

# THE LIVING CHURCH

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Episcopalians participate in World Council of Churches meeting in Australia [p. 2]

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## INSIDE

# A Needless Dying

(Part 1 of four parts)

# IN THIS CORNER

## In Praise of 'Farm Clubs'

Arguably, the most successful of baseball's major league teams over the past 30 years is the Brook . . . oops! Los Angeles Dodgers. There are several reasons for their success, but chief among them has been a strong commitment to a farm system — minor league teams at several skill levels whose function is to nurture and develop players for the big club. Other teams have proved skillful in doing this as well, e.g. the New York Mets, St. Louis Cardinals and Baltimore Orioles. On the other hand, some teams have proved not so adept (Cleveland Indians, Seattle Mariners and Atlanta Braves, to name but a few) and have an overall record of futility which bears this out.

The classic example for me is that of the New York Yankees of the '40s, '50s and '60s who produced championship teams led by the likes of DiMaggio, Mantle, Ford, Berra — all products of as sound a farm system as the game has ever known. When the Yankees abandoned this commitment to development in favor of signing free agents from other teams as the way to rapid success, it proved a failure, and the Yankees' record over the past 10-15 years testifies to that poor strategy.

I am led by these comments to strike a note of praise of the church's "farm clubs." They are often family-sized congregations located in stable rural, even isolated areas whose potential for growth is limited. They are congregations which contribute little in any way of financial support toward the diocesan budget and who are often judged unworthy of support, especially when it might mean subsidizing the salary of a seminary-trained priest. In the competition for diocesan dollars, these folks, more often than not, lose.

During the two years I have been making visitations as a bishop, I can't begin to count the number of people in the larger congregations located in the Twin Cities of Minneapolis-St. Paul who were formed for the church in places like Virginia, Windom, Owatonna and Fergus Falls, Minn. Frequently after high school or college graduation, young men and women move into the cities where better job opportunities exist, but they bring with them their Episcopal heritage of and devotion to the church.

In short, these Christians are products of our "farm system," a system that has and continues to nurture hundreds in the faith and provides a never-ending supply of worshipers, vestry members, church school teachers, altar guild members and evangelists for the "Big Show." They are the mustard seeds which produce the large trees, the leaven which gives the loaf its character.

I would plead for continued encouragement of and support for our "farm clubs" in places like Le Center, Minn.; Moab, Utah and John Day, Ore., and hundreds like them throughout the church. They are "minor league" in size but "major league" in what they contribute to the health of the whole church. If we don't encourage them, there may be no "next year."

---

*Our guest columnist is the Rt. Rev. Sanford Z.K. Hampton, Suffragan Bishop of Minnesota.*

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The Rt. Rev. James Ottley, Bishop of Panama (third from left) met with other Episcopal participants (l to r) Dr. Kenyon Burke, Jennifer Rehm and Judy Conley to discuss their reactions to the World Council of Churches Assembly in Canberra, Australia, February 7-20. In the background are Marybeth Downs and the Very Rev. William Petersen.

# LETTERS

## Optional Adherence

I like much that David Kalvelage says in his column, "A Spong-Watcher" [TLC, March 10], but I am troubled by the attitude in the statement, "I am proud to belong to a church that provides room for people like Bishop Spong." As *bishops*?

I know John Spong, and I'm sure he would agree that the bishop of a diocese is called to be *inter alia*, the chief teacher of the Faith amongst his flock. (I capitalize "Faith" because I believe there is implicit in the formularies of the Episcopal Church still, after all that has transpired over the past two decades, something that has historically been called the Faith — that body of beliefs which Christians are bound to believe on pain of heresy and unbelief.) Among these beliefs are the virginal birth of Jesus, his divinity, and his bodily resurrection from the dead. Bishop Spong not only does not teach these beliefs, he explicitly, openly and consistently rejects them.

Such being the case, any observer from within or without ECUSA can only conclude that adherence to the faith as this church has received the same is entirely optional for its members, its bishops included.

Bishop Spong once told me that he thought it a great thing about ECUSA that there was room in its ministry for both John Spong and Carroll Simcox. I replied with Bernard Shaw's remark: "Some brains are so open that there's nothing in them but a draught." Or, as someone else has put it: "The church that stands for nothing falls for anything." I am convinced that a very large majority of Episcopalians don't want what is being done to them by their controlling pastors and masters. The hungry sheep look up and are not fed.

(The Rev.) CARROLL E. SIMCOX  
Hendersonville, N.C.

• • •

In David Kalvelage's column on Bishop Spong, I agree with and understand his line of thought until the last paragraph. I am not proud of belonging to a church that provides room for the Spongs of this world because this same church is unwilling to accept the view of and the truth of the only thing we have any right to hold onto — holy scripture.

I too am a Bishop Spong watcher. I

pray for him daily. I fear for his soul, as I know the vulnerability of my own. What does scripture say of those who cause others to stray or stumble? I don't hear the words of doubt coming from Bishop Spong.

Revelation 3 should be read because I fear that is the Episcopal Church, and we just might be spat out. Be loving, but not tolerant. Be proud of a church that is willing to walk in the way of the Lord, and not the fads or designs of the day. God calls us to the hard life, not the one which might be most tolerant and easy.

I believe there is hope for God's church in the future because God's word proclaims its victory, but what I'm not sure of is that the Episcopal Church will continue as God's church.

(The Rev.) RONALD S. GAUSS  
Bishop Seabury Church  
Groton, Conn.

• • •

In reference to David Kalvelage's column, "A Spong-Watcher," I have been a member of the Episcopal Church since 1951 when at the age of 30 I was converted. I am disgusted with the House of Bishops for not taking action with regard to the heresy espoused in Bishop Spong's latest book. I do not think providing room in the church for such as Bishop Spong should be allowed.

(The Rev.) GEORGE GERARD  
St. Timothy's Church  
Henderson, Nev.

• • •

Episcopal Anglicanism always seems to work best when it looks like it's not working would be my response to "A Spong-Watcher." The author's main concern appears, however, to be if our church will be inclusive "after all for people who can't accept the trendy causes espoused by the Bishop of Newark." The assumption, rightly, as I read it, is that we have a trend of totalitarian demagoguery afoot that is troublesome, to say the least. Many thanks for friendly, dutiful and brave use of the editor's position.

(The Rev.) JOHN POULOS  
Jersey City, N.J.

• • •

I am writing to express my agreement with David Kalvelage's column, "A Spong-Watcher."

I too have had the opportunity to

(Continued on next page)

# BOOKS

about religion are also about love, *sex*, politics, AIDS, WAR, PEACE, justice, ecology, theology, philosophy, addiction, Recovery, ethics, race, Gender, *dissent*, technology, old age, New Age, FAITH, HEAVY METAL, morality, beauty, GOD, *psychology*, money, dogma, FREEDOM, history, death and...

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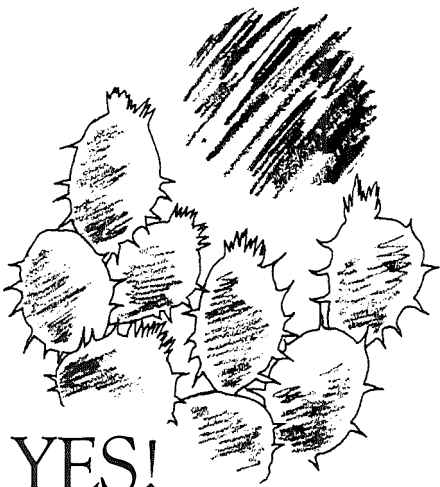
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Volume 202 Established 1878 Number 15

*An independent weekly record  
of the news of the Church  
and the views of Episcopalians*

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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**PHOTOGRAPHS and MANUSCRIPTS:** THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

**THE LIVING CHURCH** is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

**SUBSCRIPTION RATES:** \$34.95 for one year; \$64.90 for two years; \$95.40 for three years. Foreign postage \$15.00 a year additional.

**POSTMASTER:** Send address changes to THE LIVING CHURCH, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

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# LETTERS

(Continued from previous page)

observe Bishop Spong in a variety of settings, to read his books, to listen to him and to talk (and at times disagree) with him. His positions are taken after deep reflection and, while they may attract notoriety, they are also sincerely-held beliefs.

In a church which accepts, even at times encourages, complacency and mediocrity, Bishop Spong forces us to examine and deal with issues which need to be dealt with and examined. He is neither complacent nor mediocre.

His views may make us, the church, uncomfortable at times, but making comfortable people feel uncomfortable should be as much the church's role as is comforting the afflicted.

DICK SNYDER

Hemet, Calif.

## Fully Present

In response to Canon Hamilton's question about lay administration of the paten [TLC, March 10], I want to advise him that lay persons, if so licensed by the bishop, have had the authority to do just that since the 1988 General Convention. I call his attention to Title III, Canon 3, Section 5(a) of the canons of the Episcopal Church (p. 59).

This provision is the logical follow-through of the rubric on page 408 of the Prayer Book authorizing licensed lay persons to administer the chalice. The ancient theological principle of concomitance affirms that our Lord is fully present in each of the elements of the Eucharist, and since the church already has authorized lay persons to administer one element (the chalice), it now rightly authorizes them to administer both at any celebration when there is insufficient clergy help.

(The Rt. Rev.) ROBERT H. COCHRANE  
Bishop of Olympia (ret.)  
Seattle, Wash.

• • •

In response to the question, "Why cannot lay people administer the paten as well as the chalice?" The 1988 General Convention changed the word "cup" to "elements" in the canon "Of Licensed Lay Persons," giving canonical permission for lay administration of both the paten and chalice. Canon III.3.5 (a)(1) now states that lay eu-

charistic ministers may have the function of: "Administering the elements at any celebration of Holy Eucharist in the absence of a sufficient number of priests or deacons assisting the celebrant."

(The Rev.) JOHN T. DOCKER  
Coordinator, Ministry Development  
Episcopal Church Center  
New York City

I can't tell you how shocked I was to read that a canon in the Washington National Cathedral hadn't bothered to keep up with the latest canons of the Episcopal Church as sanctioned at the 1988 General Convention.

The problem is not whether or not a lay person can administer the elements. It's whether or not the clergy have kept abreast of the most recent canons of the Episcopal Church.

(The Rev.) BEVERLY DEXTER  
Church of the Good Samaritan  
San Diego, Calif.

In response to Canon Hamilton's letter, why cannot lay people administer the paten as well as the chalice, indeed? The practice is purely traditional and we know how Anglicans love tradition. We are so afraid of change it is laughable.

The rubrics can be changed by the action of two General Conventions. I would suggest the church start the process in Phoenix.

(The Rev.) WENDELL B. TAMBURRO  
Woodburn, Ore.

In response to Canon Hamilton's question of the laity administering the host, the 1988 canonical change did not get broad attention in the church press and passed almost unnoticed, even to many who were present at the convention, but still the official reason is "in the absence of sufficient number of ordained clergy."

I feel the administration of the elements by the laity is a particularly important lay ministry, whether or not there are sufficient numbers of clergy present.

(The Rev.) ROBERT M. WAINWRIGHT  
St. Paul's Church  
Rochester, N.Y.

In response to Canon Hamilton's letter regarding lay administration of the paten, our experience with lay administration of the chalice may be of

interest.

Some 30 years ago, at Christmas and Easter, there was always a great demand for retired priests to administer the chalice. Then, some time in the 1960s, in order to accommodate the need of medium-sized parishes which could not afford a curate, but where there were more communicants on Sunday than one priest could handle comfortably, General Convention passed a canon which permitted lay persons to administer the chalice. Not long after that, it was generally assumed that administration of the chalice was a lay person's ministry. At the consecration of the present Bishop of Rhode Island, although there were several hundred priests and a large number of deacons present, the chalices were administered exclusively by lay persons.

If, in order to accommodate Canon Hamilton's hypothetical situation, we allow lay persons to administer the paten, it might not be long before this would be considered the norm.

(The Rev.) NELSON W. MACKIE  
Greenville, R.I.

### Uniquely Sound

I am grateful for the editorial, "A Dramatic Event" [TLC, Feb. 17]. I rejoice that we have so deep a relationship with the Evangelical Lutheran Church in America that it is possible to submit a concordat to our General Convention and to the church-wide Assembly of the ELCA.

I wish especially to congratulate you on shifting the discussion of authenticity from the past to the future. This is the only example I know of something uniquely sound — intellectually and theologically — and new in the entire ecumenical dialogue that has taken place so far. However, I do have problems with the concordat.

The editorial states "the concordat instrument itself calls for a single vote, without amendment or abbreviation." Nevertheless, both parties call for a period of study by their churches until 1994 or 1995 when this "single vote" will be taken. What, apart from a thoroughgoing exegesis of the document itself, will the study period accomplish if neither the Lutherans nor the Episcopalians have a role to play in its refinement or improvement? We have had studies up to our ears. Why

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# Lutheran Bishops Cautious Toward Concordat

Concerns about the role of the episcopate and internal restructuring adjustments have caused bishops of the Evangelical Lutheran Church in America (ELCA) to express reserve about the proposed Concordat of Agreement toward full communion with the Episcopal Church [TLC, Feb. 10].

Meeting recently in New Orleans, the Conference of Bishops of the ELCA voted 45 to 12 to recommend that the ELCA take no action "until there is agreement that the doctrine and practice of this church are not compromised."

The steps proposed by the recent Lutheran-Episcopal dialogue for full communion between the two churches "present to the ELCA confessional matters of fundamental magnitude which require investigation of doctrine and practice," according to the ELCA bishops.

Bishop Herbert Chilstrom, head of the ELCA, said, "As I move about among ELCA pastors and laity, it is my clear impression that our young church is becoming overburdened with demands in too many areas . . . We need to come to clarity as soon as possible on such basic issues as abortion, the ministry and ecumenism. In other areas, such as study and action on dialogue reports, I believe we owe it to ourselves and to our sister churches to give those issues our undivided attention at a more appropriate time."

The Rev. Paul Erickson, of Wheaton, Ill., ELCA co-chair of the Episcopal/Lutheran Dialogue team, admitted that the ELCA's "restructuring seems to be more of a problem than some people realize. This has not been an easy time."

## Maintaining Autonomy

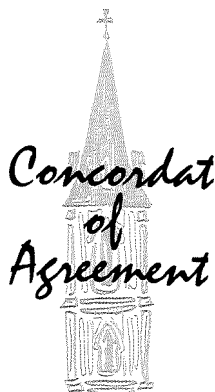
Spanning more than two decades, the third series of the Lutheran-Episcopal Dialogue released its final report and the concordat in January. The concordat calls for the two churches to accept the documents for study and move toward full communion and recognition of an interchangeable ministry.

While both churches would maintain autonomy, they would share in

"witness, proclamation, teaching, mission, worship and service." Lutheran bishops would, over a period of time, be incorporated into the historic episcopate, a proposal that has generated some controversy among Lutherans.

Among those Lutherans raising doctrinal issues was Bishop William Lazareth of New York, who said his basic complaint with the concordat is that "Episcopalians need not subscribe officially to Lutheran faith while Lutherans must adhere officially to Episcopalian structure."

Dr. Erickson said he felt the concordat was "not a one-way street at all," and added that if "it [the concordat] is killed, it will set our dialogue back 20 years." Though some dissenters voiced concerns about Lutherans accepting the historic episcopate as "essential to . . . unity," he said, "what some see as essential is what some others see as a way of moving toward another Christian body."



In response to the pressures faced by the ELCA, the Most Rev. Edmond Browning, Presiding Bishop, released a statement sympathetic to the Lutherans' difficulties. Bishop Browning said "it is understandable that their attention must focus on the ordering of their institutional life, as well as on developing positions concerning pressing social policy issues."

Although he admitted that the reaction of the ELCA bishops was "unexpected," Bishop Browning said that he understood why the bishops would urge study of the documents as a priority. "It is a measure of their positive commitment to ecumenical steps forward that they wish to find an appropriate time to give undivided attention to these important matters."

The Rev. John Kevern of Chicago, secretary to the dialogue team, said on behalf of Episcopalians involved that "since the actions of the Lutheran Conference of Bishops has the same authority as our House of Bishops, it is unclear whether their recommendation of the concordat will exert a breaking effect on its reception. We are confident, however, about ELCA's commitment to church unity, as the Presiding Bishop has made clear."

## Thanks Given in Washington

An interfaith service of thanksgiving for the end of the Persian Gulf War was held at Washington National Cathedral March 7. "There is much to be thankful for," said the Rt. Rev. Ronald Haines, Bishop of Washington, "and now is the time to wage peace with equal vigor."

At the beginning of the war, the cathedral had been the scene of a large anti-war rally ending with a march to the White House led by the Most Rev. Edmond Browning, Presiding Bishop, and Bishop Haines.

At the recent service, cathedral clergy were joined by leaders of the local Jewish and Muslim communities, and by representatives of the Roman Catholic and various Protestant bodies. Bishop Haines praised the international coalition that brought about the freeing of Kuwait, but reminded

that "the pain and suffering in Kuwait and Iraq is deep . . . and there is still the voice of Rachel weeping for her children . . ." and that we must now work for healing and reconciliation.

During the same week, President Bush met at the White House with religious leaders who had supported him in the war, to express his appreciation, and to issue a proclamation declaring April 5-7 as National Days of Thanksgiving. While no official list was issued, the *Washington Post* reported that among participants were the Rev. Jerry Falwell, Roman Catholic Archbishop of New Orleans Philip M. Hannan, the Rev. Morris Chapman, president of the Southern Baptist Convention, and Rabbi Alexander Schindler, president of the Union of American Hebrew Congregations.

DOROTHY MILLS PARKER

## CONVENTIONS

The Rt. Rev. Charles L. Keyser, Bishop of the Armed Forces, was the guest speaker at the convention of the **Diocese of East Carolina**, held February 9-10 in Wilmington, N.C.

"I do not believe there is another diocese in the Episcopal Church with as large a concentration of men and women who serve their nation in its military forces," Bishop Keyser said. "You have all of the branches — the Army, Navy, Air Force, Marine Corps and Coast Guard — in an incredible concentration, so it is fitting that I be here with you today and throughout this convention."

Special guests of the convention included military representatives from all the bases in East Carolina.

A resolution addressing the support to East Carolina service people and families was presented to convention and passed unanimously. Special prayers were offered in which service people who had died and those missing in action were mentioned by name.

E.D. BALDRIDGE

• • •

The convention of the **Diocese of Alabama** met February 21-23 in St. Luke's Church, Birmingham. Workshops were added to the usual agenda, six on differing aspects of evangelism and one on ministering to people with AIDS.

In his convention address, the Rt. Rev. Robert Miller, diocesan bishop, spoke of the need for peace not only in the world but in the Episcopal Church. In preparation for General Convention it should be remembered that "the national church is all of us, Episcopalians in Alabama, South Dakota and New York — it is all of us working together for our common vision of Jesus Christ," he said.

To prevent a theft similar to one church which lost \$313,000 to embezzlement by a parishioner, the canons of the diocese were revised to require more careful auditing and accountability for all parish funds.

The bishop also announced the establishment of two new congregations.

Having ended a fruitful companion relationship with the Diocese of Namibia in Southwest Africa, it was decided to begin a new joint relationship with the Diocese of South Dakota. The Rt. Rev. Craig Anderson, Bishop of South

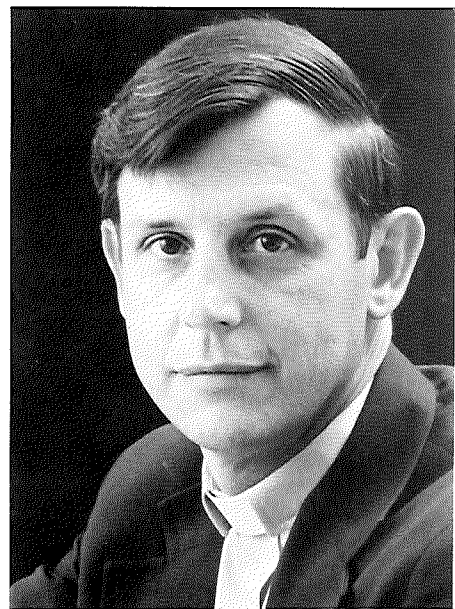
## Northern California Elects Coadjutor

The Rev. Canon Jerry Lamb, assistant to the Bishop of Oregon, was elected Bishop Coadjutor of Northern California February 2 at Trinity Cathedral in Sacramento.

Other nominees were: the Very Rev. Donald Brown, dean of Trinity Cathedral in Sacramento, Calif.; the Rev. Michael Creighton, rector of St. Stephen's Church in Seattle, Wash.; the Rev. Randolph Dales, rector of All Saints in Wolfeboro, N.H.; and the Rt. Rev. Don Wimberly, Bishop of Lexington.

Canon Lamb, 50, is a graduate of St. Thomas' Seminary in Denver, Colo., and the University of Oregon in Eugene. He was ordained in 1965 in the Roman Catholic Archdiocese of Denver, and received into the Episcopal Church in 1977 by the Rt. Rev. Matthew Bigliardi, who was then Bishop of Oregon.

Canon Lamb was an assistant pastor, college chaplain and camp director in the Archdiocese of Denver. In Oregon, he has served as assistant to the rector of Emmanuel Church in Coos Bay, rector of Trinity Church in Ashland, and most recently, assistant to the bishop. He has also been a mem-



Canon Lamb

ber of the standing committee, diocesan council and commission on ministry.

He has been married to his wife, Jane, since 1971 and they have one daughter.

Plans are being made for a June 9 consecration.

Dakota, preached at the Eucharist the opening day of the convention. He noted that seven of the 15 poorest counties in America were in his diocese, and that 78 percent of the Episcopalians in the state are Indians. Alabama and South Dakota are quite different not only in climate but in almost all categories, yet the dioceses are two of the seven in the Episcopal Church which last year grew faster than the area population.

The convention passed a resolution suggested by South Dakota declaring that Native American burial sites be respected and that "the desecration of Indian graves in the name of science, profit, or hobby must be stopped."

A budget of \$1,789,750 was adopted.

(The Rev.) EMMET GRIBBIN

• • •

At its council meeting February 7-9 in San Antonio, the **Diocese of West Texas** voted to begin a capital funds

campaign in 1993. The \$4.6 million campaign will raise funds for an adult conference center, pay for renovations to existing camp facilities, help in establishment of new missions in the diocese and set up a \$200,000 scholarship fund for the Texas Military Institute and for seminary students.

In his address, the Rt. Rev. John H. MacNaughton, diocesan bishop, spoke of the war then occurring in the Persian Gulf, calling it an indictment for all Christians of the missionary effort to teach the ways of peace in the gospel of Jesus Christ at home and abroad. Bishop MacNaughton also called for more dedication to evangelism, saying that "evangelism is a decision," and that "without it, we haven't got a church."

In other council action, representatives voted to begin a study of the apportionment system with an eye toward eventually changing it.

A 1991 budget of \$2,376,147 was adopted.

MARJORIE GEORGE

# A NEEDLESS *Dying*



By JEFFREY BLACK

*The Rev. Jeffrey Black, rector of St. Andrew's Church, Kansas City, Mo., is concerned about the loss of membership in the Episcopal Church. In a four-part series, he shares his thoughts on how the church can avoid a needless death. This article is part one.*

I graduated from seminary in 1975. I remember the hope shared by me and my classmates. We thought we had such resources for a wonderful new day in the church — a splendid new prayer book; women in the ministry; a church that cared about justice and social uplift; a priesthood that knew about psychotherapeutic counseling.

And yet, every week since the mid-'70s, we have averaged the loss of a thousand parishioners, until we are now a weak little sect. There are more Moslems in America than there are Episcopalians. There are more Roman Catholics in Los Angeles alone than Episcopalians in the entire country. And yet, we are in massive denial. Our Presiding Bishop, a loving and admirable pastor in so many ways, urges us not to "get bogged down in numbers." But every good shepherd has to count his sheep. How can you know that one is lost if you haven't counted the 99? Our losses are terrible, they are mounting, and we have to face them.

We have managed to incur such losses at a time when the nation's population is growing steadily, the culture is open to the message of the gospel, and other groups of Christians have carried the good news to the lost. So our dying is unnecessary. It isn't that the culture is hostile to

us; it's that we're doing church badly. I'll bet that within a 15-mile radius of where you are sitting to read this, there is an interdenominational community church of 5,000-15,000 members that has sprung up in the past 15 years. Chances are, there is at least one Roman Catholic parish of 10,000-20,000 members. And it's likely that while all that growth has been taking place, your parish shrank. Most of the Episcopal clergy I talk to are still sneering at those new churches as fundamentalist. I guess the theology is that if they were really good churches, they wouldn't have so many people.

## Year after Year

Why are we declining? Why are we priests so demoralized? It's a crushing experience to be a pastor — with all the hard work that word implies — and yet continue year after year in a slow decline. Because we're subconsciously angry, we make a lot of blaming explanations. One increasingly common refrain is that other people, especially liberals, are faithless. These explanations are worse than stupid; they are wicked.

All the priests I know love Christ and want to do a good job. Parishes with conservative leadership, like St. Michael's and St. George's in St. Louis, and parishes with liberal leadership, like All Saints', Pasadena, have shown wonderful growth. More to the point, all kinds of parishes — Anglo-Catholic and evangelical, charismatic and traditional, are either stagnant or declining. Except, of course, for the one being led by the rector talking to me. Isn't it

amazing how we're all growing, based on every conversation?

It's tough getting out of denial. I have had to own the destruction my style of ministry has been causing this church into which I was born, and which I love so deeply. And yet I write from hope. I now know, from my own experience, that this dying is not inevitable.

The parish I serve is now growing, even though its area's population is not. Over 20 years, the parish shrank from 3,400 communicants to 1,200. During the past five years, we have grown back to 2,000. More important than membership as an indication of vitality is attendance. Five years ago, our attendance on a regular Sunday was at 225. This year it's about 700. What follows in terms of diagnosis and prescription is offered without pretension to scientific objectivity. It's what I've learned by being in the parish, sometimes working fruitfully, often messing up and then trying something else.

I have come to believe that we are operating from some killer assumptions, especially in the areas of worship, community life and mission. What I was doing in these areas — fairly normal stuff for a seminary graduate in 1975 — indicated my need to relearn priesthood at a basic level. As I read the General Ordination Exams each year, I realize that what I was taught is still what our people are learning. I didn't know what I was doing. In what follows I will try to identify those assumptions and share what I've learned.

**NEXT WEEK:** Worship — word and sacrament.



# The Hopeful Message of Medjugorje

By BONNIE SHULLENBERGER

Driving down the backbone of Yugoslavia to the Herzegovinian town of Mostar was a study in extremities. Fertile farmland gave way to rugged hills, and a string of villages with highly-visible mosques ended at a town whose Franciscan church dominated its center. A river gorge with a narrow road looked like the Snake River Canyon except for the threatening signs every few kilometers warning off photography. My husband and I imagined that Yugoslavia had been created while God and the angels played. It was as if northern Arizona, the Big Sur Coast of California, Tuscany, Nice and New Hampshire had been chopped into ten-mile-square segments, then tossed in the air and put into place in whatever pattern they came down. Over every hill the landscape changed, and each, it seemed, was more arresting than the last.

But we had not come for landscapes; we had come on pilgrimage. Since 1981, it has been reported that six Yugoslav children were having visions of the Virgin Mary. Although none of the visionaries are children now, and some no longer have visions, a growing power and devotion has found its center in the village where it began. Devotion in that village, called Medjugorje, focuses on a series of messages that Mary is said to have delivered to the visionaries, the themes of which are prayer, fasting, penance, conversion and peace. Peace, both in human affairs and the human heart, so dominates the content of the messages that Mary is frequently spoken of in Medjugorje as "Queen of Peace."

Marian apparitions date to the earliest years of Christianity. Gregory of Nyssa records an appearance to Gregory the Wonderworker, who died around 270 A.D. In the tenth century, a monk of Cluny and a bishop of

Utrecht reported visions of Mary. The first "modern" Marian appearance was Guadalupe in Mexico in the 16th century. Several visions were experienced in 19th century France, including the Miraculous Medal appearance in 1830, La Salette in 1846, Lourdes in 1858 and Pontmain in 1871. Before Medjugorje, the best-known 20th century apparition was at Fatima in Portugal in 1917.

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Yet, in spite  
of my concerns,  
I cannot turn  
my back on  
Medjugorje.

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However, while all the aforementioned apparitions from Guadalupe to Fatima are considered valid by the Roman Catholic Church, Medjugorje is not. Although the Vatican is researching the situation, I sometimes wonder if one barrier to official acceptance is the ecumenical response to the visions, and even more, the fact that they tend to be viewed by charismatic Catholics and some like-minded Protestants as a sign of the nearness of the end times. The messages to a certain extent suggest this, as they express considerable urgency in regard to conversion of life and a renewed commitment to Jesus Christ by all believers.

I also felt a personal attraction to go to Medjugorje beyond my scholarly interest in the Blessed Virgin. I have friends who have been there, and the peace and joy I saw in their lives afterwards was something I wanted for myself. So we took the long and grueling drive down the narrow Yugoslavian roads to the village between the hills.

And then we entered the village and found ourselves driving down a

kilometer-long stretch of souvenir stands and pizza joints, and my heart sank like a stone sinks in the blue Adriatic.

Even before we saw the Jesus-junk shops, we saw the construction. Medjugorje and the next town, Citluk, are mini-boom towns. This year is the tenth anniversary of the beginning of the apparitions, and most of the hotel rooms in Mostar, a small city about a half-hour away, already are booked. Along the main street in Citluk and all the way down the side road to the village, three- and four-story white-washed buildings are erupting out of the farmland. Most of them seem to be designed as *pensiones*. The demand for food and housing is bringing change to this area, not the least of which is based on the fact that the majority of pilgrims are American, Italian and British. They bring the foreign currency that Yugoslavia, like the rest of Eastern Europe, needs, even though the national government has yet to admit to its need to the point of marking the roads more accurately.

I have arguments with friends sometimes who can't appreciate that the lives of the poor in places like rural Yugoslavia have meaning other than their value for National Geographic-type photography. The aching dailiness of subsistence farming and rural poverty is not picturesque to those who have to live it. In the hills around Medjugorje, I saw scenes not much different from what I had seen in India. As my husband and I walked out of the village to try to find the Hill of Apparitions, we passed an elderly woman in black dress and black babushka hoeing her scraggly garden with a handmade hoe. At the far end of her garden sat a shiny Mercedes Benz.

So here is the dilemma. A rural village and its occupants have the opportunity to break the cycle of poverty and pursue the free-market capitalist hopes that are spreading through Eastern Europe. They see a market, they take advantage of it. Dare an American complain about this? Does the

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Bonnie Shullenberger, who writes frequently for THE LIVING CHURCH, resides in Setauket, Long Island, N.Y.

(Continued from previous page)

presence of pornography and war toys in at least one shop suggest that the willingness of local people to supply the tastes of visitors may have now violated the very essence of what it is that made the village and its prodigies meaningful in the first place? And does it matter what is sold if the visions continue to draw many to new lives and deeper faith?

We arrived in Medjugorje in mid-afternoon, in time to attend an English-language discussion of Mary's messages in the imposing parish church. The Franciscan who spoke to the filled church first described the content of the messages, then he took questions. His demeanor throughout was loving and wise, a fine example of group spiritual direction. Perhaps the most moving moment was an exchange between the priest and a young American woman who wanted to know why, if Mary's message concerning conversion did not suggest that everyone become Catholic, she had appeared once more to Catholics.

### Through Jesus Christ

Carefully the priest reiterated the messages about conversion and Mary's emphasis that complete devotion to God through Jesus Christ was what mattered. No one was being asked to become a Catholic. Nevertheless, he reminded us that Catholics have always been devoted to Mary, have always considered her the mother of the church. With an apologetic shrug, he said, she is used to us. The congregation erupted in sympathetic laughter. We prayed together later, and the profound presence of God in that place could not have been denied.

Although Christians throughout the centuries have sought in Mary the "good mother" that humans long for, the biblical record suggests a very different person. When we consider a portrait of Mary assembled from the gospel records, what we see is someone struggling with the extraordinary call of Jesus. What she thought her initial assent would lead to, we do not know. But we do know that she went through doubt and despair before the resurrection.

In this, in her great similarity to us, the beginning of an explanation for Marian apparitions exists. Perhaps Jesus sends his mother to us because she, who was the first disciple, appreciates more utterly than any of the saints the strangeness and the struggle of the Christian walk.



The Parish Church of St. James is the site of the later apparitions in Medjugorje.

But whatever we think of Medjugorje and the notion of Marian apparitions in general, it is still helpful to confront the content of the messages. In the first months of 1989, Mary spoke to the Medjugorje visionaries of humanity's need for holiness, unceasing prayer, complete surrender to God and a living awareness of complete and joyful dependence on God. One need only open a newspaper to see the truth in that.

### Lives Have Been Changed

Protestants often claim that Marian devotion is a form of idolatry, and I agree that some of its manifestations may well be. I do not think that is the case at Medjugorje. If there is danger of idolatry there now, it is idolatry of the almighty dollar. Although my husband reminded me that the commercializing of a pilgrimage site would not have shocked Chaucer, it seems especially scandalous today, when so many search so long and so hard to find a Christianity that resonates once more with life-changing power. Americans, who have tended to make money and God interchangeable concepts, need to be especially cautious. Yet in spite of my concerns, I cannot turn my back on Medjugorje. Lives have been changed there, and the sense that this is among those sacred spaces that T.S. Eliot called places "where prayer has been valid" is undeniable. Since the one who brought so many to that place speaks not of herself but of the incarnate word, I cannot but listen and hope.

## That Does It

By DAVID L. JAMES

*It's time  
for the rector  
to get a new  
curate when . . .*

1. The one Sunday a month your curate preaches, attendance is larger than the other three . . . combined.
2. Your curate is interviewed by Bill Moyers for the PBS series, "Religion in America."
3. Curate is asked to join an exclusive country club . . . where your son is a caddy.
4. A thankful parishioner sends you a card and gives your curate a new Mercedes.
5. The number of curate's weddings, funerals and baptisms exceed yours, 2 to 1.
6. Curate is elected to Executive Council of the Episcopal Church.
7. Curate is asked to host a weekly religious radio program.
8. Your curate is elected a deputy to General Convention and you an alternate.
9. Your curate's "low Sunday" sermon is printed in *Harpers*'s "Best Sermons" series.
10. You drop something off at the curate's house and discover the bishop and your vestry having dinner.

NOTE: Any two of the odd-numbered items is cause for a new search. Any one of the even-numbered items is grounds for immediate dismissal.

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*The Rev. David L. James is rector of St. Luke's Church, Somers, N.Y.*

# EDITORIALS

## Numbers Worthy of Concern

**T**he *Episcopal Church Annual* is a book which provides valuable information about the life of this church. It includes names and addresses of parish churches, lists of clergy and parochial statistics.

The 1991 edition of the annual, published in March, contains the most recent statistical information available compiled from material supplied by bishops and diocesan officials, departments of Executive Council, the Church Pension Fund and others.

The statistics show a decrease in the number of baptized members for the sixth straight year. As of November 30, 1989, the Episcopal Church has 2,433,413 baptized members, a decrease of 22,000 (.9 percent) from 1988. The number of communicants is down more than 11,000 from the previous year, to 1,714,122, a drop of .66 percent. It was the 20th straight year the number of communicants has declined.

### Many Losses

A total of 54 domestic dioceses (out of 120) reported losses in the number of baptized members and 61 had decreases in the number of communicants. Six of eight domestic provinces showed losses in both categories.

We are told by many in positions of leadership in the church that we shouldn't be greatly concerned with such numbers. After all, they argue, parishes are making a more accurate count of their members, so these figures reflect a more accurate picture of the church. We would respectfully disagree with those who take this position. While Sunday attendance figures might provide more meaningful numbers to measure the health of the church, counting baptized members and communicants will continue to be useful in determining the effectiveness of our sacramental ministries.

All of the statistics aren't discouraging. For example, there were increases in the numbers of church school pupils and day school students. There were more baptisms, more persons received and fewer burials.

We hope diocesan bishops and appropriate persons at the Episcopal Church Center will pay some attention to these statistics. The Decade of Evangelism is the right time to stop the decline.

## Religious Righteousness

**N**o doubt about it, Saddam Hussein wrapped himself in the mantle of religious righteousness and claimed the war as one in a historic series of fights against the infidel. But Christians both in America and abroad should not be lulled into self-righteousness: not all Arabs are Muslim, and not all "religious" dimensions of the conflict are attributable to Mohammed.

Take, for instance, the relations between the Vatican and the state of Israel. Israel has been existing as a state for 43 years, yet the Holy See has yet to establish diplomatic relations. In fact, the pope doesn't refer to "the state

of Israel," as a rule, but to "the Holy Land." According to European secular press reports, the holy father does not like Israeli policy which favors purchase by Jews of real estate in areas of Jerusalem which traditionally have been Christian. This is one Vatican concern.

Those of us in the Anglican tradition may have scanty care or worry about Vatican diplomatic policies, but we should hear with all informed Christians a concern for allegations that privileges long accorded to Christian churches are suffering what the Vatican terms "constant erosion." We also might meditate a bit on the fact that the West Bank's population is ten percent Christian, and that numerous educational institutions there were founded under church auspices, some of them still run by Christian personnel. Since the inception of the Palestinian "Intifada," these schools have been shut down. It seems likely that if students at these schools and colleges could not have been viewed as radicalized before now, by this time many of these, Arab, Muslim and Christian alike, probably have earned the title.

As Episcopal Americans, it surely behooves us not only to pray for sound efforts to build a mideastern peace which is lasting, but to catch ourselves up short over each temptation to generalize about the "religious" aspects of what is going on over there, indeed what has been going on for centuries. Authentic faith instructs in learning to live with ambiguity, not in sporting simplistic "solutions," especially when age-old Muslim-Christian controversy is concerned. In our prayers we can especially hold up before God our Christian Arab sisters and brothers, expressing fervent hopes for their fair and safe treatment by authorities on all political and military sides of the Middle Eastern conflict.

## Environment Underlined

**W**e were pleased to learn that this year's General Ordination Examination contained a major question on the position of the church regarding environmental concerns. In the past, a priest might speak about conservation, the theology of creation, or the stewardship of land and water if there was personal interest in that sort of thing. The GOE question, on the other hand, implies that in the future priests ought to be ready to say at least a little about these matters as part of their professional competence.

We are pleased that this is the case, and are glad that this magazine has had a share in helping the church become more conscious of this area of Christian responsibility. We hope that the new national church interest in the concern will not become merely a haphazard effort in social action or a struggle to "be relevant." As we have argued again and again, the church has much to say out of its own biblical, theological and mystical treasury. It can speak with a moral urgency which secular institutions cannot apply. It can evoke motivation and commitment which objective (but important) scientific discussion has yet to inspire. We hope that more Episcopalians may be in the forefront of efforts to maintain the wonder and beauty of God's creation, and the capacity of this planet to supply daily bread for its inhabitants.

## A More Creative Selection Process

By IAN LEE BROWN

**T**he Anglican Communion draws most of its membership from under-developed nations. Additionally, Anglican Church growth seems to be occurring at significant rates only in the third world. Unfortunately, much of what happens in this communion undermines this fact.

For example, although the Anglican Communion has become increasingly a third-world body, the current process for the selection of the Archbishop of Canterbury does not take this into account. This is one more instance of the lack of foresight which is all too evident in the Anglican Communion. This essay does not postulate that the Archbishop of Canterbury ought to come from the third world; rather, it calls for a revamping of the selection process of the primate. The present process for the selection of the Archbishop of Canterbury is simply unsuitable for present-day Anglicanism.

The role of the Archbishop of Canterbury as *primus inter pares* cannot survive if the British political system does not relinquish its control of appointment of the Anglican leader. For this to happen, the English Church must be disestablished. It cannot be said more gently. Yet, although disestablishment of the Church of England raises far more questions than this article can address, it must be said that the focus of the archbishop as the leader of Anglicanism ought not to be the prerogative of the English Parliament and crown.

### The ACC

For example, Bishop George Carey, who is to be enthroned as the 103rd Archbishop of Canterbury April 19, was appointed by Queen Elizabeth II and Prime Minister Margaret Thatcher following consideration by the Crown Appointments Commission.

A body that is much more represen-

tative of the true shape of Anglicanism today ought to select the successor to Augustine, the first Archbishop of Canterbury. One such body is the Anglican Consultative Council (ACC), which has representatives from every Anglican province. The communion should invest within this body the power to select the Anglican leader, and that the British parliament and crown ought to accede to such a decision.

The ACC, which had its first meeting in Limuru, Kenya in 1971, is a

### The Anglican Communion sees unity in the Archbishop of Canterbury.

spinoff of the Lambeth Advisory Body (LAB) and the Advisory Council on Missionary Strategy (ACMS). These two bodies were charged with transmitting information to the Anglican family about developments in provinces. They advised on inter-Anglican and ecumenical relations, and sought to encourage the sharing of resources as well as money within Anglicanism. They were composed mainly of provincial leaders and primates from across the Anglican world. A body like this would understand Anglicanism better than either the British crown or Parliament.

In Anglicanism, the role of the see of Canterbury is to speak in the behalf of the Anglican Communion. The primacy of the see of Canterbury is embraced not only by those in the British Isles, but also by Anglicanism globally. While the Archbishop of Canterbury is *de jure* primate of all England, he is also *de facto* primate of all Anglicanism. The Anglican Communion sees unity in the Archbishop of Canterbury. Other church bodies, including the Roman Catholic, Eastern Orthodox and Lutheran, respect Canterbury's "first among equals" status in

Anglicanism and position interfaith dialogues through Lambeth Palace, the official residence of the Archbishop of Canterbury. The Anglican world of more than 70 million members is aware that the Archbishop of Canterbury has long outgrown the role as leader only of the Church of England. Indeed, perhaps with no little irony, the revitalization of the English Church can occur only when Canterbury takes its rightful place as a leader of the Church of England and not just an extension of the British Parliament in which the archbishop functions as a member of the House of Lords.

The Anglican Church is indeed a part of the church catholic. This is professed every time Anglicans recite the creeds. But the current method for selecting Archbishops of Canterbury cannot really be seen as living out a catholic witness. Rather it is partisan, biased and unfair in its treatment of the rest of Anglicanism.

### Archbishop's Watchdogs

Parliament must disestablish the Church of England to allow for more creativity in the role of the Archbishop of Canterbury. The position of Archbishop of Canterbury is no longer solely paid for by the Church of England, but also by the Anglican Communion. Anglicans around the world are to be the archbishop's watchdogs, not merely the prime minister or the British Parliament. Left outside of the stultifying confines of Parliament, the Archbishop of Canterbury could work marvels as a prince of the church of God. The Archbishop of Canterbury must never be relegated to the role of *agent provocateur*. But when all is said and done, perhaps Bishop George Carey can rise above the defects in the process that chose him.

Perhaps in his person can reside the historical and symbolic importance of the ancient see that powerfully shapes and informs the Anglican Communion. This would certainly keep hope alive.

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*Ian Lee Brown is program developer in the Center for Sickle Cell Disease in the College of Medicine of Howard University, Washington, D.C.*

## LETTERS

(Continued from page 5)

add one to last three years to the others General Convention is likely to place before us, especially when real contributions of substance are, by prior arrangement, not to receive a respectful hearing?

I find it difficult to believe that a suspension of the restrictive clause on the preface of the ordinal can either constitutionally or theologically be undertaken by General Convention. Would General Convention have authority to suspend any of the remaining three elements set out in the Chicago-Lambeth Quadrilateral? Can one even imagine the suspension of scriptures, creeds and the dominical sacraments? Is the historic episcopate any less than one of these?

With their emphasis on the significance of "constitutional accountability" and the Augsburg Confession, our Lutheran friends appear to be lending greater authority to what is undoubtedly of man's making than to that which is possibly of God.

(The Rev.) LOUIS HALLGRING  
Brooklyn, N.Y.

### Just War

Shortly after the outbreak of hostilities in the Persian Gulf, the *Baltimore Sun* reported briefly that the Archbishop of Canterbury had declared it to be a just war. I have been eagerly awaiting a fuller report in TLC. I am still waiting.

ROBERT C. TOMPKINS  
Towson, Md.

On January 20, Archbishop Runcie made the following statement: "Our cause is just. We seek to liberate the suffering people of Kuwait." Ed.

### Response to COCU

The Standing Commission on Ecumenical Relations is introducing a resolution which, if adopted by General Convention in Phoenix, will be, along with the resolution passed by General Convention in 1988, the Episcopal Church's response to the *COCU Consensus* document [TLC, Feb. 17]. This resolution recognizes "The *COCU Consensus: In Quest of a Church of Christ Uniting* to be a significant and valuable contribution for deepening our relationships and pursuing further theological dialogue with the other member churches of the consultation in our continuing ecumenical journey toward a communion of communions," and completes this church's re-

sponse to the *COCU Consensus* document. It also calls for a study of the document *Churches in Covenant Communion*, and for the exploration of the possibilities of bilateral dialogues with member churches of COCU.

These actions of SCER are not a signal that the Episcopal Church is abandoning the churches in the consultation, but rather they are taken in order that we and our partner churches in COCU may continue a journey together. We seek a deepening knowledge of each other and theological dialogue that will increase mutual understanding.

CHRISTOPHER M. AGNEW  
Associate Ecumenical Officer  
Episcopal Church Center  
New York, N.Y.

### Shining Witness

Thank you for the coverage of Bishop Chester Talton's consecration as Suffragan Bishop of Los Angeles [TLC, Feb. 24] and the quotes from Bishop Barbara Harris's compelling sermon. God grant that more men and women of color be elevated to the episcopate. Here in Massachusetts, Bishop Harris is an outstanding bishop and shining witness — and far beyond our boundaries.

FLORENCE READE  
Vineyard Haven, Mass.

### An Important Word

Either through my carelessness or TLC's error, the important word "not" was omitted from the account of the convention of the Diocese of Easton [TLC, March 10]. Our convention adopted a resolution that should any diocesan deputy to the 1991 General Convention "decline to attend because of his or her witness against racism, the vacated seat would *not* be filled by an alternate."

"Not" makes all the difference in signaling the diocese's small but significant action as it takes a look at racism in its own yard.

EMILY D. RUSSELL  
Queenstown, Md.

### Political Silliness

The fundamental distinction in the Episcopal Church is between those who love and cherish it, honoring the scriptural images of the bride and body of Christ, and those who use it as a political vehicle serving their own ends. The latter group occupies most of the offices off the corridors of

power, and it seems that their capacity for silliness knows no bounds. The latest example is the decision to make racism a special emphasis of the Phoenix General Convention in response to the decision of the voters of Arizona against a paid holiday in honor of Martin Luther King, Jr. [TLC, Feb. 24].

With the exception of Christopher Columbus, we have no national holidays honoring individuals other than presidents of the United States — and no 20th century president, though several might merit this honor. A Martin Luther King holiday is entirely inappropriate because not enough time has gone by since his death for historical perspective to judge his lasting contribution to our nation. Such a holiday is the fruit of minority group pressure which, like special interest politics, is not in the nation's best interests.

If the leaders of the church decide that racism needs to be a special focus of General Convention, let them, please, come up with a better reason than the sensible decision of the voters of Arizona.

(The Rev.) EDWARD GARRIGAN  
St. Paul's Church  
Doylestown, Pa.

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# BOOKS

## Timely Setting

**MURDER AT THE NATIONAL CATHEDRAL.** By Margaret Truman. Random House. Pp. 293. \$18.95.

Margaret Truman, the daughter of the late president, has written nine previous whodunits, all involving murders at prominent Washington landmarks, such as the White House, the Smithsonian and the Kennedy Center. Her tenth and latest centers around the slaying of an Episcopal priest in the National Cathedral. Miss Truman is a gifted storyteller, and this one will be particularly appealing to mystery thriller fans among the ranks of Episcopalians.

The setting is timely with the recent completion of the cathedral, and those familiar with its layout will feel almost at home — the Bethlehem Chapel, the Good Shepherd Chapel, the College of Preachers, the bishop's garden, St. Alban's School and other distinctive features of this remarkable site. We are also taken to Lambeth Palace in London, and although we never meet the Archbishop of Canterbury, we are treated to a glimpse of the inner workings of his bureaucracy.

One discordant note is the author's repeated references to Episcopal priests by the appellation *Reverend*. What bishop in this church would refer to a member of his clerical flock as *Reverend Merle*?

True to form for a well-told tale of mystery, this book ties all the loose ends together at the end and, although the final unraveling is somewhat on the melodramatic side, Miss Truman must be given good marks for another fine detective story.

ARTHUR W. MACHEN, Jr.  
Ret. Chancellor, Diocese of Maryland  
Baltimore, Md.

## Developing a Ministry

**CHRISTIAN HEALING: A Practical, Comprehensive Guide.** By Mark Pearson. Chosen. Pp. 304. \$8.95 paper.

This handy book fills two basic needs of those who would like to develop a healing ministry in their church. First, it offers balanced scriptural teaching on the subject of healing and could be used in adult education classes. Secondly, the book offers help to clergy and lay leaders who want practical pointers on how to train a lay healing team for ministry at

the altar rail on Sunday or at special mid-week healing services. Guidelines on how to identify and avoid some of the excesses and problems associated with the ministry of healing are included as well.

In the first chapter, Canon Pearson describes a God who, according to the Bible, delights in healing his people. The author traces the healing ministry from the early church, through its decline in the modern era, to its resurgence in the renewal movement. Throughout the book, Canon Pearson responds to objections many raise regarding this ministry. He faces some sticky questions, such as "If God heals, why hasn't he healed me?" and "Is my sickness a punishment from God?" Attention is given to New Age "counterfeits" in spiritual healing. Inner healing, or how the sacraments can be used for healing, is another topic addressed.

The final chapters advise on how to recruit, train and supervise a healing ministry team in the local church. The relation of the healing ministry to prayer counseling, and the legitimate role of medicine and psychology in the healing process are dealt with thoughtfully.

*Christian Healing* builds on the training course developed by Canon Pearson several years ago at St. Paul's Church, Malden, Mass., where he built a ministry and trained laity and clergy from several other parishes in the diocese. Since that time he has become well-known throughout the church for his workshops on healing and spiritual growth. He has been a regional warden of the Order of St. Luke since 1984 and his wife is a physician.

(The Rev.) JAMES P. JONES  
Episcopal Counseling Center  
of Central Florida  
Orlando, Fla.

## Books Received

**THE WAY OF THE LORD: A New Testament Pilgrimage.** By Brother John of Taizé. Pastoral Press. Pp. 198. NPG paper.

**THE MUSIC OF ETERNITY: Everyday Sounds of Fidelity.** By Adrian Van Kaam. Ave Maria. Pp. 117. \$5.95 paper.

**NEWS THAT IS GOOD: Evangelization for Catholics.** By Robert J. Hater. Ave Maria. Pp. 149. \$5.95 paper.

**TRANSFORMED BY LOVE: The Way of Mary Magdalen.** By Sister Margaret Magdalen. Resurrection. Pp. 81. \$5.95 paper.



# SHORT and SHARP

**AN EASTER PARADE OF VERSE.** Illustrated by Buford Austin Winfrey. Ideals. Unpaginated. \$3.95 paper.

Wonderful selections of old favorites — poems by Emily Dickinson, William Blake and John Keats, ending with “An Easter Carol” by Anglican poet Christina Rossetti. Beautiful watercolor illustrations, several of which are lovely enough to frame.

**THE EASTER ACTIVITY BOOK.** Illustrated by Dan Hayes. Ideals. Unpaginated. \$4.95.

Cut-outs, mobiles, masks, tabletop decorations — you name it, this little book has it. Most of the ideas are egg- and animal-oriented; an opening essay on Christianity and the meaning of Easter. Includes an adapted version of “The Velveteen Rabbit.” Sunday school teachers will appreciate this for Eastertide.

**AN EASTER CELEBRATION: Traditions and Customs from around the World.** By Pamela Kennedy. Ideals. Pp. 32. \$10.95.

The various names, symbols, customs, special days and legends of Easter. Lovely color photographs and reproductions of paintings, from hot cross buns to Botticelli. A treasury of information, recipes and visual delights to enrich the Easter season.

**ANGELS ON THE ROOF.** By Ilene Smith. Forward Movement. Pp. 92. \$2.50 plus shipping and handling, paper.

This small book is a cozy one to have on hand by the armchair, the bedside table, or on the airplane or train. The author, long associated with farming and growing vegetables, offers us short meditations, one to three pages, based on animals, plants and seasons. I admire the way she looks closely at things and reports them lovingly, without preachment and straining toward “a message.”

**BECOMING PARENTS.** By Anita Wheatcroft. Forward Movement. Pp. 32. \$0.65 plus shipping and handling, paper.

The author writes of pregnancy as a time not only to prepare physically for the birth of a baby, but as a period of inner waiting on God. If an anxious time because of doubts and questions

about the future, the period of a pregnancy is a time of challenge to trust God. Contains prayers that inspire courage and provide comfort.

**SPIRITUAL GRANDPARENTING: Bringing Our Grandchildren to God.** By Therese M. Boucher. Crossroad. Pp. 144. \$14.95.

Quite often I have been touched by the grandmother who brings her grandchild to Sunday school at our church, or the grandfather who enlists the help of his grandchildren at the coffee hour, or of the sad-faced grandparent who asks for advice because the children and grandchildren have stopped coming to church. A very good topic, a helpful book. Sensible remarks on adult children and how to relate and listen to them.

**12 STEPS TO LOVING YOURSELF.** By Dorothy Marie England. Forward Movement. Pp. 112. \$2.50 plus postage and handling, paper.

A short, practical 12-step book to assist growth toward wholeness of life. I found some remarks a bit preachy, but the basics of the book are good: “Our character defects, our defenses, are the source of our difficulties.” Helpful introductory-level material on meditation.

**PROCLAMATION 4 (Series B): Easter.** By Elizabeth Achtemeier and Paul J. Achtemeier. Pp. 63. Pentecost 1. By Thor Hall. Pp. 64. Pentecost 2. By David M. Greenhaw. Pp. 63. Pentecost 3. By K.C. Hanson. Pp. 63. Fortress, no prices given.

Four new installments of the well-known and helpful Proclamation series, “aids for interpreting the lessons of the church year.” I particularly liked Professor Hall’s head on with Trinity Sunday, urging preachers to preach the Trinity even though congregations may have little patience with “convoluted mysteries,” likening the activity to finding a course between Scylla and Charybdis.

**PRAYERS OF OUR HEARTS: In Word and Action.** By Vienna Cobb Anderson. Crossroad. Pp. xii and 216. \$13.95 paper.

Prayers — on all sorts of topics, for all sorts of people: for one who feels rejected, for an older mother, for a friend with AIDS, for little children. Liturgies and benedictions as well. Confessional and personal in tone, this

companion service book will appeal to some, not to others. I was fondest of “Prayer for Love”: “I want someone/ with whom I may share my love,/ who hears my silent thoughts.”

**A NEW CREATION: America’s Contemporary Spiritual Voices.** Edited by Roger S. Gottlieb. Crossroad. Pp. 383. \$18.95 paper.

I like the way the editor of this rather hefty anthology has organized the excerpts for us — “New Voices from Old Traditions,” “New Voices in Spiritual Practice,” “Voices of a New Freedom: Feminist Spirituality,” and so forth. Wonderfully eclectic and ecumenical in spirit with samples from Henri Nouwen, Swami Sivananda Radha, Carter Heyward, Scott Peck, Wendell Berry and Elie Wiesel. You will make some new friends here and become reacquainted with some old ones. From my cursory journey through, I particularly enjoyed Suzuki’s “Single-Minded Way” and Mantak Chia’s “The Secret of the Inner Smile.”

*(Continued on next page)*



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(Continued from previous page)

**THE WAY OF UNKNOWING: Expanding Spiritual Horizons through Meditation.** By John Main. Crossroad. Pp. 131. \$8.95 paper.

We each have our personal favorites, I suppose, in the spiritual direction category. For me, John Main is among the more solid and consistently helpful writers on prayer and meditation. This book speaks of two silences — the fertile silence of meditative prayer and the “magisterial silence” during which God seems to have withdrawn his presence from us and we are called to a maturing in love. Real wisdom and direction here from the late founder of the Benedictine Priory of Montreal.

**MEDITATION AND MENTAL PRAYER.** By Wilfred L. Knox. Morehouse. Pp. 150. \$7.95 paper.

The former scholar of Trinity College, Cambridge University, summarizes the teachings of the great spiritual masters on the topic of meditation. In this age of spirituality-overkill, this book has little new to add, but would be welcomed in a library, personal or institutional, on prayer. The author correctly states that “stages [of the spiritual life] are not to be regarded as binding rules,” a real stumbling block to those who are beginners in the field of meditative prayer.

**SILENCE ON FIRE: The Prayer of Awareness.** By William H. Shannon. Crossroad. Pp. 168. \$13.95.

Merton scholar, William Shannon continues his writing on Merton and the type of prayer he says was kept alive by marginal people in marginal places, referring, of course, to monks and monasteries. The type of prayer? Contemplative. Though not much is new here, I find it rich material on contemplation and its role at the heart of genuine spirituality. He understands well that awareness isn't simply a matter of thinking about God, but of being aware of who one is and of what one does all the time.

**FAITH AND IDENTITY: The Christian Political Experience.** Studies in Church History. Subsidia 6. Edited by David Loades and Katherine Walsh. Basil Blackwell. Pp. xiii and 174. \$64.95.

The subtitle of this volume of essays published for the Ecclesiastical History Society (England) explains in part why this book is, in Milton's words, for a fit audience, though few: “Papers read at the Anglo-Polish Colloquium of the British Sub-Commission of the Commission International D'Histoire Ecclesiastique Compare.” Definitely for the specialist in church history, this book is not without general interest. I particularly appreciated Claire Cross's essay on Polish religious refugees in England in the 16th century.

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# PEOPLE and PLACES

## Appointments

The Rev. **Robert G. Bramlett** is rector of Trinity, Janesville, WI; add: 411 E. Court St., Janesville 53545.

The Rev. **Ruth Clausen** is associate of St. Michael's, Grosse Pointe Woods in addition to being rector of St. George's, Warren, MI.

The Rev. Canon **Rick Conrad** is canon missionary in the Springfield area of the Diocese of West Missouri; add: 936 E. Manchester, Springfield, MO 65810.

The Rev. **Travis Du Priest** is now executive director of The DeKoven Center, the retreat and conference center of the Diocese of Milwaukee, 600 21st St., Racine, WI 53403; Fr. Du Priest continues as part-time assistant of St. Luke's, Racine and as book editor of THE LIVING CHURCH.

The Rev. **Janell Glennie** is chaplain of Episcopal Ministry at Michigan State University; add: All Saints', 800 Abbott Rd., East Lansing, MI 48823.

The Rev. **James Graham** serves as interim vicar of St. Christopher's, Burton, MI.

The Rev. Canon **David McCallum** has been installed as administrative assistant and canon to the ordinary of the Diocese of Eau Claire.

The Rev. **Alfred E. Morris** is rector of St. John the Evangelist, 16 W. Third St., Essington, PA 19029.

The Rev. **John F. Riggs** is vicar of St. James, Box 268, Taylor, TX 76574.

The Rev. **Ellen Rutherford** serves as priest-in-charge of the Thumb Episcopal Area Ministry (TEAM) which comprises St. Paul's, Bad Axe; St. John's, Sand Point; and St. John's, Sandusky, MI; add: 9911 Circle Dr., Pigeon, MI 48755.

The Rev. **Stephen M. Winsett** is rector of St. Clement's, 1515 Wilder Ave., Honolulu, HI 96822.

The Rev. **Charles L. Wood** is vicar of St. Luke's, Yanceyville, NC.

## Ordinations

### Priests

Alabama — **John Blythe Bagby**, curate, St. Thomas, Huntsville, AL; add: 12200 Bailey Cove Rd., Huntsville 35803.

Hawaii — **Lee Roy Carl Kiefer** (for the Bishop of Kansas), assistant to the vicar, St. Matthew's, Waimanalo, HI; add: 1039 Wainiha, Honolulu, HI 96825.

Lexington — **Gregory Jay Fry**, curate, Calvary, Ashland, KY and chaplain, St. Alban's Chapel, Morehead, KY; add: 200 W. Central Ave., Ashland 41101. **Elinor Dana Hardwick**, CPE internship, Duke University Hospital; add: 2107 Currin Ave., #1, Durham, NC 27707. **Kevin Alan Phillips**, curate, Christ Church Cathedral, Lexington, KY 40507. **Tara Kathleen Soughers**, participant in ordinand-in-training program, All Saints', Salt Lake City, UT 84108.

Michigan — **Frederick A. Butler, Jr.**, priest-in-charge, All Saints', Marysville, MI; add: 23732 Southland Ct., Mt. Clemens, MI 48043. **Julia Dempz**, assistant, St. James', Birmingham, MI. **Kristen N. Neily**, associate for youth ministry, All Saints', Pasadena, CA; add: 132 N. Euclid Ave., Pasadena 91101.

Rhode Island — **Margaret Anne Hanson**,

curate, Church of the Nativity, Huntsville, AL; add: 208 Eustis Ave., S.E., Huntsville, 35801.

Southwestern Virginia — **F. Bernadette Turner**, resident chaplain, The Park-Oak Grove Retirement Community, Box 21013, Roanoke, VA 24018.

Wyoming — **Charles Blackwell**, rector, St. Stephen's, Casper, WY; add: 4700 S. Poplar, Casper, WY 82601. **Richard Mendez**, vicar, Shoshone Mission, Box 175, Ft. Washakie, WY 82514.

## Transitional Deacons

Lexington — **Morris King Thompson, Jr.**, deacon-in-training, Calvary, Ashland and assistant chaplain, St. Alban's Chapel, Morehead, KY; add: Our Lady of Beelefonte Hospital, St. Christopher Dr., Ashland 41101.

Kansas — **Elizabeth Gomes**, Good Shepherd, Wichita, KS; add: 2150 N. Meridan, #3703, Wichita, KS 67203.

Michigan — **David Carlson**, deacon assistant, St. Andrew's, Clawson, MI.

## Permanent Deacons

Nebraska — **Ernest Arthur Bowerman**, deacon, All Saints', Omaha, NE; add: 9302 Blondo, Omaha 68111. **Richard Landrith**, deacon, All Saints', Omaha, NE; add: 9302 Blondo, Omaha 68111.

## Cathedral Clergy

The Rev. Canon **Francis M. Cooper, IV** is dean of St. Mary's Cathedral, 692 Poplar Ave., Memphis, TN 38105.

The Ven. **Charles B. Tachau** has been appointed interim dean of St. Peter's Cathedral, Helena, MT; add: 511 N. Park Ave., Helena 59601.

## Religious Orders

The Brotherhood of St. Gregory and the Companion Sisterhood of St. Gregory held their yearly winter convocation and retreat at Graymoor in Garrison, NY, in January. During the convocation a number of members made first profession vows, and a number were admitted as postulantes; **Br. Bernard Fessenden** of the Diocese of Rhode Island made his life profession of vows.

## Changes of Address

The Rev. **Franklin P. Bennett** reports the new address of 1051 Virginia Ave., Marysville, MI 48040.

The Rev. **Russell McKenzie** may now be addressed at 3461 Gratiot Ave., Port Huron, MI 48060.

The Rev. **Frank Tomsett** is at St. Anne's Mead, 16106 W. Twelve Mile Rd., Southfield, MI 48076.

The Rev. **Robert H. Whitaker** reports the new address of 2 Santo Domingo Trail North, Corrales, NM 87048.

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## Resignations

The Rev. **Wayne A. Blakely**, as assistant of St. Alban's, Wichita, KS.

## Retirements

The Rev. **Henry H. Breul**, as rector for 26 years of St. Thomas's, Washington, DC; add: 501 Campus Ave., Chestertown, MD 21620.

The Rev. **Franklin B. Dalton**, as rector of Church of the Ascension, Vallejo, CA; add: 401 Sandstone Dr., Vallejo 94589.

The Rev. **F. Robert Davidson**, as vicar of St. Christopher's, Burton, MI; add: 9020 S. Saganaw, Grand Blanc, MI 48439.

The Rev. **David T. Gleason**, as senior pastor, Inter-Faith Chapel, Leisure World, Silver Spring, MD; add: 3020 Aquarius Ave., Silver Spring 20906.

The Rev. **James L. Gill** as rector of Trinity Church, Easton, PA, as of July 1; address until possible relocation: 400 W. Pierce St., Easton, PA 18042.

The Rev. **Lawrence B. Hardy**, as rector of St. John's, Marion, NC.

The Rev. **Orloff Levin Lake**, as rector for 25 years of St. Edward the Martyr, Joliet, IL and as dean of the Joliet deanery; add: Rte. 1, Box 1344, Hayward, WI 54843.

The Rev. **Giles F. Lewis, Jr.**, as assistant of St. John the Divine, Houston, TX; add: 6127 Longmont, Houston 77057.

*(Continued on next page)*

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The Rev. George W. Powell, Jr., as vicar of Trinity Church, Jacksonville, TX; add: Rte. 8, Piney Crest Lake, Jacksonville 75766.

### Other Changes

The Rev. Richard Edgerton has been canonically transferred to the Diocese of Wyoming.

The Rev. Margaret Haas no longer serves as parish-growth pastor of St. Martin's, Detroit, MI; add: 108 Washtenaw, #23, Ypsilanti, MI 48197.

The Rev. Starr Kline no longer serves as rector of Trinity, West Branch, but he continues as vicar of St. Andrew's, Rose City, MI; add: 102 Houghton, West Branch 48661.

The Rev. David Lillvis has completed his duties as interim rector of St. Philip/St. Stephen, Detroit, MI.

The Rev. Richard C. Lindsey has been canonically transferred to the Diocese of Southwest Florida.

The Rev. Frank W. Young now serves in the U.S. Army Reserves and may be addressed c/o The Lequita Inn, #211, 3201 Macon Rd., Columbus, GA 31906.

### Deaths

The Very Rev. William Lester Kite, retired priest of the Diocese of Rhode Island, died February 9 at the age of 80.

Dean Kite was born in Cranston, RI, and at the age of 14 received the Carnegie Medal for saving a man from drowning in Barrington River. He was graduated from Nashotah House in 1931 and was ordained priest in 1948, after which he served parishes in Rhode Island, becoming archdeacon of the diocese in 1958. In 1967 he was named dean of St. John's Cathedral, Providence, serving there until his retirement in 1974. A deputy to General Convention and a delegate to the Anglican Congress, he

received the L.H.D. from Bryant College in 1967. He is survived by his wife of 60 years, Marjorie; a son and two daughters; seven grandchildren and a great-grandchild.

The Rev. Arthur L. England, non-parochial priest of the Diocese of Missouri, died at Arnold, St. Louis County, MO, February 25 at the age of 72.

A native of Alabama and a graduate of Kansas City University and Union Theological Seminary, Fr. England was ordained in the Episcopal Church in 1958 after serving the Methodist Church for 14 years as supervisor of clinical pastoral education for several hospitals. Following two years on the staff of the Episcopal City Mission in St. Louis and as chaplain of St. Louis juvenile courts, he became rector of Christ Church, Cape Girardeau, after which he was engaged in social work in St. Louis. Fr. England is survived by four daughters, one son, grandchildren and two great-grandchildren.

The Rev. LeRoy Lyman Hughes, priest in Plano, TX, died February 23 at the age of 72 after a long illness.

Fr. Hughes was born in St. Joseph, MO, and was educated at Kansas State University where he received a degree in architecture. He served in the U.S. Navy during W.W. II and was later employed as an architect by Southwestern Bell Telephone from 1946 to 1985. In 1954 he was ordained a permanent deacon, and was deacon-in-charge of a mission in the Diocese of Dallas. After three years of private study, he was ordained to the priesthood in 1967. He served as a non-stipendiary priest at the Mineral Area Regional ministry; St. Paul's, St. Louis; and Church of the Advent, Crestwood, MO. He is survived by his wife, Sue, and two sons, Lyman and Douglas.



## BENEDICTION

*The author is the Rev. William R. Hinrichs, rector of St. John's Church, Massena, N.Y.*

By my second year in seminary, the "yes" that had resounded so vigorously when I first sensed God's call to the priesthood was all but forgotten. I was not sure I could face one more challenge to my beliefs, one more exam, one more night in the library, or even one more daily mass. The hotel and restaurant business seemed to become more and more attractive. In all this, I felt alone.

Setting these thoughts aside, I set out one Saturday morning with two classmates and their wives for Horicon Marsh, north of Milwaukee, to watch the geese. Tens of thousands of geese stop there each year, in the fall on their way south and then again in the spring as they return to the north. My friends and I photographed the aerial ballet as the geese moved in the sunlight. Later we meandered through the tall grass as a crisp wind swirled about us.

Alone again later that day, as I stood looking out my window toward the lake, like the baroque music on the stereo, a great "yes" seemed to be welling up inside of me. I had a new sense of being in love with God. I realized there had been something very special in the way the two couples with whom I had spent the day spoke to each other, held hands and generally drew out the best in each other. Everything about them seemed to shout "yes" to the vows they had made on their wedding days.

I rededicated myself to my life in seminary. And as I did this, I understood what it had meant when my friends had prayed at their weddings that God would "make their life together a sign of Christ's love to this sinful and broken world, that unity may overcome estrangement, forgiveness heal guilt, and joy conquer despair."

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**DEAN**, Christ Church Cathedral, New Orleans—an active, diverse, urban congregation with a strong Anglo-Catholic tradition seeks an energetic, dynamic priest who is an able preacher, caring pastor, solid theologian and competent administrator to lead the parish as it approaches its second centennial. Total compensation package well above median for cathedral deans. Deadline: April 30. Inquire: **John Howell, Chairman, Search Committee**, 8134 Sycamore St., New Orleans, LA 70118.

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**MATURE** Evangelical catholic priest seeks rectorship or assistantship like-minded parish. His emphasis: preaching, teaching, liturgy, parish calling. Experienced in building and cross-cultural Hispanic ministry. Reply **Box S-709\***.

## PROPSERS

**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.

## REAL ESTATE

**SEWANEE, TENN.** Mountain lakefront, private gate security, tennis, pool, clubhouse, horses, 60-acre lake & beach clubhouse. All minutes from University of the South & golf. 5-acre lots in **WESTLAKE AT CLIFF-TOPS**. Owner financing.

**THE PINES**, beautiful Sewanee Restaurant & Lodge, 6.38 acres on Hwy 64, 1 mile from University of the South, 4 miles from I-24. Great retirement opportunity. For information, contact: **REAL ESTATE MARKETING**, Box 273, Monteagle, TN 37356, (615) 924-2937.

**TENNESSEE** mountain tracts 15 minutes from Sewanee. From five acres and up with utilities available and bluff views. Near Interstate 24, airport, hospital and schools. Call (615) 942-6911 days; (615) 942-2391 nights.

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

## 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.

## 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

**FRIENDLY CHRISTIAN COUPLE**, 10 years experience hosting guests, offer completely personalized and fully couriered holidays. We meet you at airport and take care of you. Up to four guests accommodated in our own comfortable home with private bathrooms. Small groups stay in local hotel. Choice of 20 themes covering usual tourist high spots but also unknown villages, beautiful churches or your choice of sacred sites (for example, Canterbury, Walsingham, Glastonbury). All transport in England, bed, breakfast and evening meals included. References available from American Episcopal minister and other visitors. We promise you an affordable and unforgettable holiday. Please contact us for further details. **A4 Double**, 3 Radnor Way, Slough, SL3 7LA, United Kingdom.

**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 Summer August 18-September 2. **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.

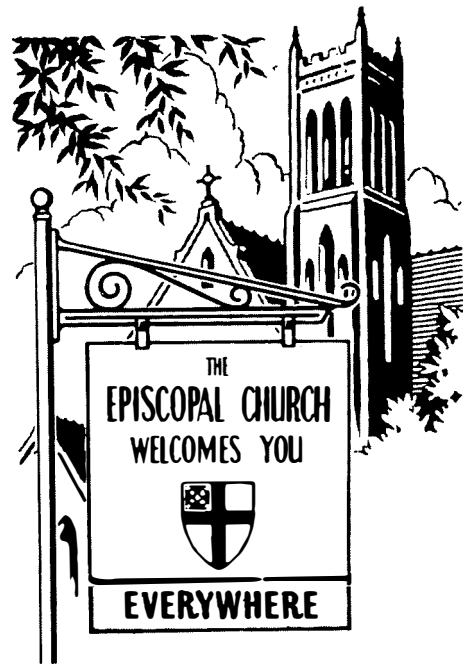
**CLERGY** travel free to England, Holy Land, Greece, Italy, domestic and more. Call/write: (800) 486-8359. **Journeys Unlimited**, 150 W. 28th St., New York, NY 10001.

## WANTED

**HYMNALS 1940**—Harmony edition with supplements. Will pay shipping. **All Saints' Church**, Montgomery Ave. and Gypsy Lane, Wynnewood, PA 19096 or call collect (215) 642-4098.

# CHURCH DIRECTORY

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

## SAN FRANCISCO, CALIF.

**ST. CYPRIAN'S** 2097 Turk St. at Lyon  
The Rev. Dr. William A. Guthrie (415) 567-1855  
Sun Services: 8 & 10. Bible Study Wed 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

## 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

## AUGUSTA, GA.

**ST. PAUL'S** Sixth and Reynolds, Downtown  
Established 1750 At the Riverwalk  
The Rev. Donald A. Fishburne, r (404) 724-2485  
Sun H Eu 8 & 11. Wed H Eu & Healing noon

## 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; 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

## 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

## 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

## 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.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En  
Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-  
Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

## EPISCOPAL CHURCH CENTER

**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43d St.  
The Rev. Donald A. Nickerson, Jr., chap  
Daily Morning Prayer 8:45; H Eu 12:10

## ST. MARY THE VIRGIN

(212) 869-5830

145 W. 46th St. (between 6th & 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. 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. 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

## SELINGSGROVE, PA.

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

## ARLINGTON, TEXAS

**ST. MARK'S** 2024 S. Collins (between I-30 & I-20)  
Fr. K.L. Ackerman, SSC, r; Fr. Alan E. McGlaughlin, c; Fr.  
Reginald Mallett, ass't; Fr. Thomas Kim, v  
Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, C as  
anno. (817) 277-6871; Metro 265-2537

## 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.; 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)

## 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 9

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 816 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

**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; hof, 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.