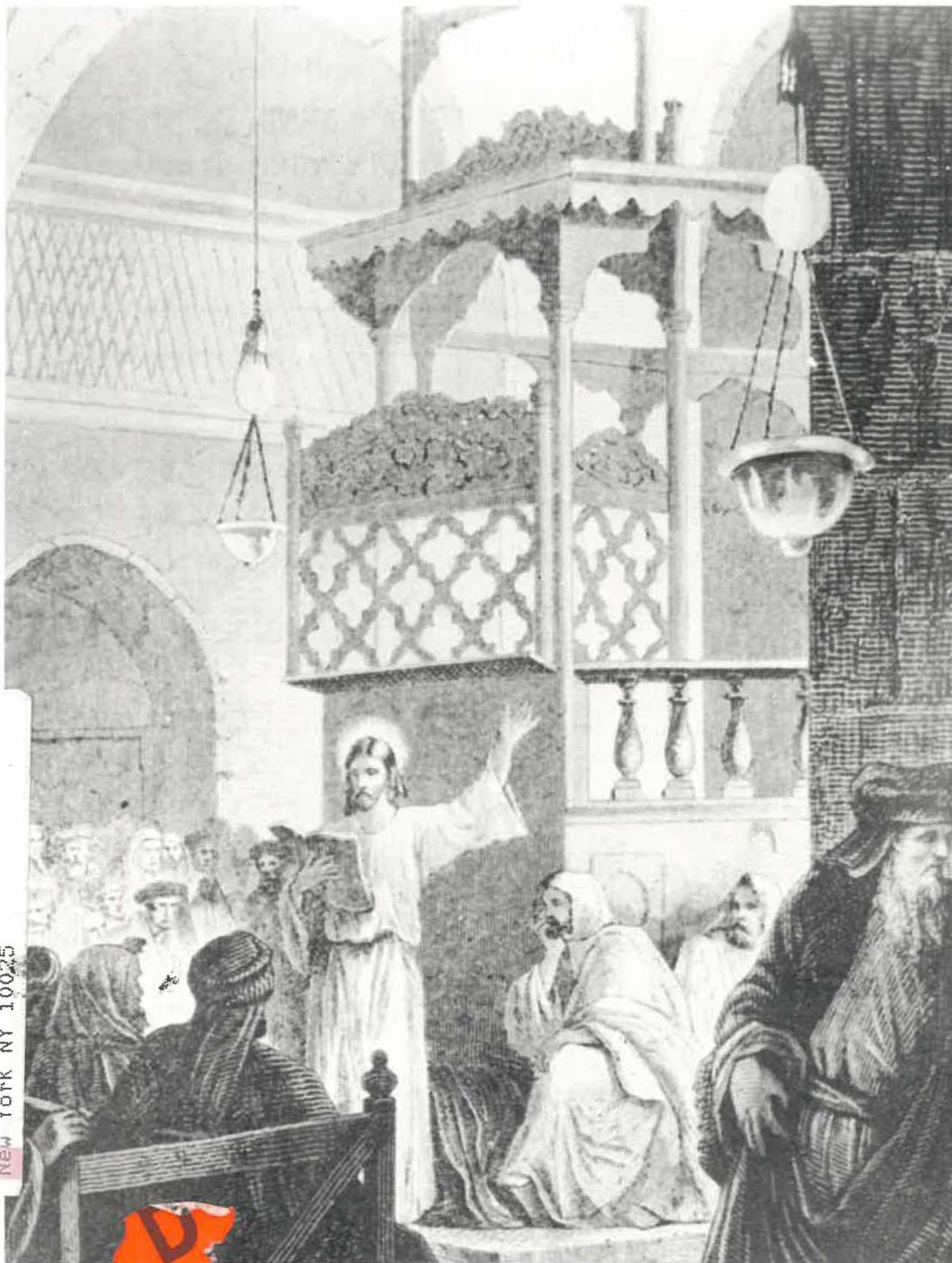


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'And he stood up to read ...'

IN THIS CORNER

That's Quite a Record

The Rev. Ernest Ashcroft may be someone worth keeping an eye on. Fr. Ashcroft becomes rector of the Church of St. Stephen the Martyr in Edina, Minn., next month, and will move into a parish which has an amazing connection with the episcopate.

The last rector of St. Stephen's is the Rt. Rev. David B. Joslin, Bishop of Central New York. His predecessor at St. Stephen's was the late Rt. Rev. George L. Reynolds, who became Bishop of Tennessee. And preceding Bishop Reynolds in Edina was the Rt. Rev. John H. McNaughton, now Bishop of West Texas.

There's more. The Rt. Rev. William J. Winterrowd, Bishop of Colorado, once was an assistant at St. Stephen's. The Rt. Rev. Stewart Wood, Bishop of Michigan, grew up in that parish. The Rt. Rev. Frederick Putnam, retired Bishop of Navajoland, has been the interim at St. Stephen's while the parish searched for a rector. And the Bishop of Minnesota, the Rt. Rev. Robert M. Anderson, became part of the St. Stephen's family when he married Mary Evans, a parishioner.

Who's next?

* * *

The strongest comment heard in Baltimore while the House of Bishops was meeting there came not from the bishops' meeting, but from the Very Rev. David Collins, past president of the House of Deputies and retired dean of St. Philip's Cathedral in Atlanta.

Dean Collins, who was in Baltimore for a theological conference, was quoted by the *Baltimore Sun*:

"It is clearly more acceptable in the Episcopal Church to have a sexually transmitted disease than to take scripture seriously."

* * *

Another strong remark heard in Baltimore came from the Rt. Rev. Edward W. Jones, Bishop of Indianapolis, who told the House of Bishops: "We are not dysfunctional. I'm going to proclaim to the diocese when I go home what we did."

* * *

To Mrs. Broderick of Philadelphia: Yes, there are parishes where the 1928 Book of Common Prayer is still in use. No, we are unable to tabulate such a list and to print it in TLC.

* * *

One of the more unusual "blessings" noted took place at St. Mark's Cathedral, Salt Lake City. *Diocesan Dialogue*, Utah's diocesan paper, reports nearly 100 bikers assembled for the event, which included the sprinkling of holy water off a pine bough and the censuring of the motorcycles.

* * *

Recent license plate spottings: UBHOLY2, GOD4US, 4 GOD, PSALM8, BJOYFUL, STTONY and FRBILL. Alan O. Dann of Woodbridge, Conn., reports seeing FRFRED.

DAVID KALVELAGE, editor

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ON THE COVER

Jesus teaching in the synagogue, from the gospel for the Feast of St. Luke (transferred to Oct. 19).

Religious News Service photo

LETTERS

It's Missing

It is sad that the Rev. John Jamieson calls enrichments about the Blessed Virgin Mary, in the official Book of Common Prayer, as but "honorable mention" or "little more than having a postage stamp in one's honor" [TLC, Sept. 20].

His letter criticizing Canon Porter's appraisal of these enrichments [TLC, Aug. 9] seems strange since Deacon Jamieson recently accepted a position in a Muskegon, Mich., parish that rejects the official prayer book and instead continues with the 1928 book which contains none of the 1979 BCP enrichments.

Apparently, his parish is thus deprived of celebrating two added major holy days honoring the blessed mother, the Visitation on May 31 and St. Mary the Virgin on Aug. 15, plus the minor holy day of the Parents of the Blessed Virgin Mary on July 26.

Apparently, also left unused would be, during Holy Communion celebrations, Form V, Prayers of the People,

Eucharistic Prayers B and D in the 1979 BCP which specifically call attention to the blessed mother.

Meanwhile, many of us rejoice and give thanks with Canon Porter for the distinct and vital additions within the prayer book that restore traditional attention and devotion to the mother of our Lord.

(The Rev.) SAMUEL E. WEST
Richmond, Va.

• • •

In his otherwise splendid article on Mary in the Episcopal Church, Canon Porter neglected two institutions that have done much to further honor and devotion to our Lord's Blessed Mother in Anglicanism and the Episcopal Church.

The first is the Shrine of Our Lady of Walsingham in Norfolk, England. It has become a sort of unofficial center for Marian devotion in Anglicanism. Indeed, many Episcopal churches in this country have replicas of the statue of Our Lady of Walsingham.

The second is the Society of Mary.

This is a devotional society of the Anglican Communion (although not necessarily limited to Anglicans) dedicated to the Glory of God, the Incarnation of his Son and the adoration of his Mother the Blessed Virgin Mary. It was formed in 1931 in England as the result of an amalgamation of two earlier Marian devotional societies. In 1962, its General Council in England gave permission to a group of American Episcopal priests to establish a regional organization in this country. Today there are approximately 20 to 25 active wards and cells throughout the United States.

BRUCE P. FLOOD, Jr.
Whitewater, Wis.

Too Exalted?

With reference to Fr. Berckman's letter [TLC, Sept. 13] objecting to using the title "Mother of God" for Mary, his remarks remind me of something I read long ago.

It seems that some centuries ago a Byzantine bishop named "Nestor"

(Continued on next page)

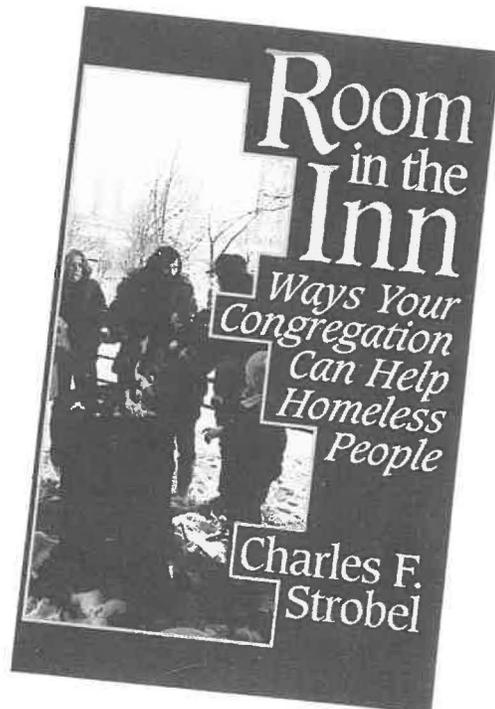
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—Jenny, a Room in the Inn volunteer

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LETTERS

came up with similar ideas. He and his followers would call Mary "Christotokos" ("Mother of Christ") and "Anthropokos" ("Mother of Humanity"), but refused to call her "Theotokos" ("Mother of God"), holding that such a title was too exalted for any human being, however holy and blessed, to bear.

The Ephesian Ecumenical Council ruled that to refuse to call Mary "Theotokos" was to deny that her Son was God. Nestor and his followers refused to accept this, and formed a schismatic body known today as "the Ancient Church of the East" or the "Assyrian Church," which is the native Christian church of Iraq and Iran.

In any case, the inclusion of the Definition of the Union of the Divine and Human Natures in the Person of Christ of the Council of Chalcedon in the Book of Common Prayer, 1979, which calls Mary "Theotokos" seems to indicate that the Episcopal Church accepts the rulings of the Ephesian and Chalcedonian Fathers on this point.

BRUCE ALAN WILSON
Charlotte, N.C.

• • •

In regard to Fr. Berckman's letter, it is no more a "misnomer" to call Mary "Mother of God" than it is to call Barbara Bush the wife of the President of the United States. In both cases a title belonging to one aspect of a person's life is applied to another aspect.

Also, without wishing to question Fr. Berckman's orthodoxy, I cannot help thinking that the title "God-man" is unfortunate and misleading. It suggests a demigod rather than One who is true God and true Man. Deity in Christ is real deity; humanity in Christ is real humanity.

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

Definitive Record

The Rev. Kenneth Kaisch [TLC, Aug. 30] misunderstands what the Rev. Edward Little had to say in his article "Discovering the Truth in Scripture" [TLC, July 26], when he describes Fr. Little's emphasis on testing both reason and tradition with prayerful reading of the Bible as an

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exercise in "limiting the revelation of our God."

God himself has acted to express his revelation uniquely in the person of Jesus Christ, thereby defining, and in a sense, "limiting" the content and purpose of his revelation. In Fr. Little's words, "God speaks supremely in Jesus." The Bible which we proclaim as the word of God is purely and simply the definitive record of this revelation.

Fr. Kaisch is correct that God continues to write in our lives every day. We must remember, however, that ours is an all-truthful God; he does not contradict himself. That was Fr. Little's point when he wrote that our apprehension of this revelation through tradition and reason must be "entirely dependent upon the original source, the Bible." When any of us relies upon tradition or reason without confirming either with scripture, we most often wind up substituting for our Lord's will what Paul calls in Ephesians 2:3 "the promptings of our own instincts and notions" [NEB] (or from the NIV more bluntly: "the cravings of our sinful nature"). When we choose to live by our own will, rather than the will of God as revealed in the whole of scripture, we do the one thing that can block the Divine from flowing through us. Then, of course, we do not "limit" the revelation of God so much as we obstruct our own access to it.

RICHARD L. RANGER, JR.
Anchorage, Alaska

• • •

Fr. Kaisch points out, rightly, that God is the unique source of revelation and that God is not limited to holy scripture. He writes: "God is writing in our lives every day. Scripture, that record of God's holy deeds, is not yet complete. The canon of scripture was closed long ago, but God continues his workings in our lives."

Fr. Kaisch forgets one crucial detail. God never changes his story. What he is writing in our lives today is always consistent with what he was writing in our lives in days gone by. Just as the New Testament in no way contradicts the Old, but fulfills it, so any authentic word from God that we hear today will be consistent with the former authentic words of God, which we call scripture. This is how we recognize the authentic word of God — the same

yesterday, today and tomorrow. If we remember this truth, there will be no limiting of the revelation of God, and no counterfeiting of it.

(The Rev.) JAMES A. WILSON
St. Stephen's Church
Gilroy, Calif.

Important Tradition

Thank you for the article by William Shullenberger, "On Campus: Easy Target" [TLC, Sept. 6].

I am grateful to your spotlighting campus ministry. The Episcopal Church has a grand and important tradition of ministry in this area. Many years ago, while at Williams College, I was engaged by clergy and an Episcopal congregation to consider at depth my heritage of Christian faith.

I was especially taken by what Mr. Shullenberger had to say: "It is our task and privilege to keep the mystery of God's human nearness, the scandal and the promise of Christ, before the dazed, searching, angry, hungry eyes of our campus contemporaries." The clarity of his vision and the force and freshness of his style remind me of the apologist for the faith in my college days, namely, C.S. Lewis. I hope you will invite him to write more fully of his faith in the "mystery of God's human nearness."

(The Rev.) EDWARD A.M. COBDEN, JR.
Christ Church
Grosse Pointe, Mich.

Left a Mark

No obituary could do full justice to the effectiveness of the ministry of the Rev. William Haynsworth, chaplain [TLC, Aug. 16]. By his own choice this dedicated pastor left an affluent area ministry to pursue a unique vocation on New York's waterfront. With all the changes in locality and policy of the Seamen's Church Institute, this man of God put in day and night hours in unrelenting service to hundreds in dire need.

Having served at the old institute in earlier days, it was a joy to know that an ongoing ministry was to be in expert hands. Those of us who knew him and saw his good works are grateful that such a fine priest has left an indelible mark on downtown New York City.

(The Rev.) JOHN H. EVANS
Holy Cross Church
Middletown, R.I.

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First Bishop of Maryland Commemorated

A service of Evensong Sept. 17 at Washington National Cathedral celebrated the 200th anniversary of the consecration of the Rt. Rev. Thomas John Claggett, fifth in the American succession, first to be consecrated on American soil, and first Bishop of Maryland.

Bishop Claggett was ordained deacon and priest in London in 1767 and



Bishop Claggett

was unanimously elected Bishop of Maryland on June 1, 1792, at the diocesan convention in Annapolis. He was consecrated Sept. 17, 1792, at Trinity Church in New York City by the four bishops who comprised the entire American episcopate at that time: Samuel Seabury of Connecticut, William White of Pennsylvania, James Madison of Virginia and Samuel Provoost of New York, with the latter presiding.

Bishop Seabury had been consecrated by the Scottish bishops at Aberdeen in 1785, Bishops White and Provoost by the English bishops in the chapel of Lambeth Palace in 1787, and Bishop Madison there in 1790.

At the commemorative service, the Very Rev. Nathan Baxter, dean of the cathedral, welcomed a large delegation of present-day members of the Claggett family, long prominent in church life in Maryland and the Diocese of Washington, which was carved out of it in 1895. A descendant, C. Thomas Claggett, Jr., read one of the lessons. The Rt. Rev. Ronald Haines, Bishop of Washington, presided, and in a brief homily paid tribute to the life and episcopate of Bishop Claggett. The Rt. Rev. Theodore Eastman, Bishop of Maryland, was also in attendance.

A wood carving on the base of the stall of the Bishop of Washington depicts Bishop Claggett's consecration.

DOROTHY MILLS PARKER



ENS photo by David Nester

The Most Rev. Desmond Tutu, Archbishop of Cape Town (center), recently was in Memphis, Tenn., to receive the International Freedom Award sponsored by the National Civil Rights Museum, the University of Mississippi, the Center for the Study of Southern Culture and the J. R. Hyde Foundation. The museum once was the motel where the Rev. Martin Luther King, Jr., was slain. Archbishop Tutu also spoke to local Episcopalians about keeping a global perspective of the Christian family. "Both achievement and failure are shared," he said. "That's why one can say to an oppressive government, 'you have already lost because, in taking on the church and God, there is nothing you can do to stop the [march] of freedom and goodness. It is God's work and God is in charge.'"

BRIEFLY

Three women were ordained to the priesthood by the Rt. Rev. David Russell, Bishop of Grahamstown, on Sept. 5, less than a month after the practice was approved by the Church of the Province of Southern Africa [TLC, Sept. 6]. The ordinands are a retired associate professor of political science who was the first woman ordained deacon in 1985, a retired medical doctor and a student who recently completed her theological studies.

The Rt. Rev. **Frank S. Cerveny** was recently appointed to the position of executive vice president (manager) of the Church Pension Fund. He has been the Bishop of Florida since 1975 and will assume his new position Jan. 1. Alan F. Blanchard, president of the Church Pension Fund, sees Bishop Cerveny's work as anticipating client needs, developing programs to meet them and communicating the programs to the constituency.

The Rev. **James C. Fenhagen**, who until recently was dean of General

Theological Seminary in New York City, began work as director of The Cornerstone Project on Sept. 1. Fr. Fenhagen will oversee all aspects of research, program implementation and evaluation at Cornerstone, which was started four years ago by the Episcopal Church Foundation to strengthen and support clergy.

The Most Rev. Peter Carnley, Archbishop of Perth, Australia, recently **ordained a professed homosexual** to the priesthood in a private ceremony in the chapel of his official residence. According to Religious News Service, it is believed to be the first time an openly practicing homosexual has been ordained in the Anglican Church of Australia.

A new organization, the **Anglican Association of Biblical Scholars**, was formed recently and is open to all who teach Bible in Anglican or Episcopal seminaries, colleges or other theological

(Continued on next page)

Life Has Become Quieter for Terry Waite

Ten months after his release as a hostage and six months after resigning as special envoy to the Archbishop of Canterbury, Terry Waite now claims the relatively quiet life of author, adjunct university professor and occasional public speaker.

During a recent interview in Springfield, Ohio, Mr. Waite, 53, said he divides most of his time between his home in South London and the University of Cambridge's Trinity Hall, where he is writing, catching up on five years of reading and teaching some undergraduate seminars. Mr. Waite was in Springfield to deliver a speech and receive an honorary doctorate at Wittenberg University, a Lutheran affiliated school.

Mr. Waite said he has finished about half of a book that will be published in England and the United States next year detailing his hostage experience. "It's really the book I wrote in my head when I was in captivity," he said.

Mr. Waite said that earlier this month, for their first time together in freedom as a group, he joined former hostages Terry Anderson, the Rev. Lawrence Martin Jenco and Brian Keenan in Northern Ireland at a conference promoting non-violence. "Although it's been a pretty miserable time in Ireland lately, we went to make a contribution," he said.

Mr. Waite experienced torture, a mock execution and four years of solitary confinement while a hostage. He said his future is dedicated to promoting justice and non-violence. "I see



Photo by Al Diaz, *Miami Herald*
Mr. Waite

myself definitely continuing in the line that I've followed for a long, long time, which is trying to relieve suffering, trying to relieve conflict and trying to do something about these extremely difficult problems," he said.

His captivity confirmed his belief that religion should never be taken as a magical aid for hardship — "as if all you have to do is put your hands together, pray to Jesus and, bingo, everything's right." Instead, he said, "suffering is suffering no matter how you experience it. Religion doesn't necessarily ease it, but it makes it possible to live through it and see beyond it and to allow it to be creative rather than destructive."

The former hostage said that once he was released, the places he most wanted to visit with his wife, Frances, and their four children, were those related to his childhood years in north-west England. "[In captivity] I did a lot of thinking about that in trying to keep my mind active. I went back to places in my imagination to people I had known as a child, and I thought, 'When I get out, I really would like to go around and just take another look.'"

Mr. Waite said that after his release he received so much mail from throughout the world, it took four secretaries working full time for nine months to open, read and start responding to it. Now receiving about 100 letters a week, he said he still has about 80,000 letters he has not read.

His release last November after being held captive in Lebanon for 1,763 days sparked public debate over his relationship with Col. Oliver North and his unwitting role in the U.S. government's Iran-contra scandal. Mr. Waite has consistently denounced arms-for-hostages negotiations and said he honestly doesn't know if he was a pawn for the U.S. He told the press that it is unwise for governments to get directly involved in hostage negotiations.

"If hostages are taken in the future, it ought to be up to independent negotiating teams such as the Red Cross or volunteers associated with the U.N. rather than governments themselves," he said. [RNS]

(BRIEFLY — from previous page)

cal education programs, as well as to Anglicans or Episcopalians who teach the Bible in a higher education setting. The group intends to find ways to relate biblical scholarship more directly to the life of the church, in addition to addressing the goals and problems of teaching the Bible in an Anglican context. The Rev. Michael H. Floyd, of the Episcopal Theological Seminary of the Southwest, is chairman.



The Standing Commission on Constitution and Canons has announced the publication of the *1991 Supplement*

to the two-volume *White & Dykman, Annotated Constitution and Canons*, 1981 edition. The new supplement supersedes the *1989 Supplement* and covers all constitutional and canonical legislation of the General Conventions of 1982 through 1991, including expositions on the legislation and key topics, and maintains the two-volume work of 1981 as a current resource to the church. The *1991 Supplement* is provided free to all present owners of the *1981 White & Dykman* and may be obtained by mail request from: Parish Services, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017.

Brother Desmond Milton Smith, SSF, Anglican Bishop of Belize, in the Church in the Province of the West Indies, died in Belize City of respiratory failure on Aug. 19. In 1963 Brother Desmond joined the Society of St. Francis in the Church of England, and after making his profession was sent first to Zambia, where he was ordained deacon and priest, and then to Tanzania. In 1979, Brother Desmond joined the friars of the American Province in Trinidad and Tobago, where he served as rector of St. Stephen's, Princes Town, until his election as the 12th Bishop of Belize in November of 1988.

Friend of Crime Fighters

By ARTHUR SCRUTCHINS

It was 3:45 a.m. on a cold December morning, and in an unmarked police car sat four policemen waiting for a signal on the radio. That signal would send them, and other officers at different locations, into houses to arrest persons dealing drugs. A total of 20 houses would be raided before sunrise.

In this car, the driver, a detective, double checked the loading of his firearm. A county deputy lit another cigarette in a seemingly-endless chain-smoking marathon. In the back seat, another officer hummed what sounded like a bad rendering of a country and western tune, while reserve officer #401 silently prayed that no one would get hurt . . . especially him!

The scene described is probably not new to you, as most people have seen drug raids on the news and on television shows. What might be different is the fact that officer #401 is a member of the clergy. I am officer #401 . . . and I'm also a deacon in the church.

I serve as a police chaplain with the Shawnee Police Department. A police chaplain is on call several days a month to provide counseling or a listening ear to an officer in need. Sometimes a chaplain will ride along with an officer to be there to lend an ear to any concerns that may be troubling that officer. This is because the police officer is confronted every day with situations that inflict emotional, mental and spiritual burdens. A police chaplain also helps families in the community that come in contact with the department because of crisis situations. For example, police chaplains are called for serious injury or death notifications, suicide attempts and domestic disturbances.

For many in the church, that's fine. Helping people and listening to people are what clergy are supposed to do. But you may ask, "Why do you sometimes ride in uniform, wearing body armor and carrying a gun? Just who

The Rev. Arthur Scrutchins serves as pastoral assistant at Emmanuel Church, Shawnee, Okla.



Deacon Scrutchins (left) with officer Mason Wilson.

do you think you are . . . Clint Eastwood!?"

For me the answer is simple, not easy. The answer is simply "Incarnation." Just as we believe God can help us and understand us fully because he became human in Jesus Christ, so too, police officers need religious guidance and counseling from someone who fully understands the frustrations surrounding their duties.

That is why I went to the academy and volunteer 16 hours a month as a uniformed patrolman. Just as all Christians are called to represent Christ and his church in the office, in the school, in the home, and in the work place, I am now called to represent Christ and his church in law enforcement.

Probably the "toting the gun" part is the hardest for people to understand. I feel this is the case because we've let criminals dictate what handguns are for. I wear a gun *not* to threaten or kill people. Rather, in words of the Law Enforcement Code of Ethics, the gun is worn "to protect the innocent against deception, the weak against oppression or intimidation, and the peaceful against violence or disorder."

Our tradition records that there comes a time when different types of forces are warranted. To protect those who could not protect themselves, Christ used force ranging from the

words: "Let you who is without sin cast the first stone" to physically throwing the money changers out of the temple. David used lethal force against Goliath. It is precisely because life is so precious and should not be taken senselessly that I will wear a sidearm.

This ministry is important because I feel I serve as a reminder to the church that it is everyone's duty, not just peace officers, to prevent and to fight crime. The church, probably more than any institution, needs to be reminded of the adage "all it takes for evil to triumph is for good people to do nothing." So what can you do?

First, you can find ways to support and express your gratitude to those who risk their lives for your safety and property. You can pray for them.

Second, there are things the church can do in the realm of education. Most calls that police officers respond to involve the abuse of alcohol and other drugs. Accidents, attacks, burglaries, domestic disputes and juvenile problems are largely due to substance abuse. As a church, we must continue in our efforts to stress the dangers of substance abuse.

The church and police working together makes sense. Both desire peace, safety and an orderly community. Both want to eliminate crime. Both want the best for all people. I am proud to serve them both.



Sheep graze in front of St. James' Church, Brick Kiln, Nevis

Caribbean Niche for Retired Priests

By WESLEY KONRAD

Abraham was an old man when he set out for the land of promise. God led him. He was successful in his mission because he let himself be led.

There are many modern-day Abrahams among the retired priests of the Episcopal Church. More than 50 of them have served anywhere from one month to three years in a West Indian parish. They have gone at the request of one of the bishops in the Church in the Province of the West Indies (CPWI), usually when a parish is without a priest. They also have gone

at their own expense, and they have gone because they are desperately needed to give encouragement to one or more of the countless congregations throughout the West Indies struggling to hold on to the faith in the absence of a resident priest.

Invariably, when priests return to the United States after serving in a West Indian parish, they say something like this: "God saved the best for last," or "I never realized there were people with such deep faith, so much confidence in the almighty power of God," or "Thank you for sending me; I'll never be the same again."

I've been saying things like that since 1986, when I retired. My wife, Helen, and I have served for periods up to nine months on 25 Caribbean

islands. And they've all been so different. I remember on my first Sunday at St. Michael's Cathedral in Bridgetown, Barbados. I went to the altar, turned toward the people, and gasped. There must have been 900 people in church. I thought to myself, "I'll be here until Tuesday afternoon giving communions." About the time of the consecration I felt someone standing next to me. It was the Bishop of Barbados. "I thought you'd like a little help," he said. Amen!

Karen Maynard, in the little village of Brick Kiln, Nevis, used to bring us three eggs wrapped in a napkin. Karen didn't have any money, but she wanted to show that tall, skinny, white priest from America that she was happy to have him there. That was in 1975, when we first went to St. James', Nevis. Now we're back there again and
(Continued on next page)

The Rev. W. Wesley Konrad is rector emeritus of Grace Church, White Plains, N.Y., and is the president of Ministries to the Caribbean.

CARIBBEAN

(Continued from previous page)

Archbishop Lindsay, Bishop of the North Eastern Caribbean and Aruba, and also the Archbishop of the Province of the West Indies, has asked us to stay at St. James' until he is able to find an indigenous priest. We'd like to be able to do that.

Sure the islands are all different, just as each state of the United States is different from all the rest, but there is a common need — the need of those who want to know Jesus and make him known. That's why this ministry is so exciting. We're down to the basics. This story tells of the generous use of natural human resources — resources that happen to be over the age of 65. We know that many human resources are used as Christians minister to one another throughout the world, but seldom has there been almost total emphasis on resources that have reached the "golden years." The results have been astounding.

The Rev. Patrick Murphy from Maine finished a tour of duty at Holy Trinity, Barbuda. After nine months he was going home to do his income tax. On a circuitous trip home, he stopped at St. Patrick's, Sauteurs, Grenada. "Please stay," said the parish priest. "I have to have a serious operation, and I'll be out of commission for a few months. If you can't stay, my people won't have a priest while I'm gone." Fr. Murphy went home, did his taxes, and in two weeks was back in Grenada. Now that's the spirit of giving.

Early in July, I called the Rev. Charles DeVries in Las Cruces, N.M., who served on St. Kitts some years ago. "How would you like to go back?" I asked. "Rudy Smithen, on St. Kitts, has gotten a full scholarship to study in England for a year. He won't be able to go unless we can find someone to take his very active parish in Basseterre."

"I'll call you back in a day or so," Charlie said. Two days later, I knew Charles and Laura DeVries would go to St. Kitts on Sept. 1 and do all of the parish work at St. George's, Basseterre, until Feb. 1. George and Nancy Wyer from Virginia will go to St. George's in February and stay until August, 1993. Rudy Smithen will get his master's degree and the CPWI will be infinitely richer.

The acolytes at St. Paul's, Antigua (we were there for seven months in



Acolytes at St. Paul's, Falmouth, Antigua, West Indies

1991), adopted my wife, Helen, as their own mother. It was the most wonderful thing to watch. These young men were so macho, they thought, and so in need of affection. They knew intuitively that my wife is an expert in that department. They were the only kids I've ever known, except my own, who would get invited to dinner even if they arrived right at dinner time.

English Congregations

The telephone rings. "Wes, this is Bishop Onell Soto in Venezuela. Margaret Larom tells me you know of some retired priests who might come down here to help me." I didn't bother telling Bishop Soto that most of us don't speak Spanish, not well enough to say the Mass anyway. It was just as well that I didn't. He has several English congregations. I went to All Saints', Curacao, for two months late in 1991, and Robert Johnston from Virginia is holding forth at the cathedral in Caracas until the new dean arrives. We're called upon to do the most wonderful kinds of ministry.

The majority of the young men who have gone into the priesthood from the West Indies have gone to England, or Canada or the United States to do ministry. We can guess the reasons for this, but we do not need to know the answers. We only need to know that there are innumerable congregations as a result without the leadership of a priest. We cannot solve this problem, but we can, and we are, offering temporary encouragement to some of

God's most beautiful people.

Some retired priests want to become involved in ministry in the West Indies, but they can't afford the \$1,500 or \$2,000 air fare. Some want to go but the additional costs, such as the high price of food, are prohibitive. Some bishops want us, but they can't afford to buy the local transportation needed for us to do the work. (For example, St. Mary's on Tobago has eight points of worship, but there is no vehicle.)

Retired priests are urged to become part of Caribbean Ministries. Ask that parish where you are the rector emeritus to give you some money for your new ministry. I'll let you in on a secret. That's exactly what I did. The rector, wardens and vestry of Grace Church, White Plains, N.Y. (even though they are already extended beyond imagination in outreach programs) have given me tremendous support. I have a desk, a telephone, all the love I can handle, and each year they send Helen and me off to the West Indies as their very own missionaries. This year the parish has given me \$1,500 for St. James', Nevis, to support my replacements so I can spend two months in White Plains for some American medical attention. The Church in the Province of the West Indies owes a tremendous thank you to those retired American priests who have served.

Persons who wish more information may contact Walter Simon, Grace Church, 33 Church St., White Plains, N.Y. 10601 or the Rev. W. Wesley Konrad, St. James' Rectory, Brick Kiln, Nevis, West Indies.

Approachable Archbishop

During his 10-day visit to the United States, the Archbishop of Canterbury came in contact with a great many Episcopalians. The Most Rev. George Carey was seen and heard by thousands over a closed-circuit television hookup, he preached to thousands more in the dioceses of Maryland, Washington, Southern Ohio, Olympia, Rio Grande and New York, and he visited such disparate groups as a seminary community, residents of a home for AIDS victims, young people, a diocesan convention and a Cambodian congregation.

Wherever he went, Archbishop Carey impressed Americans with his willingness to be accessible, his listening ability, his unpretentious manner of speaking, and his preaching with clarity. He seemed at ease in a variety of settings and spent much of his time in a business suit rather than in a purple cassock as was the custom of his predecessors.

Being the primate of the Anglican Communion is a monumental task, but, based on a short visit and his early months in office, Archbishop Carey is up to the challenge.

The Church's Family Values

We are hearing a great deal these days about family values. Politicians of every sort are using the phrase as if it were a campaign slogan. While these political candidates are quick to tell us they stand for family values, they're not as anxious to define what this means.

For Christians, this talk about family values is nothing new. We've had family values all along. When we committed ourselves, through baptism, to join the family we call the church, we took on a set of family values. While our individual families may look and live differently from one another, we all belong to the larger family, the body of Christ.

Through our baptism, when we became children of God, we also became brothers and sisters to all who have been baptized. Our family values are found in Jesus Christ, whom we meet in word and sacrament.

While political candidates continue to expound about family values during the remaining weeks of this campaign, let us remember where the real family values are found.

VIEWPOINT

A Case Against Consulting the Polls

By HARRY T. COOK

In the first two excerpts from Richard Kew and Roger White's *New Church, New Millennium* [TLC, Sept. 13, 20], there occasionally lurks an uncomfortable suggestion that the church in the next millennium should determine its theological positions according to the comfort level of a majority of its members.

"The appeal of traditional Christianity is on the rise," the authors say. "During the coming years we expect our church to present an increasingly orthodox theological profile. Probably one of the greatest surprises of the 1989 Gallup survey were the uniformly traditional beliefs held by the majority of those interviewed."

Ah, yes, the Gallup poll. Had Amos consulted a polling service in 8th century B.C., he might not have lambasted "the cows of Bashan . . . who oppress the poor, who crush the needy."

Likewise, Elijah and Jeremiah

seemed not to care in which direction the wind was blowing. They named reality for what it was and evidently were unconcerned about what the majority of their co-religionists might wish reality to be. Had they not done as they did, there would be a dearth of great preaching texts and little or no biblical tradition of social prophecy.

Episcopalians should worry that such eminent churchmen as Kew and White seem to be carried along on the current of accommodation. Why is it that they have apparently given up on the ecclesiological principle that the Holy Spirit guides the councils of the church (including, presumably, the House of Bishops) in arriving at new ways to approach ministry?

The authors portray the late Bishop James Pike and Bishops Paul Moore and John Spong as far-out liberals who have led the church down the primrose path of radical liberalism much as a great locomotive pulls its train of cars down the track, i.e., whether they wish to go or not. The authors draw that picture and say, in effect, that the church has gone too far in following the lead of such prophetic figures.

Martin Luther did not consult the polls before he framed his 95 theses.

John Keble did not write and preach "National Apostasy" thinking that he would thereby please the masses by confirming all their prejudices.

It may, in fact, be the case, as Kew and White suggest, that the great mid-body of the Episcopal Church is less inclined to accept the proposition, for example, that a faithful gay or lesbian commitment may be worthy of the church's blessing. It may be the case that some majority of Episcopalians would rather not contemplate inclusive language liturgies. It may be the case that a good many Episcopalians are fed to the teeth with challenges to change the way they have been doing and want to do business.

Kew and White say that if the church attunes itself to what they see as an emerging "conservative" or "traditional" majority, it "could be very important to the future well-being and growth of the Episcopal Church."

Is that the point, though? Is the primary focus of Episcopalians to be on their church's "well-being" and "growth" at the expense of doing what is often just but at the same time inconvenient and costly?

Dietrich Bonhoeffer, where are you when we need you?

The Rev. Harry T. Cook is rector of St. Andrew's Church, Clawson, Mich., and is a regular columnist on the op-ed page of the Detroit Free Press.

Suppressing the Scrolls?

THE DEAD SEA SCROLLS DECEPTION. By Michael Baigent and Richard Leigh. Summit. Pp. xix and 268. \$20.

Conspiracy theories are all the rage these days, so it is not surprising, given the recently publicized furor over the scandalous delay in making available all the material from the Dead Sea Scrolls, that a conspiracy has been postulated to account for this delay. Michael Baigent and Richard Leigh contend that behind the delay is the Vatican, operating through the agency of the Ecole Biblique in Jerusalem. The motive assigned to the Vatican for suppressing the scrolls is that they contain material which would undermine the Christian religion.

The arguments in this book strike me as specious. There is room for only one example. On pp. 65-66, there is a report of a conversation between Baigent and the Rev. Emile Puech, described in the book as "the young 'crown prince' of the Ecole Biblique." In this conversation, Fr. Puech informed Baigent that in the unpublished fragments with which he was working, he had discovered new overlaps between the scrolls and the Sermon on the Mount, and had also discovered that they were the source of certain quotations found in certain early Christian writers. The authors then remark, "to our knowledge, however, none of the revelations confided by Puech in conversation has yet appeared in print, and there seems no immediate likelihood of their doing so."

Yet at the time this conversation took place, Fr. Puech had already published an article on the scrolls and the Sermon on the Mount. Also, if the "crown prince" of the Ecole Biblique talks about his discoveries with someone writing a book on the scrolls, it seems hardly fair to claim that the material "if it has not been suppressed, has not been made public either." It is by this sort of innuendo, and by ignoring the actual present state of Roman Catholic biblical scholarship, that Baigent and Leigh create their conspiracy.

Do not be misled by the quotation on the book jacket from Herschel Shanks, himself one of the most vehement critics of the failure of those in

control of the scrolls to make them available. Shanks' favorable remark about the authors' style has been excerpted from a review article in the *Biblical Archaeology Review* (November/December, 1991, pp. 66-71) in which Shanks characterizes the conspiracy theory of Baigent and Leigh as "hogwash."

(The Rev.) RICHARD W. CORNEY
The General Theological Seminary
New York, N.Y.

Illusion of Nostalgia

MODERN AMERICAN RELIGION. Volume II: The Noise of Conflict, 1919-1941. By Martin E. Marty. University of Chicago. Pp. xiv and 464. \$27.50.

Martin E. Marty has undoubtedly written more first-rate church history than almost any other American. Distinguished Service Professor at the University of Chicago, he combines a lively writing style with impeccable scholarship. Now he offers us the second volume of his monumental history of modern American religion, one that covers the period between the peace that ended World War I and the Japanese attack that brought the United States directly into World War II.

To those of us who have lived through such traumas as the Vietnam War, death-of-God theology, Bishop James Pike's "time for Christian candor," and today's conflicts over such matters as sexuality, previous decades in retrospect appear benign, even tranquil. Even when we are told that debates were just as impassioned in the 1920s and 1930s, we doubt if believers ever felt that the very foundations of their faith and their nation were at stake.

But such nostalgia, notes Marty, is based on ignorance and illusion. In the period 1919-41, a sense of absolute crisis permeated the U.S. in general and religion in particular. Everywhere conflict ruled. Not since the Civil War had America been so torn. At stake ultimately was power and influence: the ability of the nation's Protestant establishment to maintain its long-held dominance.

Old-line America felt absolutely besieged. Alarmed over continued immigration, New York Episcopal rector Leighton Park feared that "the Roman Catholic Church may yet dominate the country." A Georgia congressman

advanced the thesis that God had meant man to be "a part of God himself, a Caucasian, a white man."

Even "outsiders" experienced dissonance. When the black Episcopal priest George Alexander McGuire established a separate African Orthodox Church, he was excommunicated as chaplain of Marcus Garvey's "back-to-Africa" movement. Amid currents of Zionism and Reconstructionism, Jews fought over their very identity. Rivalries with the Armenian Orthodox Church were so severe that in 1933 four assassins stabbed its archbishop.

Within mainstream Protestantism itself, there was bitter strife. Presbyterian theologian J. Gresham Machen of Princeton Theological Seminary called "Modernism," defined as the abandonment of biblical infallibility, the ultimate treason. When the Great Depression broke out in 1929, social gospelers fought to stave off Christian Marxists on the one side, neo-Orthodox critics on the other. The advent of World War II just intensified the conflict, with Union Seminary's Reinhold Niebuhr leading "Christian realists" against liberal clergy who were predominantly pacifist-minded.

In short, Marty has shown that apocalyptic sentiments — that is the feeling that "the faith once delivered" is in dire peril — can be traced back at least three generations. As we continue to enter into new debates about the character and mission of the church, the study indicates that such conflicts can indeed be an object lesson.

JUSTUS D. DOENECKE
Professor of History
New College of the
University of South Florida
Sarasota, Fla.

Presidential Year Reading

GLADSTONE: The Making of a Christian Politician. By Peter J. Jagger. Pickwick (4137 Timberlane Dr., Allison Park, PA 15101). Pp. xix and 326. \$24 paper.

There could be no better reading in a presidential election year than *Gladstone*. Henry Gladstone, four times Prime Minister of England in the 19th century, was a devout, scholarly Christian whose faith informed his politics in a thoughtful and profound way. Our candidates' rather Sunday school piety, at best, pales before the bibli-

PEOPLE and PLACES

cally literate and socially concerned Christian faith of Gladstone.

He moved from a position of anti-abolition to abolition of slavery. He moved from being against freedom of religion for Roman Catholics in England and Ireland to becoming an advocate for religious freedom. These changes were rooted in his personal Christian faith.

Jagger's book takes us from Gladstone's birth in 1809 to his decision to run for a seat in Parliament in 1832. He saw himself as a Christian politician because he had decided against entering the ordained ministry. The book is an interesting account of the development of an intelligent and pious young man. His religious reading,



writing and thinking was prodigious. Few people today entering our seminaries are so deeply read in scripture, theology and spirituality. Jagger gives us, in considerable detail, the story of Gladstone's preparation for church and politics. There is a long chapter, "God's Will: Church or Politics?" describing Gladstone's difficult choice.

Jagger's style is not easy. He weaves quotations from the diaries of Gladstone, his siblings, friends, enemies, books, periodicals and newspaper accounts. These, though interesting, do not make an easy flow for the reader. Jagger is warden and chief librarian at St. Deniol's Residential Library in Harwarden, North Wales, which houses Gladstone's own 19th-century splendid collection of books. Jagger promises subsequent books of the life of Gladstone.

Those interested in biography, history, personal development, education, politics and religion will find plenty of good reading in Jagger's *Gladstone*.

(The Rev.) ROBERT WARREN CROMEY
Trinity Church
San Francisco, Calif.

Appointments

The Rev. **Ken Barker** is associate rector of Church of Our Saviour, 12236 Mandarin Rd., Jacksonville, FL 32223.

The Rev. **Peter G. Chase** is rector of St. Mary's, Newton Lower Falls, MA.

The Rev. **Carol M. Flett** is rector of St. Mark's, Burlington, MA.

The Rev. **Anne Carroll Fowler** is rector of St. John's, Jamaica Plain, MA.

The Rev. **Arthur M. Kingdon** is rector of St. Peter's Church, Bennington, VT; add: Box 799, Bennington 05201.

The Rt. Rev. **John Krumm** is interim pastor of Trinity, Boston, MA.

The Rev. **Herbert McMurtry** is rector of Holy Trinity, 325 Gold St., Juneau, AK 99801.

The Rev. **Mark Moore** is rector of Christ Church, Lincoln, RI.

The Rev. **Dyana Vail Orrin** is rector of St. David's, Box 870995, Wasilla, AK 99687.

The Rev. **J. Edwin Pippin** is rector of St. Anne's, Box 337, Scottsville, VA 24590.

The Rev. **Barry E. B. Swain**, elected rector of St. Clement's, Philadelphia, PA, has also been appointed U.S. Commissary for the Diocese of Koforidua, Ghana, Province of West Africa, and an honorary canon of St. Peter's Cathedral, Koforidua.

The Rev. **Dale Van Meter** is priest-in-charge of St. John's, Fall River, MA.

The Rev. **Stephen R. Whitfield** is chaplain of the University of Texas Canterbury House, 209 W. 27th St., Austin, TX 78705.

Resignations

The Rev. **David C. Cargill**, as interim of St. James, North Providence, RI.

The Rev. Canon **D. Lorne Coyle**, as rector of Trinity, Newport, RI.

The Rev. **Kenneth J. Dorsch**, as rector of the Chapel of St. John the Divine, Saunterstown, RI.

The Rev. **Peter Frey**, as chaplain of the University of Texas Canterbury House, Austin, TX.

The Rev. **Gail Helgeson**, as chaplain of Bryant College, Smithfield, RI.

The Rev. **Peter Laister**, as rector of St. Clement's, Philadelphia, PA.

The Rev. **James Ragsdale**, as rector of Grace Church, Chadron, NE.

The Rev. **Charles Swinehart**, as rector of St. Stephen's, Hamburg, MI; add: 1615 Ridgewood Dr., East Lansing, MI 48823.

The Ven. **Edward J. Trafford**, as deacon assistant of St. Matthias, Coventry, RI.

The Rev. **Persis P. Williams**, as interim of St. Michael and Grace, Rumford, RI.

Retirements

The Rev. **Richard A. Bamforth**, as rector of St. Mary's, Rockport, MA; add: Box 5068, Augusta, ME 04332.

The Rev. **Harland M. Irvin, Jr.**, as rector of St. Michael and All Angels, Longview, TX; add: 1013 Superior Rd., White Oak, TX 75693.

The Rev. **James L. Tucker**, as rector of St. James, Houston, TX; add: 3730 Rio Vista, Houston 77021.

The Rev. **William L. Worrell**, as rector of St. Michael and All Angels', Cuernavaca, Mexico; add: Box 778, Ruston, LA 71273.

Cathedral Clergy

The Very Rev. **Warren Raasch** is dean of St. Paul's Cathedral, 815 S. Second St., Springfield, IL.

The Very Rev. **Bertram N. Herlong** installed the Rev. **Meredith Hunt** as canon residentiary and the Rev. **Ralph G. McGimpsey** as honorary canon of the Cathedral of St. Paul, Detroit, MI.

Lay Appointments

Jane Paraskevopoulos is the new business manager of **Forward Movement Publications**, 412 Sycamore St., Cincinnati, OH 45202. She succeeds **Jean Scott** who retires as business manager after 42 years on the Forward Movement staff.

Changes of Address

The Rt. Rev. **William Gordon** reports the following address: 14 Burrell Ct., Midland, MI 48640.

The Rev. **William Hale** has the new address of 1067 Hubbard, Detroit, MI 48209.

Deaths

The Very Rev. **Reginald Carter Groff**, former dean of St. Paul's Cathedral, Springfield, IL, died at the age of 71 on Sept. 3 in Leesburg, VA.

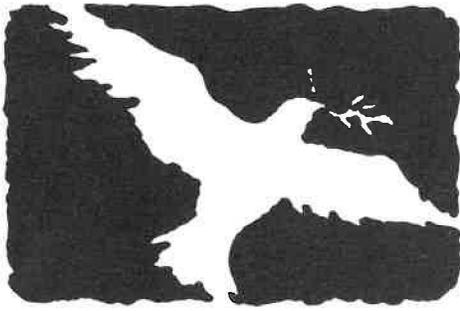
Born in New York, Fr. Groff was a graduate of Hobart College and Virginia Theological Seminary. Early in his ministry he was rector of the Church of the Advent, Norfolk, VA, and dean of St. Paul's Cathedral, Springfield. He received a master's degree in clinical psychology and worked at a state hospital in Illinois and at the Virginia Department of Social Security. He is survived by his wife, Rebecca, two daughters and two sons.

The Rev. **Nathaniel Eldridge Parker, Jr.**, rector emeritus of Grace Church, Gainesville, GA, died Aug. 1 of cancer after an extended illness in his home in Athens, GA, at the age of 70.

Rector for 21 years of Grace Church, Gainesville, Fr. Parker had previously served parishes in Smyrna and Athens and had been chaplain at the University of Georgia. He was a graduate of the University of the South, Emory and Yale universities. He is survived by his wife, Agnes, a son, and three daughters.

Richard F. Neidhardt, a communicant of St. Michael and All Angels, Columbia, SC, and active layman in Episcopal housing, died Sept. 3 at the age of 78 in Columbia.

Born in Spencerville, OH, Mr. Neidhardt served on the board of directors of Finlay House, an Episcopal apartment complex for older people, and was formerly president of the Episcopal Housing Corp. He had served as a trustee of Voorhees College and was a charter member of St. Michael and All Angels where he served as lay reader, choir member and vestry member. He is survived by a daughter and two sons.



BENEDICTION

In a distant city, in a drab hotel room, surrounded by strange sounds and smells, I thought of some way to brighten the place. It was autumn; there were no flowers or plants; on the sidewalk lay a round, deep-brown object, polished like old mahogany, sparkling in the street light like crystal. I retrieved it from among the fallen leaves, a horse-chestnut. It would stand ideally among the weathered furnishings of the rented room. It was exactly what I wanted.

That night I thought "This is not new with me. Someone has written about nuts and spirituality before." And then the recollection of this passage from Julian of Norwich:

"God showed me in my palm a little thing round as a ball about the size of a hazelnut. I looked at it with the eye of my understanding and asked myself: 'What is this thing?' And I was answered: 'It was everything that is created.'"

Like the English mystic, I wondered how the horse chestnut survived, since it is so little, but day after day it shone under the faded Matisse print beside the too-large Spanish wrought iron lamp. "It endures and will endure, because God loves it," Julian wrote. A year later, my main memory of the distant city is of a dark evening, and the shining, smooth, deeply textured circular presence among the dead leaves, and Julian's words "And so everything has been because of God's love."

(The Rev.) FREDERICK QUINN
Chevy Chase, Md.

Geology and Love

Gracious Lord, what were you doing
In the 130 million years before the dinosaurs?
And in the 75 million years that they ruled the
earth,
And in the 300 million years since their decline?
The mind simply cannot take in all that time.
Were you busy on other planets?
Or contemplating the order of creation
Which preceded human personality?
With whom did you commune?
O splendid Triune God,
Were Father, Son and Holy Ghost
Conversing, planning and loving the world into
being?
And is it possible that in all that time
Amid multifoliate genuses and species,
You were planning my birth, my life?
Alas, your wisdom is too much for me,
Your mind a mystery which I can only dimly perceive,
And yet since the Cenozoic and Paleozoic Ages,
You knew me and loved me.
Bless the Lord, O my soul,
And bless your holy name.

Corbin Scott Carnell

CLASSIFIED

BOOKS

ANGLICAN THEOLOGICAL BOOKS -- scholarly, out-of-print -- bought and sold. Send \$1 for catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866. (518) 587-7470.

FOR SALE. Never Used. *Jerome Biblical Commentary* (\$50); *Encyclopedia of Theology*. Ed. Rahner. 1986 (\$40); *Interpreter's Dictionary of the Bible*. 5 vols., 1985 (\$110). Books, 512 E. 15th St., Georgetown, TX 78626; (512) 863-7429.

NOTES ON THE CELEBRATION OF THE EUCHARIST. A Supplement to the Ceremonial Directions of the BCP, 1979. Bruce E. Ford. \$7.50. Making Eucharistic Vestments on a Limited Budget, Linda Hall. \$8.50. Hymnary Press, S. 1223 Southeast Blvd., Spokane, WA 99202. (509) 535-6934.

CATECHUMENATE

CHRISTIAN FORMATION: A Twentieth-Century Catechumenate by the Rev. William Blewett, Ph.D., and Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, growth. Highly commended by bishops, priests, seminary faculty, laity. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. Christian Formation Press, 750 Knoll Road, Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.

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ORGANIZATIONS

CATHOLIC-minded Episcopalians can affirm the authority of General Convention and support the Church's unity. Contact: **The Catholic Fellowship of the Episcopal Church, 2462 Webb Ave., Bronx, NY 10468.**

CONTEMPLATING RELIGIOUS LIFE? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: **The Director of Vocations, Brotherhood of Saint Gregory, Saint Bartholomew's Church, 82 Prospect St., White Plains, NY 10606-3499.**

THE FRANCISCAN ORDER OF THE DIVINE COMPASSION is a traditional religious order in the Franciscan Spirit. Inquiries: For those who seek the life of a friar to **Brother John-Charles, F.O.D.C., P.O. Box 317, Monmouth, IL 61462-0317.** For men and women who wish to be Tertiaries or Associates to **The Franciscan Order of the Divine Compassion, P.O. Box 6054, Rock Island, IL 61204.**

POSITIONS OFFERED

ASSISTANT TO THE RECTOR with responsibility for pastoral care (especially small group ministry and newcomers), Christian education and share in parish life, for a two-year period (until Nov. 15, 1994). Send resumé and three references to the **Rector, Trinity Episcopal Church, 1027 Vermont, Lawrence, KS 66044.** Deadline November 8, 1992.

ALASKA: St. James the Fisherman Episcopal Church on Kodiak Island is accepting applications for a full-time priest. If interested please send resumé to: **St. James the Fisherman Search Committee, P.O. Box 1668, Kodiak, Alaska 99615.** For further information please call (907) 486-5276 or (907) 486-4776 or FAX (907) 486-3823.

PROFESSIONAL YOUTH MINISTERS: We are now recruiting candidates for fall placement and winter training. Over 30 youth ministry interns and graduates nationwide. For more information, contact: **Michael Cain, Institute for Professional Youth Ministry, 1017 E. Robinson St., Orlando, FL 32801. Phone (407) 423-3567, Ext. 317.**

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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.**

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

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SUMMERS AT GENERAL, June 6-25. A four-year academic and experiential program in spiritual direction for clergy and laity, degree (STM and MA) and nondegree. For further information, write or call the **Center for Christian Spirituality, the General Theological Seminary, 175 Ninth Ave., New York, NY 10011. (212) 675-1524.**

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WANTED

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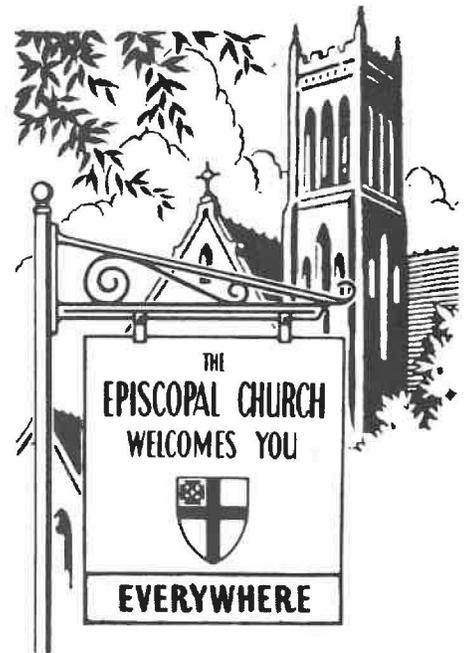
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The Rev. John S. Varyan, p-i-c
Sun H Eu 9:30

WASHINGTON, D.C.

ST. PAUL'S 2430 K St., N.W.
The Rev. Dr. Richard Cornish Martin, r; the Rev. August W. Peters, Jr., ass't; the Rev. Richard L. Kunkel; the Rev. E. Perrin Hayes
Sun Mat 7:30, Masses 7:45 (with Ser), 9 (Sung & Ch S), 11:15 (Sol), Sol Ev, Ser & 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; the Rev. James W. Farwell, Jr., assoc; Deacon Andy Taylor; the Rev. Victor E.H. Bolle, Winnie M. Bolle, James G. Jones, Jr., ass'ts
Sun MP 7:50, Masses 8, 10 (Sung), 5; Daily 7:15 MP and Mass

INDIANAPOLIS, IND.

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

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, 10:30 & 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

ALL SAINTS 209 Ashmont St., Dorchester
At Ashmont Station on the Red Line (617) 436-6370
The Rev. Richard S. Bradford, SSC, r; the Rev. Jay C. James, SSC
Masses: Sun 7:30 Low; 10 Solemn. Mon-Fri 7. Also Wed 10; Sat 9

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/C, handicapped accessible

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Semon, Rector; the Rev. C. Frederick Barbee, Vicar; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. James D'Wolf
Sun Eu 8, 9:15 & 11:15 (1S & 3S), 5:30; 11:15 MP (2S, 4S, 5S) followed by HC 12:15, Sun Sch 9:15. Daily 7 & 5:30

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. Robert E. Chrisman, r (603) 524-5800
Sat H Eu 5, Sun H Eu 8 & 10. Daily 7:30 MP

HACKENSACK, N.J.

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

NEWARK, N.J.

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

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. David L. Carlson, c
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. Masud I. Syedullah, Priest-in-Charge

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
Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30
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STONY BROOK, N.Y.

ALL SOULS' Main St., Stony Brook Village
The Rev. Fr. Kevin P. VonGonten, v (516) 751-0034
Sun Eu 8 & 10 (Sept. thru June), 9 (July thru Aug.). Call for Christian Education information. HD as anno

PHOENIXVILLE, PA.

ST. PETER'S 143 Church St.
The Rev. Thomas C. Wand, r
Sun H Eu 8, 10:15 (Sung); Tues H Eu 9, Thurs H Eu 7:30

SELINGSGROVE, PA.

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

WHITEHALL, PA. (North of Allentown)

ST. STEPHEN'S 3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; 12 YPF. Tues 9:30 HS, Wed 12:30, Thurs & Fri 7 HC. Bible & Prayer groups. 1928 BCP

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Sun Services 8 H Eu; 9:15 adult classes & Ch S; 10:15 Sung Eu; 12:30 Sung Eu (Spanish), 6:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
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Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu at several times. Daily MP 6:45 & EP 5:30

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
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EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL Lake & S. Farwell Sts.
The Very Rev. H. Scott Kirby, dean (715) 835-3734
Sun MP 7:30, H Eu 8 & 10, Christian Ed 9:15, EP 5:30

MILWAUKEE, WIS.

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

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