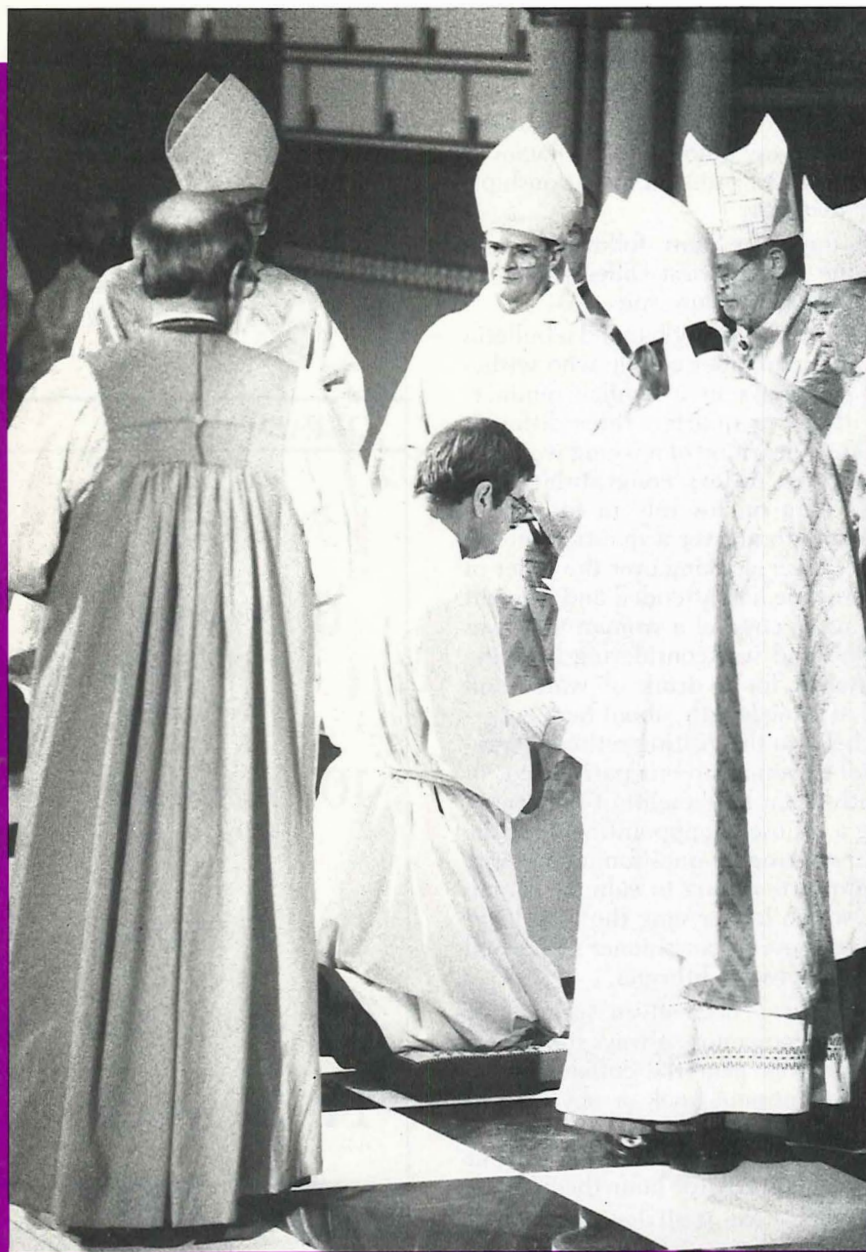


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New Suffragan Bishop in Chicago [p. 2]

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IN THIS CORNER

Coffee Hour Theology

The things seminary doesn't prepare you for! They are numerous — all the odd counseling situations, the Sunday morning liturgical discombobulations, the sermon distractions, the never-ending series of potential affronts, neglections and offenses.

The one thing above all others, however, that was never covered in any way and that I was not in the least prepared for, was the need for a coffee hour theology.

After all, in seminary we studied systematic theology, ascetical theology, the theology of worship, the theology of prayer. We had been encouraged to form theologies of ministry, priesthood, marriage, mission, relationships. But never a coffee hour theology.

Yet where else besides the coffee hour, following, or in between Eucharists, is the parish priest called on to exhibit so many faces and sound so many voices?

One particular Sunday I recall: being handed a bulletin from a church in Arizona by an older couple who wishes our church celebrated birthdays in a similar manner; giving my sons nickels, dimes or quarters three different times for cookies and donuts; learning of a young woman's decision to join a religious order; congratulating a recently-divorced young man on his role in forming a men's support group; trying to answer a question on the translation of the Lord's Prayer; looking over the order of service from a funeral someone had attended and thought was especially nice; trying to counsel a woman who was being harassed on the job and was considering bringing suit; going into the kitchen for a drink of water and having a visitor tell me, at some length, about her conversion experience; saying hello to the visiting retired clergyman who is the father of a woman in our parish and, of course, wondering silently what he thought of the liturgy and sermon; confirming a counseling appointment for the following Thursday; answering a question about our church school curriculum; attempting to calm a woman who was upset because we no longer sang the Doxology; and mustering a line of grief over a parishioner's deceased dog. All in the 30 minutes between liturgies.

Now, since seminary, I have been given snippets of advice on the coffee hour phenomenon: always stand near a door, never stand by or even near the coffee or food table, never take your appointment book or anything to write with, and ask for coffee if you're stuck in a particularly sticky conversation. Fine bits of folk wisdom, but these don't settle the matter of a coffee hour theology.

Really, none of these is definitive. It all depends on your own "theology" of the coffee hour. Is it to "meet and greet" or is it the time you are most likely to touch base with parishioners' deepest needs and concerns?

Of course, it is both.

Over the years, I've come to appreciate that such a variety of people want to share so many slices of their lives. And I've come to see that as a priest I don't so much need a coffee hour theology as I do a thankful heart that there is a time and a place for God's people to share the joys and woes of the work he has given us to do.

(The Rev.) TRAVIS DU PRIEST, book editor

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ON THE COVER

The Rev. William Wiedrich is consecrated Bishop Suffragan of Chicago February 23 at the Cathedral of St. James. Consecrators are, from left, Bishops Roger White (partially hidden) of Milwaukee, Frank Griswold of Chicago, Edward W. Jones of Indianapolis, James Montgomery, retired, Chicago, and Quentin Primo, retired suffragan, Chicago.

Photo ©1991 Tom McCluskey

LETTERS

A Political Issue

I cannot resist commenting on the spate of letters decrying the fact that President Bush turned to Billy Graham instead of Bishop Browning for spiritual solace prior to the start of hostilities in the Persian Gulf [TLC, Feb. 17].

We must not forget that while the President was confirmed an Episcopalian, he is also a confirmed politician. When embarking upon a new and potentially dangerous political quest, it never hurts to have the man who stands at the top of the charts in integrity and trustworthiness standing there (and praying) beside you. That Mr. Bush also would invite Pat Robertson, the pseudo-fundamentalist most noted for blending patriotism and religion, to pray with him as well is further evidence that political, rather than religious, forces were at work here.

While the likes of Pat Robertson make many people uncomfortable, millions of Americans buy into his brand of civil religion. Billy Graham is somehow seen by most Americans as above reproach, the personification of what an American Christian should be. Bishops, on the other hand, have made many Americans vaguely uncomfortable. Only a tiny minority of Americans know (or care) who Bishop Browning is or what his position is on any issue.

It is unfortunate that so many of my fellow Episcopalians chose to view this essentially political event as yet another excuse to bash the Presiding Bishop.

JAMES R. STEADMAN

Girard, Pa.

• • •

Some of the letters you published about the Presiding Bishop and the President expressed my sentiments exactly. As a therapist, I have had to learn to separate the person from the action. To me, the Episcopal Church must provide supportive ministry to the President of the United States. Is the collect in the prayer book mere words? That man bears awesome responsibility, and I wish he got as much spiritual support from his church as he gets military support from the Pentagon. I do not expect the clergy to agree with the President's decisions about Desert Storm, but I do expect them to be supportive. I am grateful to Billy

Graham for being accessible enough to be invited to the White House that night.

C. J. BUECHLER

Beavercreek, Ohio

• • •

I am angered by the almost palpable glee which some of the letter writers exhibit over criticizing Presiding Bishop Edmond Browning's position on the war in the gulf, while at the same time they wring their hands and wail about the state of the church and what they perceive is a lack of clear moral leadership.

In their fervor of Browning bashing, what I fear is that they have swallowed wholesale the old American Civil Religion — so visibly represented by the Rev. Billy Graham's presence in the White House while Bishop Browning professed his beliefs in the peace of Christ outside the gates. I can't think of a better place for the Presiding Bishop to be. Those who would criticize Bishop Browning should remember that it was Bush's decision who

slept in the White House as the bombs fell, not the Presiding Bishop's.

Few readers probably realize (and the media doesn't care to report) that Bishop Browning remained in close contact with President Bush and Mrs. Bush, prayed by phone with Secretary of State James Baker and talked with Joint Chief of Staff General Colin Powell — all Episcopalians — before and after conflict had started. He offered significant pastoral support, and encouraged them to pray with their staffs.

Personally, I'm neither a peacenik nor a hawk, a traditionalist nor a liberal. But I am a keen professional observer and reporter of what happens in the church. I can say without flinching that the Presiding Bishop has been wholly consistent in his response to the gulf conflict. I was with him in Wales at the Anglican Consultative Council last summer when Iraq invaded Kuwait. I have followed closely his responses, at the House of Bishops meet-

(Continued on page 4)

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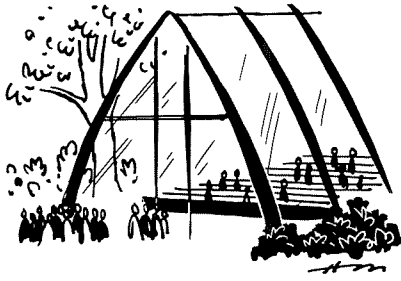
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EDITORIAL AND BUSINESS OFFICES
816 E. Juneau Ave., Milwaukee, Wis. 53202
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LETTERS

(Continued from page 3)

ing, in his statements, and in press conferences I have covered. It is clear that this has been an anguishing time for him as he sought to proclaim the peace of Christ in the face of a massive military and political establishment which is intent on giving this war the veneer of a "holy crusade" for democracy.

We're all very good at pointing fingers at those who are willing to step to the line and say where they stand, as Bishop Browning did, especially when their views may not be popular with the public. Those who see Bishop Browning as a mere political protester have missed the whole point. Those who thump on their Bibles need to look again at who Christ calls us to be. Those who put nationalism before the gospel need to be careful they aren't worshipping false idols. American Civil Religion, doctrines of manifest destiny, and our delusion that we are a "Christian nation" ought never to substitute for what Jesus says to his disciples.

MICHAEL R. BARWELL
Communications Director
Diocese of Southern Ohio
Cincinnati, Ohio

Charles Stuart

I am grateful for your editorial, "Two Days Lacking" [TLC, Feb. 3]. I have submitted a resolution to the Standing Liturgical Commission which, hopefully, will be referred to the 70th General Convention this summer to restore Charles Stuart to our prayer book calendar.

(The Rt. Rev.) JOSEPH M. HARTE
Retired Bishop of Arizona
Phoenix, Ariz.

• • •

It was a pleasure to see the picture of the font of the Church of King Charles the Martyr, Tunbridge Wells, England [TLC, Jan. 13].

There are nine churches named for St. Charles the Martyr in Great Britain and five in the United States, but his name is not in the prayer book list of saints or "the days of optional observances," in spite of the fact that he is the only saint canonized by the Anglican Church [TLC, Feb. 3].

Immediately upon the restoration of church and king, in 1660, 11 years after his murder, the Church of England added his name to Kalendar of

Saints in the prayer book. From that time on, every January 30 was a day of solemn fast throughout England, second only to Good Friday. This practice continued well into the reign of Queen Victoria, when the home secretary omitted it in a draft to the printers, and Queen Victoria didn't think it important enough to do anything about it.

In 1895, the Bishop of London declared, "Had Charles been willing to abandon the church and give up the episcopacy, he might have saved his throne and his life. But on this point he stood firm, and for this he died, and by dying saved it for the future."

He should be recognized officially by our church.

(The Rev.) OSBORNE BUDD
Barnegat, N.J.

• • •

Thomas Becket and Charles Stuart have not been "strangely omitted" from our calendar. They have been deliberately omitted.

Political considerations have played a part, and perhaps a major part, in our deliberations. Both men stood for the kind of absolutism in governance which the American church rejected in principle during and after the American Revolution. Any congregation which wishes to commemorate either or both of them is at liberty to do so. However, it seems glaringly inappropriate to espouse in the calendar of saints what we deny in our history and public being as a church. Personal sanctity and political action are not as neatly separable as you suggest they should be. It is not clear whether Becket was a proper hero of the faith, or whether he came to see the church as a bigger prize than the king. His canonization was too convenient in enhancing papal pre-eminence to be altogether convincing, and his character remains provocative, but obscure.

Charles I had good intentions. However, lurking beneath his undoubted personal virtue was an intransigence which rendered him oblivious to the realities of his kingdom and people. In the end, he died well because he had governed so badly. His canonization, too, was useful, this time in enhancing the case for monarchy against the advocates of the Commonwealth.

Both have long been favorite Angli-

can icons because we see them as churchmen. What makes American Anglicans cool to their inclusion in the calendar is the fact that, in both of them, the church was bound up with suspect kinds and uses of power. We have not wanted them to be singled out as "exemplars, leaders, and formative influences. . . ." At least, not for us.

(The Rev.) WILLIAM C. MORRIS, JR.
All Saints' Church
River Ridge, La.

Ready to Unite?

Concerning the concordat of agreement between the Evangelical Lutheran Church in America and the Episcopal Church [TLC, Feb. 10], wheels spinning wheels it seems to me. The Lutheran pastors I know have no desire to be in the same category as Episcopal priests. We both may wear "the robes," as Protestants say, but theologically we are not very close. In fact, at the grass-roots level, local Lutherans accuse Episcopalians of having no solid theology at all. My suggestion is that the various bodies of Lutherans unite before uniting with us.

(The Rev.) MARLIN BOWMAN
St. James of Jerusalem Church
Long Beach, N.Y.

Evangelical Catholics

Since I believe that unity with the Lutherans is the most readily-realizable of all the worthy ecumenical goals which the Episcopal Church is pondering presently, I was delighted with Canon Veal's article and Fr. Stanley's letter [TLC, Jan. 20].

Fr. Stanley's allusion to the Church of England/British Methodist plan of union was particularly apropos.

Should we eventually enter into organic union with the Lutherans, let me suggest the designation, "Evangelical Catholic," as an appropriate name for the united body.

(The Rev.) KENNETH ALDRICH
Trinity Church
Red Bank, N.J.

Strengthened Presence

I would like to commend you on your cover and your helpful articles entitled: "UN Gains Anglican Representative," and "Anglican UN Status: a

(Continued on page 12)

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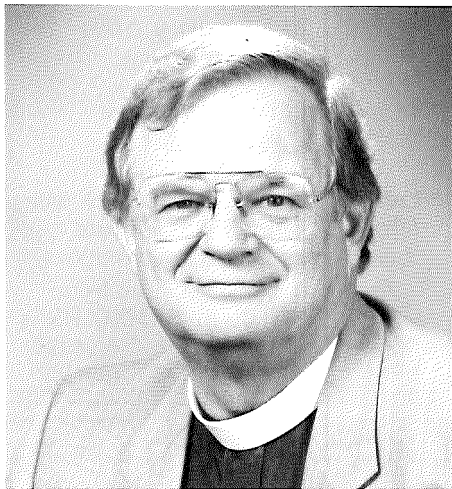
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Fr. Marble

Mississippi Elects Bishop Coadjutor

The Rev. Alfred C. Marble, Jr., assistant to the Bishop of East Carolina, was elected Bishop Coadjutor of Mississippi February 23 on the sixth ballot.

Other nominees included the Rev. David A. Elliott, III, rector of St. James' Church in Greenville, Miss.; the Rev. Sidney Ross Jones, rector of St. James' Church, Alexandria, La.; the Rev. David S. Lockett, Jr., rector and headmaster of All Saints' School in Vicksburg, Miss.; and the Rev. Colton M. Smith, III, canon to the ordinary for the Diocese of Mississippi. The Rev. Cecil B. Jones, Jr., rector of All Saints' Church in Tupelo, Miss., was nominated from the floor. The Ven. Mary Adelia McLeod of West Virginia withdrew her name from consideration on January 24.

Fr. Marble, 54, received degrees from the University of Mississippi and the University of the South in Sewanee, Tenn. He was ordained to the priesthood in 1968 and served in several Mississippi parishes before becoming rector of the Church of the Mediator, Meridian, Miss. in 1978. He served there until 1984, when he became assistant to the Bishop of East Carolina.

He has been married to his wife, Helen, since 1974, and they have two children.

A June 15 consecration is planned in Jackson.

Ballot results from the election appear on page 12.

Concordat Spoken of Favorably at WCC Meeting in Australia

A concordat reached by Episcopal and Evangelical Lutheran Church in America [ELCA] theologians drew praise from Roman Catholics and representatives from other denominations attending the Seventh Assembly of the World Council of Churches in Canberra, Australia recently.

Although the accord does not involve Roman Catholics and has not yet received official approval of either church body that is involved, Roman Catholics and others see it as a useful model for future ecumenical progress among Christian groups.

The agreement calls for full communion between the Episcopal and Lutheran churches in the United States and would allow them to "become interdependent while remaining autonomous" [TLC, Feb. 10]. It would also provide for mutual recognition of ministers, ministries and sacraments. It must now go to the two denominations for study and then to their national governing bodies for final action.

Model for Unity

The Rt. Rev. George L. Carey, Archbishop-elect of Canterbury, called the agreement a model for unity which might be used by other churches. At a meeting with several Anglican delegates to the World Council assembly, he said the document indicated a "very exciting" movement for the future of the churches.

Bishop Herbert W. Chilstrom, head of the ELCA, repeated what he has said on other occasions, that the biggest hurdle for Lutherans will be the historic episcopate. "No matter how much we talk about other issues, everyone I speak to here only wants to talk about the historic episcopate."

Bishop Chilstrom noted that Lutheran bishops are currently elected to a particular jurisdiction for renewable terms of four years. When they are not working as designated bishops, they are no longer considered bishops. Therefore, Bishop Chilstrom said, the idea of "bishops for life" will require study, debate and education.

The Rev. William Norgren, ecumenical officer for the Episcopal

Church, predicted that the biggest hurdle for Episcopalians will be the acceptance of the present Lutheran orders. But he thought that obstacle could be overcome once Episcopalians understand the heart of Lutheran ministry, which he sees as the preaching of the word.

The Most Rev. Edmond Browning, Presiding Bishop, said he was "thrilled" to have had the accord announced now and said he has found "a great deal of cooperation between Lutherans and Episcopalians on the local level in the U.S."

Roman Catholics

In other WCC news, a panel which facilitates relations between the WCC and the Roman Catholic Church was directed to work on problems which prevent ecumenical goals.

The vote came after the assembly's reference committee issued a report that said obstacles remain to fuller relations between the council, even though Roman Catholic participation has become "a normal feature" of WCC.

The church collaborates with the World Council in a number of endeavors but remains outside the faith groups that participate fully in the council.

One major area of council life that does include full Roman Catholic participation is the Faith and Order Commission, the council unit responsible for interfaith dialogue on matters of theology and practice. However, the Roman Catholic Church maintains views in some critical areas that are at odds with those of a number of WCC member denominations.

Among the major unresolved questions are the role of the pope and the meaning of the Eucharist.

In a message read to the assembly, Pope John Paul II said the past seven years have brought the Roman Catholic Church and WCC "further along the road to unity" but noted that the testimony of the church "is less convincing to the degree that the world continues to be confronted by our divisions." [RNS]

Consultation Observes Statements

Members of the Anglican-Roman Catholic Consultation in the United States of America, meeting in Delray Beach, Fla., February 1-4, unanimously observed several statements. Those statements were:

1. Every Roman Catholic and Episcopalian, as a follower of Jesus Christ, has an obligation to work and pray for the unity of all Christians.

2. Ecumenism is to be pursued through discussion marked by charity, prayer and ecumenical forbearance. We call on members of both our churches to put the best interpretations, rather than the worst, on the actions and positions of others.

3. It is easy to criticize another Christian group for either theological or sociological reasons. Such criti-

cisms, if made irresponsibly in the public forum, set back the cause of Christian unity, demean the other group and invite a similar public response.

4. We therefore renounce any call by church representatives, addressed to members of another church, to defect or leave.

5. Occasionally a group within one church may develop a statement contrary to the ecumenical spirit. The bishop should request that such a statement be withdrawn immediately, inasmuch as the bishop is the guardian of faith, unity and discipline in the church.

The consultation has been in dialogue for 25 years, working for the reconciliation of Episcopalians and Roman Catholics.

CONVENTIONS

More than 600 clergy and lay delegates gathered for the January 31-February 2 council of the **Diocese of Virginia**, held at the Hyatt Regency-Crystal City in Arlington. The Most Rev. Robert Eames, Archbishop of Armagh and Primate of All Ireland, set the tone for the council with his sermon at the opening Eucharist, reminding his listeners of their true mission: "For we preach not ourselves but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (2 Corinthians 4:5). He urged delegates to think of themselves as part of the greater family of the Anglican Communion, and he challenged them to take risks in the name of Christ.

To speed the diocese's progress toward one of its top goals in the Decade of Evangelism, the council approved the creation of a new multi-year, cumulative budget exclusively for funds to establish new churches. The new mission budget, which is designed to receive budget funds as well as gifts designated for new church start-up, immediately received three gifts including one each from Creator Church in Mechanicsville, and St. James' Church, Louisa, two missions which were granted independent church status at the council. Council also unanimously approved an operating budget of \$3.2 million for 1991.

In his pastoral address, the Rt. Rev.

Peter James Lee, Bishop of Virginia, spoke of a subject on the minds of many — the war in the Persian Gulf — and called it "a tragic necessity." He urged respect for differing views on the war, saying, "There are among us faithful Christians who believe that all war is wrong. There are others who believe this war is wrong. We must listen to those voices even as we differ."

In his address, Bishop Lee also announced plans to call for the election of two suffragan bishops in 1993, at the end of the Rt. Rev. Robert Atkinson's five-year term as assistant bishop.

The Rev. William F. Myers, chairman of the diocesan committee on family life and human sexuality, presented a study guide designed to provide opportunities for non-judgmental discussion of homosexuality. Copies of the guide were made available to each church.

Council considered some 40 resolutions covering a variety of issues including the ordination of homosexuals, problems in the Baltic nations, stewardship of the environment and overseas mission.

The Rt. Rev. Charles Keyser, Suffragan Bishop for the Armed Forces, spoke to the delegates about the ministry of military chaplains serving in the Persian Gulf and serving military families here and abroad.

SARAH BARTENSTEIN

BRIEFLY

The Rt. Rev. C. Brinkley Morton, Bishop of San Diego, recently announced that he plans to leave his position April 1 and retire in 1992. The bishop has had diabetes for several years which has affected his sight. "I am having a terrible time with my eyes. I don't feel I can fulfill the duties of my office properly, so I will step down a little early," he told a local newspaper. Bishop Morton, 65, plans to move to Memphis, Tenn., to be near his children, who live in Mississippi. A diocesan search committee will select nominees for the election of a new bishop.

■

The Order of the Daughters of the King, a laywomen's organization, has established its national office in Tucker, Ga. The order moved its headquarters from downtown Atlanta to Tucker to expand its facilities in a location that is convenient to staff and members of the order in the Atlanta area. Founded in 1885 in New York, the order has more than 12,000 members nationwide, with chapters in all 50 states and in 12 foreign countries.

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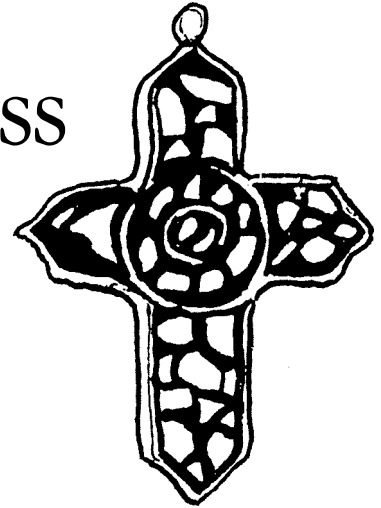
The Prayer Book Society has announced the retirement of the Rev. Jerome Politzer as president of the organization. Fr. Politzer, who has led the society for more than a decade, will be succeeded by the Rev. Robert Shackles. "I am determined to seeing that we work as hard as possible to maintain the momentum of success achieved during Fr. Politzer's tenure," said Fr. Shackles, rector of St. Paul's Church in Muskegon, Mich. The Rt. Rev. Clarence Haden, retired Bishop of Northern California, is also retiring from longtime service as the society's patron.

■

Figures released from a 1986 national census in Australia reveal that 12.7 percent of the population, or two million people, claim no faith. The Australian Bureau of Statistics says 75 percent of Australians call themselves Christians. Roman Catholics make up the largest church with 26 percent (4.1 million) out of a population of 17 million.

The Carpet and the Cross

An exchange of special gifts



By DAVID JAMES

The art of bargaining is a learned one which has less to do with price than with process.

Many beginners are impatient, thinking that getting the best price is merely the result of offering less than is asked. But after years of painful learning from embarrassing blunders and missed opportunities, I've discovered that part of the price of items in many parts of the world is paid in the coin of conversation and time.

That's why I was sipping tea I didn't like in a dimly-lit shop of Old Tibetan curios in Darjeeling, India.

The carpet had been strewn over the counter between us by its owner, Mr. Gupta, a man whose English was good and whose shirt pocket sagged with pens and importance. That was two hours earlier when the sun was still hanging over the Himalayas, which stretched across the horizon like the serrated tips of a bread knife.

The failing sun cast lattice slats of light through the narrow streets of this old British town built on the spine of a 7,000-foot mountain spilling the world's best tea plantations down its slope like tight curls on a tall girl's head.

Price had only been mentioned twice during the first hour, none the second. The conversation would amble down one path and then another as the subject would change periodically with a rhythm that cannot be explained, only felt.

It happened once when he asked about my family but told me about his, and once when I asked if he had any crosses. He said no, as he rummaged through folded envelopes in

boxes behind the counter, explaining that he was a Hindu.

But he opened one smudged envelope folded three times and said, "I forgot, I've had this a long time," and laid an old and crudely-made Tibetan cross upon the rug.

"It is not good, brass not gold, bad work, poor stones, maybe 90 years old."

The lights went out, candles were quickly lit and a boy with rain on his face brought in tea from an unseen fire. It was too sweet, mostly milk and sugar but part of the ritual.

Conversation over the cross, the tea and the rug began to focus upon religion and a version of "all roads lead to God" philosophizing.

A Trick Question?

He mentioned Karma and I explained grace. He talked of reincarnation, I spoke of one life. He dreamed of the nothingness of nirvana, I talked about the union with God, and then the road took an unfamiliar turn when he said, "I have only one question I do not know . . ." and with a sweeping gesture to the darkened alley-street and those who lived there, he continued, ". . . Why do my people live like this and you live like you do? I accept your American Express card but I could never own one."

Was this a trick question to make me feel guilty, yet another technique in the art of bargaining? Or was this an honest inquiry, a moment of God-given grace carved out of the blocks of our time?

I cautiously chose to believe the latter but not waiting to wrap Jesus in any flag, carefully chose my words in response. I talked simply of Christian responsibility in this life. I spoke of personal piety and social responsibility, of sin and forgiveness, of one God and his grace.

The lights went back on, the tea was cleared and as I ran my fingertips

across the soft face of the rug the price was quietly agreed upon.

He picked up the cross, looked at it in his palm and extended his hand saying, "My gift."

As I took it he added, "Not good work, brass not gold, poor stones."

I received it with much thanks, but as I put it in my pocket I had a sinking feeling as he added: "Now, you have a gift for me?"

Had I been out-bargained again? "A gift?" I asked.

"Yes, a book."

All confused I asked, "A book?"

"Yes, a book about these matters we were speaking."

The lights went on and I remembered seeing a book in a shop earlier in the day by Leslie Newbiggin, the long time Anglican missionary bishop to India.

"I will bring your gift in the morning."

He smiled and I added, "Actually, two gifts, there's another book which is basic."

He smiled broader, bowed and said, "Thank you sir, see you in the morning."

At 8:30 the next morning the books were presented with my card in 1st John and instructions on where to begin. I hurried off to catch the toy train down the mountain, but as I left the shop, turned and stepped into the street, I saw him carefully place the New Testament on top of the cash box behind the counter.

The finely crafted carpet lies in the front hall and greets everyone who enters. But the cross, which is brass not gold, with bad work and poor stones, lies in a safely secret place and is only worn on very special occasions.

The Rev. David James is secretary of the Anglican Society and a priest of the Diocese of New Jersey.

When Searching for a New Rector

By NATHANIEL W. PIERCE

Having become aware of the difficulties for everyone involved in the present deployment system of the Episcopal Church, I'd like to share a word or two with parish search committees about my recent experience with it.

Writing a parish profile is hard work. Surely it must be frustrating to send out questionnaires to members of the parish, some of which are not returned, and then to sort through what is often contradictory data. I am reminded of the parish, for example, where the survey revealed the youth to be the number one priority of the parishioners and Sunday school was ranked last in another listing. How can one interpret such data?

I have the feeling that often in the midst of the task of producing the profile, the point of the exercise gets lost. The purpose of this endeavor, it seems to me, is to describe the parish accurately and to be reasonably clear on the expectations of a new rector. Many parish profiles fail on both accounts.

It was refreshing, for example, to learn from one profile that a former member of the vestry was suing the former rector. Perhaps this information was included only because it would have been virtually impossible to hide. No parish is perfect, and some clue as to areas where there may be difficulties (challenges?) is helpful not only for prospective candidates, but also for a congregation. Honesty has a way of being contagious, but so does secrecy.

If a congregation has experienced a difficult parting with the former rector, some indication of that, along with what has been learned, also would be beneficial.

I reviewed one profile in which the previous rector was mentioned in glowing terms throughout, but virtually nothing was said about the expectations of the new rector. When I learned that the previous incumbent had served for 30 years, it was not difficult to figure out what one of the major problems would be, although

there was no explicit awareness of it in the profile.

A question I often asked search committees was: "If you call exactly the right person to be your next rector, how will this congregation be different five years from now?" In other words, how will success and failure be measured? If the parish leadership is not clear on this, than how can a candidate determine whether this is the right position?

*Feedback
from whatever
source was
always precious.*

One way to test a parish profile is to give the final draft to a friendly member of the clergy nearby who is not looking for a job, and invite comments. If necessary, changes can be made then.

Almost every profile I read indicated that a priest with "leadership skills" was being sought. However, it was often unclear just what this meant, and there was rarely any attention given to the issue of leadership style. As important, there seemed to be a lack of awareness that leadership must be empowered by those who want to be led. "How does this parish support clergy leadership?" I would often ask an interviewing committee.

Several search committees I dealt with assigned each candidate a contact person who was a member of the committee. If one had questions about the status of the process, you called. I found this to be a helpful and pastoral practice.

If your committee feels written responses to a series of questions would be useful, try to limit the number to three or four (unless, of course, the position you are seeking to fill requires someone with outstanding writing skills). One parish asked all candidates for responses to 25 questions, which involved 15 pages of single-spaced, typewritten answers. I concluded that

they were looking for a masochist; since I qualified, I sent in an application.

There were some committees from which I would hear nothing for months, only to learn that I was not one of five finalists. The assumption seemed to be that through some process of spiritual osmosis I was fully aware of my status. Other committees were equally uncommunicative, and I would hear through the grapevine that someone else had been called. A postcard every four weeks or so would have been appreciated.

Feedback from whatever source was always precious. It gave me some sense of how well I had presented myself and how clearly I had communicated my strengths and skills. This was not always forthcoming, but I valued those situations in which it did occur. One search committee was rather blunt: "You are known for your commitment to peace, and we aren't ready for that yet." I appreciate the candor.

When a priest accepts a call to a new parish, there is a good chance there will be a change in canonical residence. That is to say, the priest becomes part of a new group of clergy with a new bishop in a different diocese. The quality of that diocesan community is important. Yet I can recall only one profile which addressed this aspect of the position. In another situation, however, the interviewing committee brought a printed page written by the bishop which provided some useful information as to what it would be like to be part of that diocesan family.

When a decision is reached, an extra effort must be made to share the news promptly with those clergy who were not chosen. I was one of the final three in a search process, and learned from an out-of-state relative that another person had been selected. I heard from the search committee by phone a week later. Lay people do have their own grapevine. Other clergy have learned they were not chosen by reading this magazine.

I realize that clergy are often remiss in their responsibilities as candidate for positions; I regret that. But search committees often seem insensitive to their pastoral ministry in the calling process. Perhaps this can be improved as well.

The Rev. Nathaniel W. Pierce recently accepted a call to serve as rector of Christ Church, Cambridge, Md.

EDITORIALS

Evangelism Questions

At the parish church we visited last weekend, there were prayers for the Decade of Evangelism. All around, it was what they term in seminary liturgics class “a good worship experience.” Well-read lessons, thoughtful sermon, worshipful liturgy, and (would you believe) familiar hymns. The congregation consisted of 23 persons — two of them children, two more who might have been under age 50, plus six in the choir and a nice young woman (Methodist, we learned) behind the organ. We were glad we had attended church, but left with some questions.

What were we praying for, exactly, in praying for the Decade of Evangelism? For more members? For a deeper faith among the 31 persons (including priest) who were present? No doubt the latter. What do the leaders of mainline churches (our Episcopal Church in particular) include among their decade goals? How much church growth? What about attendance figures? Numbers?

The brave little church we attended — if that Sunday morning congregation was any sample — seems to have had its best days behind it. At the end of the decade, will it still be open? On the wider scene, how many parish churches will close, by the end of the decade, if they do not grow? How many members will a parish need in order to pay the priest, keep the roof from leaking, pay the oil or coal bill in future Februaries? Possibly time will tell.

Meanwhile, one wishes a few pews might be removed from that nave, which surely could presently seat 200. One might wish also for additional input from high profile church leadership as to how church growth is viewed as part of the equation for these years up to 2000. That question goes not just for brave little parishes out in the hinterland, but for dioceses as well, including dioceses

where the population is growing but the church apparently is not. Or at least is short of spectacular. One trusts that our leadership is indeed concerned with this sort of issue, along with sexuality, clergy lifestyles and their successful deployment.

Price of Winning

We are glad that consideration was given early to the question of what is to become of Iraq after the Persian Gulf war. This is responsible and proper. Iraq, with its president removed and its army defeated, would only present a very dangerous vacuum in a very important part of the world. America can no longer enter any war without the awareness that, if we “win,” we may be left to rehabilitate the vanquished. Christian concern should be directed toward, but not limited to, the Christian minority in Iraq. Members of the historic churches of the Middle East have suffered persecution and genocidal assaults during the present century. Justice for them should be demanded when the peace table is finally reached.

Meanwhile, the popularity of Saddam Hussein in some parts of the Middle East has not been good news for America. On the other hand, it can scarcely come as a surprise. It is not possible to go into the Middle East anywhere today and start a war without involvement in the problems of the Palestinians and the situation in the Holy Land. All of this has a long and complicated history, including the failure of the British to fulfill promises to Arabic-speaking people for assistance against the Turkish Empire in World War I. If America had been attentive to the injustices suffered by the Palestinians in past years, Hussein would not have so easily emerged as the international Arab hero who can stand up against what are perceived as intrusive and exploitative Western powers.

VIEWPOINT

The Necessary Starting Point

By DAVID B. REED

The church seems to be tearing itself apart over the issue of homosexuality. Much emotion is involved in any discussion of whether homosexuals should be ordained, “married” by the church or even allowed to take leadership roles in the church.

The label “homophobic” is applied to anyone who opposes these, frequently with an attitude that enlight-

ened Christians are beyond that. Equally self-righteous is the attack on those who advocate a more liberal understanding, as though they do not understand holy scriptures or disregard tradition. The polarization and division resulting from this debate is inevitable as long as we treat homosexuality as the issue. The issue is better understood when focused on genital sex and its relation to marriage.

Before we try to answer questions about the ordination of homosexuals or the blessing of same-sex unions, the church needs to get a better understanding of the role of genital sexual activity in God’s design for human-

kind, which either is or is not essentially linked to the male-female marriage relationship. After we have resolved that issue as a church, then we can deal appropriately with same-sex unions, heterosexuals cohabiting, and the ordination and marriage of homosexuals. A thorough discussion of human sexuality in relation to marriage lays the groundwork for these other important issues.

Putting our discussion of human sexuality in this context is necessary but it is not going to be easy. The strong emotions which surround any discussion of “family” are comparable in their impact to the longstanding ta-

Traditionally, the church has placed high value on chastity and celibacy.

boo around homosexuality. The impact of divorce and the various forms of abuse now coming to the surface are so powerful that it is difficult for any group to discuss marriage and the family rationally. However, this is a necessary starting point for a discussion of genital sexual activity. There can be no denial that sex is appropriate within the marriage relationship and is directly related to procreation. And the marriage relationship bonded through this intimacy is the natural place for the nurture of children. The issue before the church is whether and under what other conditions, in God's ordering of human life, genital sexual behavior may be right and good.

What Difference?

People of the same sex have lived together for centuries. Why are we so upset when they want to share their living? Somehow we assume that such relationships necessarily involve some kind of sexual activity. There are many conditions under which an absolutely chaste relationship between two men or two women is mutually fulfilling, economically desirable, and merits the blessing of the church in some way. But is that what we call marriage? What difference does it make when there is some sexual interplay between the two partners?

By comparison, we can hardly conceive of two people of the opposite sex living together without some sexual activity. The natural sexual attraction of male to female makes us look differently on these unions.

The church continues to say that such heterosexual unions fall short of the committed lifetime relationship within which genital sexual activity is blessed and appropriate, but at the same time we have learned to live with many anomalous relationships within and outside our congregations. Can we really deal with this reality in our society without a clearer understanding of the essential and natural role of sex in the marriage relationship?

Traditionally, the church has placed high value on chastity and celibacy. They are not the same thing. One is a self-disciplined form of moral behavior and the other is seen as a vocation, a calling from God. We don't hear

much about either today. Sexual repression is considered unhealthy. Self-expression and gratification are more the norms in contemporary society. When sexual activity is seen to be unique to the marriage relationship, both chastity and celibacy need to be recovered. On the other hand, if this is no longer to be understood as a special characteristic of heterosexual marriage, then values such as "faithfulness" and "commitment" replace "chastity" as the church's virtues.

Ordination of people whose sexual lives are being expressed outside the marriage bond recognized by the church presents two problems. The obvious one is simply on the level of morality; is it right or is it wrong? The other issue has to do with the teaching authority of the church and the role of the ordained in representing the teaching magisterium. This is particularly true for priests and bishops, while for the deacon the issue may be seen primarily as a moral one. What is the church's teaching and how can a person faithfully exercise this ministry while living a different lifestyle? How can one who is convinced that genital

sexual activity is not unique to the marriage relationship and who lives otherwise be a faithful teacher on holy matrimony? We need to begin with the obvious and primary reason for genital sex within the marriage bond and move from clarity about that before we can ordain teachers of the faith and tradition of the church whose lives witness to a broader interpretation.

There will continue to be a lot of heat and not a great deal of enlightenment as long as the church divides itself over the so-called "homosexual question" without taking on the prior question of the relationship between sex, marriage and family life. It is not going to be easy to refocus our discussion in these areas, particularly because they are loaded topics for all of us. But when we have a clearer understanding of genital sex in this context, so obviously a part of God's design for human fulfillment, we will be better able to deal with blessing same-sex unions, ordination of those who are homosexually-oriented, and ministering to heterosexuals living together outside the marriage relationship.

Morning Prayer

Lord, open thou our lips.
Then employ them in some stirring song
Till thy Triune love in purest tone
Inflicts our noisome hymning
With the music of eternal
Praise.

Lord, open thou our lips.
Then still our tongues in stunned silence
Till thy Word, infused with heartfelt grip
Translates our mortal stammers
To the language of eternal
Praise.

Lord, open thou our lips.
Then lift our hearts in upraised grace
Till thy Cross and Passion, with consecrating strength
Heals our feeble, weakened frames
For the exercise of eternal
Praise.

John R. Throop

LETTERS

(Continued from page 5)

Background," both by Frederick R. Roffman [TLC, Feb. 3].

A number of friends who have been active in the United Nations, either on delegations accredited to the U.N. or among the many official observers, warmly welcome the presence of Archbishop Sir Paul Reeves as the Anglican Consultative Council's representative to ECOSOC (Economic and Social Council). The permanent presence of an ACC representative strengthens the ecumenical and interfaith representation on ECOSOC.

It is rumored (on good authority!) that among the reasons the Episcopal Church Center was relocated some years ago to 815 Second Avenue was to be "closer to the United Nations." Indeed, the Episcopal Church has had a non-governmental status (NGO) representation to the U.N. and its agencies for a good number of years.

In the second article, on background, it states that when the application was presented to ECOSOC the delegate from Libya moved acceptance, praising the Anglican Communion. The Rev. Canon Samuel Van Culin, Jr., secretary general of the Anglican Consultative Council, was unable to be in New York, so the Anglican Communion's application through the sensitive process of the hearings in the ECOSOC Credentials Committee was assigned by the Presiding Bishop to three senior executives at the Episcopal Church Center.

Libya's move to support the application of the Anglican Communion was due to the humanitarian work of Terry

Waite, the missing envoy of the Archbishop of Canterbury, who tragically just celebrated his fourth anniversary as a hostage [TLC, Feb. 24]. Mr. Waite, in his humanitarian hostage missions, worked closely with the senior staff at the church center assigned to him by then Presiding Bishop John M. Allin. Waite used the many avenues of the United Nations and its agencies in bringing about the release of the British hostages in Libya.

It is the hope and prayer of many of Waite's colleagues and close friends that Archbishop Reeves will give high priority to seeking Waite's release.

NAME WITHHELD

Affirming Relationships

As I understand Norman A. Hulme in his letter [TLC, Jan. 27] Christ is not manifest in sexless or childless marriages because procreative sex is the defining characteristic of marriage. This sounds more Roman Catholic than Anglican. Was not this theology better suited to a pre-industrial time when larger families prospered (were blessed) and smaller families did not? Today we have more mouths than we can feed. Perhaps homosexual couples living in committed sacramental relationships are practicing Christian stewardship by not having children, but instead adopting those whom nobody wants?

Hulme's time-warp is followed by the Rev. Rob Smith's letter. Homosexual relationships are short-lived because, unlike heterosexual relationships, homosexuals find no support for their union in the larger community. In fact, it seems we do everything we can to tear and keep them apart. Fr.

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated. We prefer submissions to be typed and authors should include their names and addresses. Because of the large volume of letters we receive, we are not able to publish all letters, nor able to acknowledge receipt.

Smith, however, withholds the larger community's support because the relationships are superficial and unenduring.

The question facing the church is: given two people desiring to make a lifetime commitment to one another and desiring the support of their Christian family as they do so in the presence of God, is it not our Christian duty to affirm such committed relationships and encourage them regardless of the gender of the participants?

We as Christians believe that sacramental happenings are not just fleshly, not just spiritual, but both. If we do not deny that two people of the same sex can join spiritually in communion with God, how can we deny them to do so physically and sacramentally?

LLOYD A. WOOD

Washington, D.C.

Advice for Preachers

Since publication of the article "How to Preach a Bad Sermon" [TLC, Nov. 25], I've been meaning to suggest something for preachers to consider. It is: "A sermon should be theologically sound, but not sound theological."

(The Rev.) WILLIAM L. HICKS
St. Francis-in-the-Valley Church
Green Valley, Ariz.

Mississippi Votes

(Election story appears on page 6)

C = Clergy
L = Lay

BALLOT	Elliott		C. Jones		R. Jones		Luckett		Marble		Smith	
	C	L	C	L	C	L	C	L	C	L	C	L
1	6	15	7	3	13	35	14	34	22	38	28	37
2	2	3	2	2	10	44	14	36	30	43	33	35
3	0	3	1	2	12	38	9	24	34	56	35	41
4	1	2	0	2	9	29	6	15	38	72	35	45
5	withdrew		0	1	2	13	6	5	44	90	40	52
6			0	1	1	6	withdrew		51	104	38	50

Needed to elect: C:46, L:81

SHORT and SHARP

By TRAVIS DU PRIEST

HOLY WEEK IN THE PARISH. By Don A. Neumann. Liturgical. Pp. 56. \$3.95 paper.

I think most of us are on the lookout for something to expand our liturgical celebration of Holy Week. This booklet from the Liturgical Press, while quite slim, offers a number of new ideas and reminders. I am smitten, for example, that Maundy Thursday be a time of challenge to spend serious time on prayer before the Eucharist, a devotional habit sadly lacking in many of our parishes.

A RISEN CHRIST IN EASTERTIME. By Raymond E. Brown. Liturgical. Pp. 95. \$4.95 paper.

Arguably the best, and best known, Roman Catholic biblical scholar, Raymond Brown here turns his academic knowledge to the service of focused reflection on New Testament accounts of the resurrection. Good, close readings chocked full of insight: Christ's "Peace to you" in John is not a wish but a fact.

THE SCHOOL OF CHARITY: Meditations on the Christian Creed. By Evelyn Underhill. Morehouse. Pp. 124. \$8.95 paper. **THE MYSTERY OF SACRIFICE: A Meditation on the Liturgy.** By Evelyn Underhill. Morehouse. Pp. 96. \$7.95 paper.

Two new editions of retreats given by Evelyn Underhill at Pleshy, her beloved village in England where she was converted to Christianity and which continues today as a place of quiet and retreat. From the book on the Creed: "The Christian creed is a hand-list of the soul's essential requirements."

THE CELTIC VISION: Prayers and Blessings from the Outer Hebrides. Edited by Esther de Waal. St. Bede's (Box 545, Petersham, MA 01366). Pp. 262. \$8.95 paper.

Well-known scholar of Benedictine life and spirituality, Esther de Waal has more recently turned her talents toward opening the riches of Celtic Christianity. One of her latest publications is this lovely, one-volume anthology of selections from Alexander Carmichael's six-volume *Carmina Gadelica*, itself orally collected in the highlands and islands of Scotland. The

prayers and praises have that earthy, spirited quality that only the Celts have articulated: "Bless, O Chief of generous chiefs, /My loom and everything a-near me." Beautiful interlacings preface the various sections. Yes, the market is beginning to be glutted, but we need to hear these still, small voices.

LAMBETH: A View From the Two Thirds World. By Vinay Samuel and Christopher Sugden. Morehouse. Pp. 158. \$8.95 paper.

An honest-to-goodness inside view of the last Lambeth Conference (1988) from those who live in the "two thirds world," the term preferred over "third world" designating those who live in countries of poverty and powerlessness. By mixing key quotes and paraphrases overheard during the conference with theological issues, the authors manage to make the reader feel like a guest chatting over important issues with bishops, spouses and church leaders. Enjoyable reading.

THE UNITY WE SEEK. By Robert Runcie. Morehouse. Pp. 161. \$7.95 paper.

Compiled and edited by Margaret Pawley, this book draws together the Archbishop of Canterbury's public speeches on the theme of Lambeth 1988: unity. His opening address calls attention to the unity of all creation,

not just the human. These addresses and sermons are enlivened by Dr. Runcie's stories of visits around the globe.

A HISTORY OF SHREWSBURY PARISH CHURCH. By Katherine Myrick DeProspero. Chesapeake College Press (Wye Mills, MD). No price given, paper.

Those of us who enjoy colonial church history relish writers who know the 17th century, and such a writer is Katherine DeProspero who briefly reviews incidents in England and then thoroughly covers the background of colonial Maryland. This scholarly parish history traces the origins of Shrewsbury, the Revolutionary period, the women's movement of the 1890s and early 20th century, and the post-war scene. Bibliography and appendices. A model for a real parish history.

ONLY THE LOVE SINGS: Art and Contemplation. By Joseph Pieper. Ignatius. Pp. 76. \$5.95 paper.

Translated from the German by Lothar Krauth, this handsomely-printed small book draws links between contemplative life and art and music. I especially learned from the chapter "How to See Again," in which he makes the point that expression stems from actual seeing and quotes Tolstoy's "The girl's eyes were gleaming like wet currants."

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BENEDICTION

The author, the Rev. Alanson B. Houghton, is vicar of St. Stephen's, Charleston, S. C.

Every day I take a two-mile walk. That is when I say my prayers. I close the fingers of my left hand as if another hand was within mine. I assume Jesus is at my side, listening to what I have to say, helping me listen to what he has to say to me.

It is an extraordinary experience to know that he is that close. He is very real to me as we walk together. Because of that sense of reality and presence I stand taller, I speak more clearly, I listen and look more carefully for the sights and sounds of God in his creation.

My prayer becomes more of a conversation. I'm less stilted and far more open about what is going on in my life and in the world. Like talking to a close friend, I may ramble a bit, but I also share my deepest feelings and fears and hopes and needs.

I try to tell him how much I love and trust him as my savior, my redeemer, my master, my friend. I praise him as the God of creation. I worship him as the Lord of life, I ask his forgiveness for my sins of commission as well as those of omission, and I ask for his help; for me and for those I love.

Finally I shut up and let him talk and say things and show me things I've missed because of my limited sight and understanding.

Every day is a new journey and a fresh conversation. Some days I am scattered and forgetful. Other days I talk too much. Others I try very hard to listen. But each day I walk and talk with Jesus and it frames and focuses my life.

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CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: Br. George Keith, BSG, 235 W. 48th St., #14-G, New York, NY 10036.

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ST. ANDREW'S, Kansas City, seeks a dedicated youth minister—one who is in deep relationship with Jesus Christ to continue a growing youth program, junior high age through college. Responsibilities include leadership development, teaching, and ability to interact with staff and congregation. Responsible to rector. Latency preferred. Inquire: Search Committee, St. Andrew's, 6401 Wornall Terrace, Kansas City, MO 64113.

RECTOR: St. Anne's in historic Appomattox, VA. Growing, growing congregation in rural setting within 25 minutes of city. Family oriented, Eucharistic-based and very friendly. Contact: Rob Cordani, Rt. 2, Box 684, Appomattox, VA 24522 or 1-804-352-5227.

RECTOR—Part-time: St. Matthew's Church, Sparta, MI, is looking for a part-time rector to bring pastoral care and pastoral leadership to the parish. St. Matthew's is a small parish which is eucharistically oriented and has strong lay leadership. We feel this could be an excellent opportunity for a priest contemplating retirement, but who would still like to continue to serve a parish on a continuing—albeit—part-time basis. Sparta is a delightful small town, located within 15 miles of the metropolitan amenities of Grand Rapids. Contact: E. Patterson, 290 Pine St., Sparta, MI 49345; (616) 887-0027.

POSITIONS WANTED

PRIEST (under 40) seeking to be an associate under a strong evangelical rector. Reply Box D-708*.

PROPERS

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.

FOR RENT

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

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.

COLORFUL EPISCOPAL SHIELD STICKERS, 1/2 inch high. For place cards, name tags, etc. 100/\$5. Quantity discounts. "Stickers," 511 North Park, Helena, MT 59601.

TRAINING COURSE

PARISH DEVELOPMENT INSTITUTE: In-depth training in parish revitalization for clergy, lay leaders and diocesan consultants. Reflects Anglican theology and polity, current behavioral science understandings. Two weeks this summer in NYC (August 19-30), plus reading and application during the year, plus two weeks next August. Co-sponsored by the General Theological Seminary and the Order of the Ascension. Write: Parish Development Institute, 1308 Brunswick Ave., Trenton, NJ 08638.

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. **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.

CLERGY travel free to England, Holy Land, Greece, Italy, domestic and more. Call/write: (800) 486-8359. Journeys Unlimited, 150 W. 28th St., New York, NY 10001.

WANTED

EPISCOPAL CHURCH HYMNALS 1940 Harmony Edition with supplements. Will pay shipping. Write: Holy Trinity Episcopal Church, West 1832 Dean Ave., Spokane, WA 99201 or call collect (509) 328-8360 Monday-Fri 9:30-3:00.

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

LENT CHURCH SERVICES

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

GULF SHORES, ALA.

HOLY SPIRIT 616 W. Ft. Morgan Rd.
The Rev. D. Fredrick Lindstrom, Jr., v (205) 968-5988
Sun H Eu 10

ALHAMBRA, CALIF.

HOLY TRINITY 416 N. Garfield
The Rev. T.E. Lynberg, r
Sun Masses: 8 (Sol), 10 (Sol High)

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

TRUMBULL, CONN.

GRACE CHURCH 5958 Main St.
The Rev. H.L. Thompson, III, r; the Rev. Eric Taylor, ass't; the
Rev. G.C. Laedlein, past. ass't; the Rev. B.C. Greenlee, past.
ass't
Sun H Eu 8 (Rite I); 10 (Rite II) 11:15 Education. MP Mon-Fri 8,
EP Mon, Wed, Fri 7:30. H Eu Tues 6:30, Lenten teaching 7:30

WASHINGTON, D.C.

WASHINGTON NATIONAL 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
daily

ASCENSION AND ST. AGNES Massachusetts at 12th, NW
The Rev. Perry Michael Smith, r
Sun Masses 8, 10 (Sol), 12:30. Mon-Fri 12:10 noon; Sat 9:30

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. Farrell, 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

LAKE WORTH, FLA.

ST. ANDREW'S 100 N. Palmway
Sun H Eu 7:30 & 10. Wed H Eu 10. Fri H Eu 6. First Sat H Eu 8

WELLINGTON, FLA.

ST. DAVID'S IN THE PINES 465 W. Forest Hill Blvd.
The Rev. W. Steven Thomas, S.T.M., r
Sun H Eu 8, 9:30 Sung, 11. Mon-Fri EP 6,
H Eu 6:15, Wed H Eu 7

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

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS
6780 S. Memorial Dr. 30083
The Rev. H. Hunt Comer, r; the Rev. Paul F. Gerlock, assoc
Sun Eu 7:30, 8:45, 11:15; Ch S 10:10. Tues 7, Wed 9

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

MISSION, KAN.

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

COVINGTON, KY.

ST. STEPHEN'S 39th and Decoursey (Latonia)
The Anglo-Catholic Parish in the Diocese of Lexington
The Rev. Robert A. Hufford, r (431-1724)
Sun: Low Mass 8; Sung Mass 10:30. Wed Mass 10 & 7; Fri
(Lent) Sta & B 6:30

LEXINGTON, KY.

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

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

BLADENSBURG, MD. (D.C. Area)

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

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

TRANSFIGURATION(384-6264) 13925 New Hampshire Ave.
The Rev. Richard Kukowski, r
H Eu Sun 8, 10:15, Wed 10, 8:30. Daily MP 9

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r; the Rev. Jürgen W. Lias, the
Rev. Allan B. Warren, III, ass'ts
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily: Mon-Fri 7:30, Mon &
Wed 6, Sat 9. MP: Mon-Fri 7, Sat 8:30, Sun 7:30. EP Mon-Fri
5:30

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

PITTSFIELD, MASS.

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

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. C. Frederick Barbee, priest-in-charge; the Rev. Wil-
liam 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

SPRINGFIELD, MO.

ST. JOHN'S 515 E. Division St.
The Rev. Daren K. Williams, r; the Rev. Canon Carl E. Wilke,
assisting
Sun Masses 8 & 10. Daily Mass as anno

NEWARK, N.J.

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

ATTICA, N.Y.

ST. LUKE'S 34 Walnut St. (P.O. Box 178)
The Rev. Jerry E. True, r
Sun Masses 8 (Rite I), 10 (Sung, Rite II), Christian Ed 11. Wed
6:30. Bible Study Tues 7. HD Mass 7. Lenten Sta Fri 7

(Continued on next page)



St. John's Church, Indio, Calif.

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; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HS, Healing Service, HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar.

LENT CHURCH SERVICES

(Continued from previous page)

BINGHAMTON, N.Y.

CHRIST CHURCH 187 Washington St.
"Binghamton's First Church—Founded 1810"
The Rev. W. Frisby Hendricks, III, r; the Rev. Ronald A. Wyckoff
Sun H Eu 8 & 10 (Sung). 7:15 Tues; 11:40 Eu Thurs; 12:05 Lenten preaching service; Fri 11:40 MP & 12:05 H Eu. HD as anno

BUFFALO, N.Y.

ST. JOHN'S-GRACE Lafayette & Richmond
Sun HC 8:30 & 11; Tues 11 HC & Healing. Lent: Wed 7 & 7:30

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.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En Espanol; 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. IGNATIUS OF ANTIOCH 87th St. and West End Ave.
(212) 580-3326
Sun 8:30 Low Mass, 11 Sol Mass
Wkdy Masses: Mon-Fri 7:30, Sat 10, Wed Healing 6:30

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

PLATTSBURGH, N.Y.

TRINITY 18 Trinity Square
(518) 561-2244 (In downtown by City Hall)
The Rev. John Sorensen, r
Sat H Eu 5. Sun H Eu 8, Sung H Eu 10. Wed Healing Eu 10

RICHMOND HILL, N.Y.

ALL SAINTS 97-25 Lefferts Blvd.
JFK-Q10 Bus Direct (718) 849-2352
The Rev. John J.T. Schnabel; Br. Thomas Carey, S.S.F.
Sun HC 8 & 10:30. Wed HC 7 & 10 (Healing & Bible Study)

SMITHTOWN, N.Y.

CHAPEL OF ST. JOHN'S EPISCOPAL HOSPITAL Route 25-A
The Rev. Gregg D. Wood, chap
Mon, Tues, Thurs, Fri: 12 noonday service. Wed 11 Eu

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagenseil, Jr., r; the Rev. Bernice Coleman, c (718) 784-8031
Liturgies: Sun 7:30, 8, 10. Wkdays 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. Wkdays & Holy Days as anno

PHILADELPHIA, PA.

ST. LUKE'S, Germantown
5419 Germantown Ave., Phila., Pa. 19144 (215) 844-8544
The Rev. Canon Charles L.L. Poindexter, the Rev. Wm. J. Shepherd, ass't; the Rev. Dr. Sadie S. Mitchell, ass't.
Eu: Sun 7:30 & 10. Wkdays 7 Mon-Fri, 9:30 Tues, Thurs, Sat

PITTSBURGH, PA.

TRINITY CATHEDRAL 6th Avenue, Downtown
Sun 8 & 10:30 H Eu. Mon-Sat 12:05 H Eu, Wed 7:30 H Eu

PROSPECT PARK, PA.

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

SELINGROVE, PA.

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

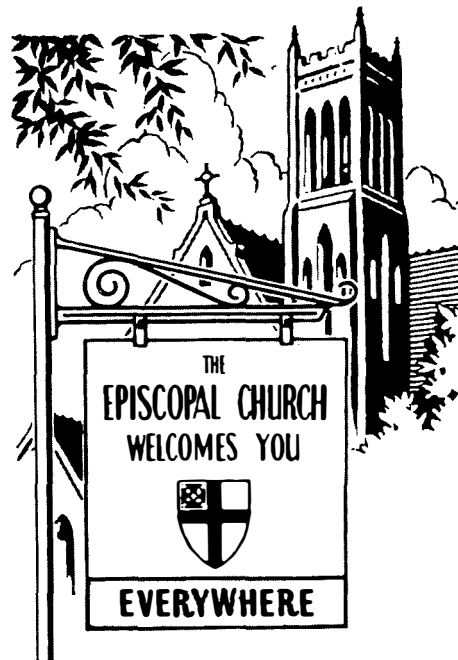
DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW 823-8135
5100 Ross Avenue 75206
The Very Rev. Ernest E. Hunt, III, D.Min., Dean; the Rev. Roma A. King, Jr., Ph.D.; the Rev. Doug Travis; the Rev. Peggy Patterson; the Rev. Juan Jimenez; the Rev. Tom Cantrell
Sun Services 7:30 H Eu, 9 Adult Classes & Ch S, 10 Sung Eu, 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, 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)



Trinity Cathedral, Pittsburgh, Pa.



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

HOUSTON, TEXAS

ST. DUNSTAN'S 14301 Stuebner-Airline Rd. 440-1600
The Rev. John R. Bentley, Jr., r; the Rev. James E. Smalley; the Rev. George W. Floyd
Sun H Eu 7:45, 9, 11:15; Christian Ed 10:10. Wed H Eu 7

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)

IVY, VA.

ST. JOHN THE BAPTIST Hwy 637 22945
The Rev. Dale K. Brudvig, v (804) 977-5064
Sun 10:30

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 9

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

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

A Church Services listing is a sound investment in the promotion of **church attendance** by all Church-people, whether they are at home or away from home. Write to our advertising department for full particulars and rates.