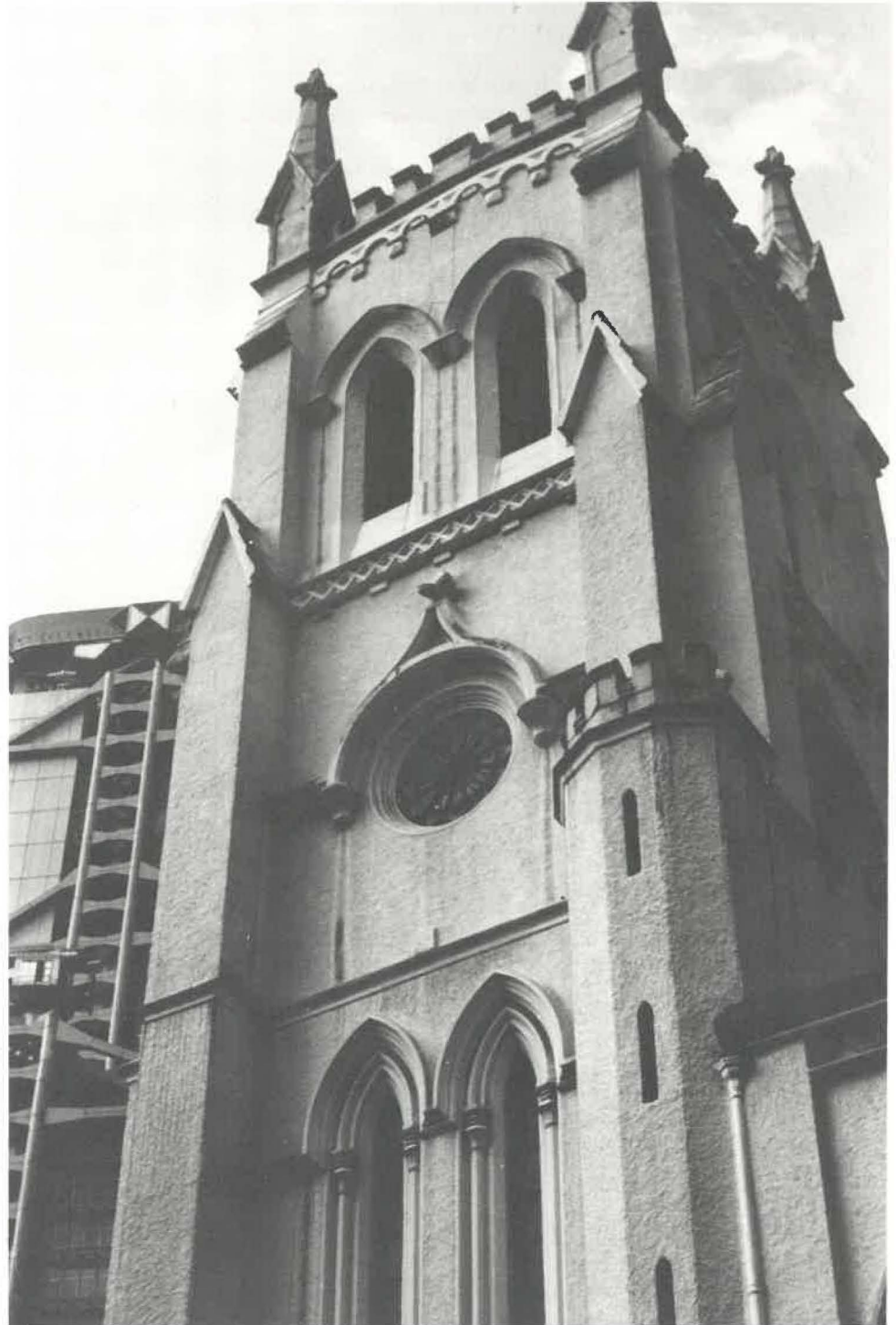


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IN THIS CORNER

A Spiritual Entity

If you are asked to describe your house, what do you say? Do you see in your mind's eye a living or dining room? A yard perhaps? Dimensions and color?

When asked about my house in a recent conversation, I stopped in mid-sentence when I realized I was describing in physical terms a spiritual entity. Home is heart, and heart is spirit. My acquaintance was surprised when I changed my focus from the physical and geographic to the spiritual.

"Old dreams live in my basement," I said. And they do. They live in cartons that cannot contain them because they are too free from captivity. Those old dreams live within me.

My favorite room? I love my kitchen because that is where morning comes to life and where evening reflection begins. When a winter day shadows into mid-afternoon, fleeting golden light patterns walls and floor with a promise of returning spring.

My questioner seemed startled as I spoke quietly of a ghost in my house. This ghost, in the sense of presence, is a gentle, loving ghost who loves me now as in those earlier years — a presence who smiles and chastens, weeps and rejoices, a loving ghost who shares my name.

As I move from room to room, I am keenly aware of life and change because I smell them — in the festive aromas of a roasting turkey, of hospitality gifts of blueberry cake or toll house cookies, in the paper scent of books and poetry and old photo albums. Lives are entwined here.

I hear music in my house — seasons' music when Canada geese trumpet from the pond, in the chant of winter chickadees and the songs of spring robins, summer finches, cardinals, and the mellow note of mourning doves. My rooms sing with the music of Grieg and Beethoven, the Boston Pops and Peter, Paul and Mary.

From the walls of my house, faces and places reach out to me — places shared and remembered, gifts of spirit and friendship. There is a set of seabird prints bought for me in the Outer Hebrides on a trip with a dear friend whose illness claimed her three years ago. In my house I can stand with her on a remote Hebridean cliff and smell the sea wind and be thankful for her life.

A Royal Citation honors a Canadian uncle for his ultimate sacrifice in a world war. I never knew my father's brother, but his plaque speaks of his place in family and in history.

In an enlarged simple snapshot, my father looks at me from his lawn chair, blue eyes smiling over his newspaper as he reaches down with one hand to scratch the ears of our black and white fluff of a cat.

The Irish lace curtains that filter morning sunlight were the gift of friends who thought of me in Killarney. A framed schooner sails my walls and takes me to the coast of Maine to Monhegan sunrises and Mt. Desert sunsets and the friends who shared them with me.

Describe my house? I cannot do that without describing my life because both are of the spirit. Pneuma — spirit — the breath of life — house and home.

June A. Knowles is a frequent contributor of poems to THE LIVING CHURCH who resides in Belmont, Mass.

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The tower of St. John's Cathedral, Hong Kong [p. 8].

LETTERS

Speaking for Sanity

How refreshing to read the article "Boarding the Wrong Train," by Bishop Dyer [TLC, Dec. 15]. For once, someone in this church speaks up for sanity, and for faith in God's Spirit to guide and direct us, and ultimately to lead us into truth.

(The Rev.) H. PAUL OSBORNE
Garrison, Ky.

• • •

I can't tell you how delighted I was to read the article by Bishop Mark Dyer entitled "Boarding the Wrong Train." He has touched the truth and touched it profoundly.

(The Rt. Rev.) JOHN F. ASHBY
Bishop of Western Kansas
Salina, Kan.

• • •

Bishop Dyer's analogy of the two trains from Phoenix is an apt one, though I would rearrange it a bit. I think two trains, with the same passengers, arrived in Phoenix as well. He neglected to add that some on the first train (the majority of bishops) welcomed the second train as it arrived; and, having done nothing to chastise its passengers, cheered it on its way as it left. Some, perhaps, wished they could join this second train.

Two years ago, at the House of Bishops' meeting in Philadelphia, all the bishops may have been on the first train. But a year after that, at the meeting in Washington, barely a majority were on it as it left — after only narrowly sustaining a dissociation from the actions of Bishop Spong. Neither the Presiding Bishop nor his Council of Advice were willing to stand by their earlier statement in this regard.

The bishops of the Episcopal Synod of America may be on yet another train. It is hardly fair to place them on Bishop Dyer's second train, since it is primarily the action of these passengers which has caused the ESA decision. Theirs is an act of desperation rather than of arrogance. Their conscientious objections, 15 years of attempts to change the system from within, have brought no changes and only a worsening situation in the church. After Phoenix, with the defeat of its several attempts to place limits on the actions of bishops and the "lifestyles" of the clergy, it seemed clear

that the majority of bishops and deputies wanted the Episcopal Church to board Bishop Dyer's second train.

Let us hope that the executive session of the House of Bishops in March will take to heart the great divisions we are under, and will take steps to address some of Bishop Dyer's concerns. The bishops need to make some strong statements, not the weak platitudes of recent years which try to offend no one. They need to reassert the authority of our Anglican heritage and identity, to develop leadership and to set the bounds for discipline. It may be too late; let us pray that it is not.

DOROTHY SPAULDING
McLean, Va.

Out of Loyalty

When the Church of the Apostles in Atlanta left the Episcopal Church, did it really "separate from a branch of Christ's body?" The Rev. Charles F. Sutton, Jr. [TLC, Dec. 22] believes it did.

From what I have read about the action taken by that congregation, I conclude that it took that step for the same reason that I left the Episcopal Church's ministry in 1982, after 42 years of service in it: out of loyalty to the body of Christ. I reasoned that an ordained clergyman of any church is obligated to commend the body he serves as a true portion of Christ's household of faith upon earth.

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

• • •

The Rev. Charles F. Sutton, Jr.'s comments on Atlanta's Church of the Apostles and its withdrawal from the Episcopal Church caught my attention.

I think I understand Bishop Frank Allan's statement [TLC, Nov. 10] about members of that parish not having "much tradition or other things that hold them to this church." Fr. Sutton points out that perhaps half of the members of the Episcopal Church were not born into it; we are fairly adept at corralling Methodists, for instance. But while we can take Harry out of the Bible belt, can we take the Bible belt out of Harry? How many of those presented by bishops for confirmation have received anything approaching adequate instruction in what one ought to know about Angli-

(Continued on next page)

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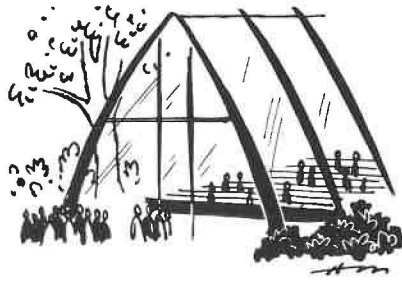
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LETTERS

(Continued from previous page)

canism? Indeed, I know of instances where people were presented for confirmation with absolutely no preparation by the parish priest.

Fr. Sutton makes the important point that many in leadership positions in the Episcopal Church "have been in recent years inventing a whole new religion" — which places a heavy burden on, say, an orthodox parish priest providing confirmation instruction in a "new religion" diocese. As a matter of fact, more than one "new religion" has infiltrated the American province. Their name is "legion."

(The Rev.) COLLEY W. BELL, Jr.
Versailles, Ky.

Opposite Effect

As it is unusual for me to find myself in difference with the editorial positions of TLC, I feel compelled to comment on the editorial "Unfortunate Action" [TLC, Dec. 1]. It occurs to me that the actions of those dioceses which have chosen to withhold money from the "national" church have quite the opposite effect from what the editorial suggests, that "the Episcopal Church is really a congregational church after all."

If this were about parishes withholding their support from their dioceses, that position could perhaps be asserted. But for autonomous dioceses to decide how and where their funds are allocated, confirms that rather than being a congregational church, we are quite specifically "Episcopal," with individual bishops and their dioceses autonomous, as they were in the apostolic church. Perhaps our most grievous error is to confuse a "national" church organization with an apostolic council. Such a confusion is not only errant but dreadful.

(The Rev.) JACK E. ALTMAN, III
Morehead City, N.C.

The use of "congregational" in the editorial referred to action taken by dioceses which left the decisions up to parishes. Ed.

The editorial, "Unfortunate Action," upsets me. Deciding against financial support to the national office of the church should not be construed as irresponsible stewardship.

A parish or diocese deciding to

withhold should set aside the amount it would normally contribute. After reviewing the allocations listed by the national office, that parish or diocese should select the ones to support and send the money directly to them. Naturally, the selections should be diversified to include national, diocesan and community concerns to the extent that the withheld funds permit.

You are right when you say withholding funds will get attention. Unfortunately, in many instances, that is the only way it does. As long as the funds are responsibly allocated by the parish or diocese, I cannot see how that can be labeled "irresponsible." What is irresponsible are some of the allocations made by the national church.

ILSE S. HELMUS

Clearwater, Fla.

• • •

THE LIVING CHURCH has been eloquent in its condemnation of leadership with which it does not agree. For example, it has been particularly willing to upbraid the Presiding Bishop when the national church or the House of Bishops has acted in ways you judge harmful. Where then is your critique and condemnation of those who lead dioceses which withhold assessments or parishes which leave this communion for another?

Dysfunctional behavior on the part of the body of Christ rarely occurs without the assistance (apathy or active encouragement) of clerical leadership. Dysfunctional behavior in the body of Christ for whatever reason is destabilizing, divisive and destructive, and it ought to receive the same benefit of your eloquence whether it originates from the left or from the right.

(The Rev.) RUSSELL L. JOHNSON
St. Paul's Church

Edenton, N.C.

{ See the editorial "Unfortunate Action" [TLC, Dec. 1] Ed.

• • •

I've noticed that some dioceses have cut back on their national church assessments and that other dioceses are encouraging their parishes to do the same. If ever something spoke of a sectarian act of dysfunctional behavior, this does. Do we give because a specific program, theology or interest group suits our own feelings,

or do we give because we are giving to the Lord?

It would logically follow within the parish family, that by example of these actions within various dioceses, that parishioners should follow suit if they disagree with fundamentalist or charismatic trends in some parishes and dioceses, or latitudinarian views of others, or Anglo-Catholic or conservative trends in others.

It seems as if all of this "in-fighting" within the family is keeping us from getting about the business of what the church is about. Do we lack the personal integrity to trust the promises that "the Holy Spirit will lead us . . ." or "that the gates of hell will not prevail"? In playing money politics, who do we think we are shortchanging?

(The Rev.) JOHN H. SHUMAKER
St. Rocco's Church

Youngstown, Ohio

• • •

With reference to the editorial "Unfortunate Action," I would like to say that such action is not at all "unfortunate," but rather, very good stewardship.

Good stewardship, in my view, means making sure that your church contributions are used for a religious purpose such as preaching the gospel, not for the spreading of immorality under the guise of studying "sexuality."

Good stewardship also should preclude financially supporting the secular political activities of the Episcopal Church's Washington office. Episcopalians would be better stewards by contributing to the politics of their own choice, rather than the church's choice.

NANCY VON KLEMPERER
Mill Neck, N.Y.

Dance On

I must admit that my own experience with liturgical dance has not been particularly helpful. But the Rev. John F. Riggs' letter [TLC, Dec. 8] seems both unkind and gratuitous. Embarrassed as he said he was by the "very widely various kinds of female bodies in the dance," he must either have been looking hard or sitting close to catch that "flash of cellulite," which isn't easily identifiable at a distance.

It seems to me the letter was more

(Continued on page 13)



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Terry Waite Denies Link to 'Iran-gate'

Terry Waite, the Church of England envoy held captive in Lebanon for nearly five years, denies participating in an "Iran-gate" arms-for-hostages deal.

He admitted in a radio program recently that his negotiations with kidnapers may have been used by Col. Oliver North as a cover for plans to trade arms to Iran for release of hostages held by pro-Iranian Shiite Muslims in Lebanon.

However, Mr. Waite denied any knowledge of North's plans, despite having met with North on numerous occasions prior to being captured himself during his last mission to Beirut.

"There is no way in which the church could or would have any dealing whatsoever with arms-for-hostages nor for that matter in paying ransom for hostages," he said. "I would not have any part in that."

Mr. Waite's comments followed a statement to the BBC by the Most Rev. Robert Runcie, retired Archbishop of Canterbury, in which he denied knowledge of the arms-for-hostages scheme but admitted Mr. Waite's contacts with Col. North were unfortunate.

Mr. Waite acknowledged that his own capture may have been prompted by suspicions on the part of his captors that he was not negotiating in good faith for the release of hostages but was a tool of Col. North and the U.S. government.

"I guessed they wanted to put me through a severe interrogation to really find out what I'd been doing, if I was the person I claimed to be," Mr. Waite said. [RNS]

National Council of Churches

Humanitarian Aid for Cuba Sought

The National Council of Churches (NCC) has promised Cuban President Fidel Castro it will renew lobbying efforts to lift U.S. embargoes on food and medicine. It was reported that NCC representatives made the promise during a four-hour meeting with President Castro in December while meeting for an ecumenical gathering.

The council has opposed the embargoes since 1972, but the Rev. Joan B. Campbell, NCC general secretary, said the need to provide food and medicine is more critical than ever with the disintegration of the Soviet Union and other communist partners of Cuba.

President Castro told Ms. Campbell he had been taken by surprise by the

recent political shifts. "He said the collapse of Eastern Europe and the Soviet Union had come so suddenly . . . that there had been no time for them to create any alternative economy," Ms. Campbell said.

Church leaders from several countries asked the Cuban president about human rights violations but were "not terribly satisfied with his answers," Ms. Campbell said.

Ms. Campbell added that President Castro seemed to be proud of the recent change in Cuban laws which now allow Christians to be members of the Communist party. He also told her, "We have much to learn from Christians about sacrifice and commitment."

Ordination Question in Australia Is Left to Church's General Synod

The early ordination of women to the priesthood in Australia will not be allowed, according to the appellate tribunal of the Anglican Church of Australia.

The tribunal, made up of three bishops and three supreme court judges, came to the decision after 14 months of study and was initiated after the Rt. Rev. Owen Dowling, Bishop of Canberra and Goulburn, said he would ordain women priests as soon as possible, based on the authority of an ordinance passed by his diocesan synod.

The tribunal ruled that such an action could be allowed only by a canon of the General Synod, and that

though bishops may have the power to ordain, they do not have the legislative authority to do so.

The Most Rev. Keith Rayner, Archbishop of Melbourne, said he hoped no diocese would take "precipitate action" before the next General Synod meeting this year.

Three previous actions concerning women's ordination have been presented to General Synods. All of the actions failed.

However, the tribunal ruled the General Synod does have the power to legislate for women priests.

Bishop Dowling said he would be content to wait until the General Synod meets in July.

CONVENTIONS

The authority of the **Diocese of East Tennessee** passed quietly from the Rt. Rev. William Sanders, first diocesan bishop, to the Rt. Rev. Robert Tharp in an investiture ceremony December 7 during the diocesan convention. Bishop Sanders retired December 31 after 30 years in the episcopate.

People from across the diocese filled St. John's Cathedral in Knoxville for the traditional and symbolic service.

Bishop Tharp challenged those gathered not to fear change. "As members of a reformed catholic church, we are inheritors of change," he said in a sermon. "We are challenged with the need to grow in spiritually healthy ways. We are charged to speak out in a manner in which the gospel will be clearly heard and understood . . ."

The bishop underscored his goal of making "evangelism" a household word in the church.

During convention business sessions, delegates discussed a resolution which

asked the convention to support the Baltimore Declaration, a declaration of faith written by six parish priests in the Diocese of Maryland.

A substitute resolution passed that recognized there are controversies surrounding the church's current theology and called upon Bishop Tharp to use all resources available to him to encourage theological dialogue among laity and clergy at all levels of the church in the diocese.

Another resolution which generated discussion called for the restructuring

of the executive branch of the national church. Many delegates rose to speak to the resolution, with the consensus that the national church could benefit from restructuring but there were varying opinions on how to accomplish such a goal.

The resolution was referred for study by the bishop and council during the next year.

ALICE CLAYTON

• • •

The prospect of a cathedral and a major campaign to raise funds for diocesan needs were the principal issues presented to the convention of the **Diocese of Western North Carolina**, held November 7-9. One hundred fifty delegates attended the event, at the Blue Ridge Assembly in Black Mountain.

The cathedral and fund-raising proposals were made respectively by two task force committees appointed by the Rt. Rev. Robert H. Johnson, diocesan bishop, to study possibilities and make recommendations in the form of resolutions.

The cathedral recommendation, as originally conceived by the task force, called for the creation of a cathedral. The convention voted to receive the cathedral resolution with the provision that an education process begin immediately throughout the diocese of the many facets of a cathedral establishment and, having done this, to leave the vote for a cathedral to a future diocesan convention.

The main thrust of the needs assessment task force concerned retaining professional advice regarding financial needs and the feasibility of mounting a capital fund-raising campaign. The convention voted for further study of the capital fund proposal, referring it to the executive council with the authority to retain fund-raising counsel if appropriate.

HELEN TESTER

• • •

The council of the **Diocese of Atlanta** voted 152-142 to urge parishes to support "boycotts of companies such as Cracker Barrel, Inc." in a resolution which deplored "employment discrimination based on age, race, gender, creed or sexual orientation."

The proposal — passed after the most spirited debate of council sessions



You can't get there from here . . . unless you walk. While vacationing in Martha's Vineyard, Mass., the Rev. Deborah G. Tammearu, vicar of St. Mark's, Chelsea, and St. Nicholas', New Hamburg, N.Y., spotted this amusing dilemma on the way to St. Andrew's, Edgartown.

November 9-10 at a Gainesville hotel — came after months of controversy over the dismissal of homosexual employees by the Tennessee-based restaurant chain.

The nearly 400 clergy and lay deputies also endorsed a proposed balanced diocesan budget of \$2,335,920 for 1992, which provides for cutting diocesan staff posts to 11 from 15 and reduced giving to the national church.

The 1992 budget, to be finalized in January by the diocesan executive board, cuts overall spending by nine percent from 1991, during which there was a deficit covered by diocesan reserves. The contribution to the national church was cut to a proposed \$510,000 from \$565,000 in 1991 and compares with a 1992 asking of \$754,000.

The council also voted to formally end the diocese's relationship with the Church of the Apostles, Atlanta, effective December 31. The four-year-old "evangelical" congregation of about 760 voted several weeks ago [TLC, Nov. 10] to leave the diocese in reaction to the General Convention defeat of the proposed canon to require clergy to abstain from sex outside marriage and other differences with the the diocese and national church.

In his address, the Rt. Rev. Frank Allan, diocesan bishop, called for financial changes for a diocese in which he said member giving to parishes is among the highest in the nation but giving to the diocese is among the lowest.

Declaring himself a moderate, Bishop Allan said he cannot dismiss

gay and lesbian people as an "abomination" or conservatives and traditionalists as "bigoted" because he has gained from life and work with both in the church. He added, "Unfortunately, middle-of-the-roads get hit by traffic coming from both directions."

RICHARD L. WALKER

• • •

The convention of the **Diocese of Northwestern Pennsylvania** was held in DuBois, November 1-2, at the Church of Our Saviour.

The Rt. Rev. Robert D. Rowley, diocesan bishop, in an address entitled "Shared Ministry: A Concept for Evangelism," emphasized that participants must take seriously the shared responsibility to build up the church. In order to remain faithful to this mission, he said people must be aware of and overcome obstacles, including efforts by members of the clergy and laity to exercise control, fear of trying anything new or different, timidity in discerning and using one's spiritual gifts and lack of lay spiritual leadership.

Business sessions, which focused primarily on internal operations, opened with Bible study and meditations on the theme of stewardship.

SHARON DAVENPORT

• • •

The 201st convention of the **Diocese of Vermont** met at St. Paul's Cathedral, Burlington, with the Rt. Rev. Daniel L. Swenson, diocesan bishop, presiding.

In his address, Bishop Swenson focused on the theme of diocesan community, in particular, stewardship, evangelism and unity. The Rev. Karen Sheldon, interim rector of the Church of St. John the Baptist in Hardwick, preached on sacramentalizing the concept of becoming the body of Christ.

In business sessions, a budget of \$522,000 was adopted for 1992.

Among resolutions which were adopted was one which sets up a diocesan policy for allegations of clergy sexual misconduct.

A highlight of the convention was the adoption of a resolution encouraging congregations to match the \$50,000 national church investment in the Vermont Community Loan Fund for affordable housing in Vermont.

(The Rev. Canon) MICHAEL H. DUCAN

Hong Kong's 'International' Cathedral

By DAVID COX

Once, St. John's Cathedral dominated the skyline of Hong Kong island. Now too many hotels and banks, busy reaching for the skies, block any sight of its tower from the harbor. Though less visible, St. John's remains very present, ministering to a city of exceptional diversity.

Hong Kong combines West and East in a thriving metropolis. With Western skyscrapers, British double-decker buses driving on the "wrong" side, CNN and CBS news from the U.S., restaurants of every cuisine (especially Asian), and six million people — 98 percent ethnic Chinese — it is supremely "multi-cultural." So an exchange of parishes became a study in contrasts for the dean of St. John's, the Very Rev. Christopher Phillips, and me for four weeks last summer.

St. John's is nestled in Central, the main business/government district which throbs with the city's dynamics. Built in 1847, the church abuts the Hilton Hotel, which in turn faces the domed Victorian-era Legislative Council building ("Legco," with a soft "g"). The huge, new Hongkong and Shanghai Banking Corporation building towers over the church like a child's ultimate erector-set fantasy. For architectural one-upmanship (with obvious political overtones), the glass prism of the Bank of China clearly wins, its 72 stories soaring from a nearby block. Up the hill sits the American consulate, and just beyond that a last vestige of empire, the governor's mansion. Across the street is the Peak Tram's lower terminus, thought-

The Rev. David Cox, rector of R.E. Lee Memorial Church in Lexington, Va., wrote two articles after a visit to Hong Kong. A second article will appear next week.

fully built for an earlier elite to ride the funicular from their aeries in the clouds to church.

If that sounds establishment, it is: bankers, diplomats and well-heeled tourists, Hong Kong's wealthy Westerners and Chinese, all are part of the

About 40 percent
of the congregation
at St. John's is
Philippine, but
Anglicans of many
nations gather.

St. John's congregation. On my final Sunday there, the governor and his wife, with their guests, the bishop of Oxford and his wife, all were in the first pew. A parish can hardly be more established.

St. John's has another side. On that, as every Sunday, the north transept was filled with Filipinas, women who work in Hong Kong as amahs—maids. Many come from the region where Charles Henry Brent ministered. Now they lead a hard, lonely life, usually supporting their families back home on their meager salary. On Sunday, their day off, they throng Central to spend time together.

St. John's has welcomed them. At one parish Eucharist, 20 of them sang two hymns in their Igorot language, as a means of recalling the earthquake that hit their home area the year before. A "retiring collection" (in which designated people hold out offering

basins at each entrance as the congregation "retires") received HK \$8,000 (about U.S. \$1,000) for earthquake relief through Oxfam. That afternoon they met for their weekly support group led by the Rev. Julia Leaves, an English deacon. Their minds remained on home; after years of political turmoil, an earthquake and volcanic eruption just weeks before, one asked me, "Is God punishing the Philippines?"

About 40 percent of the congregation at St. John's is Philippine, but Anglicans of many nations gather; British and American, Canadian and Australian and New Zealander; Chinese certainly, but also Bangladeshi and Indian and other Asian peoples. Its official membership comes within ten of my parish (about 375) but most do not formally register. Instead, they attend. As it was summer, there were only a few pews empty. When so many are not on holiday, the 9 a.m. Eucharist is often SRO. A thousand for a day is not unusual.

Six Sunday services reflect liturgical diversity: 8 a.m. Eucharist, 9 a.m. "Parish Eucharist" (the largest, with choir), 10:30 Mandarin service (MP or HE), 11:30 Matins and sermon in the church followed by 12:30 Eucharist (the British 1928 BCP) in the Lady Chapel, which also houses Evensong at 6:30. The feel is British in architecture, liturgy (mostly Alternate Services Book), and music: hymns from the New English Hymnal accompanied in "cathedral" pace by a glorious organ, and a choir beautifully singing anthems of Gibbons or Howells. Like the congregation, the choir shows the span of race and age.

With so many services, the clergy devote much of their time preparing for or doing liturgy. There are 12, three of them "honorary" (including

an executive of the Hongkong Bank) and three at "daughter churches." Because Chinese tend not to invite guests into homes, house-calling takes a lower priority. Pastoral work, though, goes on continuously, especially to those preparing for sacraments and to the many who "drop in" to the office or bookstore on the close.

As the diocese's mother church, the cathedral hosts a weekly clergy Eucharist and breakfast. Few dioceses can gather their clergy so often. Here, not all come; but many do, and they share a lively fellowship. They reflect the international mixture; most clergy are ethnic Chinese, several are British (including the dean) with one Australian and a Connecticut Yankee, the Rev. Erik Larsen, who is chaplain at St. John's. Still, Bishop Peter K.K. Kwong spoke of how visiting clerics like me help to keep up contacts between the communion and a diocese which lacks a provincial connection — though I met several clergy passing through the territory.

Diocese, cathedral and city all face a potentially enormous change to Hong Kong's way of life. T-shirts sold by street vendors proclaim the change: workmen are shown painting over a Union Jack with the red of China. On June 30, 1997, the figurative workers finish, and London cedes Hong Kong to Beijing.

Some fear apocalypse. Some plan to leave. The Hongkong Bank runs commercials announcing "We're staying." One ethnic Chinese plans to be out of the country in 1997 lest the Beijing government not recognize the validity of her Canadian passport. A young woman with no choice in leaving says frankly, "I don't trust the Chinese." Memories of Tianamen Square run deep, and contrast with Hong Kong's ways. Walking to lunch one day, I saw a small group demonstrating in front of Legco protesting the local closure of BCCI. By 2 o'clock there were hundreds; by 4, hordes of police had appeared and several non-violent protesters were being hauled away. By 5, rush hour had started, the protest over. It did not surprise me that a newspaper poll showed that 55 percent are "not confident" of China's promises to maintain Hong Kong's social and economic systems and 50 percent predicted less freedom. Yet the same poll showed 58 percent "confident" about Hong Kong's future (vs. 36 percent "not confident").

Yet if China evokes fear, it also holds a certain loyalty; during our stay,



A border crossing between China and Hong Kong

RNS

when floods struck Chinese provinces, people stood at transport terminals collecting millions of dollars to send relief.

What role will the church play in this inevitable transition? Bishop Kwong believes its primary objective is not to involve political discussion — in which as colonials Hong Kongers have little influence anyway — but to offer pastoral care in a time of anxiety. Clergy who would leave have mostly gone, he said, though an exodus of laity would hurt. Outwardly, the changeover will show little effect; most parishes use Cantonese and no longer pray for the queen.

The cathedral still uses English and the British state prayers. It also prays for talks between British and Chinese governments. What effect 1997 will have on the cathedral cannot be foreseen. Though British officials will leave, many expatriates will stay on until the ramifications become clear.

With an international congregation, the cathedral's horizons are global. Prayers go forth for victims of the Philippine earthquake, for those who suffer from flooding in China, for unrest in the Soviet Union. One collection was taken for the Philippines; two weeks later another would be received for China.

Not that unanimity exists in missions. I soon heard of the continuing controversy over whether all the proceeds of the parish fair should be given to outreach, or some retained for, say, the building: the cathedral offices and grounds were undergoing major renovation. It sounded very familiar.

In fact, for all its distinctiveness, it had some familiar issues for us — and familiar sounds too: a caller put on "hold" gets to listen to "The British

Grenadiers," "Yellow Rose of Texas," or ironically for us, "Dixie."

As an English-speaking congregation, St. John's and its three "daughter" churches strive to provide a home for many from afar. Nearly every Sunday the congregation bade farewell to a family bound for home somewhere else, and heard them say how well St. John's had succeeded. But it is also very much home to those who remain — the couple who have been parishioners for 40 years, or the three laymen whose years of serving at the altar total more than a century.

On our last Sunday we saw, again, the diversity which unites at St. John's. Establishment sat in the first pew, but those of the lower rungs of society — in the world's accounting — were nearby. At the altar, one after another knelt to receive the bread of life — British and Canadian, Australian and American, Filipino and Chinese, a Bangladeshi who for Christ became a non-person to his Islamic family and friends; a magnate and a maid; one who was 90 and another, newly born.

Administering communion, snatches of themes came to mind: one was of Pentecost, with the word being heard and received by those of many tongues. Another was the vision conveyed in that familiar hymn, "In Christ there is no East or West." A third was of Matthew 25, when Jesus describes the Son of Man gathering "all the nations before him." Here, maybe not all nations gathered, but an unusual percentage of them were represented; and they gathered around the altar of the Son.

One could see something of what Jesus was talking about.

How Good for God's People

Ecumenical progress at the grassroots level

By WILLIAM H. BAAR

In any living organization there are constant currents and crosscurrents, moves toward the center, moves toward the edges. Anglicanism illustrates this all too well as an organism much more dynamic than most people think. For example, we have a trend toward traditional orthodoxy in the desire to eliminate the filioque clause in the Nicene Creed and, at the same time, the virtual marching off the map in respect to ordination. However uncomfortable it makes some of us, this is what goes on in a healthy body, and we live and grow through the process.

One of the strongest currents I see at present is a deeper understanding of Anglican identity. A few years ago, this was called "consciousness raising." Everywhere Anglicans who take their faith seriously are asking what it means to be an Anglican, or to put it another way, "What is the role of the Anglican Communion within the larger picture of Christianity?" This is not a new question. It just keeps coming up repeatedly in our history, as well it should.

When the Archbishop of Canterbury and the king had been martyred under Cromwell's dictatorship in England, many bishops and other clergy as well as laity fled for their lives to the continent, where they were subject to intense and unrelenting pressure to become Roman Catholics. They pondered deeply over the relationship of their faith to the religion of the commonwealth which they had fled, and the religion of the Court of France, which had welcomed them in exile. This was one of Anglicanism's golden periods. Out of it came an understanding of Anglicanism which was at the time brilliant and workable, which is to say, theologically sound.

When king and bishop were restored in England, the foundations were laid for a new understanding of the relationship of church and state, and a more healthy definition of the responsibilities of monarch and bishop

to the people of England. Although it took several reigns to become obvious, it already was clear that England would never again tolerate the excesses of a Cromwell, nor would it put up with the arrogance that aided his rise to power. The Church of England was recognized as the Catholic Church in England. Here was a clear identity based on solid thought and deep, though painful, experience.

Sara's Baptism

Some time ago, I preached the sermon at a baptism in St. Ignatius Church on the Lido in Venice. The child's mother was English and Anglican and her father was Italian and Roman Catholic. Sara was the third child, but when the other two were born, there was no question about having an Anglican priest preach at their baptisms. It was simply assumed, as it had been for so long, that everything had to be one way, especially in Italy. This time Sara's mother began to wonder if perhaps her religious background could be recognized in her daughter's baptism. She spoke to some other ecumenically-minded women at St. Ignatius parish who spoke to their priest, who consulted the patriarchal office. The idea was welcomed.

The service was held in a church overflowing with children and young people as well as a large number of adults. The parish priest performed the sacramental act as was only proper, and I preached the sermon.

I am relating this, not because it is an unusual occurrence, but because of how it came about. All the initiatives came from the laity. This English woman, whom I believe became a Roman Catholic at her marriage, and had had two children baptized in that church, decided she would like some formal recognition of her formative religious experience, and that was in the Church of England. She still valued what she had received, and wanted her family to value it too.

The ecumenical movement has let the sun shine in. This woman remembered an Anglican identity as something that had been fruitful, and she

was proud of it. She could talk about it with her family with an assurance that her feelings would be respected. She spoke to her friends who spoke to their priest. There was trust on all sides. Was it not Christ who said, "Perfect love casts out fear"?

I could not help but think of what used to be called "mixed" marriages and be thankful for the attitude of mutual respect and appreciation that has replaced the old suspicion and resentment. This has to do with identity. Roman Catholics and Anglicans, as well as Protestants, are pondering the question of who they are. They are forming images of their own identities that are not offensive to other Christians. The "one true church" mentality was more pervasive than many realized, and not limited to Roman Catholics, but, thank God, is on the way out. It will be a slow death, because it has so much of original sin about it, but it will go.

Most of us have known the ecumenical movement from the names of its great leaders. Some of us have been fortunate enough to be in on some of the committees and great conferences. All this is important, but even more crucial is the growth of the ordinary church member. The enormous raising of religious consciousness in recent years is only the beginning. The happy occasion of Sara's baptism revealed to me how constructive this has been, how good for family relationships, how good for God's people.

Perhaps this is the way the churches will find their way to unity. If families can discover it on an individual basis, so the whole family of God can overcome the history of isolation and hostility that has been so destructive of the gospel witness. The great prelates, the brilliant scholars, the ecclesiastical statesmen all have their parts to play, but this alone will not bring the unity for which Christ prayed. Unity will not be imposed on the church by the scholars or the clergy. It will have to grow, not quickly as the grass which dies as quickly in the autumn, but as a forest of oak trees, slowly and surely, with branches that will shelter the earth for centuries.

The Rev. William H. Baar is Anglican chaplain at St. George's Church in Venice, Italy.

EDITORIALS

Faithful Service to APSO

A significant, active ministry came to an end at the close of 1991 when the Rev. R. Baldwin Lloyd retired as executive director of the Appalachian People's Service Organization (APSO).

Fr. Lloyd, known to all as "B", served APSO for 22 years. APSO, a coalition of 15 dioceses working with the national church, strives to address economic, social and cultural problems in Appalachia and to strengthen the ministry in local congregations.

"B" Lloyd has ministered tirelessly with ecumenical partners to respond to God's call to mission in Appalachia, and has ensured that the Episcopal Church has had a vital presence there.

We salute the ministry of "B" Lloyd and wish him well in his retirement in Virginia, and we congratulate the ministry of APSO as it observes APSO Sunday January 19.

Beyond Differences

Quietly, without much fanfare, many Episcopal churches continue to be involved in various ecumenical endeavors.

Despite their obvious differences, Episcopalians and Roman Catholics are forming covenant relationships in

many parts of the country. Episcopalians and Lutherans often share such feasts as Ascension, Epiphany, Thanksgiving or even the Easter Vigil in each other's churches. Some Episcopalians share their buildings with Christians of other traditions, and still others worship in buildings of various denominations.

During this Week of Prayer for Christian Unity (Jan. 18-25), many ecumenical events will be held in local communities. We salute such ventures and hope they may lead to an increase in ecumenical ministries.

Haiti's Uncertainty

Many dioceses of the Episcopal Church have had special relationships with the Diocese of Haiti. Whether they have been involved in the Companion Diocese Program or had other connections with the Diocese of Haiti, many Episcopalians have felt close to the small Caribbean nation.

At this writing, the state of affairs in Haiti is somewhat unclear. President Aristide has not returned and thousands of refugees have left the country, hoping to escape from the political unrest and turmoil.

Our prayers are with the people of Haiti. May they be granted peace and justice soon.

VIEWPOINT

My Friendly Enemy

By E. FRANK HENRIQUES

G.K. Chesterton, the most quotable man since Jesus of Nazareth and Paul of Tarsus, said he objected to a quarrel because it always interrupted an argument. I have a well-beloved priest-friend with whom I argue interminably, but we never quarrel. We are the best of friends, and I exchange more correspondence with him than with any of my friendly friends. We disagree about everything of any importance on this earth or the next, from *homoousios* to inclusive language to clean needles and condoms. We are precisely 180 degrees apart on virtually every significant issue. Neither one of us has ever changed the other's thinking on a single subject and never will, I fear.

The Rev. E. Frank Henriques identifies himself as "semi-retired" and resides in Grass Valley, Calif.

But we continue our adversarial relationship.

Oliver Goldsmith was describing my priest-friend when he wrote: "In arguing too, the parson own'd his skill, For e'en though vanquished, he could argue still."

My friendly enemy recently wrote to me in this wise: "The liberals are emptying the Episcopal Church — one million ex-members so far." That outrageous statement has been endlessly repeated by our conservative, right-wing brethren. I responded, in all righteousness, that that simple declarative sentence has to rank as one of the most simplistic and jaundiced churchly statements of this century.

I proceeded to point out, with inexorable logic and masterful *sequiturs*, that if his premise were correct, then it "must follow, as the night the day" (Polonius, in *Hamlet*) that those Epis-

copal parishes which have had conservative priests at the helm, lo, these several decades, should have prospered, or at least have held their own, over the years in question. In a thoroughly nasty mood, I cited his own church and other like-minded churches in our diocese. They have suffered at least the same rate of attrition, and often, an even steeper decline.

I concede — with an engaging smile — that there have been a certain number of Episcopalians who have departed our midst because they found their particular parish church was in the care of a "liberal" priest, and because of such changes as a new prayer book, or the ordination of women. But, in my experience, these departed souls have mainly been people who

(Continued on next page)

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simply refuse to think. Change is absolutely abhorrent to them. If it's new or different, it's bad. The old is, by nature, inherently better. These people usually want a church of their own making. Let them devise it! Let us all heed Alexander Pope: "Be not the first by whom the new are tried, Nor yet the last to lay the old aside."

But somebody has to be the first by whom the new are tried. Those somebodies: we call them prophets and martyrs. One of the most significant statements of this century has to be that of Mignon McLaughlin: "Every society honors its live conformists and its dead troublemakers."

I also will concede that the Episcopal Church lost members back in the 60s and early 70s because many of our clergy got carried away with the "social gospel" of the day. Personal salvation went down the tubes. The only thing that counted was the salvation of society. Many staunch Episcopalians were more interested in their own immortal salvation than they were in that of society. I remember a *New Yorker* cartoon of the day that showed a priest (obviously of the Episcopalian variety) at a cocktail party, and a buxom and starchy matron saying to him, "Well, what's your bag: open housing, desegregation, or busing?"

I also recall a popular book of the period with the title, "Why the Conservative Churches are Growing." The thrust of that book was that the conservative churches were answering the simplest and most fundamental question of all human existence, "What is life all about? What is the meaning of life?" Those fundamentalistic churches were answering that question; we mainliners were not. I readily concede that because of our preoccupation with social agenda to the neglect of personal salvation we lost members during this period.

But this matter of church growth (or lack thereof) is a complex issue and there is no single answer. Also, the answers are not all theological or ecclesiastical. Some, and perhaps the most important, are purely sociological and demographic. George Gallup agrees. In his most recent study of religion in the United States, he states that the church's decline in membership is not due primarily to specific denominational issues, but to "societal, lifestyle and demographic factors."

One important factor (experts tell me) is that we changed (1986) the

manner in which we count our sheep. Up to that time, parochial reports listed simply the number of baptized persons in the congregation. The wording was changed at that time to be more restrictive: "all persons active in the congregation whose baptism has been recorded in the church." The result of this more rigorous standard was a drop in membership, between 1985 and 1986 alone, of 8.58 percent.

An additional demographic factor: mainline middle-class church families have a birth rate that is one-half that of fundamentalist, evangelical-type churches. Death rates, of course, are the same (in any given country) and the net result is that Episcopal numbers decline year after year because of this one factor alone.

Ingrown Church

Another point: we Episcopalians normally establish churches, not to make new Christians, but rather, to serve our own people. This is nothing to cheer about, and I blush to have it thus set down. But it's a simple fact. And here we must all, conservative and liberal alike, step forward and accept some blame. We abhor the very word "evangelism." None of that knocking on front doors for us snooty Episcopalians!

Another crucial fact, and one which has often been enunciated, is that both church attendance and stewardship are up, not down, over the past decade or two. This is a national statistic. For example, between those two years mentioned above (1985, 1986) national Episcopal Church statistics indicate that weekly giving per household rose from \$8.58 in 1985 to \$9.34 in 1986. That's an increase of 9.2 percent in one year. In my own diocese (Northern California), the individual pledge average has increased dramatically.

The latest statistics (from the 1991 "Blue Book") are more of the same kind of good news. Church attendance in 1989 was the third highest in available records (only 1984 and 1985 were higher — during the reign of the "liberals"), with a significant increase over 1988. In addition, giving per household continues to exceed the rise in cost of living. Giving per household per week has almost doubled over the past decade: from \$5.69 (1980) to \$11.10 (1989).

Are not these two areas, church attendance and stewardship, two of the most vital facets of church membership? These two items mean commit-

ment, and isn't that what it's all about? Having one's name inscribed on a church roster is nothing. How often is that not a mere gesture, a social grace!

Our new Archbishop of Canterbury, George Carey (I think we picked a winner here) said it eloquently immediately after his installation:

"When I hear evangelism being talked about as what we must do, converts we must make, and congregations that we must treble by the end of the millennium, I begin to wonder what kind of God some people have. Do we really believe that it depends on us — that we are his yardstick of success? Where do we locate his grace and salvation: in us alone? Are we the only Christian church that matters — or indeed the only community?"

In fact, church membership in our day has become something of an anachronism. More than a century ago, it was extremely important to have one's name inscribed on a church roster. No longer. Americans find church membership irrelevant. And by and large they've got it right. Commitment, concern, loving and sharing are what it's all about. Who is being a Christian, the bigot who's listed in the parish directory, or the unlisted man (Mitch Snyder) who gives his life to God's homeless?

I realize, with my total perspicacity of vision, that some of the above will undoubtedly strike some as a flagrant case of "*Cicero Pro Domo*." So be it. It is. Our house, our beloved Episcopal Church (where I, incidentally, found a totally loving and intellectually honest home, some 30 years ago) is being damned and excoriated by the Episcopal Synod of America, the Prayer Book Society and Episcopalians United, to mention only the more blatant and vocal of the semi-schismatics.

I began this article by confessing that neither my contentious priest-friend nor I have ever convinced the other on a single issue. I fear that the same may be true here. I have rambled on, consumed a fair portion of your valuable time as well as my own, squandered a bundle of natural resources (trees for paper, minerals for ink), and probably not won a single convert. Alas, blame it on the human condition.

Samuel Butler (1612-1688) put it this way: "He that complies against his will, Is of his own opinion still." And even more to the point, Butler updated: "A man convinced against his will, Is of the same opinion still."

LETTERS

(Continued from page 5)

about how ludicrous Fr. Riggs found the "middle-aged matrons" to be than it was about the propriety of liturgical dance. If I had any doubt about that, his describing the "ladies'" male counterpart as "weight-lifting team" destroyed it.

Surely Fr. Riggs has better things to do than to chortle in print at what he called an embarrassing display. And TLC made a mistake in publishing his letter.

ALDA MARSH MORGAN

Berkeley, Calif.

On the Mark

Joseph Kucharski's list of the "ten worst hymns" [TLC, Dec. 15] is certainly right on the mark!

However, regarding No. 528, "Lord, you give the great commission," we found the perfect solution in the last place I served before retirement — singing the words to the tune on the opposite page, No. 527. It works!

(The Rev.) SYLVAN W. LAW
Olympia, Wash.

Rebuilding Unity

Thank you for the article on the Advancing Anglican Catholicism conference in Chicago [TLC, Dec. 15]. I think perhaps we did take a step toward rebuilding a sense of unity among Anglo-Catholics, even while accepting the fact that, within our tradition, we disagree on a number of truly important issues.

Might I just add that much of the planning and organizing of the conference was made possible by a grant from the St. Raphael Fund, a private philanthropy based in Massachusetts.

(The Rev.) ALFRED T.K. ZADIG
Malden, Mass.

To Our Readers:

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

PEOPLE and PLACES

Appointments

The Rev. **Ralph St. John Bethancourt** is assistant at Holy Faith, 311 E. Palace Ave., Santa Fe, NM 87501.

The Rev. **Arthur Bevins** is rector of St. Peter's, 1 S. Tschirgi, Sheridan, WY 82801.

The Rev. **Canon Dalton D. Downs** is representative on the task force on Police and Hispanic Community Relations and a canon of Cathedral El Buen Pastor in Honduras.

The Rev. **Richard Edgerton** is rector of St. Luke's, Box 909, Buffalo, WY 82834.

The Rev. **Marilyn Engstrom** is college/youth co-ordinator of the Diocese of Wyoming, 110 S. 9th, Laramie, WY 82070.

The Rev. **Maurice Martin Garrison** is rejoining the staff of St. Mark's Theological College, Dar es Salaam, Tanzania.

The Rev. **Christopher C. Gray** is interim chaplain of St. Augustine's, Raleigh, NC; add: 809 Delany Dr., Raleigh 27610.

The Rev. **Jack R. Habberfield** is assistant at New Covenant, 875 Tusawilla Rd., Winter Springs, FL 32708.

The Rev. **Karen E. Hall** is rector of Trinity, Box 623, Watertown, SD 57201.

The Rev. **Carol E. Henley** is assistant of St. Paul's, Winston-Salem, NC; add: 4060-D Huntinggreen Ln., Winston-Salem 27106.

The Rev. **Douglas C. Hodsdon** is rector of St. Thomas, Sanford, NC; add: Box 759, Sanford 27330.

The Rev. **John R. Johansen** is rector of Grace Church, Box 364, Menomonie, WI 54751.

The Rev. **Theodore F. Koelln** is rector of St. Paul's, 726 Sixth St., Brookings, SD 57006.

The Rev. **D. Fredrick Lindstrom, Jr.** is rector of the Church of the Mediator, 3825 35th Ave., Meridian, MS 39305.

The Rev. **Ronald D. Lytle** is rector of Grace Church, Rice Lake, and vicar of St. Mark's, Barron, WI; add: Box 477, Rice Lake 54868.

The Rev. **Rock Schuler** is assistant of St. Mark's, 701 S. Wolcott St., Casper, WY 82601.

Retirements

The Rev. **Robert R. Anderson**, as vicar of Christ Church, Newcastle and Good Shepherd, Sundance, WY; add: Box 1343, Torrington, WY 82240.

The Rev. Canon **Kenneth W. Costin**, as rector of St. Peter's, Bennington, VT; add: 151 Convent Ave., Bennington 05201.

The Rev. **George M. Davis**, as rector of St. Andrew's, Kokomo, IN; add: 2702 Third Ave., S.W., Apt. #4, Austin, MN 55912.

The Rev. **Ballard Dorsee**, as rector of Grace Church, Norwalk, CT; add: 517 Pequot Ave., New London, CT 06320.

The Rev. **Grant Folmsbee** is interim chaplain for the Community of the Transfiguration, 495 Albion Ave., Cincinnati, OH 45246.

The Rev. **William L. Hicks**, as rector of St. Francis-in-the-Valley, Green Valley, AZ; add: Box 1965, Pawleys Island, SC 29585.

The Rev. **John Elliott Johnston**, as rector of St. Andrew's, Algonac, MI; add: 5310 Lakeshore Rd., Port Huron, MI 48060.

The Rev. **Steele W. Martin**, as interim of St. Stephen's, Providence, RI.

Seminaries

The Very Rev. **Guy F. Lytle, III** is dean of School of Theology, University of the South, Seawane, TN 37375.

Deaths

The Rev. Canon **Dennis Joseph Bennett**, retired priest of the Diocese of Olympia, died November 1 at the age of 74.

Born in London, England, Fr. Bennett was a graduate of San Jose State and received his M.Div. from the University of Chicago in 1949. Before going to the Diocese of Olympia, he served several parishes in California. He was vicar of St. Luke's Mission in Seattle, WA from 1960-1966 when he became rector until his retirement in 1981. Fr. Bennett is survived by his wife Rita, two sons and three grandchildren.

(Continued on next page)

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CHURCH SERVICES NEAR COLLEGES

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

Refer to Key on page 16.

CONNECTICUT

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 The Rev. Grant Barber, chap
 Office: Bingham Hall B018 Mail: 1955 Yale Station, New Haven, CT 06520
 Sun H Eu followed by dinner 5, Dwight Chapel. Mon-Fri: H Eu 5, Dwight Chapel (Tues—Branford Chapel)

DELAWARE

UNIV. OF DELAWARE **Newark**
ST. THOMAS'S PARISH IN NEWARK
 The Rev. Robert Wm. Duncan, Jr., r; the Rev. Robert J. O'Connor, univ. v
 Sun 8, 10, 5:30. Wed 12:10. Student Fellowship Sun 5:30.
 HD as anno. EP daily. ES 2nd Tues

GEORGIA

ATLANTA UNIV. CENTER **Atlanta**
ABSALOM JONES CHAPEL at Canterbury Center
 791 Fair St., SW
 The Rev. William Boatright, chap
 Sun HC 11. Wed HC 7. (404) 521-1602

EMORY UNIVERSITY **Atlanta**
ST. BARTHOLOMEW'S
 The Rev. J. Chester Grey, r; the Rev. Nancy Baxter, chap
 H Eu Sun 8, 10:30, 6; Wed 10:30, 7; Fri 7

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

ILLINOIS

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

INDIANA

PURDUE UNIVERSITY **West Lafayette**
EPISCOPAL CAMPUS MINISTRY
 435 W. State St. 47906 (317) 743-1347
 The Rev. Peter J. Bunder, c; the Rev. Nancy Tiederman, d
 Sun HC 8:30, 10:30, Lutheran/Anglican Dinner 5:30.

IOWA

UNIVERSITY OF IOWA **Iowa City**
EPISCOPAL UNIVERSITY CHAPLAINCY
 26 E. Market Street 52245
 The Rev. William Moorhead, interim chap
 Thurs Eu 6:30 (319) 351-2211

MINNESOTA

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

NEBRASKA

HASTINGS COLLEGE **Hastings**
ST. MARK'S PRO-CATHEDRAL 5th & Burlington 462-4126
 The Very Rev. John P. Bartholomew, dean; the Rev. Fr. Carl E. Marsh, ass't
 Sun Eu 8, 10; Mon Eu 7; Wed Eu 10

UNIVERSITY OF NEBRASKA **Lincoln**
ST. MARK'S ON THE CAMPUS 1309 R
 The Rev. Don Hanway, v & chap
 Sun Eu 8:30, 10:30, 5. Tues 12:30

NEW JERSEY

RUTGERS UNIV. **New Brunswick**
ST. MICHAEL'S CHAPEL
 40 Davidson Rd., Piscataway, NJ 08854
 The Rev. Canon Henry L. Atkins, Jr., chap
 Sun H Eu & sermon 10:30

NEW MEXICO

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

NEW YORK

SKIDMORE COLLEGE **Saratoga Springs**
BETHESDA CHURCH **Broadway at Washington St.**
 The Rev. Thomas T. Parke, r & chap
 Sun 6:30, 8 & 10

OHIO

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

OKLAHOMA

OKLAHOMA STATE UNIV. **Stillwater**
ST. ANDREW'S 516 W. Third
 The Rev. Robert Fellows, r; the Rev. Mary Hileman, chap
 Sun: HC 8 & 10:30. Canterbury HC 5:30, dinner & program

PENNSYLVANIA

BLOOMSBURG UNIV. OF PA.
ST. PAUL'S E. Main at Iron, Bloomsburg
 Bruce M. Robison, r (717) 784-3316
 Sun H Eu 8 & 10. Wed H Eu 9:30

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

RHODE ISLAND

UNIV. OF RHODE ISLAND **Kingston**
ST. AUGUSTINE'S Lower College Road
 The Rev. Norman MacLeod, v & chap
 Sun Eu 8 & 10, 7; Tues 7:30

TEXAS

BAYLOR UNIVERSITY **Waco**
BAYLOR CANTERBURY ASSOCIATION 1712 S. 10th St.
 The Rev. Robert L. Wells, chap
 Sun 6; Wed 5:15. Canterbury House open 8 to 10 daily

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

UTAH

UNIVERSITY OF UTAH **Salt Lake City**
LUTHERAN/EPISCOPAL CAMPUS MINISTRY
 1334 E. 100 South
 The Rev. JoAnn Leach, chap
 Wed Eu 12:10, Thurs Eu 5:30

WISCONSIN

UNIVERSITY OF WISCONSIN **Madison**
ST. FRANCIS HOUSE 1001 University Ave. (608) 257-0688
 Chaplain Virginia Lund
 Sun Eu 10

(Continued from previous page)

The Rev. Thomas E. Bradfield, retired priest of the Diocese of West Texas, died October 22 in Comfort, TX at the age of 72.

Fr. Bradfield attended the Seminary of the Southwest and was ordained priest in 1979. He served as vicar of St. Boniface in Comfort for 12 years. Upon retirement, he joined the staff at Starlite Village Hospital. He is survived by his wife, Laura, a brother, three sisters, five children, grandchildren and great-grandchildren.

The Rev. Floyd L. Clark, retired priest of the Diocese of Eastern Oregon, died October 4, at Baker City, OR. He was 74.

Born in Aurora, NE, Fr. Clark served in the U.S. Navy for 20 years. Ordained priest in 1983, he served as priest-in-charge of Sumpter Community Church, Sumpter, and St. Stephen's, Baker City, OR. He is survived by his wife, Carol, two sons, a daughter, nine grandchildren, a great-grandchild and a brother.

Ida Lou Sterrett Barnds, wife of the late Rt. Rev. William P. Barnds, died December 2 at Harris Hospital in Fort Worth, TX. She was 87.

Mrs. Barnds was a graduate of Missouri Valley College and received a masters degree in classical languages from the University of Missouri-Columbia. She taught at Stafford High School in Stafford, KS; Missouri Valley College; and Hardin College in Mexico, MO. She is survived by a son, two daughters, six grandchildren, two great-grandchildren and a brother.

Carolyn Whitney Butterfield, wife of the Rt. Rev. Harvey D. Butterfield, retired Bishop of Vermont, died September 21 at her home in South Burlington, VT at the age of 81.

Mrs. Butterfield, a member of St. Paul's Cathedral, Burlington, VT, was active in alumnae affairs of the University of Vermont. She had been a board member of the Elizabeth Lund Home and the Converse Home in Burlington. She is survived by her husband, a son, a daughter and seven grandchildren.

Joan Costin, wife of the Rev. Canon Kenneth Costin, former rector of St. Peter's, Bennington, VT, died November 5 in an automobile accident in Pownal, VT. She was 69.

Mrs. Costin was an active member of St. Peter's and until her retirement in June of this year was a guidance counselor in the Bennington school system. She is survived by her husband, six daughters, 11 grandchildren, two brothers and a sister.

Judith A.T. Hayward, wife of the Rev. Dennis E. Hayward, rector of St. Luke's, St. Albans, VT, died September 1 at her home in St. Albans, of ovarian cancer. She was 49.

Mrs. Hayward was born in Laconia, NH, and graduated from Concord Commercial College. She served as a chalice bearer, altar guild member and in 1982 as a delegate to the Triennial. She is survived by her husband, two sons, her father and two brothers.

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POSITIONS OFFERED

NASHOTAH HOUSE Seminary invites applications for faculty appointments in the fields of Old Testament and New Testament. Applicants should possess a doctorate. The two positions are available after June 1992. Application deadline is: 15 March 1992. For further information write: **The Dean of Nashotah House**, 2777 Mission Rd., Nashotah, WI 53058.

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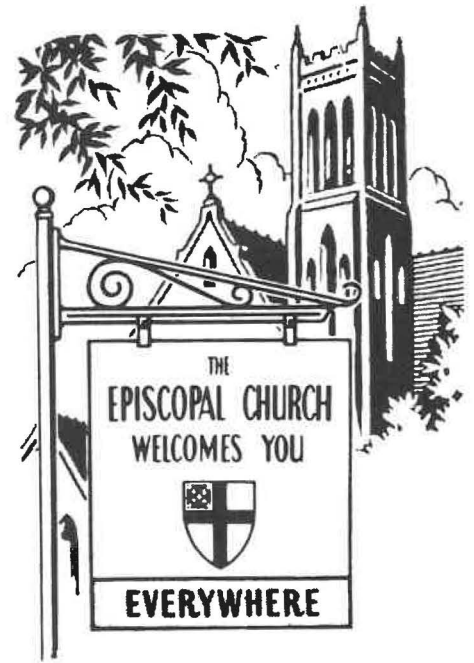
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