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Another Perspective

An Age of U-Turns

Any claim to infallibility or inerrancy must clearly be the surest way to undermine all real authority, and at the end of the day, or even sooner, prove to be quite counterproductive. A few weeks ago, the pope, on the advice of a special commission, did one of the great U-turns of history, when he rehabilitated, after 359 years, the astronomer Galileo. A bit late in the day, perhaps.

You will remember that Galileo was condemned for his support of the theories of Copernicus who, in his turn, had explained the motions of the planets by assuming that the sun, and not the earth, lay at the center. It's a sad story which does not make for very edifying reading. More than 350 years ago, 11 Vatican theologians declared Galileo's position to be "an absurd and false proposition . . . and formally heretical." Thus, Galileo was brought before the Inquisition and ultimately ordered to recant, by stating that of course, if the pope said infallibly that the sun went 'round the earth, then there was no need for further discussion.

But there is always need for further discussion. So it was that the present pope ended up doing a U-turn when he visited Galileo's birthplace of Pisa in 1989, praising the astronomer's "greatness" and admitting that his scientific work had been "initially, imprudently opposed." Heretics of one age have an uncanny knack of becoming the saints of a later age.

Our age seems to be an age of U-turns — "everybody doing it" from Mr. Major over the closure of the mining pits, to pollsters, who, like weather forecasters and economists, demonstrably get it wrong more than they get it right.

In an expanding universe, only a fool, a liberal or a fundamentalist (and it's amazingly difficult to differentiate among them) would even want to claim infallibility. Hopefully, neither the General Synod of the Church of England nor the electorate of America, both earlier in the month, would wish to claim that any system is error proof. No system, be it democratic, synodical or papal, is foolproof.

Anglicanism should never apologize for its vocation to "hold the mean between two extremes" — the extremes of biblical and ecclesiological fundamentalisms. No doubt, to our critics we must appear amateur and confused, but better that than the insistence upon saving face.

Indeed, I would want to go further. The New Testament introduces foot-sore pilgrims to the gracious necessity of frequent U-turns in the course of discipleship. Every turn in the road reveals unexpected contradictions. For the road to heaven, like the road to truth, is far from straightforward. That path is reserved for Gadarene swine. All Christians have been relieved of the burden of always being right, since we have been given the greater assurance from the One to whom all authority has been given, that if we are willing to surrender the idolatry of our own certainties, we will be given the greater gift of faith and the matching gift of the Spirit to lead us into the fulness of truth — but only in the fulness of time. Because, just like the thief on the cross, it really is never too late for U-turns, not even after three centuries of infallible error.

(The Rt. Rev.) MICHAEL MARSHALL,
Archbishops' Adviser for Evangelism
in the Anglican Communion.

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LETTERS

Valid Ordinations

The issue in the election of a bishop in Fort Worth is much more serious than your editorial [TLC, Nov. 1] indicated. It is not just a question of whether Bishop-elect Iker (or Bishop Pope, or the Diocese of Fort Worth) will ordain women. It is a question of whether they recognize that women can be ordained by any bishop. There are 1,200 or so priests in the Episcopal Church who are women. The majority in the Diocese of Fort Worth do not recognize the validity of any of those ordinations. This issue has become real for us now that a priest, ordained by Bishop Jones in Indianapolis, has moved to Fort Worth because her husband has a job in Fort Worth. She has been told that she is not a priest in Fort Worth. All four "official candidates" in the Fort Worth election said they could not recognize the validity of women's ordination to the priesthood or episcopate.

Those who consider this election should be thinking about all these questions: Does one diocese have the right to determine whether the ordinations in another diocese are invalid? Can we be a church if we do not accept each other's orders? Is this not a form of schism? Are women priests real priests or are they priests only at some times and in some places?

What the church does about this election will tell women priests and the bishops who ordained them what we think of them. I think we will be telling all women what we think of them. I would like to have the church discuss the issue of the way we accept each other's orders and how that relates to our being together in the same church. The issue is more than a question of a candidate's willingness to ordain women, as you reported.

(The Rev.) JOHN H. STANLEY
Trinity Church
Fort Worth, Texas

Decidedly Different

In his Viewpoint [TLC, Oct. 11], the Rev. Frederick A. Fenton quotes this seemingly universal mistranslation of St. Augustine's famous dictum: "Thou, O Lord, hast made us for thyself, and our souls are restless till they find their rest in thee."

The error lies in wrongly translating Augustine's phrase *ad te* as "for thyself." (Continued on next page)

Remember Somalia



Credit: Andrew Holbrooke

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LETTERS

(Continued from previous page)

self." If he had meant that, he probably would have written *tibi*. As it is, what he said in his Latin is "toward thyself." And what a celestial diameter of difference in meaning it makes!

A human analogue to God's making us for himself would be a boy making a kite for himself, i.e. for his own pleasure. There's nothing wrong with a boy making kites for his pleasure or with God's finding pleasure in whom-ever or whatever he creates. But Augustine is affirming something decidedly different, and very much more edifying to the mind of faith: that God has made man *toward* himself, with a built-in propensity toward God in his potential character: *capax deiformitatis*.

That, I submit, is what we ought to make of that wonderful passage. It's what the great doctor of the faith wrote, meant and taught; and it is indeed good news from heaven.

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

• • •

I commend Fr. Fenton for recognizing "The Missing Part." Unless we come to the Savior, unless we make a place in our hearts for him to live, we cannot achieve the evangelism the church wishes would happen. Too many of us need to find and keep the commitment to God's dwelling place uppermost in our lives. Too many of us are complacent and only want God as we take the opportunity on Sunday during the services, what is written in the prayer book or order of worship.

When Christ dwells in the hearts of those of the church, and the church (priests and laity alike) becomes committed to his teaching as written in scripture, a Decade of Evangelism will happen as never before. Until that "missing part" is recognized and realized, "cheap grace" is all to which we are entitled.

M. JOLAINA SZYMKOWIAK
 Horsham, Pa.

Basis for Truth

I must respond to Fr. Kaisch regarding his statement, "Thus, reason is not dependent on scripture . . ." [TLC, Aug. 30].

What, in heaven's name, is the basis of our faith? This watering down has brought about the disillusionment of

so many that our church has lost many of its members.

Scripture, often in its agonizing and indestructible way, states the truth. A minimal number of sentences cause us to question, but there can be no doubt whatsoever as to what was intended, viewed as a whole. Millions of lives witness to the truth. No recent "enlightenment" can change what God has revealed. We cannot trust reason alone. Reason takes many a devilish turn. Tradition can be changed. Only scripture remains the basis for truth.

NANCY H. TIER

Lakeville, Conn.

Dreary Reference

In her letter concerning the title of the service for Burial of the Dead [TLC, Sept. 20], Patricia Horn asks, "who else would we bury?"

When we Episcopalians were invited to make suggestions for what became the 1979 Prayer Book, I submitted a couple of ideas. One was to provide a more apt title for the funeral rite. Regrettably, the old name for that service was carried forward from the past.

Not only is it, as Ms. Horn rightly observes, only the dead whom we bury, there are other reverent and right things many of us do when death comes to a loved one. The gift to medical science is not unloving; cremation is not irreverent or sub-Christian. More and more I observe that persons in grief ask for the church's service to be a "memorial." For this, of course, we use the prayer book's liturgy for the Burial of the Dead — and that need not be funereal in the usual sense at all. Rather it can be and should be devoutly eucharistic.

But we are stuck with the dreary, harsh, old reference to the act of burying somebody's body. Since our prayer book now has services titled for "Ministration to the Sick" and "Ministration at the Time of Death," perhaps the next revision will continue the sequence by providing a title such as "Ministration After a Death," or simply "After a Death."

(The Rev.) EDWARD C. RUTLAND
Texarkana, Texas

Early Music

I recently attended an early morning Eucharist at a local church. Instead of the quiet Eucharist I grew up with, the opening words from the rector's mouth were, "Hymn 555." As I wiped the sleep from my eyes, it dawned on me that this is the third Memphis church I have attended in nine months that now uses music as an integral part of the early service.

Please know that this doesn't bother me.

I know of one Tennessee church that even has a full retinue of acolytes for its early service (last count there were nine young people) and a full choir.

How long has this change been in the making? Do other Episcopal churches do the same thing? That is, do other churches incorporate music in their traditionally "low mass"?

(The Rev.) KENNETH O. WHITE
Memphis, Tenn.

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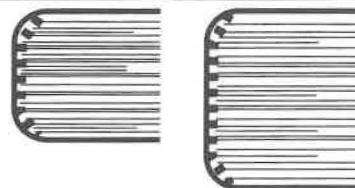
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To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated.

England Says Yes To Women

By a margin of two votes in the House of Laity of the General Synod of the Church of England, legislation for the ordination of women as priests was approved Nov. 11, provided its process through the secular parliament is unimpeded.

After 17 years of considering the proposals, the representatives of the English church's governing body met for a full day of debate to pass the motion. Regardless of which side would carry the day, opinions by forces pro or con indicated consensus on one point: There is likely to be chaos, if not even schism, in the years ahead within the life of the established church.

The debate itself was irenic, although lively, and the final totals, which were known to be very close, were unpredictable until the announcement of the results. Under rules governing the 563 members of the General Synod, a two-thirds majority was required in each of the three houses (bishops, clergy and lay) to pass such binding legislation. The vote of 53 bishops was 39 for, 13 against and 1 abstaining. The 253 clergy voted 176 for, 74 against and 3 absent. The 257 members of the laity divided 169 for, 82 against and 5 abstaining. One lay member known to favor the proposal died four days before synod met, and her place could not be filled in such a short time.

The legislation as passed was not a simple *carte blanche* for women's ordination. First, it excludes the episcopate from consideration, and second, it limits the areas where an ordained woman priest may function to those parishes favoring women priests within dioceses whose bishops permit it. Thus, bishops opposed to the ordination of women may forbid a woman priest from performing sacramental functions within their dioceses. In addition, incumbent parish vicars who oppose the ordination of women, but who canonically reside within a diocese where the bishop approves of them, may still forbid women priests from exercising their ministry within the geographical bounds of his parish.

(The Rev.) HERBERT A. WARD, JR.

Bishop Elected in Dallas

The Rev. James Stanton, rector of St. Mark's Church, Glendale, Calif., was elected Bishop of Dallas on the 15th ballot Nov. 6 in a special convention at St. Matthew's Cathedral, Dallas.

Fr. Stanton had a strong showing in the lay order, accumulating enough votes to be elected from the first ballot, but the Very Rev. Bertram Herlong, dean of St. Paul's Cathedral, Detroit, led in the clergy order from the second ballot through the 14th. Others nominated were the Rev. Hollis Williams, Jr., rector of Trinity Church, Everett, Wash., and the Rt. Rev. Don Wimberly, Bishop of Lexington.

The bishop-elect, 46, is a native of Atchison, Kan. He is a graduate of Chapman College, received a D.Min. from Claremont and a certificate from Church Divinity School of the Pacific. He was ordained to the diaconate and the priesthood in 1977, and began his ordained ministry as curate at St. Martin-in-the-Fields, Canoga Park,



Fr. Stanton

Calif. He was vicar of St. Stephen's, Stockton, Calif., 1977-81; rector of St. Luke's, Cedar Falls, Iowa, 1982-87, then moved to Glendale in 1987.

He is an associate of the Society of St. Paul and is a chaplain in the U.S. Army Reserve. Fr. Stanton is married and is the father of two children.

He succeeds the Rt. Rev. Denis D. Patterson, who retired. March 6 is the expected consecration date.

Dallas Votes

C=Clergy
L=Laity

BALLOT	Herlong		Stanton		Williams		Wimberly	
	C	L	C	L	C	L	C	L
1	12	17	50	125	55	51	9	15
2	25	27	53	140	41	38	6	2
3	41	38	55	144	26	24	3	2
4	60	57	56	142	7	6	4	2
5	68	67	54	136	3	3	2	1
6	69	70	53	133	3	3	2	1
7	71	74	53	129	2	2	1	1
8	71	75	55	130	0	0	1	1
9	71	73	55	133	0	0	0	1
10	69	69	56	134	0	2	0	0
11	67	63	54	139	3	3	0	2
12	67	57	56	142	2	7	0	0
13	66	56	55	145	3	3	0	1
14	60	50	59	149	4	6	0	0
15	54	43	61	156	4	7	0	0

Bi-Vocational Clergy Meet

Spirituality in the Marketplace — Piety and Production, was the theme of the annual meeting of the National Association for Self-Supporting Active Ministry (NASSAM) Oct. 10-12 in Oviedo, Fla.

Conference participants included clergy who earn their living as health and financial services providers, attorneys, counselors, government employees, trainers and homemakers. Each person brought individual experience in the institutional church, and each is a strong proponent of bi-vocational ministry. The conference format included a brief review of the 21-year history of NASSAM and a focus on a support network for bi-vocational clergy. Participants articulated their personal ministries as priests and lay people.

A study on faith and work was presented by members of the Center for Ethics and Corporate Policy in Chicago. The study showed a lower correlation between faith and worship and the personal transfer of that faith and worship to the marketplace.

Participants agreed to keep a watchful eye on the 1994 General Convention in Indianapolis because of some aspects related to bi-vocational clergy.

NASSAM's plans include a leadership meeting in Pittsburgh in October, 1993, and a national conference in April, 1994.

(The Rev.) ED HOOK

CONVENTIONS

The Diocese of San Joaquin held its convention Oct. 23-24 in Stockton, Calif., and featured the Rt. Rev. Terence Kelshaw, Bishop of the Rio Grande, as guest speaker.

The Rt. Rev. John-David M. Schofield, Bishop of San Joaquin, expressed optimism that "God is moving in a sovereign way within the House of Bishops," and his hope that the level of "consensus and unanimity" experienced at the bishops' meetings in Baltimore and at Kanuga would continue.

"The vision I have for our diocese involves a ministry of clergy and people who are truly empowered by the Holy Spirit and moving ever more and

Marking changing times soon after the presidential election, *The Washington Post* came out with a list of what's in and what's out. "Out" with George Bush are **Episcopalians**, Kennebunkport, trickledown and "the vision thing." Southern Baptists, Bill Clinton and Al Gore being among them, are in, along with "programs, programs, programs," tax and spend and the Ozarks.

The Council for Women's Ministries has introduced a new national leadership training program that grew out of the Worldwide Anglican Encounter in Brazil last spring. It will emphasize advocacy. "From confronting racist jokes to working for a more just government, we have a gospel mandate to advocate justice," said Katherine Ragsdale, staff member of Women in Mission and Ministry at the Episcopal Church Center in New York City.

After years of controversy, Arizona voters in November approved a measure establishing a paid Martin Luther King, Jr. holiday. Because it did not have a paid holiday honoring the slain civil rights leader, the state was the target of boycotts in recent years, including 1991, when some Episcopalians refused to attend General Convention in Phoenix. The issue received attention during the convention as well.

more intentionally toward the forming of genuine faith communities where there is body ministry or the expression of charisms or gifts by individuals within each parish and mission."

Bishop Kelshaw described new models of ministry being implemented within his diocese.

In legislative sessions, the convention approved a resolution directing diocesan council to further study and disseminate information on the programs of Jubilee Ministry, and resolved to request the Church Pension Fund to investigate and report to the next General Convention ways to assist new clergy in acquiring housing.

A 1993 budget of \$1.02 million was adopted.

(The Ven.) DONALD A. SEEKS

BRIEFLY

It was delayed more than five years, but on Oct. 21 Terry Waite was installed as Florida Southern College's 53rd honorary chancellor. The former hostage, who had been taken captive in 1987, told students his hope for the future is "to enable the weak and powerless to be strong, to enable the strong to be just, and above all, to allow the just to be compassionate."

Nashotah Marks Sesquicentennial

Liturgies, lectures, an academic convocation, the awarding of honorary degrees and a concert were highlights of the sesquicentennial convocation at Nashotah House, Nov. 6-8.

The Wisconsin seminary awarded honorary degrees to six persons. Doctor of divinity degrees were presented to Bishop Herman of Philadelphia of the Orthodox Church in America, and the Rev. Theron R. Hughes, retired priest of the Diocese of Western Kansas. Doctor of humane letters degrees were presented to the Rev. Mother Catherine Grace of All Saints' Sisters of the Poor, Catonsville, Md.; the Rev. Daniel H. Goldsmith, a retired priest of the Diocese of Vermont; and Mrs. Dorothy Mills Parker, a Washington, D.C. journalist who is a TLC correspondent. Lloyd E. Cast, Jr., organist and choirmaster of the Cathedral of All Saints, Albany, N.Y., received a doctor of music degree.

The convocation also included a lecture by Glenn Johnson, a member of the faculty at the University of Wisconsin, Oshkosh, who spoke on Bishop Grafton of Fond du Lac. The Very Rev. Richard Hatfield, dean of Christ Cathedral, Salina, Kan., spoke on St. Tikhon of Russia and his relationship with Nashotah House.

Nashotah's history was recalled by two retired bishops who have had long associations with the seminary — the Rt. Rev. William C.R. Sheridan of Northern Indiana and the Rt. Rev. Donald J. Parsons of Quincy.

The convocation also included a concert by the choir of men and boys of the Cathedral of All Saints, Albany, N.Y., and a Solemn Eucharist at St. John's Church, Delafield.

Risk Pays Dividends at Detroit Church

By HARRY T. COOK

If a latter-day St. Luke ever gets around to writing a third book for Theophilus, the following story certainly ought to have a place in it. It is the story of a parish in which the communicant strength tripled in 10 months time. Few congregations have done the same.

This is the story of a faith community in the Diocese of Michigan from which "the true light, which enlightens everyone" has once again begun to shine forth. The darkness had well-nigh overcome the light at St. Philip and St. Stephen's Church on inner city Detroit's east side.

Twenty-five years ago, the parish had more than 1,000 communicants and two full-time priests. That was before the tectonic shifts in race and social relations convulsed Detroit in the mid-1960s. After 1967, the communicant strength of the parish eroded precipitously until the Rev. William Melnyk arrived in the autumn of 1991. At that time, the congregation numbered about 25 persons, almost all of whom were white and over 60 years of age. Most of them lived in a zip code area other than Detroit's.

The parish kept trying to call a rector who would say "yes," and finally found one in Fr. Melnyk. To get him, the vestry agreed to bet the last \$30,000 or so of the parish's small endowment on 18 months to two years of Fr. Melnyk's leadership to see if the decline could be arrested and reversed.

A few words about Fr. Melnyk. As recently as 3½ years ago, he was the rector of a respected and highly-visible parish in the university town of Ann Arbor, Mich. His wife, Glen, sensed a call to the priesthood, headed for the University of the South to pursue her M.Div. degree and the holy orders that were to be conferred upon her last June.

Fr. Melnyk did what few men have done. He interrupted his "career" and followed his wife to Sewanee in order



Fr. Melnyk

that the family might be kept together.

The family soon experienced the economic hardships that most Episcopal seminarians must now endure for the sake of their degree. At one point, Fr. Melnyk and now-Deacon Melnyk had seven part-time jobs between them. As Glen's final year in seminary approached, her husband put himself back into the pool of available priests seeking a parish call somewhere, hopefully in the Diocese of Michigan.

Limiting Options

He told Bishop Wood he wanted to return to Michigan because he knew his wife would be welcomed into the ranks of ordained ministry there more easily than in almost any other diocese — thus limiting his own options.

Only the Holy Spirit may know why, but Fr. Melnyk was unsuccessful in finding a call, though word has it he was a "bridesmaid" in one calling process and the "maid of honor" in another — but never the "bride." He finally told Bishop Wood, "All right, give me someplace nobody wants." That place turned out to be St. Philip and St. Stephen's — or what was left of it.

This past spring, Fr. Melnyk took to

the broken and despairing streets of the parish's neighborhood and found a hunger and thirst among its residents — virtually all black — for pastoral care and Christian nurture.

Telescoping this narrative, suffice it to say on a recent Sunday, there were eight baptisms in the parish, and the congregation has grown to about 90 members.

What has made the difference is a priest who is willing to "walk the city's streets again . . . where cross the crowded ways of life, where sound the cries of race and clan." And what has further made the difference is that the people of those streets have been embraced by and have themselves embraced the faith community that the parish is becoming.

It became clear to Fr. Melnyk and some of his new members that it would be critical to found a drop-in center for neighborhood youths for whom trouble was about the only extracurricular activity available. Central to that youth ministries effort was a place to play basketball.

One day, as Fr. Melnyk was gazing out his office window, his eyes fell on a vacant lot adjacent to and owned by the parish. He called the author of this article to talk about how the lot could be transformed into a basketball court. The author, sitting in the secure and cozy study of his suburban parish church, blurted out the promise that he would raise the money to lay down the asphalt for the court.

After phones were hung up, Fr. "Big Shot" asked himself how under the sun he was going to come up with the nearly \$10,000 that the asphalt was going to cost. Thus a letter was sent to 25 rectors in the diocese telling much the same story as this article.

Within three days, the entire amount had been raised as the checks poured in — one in four figures from a lay person in a parish in which the rector had preached about the letter. In fact, a week after the plea was made, the basketball court fund was oversubscribed.

The unfinished story of St. Philip and St. Stephen's continues. A food pantry and a Head Start program have been organized. The vestry's gamble is paying off.

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

Against Adversity

Finding Wholeness After a Stroke

By ANNE PERKINS

Courage. God.

David Ruhmkorff, age 54, had a devastating stroke. While on a business trip, in an airplane circling to land, he felt a pain in his chest. He told a flight attendant that he might be having a heart attack. After the plane landed in Dallas, he was taken immediately to a hospital. The attack of angina led to emergency heart surgery, his second of the year. When he awakened, he was far from home, not knowing where or who he was.

David, a non-parochial Episcopal priest who had founded and organized a management consulting firm, was frightened and confused. When he woke up from the heart surgery in Dallas, his face felt frozen as though he had just left a dentist's office. The right side of his body felt detached and freezing, symptoms of a paralyzing stroke. He prayed, and two words came to him: "Courage. God."

Until a sickness occurs in our own family or circle of friends, we often believe many major illnesses are fatal. A stroke, cancer. The words evoke anxiety and fear. They must be terminal. But they need not be. It is when a stroke victim recovers that we learn from it. How is the patient to cope, and how will he adjust to life? To family and friends? And what is *their* role?

For Jane, David's wife, the first months after his stroke were painful. She knew little about strokes. She thought a stroke was something that happened only to a person her parents' age.

Returning to his home in Cincinnati, David worked with a therapist, first in a hospital, then in his own home. Fortunately, David was able to speak. He practiced learning how to fall since he had to use a cane. He practiced climbing and descending stairs. He relearned how to dress himself, though it took twice the time.

Anne Perkins serves as a volunteer chaplain at New York University Medical Center.



Fr. Ruhmkorff has turned misfortune toward a new ministry.

Because he was self-employed, he doggedly continued to try to work. He was sometimes sad and often frustrated. His recovery was slow, and he had to learn to relinquish some activities, like driving a car. He would miss being able to take his children to a soccer game.

It was David's idea that he and Jane produce an audio tape, "Living with Stroke," which might help other people deal with a stroke, especially in its emotional and spiritual dimensions. He secured a grant from a church-related foundation and produced the first tape. David's neurologist also participated in the discussion.

On the tape, issued by the Good Neighbors Tape Project, Jane candidly discusses how David's stroke affected their children. They also discussed the importance of the support of friends, including the attitudes of well-intentioned ones who nevertheless stayed away from visiting or even telephoning. David admits he was sensitive to many things, and at first felt isolated and lonely.

The couple is frank in discussing the importance of employment in their emotional relations. Jane had returned to teaching after David's earlier heart surgery. She felt her return to work was a good challenge to her husband. She was not at home to be the caregiver, which meant neither suffered

from depending on the other to bolster their feelings.

As part of Good Neighbors, David started support groups to discuss disabilities. The participants identified their feelings, discussed them and used the 12-step spiritual model of Alcoholics Anonymous.

David still has problems. His memory plays tricks on him. He forgets to take his medicine sometimes, and he suffers from jolting pain as a result. He forgets dates unless he writes them down.

But David is not reclusive. He gets out to meet people and consults with persons who come to him for assistance. He is indeed a wounded healer. Though living with disabilities, he lives life to the fullest. His neurologist, Robert Reed, comments: "David is a creative person, with new ideas and programs for disabled people."

Jane does not see the stroke as punishment from God, as many family members of stroke victims do. "God doesn't zap people," she says straightforwardly. The stroke was an accident. Not for nothing is she a doctor's daughter. Yet both she and her husband share a luminous faith. David sees the fruit of a spiritual life to be that of wholeness. The strength granted to him to lead a normal life is miraculous, he says, because it does not come only from his own efforts.

Today, six years after surviving heart surgeries and a major stroke, David Ruhmkorff spends half his working time as a management consultant, sometimes for religious orders or institutions throughout the country. About a quarter of his professional time is devoted to assisting individuals in or a part of disability groups. He is also part-time rector of St. Paul's Church, a mission in Martins Ferry, Ohio, a ministry he finds deeply rewarding. For exercise, he cultivates and waters the plants in his home garden.

So David Ruhmkorff has professional work, and a continued and extended ministry. The Good Neighbors Tape Project, Inc., has made available two tapes thus far: "Living with Stroke" and "Living with Cancer." Others on heart and kidney disease and other subjects are in preparation. The tapes include questions for reflection and group discussion, and are intended for patients, their families and for caregivers. For information, call or write Good Neighbors Tape Project, 2533 Erie Ave., Cincinnati, OH 45208. (513) 871-7047.

Children Add Much to Worship

By GEORGE D. WILKINSON, III

For her parents, that Sunday was a miracle. Their 9-year-old daughter came to them, her eyes dancing with excitement. "Come with me," she commanded. "I'm going to explain the pictures." She dragged them to depictions of Jesus' life. She explained how the first showed Jesus' birth, the next illustrated the boy Jesus in the temple and so on, ending with the resurrection. Her excitement was infectious. Her parents rejoiced in having her teach them. The best was yet to come.

Their daughter led them into the church for the Sunday Eucharist. She went to the front with other liturgical leaders and joined her voice with theirs, chanting from one end of the liturgy to the other, the music spread before them. There was no choir, yet the fact that much of it was in four-part harmony didn't seem to matter. She sang with assurance and afterward said, "I can sing all of Compline, too!"

The next Sunday, their daughter took a Laura Ingalls Wilder book and read it in the car on the way to the church. When the family got to its pew, she continued reading. The choir sang competently and the congregation modestly followed along. The rector began the Eucharist with a cheery "Good morning" as he started a Rite II Sunday in typically friendly fashion.

As the liturgy continued, their daughter unobtrusively read her book during the collect, scripture, sermon and prayers. The rector went through the announcements with obvious and genuine warmth. During the Great Thanksgiving, the confused parents whispered instructions to "join in."

The Rev. George D. Wilkinson, III, is priest-in-charge of St. Paul's Church, Pawtucket, R.I.



She set the book aside only to receive communion, then returned to the 19th century prairie. When the recessional hymn ended, she asked, "Can we go home now?" On the way home she complained, "Why do we have to go to church Sunday mornings? It's so boring."

What was going on? Why the difference between Sundays?

The first Sunday, this girl was in a small Russian Orthodox convent-congregation where she'd spent a week taking care of animals, reading, and, for the first time since she had been going there, joining much of the worship life. There was no choir. The entire service was chanted by congregation and leaders. She'd learned it all. Children and adults took part in the Sunday liturgy with equal gusto.

The second Sunday was in her home parish, an Episcopal church that celebrated the Eucharist every Sunday, had a small volunteer choir, and a Sunday school that usually met from the beginning of the liturgy through the peace — when children joined the adults.

The real difference between the Sundays had to do with being in-

cluded. What is important here is the call to the church, especially in this Decade of Evangelism, to be about proclaiming good news to all nations. The girl in question knew she was taken seriously and was fully included that first Sunday, while in the second, she felt taken for granted and never included. We could spend time comparing the Orthodox and Anglican worlds, but the key is her point of view and her experience.

We have a large nation in our midst — our children. Children, almost by definition, are about trust and love. There are two paradoxes when it comes to children in the body of Christ. In the first, Jesus tells us we can never enter the kingdom of God until we become like little children. The most important teachers we can ever have are our children. The other perhaps is best put as a question: Whose souls are more in danger when our children feel they need to read books through the Eucharist — theirs or ours?

We are in the Decade of Evangelism. "Good-news telling" can start for our children by letting them know they are important and worthwhile. Children can help preach sermons. They can carry things, find hidden "treasures," and hand out the sermon point on paper lapel-pins. Children can read scripture and lead prayers. They can sing and lead worship. As they help in families, so can they help in the church. Once we begin, there are almost endless ways to include our children and have them help the Decade of Evangelism — by including them in it. Evangelism of and for our children can start with letting them know they are important for whom and what they bring to us, and by letting them help show us the way to Jesus.

EDITORIALS

Preparing with Hope

We come again to the beginning of another church year. A fresh start, so to speak. The First Sunday in Advent marks the start of the shortest season of the church calendar. It is a season of expectation and hope . . . a time of prayerful preparation for the feast of the birth of our Savior. It is a time of waiting for the incarnate God who came as one of us.

This four-week season is one of joy and penitence, of light and darkness. It is time to switch to Year A in the Sunday lectionary and to Year 1 for the daily office readings.

We wish a "happy new year" to all our readers. May this season be the renewal of a prayerful, spiritual journey for all of us.

Support Appreciated

As we approach the end of the year, subscribers to THE LIVING CHURCH receive a letter calling to their attention the importance of contributing generously to the Living Church Fund. Those who subscribe are aware that without contributions to this fund, THE LIVING CHURCH could not be published.

We know that many of our readers are not subscribers. They borrow copies from friends, or are on a "list" of

persons who pass the magazine from one to another, or they rely on the bundle order of their parish. We hope those who do not subscribe will consider a gift to the Living Church Fund. Because this magazine is published by an independent, non-profit foundation, it is not subsidized by the national church. Therefore, we must rely on the generosity of contributors.

We hope our readers will give generously to the Living Church Fund. Contributions are tax-deductible and all gifts will be acknowledged. We are grateful for the support of so many of our readers, and we offer our thanks to those who already have contributed this year.

Honored Writer

Among those who received honorary degrees from Nashotah House Nov. 7 was Dorothy Mills Parker, Washington correspondent for THE LIVING CHURCH, who has been writing for this magazine for 30 years. Mrs. Parker has covered a myriad events for us, including General Conventions, English synods and Lambeth Conferences. She has interviewed four Presiding Bishops, three Archbishops of Canterbury and many other dignitaries and leading church figures.

Mrs. Parker also has written and lectured on a variety of subjects, and was a founding member of the well-known Cathedral Choral Society of Washington.

We salute Mrs. Parker for her many accomplishments. We are proud to have her as part of THE LIVING CHURCH family.

VIEWPOINT

Dialogue in Bad Faith

By DALE COLEMAN

The General Convention of the Episcopal Church, meeting in Phoenix in 1991, failed to reach a decision concerning the volatile issue of whether to allow the ordinations of avowed, practicing homosexual men and women to all of its holy orders.

A favorable decision, including the allowing of individual dioceses to decide favorably (according to the "Hunt Commission" resolution), would, in effect, have gone directly against the entire tradition of the church, abrogating the authority of holy scripture about the immorality of sexual expressions of love outside of heterosexual marriage. This is an entirely different

matter from the decision of 1976 to allow the ordination of women to all holy orders, because that question did not involve sin or immorality. That is, even the crustiest member of the Episcopal Synod of America would not seriously argue that it is sinful to be a woman!

So, in spite of asking for a process of dialogues conducted in the various dioceses prior to the convention's meeting in 1991, General Convention passed a resolution (A 104sa) which resolved nothing. It did affirm the traditional teaching of the church on sexual morality, but added to it the statement that there is a "discontinuity between this teaching and the experience of many members of this body," and "confessed" that they could not

resolve this "discontinuity through legislative efforts." That is, there is "discontinuity" — heretofore in church circles called "sin."

And rather than calling for repentance of those engaged in this kind of conduct — especially by bishops, priests and deacons who have been called to lead a life which is a "whole-some example to all people" (BCP, pp. 517, 532, 544) and who incidentally lead the worship of the church which refers to "sin," the need for repentance and the absolution from repented sins — what is called for is more "dialogue."

Now I do not honestly know what convention truly hoped for outside of buying more time before deciding
(Continued on next page)

The Rev. Dale Coleman is rector of St. Matthias' Church, Shreveport, La.

VIEWPOINT

(Continued from previous page)

this matter — even with my suspicion that some are hoping for the Bishop Spongs to continue their rogue efforts of ordaining more and more gays so that the Hunt resolution will be decided in fact if not legislatively — but I would like to share some of my own “experience” about this process. It must strike most people that the call for more dialogue on any issue implies that the issue is not only not settled, but that the issue is not about something sinful. For example, can anyone imagine the Presiding Bishop proclaiming that while racism is sinful, and the Bible, church tradition and present teachings of the church all declare racism to be sinful, there are many Episcopalians who are racists and believe that God has created them that way? In fact, they love it! Therefore, we will begin a process of dialogue in the Episcopal Church among those who believe the Bible, and those who are racists. Can anyone think this is a possible scenario? I am not the only Episcopalian who sees in this dialogue process a great deal of manipulation and bad faith.

Further, at several separate church meetings of all kinds nationwide, I have noticed something interesting about the desire of quite a few calling for dialogue. Even though these clergy and lay people state with straight faces that the teaching of the church is a traditional one and that dialogue must be pursued with those who think otherwise because of “discontinuity” in the experience of many Episcopalians, they do nothing to teach the tradition of the church on sexual morality. Time and again I have asked clergy arguing about this issue, or lay people involved in the dialogue process (which we had in Western Louisiana in early 1991) whether they have heard their clergy teach about traditional sexual morality from the pulpit, or in an adult forum, or to inquirers, or at any time. No, was the almost unanimous answer I received.

No wonder there is so much “discontinuity.” Episcopalians are “dialoguing” left and right about homosexuality and traditional Christian teaching on sexual morality without even knowing what the latter means in the context of following Jesus Christ: His call for true repentance before receiving divine forgiveness, and the power he gives to his people to live the life to which he has called them — which is

passionately loving his Father’s will in spite of the culture’s values. In fact, I might go so far as to suggest that a quotation of Oscar Wilde (of all people) about journalists is exactly apt in this dialogue process: “By giving us the opinions of the uneducated, they keep us in touch with the ignorance of the community.”

Other examples of manipulation and bad faith include the omission in the dialogue of some of the best scholarship yet produced on the issue of homosexuality. In 1989, the book *The Construction of Homosexuality* by David Greenberg was published by the University of Chicago Press. Professor Don Browning began his lengthy, adulterated review of the work in *The Christian Century* with these words:

“This is the most extensive and thorough world history of homosexuality ever written. Yet it is more accurate to call it a work of sociology than a work of history, for it develops a specific and arresting sociological thesis. David Greenberg argues, against popular opinion, that homosexuality is not a static condition . . .”

Instead, Greenberg maintains, after conducting massive research of an incredible array of cultures past and present, that homosexuality is what many diverse kinds of social behavior have been classified. Browning concludes his review with a prediction of what will happen when Greenberg’s thesis becomes known:

“Mainline denominations will be thrown into a state of confusion possibly more profound than the one that now besets them. Accepting Greenberg’s thesis might suggest that the new tolerance of these churches, especially the move toward ordination of homosexuals, is one more way societies help create, not just liberate, individuals with gay and lesbian identities.”

Where is this book in the dialogue process? It is being strangely ignored. I believe a full-scale move is on which will affect our already endangered church adversely, a move which looks increasingly like a flat-out push for political power, nothing more or less. Now is the time for orthodox bishops, clergy and lay people to witness to the truth of their calling as faithful followers of our Lord Jesus Christ, and resist and contain a pernicious political movement within our midst. Now is not the time for the faint-hearted.

BOOKS

New Translation

THE ALBA HOUSE GOSPELS: So You May Believe. Translated by Mark A. Wauck. Alba House. Pp. xiv and 282. \$12.95 paper.

To the recent spate of new Bible translations, Alba House now adds Mark Wauck’s version of the gospels: a Roman Catholic translation in the spirit of *Divino Afflante Spiritu*, with introductions and brief notes (synoptic parallels; Old Testament references; textual variants; interpretive comments, etc.).

Among the many aims stated in the Translator’s Preface (pp. ix-xi) are these: (1) “to render the sacred text as faithfully as possible”; (2) to employ “contemporary American English”; (3) to reflect the “poetic structure” of many of Jesus’ sayings; (4) to render Greek *nomos* “Torah” rather than “law”; and (5) to use inclusive language “where style and accuracy allow.” In addition, the reader is urged to “read the gospels aloud . . . so that the rhythms of the spoken language can help bring the Word to life.”

The choice of a poetic format for Jesus’ sayings (3) sets them off from their contexts, and hence reminds us of their frequent aphoristic or proverbial character. Similarly, the consistent use of “Torah” (4) will provoke the reader to ponder the differences between 1st- and 20th-century concepts of “law.”

But the book falls far short of being the “fresh new translation” announced on the back cover. It is solidly in the AV-RV-RSV-JB tradition, presumably in fulfillment of aim (1). Thus, apart from the frequent use of contractions (don’t; it’s; what’s; you’ll; etc.) and the occasional modern touch (e.g., “What’s going on?” in Mark 1:27), Wauck seems innocent of the demands of aim (2). Not only does he perpetuate “yet” (for “but”), “behold,” and the vocative “O” (hardly part of mainstream U.S. usage), he also leaves undisturbed such biblical staples as “Blessed,” “Kingdom of God,” “Son of Man,” “Amen,” and hardness of heart. As for the quest of inclusive language (5), it turns out to be superficial; see, e.g., Matt. 9:8 “men”; Mark 8:34-38 “his life”; Luke 7:31 “the men”; John 1:4 “the light of men.”

Thanks to Alba’s worldwide distribution, this volume may reintroduce a large readership to the New Testament gospels. But the American reader in

SHORT and SHARP

By TRAVIS DU PRIEST

ADVENT/CHRISTMAS. By Mark Allan Powell. **EPIPHANY.** By Pheme Perkins. **LENT.** By Cain Hope Felder. Fortress. Pp. 64 each. No price given, paper.

Three new installments in Proclamation 5, Series A from Fortress, each with subtitle, "Interpreting the Lessons of the Church Year." As usual, the lectionary is listed for the Lutheran, Roman Catholic and Episcopal churches, along with that of the Common Lectionary. All by reputable scholars; all with solid exegesis.

Two new books for the Thomas Merton devotee . . .

THOMAS MERTON, SPIRITUAL MASTER: The Essential Writings. Edited by Lawrence S. Cunningham. Paulist. Pp. 437. \$14.95. **THE MONASTIC JOURNEY.** By Thomas Merton. Edited by Patrick Hart. Cistercian. Pp. 186. \$12.95 paper.

They just keep coming, don't they?, books on Thomas Merton. But really, why shouldn't they? He almost single-handedly recovered the contemplative tradition of Christianity which had been both neglected and maligned by many theologians. These two books, both well printed, provide welcome additions to any Merton library: the former, an anthology of Merton's vast writings, including, *thank heavens, The Wisdom of the Desert*; the latter, a reprint of a 1977 publication edited for Cistercian by Brother Patrick, himself of Gethsemani Abbey.

. . . and an audiotape

THE SEVEN STORY MOUNTAIN. By Thomas Merton. Read by Sidney Lanier. Audio Literature (Box 7123, Berkeley, CA 94707). Two cassettes, 3 hours playing time (abridged). \$15.95.

The well-known autobiography of Thomas Merton, 20th-century Trappist monk and writer, is read in an abridged edition by Episcopal priest and actor, Sidney Lanier, founder of the American Place Theatre in New York City. A wonderful way to experience Merton's early and often-troubled years; and, of course, ideal for the sight-impaired.

search of a "fresh new translation" that fulfills Wauck's goals is already better served by the NRSV, REB, NJB, and especially *The Complete Gospels: Scholars Version* (1992).

(The Rev.) JULIAN V. HILLS
Department of Theology
Marquette University
Milwaukee, Wis.

The NRSV Introduced

THE MAKING OF THE NEW REVISED STANDARD VERSION OF THE BIBLE. By Bruce M. Metzger, Robert C. Dentan and Walter Harrelson. Eerdmans. Pp. viii and 92. \$7.95 paper.

The ("English") Revised Version of the Bible (1895) initiated a series of reconsiderations of the Authorized or King James Version of the Bible (1611). The best known of these reconsiderations is the (American) Revised Standard Version (1952; Apocrypha, 1957), now revised as the New Revised Standard Version (1989), available in plain form from a number of publishers "licensed" by the copyright holder, the Division of Christian Education of the National Council of Churches of Christ, and in annotated form as *The New Oxford Annotated Bible* (Oxford, 1991), edited by Bruce M. Metzger, the overseer of the NRSV project, and Roland E. Murphy.

In *The Making*, three distinguished scholars associated with the NRSV revision provide four essays that describe the work of the committee: the character of biblical translation, the NRSV enterprise, the role of modern scholarship in the committee's work and the shift to "inclusive" language.

The NRSV slogan, "As literal as possible, as free as necessary," does not go far toward explaining how revision of gendered language in a Bible translation is to be undertaken. Since, at least on most Christian understandings of revelation, appreciation of scripture is an ongoing process, a close look at the strategies the NRSV committee used in its revision is a necessary basis for further reworking and translation. Relevant questions range from the sociological (What role does the gender of the translators play?) to the grammatical (What happens to a sentence in the singular when it is recast in the plural?).

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PEOPLE and PLACES

Appointments

The Rev. Loring Chadwick is assistant of Christ Church, Lincoln, RI; add: P.O. Box 245, Lincoln 02865.

The Rev. Charles Cornell is rector of St. George's, 1959 Airline Dr., Bossier City, LA 71111.

The Rev. John de Beer and the Rev. Patricia de Beer have accepted a call to be co-rectors of St. Martin's-in-the-Field, Severna Park, MD 21146.

The Rev. Philip Devens is chaplain of Bryant College, Smithfield, RI; he also is vicar of the Church of the Holy Spirit, Charlestown, RI; add: P.O. Box 241, Charlestown 02813.

The Rev. Thomas F. Gimple is superintendent of the Seaman's Church Institute, Newport, RI; add: 18 Market Sq., Newport 02840.

The Rev. John Githiga is vicar of St. Luke's Chapel, P.O. Box 365, Grambling, LA 71245.

The Rev. T. James Hargrove is assistant of St. Stephen's, Providence, RI; add: 114 George St., Providence 02906.

The Rev. Mark Jenkins is chaplain of Wayne State University in addition to serving as part-time rector of St. David's, Garden City, MI; add: Wayne State University, Student Center Bldg., Detroit, MI 48202.

The Rev. Lee B. Kneipp is rector of St. Michael's, P.O. Box 3874, Pineville, LA 71361.

The Rev. Eugene Kohlbecker is deacon-in-charge of Christ Church, St. Joseph, and Grace, Waterproof, LA; add: P.O. Box 256, St. Joseph 71366.

The Rev. Canon George Sayles is part-time interim of St. Ann's-by-the-Sea, Block Island, RI, in addition to his duties as canon of St. John's Cathedral, 271 N. Main St., Providence, RI 02903.

Retirements

The Rev. Herbert Buckley, as vicar of St. Michael's, Brigham City, UT; add: 1964 Colorado Gulch, Helena, MT 59601.

The Rev. Charles Pedersen, as rector of All Saints, Omaha, NE.

The Rev. H. Howard Surface, Jr., as rector of Christ Church, Bowling Green, KY, after 39 years as rector and 41 years at Bowling Green University; add: 719 Cottonwood Dr., Bowling Green 42103.

Colleges

The Rev. Robert S. Creamer, vice-chairman of the Society for the Promotion of Christian Knowledge (SPCK), USA, has been named director of church relations at the University of the South, Sewanee, TN.

Renunciation

In accordance with Title IV, Canon 8, Section 1 of the Constitution and Canons of the Episcopal Church, the Rt. Rev. Robert O. Miller, Bishop of Alabama, has accepted the resignation and renunciation of the ministry of William Raymond Heck. The action was taken for cause not affecting his moral character.

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BOOKS

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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.

POSITIONS OFFERED

THE EPISCOPAL DIOCESE OF OKLAHOMA, with offices in Oklahoma City, is seeking an Episcopalian as a Development Officer with primary responsibility for planned giving. Please send resumes and letters of inquiry no later than Nov. 30, 1992 to: The Rev. Canon Charles Woltz, 924 N. Robinson, Oklahoma City, OK 73102.

ALASKA: St. James the Fisherman Episcopal Church on Kodiak Island is accepting applications for a full-time priest. If interested please send resume 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.

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

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Sun H Eu 9:30

HARTFORD, CONN.

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The Very Rev. Richard H. Mansfield, Provost
Sun 8 H Eu; 9:15 Adult Forum/Ch S; 10:30 H Eu. Daily Eu Mon-Sat 12:00 noon, Wed 7. Daily EP Mon-Fri 4:10

WASHINGTON, D.C.

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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

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Sun MP 7:50, Masses 8, 10 (Sung); 5; Daily 7:15 MP and Mass

KEY BISCAYNE, MIAMI, FLA.

ST. CHRISTOPHER'S BY-THE-SEA 95 Harbor Dr.
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Sun 8 & 10 H Eu; Wed 12 noon

INDIANAPOLIS, IND.

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Monument Circle, Downtown
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Sun 8 Eu, 9 Sung Eu, 10 Christian Ed, 11 Cho Eu

BALTIMORE, MD.

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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.
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The Rev. Richard S. Bradford, SSC, r; the Rev. Jay C. James, SSC
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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.

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6345 Wydown at Eilenwood
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.

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HACKENSACK, N.J.

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Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15; Fri 9. C Sat 4

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ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
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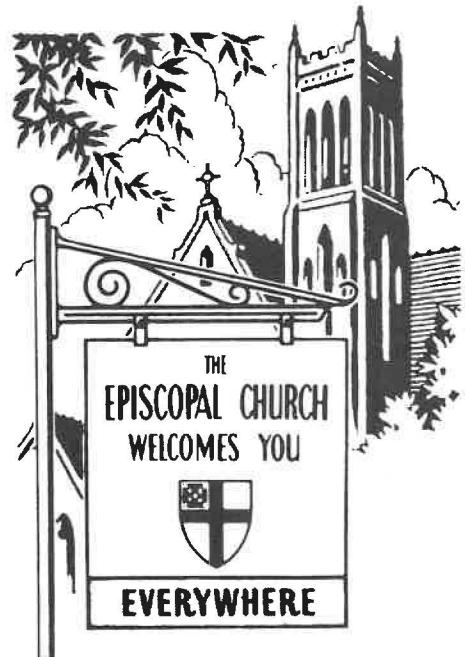
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