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Stations of the Cross

(see page 2)

IN THIS CORNER

Putting Marriage Asunder?

I don't know Mark Benson or Philip Straw. Nor have I ever met the Rev. George Regas, although I have heard him speak on the floor of General Convention. I assume all three are nice people who love God and the Episcopal Church. I assume, also, that all three realized that the event in which they took part would cause an uproar.

On January 18, those three were the principal characters in "The Celebration and Blessing of the Covenant of Mark Benson and Philip George Straw" at All Saints' Church in Pasadena, Calif. Messrs. Benson and Straw had sought the blessing of their eight-year relationship and Fr. Regas was willing to perform it, even though the Episcopal Church doesn't authorize such blessings.

This is not the first time such a service has been held in an Episcopal church. Undoubtedly, many similar events have taken place in clandestine circumstances, but this is the first known "public" blessing in a prominent parish.

Defenders of such blessings invariably will argue that such services are not marriages. Obviously, but to those persons in Pasadena who might not be tuned in to the church's teaching, it may have looked that way.

For example, the service began with a proclamation, just as in the Celebration and Blessing of a Marriage in the Book of Common Prayer. The officiant read: "Beloved people of God: We have come together in the presence of God to witness and bless the covenant of love and fidelity which Mark and Philip have made with each other. The union of two persons in heart, body and mind is intended by God for their mutual joy; for the help and comfort given one another in prosperity and adversity; and that their love may be a blessing to all whom they encounter. This solemn covenant is not to be entered into unadvisedly and with the commitment to seek God's will for their lives." Sound familiar? Check p. 423 in the prayer book.

There was a declaration of consent, with the words from the prayer book, "love him, comfort him, honor and keep him in sickness and in health."

The readings included selections from 1 and 2 Samuel concerning David and Jonathan, and one from Aelred of Rievaulx. There was a covenant (" . . . from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish . . ."), and a blessing of rings ("Bless, O Lord, these rings to be signs of the vows by which these two men have bound themselves to each other"). Following the exchange of rings, Fr. Regas continued: "I proclaim that they are united to one another in a holy covenant in the Name of God — Creator, Redeemer and Sanctifier."

What came next proved to be the most difficult portion for me to handle as I read the service booklet from the Pasadena event. That was the pronouncing by the officiant of the beloved words from the marriage rite: "Those whom God has joined together, let no one put asunder."

So, it's over. Now what? Will this become a model for the blessing of same-sex relationships? Will General Convention approve such blessings? And what becomes of those of us who can't accept such celebrations? I put down the booklet and started the familiar words, "Gracious Father, we pray for thy Holy Catholic Church . . ."

DAVID KALVELAGE, editor

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LETTERS

Different Concerns

R. William Franklin's article on Anglican Catholicism in historical context [TLC, Feb. 9] is excellent. His interpretation of the Oxford Movement as speaking to the circumstances of our church today is worthy of consideration.

The Episcopal Church faces a similar spread of liberalism in church tradition and theology as the Church of England faced in the 17th century, although some of the circumstances are entirely different. The Oxford Movement did not have to concern itself with the spurious ordination of women as priests as our church did when the events of July 29, 1974, and September 7, 1975, occurred. It was on these dates the five bishops ordained 15 women as priests without the consent of the standing committees or the bishops in whose dioceses they were canonically resident, and without regard for the polity of the constitution and canons of the church.

Many scholars, bishops and priests believe that the Episcopal Church broke with apostolic tradition and the community of all Catholic Christendom when those ordinations were declared valid by the decision of the General Convention in 1976.

The Oxford Movement defended the Church of England as a divine institution, the tradition and doctrine of apostolic succession, and the Book of Common Prayer as a rule of faith. We need a similar movement.

If those who were involved in the Oxford Movement were alive and in our church today, one might doubt that they would concur that this church has remained faithful to the doctrine of apostolic succession.

(The Rev.) CHARLES F. SCHREINER
Port Orchard, Wash.

• • •

R. William Franklin's first article regarding ARCIC is of considerable interest. What particularly interested this writer, who has been deeply involved in ecumenical ventures and conferences, is the amount of so-called "Anglican doctrine" which our representatives apparently took for granted.

For instance:

1. "The Eucharist is a sacrifice." Since when did we forget the phrase "once offered"?

2. "The real presence." Yes, we believe that Christ is present at the Holy Communion, but did we tell our Roman friends that we also believe him present where two or three are gathered in his name and, indeed, where one person dwells in him and he in him or her? Certainly we do not believe that Christ gives himself anywhere in fractions. The "real presence" is actually all over the place. At least many of us Episcopalians so believe.

3. The matter of the ordained ministry. Whatever our representatives said, I hope that they did not leave the impression that we believe God depends on holy orders to reach his people.

Our church has always been an inclusive one, embracing those of the Anglo-Catholic point of view and also those of the so-called evangelical persuasion. I do hope our representatives reminded their Roman counterparts of this historic and, I hope, continuing fact.

(The Rev.) GEORGE W. WICKERSHAM, II
Rockbridge Baths, Va.

Witness in Mexico

Thank you for publishing Fr. Nevius' article "Being an Episcopalian in Mexico" [TLC, Feb. 2]. We often forget that the Episcopal Church has had a long and faithful witness in Mexico. People are genuinely surprised when I tell them that Christ Church, Mexico City (the parish where I was baptized and confirmed) had its centennial celebration in 1971.

Although I was glad to be able to worship in English, I longed for a closer relationship with Spanish-speaking congregations. I was therefore delighted to read that St. Paul's, San Miguel, may one day be served by both a *gringo* and a Mexican priest.

(The Rev.) WILLIAM R. HINRICHS
St. George's Church
Clifton Park, N.Y.

• • •

I appreciated the article by the Rev. Richard C. Nevius on Episcopal church life in Mexico. Fr. Nevius states that English-speaking parishes are not always integrated into the local diocese of the Mexican Episcopal Church. What does this mean? Are these par-

(Continued on next page)

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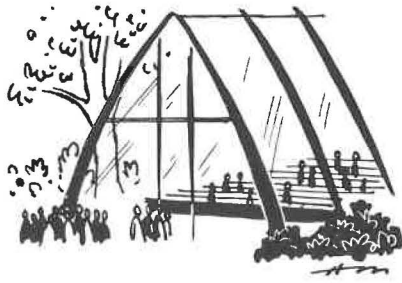
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LETTERS

(Continued from previous page)

ishes under a bishop other than the ordinary of their diocese? I think readers would be interested in learning more of this seemingly-anomalous situation.

(The Rev.) WARREN C. PLATT
New York, N.Y.

English-speaking parishes in Mexico have the same bishops as Spanish-speaking congregations. Language and culture sometimes pose difficulties. Ed.

Blessings

Were we supposed to laugh at the photo of the vested, helmeted priest blessing the bees with an olive branch? [TLC, Jan. 26]. And some folks think that the blessing of gay and lesbian relationships are ludicrous!

JOHN-MICHAEL OLEXY
San Francisco, Calif.

The Third Order

In Kirsten Kranz's helpful and informative articles concerning the current status of some religious orders in the Episcopal Church [TLC, Nov. 24, Dec. 1], she describes the Society of St. Francis as one order "divided into three categories — the first friars and sisters, enclosed nuns and the third an associate-type order, to which many people, lay and ordained, belong." Her description of the Third Order could benefit from some elaboration.

The Third Order American Province is not an associate-type order, rather a canonically-recognized religious order and community in the Episcopal Church with its own chapter and minister provincial. The American Province is one of five worldwide provinces of the Third Order of the Society of St. Francis, including Europe, Africa, New Zealand, and Australia and the Pacific. Although the American Province is incorporated in the Episcopal Church, its members live throughout Canada, the West Indies, Central and South America as well as the United States. Membership comprises about 550 in this province and about 2,500 worldwide.

Those aspiring to life profession in the Third Order undergo rigorous spiritual formation and progressive involvement in the tertiary community

during a postulancy of at least six months followed by a novitiate covering a minimum of two years.

As just one of the orders in the Society of St. Francis, the Third Order maintains close ties with the brothers and sisters of the First Order and sisters of the Second Order, known as the Poor Clares of Reparation. We all share the Franciscan tradition, but our governance is altogether autonomous.

(The Rev.) ALDEN WHITNEY, TSSF
Minister Provincial
Danbury, Conn.

Military Imagery

Looking at the baptismal office in the Book of Common Prayer, after the baptism itself, the candidate is marked with the sign of the cross, "sealed by the Holy Spirit in baptism and marked as Christ's own for ever," and abjured "confess the faith of Christ crucified, proclaim his resurrection and share with us in his eternal priesthood." All good stuff, but earlier editions of the BCP (and present liturgies of other branches of the Anglican Communion) have the action and imagery of being signed with the sign of the cross to "fight under the banner of Christ against sin, the world and the devil to the end of your lives" (quote from the Alternative Service Book 1980, of the Church of England).

Is it a coincidence that as military imagery has fallen out of fashion, our fighting seems to have become internal? We should not be afraid to acknowledge that the Christian life is a warfare and recapture that fact in our lives.

Too many of us appear to be digging trenches into which we place ourselves and out of which we refuse to move, getting stuck on either side of a position from which we should be ready to advance against an enemy. We shout insults at one another while the enemy advances, unperceived because of the noise we are making among ourselves. Battle, physical or spiritual, demands unity of purpose and action among troops. We must stop squabbling or the battle is lost.

(The Rev.) A.P. STANLEY
Shenandoah, Iowa

Serious Offenses

Like many of the often-quoted sayings in circulation in the Episcopal Church, "schism is worse than heresy"

in Ronald Davidson's letter [TLC, Feb. 2] falls apart under close analysis.

Biblically, both words come from the same root. The adjective *hairesikos* appears only once in the New Testament in Titus 3:10, where it describes a man who is "factious" (RSV), or a "heretic" (KJV). The noun *hairesis* comes from the idea of choosing one's own opinions against the truth of God, and is therefore used for an errant opinion, a heresy, as well as for certain persons holding errant opinions, i.e. factions. To be heretical is to follow error which by definition separates a person from Jesus Christ who is the truth; to cause oneself and/or others to separate from Christ and his church is to be schismatic.

Historically, it is hard for us as Anglicans to argue that schism is worse than heresy in every instance, since in the tragedy of our 16th century separation from Rome was the price we paid for the truth of the Anglican Reformation.

(The Rev.) KENDALL S. HARMON
Oxford, England

Central Fact

In answer to the question posed by Mr. Roger White [TLC, Jan. 26]: "When was the last time you heard a homily or sermon centered on the belief, explicitly incorporated in the collect for Advent and preface for Advent, that Jesus Christ our Lord is coming again, and this time to be our judge?"

I must answer: as late as Sunday, January 26. On that Sunday, and for the previous Sundays since the beginning of Advent, we heard this same message from our rector, the Rev. Edwin T. Shackelford, at St. Mary's Church. He never misses an opportunity to bring home this central fact in his sermons.

S. WAYNE ALSON
Elk Grove, Calif.

To Our Readers:

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

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Four English Bishops Propose Plan to Avert Schism over Women Priests

As the Church of England struggles over the issue of the ordination of women to the priesthood, four bishops have suggested a plan to prevent schism should the General Synod vote to allow women priests. Under the plan, those dioceses which experience conflict concerning such ordinations would have two bishops, one each to minister to those on either side of the debate.

Named after the Rt. Rev. David Young, Bishop of Ripon and co-author, the "Ripon Plan" would require a diocese which has a bishop who supports the ordination of women to call a suffragan bishop to serve those who are in disagreement.

Likewise, a diocese also could appoint a suffragan bishop to ordain women to the priesthood in a diocese where the diocesan bishop is opposed to the idea.

The plan urges the church to look to the House of Bishops as the unifying point. "The focus of unity . . . embodied in the bishop would instead be embodied in the House of Bishops . . . reflecting the diversity of the church," it states.

Proponents of the plan say it would allow people on both sides of the issue to "live and minister together within the provinces and dioceses of the Church of England." The Rt. Rev. David Hope, Bishop of London, the Rt. Rev. Roy Williamson, Bishop of Southwark, and the Rt. Rev. Andrew Graham, Bishop of Newcastle, all of whom co-authored the plan, said it would allow for differing opinions on the controversial issue.

'Won't Work'

Opponents of the plan include the Rt. Rev. Stanley Booth-Clibborn, Bishop of Manchester and supporter of women's ordination. He said if adopted, the plan would take precedence over the legislation to ordain women. "Nothing must alter the present legislation, which should go before synod in its present form," he said.

A spokesperson for the Movement for the Ordination of Women (MOW)

was also leery of the plan. "It's a good try, but it won't work," she said, stressing that the Church of England must unequivocally recognize the validity of the ordinations of women to the priesthood.

The plan fails to "address the fundamental theological problem," said the Rev. Geoffrey Kirk, leader of the conservative Cost of Conscience Movement, because it acknowledges that some bishops would have the right to ordain women.

The Most Rev. George Carey, Archbishop of Canterbury, has voiced his support for the ordination of women and has met with the authors of the plan, but has not issued any statement concerning it.

The Church of England's General Synod is likely to address the ordination matter in November.

Priest's Body Found in Illinois Field

The body of a Lockport, N.Y. priest known for aiding hitchhikers was found in an Illinois field, six months after his disappearance. The Rev. James W. Kinsey, 45, was reported missing after he did not show up for a service at a parish where he was supplying in June, 1991.

Friends of Fr. Kinsey said he often picked up hitchhikers because he felt sorry for them. Though no one knows why Fr. Kinsey was traveling to Illinois in his van, police think he and some unknown companions stayed at several suburban Chicago motels.

A party of surveyors found Fr. Kinsey's body, which was identified through dental records, December 30 in a field near Naperville.

Fr. Kinsey, who had been a corrections officer since 1983, also served as an interim and supply priest in the Diocese of Western New York. He is survived by three brothers, a stepbrother and a stepsister. A memorial service was held January 24 at St. Paul's Cathedral in Buffalo.

Many Ministries Discussed at 'Winter Talk'

A zeal for mission in spite of financial cutbacks was predominant during the fourth annual Winter Talk, a gathering of 70 Native American Episcopalians from across the nation, January 18-23.

Participants from 22 Indian tribes and 19 dioceses met in the Seminole Nation of Oklahoma to exchange ideas about how to encourage youth and lay ministry and to ponder the shortage of Native American priests.

Tolly Estes, a Sioux from South Dakota, challenged listeners to develop youth ministry. "Whose responsibility is it in our community that our baptized young members have Christian education . . . that our young people have knowledge of the structure of the church? Whose responsibility is it in our community that our young people are committing suicide . . . and using drugs?" he asked.

He encouraged participants to enable young people to take part in diocesan decisions and foster a sense of independence.

Bob Beetus, an Athabascan Indian from Alaska, pointed out a critical necessity for youth. "They need role models," he said.

Along with youth ministry, a stronger core of lay ministry was emphasized.

Vernon Cloud, a Sioux Indian from the Niobrara Deanery of South Dakota, said lay people need to exercise more leadership. "We just make excuses and leave all that work up to our old, overworked Indian clergy," he said.

The Ven. Philip Allen, a Sioux from Minneapolis, led a session on seminary training. He said recruitment for ordination is difficult because, once ordained, the Indian clergy are expected to do more work than humanly possible.

The Rt. Rev. Steven Charleston, Bishop of Alaska, highlighted an Alaskan training program for laity and clergy. He said the model recognizes the responsibility of the whole community or village for developing new leaders.

A Palestinian Takes Risks for Middle East Peace

By RAY BARRACLOUGH

If a list were made of Anglicans in the present era whose lives are making a difference to the wider world, the name of Hanan Ashrawi would likely be on that list.

Hanan Ashrawi is a Palestinian Anglican. Already she has emerged as a significant and capable spokesperson for her fellow Palestinians. She was, with Faisal Hussein and Zacharia al-Agha, a key figure in the many meetings these three Palestinians had with United States Secretary of State James Baker. These meetings were an essential preparation for the Madrid Conference on the Middle East last November.

Mrs. Ashrawi was, via the media, an official spokesperson for the Palestinian delegation. She also was in Washington as an adviser and resource person in the multilateral talks involving the Palestinians, the Jordanians and the Israelis.

She was brought up in a caring Christian home. Her father, a doctor, and her mother, a nurse, lived in Ramallah, a few miles north of Jerusalem. There they raised their five daughters, of whom Hanan is the youngest. She grew to adulthood and married Emile, a Christian from the Old City of Jerusalem. They were married in St. George's Cathedral, Jerusalem, and now live in Ramallah with their two teenage daughters.

Mrs. Ashrawi is a lecturer at Birzeit University in the occupied West Bank. Her field is English literature. Her master's degree from the American University of Beirut was on textual criticism of Renaissance literature, while her Ph.D. from the University of Virginia focused on medieval literature.

Palestinian Christians are keen to affirm their links with the faith of



ENS photo by Morton Broffman

Mrs. Ashrawi spoke recently while in Washington, D.C.

Christians from New Testament times. Mrs. Ashrawi shares that affirmation: "I am a Palestinian Christian . . . I am a descendant of the first Christians in the world, and Jesus Christ was born in my country, in my land. Bethlehem is a Palestinian town."

She has her critics. After the Madrid Conference, she and Faisal Hussein returned to face the questions and criticisms of some among the Palestinians who opposed their actions. Those who will settle for nothing less than a guarantee of a Palestinian state were critical of these two, who were prepared to negotiate with the Israelis with that item definitely not on the Israeli agenda. At one meeting, some leaflets circulated promising dire circumstances for negotiators such as these. A death threat was not stated but implied. So Mrs. Ashrawi lives with a security guard at the door of her home.

But there are other responses. During the Madrid Conference, local Palestinians plucked olive leaves from the trees and offered them to Israeli motorists, even to Israeli soldiers. An Israeli Jewish woman spoke of her respect for Hanan Ashrawi. In particular, she noted that Mrs. Ashrawi was the only woman spokesperson among all the delegations — Israeli

and Arab.

An academic colleague described her as an inspiring speaker, a fine lecturer and a caring person. She teaches literature — both English and Palestinian — and also writes poetry.

Soon after the beginning of the Intifada, Mrs. Ashrawi was involved with other women in marches and action. Because of her inspiration, a number of Anglican women gave support in these and other ways.

Why did she get involved? The massacre of the Palestinians in 1982 in the refugee camps of Sabra and Shatila in Beirut stirred her deeply. She resolved to play her part in sustaining and strengthening her people. On the campus of Birzeit University, she has known four of her students killed. On one occasion, a student had been shot by the security forces and she was with those who sought to take him to a hospital.

Hanan Ashrawi is making an important contribution to the efforts to sew together a peace interwoven with strong cords of justice for her people. To do that requires courage and faith. And the readiness to dare to act. As she said in a recent interview: "You have to take risks. We have taken many risks. And this peace-process is actually risk-taking."

The Rev. Ray Barracough is a senior lecturer at St. George's College, Jerusalem.

Court Blocks Ordinations of Women in Australia

A civil court canceled the ordination plans of 11 women in the Anglican Church of Australia recently. They would have been the first female Anglican priests in the country.

The Rt. Rev. Owen Dowling, Bishop of Canberra and Goulburn, had planned the ordinations to be held at St. Saviour's Cathedral in Goulburn, but the Sydney Supreme Court passed an injunction prohibiting Bishop Dowling from proceeding with the ordinations.

Two priests and a layman had asked the court for the injunction. In the process, the Sydney court overturned an earlier ruling by Judge Andrew Rogers of the New South Wales Supreme Court, which would have allowed the ordinations.

The move sparked criticism of the court's involvement in church affairs. "I do not believe that the court should have jurisdiction in matters relating to the ordination of persons to the priesthood," said Bishop Dowling. "The freedom of religious expression in our country is brought into question."

Contacted after a retreat he had



RNS photo/Reuters
Eileen Baldry of the Movement for the Ordination of Women, at recent press conference.

held for the deacons, Bishop Dowling said he was "absolutely devastated" by the injunction. Though the national church has not approved ordination of women, Bishop Dowling believes he has authority to do so because the concept of female priests has been approved by his diocese.

He warned that progressive dioceses may leave the church if opponents of

female priests continue attempts to block their ordination.

The Most Rev. Keith Rayner, Archbishop of Melbourne, said the court decision did not resolve the issue of female priests and said he was "dismayed" at the prospect of further action.

During ordination ceremonies at several other cathedrals, members of the Movement for the Ordination of Women laid 11 red roses on the altars to symbolize the frustration of the women deacons denied ordination.

In December, the church's Appellate Tribunal issued a ruling that left the issue of female priests unsettled [TLC, Jan. 19]. The tribunal said ordination of women is not contrary to Christian belief but did not make a definitive ruling on whether diocesan legislation is sufficient authority for such ordinations.

Elsewhere, the Most Rev. Peter Carnley, Archbishop of Perth, said he would ordain 10 women deacons as priests March 7 despite the legal action. His jurisdiction is not covered by the Sydney court.

CONVENTIONS

The convention of the **Diocese of San Diego** was held January 31-February 1 at St. James' Church in LaJolla, Calif. The Rt. Rev. John Krumm, retired Bishop of Southern Ohio, presided at the convention as the Rt. Rev. Brinkley Morton, diocesan bishop, retired last year for health reasons. A special convention to elect a new bishop was scheduled for February 18.

Resolutions adopted by convention:

- called on all baptized Christians to honor the sovereignty of God as declared in the Ten Commandments and scripture;
- called for diocesan commissions and committees to open all events and workshops to people with disabilities;
- asked for consideration of a new formula for the mission share fund, calling for a graduated formula. Currently, all parishes pay 25 percent of their net disposable income;
- commended the hospice movement.

The convention approved a 1992

budget of \$1.15 million and reduced the apportionment for the national church by about \$64,000, but diocesan officials noted that many parishes were behind in their 1991 payments.

DICK SNYDER

• • •

Christ Church in Easton, Md., was host congregation for the convention of the **Diocese of Easton** held January 31-February 1. This year marks the 300th anniversary of the act which established Church of England parishes in Maryland. Thirteen of Easton's parishes existed at that time. The convention's banquet and program commemorated diocesan history with a colonial menu, a magician, balladeers, and a "visit" from Bishop Thomas Claggett, Maryland's first bishop and the first bishop consecrated on American soil.

Bishop Claggett was portrayed by his seventh generation descendant, the Rev. William Ticknor, rector of St. James' Church in Lothian, Md., a parish once served by the colonial bishop.

The Dioceses of Maryland, Easton and Washington (which were one in 1692) will jointly celebrate the tricentennial of the Act of Establishment later this year.

The Rt. Rev. Elliott L. Sorge, diocesan bishop, conveyed convention's theme, "Seeking God's Will," in his sermon, which envisioned the evangelism of the future growing from the strong roots of the past.

Bishop Sorge will retire immediately following next year's convention, so a major action of convention was to endorse the election of and financial support for a bishop coadjutor to serve for a maximum of four months before succeeding Bishop Sorge.

Among resolutions passed were those to develop a policy for clergy sabbaticals and to establish guidelines as preventive measures to avoid sexual harassment and sexual misconduct in the diocese.

Combined budgets adopted for program and administration totaled \$624,000.

EMILY RUSSELL

Recognizing Our Sinfulness

By JOHN ASHLEY NULL

(First in a three-part series)

What should the Episcopal Church teach about Lent in 1992? Is it the season for remembering that, as sinners, we need to restrain our habitual desire to rebel against God and his law? Or is it an opportunity to focus the parish's attention on the needs of society, urging parishioners to use their God-given free will and financial wherewithal to do something about it?

These aren't necessarily mutually-exclusive approaches, though many today act as if they were. In an effort to promote an "uplifting" Lenten season, contemporary parishes often dispense with "sin talk" as guilt-producing "gloom and doom." Ironically, refusing to call for penitence inevitably and unnecessarily weakens the very good news such parishes are trying to communicate. The best way for the church to promote a positive Lenten experience is to recover a fresh appreciation for the grace given through redemption.

No one would deny the importance of the church encouraging self-discipline in the midst of a culture dedicated to instant gratification. Still, critics would argue that the traditional approach of "giving something up for Lent" can go overboard on the negative. They believe there are better ways of turning people's attention to the needs of others. Instead of encouraging people to do something constructive for their neighbors, the church has often told us what we can't have. This makes God look like a Grinch who steals rather than the gracious One who gives far more to us than we can ever repay.

Underneath this pious call for self-restraint, the critics argue, lies a profound suspicion of the goodness of creation. People are told to deny them-

selves because human nature is evil and can't be trusted. The more radical would go so far as to accuse the traditional Lenten call to penitence of merely being a code word for conformity to societal norms with God brought in as enforcer through guilt manipulation. The critics do not deny the reality of human weakness. Yet, instead of casting doubt on all our nat-

**We don't have
a right to
God's acceptance.**

ural inclinations, they would have the church celebrate the diversity of goodness God has given us. Lent should be a time of encouraging Christians to fight the problems in our world by sharing our strengths with one another.

For many, the language of Thomas Cranmer's prayer book is the epitome of this unfortunate undervaluing of human potential. It is often said of his liturgy that one could not approach God without having first groveled at his feet as miserable sinners. Certainly, the revisers of the 1979 Book of Common Prayer shared this view. They consciously decided to delete much of the Tudor preoccupation with penitence present in the 1928 prayer book, although Terry Holmes has written that they did not feel it wise to admit this at the time of ratification. The 1987 House of Bishops' statement on Anglican identity followed the new approach. Preferring such currently-popular terms as "inclusive," "diverse" and "becoming," the bishops failed to name repentance as an explicit mark of the Episcopal Church. Parishes have not lagged too far behind their leadership. It seems increasingly difficult to find supporters of the traditional An-

glican stress on personal penitence.

This revision of the Episcopal Church's theological ethos is based on a distinctly new understanding of divine grace. Supporters of the revised thinking define grace as unconditional acceptance. Their argument goes something like this: People may make unreasonable demands, act manipulatively or even respond out of prejudice. God, however, doesn't ask us to be anything other than what we really are. Being made in his image, we are basically good, though we express our goodness in a great diversity of ways. Obviously, we can and do act wrongly, and God wants us to acknowledge our shortcomings. But wrongdoing is just a normal part of being human. God forgives us because, after all, he made us the way we are. In general, nothing we do can threaten God's acceptance of what he has made.

While sounding reasonable, the critics' argument actually reduces grace to superhuman fairness. According to them, God isn't really giving us anything that we don't already have a right to expect. But since so many people refuse to respect our right to be who we are, the new thinking considers God's acceptance to be refreshing good news.

Scripture and the English reformation teach a different interpretation. Grace is not only an unconditional but also an undeserved commitment on God's part to make things right between us and himself. It's true that God does not require anything as unfair as insisting on us changing our personalities to please him. Artistic or mechanical, sporty or studious, emotionally sturdy or struggling, God welcomes us all. More importantly, however, God also does not require us somehow to make up for all the things we have done to hurt him, his creatures and his creation. Yet, he has every right to expect us to act as fairly toward him and his world as we expect him to act toward us. Being human does not excuse us from accountability

(Continued on next page)

The Rev. John Ashley Null is a priest of the Diocese of Western Kansas who is doing graduate study in England at Cambridge University.

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to God's justice at work in the world. We cannot use God's name to condemn injustice in our society and not admit that God has every right to condemn the injustice within us as well. We don't have a right to God's acceptance. We deserve his divine disapproval. The grace we need from him isn't superhuman fairness, it's superhuman forgiveness.

Richness of Grace

Does seeking to face our baser side mean preaching "doom and gloom"? While sobering, this honest message can serve to deepen our awareness of how much God's love has done for us. Without a recognition of our sinfulness, God's mercy doesn't have much meaning. Without an acknowledgment of our neediness, his grace has no power to give us something that isn't already ours. Pretending that our personal injustices don't threaten our relationship with God robs Jesus' death on a cross of any real significance. The preacher cannot present the deep richness of divine grace apart from an accurate description of human sinfulness and God's righteous judgment.

Cranmer's liturgy acknowledges our waywardness as a means to proclaiming the good news of God's saving grace. Cranmer's new order for communion replicates the Christian life as understood in the Reformation tradition: Law, gospel, repentance and re-entry into God's presence. His service may begin with a kneeling recitation of the commandments we all know we don't keep as we should, but by its end we are standing to sing the Gloria. Through the celebration of Jesus' death and resurrection in word and sacrament, we have received forgiveness and strength afresh. Now we can conclude the service rejoicing in the renewal of our fellowship with him and with each other. Having turned to God in repentance, we leave assured of his continued blessed company.

Christianity has always recognized the wonder of creation, but centered its hope for something better on its even more wondrous re-creation in Christ. Lent is the season when we soberly face our need for redemption. Its penitential preparation is indispensable for a true appreciation of Good Friday and our Lord's resurrection. As Jesus said, "He who has been forgiven little, loves little" (Luke 7:47 NIV).

Next week: Repentance as Reunion



Inside St. Andrew's, Grove, Okla.

Contrast in Light and Shadow

The Stations of the Cross at St. Andrew's, Grove, Okla.

By HOWARD L. WILSON

A recent article in another publication suggested that one of the dimensions of stewardship was the encouragement and use of the talents of local artists and artisans in the local church. If so, St. Andrew's, Grove, Okla., certainly qualifies as a parish demonstrating good stewardship.

A casual visit to this church in the northeast corner of the state by a retired couple from Chicago revealed that Joan Gaffigan was an artist who became intrigued by the art form of paper sculpture and has become skilled in its execution. When she learned that St. Andrew's was interested in acquiring the Stations of the Cross, she offered, along with her husband, Joseph, to provide them in that medium.

The process consists of several steps. The design is first modeled in clay. Over it is poured material commercially known as "Green-Sil." When it sets, the material is then imbedded in wet plaster which, when hardened, becomes the mold into which wet paper

pulp is poured and pressed under pressure until dry.

The finished product (in this case) measures 10 by 17 inches with a curved arch at the top. This sheet, with the design in high relief, is mounted on masonite covered with fabric and encased in an acrylic "shadow box" frame to allow light to enter from all sides as well as the front.

Placed under ceiling-recessed floodlights, the contrast of light and shadow is effective both day and night.

The sculptures, being off-white, are neither obtrusive nor distracting, yet the eye is inevitably drawn to them. Viewing them from close up, from a distance, or by changing position causes the light and shadow to change perceptibly.

It is believed that this is the first example of the stations to be crafted in this paper sculpture form.

The completion of St. Andrew's stations coincided with the issuance to all churches in the Diocese of Oklahoma of a liturgical service jointly devised by the representatives of the Anglican/Roman Catholic Dialogue, and were used by St. Andrew's on Good Friday, 1991.

The Rev. Howard L. Wilson is the retired vicar of St. Andrew's, Grove, and St. John's, Vinita, Okla.

EDITORIALS

Many Times and Places to Pray

This is a time of year when spiritual activity increases for most of us. Lent, with its emphasis on prayer, penitence and fasting, gives us increased opportunities to improve our prayer lives.

If one uses a simple definition of prayer as communication with God, we ought to be able to find time to pray. For some of us, prayer consists only of corporate, common prayer within the context of the Sunday liturgy. We need to pray more than that.

There ought to be many frequent opportunities to pray in private. We know people who pray on a bus, and one who prays in the back seat of an automobile while commuting. There may be time to pray awhile on a morning walk, as a recent author cited [TLC, Feb. 9], or while in line at a grocery store.

For most of us, praying is easier in private, or at least in a quiet place. Perhaps we can find an open church while on a walk, maybe we can read Evening Prayer when we return home from work or compline before retiring at night, or, better yet, we could set an alarm clock

15 minutes early and have some quiet time in the morning in which to pray.

The point is, we need to pray. What better time than Lent to improve our prayer lives?

Working at Collegiality

When the House of Bishops gathers this week at Kanuga conference center, it will be in closed session. Visitors and members of the media will not be allowed as the bishops meet in the beautiful North Carolina facility.

This meeting is an important one for the bishops, who spent much of their time at Phoenix last July in name-calling and finger-pointing, and needed to go into executive sessions in an attempt to address their differences. It is hoped that this meeting will be an additional opportunity for the bishops to settle their problems and to establish collegiality.

Let us hope that this is a productive time for the bishops, that they may strengthen their pastoral leadership which this church needs desperately.

VIEWPOINT

Reasons to Withhold National Church Funds

By MAURICE M. BENITEZ

In the interest of dialogue within the church, I write this article to offer an opposing point of view to the editorial position taken by THE LIVING CHURCH, which was critical of dioceses and congregations which have redirected funds away from the national church program budget to alternative ways of doing Christ's mission in the world [TLC, Dec. 1].

Certainly, it can be argued that there is, at least partly, a political origin to dioceses and congregations redirecting funds in this fashion. The spectacle of several bishops at Phoenix standing up and saying that they had to follow the dictates of their consciences and that, therefore, they felt free to ordain anyone whom they and their standing committees chose to ordain, regardless of the resolutions of General Convention or the teachings

of the Episcopal Church, made an impression on many.

This anarchistic attitude and the inability of the House of Bishops to discipline itself and censure in any way these bishops for their actions, has led a number of other clergy and many lay persons, including a number of vestries here in Texas, to declare that they too have the right to follow the dictates of their consciences. Having lost confidence in the leadership of us in the House of Bishops, the General Convention and national leadership, they in conscience do not choose to fund all or part of the program of the national church. If bishops have the right to a conscience, do not also other clergy and lay persons in this church have a similar right?

Secondly, many of them see better ways of spending that money for Christ and his kingdom in this world than they see in much that we offer them in the program budget adopted by General Convention. The national program budget is now more than \$43 million, and it increases each year,

currently amounting to as much as the sum of the budgets of our 10 largest dioceses, or alternately, as large as the sum of the budgets of 40 of our smallest dioceses. The annual increase of the national budget is based on a formula that is tied to the net disposable budget income (NDBI) of all of the local congregations of the Episcopal Church.

What the formula does not take into account is that although the total NDBI of our congregations continues to rise at a steady but small rate each year, the increase in congregational income each year is consumed by the increased cost of operation of local congregations. Such churches are under increasing financial pressure to reduce staff members and curtail programs in order to meet their commitment to their dioceses, not to mention the increasing costs of health insurance, utilities, FICA taxes and other cost of living items. Next year brings the added impact of required pensions

(Continued on next page)

The Rt. Rev. Maurice M. Benitez is Bishop of Texas.

VIEWPOINT

(Continued from previous page)

for lay staff members, a good and much-needed program whose time has come, but one that will increase the financial pressure on congregations.

Furthermore, most dioceses are caught in a squeeze between steadily-increasing apportionments, tied to the NDBI of congregations, and those congregations which are having a harder time each year, because of local financial pressures, to meet their commitment to their diocese. In recent years, most dioceses have been cutting back on programs, closing mission congregations and chaplaincies, reducing staff or cutting various ministries.

In our national program budget of \$43 million, it is impossible to decipher how much of the funding goes directly to overseas or world mission, how much actually goes to support that world mission, as well as how much supports essential national mission. About all that is seen clearly is that the Episcopal Church maintains a large and expensive operation in New York City, with a staff of more than 230 persons, and desks, or staff positions, related to every possible group or cause within the church. This is not to declare that the funds of the national church budget are being mis-spent or that this bureaucracy and the ministries issuing from therein are of no value, but simply that they represent a lower priority to a local congregation than its need to retain essential clergy and lay staff, and a lower priority to many on a diocesan level who are seeking to keep the doors open in mission congregations.

The challenges facing the church are complicated, and not everyone looks at them the same way. We have declared that the Decade of Evangelism is our No. 1 priority in the Episcopal Church, yet it would be hard to reconcile that priority with the budget adopted by General Convention. At Phoenix, we passed a resolution calling for the establishment of 1,000 new congregations in the next 10 years, yet there is no provision whatsoever in that national budget to help establish these congregations. This leaves the challenge to the dioceses, where in many cases we are having our hands full keeping open the doors of some already-existing churches.

In short, we must find a way of turning around the thinking of this church to the point where we recognize the local congregation as the base

for evangelism and ministry, supported by the diocese, with all of it backed by the national church, rather than it being turned around in reverse order. Regardless of what happened, or did not happen, at General Convention, regardless of who is mad or who is not mad, or what divides us, the

Frankly, speaking as a diocesan bishop, I believe our diocesan program enjoys the overwhelming confidence and support of the members of the diocese. On the day it does not enjoy this confidence, I would like to know about it. This keeps us, on a diocesan level, accountable and lean in our pro-

Can we remain one and yet fund the mission of Christ in the world in different ways?

Episcopal Church is going downhill steadily, having lost one-third of its members in the past 25 years, 14 percent in the last 11 years. Therefore, I am convinced that unless we turn things around, unless every congregation becomes a base of evangelism, program and servant ministry, those parts of the church that do not do so are going to be all but dead in another two or three decades. That is the essence of what the redirecting of funds is all about.

Specific Projects

In addition, this is all related to a growing trend in this nation, in all churches, of disenchantment and a measure of distrust with diocesan-type and national church structures and programs. Church members are no longer content to send checks to the diocese and on to the national church, for us to implement mission programs on their behalf. They want to contribute to specific projects rather than to general operating budgets. They want to do more hands-on ministry themselves, and, happily, congregations are doing more ministry such as food pantries or soup kitchens, than has been the case in the past. I believe the trend we are seeing is a systemic one, and it is going to happen increasingly in the future, no matter what we in roles of church leadership think about it.

There are some who warn that redirection of funds by dioceses away from the national church to alternative ways of doing Christ's mission, for whatever reason, will lead to congregations and individuals doing the same on a local level. They are already doing it, even if it is simply a local congregation cutting back on its support of the diocese, in order to maintain essential clergy and lay staff or to do essential maintenance and programs.

grams, ever looking for ways to support our congregations in their ministry and doing Christ's mission on a diocesan level in the most effective way we can. If we are not effective, we do not deserve the support of our congregations, and they will be finding better ways to use it to serve Christ's kingdom.

Finally, we Anglicans pride ourselves and extol a principle that we feel describes us, which is that we hold our unity within our diversity, or alternately, that we tolerate much diversity within our unity. My question for our reflection is whether we can tolerate and include, for the sake of our unity, a diversity in the way that we fund the mission of the church, by individuals, by congregations and even by dioceses within the Episcopal Church. Can we remain one and yet fund the mission of Christ in the world in different ways? Or is the test of us being good Anglicans and holding our Anglican unity that we march in step, with the required church funding formula to which we must adhere, in order to retain our unity, while extolling our diversity and freedom in a host of other ways?

I think all of us would concur that every Christian, every congregation and diocese is called to give generously, abundantly, for God's work in this world. But good stewardship is not blind giving, but rather working to have it used in the best possible way for the furtherance of God's kingdom. Can we allow diversity and conscientious differences in the way that our generous giving is used, in the way that we do Christ's mission? Maybe the day will come when all of us are equally united in our priorities, in the way we see Christ's mission best done in the world, and in our commitment to the national church program. Maybe not, but clearly that day is not now.

PEOPLE and PLACES

Appointments

The Rev. **Michael L. Barlowe** is rector of St. Paul's, 815 High St., Des Moines, IA 50309.

The Rev. **Richard A. Biega** is chaplain to the University of South Carolina in Columbia, SC.

The Rev. **George Campbell** is associate missionary of Litchfield Hills Regional Ministry, Box 398, Bridgewater, CT 06752.

The Rev. **Ann S. Charles** is chaplain of Trinity College, Broad St., Hartford, CT 06106.

The Rev. **Katharine R. Firth** is associate missionary of Litchfield Hills Regional Ministry, Box 398, Bridgewater, CT 06752.

The Rev. **Monroe Freeman, Jr.** is rector of St. Titus, 400 Moline St., Durham, NC 27707.

The Rev. **John W. Gibson, Jr.** is vicar of the Church of the Holy Cross, 4903-E Arcadian Ct., Raleigh, NC 27604.

The Rev. **Mark E. Given** is assistant at Trinity Church, Redlands, CA; add: 214 S. 4th St., Redlands 92373.

The Rev. **Linda L. Grenz** has been appointed staff officer for adult education and leadership development at the Episcopal Church Center, New York City; add: The Cloister #408, 321 E. 43rd St., New York, NY 10017.

The Rev. **Peter K. Groschner** has been appointed the director of planned giving at the Beaumont Foundation in the Diocese of Michigan.

The Rev. **Joseph M. Harte, Jr.** is rector of the Church of the Epiphany, Flagstaff, AZ; add: Box 1473, Flagstaff 86002.

The Rev. **Jane P. Henderson** is rector of St. Peter's, 31 Throckmorton St., Freehold, NJ 07728.

The Rev. **William Paran** serves as interim rector of St. Andrew's, 1025 Three Mile Rd., NE, Grand Rapids, MI 49505.

Ordinations

Priests

California—**Carol Lee Cook**, 951 Evelyn Ave., Albany, CA 94706. **Judith G. Dunlop**, pastoral associate of All Saints', San Francisco, CA and dean of School for Deacons, Castro Valley, CA; add: 103 Grove, Corte Madera, CA 94925. **Peter Van Allen Hayn**, chaplain, San Francisco General Hospital; add: 282 Wilshire Ave., Daly City, CA 94015. **Eliza Mackay Linley**, assistant (youth minister), All Souls, Berkeley, CA; add: 1027 Euclid Ave., Berkeley 94708. **Sue Singer**, minor canon (family ministries), Grace Cathedral, San Francisco, CA; add: 1051 Taylor St., San Francisco 94108.

Connecticut—**Ellen D. Lang**, vicar, St. Paul's, 27 Babcock Ave., Plainfield, CT 06374. **Maryalice Sullivan**, assistant, Calvary, 31 Woodland Ave., Summit, NJ 07901. **Rachel Woodall**, assistant missionary, Middlesex Cluster Ministry, Church of the Epiphany, Box 337, Durham, CT 06422.

Eau Claire—**Ward Howard Simpson**, vicar, St. Alban's, Spooner and St. Stephen's, Shell Lake, WI; add: 614 Summit St., Spooner, WI 54801.

Fond du Lac—**Scott Earl Shumate**, **Richard R. Daly**, **David R. Miracle**, **Dean M. Smith**.

Maine—**Holly Lyman Antolini** (for the Bishop of California), assistant, St. Peter's,

Rockland, ME; add: HCR 68, Box 113, Thomaston, ME 04861.

Transitional Deacons

California—**Carol Elaine Nolte Cleland**, pastoral associate, St. Luke's, San Francisco, CA; add: 1550 Portola Ave., Palo Alto, CA 94306. **Bonnie Ring**, 1568 Campus Dr., Berkeley, CA 94708.

Vermont—**Elizabeth Hasen**, assistant, St. Paul's Cathedral, Burlington, VT; add: 2 Cherry St., Burlington 05401. **Sarah Catherine Horton**, assistant, St. Mary's in the Mountains, Wilmington, VT; add: 33 Fairground Rd., Springfield, VT 05156.

Virginia—**Susan N. Eaves**, head of the Upper School at St. Catherine's School, Richmond, VA; she will serve at the Church of the Holy Comforter, Richmond. **Melissa K. Hollerith**, faculty member of St. Christopher's School, Richmond, VA; she will serve at St. Stephen's, Richmond.

Fond du Lac—**G. Scott Browning**.

Permanent Deacons

California—**Ralph Joseph Calabrese, Jr.**, deacon for youth ministries, St. Matthias, San Ramon, CA and Hope Hospice Bereavement chaplain; add: 4018 Alta Ct., Pleasanton, CA 94588. **Jan Caden**, St. Francis, Novato, CA; add: 2 Meriam Dr., San Rafael, CA 94903. **Jerry Davis Morriss**, 2694 Gamble Ct., Hayward, CA 94542.

Chicago—**Barbara E. Bishop**, St. Mary's, 210 McHenry Ave., Crystal Lake, IL 60014. **Ronald Ferguson**, Christ Church, 602 Old Orchard, Box 376, Harvard, IL 60033. **Mary Harriss**, Redeemer, 40 Center St., Elgin, IL 60120. **Stephen A. Herner**, St. Andrew's, 1125 Franklin St., Downers Grove, IL 60515. **Sunny Lopez**, St. Francis, 2514 W. Thorndale Ave., Chicago, IL 60659. **Lucy Martinez**, St. Mary's, 210 McHenry Ave., Crystal Lake, IL 60014. **Rebecca Sperry**, St. Joseph and St. Aidan, Oak St. and Greenwood Ave., Blue Island, IL 60406.

Connecticut—**Andrew C. Ackemann**, assistant, bishop's office, Hartford, CT; add: 521 Riverside Ave., Westport, CT 06880. **Sidney H. Alexander**, assistant, Christ Church, West Haven, CT; add: 14 Collinsdale Dr., Milford, CT 06460. **Paul Higginson**, assistant, St. Mark's, Storrs, CT; add: 398 Bound Line Rd., Wolcott, CT 06716. **Elizabeth Lewis**, assistant, St. Luke's, New Haven, CT; add: 43 Flying Pt., Stony Creek, CT 06405. **Elena Maulsby**, assistant, Christ Church, 392 North St., Greenwich, CT 06830. **Barbara Miller**, assistant, St. Stephen's, East Haddam, CT; add: 24 Clover St., Middletown, CT 06457. **Sally C. Sprague**, assistant, Trinity Church, Trumbull, CT; add: 16 Edgerton St., Darien, CT 06820.

Fond du Lac—**Samual Joseph Hall**.

Lay Appointments

Kenneth Johnson is lay pastor of St. James', Detroit, which is in relationship with the Community Church.

Resignations

The Rev. **Eletha Boute-Crieg**, as curate of St. Luke's, East Greenwich, RI.

The Rev. **Stephen Caudle**, as rector of St. George's, Bossier City, LA.

The Rev. **C. Dana Krutz**, as rector of

St. James', Shreveport, LA.

The Rev. **Ashley H. Peckham**, as rector of St. Barnabas', Warwick, RI; add: 35 Spragne St., Portsmouth, RI 02871.

The Rev. **John D. Walker**, as rector of St. Michael's, Pineville, LA.

Retirements

The Rev. **Cyril C. Burke**, as chaplain of St. Augustine's, Raleigh, NC; add: 26 Hoskins Rd., Bloomfield, CT 06002.

Deaths

The Rev. **Richard Goodwin Baker**, retired priest of the Diocese of Western Michigan, died December 28 at the age of 80.

Born in Bloomington, IA, Fr. Baker was a graduate of Nashotah House in 1936 and was ordained priest in 1937. He served several parishes in Iowa, Illinois, Wisconsin, Kansas and Western Michigan. He served as chaplain in the U.S. Army and served in the Michigan National Guard until his retirement in 1976. He is survived by his wife, Mary, and three children.

The Rev. **Samuel Arthur Glasgow**, retired priest of the Diocese of Spokane, died January 29 in South Sioux City, NE at the age of 83.

Fr. Glasgow was born in Woodson, IL, and was educated at Normal State, University of Chicago and Purdue University. He was ordained a priest in 1952 and served churches in the Dioceses of North Dakota, Idaho and Spokane; he served in the United States Naval Reserve as chaplain. He is survived by his wife, Arlene, and five children.

The Rev. **Carl F. Herman**, priest of St. Paul's, Thomasville, NC, died November 23 in Durham, NC, of a stroke at the age of 72.

Born in Catawba County, NC, Fr. Herman was a graduate of Catawba College and Evangelical and Reformed Church Theological School. He was ordained to the priesthood in 1944 and served parishes in the Diocese of North Carolina. He is survived by his daughter, Margaret A. Herman of Greensboro, NC.

Lorraine K. Day, former manuscript editor of THE LIVING CHURCH and widow of Dr. Peter M. Day, first ecumenical officer of the Episcopal Church and editor of TLC from 1952 to 1964, died on February 7 in Milwaukee, WI, at the age of 73.

Along with her husband, Mrs. Day was associated with the magazine for many years. She was copy editor when the couple married in 1941. Dr. Day served the magazine for 28 years and was editor for 12 of those years. In 1964 the Days moved to New York City when Dr. Day became ecumenical officer. Mrs. Day then worked as bookkeeper for the Y.M.C.A. of Greater New York. Upon Dr. Day's retirement, the couple returned to Milwaukee, and Mrs. Day became manuscript editor of the magazine in 1980. She was a member of Christ Church, Whitefish Bay, WI, and is survived by her daughter Mary Erler of Minneapolis, MN, a son, Michael of Glendale, WI, one sister, a grandson, and a great-granddaughter.

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ORGANIST/CHOIR DIRECTOR desired for diverse, celebrative and progressive parish. Person of faith with motivational skills and fluent in a wide range of liturgical and musical styles. Send resumé to: **Ms. Cia Wenzel, Chairperson, Liturgy and Worship Committee, St. Thomas Episcopal Church**, 2201 Dexter St., Denver, CO 80207.

RECTOR for small southeastern Arizona parish. Retired/part-time caring individual. Offer rectory, small stipend, some benefits, excellent climate. Contact: **Search Committee, St. Stephen's Episcopal Church**, Box 1291, Douglas, AZ 85608-1291; (602) 364-7971.

WANTED: Retired but not retiring priests for limited pastoral work in small parishes in beautiful and historic Central New York. Attractive remuneration consistent with Pension Fund and Social Security regulations. Contact: **Canon H. Alan Smith, Diocese of Central New York**, 310 Montgomery St., Suite 200, Syracuse, NY 13202-2093.

CHRISTIAN EDUCATION DIRECTOR, preschool through adult, with emphasis on 7-12 grade youth. Growing church seeks enthusiastic leader to help develop youth ministry. Half-time position at present, future expansion possible. Contact: **The Rev. Barry Beisner, Rector, St. Martin's Episcopal Church**, 640 Hawthorn Lane, Davis, CA 95616. (916) 756-0444.

PROPERTIES

BULLETIN INSERTS with Sunday readings from the New English Bible. — **FREE SAMPLES** — **The Propers**, 555 Palisade Ave., Jersey City, NJ 07307. (201) 963-8819.

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

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MOLLER PIPE ORGAN (1960), 8 ranks, in excellent condition. Fully enclosed in two cabinets. Available immediately. **Trinity Episcopal Church**, 3401 Bellaire Dr., S., Fort Worth, TX 76109. (817) 926-4631.

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FOR SALE

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JOIN fun-loving Episcopalians on tour of Austria, Germany, Switzerland July 2-16, 1992. \$2699. Call/write: **The Rev. Samuel Outerbridge**, P.O. Box 237, Sea Girt, NJ 08750; (908) 449-6173.

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FRIENDLY CHRISTIAN COUPLE offer personalized English holidays for individuals or families and can also arrange tours for small groups (6-10). These tours can be totally related to ecclesiastical or historic sites such as cathedrals, churches, castles, etc., or can also include tourist highspots like Stratford on Avon. Generous discount for group organizer — you bring together ten like-minded people and we will do the rest. Please correspond with us for further details — plan your 1992 visit of a lifetime now. Highly recommended. **A4 Double**, 3 Radnor Way, Slough, SL3 7LA, UK. Phone: 0753.542296; Fax: 0753.591120.

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816 E. Juneau Ave.

Milwaukee, Wis. 53202

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LENT' CHURCH SERVICES

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

MONTEREY, CALIF.

ST. JAMES 381 High St. (at Franklin)
The Rev. A. David Neri, r (408) 375-8476
Sun H Eu 8 & 10:15; Ch S 10:15. Wed H Eu 6:15

TRUMBULL, CONN.

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

WESTON, CONN.

EMMANUEL 285 Lyons Plain
The Rev. Henry C. Galganowicz, r (203) 277-8565
Sun Eu 8 & 10. Wed Eu 9

WASHINGTON, D.C.

WASHINGTON NATIONAL CATHEDRAL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30-2:45. Hours 10-4:30 daily

ST. JOHN'S, Georgetown Parish 3240 "O" St., NW
The Rev. Marston Price, r; the Rev. Christine Whittaker
Sun 8, 9 & 11. Wed 10:20

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

KEY BISCAYNE, MIAMI, FLA.

ST. CHRISTOPHER'S by-the-Sea 95 Harbor Dr.
The Rev. Bob Libby, r; the Rev. Al Downey, assoc
Sun H Eu 8, 10. Wed 12 noon

STONE MOUNTAIN, GA.

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

SUN VALLEY, IDAHO

ST. THOMAS Sun Valley Road
The Rev. Charles S. Burger, r
Sun H Eu 8 & 9:30; Wed 5:30

INDIANAPOLIS, IND.

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

COVINGTON, KY.

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

SHREVEPORT, LA.

ST. MARK'S CATHEDRAL Fairfield at Rutherford
The Very Rev. M. L. Agnew, Jr., Dean; the Rev. Frank Wilson, the Rev. Larry Williams, the Rev. George Gennuso, Jr., the Rev. Walter Baer, canons
Sun Services 8, 10, 12:15, 6. Lent wkdy Eu 7:15

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

BLADENSBURG, M.D. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. Arthur E. Woolley, r (301) 927-6466
Sun Masses 8, 10. Tues 10. Wed 6:30, Thurs 7

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

GOOD SHEPHERD of Waban At Waban Sq. on the Green Line
The Rev. G. T. Welch, r
Sun Masses 8, 10 (Sung), Wed 9. HD as anno



St. Stephen's Parish, Pittsfield, Mass.

PITTSFIELD, MASS.

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

ST. PAUL, MINN.

ST. MARY'S 1895 Laurel at Howell (646-6175)
Russell Johnson, r; John Cowan & Susan Kruger, assoc, Irma Wyman, d
Sun H Eu 8:30 & 10:30; Ad. Ed 9:30; Ch S 10:30. Wed; EP 6; other as anno

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
6345 Wydown at Ellenwood
The Rev. Kenneth J. G. Semon, r; the Rev. C. Frederick Barbee, v; the Rev. William K. Christian, III, the Rev. Steven W. Lawler, the Rev. Virginia L. Bennett, the Rev. James D'Wolf, assoc
Sun Eu 7:45, 8, 9:15, 11:15 (1S & 3S), 5:30; MP 11:15 (2S, 4S, 5S) followed by HC 12:30; Sun Sch 8:45, 9:15. Daily EU 7 & 5:20

WEST PLAINS, MO.

ALL SAINTS' 107 S. Curry
The Rev. James K. Harris, r
Sun Masses 8 & 10:30

SANBORNVILLE, N.H.

ST. JOHN THE BAPTIST High St.
Sun H Eu 8 & 10:30, SS 10. Wed Stations 7:30

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

BAY SHORE, N.Y.

ST. PETER'S 500 S. Country Rd.
The Rev. Rodney Michel, r; the Rev. William Thoelen, the Rev. Joseph F. Edwards, ass'ts
Sun Masses: 8, 10 (Sung), 5. Wed, Fri 9

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

ST. BARTHOLOMEW'S Park Ave. at 50th St.
The Rev. Thomas Dix Bowers, r (212) 751-1616
Sun 9 & 11 H Eu. Mon, Tues, Thurs, Fri 12:10 H Eu. Wed 1:10 H Eu & 6 H Eu with Healing

THE PARISH OF CALVARY/ST. GEORGE'S
ST. GEORGE'S 16th St. off 3rd Ave.
The Rev. Thomas Pike, r; the Rev. George Keith, v
Sun H Eu 8:30 & 11, MP 10. Telephone (212) 475-0830

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

(Continued on next page)

LENT' CHURCH SERVICES

(Continued from previous page)

NEW YORK, N.Y. (Cont'd.)

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

ST. MARY THE VIRGIN (212) 869-5830
 145 W. 46th St. (between 6th & 7th Aves.) 10036
 The Rev. Edgar F. Wells, r; the Rev. Gary E.A. Lawler, ass't
 Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:
 MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
 Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-
 12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
 The Rev. Daniel P. Matthews, D.D., Rector
 The Rev. Canon Lloyd S. Casson, Vicar

TRINITY Broadway at Wall
 Sun H Eu 9 & 11:15. Daily H Eu (ex Sat) 8, 12; MP 7:45; EP
 5:15. Sat H Eu 9.

ST. PAUL'S Broadway at Fulton
 Sun H Eu 8. Mon-Fri H Eu 1:05

Trinity Bookstore, 74 Trinity Pl. Open Mon-Fri 9-5:30
 Trinity Dining Room (open to the public) 74 Trinity Pl., 2nd
 floor, Mon-Fri 12 noon-1:30
 Trinity Museum (in Trinity Church) open Mon-Fri 9-11:45, 1-
 3:45; Sat 10-3:45; Sun 1-3:45

RICHMOND HILL, N.Y.

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

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 (Labor Day thru June), 9 (July thru Labor Day),
 Christian Ed (Children & Adults) 9 Sun (Labor Day thru June).
 HD as anno. Call for Ch S information

CINCINNATI, OHIO

ST. LUKE 7340 Kirkwood Lane
 The Rev. Sanford Lindsey; James Mobley, d
 Sun 10 H Eu & Ch S

CONVENT CHAPEL
OF THE TRANSFIGURATION 495 Albion Ave.
 Sun Eu 7:30 (Sung), EP 5. Wkdays Eu 7, ex Sat 7:30, EP 5

KANE, PA.

ST. JOHN'S 427 Chase St.
 The Rev. Cynthia M. Spencer (814) 837-9249
 Sun H Eu 10:30, Wed H Eu 8:45. Daily MP 8:45

PHILADELPHIA, PA.

ST. LUKE'S, Germantown
 5421 Germantown Ave., Philada., PA 19144 (215) 844-8544
 The Rev. Canon Charles L.L. Poindexter, r; the Rev. Paul L.
 Minor, c; the Rev. William J. Shepherd, the Rev. Cheryl V.
 Minor, ass'ts
 Eu: Sun 7:30 & 10. Wkdays 7 (Tues-Fri); 9:30 (Mon, Thurs, Sat)

PHOENIXVILLE, PA.

ST. PETER'S 143 Church St.
 The Rev. Thomas C. Wand, r
 Sat H Eu 6; Sun H Eu 8, 10 (Sung); Tues H Eu 9: Fri Sta 7

PROSPECT PARK, PA.

ST. JAMES 11th Ave. & 420 (between I-95
 & Maccade near Philadelphia International Airport)
 The Rev. William Duffey, Ed.D., r (215) 461-6698
 Sun Eu 8 & 10 (Sung), MP 9, Ch S 10, YPF 7:30. MP Tues-Fri 9;
 EP Fri 7; Eu Tues 7, Wed 9:30, Thurs 7 & HD noon; Sta & B
 Thurs 7. C by appt

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

GREENVILLE, S.C.

CHRIST CHURCH 10 N. Church St.
 The Rev. Dennis R. Maynard, r
 Sun H Eu 8, 9, 10:15, 11:15, Christian Ed 10:15. Lenten Noon-
 day Service 12:10 Tues, Wed, Thurs

ARLINGTON, TEXAS

ST. MARK'S 2024 S. Collins (between I-30 & I-20)
 Fr. K.L. Ackerman, SSC, r; Fr. Alan E. McGlauchlin, SSC, c;
 Fr. Thomas Kim, v
 Sun Masses: 8, 8:30 (Korean) 9, 11, 6. Daily Masses, C as
 anno. (817) 277-6871; Metro 265-2537

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW
 5100 Ross Avenue 75206 (214) 823-8135
 The Very Rev. Ernest E. Hunt, III, D.Min., Dean; Canon Roma
 A. King, Jr., Ph.D.; Canon Peggy Patterson; Canon Juan
 Jimenez; the Rev. Tom Cantrell
 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

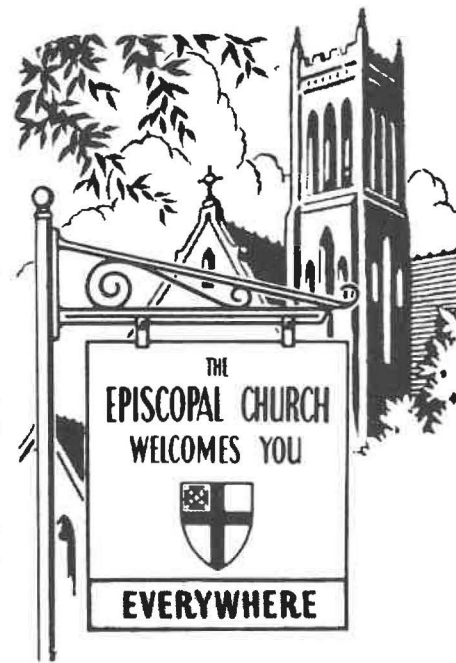
3966 McKinney Ave.
 The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
 Arps, Jr.; the Rev. Rex D. Perry; the Rev. Frank B. Bass
 (214) 521-5101
 Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30
 & EP 5:30 (ex Sat & Sun 12:40)

FORT WORTH, TEXAS

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
 Sun 8 HC, 9 MP (HC 1S), 10 Ch S, 11 MP (HC 1S), 12 HC (ex
 1S). 1928 BCP. Daily as anno. (817) 332-3191



Christ Church, Greenville, S.C.



HOUSTON, TEXAS

ST. DUNSTAN'S 14301 Steubner-Airline Rd.
 The Rev. John R. Bentley, Jr., r; the Rev. James E. Smalley,
 the Rev. George W. Floyd (713) 440-1600
 Sun 7:45, 9, 11:15 H Eu. Wed 7 H Eu & Healing

HOUSTON/KATY, TEXAS

ST. PAUL'S 1936 Drexel at Franz in Katy
 The Rev. Ellis English Brust, r (713) 391-2785
 Sun 8 & 10:30, CE 9:15, Wed 7:30

IVY, VA. (near UVA & Charlottesville)

ST. JOHN THE BAPTIST
 (3.5 miles from exit 21 on Hwy 64 on SR 637)
 The Rev. Dale K. Brudvig, v
 Sun 10:30 1S & 3S MP; 2S & 4S H Eu

SEATTLE, WASH.

TRINITY The Downtown Episcopal Church
 609 Eighth Ave. at James St.
 The Rev. Allan C. Parker, Jr., r; the Rev. Philip Peterson, d;
 Martin Olson, organist-choirmaster
 Sun H Eu 8 & 10:30, EP 5:30, Wed H Eu and Healing 11 & 5:30.
 Fri H Eu 7. Mon-Fri MP 9

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), Ev 4. Daily as anno

WAUKESHA, WIS.

ST. PHILIP'S Hwy TT & U.S. 18
 The Rev. Robert B. Siocum, r (414) 547-2820
 Sun H Eu 10:15; Wed H Eu 7

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