mon-Fri MP 8:40

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL **818 E. Juneau**
The Rt. Rev. Patrick Matolengwe, dean **271-7719**
Sun Masses 8, 10 (Sung), **Ev 4.** Daily as anno

SAN MIGUEL DE ALLENDE, GTO, MEXICO

ST. PAUL'S **Calzada del Carde**
Near the Instituto Allende **(465) 20387**
The Rev. Dr. Richard C. Nevius, r; **the Rev. Sibylle Van Dijk,** d ass't
Sun H Eu 9 & 10:30 (Sung) CS 9:30, Thurs & HD 10:30

ST. CROIX, VIRGIN ISLANDS

ST. JOHN'S **27 King St., Christiansted**
The Rev. A. Ivan Heyliger, r
Sun Ser: 7:30, 9:30, **6:30.** Wed & Fri 7, Thurs **5:30**

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