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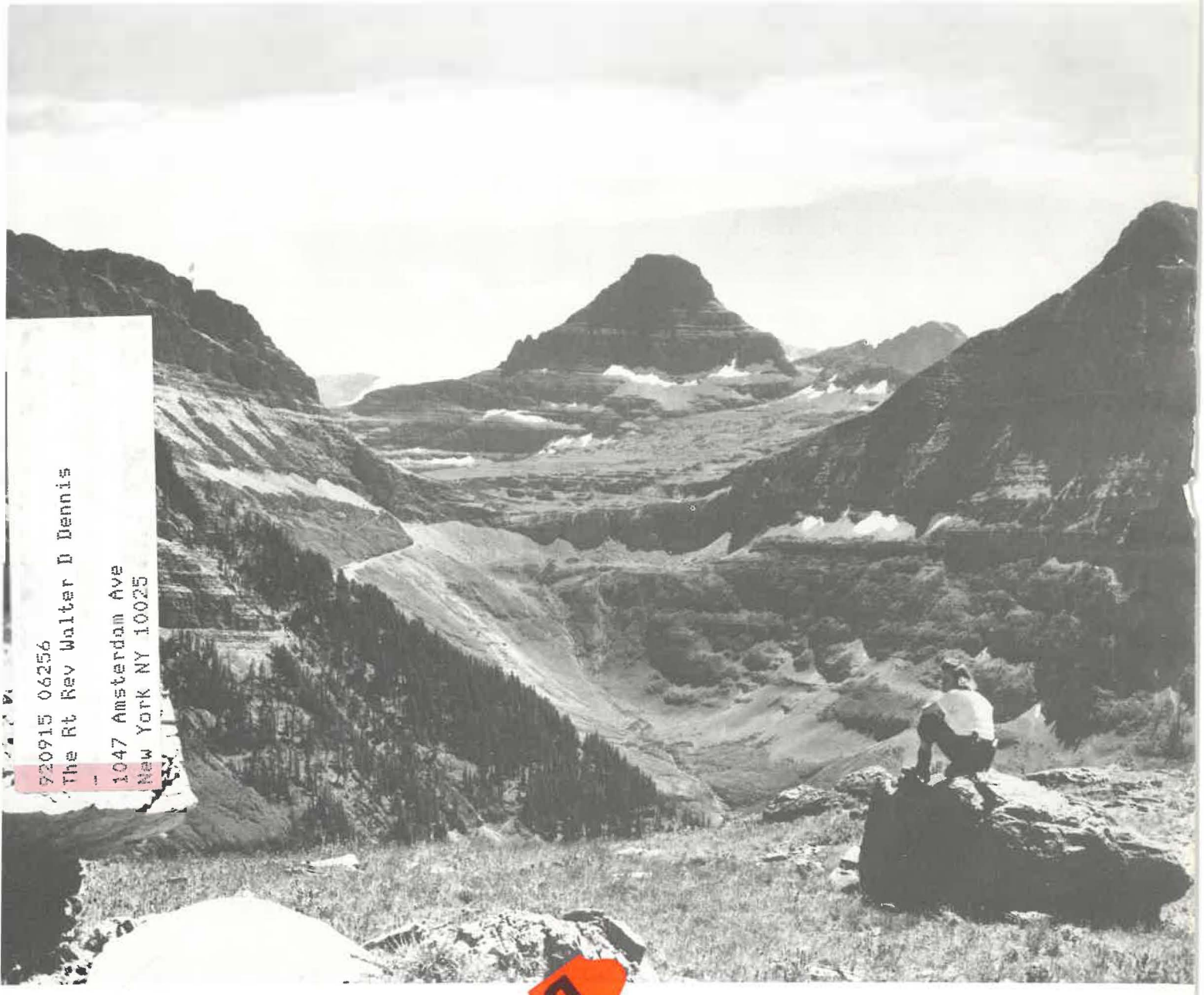

720915 06256
The Rt Rev Walter D Dennis
1047 Amsterdam Ave
New York NY 10025

Montana: Where a Diocese Is Changing

IN THIS CORNER

Plenty of Good News

More than one reader has brought to our attention the fact that they believe we do not print any good news. I do not refer to the good news of Jesus Christ, but rather to news about the Episcopal Church. My usual response to these folks is that like any publication which prints news, we attempt to publish the most important news, whether it's good or bad. Admittedly, much of the recent news about the Episcopal Church has not been good, but if one ponders for awhile, one can find examples of good news. For instance:

1. The Episcopal Church is a Eucharist-centered community. The 1979 Book of Common Prayer established the Holy Eucharist as the principal act of worship, and in most places it is the main Sunday service. It is celebrated more often on weekdays, it is a regular part of many church gatherings, and it is being used more frequently with the burial office and marriage rite.

2. We have a sizable amount of scripture in our worship services. Episcopalians sometimes are accused of being biblically illiterate, but we're more familiar with scripture than we realize. On most Sundays, a congregation hears three lessons and a psalm, and usually a sermon based on at least one of the readings.

3. We are a church which takes the ministry of the laity seriously. The catechism (BCP, p. 855) makes it clear that lay persons are called to a particular ministry, and in most places, lay persons are exercising their ministries.

4. Giving continues to increase. The most recent statisics (the 1991 parochial report) indicate the average per household per week gift is $11.56 (in 1990). The 1989 figure was $11.10 and in 1988 it was $10.34. Tithing and proportionate giving have become the norm for many.

5. Renewal has enabled a fresh breeze to sweep through the church. Cursillo, Bible study groups, charismatic renewal, liturgical renewal, small groups, Faith Alive and others all have had a profound effect on this church.

6. We are a church concerned with outreach, a leader in reaching out to communities. Soup kitchens, food pantries and shelters for homeless are common ministries in our churches, and Alcoholics Anonymous has found a home in many Episcopal churches.

7. We are a church for all sorts and conditions. Gone are the days of "the Republican party at prayer." The poor, the hungry, the depressed, the lonely, have been made welcome in most places.

8. We are taking evangelism seriously. The E-word which terrified Episcopalians no longer intimidates us. We are forming new congregations, sharing our faith with others, welcoming strangers and seeing Christ in others.

9. We have clear lines of authority. Not only do we belong to a parish or mission, we also belong to a diocese, the Episcopal Church and the Anglican Communion. We turn to scripture, tradition and reason.

10. There is room for people of various theological and liturgical persuasions. Although the former may be questioned, the last time I checked, it was still in effect. As to liturgy, its variety remains one of our greatest strengths.

There are more, of course. The good news is there without having to search for it.

DAVID KALVELAGE, editor

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ON THE COVER

A view of Glacier National Park in Montana

Religious News Service photo

LETTERS

Be Perfect

Why is our church continually focused upon Christ's unconditional love for sinners while it neglects his assertion that Christians are to strive to "be perfect, as your father in heaven is perfect?"

The Diocese of Newark has stated: "We will not impose outmoded standards on gay or lesbian persons," and "Only a love which is inclusive in the widest sense is truly the love of God. Therefore, we chase no one from our church" [TLC, March 1].

Is the love of Christ for sinners the only aspect of Christ worth emulating? Does loving sinners mean never holding up to them Christ's high moral standards in the hope that they will change?

The risen Christ, appearing to John, described what he approved and what he disapproved about the churches in Asia Minor.

Jesus actually expected the Christians in Thyatira to be — gasp! — intolerant of those who taught and practiced loose sexual morality. Not only that, he threatened them with sickness and death if they did not repent. That church was given "time to change her mind" (Rev. 2:21) — and we are being given the same window of opportunity today. Woe to us if we prove incapable of godly repentance and change because we are so fearful of appearing intolerant and judgmental. Jesus was, apparently, both.

KAREN E. HOWE

Orlando, Fla.

• • •

In response to David Kalvelage's column, "Some Amazing Reading," the "someone" from the Diocese of Newark must have sent the wrong copy. The report accepted by the convention was "An Emerging Vision of our Episcopal Identity in the Diocese of Newark."

Many of us fought for this title change since we did not agree with everything contained in the document. While the quotes used in the column were clearly in the document, you failed to mention that a significant amendment was made to the document. That amendment was introduced by the traditionalists of the diocese, many of whom identify with Episcopalians United, who felt the document did not address their concerns. The amendment was approved overwhelmingly by the convention.

The amendment spoke of "being able to affirm that which has been delivered to us"; "acknowledging the scriptures are the primary source of teaching"; "being an Episcopalian in today's world means being under authority — the authority of scripture" and finally it acknowledged that conflicts must be solved on the basis of "truth not fiction, fact not feelings, love not anger."

I certainly do not agree with everything in the document. However, I am willing to engage the issues and listen to my brothers and sisters on the traditional side of the aisle. The church might be better if we listened to one another rather than hurling daggers.

(The Rev.) ROBERT B. DENDTLER

St. Mary's Church

Sparta, N.J.

• • •

Members of the Episcopal Church owe David Kalvelage a vote of thanks for calling their attention to the report adopted by the diocesan convention of the Diocese of Newark in January.

The quotes which he gives from this amazing document are, as he is first to say, given out of context. Still, what possible context can justify the quotes given? With every single one of them I find myself in total disagreement. I trust that I have plenty of company in this regard. If I do not, and this is what our church is actually coming to, then the Episcopal Church is rapidly becoming an ethical culture society, and not very ethical at that.

(The Rev.) GEORGE W. WICKERSHAM, II

Rockbridge Baths, Va.

• • •

With respect to David Kalvelage's musings about the Diocese of Newark's report on "Our Common Life" and in answer to his question " . . . will any other dioceses reach the same conclusion?" I certainly hope so!

Those who in fear of the future cling to the past are no credit to Christianity as a dynamic force and most particularly to its Anglican expression.

ROBERT D. HULME

Princeton, N.J.

(Continued on next page)

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James W. Howie, rector at St. Andrew's in Toledo, Ohio celebrated his 25th Anniversary of the Ordination to the Priesthood on 15 March 1992. Ordained in Gethsemane Church, Minneapolis, Minnesota by Bishop Hamilton H. Kellogg in 1967.

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LETTERS

(Continued from previous page)

Informed, Not Destroyed

I empathize with the Rev. Robin Rauh's succinctly-taken positions regarding TLC, the divisions in the Episcopal Church and, "the constant, exposure to this division [which] has not built up my faith" [TLC, March 1]. In fact, as I get older I find myself less able or willing to sustain the pressure from what has become a veritable bombardment from the antagonists. At the same time, I need to stay informed as to what these divisions are and how they are viewed both pro and con. Thus the dilemma, "How can we have it both ways — to be informed but not destroyed in the process?"

Although most Episcopalians take justifiable pride in being objective, many times our emotions gallop out in front of us unreigned. Thus the objectivity so eagerly sought and needed is lost. While we need to be clear about the issues, we also must recognize that it is our emotions which power these ideas. Not always do we allow that this power can be both creative and destructive. Whatever is presented, in my view, must stand on that trinity of the Anglican methods, i.e., the primacy of scripture, tradition and reason, all the while being guided by constant prayer.

(The Rev.) WILLIAM G. HURST
Fort Myers, Fla.

Refreshing

I was thrilled to read John Martin's letter [TLC, Feb. 23] for it expressed what many of us believe in our heart of hearts. It was refreshing to read a letter that was not berating some bishop, the General Convention, the Prayer Book or "815." Thank you John Martin for pointing out to all of us: "We have met the enemy and he is me/us."

(The Rev.) CHARLES E. WALLING
St. John's Church
Harrison, Ark.

Just Plain Bill

In reply to Charles Reid's letter [TLC, Feb. 16]:

Dough/Stough, Bough/Stough,
Whatever you will.
The stranger part is
They call him Bill.

WILLIAM F. BRAME
Kinston, N.C.

I have called you by your name and you are mine Isaiah 43:1

"The finished columbarium, as we see it pictured here is quite impressive. We must remember, this is not off in a side room somewhere, but in the very back of our nave where we worship every Sunday. Everyone loves its location there. It is as if it had always been there, built right into the original historic building of 1886. Maybe that's because it was always meant to be there.!"

The Reverend Eugene F. Todd, Rector

ST. MARK'S EPISCOPAL CHURCH, Cheyenne, Wyoming
"The Pioneer Church of Wyoming", Established 1868

BEFORE - The finely crafted original woodwork panel was built in 1886 (in preparation for the Columbarium of 1990, perhaps ?)

The 23rd Psalm

AFTER - In 1990 only the internal wood paneling was removed, without disturbing either the original frame or the marble base. The modern fine craftsmen of Cheyenne cooperated with Armento to "respect" the framed space to receive the Columbarium of 112 niches, with the bronze Leaf Design face plates, symbolic of life and growth, and in its upper center the original work of art, the bronze sculpture of the 23rd Psalm which seemed to have been "created" to complement the original stained glass window above it, of the Good Shepherd. *Photo by Singer's Studio*

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Bishops Aim to Restore Sense of Community

Progress toward a simplified agenda, a consensus model of leadership and better relationships with one another highlighted the meeting of the House of Bishops at Kanuga Conference Center in Hendersonville, N.C. March 9-13.

After dissension during last summer's General Convention led the bishops to meet in closed sessions, the house met at Kanuga upon the request of the Most Rev. Edmond Browning, Presiding Bishop, who wanted to continue the small group discussions held during convention.

"If you can imagine a Christian community that only gathered for vestry meetings and never for communion, that is how the house has been," said the Rt. Rev. Douglas Theuner, Bishop of New Hampshire. "If the only reason you ever gather is for business, you don't know one another and are not engaged in common outreach, of course there will be friction."

The Rt. Rev. John McNaughton, Bishop of West Texas, said: "We have been so busy as bishops trying to do legislation that we lost our sense of community."

Groundwork for the meeting was laid with bishop interviews and surveys to determine problem areas in the house. The Rt. Rev. Alden Hathaway, Bishop of Pittsburgh, said the resulting hypotheses were not only "very accurate, they also surfaced our problems in a devastating way."

The hypotheses concluded:

- bishops have no unity in their understanding of the episcopacy, which leads to individual interpretations and a lack of discipline;
- the house has "no clear consensus or stated understanding regarding its strategy and therefore is unclear about the direction it should be going, how it should be leading the church, how it should function in its common life";
- the house operates . . . within a competitive climate," leading to a win/lose attitude that "promotes distrust and isolation";
- the house is not built in a way to encourage "identification, analysis and productive discussion of fundamental theological, ethical and organizational issues facing the church."

Nineteen groups of eight bishops each met and discussed these issues and others. Bishop Hathaway said he hoped the move toward a different leadership style "will be an encouragement to the whole church," and the Rt. Rev. William Wantland, Bishop of Eau Claire, said the Baltimore House of Bishops meeting in September will be the test. "If it is business as usual there, the Episcopal Church will be in very serious trouble," he said.

The Rt. Rev. C.I. Jones, Bishop of Montana, said the gathering gave him a sharpened sense of the "detrimental effects of politicizing issues," and said he felt encouraged by the "new possibilities for decision-making processes."

Also optimistic was the Rt. Rev. John Howe, Bishop of Central Florida, who said: "Beyond our disagreements we were in virtually unanimous agreement that we must change the system." He added, "This was an absolutely necessary meeting that didn't solve issues but laid a foundation for moving ahead."

'A Commitment to One Another'

The following is a statement released by the House of Bishops March 12 while meeting at Kanuga Conference Center in Hendersonville, N.C.

"As bishops of the Episcopal Church . . . supported by the prayers of the church, and our own life of daily prayers and Eucharist, we bind ourselves to God and to one another as those responsible for symbolizing and guarding the unity of our church.

"We identified and examined four hypotheses related to our common life based on a survey of the House of Bishops. We examined our understanding of the episcopate. We analyzed our sense of vision and mission that guides the house. We explored the quality of our relationships with each other. We gave attention to the ways the House of Bishops is currently structured and how it might be structured for more faithful and effective ministry and mission.

"What has emerged is a commitment to a new community of relationships among the bishops without which it is not possible to make decisions which manifest the gospel. We recognized that we must focus upon our communal life as a House of Bishops because it is the source of our identity. We learned that if we cannot be bishops together, we cannot be bishops alone.

"A consensus emerged that we must reorganize many aspects of our common life and we began to make a commitment to one another to take the actions required to make these changes. We chose intentionally not to confront specific issues, but to ground ourselves in our common faith and commitment. It is our hope that enriched and strengthened by our deliberations and interaction we will be able in the days ahead, in the grace of the Holy Spirit, to deal with the serious and important issues facing our church with faith, courage and wisdom.

"Therefore we shall build a new way of meeting as a House of Bishops. Whatever the immediate agenda that brings us together, we resolve to define ourselves primarily as a community of prayer, worship and biblical and theological reflection in which to give and receive one another's gifts, and to seek God's will for our lives and our work as the servants of the church.

"Whenever we meet, we will strive to prize the vows of our ordination and the bonds that unite us above the issues that divide us. While absent from one another between meetings as a house, we will hold one another and our communities of faith across the church in daily prayer — that we and all our people may experience a new birth of love for God and one another to the glory of Christ whose name we bear as ambassadors of the gospel, one with the apostles in proclamation, service and witness."

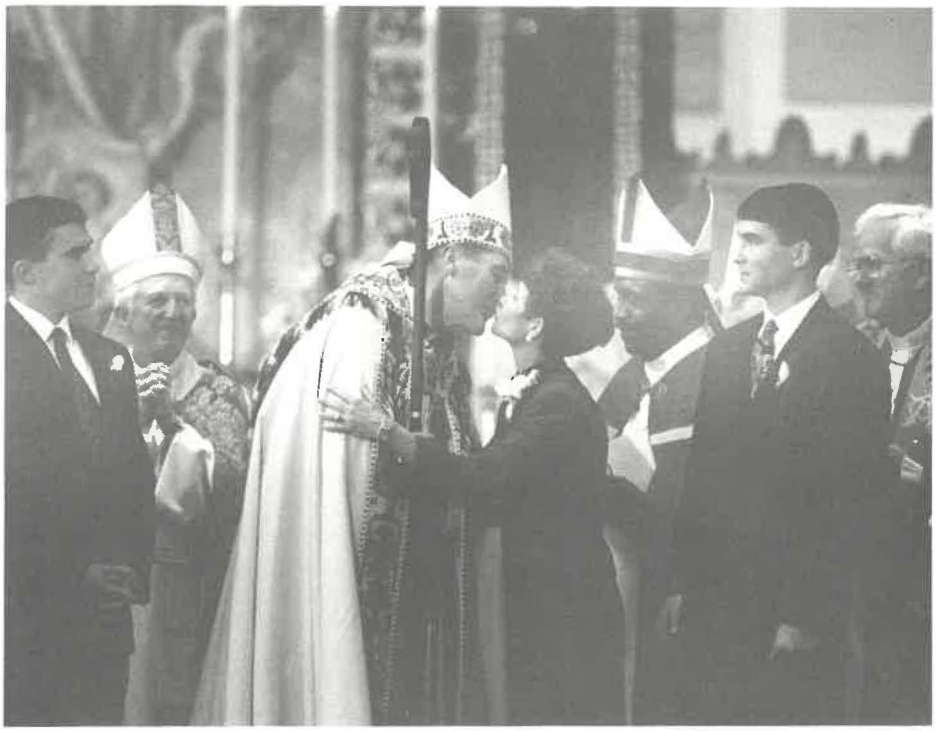


Photo by *The State Journal-Register*

The Rt. Rev. Peter H. Beckwith kisses his wife, Melinda, after his consecration as Bishop of Springfield February 29. Looking on (from left) are son Peter Beckwith, the Most Rev. Edmond Browning, Presiding Bishop, the Rt. Rev. Herbert Thompson, Bishop of Southern Ohio, and son Michael Beckwith. Held at the Roman Catholic Cathedral of the Immaculate Conception, the ceremony was attended by more than 1,000 persons.

CONVENTIONS

The convention of the **Diocese of Arkansas** was held February 27-29 at Trinity Cathedral in Little Rock, and was highlighted by reports on the redevelopment of mission congregations around the state. A slide show and panel discussion presented by the department of mission illustrated the collaborative efforts between the diocese and mission congregations to strengthen churches through building programs, trained clergy and evangelization techniques.

Over the past decade, several missions built new churches while others undertook renovation projects. The diocese's newest mission, St. Margaret's, was formally admitted to the diocese by vote of convention.

The Rt. Rev. Chester L. Talton, Suffragan Bishop of Los Angeles, was convention guest.

Delegates approved a resolution affirming "that it is inappropriate and contrary to the mind of General Convention to ordain practicing homosexuals" and "for a priest of the Episcopal Church to bless same-sex unions" while these issues are under study. The resolution, submitted by the Rev. Mark A. Linder of Trinity Church in Pine Bluff, encourages members of the House of Bishops "to uphold the teachings of the church on these issues."

A $1.1 million budget was adopted for 1992.

JULIE KELLER

• • •

The convention of the **Diocese of Alabama** met February 20-22 in Florence, at Trinity Church and the University of North Alabama.

Several participants characterized it as a "good news convention." In the past five years, Alabama has led many other dioceses in percentage of growth. Two newly-organized congregations, one with 105 members and one with 65, were welcomed to the convention.

The Rt. Rev. Robert Miller, diocesan bishop, said his convention address was not on "the state of the diocese" but on the ministry of lay persons.

The first outstanding lay person award honored Peggy Horn Rupp, whose career spanned youth work and

(Continued on page 12)

Conference Instructs Youth Ministers

More than 400 adults and students who lead youth programs in the Episcopal Church met at the Church of the Apostles, Fairfax, Va., Feb. 27-March 1, for a conference sponsored by Episcopal Renewal Ministries.

Two bishops delivered keynote addresses. The Rt. Rev. William C. Frey, dean of Trinity Episcopal School for Ministry in Ambridge, Pa., talked about the cost of ministry. "God deals with real life, and real life has pain," he said. He reminded his listeners that the call of Jesus requires action such as feeding the poor and responding to other societal needs.

The other speaker was the Rt. Rev. John Howe, Bishop of Central Florida, who addressed evangelism. "We are to storm hell for Jesus Christ's sake, and steal back from the devil those he has stolen from God," he said. He emphasized "putting on the full armor of God" (Ephesians 6) and being gifted by the Holy Spirit.

Many workshops were held. A youth choir of 40 led music. Time was given for prayer and the laying on of hands.

The Rev. Charles Reischman, ERM's director of youth projects, explained the conference's purpose. "During the Decade of Evangelism, the church's first commitment must be to reaching youth," he said. "We need trained, enthusiastic adult and student leaders who are not afraid to claim this generation for Christ."

Worship at ERM youth conference

A one-day consultation and informational meeting was held in conjunction with the conference. Sponsored by PEWSACTION, this meeting allowed various youth ministry organizations to explore ways they could work together.

Diocese of Montana in the Midst of Change

"When the Holy Spirit enters our lives, a lot of dust is stirred up. When the dust settles, we hope to see God's will for us."

The Rt. Rev. C. I. Jones, Bishop of Montana, made this comment when speaking of recent discussions, studies and plans relating to the supplying of ordained and lay ministries to Montana's widely-spaced congregations.

He spoke of the need for change in an address to diocesan convention last fall. "God never allows us to dwell in the comfort of a fixed environment for very long," he said. "Inevitably, we are challenged to move ahead in faith, risking all we have to do Christ's ministry . . . I have a very strong sense of the Diocese of Montana being at a crossroads in our life . . ."

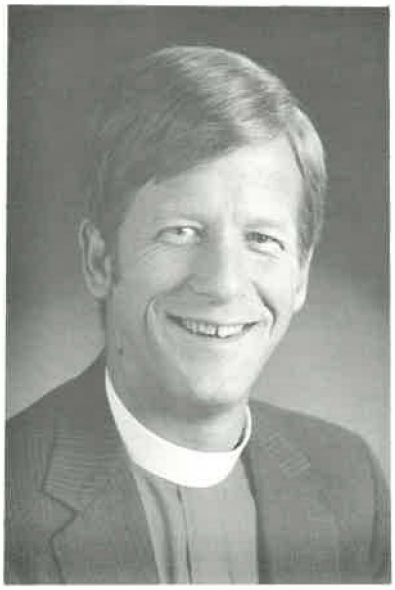
Bishop Jones went on to call for a "new direction for our diocese" and to outline the major issue: " . . . how we can most effectively provide ordained ministry in the small churches of the diocese."

After stating that "We are getting to the point where the diocese cannot maintain the present number of clergy at the current rate of asssessment," the bishop put forward three options: to increase the assessment percentage radically to fund fully the askings of the aided congregations, to scale down the mission outreach of the diocese, or to continue and more fully develop the mission strategy which was adopted by the diocese in 1988.

The mission strategy includes 1. fully using the diaconate, 2. clustering congregations with supervisory priests and fellowships, and 3. Total Ministry. This third concept, which has not been developed to any great extent so far, recognizes that each person, by virtue of baptism, has the obligation to share in doing Christ's ministry.

The bishop appointed a committee to "distill from this address some resolutions or action statements for us to adopt, giving clear direction as a decision of this convention."

In response to the bishop's request, the committee submitted a resolution stating that "the Episcopal Church in the Diocese of Montana is in crisis." The group felt, however, that the crisis was not lack of money or an oversupply of clergy, or too many or too few area ministries. The crisis, the committee felt, was the lack of a common vision for the future.



'We are getting to the point where the diocese cannot maintain the present number of clergy . . .'

Bishop C.I. Jones

And so, the committee submitted a proposal to direct a task force to "develop a study guide . . . to assist the members of the diocese in articulating our vision, for individual parish use . . ."

Every deanery, with full participation by each congregation, was to meet and participate in the study process and to report their findings to the task force by February 1.

A special session of diocesan convention was called for, to convene by May 1, if needed, coordinated by the task force, to develop a mission statement which would become the basis for establishing a future diocesan budget and programming.

The study guide was printed in the diocesan newspaper, *The Episcopal Evangel*, in November. It included definitions of terms to be used in the study and discussions, an overview of total ministry, some options for future ministry in the diocese, the biblical basis for the idea of total ministry and stories of the experiences of other dioceses.

A series of congregational meetings took place, and regional meetings were held in January. According to Mark Kelley of Helena, a member of the task force, " . . . there was a sharing of ideas, an awareness of new possibilities, and an anger that change was being forced upon many congregations."

The same factors which had brought out the need for new models of ministry also caused the diocesan council, at its December meeting, to vote to support and distribute a policy statement "in the interest of long-range planning of mission strategy and clergy deployment."

This policy said, in part: "Beginning January 1, 1993, no ministry grants will be available from the diocese. Any congregation which is not able to fund locally a full-time clergy position (according to the current diocesan minimum package) for 1993 and each year following shall apply to the bishop for the assignment of a diocesan missioner . . . to provide stability and continuity for congregations, institutions and diocesan missioners, deployment shall be established for a minimum of three years."

Because this new policy prejudged possible outcomes from the regional meetings, the task force respectfully requested that it be rescinded, when it met in February to compile the ideas, proposals and comments from the regional meetings.

The task force recognized that the regional meetings were a useful method of developing new ministry strategies for Montana, and a second round of such meetings was scheduled for March, to develop five-year regional visions and a method to achieve these visions.

Ralph Spence, Jr., chairman of the diocesan stewardship department, explained his thinking on the situation:

"In order to enable self-determination and create self-esteem, about five years ago, Bishop Jones gave up much of his authority over deployment of clergy to mission churches in Montana.

(Continued on page 13)

Many Methods, But One Purpose

Making the most of every evangelistic opportunity

By EDWARD S. LITTLE

There's a dizzying variety of evangelism programs available: everything from the Brotherhood of St. Andrew's "Articulating our Faith" program to the "Go, Listen, Tell" emphasis of the Evangelism Ministries office at national church headquarters, from John Guest crusades to the revival of the catechumenate. The theologies that underlie these programs may be radically different, but what they have in common is that evangelism is seen as something you do.

There is much truth in that assumption. People are indeed won for Christ. They are converted through Billy Graham and mass evangelism, through home visits, through the sharing of our spiritual journeys, through the patient week-by-week preaching of the gospel from the pulpits of the Episcopal Church. But there's something incomplete about thinking of evangelism as a program, or as a distinct activity.

The Acts of the Apostles makes it clear that the early church had no separate evangelistic ministry. People came to Christ "accidentally." Sometimes it was mass evangelism (2:14-41; 13:13-48). Sometimes it was individual encounter (8:26-40; 16:25-34). Sometimes it was the result of a miracle publicly displayed (3:1-26). Sometimes it flowed out of a testimony like Paul's before Agrippa (26:1-29). You cannot pin the early church down to any single method. Evangelism for the early church was not so much a program as it was an inevitability. "We cannot help speaking about what we have seen and heard" (4:20).

What was it about those first Christians that caused the gospel to flow from them so unconsciously? Three characteristics stand out in the Book of Acts.

To begin with, those first Christians had converted hearts. The Christian community became their new cultural base (Acts 2:42-47; 4:32-37). They were persecuted, jailed, sometimes killed. Their lives found a new center in Jesus Christ. For Jewish Christians, Jesus meant the fulfillment of their messianic longings (2:36). For Gentile Christians, he meant that those outside of the chosen people now had access to the God of Abraham, Isaac and Jacob (10:34-35). Their lives were characterized by joy (5:41), boldness (4:31), and the courage to break down barriers otherwise impregnable (11:19-21).

Evangelism for the early church was the overflow of converted hearts. We need hearts like theirs — like Wesley's — strangely warmed by the touch of Jesus. The first step in becoming evangelists is to be converted ourselves: to repent, believe and be baptized. Yes, conversion comes in many forms — sudden or slow, emotional or cerebral — but conversion (turning from sin, turning to Christ) is the irreducible minimum. There is no evangelism without it.

Second, those first Christians had a sense of urgency. The accidental events of their lives were seen as opportunities to spread the good news. Peter's sermon on Pentecost, itself accidental and unplanned, ends with an urgent plea (2:40). For the early Christians, chance encounters were divinely provided; they made "the most of every opportunity" (Col. 4:5).

Different Picture

This certainly stands in contrast to our picture of evangelism. For us, evangelism is a distinct activity, something we start and stop, a program to be planned and executed. There are times when we're evangelizing, times when we're not. The first Christians made no such separation. Every encounter was, potentially, an evangelistic moment. We need to pray for that same urgency. We need our hearts softened to the plight (a strong word but necessary one; see Eph. 2:1-3) of those who do not know Christ.

Third, those first Christians were amazingly flexible. You will search in vain for a single method of evangelism in the Book of Acts. They adapted themselves to the circumstances. Philip, who is one of only two people in the New Testament specifically called an evangelist (21:8; compare 2 Tim. 4:5), changed methods as quickly as he changed locations. In Samaria, he preached and healed with powerful results. Hundreds (or thousands) came to Jesus (8:4-13). If I were Philip today, I probably would organize "Philip Ministries, Inc.," design glossy brochures, and fly from city to city speaking at well-orchestrated rallies. Yet this same Philip invested himself with equal vigor in individual encounters. With the Ethiopian eunuch he proved himself a keen listener (8:29-30) and an able expositor of scripture (8:35), so much so that the Candace's official asked — virtually demanded — to be incorporated into Christ (8:36). The Ethiopian church continues to trace its existence to this one apparently chance encounter.

Our tendency, on the other hand, is to think of evangelism in terms of particular methods. We even argue about which method is "best," most effective, and above all most truly evocative of the Anglican style! We would do well to imitate those first Christians, who gladly adapted method to the persons and situations in which they found themselves.

Do our programs have any value, then? Yes, they do. We Episcopalians need to have our evangelistic consciousness raised. Bringing others to Jesus does not come naturally to us. We are more comfortable waiting for those whom the Spirit has selected to discover our incomparable Anglican liturgy. We need hands and mouths trained to share Jesus Christ. The programs and strategies and methods which are bubbling up in the church during a Decade of Evangelism can prepare us for the chance encounters, the surprises, the accidents. They can sensitize our hearts and place words of hope on our lips. In the process, they may bring many into a living relationship with the risen Lord.

The Rev. Edward S. Little is rector of All Saints' Church, Bakersfield, Calif., and is a member of the Standing Commission on Evangelism.

A Memorable Confession

By HARRISON McLEOD

Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men: We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us.

I began parroting the words without thinking. I knelt, and was only aware of the small pain I felt as the button on the cushion bore up against my knee. I knew when I stood the freshly-starched khaki crease would be interrupted and I was guilty for my lack of concentration. I raised my eyes and beheld the many iridescent beams of diffuse light streaming through the stained glass windows, focused and dancing to the distant brass altar cross.

I was humbled and quiet: my faith as elusive and tenuous as one of the many changing reflections in the dark mahogany of the church. I prayed to believe. I strained to see through the veil of my humanness the one from whom I sought light, life and forgiveness. In the background I heard a long, slow, sad train whistle.

We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us, the burden of them is intolerable.

My imagination took me to an old country road in rural south Alabama where the train tracks crossed. In the raised intersection, small shards of colored broken glass had collected and reflected the rays of light from the altar cross. I heard a slow whistle, a low dusty blast from a church organ . . . or was it the sad, sustained moan of an old woman who mourns for her lost Son?

I looked toward the sun and remembered an old photograph. A grainy black and white picture of an old, bald, black man standing at teary-eyed attention as the train carrying the body of Franklin D. Roosevelt somberly passed. In his hand he clutched a dented brass trumpet from which he had blown his farewell Taps. Just above the right corner of his quivering upper lip, a steady trail of tears made its way down his cheek toward his mouth where he tastes our salty sinfulness. Grasped by intolerable pain and brokenness, he prayed peace and forgiveness.

Have mercy upon us, have mercy upon us most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy Name; through Jesus Christ our Lord. Amen.

I opened my eyes and wondered how many Sundays the bent man in front of me had repeated the words of the confession. The collar of his disheveled suit was stained with age. I could just see the soles of his shoes hiding under the pew in front of me. The frayed cuffs of his too-long pants rested over the unevenly worn heels of his old shoes. "I grow old . . . I grow old . . . I shall wear the bottoms of my trousers rolled."

He was dying. He felt me watching, and it made his words urgent. Death hung on him like his suit. That was why he faithfully repeated the words.

I judged and as I judged, I understood I was dying. I knelt with youthful ease and wondered at the old people stooped around me. I was one of them. What could they be praying for?

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. Amen.

The old man slid back in his pew, wheezed and rested. I prayed the words for the first time with a new sense of peace, hope and security. The crease in my pants faded from my attention.

Harrison McLeod is a student from the Diocese of Alabama at the Episcopal Theological Seminary of the Southwest.

Dark night enfolds.
Softly thought treads.
Gently perception weaves
Patterns of life.

Light shatters darkness.
Patterns collapse.
Present demands
overwhelm my thoughts.

Once more
the dark enfolds.
Silence awakens thought.
Patterns form and swirl.

Solution, resolution,
Answers to unvoiced anxieties?
One knows.

Seek the One.
Finding three
Accept their unity.
Accept our oneness.

Donald Hugh Dinwiddie

EDITORIALS

Still Time in Lent

Even though there are only two weeks remaining in Lent, there is still time to get involved in the seasonal observance. For those who perhaps did not get off to a good start in Lent, or may have drifted away from a Lenten rule of life, the remaining days of this time of prayer, penitence and fasting afford us an opportunity for involvement.

During this week, and Holy Week which follows, we can participate in an extra Eucharist or two. We can still do some meaningful reading of devotional or spiritual material. Perhaps one of the outreach ministries in our parish churches can use an extra volunteer. And a Bible study group would welcome an additional participant.

Let us intensify our spiritual lives during the remaining days of Lent to prepare us for the celebration of a meaningful Easter.

VIEWPOINT

Reforming the Church: A Proposal

By B.M. CURRIN

There is great disenchantment with the "national church" these days and increasing criticism of General Convention. Both are too costly. There is suspicion and lack of trust in the church. But the ultimate and most devastating criticism is that the national church is out of touch with the person in the pew and has become irrelevant.

History may give some help. There are similarities between the present demoralized state of the Episcopal Church and the 16th-century Reformation movement. Unfair taxation, too much going from home to Rome; a top-heavy and irrelevant church structure; a centralized authority out of touch with individual needs; and an institutional church that had departed from the apostolic faith and holy scripture.

The 16th-century Reformation decentralized the church and gave us the Protestant principle of ongoing reform. The Anglican tradition developed a simple, almost casual institutional structure, not a top-heavy and costly centralized authority.

Even if we do not learn from the 16th-century Reformation movement, maybe we can learn from the former Soviet Union: *glasnost* and *perestroika*. General Convention in Phoenix virtually aborted *glasnost* when the bishops had to go into executive session, and *perestroika* never happened. Unless we reform, decentralize and restructure, we may experience our own coup, but unlike the Soviet one, this one might succeed and destroy our church. We must not let that happen. Schism is now a real possibility.

Here are several suggestions which are not particularly original. To accomplish this proposed reformation will require a great deal of effort, serious study, some compromises and sacrifice. But it might work with careful planning, vision and determination to make it work. The suggestions:

1. Decentralize the national church and restructure it.

2. Shift much of the authority of the national church to the already-existing provincial synods, with each synod meeting on a regular basis and having its own house of bishops and house of clerical and lay deputies. The synods would elect one bishop to serve as a presiding bishop for that synod. The house of bishops would include all bishops in the synod. The house of clerical and lay deputies would be elected from the membership of the various dioceses in that synod.

3. Restructure the provincial synods so they would have their own canons and would be part of a confederation of all the synods working together. There would still be a national church structure which would be responsible for, among other things, a standard Book of Common Prayer for all the synods, holding the synods together, as has been our historic tradition in the Anglican Communion. The national synod would be responsible for a Domestic and Foreign Missionary Society for the support of the domestic and worldwide mission of the church; a fund for world relief; the pension fund for clergy and lay employees as it is now structured; ecumenical relations; and such agencies and programs as created by the synods in confederation with each other.

4. Establish a General Convention to convene every three years as is now the case except the membership would be much smaller and less costly. The House of Bishops would be made up of all bishops of the synods and the House of Deputies would be made up of both clergy and lay deputies elected by each of the various provincial synods.

5. Provide for a primate for the national synod elected by the general synod. It would be desirable for the presiding bishops of the synods and the primate to be active diocesan bishops to keep them in touch with the grass roots. Most of the archbishops of the Anglican Communion are connected to a particular diocese.

6. Move the national headquarters from New York City to a more central location for economic purposes and to better represent the church at large.

There are drawbacks to this proposal, to be sure, but with careful study and planning the advantages might well outweigh the disadvantages. This proposal would accommodate the vast diversity in our church. Problems and solutions in one synod may not apply in another. The synodical system would be better able to address the problems and issues in its own synod.

Perhaps this kind of system would restore credibility. Perhaps it would keep the church more in touch with the person in the pew. Perhaps it would make for better evangelism as well as better stewardship.

Perhaps, too, it should be considered.

The Rev. B. M. Currin is rector of Christ Church, Pensacola, Fla.

CONVENTIONS

(Continued from page 7)

civil rights to retirement home leadership.

The new dean of the School of Theology at Sewanee, the Very Rev. Guy Lytle, was the convention preacher.

A proposed budget of $1.81 million was adopted. The diocese will send 24.5 percent of what it receives to the national church.

(The Rev.) EMMET GRIBBIN

• • •

The convention of the **Diocese of the Central Gulf Coast** met recently in Dothan, Ala.

The Rt. Rev. Armando Guerra, Bishop of Guatemala, was guest preacher. His visitation marked the conclusion of Guatemala's six-year companion relationship with the Central Gulf Coast.

In business sessions, a resolution was passed by a two-thirds majority rejecting "any action that endorses or encourages a departure from . . . received teaching" on human sexuality and urging the bishops "to affirm unequivocally that 'faithfulness in marriage and sexual abstinence apart from marriage are essential moral standards for all Christian people, clergy and laity alike' and to call for a moratorium on further ordinations of those who cannot, in word and deed, uphold such standards."

Convention also passed resolutions which would:

- require congregations to provide pension programs for lay employees working more than 20 hours weekly;
- ask Alabama and Florida legislatures to enact a five-cent deposit on returnable bottles;
- urge congregations to reduce their consumption of natural resources.

A 1992 budget of more than $1.2 million was adopted. A total of $246,053 will be sent to the national church, and though it is $33,000 less than the apportionment the national church has requested, it adheres to the same 20 percent guideline asked by the diocese of its parishes.

BRIEFLY

Though some dioceses have decided to rescind funds to the national church, others have moved to **increase their giving.** The Diocese of Rochester voted to elevate its contribution to the national church ten percent ($20,300) over its apportionment, and the trustees of the Diocese of Southern Ohio voted unanimously to give $35,000 to the national church as a voluntary gift.

■

The national church has formed a new cluster to coordinate more effectively all functions relating to **ordained ministry**. The cluster will be headed by the Rt. Rev. Harold Hopkins, Jr., executive director of the Office of Pastoral Development. "The new cluster connects all the offices of the church that have primary responsibility for clergy development and support," Bishop Hopkins said.

■

More than 1,000 people gathered in Delaware, Ohio, recently as the Rt. Rev. **Herbert Thompson, Jr.,** was instituted as Bishop of Southern Ohio. The three-hour ceremony, held at Gray Chapel at Ohio Wesleyan University, was attended by the Rt. Rev. Roger Blanchard and the Rt. Rev. John Krumm, fifth and sixth bishops of Southern Ohio, as well as six other bishops of the Episcopal Church and Anglican Communion.

■

The Very Rev. **Gary W. Kriss** was installed as the 17th dean of Nashotah House March 7 at a service of Solemn Evensong in the Chapel of St. Mary the Virgin. The Rt. Rev. William L. Stevens, Bishop of Fond du Lac and president of the seminary's board of trustees, officiated at the installation, and the Very Rev. Richard Reid, dean of Virginia Seminary, was the preacher. The following day, the new dean celebrated a Solemn Eucharist and the Rt. Rev. Stanley Atkins, Nashotah's 15th dean, preached on his 80th birthday.

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SHORT and SHARP

By TRAVIS DU PRIEST

FOCUS YOUR DAY: Reflections on Christian Experience. By **Kenneth E. Grabner**. Ave Maria. Pp. 352. $7.95 paper.

Still points for each day of the year by a former Trappist, now member of the Congregation of the Holy Cross in Notre Dame, Ind. A sampler: "Perhaps God is never silent. Perhaps there are simply times when we do not hear."

SEVEN CRUCIAL MOMENTS: In Christ's Life and In Ours. By **John W. Yates, II.** Morehouse. Pp. 77. $5.95 paper.

Rector of The Falls Church in Falls Church, Va., John Yates offers us a Lenten companion which parallels our own lives with events in Christ's life, to wit, birth, baptism, temptation, transfiguration, death, resurrection and ascension. Wonderfully anectdotal, as witness the request for a baptism in a hot tub and the resulting reflection on self-indulgence and the importance of baptism. Well-written.

UNLESS YOU TAKE UP YOUR CROSS: Lenten Reflection and Devotion. By **Sarah O'Malley** and **Robert D. Eimer**. Liturgical. Pp. 103. $4.95.

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YOUR 1992 LENTEN JOURNEY: A Calendar of Activities for Lent and Easter Sunday. Channing L. Bete (200 State Rd., South Deerfield, MA 01373). Pp. 7. 25 to 99 copies, $1.06 each; 100 to 199, $.76 each; 200 to 499, $.64 each.

A colorful, simply illustrated calendar for Lent with devotional themes and activities keyed into daily living.

JOURNEY INTO CHRIST. By **Alan Jones.** Cowley. Pp. 149. $9.95 paper.

Cowley offers a reprint of the 1977 (now classic) book on the inward journey, with a new introduction by the author, dean of Grace Cathedral in San Francisco.

MONTANA

(Continued from page 8)

After two or three years in practice, this became official church policy when our canons were changed to recognize 'mission' and 'parish' churches as being equal.

"The effect of allowing local hiring, while providing unconditional financial support, has been disappointing. Some areas of the diocese have flourished, while most others have become less responsible and more dependent on diocesan funds."

The Rev. John Naumann of Billings, a member of diocesan council, noted there was concern that the diocese has a shortage of funds to finance the current methods of operation. This causes an uncertainty of employment for clergy of aided congregations, which exist on a "year-to-year" basis, because grants cannot be made to these congregations until after diocesan convention in October of each year.

"We urgently need to settle these issues," Fr. Naumann said, "so we can 'enjoy' being members of the Episcopal Church, and get on with the real work of the gospel."

Fr. Naumann added that "the bishop had indicated that in the implementation of the new policy, there would be as little disruption as possible. Many of the present clergy may, if they desire, anticipate reappointment."

Fr. Naumann, a native Australian, is familiar with a different model for doing ministry: "I feel strongly that it would help greatly if we rethink what we mean by the word 'parish.' In much of the Anglican Communion, a 'parish' may consist of just one congregation. However, very often it will be a grouping together of several congregations, sometimes for economic necessity, but often because people find greater strength in ministry through unity."

The Holy Spirit is indeed stirring in Montana. The dust is flying, the way it does on a windy day on the rolling plains of the eastern part of this state. Some people are still trying to blink the dust from their eyes, while some are beginning to see the shape of God's will in Big Sky country.

JOANNE MAYNARD

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(Continued on next page)

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(D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

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**

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

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. Llias, 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**
The Rev. G. T. Welch, r **Green Line**
Sun Masses 8, 10 (Sung), Wed 9. HD as anno

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

DETROIT, MICH.

ST. JOHN'S **50 E. Fisher Freeway** **(313) 962-7358**
Cor. Woodward Ave. & Fisher Freeway at the Fox Center
The Rev. Richard Kim, r; Deacons assisting, **the Rev. Floyd Buehler, the Rev. Jesse Roby**
Sun worship 8 & 11 HC. Wed **12:15** HC/Healing, luncheon follows in the undercroft.

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,** assocs
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 & **5:30**

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**

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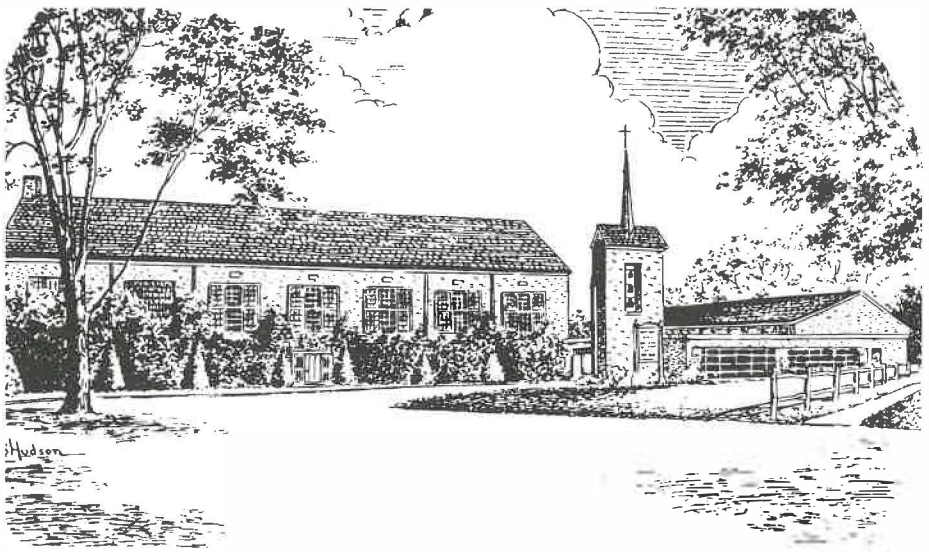


St. Peter's Church, Bay Shore, N.Y.

LENT CHURCH SERVICES

(Continued from previous page)

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**

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.** Wkdys Eu 7, ex Sat 7:30, EP **5**

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., (215) 563-1876
Sun Masses 8 & 11 (High); Matins 7:30; Sol Ev Novena & B **5:30.** [June through Sept: 8, 10 (Sung), Ev & Novena **5:30**]. Daily: Matins 6:30; Mass 7 & **12:10** (Sat 7 & 10), Ev & Novena **5:30.** C Sat **5-6,** at any time on request

PHILADELPHIA, PA. (Cont'd.)

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. Wkdys 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 & Macdade 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

SELINSGROVE, 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.

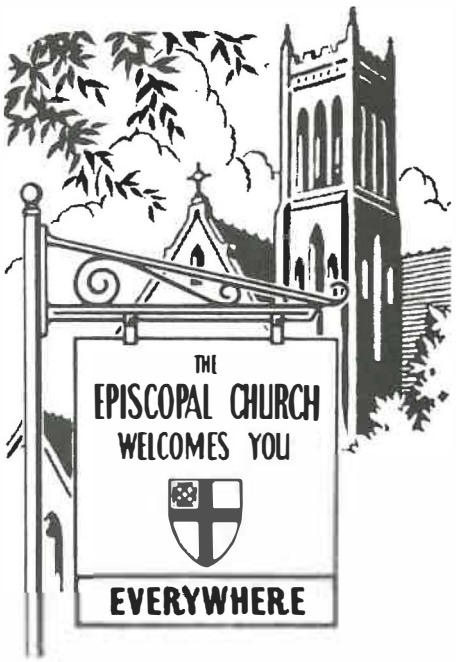
CHRIST CHURCH **10 N. Church St.**
The Rev. Dennis R. Maynard, r
Sun H Eu 8, 9, 10:15, 11:15, Christian Ed 10:15. Lenten Noonday Service **12:10** Tues, Wed, Thurs

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 Pritchartt, r; **the Rev. Rex D. Perry,** r-elect; **the Rev. Joseph W. Arps, Jr.; 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**)

St. Anthony of Padua, Hackensack, N.J.



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**

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 **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. Slocum, r **(414) 547-2820**
Sun H Eu 10:15; Wed H Eu **7**

SAN MIGUEL DE ALLENDE, GTO, MEXICO

ST. PAUL'S **Calzada del Carde**
Near the Instituto Allende **(465) 20387**
Mailing address **APDO 268;** Rectory phone **(465) 20328**
The Rev. Dr. Richard C. Nevius, r; **the Rev. Sibylle Van Dijk,** d ass't
Sun H Eu 9 & 10:30 (Sung), Sunday School (Spanish) 9:30, Sunday School (English) 10:30. H Eu Tues & Thurs 9